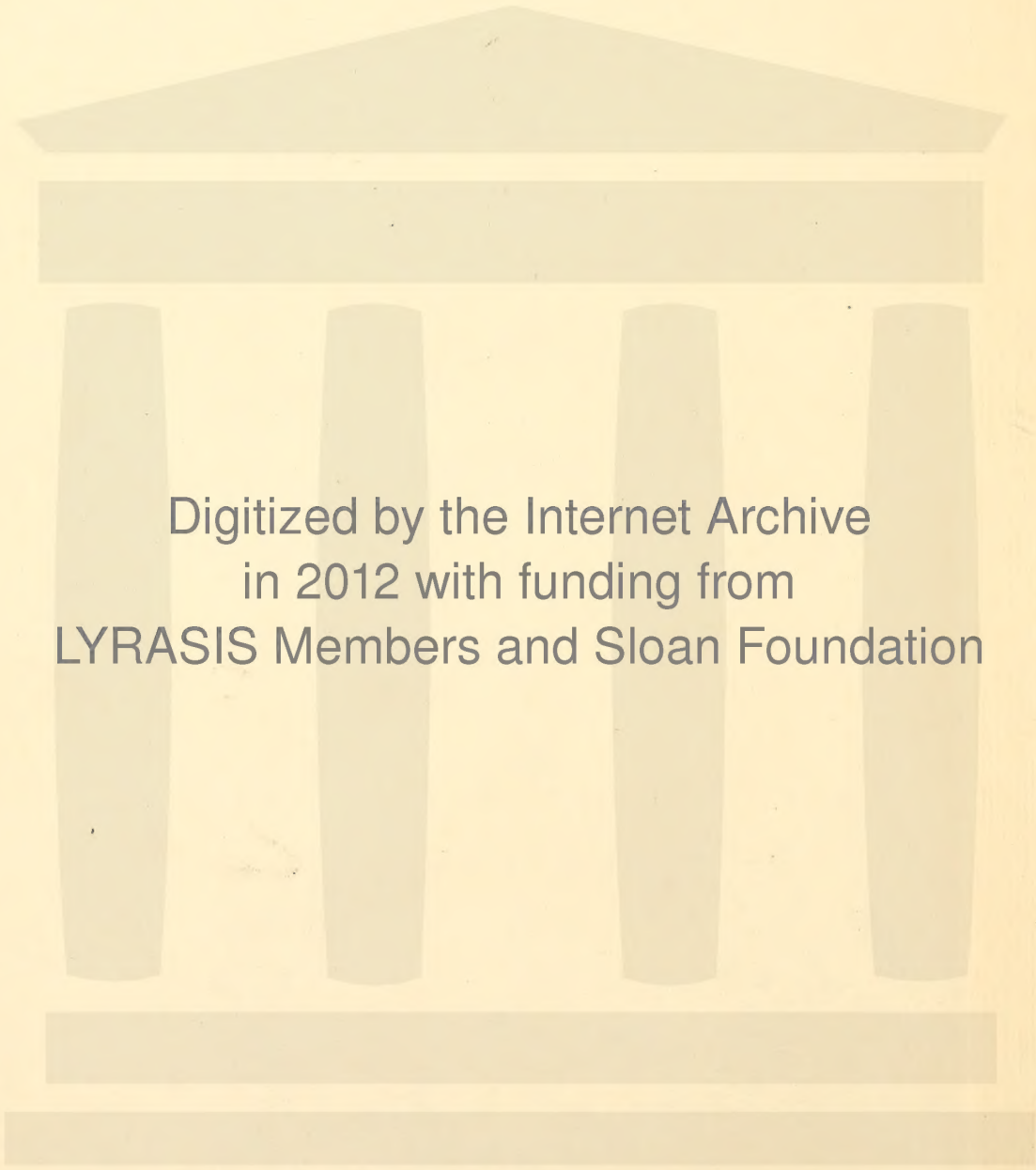


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THE GOSPEL MESSENGER

Vol. 87 Elgin, Ill., January 1, 1938 No. 1



Photo by E. G. Hoff

MADONNA OF THE TRAIL

The picture shows one of the memorials erected to the pioneer mothers of covered wagon days. This one stands at Council Grove, Kans. "Here east met west when the old Santa Fe trail was established Aug. 10, 1825, at a council between the United States Commission and the Osage Indians."

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Mothers of Other Lands — India . . China . . Africa



THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 87 Elgin, Ill., January 1, 1938 No. 1

EDITORIAL

The Women of the Hour

EVERY crisis tends to separate people into classes according to soul quality. One of our poets sees those obliged to choose as divided into three classes on the day of decision. The high soul takes the high path, the low soul gropes the low, and the multitudes drift to and fro on the misty flats of wistful living.

From amongst those who take the highway there emerges the true leader of the hour. And if things are desperate enough, the leader is perhaps more apt to be a woman than a man. The story of Deborah is a case in point. Nothing is known of Lapidoth, except that he was the husband of Deborah. And as for Barak, he would not move until the prophetess gave the word.

But Deborah was neither the first nor the last woman to exhibit patience and courage in a real dilemma. It is true that many of her sisters in the spirit have not been able to effect such dramatic deliverances, but what they have done may easily have produced quite as lasting results. Take the work of such women as Jane Addams, Frances E. Willard and Clara Barton. But most typical of all, is what a good woman can accomplish in the home.

Writing of marriage as a career, one thoughtful mother contrasts the more or less ephemeral work of the career woman with that of a young mother achieving through the lives of her four promising children. "I am finding that these very maternal occupations, humble and insignificant as they may seem, have brought me very much in the public eye. . . . I am a householder and the cohead of a family, and this, in itself, carries with it a degree of dignity and responsibility that commands public interest."

"On shopping days . . . I sense the feeling of being somebody of importance because of the family I am buying for. . . . As a mother . . . I have become . . . a diplomat, an organizer, a peacemaker, an executive. . . . A real career has, of course, a future, and there is a future in marriage, the plans one has for one's children, the vision of what we would have them become, and the satisfaction in one's older years of having completed a career that may be thought of as great and dignified."

Who then is the woman of the hour? Perhaps a Deborah or a Jane Addams, but more likely the good woman in the home who is so rearing her children that in days to come the world will feel the multiplied impact of her faith and idealism. H. A. B.

Work for Nineteen Thirty-Eight

LOOKING at the dark side of the picture first, what is the most disturbing fact about the year that has just closed? Is it not the incredible disclosures of the extent to which the basic virtue of common honesty has broken down? That can not be quite the right way to say it for we all know that honesty or integrity is still the bottom stone in character building and the basis of all right human relationships. We mean the extent to which suspicion has displaced confidence. We mean the increasing fear that nobody can be trusted. It's positively alarming.

How can we go on doing business if promises mean nothing? It's hard enough to have to depend on promises and contracts, for a much better basis of dealing with one another is confidence in personality and character, without the bother of making contracts. But when we do make contracts and then can not know whether we have anything or not, we are just about at the end of our rope. Come to think of it, however, a contract never was worth much more than the character behind it.

As a boy I soon learned that I could depend absolutely on my father's promises. If he said he would bring me some candy or peanuts when he went to town I knew that he would. Later I learned that I could depend on him to do the right thing by me whether I had exacted a promise from him or not. If it wasn't

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candy or peanuts I knew it would be something just as good for me, though that might be a little practice in self-denial. Remember that fine old hymn about standing on the promises of God? There's a lot of comfort in that, especially if one does not know God very well. When once we get acquainted with him we forget about the promises and just stand on him.

Coming back to this matter of the breaking down of confidence in the pledged word, consider what nineteen thirty-seven did to us in the international realm. The war in the Orient, begun and carried on in utter defiance of the most solemn pacts and treaties, has pretty nearly taken the heart out of all efforts at covenant making among nations. How can one have any confidence in their worth? The bitterness of it has been deepened for us by news of the tragic fate which we fear has befallen some of our own loved ones in the mission field. War is always terrible, but when waged by wanton lust of power against integrity itself, its devilishness deals faith and hope a staggering blow. It is just as well to face this unwelcome fact frankly.

Consider now the inroads made on this old-fashioned virtue in the realm of personal relations. Here's a fresh illustration: An aged minister and his wife were returning from a visit in the country. Eight miles from home the car refused to go. The cause of the trouble could not be found. Darkness was coming on. Lights were turned on and signals for help given to an approaching car. It sailed on by at sixty miles an hour, evidently suspecting a holdup scheme. And so did other cars until thirty or forty had passed in like manner. The good wife wondered: "Must we sit here all night in the cold?"

At last a car dared to stop and inquire, went some distance for a rope, came back and pulled the stranded couple home, refused any pay but thanks. The grateful preacher asked the man why he had run the risk of being held up and robbed. He replied: "I ran no risk at all. I held my gun direct in line toward your face."

The fear and caution of these motorists are quite understandable and we are not blaming anybody. But the incident is eloquent on the present state of mutual confidence, or the lack of it rather, and presses upon us the question whether twentieth century civilization is worth what it is costing in the depreciation of values precious beyond price.

The brighter side of the picture is that there are a great many more honest people than dishonest, and that the supreme worth of integrity is all the more emphasized by the failures we have noted. It is the indispensable virtue without which we can not make progress at all. We can make allowance for many kinds of weaknesses and shortcomings but not for a betrayal of trust. Perhaps one of the gains of this disappointing year is the wider appreciation of this fact. If events of the past year have made any one thing clear above everything else, this is it.

We should thank God for this, take courage, and go on with our business of making men of Christian integrity. The demand for them everywhere is far greater than the supply. It is not Oriental countries alone that need them. It will take a large order to fill all the vacancies in Europe and America. The church itself can use an unlimited number of men of this caliber, and women, in the prosecution of its business of making more such men and women. There never was a larger opening. The responsibility was never greater. And responsibility is opportunity. The new year greets us with a loud call. E. F.

The What and the Why

AUNTS and uncles, as well as parents, are often annoyed by the young child's obsession with the *whats* and *whys* of life. And who has not had the experience of finding that a child's innocent questions served to reveal the abysmal ignorance of a grownup! And so if older folks are honest enough, they too have their *whats* and *whys*.

Of one of America's greatest educational institutions one of our country's keenest thinkers said: "The university is doing many useful and important things, but it does not know why it is doing them; it does not know why it is doing these things rather than others. They are gathering and classifying facts on all kinds of subjects without feeling it necessary to give any reason why they are gathering these facts rather than others."

This statement serves to call attention to the limitations of science. Back of the *what* is the eternal *why*. This is the field for religion, and here the Christian faith and way furnish the most stimulating and the most satisfying answers. H. A. B.

The Latter Is the Better Way

WHEN two brethren can not agree in their interpretation of Scripture or on some matter of church policy, they can, if so disposed, talk about their differences every time they meet. Thus they can argue the matter out to the bitter end, provided there ever is an end. At least they can make sure that the way toward the end will be bitter.

Or they can, if so disposed, let the matter drop and talk about something else. They can find themes of such surprising interest that the old bone of contention will not seem very important. They may even find common ground in each other's thinking and experience and thus come to a high degree of mutual respect, perhaps even trust and love. E. F.

THE GENERAL FORUM

At the Year's Close

BY ORA W. GARBER

To my accumulating years
I've added yet one more
With its full share of hopes and fears,
Its share of laughter and of tears,
Heaped up and running o'er.

The past from off my feet I'll shake,
A new year lies before;
And since of it the most I'd make
The key of faith and love I'll take
And open now its door.

Elkhart, Iowa.

"We Have Finished to Begin"

BY O. D. ELLER

WHATEVER our achievements, our joys, our pleasures, our sorrows, and our heartaches have been in the past year, to a degree they are finished. In the new year we are to begin anew. What is true of the individual is true of the church in general. The church is the bride of Christ. The Christian church must press on. The need is great and she can not fail in this great hour of need.

In the last few years the church has been subject to a terrific strain. Probably no other institutions have weathered the siege on the whole as well as the church of Jesus Christ. The church is a growing concern. The church has finished to begin anew in the coming year.

Can the church survive the growing conflict within her own ranks over the gospel in social reconstruction? Has religious education almost lost out? Or is it waiting to be really tried? Is evangelism dead? Will the great radio preacher replace the country and small town pulpiteer? These are questions that may not concern a great number of church folk. To some they are of gravest concern.

We are moving into one of the greatest creative periods in church history. The church has succeeded well in saving itself out of the wreckage of the depression. The church must prove that she was worth saving. The great task is to interpret the full meaning of the gospel in which we all may share.

A church that can save only itself is not worth saving. The church having survived should in the coming new year courageously face her unfinished task with clarity of vision and purpose.

Do we need the church? I believe the church is still the principal company of those who dare to outthink, outlive and outdie the rank and file of men. We need the church with all of its several departments. The great first work of the church is evangelism. The Sunday school with all of its several departments—Men's Work, Women's Work, B. Y. P. D., and children's department—is a testing ground for more satisfactory ways of living.

Do we need the church? It is a worthy checkmate on organized evil. It is the mother of prophets and reformers. It is the door to an ideal fellowship. The goal of that fellowship is a richer experience of God.

To build a church that would stand the test of the ages required the best of Christ's life. Whatever you and I build, if it is to stand the tests of the ages, must be built with our lives. Every man's work will be tried by fire to prove of what sort it is.

When you and I as members in particular are willing to lose ourselves in the kingdom enterprise, the church will become more Christlike. A spiritual rising tide will transform society itself into the family of God. "The more mighty the river, the more strongly it flows to the ocean. The more glorious the life, the more surely it flows toward God."

The dynamic of the church today, tomorrow and always is: "The Spirit of the Lord is upon us." The church has neither message nor power except the Spirit of our Lord is upon its members. His life must be our life. Our lives must be filled with the Holy Spirit. The church can not exist long that has no message. It must have a message of hope, a message of life, and back up that message with its very life. If the church has no message of life for mankind it is doomed. It has no right to exist. If the church is to begin anew she can not be satisfied with her present achievement. She must look beyond her present horizon. A live church can never be a fixed and finished product. To grow she must press on.

Salem, Va.

Balancing the Ledger

BY HAROLD D. FASNACHT

THIS is the time of the year when business firms are summarizing the accomplishments of the season. Bookkeepers, accountants and executives are weighing the debits against credits to determine the net gains or losses. They are working long hours in order to have the records in balance and in an acceptable form. Auditors are checking to determine relatively, the causes for loses or the important factors in profits.

In our Christian living, there are lessons to be learned from accounting. In Rom. 14: 12, a well-written statement tells us: "Each one of us shall give account of himself to God." This is as true as the sun and the moon in their orbits. And how little thought we give personally, or nationally, to the problem of a

balanced life ledger! Expenses heap high upon our heads, and in most cases red ink displays in no uncertain terms the fallacy of our methods, the inconsistency of our reasoning, the incompleteness of our services.

On the expense side of the record, the most serious of our deductions are wastes, greed, carelessness and indifference.

Waste: In business it is inexcusable to permit waste in any form. Odds and ends of production are salvaged, excess labor and expenses are reduced to zero. In life we fail! I am told that more money is spent for tobacco by church-member users than is spent by entire congregations for mission purposes. Humanity spends itself in riotous living while the poor and the underprivileged die of starvation of the body and hunger of the soul. Others spend their God-given hours in the idleness and indecency of unwholesome and immoral social relationships. These things happening while church budgets go unbalanced or insufficiently replenished to permit the fair operation of a normal church program, and while the children of many of these same people are denied an average education, weigh heavily on the expense side of the ledger.

Greed: The American people, are, by nature, selfish. The American dollar is known the world over. And the American people labor diligently in order that the dollar may rule their lives. Frequently, one becomes so intent upon making a name for himself, or perhaps forced to a strenuous economic haste by mere rule of social habit, that the home, with all the tenderness, love and planning due it, is crowded out and forgotten. The details of the office and shop are so numerous and burdensome that the moments which should be spent in meditation and worship, slip from us like dust through an open window. We may be so anxious about the depth of our stomachs and the weight of our flour bins that the soul becomes as shallow as an empty tin. And yet the ledger must balance, for we shall give an account to the One who has given us custody of the records of our lives. Greed gnaws at the very souls of men—it undermines their desires for charity—it neutralizes minds against social equality. Yet Christian living is deeper than social consciousness, it is awareness of the Father, adherence to the Son, eagerness for the right with men.

Carelessness: Then there are carelessness and indifference. Nationally speaking, approximately 40,000 people will be killed this year in automobile accidents. I am not the cause of a single fatality. You may not be—but *we* must be concerned about this situation. On the same score, more people will be reading their Sunday papers next Sabbath morning than will be present to contribute to the discussion of the teachings of the Word of God. I shall not be among the majority, I hope you will not be—but *we* are responsible. The alluring attractions of organized forms of immoral amusements take their daily toll of young people, among whom I am not one, and you should not be; but the same theory still rests—some one is going to pay! To the average church member, his membership consists chiefly of his calling himself a member of a given denomination. There are likely few other credits which can be given to Mr. Average Churchmember to use in balancing his many expenses. His life is indifferently aging itself into emptiness, into carelessness which accompanies this indifference, and finally death—not physically, but spiritually. He is likely prone to feel that, because of this identification with a church roll, his ledger is in balance. Meanwhile, there are hungering souls about him, drifting as a sailless ship on a stormy sea, groping for a taste of the Bread of Life, and unprepared for the reality of an uncaptained journey into eternity.

But the ledger must balance—the rules say so. For each of us, the beginning was an empty book, a recordless record to be kept, not by some one chosen at random, but the one whose soul is contained within. The Almighty gave a life to me and to you to live because he had need of our services. If the record in the end is out of balance, or marred with hopeless scratches of red ink, the record-keeper is held responsible. This is tremendously significant. There must be some credit incomes somewhere along the line to remunerate in some degree for the many expenses we have mentioned.

Where are the credits? When will we realize that life is worth living for the full service we may render to him who will hold us accountable? Day by day entries are being made; we can not flee; we dare not shrink from the bold reality. Happy is he who has captained his life over a skillfully charted route to the place where his soul can say with certainty, that life is complete. Let us become anxious, set to work with a will, and be up and doing, that the records may be presentable when they are called for in the final auditing.

Denver, Colo.

Dangerous Trends in Modern Brethrenism

BY GRANT MAHAN

In Five Parts—Part Three

THERE are various ways in which this worldward tendency is manifesting itself. We used to be a plain people; our brethren and our sisters could be distinguished from the people of the world just as clearly as we can tell light from darkness. But that is not the case now; for some years this worldward trend has been growing; and now no pretense is made of following the practice of the church in former days, bearing the badge of their faith plainly on all occasions, so that no one who saw them needed to be in doubt as to where they stood in religious matters. There are still a few,

comparatively, who hold to the old faith and practice; but they are not numerous enough to check the progress of the Church of the Brethren change from the old way to the new; from that which marked them as a people set apart from the world and worldly things and seeking with all their power to be true to the teaching of their Lord and his apostles.

The change in raiment and in other respects is perhaps no greater among our sisters than among our brethren; and yet we notice it more and are more shocked by seeing the changes in our sisters. The brethren, even the ministry, have laid aside their "order" of dress and now can not be distinguished from ministers of other denominations. Some of them like to wear gold and "put on apparel." It is evident that they have the same desire that the Jews had in the time of Samuel—they want to be like others.

It was a shock to see our sisters with bobbed hair, with their "permanent waves," which cost more each time than many men earn in a whole day of labor. Why do they spend their money for that which is not bread? And paint and powder, lipstick, etc., are much in evidence in some places. It was a Jezebel who painted her face and tired her head; but now women professing godliness are found in multitudes doing the same thing, following the example of that sinful woman who did so much harm to God's people by leading them away from their God into the coarsest kind of idolatry. Women everywhere are following the fashions which are set in large part by other women whom we could not receive into our homes without polluting them. Women professing godliness paint their finger nails, and in some places even their toe nails. It was difficult to be silent the first time I shook hands with a sister who had her nails painted.

In his Sermon on the Mount Jesus said: "Why take ye thought for raiment?" Is there anything in the world more thought about than raiment? Millions are so devoted to styles that they would be ashamed to go out in public if they were not up to the latest style in dress. And a good many of these persons profess to be followers of the meek and lowly Jesus who forbade such care for dress. Why do not they, why do not all of us, think more of the words of Christ and less of the things of no importance when we are considering salvation and how to be saved from the evil that is round about us? Do we suppose that Christ was speaking idly, not meaning that the people who heard him should not merely hear, but literally follow his teaching?

In his First Letter to Timothy, Paul wrote: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." Did Paul mean what he said, and did he mean that Timothy should preach the same doctrine, demand the same kind of living from those who professed godliness? Paul's teaching was not his own, but was given him of the Lord.

In his letter to Titus he said: "Speak thou the things which become sound doctrine, that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed." "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodly and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Peter, writing of women, said: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For

(Continued on Page 13)

Records

BY VERA EMMERT JOHANSEN

All my records I shall open
As I close this happy year;
But I wonder if the pages
Shall bring sadness or good cheer?

Are the pages black and dirty
Spotted with so much of sin?
Or are they clean and white and shining,
Where a Christian's light has been?

Oh, the records will be telling
For it all is written there;
I have feared to see them opened
But it does no good to care.

For the past has all been written;
Now it is my task to see
That the pages which will follow
Are as spotless as can be—

Pages filled with generous giving,
Filled with kindness, love and care,
With faith and hope that each tomorrow
Leaves a page that's white and fair.

Freeport, Ill.

HOME AND FAMILY

A Housewife's Adventure

BY MIRIAM HOFF FETTER

I close the door of my kitchen,
Where there's plenty that might be done,
And set me down on my doorstep
To feel the warm glow of the sun.
I lift my eyes to the distance,
Where veiled in the autumn haze,
The trees take on strange images.
With singular, winning ways
They beckon me to their kingdom,
Where in their broad domain,
Peace, confidence, strength and beauty
Seem permanently to reign.
No need to pack a basket
Or plan to entertain;
For nuts, wild grapes and berries
Will not be sought in vain.
The hum of an unseen orchestra
Is lulling my mind to ease,
As the press of time drops from me
In the presence of the trees.
I see the bright sky patches,
Through the color of the leaves,
A crow caws, and a squirrel
Swings out from his high trapeze.
I lose my sense of duty
And my soul floats out from me;
I've become a part of the Universe
And God's eternity.
Then strength wells up within me
And the urge to do, as before,
My humble part in God's great plan
So—I open my kitchen door.

Smithville, Ohio.

A Mother in Two Lands

BY MRS. ANDREW SOLYOM

After a lengthy journey in changing continents, I set foot safely in the much longed for land of America. Indeed, with four young sons, I had undertaken to change worlds! Weary and worn, but very happy, we boarded the train in New York which was to bring us to our journey's end, to Elgin, Illinois, where the husband and father was waiting for us.

"O God," I sighed, "be with us still." For twenty-one days we had been tossed on a stormy and rough sea. In the beginning of the voyage, I was completely surrounded by strangers, but these were changed to friends as we suffered together the great hardships of that long and dangerous journey.

Upon our arrival in America, we were greeted by a new country and new friends. We found a colder climate here than we had left behind. We were surrounded by many strangers, more than were aboard the steamer. But we were very happy for we were escaping the terrible war.

Although there had come the sense of relief and safety, nevertheless there were days of loneliness ahead. It was none too easy to make all the adjustments which had to be made in a new home. With tear-brimmed eyes, I looked at the American newspapers. Alas, I could not read a word. I did not dream that I would feel so completely foreign in America when I first set out from my home in Hungary.

Often when my little boys ran out of doors to join the other children in play, they too felt very strange and alone. They would come in and often remark amidst their tears, "Let us go home, mother, these people do not know how to talk!" I drew them very close to me and consoled them, trying to cheer them by saying: "These are very fine people, these strangers. We must learn their language and then all will be well. God is ever with us, and he will surely help us."

Oh, what long days were the first few! Sometimes when the children were asleep, I would add up my daily expenditures. The tears slowly flowed as I saw our hard-earned savings melt into nothing. My European dollar was worth only thirty cents. How it hurt me to pay three times more for an article here than I did in Hungary. One can imagine how I felt the unfairness of such an exchange. There were times when it all seemed very hard to me to leave my lovely home, my secure income from my retail business, my dear beloved relatives and friends, and such a delightful and all year-around summer climate like is had at Fiume, to come to America to make a new home, to make new friends, to face insecure income, and to live in such changeable weather. All of this we did because the horrors of war forced us to leave our beloved home.

Often my children would suddenly awake, and when I would go to them, they must have seen a very stricken mother for they would ask, "Who hurt you, mother?" "No one," I would reply with downcast eyes. "Only I would like to go home and see my mother and friends." Then I would lie down beside my little ones so that they would go to sleep sooner. When alone again with my thoughts, I would make a firmer determination in my heart that I would learn the strange American language, although it was difficult, and that I would make a home and raise my children in this new land.

It was very hard to learn a new language, and many bitter days passed until I learned to speak and write. Meanwhile we could not so much as dream of returning to Europe because the war dragged on with such a hopeless outlook.

Many times I gazed at the dawn and saw the scat-

tered stars that remained just before the sunrise. As I gazed, I thought, "How many beautiful, glittering stars are united to form the constellation of the repulsive war. How severely I denounced the war which had driven me from my home, as the longing for home surged up within my heart. And, oh, how much I prayed for universal peace. I wondered if there were enough of us who really wanted peace and were praying for it. In Hungary, there are churches which are constantly open. At any time of day or night, a passer-by may enter to pray and give thanks. I, too, had the desire in this hour to draw near to God; for in these turbulent days, true and deep thanks were in my thoughts.

Glancing at the starry skies in the evening, the stars seemed very close, and so did God's presence seem very real. And with the same urge, I began to seek God here among my newly adopted friends. I found him in the Church of the Brethren. That is where we went to worship and give thanks for all our blessings. We were warmed with the friendship these people extended to us. We had found noble and outstanding Christians with whom to associate the same as we had known in Europe. These, together with our near neighbors, began to make our surroundings very acceptable to us. We felt reconciled to our new home.

My four sons grew up. They gained strength and health. They became accustomed to their American environment and they felt at home. Later on, a little girl came into our home to enrich it and make it happier. Indeed, we had a very happy home life. The children would be doing their schoolwork in the evenings by the fireplace, and after their work was finished, came games and stories. It is with pleasant memories that I recall these delightful evenings we spent together.

After the longed for Armistice was declared, I learned with a heavy heart of the tremendous loss which was mine. Letters came telling of the death of my dear mother and brother, and of the death of many close friends. Their children begged me to become their mother and help them. Then the days began to shorten for me. They were filled with sewing and taking care of my children, and sewing and planning for those across the ocean who still depended upon me. They are now begging me to adopt them. I also learned that I had lost my home in Europe, when the treaties gave it to adjoining countries. However, I had learned to love this country of America and its peoples. My children had lived the major part of their lives here, and they loved it too. How joyful we were in the thought that we had found such a home as this. And now, along with millions of others, I too sing the praises of this beautiful America.

But again I pray, not only for my children and my loved ones across the sea, but that war may never come again. And I long that we may all be surrounded with deep sympathy and love for mankind everywhere and always seek the good and the beautiful in all.

Elgin, Ill.

From a Proofreader's Notebook

BY ELIZABETH WEIGLE

OFTEN people ask, "Do you like to read proof? I should think it would be rather monotonous." To which I usually reply, "Yes, I do like it. Of course, it does become boresome at times, just as all work does. But there is always something to laugh about." It is some of these humorous incidents I am sharing with you.

Did you ever stop to think what the addition, subtraction or change in one letter can do to the meaning of a word or sentence? It was with a sense of shock that I read this: "Bro. —— delivered a wonderful message on Why I Am a *Drunkard* [Dunkard]." That extra *r* might have caused quite a furor throughout the brotherhood if it had remained. But a proofreader caught the typographical error and saved the situation. And a certain community in Pennsylvania would have been astonished to know that a respected citizen had been deceiving everyone all his life. The linotype operator would have it that "Bro. —— had *lied* [lived] most of his life in ——."

The Society for Prevention of Cruelty to Animals would have begun an immediate investigation if it had come to their notice that "friends of —— camp were cutting up *dogs* [logs]" to make a cabin. And what the occupants of that cabin would have endured when warm days came!

Paul wrote to Timothy that an elder should rule well his own household before he desired to take care of the church of God. Evidently that advice is needed today as much as in Paul's day, for this is what was said of a certain minister, "His *wife* [life] did not conform to his preaching and so results were lost."

"*Dove* feast" is not such an inappropriate term for love feast, for the dove is the symbol of peace. If people are at peace with one another it surely is when they eat together the Lord's supper. But what can be said for those people who expressed the "deep gratitude of their hearts" in "*immoral* [immortal] words"? It must have been the same folks who gained "their self-respect through *sin* (singing)" and found inspiration in hearing "the people *sin* [sing]."

Those neighbors who "were perhaps the most *immortal* [immoral] people the world has ever known" can be explained. They had found the fountain of youth which Ponce de Leon never found.

In the Catholic church certain orders of nuns are

married to the church, but it was a surprise to know that such seems to be the custom in the Brethren church. Two sentences, having no sequence in thought but placed side by side, are responsible for the idea. "He was a member of the Church of the Brethren. . . . To this union were born two daughters and one son." That is one instance, and here is another: "She . . . joined the Brethren church. To this union seven children were born."

Since I was brought up with the idea that a Brethren's word is as good as his bond you can imagine how disillusioned I was when this met my eye: "'Lie not to one another' is the advice of Paul. . . . That [lying] is an old *brethren* [heathen] method which men still use to attain their selfish aims."

And here is the modern—or perhaps New Deal—version of some of Paul's advice: "Let no man seek his own, but each his neighbor's *goods* [good]."

Most audiences these days demand addresses, speeches, talks about up-to-date topics. Those speakers who deal with the "good old days" find themselves in the background. But one district seems to have liked the old-fashioned orator, for according to the minutes as they came from the linotype room they had "out-of-date [out-of-state] speakers" at the district conference. Just what do you suppose were the subjects of their discourses?

Then, too, a proofreader comes across odd bits of information that should make front page news for the daily papers, if true. By the careless wording of a sentence the presence of octettes in a Brethren family came to light. Such an unusual item deserved bold letters on the cover of the MESSENGER. What a surprise for the brotherhood and for the family concerned to know that —— was the "youngest son of eight children born to Mr. and Mrs. ——" on a day in May some years ago. And a certain father would have looked and looked again when he read that he was a "father of sixty-five."

An indifference to the accuracy of dates creates many curious situations. The Christian world censures India for child marriages, but if MESSENGER obituary write-ups are to be believed child marriage is practiced in the Brethren church! Take this case: A woman had married, borne eight children and buried her husband by the time most girls are finishing high school, if the dates given were to be considered as the correct ones. There have been instances where the man or woman was married before he or she was born. The worst case of a mix-up in dates was that of the woman who was born thirty years after she died, and who was married eighty years before her birth. Was the man young or old who celebrated his hundredth birthday the day and year he was born?

In the matter of hundredth birthdays has it ever occurred to you how many folks among the Brethren live past the threescore and ten mark? I once kept a record over several months of how many died in any one decade and I was amazed at the number in the eighties and nineties. Does the simple, temperate life of our grandfathers and grandmothers account for their longevity? Will the grandchildren match their grandparents' record, or that recorded in the newspapers of the big business men?

Another matter that has interested me, and I pass it on to you, has been the number of descendants of several whose obituaries I have read. One grandmother died at the age of eighty-eight, leaving one hundred and ninety-nine offspring unto the fifth generation. Another at ninety-one left a family of one hundred and eighty-five, twenty-two of those being great-great-grandchildren. The town hall would be needed for a family reunion, but just think of the family basketball teams, orchestras and choirs it would be possible to have!

The foregoing are a few of the items of interest that have gone into my notebook. Many errors just as funny, and sometimes more serious in the consequences, have escaped the eyes of the proofreaders, since we are human and therefore not infallible. In spite of the need for exactness and periods of monotony, proofreading does have an appeal. And it is one job where one is paid to find some one else's mistakes!

Elgin, Ill.

How One Mother and Daughter's Organization Is Kept Alive and Active in the Community

BY MRS. PEARL STUTZMAN

WE are a rural group of women of varied religious beliefs, but we have a mind for fellowship and love for one another. We feel our organization is a success, first, because it fits our needs; and second, because it gives each a chance to participate, even to the quiet woman who can not make a speech but who is an inspiration because of her regular attendance, her loyal support and her gentle manner. Third, our goal is to develop a well-rounded life, physically, mentally, socially and spiritually to enrich cultural interests and to offer adequate leadership privileges.

This work in the Monitor church, Kans., began about nineteen years ago. A president, vice-president and secretary-treasurer were elected. It is traditional that no one holds office two years in succession. The president is rarely repeated in less than five or six years. It is a cultural privilege to hold this office. The president's duties are to preside at meetings, see that committees function, that announcements are in the church bulletin, that the community correspondent puts it in

the county paper, to call a meeting of all officers soon after election to plan the year's work and to foster a spirit of friendliness in the group. The secretary-treasurer keeps records and funds.

Several committees function. The vice-president acts as program chairman. A second member is elected and the two choose the third. The social committee provides entertainment for the yearly election in August, which is held on the church lawn or in the basement. The program committee serves the lunch. Last year the social committee planned four showers for wee babies and their mothers. Two brides were also showered. One woman acts as place committee.

We meet once a month on the second Wednesday afternoon, except in July, which is harvest time. Extra meetings are held occasionally at the call of the president and her cabinet. Many volunteer to be hostess; there is rarely need for solicitation. Turns come about once in two years. Refreshments must be simple, a drink and one thing besides. We feel that this social period gives us release and joy which is not found in any other way.

Although finances are not stressed, yet an opportunity is given for an offering to be placed at will in a dish placed conveniently. We sometimes finance a two-day camp for the daughters with a mother as chaperon. Last year the proceeds from the mother and daughter banquet and a liberal offering were used to redecorate the dining room. As a result the men were inspired to redecorate the whole church interior. From sewing at a recent sale we have fifty dollars which we will use to buy dishes and new curtains for the dining room. We will serve the McPherson Rotarians a chicken dinner soon which will supply funds for other evident needs.

Our programs are usually opened with group singing or special music and a short worship service. Roll call is answered by responses in keeping with the theme. The programs are informal, those participating often remain seated with little ones at their knees. As a rule we prefer to use home talent. It helps the timid to acquire courage and self-confidence. It increases our faith in each other and strengthens our loyalty. The program committee is careful to outline and give out the material well in advance. Care is taken to provide things of interest to both older women and younger women. The programs are not necessarily religious, but since religion and life are so closely interwoven any thing which builds Christian character is of value.

We try to use seasonal material when we can. In September we had travelogues by those who had been on a vacation. This was almost as good as having gone ourselves. At Thanksgiving the program included a group of original poems. In December, different ones told how Christmas was observed in other lands. Especially interesting was the account given by one whose ancestors came from Sweden. Roll call that day was responded to by giving incidents of how Christmas was observed in childhood. A gift exchange cleverly arranged by the social committee added to the joy. No gift was to exceed ten cents in cost.

We have other varied programs. Since we have much musical talent we continue to have musical programs. We avoid politics for various reasons. Our June program is always given by the daughters. They have never failed us and we look forward eagerly to this program.

There are varied sources for material. Our librarians at McPherson are a great help. The *Parents' Magazine* is reliable on parents' problems. "I Saw Them Die," in the *Ladies' Home Journal* was the basis for a program on peace. The article, "Cultural Activities for Ministers' Wives," in a recent number of the Messenger may be applied to all women as well. The *Reader's Digest* and the *World Digest* are practical sources.

Book reviews are ably handled by our group. Under the Southern Cross, The School House in the Foothills, The Rolling Years, A Lantern in Her Hand, Gone With the Wind, How to Worry Successfully, How to Win Friends and Influence People, White Banners and The American Doctor's Odyssey have all been reviewed. Occasionally those who have moved from us write how much they appreciated being a member. One writes: "I appreciate my sons and daughters more because of the help received and our companionship is deeper."

We owe our success to the fact that officers and committees all take their responsibility seriously. All are backed by the whole group. We have love for and faith in each other. We express appreciation for work well done.

If a few in any community are fellowship conscious, use tact, and want it strongly enough and are willing to serve, such an organization can be maintained.

Conway, Kans.

A Mother in the Ministry

BY MRS. ALLIE EISENBISE

We have known for a long time that Sister Allie Eisenbise's experiences would make an interesting story. She was prevailed upon to tell something of her life for this number of the Messenger. Here is the story and we are sure you will like it.—Ed.

In 1901 my husband, my son Forest and myself moved to Beatrice, Nebr. Here we resided until the fall of 1914. My husband, a deacon at that time, was a faithful church worker. Forest did all his public school work at Beatrice, graduating from high school in the spring of 1913.

About this time Bro. J. W. Lear held a series of meetings in our church. He advised us to send For-

est to Bethany Biblical Seminary. But at that time Chicago seemed to me about as far away as Jerusalem does now. However, our church held an election for a minister the spring after Forest's graduation. This resulted in his and his father's being elected on a tie vote, so we came to Bethany Biblical Seminary that fall.

How I did enjoy Bethany! I found most delight in the spiritual atmosphere, classwork, fellowship with the Bethany family, teaching the Chinese, the Friday prayer chapels and sharing in the student conferences. Truly it was a bit of heaven to be there.

My husband was called home to the glory world in the fall of 1917, and my son was in Mt. Morris College. Thus I faced a new situation. Realizing that my happiness and helpfulness in the days and years ahead would depend upon my own outlook on life, I faced the future with new courage, trusting all to the One who said: "I will never leave thee nor forsake thee."

My son was married soon after graduating from college. He and his wife accepted a call to his home church in Beatrice. I went out later to be with them, but was ill the most of next winter. When spring came I was broken in health, without funds, and had nothing to do. Although I might have continued to live with my children, I wanted to make my own way through life.

Did I worry? Yes, I am afraid I did. This I am now ashamed to admit, for the Lord has provided for my every need through all the years.

One day while at the home of a friend, Bro. Edgar Rothrock, who was then secretary of the District Mission Board of Nebraska and Eastern Colorado, came to see me. He said that they needed a Sunday-school missionary educational secretary for the district, and asked me to fill the place. I told him that I could not for I had never done any public work. He said he thought I could do it, and encouraged me to try. Though he could not promise much financial support, yet his proposition sounded good to me. I told him I would pray about it, and talk to my son also. To my question Forest answered: "Take it, mother; you have never yet tried to do anything that you could not do." Also my heavenly Father said I should try.

I wondered how I should begin the work. Finally, I wrote an address on Sunday-school work and another on missionary work, basing the latter on the missionary standard of that time. Then when I started out I went to the Octavia church, where Bro. Meck lived. He was the president of the Board. I told him I would give the addresses on Sunday, and if he thought I could not fill the place he should tell me and I would go home and there would be no hard feelings. In the evening when we returned from church, he said: "You just go ahead, Allie; you are all right." Praise the Lord for encouragers.

For three years I did this work and learned to know every member in the district. The Lord was good to me and I realized abundant blessings from the opportunities and experiences that came to me.

The next year, at the district conference at Bethel, Bro. A. D. Sollenberger informed me that the elders of the district wanted to license me to the ministry. I told him I thought that unnecessary, but when he reminded me that I was doing that kind of work anyway I finally told him that if he thought it was the Lord's will I would not resist. And so it was done. How keenly I felt the responsibility! Yet I knew I could trust my Lord every step of the way. And I did.

Only God knows the inspiration and help I have received by being personally acquainted with so many of the leaders of our brotherhood, great men and women of God, whose lives opened up to me vistas of the future and the glorious possibilities of greater service for my Master. Then, too, I treasure special letters received at that time from Brethren Wieand and Hoff.

During all these years I have been holding vacation Bible schools—twenty-six in all in five different states. The last one was last summer, a four weeks' school in Pomona, Calif. One summer I worked for McPherson College holding Bible schools in Missouri. Memories of these schools are precious.

My first real experience as a minister came in 1926 when I was sent out by the General Mission Board to do summer pastoral work in the Pleasant Plains church in Oklahoma. That was a blessed experience. When I returned in the fall I was asked to go to Springfield, Ill., to assist in pastoral work. The two years that I was there were happy though busy ones. Friendships were formed that will last through eternity. Besides ministering to our church there, I spoke at different times in the Redemption Home and the Mission.

From Springfield I was called to Champaign, where I spent one year. Here again many blessings came into my life, and here I preached my first funeral sermon.

I have preached in ten different states, in almost fifty of our own churches and have attended a dozen or more Annual Conferences, one World Sunday-school Convention, three International Sunday-school Conventions, had charge of two girls' camps and helped in others.

My grandfather, James Tracy, had a wonderful memory and I think part of his mantle fell on me, for in later years I have memorized more than thirty readings, which I have given at churches, missionary societies, gatherings and other meetings. I belong to the International Women's Preachers' Association and we have a convention once a year. The members of this association are from more than twenty different denominations.

The six years which I spent in missionary work among the Chinese women and children of Chicago demonstrated to me the truth of the scripture: "My God shall supply every need of yours according to his riches in glory in Christ Jesus." He has never failed me. During this time I also preached many times at different downtown missions in Chicago, where the audience would often consist of two hundred men or more. When at the close of a message souls were saved Dr. Walsh would say: "God has put his seal on your message."

My greatest joy is in helping others and for any good that I have done, am doing, or may do, I want God to have all the praise. He has guided me and kept me through all these years, and may my life honor and glorify him.

Chicago, Ill.

Opportunities for Women

BY RUTH B. STATLER

We have often heard the remark made that American youth is going to attend the movies whether we like it or not. In so far as this is true, our job is to see to it that the moving pictures are fit for our youth to see.

Recently I read an article in a current magazine concerning movies and war propaganda. In brief the writer pointed out and proved that the movies are being made to pass a strict censorship in foreign countries. These countries are definitely preparing the minds of their people for war, and any movie of pacifist type and portraying the horror of war is promptly banned from their screens. Furthermore, foreign governments ban all pictures emanating from studios producing any anti-militaristic pictures.

The article referred to came to me as a challenge. I wondered what the result would be if we could have at least ten women in each church throughout the brotherhood write a personal letter to the proper authorities in each state, such as censorship boards, or to federal authorities who are interested in peace, protesting this state of affairs. Furthermore, I wondered if our sisters of other denominations could not be interested in this cause of peace. Few mothers there are indeed who wish to raise their sons to send them to the battlefield of war. There are more worthy battles to be fought by courageous sons, where the results are not so heart-rending, costly, nor so futile.

Just recently I noticed in the newspaper, that the state legislature of Pennsylvania had a bill pending requiring our board of censors to ban all moving pictures portraying holdups and other scenes with shooting. I immediately wrote our state assemblymen, asking them to support this bill, and if a clause banning militaristic pictures could not also be added to the bill.

What influence one letter carries toward this end I do not know, but I was wishing that at the same time hundreds of other letters embodying the same thought could be pouring into our state capital. Public opinion has more to do in shaping our national destinies than we sometimes think.

We are fully organized to do a huge task. Let us do what we can to make the world a safer and happier place in which to live, and to extinguish from the world the dread precursor of war. Then may the Master say of us, "She hath done what she could."

Somerset, Pa.

Dangerous Trends in Modern Brethrenism

(Continued From Page 7)

after this manner in the old time the holy women also, who trusted in God, adorned themselves." Was Peter moved by the Spirit when he wrote these words? In the old time the holy women who trusted in God did not wear these adornments. Women in our day are told in the Word not to wear them, for they are of the world, and not of God.

The church has been blamed for being too strict in matters of dress. And yet, if we compare the requirements of the church in these matters with the teaching of God's Word, it will be hard to find a place where they demanded more in this respect than the Word teaches. Some of their ways of enforcing their teaching were doubtless unwise at times; they were probably too harsh occasionally. But what they wanted was nothing more and nothing less than the teaching of the New Testament requires. We can not doubt that obedience to the Word and to the church in these things is a great protection against worldliness. If we dress as the gospel says, we shall not so easily be tempted to go to places where the influence is almost always bad. We would not be wanted there; people would see that we do not belong in such company. The great consideration in all the teaching is to keep those who have taken the name of Christ true to their vocation; and it can not be said that any of these commandments would fail of their intent if they were literally obeyed at all times. It was God's purpose to protect his people against everything that might lead them to evil. There are so many inside the churches who are lovers of pleasure more than lovers of God; and that is what makes the influence of so many of them of so little effect in the present age. There is no more dangerous trend in the church than this one of imitating the world in its fashions. We have stressed this trend away from the teaching of Christ because it has been the source of so much evil to all denominations. Our stand must be against it.

Rehobeth, Md.

OUR MISSION WORK

Mecca and Beyond

BY NORA RHODES

Dr. Edward M. Dodd, who with his wife wrote "Mecca and Beyond," the mission study book for this year, was born in Turkey of missionary parents, and later became a missionary to Persia. He is now Medical Secretary of the Presbyterian Mission Board.

In a lecture a few months ago at a Mission Institute at Frederick, Md., Dr. Dodd discussed the following questions: Why should Christians be interested in the Moslem? What has been the relationship of Christians to the Moslem world? What should be the proper relationship of Christians to Moslems, or what are we doing about it?

In answering the first question, Dr. Dodd gave four reasons why a Christian must be interested in the Moslem. In the first place, Christ's command to go into all the world has no exceptions. Then, too, the Moslem world is a threat to international peace, having in it some hot spots that might cause trouble at any time. The Arabs feel bitter toward the Jews pouring into Palestine; the people of Syria are afraid that Mussolini, having taken Ethiopia, might seize them; Russia covets Turkey as an outlet to warm water; and the feeling between the Moslems and the Hindus is the great headache of India. In the third place, Dr. Dodd emphasized the fact that the missionary zeal of the Moslem presents a challenge to the Christian. Every Mohammedan is a missionary. This activity is having a tremendous bearing on the placing of Christian missions in Africa to check the Mohammedan advance. The fourth reason for Christian interest is that there is a past to undo, the discussion of which led up to the answer of the second question concerning the relationship of Christians to the Moslem world. Dr. Dodd said that Mohammed, as a young man, seeking something good for his people and finding only a decadent Christian church, formed his own religious ideas, expressed in the Koran. The crusades influenced the Moslems greatly. Their resentment of the Christian aggression built up a tradition of hostility which they have carried through the years.

In his discussion of the third question, What should be the proper relationship of Christians to Moslems, or what are we doing about it?—Dr. Dodd suggested several ways of breaking down the barriers that exist between the Moslems and the Christians. The missionary must go to the Moslem with a genuine spirit of friendliness. Relief work, and the establishing of mission schools and hospitals have been helping to create a better spirit. The Christian home of the missionary has had its influence. Radiant personalities like Dr. Paul Harrison, missionary to Arabia, have been mighty instruments of God to lead the Moslem to Christ.

Dr. Dodd concluded his lecture with an appeal for more knowledge and understanding of the Moslem world that they too may learn to know God as revealed in his Son, Jesus Christ.

Dallas Center, Iowa.

Touring in the Villages

Parts of the Diary Kept by Dr. Lloyd Studebaker While out on Tour

Feb. 25, 1937, Kwajafa

I arrived about 4:30 P. M. Word had been sent ahead that I was coming and a mallima (grass-mat hut) was being constructed near by the old church on the hill. My headquarters were set up in the mallima and the round mud hut was used as a kitchen.

I visited the dispensary at 5:30 P. M., and saw about ten patients. Also I called on two patients in their compounds, and saluted the Bulama (native chief), who was friendly.

Feb. 26, 1937, Kwajafa

I visited the school at Kwajafa during the last forty-five minutes of the session. There were seven pupils present. The excuse for poor attendance at present is that many of the pupils go out early every day to hunt.

After school I went with Mtaku to salute covenant Christians. We visited homes of fourteen Christians during the morning, and of this group, ten were either away from Kwajafa or had gone out hunting. The time was spent chiefly in saluting women, children and elderly men. We held a service outside the school at 5:00 P. M. Fifty-eight people attended, mostly women and children, but a few men were present. The Bulama was present. We held a short service at 8:00 P. M., in the moonlight. Twenty-four were present. All was quiet and serene at 9:30 P. M.

Feb. 27, 1937, Puba

We started for Puba at 7:30 A. M., and arrived 9:00 A. M. All traveling is done by horseback or on foot. I got off the horse once only. I saluted Bulama and then went into most of the compounds on the outskirts of the far side of the village. The people were timid and rather afraid, as it was the first time a white person had been into their compounds. About 11 P. M., people gathered at the Bulama's compound and a service was held. Sixty-eight persons were present. After the services, medicine was dispensed to twenty-four cases.

What to Pray For

Week of January 1 to 8. During the past year Miss Anna Warstler of Anklesvar, India, has informed the home church in a most interesting manner through the pages of The Gospel Messenger concerning the village schools of India. Most of her time is given to the supervision of religious education in all the schools of the India Mission. She also carries on evangelistic work about Anklesvar.

Feb. 28, Sunday, Kwajafa

A crowd of 142 gathered at 7:30 P. M. This was the biggest crowd to date. I sent out two lanterns to aid in gathering the crowd. It was interesting to watch the black figures filing along behind the lantern. They enjoyed the singing immensely. Already the schoolboys are planning to get a bigger crowd out tomorrow than tonight.

Garkida, Africa.

Monthly Financial Statement

During the month of November contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $8,245.53. The total received for the year beginning March 1, 1937 was $112,259.46, detail as follows:

	Receipts for November	Total receipts since 3-1-37
World Wide Missions	$1,778.23	$ 15,532.59
Women's Work Project	624.70	4,983.39
Home Missions	1,056.76	1,835.18
Foreign Missions	238.70	2,432.27
Junior League Project	134.60	1,209.89
Intermediate Project		36.15
India Mission	13.58	1,712.76
India Native Worker	25.00	196.00
India Boarding School	50.00	385.91
India Share Plan	12.50	1,091.27
India Missionary Supports	400.12	9,947.90
China Mission	184.30	1,005.82
China Native Worker		107.55
China Share Plan	12.50	232.41
Liao Chow Hospital		97.94
China Missionary Supports	594.21	7,585.71
South China Mission	72.00	103.00
Sweden Missionary Supports		361.17
Africa Missionary Supports	1,041.68	8,551.54
Africa Mission	206.35	3,469.23
Africa Share Plan	6.25	433.51
Africa Leper	10.00	142.75
Conference Budget Undesignated	953.31	40,751.16
Conference Budget Designated for—		
Board of Christian Education	65.47	3,076.34
Bethany Biblical Seminary (at Elgin)	472.87	3,548.27
Bethany Biblical Seminary (at Chicago)	211.40	1,447.90
General Education Board		99.86
General Ministerial Board	15.00	19.40
Ministerial and Missionary Relief Fund	1.00	20.35
Conference Budget Share Plan	15.00	67.07
Youth Serves	50.00	1,775.17
Total Budget Items	$8,245.53	$112,259.46
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	386.45	9,803.49
China Famine		5.18
China War Relief	166.69	295.69
American Missions to Lepers	10.00	50.00
General Relief		.49
Special Peace Fund	3.00	891.39
Men's Work Project		210.84
Student Loan	200.00	200.00
	$9,011.67	$123,738.54

The following shows the condition of General Mission Board foreign and home mission finances on November 30, 1937:

Income since March 1, 1937	$ 85,923.44
Income same period last year	94,493.66
Expense since March 1, 1937	135,809.93
Expense same period last year	107,981.32
Mission deficit November 30, 1937	33,970.12
Mission deficit October 31, 1937	21,460.82
Increase in deficit November, 1937	12,509.30

Bethany Celebrates Armistice Day. From Annie Clopper, secretary of the student body of Bethany Biblical Seminary, we received $40 to be used for the peace cause. This money was raised as a sacrificial offering by the faculty and the students on Armistice Day, Nov. 11, 1937.

Mecca and Beyond

Missionary Societies studying Mecca and Beyond will find here the outline of the second and third chapters of the book. A much fuller outline than this one, giving enough material for a full hour's program, may be secured by ordering Program Outlines based on Mecca and Beyond, 10 cents. Also many helpful suggestions are given in the How to Use, 25 cents. This small pamphlet is excellent to use with the study book. Also each group will want to use the program, As Touching the Moslems, 5 cents, which gives much information about the work our own church is doing among the Mohammedans. A short playlet, Fatima's Pilgrimage, 2 cents, would be especially appropriate along with this program. Order all of these materials along with Mecca and Beyond, 50 cents, from the General Mission Board, Elgin, Illinois.

PROGRAM 2

CHAPTER 2. The Island of the Arab.

CHAPTER 3. The Land Bridge: Syria and Palestine.

Looking through windows into Arabia, Iraq, Syria and Palestine.

"God's is the East and the West, and wherever ye turn, there is God's face; verily God comprehends and knows."—The Koran.

Worship

HYMN: O Worship the King.

SCRIPTURE: Isa. 13: 19, 20; 1 Kings 8: 34, 41-43.

It is a serious thing to turn back on Jerusalem.

HYMN: In Christ There Is No East or West.

PRAYER.

POEM:

A Moslem Wife's Lament

"Less than the dust beneath thy chariot wheel,
Less than the rust that never stained thy sword,
Less than the trust thou hast in me, my lord,
Even less than these!

"Less than the weed that grows beside thy door,
Less than the speed of hours spent far from thee,
Less than the need thou hast in life of me,
Even less am I!

"Since I, my lord, am nothing unto thee,
See here thy sword, I make it keen and bright
Love's last reward—Death comes to me tonight,
Farewell, Zahirudin."

Outline of Portions of Chapters 2 and 3

In this session four women may be responsible for the four countries.

Locate Arabia on the map.

I. Arabia.
- a. The country and its people, pages 43-45.
- b. Importance of the creed in daily life, page 47.
- c. Give story of Fatima, pages 56, 57.
- d. Missionary contacts with Arabian king, pages 58, 59.

Arabia is the cradle of Islam. In it are located two of its sacred cities—Mecca and Medina.

Locate Iraq on the map.

II. Iraq (Mesopotamia).
- a. A changing land, pages 49-51.
- b. Missionary co-operation, page 62.

Locate Syria on the map.

III. Syria.
- a. A land bridge, pages 66-69.
- b. A Christian contribution, pages 73-75.
- c. A Moslem faces Christ, pages 78, 79.

Locate Palestine on the map.

IV. Palestine—The Holy Land.
- a. The desire for possession of the land, pages 81-84 (see note 1).
- b. Constructive forces in Palestine.

KINGDOM GLEANINGS

Calendar for January 2

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Gospel of Mark.—Mark 10: 35-45.

Christian Workers, The Power of United Prayer.

B. Y. P. D., Myself in 1975.

Intermediate, New Year Resolutions.

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Gains for the Kingdom

One baptized in the Barnum church, Minn.

Three baptized in the Hamilton church, Ohio.

Seven baptized in the Schoolfield church, Va.

Two baptized in the Philadelphia First church, Pa.

Fifteen baptized in the Battle Creek church, Mich.

Eleven baptized and one received by letter in the Green Tree church, Pa.

Nine baptized in the Fairchance Mission, Pa., Bro. John Middlekauff, evangelist.

Four baptized and three received by letter in the Zion Hill congregation, Ohio.

Two baptized and one received by former baptism in the Owl Creek church, Ohio.

Fifteen baptized in the Goshen City church, Ind., Bro. Ralph Rarick, evangelist.

Nine baptized in the Lansing church, Mich., Brother and and Sister B. M. Rollins, evangelists.

Twenty-one baptized in the Ottumwa church, Iowa, Bro. John Wieand of Decatur, Ill., evangelist.

Sixteen baptized, two received by former baptism and three await the rite in the Empire church, Calif.

Seven baptized and two received by letter in the Logansport church, Ind., Brother and Sister B. M. Rollins, evangelists.

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Personal Mention

Bro. G. I. Michael of Los Angeles, Calif., has changed his street address. The new number is 1482 Silver Lake.

Southern Illinois selected Eld. Walter S. Coffman as Standing Committee delegate to the Lawrence Conference, with Eld. John Wieand as alternate.

When Bro. Ezra Flory wrote from his Goshen home the other day he had spoken 6,999 times since he began his public speaking ministry. And he had two more engagements then, thus threatening to go beyond his one-time resolution to quit when he had spoken 7,000 times. Let's wish him a happy new year anyway.

Bro. I. W. Brubaker of Prairie City, Iowa, departed this life Dec. 17, at the home of his daughter, Mrs. M. A. Brewer, after an illness of nine months. And the message from Bro. B. F. Buckingham contained this further fitting word: "His life was one of service and loyalty to his church, home and community."

Bro. Russell A. Sherman of Garrett, Ind., whose confinement in an Indianapolis hospital was noted in our columns has been teaching for several weeks and—well, let him tell it: "The Lord has blessed us richly and his people have remembered us abundantly. Although still under the doctor's care, I anticipate being in condition to do some summer pastoral work after the close of the school session."

Bro. Kenneth W. Hollinger, teaching in the public schools of the community, has been asked by the Prices Creek church of Southern Ohio to serve the church as minister until September next. Bro. E. R. Fisher of Trotwood was chosen elder-in-charge.

"Home for Christmas" had a strangely high and holy meaning this year at the Hersch's. Brother and Sister E. M. Hersch are very active members of the Elgin congregation. Dec. 13, Bro. John Swartz, father of Sister Hersch, died at Sebring, Fla., where he was spending the winter. Exactly one week later, Dec. 20, and at the same place, he was followed by Sister Minnie (Eshelman) Hersch, mother of Brother Hersch. There is always a note of sadness in the severing of earthly ties but there must be also more than a touch of gladness in the fact that both these aged saints got "Home" in time for Christmas.

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Miscellaneous Items

Flint church (Michigan) will hold love feast services Jan. 1, according to Bro. A. E. Taylor, the pastor.

Wanted—Brethren home for a friend. Please see page 31 of this Messenger for further details. This is important to all readers of the Messenger.

Enlist interest in that Gospel Messenger club project by putting on a Gospel Messenger program. Write for a free suggested program, which includes a dialogue, called: The Gospel Messenger Comes to Cedar Grove.

The 1938 Yearbook, soon to be out, will say the total membership of the Church of the Brethren is now 164,784. This is a gain of 2,853 over the total as given in the Yearbook for 1937. Here is a sample of the interesting facts to be found in the new Yearbook. Be sure your name is on the Messenger list in time to get your free copy of the 1938 Yearbook, which will be mailed out to all Messenger subscribers of record at the date of issue.

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The reader will find this Messenger a kind of double number, since it contains both New Year and Women's Number materials. The editorial wish for 1938 is that every one of the fifty-three issues for the year ahead may represent something extra in the direction of double value.

The Tragedy in China. All of us are most anxious for some further word of hope or explanation from the tragedy in China reported in the Messenger of last week. We regret to say that after every effort to secure some information through the State Department, the Associated Press and the Japanese and Chinese consuls, we have no further word throwing light on the mysterious disappearance of our devoted friends and workers. Let us pray that the Lord will overrule for great good to his kingdom and comfort to all who grieve, whatever the facts when they are known. Meanwhile the suffering, tragedy and need should challenge our faith and sacrifice to match those who represent us out there!—C. D. B.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Bible and Rural Life, by Ross J. Griffeth. Standard Publishing Company. Paper, 75c. 117 pages.

"The Bible is a book of the open air. It pictures rural life. Most of it was written by men of the countryside. Some of the authors lived in tents. Others belonged to farming villages. Only a few spent their lives in cities." With these words the author opens chapter one. And throughout the discussion he ever shows how the country and rural conditions crop out in Biblical narratives.

Through the twelve interesting chapters one lives in a country atmosphere, both when the statements came directly from the Bible and when present conditions are presented. One finds it in such statements as these: That forty-four of the forty-five ministers of the Disciple church in Indiana come from the farm. That but for the rural sections cities in America are doomed to die out, as at present ten people in the city produce only seven in offspring.

Soil conservation and the problems of tenantry are not new, but along with many other problems are found in the Bible. Not the least helpful part of the book is the manner in which it points out the beauties of the country as portrayed in the Bible. Here the author should appeal especially to the youth of the soil.

Instead of agreeing that the prophets were the radicals of their day, he insists that they were the conservatives calling folks back to the fundamental principles of truth and righteousness as proclaimed in God's Word, principles which through the centuries had proved their abiding value. He shows that cities tend to develop a tolerance for the evil rather than a conviction that insists on a loyalty to the best. He thinks there is good reason why New England produces so few religious leaders while the South and the Mississippi Valley do send out many ministers. He thinks our soil produces not only crops but great men.

With the radio, the automobile and the printed page at hand, country folk no longer need to live in the backwoods, but can keep abreast of the times while at the same time they may escape some of the undesirable features an urban environment fastens upon them. Herein lies the hope of the rural church. Because we are largely a rural folk we will find much food for thought and action in The Bible and Rural Life.

Gish Fund Books

For Ministers of the Church of the Brethren

Gish Fund books are furnished to ministers of the Church of the Brethren only at these low prices because funds from the estate of James and Barbara Gish were placed into the hands of the General Mission Board for this purpose. From the income of this fund the General Mission Board bears part of the cost of the Gish Fund books. Should the Lord put it into your heart to add to this fund, you may become a sharer in this good work. The present Gish Fund Committee is J. W. Lear, Edward Frantz and M. R. Zigler.

The following books are on the Gish list as of Jan. 1, 1938. The list may be used as an order blank if desired. Check and send with cash required to Brethren Publishing House, Elgin, Ill.

.....11.	Bible Dictionary	.....25c.....
.....26.	Bible Atlas	.....60c.....
.....68.	Archæology and the Bible	.....75c.....
.....86.	A History of the Christian Church	.....75c.....
.....108.	The One Volume Bible Commentary	.....65c.....
.....162.	Church Finance	.....50c.....
.....181.	Flashlights From History	.....35c.....
.....192.	Cruden's Complete Concordance	.....55c.....
.....195.	F. B. Meyer	.....45c.....
.....196.	Cultural Changes in the Church of the Brethren	....45c.....
.....198.	Jesus and the Rising Generation	.....45c.....
.....199.	The Finality of Jesus Christ	.....65c.....
.....200.	Cokesbury Funeral Manual	.....25c.....
.....201.	Preachers Present Arms	.....55c.....
.....202.	Home Missions Today and Tomorrow	.....25c.....
.....203.	The Christian Message to the World Today	.....35c.....
.....204.	Revolution in Economic Life	.....35c.....
.....205.	The Life Portrayed in the Sermon on the Mount	....35c.....
.....206.	Our Movie Made Children	.....55c.....
.....208.	Sadhu Sundar Singh	.....45c.....
.....209.	Prayer	.....25c.....
.....210.	One Hundred Poems of Peace	.....30c.....
.....211.	Problems of Christian Family Life	.....15c.....
.....212.	John Frederic Oberlin, A Protestant Saint	.....35c.....
.....213.	Preaching and the Mind of Today	.....45c.....
.....215.	Evangelism in a Changing World	.....65c.....
.....216.	The Art of Ministering to the Sick	.....$1.60.....
.....217.	Doran's Ministers' Manual for 1937	.....85c.....
.....218.	Victorious Living	.....90c.....
.....219.	The Funeral Message	.....50c.....
.....220.	Religion in Shoes	.....50c.....
.....221.	The Minister's Wife	.....25c.....
.....222.	Doran's Ministers' Manual for 1938	.....$1.00.....
.....223.	Rebuilding Rural America	.....40c.....
.....224.	The Minister's Job	.....60c.....
.....225.	Living Religion	.....90c.....
.....226.	Oxford Message and Decisions	.....15c.....
.....227.	Edinburgh Conference Report	.....5c.....
.....228.	Message and Method of the New Evangelism	.....$1.00.....

As a minister of the Church of the Brethren I am entitled to these prices and enclose $.....

Name .....

Street .....

Post Office .....

State .....

The library of a minister outside of his own personal qualifications is his main equipment. Brother and Sister Gish made possible a significant fund when they set aside money from their estate making possible the purchase of books by ministers of the Church of the Brethren at greatly reduced rates. Ministers should avail themselves of this wonderful opportunity to secure carefully selected books for their libraries. Reading and studying with great minds will open new windows of religious and spiritual insight for the minister who is called to lead people. Leadership is a process of continual growth and profitable reading is one means of leadership growth for the minister of God's people.

Remember, the above books may be secured through the Brethren Publishing House for ministers of the Church of the Brethren only.—M. R. Zigler, Secretary Gish Committee.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 1: 1-8

"Behold, I send my messenger before thy face"

Preparing the Way for Christ

Ordinarily, the greater the undertaking, the greater the preparation that needs to be made. The stroke of a hoe can raise a mound that will turn the course of the water flowing down an irrigation ditch. But it is a different matter when the diverting of the Colorado River is undertaken. In the latter case, scientific investigations must be made, bedrock must be sought, and a bulwark substantial enough to stand enormous pressure must be constructed.

It is no trivial matter to prepare the way for Christ, either in the world or in our own hearts. It is a task that calls for the best that both God and man can give.

Tuesday: Mark 1: 9-13

"Jesus came . . . and was baptized of John in the Jordan"

The Preparation of Baptism

Baptism has been an important doctrine of our church from the beginning of its history. We have insisted upon obedience to the New Testament as to the necessity, significance and form of baptism. We readily recognize that it has no value apart from the spirit and attitude of the person receiving it. But when the attitude is right, baptism as we practice it is well fitted to be not only the public avowal of one's stand for Christ but the symbol of death to the old life of sin and birth to the new life of the Spirit. Remission of sins and enduement with the Spirit are its objectives.

Wednesday: Luke 19: 1-9

"If I have wrongfully exacted aught of any man, I restore fourfold"

The Preparation of Repentance

When one discovers that he is going in the wrong direction, the sensible thing to do is to turn around and go right. He may need to retrace his steps for a considerable distance before he can really make progress toward the desired goal. The same is true of one's spiritual journey.

When one discovers that he is on the wrong road morally, a turning about is necessary. This is repentance. Before much progress can be made in right living, as full restitution as possible needs to be made for the wrong he has done.

Zacchæus demonstrated very well what needs to take place when a sinner wants to become a follower of Christ.

The Great Commitment

When a ball is being hurled, its goal depends much upon the direction in which it is started. Life is much like that. We see a person make great achievements and we wonder what propitious circumstances entered into his career. But more than likely we shall find upon investigation that he is a moulder of circumstances; that his success has come out of a long period of sustained effort in a definite direction; that he committed himself to a course of action somewhere along the way and held to that course in the face of many difficulties.

To understand Jesus upon the cross, Jesus in the judgment hall, in Gethsemane, in the upper room, in the triumphal entry, in the throng, or helping a troubled individual, we must go back to the beginning of his career and observe the direction in which he started; we must observe the spirit and purpose in which he entered upon his work. He committed himself to do the Father's will; to help humanity. And under the fierce test of temptation he chose the path of service and suffering, seeing that this was the way of redemption. And he held to that commitment faithfully to the cross.

Many activities and interests are bidding for our lives. We can slide through life following this or that, and get nowhere. Or we can commit ourselves to the Father's will and follow it to useful achievement.

1 Kings 18: 21, 39; Joshua 24: 14-18; 2 Chron. 1: 7-10; Matt. 3: 13-15.

Thursday: Psa. 130: 1-8

"There is forgiveness with thee"

The Preparation of Forgiveness

The kingdom of God is a great fellowship—first of all of the individual with God, and then also of people as brothers. When one consciously does things that he knows are inconsistent with the standards of the kingdom, he can not enter into intimate fellowship with God or his fellows. He needs to repent and be forgiven.

Happily, God is always ready to forgive those who confess their sins and determine to live right. And Christians who have his Spirit are likewise ready to forgive. Anyone who sincerely repents may be accepted into the fellowship of the kingdom by forgiveness.

John came preaching repentance and holding forth the offer of forgiveness. The psalmist had long before experienced the joy of forgiveness. The way to God is always open.

Friday: James 4: 1-10

"Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded"

The Preparation of Cleansing

In these days a considerable weight of blame for moral degeneracy is being placed upon society. And much of it belongs there. We have taken too lightly the fact that we are our brothers' keepers. The wrongs of society that blight human lives need to be made right. People should have a fair chance to live good and useful lives.

But admitting social responsibility does not eliminate personal guilt. The fact remains that people fall short of doing what they know to be right because they yield to the lower impulses within themselves. And this is sinful. Human hearts need to be made clean before the kingdom can come in its fullness.

Saturday: Jer. 42: 1-6

"We will obey the voice of Jehovah our God"

The Preparation of Obedience

The remnant of Judah had gotten themselves into a tight place. Going their own way, they had suffered the results of sin. But as a last resort they came to the Prophet Jeremiah and asked him to pray that God might show them the way out. In making this request they pledged themselves to obey his word.

Judah's experience has been repeated countless times in human history. Why can we not learn to be obedient to the counsel of God in the first place and avoid the troubles that come with sin? The problem that should concern us is the discovering of God's will, not the question whether or not we should obey it.

Sunday: Isa. 40: 3-11

"Prepare ye . . . the way of Jehovah"

God's Highway

In reading this prophetic passage of scripture one almost invariably swings into the familiar strains of some of the greatest oratorios that inspired musicians have written. The imagery is superb; the cadences challenging. We are moved to fall into line with the great purpose of God and help to prepare the way of the Lord.

But there is more than poetry to the preparing of the way of the Lord. There is hard work. Valleys must be filled; hills leveled. Sins must be done away, selfishness put aside, faith increased, and determination strengthened. We are unequal for the task in our own might, but he giveth to the weak.

THE CHURCH AT WORK

PEACE

From Your Peace Commission

A Statement on the Ludlow Amendment

Many of our members have been asked to sign petitions favorable to the Ludlow Amendment which would require a favorable vote of the people before a war could be declared, except in case "of an invasion of the United States or its territorial possessions and attack upon its citizens residing therein." Members of the Peace Commission of our Board of Christian Education have been asked frequently if our people ought to sign such petitions or help circulate them.

That this proposal is a sincere attempt on the part of Mr. Ludlow and others to reduce the possibilities of war we do not question. We shall not discuss the merits of the plan as a practical device. But we want to call attention to a few points in the hope of clearing up the question about our people approving this proposed amendment.

This is not a plan whereby war is to be abolished. The right (and definition, you will notice) to wage a "defensive" war is unaffected. In fact, we feel, it is sanctioned by inference. We need to keep in mind that no nation today fights an offensive war, officially. The writers have before them a pamphlet which is expected to convince the reader that Japan is fighting a purely defensive war in China today. The position of our church is that no wars are justifiable, either offensive or defensive.

If this amendement were in force and the people voted in favor of war (not at all unlikely in a crisis, under pressure of propaganda) our neighbors probably would expect us to accept that verdict and support the war, especially since we had supported this plan of deciding the matter of war and peace. Here, again, there is an inference that would put us in an embarrassing position.

If we, individually, feel that this proposal by Mr. Ludlow will help prevent war and that we ought to support it for that reason, the committee urges that we be absolutely clear in all cases as to our stand on all war. We need to have it understood that we shall not engage in nor support any war (we are officially on record on this with the President and the Secretary of State), even if the people of this country voted to engage in war.

Be Careful What You Sign

The Veterans of Foreign Wars are circulating, through newspapers and periodicals, a sufficient number of petition blanks to secure twenty-five million signers to the following statement (to be presented to Congress in a demonstration on the Capitol steps):

I hereby call upon Congress, and the President of the United States, to adopt and apply policies designed to Keep America Out of War and supported by a national defense program adequate to preserve and protect our country and its people.

Signed .....

This paper is open to at least two criticisms which the Peace Commission feels make it unwise for our people to sign or circulate.

The first part simply says "policies designed to Keep America Out of War" and does not specify a single thing that might indicate what those policies ought to be or to include. No matter what policy the government might adopt, it could be construed (and doubtless would be) as an effort to keep us out of war. That policy might well be quite out of harmony with what our people think is an appropriate way of keeping out of war.

The second criticism substantiates the first. The second part of this statement commits any signer to the policy of armaments as a means of national defense, the limit of which is to be determined by the people in charge of the armament program. They will determine what is "adequate." We do not believe armaments give national security (Winona Statement on Peace and War, 1935). Therefore we could hardly sign a statement which is designed to commit us to an armament program. This petition would certainly simplify the problem of our military leaders in getting Congress to vote their ever bigger budgets for "preparedness," which many good citizens have opposed.

This paper by the veterans calls attention to the care we need to exercise in sponsoring or supporting moves purporting to favor peace. It is not always a question of the sincerity of the leader, but may be one of methods and principles.

I urge you to present to your congressmen, your senators, and to the President, instead of the above petition, one like the following:

We, the ———— congregation of the Church of the Brethren, ask that you do all within your power to bring the laws and policies of our government into harmony with the principles on war and peace set forth in the enclosed statement (Enclose Winona Statement on Peace and War, 1935).

Signed (by proper officials).

WOMEN'S WORK

Mission Study Sets Us Aflame With Concern for Women Who Know Not the Christ

Christian women in the days of Christ had a large part in keeping alive the spiritual glow upon which the growth of the church depended. The lifting power of the message and life of Jesus Christ transformed all of life for them. Is womanhood's debt of gratitude less real, or our sense of privilege less keen because two thousand years have passed?

Something is missing from the church today; we read it, we feel it, and we deplore it, agreeing meanwhile that what we miss is the deep spiritual glow at the heart of things. We need it to kindle every common experience to set us aflame with love for God and human kind, to awaken us with startling clearness to the lack of depth and richness and power in our own lives which are crowded full of activities that often obscure the real motive itself.

As women of the Church of the Brethren, we have accomplished much through our Aid Societies, mother and daughter organizations, Bible classes and missionary societies. Through these agencies we have learned what large things we can achieve by united and faithful effort. Again this year fields are white already to harvest which our women ought to enter with simple faith and holy determination. Can we who are the heirs of generations of Christian culture and experience do less than seek to prepare ourselves to undertake our share of the task of world evangelism?

As part of this preparation it is very essential that we study the various fields, to better understand their customs and needs. Each year as there is so ably prepared a study book of some chosen field, for the use of a great many

Protestant women's missionary societies, it would count for great power and influence if all our women participated in a uniform study of these books.

This year as we study the Moslem world and inform ourselves as to their customs and the teachings of their leader, I'm sure we will love and appreciate our Master and Savior more than ever before. We should feel it our individual duty to spread his saving gospel to all who are as yet out of the fold.

May our prayer be like that of David, "Search me, O God, and know my heart: try me, and know my thoughts." Ours is a sacred trust and task, and may we as women of God be willing to assume a greater responsibility in giving to those about us as well as those in faraway lands the good news of salvation. Today God's spiritual presence may be our possession and guide, and through our lives of true service may this spirit be manifest to a needy world.

Mrs. C. P. Shaffer,
District Missionary Director,
Southern California and Arizona.

MEN'S WORK

Summarized Report of the Northern Indiana Men's Work Activities

Aug. 19, 1936 to Aug. 18, 1938

Arranged program for the 1936 District Meeting at the Goshen city church.

Sponsored a mass meeting at the Plymouth church Sept. 20. Bro. M. J. Brougher of Greensburg, Pa., was the guest speaker. His theme was Evangelism.

Sponsored a meeting on peace at the West Goshen church Feb. 21, when Dean H. S. Bender of Goshen College, as guest speaker, lectured on: The Bible Teaching of Peace and War. In the evening at the fellowship hour he took us on an imaginary trip to see present conditions in Europe. More than one hundred and fifty men were present representing twenty-seven churches of the district.

A joint meeting with Middle Indiana was held at North Manchester where Dr. Chas. E. Resser of Washington, D. C., was the guest speaker.

The cabinet was represented at the district board meetings by our president.

We co-operated with Middle Indiana cabinet in arranging a program for the mass meeting at Camp Mack, June 6. The total offering and pledges from Northern Indiana for the Quinter-Miller Auditorium was nine hundred fifty-three dollars and sixty-two cents. A splendid program was enjoyed with Dr. D. W. Kurtz as speaker. Most of the churches of our district were represented and a large number from the Middle District.

The building committee, represented by Fred Priser, from our district, reports progress on the Quinter-Miller Auditorium.

The cabinet was privileged and inspired by attending eight father and son banquets and organization meetings of local churches.

Our president addressed the District Conference of Men's Work in Northern Ohio at Canton. Over three hundred interested men and women were present. (Our president has been honored by receiving the office of president of the National Council of Men's Work.)

District cabinet meetings were held whenever necessary to properly handle and dispose of business.

Three news letters and several special announcements were mailed to the local churches.

J. Galen Whitehead,
Secretary-Treasurer Men's Work,
Northern Indiana.

CHRISTIAN WORKERS' TOPIC

Four Evenings With the Brethren in China

2. Putting Workers at Their Task

Chapter II of "Brethren in China," Crumpacker
Sunday, January 16

NOTE: You may use the same method you used last week, or you may change to another. See note for last week. If a program is desired, the following is suggestive:

I. The Missionary and How He Works (pages 31-37).

II. The New Church in China (pages 38-40). The size, importance, Christian homes, training of leaders, young people, and missionaries in relation to the native organization.

III. Sketches of Influential Chinese (pages 41-47).

IV. Roll Call of Missionaries Who Have Served in China (pages 50-52).

V. Playlets May Be Presented: "At the City Gates," free; "Tottering Idols," 10c; "A Little Child Shall Lead Them," 10c; "Over the Teacups," 5c.

NOTE: These plays are included in the 50c order mentioned last week.

CORRESPONDENCE

CONCERNING A YOUNG MINISTER

A couple of years ago the Dixon church of Illinois licensed the writer to preach. In a short time we were called to serve the Lord as pastors of the church at Conway Springs, Kans. We accepted our task without special preparation, and have perhaps made many mistakes. But the Lord has been good to us, and kept our mistakes from doing any serious damage. He has magnified our efforts to at least some degree of success.

During the year and a half that we have served here the Dixon church has continually prayed for us and our congregation. The church in Dixon knew that we were inexperienced in our profession, and that we needed their help and prayers. They reasoned in this manner: "Paul and Edith are young, inexperienced, and need as much help as we can give them. They need financial help as well as experience, so we will ask them to hold a revival meeting for us. We will help them to gain some experience and also we will have an opportunity to help them financially at the same time." So we had the wonderful opportunity of getting valuable experience and exceptionally fine financial help. We realize there are not many young ministers who get an opportunity to hold a revival in as large and as sympathetic a congregation as we did in Dixon. We are very humble about it, but at the same time we were glad for the opportunity of serving.

The point I wish to make is this, that if more of our churches would feel the responsibility of helping the ministers that they ordain, there would be many more young people glad to make sacrifices so that they might prepare themselves for the ministry in our denomination. It means a great deal to know that your home church is backing you

financially and spiritually. If every young minister could receive the same support from the church which sent him out, he could do much more for the Lord. I pray that, because of having related this experience, every church which has sent out a young man as a minister, will show enthusiasm in helping him to succeed. Paul Thompson.

Conway Springs, Kans.

DEDICATION OF THE HAMILTON CHURCH

The Church of the Brethren at Hamilton, Ohio, dedicated the new building on Sunday, Nov. 21. There was an all-day service with several district officers present and Bro. C. D. Bonsack as the speaker. A brief history follows:

The church at Hamilton, Ohio, had its beginning in 1924. Three families met at the home of Bro. Jesse Messmore, who then lived at 338 North Fifth Street. It was decided to meet each Sunday afternoon.

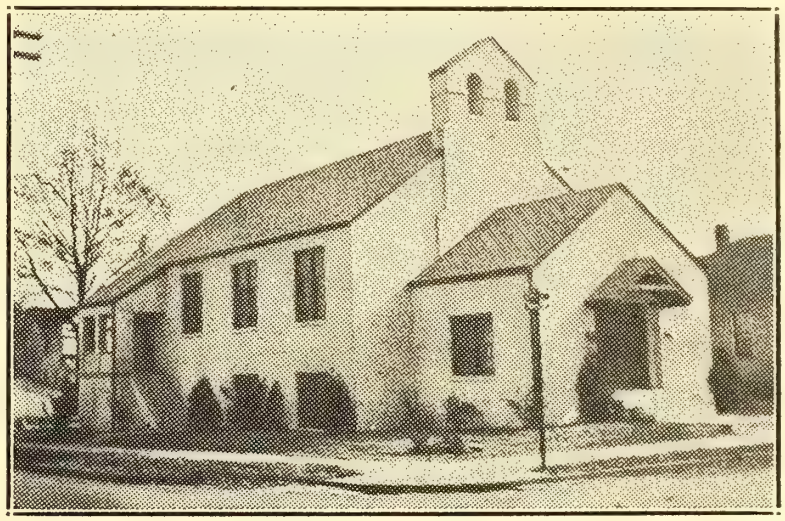
After the second meeting in Bro. Messmore's home a hall was rented on the corner of Main and B Streets. Early in 1925 the Church of God building on Heaton Street was rented.

In July, 1925, a lot on the corner of E and Webster Streets, was leased and plans were made for the construction of a tabernacle.

The tabernacle was dedicated on Aug. 9, 1925. This was followed by a revival meeting.

On Feb. 26, 1926, the church was officially organized, thirty-six charter members. Bro. L. A. Bookwalter presided at the organization meeting.

The tabernacle remained as the place of worship until 1937, when an adjoining lot was purchased and the present structure was erected.



Pastors of the church since its organization have been: Obed Hovatter, Wilmer Petry, David Hollinger, E. S. Petry, H. M. Coppock, Walter Hawke. Evangelistic meetings have been held by Walter Hawke, Albert Smith, C. H. Petry, R. N. Leatherman, R. H. Nicodemus, Everett Fisher, J. W. Fidler. Mrs. E. S. Petry.

Hamilton, Ohio.

LEARNING FROM AFFLICTION

"No such ceremony as that of anointing the sick is practiced by any Protestant denomination, notwithstanding the apostle's injunction."

Reading above statement, I was profoundly proud to be a member of a denomination that does observe anointing. And I have heard others who are not members of the Church of the Brethren say that they believe in anointing. No doubt the author of the above statement would rejoice over the happiness Protestants have experienced through the anointing.

As the result of an auto accident I developed neuritis. I considered myself very fortunate to have two nieces who are trained nurses. But severe pain caused many sleepless hours, during which time the following mental pictures came to me:

No. 1. A Man kneeling in prayer, his suffering so severe that his sweat became as drops of blood. He was pleading that if possible, the suffering be removed.

No. 2. The same Person, but instead of pillows on which to rest his arms, they were stretched out with nails driven through his hands to hold him on a rugged cross. I knew it was all borne that I through his shed blood might become a child of God. I wondered how many times during my life, I have crucified him afresh.

No. 3. There came to me a picture of the Pennsylvania mountains through which we drove last June. Being a lover of nature, I feasted on the sight of streams, trees, rocks, ferns and vines. Repeating Psa. 19: 1, I compared the hills through which we were passing, to sinners and Christians: the bare ones to sinners, and those covered with ferns and vines to Christians. Many times I have thanked our Father for being permitted to take that trip.

When I first tried to walk my feet wanted to go every direction, except where I aimed. Pains in my head often caused it to jerk from side to side or backward. I did not have right control of speech and often could not finish sentences.

No. 4. This picture was of a woman whom I chanced to see occasionally in my young days. Her actions were so amusing to me then that I imitated her to others, and wondered why she acted so crazy. Later I learned she was afflicted with a nerve trouble. Now I realize what an affliction that is. How my heart condemns me! I now wish it might be possible to fall at her feet and tell her how sinful my past actions now look to me. My warning is to remember the children who once mocked a bald-headed person (2 King 2: 23). Imitating that afflicted woman was just the same in the sight of God. I felt I was a sinful wayward child.

While ill I knew that others were praying for me, but realized I had my part to do. Waiting for the elders, I did as commanded in James 5: 13; but it was not until James 5: 14-16 was complied with that I was completely released from pain. No longer do I need a nurse to guide my steps. "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver" (Psa. 119: 71, 72).

Washington, D. C. Rebecca G. Kindig.

THANKSGIVING AND THE CHURCH FAMILY

We of the Spring Creek church near Pierceton, Ind., have received such increasingly rich blessings in Christian fellowship through our Thanksgiving services of the past three years that we feel urged to tell of our experiences to the brotherhood.

On the Sunday preceding Thanksgiving we have our regular services with a strong missionary message from the pastor and the lifting of a home mission offering. At noon all the church family, who can or will, enjoy a good dinner which all have helped provide. The men having already set up the tables and chairs, after the meal they restore them. A number from the women's group distribute the food which was brought in baskets. As nearly as possible we sit in family groups at the tables. When dinner is over we push back our chairs and prepare to enjoy more families, for those responsible have asked various family groups each to provide some number of music or reading. Sometimes only one person represents a family, and again a whole family presents its number.

The final number of the program this year was the play, Two Builders, by Florence Studebaker. Many expressed public thanks for the Christian fellowship of the day and when the tables were cleared we came back to our homes feeling more deeply that we are indeed one family in the service of Christ Jesus.

Sidney, Ind. Mrs. C. E. Heckman.

EPHRAIM J. HOFF

Ephraim J. Hoff was born in Wooster, Ohio, Jan. 29, 1859; he passed away at Upland, Calif., on Dec. 7, 1937. He was aged 78 years, 10 months, and 8 days. When he was only three or four years old, his parents moved to Waterloo, Iowa, where his life was spent, with the exception of six years at McPherson, Kans., and the last three years in California.

While yet a boy, he united with the Church of the Brethren, and later was elected to the deacon's office, which he honored with a most exemplary life, rare insight, and the finest loyalty.

He was married to Elizabeth Boyd on Jan. 19, 1888, who passed away a year ago, Dec. 1, 1936. Had both of them lived till Jan. 19, they would have celebrated their fiftieth wedding anniversary.

He had one brother, Dr. E. B. Hoff, the co-founder of Bethany Biblical Seminary of Chicago, who passed away in 1929. He is survived by two sisters: Della Hoff, and Myrtle Patten, both of Elgin, Ill; also by his five children: Mrs. Iva Wolfe, of Pomona, Calif.; Mrs. Beulah McRoberts, of Greene, Iowa; Paul Hoff, Upland, Calif.; Harold Hoff, Milledgeville, Ill.; Mrs. Edna Wolfe, Nachusa, Ill. There are eight grandchildren.

Bro. Hoff was wonderfully endowed with the Christian graces of kindness and patience. Although blind for over a year, he never fretted, but endured his handicap with great patience. His beloved wife testified before her departure that in the forty-nine years of their wedded life, he never spoke a cross word to her. All who knew him were impressed with his noble Christian character. "Blessed are the dead who die in the Lord."

Bro. Hoff's favorite poem, written and sent to him by his friend, Mr. Roberts, was read at the funeral services.

Not Growing Old

They say that I am growing old,
I've heard them tell it times untold,
In language plain and bold.
But I'm not growing old;
This frail old shell in which I dwell
Is growing old, I know full well,
But I am not the shell.

What if my hair is turning gray?
Gray hair is honorable, they say.
What if my eyes are growing dim?
I still can see to follow him
Who sacrificed his life for me,
Upon the cross of Calvary.

What should I care if time's old plow
Has left its furrow on my brow?
Another house, not made by hand,
Awaits me in the glory land.
What though I falter in my walk?
What though my tongue refuse to talk?
I still can tread the narrow way;
I still can watch and praise and pray.

My hearing may not be as keen
As in the past it might have been;
Still I can hear my Savior say,
In whispers soft, "I am the Way."
The outward man, do what I can
To lengthen out his life's short span,
Shall perish, and return to dust—
As everything in nature must.

The inward man, the Scriptures say,
Is growing stronger every day.
Then how can I be growing old
When safe within my Savior's fold?
Ere long my soul shall fly away,
And leave this tenement of clay;
This robe of flesh I'll drop and rise
To seize the "everlasting prize"—
I'll meet you on the streets of gold,
And prove that I'm not growing old.

Funeral services were held at the La Verne church by Dr. D. W. Kurtz, pastor, and Elder M. J. Mishler on Dec. 10. Interment at the Evergreen cemetery west of La Verne.

La Verne, Calif. Grace Hileman Miller.

THOMAS GOLDEN WEDDING

The golden wedding of Eld. J. L. and Emma Markley Thomas was celebrated at their home in Bowmont, Idaho, Wednesday afternoon, Sept. 15, 1937.

Their three children and families were present. They were: Jay Thomas and family of Salmon, Idaho; Elizabeth Moulton and family of Nampa, Idaho; Chloe Gross and family of Bowmont, Idaho.



Other relatives and friends gathered to congratulate the happy couple. Two of the guests, J. C. Newland and son, Clyde Newland, attended the first wedding fifty years ago at Augusta, Kans., with Eld. John Harshbarger officiating.

Bro. Sam Bollinger of New Plymouth, Idaho, was master of ceremonies and in a beautiful and impressive ceremony had the couple repledge their wedding vows.

A short program was rendered consisting of short talks, music, reading and an original poem, written by the older daughter. Many gifts, cards and letters were received. Following the program refreshments were served. A delightful feature was a beautiful wedding cake. Nov. 11 Bro. Thomas celebrated his eighty-fourth birthday. He was baptized on Easter Sunday, April 5, 1885, near Towanda, Kans. He was elected to the ministry May 18, 1887, and advanced to eldership in October of 1893 at Prairie City, Iowa.

He has been very active in ministry wherever he has lived. They moved to Idaho in 1913.

Bowmont, Idaho. Mrs. A. L. Gross.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Bruce-Buck.—By the undersigned, at the Yakima Church of the Brethren, Beaurl Bruce of Yakima, and Della Buck, daughter of Brother and Sister W. S. Buck of Yakima, Sept. 11, 1937.—Paul S. Longenecker, Yakima, Wash.

Butikofer-Schmid.—In the parsonage by the undersigned, Dec. 4, Edward George Butikofer and Anita Kathryn Schmid of Los Angeles, Calif.—J. E. Steinour, Los Angeles, Calif.

Cripe-Boggs.—By the undersigned, at the parsonage of the Church of the Brethren at Cerro Gordo, Dec. 11, Floyd Cripe and Evelyn Boggs, both of Cerro Gordo.—Walter S. Coffman, Cerro Gordo, Ill.

Hansen-Felfield.—By the undersigned at the Yakima parsonage, Lawrence D. Hansen and Florence Belfield, both of Yakima, Sept. 10, 1937.—Paul S. Longenecker, Yakima, Wash.

Lawver-Johnson.—In the parsonage, by the undersigned, Clifford Lawver and Billie Mae Johnson of Monterey Park, Calif.—J. E. Steinour, Los Angeles, Calif.

Miller-Fike.—In the Wilshire wedding chapel, by the undersigned, Oct. 21, Mr. Lawrence E. Miller of Whittier and Miss Alta M. Fike of Los Angeles.—J. E. Steinour, Los Angeles, Calif.

Miller-Steiger.—In the parsonage, by the undersigned, Edward Felix Miller and Ethel Steiger of Bell, Calif.—J. E. Steinour, Los Angeles, Calif.

Stouder-Weaver.—At the bride's home, Nov. 14, 1937, Bro. Charles F. Stouder, Jr., of Nappanee, Ind., and Sister Evangeline Weaver of Goshen, Ind.—Paul C. Landis, North Manchester, Ind.

Wright-Vollmer.—In the parsonage, Dec. 11, by the undersigned, Harold Bennett Wright and Nora Norene Vollmer, both of Los Angeles.—J. E. Steinour, Los Angeles, Calif.

FALLEN ASLEEP

Behney, Bro. Samuel S., passed from this life Nov. 5, 1937, aged 65 years, 6 months and 18 days. Sept. 29, 1894, he united with the Church of the Brethren and remained faithful. For many years he was an active trustee. His suffering during his illness was intense but he was very patient. He was anointed shortly before his passing. He leaves his widow, Helen King Behney, one son, three grandchildren and two sisters. Funeral services at the Myerstown Church of the Brethren and interment at Heidelburg.—Helen C. Bucher, Myerstown, Pa.

Blair, Sister Marie, aged 65 years, two months and two days, died at the home of her son in the bounds of the Welsh Run congregation. She is survived by three children. The services were held in the Welsh Run church by Bro. C. H. Hunsberger, with interment in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Blosser, Mrs. Warren, aged 53, died at her home in Foraker, Ind., Nov. 16, 1937. She was stricken ill while attending an evangelistic meeting in the Union Center Church of the Brethren. She is survived by her husband and four children. The funeral was held at the Union Center church where she had been a faithful member, with burial in the adjoining cemetery. Services by H. A. Claybaugh and the writer.—John D. Frederick, Nappanee, Ind.

Brower, Charles, eldest of three children of Adam H. and Mary L. Brower, was born near South English, Iowa, April 28, 1882, and passed away at his home in the same community Nov. 8, 1937. He had been in failing health about two years, being afflicted with heart trouble, but had been confined to his home for only one week preceding his death. He was married to Naomi L. Brown, Nov. 16, 1904, and to this union were born eight children. Bro. Brower spent his entire life near South English and was highly respected. He made no public profession of religion but those who knew him knew he was not without his ideals and beliefs in regard to right standards of life.—Mrs. E. D. Coffman, South English, Iowa.

Brubaker, Sister Jeanette, aged 81 years, 9 months and 1 day, died Nov. 23, 1937, at her home. She was a member of the Welsh Run church and had been faithful to the end. She is survived by one brother and two sisters. The services were held in the Broadfording church by Bro. C. H. Hunsberger, assisted by Brethren D. M. Zuck and W. H. Hunsberger. Interment was made in the cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Culp, Mrs. Sarah Isabelle Keethley, was born April 16, 1889, and departed this life Dec. 4, 1937, at the Colonial hospital in Rochester, Minn. She was married to Joseph Marshall in July of 1905, who passed away Jan. 11, 1919. Later she was married to Clarence L. Culp who survives. She also leaves two children, three brothers and two sisters. She was a member of the Primitive Baptist church. Services were conducted by Eld. James Mohler and the undersigned.—C. A. Lentz, Leeton, Mo.

Danner, Daniel, was born in Germany May 5, 1853, and passed away at the home of his brother, William, near Brethren Dec. 3, 1937. At an early age his parents brought him to the United States, settling at Dayton, Ohio, in 1907. He came with his brother and family to Brethren where he spent the remaining years of his life. "Uncle Dan," as he was called by all, became a member of the Lutheran church at an early age and remained faithful until death. He leaves three brothers, one sister, a number of nephews and nieces and numerous other relatives and friends. Funeral services were conducted at the Church of the Brethren, with Bro. Max Hartsough officiating. He was laid to rest in the Brethren cemetery.—Mrs. Mildred Colclesser, Brethren, Mich.

Derringer, Ernest Leon, was born Jan. 4, 1919, and died at the home of his grandmother in Dayton, Dec. 7, 1937. About five years ago he was afflicted with infantile paralysis and had been almost helpless for the past two years. He became a member of the Church of the Brethren at the age of eleven and enjoyed attending services as long as he was able. He is survived by his mother, Mrs. Mae Weimer, his stepfather, H. J. Weimer, one stepbrother and a grandmother and grandfather. Services at the home of his grandmother by the writer. Interment in Shiloh cemetery.—Hugh Cloppert, Dayton, Ohio.

Frantz, Matthew, son of Christian and Mary Heckman Frantz, was born Feb. 27, 1849, near Clear Lake, Ind., and departed this life at Wellington, Kans., Nov. 27, 1937. He grew to manhood in Kosciusko County, Ind., and received his education in a little country school near by. Michael Frantz, an ancestor of his, came to America from Switzerland in 1727 settling in Lancaster County, Pa., and becoming first preacher of the Church of the Brethren in Conestoga. Bro. Frantz and Susan L. Teeter were married Oct. 7, 1873. They lived in Cherokee and Sedgwick counties, Kans. Later they moved to Rye Patch, Nev., where his wife died June 5, 1911. He had lived in Conway Springs since 1923. A few years ago he accepted Christ as his Savior and was baptized by Eld. Noah Brubaker. He lived close to Christ in his later years. Bro. R. W. Quakenbush conducted the funeral, assisted by our pastor, Paul Thompson. Interment was made in Conway Springs cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Hart, Anna, was born June 23, 1867, near Richmond, Ind. She united with the Church of the Brethren in Harris Creek congregation Dec. 3, 1915. She was active in church activities, a liberal contributor to all good causes, especially in the building of the church in Bradford. Of strong convictions, she lived close to her ideals. Oct. 5, 1937, having attained her three score and ten, her suffering was ended in Piqua Memorial hospital. Six nephews and nieces remain, with a large circle of friends. Services were conducted from her home in Bradford, with Eld. G. E. Weaver officiating. Interment was made in Harris Creek cemetery.—J. E. Overholser, Bradford, Ohio.

Miller, Lucy Ann Clark, daughter of Franklin and Sarah Clark, was born Oct. 1, 1866, at Des Moines, Iowa, and departed this life in Newton, Kans., Dec. 3, aged 71 years, 2 months and 2 days. She came to Kansas with her parents in 1870 and located on a homestead in Butter County. Her mother passed away when she was six years old. She went to Marion County in 1882 and lived there until she was united in marriage to David G. Miller, March 13, 1888. They lived in Harvey County most of their married life. They moved to Newton in March of 1937. Sister Miller leaves her husband, five sons, one sister, one aunt, two brothers and twenty-four grandchildren. Two grandchildren preceded her in death. Sister Miller united with the Church of the Brethren in October of 1888 and lived a consecrated Christian life. She believed much in prayer and asked for prayers in her behalf. She asked for the anointing services before her death. Funeral services were conducted by the writer in the Church of the Brethren Dec. 6, with burial in the Walton cemetery.—H. F. Crist, Newton, Kans.

Myers, James Q., son of J. T. Myers and grandson of James Quinter, was born at Oaks, Pa., Jan. 23, 1882. He fell while painting on Oct. 1, 1937, and never gained consciousness. He died the same evening. He was baptized by his father on May 20, 1895. He married Elizabeth Battey in 1903. She died in 1929. He is survived by one daughter, with whom he made his home. Funeral services were conducted by the pastor. Burial in Green Tree cemetery.—Edith B. Replogle, Oaks, Pa.

Myers, Robert L., son of Marion L. and Bertha Bryant Myers, was born in Miami County, Ind., Oct. 18, 1916, and departed this life Nov. 25, 1937. His tragic death was caused by an automobile accident. He is survived by his parents, one brother and one sister. He was a member of the Dunkard Brethren church. Funeral services were held at the Pipe Creek church by Bro. Frank Fisher, assisted by Peter Lorenz and T. A. Shively. Interment was made in the Metzger cemetery.—Martha O. Hessong, Peru, Ind.

Pate, Sister Louisa, was born in Bedford County, Va., Jan. 4, 1857, and died Aug. 25, 1937, after a long illness. Sister Pate was the wife of Alexander Pate who preceded her in death thirteen years ago. She is survived by nine children—four boys and five girls. She united with the Church of the Brethren in her early twenties and lived a devoted Christian life. She always loved her church and was faithful to the end. Near the beginning of her last illness she expressed her willingness to go and eagerly awaited the time when she would be absent from the body and present with the Lord. Just before the end she called for the anointing service. Funeral services were conducted at the home by Bro. G. W. Bowman, Jr., with interment in the family cemetery near by.—Mrs. Gladys Greene, Boone Mill, Va.

Saul, Sister Frances Ann, was born in June of 1856, in Franklin County and died suddenly at the home of her daughter, Mrs. J. W. Matthews, in Roanoke, Va., Nov. 21, 1937. Her husband preceded her in death seventeen years ago. She is survived by five sons, three daughters, twenty-nine grandchildren, and seven great-grandchildren. Funeral services were held at the home of her daughter by Brethren D. C. Naff and H. A. Hoover. Interment was made by the side of her husband in the old burying ground near Bethlehem church in Franklin County.—Mrs. J. S. Showalter, Roanoke, Va.

Senseny, Mr. Willis Clinton, died at his home in Westminster, Md., Nov. 16, 1937, aged 63 years, 11 months and 8 days. He is survived by his widow, two daughters and three sons. He was a kind father, good neighbor and had many friends, besides a large relationship. He will be greatly missed. Funeral services were conducted in the Bankard funeral parlors by the writer. By request of the family Abide With Me was sung by special singers from the Meadow Branch congregation near Westminster. Interment was made in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

Shally, Sister Rebecca, was born Dec. 22, 1841, and died Nov. 23, 1937. She was the oldest resident of Myerstown. She united with the Church of the Brethren thirty-three years ago and during that time freely gave her services. "Granny" was a regular church attendant even though she was nearly deaf and until the past two years walked a half mile to church. Surviving are one son, with whom she made her home, five grandchildren and nine great-grandchildren. Services at the Myerstown Church of the Brethren and interment at Tulpenhocken.—Helen C. Bucher, Myerstown, Pa.

Smithfi Genetta Dorothy Keiser, second daughter of Andrew and Elizabeth Keiser, was born in Augusta County, Va., Sept. 16, 1863, and departed this life Nov. 15, 1937. She came with her parents to Wood-

ford County, Ill., at twelve years of age. She was united in marriage to William G. Brown on Oct. 13, 1880, and to this union were born two children. On Feb. 23, 1888, she was bereaved of her companion, and she made her home with her parents until March 31, 1889, when she was united in marriage to Joseph J. Smith. To this union five children were born. She united with the Church of the Brethren in her youth and lived a devoted Christian life. Failing health confined her to her home for the most part of three years but she tried to keep in touch with the activities of the church. She never let worldly responsibilities interfere with her service to her Lord and ever pled with her own family and others to be loyal to him.—Mrs. E. D. Coffman, South English, Iowa.

Stair, Laura A. Miller, wife of Bro. M. E. Stair, was born near Plymouth, Ind., Sept. 4, 1862, the eldest of six children of David A. and Sara Jane Miller. She passed away Dec. 10, 1937. To this union five children were born. Besides the husband and children she is survived by thirteen grandchildren and one sister. She was a faithful loving wife and mother, her greatest pleasure even in her later years of suffering being to share everything with those whom she loved. Her life was always an inspiration to her family and friends. In 1889 she and her husband united with the Church of the Brethren. She was active in church work as a minister's wife while Bro. Stair served as pastor at Mont Ida, Kans., Alvo, Nebr., and Council Bluffs. She was a great help but on account of her failing health in 1928 they were forced to retire from church work and they came back to Missouri to be near the children. She suffered from sugar diabetes. The funeral was conducted at the Prairie Ridge Christian Union church near Polo, Mo., by Bro. Mathis of Plattsburg, a former pastor of Mrs. Stair.—Bernice E. Martin, Elmira, Mo.

Voran, Andrew J., son of Jacob and Anna Voran, was born in McPherson County, Kans., April 7, 1880, and passed away in the McPherson hospital Nov. 19, 1937, from injuries received in a highway accident near Moundridge on the previous day. On Nov. 24, 1904, he was united in marriage to Anna Krehbiel. To this union were born two sons, Alvin C. of Shreveport, La., former teacher of voice at McPherson College, and Orville H. of McPherson. For much of his life Mr. Voran was a teacher, starting in the schools of Edwards County when a young man. His preparation for this work was secured at Bethel College, Newton, where he did his academy work, at Bethany College, Lindsborg, and at the State Normal School at Hays. In high schools he taught commercial subjects and manual training. He was principal of the Belpre high school from 1913 to 1915. At one time he was station agent for the Missouri Pacific Railway Company at Alameda, Kans. Later on he was station agent in McPherson for the Union Pacific, being transferred from there to Hays. There the urge for teaching became too strong and he returned to the schoolroom. About ten years ago the Vorans returned to McPherson. Seven of those years were spent in the boys' dormitory of McPherson College where he won the respect of hundreds of young men. Early in life Mr. Voran joined the Hoffnungsfeld Mennonite church near Moundridge. At the time of his death he was an associate member of the McPherson Church of the Brethren and the efficient caretaker of the church plant. Surviving him are his wife, known to hundreds of McPherson College boys and graduates as "Mom Voran," two sons, a granddaughter, three brothers and two sisters. Funeral services were conducted in the McPherson church by C. Ernest Davis, with interment in the McPherson cemetery.—C. Ernest Davis, McPherson, Kans.

Wise, Jeremiah M., died at his home near Nappanee, following two weeks' illness. He was born in Ohio, Dec. 8, 1857, and was brought to Indiana by his parents when he was six years old. He had resided on his present farm for twenty-nine years. His first marriage to Catherine Baurs took place Dec. 18, 1881. She died Oct. 10, 1899. He was married in 1904 to Emmaline Hoover at Wakarusa. Surviving are his wife, seven children, a brother, two half brothers, one half sister, three stepchildren, twenty-eight grandchildren, ten great-grandchildren, twelve step-grandchildren and three step-great-grandchildren. Funeral services at the Union Center church by Bro. David Miller and the writer.—John P. Frederick, Nappanee, Ind.

Zimmerman, Bro. Ralph, died Nov. 1, 1937, at his home near Lemaster, Pa., aged 61 years. He leaves his wife, who was Sister Gertie Woods before marriage, and one son. The entire family for some years past have been members of the Back Creek congregation. Funeral services were conducted in the church at Upton near Lemaster, by the home ministers. Funeral service was held in the Meadow Branch church by the writer and others. Interment in the Meadow Branch church cemetery.—Wm. E. Roop, Westminster, Md.

CHURCH NEWS

CALIFORNIA

Empire.—Sixteen powerful sermons were preached in an evangelistic campaign in our church by Bro. Neils Esbensen, our pastor. Our members were faithful in attendance and the Waterford and Modesto churches showed much interest. A story was told to the children each evening and a special chorus and other special numbers contributed to the success of the meeting. A regular prayer service was held and a large amount of personal work was done. Bro. Esbenson preached an examination sermon on Dec. 12 and sixteen were baptized, two received by former baptism and three await the rite. An entire family of five adults was among these. In the evening 225 participated in our communion, with Bro. Tooker officiating. It is the desire of Bro. Esbensen and family to be worthy servants at this place and to be a friend to all. The Men's Work sponsored a service for Thanksgiving Day, with Bro. Tooker preaching in the morning. About 200 were seated at the dinner tables. The young people gave a program in the afternoon which was followed by testimonies. Bro. Royal Glick preached for us in the evening.—Mrs. Pearl Kappler, Empire, Calif., Dec. 13.

Live Oak.—Nov. 26 we held our fall love feast with our elder, Bro. W. R. Brubaker, officiating. There is beginning to be felt the need for enlarging our church plant. Preparations are in progress for a Christmas program. A large number attended the young people's meeting at Chico on Dec. 5.—Mrs. Frank Ott, Gridley, Calif., Dec. 9.

Poyner, Thomas Edward, was born Nov. 25, 1854, at Lebanon, Ind., and passed away at the Kern general hospital on Dec. 10. After leaving Indiana Bro. Poyner lived in Nebraska for twelve years; in Missouri, twenty years; in Colorado, twenty-seven years and in Bakersfield, Calif., for the last four years. In 1881 he was married to Rhoda Sabin who passed away one year later. In 1883 he was united in marriage to Susie Ulrey and to this union were born five children. Three girls have preceded him in death. In 1892 he became a member of the Church of the Brethren in Mound City, Mo., and remained faithful. He leaves his wife, one daughter, one son, eight grandchildren and five great-grandchildren. Interment was made in the Union cemetery, Bakersfield, Calif. The services were in charge of the writer.—Leonard Birkin, Bakersfield, Calif.

San Diego.—Our church is gradually increasing and good co-operation is being shown. The painting and repairing of the church is nearly completed. Nov. 21 three of our young men were baptized and eleven were received by letter. In the evening we held our communion, which was well attended, with Bro. Chas. Forror officiating, assisted by Brethren J. M. Boaz and J. P. Dickey. Bro. Dickey conducted the consecration services, prior to the communion. Everyone was helped by his message. The young people sponsored a banquet Dec. 3 with seventy-six enjoying the dinner. We have a very promising group of young people. On Dec. 19 the children will give a Christmas program, with Margaret Forror directing them. We will have a white gift service following the program. In the evening the young people, led by Mrs. Jett, will put on the pageant, To All the People.—Mrs. Mary Kregear, Spring Valley, Calif., Dec. 9.

ILLINOIS

Astoria.—Our Sunday-school and church services are increasing in number since the arrival of our pastor. Oct. 31 our former elder, E. F. Caslow, held pastoral installation services for our pastor, Eld. Lester Fike. Bro. Fike is taking up the work with a full program, having two weeks of revival meetings. The Woodland church is co-operating in these meetings. The evangelistic services were soul inspiring and the church was built up spiritually. At the close of the revival meetings the young people of the Woodland church gave the playlet, The Seeing Heart. Four have been received by letter and three by baptism. Oct. 17 a program was given by A. F. Brightbill on the ten most famous hymns. The Ladies' Aid Society made fifty gallons of apple butter, the apples being donated by a member of the society. The missionary society is taking up the study of Mecca and Beyond. Bro. W. A. Deardorff handed in his resignation as elder, since he is to superintend at the old folks' home at Girard, Ill. Dec. 5 the young people presented a peace playlet, The Drums Roll On, sponsored by the peace secretary. Dec. 1 the Y. T. C. of Canton presented a play, The Pact. A Bible training school will be held Dec. 30 to Jan. 2.—Rose Wickert, Astoria, Ill., Dec. 13.

Canton.—We met in council Sept. 8, with Bro. Dumond presiding in the absence of our elder, Bro. Gibson. Favorable reports were given by the church, Sunday-school and Ladies' Aid treasurers. Five new members were received by letter. Church officers were elected. We extended a call to Bro. Dumond of Sterling, Colo., to assume the pastorate of our church and he accepted the call and came to us the first Sunday in September. On Sept. 19 he was installed as our pastor. On Nov. 2 about 100 members attended a reception in honor of the Dumond family. Our Women's Work is active and aggressive. The Ladies' Aid, led by Mrs. J. D. Rohrer, meets every Wednesday, serving a potluck dinner at noon. The day is usually spent quilting, cleaning the church and on the first Wednesday in each month making and selling doughnuts. In October a noon meal was served to 125 delegates of the State Convention of the W. C. T. U. of Illinois. A new Brotherhood of Men was organized the first of October. They painted the parsonage and church as their October project. In November a father and son banquet was served by the ladies to ninety-four men and boys. Bro. J. W. Lear was the speaker. They will hold their meetings once a month. The young people's choir meets every Tuesday evening for practice. Nov. 14 an Armistice program was given by the young people. The young married folks are preparing a play, The Dust of the Road, to be given Dec. 19. Our children's Christmas program will be given Dec. 26. A church loyalty campaign is to be launched during December. In preparation for this work the pastor is conducting a class in home visitation evangelism on three Friday evenings. This work is in preparation for a special evangelistic service to be conducted by Bro. Dumond just before Easter. There has been an increase in attendance in our Sunday school. It has been necessary to form new classes and provide new rooms in our basement for them. We look forward to many successful years in the Canton church.—Mrs. Harry Rose, Canton, Ill., Dec. 3.

Walnut Grove.—Brother and Sister Oliver Dearing and family located in our midst about Oct. 1. We have preaching each second and fourth Sundays. We held our council on Nov. 27, with our elder, Bro. Ritchey, presiding. Not much business came before the meeting. Two letters were received. We have organized a Women's Work and prayer service but owing to sickness among the members and weather conditions we have only been able to meet once. A few from this church plan to attend the institute held in Decatur during the holidays.—Mrs. D. A. Ridgely, Parkersburg, Ill., Dec. 15.

INDIANA

Bachelor Run.—We met in council Dec. 1, with our elder, Bro. Robert Sink, officiating. Church officers were chosen with Bro. Sink as elder; Mark Garrison, Sunday-school superintendent; Florence Alabaugh, primary superintendent; Ruth Moore, secretary. The men built a new kitchen for the parsonage with but little outside help. We had a fellowship supper and shower for Bro. Sink. We are hoping to do better work for the Lord the coming year.—Mrs. Mary Moshier, Bringhurst, Ind., Dec. 14.

Blissville.—We met in council Dec. 2, with our elder, Bro. G. G. Canfield presiding. Scripture was read and interesting remarks were given by Bro. Canfield. Receiving and granting letters, and reports of different committees were given and accepted. Our new pastor, Bro. Cecil Morningstar, with the co-operation of the ministers and members, is doing some good work. The young people have organized a B. Y. P. D. and with their Sunday-school teacher, Russell Ecker, and class adviser, Mrs. Elson Ruff, are entering in the new work with much zeal and interest. Our Women's Work organizations have done splendid work and with a new organized group are contemplating to do even better in the future.—Mrs. Jesse Pippenger, Plymouth, Ind., Dec. 16.

Camden.—Our ladies have been meeting regularly and are accomplishing much. They met at the home of Bro. Ora Spitler on Oct. 29, and prepared dinner for the men who dug the potatoes which the church had planted on shares with Bro. Spitler. On Oct. 31 Rev. Frank J. Niles, worker for The Lord's Day Alliance of Indiana, and the Royal Four quartet were with us. They were welcomed by a large audience. Early in November we met in council and elected church officers. Bro. Wm. Angle will be our elder for another year. On Nov. 17 many of the members went to the home of Sister Kate Randolph and husked thirty acres of corn for her. The ladies prepared dinner for the huskers. On Nov. 21 the fall convention of the second district Sunday schools was held at our church. The theme was: Be Ye Doers of the Word and Not Hearers Only. The evening session was well attended. We are now working on a Christmas program which we hope will help us to better understand the meaning of Christmas.—Mrs. Ralph Replogle, Camden, Ind., Dec. 9.

Fort Wayne.—Bro. Lynn Blickenstaff, returned missionary from India, brought a new missionary emphasis at an all-day meeting on Sept. 19. Bro. W. W. Slabaugh, Professor of Bible at Bethany Biblical Seminary, conducted a Bible institute Oct. 10-17. Our pastor, Bro. Leo H. Miller, attended the pastors' conference in Chicago Oct. 18-22. Our pastor held a series of meetings in the church at Battle Creek, Mich., Oct. 24 to Nov. 7. While he was absent the Fort Wayne male chorus rendered a service of song, Brethren Emmett Eiler and Albert Harshbarger brought messages and on Nov. 7 the young people presented Fred Eastman's peace play, The Great Choice. The Women's Work has made a marked improvement in interest and attendance during the past year. Sister O. B. Bosserman is the president. The Little Women presented a beautiful new picture of Christ to the church which has been hung in the arch at the front of the auditorium. Prof. Conklin of North Manchester and the college quartet were guests at the father and son banquet on Nov. 11, at which seventy-two were present. The contributions of these guests were very much appreciated. Bro. Gerald Bosserman is the president for this group. Five people are enrolled in the Allen County Religious Training School for the first semester. The fall love feast held on Nov. 14 proved to be an unusually inspirational service. Our pastor is preaching a series of Sunday evening sermons on What the Church of the Brethren Believes. The B. Y. P. D. held its annual election Dec. 5, electing Frances Miller as president. The completion of the new basement is going steadily forward under the direction of the Men's Work. The B. Y. P. D. and other organizations are contributing financially to this work.—W. Eldo Miller, Fort Wayne, Ind., Dec. 13.

Ladoga.—Our young people are staunch church supporters, and on Sept. 27 entertained the Clark Township young people's meeting. Bro. Walter J. Heisey, our former pastor who so faithfully carried the work until Bro. Lewis Deardorff came, was in our community Oct. 8-10 in the interest of Manchester College and to preside at our council preceding the love feast. Bro. Heisey is still our elder. We had a spiritual love feast with about sixty communicants and Bro. Frank Hay of Indianapolis officiating. Our church appreciated the assistance of Bro. O. D. Werking of Hagerstown, who brought us a timely message on Oct. 10 and had charge of a beautiful service installing our pastor into office also Bro. D. L. Miller as elder. Bro. Miller has humbly made himself one of us. We welcome him to his advancement. On Oct. 21 the Tri Mu class entertained their friends at a chile supper and enjoyed a lovely evening around the fireplace. We had several representatives at the State Young People's Convention Oct. 22-25. All came back very enthusiastic. Sister Ruth Goshorn gave a splendid report. On Temperance Sunday, Oct. 30, Sister Lina Stoner portrayed the beautiful life of Daniel as an example to bring us out of the present chaos. Also Bro. Paul Mahorney brought out very forcibly the effects of the cigarette evil. Nov. 17 was our family dinner and Christian fellowship night. These meetings are purely social. On Nov. 29 the young people co-operated with the Clark Township young people's group in a dinner. Rev. W. K. Robertson (colored) of the A. M. E. church of Crawfordsville, spoke on Racial Relations. Thanksgiving Day Bro. Lee Miller and family of Fort Wayne were welcome visitors. Bro. Miller was the first pastor of the Ladoga church some sixteen years ago. Several enjoyed turkey dinner with them after which Bro. Miller entertained the group with pictures of his Christian work and travels. At the morning worship service Nov. 28 Prof. Robert Miller of Manchester College brought an excellent message on The Greatest Thing in the World Is Love. At a recent pastors' council we decided to hold a revival and are expecting Brother and Sister B. M. Rollins to begin a series of meetings some time early in June. At our last council the Men's Work project was discussed. We had representatives at Indianapolis on Dec. 11 at the Men's Work district meeting. The Ladies' Aid has been active under the leadership of Mrs. Claude Harshbarger. They are considering a menu for the Sunshine Society luncheon also the Men's Brotherhood banquet. They will serve lunch at a public sale in January. At a recent meeting they had a gift exchange and elected the following officers: President, Mrs. Lewis Deardorff; vice-president, Mrs. John Harshbarger; secretary, Mrs. Oliver Miller; treasurer, Mrs. Ralph Gottschall. Plans are being made for a special Christmas program. Community interest in our church has been growing. Everyone seems to be more than pleased with our new pastor, so we are looking forward to another year of growth.—Claude Harshbarger, Ladoga, Ind., Dec. 10.

Marion.—We are happy to be in our new church home which was dedicated on Oct. 17, with Brethren C. D. Bonsack and Otho Winger as speakers at morning and afternoon services. The services were enriched by the song leadership of Bro. Paul Halladay and the special songs of the sacred quartet from Manchester College. A basket dinner was served at noon. During the morning service Bro. Wilbur Norris was licensed to the ministry. With the assistance of our local mission board we have secured the services of Bro. Loren Bowman of Bethany Biblical Seminary and we are hopeful of a very successful year. Bro. Thomas Shively, our elder, conducted a very impressive installation service for our pastor. The B. Y. P. D. and Home Builders' class have organized a chorus which is directed by Bro. Jerry Holsinger. Through an advertising scheme we have raised funds to purchase a sufficient number of Brethren Hymnals for our services. Recently the B. Y. P. D. and Bro. Fred Kendall gave a program for the old people at our district old folks' home at Mexico, Ind. The district institute was held at our church Dec. 4, 5 which was well attended and the district B. Y. P. D. cabinet met with the young people for a social gathering on Dec. 4 which was very much enjoyed by all. The different organizations and the classes of the church have given suppers for the public and the receipts have greatly increased our funds to apply on the church debt and to complete the furnishings of the church. The children are planning a Christmas program and the chorus is giving a cantata, Another Wise Man.—Ruby Witter, Marion, Ind., Dec. 15.

Pipe Creek.—Bro. Robert Sink of Bringhurst closed a two weeks' revival at this place Oct. 31. The interest and attendance were good and two were received into the church by baptism. We appreciated the special numbers in song brought by neighboring churches. Our Thanksgiving service was held Nov. 21. We enjoyed a basket dinner at noon, and Bro. Walter Stinebaugh of the Salamonie church gave us two sermons. This church furnished the Thanksgiving dinner for the Mexico Welfare Home, as has been their custom for a number of years. We were glad to have Bro. Arthur Morris of Garrett bring us the sermon on Nov. 28. This place was his boyhood home. Bro. Boyd Bechtelheimer conducted the devotions at the council Dec. 10. At this meeting Bro. T. A. Shively was re-elected elder; Thurman Hopper, clerk; Ralph Wissinger, treasurer; Perry Metzger, trustee; Arvilla Wissinger, Messenger agent. It was decided to elect church officers at the September council hereafter. The Aid Society has been busy quilting and sewing. Several sale dinners have been served. A special meeting was held to knot comforters. Twenty-seven ladies were present and twelve comforters were made. Three of these have been given to the Mexico Welfare Home. At this week's meeting a box will be packed to send to Hastings Street, Chicago. This will include a lot of dresses and other clothing made at our regular meetings and several of the comforters. A Christmas program is being arranged for Dec. 19. The Christmas offering will be sent to the Mission Board and a supply of provisions and other things will be distributed in the community. One Sunday-school class will sing Christmas carols and another will spread Christmas cheer by remembering a number of aged and shut-in members with fruit, or flowers or some other gift. A group from the volunteer mission band of Manchester College gave a program at the church Dec. 12.—Martha O. Hessong, Peru, Ind., Dec. 12.

Pleasant Dale.—Due to the illness of our correspondent, Sister Arnold, we have not sent in news for some time. She has been a faithful worker and we miss her help very much, but are glad she is improving. During the first two weeks of June we held our community vacation Bible school with an average attendance of 233. June 27 the children presented an interesting pageant, His Wayside Messengers. July 4 Bro. Ira Frantz brought a helpful message during the absence of our pastor who spoke at the homecoming service at the Harlan church in Northern Michigan. In August four of our young people attended the young adult camp at Camp Mack. Aug. 15-29 Brother and Sister William Thompson of Dixon, Ill., conducted our revival services. Sister Thompson told a story and Bro. Thompson brought a spirit-filled message at each service. Music was in charge of local talent. The interest and attendance were fine. Our church was challenged and inspired to do more for the Lord's work. Two were re-

ceived by letter. On Monday evening following the meetings we enjoyed our communion. We were glad to have Pastor Leo Miller and family of Fort Wayne with us. Bro. Thompson officiated. In August death claimed Betty Yaney, one of our faithful intermediate girls. Oct. 3 and 10 our pastor, Bro. R. Weller, was unable to be with us because of the death of his father. Brethren S. L. Young and Clyde Cripe brought us helpful messages. At our councils we received the yearly reports from various officers and effected our organization for 1938. Bro. Oscar Geisel was chosen general Sunday-school superintendent; Sister Blanche Henschen, superintendent of children's department; Pastor Russell Weller, elder; Bro. Lloyd Byerly, secretary; Bro. Fred Adler, treasurer; Sister Victoria Stoneburner, correspondent and Messenger agent. Nov. 6 the district B. Y. P. D. cabinet chose Pleasant Dale to be host to the young people of the eleven surrounding churches. This group enjoyed a fine social time together. Bro. L. W. Shultz and wife with part of the group were with us in our morning worship. After Sister Shultz told us a lovely story Bro. Shultz brought an interesting message on Peace. This group is a great inspiration to young people and we appreciate the opportunity of being with them. Nov. 7 the educational committee sponsored a program given by a gospel team from Bible Institute, Fort Wayne, Ind. Nov. 21 we had our Thanksgiving and missionary service with basket dinner. Bro. Ira Frantz brought the messages to a well-filled house. An offering of $20.51 was lifted and was sent for home mission work.—Mrs. Maude Weller, Keystone, Ind., Dec. 13.

Spring Creek.—We met in a short business session on Dec. 7. Most of the officers were re-elected. Changes were: Wilbur Rusher, reading clerk; Irene Slater, corresponding clerk. Two letters were received. The trustees were granted permission to have the Hymnals rebound. On Dec. 19 the primary department will meet at 5:30 in the evening for a Christmas party. At that time a box of gifts for Spanish children will be packed. The B. Y. P. D. presented a most impressive peace play early in November and since then they have given it in the Pleasant View and Salamonie churches. A Christmas service is being prepared for Dec. 26.—Mrs. C. E. Heckman, Sidney, Ind., Dec. 14.

IOWA

Cedar Rapids.—Since our last report thirteen have been received by baptism and three by letter. Of those baptized eight were adults and five were children. Our communion was held Oct. 27, with nearly one hundred present. Our pastor, Bro. Barnhart, officiated with Bro. Frank Meyers assisting. The father and son banquet was held Nov. 7, with seventy-seven present. Dr. T. Frank Hersch acted as toastmaster. At Thanksgiving a number of baskets were sent by the Christian Fellowship class to needy colored families. Nov. 21 a special offering was taken for relief work in China amounting to $50.41. Pres. V. F. Schwalm of McPherson College preached for us on Nov. 21. Dec. 3 the Ladies' Aid Society put on a bazaar and church supper which resulted in a profit of over $80. Dec. 10 the B. Y. P. D. put on a supper and program for the teachers and scholars of the junior department with about fifty present. Our midweek meetings are being well attended. Dec. 19 a cantata, The Lost Star, will be given in the evening. —J. K. Miller, Cedar Rauids, Iowa, Dec. 11.

English River.—Since September Brother and Sister Homer Caskey have fitted into our congregation very nicely as pastors. Nov. 11 over a hundred men and boys enjoyed the association and entertainment of the father and son banquet, sponsored by Men's Work of which Bro. Earl Grove is president. Bro. Virgil Coffman was toastmaster. This is the first year that a birthday supper had been sponsored. It was well attended and will become a yearly custom. On Thanksgiving morning a large number of people gathered to give thanks and received a splendid message by Bro. Ralph Petry of Cando, N. Dak. The young people gave a play and presented their offering of the first fruits. The ladies met at the home of a sister who gave enough pears to can to fill a barrel to be sent to the Ottumwa Orphanage. The Aid met all day with Sister J. D. Brower and enjoyed the fellowship before Brother and Sister Brower go to their new work in the Osceola church. On Nov. 9 a farewell program was given for them. Their presence will be missed.—Mrs. E. D. Coffman, South English, Iowa, Dec. 15.

Libertyville.—We met in council on Dec. 4, with Eld. Glenn Carr in charge. The following church officers were elected: Elder and pastor, Glenn Carr; secretary, Susan Glotfelty; treasurer, Orville James; Messenger correspondent, the writer; Messenger agent, Everett Glotfelty. We are planning to use the Messenger club plan again this year. We have recently bought and installed a new furnace. The Ladies' Aid redecorated the basement last summer. We held our love feast on Oct. 17, with five visiting ministers present. We had breakfast at the church the following morning and services after breakfast which were very helpful and encouraging to all. On Oct. 19 Bro. Chas. Albin from Ottumwa, Iowa, began a two weeks' revival meeting. There were no converts but we feel that all were helped and strengthened by Bro. Albin's good sermons and the fellowship we enjoyed. An all day meeting was held the last Sunday of the meetings. Several weeks ago the church held an election for two new deacons. Brethren Everett Glotfelty and Lee Carr were chosen. They will be installed in the near future. Services were held at the church Thanksgiving morning. The Ladies' Aid had charge of the program. Readings, recitations and a short play were given. Due to the weather we have discontinued our Sunday evening services until next summer. Bro. Carr and a group of members went to the Jefferson County Home twice this summer and conducted services. Our Ladies' Aid meets once a month, and we are kept busy with quilting and fancy work, etc.—Mrs. Warren Davis, Fairfield, Iowa, Dec. 9.

KANSAS

Paint Creek.—We closed a two weeks' series of meetings Nov. 15, with a love feast. Three were baptized. While the attendance was small, I think we all benefited from the meeting. Bro. A. W. Adkins conducted the meeting and we feel he put forth every effort available. We had a fair representation at district conference at Independence. Attendance has been falling off at Sunday school and church but we are hoping for more interest.—Mrs. Ruby Dare, Uniontown, Kans., Dec. 12.

MARYLAND

Flower Hill.—The work here is progressing nicely. On May 9 a Mother's Day program was given by the Women's Work group. In addition to the local talent a delegation was present from the Monocacy congregation and gave some splendid musical numbers. On May 10 Bro. H. M. Snavely, who was influential in starting this mission church in 1930, came to labor with us in evangelistic efforts. He brought splendid messages and as a result one young man was baptized. Our communion service was held May 23. The Byler family from Lancaster, Pa., gave a splendid musical and home worship program on July 2. On the last Sunday evening of July Bro. Wilbur O. Snyder of Washington, D. C., brought us the message. Our church was represented by the pastor at the Southeastern Regional Conference at Westminster, Md., in September. On Sept. 20 Bro. Jesse P. Weybright officiated at our annual business meeting. The following officers were elected: Clerk, Bro. Walter A. Miller; treasurer, Sister Rachel Holsinger; Messenger agent, Sister Dorcas Davis. The Sunday-school officers are: Superintendent, Bro. Walter A. Miller; assistant, Bro. Rufus King; secretary, Sister Mavine Matthias; treasurer, Charles Clinedinst. The young people have made provision for some painting on the church property and the Women's Work has purchased some new carpet. During the last year $70 was contributed to the Eastern Maryland Home Mission Board. We are happy to have working with us Bro. Rufus King, of Ridgely, Md., who is serving as Assistant County Farm Agent in Montgomery County. Bro. King has charge of the music and young people's work at present. Brother and Sister D. A. Miller of Minot, N. Dak., have spent the last several months with us. Bro. Miller very kindly served in the pulpit for several Sundays in the absence of the pastor.—Mrs. G. L. Baker, Gaithersburg, Md., Dec. 9.

Hagerstown.—Oct. 10 we observed rally day with Bro. Leland Brubaker as guest speaker. On the same day in the regular Sunday morning service we had a harvest home celebration. Again Bro. Brubaker officiated and delivered a most inspirational address. Then in the evening our pastor, Bro. A. M. Dixon, began our revival services which continued for two weeks. Music was furnished by the choirs and various music groups of the church under the capable direction of our minister of Christian education and music, P. L. Huffaker. The church met in council Oct. 11 at which time Bro. John Justice was licensed to preach. Nov. 22-24 Bro. Douglas Roe was with us in a Bible conference. Bro. Roe was well received and all who heard him were richly blessed. The union Thanksgiving service was held in the First Christian church and Bro. Dixon gave the address. Nov. 28 we had our love feast with 650 participating. Recently twenty-nine were baptized, five received by former baptism and one reclaimed. Dec. 6 the combined choirs of Zion Reformed, First Christian, First Brethren churches with our choir gave a vesper service in our church, led by Prof. Roderick Edelman and P. L. Huffaker. Our special Christmas program will consist of a white gift service by the combined choirs of our church on Oct. 26.—Alice Bittinger, Hagerstown, Md., Dec. 10.

Longmeadow.—During the first part of December Bro. C. F. Holsopple conducted five evenings of intensive Bible study in the Book of Romans. In addition there were two afternoon sessions and a Sunday evening sermon on The Second Coming of Christ. These services were a wonderful blessing of the Lord and were attended by appreciative audiences. On Thanksgiving morning services were conducted and large donations of food were contributed by the members. This was given to the Welfare Association for distribution. On Christmas Sunday the Sunday school will render a program after which an offering for the Spanish and Chinese war sufferers will be taken. At Thanksgiving the Women's Work rendered a program on Thanksgiving and home missions. The B. Y. P. D. is making a study of Studies in Doctrine and Devotion.—Pauline Rowland, Hagerstown, Md., Dec. 13.

Meadow Branch.—A successful week-end Bible term was held in the Meadow Branch church Nov. 25-28, by Prof. M. R. Wolfe of Bridgewater College. Sunday-school and church attendance has recently increased. The impressive way that the young people opened with the devotional service on Thanksgiving Day was most commendable. Bro. Wolfe preached an impressive sermon on that day, as to how thanksgiving is always spontaneous, when there is proper appreciation of daily blessings.—William E. Roop, Westminster, Md., Dec. 13.

MICHIGAN

Midland.—We met in council, with Bro. Jesse Fradenbaugh in charge, and elected Sunday-school officers. We held our love feast on Nov. 13. In the afternoon one was baptized. She had been an ordained minister in the Church of God for a good many years. Nov. 18 was our father and son, mother and daughter banquet, with a community supper. Bro. Schechter gave a talk to the men and boys and Sister Schechter talked to the women and girls. It was very much appreciated by all and we feel the evening was well spent.—Mrs. Florence V. Smith, Midland, Mich., Dec. 3.

MISSOURI

Plattsburg.—We have been known as the Smithfork congregation but hereafter reference to us will be designated as the Plattsburg church. Much effort is being put forth by our pastor, Bro. Mathis, to keep our activities normal. The week preceding Thanksgiving the churches of this community co-operated for a week of preaching services. Several ministers of the near-by Brethren assisted our pastor by bringing some inspiring messages. This resulted in four heads of families uniting with the church and much interest and encouragement to the church. We held a Thanksgiving harvest meeting Nov. 22. We met at 7 P. M. and enjoyed a fellowship supper in the basement of the church, which had been beautifully decorated. Gifts were brought from the harvest and placed on display. Later we met in the auditorium for a worship and praise service, with missionary education and interest receiving special emphasis. The gifts were disposed of at a nice profit and the offering was received as an expression of thankfulness. It was indeed a most spiritual and helpful service. The men recently accepted the offer of a good brother who agreed to purchase shingles for the parsonage roof, and the work has been completed. Brethren Huffman and Perry Hutton assisted in our communion. Quite a number of our members attended the district meeting at the Rockingham church in October. Bro. Perry Williams has been helping out in near-by churches that do not have regular pastoral care. Our church entertained the district leaders at the Council of Boards meeting Dec. 3, 4. We are looking forward to having our young people, who are attending college, with us at Christmas time. Four are in college and one is at Bethany Biblical Seminary. During the holidays we are expecting a deputation team from McPherson, Kans., when an all-day meeting and fellowship dinner is planned. A Christmas program will be given Dec. 19 at the regular preaching hour, with a white gift service included. Our Christmas offering will be given to the China relief fund. Our women's organization sponsored the transporation service to take the children to vacation school this summer. They are also assisting in placing the Messenger in the homes of our members. The women have contributed to the Spanish relief. They have helped in our local community where there is need and have contributed canned fruits and vegetables to the Children's Mercy hospital at Kansas City. It is supported by donations of provisions and money and services. The young people from each church in the district have their regional meetings regularly and enjoy the inspiration of these fellowship suppers and spiritual programs.—Ada Sell, Plattsburg, Mo., Dec. 14.

NEBRASKA

Afton.—Nov. 21 we met in council, with Bro. Harley Weybright in charge. Officers were elected as follows: Elder, David G. Wine; clerk, Mrs. Lloyd Proud; treasurer, Paul Ovenden; Messenger agent and correspondent, Mrs. Lena B. Weybright; member of pastoral committee, H. F. Weybright; member of temperance and missionary committee, Mrs. Paul Ovenden; member of finance board, W. D. Proud; member of music committee, Mrs. Paul Ovenden; trustee, Ernest Garman; Sunday-school superintendent, Mrs. John Garman; assistant, Mrs. Ernest Garman; secretary, Lloyd Proud. Bro. David G. Wine of Enders, Nebr., and Bro. Breon of McPherson, Kans., were with us on Dec. 3. Bro. Breon was here in the interest of McPherson College and preached on Building Character and the Church. A Christmas program is being prepared.—Mrs. Lena B. Weybright, Cambridge, Nebr., Dec. 9.

OHIO

Bradford.—Two weeks of evangelistic services were conducted recently by the home ministers. This was part of a three-month revival aimed to promote all departments of our church to more active service. Thirteen have been received by baptism and one by former baptism. These services were closed with a love feast with our elder, S. E. Porter, officiating. Our Sunday school is showing a marked increase in interest and attendance, with some adjustments in classes. A junior B. Y. P. D. has been organized with Sister Rehmert and our pastor, G. E. Weaver, as leaders. The young people will present a Christmas play entitled Gifts of Myrrh. We are co-operating with the Chamber of Commerce in providing Christmas baskets for needy families. In a recent council Bro. H. C. Royer was selected as clerk-treasurer to fill the unexpired term of Sister Anna Hart, deceased. Three letters of membership were granted. Brother and Sister John M. Stover are spending the winter in Florida for the benefit of Sister Stover's health. We failed to achieve all goals set for our ninety-day revival effort, but we approach the New Year with a renewed desire for more earnest activity and spiritual development in our congregation.—J. E. Overholser, Bradford, Ohio, Dec. 15.

Ft. McKinley.—We met in council Dec. 8 with our elder, Bro. C. F. McKee, presiding. Bro. Harold Helstern of West Milton and Bro. Stutzman of Greenville, member of the Southern Ohio Ministerial Board, were with us in council. We felt the need of several more deacons and Chester Cox, Emmert Bowman and Ira Inman were elected. These brethren with their wives were installed with Bro. Stutzman conducting the services.. We are making plans for an Easter revival to be followed by a love feast in the early spring.—Margaret Inman, Dayton, Ohio, Dec. 11.

Hamilton.—We are rejoicing in the comfort of our new church, which was dedicated Nov. 21. Eld. C. D. Bonsack was with us for the day, bringing a good message in the morning and delivering the dedicatory sermon in the afternoon. The weather was bad and disagreeable, yet the house was filled. Our attendance during the summer dropped considerably as we were holding our services in the school auditorium across the street, while our church was being constructed on the same lot where our tabernacle stood. Our beautiful new building has created new interest and our attendance is increasing with each Sunday. Brother and Sister Chas. Flory of Union, Ohio, came to us in a revival meeting, starting on the evening of our dedication and continuing until Dec. 5. He delivered some very powerful gospel messages. Three of our Sunday-school children have made a public confession; others we feel are very near the kingdom and we are expecting them to come soon. Several delegations gave special music and we especially appreciated the large groups that came from Salem and Gratis. As we are located to one side of the district we miss a lot of the group meetings and fellowship with those of like faith. On Nov. 28 we had the privilege of entertaining the Men's Work program and Bro. Galen Royer of Dayton, Ohio, brought a most helpful message. This being a mission point, we are very grateful indeed to Southern Ohio for their help in giving us our church. We hope we can prove our gratitude by building a good working church in this city. W. E. Hawke is our pastor; Alice Petry, Sunday-school superintendent; Ola Hufford, assistant; C. O. Huff, treasurer; Audrey Huff, secretary; Lillian Forrester, cradle roll superintendent. Our children are very much interested in preparing for a Christmas program at this time.—Mrs. E. S. Petry, Hamilton, Ohio, Dec. 14.

Harris Creek.—We have enjoyed a splendid revival conducted by Bro. Roy K. Miller of Pitsburg. Five were baptized and two were received by letter. Our church is presenting the Christmas pageant, The Three Great Gifts, on Dec. 22. At a recent council Bro. Ray Shank of the Oakland congregation was elected elder with Bro. John Eikenberry of Harris Creek as his assistant for 1938.—Fhern Cassel, Bradford, Ohio, Dec. 13.

Lima.—We were greatly refreshed and strengthened when Brother and Sister B. M. Rollins were with us Oct. 28 to Nov. 14. Sister Rollins conducted the song service and story hour. Nineteen were baptized and the church is in good condition to press forward. Our pastor was in the Dupont church for two weeks recently and during that time we had in the pulpit Bro. J. H. Gingrich, who recently moved to Lima and two laymen of our church, Floyd Overholser and David Ritchie. A play, What Shall It Profit? was given by the young people of the Marion church. We were glad to have Bro. Wm. H. Beahm, from the Africa field, with us Sunday evening. We have made arrangements for our school of missions to begin after the holiday season. Programs are being prepared for Christmas.—A. P. Musselman, Lima, Ohio, Dec. 7.

Middletown.—At our September council the following officers were elected: Sunday-school superintendent, Bro. P. L. Badgley; primary superintendent, Mrs. Miriam Lentz; clerk, Marjorie Young; Messenger agent, Mrs. Anna Mankey; the writer, correspondent. Oct. 25 Bro. C. F. McKee of Dayton, Ohio, began a series of meetings and continued until Nov. 7. During these meetings the church was inspired and challenged to live more devoted lives to and for the cause of Christ. Our love feast was on Nov. 8 with Bro. McKee presiding. With the coming of the winter season our attendance is increasing. We are planning services and programs for the Christmas season with all departments of the church participating.—Mrs. Mildred Hamilton, Middletown, Ohio, Dec. 6.

Oakland.—On Nov. 29 Bro. Roy B. Teach of Brookville, Ohio, came to assist us in a revival. He preached the Word with great power and as a result twenty-two souls were born into the kingdom. Twenty were baptized on Dec. 12 and two went to other churches. Our pastor, Bro. Ray O. Shank, called the church together Nov. 17 to plan and pray for this revival. On the following week 130 workers went out visiting and inviting the community to our meetings and when our evangelist arrived we were ready for a good meeting. Nov. 26 the father and son banquet was held with fine interest and attendance. The speaker was Rev. W. Kershmor. The children's department brought food supplies to the church and filled two large baskets which were taken to needy families on Thanksgiving Day. Just recently they sent in their missionary offering to the junior African project. At present they are preparing a pageant, Christmas Around the World. The young people are planning for our Christmas program to be held Dec. 19.—Mrs. Wm. Toman, Gettysburg, Ohio, Dec. 14.

Owl Creek.—Bro. Ira E. Long delivered excellent sermons in a revival in August. Attendance was good and two confessions were made with one added by former baptism. The council was held in September to elect officers. O. H. Bechtel was chosen delegate to district meeting. A farewell reception was held in September for Brother and Sister Long who moved to Middlebury, Ind., to take up pastoral work there. They were well liked and gained many friends in our congregation. Bro. Long was presented with a Bible and Sister Long was given a quilt. We have Sunday school every Sunday and preaching every two weeks by different ministers. The young people's class has monthly meetings at different homes. They enjoyed a rabbit supper on Nov. 27. The church house was painted during the summer. —Mrs. Iva May Barton, Fredericktown, Ohio, Dec. 14.

Pleasant View.—November council convened to elect church officers, with Eld. J. J. Anglemyer presiding. Bro. I. C. Paul conducted the devotions. Bro. Anglemyer was chosen elder; N. I. Cool, Messenger agent; Gladys Driver, correspondent. Our homecoming was Oct. 3 with Bro. Bonsack as the speaker. He gave three splendid addresses. Our revival began Oct. 10, with Bro. Walter Warstler as evangelist. He gave us fifteen powerful sermons. Seven were baptized. The meetings closed with communion services on Monday night, with good attendance. Father and son banquet was held in November with about seventy attending. Rev. Ertel, pastor of Beaverdam Methodist church, was speaker for the evening. The Missionary Institute of Northwest-

ern Ohio was held on Dec. 3, 4. Bro. C. D. Bonsack of Elgin, Brother and Sister Garner, returned missionaries of India, and Bro. Beahm, missionary to Africa, were instructors, with others assisting. This is the second institute for the district, and everyone who attends is surely well repaid and renewed spiritually. We are still without a resident pastor. Bro. Anglemyer has been preaching for us once each Sunday since the first of June, but he urges us to get a full-time resident pastor. The committee is trying to get one but as yet has failed to find one.—Mrs. Mary E. Roberts, Lima, Ohio, Dec. 8.

Poplar Ridge.—We have been enjoying some good things the past few months. Sept. 12 we held our homecoming with a good attendance. Bro. C. D. Bonsack was the guest speaker, bringing three inspiring messages. On Oct. 3 we began our revival with Bro. J. Andrew Miller of Muncie, Ind., as evangelist. Two were received by baptism. The senior group was responsible for the service on Nov. 14. They built their whole program around the subject of peace. Nov. 28 the program was in charge of the young married people's group. Dec. 12 the service will be sponsored by the young people's group. The Christmas program will be planned by the teachers of the primary, junior and intermediate classes.—Nellie Hornish, Defiance, Ohio, Dec. 7.

Richland.—We are in the midst of a reach the unreached campaign for which a religious census of the entire township has just been completed by personal visitation in each home by teams from our membership under the leadership of Sister Flora Wheeler. Our plans are to follow up those without a definite church home in a continuing effort to enlist them in our work. On Nov. 21 a combined Thanksgiving, harvest meeting and homecoming was held. We were glad to have former members attending as well as those from near-by churches. Our pastor spoke in the forenoon, after which all enjoyed the dinner together. In the afternoon Brethren D. R. McFadden, W. L. Desenberg and C. H. Deardorff were present, the latter giving a masterful address on thankfulness and appreciation. The next period led by Sister Kathryne Oaks brought out many interesting facts and high lights related to the early personalities and experiences of our church. Our young people are doing good work in a number of ways for the Master's cause under the leadership of our pastor and wife, Brother and Sister F. Black Million. On Dec. 26 they will present the play, What Would Jesus Do?—W. Harold Copeland, Mansfield, Ohio, Dec. 15.

Trotwood.—We are very happy to worship in our newly decorated church. It is much satisfaction to all to know that the church house is clean. Our thanks to Sisters Laura Sollenberger and Myrtle Swinger for their efforts in directing this endeavor and to the large number who came in daily to help with the work. On Thanksgiving a public wedding was solemnized and later a joint community Thanksgiving service was held with Rev. Ward, pastor of the Congregational Christian church, giving the message. On Dec. 2 a workers' meeting was held. The theme and the discussions were centered on ways and means of improving our church school. The choir is sponsoring a music banquet to be given on Dec. 10. The adjoining congregations are invited to attend. Bro. Alvin Brightbill is to conduct a music institute during that week end.—Mildred Flora, Trotwood, Ohio, Dec. 3.

West Charleston.—Nov. 14 the Imperial quartet of Gettysburg, Ohio, gave a very good program. We began our series of meetings Nov. 18, with Brother and Sister Lichty, missionaries from India, as evangelists. The Higgins trio (colored) from Dayton gave several numbers which added much to the spirit of the meeting. Brother and Sister Lichty labored faithfully giving very inspiring sermons and telling of interesting experiences in India. They won the love and respect of everyone. The Lichtys and Bro. Flora visited in the homes of the members. Sister Mary Flora had charge of the music and we had special music each evening. Two were added to the church by baptism and the church was strengthened spiritually.—Mrs. Wm. Miller, Tippecanoe City, Ohio, Dec. 9.

West Milton.—Our Sunday school sent an offering of $24.69 to Spanish relief. A quartet from our church, composed of Brother and Sister Studebaker and Sister Lowry and Bro. Gnagey gave a message at the revival meeting in the Georgetown Church of the Brethren. Our church has prayer meeting each Wednesday evening. The members of the Ladies' Aid are busy quilting. The B. Y. P. D. has meetings each Sunday evening. Their new officers are: President, Helen Mishler; vice-president, Leonard Lutz; secretary-treasurer, Minnie A. Smith; social committee chairman, Lloyd Gnagey; program committee chairman, Dorothy Smith. A successful revival was held Nov. 14-28 by Bro. Harley Coppock. The attendance was good and the following churches were represented: Ft. McKinley, Trotwood, East Dayton, Salem, Middle District, Pleasant Hill, Pitsburg, West Charleston, Troy, Georgetown and Center Friends' church. Many contributed messages in song. Ten were baptized and one was received by letter, the baptizing being performed by our elder, Bro. Cloppert, on Dec. 5. Several converts from the Middle District church were baptized. A Thanksgiving union service was held in our church, with the four churches of West Milton sharing in the program. Dec. 1 we held our council and re-elected Bro. Cloppert as elder. Brother and Sister Ralph Mishler were installed as deacons with the service in charge of Bro. Stutsman. We decided to raise and enlarge the church platform, and the trustees have started work on the same.—Mrs. Irvin Furlong, West Milton, Ohio, Dec. 14.

Zion Hill.—Since the last writing our Sunday-school officers were elected and installed. Four members were present at the district meeting. Bro. David Stucky of the Freeburg church brought us the morning message while our pastor held meetings in Indiana. Oct. 31 the B. Y. P. D. gave a peace program and the following Sunday enjoyed a helpful missionary program. Our two weeks' revival meeting opened Nov. 15 with Bro. Wilmer Petry of the Eastwood mission, Akron, as evangelist. He brought us many helpful and heart-searching thoughts. Through these meetings four were baptized and three were received by letter. Our meetings closed with the love feast on Monday evening. Nov. 22 we united with the churches of Columbiana for a united Thanksgiving service.—Kathryn Rohrer, North Lima, Ohio, Dec. 14.

OREGON

Albany.—Nov. 13, 14 was our communion and homecoming day. Sixty members surrounded the Lord's tables. We were pleased to have so many of our friends from neighboring churches present. Bro. Barnett and family, Bro. Shank and family and Bro. Barr, who brought us the Sunday message, were among the number. A basket dinner was served at noon. A homecoming program was given in the afternoon. Six letters of membership have been received. Our pastor, Bro. J. D. Miller, is conducting a two weeks' meeting in Idaho. Bro. J. S. Culp is filling the pulpit in his absence.—Mrs. E. C. Bowman, Albany, Ore., Dec. 3.

PENNSYLVANIA

Everett.—Our teachers and workers held a conference in September and a covered dish supper was enjoyed by about 65 persons. Our pastor, Bro. E. M. Detwiler, led us in devotion. The program consisted of talks and reports from the state Sunday-school convention at Hershey, Pa. We also discussed what our Sunday school should be for the coming year. Bro. Ned Ritchey outlined our workers' conferences for the year. Short talks were given on missions and young people's activities. Our fall love feast was held Nov. 7, with a large attendance. Our evangelistic services closed Nov. 28, after two weeks of interesting sermons by Bro. Rufus Bucher of Quarryville, Pa. The best of interest was shown from the beginning. The choir, led by Bro. J. Replogle, rendered special music every night. Nineteen were baptized at this time and four were baptized before the love feast, making twenty-three in all. The choir and the Sunday-school workers are getting ready for a Christmas program which will be given on the evening of Dec. 24.—Mrs. D. B. Brallin, Everett, Pa., Dec. 9.

Green Tree.—The love feast was well attended Oct. 3. Eleven were baptized and one received by letter. During the absence of our pastor, H. S. Replogle, who was holding revival meetings at York, the pulpit was filled by A. P. Wenger and W. G. Nyce. The council was held Dec. 8. Officers were elected with Edith B. Replogle as Messenger correspondent. The yearly reports were encouraging. It was decided to arrange for a revival for the fall of 1938.—Edith B. Replogle, Oaks, Pa., Dec. 14.

Montgomery.—Nov. 8 Sister Grace Clapper gave us a talk on the conditions of China and the condition of the missionaries. We had a Thanksgiving service with our pastor, Bro. Ivan Fetterman, bringing the message of the Pilgrim Fathers. Bro. Oran Fyock assisted with the same thought. An offering was taken for home missions. We also enjoyed having Thanksgiving recitations from the children of our Sunday school. Bro. Ivan Fetterman preaches for us the first, third and fifth Sundays of each month.—Mrs. Harry Brilhart, Marion Center, Pa., Dec. 6.

Tyrone.—Since our last report we have had a number of rich blessings. We closed a very successful Sunday-school year. Three of our young people attended Camp Harmony. The first Sunday in October was promotion day and we also had installation services for the officers and teachers. In August quite a number of our folks attended the Sunday-school convention of Middle Pennsylvania which was held in the Williamsburg church. At our July business meeting the following Sunday-school officers were elected: Superintendent, A. C. Harpster; assistant, Ezra Snyder; secretary, Ernest Fink; treasurer, Paul W. Kimmel. At our October quarterly meeting, with our elder, Bro. John R. Snyder, presiding, the following church officers were elected: Bro. John R. Snyder, elder; Oscar S. Barkman, clerk; Albert Uhl, treasurer; Pauline Adams, Messenger reporter. Our annual homecoming and rally day service was held Oct. 31 with a large crowd present. This marked the beginning of a two weeks' meeting. Our pastor worked out a very interesting and beneficial program. The first week was called homecoming week. One night was Church of the Brethren, with groups coming from the different churches in our district, then Sunday-school night, community night, Juniata College night and song night. These meetings will long be remembered. The second week, Nov. 7, Bro. C. O. Beery began a week's meeting prior to our love feast. He preached seven strong uplifting spirit-filled sermons and three accepted Christ, two being baptized and one awaiting the rite. Nov. 14 we held our communion service with the largest attendance the Tyrone church ever witnessed. Bro. C. O. Beery officiated. Bro. Wilbur O. Snyder of Washington, D. C., was present and took part in this service. We are thankful for the way our church and Sunday school have been increasing. It goes to show that the good work of our pastor has not been in vain and some of the good seed he has been sowing is being reaped at this time. The B. Y. P. D. workers with their newly elected president, Kenneth Harpster, are busy at home and exchanging programs with other B. Y. P. D. groups.—Mrs. Paul W. Kimmel, Tyrone, Pa., Dec. 4.

Walnut Grove.—We have had a splendid year, as all liens against the church property were paid in full and the church is enjoying a steady increase in attendance, especially noticeable in Sunday evening services. Our average attendance is two hundred each Sunday evening and from three to four hundred on Sunday morning. Bro. Robinson, our pastor, has the congregation well organized and working. The Women's Work organization is doing very splendid work and through their

efforts they are able to contribute to the district and the national organization. During the past year ten of our members have asked for and received the anointing service; fourteen young people have been married; forty-six new members have been received into the church. Since Oct. 1 ten new members have been added to the Mission church and twenty-five to the Walnut Grove church. On Nov. 21 Bro. J. E. Whitacre of Harrisburg, Pa., began a two weeks' revival. The church will hold a Christmas program on Dec. 19 and also a watch night service on Dec. 24.—C. T. Noffsinger, Johnstown, Pa., Dec. 6.

Welsh Run.—We held our love feast on Nov. 7, with over 200 attending. Visiting brethren were: Brethren Anderson, Daniel Bowser, Paul Miller, L. R. Dettra, Graybill Hershey, Geo. Risser, Mitchell Stover, Welty Smith, Albert Niswander and Edgar Landis. Bro. Graybill Hershey officiated. On Sunday morning Brethren Graybill Hershey, Geo. Risser and L. R. Dettra were with us. On Thanksgiving Day we held services conducted by Bro. Frank Laughlin. An offering of $29.35 was lifted for General Missions.—John D. Martin, Mercersburg, Pa., Dec. 9.

Westmont.—Our love feast held Oct. 17 was observed in a very spiritual manner, with our pastor, Charles W. Blough, officiating. Our revival efforts which began Oct. 31 and lasted two weeks were appreciated. Our evangelist, Bro. S. J. Berkley of Meyersdale, preached the Word with power. The attendance was good throughout the meetings, and three confessions were made. The singing was under the leadership of our pianist, Mrs. James Kelly, and our choir director, Sister Merle Stutzman. The choir brought special messages in song. Our pastor and the evangelist visited in many homes. The union Thanksgiving services were held in our church. Dr. Wilson, pastor of the United Brethren church, brought a timely message. The choir had charge of the music. The offering which amounted to over $21 was given to the Christian home. Our B. Y. P. D. led by Mrs. Dorothy Croyle, is functioning very nicely. Our prayer service, followed by Bible study led by our pastor, is fairly well attended and interesting and helpful. So far our teaching has consisted of The Doctrine of God, The Doctrine of Christ and The Doctrine of the Holy Spirit. Dec. 5 was mission Sunday. Our mission committee took care of the Sunday-school devotional period. This service revealed the good of mission work as well as the mission needs. An offering was lifted which amounted to over $45. We pray the missionary spirit may be kindled in a larger way toward the great needy cause.—William R. Rummel, Johnstown, Pa., Dec. 9.

York.—Oct. 3 Bro. J. A. Buffenmyer closed a successful two weeks' revival in our Mission house. He labored earnestly for the welfare of lost souls and as a result one was baptized and one reclaimed. During the revival the prayer meeting in the First church was in charge of Bro. Willoughby. Oct. 10 rally day was held in the First church. The missionary society rendered a program in the afternoon, and the evening service was in charge of the B. Y. P. D. The speaker for the day was Bro. A. C. Baugher. Oct. 11 we held our council, with Eld. Levi K. Ziegler in charge. At this time five were received by letter. The missionary society was appointed to try to place The Gospel Messenger in seventy-five per cent of the homes of our congregation. Oct. 19 a Women's Work program was rendered in the First church. Oct. 24 the Student volunteers of Elizabethtown College, led by Bro. Norman Baugher, rendered a much appreciated program. Nov. 14 Bro. H. G. Fahnestock had charge of the devotions in the First church. Our preparatory service followed this and a sermon was given by Bro. N. S. Sellers. In the afternoon a very uplifting sermon was delivered by Bro. James M. Moore. In the evening about five hundred surrounded the tables and partook of the Lord's supper. Brethren James Moore and N. S. Sellers officiated, assisted by our pastor, S. S. Blough, and home ministers. Our midweek prayer meeting is very interesting at present as we study The Doctrine of Peace, taken from a book issued by the Board of Christian Education of the Southern District of Pennsylvania. These studies are under the direction of our pastor, and should prove helpful. A very interesting Thanksgiving program was rendered in our Mission house on the evening before Thanksgiving and on the following morning a well attended service was held in the First church with a sermon by our pastor. The offering was given to the visiting nurses association and benevolent society of our city. The missionary society rendered a program in the evening with Bro. Robert Cocklin as the speaker. Dec. 5 First church conducted a service in the county home in the afternoon. Our pastor delivered the sermon. The congregation was well represented. At the evening service the B. Y. P. D. of the Hanover church presented a playlet, entitled Prince of Peace, in the First church. The committee is busy arranging a Christmas program for the Sunday school and the B. Y. P. D. chorus is rehearsing a cantata, entitled When Jesus Was Born.—Florence L. Keeney, York, Pa., Dec. 4.

TENNESSEE

White Horn.—On July 18 Brother and Sister W. O. Beckner from Elgin, Ill., worshiped with us and Bro. Beckner gave an interesting talk. We also had visitors from Maryland and California. We met in council July 31. Bro. J. S. Klepper and Sister Ina Ruth Addington were elected delegates to district conference. Bro. Klepper was re-elected as pastor. We held our love feast Sept. 18. Bro. Ray Wine of the Mt. Valley church conducted the services, and also preached an inspiring sermon on Sunday morning. Bro. J. R. Jackson conducted a two weeks' revival Oct. 10-24. Bro. Jackson preached some wonderful sermons which were helpful and uplifting to the church. Four were baptized. "Dad" Kahle met with us at a round table Oct. 16. Four churches were represented. The young people were much inspired and very enthusiastic about the round table since this was our first. On Oct. 30 the women of the district met with us for an all-day meeting. Eleven churches were represented and an interesting program was rendered.—Ruby E. Long, Bulls Gap, Tenn., Nov. 29.

VIRGINIA

Boone Chapel.—Our elder and district field worker were with us on June 20. Bro. Clingenpeel preached on the stewardship of money. After the sermon a short business session was held. Our pastor and his wife were re-elected for another year. Our revival services began July 15 and continued for two weeks, with Bro. L. A. Bowman, our pastor, officiating. His sermons were strong gospel messages. The attendance and interest were good throughout the meeting. Four were baptized at the close of the meeting and two since. In September the women reorganized with Mrs. L. A. Bowman as president; Mrs. D. K. Jones, vice-president; Mrs. T. G. Adams, treasurer; Mrs. Edward Martin, secretary. They have given a number of programs during the year. Our love feast was held Oct. 17, at which time Brethren and Sisters F. B. Layman and D. I. Bowman were with us. Bro. Layman had charge and also preached on Sunday. The attendance was good and reverence and quiet prevailed in a most splendid way. The church and Sunday-school organization will remain the same as the past year.—Mrs. T. G. Adams, Sago, Va., Dec. 2.

Boone Mill.—At Cedar Bluff church, a preaching point in the Boone Mill congregation, we had our revival meeting Aug. 8-22. Bro. G. W. Bowman, Jr., of this congregation had charge of the meetings. He gave twelve very fine sermons. We had fine attendance and good interest throughout the meetings. Three were baptized, three others expect to unite with the Baptist church and one awaits the rite of baptism. I feel sure that the community was greatly benefited by these fine sermons.—E. E. Bowman, Boone Mill, Va., Nov. 30.

Monte Vista.—Bro. M. E. Clingenpeel, continuing as pastor, is stressing, among other things, better attendance and more systematic and liberal giving in his effort to maintain and improve our standards during the coming year. No material change has been made in our Sunday-school organization except for newly elected officers. We held a vacation Bible school during August. The women's and men's organizations have been very active. The latter organization has been promoting the purchase of additional cemetery space. Our pastor, in co-operation with Rev. Smith, pastor of our neighboring Presbyterian church, conducted an evangelistic meeting at Mountain View church during the summer. An inspiring Thanksgiving sermon was delivered by Bro. Carl Spangler, formerly of this congregation, now working with Oak Grove church. An offering was taken which amounted to $23.77. This is to be used for home missions. At the September council Bro. Harold Bowman was granted a minister's license for the coming year. Bro. N. C. Peters was elected elder with Bro. B. T. Naff, assistant. We will take a Christmas offering for General Missions and a special offering the second Sunday of January for China relief as decided at our last council. Four letters of membership were requested and granted at this meeting.—J. Bowman Webster, Callaway, Va., Dec. 11.

Peters Creek.—Bro. Ben Hirt from Indiana began a meeting at this church Oct. 12 and preached for two weeks. As a result four were baptized and much good was accomplished. Our elders have been working on the loyalty campaign, meeting with the different groups to be climaxed with a sermon. Our young people gave an interesting and instructive program stressing loyalty to Christ, treating the different subjects as outlined on the Loyalty Charts. On Dec. 1 we met in council. The matter of a heating plant was discussed. The committee asked to reconsider getting a summer pastor and engage an all-time pastor at the beginning of the church year. More than a thousand dollars was pledged for the heating plant and the committee was advised to have the work done as soon as convenient.—Mrs. J. S. Showalter, Roanoke, Va., Dec. 7.

Roanoke (First church).—On July 18 our congregation had the privilege of meeting with one of the great Peace Caravans of America, when four young college girls from other states met with us to make their appeals for the cause of peace. Bro. Warren D. Bowman of Washington, D. C., was our guest speaker on July 25. Bro. William M. Beahm, missionary to Africa, brought us a very challenging message on Aug. 1. There was a district adult conference supper at our church on Aug. 4. Bro. Paul H. Bowman was our guest speaker. Although confined to his wheelchair, due to injuries suffered in an airplane wreck the first of June, our pastor returned to his pulpit on Aug. 8, bringing to us a message on Observations in Human Suffering. A large number was there to greet him and to assure him of their interest, love and co-operation. Our church met in council on Aug. 9, at which time officers were elected. Bro. Ernest S. Coffman brought us a very interesting message, as he worshiped with us on Sept. 5. Sept. 26 was promotion day and in line with the splendid promotion system in our Sunday school, since our reorganization last fall, all ages from the cradle roll through the adult classes were promoted in a special service. We were very happy indeed at the success of this new system, which has to a great extent helped us solve our problem of sufficient meeting places for classes, as well as to overcome other difficulties due to classes becoming stagnant. Our church met in council on Oct. 11. Beginning Oct. 1 a very intensive loyalty campaign was launched by our pastor and his workers, in an effort to have every one sign loyalty covenant cards and present them to the church in a special loyalty service planned for Nov. 21. Our Men's Work organization met on Nov. 25. At a council meeting on Oct. 27 the following deacons and deaconesses were appointed: Mr. and Mrs. J. N. Via, Mr. and Mrs. W. D. Trout, Mr. and Mrs. P. M. Luney, Mr. and Mrs. A. L. Weaver, Mr. and Mrs. Roscoe Roberson and Mr. and Mrs. Frank W. Beahm.

At this council meeting Bro. Russell G. West was appointed as elder. In the interest of our loyalty campaign on Nov. 1, our church had a potluck supper for all members, followed by a special meeting. A large number attended the supper and meeting. More than three hundred attended our communion services on Nov. 7. A number of the fathers and sons attended a banquet in their honor on Nov. 9. The Women's Work met Nov. 16, in the home of Mrs. Frank Beahm. Our loyalty covenant service on Nov. 21 was a success. Many brought their signed loyalty cards and their signed subscriptions to our church budget and placed them at the altar in a beautiful and effective service. A special offering was taken on Thanksgiving morning, to be applied against our building indebtedness.—Lillian Martin, Roanoke, Va., Dec. 10.

Schoolfield.—Our mothers and daughters enjoyed their annual fellowship supper in May. Bro. H. L. Alley and family left us on Sept. 16, returning to India. On Sept. 4 the church enjoyed the love feast. Bro. John T. Glick began our revival on Oct. 17. The church was greatly blessed and seven were baptized. Our vacation Bible school was conducted by Miss Mozell Boone and Miss Eliene Flora. Bro. Allen Myers has been with us since June 16. He is leading our music and is taking an active part in the young people's work. On Nov. 28 the young people gave a playlet, In Perfect Peace. On Dec. 4 the same play was repeated at Leasburg, N. C., and on Dec. 5 at Spray, N. C. They have attended the round table and fourteen of our members attended the district meeting.—Mrs. W. C. Swift, Schoolfield, Va., Dec. 14.

Topeco.—Most of the old officers were retained at our December council. Bro. Noah Weddle had served the church as treasurer for more than forty years and asked to be relieved. Bro. T. T. Weddle was chosen to serve as treasurer. The young people are sponsoring the project of leveling and fixing the church lawn. Our Sunday school is progressing nicely with Mrs. Webster Reed as superintendent. Since our last report a revival was held at the Fairview house, by Bro. L. A. Bowman. One mother and nine young people were baptized. We will have a meeting to elect deacons at Fairview in the early spring. On Dec. 5 a service was held in memory of Mrs. Melinda Marshall Hylton who died last July. Elders A. N. and G. W. Hylton were the ministers.—Mrs. J. W. Wedlle, Floyd, Va., Dec. 7.

Weyers Cave.—Special Thanksgiving services were observed jointly on Thanksgiving morning at eleven o'clock by the Church of the Brethren and the United Brethren congregations of the Weyers Cave community. They were held this year in the United Brethren Union chapel with the Pleasant Valley congregation co-operating. Bro. Cecil Ikenberry of Daleville, delivered the sermon. It has been customary during the past several years for the two neighboring churches to unite in their Thanksgiving services. The visiting congregation usually supplies the preacher for the occasion, and the meetings are held on alternate years in each church.—Frank S. Driver, Weyers Cave, Va., Nov. 27.

WASHINGTON

Ellisforde.—We held our council Dec. 1, with Bro. C. V. Stern, our elder, presiding. Bro. Mark Schrock, pastor of the Olympia church, will be with us from Dec. 26 to Jan. 9 for evangelistic meetings. Our love feast will be held at the close of this meeting. Church officers are: Mrs. C. E. Verbeck, clerk; Henry Colbert, treasurer; Richard Longanecker, trustee for one year; Carman Weddle, trustee for three years; John Longanecker and Mrs Pearl Shaver, nominating committee for three years; Geo. Stern, member of ministerial committee; Mrs. Lynn H. Verbeck, member of program committee; Mrs. Glenn Harman, Mrs. John Longanecker and Mrs. John Wilson, music committee; Mrs. Earl G. Longanecker, Messenger agent and correspondent; Bro. H. M. Rothrock, assistant elder. The young people are completing the church balcony. Dec. 9 the senior Ladies' Aid held their sale of fancy work, comforters and novelties. Three of our number were privileged to attend the midwinter conference in Seattle. Many were unable to go as fall work was still heavy for many. We have again succeeded in getting The Gospel Messenger into seventy-five per cent of the homes. Bro. Paul Longenecker, our field man, will be with us in January at a church get-together meeting. We held services on Thanksgiving evening. On Sunday evening following Thanksgiving a pageant was presented. This pageant was the original work of one of our active members, Mrs. Pearl Stover. Our program and musical committees are busy with the Christmas program.—Mrs. Earl G. Longanecker, Tonasket, Wash., Dec. 11.

Wenatchee Valley.—November finds the harvest over and our visiting brethren gone. We miss their presence and help. Two of our fine young couples, Brethren and Sisters Ward Pratt and Cletus Deardorff, left last week to enroll at Bethany, to prepare for a more active ministry. We miss them but rejoice that we have helped in turning them toward the preparation for a definite service. Our pastor, H. S. Will, was gone for three weeks early in the month. By permission of the church, he conducted the Religious Emphasis week at McPherson College and church. The junior choir is at work under the direction of Sister Naomi Will. This is an outstanding piece of work that started last year when Sister Will gathered the nine eighteen-year-olds together to sing. They gave several sacred concerts at the church and were invited to give their program at a neighboring town on the Church of the Air hour over KPQ. Last Sunday evening the district field secretary, Paul Longenecker of Yakima, delivered a challenging sermon on Do We Mean Business? As a climax to the month's activities new members were received into the church, four by baptism and two were welcomed by letter from other congregations. The young people's group has adopted an unemployed family of father, mother and six children for the winter. When they delivered their Thanksgiving basket, five of the children decided to come to our Sunday school. That is good for the young people, for the five children and for our Sunday school.—Geraldine Eller, Wenatchee Valley, Wash., Dec. 3.

WEST VIRGINIA

Valley River.—The Council of Women's Work has been an effective organization in our congregation for many years. The men have been content to let the ladies do the work for the church while they were making a living for their families. Recently, however, the men decided that there was something that they could do. A small group met in one of their homes and an organization of Men's Work was effected under the leadership of Bro. T. F. Valentine. It is surprising to see the interest and enthusiasm of so small a group. The first thing they did was to sponsor the placing of temperance literature in the public school. Recently a new roof was put on the church kitchen by a group of men from this new organization. They engaged in hauling lumber for the new church to be erected at this place. Interest is running high, and the writer believes that there is a bright future for Men's Work at Valley River.—Robert Byrd, Junior, W. Va., Nov. 30.

Martinsburg.—We have been making splendid strides during the past year. Attendance and giving have been unusually fine and the spirit to build a new church is indomitable. In the past three and one-half years the congregation has more than doubled its membership, starting with 149 members at the dissolution of the old Berkeley congregation in April of 1934, and now claiming 315. Our plant has become quite inadequate, and despite the leanness of the years, our people have mustered approximately $4,000 together to go toward a new plant which we hope to start in the spring. The fall love feast was held Dec. 5 and 190 took communion. We did not have enough equipment for all communicants. Heretofore the largest communion numbered only 138. Forty were baptized Dec. 5 and more are awaiting a convenient time. The annual evangelistic effort, conducted by the pastor, closed Nov. 28, with fifty-one accessions. Several selected other church homes, and their names were given to the proper ministers. Some of the good friends in Middle Maryland have sent in contributions toward the new building. Martinsburg is a fertile field for the Lord, and I am happy to minister to the deserving people here. Our young people's department succeeded in placing the Messenger in seventy-five per cent of the homes beginning with January, 1938.—Harold Snider, Martinsburg, W. Va., Dec. 6.

IMPORTANT

to all Messenger Readers . . .

Is the notice on the next page. Please see that at least one copy of *Wanted—Brethren Home for a Friend* is posted on the bulletin board in the vestibule of your church.

This year we are offering a free booklet containing a suggested Gospel Messenger program. This program will help you introduce our economical Messenger club plan to your congregation.

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If you need help in interesting your congregation in this proposition, write for a free booklet entitled: The Gospel Messenger Comes to Cedar Grove. What is offered is a suggested program consisting of a dialogue and other numbers. This literature is yours for the asking. Order today from Brethren Publishing House, Elgin, Ill.

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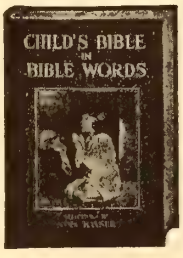
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Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

Vol. 87 Elgin, Ill., January 8, 1938 No. 2

I Believe in Peace

The following statement is the conclusion of an article by Professor Andrew W. Cordier of Manchester College. See page 6 of this Messenger.

I believe in Christ—the Prince of peace.

I believe in his way of life as the way of peace.

I believe in the manner of his death—in giving life rather than in taking it —for others.

I believe in justice—nationally and internationally.

I believe in the processes of conciliation, adjustment and adjudication necessary to obtain justice.

I believe in the machinery necessary to promote conciliation, adjustment and adjudication.

I believe that armaments produce fear and breed war.

I believe that my supreme loyalty is to all mankind, and therefore I oppose nationalism as a breeder of war.

I believe that I am most patriotic when I contribute most to international understanding.

I believe that I have a sacred duty to destroy mass hatreds and misunderstandings.

I believe that I have a sacred duty to promote a broader understanding of the common interests and aspirations of all races and nationalities.

I believe in democracy, the foundations of which will be destroyed by war.

I believe in religion, the faith of which can not survive a bloody battle.

I believe in culture, the beauty of which quails before the ugliness of war.

I believe that my country should assume aggressive leadership for peace and I will support her in her action.

I believe that I—and my country—should sacrifice for peace.

I believe in Peace.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Mark 1: 14, 15

"Repent ye, and believe in the gospel"

Repentance of Faith

Jesus offered no new way of salvation. He preached repentance and faith just as John the Baptist had done, and just as the prophets and psalmists had long done in the Old Testament era. The fact is that there is only one way to have fellowship with God. That is by casting aside everything discordant with his interests and setting one's heart upon him. Repentance and faith are necessary steps in the ladder to Christian usefulness. The heart that is not right with God and one's fellows can not enter into services in the right spirit. The world wants action, but this needs to be "heart action."

Tuesday: Mark 1: 16-20

"Come ye after me, and I will make you to become fishers of men"

Fishermen Begin a Life of Service

When a person comes face to face with Christ, he is likely to get some ideas that will lead him to do things he had not dreamed before of doing. That was the experience of the four fishermen of Galilee. At least two of them had met Jesus when they went to be baptized by John the Baptist. Great thoughts must have been revolving in their minds after that. How, for instance, was Simon to become Peter, "a Rock"?

One day Jesus found them at work on the lake and he called them to follow him in service. They promptly left their nets and obeyed.

Wednesday: Mark 1: 21-28

"With authority he commandeth even the unclean spirits, and they obey him"

Jesus' First Act of Healing

Jesus was Master over evil wherever men would co-operate with him. This appeared in his ability to free men from mental and spiritual bondage while he walked among them. The Gospels record instances of a considerable number of people who were thus freed. The first of these in Mark's Gospel is the man with the unclean spirit in the synagogue at Capernaum.

Jesus has power to free men from evil today, too. When he is given a chance to unify a man's thinking around the great principle of love, the shackles of selfishness and self-will fall away, and radiant personality blooms forth.

Finding One's Place

Young people face no greater problem today than finding their place. In the time of our parents, the problem was relatively simple. Girls looked to early marriage. Boys could take up the occupation of their father or go west where there was plenty of room to pioneer. The work of the church was limited. After they settled down and made good in their community, a few men were chosen to the ministry and to the deacon's office and these carried on as best they could.

But in the complex situation of today, it is a real task for a young person to find his place, both in the work-aday world and the church. What has Christ to say to youth today? He says, "Follow me." What is it to follow him here?

It is to place God first in one's affections. This eliminates some kinds of activity. It is to make helpfulness to others a deciding factor in one's choice of work. It is to actively choose that which appears to offer the greatest opportunities for usefulness. It is to face frankly and unselfishly one's own gifts and limitations. It is to move forward with faith and courage, doing what one's hand finds to do, in comradeship with Jesus Christ. It is to be patient when the course ahead is hidden. It is to use one's waiting time in preparation for greater things.

Isa. 6: 1-5; Jer. 1: 4-10; Mark 1: 16-20.

Thursday: Matt. 4: 18-22

"And they straightway left the nets, and followed him"

Jesus Calls Men to Service

This scripture is almost identical with that in Mark. We shall, therefore, note a different phase of it from that which attracted us when we were meditating upon Mark's passage. Note the call of Jesus and their response to it.

The call of Jesus is ever upward. It may take a man down the scale to a very humble place. But whatever the place, the one who heeds God's call will find in it a useful opportunity. Faithful performance of duty always adds to one's ability, and we may rest assured that there will be ample opportunity to exercise increased powers. Prompt use of opportunities brings new ones.

The disciples found the call of Jesus an approach to a rich and useful life, beset with problems but abounding in the joy of the Spirit.

Friday: Acts 3: 1-11

"In the name of Jesus Christ of Nazareth, walk"

Peter Heals a Lame Man

When the disciples went forth their eyes were open for opportunities to help. Sometimes we lament the lack of opportunities to do things that really count. But perhaps if our vision were cleared we would see needs that other men never think of meeting. That was the experience of Peter and John.

When needs appear, the follower of Jesus may find ways of meeting them if he has faith enough to draw upon divine resources in the name of Jesus. Perhaps we shall not be able to do what is expected of us; Peter and John didn't. But God can bless our efforts above what may be imagined.

Saturday: Acts 2: 37-47

"And there were added unto them in that day about three thousand souls"

Three Thousand Enlist for Service

Are we right in assuming that the three thousand people who accepted Christ on the Day of Pentecost enlisted for service? Sometimes baptism, with us, means enlistment for service, and sometimes it doesn't. Judging from the fellowship which the early believers had and the unselfish way in which they helped one another, we must conclude that the percentage among them was very high of those who sought not merely the gains of salvation but the opportunities to serve which came with acceptance of the gospel. To become truly Christian means to become unselfish and yield oneself to the way of love and service.

Sunday: Isa. 11: 1-9

"The earth shall be full of the knowledge of Jehovah, as the waters cover the sea"

The Culmination of Our Lord's Ministry

The prophet of old caught a vision of a time when righteousness and peace should prevail throughout the earth because everyone would know God. Not only should human society be transformed, but even the wild beasts would forget their fierceness. All nature should feel the benign effects of God's rule. This was to come about through the Messiah.

Christ will not be satisfied until all men know the way of salvation and walk therein. This is a high ideal. Through nineteen centuries little enough progress has been made.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 87 Elgin, Ill., January 8, 1938 No. 2

EDITORIAL

Two Fine Things Which Could Be Finer

CONSERVATISM is such a fine and useful quality. What a pity that its usefulness must be so greatly limited by its failure to see when the time is ripe for change. That is the one bad thing about it. And that is very bad because it tends to breed violent revolution and the consequent swinging from one extreme to another. Peaceful advance, slow and steady though it be, as indeed it must be, to be peaceful and permanent, is so much better.

Progressiveness is such a fine and useful quality. What a pity that its usefulness must be so greatly limited by its failure to see that healthy and lasting change requires time and patience. That is the one bad thing about it. And that is very bad because it tends to mistake mere novelty for improvement, and so to breed reaction to an outgrown past from which a new start must be made all over again. Gradual progress which carefully carries along the hard won values of experience is so much better. E. F.

The Economic Triangle—and Others

So much is usually made of the doings of capital and labor that the patient consumer is usually all but overlooked. The general feeling is, that in the long run, it is the consumer who pays and pays. And that is that.

Even so, consumers have something in common with the worm, which will suffer much, but at long last has been known to execute a surprise turn. A recent market break in the price of butter was recorded as the sharpest pre-Christmas reduction that has ever occurred. And the cause? Consumer resistance to high prices.

Indeed, no matter what is offered or planned, it is the consumer who has the last word. It is he who decides what he wants, in what quantity, and at what price. Of course his decision is vitally affected by such extraneous factors as wages and size of bank roll. Even so, it is the consumer deciding when buyers strikes develop.

These triangle relations obtain in many other than economic fields. It is not just a question of what is created or offered for acceptance. The final judge is the public—or individuals in the mass. Does the proffered article or idea seem useful or helpful to the average man? The final test is really a matter of results or fruits as appraised by the third member in any of life's essential triangles. H. A. B.

Believing the Gospel

THE gospel is the good news about the grace of God. So Paul to the Ephesian elders, and nobody ever felt the preciousness of it more than he. He knew the full meaning of grace. He also had shorter names for it, the gospel of God, the gospel of Christ, the gospel of salvation and, oftenest of all, simply the gospel. Several times he called it his ("my") gospel, only meaning by that the gospel which he preached, for he had occasion once to deny most emphatically that he had obtained it from any other source than Christ.

Other Scripture writers refer to the gospel in like terms and with like variety. Matthew says Jesus went about preaching the gospel of the kingdom. By a most interesting coincidence Paul, in that same Miletus speech in which he talked of his ministry in the gospel of the grace of God, said that he too went about preaching the kingdom. So the gospel of the kingdom which Jesus had preached was none other than this very gospel of God's grace in which Paul gloried so exultingly.

And how he did glory in it! Was he ashamed of it, as Greek philosophers might think he ought to be? Not on your life. It was the power of God unto salvation to whomsoever would believe it. It doesn't take a Philadelphia lawyer to see that. Jesus had said exactly the same thing. The text with which he began his ministry was: "Repent, and believe the gospel."

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It wasn't as easy to do that as you might carelessly imagine. How could it be true that the great and absolute Creator and Sustainer of the universe felt like that toward men? Wasn't he too mighty and independent to pay attention to such unworthy worms of the dust? So the ancients thought. All he cared about was his own glory and the problem of getting along with him was the constant one of placating his terrible wrath. And here was this gospel of a God of graciousness and love, ready to forgive his wandering children and welcome them to his arms. No, it wasn't easy to believe this. But it was true and had to be believed. It could be, and can be, by anyone who can be made to understand that Jesus is his Son. And that the Father, therefore, is just like the Son.

The good news of the grace of God is the best news that anybody ever heard. And the gospel is just that. Believe it and rejoice in it.

This means much more than assenting to its truth. It means that, first of all, but you can not really believe anything and act as if you did not. Action of that kind belies your pretense of belief. It exposes your insincerity. In such a vital matter as believing the gospel this is most significantly true. Faith in the gospel of Christ without doing anything about it is as dead as the proverbial door nail. Faith is too good a word for such hypocrisy.

You can not believe the gospel without believing Christ and God and that involves trusting them and trying to live as they want you to live. What a joy to know that when you are of that mind the divine mercy is yours without stint. God *is* good, isn't he?

"The only permanently thrilling thing in the world is the possibility that God is love." Right, and believing the gospel turns that possibility into realization and the thrill becomes the deep peace of a quiet inland sea.

E. F.

By Prayer and Practice

Remember that old lesson we had again some weeks ago about the vine and the branches? When the teacher asked which is the more important the vine or the branches, it did not take the class long to see how foolish such a question is, since neither is of any use without the other. The fruit is borne by the branches, but only if they *abide* in the vine.

The emphasis on that word is almost alarming. Whatever else you don't get out of this figure, you must not miss that. The connection it denotes is constant and deep. The relation is intimate beyond all possible exaggeration. The branches must always be fast to the vine. They must stay right there. And they are not tied on. They are rooted *in* the vine. They become a part of it. The life of the vine is the life of the branches. That's why they bear fruit.

The class concluded that the whole point must be: *abide in the vine.* Which means, turning from the figure to stark reality, keep close and constant connection with Christ. Live in him and let him live in you. And how to do that? Sounds pretty, doesn't it? Can fancy be turned into fact?

Love as he loved. That's how it is done, he said. But who is sufficient for so ideal an achievement? Nobody, of course, all by himself. But this also is true: everybody can want to and try to, and that is the answer. By these two simple things the great miracle is wrought.

You can believe what you can and ask God to help your unbelief. You can love what you can and ask God to help you love more. And he will. Prayer and practice can make this beautiful dream come to pass. Provided only that both are done in sincerity. Shams will not count.

E. F.

What Is a Writer's Responsibility?

Have you ever wished for the power of expression enjoyed by the writer of Psalm 45? There the psalmist says: "My tongue is the pen of a ready writer." Would everything be lovely if you enjoyed such facility for release, if you could utter the thoughts that arise in the heart?

And yet there is another aspect to this matter of self-expression. And that is its relation to the desires and rights of others. We have all heard speakers, or read after writers of very different sorts. Not all are interesting or even truthful. Some are boresome, even positively harmful in what they say or write.

Vera Brittain is credited with the conviction that "writers have a threefold mission when they write of war: to tell the truth, to act as interpreters between conflicting groups, and to present some constructive picture of a finer civilization." Here is the opposite of the so-called realist who seemingly thinks only that is real which is recovered from the garbage can.

It is encouraging to see this evidence of a sense of responsibility in one who has written so intimately of war and its problems. But the standard she suggests is certainly a minimum statement of what every conscientious writer should feel. He should tell the truth, and he does have a responsibility to promote goodwill and the dream of a finer way of life.

However, what must seem so evident as the writer's and the speaker's responsibility, is but a plainer case of what should come home to Mr. and Mrs. Everyman and their numerous family. For there is a sense in which all are writers and speakers. What one does write, even though in nothing more than a note or letter; and what one says, though to a fellow worker or a child, may carry a tremendous weight of responsibility.

H. A. B.

THE GENERAL FORUM

There Is Peace Where God Abides

BY ERNEST DETRICK

We have peace beyond all measure
When the Father dwells inside;
Life becomes a boundless treasure
Showering blessings far and wide.

Days bring sunshine, joy and gladness,
Strength we never knew appears;
Heavy hearts forsake their sadness;
Hope springs forth and quells all fears.

There will be no strife or warfare
If the Father dwells inside,
For we can not hate each other
If we in his love abide.

O if all would seek the Master,
Life would swing its veils apart
And reveal its richest splendor,
And bring peace to every heart.

North Manchester, Ind.

Matching Sacrifice

BY M. R. ZIGLER

Acts of sacrificial living are in the headlines today. Although we hate war, yet the fact of giving life for a cause is always challenging. In China, the Japanese and the Chinese are actually giving their lives for a goal or an objective. To them these goals are worthy of a life laid down. In Spain there are brothers in the blood and fellow citizens who are giving up their lives for goals and objectives that they, too, feel worthy of a life. We feel that these men are giving their lives to a cause that can not be justified sufficiently to demand life.

We think of our mission program as worthy of a life to be laid down over a long period of time for the sake of a great goal or objective. While our missionaries have always faced some physical danger, we have never before faced the difficult situations which our missionaries have been facing in China. Just now the members of our church are moved with great concern as we think of three missing missionaries in China, and likewise as we think of the other missionaries who are in danger. These missionaries are ready to give their lives as surely and courageously as any person who has gone out to fight in carnal warfare. It is really a great opportunity for the Christian church to demonstrate as much courage as the men who go to war. The stories of the heroism of these days will be an eternal inspiration to the present and future members of the church.

Dan West and David Blickenstaff, representing us in Spain, have given just a little different concept. It is a direct testimony for peace. In fact, they are trying to place themselves between two sides in Spain. They are willing to give their lives to try to force that wedge of love between the lines of hate personified by the two warring factions in Spain.

Our representatives in China, with our representatives in Spain have one common objective and that is to reveal Christ and his way to men. They are actually living out the teachings of Christ by being willing to lay down their lives in order that others may have life, and have it more abundantly.

These experiences ought to grip the soul force of every member of the Church of the Brethren in such a way that he or she will respond magnificently and sacrificially to the program of the church and to the support of these people who are laying down their lives as our representatives. The work that our missionaries and our representatives in Spain are doing is to their credit, not ours. Only as we sacrifice, and match our devotion in sacrifice, do we participate in the sacrificial living that partakes of the nature of Christ and is demanded of true Christians. Therefore, as ministers, Sunday-school superintendents, teachers of Sunday-school classes and all other officers, let us rededicate our lives to a great program of action that will really demand the very best that we are capable of enduring. If our representatives are really to actually lay down their lives, we certainly can do no less than dedicate the all of our lives for the same objectives for which they have been willing to actually die. Those of us who are in official positions are the leaders of the church. We have been called to give direction by teaching and by example. In this comradeship with our missionaries in China and our representatives in Spain, we are called upon to participate in a program of action. There are three parts in a program of action which should be followed:

1. This ought to make us love one another more than ever before in our local congregations and throughout the entire brotherhood. This ought to lift us out of our small differences, and on to a plane of real comradeship. It should make us better in our official positions, and as laymen we ought to be willing to follow those we have appointed to lead in the various church groupings.

2. The second part of this program demands that we should work harder at the task we have to do, and in the light of the gospel according to Eph. 4: 28, Moffatt's translation: "Let the thief steal no more; rather let him work and put his hands to an honest task, so as to have something to contribute to the needy." It is clear that we are to work faithfully at whatever task we have to do.

3. Then the third part is that the outcome of the work of our hands must be dedicated to the relief of the needy and, in this great world program, we are called for an extraordinary sharing if we are to match in any significant way the sacrifices that are being made by our representatives in foreign fields.

Finally, we are called upon to give both the spiritual bread, and bread for the body. Our missionaries in China and our representatives in Spain are giving spiritual testimony, and through our gifts we can enable them to give bread to the hungry bodies of men, women, young people, and children. This done in the name of Christ, is the richest testimony that it is possible for us to give. Let us rise to the greatest heights that it is possible for us to attain in this spiritual endeavor. This is the moral equivalent of war, and our youth should be challenged to participate in it as sincerely as anyone who goes into the military force of a nation, and we as fathers and mothers must give our sacrifices in the same manner.

Elgin, Ill.

The Parable of the Cornfield

BY THE OBSERVER

THE ground of a certain farmer brought forth very bountifully. And he said, "Behold, my land has produced more corn per acre than for many years. What shall I do; for I have neither the time nor the strength to harvest all my corn. It hath produced some sixty, some seventy, even some eighty bushels to the acre."

And it came to pass in due time that there came laborers to him and prayed him that they might harvest his corn for him at so much per bushel. "For," said they, "no man hath hired us and winter cometh on." And they looked unto him that he would hire them that they should be able to buy food for the winter for themselves and their wives and little ones. And he would not.

For he said within himself and reasoned thus: "Now that my fields have produced abundantly I shall be able to buy one of those machines which is able to do the work of many men; and the cost of hiring men to harvest my corn will more than pay for the cost of the machine." And this he did. And the price of the machine was the price of the wages of ten men for threescore days.

And it came to pass when winter was come that the men thus deprived of their birthright had nothing with which to sustain life. So they said among themselves, "Lo, there is nothing for us to eat; nor for our wives and little ones. Let us go now and get on relief and attach ourselves to the breadline. Behold, there is a great abundance of corn in the land, while we, our wives, and little ones perish of hunger." And thus they were compelled to do.

And the farmer went up to the temple to pray; and he prayed thus within himself: "God, I thank thee that thou hast blessed me abundantly with a wonderful harvest of corn; so that I, and my wife and little ones do not need to attach ourselves to a breadline. Behold, I will return unto thee, of that which thou hast given me, fivescore dollars into thy treasury, that there may be meat in thy house." And so he did.

Peace on Earth

BY ANDREW W. CORDIER

AGAIN we celebrated the Christmas season and heard the oft repeated assertions of "peace on earth, goodwill toward men." There is a peculiar charm about the month of December; our childhood memories of Santa Claus still condition our thinking; school, church and community programs, rich in color, pageantry and song are not forgotten. Today, thanks to invention, our Christmas seasons are even more colorful. Brilliantly illuminated streets, stores and homes, vari-colored bulbs, ether waves crowded with Christmas carols and stories, make our impressions of Christmas even more indelible. Back of all of this festival spirit, however, stands the great Character whose birthday is the occasion for all of it.

The Prince of Peace generated a buoyant hope and a profound sense of spiritual calm, that has swept across the ages. Our celebration of the outward expressions of Christmas has not destroyed the deeper meanings of the season. But it depends very much upon ourselves. Each one of us must put the question to himself or herself. Does this season place us in a mood of reflection? Do we drive deeply into our own souls to discover anew the meaning of and the method of attaining spiritual peace? Do we take another look at the Prince of Peace and discover in him a way of life that to avoid leads to civil strife, war and death? Do we fully comprehend the really practical character of a life that has frequently been branded as impractical and idealistic? Do we not see again that Jesus provided us with a pattern of life—clear-cut, decisive and eternally challenging—that may be applied not only to individuals, but also to groups and to nations.

The example and the teaching of the Savior of mankind stands in stark contrast to the actual condition of the world today. Two million people who could have celebrated Yuletide a year ago can not do so this year. They are sleeping the sleep of the dead. They were the victims of the war. Will another twelve months add two million, or three million or five million or more? The exposures to cold and famine, produced by war, are now taking their toll. The war is on; it is not yet a world war but it is a war that affects the world, and it continues to spread. The international

order is breaking down. Each week brings new incidents or events that represent new leaks in the dike of world peace. Leagues, conciliation treaties, solemn pacts, disarmament conferences, friendly economic and diplomatic gestures have given way to empty promises, broken pledges, repudiated treaties, bloated armaments and bitter attacks upon potential enemies. The dissatisfied powers of the world, exploiting a half-truth, have worked themselves into a deep sense of persecution and self-pity. The satisfied powers of the world have erred in making peace and the defense of their ill-gotten gain synonymous goals. The spirit of compromise and adjustment is not yet apparent. The colossal impact of pressure forces springing from the fountain head of selfishness is felt everywhere.

In these days of collapsing foundations, what can peace-lovers do? Many have deserted the standard and have resigned themselves to the primitive laws of necessity. Just one more war—an inevitable war—then we shall dedicate ourselves to the cause of peace and reconstruction. So in days like these, all of us need to develop some *credo* as an expression of our faith. Can you subscribe to this one?

I believe in Christ—the Prince of peace.

I believe in his way of life as the way of peace.

I believe in the manner of his death—in giving life rather than in taking it—for others.

I believe in justice—nationally and internationally.

I believe in the processes of conciliation, adjustment and adjudication necessary to obtain justice.

I believe in the machinery necessary to promote conciliation, adjustment and adjudication.

I believe that armaments produce fear and breed war.

I believe that my supreme loyalty is to all mankind, and therefore I oppose nationalism as a breeder of war.

I believe that I am most patriotic when I contribute most to international understanding.

I believe that I have a sacred duty to destroy mass hatreds and misunderstandings.

I believe that I have a sacred duty to promote a broader understanding of the common interests and aspirations of all races and nationalties.

I believe in democracy, the foundations of which will be destroyed by war.

I believe in religion, the faith of which can not survive a bloody battle.

I believe in culture, the beauty of which quails before the ugliness of war.

I believe that my country should assume aggressive leadership for peace and I will support her in her action.

I believe that I—and my country—should sacrifice for peace.

I believe in Peace.

North Manchester, Ind.

A Plea for Peace

MRS. W. F. McKENDREE

While walking down a country lane
I heard a soft voice say:
"Somewhere in this vast land of yours
A child is born today.

"In England, France and Germany,
Throughout this world so wild,
Some loving mother presses close
Her darling first born child.

"Would you tear that innocent boy
From his fond mother's heart
And strangle him with your bare hands
Till breath and life depart?"

"May God forbid!" I hear you say
With horror in your eye.
Then why, upon the battlefield
Do you send boys to die?

You place a gun within their hands,
Tell them to kill and maim
These other boys, some mother's pride.
You know you are to blame."

"My peace I give to thee," Christ said.
Dear people, all take heed.
Oh, if this world could only see
That peace is what we need!

Altoona, Pa.

Dangerous Trends in Modern Brethrenism

BY GRANT MAHAN

In Five Parts—Part Four

ANOTHER trend which is dangerous is that which takes us into politics. In his letter to the Romans Paul said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." In his First Letter to Timothy he wrote: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." These two passages make our relationship to government plain—obedience to it, and prayers for all that are in authority. We are nowhere in the Book told that we shall try to remodel the government. And yet that is what is being advocated. Politics is of and for the world; we are not of the world if we are obedient servants of God. Politics is extremely worldly, and in these our days it is often even worse than worldly. What shall we do then, since there are such gross abuses in most governments? Politics is not spiritual: it

is mostly of and for the flesh. How then shall we oppose evil? Paul wrote in Second Corinthians: "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." We can not hope for a perfect political government; the Bible holds out no promise or hint that this world will ever see such a government. We are not saved by states or governments: if we are to be saved at all it is by individuals. Our weapons are obedience and prayer. Let that not be forgotten, but ever kept in mind and put into practice. And "the effectual fervent prayer of a righteous man availeth much." We forget the commands which are to be our guide in life, and we also forget the promises and the conditions under which they are given us. The great trouble in the world is the sin that so permeates the hearts of men. Let that be removed, and then, and not until then, will the sorrows of earth disappear and each man will seek his brother's good instead of his own. For the church to attempt to live by politics means spiritual starvation. God's plan of government is the only perfect one ever given: it failed to work because of sin in men's heart. Sin is the great thing to be opposed; and we must as individuals do that through the guidance of the Lord, and not through human wisdom or might.

Another dangerous trend among us, and one to which not many have paid much attention, is that toward bureaucracy: we are trending that way more and more. (One meaning of the verb "trend" is to turn.) Year by year we add new boards and committees; and it seems that each one added demands another in order that its purpose may be carried out. We used to be free as congregations, choosing our work and doing it. Other brethren often dropped in to help, but not to direct, unless asked to do so by the congregation. But that is all changed. The tendency is to have everything done from the outside. We have local boards and district boards and general boards in abundance, a super-abundance. We do not know much about them, except that they step in where they do not always have a place, and sometimes are not desired. Some letters say that the board prevents them from doing what they always did before, and what they feel they have a right to continue to do. These board members do much traveling; we read of their being here, there and elsewhere. They cover the United States and travel in other lands. One or another of them is nearly always present at the district meeting to direct. There seems to be a fear that what is desired by those in positions of influence will not be done. In some cases this is often advantageous at the time; but it is not good for any congregation to have all initiative taken away. All are given minds to develop, and they should be developed by solving their own problems, in the main. They need self-dependence more than help from the outside. Besides, all this traveling costs considerable money, some of which could no doubt be used to better purpose.

Some machinery is necessary to do work; but sometimes the machinery becomes so cumbersome that it hinders instead of helping: it takes too much oil to keep all of it running; and even when it does run it does not always have a smooth motion. Some man or group of men get an idea; and they begin to put forth their best efforts to spread it. There has been little limit to propaganda for such purposes. Perhaps there would not be so much pushing if there were not the hope of gaining place on a new board which must be brought into existence if the idea can be put across. Good ideas have been made active in this way; but not all of them that are in force are good. There is no desire to be hypocritical, the thought is being brought forth in the hope that it will make all of us think more seriously of these things. All of us know that there is a limit to the amount of machinery that can be used advantageously in our work, and many have begun to think that this limit has already been overpassed in our work, and that all this has had a tendency to destroy much of the simplicity and purity of our efforts to serve Christ.

Rehobeth, Md.

Woes of Intemperate Living

BY EZRA FLORY

Isaiah uses "woe" more than any other author of a book of the Bible. He was a man of Jerusalem who prophesied more than seven hundred years before another Prophet spoke woes against the same city. Both these prophets looked upon a city abandoned to sensuality and religious indifference. Both failed to see aught but judgment for a nation steeped in materialism. Both sounded warning notes for all peoples in all time. Both saw God's faithfulness and man's unfaithfulness.

Let us glance at Isaiah's analysis as given in chapter five. A parable introduces the scene. Verse 7 tells what the vineyard is. How reasonable that the owner should expect good fruit. But he found sour or wild grapes (verse 4). The causes of such fruit bearing in human life are listed:

1. Monopoly, land-grabbing and luxury (verses 8 and 9).

2. Intemperate living with its veneer of lust (verses 11, 12).

3. Spiritual blindness (verse 13).

4. Abandonment to sin (verse 18). Sin is the greatest calamity of mankind. It is treason against God. It damages man most. It always accompanies indifference to righteousness. It is blatant against God (verse 19).

5. Moral and spiritual color blindness (verse 20).

6. Self-exaltation (verse 21).

7. Drink and perverted justice (verses 22, 23).

Ministers will find a splendid sermon outline here. Evils do not go singly. The land then was "full of gold." It was filled with iniquity at the same time. Moral sanctions were at a discount. There was a famine in spiritual living. This was certain to be followed by an economic depression. Isaiah spoke more than a hundred years before the terrible calamity of the captivity of Judah. He outlines our times right well, for he sketches the fate of every nation that forgets God in its blind materialism.

Crime rates the highest in America of any nation on the globe. It is forty-three times as high as in England. There is an indifference among the American people which is appalling. This sag in morals is especially characteristic in our age of scientific attainments, and with the days since the World War. When the war was in progress England was warned: "We have made a mistake in sending our teachers and ministers to the front where they will be killed. When the war is over a sag in morals will be upon us, as has always followed wars. Then our testing time will have come." America tried to profit by these words in not sending such men to war. What are these teachers and molders of sentiment now doing? A group of men succeeded in capitalizing national indifference to moral and spiritual welfare and thus canceling our Eighteenth Amendment. Standards and principles have been cast aside for something new. Shall Christians look on with indifference. If they do the result will be woe, *woe,* WOE*!*

Goshen, Ind.

My Prayer

BY JOYCE WALKER

Dear God, help me to do each day
The little things along life's way,
The cheery smile, the kindly word
That is so often never heard.

Let me extend a helping hand
To those who fall, and understand
The problems they must meet each day,
And tell them of the Christian way.

Help me to live until the end
So they will say, "She was a friend
To all she met," remembering then
To brush away a tear. Amen.

Adel, Iowa.

The Doctrine of Spirit Beings

BY MRS. D. H. KELLER

In Two Parts—Part One

IN this discussion, we must keep in mind that we are discussing something that no material eye has ever seen, but which is none the less real.

We must also remember there have been many times when it was necessary for God to clothe spirit beings with a form in order to accomplish his purpose. As an illustration we give Acts 1: 10. After Jesus ascended to heaven two men in white apparel stood by and told the disciples that Jesus would come again in like manner as they had seen him going.

There are two orders of spirit beings: a low and a high.

I. Low Order of Spirit Beings

This order had its origin in heaven in the person of the devil or Satan, who was once an angel of light, but rebelled and was cast out by the archangel Michael (Rev. 12: 7-9). The devil is the arch enemy of God; he is the enemy and tempter of men. He is mentioned many times in the Old Testament and in the New Testament but no place is particularly described. He comes to us by mental suggestion, but is none the less real. No one has ever seen the devil. The hoofs, horns and tail are only an incorrect imagination of some mind. His mission is to sow seeds of evil in the world. His redemption is regarded as impossible. His subjects are known as angels of the devil and demon spirits, and they are legion. They live in human beings. You remember Jesus cast several thousand out of one man at one time. In Jesus' time demon-possessed people were very violent, cutting and gnashing themselves—a terror to the community. In our time one needs but scan the front page of the daily paper to find out what demon-possessed people are doing. The kidnapping of the little Lindbergh baby a few years ago, and of Charles Mattson more recently, come to one's mind.

Demon spirits always recognized Jesus as the Son of God and wanted him to let them alone. This is also quite characteristic of their father, the devil, who wants to be let alone.

II. High Order of Spirit Beings

(1) In God we have the highest conception of a spirit being. Jesus tells us God is a spirit and that a spirit hath not flesh and bones (Luke 24: 39). So we know that God is not physical; but what the form of the spirit is we do not know.

God, the Creator of all things, is a perfect understanding spirit being. Existing of himself from eternity, he is, he always was, and he always will be. God is love. God is justice. God is holiness. He is everywhere present and is the source of all knowledge and power. God can do whatever he wills. The millions of stars found their places at his will.

God is our spiritual Father. Because he is not physical, many do not appreciate him. One time a man said he did not believe in God because he did not believe in anything he could not see. Then his friend said to him: "Do you believe that you have a brain?"

Man was created in the image and spiritual likeness of God. The more we develop our spiritual natures, the more we come into his perfect image and likeness; the more we become like God.

If God is not physical, what about his hands, voice, eyes and ears that are spoken of? There was, and is yet, what is known as the anthropomorphic belief—the belief that God is physical and has the form of a man. So some of the writers of the Bible, in order to accommodate such persons, have used figurative expressions. The expression, "the right hand of God," denotes a place of dignity. Referring to Jesus, Acts 2: 33, the words *eyes* and *ears* are used figuratively a number of times. Eyes meaning discernment and ears meaning attention. "For the eyes of the Lord are upon the righteous, and his ears unto their supplication" (1 Peter 3: 12). In the book of Revelation John gives us a description of his vision of God on the throne in which there are a number of metaphors, to accommodate our earthly conception of sovereignty.

During Jesus' ministry the voice spoke out of heaven three times. At his baptism this was spoken: "Thou art my beloved Son, in thee I am well pleased" (Mark 1: 11b). At the transfiguration: "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17: 5b). Then in John 12: 28, Jesus told the Father to glorify his name. The voice said: "I have both glorified it and will glorify it again." On this occasion the people said it sounded like thunder. What the sound was we do not know; but this we know, it was not the voice of flesh and blood, but God making known to these different groups that Jesus was his Son. It was a miraculous manifestation in a way man could understand.

(2) The Holy Spirit is God's Spirit or his agent. It is the great Power that moved upon the face of the deep in the morning of creation, or it is the silent little Messenger that whispers to us in the silence of the midnight hour, telling us what is right. And what the Spirit speaks will always harmonize with God's Word. The Holy Spirit speaks first to the unsaved to convict them of sin. Then after conversion and baptism, Jesus says the Spirit will be to each one of us a Teacher. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (John 14: 26). All through the Old Testament there were many manifestations of the spirit of God as time and occasion demanded. But on the Day of Pentecost the Holy Spirit came in great power and demonstration. "Tongues like as of fire sat on each one," a visible manifestation of the presence of the Holy Spirit. After Jesus' baptism the Holy Spirit descended in the bodily form as a dove (Luke 3: 22). Here is another visible manifestation of the presence of the Spirit.

The greatest privilege the Christian enjoys in this life is the fact of the Holy Spirit in life; and when the Holy Spirit is in the life it will manifest itself in kindness, helpfulness, honesty, forgiveness and in obeying the Word of God.

Battle Creek, Mich.

"Is There Anything Wrong?"

BY OLIVER ROYER

Ye have heard that it was said to them of old time, *figures never lie,* but some one seems to have discovered that they do sometimes. This should not be true with figures in church statistics. If they tell the truth, we have cause for alarm. If they do not tell the truth, they should be expunged from our reports.

In looking over the statistical report as given in the 1937 Yearbook, on page 42, we find some startling revelation. The *net gain* for the entire brotherhood is only 1,596. At this rate it will take us 101 years to double our membership. Eighteen state districts actually suffered a *net loss* of 981. My own state district, with a membership of 10,063 made a *net gain* of only 20. At this rate it will take us more than 500 years to double our membership. Is this report a true one? Are you satisfied with it? Does it seem as though we were making the advancement we should to save the world for Christ?

One thing which makes it seem more tragic is that so many are not seemingly alarmed with such conditions. At least there is not much evidence of any activity to remedy the situation. This condition has prevailed for several years, and is growing more serious. How can we as "ambassadors for Christ" be satisfied with doing so little? Is there no hope for such conditions? Are there no resources available to awaken those who lack vision as well as those who are spiritually dead? The church has grown much faster in many other periods of her history.

What Is the Trouble Anyway?

Perhaps one reason for this condition is that so many do not feel any responsibility for meeting these conditions. Some have never visualized their opportunities and task. Many feel that their communities are well churched. Many are satisfied to "hold their own." In the writer's own community, which is an average community, we found alarming conditions. The writer surveyed one section of the township, consisting of 131 homes, and found 45% of the fathers

without any church membership and most of them had no church preference. Some of these had large families with no one in the Sunday school or church services. Many of the people visited, who did claim church membership, never attend any religious services excepting funerals. A survey in any community will reveal similar conditions. Such people need Christ and his salvation.

We Need a Vision of Our Task

Another factor which contributes to this tragic picture is that there is so little difference these days between the so-called Christian and the worldling. There is not the line of demarcation of former days. Why be a Christian if no difference can be seen? This question is being asked by the non-Christian. Some of them will say, "My best neighbors are not Christian. They sacrifice and do more in time of need than the professed Christian." Such an indictment is serious, if true. Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter into the kingdom of heaven." Some church groups are considered clannish and selfish. Our religion should be unselfish and practical. It should make us much better neighbors than the ordinary. What is the purpose of religion if it is not to make ideals practical? We should be as "a city set on a hill." Do people really know we are Christian? Do we manifest it in any form? It was said recently by one, that if some one came into his place of business who was a socialist, one found it out within twenty-four hours; if he was a member of a labor union, one discovered it inside of a week, but that he could be a church member without anyone knowing it from one year's end to another. It was not so in the early church, and will not be true of those filled with the Holy Spirit in our day. The Mormons, Russelites and Christian Scientists are missionary and they are growing by leaps and bounds.

Is the Religion of Jesus Christ Worth Propagating? Do We Really Care?

The commercial age in which we are living has made a difference. Folks have become too busy for spiritual things. Other things have taken first place. The kingdom interests are not first in the program of many. There have been periods in our church history when people took time for service and fellowship that counted much for the growth of the kingdom. Jesus said: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Whenever we are too busy for the work of God's kingdom, we are busier than the Father planned that we should be. The above tragic condition can not be remedied unless we put the kingdom first in our planning and service. In one of his parables Jesus explained how the "cares of this life" would make us unfruitful.

Why Not Put Kingdom Interests First?

Jesus also emphasized in the same parable that the "pleasures of this life" would have an effect on our spiritual service. The movies and the radio have contributed much to the failure of efficient Christian service. Many church members have become infatuated with the movies. A six-year-old child said recently that he attended three movies on Sunday. The parents are to blame for this condition. The radio program is of more interest to some people than worship and service in the church. "Lum and Abner" are of more interest to some than a good spiritual prayer meeting. People are satisfied to rest in their easy chairs and listen to the radio when souls are being lost in the communities where they could be of service in rescuing them.

Can not something be done to rouse the saints of God? With all our emphasis on educating our children in church colleges, religious education and young people's camps, must we fail from year to year? Is there no remedy for the situation? Will not some one give us a practical remedy for this tragic time of need? Perhaps the vision of Ezekiel needs to be enacted again. He saw a valley of dry bones, and they were very dry. It seemed like a hopeless situation. The Lord asked the prophet, "Can these bones live?" The prophet did not have enough faith to answer in the affirmative. The Lord knew. He directed the affair. Man did his humble part. The bones lived. Sinews came upon them. They lived and became an exceeding great army. We need such an army to go forth today to save the folks in our communities. This scene should be made a reality in the Church of the Brethren. The case is not hopeless. God is still on his throne. The Holy Spirit is available for the power we need to accomplish our task. We need to visualize the conditions and become alarmed. We need the help of the Great Commander. When filled with the Spirit of God we can go forth as witness bearers with the assurance of victory.

Pleasant Hill, Ohio.

Thy First Love

BY KATIE FLORY

THE church at Ephesus had one serious fault among many good traits. Her good traits are pointed out—"toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false; and thou hast patience and didst bear for my name's sake, and hast not grown weary." The good is pointed out first,

then the evil. This is a good way to do even in correcting one who has gone wrong, is it not? The evil in the church was, "Thou didst leave thy first love." How true, earnest, sincere and tender was our first love and affection for Christ also! How earnestly we desired to do his will and to lead others to him!

As the years go by that love so tender may become cold and indifferent, though our works, toil and patience may be commendable. It may be well for those of us who have ears to hear to listen to what the Spirit has to say to the churches. Remember there are eyes that are as flames of fire, that search and try our hearts. We should pray for searching if we would keep in constant fellowship and love with Christ.

Is it not just as bad for Christ's followers to fall from their first love for him, as it is for a faithful wife to fall from her love for a faithful husband? This would be an awful condition to be in, and there is danger of our being just in such a spiritual condition today, or we would not have this warning. Has our love for Christ grown more and more as we advance in years—or "sweeter as the years go by"? Or have we become distant and cold toward him? Is our prayer life and communion with him as sweet as it was ten or twenty years ago? Do we love the church, its work, lost souls as much as we should? Let us examine and search these hearts and lives of ours, and repent if we can find anything that needs to be repented of, and "do the first works."

Phillipsburg, Ohio.

Standards of the Apostolic Church

BY A. R. COFFMAN

THE apostolic church taught pure grace. That means that there is nothing we can do to save ourselves. We simply trust our life to the love of God in Christ. This doctrine is sure to bring opposition. "All who will live godly in Christ Jesus shall suffer persecution," says the apostle to the gentiles. The doctrine of grace is not popular because it is humiliating to acknowledge our own failure. But self must die and Christ be born and then we can do all things through him who strengthens us (Philpp. 4: 13).

The apostolic church was separate from the world. Although they were in the world, they were not of the world. Now Christians are no better (humanly speaking) than others, yet they are saved and the others lost. The Spirit of God does manifest himself in his children, but it is not we who are better but the grace of God. Yes, there is a vast difference, a life and death difference, between the people of the body of Christ and the world.

The apostolic church was given to sober and grave thinking. Again that does not mean that the life shall not be cheerful. Serious thought can be coupled with a keen sense of clean humor, but even that is kind and purposeful. We are face to face with vital issues and will surely regret it later if we do not undertake to do our part.

Truth and right did not change with them. Methods of living do change but principles of righteousness do not. In a state university a teacher of sociology took the position that all truth is relative. He mentioned the fact that the ten commandments had value for the Hebrews in that period of history, but said their worth to us now would depend on how useful we found them to be. Yet there are many of us, I am sure, who regard the ten commandments as greater than we, who have no idea of bending or warping them to our own notions.

They of the apostolic church took time to pray and consequently had time to pray. Prayer is not taking from but adding to the accomplishment of work. We'll never build a new world in our own strength, but if we look to God in Christ, he will build it through his children.

They lived in constant expectancy of the coming of the Lord. And whatever you may think about it, the Word says that this is a wholesome thing. "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 3). The Lord came that he might not only save us, but purify us, and living in expectation of his coming is no small part of the process.

Here is the sum of the whole thing. This time we have saved the text until last. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 11-14).

Martinsburg, Pa.

Try It

BY LULA PUTERBAUGH DAVIS

MANY years ago the thought was impressed upon me that one ought not to become angry and speak unkind words, because of the little ether waves that carry such thoughts and words into the hearts and minds of others, influencing their lives. Whenever guilty I suffered remorse due to this knowledge.

It must have been the Savior himself who more recently made me conscious of the fact that the same law operates with good thoughts and words.

Allow these truths to grip you, as they have me, and you will understand my desire to share this which has become a great blessing to my life.

Chicago, Ill.

OUR MISSION WORK

The Story of Ebrahim Seedat

BY BAXTER MOW

Some of the people of Gujarat are enterprising, and when it seems that the population becomes too crowded, they move out to some other country to try to make their fortunes. Very considerable numbers from this section have thus gone to Africa, Zanzibar, Mozambique, Java, Malay, and so on, even to New Zealand—and they would come to U. S. A. if they were allowed.

When Ebrahim Seedat was eight years old his father took him along to South Africa when he returned thither after a visit home. They managed a general store, and made money. The mother also came out later; and after a few years more the parents returned to India. Ebrahim remained to carry on the business, and he was married too by that time, and had children of his own. He took his wife from another Mohammedan family near by, likewise domiciled there. The first wife Fatma died after bearing four sons, and then the widower married her sister, Amina, by whom there are two daughters now living, namely, Fatma and Ayesha. Both are lovely girls.

Although living in a far-off land, the India people of course maintain their own religion, be it Islam or whatever variety of Hinduism it be. And they even manage to keep some of their traditional learning, so that we find Ebrahim knowing Gujarati and Hindustani languages and some Arabic and Persian so he can read the Koran. Besides these languages he also knew the current Zulu language, and English also which is found everywhere, and Afrikaans, a corrupted variety of Dutch. He and his people knew some Christians in Africa and liked them, though knowing little of their religion.

In 1934 Ebrahim determined to return to India, for reasons that proved to be not so good. He sold out his interests in Africa for several thousand rupees. Leaving the two oldest boys in employment with some one there, he moved the rest of the family back to the home in India in Sachin, near Surat. Here, however, he found no opportunity for profitable investment, whereupon he made the grand mistake of setting up a restaurant establishment in Bombay. In India where taboos concerning food are strong, he found that very few customers came to his place to eat. Soon he was forced to sell out at a big sacrifice, taking hundreds for what he had spent thousands. He thought that perhaps he might do better in a smaller place so he tried it again at Bilimora, but with similar results. Then he came to Bulsar, and tried the same in a miserable shabby room. Reserves were soon all gone, and they had to pawn off their jewelry and nice clothing. Bad management, you say. Very likely so, but it must be borne in mind that India is not Africa, and the mortality is very high among those who set up their own businesses in new places. Brother X, one of our Christians here, also found this out to his sorrow in a venture with a provisions shop.

Brother X's shop was near Ebrahim's room, and they became acquainted and compared notes. They also talked religion, and man's inhumanity to man, and what Christ does for man in general and in particular under such circumstances. Ebrahim met other Christians, too, and the Missionary Sahib, and he liked them. Especially was he attracted to Mr. David, the evangelist and personal worker. These two loved each other like brothers. So far as the economic situation was concerned, such association and tastes did him such damage as yet remained possible. His Mohammedan acquaintances asked, "What do you mean by associating with the Christians? Are you going to become one yourself?" and he told them the straight truth at once. He replied, "The Christians show far more brotherhood and help and faith than you do, so why shouldn't I meet with them?" So the Moslems came no more to eat of his cuisine, and they tried to make his way harder because of his laxness toward the faith. The Chris-

What to Pray For

Week of January 8 to 15

This is the week for prayer in behalf of our work at Tai Yuan Fu, China. Brother and Sister M. M. Myers are in America on furlough, and so also is Sister Laura Shock. This means that there are no missionaries in Tai Yuan at the present time. Sister Shock came home for special medical help. Her trip out to the coast was a difficult one. In one of the recent messages from our missionaries remaining in China, we learn that some damage was done to the property surrounding the Myers home in the city when a bomb dropped near by.

During these days when our missionaries are in sorrow and danger, the church needs to be in earnest prayer for them and for all the Chinese friends who are in want. A church blessed with peace and numerous temporal blessings must keep its heart tender toward the cries of people in distress.

As this goes to press, no more word has been received concerning the lives of Brother and Sister Alva Harsh and Sister Minneva Neher. On the evening of Dec. 2 these three missionaries disappeared and nothing has been heard of them since. Let diligent prayer be made for all our missionaries in China, and for all the Chinese Christians, as well as for the nation.

tians aided him in such ways as they could in his search for a decent job. But this is a long and almost hopeless task nowadays when thousands are begging for work, however menial. Finally he secured a job as usher at a cinema, with a salary like that of the California preacher on $10,000—one thousand cash and the rest in scenery! Ebrahim's pay was about three dollars per month cash, and the hours were long. His two boys got something also. More recently they have rented a sewing machine, with which the mother makes a pittance although she is a good seamstress. At best it is a lean living, especially to people who were once relatively well-to-do.

How far were the neighbors right in concluding that Ebrahim was about to become a Christian? So far as his desire is concerned, their surmise approaches correctness, for he does like the Christian doctrine and community better than his own kind. However, even among the Christians he has learned the need of caution, for some of our Christians have talked evil about him and to him. Some of them do so to discourage any possible converts from joining the church and thus possibly diverting some food that they feel ought to go to the mouths of the older Christians! Others wag their tongues just because they like to. At any rate the hurdles to cross in accepting Christ are, alas, not all placed by the non-Christian world.

It is very true that nowadays we can offer no one any economic inducement to become Christian. If we could, we would get more accessions. It is very hard to say to anyone, "Come, have faith, accept Christ openly, and he will take care of the morrow," when we have a dozen or more Christian families at our door that are starving. Of course it is true that we know some reasons besides their profession that contribute toward their helpless condition. What to do with poverty as related to Christ, this is our daily problem. How we wish we knew what to do about it! Shall we open an employment bureau? We actually do make an effort along that line, unofficially. Shall we build a factory and employ Christians? Perish the thought! But it is not just once that the suggestion has been made to us. And the agriculture idea is not very popular at Bulsar. It takes real toil and intelligence to make anything at all in it.

Our first business is to represent and recommend our Christ to high and low, and win their hearts to him—at the same time assuring all that they must be responsible for their own support.

Ebrahim and his wife are Christians at heart, we believe. We have visited much in their home, and they in ours. And we have talked over many things. They understand the hollowness of the world and of many matters taught as religion. They see some of the beauty of our Master; and they are attracted toward him for himself rather than for the loaves. Socially they stand to lose by taking baptism, and they are cultured folks. They have not announced a decision, but we hope and pray that they may. They are the kind we want.

Bulsar, India.

Touring in the Villages

(Parts of the diary of Dr. Lloyd R. Studebaker while out on tour)

March 1, 1937, Tiraku

I rode horseback to Tiraku in about two hours. A large and curious crowd gathered. A service was held out under a tree where school is held until the new school building is completed. The crowd was estimated at 340. I heard the best singing I have heard among Buras to date, under the enthusiastic leadership of Ali Gwava. The singing was peppy and showed deep feeling. After the service I treated about fifty cases for various ailments.

The school is large. There were seventy-two present and seventy-eight on the roll. They are just beginning. They seem to be making good progress with the flash cards. The work seems promising.

March 2, 1937, Garbwola

The people of this village are the most difficult to reach of any that I have met. Compounds are even more scattered than at Puba. I tried to get into a number of compounds to salute, but after walking for about two hours without half covering the village, I gave up. It was even more difficult to get the people together for a meeting or to get them together to give out medicine. A small crowd, about forty-five in all, mostly small children, was all that gathered. The mallima here is a bit small, and it was crowded and of course unbearably hot.

March 3, 1937, Harang and Kirmi

Harang is not in the hills, but on a flat plain. It is a large village. The Bulama here has twenty villages over which he is head. He is an active, elderly, impressive man and quite friendly. All were invited to a service, but very few gathered until the Bulama took an interest and sent out a boy to summon the people. Seventy-four persons gathered. Faraki (a native evangelist) gave a good sales talk about schools, followed by a service. The people seemed enthusiastic to have a school after Faraki's talk. We told them that if they really wanted a school, they could send a delegation to Garkida to ask for one. The Bulama says he has never been to Garkida. Perhaps this accounts partially for their slowness in requesting a school.

I was almost mobbed at Kirmi when I started passing out medicine. If one person had a pain in his back and I gave out medicine for this, immediately everyone else had the same ailment and was not satisfied until I gave them the same medicine. One boy had a cough, which I treated, whereupon everyone started coughing violently. Pepper rub (peanut oil and pepper) is the most magical of all medicines. They are all indifferent to having ulcers dressed, are mildly interested in trying out medicines to drink, but just let one start giving out rubbing medicine and there's a riot. I have taken to treating everything of any importance before offering rubbing medicine for vague aches and pains. If one doesn't use this method he will never get to treat the real cases, because the mob wouldn't let them get near you. They will just about tear off their shirts, trying to attract your attention to the spot which

hurts, in spite of the fact that you are busy tying up ulcers, etc.

Evening prayers were held for a group of twenty-four boys near a campfire.

A Moslem at Our Door

BY MODENA M. STUDEBAKER

Not long after our coming to Garkida, Malam Yelta was carried, groaning, into the hospital yard. He had been riding his horse, of which he is very proud, when misfortune overtook him. The horse, rearing up, crushed Malam Yelta against a tree stump, giving him a badly broken leg. The doctor fixed him up on a bed in the end room of the ward, with a heavy weight suspended from his foot. Here he lay for about two months. During that time our first friendship with a Mohammedan, grew and flourished. And a lasting friendship it has proven to be.

Malam Yelta is an educated and intelligent man. He accompanys his master, who is the native district officer of a large territory in northern Nigeria, when he goes on his numerous journeys. Malam Yelta is the scribe, money-changer, bookkeeper and adviser to this office. We could see at once that Malam was an unusual and interesting character. So we talked to him every day, told him Bible stories, prayed and sang with him. He seemed so interested that we wondered if we were not going to reach the heart of this keen man, with the wonderful story of Jesus. We were still too new in the country, to realize the powerful barrier which was separating us from our friend—the mighty wall of Mohammedanism.

One day as we chatted, he brought out a well-worn leather volume. He opened it gently, and said in an eager tone: "This is my Koran." Looking at it I exclaimed, "But it is all written by hand, my friend! Where did you get it?"

"I copied it all with my own hand," he said proudly. "When I was only a small boy my mother, who was an educated woman, taught me to read and write. Then she had me start to copy the Koran." I looked at the book again. Most of the Arabic figures were penned with infinite care and patience. Occasionally some pages were more hurriedly done, as though the boyish fingers had rebelled at the tedious task. But I marveled at the hours of labor put into the volume.

"It must have taken you a very long time to do it," I said, almost reverently. I was thinking of what it would mean to me to copy even the New Testament in long hand.

"Yes, it took me years to do it,'" he said.

So *this* was the little book which was guiding his life, as our Bible guides ours. I looked at it again, thinking of all it stood for in the lives of multitudes of peoples, of the good in Mohammedanism, but also of the fact that it keeps millions away from the only complete religious life—the life in Christ.

Malam Yelta also had a string of prayer beads with him. As he was forcibly detained in his bed, he could not arise to say his prayers. There have been patients in the hospital, who, critically ill with something like pneumonia, have arisen from their sick beds to go out into the yard, and kneel, to say their prayers.

(Continued on Page 22)

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Project)

Theme: Be at Peace

Call to Worship: "O God, send out thy light and thy truth; let them lead us."

Hymn: Jesus Shall Reign Where'er the Sun.

Scripture: Rom. 12: 10, 16-20 (Moffatt's translation, if possible).

Stories: Chap. IV, pp. 18-25, Broken Guns by Brainard; Isaac at Peace With His Neighbors, Gen. 26: 12-31.

Poem: How Does Peace Grow?

"In your world and my world
How does peace grow?
By friendly neighbors
Sharing labors;
By every honest, kindly way
Of planning work, and rest and play;
By strength to work, nor hope forego;
Courage to speak a forthright 'No!'
By serving each another's need;
By laws of justice, not of greed,
And all that's done by me and you
To make our dreams of peace come true.
In your world and my world
So does peace grow!"

—Edith Kent Battle, in Junior World.

Prayer: For courage to stand for the right and to choose the path of peace and goodwill.

Hymn: I Would Be True.

Offering: "Teach me thy ways, O Jehovah;
And lead me in a plain path."

Benediction:

"The Lord bless us, and keep us:
The Lord make his face to shine upon us,
The Lord lift up his countenance upon us,
And give us peace."

To the Leader: The purpose of the study this month is to lead the juniors to feel a personal responsibility for goodwill at home, at school and in the community. World peace begins with each individual living at peace with those about him. Each junior can begin now to bring about the friendship among nations that has long been the dream of most peoples.

If you do not already have the Junior Project leaflet, Blessed Are the Peacemakers, which explains the 1938 project, send for it immediately. The Opening Program is ready also; you will be needing this. The two books of peace stories to be used this year are Broken Guns and Ship East—Ship West. The above material and any other that may be necessary can be secured by writing to the General Mission Board, 22 S. State St., Elgin, Ill.

KINGDOM GLEANINGS

Calendar for January 9

Sunday-school Lesson, Preparing for a Life of Service.—Mark 1: 1-13.

Christian Workers, Four Evenings With the Brethren in China.

B. Y. P. D., A Young Moslem Looks at Christianity.

Intermediate, What Does a Missionary Do?

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Gains for the Kingdom

Six baptized in the Conestoga church, Pa.

Two baptized in the Weiser church, Idaho.

Five baptized in Clearwater church, Idaho.

One baptized in the Beech Grove church, Ind.

Seventeen baptized in the New Paris church, Ind.

Three baptized in the North Solomon church, Kans.

Ten baptized and one received by letter in the West Milton church, Ohio.

Sixteen baptized and twenty received by letter in the Harrisonburg church, Va.

Thirteen baptized and one received by former baptism in the Bradford church, Ohio.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, Jan. 23, 1938, in the Rossville church, Ind.

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Personal Mention

Bro. S. Paul Daugherty of Augusta, W. Va., writes us that he will be available for evangelistic meetings next summer.

Bro. John D. Brower has taken up pastoral charge of the Osceola church of Southern Iowa. His correspondents will please note his change of address from South English to Osceola, Iowa.

Southern Pennsylvania will have as Standing Committee delegates at the Lawrence Conference, Elders C. E. Grapes, N. S. Sellers and S. S. Blough, with Elders G. Howard Danner, J. E. Rowland and W. G. Group as alternates.

Bro. Reuben Boomershine of Northwestern Ohio has changed the field of his pastoral work from the Dupont church to the Fostoria church. There is a corresponding change in his address from Oakwood, Ohio, to 329 Summit St., Fostoria, Ohio.

Bro. Norman B. Wine of Dayton, Ohio, associated with the Dayton schools for the past fourteen years in various executive capacities, along with no small amount of church activities, has recently been appointed Assistant Superintendent of Schools for the city of Dayton.

Sister Rachel Myers Zigler, in a recent letter to office friends written from Vyara, India, said: "Studying the language is very interesting. We have two classes a day, one in the morning to which all three of us come, then an afternoon class for Earl and me. (Kathryn [Kiracofe] has another class too). I know about a hundred words now, but they just don't seem to fit naturally into the average conversation."

Bro. J. F. Baldwin, pastor of the Modesto church of Northern California, has accepted a call to the pastorate of the Morrill church of Northeastern Kansas. With his family and friends, some of whom are among this year's Bethany students, he called at the Messenger offices last week. He is entering his new field of work at once.

Bro. T. S. Fike and wife of Thurmont, Md., will please accept our thanks for their "greetings of the season." Bro. Fike said further: "I have preached for the little poor church here for twenty-one years free of charge. Our children are helping to support us in old age. Wife and I are glad we could serve the church these past fifty years in the ministry and not be ministered unto. If we live until Aug. 1, 1938, we will celebrate our sixtieth wedding anniversary. Neither of us missed a Sunday at Sunday school and church the past year, for which we thank the Lord. We both love to read the Messenger. We sometimes think we should have two copies so each could have one as soon as they come."

Referring to the China tragedy and our three missing missionaries, since the item elsewhere was written the Associated Press reports that the State Department on December 31 sent Major Martin of the U. S. Army and Captain Griffith of the U. S. Navy with Japanese officers to investigate the details of their disappearance. This gives hope that soon we may have further information concerning this unfortunate event. The whole church has been stirred by this tragic circumstance and the families have the sympathy of all, with a prayer that they may even yet be found alive to tell their own story and continue the great work that challenged their highest devotion. The facts in this item are sustained by a letter from the State Department received here Jan. 3.

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Miscellaneous Items

If you saw the church news note from Pittsburgh, Pa., in the Dec. 11 issue you probably wondered, just as we did, about the "$400 for floral tributes and other gifts." We are now informed that the amount intended was $4.00.

The Panther Creek church of Middle Iowa has published a neat and conveniently arranged Yearbook. Besides the membership list and organization it gives brief historical sketches of both the church at large and the local congregation. Bro. L. A. Walker is serving the church as pastor and elder in charge. There are four other ministers and seven deacons.

"Of course you've got to believe it." If you should happen to read the editorial "Believing the Gospel" in this issue, insert the foregoing sentence in the middle of the third paragraph, just before the reference to the Philadelphia lawyer. The typesetter missed it and the omission was not discovered until after that part of the paper was on the press. The sentence is needed to make the sense intended.

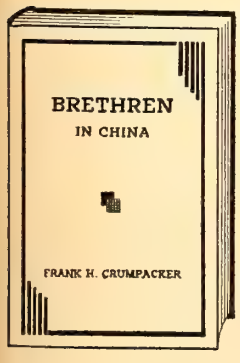
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Our China Tragedy

To date there has come no additional information of any details of the mysterious disappearance of our three missionaries at Show Yang, China, on the evening of Dec. 2. The workers at home have tried to speculate on possibilities, which may or may not be true. We still anxiously await details either through the State Department or from the China Mission. These may be very difficult to get through closely censored communications. Letters from the parents of the unfortunate ones have shown a great spirit of Christian fortitude and faith in this hour of tragic sorrow and uncertainty. The following letter expresses very well what all the others have written concerning their grief and anxiety, though not given specially for publication. Let us continue to remember them and the workers on the field, who feel this grief most deeply.—C. D. B.

Brethren in China

The last letter from Bro. Frank Crumpacker tells of the hardships and suffering which is taking place in China at the present time. Our missionaries are in the midst of this. Word has reached us that three of the missionaries from Show Yang have been missing since the first of December. All of this can not help but touch the heart of the home church. Every church throughout the brotherhood should know the facts about our mission in China and realize how much labor and service and sacrifice have been given by our missionaries during the years they have been in China. Every member of the church should be well informed concerning each missionary and about the work at the five stations.



All of this information is given in the little book, **Brethren in China.** Bro. Crumpacker, along with several other Chinese missionaries, has written this book. It is interesting and instructive, and it brings a challenge to all who read it. The book sells for 50 cents. Order it from the General Mission Board, Elgin, Illinois.

"A Christmas Day Message: This has been the most anxious Christmas of our lives, since we have felt more concern and uncertainty than ever experienced before on this glad day of the year. We are using this opportunity to express our deep gratitude to our many friends both near and far for the kind and sympathetic words, letters and cards we have received. We do not feel at this time to answer each one personally, but hope as you read this little message each one of you may feel you have helped share our burden and made our Christmas more happy. We desire a continuation of your prayers with us for the safety of our loved ones and their companion missionary, and that we may have grace sufficient to say as Jesus said: 'Not my will, but thine be done.'—Jesse Harsh and family."

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Gospel Messenger Club News

The Messenger Club plan which has proved so popular for the past three years, is being continued for 1938. Scores of churches are organizing clubs now. What is being done in your congregation?

Our preferred plan is that so far as possible all names and cash needed to meet the club rate requirements for a congregation should be sent in at one time. It is this "cash and carry" arrangement which justifies the greatly reduced club rate.

"I can't hear any sermons preached any more so I get my sermons through The Gospel Messenger. We have always had the Messenger in our home since I can remember anything. I will be seventy-three years old next month."—Sarah A. Keller, Mercersburg, Pa.

"I am enclosing two dollars to renew our Messenger subscription. We can not give it up. We are old and feeble and can not get around much, and the Messenger sure helps us. So please continue our subscription with our best wishes."—John Kay, Copemish, Mich.

If it is taking longer to get your club organized than you had expected, and you have subscribers whose subscriptions are expiring, we will be glad to keep such names on the Messenger list a few weeks longer if so notified. Give name and address of each subscriber desiring this service.

Where a congregation has reached the club requirement, with at least seventy-five per cent of the resident families taking the Messenger, as many additional subscriptions as desired may be had at the club rate. Why not take advantage of this to send the Messenger to friends or isolated members?

"You will find enclosed my check for the Messenger for 1938. I am now eighty-four years old, and have been reading the Messenger for a number of years, and I don't feel like I would want to do without it, as I get a lot of pleasure out of reading the splendid messages it contains."—W. S. Greenway, Roanoke, Va.

"I do enjoy having the Messenger in my home. . . . I am a member of the Church of the Brethren, but since we have no church in La Salle the Messenger keeps me in touch with the church people I love. Some day we are going to visit the Publishing House, our whole family of three."—Mrs. Curtis Leaf, La Salle, Ill.

"I wish everyone in our brotherhood who takes the Messenger at present could make some sacrifice and send a year's subscription to some one who does not take it. I truly believe many are careless about taking the church paper, because never having done so, they do not realize how essential and inspiring it is in a Christian home."—Mrs. Bert Rumley, Payette, Idaho.

HOME AND FAMILY

Home Is Where the Heart Is

BY FLORENCE M. BOLLINGER

When seven years ago we set out for India from Greene County, Va., the place had been home for us for eight years. But in view of the change the future looked strange and unknown.

"We are going to India for seven and a half years," we told our friends.

"I'd like to make the trip you will make to get there, but I would not like the seven and a half years' jail sentence that goes with it," replied one of the merchants.

Within our first year or so in India, letters from friends in Greene County told us that people were asking, "When will the Bollingers come back home?" and "Do you think they will stick it out?" Seven and a half years in a strange land seemed a long time to friends back there and to us too in those first few years when Virginia and Pennsylvania or Idaho was still "home" to us. But with oceans and half a world between us and home there seemed to be no other way than to remain by the work in India.

Then all unconsciously something happened. It gradually seeped into our consciousness that the Dangs forest in India was fast becoming "home" to us. The vernacular language which had seemed so inadequate for expression at first began to come into more natural usage. In those days another letter came from a friend asking, "Are you still saying your prayers in English?" Yes, at that time I was still praying in English. It seemed and still seems that my Marathi prayers are too studied.

With every growing tree or blooming flower that we had planted our own roots went deeper. With every occasion of joy or sadness that touched our family life the bungalow seemed more of home. Although rock walls be strong and attractively built, it does take a lot of living to make a bungalow with barnlike ceilings, cement floors and barred windows seem like a home.

One's own personal treasures do much toward achieving the home atmosphere and the experiences of family life create it even more. When children look forward year after year to coming home from school in the high hills, then the bungalow becomes home indeed. A few years ago driving back from Bulsar to Ahwa we came through the neighboring native state of Bansda. At that time the roads were in poor condition and the drive was rough and hot. When we had come to within twenty-two miles of home we crossed a little river and on the opposite side found the road distinctly improved. Soon the heat was forgotten in the cool freshness of a bamboo shaded road. "We are in the Dangs," enthusiastically shouted the children and they were as happy as could be to again reach the jungle. They have always loved it as "home."



This stone from the jungle marks the place where three little ones were laid to rest.

And when the hospitality of that home reaches out to neighbors though there be not one white face among them, when helping in their needs in times of sickness or sorrow, when sharing their particular joys in happy fellowship over the cheering teacups—then the home is well established. I can well believe that to one who can not make this adjustment, who constantly thinks in terms of "going back home" to America, life in India would be a dreary round.

We resolved to let the years take care of themselves as they slipped by one by one. And lo, we were almost surprised when the 1937 Annual Mission Conference at Bulsar approved the furloughs of a number of missionaries, among them the Bollinger family!

Now what were all those things we were going to do when furlough time came? Queer that things which had seemed so important those first few years should have slipped from the memory.

Well, the first thing was to build up enough energy to pull through the coming year which will be a strenuous one. That meant leaving the plains in the hot season for the more invigorating climate of the high hills. We went and profited greatly and came home and now the station work has been going on normally for some months.

While with the children in the hills, I tried to get my own wardrobe ready for the trip, thus saving that much time for other work at home on the plains. For myself I could do that, for I have stopped growing, but not so with the children; and I could not prepare for them nine months in advance.

"Mother," said nine-year-old Richard, "this suit looks so fun-

ny! Look at my legs, and I don't wear the belt at the waist either."

"Yes, I know, son," I replied, "but if I get you another suit now, you will have outgrown it by the time we go on furlough and need a new one. You wear it the rest of this school year; you will not need it on the plains, you know."

And Lowell, age fourteen, said when I had laid out a certain shirt for him to wear: "Mother, this shirt is all right for me to wear to church when I don't move around so much, but for this party it will not do. I'll split it in the arms and shoulders when we play games."

Said Virginia, eleven: "Mother, when we land in New York we will all go to a store and buy new clothes, won't we?"

"No, Virginia," I told her, "I don't think our clothes are looking so bad that we will have to get all new things, but won't it be fun to go into a store and pick out some ready-made clothes which really fit!"

When the children come home in December I see that I will have to leave the jungle for a while to partially outfit them for the trip home. A busy time it will be.

Time to pack up now? Oh, no, not yet, it is raining too hard. The rainfall since middle of June until the last of September, has been more than eighty inches and it is still raining some every day. Everything packed now would mould and be spoiled. Besides there is all the regular station work to carry on as before. There is no time now to pack.

But surely the monsoon will let up soon and then we must dispose of our things and prepare the bungalow for the Alley family to enter in November. There is not money enough to do much repair work, but the bars at the windows have not been painted for years. Monsoon dampness on the rusty bars causes the window curtains to rust. The bars must be painted. Through the years the sparrows have persistently tried to nest where the plastered wall meets the ceiling in one of the rooms. Despite our constant warfare on them, they succeeded in weakening the wall at that point until this year it crumbled away. This must be replastered. Here and there some repairs must be made.

"To take them or leave them?" This is the question in our minds about the light furnishings and personal effects we have accumulated for use in India. "If we knew—" how often one expresses that thought when preparing for a furlough. "If we knew whether or not we are coming back." With all the possible chances and changes, who can know for a certainty? We can not. As to the disposal of some things, there is no question; but what about such things as our portable victrola? It was new when we came to India, and it has given us much pleasure. Its tone is still fine, but the glued corners of the case are all loose and mouldy from repeated monsoons. And the typewriter? Shall we sell it or keep it? We really need a new one. We regretted many times that we had not brought our piano to India. The children in these formative years have needed it, and we older ones too have needed it. But now we are glad there is one thing less to dispose of.

Yes, getting ready for furlough is a day and nighttime task, for so it has seemed during the last few months. "I certainly think we had better sell all the dishes, but perhaps we should take the rugs along to America," this I said as a last thought before dropping to sleep one night.

"What are you talking about?" asked Amsey already more than half asleep.

"About whether to take them or leave them," I reply. "Miss Ebbert wants one mattress and I believe the Amalla king would take another one. The rats might ruin them if they are stored away." But I finally drop off to sleep. In the morning I have a distinct memory of dreaming about a secondhand shop.

When leaving Greene County seven years ago, we learned and we are verifying the fact again that completely breaking up housekeeping every seven years or so is a thorough way to clean house, every nook and corner of it. But the necessary disposal of so many useful things at a loss, is a poor way to save money.

However, in the Dangs we have found many riches, although they are not the kind reckoned in money. The natural beauty of the forests and mountains about, the mystery of wild life so near to us, our close contacts with a primitive-minded people—these are riches to store in the memory for years to come.

A few years ago we found a treasure. At first it was not a treasure, only two solid rocks found on a mountainside in the Dangs. It was the same sort of rock as that from which our bungalow and the Ahwa Christian church are built. It became a treasure for us when after much chiselling by stonecutters in our backyard it took the shape of a memorial stone for our baby graves at Bulsar. This marble slab, with inscription completed, became for us a memorial. That anything so hard and cold as stone could bring a glow of warmth to one's heart is surprising. I think it must be that the warmth comes through the connecting link of using "home stone" for this symbol of love and memory over a cherished hope. A jasmine vine which is ever green, will soon trail the graves below the memorial. Its fragrant white flowers in season will scent the breezes. With God rests the mystery and meaning of it all—the enduring rock, the delicate scented blossoms, the mystic winds which waft in from the sea, the confidence that "Love can never lose its own."

When all of our possessions are sold or stored away

or packed for the journey, and we are ready to set out shall we say that we are leaving India to go "home"—or shall we say that we are leaving our "home" in India for a sojourn in America? Where is home? I believe it to be a truth most beautiful and sacred that we carry home right with us. The setting may be unfamiliar at times, but we are taking home along with us wherever we go. In the memories that have enriched the past, in the joys of family life in the present, in the hopes for the future, "home is where the heart is."

Ahwa, Dangs, India.

Failures?

BY MAUD MOHLER TRIMMER

At midnight, Dec. 31 of each year, as the first minute of the new year is ticked off by the clocks, we waken to a bedlam of ringing bells, sirens, whistles and the backfire of automobiles, so glad are the people to say good-by to the trials and perplexities of the old year. Particularly has this been true in recent years. For they have been full of grievous problems that every one has hoped to see solved. Most of all was there hope that financial stress might come to an end.

Yet there were some who did not rejoice. Baffled by life for these past few years, they had lost hope. Unable to find employment, seeing their families deprived of the very necessities of existence or subsisting meagerly on charity, these had come to the conclusion that they were failures. Far too long America has measured success, even achievement, by dollars and cents. The man with a full wallet is called great though he may have an empty head, rotten morals, a silly family, and may be neither comfortable nor happy.

A missionary to India, home on furlough, explains why East Indian people consider fat people so beautiful. It is because the nation is so poor and food for the masses so scarce that a well rounded body is rare, and a fat one very rare indeed. Perhaps that is why gold is so coveted. It is hard to get.

The average man, looking from a distance at men of wealth who go where they please (apparently), cover their backs with costly apparel, eat what they like (it is assumed), collect rare art treasures, buy yachts and give generously to worthy causes, concludes that the open sesame to wealth is a pot of gold. In a spirit of meekness they accept the condescension and snubs of the rich. It is true that money may bring great comfort, but why not look at the other side of the picture?

There are wealthy men afraid to go home alone at night, lest they be slugged.

Ring the doorbell at the home of a wealthy man at night, or one of the just comfortably well-to-do. If there is no servant at hand, see how fearfully the little lookout window is opened after you have answered the gruff question, "Who's there?" And unless you are known, the door opens by degrees, beginning with a wee crack.

The children of the poor romp and play unafraid and unprotected; the children of the rich are guarded constantly, play behind hedges or high walls with a nurse close by and sleep at night protected by electrically controlled burglar alarms. Even with all these precautions, sometimes the kidnaper seizes an innocent victim. However beautiful and charming the children of the poor, they are safe; scrawny, dull and unattractive as some rich children are, they are still in constant danger. Even mature men and women are seized.

The poor may have friends who are congenial, disregarding differences of wealth, culture or social standing; but the rich are limited to associating with those in a restricted circle, though these may be inharmonious with them and very tiresome and dull.

The rich man must be careful where he goes and be protected as he travels. And the burden of his wealth is so great he can not shake it from his consciousness. Merely conserving what he has weighs him down.

He may not have the joy of laboring with his hands. Seldom does one born rich have the initiative to achieve and create. That is why we admire the two great Roosevelts. They overcame the handicap of inherited wealth.

As for food, the rich man may have the best produced in any land, if his nervous system is steady enough to digest it, as it seldom is.

In spite of these tribulations of the rich, known to all of us, the poor man is certain that if he had plenty of gold all would be well. He would use it wisely and generously. But would he? It would be strange if men should discover that work and unsatisfied desires are great blessings. Yet many a self-made rich man, pronounced a success, is a miserable failure. He has not found happiness or left the world any the better for his existence.

Let no one say that he is a failure unless this is actually true. Many a destitute man, tramping the streets for work, is succeeding while he thinks he is failing. Today there are many men used to comfort who have accepted adversity without whining, have courageously faced the future, kept high courage, and refused to blame others for their present predicament. Any one who has used to the best advantage the talents given him, though they be insignificant, and has done it to the best of his ability, is a success. As Douglas Malloch says—

"It isn't by size that we win or we fail,
Be the best of whatever you are."

There are people who go through life making each day a blessing to some one. They are unheralded and unsung on this earth, but isn't it probable that their

names are written in heaven with those who have succeeded tremendously in the battle of life? Men keep records of their great men. God has a record also and the two may be very, very different. The quest of life is happiness. He who has it has won out here and hereafter; he who has lost it has something wrong somewhere. Those who live in harmony with our heavenly Father and his purposes have an inner joy that will survive adversity, torture or persecution.

Long Beach, Calif.

A Cup of Water

BY ARCHER WALLACE

ONE day in the winter of 1864 an old Quaker lady visited Lincoln at the White House and took the hand of that harassed man. "Friend Abraham," she said, "thee not think thee stands alone. Back where I live we are all praying for thee. The hearts of all the people are behind thee and thee can not fail. The Lord has appointed thee, the Lord will sustain thee and the people love thee. Yea, as no other man was ever loved before, does this people love thee. Take comfort, friend Abraham. God is with thee. The people are behind thee."

Those who were present and witnessed the scene remembered for long years afterward the relief and glad radiance that came to Lincoln's face. The great man straightened his tired body and with tears in his voice, as well as in his eyes, he said: "You have given a cup of water to a very thirsty and grateful man. You have done me a great kindness."

Dr. John Watson—better known to the reading public as Ian Maclaren—was for thirty-five years minister of a large congregation in Liverpool. He became internationally known as a writer and lecturer. When he died some years ago it was disclosed that he had carried around with him for many years a letter which a member of his congregation had written to him telling of the great help he had been to her in her trying life. It encouraged him to know that his ministry meant much at least to one person.

It is not weakness that makes people long for appreciation and kindness. The strongest men and women who have ever lived have responded to it and many could not have carried on had it been withheld. Strickland Gillilan understood this when he wrote:

"Folks need a lot of loving in the morning;
The day is all before with cares beset—
The cares we know, and those that give no warning;
For love is God's own antidote for fret.

"Folks need a heap of loving at the noontime;
The battle lull, the moment snatched from strife—
Halfway between the waking and the croon-time,
While bickering and worriment are rife.

"Folks hunger so for loving at the night time,
When wearily they take them home for rest—
At slumber-song and turning-out-the-light time—
Of all the times for loving that's the best!

"Folks want a lot of loving every minute—
The sympathy of others and their smile!
Till life's end from the moment they begin it
Folks need a lot of loving all the while."

The late Frank Crane said: "It takes so little to make people happy. Just a touch if we know how to give it; just a word fitly spoken; just a trick, a knack, a slight readjustment of some bolt or pin or bearing in the delicate machinery of the soul—it takes little, so little, to make people happy." Stopford Brooke wrote:

"A little sun, a little rain,
A soft wind blowing from the west
And woods and fields are sweet again,
And warmth within the mountain's breast.

"A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than a mountain stream."

Our Church

This poem was written several years ago by Bro. Willis Woodard (deceased) of Hermosa Beach, was set to music and adopted and used as our church song.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Would you labor for the Master?
Never let your light grow dim;
Keep the gospel message ringing.
Would you prove your love for him?
Buckle on the gospel armor,
Work for him with all your might,
Doing valiant work for Jesus
In the cause of truth and right.

May its beams shine through the darkness
Like a bright and guiding star,
Warning of the shoals and breakers
Where the many dangers are.
May the sin-tossed find a harbor,
Find a Pilot true and strong.
Who will bring them to the haven
There to join the heavenly throng.

May our lives be lives of service;
May we do whate'er we can
To show forth the love of Jesus
And the brotherhood of man;
May we all by Christ commissioned,
Seek and serve and do our best
To fulfill our Lord's commission,
Trusting God to do the rest.

Refrain

May our church stand as a lighthouse;
May our church be as a tower,
Pointing out the way to heaven,
Every day and every hour.
May its bells peal forth the message:
"Peace on earth," forevermore;
May its doors swing widely open,
Free alike to rich and poor.

Reference has been made to Dr. John Watson. He used to tell, with dramatic skill, the story of Paul's journey to Rome where he was to be tried and finally put to death. One of the passionate longings of Paul's heart had been to visit Rome. Now his wish was about to be fulfilled but not in the way he had expected and hoped for. He was to enter the city not as an honored and triumphant missionary, but as one accused of sedition, a prisoner in bonds and is disgrace.

After a long journey of more than a hundred miles, Paul came with his guard to the Appii Forum; lonely and seemingly friendless he looked around him at the tradesmen, laborers and soldiers assembled there —each man concerned about his own affairs and little interested in a prisoner headed for Rome and probably destined for execution. He was no longer a young man and he had known suffering, persecution and hardship. He was weary and hardly himself, with blighted hopes and nerves unstrung.

Dr. Watson suggested that it was probably the lowest moment in Paul's life. It was all so different from what he had hoped for. There was no familiar face to smile at him; no one to take his hand in a friendly grasp. In his day he had faced frenzied mobs without fear; had stood for right in councils where his strength of mind and will had put his opponents to confusion, but now he was a discouraged man with a sinking heart.

Then suddenly Paul heard his name called and before his startled eyes a group of men appeared. They were a deputation of Christians from the church at Rome. In tones of respect and tenderness they said: "The brethren in Rome salute thee, Paul, in the name of the Lord Jesus, and they thank God for thy coming." Thirty-three miles these men had trudged to do Paul this kindness and to strengthen him in the hour of his need. No wonder that the companion of Paul wrote: "When the brethren heard of us, they came to meet us as far as Appii Forum, and the three taverns: whom when Paul saw, he thanked God, and took courage" (Acts 28:15).

It was a gracious action on the part of these men and on the part of the company of believers who sent them. One would like to have known more about that meeting when it was first suggested that Paul be met and welcomed.

It is the privilege, as well as the duty, of Christian people to bear messages of sympathy, kindness and encouragement to all they meet upon life's journey. It is not a trivial thing to enhearten people who are in need of help, it may be more permanent and significant than some achievements of which we are so proud. Ella Wheeler Wilcox understood this when she wrote her *Morning Prayer:*

"Let me today do something that will take
A little sadness from the world's vast store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

"Let me not hurt, by any selfish deed
Or thoughtless word, the heart of foe or friend.
Nor would I pass unseeing worthy need,
Or sin by silence when I should defend.

"However meager by my worldly wealth,
Let me give something that shall aid my kind—
A word of courage, or a thought of health
Dropped as I pass for troubled hearts to find.

"Let me tonight look back across the span
'Twixt dawn and dark, and to my conscience say—
Because of some good act to beast or man—
"The world is better that I lived today."

Toronto, Canada.

A Moslem at Our Door

(Continued From Page 15)

Malam Yelta is the possessor of four wives. The two younger, favored ones, he takes with him on his journeys. One of them came to the hospital to see him. She was young and attractive, having a charming reticence in her manner. Malam Yelta was exceeding proud of her. The one older wife who brought him his food each day, had quite a few missing teeth and an "over-merry" laugh. Malam was frankly bored with her. One day I heard them quarreling. Another man patient seemed involved. "What is the trouble?" I asked. Malam Yelta said: "Oh, this woman is unpleasant to me. I want to give her away."

The woman gave a grimace. "It is all right with me. He does not love me anymore. He says I am old. He likes only his pretty, young wives. I am just to be thrown away now." I looked at Malam reprovingly.

"Is that true?" I asked.

"Yes, it is true. I do not want her, but it isn't just because she is old. She is no good. She annoys me. When she brings me my food, she sets it just inside the door, where she knows I can not reach it from my bed. She is a bad woman."

I could not repress an inward chuckle. But outwardly I was very sober, and gave them a talk on marital fealty. She is still his wife, but she is like a necessary but unloved piece of furniture. Such a thing as love, in the higher spiritual sense, has no part in Mohammedanism. Although these Mohammedan wives are not as strictly secluded as are some, their lives are in reality barren of most of the sweeter joys of life. These finer things come only to women in countries where Christ's influence has come.

So poor old wife of Malam Yelta, you shall just have to struggle blindly along, until God's light can be brought to the great Mohammedan world.

Garkida, Africa.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

Four Evenings With the Brethren in China

3. Presenting Men to Jesus

Chapter III of "Brethren in China," Crumpacker
Sunday, January 23

NOTE: For those who have adopted the program method of presenting this material, we offer the following suggestions:

I. The Work of the Evangelist in China (pages 53-59).

II. Medical Missions in China (pages 60-64).

III. Mission Work Through Schools in China (pages 65-69).

IV. Famine and Relief Work (pages 70-77). There is a present need for relief. See The Gospel Messenger.

PEACE

Dedicated to (War) (Peace)

"Sale and display of all toys and games 'suggestions of war' will be barred henceforth at Arnold Constable and Company, well-known New York store. This year the toy department will be dedicated to 'the inspiration of world peace.'"—From Peace Action, December, 1937.

President Otho Winger came upon a group of boys looking intently at a recent window display in Elgin which was a graphic picture of one section of the present China-Japanese conflict. They were talking about the machine guns, etc., when he said to them, "Yes, it is all there boys, everything is there but the dead men." He reported that they rather quietly slipped away.

One is impressed these days by the large displays of war toys to be seen in most any store. What a refreshing contrast is this New York store. Here seems to me to be a place where our peace urge might find a good outlet. War toys replaced by toys dedicated to World Peace.—L. S. B.

YOUNG PEOPLE

B. Y. P. D. Handbook

The third edition of our new handbook for work with young people and intermediates has just been completed. For the first time since it was begun we have a supply on hand. It has met with a great reception in all our brotherhood. Advisers, leaders and officers seem to appreciate the material it contains.

A glance at the table of contents will give you an idea of the material included. The young people's section contains suggestions and information on camps, goals, leadership, organization, program building and recreation. The intermediate material is concise but quite inclusive.

You need such a source book in carrying on your work and we can suggest nothing better than this new handbook. It is bound with the very best of cloth, with extension screws which make it possible to add much more material. Dark blue in color, with the B. Y. P. D. insignia in gold, the book is distinctive in appearance. It adds to the attractiveness of any table or desk. New material ready to be inserted will be available from time to time.

The price is within the reach of every individual. All we ask is that you pay twenty-five cents plus postage. The following table will give you our idea of the amount of postage needed to get a handbook to you. When ordered in quantities it may be shipped by express collect.

Zone 1—Points within 150 miles of Elgin	$ .11
Zone 2—Points within 300 miles of Elgin	.13
Zone 3—Points within 600 miles of Elgin	.17
Zone 4—Points within 1,000 miles of Elgin	.22
Zone 5—Points within 1,400 miles of Elgin	.26
Zone 6—Points 1,400 miles and beyond	.32

In zones five and six books can be sent by express at a cost of twenty-one cents. If sent in this way it will be necessary for you to call at the express office if you live outside the delivery zones.

MEN'S WORK

Southern Indiana Men's Conference

By W. S. Barnhart, Indianapolis, Indiana

More than sixty laymen of Southern Indiana met in the Indianapolis church on Saturday, Dec. 11, in a laymen's conference to discuss the place of the layman in the church, in the home, and in the community. The conference, which was the first of its kind held in the district, enjoyed talks by Allen Weldy, Elkhart, Ind., president of Men's Work for the Brotherhood, and Brethren H. L. Hartsough and L. W. Shultz. The discussions revealed a deep concern on the part of each man for the work of the kingdom, and it is certain that each one present left the meeting with a deep conviction that the work of the church is the most important work in the world. Discussion leaders were: L. S. Shively, Muncie; Harry Gochenour, Rossville; and D. D. Hylton, Indianapolis.

WOMEN'S WORK

Do We Mean Business?

By Mrs. W. H. Yoder, Waterloo, Iowa

Christ came to establish a world-wide kingdom of righteousness and love, and this objective he made the primary obligation of the church. He promised to empower the church to cope with the sublime undertaking and this promise was fulfilled in many and marvelous ways.

By precept, by example, by narration, the New Testament writers put it up to the church to make the winning of the world the business of her life. A church that settles down in a community satisfied merely to maintain itself and hold its own, finds no encouragement in the New Testament. Christ never intended for any such church to take his name. Today the communities of the world are geographically closer together than even a century ago. This proximity makes imperative the love for one another. A church which does not share beyond its own boundaries has not known the Christian concept of the brotherhood of love.

However, even the average church member of today will admit a theoretical belief in the cause of missions, but the trouble is that we have not learned to do what the belief requires of us. Although in many places of the world confusion, strife and war are raging, Christ's concept of love must be made manifest in the hearts of his people. Missions demonstrates the power of love and goodwill of the Master who cared more for the soul of an individual person than he did for materials of land, title or power.

Do we seriously mean business about missions when after a period of home cultivation, we show only slight interest in any work outside of the single parish in which we live?

Do we mean business when the men and the women of the church share slightly, if any, in the world-wide program of evangelization? Do we mean business when ministers allow a year of Sundays to pass without mentioning in sermon or prayer their brethren on the field? Do we mean business when too few churches provide real study on the part of the people of the facts and problems of missionary work? Do we mean business when we do not demonstrate the power of love for Christ in our own lives?

To ask questions like these is to suggest the answer. No individual or church can hear the great imperative, "Go, ye," without doing something about the great missionary program of the church. A college president once put it, "We are playing at missions." And a keen business man added, "We are whittling at the job."

CORRESPONDENCE

PLEASANT EVENING WELL SPENT

Saturday, Dec. 11, a party of five, including Uncle Chris Wirt, motored to see Bro. Jacob Harshman who lives at Dover, Minn., a small town about eighteen miles from Lewiston. Our purpose in going was to help Bro. Harshman celebrate his ninety-third birthday anniversary. The Lord has blessed him with excellent health, for which we are all thankful. Bro. Harshman lives with his daughter and family in a well-kept home.

He has a carpenter shop several blocks away and he walks back and forth every day when it is not too cold. He delights to make pieces of furniture. He made offering plates and pedestals for the church which we have been using for several years.

Bro. Harshman was born in Rogersville, Ohio, in the year of 1844. He came to Minnesota in 1871. He gave his heart to Christ and was baptized by Bro. Miller at Brooklyn, Iowa, in 1873. He has lived a devoted Christian life all these years.

It is a real inspiration to visit this grand old man and hear him tell of his life experiences and how he has kept this sweet fellowship with his Savior. Due to his deafness, he takes a great deal of comfort reading his Bible and The Gospel Messenger. May the Lord bless and keep Bro. Harshman to celebrate his 100th birthday.

Lewiston, Minn. Mrs. Lulu Williams.

THE LITTLE TIN SOLDIER IS GONE

"The little tin soldier is gone." So said a recent radio news broadcast, announcing that a large department store in New York City will not sell war toys this year.

Did you hear it, and did you tell your local merchants about this splendid commercial precedent for peace, and did you write to Mrs. Franklin D. Roosevelt, thanking her for her influence in this exemplary action of the New York store and for her suggestions as to the harmful teaching of war toys?

In thousands of stores, unwary children and unthinking adults, are gathered around the loaded counters of intriguing war toys and when the chimes ring out the song of peace on earth goodwill to men, on Christmas morn, an unmobilized army of the future men of America will be playing imaginary war, with gifts of soldiers and forts, tanks and guns.

Christmas of 1937 will be over when this is read. The price and power of education in toys will have been spent, and the lessons learned.

Shall we let these newly sown seeds of war grow, or shall we begin now to uproot, by agitating for appealing, constructive, friendship toys?

Who will challenge creative minds, hands and wealth to bring forth new ideas that will educate for the joy and security of Christian living and so counteract the appealing action of playing war?

Shall we begin now, for Christmas of 1938, to voice our appeals to designers, manufacturers, merchants, educators, and parents, that plastic childhood shall not be exploited and the peace of the world hindered, by the forceful education of war toys?

Dayton, Ohio. Mrs. T. S. Eikenberry.

HENRY ALBERT WELLER

Henry Albert Weller, son of Henry and Adeline Weller, was born in Hancock County, Ohio, April 26, 1869. He departed this life very suddenly Sept. 27, 1937, aged 68 years, 5 months and 1 day.



At an early age he came to Roann, Ind., where he grew to young manhood. It was here that he gave his heart to Christ and was baptized into the Church of the Brethren.

In 1881 he was married to Rosa Deardorff of the same community. To this union were born two sons and one daughter. After several years in this section of the country, they joined one of the colonies going westward and located at Cando, N. Dak. Here they spent eleven happy years, at the end of which he was forced to leave because of the ill health of his wife. Finding better water in Northern Michigan, they located near where the Harlan church now stands. At this time services were held in a schoolhouse, but the people of the community soon felt the need for more room so they built the present church house. Bro. Weller was a very capable builder, so he was appointed general overseer of the work. In 1909 he was called to the ministry and a few years later advanced to the eldership. It was here, and at the Marilla church, where he spent the most of his active ministry. He gave much of his time and talent for the promotion of the Lords' work.

In 1918 they left the farm and moved to Battle Creek, Mich., where Bro. Weller worked as a contractor and builder. It was at the close of a busy day that he suddenly passed away, having died of coronary thombosis.

During these years he was not idle in the Lord's work. Coming to Battle Creek when he did, gave him a chance to minister to the spiritual needs of the boys in Camp Custer a few miles from the city. He also helped in the establishing of the church at this place. He often filled the pulpit and was active as a Sunday-school teacher. For several years he also took the responsibility of providing spiritual food for the aged at Marshall, Mich., where his work was very much appreciated.

Besides his wife he is survived by two sons: Russell

Weller of Keystone, Ind., Lloyd Weller of Battle Creek, Mich., and a daughter, Mrs. Vera Gorham, also of Battle Creek, Mich. There are seven grandchildren. His aged stepmother, Mrs. Amanda Weller of Continental, Ohio, four brothers, two sisters and a host of relatives survive.

The funeral was conducted at the Royal funeral home in Battle Creek by Elders Hiram Peters of Lansing and Harley Townsend of Woodland, Mich., and at the West Manchester church near North Manchester, Ind., by Elders A. M. Stine, John Wright and Hiram Peters. Burial in the Pleasant Hill cemetery. Mrs. Maude Weller.

Keystone, Ind.

"IT ALL DEPENDS ON YOU"

I have a friend who is totally blind. Just recently I was taking him downtown, where he wished to do some business. We came to a crossing on a strreet where the traffic was heavy, and we stopped a moment before crossing. He has a fear of being struck by cars, and he turned to me and said, "Well now, Clara, it all depends on you."

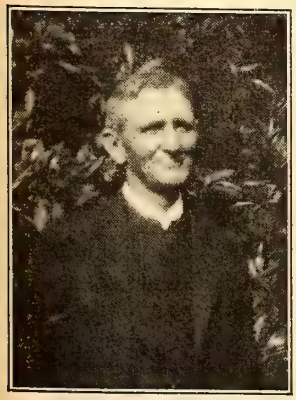
"It all depends on you." That sentence has been ringing in my ears ever since I heard it. What a challenge those few simple words offer! How many souls today are struggling along in darkness because they have not accepted, "Thy word [which] is a lamp unto my feet and a light unto my path" (Psa. 119: 105). They have not "turned from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ" (Acts 26: 18). They have ignored the promise that "Christ shall give thee light" (Eph. 5: 14).

What a challenge this should offer every Christian to love and serve Christ our Lord, and help others learn to love him and love one another, for, "He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2: 10, 11). Yes, "it all depends on you."

North Manchester, Ind. Clara Chaloupka.

PASSING OF ELDER EMANUEL J. SMITH

Emanuel J. Smith was born at Mount Morris, Ill., Jan. 18, 1869. He passed away Nov. 29, 1937, aged 68 years, 10 months and 11 days. At the age of fifteen he gave his heart to God in the Church of the Brethren. When he was twenty-four, he was elected to the ministry and a few years later, or in 1900, he was ordained to the eldership at Ames, Okla., and was made elder in charge of this church.



He served in this capacity at different places in Oklahoma, New Mexico and Northwestern Texas. Five years ago he came to La Verne, Calif., and was an active member. He was assistant teacher of the Evening Glow Sunday-school class, and served many times on the weekly prayer meeting committee.

Before coming to California he served two years on the Board of Council of Promotion for the Church of the Brethren, under Bro. H. Spenser Minnich of Elgin, Ill. He organized many churches, and baptized many converts during evangelistic meetings held in his districts. He also served on the Standing Committee several times. He performed many marriage ceremonies during his ministry. He was a comforter to all in need—in life, in sickness and in death. Nine years ago his first wife, Susie Firestone Smith, passed away at Clovis, N. Mex. She was the mother of six children. The four still living, and all in California, are: Mrs. W. E. Niswander of La Verne, Mrs. George W. Call of Ontario, Jesse R. and Edwin E. of La Verne. He also leaves two sisters, one brother and one grandchild.

In May of 1936 he went east to Gettysburg, Pa., and in August was married to Sister Ella M. Hershey Mauss. Sympathies can be appreciated by her, since this is not her first bereavement. Her first husband passed on in July of 1934.

Funeral services were held at the La Verne church by Bro. D. W. Kurtz, pastor, and by Bro. Galen K. Walker of Hermosa Beach. Interment was made in the Evergreen cemetery west of La Verne.

La Verne, Calif. Mrs. Ella M. Smith.

ANOTHER FAITHFUL MINISTER PASSES TO THE OTHER SIDE

Elder Sidney L. Bowman passed away suddenly, Nov. 22, 1937, at the home of his daughter in Takoma Park, Md., at the age of 70 years and 5 days. Bro. Bowman was born Nov. 17, 1867, at Broadway, Va. He was the son of Joseph M. and Annie Zigler Bowman. His education was acquired in the Broadway public schools and at Bridgewater College.

April 2, 1890, he was united in marriage with Sister Edna Myers, who still survives. Two children bless their union, Mrs. Bessie Fahey and Joseph Bowman, both of Washington, D. C.

Bro. Bowman united with the Church of the Brethren in 1888 while a student at Bridgewater College. In 1898 he was called to the ministry by the Greenmount congregation, Va. He was a trustee of Bridgewater College from 1904 to 1924, sixteen of those years serving as Secretary-Treasurer. From 1908 to 1912 he was business manager of Bridgewater College. During the last thirteen years he resided with his family in Washington, D. C.

Elder Bowman gave a long life of active service to the church that he loved. While engaging in his regular occupation, he quite frequently filled the pulpit on Sunday. He taught Bible classes for forty years, and served actively on numerous committees and boards. He served several churches as elder, among them the Washington City church and one of the Baltimore churches. Although modest and unpretentious, Bro. Bowman possessed a beautiful spirit, a deep love for the church, and an abiding faith in his Lord. The cause of the church and its educational activities held a large place in his heart. He was one of those beautiful characters that the church can ill afford to lose, but the Lord calls his own.

Funeral services were held at Hines Funeral Parlor, Washington, D. C., the evening of Nov. 23, the writer in charge. He was laid to rest in the cemetery near his boyhood home at Broadway, Va.

Washington, D. C. Warren D. Bowman.

Do we mean business when the men and the women of the church share slightly, if any, in the world-wide program of evangelization? Do we mean business when ministers allow a year of Sundays to pass without mentioning in sermon or prayer their brethren on the field? Do we mean business when too few churches provide real study on the part of the people of the facts and problems of missionary work? Do we mean business when we do not demonstrate the power of love for Christ in our own lives?

To ask questions like these is to suggest the answer. No individual or church can hear the great imperative, "Go, ye," without doing something about the great missionary program of the church. A college president once put it, "We are playing at missions." And a keen business man added, "We are whittling at the job."

CORRESPONDENCE

PLEASANT EVENING WELL SPENT

Saturday, Dec. 11, a party of five, including Uncle Chris Wirt, motored to see Bro. Jacob Harshman who lives at Dover, Minn., a small town about eighteen miles from Lewiston. Our purpose in going was to help Bro. Harshman celebrate his ninety-third birthday anniversary. The Lord has blessed him with excellent health, for which we are all thankful. Bro. Harshman lives with his daughter and family in a well-kept home.

He has a carpenter shop several blocks away and he walks back and forth every day when it is not too cold. He delights to make pieces of furniture. He made offering plates and pedestals for the church which we have been using for several years.

Bro. Harshman was born in Rogersville, Ohio, in the year of 1844. He came to Minnesota in 1871. He gave his heart to Christ and was baptized by Bro. Miller at Brooklyn, Iowa, in 1873. He has lived a devoted Christian life all these years.

It is a real inspiration to visit this grand old man and hear him tell of his life experiences and how he has kept this sweet fellowship with his Savior. Due to his deafness, he takes a great deal of comfort reading his Bible and The Gospel Messenger. May the Lord bless and keep Bro. Harshman to celebrate his 100th birthday.

Lewiston, Minn. Mrs. Lulu Williams.

THE LITTLE TIN SOLDIER IS GONE

"The little tin soldier is gone." So said a recent radio news broadcast, announcing that a large department store in New York City will not sell war toys this year.

Did you hear it, and did you tell your local merchants about this splendid commercial precedent for peace, and did you write to Mrs. Franklin D. Roosevelt, thanking her for her influence in this exemplary action of the New York store and for her suggestions as to the harmful teaching of war toys?

In thousands of stores, unwary children and unthinking adults, are gathered around the loaded counters of intriguing war toys and when the chimes ring out the song of peace on earth goodwill to men, on Christmas morn, an unmobilized army of the future men of America will be playing imaginary war, with gifts of soldiers and forts, tanks and guns.

Christmas of 1937 will be over when this is read. The price and power of education in toys will have been spent, and the lessons learned.

Shall we let these newly sown seeds of war grow, or shall we begin now to uproot, by agitating for appealing, constructive, friendship toys?

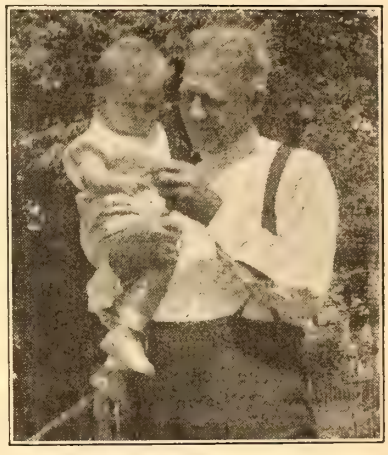
Who will challenge creative minds, hands and wealth to bring forth new ideas that will educate for the joy and security of Christian living and so counteract the appealing action of playing war?

Shall we begin now, for Christmas of 1938, to voice our appeals to designers, manufacturers, merchants, educators, and parents, that plastic childhood shall not be exploited and the peace of the world hindered, by the forceful education of war toys?

Dayton, Ohio. Mrs. T. S. Eikenberry.

HENRY ALBERT WELLER

Henry Albert Weller, son of Henry and Adeline Weller, was born in Hancock County, Ohio, April 26, 1869. He departed this life very suddenly Sept. 27, 1937, aged 68 years, 5 months and 1 day.



At an early age he came to Roann, Ind., where he grew to young manhood. It was here that he gave his heart to Christ and was baptized into the Church of the Brethren.

In 1881 he was married to Rosa Deardorff of the same community. To this union were born two sons and one daughter. After several years in this section of the country, they joined one of the colonies going westward and located at Cando, N. Dak. Here they spent eleven happy years, at the end of which he was forced to leave because of the ill health of his wife. Finding better water in Northern Michigan, they located near where the Harlan church now stands. At this time services were held in a schoolhouse, but the people of the community soon felt the need for more room so they built the present church house. Bro. Weller was a very capable builder, so he was appointed general overseer of the work. In 1909 he was called to the ministry and a few years later advanced to the eldership. It was here, and at the Marilla church, where he spent the most of his active ministry. He gave much of his time and talent for the promotion of the Lords' work.

In 1918 they left the farm and moved to Battle Creek, Mich., where Bro. Weller worked as a contractor and builder. It was at the close of a busy day that he suddenly passed away, having died of coronary thombosis.

During these years he was not idle in the Lord's work. Coming to Battle Creek when he did, gave him a chance to minister to the spiritual needs of the boys in Camp Custer a few miles from the city. He also helped in the establishing of the church at this place. He often filled the pulpit and was active as a Sunday-school teacher. For several years he also took the responsibility of providing spiritual food for the aged at Marshall, Mich., where his work was very much appreciated.

Besides his wife he is survived by two sons: Russell

Weller of Keystone, Ind., Lloyd Weller of Battle Creek, Mich., and a daughter, Mrs. Vera Gorham, also of Battle Creek, Mich. There are seven grandchildren. His aged stepmother, Mrs. Amanda Weller of Continental, Ohio, four brothers, two sisters and a host of relatives survive.

The funeral was conducted at the Royal funeral home in Battle Creek by Elders Hiram Peters of Lansing and Harley Townsend of Woodland, Mich., and at the West Manchester church near North Manchester, Ind., by Elders A. M. Stine, John Wright and Hiram Peters. Burial in the Pleasant Hill cemetery. Mrs. Maude Weller.

Keystone, Ind.

"IT ALL DEPENDS ON YOU"

I have a friend who is totally blind. Just recently I was taking him downtown, where he wished to do some business. We came to a crossing on a strreet where the traffic was heavy, and we stopped a moment before crossing. He has a fear of being struck by cars, and he turned to me and said, "Well now, Clara, it all depends on you."

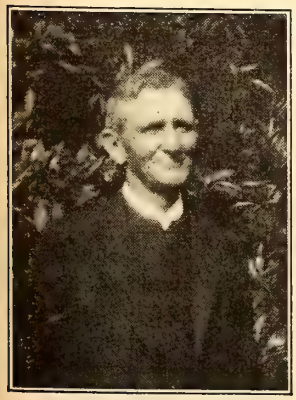
"It all depends on you." That sentence has been ringing in my ears ever since I heard it. What a challenge those few simple words offer! How many souls today are struggling along in darkness because they have not accepted, "Thy word [which] is a lamp unto my feet and a light unto my path" (Psa. 119: 105). They have not "turned from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ" (Acts 26: 18). They have ignored the promise that "Christ shall give thee light" (Eph. 5: 14).

What a challenge this should offer every Christian to love and serve Christ our Lord, and help others learn to love him and love one another, for, "He that loveth his brother abideth in the light and there is none occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (1 John 2: 10, 11). Yes, "it all depends on you."

North Manchester, Ind. Clara Chaloupka.

PASSING OF ELDER EMANUEL J. SMITH

Emanuel J. Smith was born at Mount Morris, Ill., Jan. 18, 1869. He passed away Nov. 29, 1937, aged 68 years, 10 months and 11 days. At the age of fifteen he gave his heart to God in the Church of the Brethren. When he was twenty-four, he was elected to the ministry and a few years later, or in 1900, he was ordained to the eldership at Ames, Okla., and was made elder in charge of this church.



He served in this capacity at different places in Oklahoma, New Mexico and Northwestern Texas. Five years ago he came to La Verne, Calif., and was an active member. He was assistant teacher of the Evening Glow Sunday-school class, and served many times on the weekly prayer meeting committee.

Before coming to California he served two years on the Board of Council of Promotion for the Church of the Brethren, under Bro. H. Spenser Minnich of Elgin, Ill. He organized many churches, and baptized many converts during evangelistic meetings held in his districts. He also served on the Standing Committee several times. He performed many marriage ceremonies during his ministry. He was a comforter to all in need—in life, in sickness and in death. Nine years ago his first wife, Susie Firestone Smith, passed away at Clovis, N. Mex. She was the mother of six children. The four still living, and all in California, are: Mrs. W. E. Niswander of La Verne, Mrs. George W. Call of Ontario, Jesse R. and Edwin E. of La Verne. He also leaves two sisters, one brother and one grandchild.

In May of 1936 he went east to Gettysburg, Pa., and in August was married to Sister Ella M. Hershey Mauss. Sympathies can be appreciated by her, since this is not her first bereavement. Her first husband passed on in July of 1934.

Funeral services were held at the La Verne church by Bro. D. W. Kurtz, pastor, and by Bro. Galen K. Walker of Hermosa Beach. Interment was made in the Evergreen cemetery west of La Verne.

La Verne, Calif. Mrs. Ella M. Smith.

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April 2, 1890, he was united in marriage with Sister Edna Myers, who still survives. Two children bless their union, Mrs. Bessie Fahey and Joseph Bowman, both of Washington, D. C.

Bro. Bowman united with the Church of the Brethren in 1888 while a student at Bridgewater College. In 1898 he was called to the ministry by the Greenmount congregation, Va. He was a trustee of Bridgewater College from 1904 to 1924, sixteen of those years serving as Secretary-Treasurer. From 1908 to 1912 he was business manager of Bridgewater College. During the last thirteen years he resided with his family in Washington, D. C.

Elder Bowman gave a long life of active service to the church that he loved. While engaging in his regular occupation, he quite frequently filled the pulpit on Sunday. He taught Bible classes for forty years, and served actively on numerous committees and boards. He served several churches as elder, among them the Washington City church and one of the Baltimore churches. Although modest and unpretentious, Bro. Bowman possessed a beautiful spirit, a deep love for the church, and an abiding faith in his Lord. The cause of the church and its educational activities held a large place in his heart. He was one of those beautiful characters that the church can ill afford to lose, but the Lord calls his own.

Funeral services were held at Hines Funeral Parlor, Washington, D. C., the evening of Nov. 23, the writer in charge. He was laid to rest in the cemetery near his boyhood home at Broadway, Va.

Washington, D. C. Warren D. Bowman.

A LETTER FROM MONTANA

A letter from Montana once a year may be acceptable to at least part of the Messenger family. As this is written it is the Sunday before Christmas. I meant this year to be in time for the Christmas number, but failed to wake up to the fact that to have something published in a paper requires earlier action than where one is dealing with an individual. However, what I may have to say may be just as good later.

The principal thing I want to do is to let you know that we are still on the map. Montana is far away from many of you. The state itself is six hundred miles long and we are in the western part. Our location, however, did favor us last summer in that we were in reach and availed ourselves of attending the Nampa Conference where we met a number of old friends but failed to get to speak to a number more with whom we would have liked to renew acquaintance.

Aside from being so far away from so many of you, we like our location quite well. Our kind heavenly Father gives us sunshine here as well as elsewhere—also some rain. And then we have the mountains, which aside from their majestic beauty, send us water to make up in irrigation what we lack in rain.

But the main reason we are here, which I guess we have told you before, is that we have children, grandchildren, and even great-grandchildren in Montana. We get to see some of them from one to three times a week. One daughter, Ruth, is superintendent of the primary department in town, where we live. So we get to see Ruth and her family every Sunday. Irene, whom a number of you will remember, is superintendent of the primary department at Charlo where we attended the first five years we were in Montana. Our other daughter, Chloe, is still living in Wisconsin, but paid us a visit last summer.

We are getting up some in years—seventy-seven the seventeenth of next June and our fiftieth anniversary. I have two brothers older: Israel of York, Pa., and Isaiah of McFarland, Calif.; also one younger at Modesto, Calif.

Our health is good—the weather has been very mild so far this winter—and in view of my older brothers I should have several years yet before I go yonder. I should say yet, that while we are way out here, our good friend, The Gospel Messenger, visits us weekly.

Ronan, Mont. Samuel Bowser.

IN MEMORY OF FRANK HORNING

Frank Horning, the son of William and Priscilla Horning, was born at Morrison, Ill., Sept. 20, 1862. He died at Huntingdon Park, Calif., Nov. 29, 1937, aged 75 years, 2 months and 9 days.

He moved from Illinois to South Dakota in 1883. Here he was married to Maud Hurst in 1902, who died in 1908, three days after the birth of their twin daughters, Constance and Ardeth. He became a member of the church about 1905 and soon was elected to the deacon's office which he honored with faithful service.

In 1912 he moved to California and made his home in Long Beach. In 1929 he married Marguerite Sapp who survives him.

He is survived by two brothers, David of La Verne, Calif., and Levi of Morrison, Ill., one sister, Eunice Horning of Long Beach, Calif., and the twin daughters both of California.

It was my privilege to serve him as pastor for seven years at Long Beach. A more consecrated and conscientious man I have never met. In my pastoral duties it was always a pleasure to visit Frank. No difficulties were ever experienced in approaching religious and church movements. In fact, he opened the doors for such discussions, and the difficulties were always to evade them.

He was kind and generous to all. I never heard any one criticize him. Everyone spoke well of him.

The outstanding miracle to him was the change of life in Christ Jesus; the new creature was a reality to him.

By that magic touch, given to few, everything seemed to prosper for him. At one time he had considerable money value, but he never loved money. Often it seemed to me he was generous to a fault.

For a number of years he suffered physically, and the last five years he was speechless and helpless as a child, but on every occasion he was cheerful, showing that one can do all things through him who strengthens.

He has gone to be with his and our Christ, being delivered of physical limitations. He was a good man.

Funeral services were held at La Verne in charge of Dr. D. W. Kurtz, assisted by the writer. Interment in the Evergreen cemetery at La Verne.

La Verne, Calif. J. S. Zimmerman.

THE PASSING OF A NOBLE MOTHER

Sister Lydia Friend Bishop was born in Colo, Iowa, Feb. 19, 1881, and passed Nov. 2, 1937. She was not only a great mother of her sturdy sons, and the companion of Bro. Frank Bishop, all of whom are living, but she was a very useful sister and worker in the church and of the district of Northwestern Kansas. She had served many years on our program committee and in other responsible positions in the district. She was a member of the Maple Grove church in Norton County, Kans., for more than thirty-eight years. She is greatly missed in the home congregation, as well as our district, for our workers are few on account of many leaving because of long continued drought.

Sister Bishop taught in the public schools of Norton County for nineteen years. The superintendent of Norton County says she was one of the best teachers he ever knew.

She became the wife of Frank Bishop Sept. 11, 1907.

Her last illness was severe but she was in constant prayer to her heavenly Father. The funeral was held in Norton, Nov. 4, 1937. May God bless the sorrowing family.

Quinter, Kans. D. A. Crist.

TOKENS OF APPRECIATION

A farewell party, which included the church and community, was held in honor of Brother and Sister J. D. Brower in the school gymnasium at Kinross, Iowa, Dec. 9. A cash gift of remembrance was presented to them. After a brief program refreshments were served. Bro. Brower preached his farewell sermon on Dec. 12. He expressed hearty appreciation for all the kind favors shown them during their stay here, and especially during these departing days. He spoke very optimistically for the future of this congregation and visualized a new church plant soon. They leave a large and well-organized congregation which has gradually grown stronger under his most efficient leadership. They have been the honored guests in many homes. Brother and Sister W. H. Brower honored them in a well-planned ministerial banquet in their home where all the ministers and their companions were present. They expect to leave soon for their new field of labor in Osceola, Iowa. Dec. 7 the large Sunday-school class (older people's group) surprised Bro. H. C. N. Coffman, their long-time teacher, by helping him celebrate his eightieth birthday. A very impressive program was enjoyed Thanksgiving Day. An offering of $64.46 was taken for the General Mission Board. A Christmas program was held Dec. 23, with a white gift offering.

South English, Iowa. Mrs. Letha Caskey.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cadwalader-Stoneroad.—By the undersigned at the parsonage, Dec. 18, 1937, Mr. Robert Cadwalader of West Union, Ohio, and Miss Elsie Stoneroad of Centerville, Ohio.—Otto Laursen, West Union, Ohio.

Comstock-Brockus.—By the undersigned, Dec. 5, 1937, at the home of Brother and Sister Russell Brockus, parents of the bride, Mr. Ansel D. Comstock of Melba, Idaho, and Sister Fern Brockus of Meridian, Idaho.—C. Noble Stutsman, Meridian, Idaho.

Crull-Hacker.—By the undersigned, at their newly furnished home, Dec. 15, 1937, Eldon H. Crull and Nova Dorece Hacker, both of Lancaster Township, Huntington County, Ind.—W. C. Stinebaugh, Huntington, Ind.

Gibson-Jasper.—By Bro. J. D. Brower, at his home, Dec. 15, 1937, Merlin E. Gibson of South English, Iowa, and Lois Elizabeth Jasper of Ankeny, Iowa.—Helen Jasper, Elgin, Ill.

Goldsboro-Roop.—By the undersigned, at the parsonage, Dec. 20, 1937, Floyd K. Goldsboro, Baltimore, Md., and Sister Phebe H. Roop, Boonsboro, Md.—I. S. Long, Baltimore, Md.

Michael-Gerhart.—Virgil D. Michael and Celia Gerhart on Oct. 24, 1937, both of Los Angeles, Calif.—G. I. Michael, Los Angeles, Calif.

Swihart-Pyle.—Aug. 21, at the home of the undersigned, Harold Swihart of Silver Lake, Ind., and Ruby Pyle of Claypool, Ind.—Geo. W. Deaton, Claypool, Ind.

Wood-Montel.—At the home of the undersigned on Nov. 27, Richard Wood of South Whitley, Ind., and Fern E. Montel of Claypool, Ind.—Geo. W. Deaton, Claypool, Ind.

FALLEN ASLEEP

Brantlinger, Cecil Mildred, daughter of Frank and Lily Stanley, was born Aug. 22, 1905, and departed this life Dec. 2, 1937. On July 3, 1927, she was united in marriage to Homer Brantlinger and to this union were born three children. Besides the companion and children she leaves her mother, two sisters, six brothers, an aged grandfather and many other relatives and friends. She united with the Beech Grove Church of the Brethren four years ago and remained faithful. She had been bedfast for four years with tuberculosis, but was patient, kind and loving. Funeral services were conducted by Brethren E. O. Norris, C. H. Hoover and Rev. Joseph Shepherd. Burial in Beech Grove cemetery.—Mrs. Zella Fuqua, Fortville, Ind.

Faust, Edward S., aged 78 years, passed away at his home in Champion, Pa., Dec. 11, 1937. Funeral services were conducted at the home by the undersigned, assisted by Bro. J. Lloyd Nedrow, pastor of the Church of the Brethren at Sipesville, Pa. Bro. Faust was a member of the County Line Church of the Brethren at Champion, Pa. Interment in Mt. Nebo church cemetery.—J. M. Geary, Davidsville, Pa.

Fisher, Sister Susie, only daughter of Elizabeth and Thomas Davis, was born Oct. 11, 1886, and died in the Dukes hospital, Peru, Ind., Nov. 11, 1937. In June of 1909 she married Tony Fisher who survives. She was a member of the Church of the Brethren and had been a faithful worshiper in church services. She lived an unselfish life, devoted to her family, church, neighbors and friends. Surviving besides her husband and father are two daughters and a large circle of relatives and friends. Funeral services were held in the Mexico church by Bro. Frank Fisher, with Bro. Thomas A. Shively assisting.—Mrs. Ernest Fisher, Mexico, Ind.

Hockman, Margaret Elinor, was born Feb. 9, 1861, and died Dec. 5, 1937. She was united in marriage to Harvey H. Hockman Oct. 31, 1878, who preceded her in death five years ago. To this union were born eleven children—six boys and five girls. Nine of the children survive. She had been a member of the Brethren church for thirty-three years.—B. W. Smith, Burlington, W. Va.

Huber, Herman J., son of Jacob and Lucy Huber, was born Aug. 23, 1891, in Shelby County, Ohio, and departed this life at Findlay, Ohio, Dec. 2, 1937. He was united in marriage to Harriett Craig Feb. 4, 1914, and to this union were born three daughters and one son who preceded him in death. In August of 1908 he united with the Stony Creek Church of the Brethren near DeGraff, Ohio, and remained faithful. About seven years ago he became afflicted with a disease that finally made him helpless. He leaves his wife, three daughters, his mother, one sister and two brothers, two grandchildren and other relatives and friends. Services in the Stony Creek church by the writer, assisted by C. Walter Warstler, with burial in the Huber cemetery near DeGraff, Ohio.—Hugh Miller, North Manchester, Ind.

Hylton, Mary Ellen, was born in Floyd County, Va., Jan. 29, 1855, and departed this life Nov. 16, 1937. She was the oldest child of Asa and Eliza Spangler Boothe, and was married to John W. Hylton Dec. 24, 1874. To this union were born eight sons and three daughters. One son died in infancy and one daughter in young womanhood. Seven of the living children are in California and two are in Colorado. She became a Christian in 1880. She was a self-sacrificing, loyal wife and mother, and lived a consistent Christian life. Her youngest sister who is living in Nebraska is the only survivor of her father's family. She also leaves her husband, twenty-four grandchildren, three great-grandchildren and many relatives and friends. The funeral was conducted by Bro. W. M. Platt, her pastor, and she was laid to rest in the Hillcrest cemetery in Porterville.—Mrs. D. W. Bergman, Tulare, Calif.

Ovelman, Sister Vernie O. Koontz, was born in Chambersburg, Pa., Oct. 26, 1862. She died in Waynesboro, Pa., Nov. 30, 1937. She was the daughter of Henry and Susan Fahrney Koontz, and was married to Adam Ovelman, who preceded her in death several years ago. In early life she consecrated herself to her Savior, and united with the Church of the Brethren. She lived a quiet, unassuming and devoted Christian life. Her love for her church was manifested in bequests which she made to it. She is survived by a stepdaughter, two sisters and two brothers. Funeral services were conducted by her pastor, Eld. Levi K. Ziegler, with interment in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Stinson, Wm. Asbury, son of Moses and Elizabeth Stinson, was born in North Carolina, Sept. 16, 1863, and departed this life in Madison County, Ind., Nov. 18, 1937. He was married to Velma May Huntsinger and to this union were born two sons. One son died in infancy. He leaves his wife, one son, two grandchildren and a foster daughter. He united with the Church of the Brethren at Beech Grove forty-nine years ago under the ministry of Eld. David Richards. He was elected to the deacon's office a few years later. Funeral services conducted at the Beech Grove church by Bro. C. H. Hoover and Rev. Joseph Shepherd. Interment in Gravel Lawn cemetery.—Mrs. Zella Fuqua, Fortville, Ind.

Woodard, Bro. Willis, was born near Union, McHenry County, Ill., June 3, 1867, and died Oct. 29, 1937. He was married to Alice R. Robertson in Colorado Springs, Colo., on Oct. 15, 1905, and they moved to Hermosa Beach, Calif., in 1921 where they had resided ever since. He took an active part in church, social and political affairs and was greatly interested in temperance work. He united with the church when about twenty years of age and had always been active and faithful. For awhile he taught the Bible class of our church and for about nine years was our church treasurer. He had written some fine poems, one of which was entitled Our Church. Two sons were born to them One preceded him in death. Besides his wife and son, he leaves an aged mother, two brothers and two sisters. He was happy in the service of our Lord. Funeral services were conducted in the church by Bro. Galen K. Walker.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

CHURCH NEWS

CALIFORNIA

Fresno.—The men had an enjoyable evening Nov. 16 at a banquet at the church. Eighty-two were present. The dinner was served by the Work and Win Circle. The girls' club of the church held their fifth annual banquet Nov. 19. Bro. Eisenbise conducted the installation service with a candlelight ceremony. Mrs. J. F. Bowers was the outgoing sponsor and Mrs. H. Hoff, the newly elected sponsor. Emma Gene Lynn Smith was re-elected president. Lorell Weiss, field secretary for La Verne College, gave the sermon on Nov. 21, and visited in the homes of the members the following week. The women's auxiliary has been doing some fine work. Their budget will be $500. Included in this is $110 for the girls' schools in China, Japan and Africa; twenty-five dollars plus the proceeds from a dinner which will be served soon will be applied on the new project at La Verne College. Mrs. Albert King is the auxiliary president. Brother and Sister Eisenbise have been directing a singing school for the young people after the evening services. About twenty-five have been attending and enjoying it very much. Rev. Ivan Allbutt of the China Inland Mission gave a talk Nov. 28, and urged that we remember them in our prayers. We have been having very good attendance at church and Sunday school, and everyone is well pleased with the program.—Alvena Armey, Fresno, Calif., Dec. 15.

Lindsay.—Two pennants were given on rally day, Nov. 7, for the greatest per cent of increase in attendance. The senior young people won the adult banner and the beginners won the children's banner. The subject was Peace. Each class gave a song or reading during the morning service. A potluck dinner was enjoyed at noon. Nov. 26 the deputation team from La Verne College gave a program of readings and songs. President Studebaker of La Verne delivered the morning sermon the following Sunday. He spoke about Christian giving. We are looking forward to the Christmas season when the young people will present a program of musical numbers and readings. Dec. 17 our pastor and his wife were given a surprise party, prior to their departure to Oakland for a short visit with their daughters. Gifts were brought to them.—Mrs. Dan W. Bergman, Tulare, Calif., Dec. 17.

Sacramento.—Our church met in council Dec. 7, with our elder, John J. Ernst, presiding. We are having good attendance at our prayer meetings. They are held each week in the different homes. Seven were received by letter. Brother and Sister Ernst have been away for some time with a sick daughter and we are glad to have them back with us again.—Dicia J. Lehman, Sacramento, Calif.

FLORIDA

Arcadia.—Very few changes were made at the election time in August. Bro. H. A. Spanogle of Sebring was chosen elder. Bro. Chas. L. Trump is pastor and associate elder, with Matilda Harker as Sunday-school superintendent. On Sept. 24 a mother and daughter banquet was held at the church, and an interesting program was given. We observed communion Nov. 28, with Bro. Spanogle presiding. One new member has been added recently on former baptism. Christmas will be observed in the usual way with tree, program and treat for the children. We were delighted to welcome Brother and Sister Hildenbrand of Hartville, Ohio, in our midst. They returned to their southern home in November. Any tourist members will find a welcome at any or all of our services.—Mrs. Cloe Tracy, Arcadia, Fla., Dec. 20.

IDAHO

Weiser.—Our church met in council Sept. 16, with our elder, Bro. Bontrager, presiding. Our church officers were elected as follows: Elder, Bro. Bontrager; ministerial board, Bro. R. Gibbons; trustee, Bro. J. W. Rodabaugh; assembly representative, Amos Rodabaugh; clerk, Alvin Hoover. Sunday-school officers are: Superintendent, Amos Rodabaugh; assistant, Sister Burns; primary superintendent, Emma Miller; cradle roll superintendent, Sister Bontrager. Nov. 29 Bro. Montz began a two weeks' Bible study and revival meeting, closing with a love feast on Monday evening. Dec. 13 two boys were baptized. Much good seed was sown and our members were strengthened. Our primary department will give a Christmas program on Dec. 26. The men are making improvements on the parsonage.—Ella Rodabaugh, Weiser, Idaho, Dec. 24.

ILLINOIS

Dixon.—We held our communion Nov. 7. On Nov. 14 Mr. O. A. Tackler of Sterling gave an illustrated lecture on English Cathedrals. Nov. 18 we had a birthday supper at which time we gave our birthday offerings, which amounted to almost $47. It was put into our building fund. Our church united with the other churches of Dixon in a Thanksgiving service. Nov. 28 Mr. Ernest Schmidt of the Pine Creek congregation told of his impressions of Germany, having recently returned from a visit to his native land. Our children and the choir are planning Christmas programs which will be given Dec. 26.—Opal Thompson Wade, Dixon, Ill., Dec. 20.

Springfield.—Distribution of dime envelopes resulted in a Thanksgiving offering of $95. Improvements at the parsonage include the purchase of a gas range and built-in cupboards. Through the efforts of our pastor and young people, a new duplicating machine has been puchased for the issuance of church bulletins. New hymnals are being ordered. Officers elected for the Women's Work are: President, Mrs. Lela Klaus; vice-president, Mrs. Edna Rucker; secretary-treasurer, Mrs. Myrtle Martin. The children presented a splendid Christmas program, and the adults and young people presented a play, White Christmas. Following the evening service the young people went caroling. Several teachers will attend a district training school in Decatur during the holidays. Beginning Jan. 2 our pastor, Bro. G. T. Lehman, will conduct evangelistic services in the Okaw church, La-Place, Ill. The week of Jan. 24 he will have charge of the morning devotions over radio station WTAX, 1210 kilocycles, at 8:30 A. M.—Mrs. Gladys Lindgren Hollis, Springfield, Ill., Dec. 23.

INDIANA

Beech Grove.—We met in council Dec. 7, with Eld. C. H. Hoover presiding. Bro. William Beaver was elected as a member on the ministerial board and Sister Zella Fuqua was re-elected on the finance board. The Aid Society held their oyster supper for the church on Dec. 16 in the Park Shelter house at Fortville. A good time was enjoyed by all. The secretary gave a report of the year's work. The following officers were re-elected: Sister Vern Hiday, president; Sister Zella Fuqua, vice-president; Sister Sadie Fuqua, secretary and treasurer. Seven of our men attended the men's meeting of the Southern District of Indiana at Indianapolis Dec. 11, and brought back fine reports. We are glad that our church has succeeded in getting seventy-five per cent of our families to subscribe for The Gospel Messenger. The young people are preparing a Christmas program which will be given on Sunday evening. Since our last report one young man was baptized.—Mrs. Zella Fuqua, Fortville, Ind., Dec. 20.

Mexico.—We met in council Dec. 4 and re-elected Bro. Walter Balsbaugh as elder. Our Sunday-school attendance has been good. The Munn brothers from the Gospel Tabernacle, Ft. Wayne, Ind., gave us a program in song on Oct. 31. A special service was held on Thanksgiving evening, and an interesting program was given. The Ladies' Aid Society meets each Wednesday. They are busy quilting and sewing for the Children's Welfare Home. Sister Stella Turnipseed was elected president. We lost another member, Sister Susie Fisher, by death. Several of our young people attended the annual Miami County young people's conference at Peru in December. Each Sunday afternoon a special service is being provided for the aged people at the Welfare Home by different churches of the Middle District. These services are greatly enjoyed. A peace program was given by some young people of North Manchester on Dec. 12. A special program will be given by the children on Dec. 26. We are striving to accomplish much for the Lord during this coming new year.—Mrs. Ernest Fisher, Mexico, Ind., Dec. 15.

Nappanee.—We have had the privilege of many spiritual refreshments. We observed Dorcas Day Nov. 14, with appropriate services by the Ladies' Aid Society and our pastor. We are indebted much to the Ladies' Aid for their kindly ministrations of helpfulness to the church and welfare of mankind. Nov. 21 was our homecoming and harvest meeting. We were glad to have Bro. J. W. Grater, formerly of this congregation, deliver the morning and afternoon messages. In the afternoon Bro. David Metzler gave some past history and reminiscence of the church, and spoke of our final homecoming. Others gave interesting talks. We enjoyed the presence of a deputation team from Bethany Biblical Seminary Dec. 5, who rendered a sacred musical program. Universal Bible Sunday was observed Dec. 12. The oldest Bible there was over 170 years old, printed in 1763 by Christopher Sower. Bro. David Metzler gave an inspiring message on The Closed and Open Bible. We met in council Dec. 16. One letter was granted. We will have evangelistic meetings in the near future. A Christmas cantata was given by the choir on Dec. 19 and was well attended.—Mrs. Floyd E. Klaus, Nappanee, Ind., Dec. 23.

KANSAS

North Solomon.—Bro. Ralph Quakenbush was with us and held a two weeks' revival meeting. Three came forward. We feel the meetings have been a great help to us as well as other churches in town. The church and Sunday-school officers were elected at our last council. Bro. Lewis Naylor is elder. Bro. Dale Lerew is our Sunday-school superintendent.—Mrs. John Moyer, Harlan, Kans., Dec. 24.

Quinter.—We met in council Dec. 11, with Eld. D. A. Crist, presiding. The following officers were elected: Clerk, O. A. Lahman; treasurer, Charles Starkey; trustee, John McKnight; hospital trustee, Ruth Jamison; member of ministerial board, Samuel Bowman; member of finance board, Denis Jamison; Sunday-school superintendents, Norman Flora and Ralph Ikenberry; Messenger agent, J. F. Blickenstaff; correspondent, David Ikenberry. We elected a music director to prepare special music. The Ladies' Aid Society has been having profitable meetings. They meet every Thursday and spend the day quilting and serve a covered-dish luncheon at noon. Dec. 9 they elected Ida M. Hoover as president; Callie Behrens, vice-president; Minnie Oxley, secretary and treasurer; Verna Reinecker, superintendent.—David Ikenberry, Quinter, Kans., Dec. 17.

MICHIGAN

Battle Creek.—Our temple and senior choir began their work again Sept. 1. Sept. 2 was rally day and an offering of $159 was lifted to apply on our church debt. Our revival meetings began Oct. 24 and continued for two weeks. Bro. Leo H. Miller of Fort Wayne, Ind., was our evangelist. Fifteen were baptized and the church was greatly encouraged and helped. Our communion was held Nov. 7 and 104 were in attendance. Our pastor, Bro. F. E. Mallott, teaches in Chicago at Bethany Biblical Seminary during the week and we feel greatly blessed by having as our assistant pastor Bro. D. M. Brumbaugh. On Thanksgiving morning we had services at the church, conducted by Bro. Harold Porter, president of the men's club. An offering of $11.35 was raised for home missions. The Ladies' Aid held a bazaar and fellowship supper at the home of Sister Viola Gow on Dec. 3. The proceeds were applied on the pastor's salary. The Aid also bought three tons of coal for the church. Bro. Harley Townsend of Woodland, Mich., was here Dec. 11 and was in charge of our council. Four new members were received by letter. Dec. 17 the men and women of the Bible class met at the home of our pastor for their regular monthly meeting. We had a Christmas program and exchanged gifts. We presented our pastor and wife with a nice reading lamp. Dec. 19 the Sunday school gave a Christmas program. An offering of $48.48 was raised by the church and Sunday school for missions. Our average attendance at Sunday school is 113. A Christmas pageant is being planned for Christmas Eve.—Florence Snow, Battle Creek, Mich., Dec. 20.

MINNESOTA

Barnum.—On Aug. 29 a group of young folks, accompanied by Bro. N. B. Nelson, held a song and prayer service for the inmates in the county jail at Carlton. We held our council Sept. 4 and elected Sunday-school officers. Sept. 5 Bro. Oscar Stern gave his report on the district conference. One sister has been baptized since our last report. We held an all-day service on Thanksgiving, with a dinner at noon. The afternoon program was given by the women's missionary society. Our mite box collection, amounting to $13.47, is being sent to the girl widows of India. In council, Dec. 4, we elected church officers as follows: Bro. Oscar Stern, elder; Mrs. Naomi Kleopher, correspondent. Our church budget was discussed and approved. Bro. W. O. Tannreuther, secretary of our District Mission and Ministerial Boards, was with us Dec. 7, 8 to close a deal for an eighty-acre farm, which will be used by our pastor. Our program committee is preparing a Christmas program which will be given on Sunday morning. Our missionary society is busy sewing and completed some comforters and other articles for a poor family whose house was destroyed by fire. We plan to sew for the suffering children of Spain. We hold prayer meetings in the homes since the weather has turned colder.—Mrs. Mary A. Finifrock, Barnum, Minn., Dec. 17.

NEBRASKA

Bethel.—The women's council entertained two neighboring aids, presenting the playlet, Unto the Least of These, which was very impressive. A workers' conference in November was well attended and much interest was shown. Homecoming night was an occasion of fellowship and supper together. Our annual birthday celebration was held Nov. 28, with Bro. Earl Breon as speaker. We have a men's organization and they are doing wonderful work. They cut and sawed a large pile of wood for church fuel. They also put on an oyster feed for the community. We are having cottage prayer meetings every other week. The efforts of Bro. Hatton during his week of service with us were greatly appreciated and will continue to bear fruit. Our young people had a get together and hamburger fry during Thanksgiving vacation and the girls S. O. S. club went caroling last Sunday morning after which they enjoyed a breakfast at the home of their sponsor, Mrs. Snavely. Bro. Snavely, the pastor, has visited Octavia, Lincoln and Red Cloud churches during the last few weeks. Our women are on the gallop at present, making quite a success of it. These galloping teas bring surprise, aid, cheer and an offering to help swell the treasury. Death came to Mrs. Charles Freidline Dec. 16, as the result of a stroke. Her body was laid to rest in the Davenport cemetery.—Mrs. Marjorie Bowers, Shickley, Nebr., Dec. 23.

Lincoln.—Our church met in council Dec. 4 and installed Brother and Sister Chester VanDyke into the ministry and also extended a call to Elliott Eastman who at the time gave his regrets but did not feel like he would care to take up this work. We will have a revival in the spring. Our B. Y. P. D. sets aside the third Sunday of every month for a business meeting and the last Sunday is set aside for a special program. Last month Rev. Stark was the speaker at the special meeting and this month they will have Dr. Spooner. Dec. 10 they had a taffy pull and a great number attended. They had a Christmas banquet with twenty-eight present, and Dec. 23 they will go caroling, remembering all the older members of the church. The youngsters were entertained Nov. 20 at a Thanksgiving party and on Dec. 22 they will be entertained at a Christmas party, at which time they will be given their Christmas candy. The Christmas program was given Dec. 19 by the children. They gave the story of Christ's birth. It was a beautiful and impressive service.—Bernice Schwartz, Lincoln, Nebr., Dec. 20.

NORTH DAKOTA

Carrington.—Aug. 26 the young people of our district were entertained by the Carrington and James River churches. Dinner was served in our church at noon and a good program was given by the young people in the afternoon. Bro. S. L. Barnhart, our pastor for the summer, gave the message in the morning, and this was their last day with us. We appreciated their good work among us. They held two weeks of evening services and also held a union vacation Bible school here in town, with an enrollment of about 100. The following Sunday-school officers were elected: Superintendent, Mrs. D. M. Gra-

ham; secretary and treasurer, Ora Landon. Teachers are as follows: E. E. Wenger, Bible class; D. M. Graham, young people; Mrs. E. E. Wenger, intermediate; Mrs. Josie Kreps, primary. Oct. 10 our elder, Bro. Stemen, conducted the installation services for the officers, and delivered the morning message. Our Ladies' Aid has been busy doing some quilting and holding food sales. Our project is to finish the church basement if possible. Dec. 19 an informal Christmas program was given. Each family provided their own parts and all responded nicely. A treat of candy and nuts was given. After services our young people gave a surprise for their teacher at his home. A Bible was presented to him at that time. Bro. Graham is past eighty years of age. Christmas greeting from our field worker, Bro. Ralph Petry, was read at the close of Sunday school. We will take an offering next Sunday for the war-stricken sufferers.—Mrs. E. E. Wenger, Carrington, N. Dak., Dec. 20.

OHIO

Black River.—Nov. 14 Bro. J. W. Fidler of Brookville, Ohio, began a series of evangelistic services. These meetings were well attended and Bro. Fidler brought inspiring and convicting Gospel messages. Christian friends from neighboring churches attended, and some brought messages in song. Twelve were added to the church by baptism, and others are near the kingdom. On Nov. 9 about fifty members met at the parsonage and brought useful gifts for the pastor and family. The co-operation of the members is greatly appreciated. Christmas will be observed by an appropriate program on Dec. 26.—Mrs. Arthur L. Dodge, Spencer, Ohio, Dec. 20.

Lick Creek.—One has been baptized since our last report. Our love feast was held Oct. 3, and we renewed our church covenant. Recently our pastor brought us an interesting and helpful series of sermons on Christian Character Building. On Oct. 17 our church met with other churches of the district in the Dupont church in a conference of Men and Women's Work. We have organized a men's chorus and they meet each week for practice. Our chicken supper was held Oct. 22. We served a large crowd of people from the surrounding community. We are having cottage prayer meetings this winter and so far have been meeting in the homes of older members. Nov. 7 our B. Y. P. D. gave the play, The Eleventh Mayor. We are falling in line with the work of the district in a school of missions during January and February. While our pastor was holding revival meetings in other churches, Brethren C. C. Cripe, Clyde St. John and Alvin Kintner took charge of the work here. Nov. 21 we put on a musical program consisting of numbers by the men's quartet and chorus, mixed quartet, duets, instrumental numbers and a reading. The theme was Jesus the Good Shepherd. Dec. 12 we observed Bible Sunday very fittingly with a special service of music, readings and several talks. We had our Christmas program Dec. 19, at which time the pageant, In Search for the Holy Grail, was given and was appreciated by a large audience.—Mrs. Leo C. Stombaugh, Bryan, Ohio, Dec. 22.

Sidney.—Our council was held Dec. 16, with Elder G. L. Wine presiding. Several church officers were elected. Bro. I. R. Beery of Pleasant Hill is our pastor. There has been an increase in attendance since he came to us in October. Dec. 19 Bro. Beery plans to preach on The Message of Christmas and on the Sunday after Christmas he will tell the meaning of Christmas.—Margaret Friend, Sidney, Ohio, Dec. 17.

OKLAHOMA

Ames.—Nov. 10 the Women's Work program was on the subject of peace and was held at the Wm. Reynolds' home. The next meeting was an all-day session at David Moyer's home and the women sewed for

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a needy family. Dec. 8 the program was on Africa missions, and was held at the home of Everett Reynolds. Each woman will invest a dime with the view of getting the largest increase possible in six months, and the funds will be used for some worthy cause. The Sunday prior to Nov. 11 the sermons were on The Bible Message of Peace and Some Sober Armistice Day Reflections. We are now having a series on The Kingdom of God in the morning services and messages from the Book of Romans in the evenings. The home missionary offering was taken Nov. 21 and the world wide offering will be lifted Dec. 19, when we will have a special Christmas program. The children of the church will sing for the shut-ins in the afternoon and carry gifts to some needy persons. The evening before Thanksgiving the pastor and family were pleasantly surprised by church members with a grocery shower. Our congregation, with Sister Myrtle Rairigh as Messenger agent, is taking advantage of the Messenger club offer again. The men made some needed repairs on the church roof. The union Christmas services originated by Bro. Robert Haney will be conducted this year and the cantata, The Other Wise Man, will be presented in the school gymnasium. The pastor has been in charge of the chapel devotionals at the school several times since school began.—Mrs. Florence Barnhart, Ames, Okla., Dec. 16.

PENNSYLVANIA

Conestoga.—On Sept. 26 we had the pleasure of having Eld. Henry Hess of West Conestoga bring the morning message. Oct. 10 the young people from Chiques congregation gave an interesting program of talks and special musical numbers. Eld. D. S. Myer preached the examination sermon at Monterey on Oct. 17, the Sunday prior to our love feast. In the evening we enjoyed a visit from the student volunteers of Elizabethtown College. They presented songs, readings and a talk on The Challenge of an Unfinished World. The offering which was lifted at this service was sent to Africa where the Bittengers are located. Our love feast was held Oct. 23. Visiting ministers were: Brethren David H. Snader, Wm. E. Glasmire and Nathan Martin, who officiated. On the Sunday following, Bro. Snader brought us a helpful message. Oct. 31 the young people from Springville congregation rendered an inspiring program at Bareville on The Simple Life. Eld. John L. Myer preached a short sermon. We enjoyed the coming of Eld. H. K. Ober on Nov. 6 at which time he gave his lecture, Orange Blossoms. Our evangelistic meetings opened at Bareville on Nov. 14 with Eld. Michael Kurtz in charge. He labored faithfully and his sermons were interesting and helpful. We greatly appreciated the messages in song. Six were baptized. Eld. Reuben E. Myer preached for us on Thanksgiving. An offering was taken for home missions. Dec. 5 our elder preached a helpful sermon on The Christian Minister. On the following Saturday a business session was held. Bro. Harry Wolgemuth was elected to the ministry and licensed to preach for one year. We had an impressive installation service for Brethren Paul R. Myer and Jacob Ebersole and their wives, as they have been elected to serve as deacons. Reports of different committees were given and a number of vacancies were filled. The Ladies' Aid Society elected officers with Sister Anna R. Good as president. Our young people have reorganized, with Bro. Christian M. Groff as president. Our Sunday school rendered a Christmas program on Dec. 19. Four letters of membership have been received and one granted. Two have been taken by death.—Addie A. Myer, Leola, Pa., Dec. 23.

Ephrata.—On Nov. 30 one hundred attended the father and son banquet. It was the first of its kind to be held in our church. The evening was spent in songs, music, toasts and concluded with refreshments. Dec. 3 we had the dedication of the chimes. The choir of the Lancaster Methodist church rendered a fine program. The annual rummage sale was held in November. The proceeds amounted to $39.50. Dec. 14 council met. Bro. John Heestand was renominated on the ministerial board; Bro. Elmer Shirk, missionary committee; Sister Gertrude Shirk, nominating committee; Bro. Wilbur Neff, clerk. Dec. 19 the children gave their Christmas program in the morning and the junior department and young people gave a short playlet in the evening.—Mrs. Allen J. Mohler, Ephrata, Pa., Dec. 19.

Fairchance Mission.—We were fortunate to have Sister Grace Clapper for an evening service recently, at which time an offering for missions was lifted. Brother and Sister John Middlekauff of the Fairview church, held our revival closing Dec. 6 with a love feast. We appreciated their labors among us. The Middlekauffs and the Wrights made more than eighty calls in the homes during the meeting. Nine were received by baptism. The children of the Sunday school will give their Christmas program Dec. 26.—Mabel Artis, Fairchance, Pa., Dec. 20.

Philadelphia (First).—Because of our pastor's illness, Brethren W. I. Book and Jesse S. Stayer preached for us Sept. 26. The Friendly Circle was held Oct. 21 and Sister Florence Gibble told us of her trip to Palestine. Bro. I. S. Long, pastor of the First Church of the Brethren in Baltimore, Md., was the speaker Oct. 24. At the evening service Nov. 21, several members of the missionary committee spoke on their observations made during a recent visit to the Brooklyn Italian Mission. Brother and Sister Clarence Heckman, who are on their way to Africa, were with us in this service. The union Thanksgiving service was held at the First Brethren church on Nov. 25 and our pastor preached the sermon. Two hundred and twenty-two attended our love feast. Nov. 28 Bro. Paul Bowman, Jr., preached, as our pastor was assisting with love feast services. Dec. 5 our pastor had the newly installed pastor, Bro. Angeny of Bethany, preach for us. Two have been received by baptism since our last report. Early in November each member was given a Thanksgiving envelope and from these we received $1,270.96. This will be used for current expenses in our church.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Dec. 16.

VIRGINIA

Harrisonburg.—The attendance and interest have improved. The average attendance at Sunday school is 210. On Oct. 10 the union male chorus under the direction of Joe Wine rendered a splendid program. The temperance play, The Pact, was well rendered and enjoyed by all. The B. Y. P. D. Thanksgiving social was attended by many and Bro. Earl Bowman found his birthday cake at the end of a treasure hunt. The peace program, Gas, was very impressive and brought out the horror of poisonous gas. The officers of the women's organization are as follows: President, Sister Earl M. Bowman; vice-president, Sister J. D. Wampler; secretary and treasurer, Sister Howard Mason. On Nov. 21 a large crowd gathered around the Lord's table and at the close of this service the harvest offering was lifted. Our pastor held a series of meetings from Nov. 28 to Dec. 6. His messages were inspiring and sixteen were received by baptism and twenty by letter. The cottage prayer meetings were impressive. The offering for Spanish relief amounted to $21.85. Our church met in council and elected the following: Elder, N. D. Cool; clerk, Mark Wampler; treasurer, Ed Shull; Messenger correspondent, the writer. A large crowd attended the supper which was sponsored by W. D. Wilson. We used the proceeds in purchasing new doors at the front of the church. A number of classes are sending well-filled baskets to help share the Christmas spirit with the unfortunate of our city. We are remembering the shut-ins by singing carols and sending cards. The choir candlelighting service on Dec. 19 was very beautiful and impressive as the junior choir echoed the senior choir in Watchman Tell Us of the Night.—Mattie Miller Texiere, Harrisonburg, Va., Dec. 23.

Oak Grove.—We met in council Dec. 8, with Bro. C. D. Spangler in charge. The building committee reported progress in the work. Bro. D. Underwood was appointed sexton. Reports were given by the church, Sunday school, Aid Society, B. Y. P. D. and birthday treasurers. O. D. Eller was appointed chairman of the ushers. We presented Covenant of Loyalty cards to the members that were present. Bro. Russell West was with us for four nights and gave interesting talks on loyalty cards which were helpful and interesting. Our Thanksgiving service was well attended. The service was in charge of Bro. Bro. Longenecker preached in the morning and in the evening he C. E. Eller. Our prayer meetings are well attended and helpful.—Mrs. J. Hensley, Roanoke, Va., Dec. 15.

WASHINGTON

Yakima.—About eighty attended our love feast Nov. 6, with Bro. Longenecker officiating. Our Ladies' Aid gave a missionary program Sept. 26 and the missionary committee gave a program Nov. 14. We have our teachers' meeting once a month and also a meeting to plan high goals for us to work for. Nov. 13 a group of twelve men met at the parsonage and built a garage and did some other work. The Ladies' Aid furnished the dinner. Later a member furnished the truck and equipment and they went to the parsonage and took out four loads of dirt from a once started cellar. Now our pastor has the

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use of a good cellar. We will give our Christmas program at our schoolhouse on Dec. 23. We will have a tree and a treat for the children. On Dec. 19 a play, The Empty Room, will be presented at the church by the young people. On Nov. 28 Bro. B. J. Fike gave us two good sermons. Dec. 1 we elected the following officers at our council, with our elder, Bro. L. A. Gans, presiding: E. A. Cable, clerk; Robert Faw, treasurer. Letters were received for Brother and Sister Gans and daughter. We will have at least two weeks of evangelistic meetings before Easter. The Friendly Circle group is working on the Messenger Club. They also gave a chicken supper at the schoolhouse on Dec. 10. The proceeds, which amounted to $38.83, will be used to calcimine the church auditorium. Several from here attended the mid-winter conference at Seattle Dec. 3-5. Bro. E. A. Cable was our delegate. Our Thanksgiving offering amounted to $10.85. Dec. 5 Bro. Bernard Suttle who has returned from his two years of pastorate work in Canada preached for us in the morning and evening. An American Sunday-school union man had charge of the service Dec. 12. showed some stereopticon pictures, and a missionary service was given, based on Mecca and Beyond. A range stove has been purchased for the Aid Society room.—Katie Baldwin, Yakima, Wash., Dec. 16.

WEST VIRGINIA

Eglon.—We met in council Sept. 7, 1937, with Eld. Ezra Fike presiding and elected officers. Sept. 29 the young people of the First District of West Virginia, with the leaders and regional field worker, Bro. Walter M. Kahle, met at the church for our annual recognition service. Several of the churches gave their reports for recognition and the district cabinet presented their plans and budget for the coming year. We closed with a consecration service. As a result of Prof. P. L. Huffaker's efforts during the music school last summer, a standard music committee has been appointed and is functioning nicely. Our B. Y. P. D. has received their seal for last year. We are very much encouraged over the interest shown and the success of our group. During the past few months a few of the problems we have been studying are: Home, dates, worship, and war. On Nov. 14 the B. Y. P. D. entertained the intermediates and adults with a play, The Second Mile. In return the intermediates entertained the B. Y. P. D. with a Thanksgiving program. On Dec. 5 a group from Fairview presented a drama for us and in return we are planning to give them a program. Our Ladies' Aid is progressing nicely. On Oct. 16 a joint Ladies' Aid was held at the church, sponsored by the Ladies' Aid of Maple Spring. We sent two delegates to district meeting at Keyser, W. Va., on Oct. 2. Our Thanksgiving services were conducted by Bro. Alonzo Fike. Our offerings were: Maple Spring $245.62; Brookside $34.00 and Glade View $25.95. On Dec. 3 Eld. Ezra Fike presided at our council.—Esther Fike, Eglon, W. Va., Dec. 16.

Morgantown.—We are looking forward with great anticipation to the coming of Brother and Sister Oliver H. Austin of McPherson, Kans., who are scheduled to begin our evangelistic meeting Jan. 2 and will continue for two weeks. Oct. 31 our pastor, Bro. Obed Hamstead, preached at Arthurdale, the Federal Homestead. Nov. 1 we were privileged to have Brother and Sister Perry Arnold and family of Beaverton, Mich., worship with us. Bro. Arnold brought us the morning message which was greatly appreciated by all. On Nov. 21 the B. Y. P. D. gave us an interesting Thanksgiving program. The Sunday school is preparing a Christmas program and all departments are moving along nicely.—Mrs. S. F. Guthrie, Morgantown, W. Va., Dec. 10.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



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"An answer to the universal plea of childhood"—providing for children of three to eight years new stories of intense interest, based on a carefully considered plan to train the child to think. The same theme may run through a group of stories. "Another Story"—and still another—can be told to entertain and interest without diverting the train of thought. The first story appeals to the child's knowledge founded on experience, the second to his reasoning powers, while the third is fanciful and especially designed to stimulate the imagination. 335 pages.

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Colored frontispiece and six full page pictures by Power O'Malley. Presents the developments of our nation as one of the most vivid panoramas the world has ever known, its first scene laid on Plymouth Rock.

FIRELIGHT STORIES, ...$1.50

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A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, Celts, English, American Indians, southern Negroes, and from New England. The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. Illustrated with full-page pictures. 192 pages.

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Maud Lindsay.

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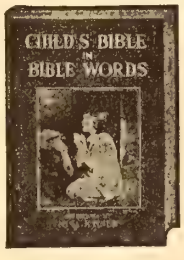
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., January 15, 1938 | No. 3



BEGINNING A LIFE OF SERVICE

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 1: 29-39

"And he came and took her by the hand, and raised her up"

Jesus' Second Act of Healing

Every home has health problems. We know the sting of pain, the wear of chronic ailments, the uncertainty and disappointment which physical and mental affliction carries with it. But we have many things to bring relief. Science has succeeded in making the bearing of pain unnecessary in many instances. Diseases that were once plagues have now become preventable, and some of them curable. How much worse must have been the curse of disease years ago.

Jesus' heart was moved by the physical and mental suffering of people. When he came into the presence of illness, he often brought healing—as he did to Peter's wife's mother.

Tuesday: Mark 1: 40-45

"I will; be thou made clean"

Healing a Leper

Fevers and acute attacks of illness are distressing and sometimes dangerous; the breaking of the fever or passing of the crisis brings great relief. But it is the chronic disease that weighs most heavily upon human patience and endurance. Especially when chronic diseases are contagious and require long extended or even permanent isolation from friends and loved ones do they become burdensome. Such was leprosy. Only recently has there been any basis of hope for cure of this dreaded disease.

But lepers in Christ's time found hope in him. Victims of chronic diseases in every age since have found his touch to be full of power if not to relieve, at least to make the pain bearable.

Wednesday:. Matt. 9: 1-8

"Arise, and take up thy bed, and go into thy house"

A Palsied Man Healed

It is when disease has sin as its cause that the help of Jesus becomes most precious. Illness is hard enough to bear when the conscience is clear; but when there is a guilty conscience, pain goes deep into one's being and dries up the spirit. Repentance and confession, in such cases, bring relief to such extent that any remaining burden of pain becomes light.

When the palsied man was brought to Jesus he first assured the man of forgiveness of sins, and then declared release from his ailment. There were those who criticized what Jesus did, but everyone who sympathized deeply with men rejoiced.

Religion Is Healthful

Religion has sometimes been thought of in terms of physical weakness and emaciation. The pious have been pictured as pale and anemic, with the lines of self-denial written in their faces. Also religion has been thought of in connection with the deathbed. It has been called in to help people to die.

But religion of the right kind helps people to live, too. Sin and worry do more to destroy health than self-denial and exertion in behalf of religion ever did. A very large proportion of the ills of civilized people today may be laid at the door of the mind. The strain, the anxiety, the rush, the futility of modern life have placed nervousness and emotional instability among the greatest blights in human happiness today.

Religion such as Jesus had calls for lavish expenditure of human energy and even life itself upon occasion. But it is conducive to health and physical efficiency. It gives mental poise, a good conscience, a wholesome interest, and a sense of meaning to one's efforts. It relaxes wasteful strain, and provides a way of renewal of strength. The resources of prayer and sympathetic fellowship can hardly be overrated as health-giving agencies. The faith, the joy, the buoyancy of spirit in the trustful Christian make for physical as well as spiritual vigor.

Christianity is a religion to live by, as well as to die by.

Isa. 53: 4-6; Matt. 6: 34; Philpp. 4: 11-13; James 5: 13-18.

Thursday: Matt. 10: 1-8

"And gave them authority . . . to heal all manner of disease"

Commissioned to Heal

The well-being of the sick was of concern to Jesus; it comes also within the scope of the concern of Jesus' followers. When the early disciples were sent forth, they were told to heal as well as to proclaim the gospel. Indeed such ministrations as healing are more prominent in their commission than instructions to preach. They were told to heal the sick, raise the dead, cleanse the lepers, and cast out demons.

This commission is a large and difficult one. That the followers of Christ should be given power over death is almost more than we can believe. But we today err on the side of expecting too little power rather than too much. The gift of healing was prized in the early church. Perhaps it needs to be rediscovered.

Friday: Acts 9: 32-41

"And he gave her his hand, and raised her up"

Peter's Power to Heal

Not many instances of healing or restoration of life are recorded among the acts of early Christian believers, but there are a few. Among the most notable are Peter's miracles at Lydda and Joppa. These were patterned closely after those of Jesus.

There have been modern attempts at miracles. Not long ago the high authorities in the Catholic church had to discourage some of them because of the unwholesome effect they had upon people's religious faith. Whatever be the interpretation of Biblical accounts, it seems best for us to keep within the well-defined course of God's physical and spiritual laws in our efforts to serve him.

Saturday: Luke 8: 10-17

"Them that had need of healing he cured"

Meeting Human Needs

Sickness, hunger, fatigue, and need for the gospel are the types of need which appear in this scripture. It is surprising how little difference there was in the way Jesus regarded human needs. It did not seem to matter in what field the need appeared; Jesus was ready to help.

It was people whom Jesus wanted to help. He was not choicy about the nature of their needs. He did not separate religious needs from other kinds. He ministered to them in such a way as to make life more complete and rewarding. Those of us who would follow his steps in service will do well to do likewise.

Sunday: Isa. 61: 1-6

"He hath sent me to bind up the broken-hearted"

The Divine Benefactor

There was a time when people thought of the austerity of God, and their characteristic attitude toward him was fear. But long ago prophets of the spirit saw in God a tender attitude of concern for the weak and downtrodden, and taught men to look to him with hope for help and release from their burdens.

When Jesus came, it was this hope which he chose to kindle in the hearts of men. Taking the great passage from Isaiah which is our day's reading, he offered himself to his people as the Helper of the needy. In him we learn to know God as our Life. In him we get an inspiration to minister to the enrichment of others' lives.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., January 15, 1938 — No. 3

EDITORIAL

There Is No Other Way

ONE question struck our class with special force a few weeks ago when we had the annual Christmas lesson. There was the simple story of the shepherds and the manger and the Babe, more beautiful than ever, it seems to us. But what did it mean that God had chosen this very lowly, inconspicuous and painfully slow way of saving men? That was the question.

Why should he not rather appear in some sudden, startling, universally seen manifestation, so as to compel immediate response? Or if he must enter into human life himself, why not do so at once, as a full-grown man? And why not on a higher level of culture? Why not in the "best" circles first?

It was all clear enough when we got to thinking seriously of what this great thing is that God is trying to make of us. He had to enter into our life because he wants us to enter into his. He wants us to understand what makes existence rewarding and meaningful. He wants us to think and feel and love with him.

And so, what could he do but take us right where we are, seeking to touch us on the lowest levels of experience, that he might lift us to the highest? There wasn't any other way.

As for the time factor, it is the nature of the objective that settles that too. It takes experience, patience, growth. Salvation of the sort the impatient zealots of Jesus' day wanted could be had in a hurry. A well-equipped army could accomplish that. But not the fine and high thing which God is trying to make of men. E. F.

Distinctive Jewish Contributions

Is the suffering of the Jew somewhat in proportion to the importance of his contribution to the essentials of modern civilization? This question occurred to us when we read a list of what is generally considered the distinctive Jewish contributions to the world. Here is the list:

"1. The Hebrew Bible, with its teachings about the one God; its commandments and laws about righteousness; and the great truths which were first enunciated by the Hebrew prophets.

"2. The idea of the Sabbath.

"3. From Judaism two other great religions, Christianity and Mohammedanism, have sprung."

Perhaps you will think of other contributions, or would like to state the three given in some other way. But the fact remains that our debt to the Jew is very great, that his suffering has also been very great—perhaps in proportion to what he has given. H. A. B.

A Simple Question of Direction

ONE topic proposed for discussion was: "The direction the church should take in the light of present world conditions." The obvious response was that forward would be the best direction and that present world conditions were not giving much light on the subject. And so, what next?

There are many nice things to be said in that connection. You may talk of the duty of the hour, the challenge of the present crisis, our great world opportunity, the church against the wall, or whatever other euphonious phrasing may occur to you as the cleverest way to say it. In any such group two points of view are almost sure to be represented. One holds that forward means a better social order where justice and brotherhood prevail, and therefore that the church should head toward that. The other thinks the church should stick to its proper business of preaching the pure gospel, and that the surest progress forward lies in that direction.

And here are the seeds of discord and death or of harmony and growth, according as the two contenders do or do not see the truth which they have in common. That truth is that the gospel of Jesus Christ, received and rejoiced in, with its obligations perceived and practiced in the lives of men and women, is the only way

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forward. It's such a pity they don't both look at this simple truth long enough and hard enough. They would become enamored of it and love each other more.

Too often the pure gospeler's gospel becomes impure with the virus of a selfish unconcern about the wrongs inflicted on his fellows, wrongs of which he himself may not be wholly guiltless. But whether he shares in the guilt or not, if his heart has been touched by the love which sent his Redeemer to Calvary, he can not shut his eyes to the injustice all around him and say it is not his affair. The love which, in his Father's heart, would not let him go—to recall Matheson's great hymn—will not, in his own heart, let his brother go. The love of which the cross of Christ is the eternal symbol, just does not act like that. Any gospel which acts like that is not the pure gospel, it's horribly impure. To forget another's woes is not purity.

Indeed the church must head in the direction of these great wrongs in the life of our time and commandeer all its resources to right them. By its very nature and purpose it is against sin anywhere and everywhere. It can not make terms with it. The church can not be complacent in the presence of greed or tyranny or injustice or any kind of wrong. It must be aggressive. It must take the field and fight with all its might.

But too often, alas, the social gospeler's gospel is a utopian dream which takes no account of the most fundamental facts. Its devotees stake all their faith in systems. They would have the church give its energies to the reorganization of society. They want the church to rise, put on the requisite political armor, destroy the existing order and replace it with another built on the foundations of equality and brotherhood. Sounds fine but there is a fatal fallacy in the program. It ignores the vital fact that systems and orders and programs do not have any souls. They are nothing but ways in which souls act. And souls do not act in the projected manner, unless they are that kind of souls. Merely rebuilding the systems does not remake the souls that run them.

The factors that really count in this business of remaking the social order inhere in personality only. This fact is often disregarded by economic planners, but it is always there and sometimes plays havoc with the best laid plans. The same thing holds for all plans, church plans, religious education plans, Christian stewardship plans. But we are especially invited now to think of the direction the church should take in the light of world conditions, which means, being interpreted, what should be the church objective in the midst of this world darkness that surrounds us.

The answer is plain enough. There is no room for doubt. That objective should be to bring men and women into the light of the knowledge of Jesus Christ. And then to bring them farther into the light of that knowledge. And so to keep on and on until there is an ample supply of fullgrown men and women, after the measure of the stature of Jesus Christ.

Think how interesting it will be then to set up the perfect system of planned economy, the ideal co-operative commonwealth and the universal association of nations in a world at peace. But that's too slow and long and hard? All right then, you go ahead and do it the quicker, easier way. And don't forget to show it to us, please, when you have it done. E. F.

The Mystery of the Stars

THE clear sky which is typical of so much of what we know as Bible lands was an early invitation to consider the stars. Millenniums of study have added much to what is known of these heavenly bodies. But at the same time it has disclosed quite as much of mystery.

For example, a certain professor of astronomy and director of an observatory, has given four years to special photographic study of the fainter stars in the Milky Way. Over 52,000 such stars have been classified. When similar studies are complete for both hemispheres the catalogue will probably contain 200,000 red stars. What mystery does this investigator hope to resolve? "Because many stars are radiating away energy in huge quantities he reasoned they must be very old and must be approaching extinction. On the other hand, they might be very young. The theory that a star must run through the colors from white hot to red, just like a heated iron bar, is susceptible of reversal. The gathering together of atoms and molecules by gravitation into nebula, and the gradual heating by pressure of this mass, might produce a giant red star of the M type now being explored."

And so the mystery of the stars continues to grow. Bits of knowledge are added, but these are matched by profounder mystery. In such a universe the thinking man proceeds, not from less to less, but from more to more. This is the marvel of life, and God, and all we hope. This is the eternal challenge to man's faith. The increase of knowledge does not leave one disappointed; but profoundly thrilled, though humbled, in the face of the revelation of more and more. H. A. B.

A Recent Snapshot

A LATE word portrait of a "professing" Christian contains this stroke of the painter's brush: "He goes one testimony forward and two transactions backward."

Ever see the original of this picture? How long do you think it will take him to "attain unto . . . a fullgrown man"? E. F.

THE GENERAL FORUM

Escape

BY MILDRED JEFFERY

The wind rides high in the pines tonight
That grow on the crest of the hill;
And I lie content on my narrow bed,
And ride with the wind at will.

I ride with the wind through mountain pass,
Over garden, and desert waste;
And my soul grows strong and clean, and free
Of the cares that the day has faced.

I ride with the wind on into the night,
And up with a mighty sweep;
I touch the stars with my finger tips,
And sigh—and fall asleep.

Hawthorne, Calif.

The Neglected Teaching

BY D. W. KURTZ

THE Church of the Brethren has the finest doctrines in the world: *Peace; temperance;* the *spiritual life* as against worldliness and secularism; *brotherhood* that has no place for caste; and a religion that stands for the *good life,* and not mere ritual or creed. This is fine, and no church can beat it.

But there is another great doctrine that has been neglected. When I was a boy I never heard it preached at all; in fact it was avoided. The doctrine is *Christian stewardship,* giving what belongs to God for the promotion of his kingdom. I well remember that when I was a boy, we made fun of our neighbors who belonged to other churches because they had to pay for their religion, while we got ours free. There was, in those days, a total neglect of this teaching.

One-sixth of the entire Bible deals with property, money and giving. There is ten times as much scripture on the subject of giving and stewardship as there is on baptism or the Lord's supper. Yet we hold very strenuously to these important doctrines, and have neglected the duty, the grace, and the blessings of *giving.* The result of this neglect is now bearing fruit: missionary deficits, struggling colleges, paralyzed churches, disloyal church members, disillusioned speculators, and soured saints. "The love of money is the root of all evil." And the neglect of giving the Lord's money for the kingdom is the root of most of our problems in the church.

In the first place, this neglect in giving causes a false view of religion. The "things" in our possession do not belong to us, they are the Lord's, and we are his stewards. The earth is the Lord's, the gold is the Lord's, and the cattle on a thousand hills. We brought nothing into the world, and we can take nothing with us into the next. We are stewards of God's substance. He demands tithes and offerings, and if we do not bring them into his storehouse, we rob God. Jesus did not destroy the law and the prophets, he came to bring them to their fullness, by going the second mile, by the law of love.

In the next place, the cause suffers when people withhold the Lord's money. How can the church promote the program of evangelism, and missions, and Christian education, and have the necessary equipment to work with, unless she has the sinews of service? The same overhead could administer many times the present program if we had the funds for the larger program. It is a very wasteful method to do so little with the present organization, which is essential to any program at all. But in every church and organization, the real embarrassment is the lack of funds to do efficient work. No cause can be promoted without funds: lodges, clubs, education, art, business, amusements, etc. No one expects to do anything efficiently without investing in the enterprise. And they do not expect to get anything out of the enterprise unless they put something into it. The paralysis of the churches is almost entirely due to the neglect of stewardship, especially the stewardship of money.

The real tragedy of the whole matter is this: if we rob God, we rob ourselves. The laws of the Spirit are just as exacting as the laws of nature. God is not to be sneered at, for whatsoever we sow that shall we also reap. The lack in spiritual power is due to this neglect. The conditions of spiritual power are complete self-giving, real loyalty, genuine devotion to Christ and his cause, a love and honesty that gives to God what we owe, and a love so great that we go the second mile in giving. How can anyone hope to be Christlike, and allow selfishness, and greed, and indifference to Christ's church to dominate his life? Giving is the test of our sincerity. If we do not obey, our professions are mere hypocrisy. "If ye love me ye will keep my commandments." The prophet said: "Will a man rob God? But ye have robbed me, in tithes and offerings." The command is, bring the whole tithe into the storehouse of the Lord; then comes the promise, God will pour out his blessings so that men are unable to contain them. We can not have the life of the Spirit unless we meet the conditions. There is no way for the church to regain spiritual power unless the members of the church will obey God, bring their tithes and offerings to the church, and do it honestly, and willingly, and bountifully, as unto the Lord. If this were done, there would be such a revival of spiritual power that all other problems would be solved.

The usual rejoinder to this argument is, "Preach

love, and if the heart is right, all else will come right." That is true, if the heart is right, a man will bring his tithes and offerings in gospel measure. But we must not forget, "By their fruits we shall know them." It is the deed that shows the nature of the heart. But it is also true that the fulness of the good heart, or the good motive, does not come without action. The promise is: Bring the whole tithe, then I will pour out my blessing. We must respond before the richness of the blessing is possible. Psychologists have assured us that emotions are created by action far more than action by emotion, and habits are the result of action, and habits make character, and character destiny. The law of God is, give before you pray. The altar is never in the Bible, the altar of prayer, it is always the altar of sacrifice, the altar for our gifts to the Lord. We should not come before him empty-handed, but bring to the Lord ourselves, and our gifts for his cause. We must meet the conditions if we would have the power of the spirit. "As they went they were healed." It is action, response, obedience, that gets the results, not empty well-wishing.

Several small churches that are much younger than our church are growing much faster. They teach tithing, they demand tithing, they remove ministers from office who fail to teach tithing. But where we started mission work twenty years ago, and at present have small, struggling missions, they have thriving churches that support other missions, yet started their work after we did. Why their success, and our paralysis? Do they have better doctrines? No, they do not. Do they have better preachers? Not those that I have met. Why have some of these churches had such a marvelous success at the same time, and in the same cities, and in the same sections of the same cities, while we are still limping along as supported missions after twenty years of effort? Why? There is only one answer: they taught tithing, and the result was that they had funds for the cause, but far more important, they had spiritual power as a result of their obedience to this vital doctrine which we neglected. God so made the universe that we can not neglect a vital truth without suffering loss. The real loss of this neglect is spiritual, the lack of loyalty, and interest, and devotion, because we have not been honest with God. "If ye know these things, blessed are ye if ye *do* them."

But we are not able to give a tenth, is the common answer. But statistics show that the American people are now spending more than one-third of their total income in luxuries, most of which are harmful. We have robbed God, and spent the money on luxuries, thus promoting secularism and worldliness, instead of spiritual power. If our students alone, would give to the church what they spend for luxuries, they could pay the entire Conference budget several times over. But I am not asking them to do it. If our adults would give the money they spend for gasolene for pleasure trips, they could do the same. I have no objection to reasonable pleasures, I am not an ascetic. But we have been robbing God, and spending our money for that which is not bread. We must call upon the church to repent, *repent,* and pay to God what belongs to him, then he will bless us with spiritual blessings, which will make life a joy and an art.

La Verne, Calif.

Are Students People?

BY ROY WHITE

SCHOOLING has been called a preparation for life, but really the situation is not as bad as this way of speaking implies; careful observation of any classroom group will reveal such data as yawning, nodding, chasing flies off one's person or even taking notes in certain cases; this clearly proves that students are alive already, rather than being in a state of preparation for life. Unfortunately this truth is not universally recognized.

For example, some students away from home, keep steady company with a friend at school, while a fiancée "back home" is kept in ignorance of the situation. Surely students who are willing to give their best friends a false impression of themselves, and to take privileges they are not willing to grant, have small reason to expect ever to be straightforward and honest. Under the laws of God we build our own character, and nothing a minister or justice of peace can say over us will make us other than we are.

In a place of learning it is inevitable that students encounter new truth. It takes some effort to revalue old concepts and to evaluate new ideas; it is much easier to assume that whatever the student did not hear when his mind was most plastic, is wrong. Naturally, not every new idea is true, but neither is anything false merely because it has not been recognized prior to the present time. At school a student may make the final decision to resent anything new, and to disregard facts if necessary in order to keep intact the ideas he held as a child.

Many students who are brilliant in acquiring the technics of a profession acquire serious destructive habits in their use of learning. Uncovering the mistakes of other people may offer a wide field for research, but he who does nothing but criticize, is a greater failure than the victim of his criticism. It is a wise student who learns early in life to build for himself rather than to assume an attitude that is increasingly critical toward the efforts of others.

Also there are students who do not put their best into their work because they want to have a good time,

being content to just "get by." While it is not impossible for such a student to change his habits, it is extremely unlikely that he will. A person who is lazy and none too honest in school has no reason to hope that some miraculous upheaval will upset the habit patterns which he has spent twenty years in building.

Such examples can be multiplied indefinitely. Students are not preparing for life; already they are in the thick of it. Regularly they leave school with twenty or thirty per cent of their life already expended and the characteristics which make for success or failure already firmly fixed. The way to succeed in the future is to be at your best today.

Chicago, Ill.

The Spirit's Call to the Church

BY JESSE W. WHITACRE

"He that hath an ear, let him hear what the Spirit saith to the churches" (Rev. 2:7).

THE messages to the churches of Revelation were indited by the Spirit in times of great spiritual ferment and difficulty. Those early disciples were courageous Christians. It meant a real sacrifice for them even to admit their love of the Lord. They never knew at what moment their very lives would be taken for their testimony.

It is not far from the mark to say that similar conditions have been repeated again and again throughout the centuries, and there have been men who have heard and answered the call of the Spirit of God. What is his message to the churches today?

1. The Spirit is summoning the church in our generation to make God real. Somehow we have failed to make God real in our day. With all the perplexities, disbelief, atheism and materialism, we need to make God real. We are living in an age of spiritual distress. Postwar disillusionment and disappointment have caused both men and women to eagerly search for something fundamental, permanent and real. The thing that men are seeking is the thing that the church has to offer, the vision and reality of God. The world has sought that power alternately in education, commerce and politics, but failed to find it. What we need is a revival of the consciousness of the presence of God.

2. The Spirit is calling the church to a renewal of its spiritual power. Church unity is offered as the great remedy for the distressed and disturbed world in which we live. What is the use to unite ten or a hundred or a million dead churches? What we need is the power of the Holy Spirit. On the Day of Pentecost men were filled with the Holy Spirit and they went out in turbulent times and to a distressed world and turned it upside down. If we have fallen below the level of Pentecost it is not because God has failed, but it is because we have neglected to preach and teach the doctrine of God. Joseph Parker said: "You may have a complete organization, gorgeous temples, skillful arrangements and complete machinery, and all of these in unparalleled degree, and yet across your temple doors may be written 'dead.'" Why? Because we lack the dynamic power of the Spirit of God. How shall we attain this lost power? Obey the great commission of our Lord and get back to teaching all things whatsoever he has commanded us, and we shall have power. We must have the Holy Spirit if we want to have life.

3. The Spirit is calling the church to world brotherhood.

The people of our day are tired of war, tired of being the pawn of rulers and the playthings of politicians. What the church must do is to help the peoples of earth behold Jesus Christ. "But crown him King, and Christ will usher in a better day than e'er has been, for those who toil and those who spin, and those the grain that garner in." The church is being called to a world conflict against sin and paganism. The history of the past, the reformation under the prophets of the Old Testament, the apostles of the New Testament, the great reformation of the sixteenth century which touched every part of the civilized world, bespeaks a definite setup against sin and paganism. Today the church is called to this great world conflict. Conquer sin. How? "He that hath ears let him hear what the Spirit saith to the churches." Our only hope is the leading of the Spirit of God. Let us follow him.

Shamokin, Pa.

Dangerous Trends in Modern Brethrenism

BY GRANT MAHAN

In Five Parts—Part Five

ANOTHER trend, which has had great influence among us, is the one away from church discipline. There was a time when it was thought that we had too much discipline; and no doubt we had of some kinds in some instances. But even that is no good and sufficient reason for laying aside all discipline. There is as much reason for discipline in a congregation as there is in a family; and has anyone among us ever seen a family that did not need discipline? or a congregation that did not need it at times? Men are not wise at times in the way they try to discipline: that I know from personal experience of more than half a century ago. And I know, also, that these same men had hearts dedicated to God, and whose sole desire was to keep the Lord's church pure and free from anything that would defile it. At the present time I know of congregations which have the same kind of defilement that Paul wrote of

in his Epistle to the Corinthians; but they do not have a Paul to admonish them to use discipline. The Spirit can not do its work in such a congregation. There are many places where there is need to set in order the things that are wanting. The failure to use Christian discipline is driving the Spirit out. There is great need for a restoration of wise discipline among us everywhere.

Another trend is failure to bring up our children in the nurture and admonition of the Lord. Of late years the case of Eli has come so often to mind. He was cast out from the priesthood, not because of any gross sin he committed, but because his sons made themselves vile, and he restrained them not. There seem to be many fathers among us who are more or less like Eli in this respect. It is the parent's duty, just as it is the elder's, to see to it that his children do not go astray, do not keep company with persons whose minds are full of many things, but have no place for the Spirit of God. Evil communications do corrupt good manners, and in so far as it is possible, these evils must be kept away from the young especially, whether they be young in years or in service of the Lord. Too often more time is given to care of stock than to that of the children; and this by men who are good in their way. They just do not seem to realize that their stock will thrive well where a son would go to destruction. In a way the two are placed on the same plane; the man forgets that he is caring much for the physical, which is all right for the animal, but is not enough for the son; for the physical part of the latter, while important, is not the main thing to taken into consideration. We are far from being as diligent in teaching the law of Christ to our children as the Jews were in teaching the law of Moses to their children: and they kept their children truer to the law than we do ours to the gospel. We need to get back to first principles in this.

I have enumerated some of the trends which seem to me to be dangerous to us as a body of Christians. Good and bad are to be found in most things that are done; but it is hard to see where the good can come from any of the trends enumerated. " My brethren, these things ought not to be " among us. But they are, and we have known for some time that they are growing steadily worse, that the church as a body of believers has been getting farther and farther away from that full obedience to Christ that is demanded. We have not wanted to see the church grow more and more like the world. But have we done all we could, and acted as wisely as we could, to have the progress worldward checked? Have we studied the matter in our closets on our knees, and prayed the Lord earnestly and perseveringly that he would show us the way out? We have his promise that his Spirit will guide us into all the truth; and so there is a way out, and we must strive to find it, no matter what it may cost us in effort or how hard the road may be. It is a question of being right with God. That is the only really important thing in the world for each of us, for on being right with him all our future happiness depends. He is willing, he is ready, he is able to lead us back to the path of unity, of peace, and of safety. Are we ready to give up whatever stands in the way and keeps us from taking the steps that are necessary to get back on the solid ground?

There are but two ways to travel: the Lord has told us that his way is narrow, that he who would travel that way must deny himself, must take up his cross and follow him. Then there is the other way, a broad and glamorous way, lined with all that appeals to the flesh, but with nothing that feeds our spirits. There is no self-denial, there is no taking up of a cross, there is no following anything but our own desires and appetites, no matter how depraved or debasing they may be. There are only these two ways, there is no middle way. We are standing at the dividing of the ways. There are only two destinations at the end of life. We must choose here and now which way we shall travel and which of the two destinations we will strive to reach. Are we hesitating as to the way, or do we have any doubt as to which destination will give us most peace and happiness through the ceaseless ages of eternity? The question is unnecessary before this audience, for you have chosen your way; your choice is fixed, and you are determined to do your utmost to hold fast the faith of our fathers and our God. But at the same time you are well aware that there are forces at work which would destroy your faith and your practice, and you wonder in what way you can best take a stand against these forces. Your hope can not be in man, for he has not been true. The only certain help is in the Lord your God. He will never leave you nor forsake you; he will help you. Your part is to hold fast the things which you have heard and believed, and not let anything separate you from him who has promised you life eternal; who loved you so much that he gave his only Son to save you from the evils of this world.

But you still have your part to take, and it is not and will not be an easy one. These evils that have come in will be hard to cast out. The task can be accomplished only by full faith in the Lord and by doing your best by precept, by example, by reproof. And all the time you must be on your guard, for opposing you are many and strong forces seeking to overthrow and destroy what you do. But through the Lord's power and your own earnest efforts you can do much to withstand the evils that are crowding in upon you. May the Lord bless you and keep you, and enable you to cast out these evil influences and present yourselves

before him as free from the fashions, amusements and other things of the world which are contrary to his commands to his people. You do not want any of these dangerous trends, for all of them hinder the work for the kingdom and lead astray those who have promised to be faithful unto death. And especially must we ever bear in mind that Christ loved the church, and gave himself for it; "that he might sanctify and cleanse it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Rehobeth, Md.

Let Your Light Shine

BY P. F. THOMPSON

An old lighthouse keeper had watched and tended his lighthouse near the harbor for over twenty-five years. He had kept the light atop the house trimmed and burning brightly every night or dark and stormy day for nearly his lifetime. He had kept the reflectors polished in order to let his ray of light shine farther out across the dark sea. He had been a faithful and trustworthy lightkeeper. During his spare time he would play with his children along the seashore, and teach them the ways of a seafaring man.

But one day he became a little discouraged. He had tended and carefully watched his light for twenty-five years, and not one time had he been instrumental in saving a storm wearied vessel. He had given most of his life in helping to save souls from the dark sea. He had kept his light burning brightly. He had been faithful. Not one night had his light failed to shine out over the dark treacherous sea. But not one soul had he saved from despair even though he had been faithful. He was discouraged. The more he thought about it, the more discouraged he became. His good wife tried to comfort him, but alas, his burden was heavy.

That evening as night descended, he again climbed the ladder and lighted his lamp that it might again shine out across the harbor. After he had trimmed the light, adjusted reflectors, and replenished the oil, he climbed down the ladder and retired for the night. In the night a storm came up. It began to blow, the thunder began to peal out, the lightning began to flash. The very hut in which he lived seemed to tremble in the midst of the terrible storm. He thought of his light. "Was it shining brightly? Had it burned low? Perhaps this night he might save some soul if his light were shining across the sea." But he knew that for a quarter of a century he had kept his light shining, and had been a faithful lighthouse keeper. He had never saved a soul yet, and this night would be no exception. He thought that perhaps there was no need to look after his light. He thought that perhaps the same as for years before, there would be no vessel in distress this night. So he turned over in his bed to go to sleep. But he could not sleep. He kept thinking about his light. Finally, he jumped out of bed, bounded up the ladder, and discovered his light was burning low—nearly out. He trimmed the light, turned it up, polished the reflectors to perfection, for he thought that maybe at this very moment a vessel might be lost in the storm and trying to find the harbor. He stayed atop the lighthouse where he could watch more carefully his light.

Truly enough at that very moment a crippled vessel was lost on the sea. Truly enough a storm-tossed soul was fighting to gain the harbor. And as he saw the light flare up brightly he took new hope and new courage. He fought more bravely and more sincerely. That gleam of light across the black rolling sea seemed to him a light from heaven. It seemed to him as if the hand of God was reaching out to help him to safety. The light seemed to grow brighter minute after minute. The brighter it glowed the harder he fought. Finally, after what seemed a long time of struggling, he made out the outline of the lighthouse. He knew the harbor was near. He took new courage—safe from the storm and the black sea of despair. He was saved because the lighthouse keeper trimmed his light anew that night.

We as Christians perhaps are like unto that lightkeeper. We, too, may have lived for Jesus Christ for twenty-five years, kept our lights trimmed and burning brightly and yet not have saved even one soul for Jesus Christ. We may be discouraged and downhearted, having decided that our efforts are in vain. We may almost have decided to let our light go out, to quit trying to save souls—but then we hear the Master saying, "Let your light so shine before men," and taking new courage, we light our lamps anew. Then we save souls for the Master.

Conway Springs, Kans.

The Doctrine of Spirit Beings

BY MRS. D. H. KELLER

In Two Parts—Part Two

3. Jesus. Before his incarnation and since his ascension, Jesus was and is the same kind of a spirit being that God is, and that we hope to be. The form we know not. Jesus came down from heaven to live thirty-three years in the flesh. He lived, suffered and died as a man, but arose a spirit being. After his resurrection there were times that his followers could not see him. Once he vanished (John 20:19-26); and twice while the doors were shut, he appeared in their midst. The times that Jesus ate with the disciples and the times that they recognized him were miraculous occa-

sions. He changed himself from the spirit being to the physical to convince them that he was Jesus, and then Thomas would not believe, not unless he could touch the print of the nails. Later Jesus gave Thomas that opportunity and said that Thomas had believed because he had seen, but "blessed are they who have not seen and yet believe." What was the natural or physical manifestation of Jesus before his death and resurrection became the miraculous after his resurrection.

(4) Disembodied spirits are the spirits of unregenerated persons and the spirits of those who have been washed and their robes made white in the blood of the Lamb. We are told by some that these spirits commune with the living, but the Bible does not support that doctrine. We are also told that the good will become angels in heaven. Neither does the Bible support that. However, Jesus does say we will be *as* the angels in heaven in that we will not marry or be given in marriage.

Jesus tells us God has prepared two places for disembodied spirits (Matt. 25): heaven for the blessed, eternal fire for the devil and his angels and the cursed.

(5) One of the most interesting of spirit beings is the angel. The word angel means messenger. Not only are the angels the messengers of heaven, but they are the songsters of heaven. What a happy place heaven must be!

There are two kinds of angels: angels of God and angels of the devil. Angels are not born, but created beings of God (Col. 1: 16). They differ in rank and order. Isaiah speaks of the seraphim, the highest order. The archangels are of high rank. There are four and Michael is one. It was Gabriel who named Jesus before his conception and birth. The cherubim rank second to the seraphim. God placed the cherubim to guard the way of the tree of life when Adam and Eve were driven out of the Garden of Eden.

There are many angels (Rev. 5: 11). John the revelator in his vision said he saw many angels around the throne of God. The number of them was ten thousand times ten thousand and thousands of thousands—or an innumerable host. Jesus said during his trial that if he had wanted to protect himself, he could have asked the Father and he would have sent him more than twelve legions of angels.

Angels of God are messengers of mercy to the good. In Matt. 18: 10 we have these words: "See that you despise not one of these little ones [humble ones], for I say unto you, that in heaven their angels do always behold the face of my Father in heaven." From this scripture we infer that each child of the kingdom of God has an angel. In Heb. 1: 14: "Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" How often have angels been sent in answer to prayers for the deliverance of his people!

Praying Daniel was cast into the den of lions and an angel of the Lord was sent to shut the mouths of the lions. So Daniel was not harmed. An angel was sent in answer to prayers for Peter's deliverance from prison. Peter was chained between two soldiers. At the command of the angel the chains fell off and the great iron gate swung wide open and Peter walked out a free man (Acts 12).

Elijah was about to perish in the wilderness when an angel touched him and told him to eat, and there was a cake and some water ready (1 Kings 19: 5, 6). When the gospel was to be opened to the gentiles, an angel of the Lord was there to direct Peter and Cornelius in the work (Acts 10). The psalmist says: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34: 7).

A certain missionary and wife had a very interesting experience with the savages of Sumatra. One day one of the natives called on the missionaries and asked to see the missionaries' soldiers or guards. The missionary told him that they had no guards. After searching the home and finding none, the native said: "Teacher, when you first came to us, we were very angry and did not want you to live with us, so we decided to kill you and your wife. Night after night we tried to get close to your house, but there always stood a double row of soldiers with shining weapons close around your house and we did not venture to attack them. Then we gave it up to kill you. But now tell me, who are those watchmen? Have *you* never seen them?" "No," said the missionary. "But *we* have all seen them. How is it?" Then the missionary got the Bible and explained to him how God promises to guard his servants.

Not only are angels of God messengers of mercy to those who do good, but they are messengers of wrath to those who do evil. Thus the Lord commissioned angels to destroy Sodom because of its wickedness (Gen. 19: 13). When Herod was exalted in himself and received praise as a god, the angel of the Lord smote him and he was eaten of worms (Acts 12: 23).

The last of angel ministry on earth will be when we have obeyed the Great Commission, and the gospel has been preached to all nations; then Jesus is coming again. His first coming was to begin the gospel age, to establish the kingdom of God on earth, a time of initiation. His second coming is to close up the gospel age and the work of the kingdom. It is to be the consummation of all things. Yes, Jesus is coming, and the holy angels with him. It will be the time of the resurrection and the judgment.

Of the resurrection Paul says: "The Lord himself shall descend from heaven with a shout, with the

voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air" (1 Thess. 4: 16, 17).

Of the judgment, Jesus says that the Son of Man is coming in all his glory and the holy angels with him. He shall sit on the throne of his glory. Before him shall be gathered all the nations. He shall separate them, the good to inherit eternal joy, the bad to inherit eternal punishment (Matt. 25).

A long time Jesus and the angels have labored together for the salvation of men. Now, together, they are to reap the reward of their labors.

Battle Creek, Mich.

Some of Our Present Church Problems

BY EZRA FLORY

RECENTLY an intellectual and spiritual member of our church came to me for help on the subject of this article. It caused me to ponder much.

One of the problems of today is *indifference*. Jesus spoke of those who "hear and do not." Chauncey Depew declared: "Indifference shortens life." Drifts ruin more people than wrecks. Then it must take a heavy toll. We read of a church that was "neither cold nor hot." That made Jesus sick unto spewing. In 1910 a great divine of England, Alexander Maclaren, visited the continent of Europe and came home to declare that a calamity hung over Europe. "When I see lust, greed, irreligion and sin on every hand, it must be that a calamity of God hangs over us." The World War broke out in 1914, or shortly after that great man of God died.

A few years ago we were zealous to put local option into operation after long and continued effort. Later we got the Eighteenth Amendment. But what indifference is now manifested about intemperance! You can not get up enough enthusiasm to do things about liquor—and many other things.

Years ago our ministers drove over the region of Ohio and Indiana, preaching in sawmills and fields. In that way our strong churches were built. They had a message and lived as though they had a word for people to listen to. Much of their preaching was about "ordinances." Seldom now is a sermon heard along these lines. Our young people want to know. Hundreds of splendid sermons are now listened to, but no one is willing to stress "fundamentals."

Not many years ago, some brethren seeing ahead, started a seminary for our people. They were careful to locate at the heart of our country so all could receive its benefits. Students came. Now where are we? Our future teachers and preachers say: "I can get as much across the street, and future leaders are not set upon attending this gift as they should. What is ahead? There is today a lack of church sentiment which used to be called "church loyalty."

If I turn to Bible reading, I find the same conditions prevailing. In a day of education there are thousands who do not know there lived some of the prophets who spoke in the name of the Lord and even who told about things that would happen in days to come.

You may talk about problems of church a long time. There are still many other problems peculiar to our time. Jesus stressed service with and for individuals. Many of the religious leaders of his day faulted him. Today it is the crowd that we hope to see present. Sermons are built to reach the masses. People look to a church for religion, rather than make strides to live circumspectly before the Lord individually. You can buy books galore that tell how to run a church. But we shall never get right in religion until we stress what the Master taught and lived. How many go to church to wear out the floors, as in the days of the prophets, even when they have not paid that bill they could pay? We need a revival in Christian religion. Not until then will there be adjusted our tremendous problems of missions at home and abroad, the training of our children, our doing what should be done for those who preach the gospel.

Goshen, Ind.

The Teacher's Ministry of Friendship

BY H. H. HELMAN

THE ministry of friendship is one of the most important functions of Sunday-school teachers. It is a function, however, which has been greatly neglected. Happily we can recognize a tendency, during these last few years, for teachers to give friendly, individual help to members of their classes in their struggles to live above the sordid conditions into which the economic chaos had cast them. It is being recognized that *Christian* teaching goes beyond mere instruction, to guidance and helpfulness. However, teachers of large classes often consider themselves sort of lecturers; they seem not to care to know their members as individuals—they know only their number. There must be something pathetic about an attempt to teach Christ without imitating him in his compassionate personal helpfulness. The teaching ministry is not complete until it has included the ministry of friendship.

For years and years we have stressed the academic training of Sunday-school teachers. It was needed to bring the standard higher. Did our envelopment in that interest cause us to forget the ideal of close friendship between teacher and pupil? The improvement of instruction is no substitute for the ministry of friendship. The proper qualifications for this ministry are not

academic, but personal. They are: (1) a genuine interest in human beings as individuals; (2) an approachableness that makes helpful contacts easy; and (3) a contagious Christian faith. Of course, these have not been greatly stressed in our leadership training efforts, but taken for granted. The recent years have taught us, however, that these qualifications in a teacher are necessary if the real religious needs of the members are to be met. Indeed, if society is to be reshaped according to the ideals of Christ, it must be done through personal relationships between leader and people—between teachers and pupils. Such intimate contacts as Jesus had with those whom he taught are essential today. The teacher's task is only completely fulfilled in the office of friendship; and an interest, an approachable spirit and a vital, contagious faith help to qualify for the ministry of friendship.

To be most effective this ministry should be, a *dependable ministry,* an *inspired ministry,* a *sensible ministry* and an *assured ministry.*

First, it should be a dependable ministry of friendship. A sudden dangerous illness of her boy brought great fear and anxiety into the heart of a mother, who was a faithful member of a large Sunday-school class. The illness required an operation, some time in the hospital, and then a period of recuperation at home. When the mother finally came back to Sunday school she related to her teacher her keen disappointment that he had not visited them during the illness, saying: "I thought you would be the first one to come." The teacher was ashamed and humiliated, for he had not known of the illness. But the incident only proves that the ministry of friendship is expected. Dependability in time of need will make this ministry one of great comfort and help. The more faithful the teacher is in the hour of need, the more the members will trust him; and once trusting they will trust forever.

Second, it should be an inspired ministry of friendship. There must be a conscious fellowship with God, an assurance of spiritual ambassadorship and a purpose in the heart to be God's bearer of friendliness. In other words, this friendship must be a higher type than that which can be given apart from God. Others can give sympathy, encouragement, counsel and advice; but the teacher gives fellowship, spiritual strength, a new sense of divine presence and power, and helps to bring God into the heart of the individual. True, the teacher is not an ordained minister, and is not commissioned to take the place of the pastor except where one is not available. But the teacher may have a divine approbation for this ministry, which enables him to identify himself with the spiritual needs of others.

That this ministry of friendship needs to be sane and sensible is obvious. Yet a word of warning may be needed. To intrude a high-strung, erratic teacher into a situation that calls for calm, deliberate and soothing words and action is a fearful thing. The teacher in need is the one who discerns quickly the individual's need, and as quickly knows how to meet it. There is required a skillful deftness in bringing practical spiritual help just when and where it is needed. A teacher who knows what to do and what to say which will link the individual in need with the sources of divine supply is the one who fulfills this qualification. The surgeons and physicians, having exhausted every means they knew to save the life of a grown son, permitted him to return home from the hospital to die. One who meant to help came into the home to console the parents with "George can not die; God won't let him die. I know he will be healed." This did not help the parents; it only distressed them the more. It represents, however, the type of assistance often unwisely given by those who lack this qualification.

Lastly, this should be an assured ministry of friendship. Let the teacher have no doubt about the purpose of God, as he manifests it in his own—the purpose to make men his means. The teacher needs no ordination to be sure that he is an ambassador of God. The opportunity to minister friendship is sufficient to constitute a call to such a service. The need embodies a divine commission. Any sincere, consecrated teacher bears the imprimatur of discipleship and therefore has the call to the ministry of friendship.

This ministry has great value. What more truly kingdom service could a teacher render? Sheer friendliness has rewards instruction never can bring. We can not overestimate the social and spiritual significance of the ministry of friendship. There is no higher service within the scope of the responsibilities of Christian teaching. Isn't it too bad that it is a ministry so often neglected?

New Carlisle, Ohio.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"We are planning on a still larger and better college for the next year, and in the years to come."

Hope for this Christian college was running high when this statement was written in 1918. On the same page is a picture of the president; also one of a student volunteer group. Brave words were uttered for the old school then.

Several years ago its doors were closed. But its spirit of service and brotherliness goes marching on. In the words of a prominent alumnus: "My mother is dead, but that doen't mean her life was a failure. So with my alma mater!"

Ottawa, Kans.

Negative Teaching

BY ROBERT HENRY MILLER

LAST week a good man made a speech, not quite so good, in which he alluded to negative teaching. An artist at vivid illustration, he pointed his thought with a story.

An Englishman and a Frenchman were standing outside the entrance of the London headquarters of a temperance society where men and women were passing in and out. The Frenchman, observing that most of them wore blue ribbons, said to the Englishman, "Why are they wearing those blue ribbons?" The Englishman explained, "They have taken the total abstinence pledge. They do not drink liquor." The Frenchman laughed: "You English are funny folk; you don't have any sense of humor. If we Frenchmen wore blue ribbons for all the things we do not do we'd be covered with blue ribbons."

The general suggestion of this story is true. Certainly, what you do is of more importance than what you refuse to do. The kingdom of God will never come as a result of purely negative teaching. Emerson said: "Quit your barking against the bad; chant the beauty of the good." Men should do something.

As a theory, an abstract evaluation, this is all very true; but we do not live with theories and abstractions. The relative value of positive and negative teaching can not be determined apart from the problems and people with which one deals.

This controversy is very much like a debate as to which is a better food, milk or pork and beans. It all depends upon who is to be fed. For babies, milk, of course; for woodchoppers, pork and beans. Both are good foods for the growing of men.

So are *don't's* and *do's* when it comes to the growing of good character. If one has no appetite for a positive ideal a *don't* may save him from evil. When a *thou shalt* falls on deaf ears, a *thou shalt not* may get a response. The mountain climber who scales a narrow ledge is safer by guarding against every possible misstep than he would be by keeping his eye always on the summit. There are many occasions in which negative measures are of first importance.

The old maxim that charity begins at home applies to negative teaching. Charity is not different in this respect from all other virtues; they should all begin at home. The first duty of every man everywhere is that which lies immediately before him. The man who waxes eloquent over the rights of Abyssinia and China, but is insensible to those of his own wife and children, has got the cart before the horse. Proof of the sincerity of his concern for his black and yellow brothers will be looked for in his treatment of the members of his own household. How does he react to the immediate duty?

The renunciation of known faults is one of these immediate duties. I know enough to do it; I am able to do it; and I can do it now. Therefore, this duty is of supreme importance. The doing of it will set me on the way toward the far ideal. It is my next step, and is just that many times more important to me than the tenth step or the one hundredth. It is negative, true enough, but its nearness makes it my first duty.

Negative teaching is justified from an arithmetical point of view. There are a thousand ways to be lost; there is but one way to be saved. The way that leads to destruction is broad and open; the way that leads to life is strait and narrow. The devil has many wiles; there is but one name under heaven, given among men, whereby we can be saved. A defense against these multifarious forms of evil is a precaution that would be unquestioned in any other field of activity. The husbandman of plants and animals immunizes his stock against the diseases that prey upon them. Nations provide for the defense of their frontiers. Communities enforce health regulations. Why should it be considered unwise to raise a defense of negative teaching against the enemies of good living? It would be folly to remain unarmed in a world so full of foes.

A negative command carries a stronger suggestion of the power and authority of God, to our way of thinking, than may be found in a positive injunction. It demonstrates the authority of right in sharp conflict with the temptation to do wrong. The man who can say *no* to evil has a surer moral anchorage than the one who has never been tempted. Evil is more decisively defeated by a *get-thee-behind-me, Satan,* than it is when merely forgotten through absorption in some fascinating work.

A further justification of negative teaching is found in the fact that it offers a plan of attack upon some major, modern evils. These evils are deeply rooted in our society by the investment of vast sums of money in them. Their institutionalized form is one of the major obstacles in the way of righteousness at the present time—war, liquor, motion pictures, tobacco, economic exploitation. There is but one irresistible move against these evils, and that is the one that follows the negative approach—the nonparticipation pledge. All of these scourges will be abated when enough people bring down upon them the weight of their obedience to the following negative commandments: "Thou shalt not kill," "Look not upon . . . wine," "He that looketh . . . to lust . . . hath committed adultery," "Defile not the temple of God," and, "Thou shalt not steal."

As a matter of fact, those who argue against negative teaching have more of it in their actual living than they are aware of. Every gentleman has a code which is liberally sprinkled with it. His behavior is distinc-

tive because he refuses to do the things that are done by the common run of men.

There are also those who use this popular attack upon negative teaching to cover up their unwillingness to obey some of the old prohibitions.

The time has not yet come to abandon negative teaching.

North Manchester, Ind.

What I Think the Preacher Should Preach

BY ELVA KALE MILLER

THERE are many kinds of sermons: exposition of scripture, doctrinal, evangelistic, missionary and inspirational. I think the preacher should preach "Christ and him crucified." To do this he must preach "the plan of salvation," as Christ is the fulfillment of this plan. He was predicted and foretold in the Old Testament prophecies. The entire Scriptures center on Christ.

I like nearly every kind of sermon. In Old Testament times God chose prophets to deliver messages of warning and condemnation. Today I believe the greatest means of inspiring people to turn from their sin and unconcern, would be to preach stirring sermons of judgment and warning.

The greatest inspiration comes from a definite feeling of a lack of virtue and sore need in one's life and a lost condition unless there is a change. If my pastor shows me my imperfections and hits me hard, it makes a lasting impression.

I like the preacher to remind me often of my baptismal vows, that is, that I believe Christ is the Son of God; that he came from heaven with a saving gospel; that I promised to remain faithful until death.

I like sermons that contain scripture quotations, admonition, perhaps because that is the kind I heard in childhood. How well I remember some of them. "Keep yourselves unspotted from the world. . . . Touch not, taste not, handle not the unclean thing. . . . Avoid every appearance of evil."

I like sermons on the inspiration of the Bible, giving proof that it is the Word of God. I do not want my faith disturbed by scientific theories and higher criticism.

I come to the house of God to worship and be strengthened spiritually and do not care for lectures on economics and other worldly topics.

I like long sermons, long enough that the minister has time to take a worth-while subject and do it justice, and not have to quit in the middle of his sermon. To do this he must start on time to get through by the time the broadcast closes. Let us leave out some of the preliminaries if necessary; but give the pastor time to preach his sermon.

I like sermons on the fundamental doctrines of the Bible and especially on the beliefs as practiced by the Church of the Brethren. Doctrinal sermons, we used to call them. I am longing right now for some sermons on these subjects: Feet-washing, The Lord's Supper, The Prayer Veil, Nonconformity to the World, The Salutation of the Holy Kiss, Nonswearing, etc. This kind of sermon was an inspiration and resulted in loyalty to one's own church, which is commendable, to my mind, in spite of all arguments to the contrary.

I like, too, missionary sermons. I need constantly to be reminded of my debt to the Lord and the church, of time and money, and it is a help to have these reminders often.

Last but not least, by any means, I like the sermons that come from a preacher who takes his task seriously and who is a consecrated, unassuming Christian full of self-sacrifice for God and the church.

Wenatchee, Wash.

"What an Ingathering We Will Have!"

BY GRACE HILEMAN MILLER

WHEN Sister Z conducted the devotional period at the Sisters' Aid Society she said one thing which is worth passing on to the farthest corner of our brotherhood.

She spoke of the plan of our pastor to have an evangelistic campaign from New Year Day until Easter, and of his exhortation to the workers' group of the church to be diligent in the matter of promoting attendance: first, on the part of the church membership at Sunday school and church services; secondly, on the part of unchurched neighbors and friends during the intervening ten weeks.

"I want to tell you a little story," confided Mrs. Z. "Several weeks ago I was a guest in a Bible class at a church which was expecting to welcome a new pastor the very next week; the teacher of that class prefaced her lesson by saying: 'Next Sunday we will have a new pastor. We know he is coming, but we do not know what he looks like. We have never seen him. We do not know how he will work, but one thing we we do know: if each one of us will give just one moment each morning in prayer for our new pastor and his work among us, we will be a very definite power in calling down heaven's blessings on his labors.' Now, sisters, if each one of us here today will resolve to give five minutes each day in quiet meditation and prayer in behalf of our evangelistic program, and our previous promotion campaign already begun, what a power we will unitedly be in the coming campaign, and how our own lives will be enriched! What an ingathering we can then have!"

La Verne, Calif.

CORRESPONDENCE

BIBLE INSTITUTE, ELIZABETHTOWN COLLEGE

The Thirty-Eighth Annual Bible Institute, Elizabethtown College, will be held Jan. 23-30. Details and program as follows:

Visiting Instructors of the Institute

Rufus D. Bowman, President, Bethany Biblical Seminary, Chicago, Ill. His wide experience as a pastor and religious leader in our brotherhood make it possible for him to bring a helpful contribution to our Institute. As President of our Seminary he will bring a real challenge to our young people and to the ministry of the church.

Floyd Mallott, Professor of Old Testament and Church History, Bethany Biblical Seminary, Chicago, Ill. His experience as a college teacher, a missionary to Africa, and his present activities as a Bible teacher promise for us valuable contributions to our religious thinking. Some years ago he served us very acceptably in our institute.

Minor Myers and Mrs. I. E. Oberholtzer, missionaries on furlough from China. These missionaries are no strangers among us because of their brief trips throughout our districts. In view of the tense situation on the China field, we feel that they will bring us messages that shall make us more conscious of relationship to those on the foreign field. You will want to hear more from each of them as they challenge us to larger service.

Dr. Herman H. Horne, chairman of the departments of Philosophy and History of Education, New York University, New York. Many will remember the inspiring presence of Dr. Horne at our commencement two years ago and his forceful messages at our Bible Institute in December, 1935. He is the author of a number of religious texts that have definitely influenced leaders in church work. His lectures this year will deal with the problem of the relationship between the church and the state.

For Your Information

It is hoped that churches and Sunday schools will make it possible for some representatives to attend this institute and carry back rich inspiration to each home church. Since the expense of sending representatives is very small, a large number of churches should avail themselves of this feast of good things prepared for both young and old. There is no charge for tuition, but a freewill offering will be appreciated to meet necessary expenses. Meals are furnished in the college dining hall at thirty-five cents each.

Program for Sunday, January 23

Church of the Brethren, Washington Street

9:00 A. M.—Sunday school.

10:00 A. M.—Sermon, Christian Growth—R. W. Schlosser.

7:00 P. M.—Y. P. D. Service—College Ministerium.

7:30 P. M.—Sermon, The Gospel of the Second Mile—Minor Myers.

Monday to Saturday, January 24 to 29

Auditorium—Gymnasium

9:00 A. M.—Worship Period.

9:30 A. M.—The Church in Her Relation to:
Monday—Peace Among Nations—F. S. Carper.
Tuesday—Economic Problems—Forrest Weller.
Wednesday—Temperance—R. W. Schlosser.
Thursday—Our Home Life—A. C. Baugher.
Friday—Our Rural Life—A. G. Breidenstine.
Saturday—Personal Christian Living—M. J. Weaver.

10:30 A. M.—Bible Study, The Book of Ecclesiastes—Floyd Mallott.

12:00 M.-1:30 P. M.—Lunch.

1:30-2:30 P. M.—The Challenge of the Church to Our Youth:
Monday—The Present Situation in China—Minor Myers.
Tuesday—The Youth in China—Minor Myers.
Wednesday—By-Products of Mission Work—Minor Myers.
Thursday—Youth and Missions—Minor Myers.
Friday—The Call of the Church Today—H. H. Horne.
Saturday—The Challenge of the Ministry—Rufus Bowman.

2:45-3:45 P. M.—Group Conferences:
The Sunday School (daily) H. K. Ober.
The Ministry (daily except Thursday) Floyd Mallott.
Our Young People (daily except Thursday):
Monday, Tuesday, Wednesday—Elizabeth Oberholtzer.
Friday—Opportunities for Service in the Church—Rufus Bowman.
Saturday—Where Should We Stand on War?—Rufus Bowman.

Women's Work Conference, Thursday, 2:45-4:00 P. M. Program in charge of Florence Gibbel.

Evening Sessions

7:00-7:45 P. M.—Notes from the Mission Field:
Monday, Wednesday, Friday evenings—Elizabeth Oberholtzer.
Tuesday, Thursday, Saturday evenings—Minor Myers.

7:45-8:30 P. M.—Sermon Lectures:
Monday—A Few Chinese Characteristics—Minor Myers.
Tuesday—The Disciples at Sea—Floyd Mallott.
Wednesday—The Growing Church in China—Minor Myers.
Thursday—The Pearl of Great Price—Floyd Mallott.
Friday—The Old Church and the New State—Herman H. Horne.
Saturday—Jesus Stands Supreme—Rufus Bowman.

Special Programs

Sunday Morning, January 30

Church of the Brethren, Washington Street

9:00 A. M.—Sunday-school Hour.

10:00 A. M.—Sermon "Our Need of God"—Rufus Bowman.

Missionary Program

Sunday Afternoon, January 30, 2:00 P. M.

Auditorium—Gymnasium

Preliminary Program by Student Volunteers.

Address—Christ and His Influence in China—Minor Myers.

Educational Program

Sunday Evening, January 30, 7:00 P. M.

Worship.

Selections by A Capella Choir.

Recitation.

Address—The Case for the Church College—Rufus Bowman.

Elizabethtown, Pa. R. W. Schlosser.

KINGDOM GLEANINGS

Calendar for January 16

Sunday-school Lesson, Beginning a Life of Service.—Mark 1: 14-28.

Christian Workers, Four Evenings With the Brethren in China.

B. Y. P. D., A Young Christian Looks at Mohammedanism.

Intermediate, Who Sends the Missionaries Out?

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Gains for the Kingdom

Two baptized in the Flint church, Mich.
Six baptized in the Spray church, N. C.
Five baptized in the Greenhill church, Md.
Twelve baptized in the Chiques church, Pa.
Two baptized in the Eversole church, Ohio.
Six baptized in the Pleasant Hill church, Ind.
Three baptized in the Hamilton church, Ohio.
Six baptized in the Garden City church, Kans.
One baptized in the Twin Falls church, Idaho.
Four baptized in the Mt. Pleasant church, Ind.
Nine baptized in the Piney Creek church, Md.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple began Jan. 9, in the Conemaugh church, Pa.

Bro. Geo. E. Yoder of Windber, Pa., Jan. 31, in the Roaring Spring church, Pa.

Brother and Sister J. Edw. Jarboe, Jan. 16, in Juniata Park church, Altoona, Pa.

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Personal Mention

Brother and Sister J. Edwin Jarboe are open for one or two more meetings before the Lawrence Conference. Churches interested should write them at Goshen, Ind.

Sister D. B. Garber of Markle, Ind., wishes to express in this way her deepest appreciation of the many expressions of sympathy which have come to her since the death of Brother Garber. Their number makes impracticable a personal reply to each one.

"**Arrived** all well. Blickenstaff." Such was the cabled message received at the mission rooms Jan. 4. Interpreted it means that the missionary party on the way to our Africa field, consisting of Bro. L. A. Blickenstaff, the Clarence Heckmans, and Sister Grayce Brumbaugh, had reached Lagos, Nigeria.

President Schwalm of McPherson College will be the preacher at the dedication of the new church in Pampa, Texas, Jan. 30. The first service, it was hoped, will be held in the new church tomorrow (Jan. 16). Look for a fuller announcement of the Pampa program in the correspondence columns of next week's Messenger.

Bro. W. A. Deardorff closed his pastoral work in the Woodland church of Southern Illinois, Dec. 12. He gave his farewell message in the morning and in the afternoon his son, Cletus, was installed as pastor of the church there. Brother and Sister Deardorff have accepted the position of Superintendent and Matron of the Old Folks' Home at Girard, Ill.

Bro. T. F. Henry, pastor of the Roxbury church, Johnstown, Pa., was one of our last week's visitors. But he wasn't just visiting. He came for business. It was the hard work of searching the files of our church publications for material to be used in that thesis he is writing.

Bro. David Betts of Caldwell, Idaho, is another who kept a record of baptisms reported in the Messenger in 1937. His figures are different from Bro. Flory's as given in another item. See his communication on page 28 of this issue, which may partly explain how such differences arise.

Eld. Jacob A. Bricker of Philadelphia passed on to his reward Dec. 31 at the age of eighty-two years. He was fifty-four years in the ministry and had often served the church as delegate to district and Annual Conferences. There will be more about his life and labors in our columns later.

Pastor X. L. Coppock of Rocky Ford, Colo., has furnished his people with an illustrated calendar showing them what the preacher and his wife and the inside of the church look like. The double purpose seems to be to make the folks want to come to church and to keep them from forgetting the right times to do this.

A Report of General Church Finances

Dec. 31 marked the end of ten months of our fiscal year. Receipts applicable to the Conference Budget (the missionary and general program authorized by Annual Conference) for this year compares with other years as follows:

1937 ....$132,467 1936 ....$136,057 1935 ....$116,412

These figures show that we are approximately three thousand short of doing as well as a year ago. The urgency in China and the open doors in India and Africa give ample reason why we should increase our giving. The need of our Seminary and Home Mission program is further reason for generous giving. These figures should cause every church to give an increased Achievement Offering, Feb. 13.

Relief Funds indicating our concern for physical suffering in Spain and China have been received as follows up to Dec. 31:

Spanish Relief	$10,287.52
China Relief	1,421.20
China-Spain	1,070.01

The Spanish relief program by our church has been in operation since last spring. At present Dan West and David Blickenstaff represent us in Spain. The China relief program has been in operation the past couple months since the war touched our territory. Because communications between us and our missionaries are broken we have not had clear word as to the extent of their work. From public press reports we have reason to believe the suffering is intense.

Into the China-Spain Fund we have placed money contributed for either Spain or China according to the need and relief program. Previously it was announced that unless the need dictated otherwise the money would be divided 50-50. Five hundred dollars per month is the amount being sent Spain now. It is planned to continue this program up to September. Beyond that date no final plans have been made.

Bro. R. A. Nedrow of Ludlowville, N. Y., will take up the pastorate of the Shamokin church of Eastern Pennsylvania on Feb. 1. His new address will be 816 W. Pine St., Shamokin, Pa.

Three good teachers will have leading parts in the Pacific Coast Regional Conference to be held at La Verne College Feb. 13-18. They are President Rufus D. Bowman of Bethany, Secretary M. R. Zigler of Elgin, Pastor D. W. Kurtz of La Verne. "Detailed program later."

Bro. Ezra Flory keeps a record of baptisms reported in the Messenger from week to week. His count for 1937 is 6,998. This is 1,498 more than his record for 1936. Pennsylvania as usual is far ahead with 1,513. Virginia and Indiana are not far apart with 737 and 715 respectively. A remarkable showing is a gain in Michigan from 110 in 1936 to 498 in 1937. Ohio has 673 in 1936 and 574 in 1937.

The Mission Rooms received letters from China just as this Messenger was going to press on Jan. 10. One from Bro. F. H. Crumpacker gives the details of the sad tragedy of the loss of our three missionaries at Show Yang. This will be published next week. Other letters from Minneva Neher express gratitude to God for their safety through the attacks of the Japanese armies and their kindness after it was over. Also her gratitude for being there to help in the great need and suffering following. Mary Schaeffer serves at Show Yang alone until help comes. The tragedy remains a great mystery and the mission yearns for help to carry on!

Bro. D. B. Eby of Olympia, Wash., wishes the friends who remember him so kindly by correspondence to know how much he appreciates their interest and their words of good cheer. He is in his eighty-seventh year and while his general health is good, his sight is so nearly gone that he can neither read nor write. His hearing is poor also. The family of his daughter, Mrs. M. F. Barnhart, with whom he lives, read to him through a speaking tube. By the same means he is able to enjoy the Sunday morning church services which he attends regularly. If you were at the Nampa Conference you will recall him as he sat on the platform close up to the speaker. He wants you to remember him now in your prayers.

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Miscellaneous Items

A thoughtful layman, Bro. Harl L. Russell, of the Middle District of Iowa, sent as a Christmas gift the book, "The Minister's Wife," by Mrs. D. W. Kurtz, to all the ministers' wives of his district.

Doran's Ministers' Manual for 1937. When we printed the Gish List for 1938, we included the Doran's Manual for 1937. This was done because we had a few Doran's Manuals on hand. This supply has been exhausted and only the 1938 edition is available.—M. R. Zigler, Secretary of Gish Committee.

That Christopher Sower Memorial Program to be held in connection with the erection of a suitable marker over the grave of Sower in the bounds of the Mingo congregation of Pennsylvania, is tentatively scheduled for Germantown on Memorial Day. The final decision as to place and date will be announced shortly.

An Apology to the Women: The article appearing under the name of Nora Rhodes in the Jan. 1, 1937, issue should have been credited to Mrs. H. Edgar Royer of Westminster, Md. Your missions department editor is sorry for this mistake, even if it was very easily made. It is too bad to have started out the new year with such an oversight.—A. C. M.

At Elizabethtown College the Thirty-eighth Annual Bible Institute will be held Jan. 23-30. Able instructors and a challenging program are offered. Plan to attend. See details and daily program on page 15.

The Achievement Offering provides a final opportunity for measuring up to what your general church giving should be for the year. Are you satisfied with the record for the year ending Feb. 28, 1938? Remember that Sunday, Feb. 13, is Achievement Offering Day.

Missionary Mass Meetings for Southern Ohio will be held at the Ft. McKinley and Oakland churches Sunday afternoon and evening, Jan. 30. At the 2:00 P. M. meeting Mrs. Anna Lichty and Chas. D. Bonsack will speak at the Oakland church. At the same hour Mrs. Minnie Bright and William Beahm will speak at the Ft. McKinley church. At the 7:30 P. M. meeting these two programs will be exchanged, with Mrs. Anna Lichty and Chas. D. Bonsack speaking at Ft. McKinley and Mrs. Minnie Bright and William Beahm speaking at Oakland. A strong program is offered. All are urged to come.

First church of South Bend will hold a missionary conference on Saturday afternoon and Sunday, Jan. 22 and 23, with Eld. C. D. Bonsack and Missionary E. L. Ikenberry as the speakers. The program beginning at 2:30 P. M. on Saturday will include such subjects as: Trends and Changes in Modern Missions, by C. D. Bonsack, The Background of Christian Missions in China, by E. L. Ikenberry. To all these sessions members of surrounding churches are invited. Between afternoon and evening sessions on Saturday a potluck supper will be served in the church basement.—H. F. Richards, pastor; Mrs. Edna Edson, missionary president.

The Christian Workers' Topic for Sunday, Feb. 6, is the very program which is being offered in the booklet entitled: The Gospel Messenger Comes to Cedar Grove. In other words, a Gospel Messenger program is what is scheduled for the Sunday evening Christian Workers' hour, Feb. 6. The booklets containing this Gospel Messenger program are free and may be had on request from The Brethren Publishing House, 16-24 South State Street, Elgin, Ill. For your convenience in ordering you can note your request on a post card, or you can use the order blank in the lower right-hand corner of the Messenger advertisement on page 30 of this issue of The Gospel Messenger.

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Gospel Messenger Club News

"It gives me great joy that I can put the Messenger in more homes at this club rate of $1.25 even though it means more work for me and no commission. I am so happy I can do it, for I think every Brethren home should have it."—Mrs. Raymond Bleam, Coopersburg, Pa.

"There are at least two good plans for placing The Gospel Messenger in the homes of our people. We will call them "the golden plan" and "the diamond plan." The former is placing the Messenger in at least 75% of the homes, and the latter is placing it in 100% of the homes. Recently I was privileged to preach in a congregation where the "diamond plan" had been adopted. They really decided to place the Messenger in every home of the congregation. If any one was not financially able to pay for it, the money was supplied out of the general treasury of the church. If you've not tried the "diamond plan," it is hereby recommended that you do so for 1938."—J. C. Beahm, Easton, Md.

OUR MISSION WORK

Brooding Eyes

BY MODENA M. STUDEBAKER

O woman of the Moslem veil,
With your eyes peering out my way,
Dark eyes—mysterious eyes,
What are you trying to say?

Are you telling me of lonely hours
Behind the walls of your home—
Shut off from the sunlit world beyond
From the gay throngs which idly roam?

Brooding eyes—restless eyes—
Has life given a scant portion to you?
O may I not share, friend, a loving Christ
Who gives freedom and life anew?

Garkida, Africa.

An Institute in the Jungle

BY FLORENCE MOYER BOLLINGER

THE seven inches of rain which fell during eighteen hours announcing the monsoon in June put a sudden stop to plans for the institute which was just then to be held in Ahwa. The instructors, Missionary Shull of our mission, and Miss Moreland of the India Sunday-school Union had only reached Waghai when they had to retrace their steps for forty miles. The little narrow guage railway train crept back to Bilimora at the rate of ten miles an hour.

Bollinger Sahib who was just returning from his vacation at the hills alighted from the train before the storm broke at Waghai. After loading the luggage in the motor car, which had remained at Waghai during his absence, he started out on the homeward trip to Ahwa. Had he been one hour earlier all would have been well. He would then have been beyond the dangerous places and the low Irish bridges before the flood waters reached them. But as it was, the rain suddenly came in torrents and in the blinding fury of its drive, the motor car nearly slipped off the slick roadway and down a ten-foot embankment when scarcely two miles out of Waghai. However, the soft mud at the side of the road kept it from going down. The car was quickly blocked. Drenched to the skin, the Sahib found a number of men to pull the car back onto the road. He decided it would be far safer to return to the railroad station and so he turned back to Waghai for the night.

The next morning after arranging for a cart to bring the luggage and several school children who were with him, he left the motor at Waghai and set out on foot to walk the twenty miles to Ahwa. It was still raining although not as hard as it had the day before. At a couple places he had to wait for the flood water to subside before he could wade through the stream. When he arrived at Ahwa that night, his feet were sore from shrunken shoes. The steady pour of rain during those twenty miles had made walking very difficult. The Sahib was utterly weary. He felt more exhausted than he had felt at any other time during these six years in India.

Those who had planned to attend the institute were sitting in their homes waiting for the downpour to cease. There was nothing else to do. A few days later, the sun shone down on the world as though unaware of the havoc the storm had wrought, but it was then too late for the institute in June. Plans were made for an institute in October, and now at this writing, with a campfire service we are ending a week of happy fellowship for which former students of the Ahwa schools have gathered here at Ahwa. There have been worship service and Bible study classes, discussion periods and programs which should be of help to these men and boys as they return to their separate fields of work.

Some of them are teachers in our outlying village schools, some are beat guards who work in the forests supervising road construction, forest cuttings and other work of this nature, some are called *shikka-karkuns* whose work it is to stamp and measure trees for timber cuttings and to prepare the cut areas for reforestration. A few are boys who have secured service in the Dangs police force, and of course, there are some who depend on day labor here and there. It is in these men who are developing and making a living for themselves and their families, independent of the mission, that the strength of the Christian church in the Dangs lies. With such a constituency, the term "rice Christians" can be forgotten, and that day can not come too soon in the Dangs.

The campfire service referred to was a new experience for the group. Not that a campfire is new, for we often have campfire services here burning huge logs since wood can be secured free in the jungle. But it was the setting and the special message that made this meeting so effective. With no electric lights within a distance of forty miles to dim the starlight, and a full golden moon rising over the mountain, the night was enchanting.

After a "sing" with native drums and bells in accompaniment, Missionary Chalmer Shull, who was chief instructor in the institute gave a message helping us to feel the experience of Jacob when after his night of vision at Bethel he said: "Truly God was in this place and I knew it not." We then listened to the story of Bro. Shull's own experience on "Shepherd's

Hill" near Bethlehem on a Christmas Eve. How in the starlight with the lights of the little (now big) town of Bethlehem glimmering in the distance, they worshiped on "Shepherd's Hill" and tried to catch again the message of peace and goodwill to men as the angels first gave it to the lowly shepherds. Our own victrola record with chimes rang out "Joy to the World" and the crowd around the fire thrilled to think of chimes carolling an hour or more from the Y. M. C. A. tower in Jerusalem as Bro. Shull described it. Truly God was in our campfire service at Ahwa that night and unlike Jacob we knew it and felt the spirit of his presence.

Another program which was an inspiration to everyone was the Children's Day observed on Sunday. To see so many children who are usually neglected appearing in clean clothes, neatly combed hair, and faces shining with an extra scrubbing and eyes dancing with pleasure in the occasion, was a joy to us all.

October is the month for flowers and we have our Children's Day in this month when we can have flowers in abundance for decoration. Ferns, pink antignon vine, a profusion of zinnias and marigolds gave a beautiful background for the program. Apart from a play, "The Builders," by the junior church, the candle lighting service for ten new babies was most effective.

For the past five or six years the mothers have been bringing their babies to church for dedication as a symbol of their offering to God. With their babies they bring an offering, sometimes it is a mite and sometimes it is a generous gift. Last year a mother came to me with her face beaming as she showed me her dear baby girl. She had had four boys in succession and she said that she had prayed to God that he should give her a girl this time. She promised God that if he gave her a girl she would give an offering of two annas to him. I told her to bring her offering of two annas to the church when she brought the baby, and she did. Two annas is about five cents in our money and it represents a half day's work for her. How happy and proud she is of her little Kamala which in her language means "Lotus Blossom."

Since my furlough is near and the time for turning over my work has come, the mothers decided that the money from the baby offerings should be spent in the purchase of a clock for the church. It was very interesting to the audience to hear the money jingle in the bank and then be counted out in their presence. An offering of a chair and a blackboard for the church had also been made apart from the money. When the offering money was counted it amounted to fourteen rupees, ten annas, and six pie which would be about $5.50 in American money. There were beaming faces all over the church for most of the families had contributed to that amount. Now they will see the visible result of their contribution in a clock for the church. The junior church added to this amount by an offering of five rupees and another money gift from another source will be used to reach the amount required for the purchase of a good clock. But the mothers will ever remember that it was the baby offering which started the clock fund and they have noticeably grown spiritually through this baby offering service.

Our institute has been a blessed experience for many. "Truly God was in this place," and we knew it.

Ahwa, Dangs, India.

What to Pray For

Week of January 15 to 22. Intercede for the work in the hospital at Bulsar, India. Dr. A. R. and Dr. Laura M. Cottrell have charge of the medical work. Pray for Verna Blickenstaff, R. N., and the Indian nurses. Pray for the evangelists who work with the patients awaiting treatment—patients whose only touch with Christ may be through the hospital.

Touring Among the Waralis

BY GOLDIE SWARTZ

It was in an area where we had not camped for seven years and had not even visited for five years. At noon one day we drove up to a village unannounced. Upon sighting us, the men of the village hastened forward with a joyous greeting. The women, being more timid, stood back smiling, and called to each other, "Our *dokeri* has come." Elderly woman or grandmother might be a proper translation for the word *dokeri*. To be greeted by such an appellation was rather astounding, for it had not occurred to me that I deserved such a title! To these people, however, who have so few ways of computing or recording time, and who themselves grow old so rapidly, after such a long interval naturally I had become aged!

A week or so later we moved our camp to this village as a center. Upon our arrival the people quickly helped us stake our tents and get settled. It was near noon and we were tired and hot. The temperature registered considerably above 100 then. After the large tent was ready they joyfully brought to us peppers and eggplant to make tasty our noonday meal, and marigold wreaths for our hair. The vegetables came from their small garden plots along the riverbank. They keep these gardens alive by carrying water during the hot season. This hospitality we appreciated greatly.

But another type of "hospitality," not so much appreciated, must be endured. During the first day of a camp there comes a constant stream of curious folk. They come not so much to visit as "just to look." Standing at both tent doors, they watch and comment

on every movement of the westerner. They think he lives so palatially and luxuriously! Now the palace is a canvas tent about twelve by fifteen feet in size. It is furnished with a folding cot, a folding table, folding chairs, and several small tin trunks containing the touring equipment and food supplies! What to us are the direst necessities are to these poor, simple folk luxuries.

In this center we stayed three weeks. The people were very responsive and they begged us to stay longer. Aside from the regular public meetings, we held daily a sewing class for the women and girls, and an adult reading class for the men. All over India literacy campaigns are being encouraged by missions and other philanthropists. "India literate in five years," is the slogan of some optimists. The Indian vernaculars, allied to Sanskrit, are phonetic; hence they are not difficult to learn to read. It is not the reading but it is the understanding and the speaking that is so hard for us non-Indian adults to acquire.

Primers specially adapted for adult study have been prepared. The method urged is "one learner teach another." The learner, day by day, must teach to some one else the lesson he has just been taught. The theory sounds fine. But unfortunately in attempting to carry it out there is revealed a lack of altruism. Of course this is not typical of India alone, for it is all too universal. Few there are here who are interested enough to practice such a course. It is so entirely outside their custom and experience. But although not entirely successful we had it convincingly demonstrated that even these backward people can quickly become literate if the desire for it can be created. In less than three weeks was accomplished the mechanical part of learning the thirty-four consonants, each with its ten inherent vowels, and reading through the primer which contains fourteen suitable stories. This in rural India among aborigines who centuries ago were driven to the forest recesses to eke out an existence in an enforced isolation seems like a praiseworthy accomplishment.

One night we were invited to a lumber camp deep in the forest. A clerk came out to meet us and show the way. One unfamiliar with the site could never have kept on the proper track. The moonlit and starlit night was entrancing. Not a sound was heard above those of our own save the calls of the wild woodland creatures. The silence and awe of the surroundings stimulated worship. The woodcutters with their families left their little temporary booths made from branches of trees and gathered about a common campfire to listen to and converse about the subject of supreme importance. These dwellers of the forest know how to swing an ax and fell a tree. They were desirous of knowing more about the One who made the forest with its towering teak trees and arching bamboos. Some of them had come from the Vada countryside, twenty-five miles distant. They had known us there, so we were already among friends. Several could read and they purchased songbooks, Gospels, and other booklets.

On another night we were holding our first meeting in a new village. While singing the closing song, our attention was attracted to two young men joining us from the audience. This was a very rare occurrence in the present stage of our work in this area. After greeting them, we learned that they were former pupils in one of our mission schools about fifteen miles distant. They told us they were now employed as masons, building a culvert on the government highway. They, too, purchased some books to help them retain

(Continued on Page 24)

Notes From Vyara, India

BY J. M. BLOUGH

India Mission Rejoices

The mission party arrived in due time and soon all were settled at their various stations, the new ones for language study and the others for immediate work. We are most grateful to the Board and the home church for sending us so many recruits for we were in desperate need. It gives us courage and new enthusiasm. Three of the party have been located here for language study which they have begun with determination and zest. All the new missionaries are fine folks and we believe will make us first-class workers. Pray for them as they endeavor to acquire a new language.

Nine Special Days

Vyara church has just passed through a season of blessing. From Nov. 11 to 19 the institute for all workers in this field was held. The pastor of the Khergam church preached for us, giving two practical sermons each day, morning and evening. In addition to these there were three class periods for the workers in which Bro. E. K. Ziegler and others stressed evangelistic work. Bro. Govind Satvedi gave them some periods on stewardship. The institute closed with a love feast which was attended by nearly 500 people, of whom 350 were communicants. Twenty-one school children were baptized.

Vyara Church House, a Place of Blessing

Again we wish to express our gratitude to all who contributed toward the building of the Vyara church house. It is a great blessing daily as the boarding boys and the community gather in it for morning prayers. And especially are we grateful for it at the time of large meetings as have just been held. It is substantial and commodious and well adapted to our needs. At first there were no benches in the church but all sat on the floor. Now it has been fitted with benches, the church providing a certain number each year for the last four years.

Evangelistic Touring

This week the village touring work has begun. Two groups have gone out, the one led by the pastor and the other by the former pastor of the Bulsar church who has been transferred here for evangelistic work. We shall give our time to instructing the four organized village churches. Pray for all of these as they preach and teach the people that great good may be done.

HOME AND FAMILY

Hearthstone Meditations

BY S. G. FAHNESTOCK

It pays to have Christ as your Friend;
  It pays to be true to your own;
It pays to do right. In the end
  You shall reap what is sown.

When temptations would lead you astray
  And cause you to break your vow;
Just remember that God will repay
  Those that are true to him now.

It pays to have God in your soul.
  It pays to love home folks the best.
Then make faithfulness always your goal
  And you shall be wonderfully blessed.

Tampa, Fla.

The Roamer Looks at Artists

BY JOSEPH VAN DYKE

When it is discovered that an artist has been born into a family, whether he is a musician, a poet, an actor or a painter, the relatives and neighbors, not recognizing what he is, say only to each other, "What a queer one Mary's second child is becoming!" That stigma of queerness will mark him all his days. He is an ugly duckling, a swan hatched in a duck's nest. He will never be entirely understood by his contemporaries, and though he will be overpraised and overcensured, he is not apt to find many who can judge him as he deserves.

As he grows older and starts casually to produce the pictures or poems or melodies that can give his friends such intense pleasure, they begin to understand—not the creator but the creation, the thing he brings into being. And so, without comprehending his nature, they respect his genius. The artist himself remains an enigma.

A man is lucky, or unlucky according to the way you look at it, who has an artist for a friend. I know only one fellow well who may, in time, become a genuine artist. I do not understand him as I do most of my friends because much of him is written in an unknown tongue. And he is more complex than I am; he is made of many elements instead of the two or three of which I am composed. But I have loved him, and because of that I have seen beneath his shell a little deeper than most do. I shall call him here merely the artist.

One of the marks of my artist friend is his nonconformity. It is not a tenet in a creed, to be followed or ignored as his mood dictates. It is a fixed attitude of the whole man. The essence of a piece of art is its newness, its differentness from everything else beneath the sun. If it is only a copy; it is bad art. So the artist must be a dissenter, a protestant. He must live on the frontiers, facing the unknown. Unlike his friends, who are happy only when they are following familiar patterns set by others, he can not be satisfied with anything except an original design for living. He is an individualist, loving his individuality. If he were not jealous of it, he would be lost. To conform would be to smother the fire in his breast.

But he is more than a nonconformist. The absolute need of apartness, of insulation from superficial contacts, is part of him. Much of his life he will be on more intimate terms with the human race than most of its members ever can be with each other. It is then that he acquires the raw products for his work. But when the time comes for the crystallization of the nebular idea into a hard, brilliant, faceted jewel, he must be alone. It is nearly a frenzy, this necessity to go untouched at such a time. His thinking mind must be inviolate. It is a sacred place which neither stranger nor lover must profane. He can bear common hands on his naked skin better than the attentions of careless people familiarly fingering his thoughts. It is not that he hates society per se, but he finds that he loses his virtue, the particular power that is his own, through such contacts at the time of creation. He knows that he must not squander his vitality until it and his idea have been reduced to their lowest terms. Only then may he touch the currents of life again and bathe in them until the time for another flight comes.

The artist has deep enthusiasms, but they are queer ones. He cares nothing at all for position, very little for money, and not much more for ordinary pleasures. He is apt to lack a complete wardrobe, and if he has a motor car it is certainly not a this year's model. His interests are in intangibles: ideas, philosophies, theories. Realities, to him, are not the facts of things that are about him. Such are only shadows. He has an intuitive awareness of the meanings underneath the facts, significances that the physical eye can never grasp. He looks past the shells of things and examines the kernels. It is not to his discredit, though it adds to the misunderstanding of him, that he has no real interest in the obvious shell. It is a fact, of course, but as such has very little meaning. He has seen the heart.

He tries to see all facts, all truths, stark. He is like an apprentice sculptor who knows that he must see the human body and study its structure and its surfaces before he can carve the statue. The artist is not in sympathy with conventions or tabus or anything which obscures truth or says hands off. The naked fact—that only will suffice. He means to take life firsthand, too. The experiences of his fellows teach

him something about the bitter-sweet thing that is life, but that is not enough. *He* must live; he must bury himself in living; he must be a moving part of this pulsing, breathing entity. The artist knows that most men live, in the main, vicariously; that they can not bear the searing incandescence of life itself. But it would be suicide to him if he were to take life second-hand. The artist does not love stories and pictures about life—but life itself.

Finally, he lives in extremes. He is both the most happy and the most unhappy creature alive. While we, his uncomprehending enemies or misunderstanding friends, vegetate on cheerful levels, he is in the raptures of heaven or the agonies of hell. Yet he does not deserve our envy or require our pity. To be a good artist is sufficient. He wants no other reward.

I am glad that I have an artist for a friend. He gives me intuition and beauty and wisdom, and I need all of them. The least that I can give him back is what understanding I can, and a little love. He says that is enough.

Burt, Mich.

Our Present Day Missionary Challenge

BY GRACE BAKER

The State of the Church

It is not my purpose to underrate the great need for foreign missionaries, but rather to enumerate a few of the existing conditions in our country which make the need for home missionaries essential.

By authority of the General Mission Board, we have the fact that scarcely 50% of the American people profess Christianity. Of these, 15% are not on church rolls, 25% never attend church, and 50% never support the church. What a fine lot we are! Whose idea is it that America is a Christian nation?

To make matters worse, the Council of Boards tells us that 20% of the churches are losing members, while 60% are merely replacing those who die! Such a condition could not do otherwise than challenge the missionary-minded person.

Does it surprise you to learn that 17,000,000 young people never attend Sunday school?[1] Their cry is, "What has the church to offer that we can't find other places?"

William Corbin, in his article "Why I Don't Go to Church"[2] stated that the church has nothing unique to offer. I ask you, reader, isn't it up to us to show the remaining 50% of our population which does not confess Christianity that the church has Jesus Christ to offer, and that the argument for going to church is to worship the eternal God?

The State of the Home

Recently, I read an editorial in *The Spur* which stated that since the modern American home had failed in its purpose of instilling into the lives of our children the basic ideas upon which our whole society is founded, this would have to be done in the schools. What an indictment against our American home!

We realize also that the spread of the companionate marriage idea is a potent factor which will undermine the Christian home if society is not educated as to its consequences. George Fiske says that such a union must fall because its foundation is rotten.

The State of Society

In his very recent book, *Shadow on the Land,* Dr. Thomas Parran, Surgeon General of the United States, reveals the startling facts that syphilis causes the death of more Americans annually than were killed in action during the World War. Over half a million new cases are reported in the United States every year. This "greatest killer" is responsible for 10% of all insanity and 15% of blindness among our population. Some 50,000 babies are born annually with congenital syphilis. H. L. Menchen said that "if any other disease of comparable virulence were one-half so prevalent, it would cause something approaching a panic."

Margaret Banning[3] tells us that there are 50,000 unmarried mothers registered annually in the United States. This does not include those who escape being registered by influence, contraceptives, and criminal abortion. Could anyone dare to say there is nothing to be done here at home? We are direly in need of a Dr. Thomas Grenfell here in the United States!

Of course, you know of the tremendous toll alcoholism is taking. Then, too, there is the fact that for the past 131 years of United States history, three out of every four dollars spent has gone for wars past,

HOME AND FAMILY FUN

Birthday Banquets

A very interesting family in Iowa has a banquet for each member of the family as his or her birthday comes. Yes, there are decorations (flowers, ferns, crepe paper, candles, center pieces, all fitting the season), also a toastmaster, after-dinner speeches, toasts, jokes, candle blowing and poems to the one honored. Of course at times one or more special guests may be invited, but in the main this father and mother try to keep the meal a family meal.

It would seem wise that on Mother's birthday the children might prepare the meal while mother and father dress for the occasion. On Dad's day of honor the chores should be conquered by the sons while dad rests and dresses.

There will be many happy returns from a day concluded with this type of family gathering.—*Robert W. Tully for the Recreational Fellowship.*

present and future.[4] It seems to me that many of our missionary-minded folk who can not traverse the ocean could profit by "sweeping their own back steps." What do you think? Then, too, we have the great Example who, as he went about administering to the great mass of his country folk, said "follow me."

[1] World Almanac, 1935.
[2] American Magazine, August, 1937.
[3] Readers Digest, August, 1937.
[4] What Shall We Do About War? Eddy and Page.

Uniontown, Pa.

The Renewal of Life

BY ARCHER WALLACE

THE spectre of famine was never far away from the Oriental mind. Long days of blistering heat, unrelieved by rain, meant parched land and harassed men and women prayed earnestly for the showers which made crops possible. It is with such a condition in mind that one must read the promise in Hosea 14: 5: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon."

When the rains failed it was the dew that revived and refreshed the thirsty land, keeping fresh and green and beautiful vegetation that otherwise would wither and die. The nightly fall of dew in eastern lands—even after the hottest days—is an unfailing benediction and it was this to which the divine influence is compared—that gracious influence which redeems and glorifies life.

Undoubtedly there are many people who have lost the zest and eagerness of life. They are weary and spent; the blistering heat of life's day has left them disappointed and perhaps disillusioned. It was in such a mood that Prince Bismarck wrote: "I feel tired but I am not sick. My complaint is uneasiness of life, in which I no longer have any object. Nothing that I see gives me pleasure. I have lost my wife, and my sons have their own business to attend to. I am lonely and weary."

It is not only those advanced in years upon whom satiety and weariness have fallen. Byron was a comparatively young man when he wrote:

"I am not what I once was,
And my visions flit less palpably before me."

And again in a still more poignant grief he wrote:

"My days are in the yellow leaf;
The flowers and fruits of love are gone;
The worm, the canker and the grief
Are mine alone."

We are often told that you can best guess a man's age by watching the page he first turns to when he opens his morning newspaper. The youth turns to the sports page; men in later years read leading articles and political happenings, while the men over fifty—perhaps unconsciously—turn to the obituary notices. This is perhaps as it should be, but what shall be said of that fairly large class of people who have no special interest in the day's news; who are bored and who have become cynical and without enthusiasm?

It is the mission of all true religion to redeem life from such an ebb tide of thought and feeling. Not long ago a friend of mine called to see an old lady on her one hundredth birthday. He found her feeble in body but cheerful and eager in spirit. "How does it feel to be one hundred years old?" he asked. "This is how I feel," she answered. "I wish I could walk from one end of this city to the other and tell everybody I meet how good God has been to me." One is reminded of that promise in the Ninety-Second Psalm: "Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age."

In Psalm 73: 21 the writer tells of a time when his heart was "soured" (Moffatt translation). That is a striking simile, true as it is picturesque. There are few who have not experienced such a mood, but as Ramsay Macdonald said to the students at Oxford twenty years ago, "The function of the church is to keep alive a springtime freshness in the world." And that is made possible, we might add, by individual Christians who are sustained in the eager joy of living and serving.

Mention has been made of the heart weariness of Bismarck but what a contrast was the keen spirit of his contemporary Gladstone. Up till the last day of his long and useful life he was interested in every good cause that was promoted. Anything calculated to increase the sum total of the world's happiness and well-being was sure of his support.

Mr. Gladstone spent nearly sixty years in the throes of political life. No man could possibly do that without meeting rude rebuffs and bitter disappointment, yet he was an old man when he wrote to the Duke of Argyll: "We politicians are children playing with toys in comparison to that great work of and for mankind which has to be done and will yet be done, in restoring belief."

He remained until the end without a trait of cynicism in his soul. He died on the tenth of May, 1898. "I knelt by his deathbed," says the Bishop of St. Andrews, "and received his parting benediction. As I turned away I felt I had been on the Mount of Transfiguration and had seen a glimpse of Paradise through the gates ajar."

We have always thought that the woman of Samaria who talked with Jesus by the well was typical of those who have lost the zest of life. A modern writer refers to her as "The Woman of Shattered Romances." However we may regard her, it is evident that she was restless and unhappy. That which arrested the atten-

tion of Jesus about her was not her utter depravity, but that the life to which she had given herself, and for which she had sold herself, had left her wholly unsatisfied. And so he talked of life and its satisfactions—to one who was unsatisfied. "Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." So Jesus talked of that which keeps life sweet and fresh.

The prophet Ezekiel lived at a time when the spiritual life of the Jewish nation was at a very low ebb. He and his people were in exile and, as far as seemed likely, doomed to remain there for long weary years. They were by nature a people of invincible courage and optimism yet with spirits crushed and broken they sat by the waters of Babylon and wept in their misery. Their national hopes seemed to be forever extinguished and despair laid hold upon them. Yet in that sad hour a sublime thing happened. This seer—this in-seer—looked beyond the immediate sorrow to a brighter, better day; saw it clearly and confidently and burst into song.

And so he foretold the day when the church would be as a river that flowed through the dreary, arid desert and would bring life and beauty. "Everything shall live, whithersoever the river cometh." That is the burden of Ezekiel's message. The river will go to the barren desert, to the waste places, to the dry parched land, and everything shall live, for the river means the renewal of life.

In his tender prayer to the Holy Spirit, Andrew Reed understood how completely God redeems life.

> "Come as the dew, and sweetly bless
> This consecrated hour;
> May barrenness rejoice to own
> Thy fertilizing power."

Toronto, Canada.

The Art of Simplicity

BY DOROTHY OXLEY

Gifts are of two types—good gifts and perfect gifts. Material gifts include food, clothing, shelter and any other perishable possession. These are good gifts. Spiritual gifts are perfect gifts and include peace, love, joy, salvation, faith, hope, eternal life, God's Son, the Holy Spirit and all the Christian graces. "Every good and every perfect gift is from above, and cometh down from the Father" (James 1: 17).

If a list were made of the gifts which we have recently received, it might well include food, light, air, water, life, rest, sleep, friends, protection, safety and freedom. While these things are for man's enjoyment and pleasure, the spiritual benefits should not be overlooked.

Some one has said: "Give to the world the best you have and the best will come back to you." Jesus encouraged: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." The giver will give as he can. He will give if he has something to give. The Master taught it was good to give, and the result was an abundance of good in return. If the need is presented and if opportunities are presented, men will give.

Mountain Grove, Mo.

Touring Among the Waralis

(Continued From Page 20)

their literacy and to know more of the Way of Life. On another occasion a young man asked us for a copy of the book that contained the story of a runaway boy (the Prodigal Son).

Along the large Sun River lives a group of farmers of another tribe. They are more thrifty than some of their neighbors. A great number of them still own their own fields. To one of their villages we were invited to come for a night meeting. They implored us to come early and bring along the medicine chest. As we bumped and jogged along the three miles through harvested rice fields there was a sprinkle of rain, but not sufficient to allay the distressing dust. Although we arrived at sunset we treated about thirty sick folk of varied ailments before the night meeting. Medicine was given for fever, cough, itch, asthma, eyes, malnutrition, rheumatism, worms, abscesses, and quarrels.

The last named ailment was a very stubborn one of long standing. Two brothers had quarreled about something seventeen years ago, and although they lived under the same roof during all this time, they had never made reconciliation. Theirs is still a remnant of the patriarchal type of life. These brothers desire to separate and move each to his own house, but are unable to do so for lack of money to build the houses. So the two brothers continue to live in the same house, one on either side of a third brother who occupies the middle portion of the house. The third brother is a patel (village headman) and he acts as a medium between the two who have not spoken to each other for almost half their lifetime!

This ailment is not singular to India alone. It is all too common among the whole human race, and it baffles the skill even of experts in mental, physical and spiritual healing. May it not well be classed with a certain ill of which Jesus once spoke, saying that such can be cured only by prayer, implying that divine aid is needed even through a human medium?

Dahanu, India.

THE CHURCH AT WORK

PEACE

Neutral Relief Notes From Spain

The following is gleaned from a letter to friends which Mrs. Dan West in turn took from Dan's letters home. These excerpts will indicate something of the need and show what Dan West and David Blickenstaff can find to do in a war-stricken land.—Ed.

We went to see several people here who are interested in helping the needy children, and we hope to see the needs ourselves. Then we plan to go south to Leon, and inquire there about needs, and likewise at Palencia, before returning to Burgos.

The next morning a young chap went along in the car to an orphanage out at the end of a mud road. There were thirty girls there, and they seemed well-fed and healthy, but they were low on clothing. We left some shoes and underwear.

Then we drove over to Figueras, about five kilometers out toward the coast, to another orphanage. This is a new set of buildings, in a lovely place overlooking the long estuary. This was built in the past year, I think, and one of the generals has turned over money from fines to help the youngsters. They are not well clothed yet—some of them—and we left about thirty pairs of shoes and some underwear. This was where Smith took the pictures of myself and the children.

It was a lovely drive back to Oviedo, and we arrived there just in time to meet the officials of the Auxilio Social and go along over to supper: eighty-odd children at 5:30, about the same number at 6, and again at 6:30. The food looked good and the children laid it away. Discipline was strict, as it would have to be under the circumstances. They repeated a prayer after the young woman in charge, rapidly, then sang the national hymn, and ended with the salute and the shout, "Arriba Espana!" While they were eating we talked with the managers and explained our work. They were appreciative, because the children need about everything.

Evidently we are earning our way. This evening the lady at the Auxilio Social became very co-operative. They have an enormous job, and last week the civil governor wanted them to take over the feeding of 8,000 more children in the province—he is out of money for that purpose. I have been well impressed by the seriousness with which the Auxilio Social people take their jobs.

Now to continue with the trip. The next morning, Nov. 27, we drove out to an orphanage about five kilometers east of Oviedo. It had been well established before the war, but after being captured by the "reds" was used as a barracks. Plenty of damage was done—doors broken through, light wires cut, faucets stolen, and worst of all the sacred articles for worship were broken. Not a table was left in the house I guess. The madre superior took it all very hard. We gave the children a few pairs of shoes and some undershirts, and Smith took a picture of myself and three of them. I think we shall send them some cod-liver oil and other supplies. The little girl on my left arm in the picture had a number of sores on her face but they didn't show up on the print.

Leon is a modern city. I don't know how big it is, but it seems more like American cities than any other I have seen here. We made ourselves known to the Auxilio Social people, and have arranged for them to write us about the needs in the province.

At Palencia we stopped at the Auxilio Social as the children were eating and talked a bit with the young woman in charge. She was interested in our plan too. We followed several leads and found our man, a druggist, just closing up his shop for dinner. He became enthusiastic and wanted us to take dinner with him. But we had regard for his wife and went to a restaurant. Then he insisted on giving us coffee. After that he took us to see the Woman President of the RC, and we talked to her a bit. Then we went to the dispensary where we left all the children's clothes we had in the car—not many. Then we felt we must see the new hospital—400 beds—for soldiers. It is modern, and it looked as though they could care for the wounded rather well. Some were there. It was dark when we left for Burgos.



"We gave the children a few pairs of shoes and some undershirts, and Smith took a picture of myself and three of them," so writes Dan West in the accompanying article. The reader can doubtless make out which children got shoes and which one the underwear of those shown in the picture.

A Question, Please

A Spanish comrade living in the midst of war at Valencia spoke thus: "When I took a stand against war I never imagined that the promise I so solemnly made would produce in me the profound sorrow of a moral drama. But in the face of such an outrage as we see today, in face of so much pain, in face of so many innocent victims, what is one to do? What attitude should we adopt?"

How can you answer this question? Here is one living

CHRISTIAN WORKERS' TOPIC

Four Evenings With the Brethren in China

4. The Task of Tomorrow

Chapter IV of "Brethren in China," Crumpacker
Sunday, January 30

NOTE: If you have not had the slides or films on China, try one of them. Or you might have a missionary play, or have a missionary in person take part in the program. If a program of talks is desired, the following is suggested:

I. China Faces the Future (pages 79-85).

II. The Church of the Brethren Faces China (pages 86-96).

What shall we do about China and the great commission?

in danger whose convictions are born out of immediate evidence and who has seen the work of hate. This is no emotional upset, but rather the forced conclusion of one who is willing to think straight regardless of where it brings him. The influence of such can never be measured. Every humble soul has an opportunity to share in stamping out this "hateful, futile, stupid business of universal slaughter."

WOMEN'S WORK

Women's Work Meeting in Northern Indiana

Mrs. Allen Weldy, President of Northern Indiana Women's Work

The Womens Work organization of Northern Indiana met in a district meeting at the New Paris church, Sunday afternoon, Dec. 12. Seventeen churches responded to roll call. Special numbers of music were rendered by girls' trios from the Bethany and New Paris churches. A young men's quartet from Manchester College favored us with two numbers. Readings were given by Miss Modalyn McClurg of the Osceola church and Mrs. Paul Bowers, Elkhart City church.

Mrs. Roy Summers from Wakarusa church led in the devotions. She gave some very timely suggestions as to the real spirit of Christmas. She pointed out that we should observe Christmas in the same spirit that the wise men and shepherds manifested centuries ago.

Four brief talks were given by the new district directors of the Women's Work.

Mrs. Galen Bowman from the Pleasant Valley church, Director of Bible, urged that each local organization appoint a Bible director and briefly outlined several plans that could be used for Bible study. Sister Bowman is inspired by the need for Bible study and her efforts will surely bear fruit.

Mrs. Galen Whitehead, from the host church and Director of Missions, has the real missionary spirit. She had a display of missionary literature and helps. She urged that the women of Northern Indiana study missions. She very ably pictured the needs of women and girls of India by telling the story of Sister Ida Shumaker's experience with a girl named Munsi.

Mrs. Ezra Flory, from Goshen City, Director of Mothers and Daughters, talked about the importance of good Christian homes. She said mothers would find it very helpful to organize mother-study groups where mothers acquaint themselves with their tasks and learn how to meet them more efficiently. It is only through the Christian home that ideals of Christ's teachings are upheld.

Mrs. George Phillips, Elkhart City, is Director of Aids, Peace and Temperance. She urged the women not to lose sight of the purpose for which Aid Societies were organized, which is that of saving souls and having a real compassion for the needy. Mrs. Phillips urged the women to respond to the call for relief, in war-torn Spain and China. She also urged the Christian women to buy their drugs and groceries from companies that do not sell beer and liquor.

The writer conducted a brief discussion on several phases of our Women's Work. Time permitted only a very brief discussion period. However, the need and desire for mission study was talked about. Several women said they felt the need for mother-study groups but have been at a loss to know how to get started. Elkhart City has organized a study group and told of their enthusiasm for the work.

In reviewing the afternoon the writer feels that surely many of the women will go back to their local groups with greater zeal and determination to put into practical use the inspiration and suggestions given at the New Paris meeting.

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of September, October and November, 1937:

SPANISH RELIEF

Africa—$45.85
Lassa Church, $20.85; Indv., Lassa, $25.00 ..... $ 45.85

California—$219.06
No. Dist., Empire, $4.73; Empire S. S., $5.94; Reedley, $2.00; Dist. Conf. Women's Work Organizations, $63.29 ..... 75.96
S. Dist., Glendale S. S., $7.50; Long Beach, $45.60; Glendora, $25.00; Pasadena Missy. Soc., $25.00; Glendale, $25.00; Pasadena Aid Soc., $15.00 ..... 143.10

Canada—$3.08
First Irricana S. S. 3.08

Colorado—$5.00
E. Dist., Rocky Ford Missy. Soc. 5.00

Florida and Georgia—$2.00
Seneca, $1.00; Tampa, $1.00 ..... 2.00

Idaho and Western Montana—$30.00
Fruitland 30.00

Illinois—$55.67
No. Dist., Cherry Grove S. S., $4.00; Rockford B. Y. P. D., $3.00; Stanley S. S., $3.02; Dist. Meeting, Women's Work Organizations, $25.00 ..... 35.02
So. Dist., Allison Prairie S. S., $5.00; Astoria, S. S., $5.09; Canton S. S., $3.00; Peace Section, Decatur, $6.56; Walnut Grove S. S., $1.00 ..... 20.65

Indiana—$110.48
Mid. Dist., Beaver Creek S. S., $1.15; Mexico S. S., $6.07; Salamonie, $9.32; Sugar Creek, $2.00 ..... 18.54
No. Dist., Bremen S. S., $4.50; Golden Rule Class, Center, $2.00; English Prairie, $5.00; Rock Run S. S., $6.00; Rock Run Y. P., $30.00; Indv., Syracuse, $15.00 ..... 62.50
So. Dist., Kokomo, $10.59; Ladoga, $8.85; White Branch (Nettle Creek), $1.00; White Branch S. S. (Nettle Creek), $4.00; Willing Workers' Class, Pyrmont, $5.00 ..... 29.44

Iowa—$60.39
Mid. Dist., Dry Creek S. S., $5.00; Iowa River S. S., $2.00; Dist. Aid and Missionary Socs., $8.50 ..... 15.50
No. Dist., Root River S. S., $14.11; South Waterloo, $19.78; Indv., Spring Creek, $3.00 ..... 36.89
So. Dist., Council Bluffs S. S., $3.00; Aid Soc., So. English, $5.00 ..... 8.00

Kansas—$8.04
N. E. Dist., Buckeye S. S., $2.00; Rock Creek S. S., $2.04 .... 4.04
S. W. Dist., Indv., Conway Springs, $1.00; Newton, $3.00 ..... 4.00

Maryland—$45.16
E. Dist., Pleasant Hill S. S. (Bush Creek), $9.49; Union Bridge (Pipe Creek), $4.50; Westminster, $14.00 ..... 27.99
Mid. Dist., Beaver Creek S. S., $2.30; Licking Creek, $3.00; Stone Bridge (Licking Creek), $1.00; Downsville S. S. (Manor), $3.18 ..... 9.48
W. Dist., Gortner Union S. S. 7.69

Michigan—$33.74
Shepherd Aid Soc., $5.00; Woodland S. S., $8.74; Indv., Woodland, $20.00 ..... 33.74

Missouri—$9.22
So. Dist., Broadwater, $1.34; Cabool, $4.78; Jasper, $1.10; Indv., Mountain Grove, $2.00 ..... 9.22

North Dakota and Eastern Montana—$5.12
Minot S. S. 5.12

Ohio—$172.47
N. E. Dist., Black River S. S., $1.00; Center, $15.76; Indv., Beech Grove (Chippewa), $7.00; East Nimishillen, $6.00; West Nimishillen S. S., $2.00; Zion Hill S. S., $5.00 ..... 36.76
N. W. Dist., Indv., Bellefontaine, $4.25; Fostoria, $12.00; Indv., Sand Ridge, $2.00; Toledo, $1.11; Toledo S. S., $10.81 ..... 30.17
So. Dist., Bear Creek S. S., $4.00; Bear Creek, $3.27; Beaver Creek Aid Soc., $10.00; Beaver Creek S. S., $12.95; Brookville, $6.00; Covington S. S., $7.50; Altruist Class, Ft. McKinley, $8.00; Hamilton S. S., $1.00; New Carlisle Aid Soc., $10.00; Poplar Grove, $15.00; West Milton S. S., $24.61; Camp Sugar Grove Intermediate Girls, $3.21 ..... 105.54

Oregon—$10.00
Grants Pass S. S. 10.00

Pennsylvania—$353.73
E. Dist., So. Annville S. S. (Annville), $5.90; Conewago, $19.50;

Lancaster S. S., $13.62; Indv., Lebanon, $5.00; Reading, $4.23; Reading S. S., $1.12; Ridgely, $7.50; Ridgely B. Y. P. D., $9.00; Big Dam S. S. (Schuylkill), $8.28; Spring Creek, $68.75; Hanoverdale S. S. (Big Swatara), $4.86; Manheim S. S. (White Oak), $25.99 ..... 173.75

Mid. Dist., First Altoona, $42.91; Burnham S. S., $6.00; Fairview, $8.84; Fairview S. S., $3.46; Yellow Creek S. S., $2.00 ..... 63.21

So. Dist., Mechanicsburg, $2.00; Indv., Newville, $2.77; Black Rock S. S. (Upper Codorus), $1.50; Waynesboro, $61.06; Indv., $10.00 ..... 77.33

S. E. Dist., Norristown S. S., $4.00; First Phila., $1.00; 2 Indvs., $10.00 ..... 15.00

W. Dist., Children's Dept., Beachdale S. S. (Berlin), $5.00; Fairview-Sculton S. S., $2.79; Indv., Lititz, $5.00; Locust Grove S. S., $3.15; Pittsburgh, $4.00; Indv., Uniontown, $1.50; 3 Indvs., $3.00 ..... 24.44

Sweden—$9.72
Congregations 9.72

Texas and Louisiana—$12.39
Falfurrias 12.39

Virginia—$48.69
E. Dist., Belmont, $2.00; Evergreen S. S. (Mt. Carmel), $2.00; Nokesville S. S., $4.86 ..... 8.86

No. Dist., Mt. Zion S. S. (Greenmount), $4.13; Aid Soc. (Greenmount), $5.00; Y. P. Class (Greenmount), $5.00; Harrisonburg, $2.50 ..... 16.63

Sec. Dist., Aid Soc., Middle River 5.00

So. Dist., Antioch Aid Soc., $10.00; Indv., Cooks Creek, $1.00; Laurel Branch, $4.42; Snow Creek, $1.50; Indv., $1.28 ..... 18.20

Washington—$32.86
Ellisforde, $23.86; Outlook S. S., $3.00; Sunnyslope, $3.00; Women's Work Organization, Wenatchee, $3.00 ..... 32.86

Total for period $1,272.67
Total previously reported 8,530.82

$9,803.49

SPECIAL PEACE FUND

California—$10.00
No. Dist., Ambassador Class, McFarland ..... $ 10.00

Colorado—$5.00
E. Dist., Indv., Colorado Springs 5.00

Illinois—$5.00
No. Dist., Polo B. Y. P. D. 5.00

Indiana—$27.63
Mid. Dist., Salamonie, $2.63; Dist. B. C. E., $25.00 ..... 27.63

Kansas—$1.00
S. E. Dist., Gravel Hill S. S. 1.00

Ohio—$17.45
N. E. Dist., East Chippewa 7.20
N. W. Dist., Fairview 5.00
So. Dist., Indv., Brookville, $1.25; Eaton Y. P. (Upper Twin) $4.00 ..... 5.25

Pennsylvania—$25.00
So. Dist., First York B. Y. P. D. 25.00

Total for period ..... $ 91.08
Total previously reported 803.31

$ 894.39

CHINA WAR RELIEF

Colorado—$21.00
E. Dist., Rocky Ford, $16.00; Indv., Sterling, $5.00 ..... $ 21.00

Florida—$6.00
Sebring, $5.00; Sunnyland, $1.00 ..... 6.00

Idaho and Western Montana—$72.00
Fruitland, $62.00; Indv. (Memorial), Payette, $10.00 ..... 72.00

Iowa—$57.41
Mid. Dist., Cedar Rapids 50.41
No. Dist., 4 Individuals, Spring Creek 7.00

Michigan—$66.00
Indv., Rodney, $1.00; 2 Indvs., $65.00 ..... 66.00

Missouri—$5.60
Bethany 5.60

Nebraska—$1.00
Bethel 1.00

North and South Carolina—$8.68
Flat Rock 8.68

North Dakota and Eastern Montana—$25.00
Indv., Grandview 25.00

Ohio—$30.00
Camp Sugar Grove 30.00

Pennsylvania—$2.00
Indv., First Philadelphia 2.00

Virginia—$1.00
So. Dist., Indv., Cooks Creek 1.00

Total for period ..... $ 295.69

AMERICAN MISSION TO LEPERS

Pennsylvania—$50.00
E. Dist., Sarah Winter's Class, Annville, $10.00; Women's Bible Class, Florin S. S. (West Green Tree), $40.00 ..... $ 50.00

Total for period ..... $ 50.00

GENERAL RELIEF AND RECONSTRUCTION FUND—UNDESIGNATED

Illinois—$0.49
No. Dist., Indv., Elgin ..... $ .49

Total for period ..... $ .49

CORRESPONDENCE

IN MEMORY OF MY GRANDMOTHER

Sister Susanna Seese Thomas, daughter of John and Mary Ann Umbel Seese, died at the home of her daughter, Mrs. Rowland Whitehair, at Terra Alta, W. Va., Dec. 15, 1937, aged 75 years, 11 months and 27 days.

She is survived by two brothers and one sister: G. B. Seese, John Seese, and Mrs. Zelma E. Livengood; two sons and one daughter: W. H. Thomas, Chester A. Thomas and Mrs. Rowland Whitehair. There are six grandchildren and two great-grandchildren.

Funeral services were held at the Salem church, conducted by Bro. C. C. Sollenberger of Uniontown, Pa. The Salem quartet furnished the music. Interment in the Thomas cemetery.

In 1882 she was united in marriage to the late Eld. Jeremiah Thomas and together they built a home filled with love and Christian hospitality. She was a home-loving and kind mother. She united with the Church of the Brethren in her girlhood days and her sacrifice as a minister's wife and her devotion and service to her church were unfailing.

Grandmother always took an active part in the work of the church until her health became too frail in recent years to permit her to take as great a part as she desired. For years she served as president of the Ladies' Aid and was a member of the W. C. T. U.

She had an appreciation of the beautiful and a sense of art that is rare in womankind. Her pleasing personality, kindness, courage, goodness, honesty, faithfulness and sincerity still live in the memories of many.

Brandonville, W. Va. Alma G. Thomas.

PASSING OF ELDER D. B. GARBER

David Benjamin Garber was born near Dayton, Ohio, March 28, 1865, and died at his home in Markle, Ind., Dec. 12, 1937, from heart trouble. His parents, Christian M. and Mary M. Garber were refugees from the Confederate state of Virginia, living temporarily in Ohio. They returned to Virginia late in 1865, where his boyhood years were spent in the vicinity of Bridgewater. After studying in the public schools, he attended Bridgewater College and was a member of the first graduating class. Six years were spent teaching in the public schools of Virginia and Maryland.

In 1891 he came to Valpariso, Ind., where he took a business course. After the completion of this he became private secretary to Governor George Steele of the National Military Home at Marion, Ind. On Sept. 10, 1893, he was married to Della Tinkle of Landess, Ind. To them were born seven children, three of whom did not survive infancy. In 1904 the family moved to Brethren, Mich., but returned to Hanfield, Ind., in 1905. In 1906 a farm was purchased west of Markle, where the family lived until 1920 when they moved to Markle. In 1910 Bro. Garber be-

gan to work in the Farmers and Traders Bank, later known as the Markle State Bank, and shortly afterward became the cashier, which position he held until 1932.

As a young man he became a member of the Church of the Brethren, and was later called to the ministry, to which he gave himself in loyal devotion as a self-supporting minister. For a total of fifteen years he was pastor of the Markle church, of the Pleasant Grove church near Liberty Center for four years, and of the Pleasant Dale church near Decatur for five years. He conducted occasional evangelistic meetings, preached many funerals and solemnized many marriages. For twelve years he served as a trustee of Manchester College. Since 1933 he had been Secretary-Treasurer of the Majenica Telephone Company, a position he had held for a time about twenty-five years ago.

For many years he had not been in good health, but had carried on active work. As if granting an often expressed wish, death came suddenly after a day of activity. He had taught his Sunday-school class, conducted services and preached in the Markle church. The outstanding characteristics of Bro. Garber on which we are building were his poise, good judgment, consecration and stability. These were manifested in the home, in the church and in the community. Of his immediate family the following survive: his companion; two daughters, Mrs. Loren Karns of North Webster, Ind., and Mrs. Herman Lassiter of Huntington, Ind.; two sons, Charles of Xenia, Ohio, and Ora of Elkhart, Iowa. There are ten grandchildren; four surviving sisters: Mrs. John Wright, Mrs. Luther Wright, Mrs. Henry Shickle and Mrs. Medford Adams; also one brother, S. Edward, all of Virginia.

Funeral services were held Dec. 22 at the Markle Church of the Brethren and Hanfield Methodist Protestant church at 10:30 A. M. and 1:30 P. M. respectively. President Otho Winger preached the funeral. He was assisted by the local pastor, Roger F. Shively.

North Manchester, Ind. Roger F. Shively.

BAPTISMS FOR 1937

When we remember that one soul is worth more than the whole world, then our list looks large; when we think of the number left yet unbaptized, then it looks small.

Even with much care errors have crept in; sometimes those reporting make apparent errors that the writer can not correct. However, the record is as follows:

The sum total is 5,483; some not counted were received on former baptism. This compares favorably with our report of 4,887 for 1936.

Some other interesting figures are: March 6, for the highest ingathering for one meeting, we have three tying on 9, Indiana having two, Tennessee one. May 1 we have California and Pennsylvania tying on 7 for highest place. September 18 we again have a tie of three, in Pennsylvania, Virginia, and West Virginia, the unlucky 13 being the number this time.

The highest number for a single meeting was twice touched at 43 and twice at 40. Pennsylvania has 1,390 for the year, but Virginia has 100, the highest for a single week; Indiana is second highest with 731 for the year. July 3 there were no reported gains.

My problem—from Jan. 2 to May 15 there were 515 reported as confessions, decisions, added or some such equivalent, but not reported as baptized. Since May 15 all have been given as baptized, or received on former baptism.

One more comment—it is worthy of note that some pastors are having very successful meetings; the one 40 above was by the pastor and one of the largest ingatherings for the year. Shall we press on?

Caldwell, Idaho. David Betts.

IN MEMORY OF BRO. NATHANIEL MINNICH

Bro. Nathaniel B. Minnich was born in Penn Township, Lancaster County, Pa., Oct. 2, 1851. He died Aug. 26, 1937, of infirmities due to old age, at the home of his son-in-law, near Manheim, Pa., in the bounds of the White Oak congregation.

He was the son of the late Samuel and Polly Bomberger Minnich. Oct. 15, 1872, he was united in marriage to Anna Longnecker, who preceded him in death thirteen years ago. To this union were born one son and one daughter who died in infancy. Later they adopted a four-year-old girl named Katie Halderman who grew up and proved a fine Christian woman and devoted wife of Bro. Levi Fahnestock. She was called to her eternal home Aug. 9, 1935.

Brother and Sister Minnich united with the Church of the Brethren more than sixty years ago, proving themselves faithful and were elected to the deacon's office fifty-four years ago, in the White Oak congregation. He was always at his post of duty. It may well be said, a prince and a great man is fallen this day in Israel.

He served as church treasurer for thirty years and was the oldest deacon in the Eastern District of Pennsylvania at the time of his death. He was a wise counselor. His counsel was much sought in church matters as well as in material things.

They were given to great hospitality and although he was a man of means they showed a splendid example in their entertaining all through life that even the poorer class could pattern after.

He proved himself a great friend to the needy. For many for whom ends would not meet he quietly cast in the missing link.

He is survived by one brother, Isaac B. Minnich, who has been blind for seven years.

Funeral services were held at the Graybill house by the home ministers. He was laid to rest in the adjoining cemetery.

Manheim, Pa. Susan M. Cassel.

IN MEMORY OF OLIVE E. WAREHAM

The early passing of Sister Olive E. Wareham reminds us of the texts: "Her sun has gone down while it is yet day," and "She hath done what she could." She was so active and youthful in appearance it is hard to realize that on Sept. 4, 1937, after a cerebral hemorrhage, she was called from our church to the one above.

She was the fifth child in the family of Bro. William J. and Eliza J. Ferguson Shumaker (both deceased). With the family she attended the Maple Glen church near Meyersdale, Somerset County, Pa., and united with the church at that place at the early age of eleven years, spending the early years of her life with her home folks. In 1903 she came to Pittsburgh, Pa. Here she met, and in 1912 on June 19, was united in marriage with Bro. Julius Wareham. The church in Pittsburgh called them to the office of deacon. Together they served with sacrifice the church they loved. To serve in a city church means many hours by trolley to and from the church, yet Sister Olive was in her place. For many years she was president of Aid Society, and stayed to prepare an evening meal for all who could stay for prayer service at the church; thus it was possible to unite two services.

At the recent love feast, her presence was sadly missed. The welcome smile and pleasant voice as she directed the preparation for the service will be cherished in the memory of all who come to the Pittsburgh church.

While she was a member of a large family, her only child, a boy, died at birth. Her surviving relatives are her devoted husband; her aged stepmother, Sister Amanda Ferguson Shumaker; six brothers and five sisters. Hers was a family of the kind that produced Christian living, ministers, Sunday-school workers and deacon's wives. She was only 52 years old, being born July 17, 1885.

Funeral services were conducted Sept. 7 in her home in East End Pittsburgh, by her pastor, Eld. N. M. Shideler. He was assisted by Eld. Dana Z. Eckert. Interment was made Sept. 8 in Maple Glen cemetery, Somerset County.

Pittsburgh, Pa. M. Elizabeth Barnett.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Brown-Staples.—At the parsonage in White Cottage, Ohio, by the undersigned, Nov. 25, 1937, Harold Brown of Moxahala Park, near South Zanesville, Ohio, and Marguerite Staples of Zanesville, Ohio.—J. D. Zigler, White Cottage, Ohio.

Murray-Zigler.—At the parsonage in White Cottage, Ohio, by the undersigned, Dec. 12, 1937, Howard Murray of Creston, Ohio, and Pearl Zigler of White Cottage, Ohio.—J. D. Zigler, White Cottage, Ohio.

Palmer-Evans.—At the parsonage in White Cottage, Ohio, by the undersigned, Oct. 17, 1937, Delbert Palmer of South Zanesville, Ohio, and Lillian Evans of Zanesville, Ohio.—J. D. Zigler, White Cottage, Ohio.

Williamson-Hanawalt.—By the undersigned, at the Union Ridge church, Dec. 26, 1937, Mr. George H. Williamson and Sister Leora M. Hanawalt, both of Dumont, Iowa.—Earl E. Jarboe, Hampton, Iowa.

FALLEN ASLEEP

Barnhart, Sister Ida B. Denlinger, daughter of John W. and Annie Christian Denlinger, was born in Montgomery County, Ohio, Feb. 13, 1866, and died Sunday, Dec. 5, 1937. On Feb. 20, 1894, she was united in marriage with Henry A. Barnhart of near New Carlisle, Ohio. To this union were born five daughters. Her husband and five daughters survive. Sister Barnhart had been a member of the Church of the Brethren since her girlhood days. For the past ten years she had been a member of the Springfield City congregation. Her very earnest and active service within the church had always been a source of much inspiration. She was an ideal mother and wife. Her final illness extended over a period of about eight weeks and although these weeks were wrought with much suffering she bore it in a patient, Christian way. Funeral services were conducted in the New Carlisle church by the undersigned, assisted by Rev. Robeson, pastor of the Bethel Baptist church. Interment was made in the New Carlisle cemetery.—J. H. Good, Springfield, Ohio.

Brungard, Wilma S., was born Jan. 23, 1898, and died at her home Oct. 29, 1937. On Dec. 18, 1918, she was married to James Brungard. They united with the Church of the Brethren in 1921. She was an excellent organist and her services will be greatly missed. She is survived by her husband, a son and daughter, her parents and three sisters. Funeral services were held in the Sugar Valley church by Eld. Greene Shively, assisted by Brethren John Boone and B. F. Long. Interment was made in the Eastville cemetery.—Ada Donty, Jersey Shore, Pa.

Cline, Martha Ann, born Jan. 28, 1873, daughter of Frederick and Nancy Miller Cline, died on Thursday evening, Dec. 23, 1937. She was buried Sunday afternoon at the Middle River Church of the Brethren. Brethren B. B. Garber and S. D. Miller conducted the services. She had lived with her sister for the past seven years. Her sister and a number of nephews and nieces survive. She was born near Mt. Sidney, later lived near New Hope and then moved to Weyers Cave. She had been an invalid for twenty-seven years, suffering from arthritis. She united with the church in her youth and remained faithful. She was patient in suffering and had a beautiful Christian character. Her nephews acted as pallbearers.—Frank S. Driver, Weyers Cave, Va.

Fausler, Isaac N., was born May 31, 1859, in Lima, Ohio, and died Nov. 1, 1937, at his home at Staytonsville, Del. When quite small he moved with his parents to Illinois. In 1919 he and his family came to Delaware. In his youth he united with the Church of the Brethren. He is survived by his wife, three daughters and four sons. Funeral services were held in the funeral home at Harrington, Del., in charge of Eld. W. M. Wine. Interment was made in St. Johnstown cemetery. —Mrs. H. G. Baker, Bridgeville, Del.

Garst, Maggie I. Osborne, was born to Joe M. and Martha Deakins Osborne Feb. 4, 1857, near Jonesboro, Tenn. She departed this life May 4, 1937. In girlhood she united with the Baptist church. On Sept. 21, 1887, she was united in marriage to Sam D. Garst. She was a successful schoolteacher before her marriage. After marriage she united with the Church of the Brethren at Pleasant Valley where she remained a faithful member. She was a teacher in the Sunday school until ill health prevented her attending church. She was a diligent student of the Bible and always practiced its precepts. She lived a life of prayer and devotion. No children were born to her but she was a great lover of children and young people. She was always motherly in her council and tactful in giving advice. Both young and old loved to visit in her home. She bore her afflictions bravely and always met her visitors with a smile and pleasant word. She is survived by her husband, one sister, one brother and a number of nieces and nephews. Funeral was held in the Pleasant Valley church by Bro. John B. Hilbert, with interment in the cemetery near by.—Mrs. Albert Ferguson, Jonesboro, Tenn.

Halfhill, Sister Ora, daughter of the late Joseph and Mary Blickenstaff, was born Oct. 24, 1875, near Cerro Gordo, Ill., and passed away Dec. 9, 1937, at the Allen Memorial hospital in Eldorado, Kans. Her sickness, diabetes and Bright's disease, which was of long duration was borne with great patience. She united with the Church of the Brethren before her marriage and remained true to that faith. She came with her parents to Kansas in the spring of 1890 and settled near Rosalia which had been her home the greater part of the time since. She was a constant attendant at church services and the Aid Society as long as her health permitted. On Dec. 6, 1891, she was united in marriage to Howard L. Halfhill, who passed away fifteen month ago. This union was blessed with three daughters and two sons, one of whom passed away in infancy. The three daughters, one son, ten grandchildren, two great-grandchildren, four brothers, three sisters and many nephews, nieces and friends are left. Funeral services were conducted at the funeral home in Eldorado, Kans., by Rev. L. T. Faulders, former pastor of the Christian church. Interment was made in the Chelsea cemetery.—Mrs. Susie Nelsen, Eldorado, Kans.

Hallar, Lydia Jane, aged 72 years, 1 month and 4 days, daughter of John and Sarah Pitman Bright, passed away at the home of her daughter, after almost a year's illness. She was born Nov. 6, 1865, and lived almost her entire life in and near Nappanee, Ind. She was a member of the Church of the Brethren. Her husband preceded her in death four years ago. Surviving are three children, seven grandchildren and five great-grandchildren. Services at the Church of the Brethren at Nappanee by the pastor, Bro. H. D. Emmert. Bro. Vern Stump of the River Brethren church assisted. She was laid to rest in the Union Center cemetery adjoining the church.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Hummer, Bro. Lincoln S., died suddenly of a heart attack, aged 73 years and 19 days. He is survived by his widow, one son and three grandchildren. Funeral services were conducted in the Ephrata Church of the Brethren Dec. 16, by the pastor, Galen R. Blough. Interment was made in the Middle Creek cemetery. Bro. Hummer was a faithful member of the church and was a regular attendant at the services.—Mrs. Allen J. Mohler, Ephrata, Pa.

Murphy, Dora Ellen, daughter of Samuel and Ellen Deeds, was born Dec. 4, 1863, and died Nov. 22, 1937. She was married to Millard Murphy on July 17, 1877. To this union were born four children, one passing away in infancy. She united with the Church of the Brethren and remained faithful, having attended church the Sunday before her death. She leaves her husband, one son, two daughters, one brother and twelve grandchildren. Funeral services were conducted in the Pyrmont church by the undersigned, assisted by Bro. D. L. Barnhart. Burial in the Pyrmont cemetery.—Walter Replogle, Rossville, Ind.

Reinoehl, Sister Anna Mae Palmer, daughter of Jacob and Abigail Palmer, was born at Corunna, Ind., and died at the home of her son in Birmingham, Mich., Dec. 7, 1937, aged 63 years, 6 months and 9 days. She was united in marriage to David S. Reinoehl on Dec. 25, 1892. He preceded her in death one and a half year ago. This union was blessed with four sons, two having died in infancy. She was a faithful member of the Church of the Brethren. She is survived by two sons, five grandchildren and two brothers. Her funeral was held in the Sugar Ridge church near Custer, Mich., by the undersigned. She had been a member of this church since 1921. Burial was made in the Custer cemetery.—L. H. Prowant, Chester, Mich.

Saxton, Sister Catherine Ann, daughter of Josiah and Mary Martin Coppess, was born in Darke County, Ohio, and died at her home near Custer, Mich., on Dec. 16, 1937, aged 83 years and 8 months. She was united in marriage to Bro. Wm. H. Saxton on Oct. 11, 1874. To this union were born eleven children, four having passed away in childhood. She is survived by her husband, three sons and four daughters, twenty-six grandchildren and twelve great-grandchildren. She loved the Church of the Brethren of which she was a devout member for sixty years. She was faithful in attending the services. She had much to do with the building up of Sugar Ridge church of which she had been a member since 1895. Brother and Sister Saxton had lived together many long and happy years. Funeral services were held in the Sugar Ridge church by Bro. J. J. Hamm, assisted by the undersigned. Burial was made in the Custer cemetery.—L. H. Prowant, Custer, Mich.

Shimer, Rebecca, aged 88, died Oct. 23, 1937, at the home of her son-in-law and daughter, Mr. and Mrs. Thomas C. Lear. She had been ill for nearly a year of a heart ailment. Although in failing health since last December, her condition did not become grave until about three weeks before her death. She was born in Snake Spring Valley in December of 1848, a daughter of Samuel and Hannah Ritchey Wiles. Her husband, William Shimer, died in Chowchilla, Calif., fourteen years ago. A short time after his death she moved to Johnstown to make her home with her daughter. Surviving are three daughters and one son. Funeral services were conducted by Bro. J. A. Robinson, with interment in the Bunker Hill cemetery.—C. T. Noffsinger, Johnstown, Pa.

CHURCH NEWS

INDIANA

Auburn.—Revival meetings were held for two weeks in December, with Bro. C. H. Petry in charge. Two were reclaimed. Our general attendance through fall and summer has been good. Sister Killion has been putting her best in our services and the response on the part of the members has been wholehearted. Our children and young people put on a very nice Christmas program. It is inspiring to see the enthusiasm that the children put into the Lord's work. We are expecting great things from our primary and junior children.—Ethel Snively, Auburn, Ind., Dec. 29.

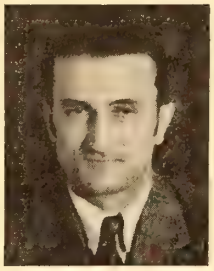
Mt. Pleasant.—Nov. 14 our young people gave a missionary play. We recently concluded a splendid revival conducted by Bro. Warren Shock Nov. 15-28. Four were baptized and one letter has been granted. Our Ladies' Aid Society met Dec. 2, with thirty members present. Council convened Dec. 7 and elected the following officers: Elder, N. H. Miller; clerk, Welcome Roose; treasurer, Herman Rettinger; member of ministerial board, Harley Elliott; member finance board, Raymond Sponseller, member missionary committee, Allie Sellers; Messenger correspondent, Elsie Rettinger; Messenger agent, Ethel Price. Dec. 19 the children gave a program which was well attended. A missionary offering was lifted for the relief of the children in Spain. On Christmas Eve our young people gave a Christmas play.—Elsie Rettinger, Bourbon, Ind., Dec. 30.

MARYLAND

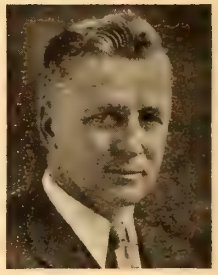
Piney Creek.—We enjoyed a series of meetings Nov. 14-28. The meetings were in charge of Bro. W. N. Zobler. Helpful talks were given to the young folks. Nine were baptized. Our love feast was held Nov. 27, with Bro. Zobler officiating, assisted by Brethren W. E. Roop, Elmer P. Schildt and Chauncy Trimmer. The Madison Avenue group from York, Pa., visited us and their men's chorus gave wonderful music. The Trimmer trio from York also gave rich messages in song. We missed the presence of our elder, C. F. Bucher, whose health did not permit him to attend many of the meetings. The aged father of Bro. Birnie L. R. Bowers died during the communion service and several were called away from the Lord's tables. An impressive service was held as a closing service the last Sunday evening when those that were called away from the Lord's tables on account of death communed together. On the last Sunday morning Bro. Zobler's wife and Bro. Earl C. Brubaker worshiped with us. Bro. Brubaker took part in both morning and evening services. We feel strengthened and have been encouraged to carry on more faithfully.—Vergie A. Bowers, Taneytown, Md., Dec. 26.

Westernport.—Revival services were held in our church the first two weeks of November by Bro. Cecil O. Showalter. We observed the Lord's supper and communion on Nov. 21. In the afternoon prior to the

MEN and the GOSPEL MESSENGER



Ever since the introduction of The Gospel Messenger club plan Men's Work in the Church of the Brethren has been active in its support. In a very real sense the success of the plan has been due to the help of Men's Work. The message below is from Allen Weldy, President National Council of Men's Work.



ALLEN WELDY
President

R. E. MOHLER
Executive Secretary

"During the past several years the Gospel Messenger has increased in the number of subscriptions by a substantial per cent. We, as a Men's Work organization, are wondering if we dare take part of this credit to ourselves because we have been sponsoring the subscription campaign as one of the projects of the organization. If you have not already put this project over in your local church, it is not yet too late to do your part in helping to get that 75% of the families on the mailing list of the church paper. There are, no doubt, some families in your congregation who think they can not afford the $1.25 for the club rate. What would be a better project for the men of your church to sponsor, than to finance a few such cases and see that every member of the church receives the news of the church each week? Our goal should be: The Gospel Messenger in more homes in 1938 than in 1937. It is not yet too late, so let us check up and see how our churches stand in this matter.—Allen Weldy, President, National Council Men's Work."

This year we are offering a free booklet containing a suggested Gospel Messenger program. This program will help you introduce our economical Messenger club plan to your congregation.

If you have a club the program may be even more useful. It will suggest ways in which Messenger readers may obtain the utmost benefit from their church paper. Send for free copies of *The Gospel Messenger Comes to Cedar Grove.*

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communion we had baptismal services. A missionary program was given Dec. 5, sponsored by the missionary committee. The children gave a Christmas program on Dec. 19 and in the evening a Christmas pageant, To All People, was given. Another Christmas program was given Dec. 26, which consisted of a pantomime, Manger and Nativity Scene, special music, reading and Christmas message by our pastor, N. D. Cosner. There will be a New Year's watch service at our church Friday, Dec. 31, from 11:30 to midnight.—Mrs. Dorsey Rogers, Westernport, Md., Dec. 28.

OHIO

Pitsburg.—We met in business meeting Dec. 15 and Bro. G. A. Stutsman was re-elected elder. All church officers will begin service with the Sunday-school year and not at the beginning of the year. A member was added to the board of Christian education for peace, temperance, young people's department and Women's Work. Our young people's department has reorganized and Bro. Robert C. Gangey is president Sister Maria Eikenberry, vice president; Sister Inez Lutz, secretary-treasurer. Our pastor, Bro. Roy K. Miller, who has lived among us for the past eighteen months, has been very actively engaged in all lines of church work and his influence has reached out into the school and community. We appreciate his talent for music. Dec. 19 the primary and junior departments gave a Christmas program. The proceeds of their missionary investments for children's project amounted to $15. A Christmas offering was given by the adults for world wide missions amounting to almost $60. Our Christmas cantata, The Child of Bethlehem, was given on Dec. 24. As the old year is drawing rapidly to a close, we can look back over the work of the past year feeling much good has been accomplished but also looking forward to doing even better and greater things for the Master.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Dec. 27.

Toledo.—Bro. Bantz attended the National Peace Conference at Naperville, Ill., in June and spent two weeks as dean of boys at the young people's camp. At the summer assembly of Northwestern Ohio he conducted the Bible study hour. Oct. 18-22 he attended the Bethany Ministerial Conference. Oct. 25-29 and Nov. 1-5 Bro. Bantz was in Huntington, Ind., assisting Bro. Keim in evangelistic meetings. Following this meeting a two weeks' meeting was held in the Toledo church by Bro. Keim. The latter part of November he held a two weeks' revival in Mansfield, Ohio. Bro. Bantz has planned a midweek Bible study service which will be conducted to be of interest to the community. Attendance for Sunday worship has been steadily increasing and an average attendance for the morning worship is 112 and evening 47. The women's missionary society is making progress, with an average attendance of ten. Nov. 11 a special guest speaker gave a fine talk on world peace. Three members attended the school of missions. The Toledo school of missions will be held after the first of the year. The Ladies' Aid reported a balance of $50 in the treasury. The missionary society has a balance of $60. The young people's department has been active since the latter part of September. Reorganization and election of officers was held Sept. 19. They have an average attendance of fourteen. One member is in Bethany Biblical Seminary. Nov. 7 Bro. Leland Brubaker was with us in an all-day meeting. The afternoon service was devoted to the young people of neighboring churches. The Toledo young people had a delegation of fifteen at the B. Y. P. D. conference in Fostoria. Communion was held Nov. 27. Council was held Dec. 14.—Mrs. Chalmers, Toledo, Ohio, Dec. 27.

PENNSYLVANIA

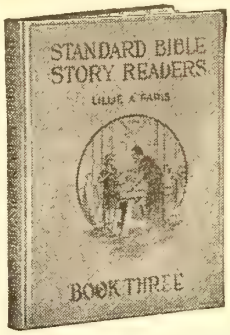
Codorus.—Our fall love feast was observed the first Sunday of November. We were glad to have Bro. John Myer of Denver, Pa., deliver the morning sermon and also officiate at our communion in the evening. On Saturday evening preceding our love feast our elder gave us a fine message. Eld. D. Edw. Keeny from our own congregation conducted a revival in the Shrewsbury house. Thanksgiving services were held in three of our churches. The offering which amounted to $185 was given for world wide missions. Our Christmas service was held in the Codorus house. Our church sponsored a singing class during the last three months, led by Mr. E. E. Schraeder of York. The closing session was held Sunday afternoon, Dec. 26. At this time a sacred concert was rendered to a large audience.—Grace G. Keeny, York, Pa., Dec. 28.

Licking Creek.—We met in council Oct. 30 at the Pleasant Ridge house at which time Maynard Deshong, Webster Mellott and Joseph Funk and their wives were called to the deacon's office. On Oct. 31 Bro. Jonas Sines of Oakland, Md., began a series of meetings at the Pleasant Ridge house, and continued for two weeks, closing with the love feast Nov. 14. Bro. Sines brought many helpful messages and as a result seven were baptized.—Maggie M. Waltz, Needmore, Pa., Dec. 28.

West Conestoga.—Bro. Samuel Eshelman preached at Middle Creek Sept. 26. A missionary sermon was given Oct. 10 by Bro. Harvey Eberly. Oct. 24 Bro. Aaron Heisy preached an examination sermon preceding our love feast at Middle Creek Oct. 27, 28. The visiting ministers were: Brethren Diller Myer, who officiated; Jonathan King, James Moore, Harvey Eberly, Christ Gibbel and Ollie Hevener. Bro. John Streator of Washington preached at Middle Creek Nov. 7. Our revival started Nov. 21 at Middle Creek with Bro. Howard Merkey as evangelist. The services were well attended and the messages were spirit filled. During the services a male quartet from East Fairview gave us messages in song. The Thanksgiving message was brought by Bro. H. A. Merkey. We met in council Dec. 18, with our elder, Harvey Markley, presiding. Dec. 26 Bro. Ralph Schlosser preached a missionary sermon. Our young people went Christmas caroling on Dec. 24.—Amanda Weaver, Lititz, Pa., Dec. 28.

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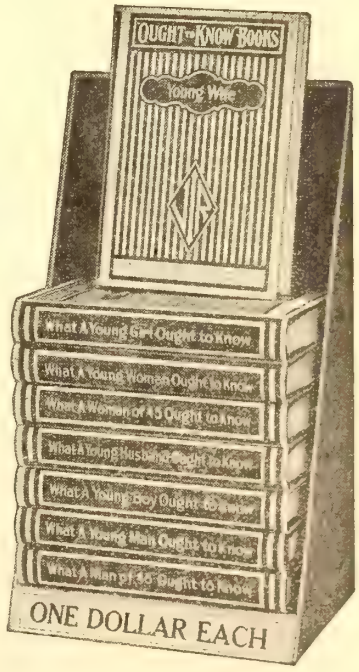
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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.
[p] ch. 3. 11. & 4. 32.
[r] ch. 4. 18.
[u] John 9. 22. & 12. 42. & 19. 38.
[x] ch. 2. 47.

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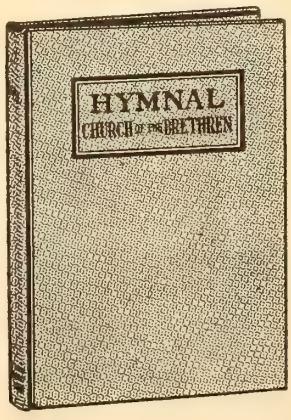
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., January 22, 1938 No. 4



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STERN WINTER'S CHILD

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Mark 2: 1-12

"That ye may know that the Son of man hath authority on earth to forgive sins . . ."

Healing and Forgiving

Modern science is beginning to see the connection between the conscience and health. The Jews had a theory about the cause of disease long ago. Jesus did not fall in with their view althogether, but he sometimes dealt with sin and disease on the same plane. And we are coming to see the grounds for his action.

Sin often causes disease through the breaking of nature's laws. A guilty conscience brings difficulties, as do other fears and worries.

One who has either sin or disease should look to the Great Physician who has power to heal both soul and body. He may need also a human physician but there is no question about need of the divine.

Tuesday: Matt. 6: 5-8

"Your Father knoweth what things ye have need of, before ye ask him"

God Knows Ours Needs

Our problem is not so much to inform God of our needs as to believe in him and relate ourselves to him in such a way that he can do for us what he sees is best. It is hard for us to comprehend the love and goodness of God. We are prone to put on him the responsibility for our failures. We suffer, and say God so wills. We fail in our plans, and are inclined to feel hurt because it seems that God has not seen us through. But when we honestly explore our inner attitudes, we will find the cause within ourselves. God does his part.

Wednesday: Psa. 23: 1-6

"Surely goodness and lovingkindness shall follow me all the days of my life"

God Supplies Every Need

The fountain of all goodness is the Lord. The psalmist discovered that fact long ago. He found God to be his Helper in every time of need. The beautiful figure in which he expressed his faith in Psa. 23 is full of meaning for all who know about the shepherding of sheep. God's knowledge runs ahead of his people's needs. He leads his children through the valley of plenty and the path of danger, sufficient always unto the demands of the occasion.

Such confidence in God would put to rest many a fear and worry which harrasses us today. There is too little of it among us.

A Test of Our Zeal

A good test of our Christian zeal is whether or not we take an interest in the spiritual welfare of others.

Some have been overzealous in this respect. Their zeal has outreached their own spiritual development. The disposition to be helpful to others lays a heavy demand upon one's character. Unless one has a vital experience of God, there is little use for him to try to lead others into such an experience. His words become hollow and his statements dogmatic. Men are not won to God thus. Unless one is making an earnest effort to make his own attitudes Christian, he had better let the attitudes of others alone. The best Christian testimony is the radiance of Christian living.

But there is danger that we be too reticent about our Christian aspirations and concerns. A word fitly spoken—when backed by a life fitly lived—may be just the thing that our neighbor needs to help him make the right decision. Without it he may think well of the church because he thinks well of us; but he may not feel a welcome into the church fellowship. He may not have the courage to make a decision for Christ.

Those who are zealous for the cause of evil do not hesitate to urge their claims upon our neighbors and our boys and girls. The tobacco and liquor corporations use words aplenty. Perhaps we shall want to be more discreet in our use of words, but shall we be less zealous?

Amos 7: 12-15; Jer. 20: 9; Matt. 5: 13-16; Mark 8: 38; Acts 20: 27.

Thursday: Isa. 55: 1-7

"Seek ye Jehovah while he may be found"

Salvation Freely Offered

God is not selfish with the good things at his disposal, nor is he likely to slip away beyond our reach. He gives the joys of salvation freely to all those who look to him with a disposition to do what is right. The prophet long ago tried to bring this into the understanding of his people.

God had a great purpose for Judah and was shaping events in the direction of the realization of that purpose. The greatest problem in the way was the people of Judah themselves. They couldn't carry their sins along into the kingdom of blessing. Neither can we. The way to get rid of sins is the same for us as for them—forsake them and turn to God. Sin is the greatest bar to progress.

Friday: Luke 7: 36-48

"And he said unto her, Thy sins are forgiven"

Jesus Forgives a Sinner

It is in Jesus that we see best God's attitude toward sin and the sinner. The Jewish religion had pretty well reduced to a formula the procedure for forgiveness of sins. Offerings of certain kinds were to be brought and presented in prescribed ways. Ablutions of a definite sort were to be gone through. And of course there was to be the prayer of penitence.

Jesus broke through all this to the attitude of the heart, and said that is what counts. Nothing stands in the way of forgiveness where the heart is sincere and there is an earnest disposition to do right. Forgiveness is open to every repentant soul.

Saturday: 2 Tim. 1: 7-14

"Who saved us, and called us . . . according to his own purpose and grace"

God's Purpose and Grace

Paul moved about under the sense of a call of God and a divine purpose. And when he came to the end of his earthly course he could commend to young men like Timothy the course of life which he had tried to follow. It was a course involving struggle and hardship, but one in which the grace of God abounded and the will of God directed. His relationship with God was such that he had no fears for the future; he knew his Lord.

An experience like Paul's is worth striving for. It comes by yielding oneself completely to God and choosing his will.

Sunday: Psa. 32: 1-7

"Blessed is he whose transgression is forgiven"

Deliverance From Sin

The blessed life is not in freedom to sin but in freedom from sin. There are those who think happiness lies in the direction of breaking away from restraint and following one's desires. But human experience disproves this view.

Real satisfaction within the heart comes only when the conscience is clear. And for one who knows what is right, conscience can be clear only when nothing stands between himself and God. Repentance and confession of sin is the only way to get right with God when we have sinned. God stands ready to forgive and to receive us unto full fellowship with himself. He is the God of love.

GOSPEL MESSENGER

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EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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EDITORIAL

Life in a Perfect World

(See Cover Page Picture)

Now who is not intrigued by the possibilities of life in a perfect world—one without extremes of cold and heat, without the woe wrought by virus and germs? Certainly man would be happier in such a world than in this present vale of tears.

Some ten years ago a couple of scientists thought to feel out the possibilities of a germless Utopia. They rigged up a series of stainless steel containers and began to populate them with germ free creatures, plants and insects. And now that a decade has passed the experimenting scientists have tried to sum up and pass along their findings.

Results have been far less favorable than one would suppose. Freed from germs and virus the small creatures reared in a germless world have indeed shown a superiority in growth, but have lacked stamina. Their bodies have seemed to need something which centered on the digestive tract. Normally this would have been seething with germs. Hence it was concluded the doomed creatures' special need was just what germs could have supplied.

To this one might add other bits of lore which converge to suggest that man's ideal for a perfect world seems ever to omit something that is vital to life's complicated formula. From the foregoing it would seem that life can be too easy. There is a place for discipline, hardship and struggle. Even death is not unmitigated evil. We can not fully understand why this is true, but it does seem to be so.

Yet this much we know, that where hard things strike, even nature seeks to provide compensations. See stern winter's child on the cover page of this MESSENGER. A tiny seed lodged between the black volcanic rocks of middle Oregon. Shortly it sprouted and began to grow. What a will to live is registered in that twisted but unbroken trunk! In a sheltered spot nature could have produced a bigger and straighter tree. But for the good of unborn generations of pines, and for the special lesson this tree can teach discouraged men, nature could not have produced a better tree.

H. A. B.

Strawberries in January

SUPPOSE that strawberries were as big and inexpensive as pumpkins, what a different world this would be! Both grow on vines, and it seems to the writer that at the very beginning of things it would have been so easy to have given strawberries the size and left pumpkins to bloom unseen and unsung in the tall grass.

Yet the world was not made with strawberries as big as pumpkins. And looking over convenient fresh fruit and vegetable market reports for January, we could find no strawberries listed. Squash, grapefruit, onions, eggplant and lemons were much in evidence. But alas, for strawberries! In January they must cost a pretty penny if they can be had at all.

But why raise the strawberry issue in winter? Well, just because it will serve as a convenient symbol for much of the buying done by the average man. In so far as one insists on buying things out of season, and often before he can pay for them, he is really demanding his strawberries in January. Now let us see how some of this figures out.

Ordinarily the first cherries, roasting ears or strawberries bring a top price. This is natural, for at such a time there is a pressure of demand in a season of scarcity. However, those who insist on the first fresh fruits or vegetables get relatively few cherries, roasting ears or strawberries for a given amount of money. Waiting a few days or weeks, or until the season is in full swing, one's dollars can usually be made to go two or three times as far, while at the same time the products purchased are better flavored and more nourishing. Thus it is good business to exercise a bit of foresight and patience in one's buying.

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The principle suggested with reference to the purchase of fruits and vegetables in season holds with reference to all one's buying. The man who can wait and pay cash is rewarded handsomely for his achievements in self-control. Let us consider A and B, very different individuals, but with similar incomes of $1,000 each. Let us say that A is the sort of person who has always paid cash; B boasts that he will have what he wants though it be strawberries in January.

Obviously, with B persistently buying out of season his dollars do not go nearly as far as those used by A. Indeed, there are cases where A can and does make a dollar buy two or three times as much as B gets for the same money. Nor is this all. B laughs at A's paltry interest and discount savings. What if one does have to pay a little for carrying charges, or foregoes 2% for cash! Which is to say that every $1,000 which B spends is purchase price plus carrying charges. Now if such charges average 5%, then it is clear that A can get for $950 what costs B an even $1,000. And further, if A takes his 2% for cash he gets $19 off that $950. This means that by taking advantage of customary discounts and avoiding carrying charges, A stands to make $931 do the work of B's $1,000.

But as we have already seen, discount and interest savings are but a small part of the essential difference in spending as between A and B. The facts are that quite aside from these considerations A may make his $1,000 do twice the work that B gets from a similar income. Though other refinements might be developed, quite enough has been said to indicate why it is that some folks on a meager money income seem to have enough and to spare, while others are always in financial hot water no matter what their income.

We are fully aware of the fact that temperaments so differ; some will ever insist upon their strawberries in January while others are able to wait until June. The sons of B will probably say that happiness is a matter of having what you want when you want it regardless of price. The sons of A will doubtless insist they never could have mental peace living about one jump ahead of persistent bill collectors.

In the long run there is no honorable way of beating the cost of living. In a lifetime a man has so much income. And the more wisely one's money income is spent the larger his real income—or income as measured in the satisfactions of life. Of course, there are those who buy, never expecting to pay. The reader has probably heard of renters moving in and staying rent free until forced to get out, or of people who run grocery bills here and there until no merchant will trust them. Obviously we are not writing for such pariahs. Our thesis is, that if one expects to pay his way, any given income can be materially increased in purchasing power through wise management. Specifically this means such things as buying needed supplies in season and for cash. Of course this is conditioned on one's having health and an income.

The writer is not so dumb as to think he is advocating a popular doctrine. For years the spirit of our times has been against the promptings of the experience of the fathers. They believed that if obligations must be met eventually, then why not now? They had not worked themselves up to that rosy mental state where everything seems possible no matter what the record of history. In the twenty-odd years since the first draft of this little dissertation on strawberries was set down we have not met up with anything contrary to its essential contention. And now that there are increasing signs the pay-as-you-go doctrine may get a new hearing, it is time to repeat what the fathers have known of old. If you are fond of strawberries, try waiting until June when they are pretty sure to be sweeter as well as cheaper. H. A. B.

Hellishness Is Not Beauty

TRUTH and goodness have long been recognized as vital factors in religion but more and more we see that beauty belongs there too. Else God would not have made so many beautiful things. Who has not been moved to worship by the beauty of a sunset? There is nothing wrong in beautiful pictures, either in nature or in art. Or in beautiful homes or gardens or clothes or faces. The mischief lies in the perverted notions of what makes things beautiful.

Perhaps you have seen the published reports of the younger Mussolini's contribution to this subject. He is trying to teach the youth of Italy to rise above the horror and sorrow of war and appreciate the beauty of it. He cites an illustration of his meaning from his experience as an aviator in the war on Ethiopia. He was watching the bombing of a troop of cavalry. When he saw men and horses lifted into the air and the blood-bespangled bits of flesh go flying in all directions it reminded him of the unfolding of a budding rose. He was fascinated and charmed by the gorgeous splendor of his imaginary flower. Think how his soul must have been enriched!

And how his bedtime prayer that night overflowed with gratitude that God had blessed him with such delicate sensitiveness to beauty! Is it any wonder he made such a hit with Hollywood?

One does not readily understand depravity like that, such utter prostitution of life's most precious things, until one recalls that a great prophet of two and a half milleniums ago had to deal with men who called evil good and put darkness for light. He had something important to say too about "the fading flower of his glorious beauty." E. F.

THE GENERAL FORUM

Hope

BY ORA W. GARBER

The gloomy day seems almost done.
Low-hanging clouds engulf the land,
While o'er them, on its daily run,
Sustained by the Creator's hand,
Is shining still the radiant sun.

Discouragements our spirits fill
And heavy cares our lives beset,
Beclouding mind and numbing will;
But overhead, let's not forget,
Life's radiant sun is shining still.

Dark sin-clouds, like a loathsome blight,
Enshroud our souls with palls of shame
'Neath which we grope as in the night,
Yet high above our sin and blame
The soul's sun shines with radiant light.

Look up, oh, soul! Though dark the day,
Though heavy be the cares of life,
Though sin may oft beset your way,
Through all these broken clouds of strife
God's sun still shines with radiant ray.

Elkhart, Iowa.

What Is the Future System of Our Ministry?

BY F. E. MALLOTT

THE article in the MESSENGER of Dec. 11, carrying the above title, was intended as a prelude to an attempt to summarize possible alternatives before our beloved fraternity.

First, I should like to insist that there is no "trend" or "inevitable tendency" which is going to answer the question of the caption for us. Much of the talk that we hear on this subject contains the assumption that it is all settled, that we have but one way to go, that this is inevitable. Whoever talks in that tone is not thinking. Nothing is inevitable. In reference to this immediate problem review the figures of pastoral employment from 1923-1937 as published in the earlier article.

At times questions in the Church of the Brethren have been decided by falling into a trend of the times, or current, and becoming part of a national development. Even in these cases it will be found that some strong and farsighted leader was impressed by a development he saw in the nation and linked the Brethren to that development.

But the present American Protestant church is too divided in sentiment and developments are too varied to see any general tendency which is certainly predominant.

Any system of the future will be by some one's choice and effort. It may be an intelligent or an unintelligent choice. It may be decided not by courage but by cowardice and default of duty—in which case the work of the kingdom will suffer. No system of the ministry is inevitable. Some one must choose.

Having stated so strongly that nothing is inevitable, it may seem contradictory to immediately assert that something is inevitable. But the thing I believe is inevitable has already occurred and we but wait further time to disclose it. It is simply the fact that we are not going to continue much longer as we are. The present ministerial situation is largely the result of inheritance from the days of the so-called free ministry—that is, the congregationally elected (usually drafted) ministers who served without compensation.

A ministerial generation is somewhere near the Biblical period of forty years. Our Conference sanctioned the volunteering for the ministry in the year 1917. I do not relate the two as cause and effect, but with permission to volunteer the draft-election virtually ceased. Until the last four years the number of young men who volunteered has been small and the percentage of licentiates whose licenses lapsed was large. Reckoning from 1917, a ministerial generation will end about 1957. A new deal in the ministry will be upon us then in earnest.

But the shadow of change lies upon us now. As important as the Conference action of 1917 (and attendant circumstances) has been, probably the introduction of the professional pastorate has had a greater influence upon our ministerial development. The introduction of the professional pastorate must be set at about 1900. I wish we could identify the first congregation actually to employ a pastor on a remunerative basis. Maybe some reader of this article can come forward with the information. If anyone knows, he ought to contribute his knowledge to the commonly available fund of Brethren history.

One of the pioneer professional pastors of the church told me he began his pastoral service in 1903 at the magnificent salary of three hundred dollars per annum, at which time he knew of only six other men in professional pastoral service in the church. The number of pastors increased rapidly after 1903, and many soon assumed that a supported pastor in every congregation was inevitable.

There have been a whole series of factors which have worked to discourage the free ministry. It is not the purpose of this article to attempt to analyze such. I here list two of these factors and introduce these only for clarity in future discussion.

The first factor has been the sudden rise of the academic level of America. Before 1900 a high school education was exceptional, and after 1900 it soon be-

came the rule. As already remarked, a ministerial generation is approximately forty years. When there is a sudden rise in the educational level this fact is a liability. When in the early twentieth century the ministering brethren continued to use plural verbs with singular nouns and plural subjects with singular verbs, the irreverent giggles from the back benches of the meetinghouse became audible and dismay and dissatisfaction spread through the entire meetinghouse. We must have an "educated ministry," became the slogan. A second discouraging factor to the "free ministry" was the existence of a paid pastorate in the adjoining congregation. Except in cases where the sense of Divine call was very vivid, the introduction of the professional pastorate has operated to discourage the volunteer preacher. Even the strongest of us need encouragement. It has been some years since we have had very much encouragement of the nonprofessional minister.

If we reckon the beginning of the new ministerial generation from about 1900 we are now near the end of a generation. A marked change of thought is a usual characteristic of the period in which one group of veteran leaders turn over leadership to another generation. I would predict the period of 1940 to 1945 as a significant period of change in the Church of the Brethren followed by probably a more marked change about 1957.

The *Yearbook* of 1924 lists 1,021 congregations and 3,450 ministers, an average of 3.4 ministers per congregation. That year marks the high point in numbers of the ministry of the Church of the Brethren. The *Yearbook* figures from 1931-1937 illustrate the low point in numbers and the marked tendency to recruit since 1934.

Yearbook	Number of Congregations	Total Number of Ministers	Included in Total of Col. 3 Licentiates	Sisters
1931	1,029	2,735	107	32
1932	1,027	2,726	99	38
1933	1,030	2,732	113	38
1934	1,031	2,908	146	49
1935	1,034	2,913	161	47
1936	1,032	3,037	160	52
1937	1,031	2,977	192	53

The average numbers of ministers per congregation in 1937 was 2.88 as compared with 3.4 in 1924. On the face of it this is a small change. But for a decade and a half following 1917 the number of ministers was stationary or decreasing. That meant an almost constant personnel and the age level of the Brethren ministry is high today. One expects a phenomenal drop in the total number of ministers in a few years, which will be offset only if the unexpectedly vital recruiting movement which appeared in 1934 continues. The years 1934-1937 demonstrated that the church can still produce ministers.

Chicago, Ill.

All Healing Is Divine

BY MILLIE B. RUMLEY

I DO not believe we can rely on medicine and doctors alone in times of sickness. For so surely as "Faith without works is dead," even more so are works without faith ineffectual.

I wish that all people who speak lightly of divine healing and in favor of more enlightened treatment of our sick and afflicted, could be made to know that the divine works side by side with the scientific. Scientists and medical men work and study ardently at their task; but many, many times they are forced to depend on nature alone; they are obliged to let it do the healing to a certain extent. I prefer to call this nature healing divine healing, which it most certainly is.

When a doctor tells one calmly, "I'm sorry, but I assure you I have done everything humanly possible, and I'm afraid there is no hope" (ah, a considerate way to tell one their loved one is dying, is it not?), it is at this all important moment that the Divine Healer of all time brings "blessed assurance."

If our faith is sufficient and we do not ask selfishly, but truly in the attitude of "thy will be done," I know he will stand at our side and bring about complete recovery; when science stands by—with bowed head, waiting for the inevitable to happen. Even if the Divine Healer calls one home, he leaves us peace and understanding, whereas science alone leaves us amid theories and doubts. I believe that a doctor who brings faith as well as science into a home in time of sickness, is one of God's truest disciples.

But we need temperance in divine healing and science as well as in every other phase of life. How has our modern world become so confused as to believe temperance begins and ends with the question of alcohol? That question, grave as is it, is not the only one in which temperance should hold sway.

When we think of divine healing we should be only too glad to use the scientific knowledge with which God has endowed mankind, as well as the gift of our faith in him.

I would give up doctors reluctantly, but even more reluctantly would I give up my implicit faith in divine power. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11: 10).

We can all relate some incident where divine healing alone failed to save a life, but on the other hand, how many can not relate just as many instances where science alone failed? We are so quick to blame people if they depend on prayer for healing alone, and yet never say a word when they depend solely on science and fail to save a loved one.

I think as Christian people we should busy ourselves teaching folks to have even greater faith than we now

have in both divine and scientific healing, instead of trying so ardently to discredit either one or the other.

The world needs an abundance of both in combination; for most surely all healing is divine, and God's promises will hold throughout the ages.

Payette, Idaho.

How Consecration Is Related to Regeneration

BY ALBERT C. WIEAND

WHEN "the rich young ruler" came to Jesus he asked two questions, and got two answers, according to Matt. 19: 16-22. His first question was, "What good thing shall I do *that I may have eternal life,*" and his second was, "What lack I yet?"

To the first question about how to *enter into* life Jesus replied that the secret of *entering into* life was to *assume the right inner attitudes* towards God and man, as set forth in the law, the heart, or inner core of which is the ten commandments.

At another time, as Luke 10: 25-28 tells us, when a lawyer asked the same question, Jesus gave the same reply in slightly different words. This time the law of life was summed up as being right inner attitudes towards God and man, i. e., loving God supremely, absolutely, and loving one's fellow men equally with one's self.

"*This do,*" Jesus said, "and thou shalt live."

On still another occasion Jesus said, "On these two commandments hang all the Law and the Prophets."

Here then we have Jesus' answer explicitly and repeatedly given that "entering into life," or being "born again," or regeneration, depends upon right attitudes towards God and man. In other words, being born again from above and of God, so as to obtain eternal life, and so to become the children of God, can take place only when the inner central self (or soul, or spirit) is by faith, repentance and obedience surrendered to God as revealed in Christ. Whenever or wherever this is done by any man, then the Spirit of God takes possession and control of the inner self and he is "born of the Spirit," "born of God."

The other question "the rich young ruler" asked was, "What lack I yet?" To this Jesus replied (Matt. 19: 21), "If thou wouldest be perfect, go, sell all that thou hast," etc.

But what does, "If thou wouldest be perfect" mean over and above "If thou wouldest enter into life"? Just what distinction does Jesus intend here to make between "*entering into* life" and "being perfect"? And exactly wherein do the conditions differ? Just what does all this mean in terms of human experience? And is the distinction between the two experiences fundamental and vital?

Peter claims a bit later that he and the other apostles had fulfilled these second conditions. Now just wherein essentially was the difference in attitude between the rich young ruler and the apostles? In what sense could it be meaningfully said that Peter and the other apostles were "perfect"?—to use the word Jesus did. In what sense was Peter's inner essential attitude different from the rich young ruler's?

Peter's words, I think, reveal the secret. "Lo, we have left all, and have followed thee." Jesus amplifies Peter's words, defining what the phrase "left all" means—"houses, or brethren, or sisters, or father, or mother, or children, or lands, for my sake."

Just this is what the rich young ruler was not willing to do. And the refusal of *this* buried him in oblivion, while the obedience to this condititon of "being perfect," transformed the humble fishermen into the greatest among the world's benefactors.

On another occasion Jesus taught the same truth in other words, as recorded in John 15: 9-11. These words sum up the teaching of the allegory of the vine and the branches. They are words spoken to men who, Jesus says, "are already clean," that is, born again.

And what is the import of this teaching of Jesus? It is that absolute devotion to Jesus, entire consecration to him, full unlimited obedience, utter devotion and commitment to Christ is the secret of "abiding," of "bearing much fruit," and of "fullness of joy." Brother, "*your* joy may be *made full.*" Are not these our Lord's very own words to *you?*

Summary

On the basis of these discussions then, are we not justified in concluding?—that, while

(1) Regeneration, or the *new birth* is essentially the commitment, by faith in Christ, of one's inner central self to God, and the taking possession thereof by the Holy Spirit—

(2) Sanctification, or *entire consecration,* consists in the commitment, by faith in Christ, of all one's possessions, all one has or hopes for, to God, to be disposed of absolutely and used altogether as God shall direct or desire.

In practice this might mean as it did to one of God's children, for a man who is already a Christian (one who has already given his inner central self to God), to "take an inventory" of all one's possessions: of all his "houses and land," his "silver and gold," his "father and mother," and "wife and children," and friends, health, talents, education, occupation and field of service, etc., etc.

Then when the inventory is absolutely complete of all one has or hopes for, the next step is to go through the list, item by item, and give it over to God irrevocably, without mental reservation or misgiving.

And when all has been thus laid on the altar as a "whole burnt-offering," it remains to dare to believe that God will accept your offering and "answer by fire"—and purify—and consume it, when and as he shall choose.

This is what happened to two of the finest young ministers I know, about a year ago. And they confess to a new experience of joy, of reality, of answered prayer, and of greatly enlarged service and enriched fruitfulness—just as the Lord promised (John 15: 7, 8 and 11). Others too I know who are still living in the shallows, whose lives are greatly unsatisfactory both to themselves and others—and all because, like the rich young ruler, they have failed to yield wholly to Christ. They, too, went away sorrowful. Will you?

Oak Park, Ill.

The Care and Feeding of Ministers

BY C. H. SHAMBERGER

COMPENSATION for ministers is a perennial problem. However, it has its variations. Less is heard about it when all incomes are low. During the past few years ministerial salaries were lowered and sometimes only partially paid. But there were many people whose incomes entirely ceased or were reduced to an extent that made them comparable to that of the minister. The comparison seemed fair because those who took reductions in other fields had similar educational qualifications.

We are now in a period when wages and salaries are moving upward. Positions are more readily attained. Promotions are expected today. These are days when a minister can easily grow unhappy when he compares his income with others of like ability in different types of work.

There is a direct relationship between what a church pays its minister and the effectiveness of his work. This does not mean that a well-paid minister will necessarily be a successful leader, but a man who otherwise has the qualifications for his work will be in a position to do his best work if his own economic problem is not too pressing.

It is not easy to arrive at just what a minister's salary should be. But one thing that ought to be taken into account is whether or not his compensation makes it possible for him to live normally among the membership of the church and the people whom the church hopes to reach in the community. If a church is composed of people who are well read the salary of the minister should be sufficient to include the purchase of good books and magazines. If the membership lives in homes that are a credit to the neighborhood the parsonage should compare favorably or at least not be in a state of disrepair. A minister should be able to dress himself and his family so that they are not conspicuous for being shabby and it should be possible for him to drive a car that averages along with those of his members.

If you have read this far you are probably clamoring to protest that the emphasis is being put at the wrong place. You are saying that such a standard is putting the minister in the class of keeping up with the well known "Joneses." You are ready to reassert that the minister should be concerned about soul saving rather than clothes, houses, books, autos, clubs and other such things.

There would be little point in arguing about such questions. Some successful ministers do live in terrible homes, wear shabby clothes, read very little and drive the oldest car in the vicinity but they are the exception. Any church that knowingly or unknowingly underpays its minister is handicapping him and defeating its own greatest usefulness in the community.

Some one will arise to hurl the wholesale criticism that ministers are chronic complainers about being underpaid. My own observation makes me a bit sympathetic with that accusation. But there are real exceptions to that rule. Some of the ablest men in the ministry realized that they would receive less as a minister than they would in other work and they go about uncomplainingly. It is easily possible for the church to hide behind the minister's complex of being underpaid and actually underpay him.

This matter of compensation strikes directly at the caliber of men who will become ministers. The church hopes that her most capable sons will be ministers. But not all who entertain such hopes would be willing to step out of college or seminary into the financial uncertainty which confronts the young minister. One honest man admits that the present situation is such that recruiting must be done from among those of less than ordinary ability. Another confesses that he could not conscientiously visit a college campus and approach outstanding students and challenge them to enter the ministry.

It would be a sad day when the only question that men put to a prospective career is "what does it pay?" The greatest men in the professions and business think in terms of the service they can render as well as what they get out of it. Men still stand ready to give of themselves for worthy causes. Most of the men I know in the ministry aren't concerned first of all about a bigger salary. Some of them are, but the percentage of those who are mediocre would pass those of real ability.

Most of the men that I know who are actually building churches for the Lord are concerned first of all that their laymen give themselves co-operatively in the work of the church. When laymen really do that they will want to see the church grow in its influence for

righteousness. They will come to see that the person who has the most to do with that progress is the man who is trained for it and who gives all of his time and energy to it. It is only reasonable that he can do his best work if he is not harassed by the baffling problems that grow out of an inadequate income.

Elgin, Ill.

The Devil as a Gentleman

BY W. C. SWEITZER

EVERY Monday morning the thoughtful person, and especially the minister, can benefit much if he will read the gist of sermons that appear in a city paper. These brief summaries of sermons include the outstanding thoughts of the leading clergymen who spoke in the pulpit on Sunday. Recently while I was reading the gists of these Sunday sermons, I noticed a headline in big print entitled: *Sees Modern World Trying to View Devil as Gentleman.* A prominent minister in another denomination than our own expressed this idea.

Is the modern world trying to make a gentleman out of the devil? I am inclined to think that our brother minister is in the main correct. The dictionary defines a gentleman as "a well-bred and honorable man." Three questions are very important and should be answered. First, why is the modern world trying to make a gentleman out of the devil? Second, how are they attempting to accomplish their purpose and what are some evidences? Third, how successful are they likely to be in their attempt to dress up the devil as a gentleman? I shall attempt to answer these questions as I see the situation.

There are many methods employed and the evidence is abundant that the devil, in many instances, is being considered a gentleman. I shall mention only a few and let the reader supply the rest.

We are trying to make a gentleman out of the devil on the dance floor, at card parties, in beer gardens, and at questionable shows. Silence reigns supreme in all too many places. Temperance is not being taught as it should and sobriety certainly is not increasing. The drinking habits of parishioners in many churches today is alarming. Even the use of tobacco by members on church property is considered gentlemanly. Churches must have intermissions frequently and sermons must be short so that smokers may not suffer. In the light of long training against the smoking of the cigarette, and in the light of modern science, together with the waste and extravagance of the nefarious habit we still have it in the church, even sometimes in the building, and it is growing. I dare say that if the money which is spent for tobacco in the Church of the Brethren was given for the support of the church there would be no deficit and many pastors would have fewer financial troubles. They would at least know from where their next meal is coming. The devil is regarded as a gentleman today. Swearing and cursing, lying and unfaithfulness to vows are tools of this so-called gentleman.

Finally, I believe many have been successful in their attempt to make the devil appear a gentleman. Why? Because they have worked so hard; it was fascinating; it was amusing; it was thrilling. They received so much co-operation. The devil is a gay sport. He learns quickly, and adapts himself to the situation. Other causes should be mentioned. I believe that we have been partly blinded spiritually and morally as a result of the World War, the current depression, and the threats of another war. The social ills of the day receive the spotlight and crowd out some of the more weighty matters of the law. We have gone with the wind, socially emphasizing man's relation to others to the point that many good people have forgotten their individual obligation to their God.

The Church of the Brethren must awake today to the issues that confront it both without and within. Is it possible that we have lost something valuable as we grow in culture and freedom? We need a crusade within our church for the recovery of a powerful religion. Why not do it in commemoration of Christopher Sower's anniversary? In the southland, the church reaches only one sixth of the people. One half of the church members do not attend church or support it in any form. This is a challenge for all Christians. Let us make Christ our King, our Interpreter, our Gentleman. We may dress up the devil, but we can not change his skin or spots. He will be the same cunning, nasty rascal under the garb.

Cartersville, Va.

Let God Help Some

BY FLORENCE C. HEBEL

A SPEAKER once said that he actually took God into partnership with him in everything he wanted to do.

"And then," said he, "when the things I want to do will not work out properly, I say it with reverence, but I say it, nevertheless. Part of the responsibility is God's. It keeps one from being overburdened."

I have found this one of the most helpful utterances I ever heard. One prays more over undertakings when one uses this point of view. One works just as hard, but the nerve strain and fret are absent.

Perhaps Christians separate their religious and their everyday lives too much. It helps to take God into partnership in one's work too. Try with all your might. If you succeed, thank him. If you fail, perhaps that is not the thing you were supposed to do. He directs our lives by closing doors in our faces sometimes.

Liverpool, Pa.

HOME AND FAMILY

Sky Pilots

BY S. G. FAHNESTOCK

To pray while receiving plaudit
And sing through the hours of woe
Are values which angels audit,
Achievements the heavens bestow.

To fearlessly face the dagger
Without resentment or scorn
And pour from the wound a blessing
Is merit that's heaven-born.

To make of your cross a savor
Of life to the erring one;
And die for his sin, to succor
The guilty, is heaven begun.

Tampa, Fla.

Unveiling God

BY ARCHER WALLACE

THERE is a story told of a little child who was being put to bed by her mother. After assuring her that she had nothing to fear, the mother tucked her in, turned down the light, and started for the door. "Don't leave me in the dark, mother," the child said. "You are all right," said the mother. "Remember God is here all the time." "Yes, I know God is here," the child agreed, "but I want some one who has a face."

That has been the cry of the human heart ever since man awoke to the sense of his loneliness and need. A missionary once strongly protested to the writer against the prevalent idea that so many in non-Christian countries worshiped images. "It is both unfair and untrue," he said. "They use the image as a medium, but they are thinking of a divine being and not of the thing which they have made." Exactly—they want to think of some one with a face.

Every heathen altar is a witness to man's heart-hunger and every image is a pathetic attempt to find solace and peace by a representation of some kind. As Longfellow said—they grope blindly in the darkness, fondly hoping that in some way they may touch God's right hand in the darkness and be lifted up and strengthened. Perhaps the chief distinction between Christianity and other religions is that while other faiths tell of man's long bewildered search for God, here we have the story of God's search for man.

The people who first read the four Gospels to whom the Epistles of the New Testament were first sent, were accustomed to see women move along the streets heavily veiled. They might guess at the kind of features the drapery concealed, but it was at best only a guess and probably wrong. We need to remember that when we read a good translation of John 1: 18 for this is what the apostle wrote: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath *unveiled* him."

That is what Jesus did. He took away the veil so that men need no longer furtively and anxiously guess about God, but that they might know something of the loving heart of the Father. Jesus went about doing good; opening the eyes of the blind, healing the sick, bearing patiently with hatred, treachery and deceit. He was reviled, but answered with love. He was deserted yet forgave and restored the weak and unstable. He returned good for evil and died with a prayer for his enemies upon his lips and full forgiveness in his heart. He said: "He that hath seen me hath seen the Father."

Jesus never discussed the question of God's existence. He knew that the people to whom he spoke believed in God, so he demonstrated not the existence but rather the nature and character of God. What he did do was to assure men that God was infinitely more tenter, more loving and gracious than they had ever imagined. He multiplied illustrations to make his meaning clear. God is a Shepherd, a Father; a Light to men in darkness, a support in hours of weariness and weakness. When he saw people harassed, restless and overanxious about material things, he said: "Your heavenly Father knoweth that ye have need of these things."

Jesus taught that God is near. He is not a far-off deity, cold and distant as the stars, unable or unwilling to hear us when we call. We can lean upon him in our loneliness and rest upon him in our weariness. He is close at hand.

"Speak to him thou, for he hears,
And spirit with spirit can meet;
Closer is he than breathing,
Nearer than hands and feet."

It is one of the strange facts of Christian history that so much has been said and written about the sternness of God. I have on my desk here a book written by a distinguished bishop less than a century ago. As I read what he has to say about God's attitude to sinners I find it hard to believe that this man—scholar and leader though he was—could ever have studied the spirit and teaching of Jesus. When some writer said recently that we needed more "old-time religion," he was answered by one who said that the trouble with the old-time religion is that most of it is not old enough. We need to go back—not a century or two—but nineteen centuries, to Jesus.

D. L. Moody said that for many years after he began to preach he felt that all the tenderness of religion

was to be found in Jesus—the dignity and severity in God. Perhaps, he said, it was because one of his favorite hymns was:

"Rock of ages, cleft for me,
Let me hide myself in thee."

He believed and taught that men must hide from the wrath of God, in Jesus. Jesus somehow seemed to protect weak and sinful humanity from the just anger of God. Then one day while he was reading in John 3: 16 it dawned upon him that *God gave Jesus:* "For God so loved the world, that he gave his only begotten son." That was a red letter day in Moody's life and from that time on there was a different tone in his voice when he talked of God. It was in the heart and mind of God that all thoughts of tenderness and forgiveness were born.

In a short poem of exquisite feeling Tennyson tells of two children that lay in a hospital, one of whom, named Emmie, had become aware that she must undergo a critical operation the following day. She told of her fears to a child in the next bed. "If I was you," this little comforter said, "I should cry to the dear Lord Jesus to help you." But this did not solve the problem for Emmie. She looked at the long row of beds in the ward and felt sure her Lord would have difficulty in finding her. But her little friend was equal to the occasion. She advised that Emmie put her arms outside the counterpane and by that sign her Lord would locate her. And in the morning when the doctor came to operate—well this is what Tennyson writes:

"He had brought his ghastly tools: we believed her asleep again
Her dear, long, lean, little arms lying out on the counterpane;
Say that his day is done! Ah, why should we care what they say?
The Lord of the children had heard her, and Emmie had passed away."

Sabbath Rest

BY JULIA GRAYDON

In my opinion there can never be too many articles written on the keeping of the Sabbath day.

In Ex. 31: 17, the latter part of the verse, we read: "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

Perhaps you are familiar with the whole verse, but I had forgotten the word refreshed after the rest.

It seems to have a new meaning. God himself was tired and needed rest and refreshment from all his labor, and because he knew what rest meant to him he arranged that we, his creatures, should have rest also and after the rest feel refreshed for the next task.

I wonder how many people feel refreshed on Monday morning after a secular Sabbath?

Harrisburg, Pa.

And the high note of confident faith upon which the poet closes the story is one made possible by the life and teaching of Jesus. Jesus came to assure men that God sees and knows and understands. He sees the child's outstretched arms on the counterpane.

"And when in silent awe we wait
And word and sign forbear,
The hinges of the golden gate
Move, soundless, to our prayer."

Toronto, Canada.

Birds and Humans

BY REBECCA FOUTZ

Birds are such cheery little creatures. They add much of brightness to the world about us. Our heavenly Father created them and cares for them. So it is a pleasure to share with them crumbs of bread with which he has provided us, as well as watch them twit happily about as they enjoy eating it. But when one sees them exhibiting traits that, whether indulged in by birds or humans, frustrate the Father's bounty, one feels grieved at the selfishness shown.

On this certain occasion, two sizes and colors of birds came to get food provided. There was an abundance for all, and it was from natural resources in that none of them had expended labor to furnish it. But the larger birds simply refused to share with the smaller ones, or rather to allow them to get their share. It was more than all of them could consume in one meal, and like the manna of old, it would not keep for a later time. Even the elements would destroy it if left.

The smaller birds bravely and repeatedly attempted to get some. They were hungry too. But the larger ones effectively prevented them. We do not know whether the difference in color had anything to do with the situation or not; or whether it was wholly a matter of size, hence superior strength.

As we watched this all too human drama, we thought with a heavy heart of those whom God had endowed with higher intellect and had tried to teach his way, yet who acted like creatures of the animal kingdom.

God created all people whatever their color or size. His unseen hand has provided all the sustenance that is in the world. His father heart must bleed when those who by superior strength or ability try to keep for themselves more than they could possibly use while others go hungry. For so doing causes strife and hatred and destroys brotherliness.

Oh, that men would learn that greed is life blighting and soul destroying, that covetousness is idolatry. And that the way to true riches is sharing God's bounty.

Philadelphia, Pa.

OUR MISSION WORK

More About Our China Missionaries

In last week's Messenger mention was made of letters from China received just as the Jan. 15 paper was going to press. This week we are printing two of the letters received. The first in order is the one from Bro. F. H. Crumpacker, written and mailed at Tientsin on Dec. 13. It tells the story of the search for the missing missionaries and what Bro. Crumpacker was able to discover of what happened. The second letter was written by Minneva Neher on Dec. 1, the day before the mysterious disappearance.—Ed.

The Letter From F. H. Crumpacker

Tientsin, Ping Ting Chow,
December 13, 1937.

Brethren General Mission Board,
Elgin, Illinois.

Dear Folks at Home:

THIS is the hardest letter to write that I have ever written. You will know ere this reaches you that on December 2nd three of our dear mission family disappeared from the Show Yang compound and for ten days we have not been able to find the faintest trace of them. We had stayed on at all of our stations and at both Show Yang and Ping Ting the army had occupied the places so long that the conditions had begun to be livable. We were all constantly praising the Father that we had been kept through it all and that nothing of value had been lost. I had made a trip to Show Yang from Ping Ting a short time after the big drive was over and had found all well and happy. The compound had about 100 refugees at Show Yang, and at Ping Ting we had about 2,000. All of us were very busy. Suddenly on Sunday morning, December 5th, two of Show Yang's servant boys appeared in Ping Ting with the message that Brother and Sister Harsh and Minneva Neher had disappeared three days before and no trace was to be found. Mary Schaeffer and I went to Show Yang on the same day on a military train. After two and a half days of fruitless search I returned to Ping Ting and Mary stayed on to take care of the work at Show Yang.

After a day at home I came to Peiping and Tientsin to make an official report of this thing. We still hope and pray that they may be found, living or dead. Our hearts are bruised and we can not even guess at the motive for this, for these three people had been very helpful to both Chinese and later to the Japanese army folks. When the army came the Chinese inhabitants all fled and the church people were the first to help the Japanese to get any help at all. They helped carry water and served as guides to the soldiers when they went to the villages for food supplies. And the church took the lead in getting the leading citizens of the town to come back and organize a citizens' committee to be helpful to the army in getting food, water, fuel, etc. The motive for this is very hard to find. The immediate cause for their getting out of the compound was found to be as follows: About 7:30 P. M. of December 2nd a Chinese girl, a former mission pupil, came into the compound urging the missionaries to go to her home to help settle a quarrel between her parents. After getting the consent of a Japanese official living by the mission gate, the three missionaries went with the girl to her home about a half mile away. That is the last that was seen of them by their Christian friends. And nothing has been heard to date. I went to the home of this girl nearly a week after the tragedy and she said the three left her place about 9 P. M., starting back to the mission. Here was the last trace from any source. They had gone on a deed of kindness and so far have not come back. The Japanese officials in charge promise every help, but to date they have not reported any progress.

So we are happy in the midst of sore trials and are appealing for more help. Who will fill the gap? These three workers were wonderful people. Sister Neher had proven her leadership, and the Harshes were most promising to be great workers in the mission work. They had made great progress in their language study. I could go on saying good things about their work, but that does not bring them back. Now if they are not found, who will come to take their places? How I wish I were young again! May the Lord lead some one to take the place of each of these very, very soon. My heart is too heavy to write more now.

Love to all,
(Signed) *F. H. Crumpacker.*

Letter From Minneva Neher

Show Yang Hsien, Shansi, China.
Dec. 1, 1937.

C. D. Bonsack,
Elgin, Ill., U. S. A.

Dear Brother Bonsack:

WE are to have another opportunity to get mail through to Tientsin as the Japanese official who has been here is returning in a day or two. How we long for home mail. Have had nothing since your letter of Aug. 24th. Don't know yet when normal communications will be established.

On tomorrow it will be one month since the Japanese entered our city. Desolation has followed in the wake of the army. There has been a more or less constant passing of troops both east and west so the problem of helping people get back to their shops and homes has been and still continues a difficult one. When the bombing came on Oct. 27th, and the days

following, practically the whole town evacuated so that when the retreating Chinese army and then the conquering troops came it was to an empty city. . . .

The mission compound stands in marked contrast to the surrounding scenes. We have been kept with very little loss of any kind. We have been so thankful for news from the Christians scattered everywhere. For a while we were quite concerned as we could learn nothing of the whereabouts of them, and they knew nothing of our whereabouts. But one day a messenger came in with news from one group and through him we were able to get letters out to others, and have now succeeded in getting many of the women into the mission compound. Our Chin Chuan group are the hardest hit as some have lost about everything, having their homes burned. Others' homes are not in a condition to live in even if the people could go back, which they can not as yet. Huo Yu Kou is here with us now and is such a help in our evangelistic work within our court. We have over a hundred here now who are directly connected with the church. Then there are about as many of the merchants and leading citizens and officials of our town who are also living in our court. It was through our invitation that they came in and got an organization going to care for the situation by providing a means through which the Japanese can be supplied with food and thus protect the country people from the troops going in search of their own food supplies. It functions in conjunction with the Japanese authorities and is opening the way for merchants to gradually return and get their shops fixed up. Their business is conducted outside the court, but most of the important men live here for the present, or until they can fix up a suitable place and feel safe to live there. As you can surmise this is giving us the most remarkable opportunity to reach the leading gentry of the city. We have evangelistic meetings every evening. The Lord is at work and we pray there may be a mighty working of the Spirit within our walls these days. We have a living testimony to the power of our God. We trust this may mark the beginning of a new day in this city. However, we need to be cautious about taking folks into the church as too many are too eager to get connected up with the church for the sake of the protection it affords. The Dr. Hsings and Pastor Changs came back this last week after a month of refugeeing in various places. The Hsings . . . are entering right into the relief and evangelistic work. We praise God for this. They are living in one of the Smith rooms and use our servant rooms and kitchen. The court is getting crowded, but we thank God for the opportunities that come with the people who have come to live with us in this time of danger and need. It is in times of trouble that folks turn to the Lord. So far as we have learned to date, none of our Christians have been harmed physically although they have lost in the things which they possessed.

On Thanksgiving Day the Harshes and I had dinner together in the evening and we took occasion to enumerate the things we were thankful for. I think we entered into the spirit of thanksgiving more than ever before. How thankful we are for the way the Lord has seen us through, and how glad we have been that we stayed by our stations, for all would have been lost had we left. The property of the mission as well as our own and that of all the folks in this court has been kept from loot and destruction. We would have lost the greatest opportunity that can ever come to our mission, but praise God, he kept us here and guided when at one time shortly before the turnover we almost left. We got a new lesson in guidance those days as well as one in faith. What rich blessings are coming as we hear one by one the stories and experiences of those who trusted the Lord during these trying days of danger and uncertainty! How it strengthens faith to see how the Lord has cared for his children! During those days of bombing we prayed the Lord to prove to the outside people that he was a God of power, and to glorify his name. He did and has. Bombs were thrown east of us at the R. R. station and very near us on the west, but we were not touched. Several seemed to have been aimed at the hospital and came close to their mark. While the buildings suffered some damage, no one was so much as scratched. One was thrown about five or six feet from the cellar in which Mrs. Hsing and her children were taking refuge. Here our windows and some ceilings suffered from the shock. You will be interested to know that Bro. Harsh was with Dr. Hsing in the operating room when the bombing started. It was an intense moment for them as for the rest of us. Sometime we will tell you all about our experiences. I was alone in my house and

World Day of Prayer

On March 4, 1938, the World Day of Prayer is to be observed. This date is on the first Friday in Lent.

The subject is: The Church, a World Fellowship. Alice E. Henderson of Sumner, Christ Church, New Zealand, has prepared the written program. It appears to be very excellent. It is hoped that special effort will be made in your community to include all races and nationalities in your hour of worship. This prayer service should be a time of real inspiration and blessing to all who take part. In some churches all-day services, with a luncheon fellowship, have been found very splendid. The program leaflet contains many good suggestions but it is desired that your own program committee plan to adapt the program to your own needs.

These programs, 2 cents each, the poster, 5 cents, and the little flier, Call to Prayer, which is free, may now be had. Send in your orders to the General Mission Board, Elgin, Illinois.—A. C. M.

took refuge on the lower floor in the small hall there. We had American flags on our buildings here in this and the south compound, but had not put any on the hospital, had just decided to do it that day. Respect for the American flag has been a real help all during this past month. But the flag not backed by American faces would not prevent looting. It has been an interesting experience meeting soldiers as they have tried to enter our court. The officials have all been very nice and have done everything they could to keep us from being molested by their soldiers. We have had no trouble with the soldiers. They usually leave as soon as any of us Americans put in our appearance. There are many Christians among them. We met one official who was a great help to us, who was a Methodist, and had studied four years in America. Another's parents and sister are in California.

Ping Ting has around 1,200 refugees within their compound walls. Bro. Crumpacker surprised us one day about two weeks ago by walking in on us. They could get no news from us, so he got on a military truck and came over. You can know how happy we were to see each other. We still can get no news from our other stations, but trust the Lord is caring for them. We wonder about our property in Tai Yuan. I fear for Laura's and the Myers' personal belongings. On Nov. 18 we heard that some thirty planes from Nanking visited Tai Yuan. With so much bombing from both sides one wonders what can be left of the place there.

At present we are well supplied with all we need. Money is of little use as there is nothing to buy.

With best wishes,

Minneva Neher.

Where Christianity Lives

Are you saving others? Now and again some one will bring a truth home to us with unusual force. Since Bishop Azariah of India has been in the United States, he has spoken before great audiences and has given his messages with such personal conviction and assurance that they will live long in the hearts of those who heard him.

Bishop Azariah is the bishop of Dornakal in India, and the son of a clergyman.. He was in this country to attend the National Convention of the Episcopal church in Cincinnati. He is chairman of the National Council of India, and this serves to indicate the honor and respect which all Christians in India have for him.

From the following message you will appreciate the truth which the Bishop from India has expressed in his sincere and challenging manner.—A. C. M.

THE secret of the expansion of Christianity in the first three centuries after Christ lay in the fact that every Christian was a witness. Thus, Bishop V. S. Azariah, the first native bishop of the Episcopal church in India compared the early church with that of the present day. Speaking before a large interdenominational gathering in St. James Episcopal church in New York City recently, he said that the question asked by some Christians, "Are you saved?" is a mistake. Jesus saved others. Himself he could not save. For a true Christian the pertinent question can only be, "Are you saving others?"

The very fact that so-called Christians today ask the question whether we should send missionaries abroad when there is so much need at home illustrates the lack of vital power in our present-day Christianity.

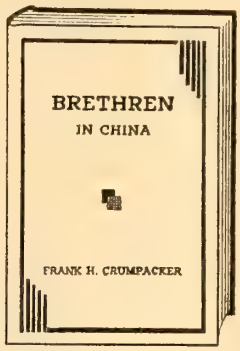
When Protestant missionaries went to India a hundred or more years ago they directed their approach to the Brahmins, the priestly class. Their plan was to convert these leaders and they were to save the mass of people. But the plan after twenty years failed to produce results. So, reluctantly, missionaries were appointed to the great middle classes of Indian society. Still no adequate results. But the Spirit of God moved among the outcastes and they came to the missionaries seeking Christianity. The poor sought Christianity.

The first baptism took place among the outcastes about 1865. Today among the Telegus alone there are 1,000,000 Christians, mostly from among the outcastes.

In his diocese alone the bishop says they are baptizing over 10,000 a year. The reason for this is that every Christian is a witness. No evangelists are employed to preach—every convert is a preacher. But they desperately need teachers to prepare the inquirers for church membership and baptism. They find that

Brethren in China

At this very time when our China missionaries are in the midst of war with all of its attendant suffering, the members of the church in America will want to know the history of our mission work from its beginning. The book, *Brethren in China*, by Bro. F. H. Crumpacker, gives a very comprehensive account of the founding of our mission in China. He has told the story in an attractive and appealing manner. You will want to own one of his books. Bro. Crumpacker is one of of the pioneer missionaries to China, and today he is standing loyally by the Chinese brethren who look to the missionaries for help in these critical days.



Whether you have a mission class or not, you will want to study this book. It is filled with facts which all should know. It is not only a book well fitted for study, but it is a book that one enjoys to read alone. Be sure to order your copy from the General Mission Board now. It is priced at 50 cents.

when adequate instruction is given the whole community is changed by the power of the spirit. Not less than 75% of the church members are in church every Sunday.

"If any man is in Christ, there is a new creation." As a result of this demonstration of changed lives among the outcastes 25,000 middle caste people have become Christians in the last seven years. When asked why they come they usually reply: "Because we have seen the change in the outcastes."

The result is that in that area there is a growing general feeling among people that everybody is going to obey Christ.

Bishop Azariah quoted a letter from an outcaste village closing with the prayer: "Please send us a teacher with the Golden Book."

Thus in India is arising a church which in word and deed is "treasuring the old, old story."

What to Pray For

Week of January 22 to 29. Pray for the work at Jalalpor, India. Brother and Sister Harlan J. Brooks have charge of all the mission work. Damodar Pochabhai is the Indian elder. There is a main church at the station and a daughter church at Unai where Eld. N. M. Maida lives. Pray for the difficult but promising field in the village of Bhat. There is a day school at Jalalpor, also a reading room. Jalalpor has several village schools.

Touring in the Villages

(Parts of the diary kept by Dr. Lloyd Studebaker while out on tour)

March 4, 1937, Gwoza and Shafa

A steep hill must be climbed to get up to Gwoza. It was market day, so there was no use to attempt to do anything until after market was over. About one o'clock we gathered the school children together. Haman had sent word that he was sick with earache, so could not come to teach that day. There were about seventeen present. They seemed very anxious to have the school and were doing well considering Haman's irregularity. I learned that he spent the day sewing at Kwajafa on the day his ear was hurting! His sewing machine is not a very great asset to the work. If the proper teacher could be supplied the school should grow, but as long as Haman tries to carry on, I fear little progress will be made.

March 5, Shafa

At 8 P. M. I held a service out on the road. Only twenty-five were present, and but one adult. The people at Shafa have never impressed me as being very friendly. This poor crowd rather confirms my feeling. The Bulama showed no interest whatsoever, in spite of the fact that I went to salute him. Of course, the village's proximity to the motor road makes the white man less of a curiosity.

Summary

Of all the places attended, the interest seemed best at Tiraku, with Kwajafa in second place. Interest in maintaining schools as a whole is good, and shortcomings lie more in the lack of teachers than in the lack of interest. Religious services are held sufficiently often in all the villages of the Kwajafa area that the people are able to sing most of the common songs and are fairly attentive to sermons.

The people in every village would welcome a near-by center where medicines could be dispensed. Tiraku is asking for medicine and others wanted to know if I would come back again soon.

Faraki, as the native evangelist and inspector of schools, did very well. His interest, which was only insipid at first, seemed to grow, and toward the end he was talking school enthusiastically and his interest radiated in the faces of pupils. Personally I believe that frequent inspection tours by a good native would have a great value in improving work done in the district. If records were made of what was seen and done, I am sure better teaching would be carried on. Teachers who miss classes to operate a sewing machine would likely not care to have a permanent record made of the fact.

Having a white person along is no doubt most ideal, but not possible always, as part of their required work in the regular curriculum at Garkida. I believe that Faraki has gained a confidence in himself and his ability to contribute to his own people during this tour. I have let him occupy the center of the picture as much as possible.



China in Happier Days —The Sunday Audience at Tsin Chow, China, May of 1932.

KINGDOM GLEANINGS

Calendar for Sunday, January 23

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Ministering to Physical Needs.—Mark 1: 29-45.

Christian Workers, Four Evenings With the Brethren in China.

B. Y. P. D., The Missionary Speaks.

Intermediate, Why Do These Countries Need Christ?

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Westminster church, Md.

Eleven baptized in the Uniontown church, Pa.

Three baptized in the Limestone church, Tenn.

Eleven baptized in the Martinsburg church, Pa.

Three baptized in the Hutchinson church, Kans.

Six baptized in the Middle District church, Ohio.

Eight baptized in the Beaver Creek church, Md.

Five baptized in the North Fork church, W. Va.

Three baptized in the Eagle Creek church, Ohio.

Nine baptized in the Sandy Ridge church, W. Va.

Nine baptized in the West Manchester church, Ind.

Five baptized in the Bethany church, Philadelphia, Pa.

Nine baptized and one reclaimed in the Elmdale church, Mich.

One baptized in the Shoal Creek church, Bro. Oscar Fike, evangelist.

One baptized in the Timberville congregation, Mt. Olivet house, Va.

Three baptized and eight received by letter in the Carlisle church, Pa.

Three baptized and five received by letter in the Muncie church, Ind.

Six baptized and one received by letter in the Lansing church, Mich.

Eleven baptized and one reclaimed in the Old Furnace church, W. Va.

Three baptized in the Quakertown church, Pa., Bro. D. I. Pepple, evangelist.

Three baptized in the West Conestoga congregation, Middle Creek house, Pa.

Seven baptized in the Licking Creek congregation, Pleasant Ridge house, Pa.

Three baptized in the Hartville church, Ohio, Bro. L. R. Holsinger, evangelist.

Seventeen baptized and two awaiting the rite in the Schuylkill church, Pa.

Twenty baptized and four received on former baptism in the Elkhart church, Ind.

One baptized and one reconsecrated in the Pine Creek, West Goshen church, Ind.

Five baptized in the Lynchburg church, Va., Bro. Arthur L. Warner, pastor-evangelist.

Seventeen baptized in the Oakley church, Ill., Brother and Sister J. Edw. Jarboe evangelists.

Two baptized, besides the thirteen recently reported, in the Goshen City church, Ind., Ralph G. Rarick, evangelist.

Eighteen baptized, three reinstated, one received on former baptism and eight received by letter in the Palmyra church, Pa.

Seventeen baptized, one reconsecrated and eleven received by letter at Syracuse, Ind., Bro. Ralph G. Rarick, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, April 3, at Hampstead, Md.

Bro. John Middlekauff, pastor, April 3-17, in the Georges Creek congregation, Pa.

Bro. D. R. McFadden of Smithville, Ohio, Jan. 16, in the Martinsburg church, Pa.

Bro. Rufus P. Bucher of Quarryville, Pa., Feb. 6-21, in the Harrisburg church, Pa.

Bro. H. L. Ruthrauff of Hutchinson, Kans., March 21 to April 3, in the Big Creek church, Okla.

Brother and Sister Oliver H. Austin of McPherson, Kans., began Jan. 19, in the Alliance church, Ohio.

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Personal Mention

Northwestern Kansas has chosen Eld. Dennis Kessler as Standing Committee delegate to the Lawrence Conference, with Eld. D. A. Crist as alternate.

Bro. J. E. Whitacre, pastor of the Harrisburg church of Eastern Pennsylvania for the past eight years, has accepted a call from the Geiger Memorial church of Philadelphia. The transfer will take place May 1.

Bro. Buryl E. Hoover, pastor of the Wawaka church of Northern Indiana, would like to hear from some pastor who would exchange pulpits for a series of meetings to be held next spring or summer. Write him at Wawaka, Ind.

Bro. Emra T. Fike and wife of Oakland, Md., are grateful for the many greetings received during Sister Fike's very severe illness. Though there seems to be an improvement in her condition they will appreciate the continued prayers of the faithful in her behalf.

Brother and Sister W. H. Neher of La Verne, Calif., ask us to say for them how greatly they appreciate your messages of sympathy and prayers in their sorrow. It is their daughter Minneva who is one of the missing missionaries. "The prayers and words of comfort of our many friends have helped much to ease our burden."

To Sister Amanda R. Kratz of North Wales, Pa., the Messenger extends congratulations. "On her ninety-second birthday she stood before her class and recited thirty-one verses from Proverbs, also citing chapter and verse of each. She has been blind for two years, but her faith and trust in God are an inspiration to us all." For further details see Sister Elizabeth R. Blough's communication in next week's issue.

If Sister Annie W. Light of Howe, Ind., lives till Feb. 6 she will be eighty years old. She has four brothers in the eighties, J. E. Young, Charles, William and Daniel, their ages being in the order given, eighty-two, eighty-four, eighty-six and eighty-eight. There is also a sister, Clara Moore, seventy-eight. Our correspondent, Sister Mary L. Cook, says fittingly: "To me this seems a bit remarkable, six of the Young family living with combined ages adding to a total of 498 years."

East and West did meet early last week when Wilbur Hull of Maryland, friend of the Bonsacks, and Herman Moomaw and wife of California, friends of the Brubakers, called at the Publishing House on the same Monday morning.

Bro. W. R. Brubaker, Live Oak, Calif., has been appointed a member of the board of District Directors of Northern California. He will have charge of Ministerial Affairs filling the vacancy made by Bro. J. F. Baldwin moving from the district.

Bro. William Beahm, Africa missionary, will be with the Fort Wayne church of Northern Indiana tomorrow, Jan. 23, in an all day missionary meeting. Basket dinner at noon. Pastor Leo H. Miller urges friends of Bro. Beahm and the Fort Wayne church to be present.

Bro. John D. Brower, who has lately taken charge of the work at Osceola, Iowa, and his daughter, Mrs. Frank Bollinger and Mrs. Franklin Brower, were visitors at the Messenger offices last week. He had been called to Naperville, Ill., by the severe illness of a grandson and utilized the opportunity to visit the Publishing House and friends and kindred there.

Bro. W. E. Buntain, writing Jan. 10 from Whitefish, Mont., had just arrived in the States again after several months in Bible school and Bible conference work in Western Canada. He found, in spite of reverses, "a vital interest and a determination on the part of the Canadian leadership to go forward." Having begun at Whitefish "an evangelistic meeting coupled with leadership training conferences," he was glad to find there "an active and earnest group."

Bro. Edgar Rothrock, Pacific Coast member of the General Ministerial Board, writing about the La Verne College Regional Conference to be held Feb. 13-18, says: "We are particularly anxious to have the pastors attend from all over the territory. Perhaps the men's groups or some organization of the local church could help finance the trip for the pastor. Our distances are so great that if four or five pastors could make the trip together it would help with the expense." The Kurtz-Bowman-Zigler triumvirate in the conference leadership should certainly make a strong appeal to pastors.

Bro. Crumpacker's letter in this issue of the Messenger (page 12) is the first statement direct from the mission relating to the tragedy at Show Yang, when on Dec. 2 Sister Neher and Bro. Harsh and wife suddenly disappeared. All other information has reached us by cable through the State Department at Washington as related by Bro. Crumpacker to the American Embassy in Peking, China. A letter from Sister Neher to the office, written the day before she disappeared, is also in this Messenger. These letters give very little to strengthen our hope that these devoted workers are still alive. Inquiry from the office to the State Department for the report of the searching party sent out by them brought the reply this week that the first report brought no information; but further investigation is being made and any developments will be reported to us. Meanwhile preparations are being made for the return of Brother and Sister Bright and Dr. E. L. Cunningham and wife to accompany them to the China field, probably sailing from Seattle, Feb. 19. Let us not forget to remember our workers in China, that the Lord may keep them and give great wisdom for the delicate tasks in these days of hate and war. Neither can we allow them to share alone the sacrifice necessary to witness for the Christ of love and mercy in these days of need!

Miscellaneous Items

To Middle Pennsylvania: "All material intended for the district meeting of Middle Pennsylvania should be in the hands of H. B. Heisey, 37 Shaw Ave., Lewiston, Pa., not later than March 1."—H. B. Heisey.

The Achievement Offering to complete the year for the general brotherhood world-wide work is dated Feb. 13. This is the time for every congregation to enlist every member, class and organization for the final contribution before the year ends Feb. 28. The call from China made by Bro. Crumpacker, page 12, stirs our hearts. Three young and faithful workers have fallen. Who will take their places? Who will provide the money to send them? A generous Achievement Offering will help us answer the call of Bro. Crumpacker.—General Mission Board.

"War Peace Amity." Rev. H. P. Krehbiel has been a leader among the Mennonite peace workers for years and I have had an enjoyable acquaintance with him. His recent book entitled "War Peace Amity" is a product of much thought, experience and research. It embodies the Christian philosophy of peace and is a comprehensive treatise on the subject from the Christian standpoint. The book may have more value as a source book for class assignments and for those especially interested in making a thorough study of this important problem than for popular reading.—R. D. B.

Many are ordering The Gospel Messenger Comes to Cedar Grove. This is a free booklet containing a suggested Gospel Messenger program. Since it was printed the program it contains has been designated the Christian Workers' program for the Sunday evening of Feb. 6. This means that those of you who do not have a set of eight of these booklets should order them at once. Take a post card today and write: "Brethren Publishing House, Elgin, Illinois: Please send me eight copies of The Gospel Messenger Comes to Cedar Grove." Be sure to give your name, address and congregation.

The Central West Regional Conference for the area of McPherson College will be held on the college campus at McPherson, Kans., Feb. 20 to 25. The emphasis for the Conference is "Personal Christian Living" with special consideration given to missions, the ministry, and Christian education. Among the guest speakers will be Dr. Clovis G. Chappell, eminent Methodist clergyman and writer, and now an influential pastor in Oklahoma City; M. R. Zigler, Executive Secretary of Ministry and Education in the Church of the Brethren, Missionary Wm. H. Beahm on furlough from Africa; and Miss Anetta C. Mow, Executive Secretary of Women's Work. Detailed program later.

Northern Virginia Take Notice. During the week of Jan. 23 a tour of churches is planned in which church leaders will speak at a number of churches emphasizing the full program of the church. Miss Etta Bowman and her staff will speak in the interest of Children's Work. Cecil Hartman and his Young People's Cabinet will speak for young people's work. C. S. Mundy and his co-laborers will speak in behalf of Men's Work. Mrs. A. J. Caricofe and her cabinet will speak in behalf of Women's Work. Members of the District Boards will speak in behalf of the work of the Boards. Meeting each evening at 7:30 the schedule is as follows: Monday, Jan. 24, at the Dayton church; Tuesday, Greenmount; Wednesday, Cedar Run; Thursday, Bethel; Friday, Pleasant View; Saturday, the 29th, Mt. Olivet. Every one is invited to attend these meetings.—I. C. Senger, Regional Representative.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for February, 1938

Emphasis for 1937-38—"Christ in the Life of the World"

Special Emphasis for February—School of Stewardship

Special Days

Achievement Offering—February 13.

Race Relations Sunday—February 13. (Invite members of other races to help put on church program; then follow up.)

End of fiscal year (Conference Budget)—February 28.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Plan program of Evangelism through Easter season.

Adopt financial goal for missions for Conference Budget year beginning March 1, if not already provided in budget of local church.

Because the Achievement Offering closes the General Mission Board's fiscal year, encourage all classes and the church as a whole to complete payment of Conference Budget funds.

Plan for Holy Week Services.

Plan a series of special lessons on our church doctrines for those who expect to unite with the church, and for others interested.

Adult Christian Workers' Topics

Feb. 6—Gospel Messenger Program. (For materials send now for free booklet, "The Gospel Messenger Comes to Cedar Grove," Brethren Publishing House.)

Feb. 13—The Color Line.

Feb. 20—Stewardship Quotations.

Feb. 27—More Stewardship Quotations.

Young People's Topics

Feb. 6—What the Bible Teaches About Money.

Feb. 13—What Giving Accomplishes.

Feb. 20—Our Total Church Program.

Feb. 27—Youth Serves Project.

The Church a Unit

After studying the organization of the churches in Illinois, the President of the Illinois Church Council, a lawyer, recently made the statement: "The church is made up of small churches." He was referring to the departments we have organized in the church, such as Men's Work, Women's Work, Sunday schools, Bible classes, young people's department, etc. In many cases these units in the church are not united. Often they are not only non-co-operative, but actually jealous of each other. At times it has been noted that the Sunday school was considered almost as an end in itself. A close study of the history of these various departments of church work would reveal the reason for these estrangements. But it is clear that the church must have all its forces united if it is to function efficiently in the community. If this be true, it is the business of the church leaders in the local congregation and in the various departments to seek this end.

In a democracy such as the Christian church should exemplify, there is only one way to produce unity. Conference methods must be employed faithfully and continuously in order to produce a common mind regarding goals and methods of attaining goals. Democracy as a way of government is on trial today. Christianity at its best demands a democratic form of government in which to live in order that there may be religious freedom and freedom of expression. If the church needs this form of government, it must be the patternmaker for the government. The church in America has many times determined the way the state organized itself. Statesmenship and churchmenship must parallel each other. There should be a clear understanding between these two arts. There must be if peace shall continue. Democratic procedures must be followed to create this understanding.

Democracy does not give what some people think, the opportunity to do as one pleases. Democracy allows the other person freedom also. This means that it takes two or more persons to determine the goals and methods of group action. Through conference there emerges a goal higher than either participant is able to achieve alone.

When determining policies for the church, it is necessary to bring together persons who maintain different points of view in order that the outcome will be satisfactory to all the people concerned. In order to accomplish this in the local churches, practically all denominations in America recommend that each local congregation have a minister's cabinet, a workers' conference, or an official board to discuss and plan the program of the church. The purpose of this type of organization is to bring together the leaders of the departments of the church to plan common objectives and unite the church in action.

MEN'S WORK

Men's Work of Northeastern Ohio

By U. S. Kreider, Ashland, Ohio

The men of Northeastern Ohio have been busy with a program of expansion in order that Men's Work could do more good and become more effective. To do this more men have accepted responsibilities and have consecrated themselves to a cause which is as yet comparatively new, but which affords greater opportunities than we are able to comprehend at present. After dividing the district into subdistricts, plans were made for each subdistrict to have a meeting and effect its own organization, which included a chairman, vice-chairman, secretary-treasurer, chorister and pianist, also an associate pastor. While this work has just started, all but one subdistrict has effected an organization, and plans are under way for this one. Special attention is being given the musical side of our work, with Bro. Warren Showalter of Mogadore, Ohio, in charge. He will promote and develop this feature of the work.

A complete report of the personnel of each organization will appear later. Following are the names of the chairman of each subdistrict so far organized: P. A. Bailey, Ashland, Ohio, of the Ashland, Maple Grove, Dickey, Mohician, Lincoln Heights and Richland group; John W. Meyers, 208 Hazlett Ave., N. W., Canton, Ohio, of the Canton City, Hartville, East Nimishillen, Center, West Nimishillen, and Maple Avenue (Canton) group; Alva Fetter, Smithville, Ohio, of the Chippewa, Wooster, Black River and East Chippewa group; S. A. Summey, 2475 Nesbitt Ave., Akron, Ohio, of the Akron City, Kent, Eastwood, Springfield, Cleveland and Bristolville group. Bro. Ora DeLauter, Thornville, Ohio, was elected temporary chairman.

Bro. DeLauter consented to accept the appointment and will effect a permanent organization promptly in the Danville, Olivet, Owl Creek and White Cottage group.

These new organizations are beginning to show a deep interest in each local church having a more active Men's Work organization. Quarterly meetings are being arranged by each subdistrict group, they are also taking a special interest in the various projects as outlined for the Men's Work. A great contribution was recently made to the Zion Camp site by Brother and Sister G. A. Cassel who donated the money to build another cottage similar to the one already there, which will accommodate about twenty-four cots. The donation was made with this provision, that the men of the Ashland City church were to donate their time, which they were very happy to do, and after several days a number of faithful men completed the cottage. We are all very thankful for this contribution, and so our work goes on with plans for the future which will be announced as they materialize.

CHRISTIAN WORKERS' TOPIC

A Suggested Gospel Messenger Program

Sunday, February 6

The complete suggested Gospel Messenger Program outlined below is contained in the free booklet entitled: The Gospel Messenger Comes to Cedar Grove. Order your packet of booklets by return mail. See convenient order blank at foot of this column.

1. Devotional Thought

We may well consider how much we owe to New Testament letter writers. But for the letters written by Paul, Peter, John and others, the New Testament would be much smaller than it is. Read 1 John 2: 1-17.

2. Story of Our Gospel Messenger

Have some one give the facts listed on pages 19 and 20. These may be supplemented by any other pertinent material the speaker happens to know about the history of the Messenger, men who have edited the paper, or well-known contributors.

3. What My Church Paper Means to Me

This is an optional number on the program. But if you have some persons in your congregation who have been long time readers of the Messenger, you could have them tell what the church paper has meant to them through the years.

4. The Messenger Comes to Cedar Grove

The dialogue printed in this booklet may be given by a young people's group, a Sunday-school class, or by Men's Work and Women's Work in co-operation. It may be cut or added to as local conditions require. If you do not have time to learn this dialogue, the parts may be read by the characters. However, there should be rehearsals enough to make sure each one is familiar with his lines. Extra copies may be had free from the Brethren Publishing House, Elgin, Ill.

5. Closing Thoughts

If there are any announcements concerning your Messenger club plans, they may be made at this point. The service may be closed with the congregation singing: I Love Thy Kingdom, Lord; For Christ and the Church; or by the use of some other suitable hymns, and a closing prayer.

BRETHREN PUBLISHING HOUSE,
16-24 South State St., ELGIN, ILLINOIS—

Please send me free eight copies of *The Gospel Messenger Comes to Cedar Grove.* We plan to give a Gospel Messenger program in our church.

Name .....

Street or Route .....

City ..... State .....

Congregation .....

CORRESPONDENCE

CHOOSING

As God did for Israel, through Joshua, so he does for us today. He sets life and death before us, but he does not compel. He says: "Choose whom you will serve."

The article by Grant Mahan, in Gospel Messenger No. 52, recalls a story in the Young Disciple when I was a child. A father asked his boy to fill a certain basket with apples, but the boy found the basket already full of chips. The father used this to impress on the mind of the son that it is impossible to put good things in the mind when the mind is already full of bad things. In time I realized that I could not delight myself in the law of the Lord when my mind was already full of rubbish of the daily paper. The paper had to go. I find much of the same with the radio. It gives some good things when one knows where to find them, but there is so much rubbish to wade through that I can not afford to waste my time on it. It is too much like the daily paper.

The moving pictures could be made educative and useful but we have given the control of them into Satan's hands, instead of God's, and now we are reaping what we sowed. Most of the pictures are revolting to a mind accustomed to God and the Bible. The sensual is so mixed with the good that it makes and holds the deeper impression. If we want to fill the basket with apples we must empty out the chips.

Virden, Ill. Emma Carstensen.

DISTRICT MEETING OF NORTHWESTERN KANSAS

Our District Conference convened in the North Solomon church at Portis, Kans., Oct. 15-18. The attendance and interest were good even though it rained much of the time. This was the first rain that had fallen in this territory for some time, so people were thankful for it even though it did come during the meeting.

On Friday evening an interesting program on the very timely subject of peace was given by the Portis church after which a very inspiring message was brought by Bro. Dennis Kesler.

Saturday morning the Victor church took charge of the devotional part of the program, after which about an hour was used as a Workers' Conference. From 9:30 to 11 A. M. the time was given to the ministerial session. The greatness of God's work and of God's kingdom were emphasized and a challenge made to the churches that young people should be made to feel the importance of the Christian church, and how the church will either stand or fall by its leadership. The forenoon program was concluded by

a very uplifting sermon on the subject: I Can Do All Things Through Him Who Strengtheneth Me, preached by Bro. George Merkey of Winona, Kans.

On Saturday afternoon from 1:30 to 3:00 o'clock the time was given over to a workers' conference and reports. Bro. Earl Meyers brought some very inspiring thoughts on: Has Christ Been Seen In Us? He impressed upon us the fact that Christians must stand for something wherever they are.

Bro. Lewis Naylor, who was the Standing Committee delegate from this district to the 1937 Annual Conference, made his report. He emphasized the fine spirit of Christian friendship and the great call for leadership.

The report of the Brethren Home at Darlow, Kans., was made by Bro. D. A. Crist. The work there is being well cared for and the aged ones are being given a home with homelike surroundings. The home was established in 1890 and from then until now progress has gradually been made in the improvements and arrangements at that place.

Bro. F. A. Wagner, trustee of McPherson College for this territory, reported that work at the college is moving along nicely and that the college is striving to raise the required endowment amount so that the college may be admitted into the North Central Association of Colleges in the near future.

The Ministerial Board reported that they had found an evangelist which could be secured to spend his time in this district if the district so desired.

After these reports the meeting was given over to sectional sessions for Men's Work, Ladies' Aid and the young people.

The Saturday evening devotional service was led by the Quinter church after which the educational address was given by Bro. Earl Breon of McPherson College on the subject of Christian Education. He showed how those trained in the Christian college are often able to serve in a larger way because of a proper attitude toward life.

On Sunday morning the devotional program was given by the Lovewell church. Some time was then given to a Workers' Conference. At 9:45 the congregation separated into the adult, young people, and children's groups for Sunday school. At the close of the Sunday-school sessions all assembled and the devotional program was rendered by the Belleville church, after which Eld. F. A. Wagner of the Covert church brought an arousing message on the subject of God and the Church. In this message he showed that most churches are facing about the same problems as we. God was a necessity in the days of the Children of Israel. They sometimes strayed away and tried to get along without him, but when they tried that they failed. God is a necessity in the individual life today. He is also a necessity in the national life. God is necessary because material things pass away, but God is sure. The church is sure because it is founded on the solid rock. The church will stand because she stands for the things that are right—truth, love, hope and faith. The church is a necessity because she gives lasting values and a lasting peace. With security and surety assured we have a new sense of values.

The afternoon message was given by Bro. D. A. Crist, and based upon Eph. 2: 12. He illustrated very vividly in various ways how men have been without hope and yet were saved through financial storms, storms at sea, and storms of physical illness. One of the saddest things in this world is when men and women reach the end of this life and have to realize that they have idled away their lives and that now there is no hope.

The missionary message in the evening was given by Bro. Earl Breon. He used the Great Commission as his text. He brought out very impressively the fact that the church will be a missionary church or it will cease to exist.

The business of the district was cared for on Monday forenoon. Bro. Dennis Kesler of Quinter was Moderator and everything went along in a very spiritual and brotherly manner.

The church at Portis cared for all who came in a very commendable manner and those living at that place spared no effort in making every provision necessary for the good of the meeting and the good of the cause. May the conference have brought many blessings to the Portis church and to all of the other churches of the district.

Belleville, Kans. W. W. Gish, Clerk.

OUR LOVED LEADER—IDA K. HOOVER

"How are the mighty fallen in the midst of battle." As the heart of David went out in sorrow for Jonathan whose love to him was "wonderful, passing the love of women," so the hearts of the women of the Church of the Brethren in Southern Ohio are bowed in sorrow, as we know our loved leader, Mrs. Ida K. Hoover, has left us in the midst of battle. For five and one-half years she was president of Women's Work. She was a gracious and dignified leader. She knew her aims, she knew where she wanted our organization to go, and was capable of leading in that direction although at the same time she was open to suggestion.



In our cabinet meeting a year ago Mrs. Hoover told us she could not permit her name to be used on the ballot as president for another term of office. "By February," she said, "I shall be sixty-nine years old and it is time to turn the work over to others." She presided at the last annual meeting of Women's Work at Gratis, Ohio, Feb. 10, with great dignity and a deep spiritual emotion, so well controlled, yet so ably conveyed to that great audience of expectant women, that we felt the "Lord was taking away the Master from our head that day." This meeting meant much to her because Bro. H. Stover Kulp, who calls her "Aunt Ida," and Mrs. Kulp were our guest speakers. She loved them and their messages rang true. How fitting that they should be in this, her last women's meeting!

Sister Mabel Couser was elected to take our loved leader's place, and Sister Hoover called her with other new cabinet members to the front and gave each a most solemn charge to carry on the work. She closed the conference with a touching and fervent prayer for the work she loved. Sister Hoover often said, speaking to the cabinet: "I want you near me." In a letter written concerning the work of that day, Feb. 10, she said: "All day I felt that the Lord was right by my side."

That sentence was the dominant note of her last years. (The writer has known her since 1920.) She became a

member of the church when ten years old. At that age it was discovered that she had a heart ailment. This kept her and her husband, Dr. O. P. Hoover, from going to the foreign mission field. She said: "When the doctors tell me I can not live long I just hold up my head, take a new grip on Christ, and determine with his help to give my life and strength to honor and glorify him."

It has not been possible to get a detailed account of Mrs. Hoover's life. We know her childhood home was in the country which is now a part of Fort McKinley, a suburb of Dayton, Ohio. The spacious home and the barn are still standing. Klepinger Road and Hoover Avenue are landmarks of two esteemed families. After the marriage in 1886 Dr. and Mrs. Hoover attended Mount Morris College. For fifteen years they lived in St. Louis, where Dr. Hoover taught. They studied in Berlin, Germany, and lived nine years at Juniata College. Following Dr. Hoover's home going she moved to Dayton, Ohio. Their married life was most happy and congenial.

Mrs. Hoover was deeply interested in young people and taught in Sunday school most of her life. She knew no greater joy than to see "her boys" enter the Christian ministry. We may not know the number of young lives she has guided and blessed.

The last months she lived in an upstair apartment. She said: "I am not alone and this is home." Many found joy, comfort and fellowship in that upper room. She believed the ugliness of sin could be overpowered by the indwelling Christ whose glory radiates from the Christian personality. Christ, as revealed through the Word was her all in all, her joy, her peace; his work her great concern; his will her will. She has left us for that place of "quiet rest, near to the heart of God." We loved her, we miss her. By God's grace we take up the work she left and rejoice in the reality of life immortal.

Mrs. Levi Minnich — Mrs. W. G. Gnagey
Mrs. Alfred Flora — Mrs. Beulah Eikenberry

(Edited by Mary Stoner Wine)

IDA KLEPINGER HOOVER—A TRIBUTE

"David, . . . by the will of God, fell asleep" (Acts 13: 36)

The passing of Mrs. Ida Klepinger Hoover on Nov. 1, 1937, was a distinct loss to the West Dayton church and to the entire brotherhood. Her place in the life of the church, local, district and national will be hard to fill. It can be truthfully said that her life, work and spirit were bound up with that of the church. Her guiding hand and wise counsel could be felt in the enterprises of the larger women's work of the church. Like Dorcas of old, "She was full of good works and alms deeds."

Sister Hoover was one of nine children born to William and Elizabeth Klepinger, near Dayton, Ohio, Dec. 28, 1867. After an illness of several months, due to a weak heart, she passed to her reward at the age of sixty-nine years, ten months and three days. When but ten years of age she united with the Church of the Brethren and gave a long period of service to her church in various capacities. On March 3, 1886, she married O. Perry Hoover, whose life was one of great service to the church. No children came to bless the home. She spent many years with her husband in the teaching profession, being an inspiration to high school and college students. Nine years of this time were spent at Juniata College. Due to her wise counsel and influence, a number of young men were encouraged to enter the ministry—the most recent being Bro. John Detrick now of West Dayton, a freshman in McPherson College, who was licensed April 4, 1937. One of the happiest days of her life was when young Detrick preached his first sermon last Aug. 22. Possibly the most recent outstanding interest of her life was the time and efforts which she gave to the larger women's work of Southern Ohio. The joy of her life was to see some 800 women meet at their Annual Women's Meeting and conduct the business of the kingdom. She was the promoter of some fine projects that have reached out to the far corners of the earth.

Her spirit was superb. She was noted for her kind way in handling difficult situations. She was like oil on troubled waters and seemed to sense the right thing to do. During her time she taught most every class in the West Dayton Sunday school, wisely guiding and advising young people in the things that related to the kingdom of her Lord. As her minister I sought her counsel and evaluation of the church program. While there are many who knew her through the years, and could write a more able testimony to her life and work, yet I felt moved to pay this tribute to a good woman—faithful and true, large in ability, strong in fidelity, consecration and earnestness. Her eloquence, wisdom, sympathy, tenderness and sweet way of doing things shall never be forgotten. A few of her last words will ever be treasured. She was ready to die. In a very calm manner she said: "There are some things I want to tell you. Pastor, there is only one thing that matters now, and that is my relationship which started long ago with Christ, my Savior. I want you to keep on telling people what I have heard you say so often: 'Jesus is the best we know.' Keep on telling that. Declare the whole gospel of Christ, for that is the only thing that will help and save our generation. Hold on to those in need and to those that are discouraged. Tell them I want them to be true, faithful and loyal to Christ. Pastor, I am glad that I have been of some service to my Master—I only wish I could have done more." She was glad she had been of service. Such a great soul never dies. Her going was but the changing to a larger world. She was a great and a good woman. I must say that as her minister.

Sleeping, she rests from her toils, conflicts and sufferings. She has run her race and has reached her goal. She has received her crown. United with Christ, she passed through with him, into that land of fadeless day. Yes, to that realm so vividly described by John the Revelator. She has earned her rest, "by the will of God," she "fell asleep."

Dayton, Ohio. J. Perry Prather.

THE BOOK OF REVELATION

The origin of Revelation is stated in the first verse of the book, and its purpose is from the same source. First, it is an answer to that old question of the ages: "What shall be the sign of thy coming, and of the end of the world?"

Second, at the time it was given the church was facing persecution from heathen Rome; therefore, Revelation came very timely to strengthen the faith of Christians, as they would thereby be assured of the final triumph of righteousness.

God knew both man and the devil, and of course knew when he launched Christianity into the world how they would use it to gain controlling power over the masses of the people; hence the necessity of this Revelation.

Let us think of the earth as having been created by the great Jehovah for some purpose unknown to us, and then

removed from existence when that purpose is accomplished. Thus the thoughtful Christian at once sees the need of its messages to make the revelations of God complete and perfect.

It presents things as God sees them—in symbols and figures of speech—so that strong Christians who have a discerning spirit may understand its messages to the strengthening of their faith and love for God. This will enable them to resist the "roaring lion who walketh about seeking whom he may devour (1 Peter 5: 8).

Warrensville, N. C. D. P. Welch.

NEW CHURCH HOUSE AT PAMPA, TEXAS

The new church house in Pampa will soon be ready for use. There has been some delay at times in the program of building because of lack of material. At one time we were delayed three weeks. The school board of Pampa recommended a special floor finish, a preparation they have had experience with for floors. This had to be ordered from Sedalia, Mo., and caused a delay of about two weeks.

As this is written we hope to have our first service in the new church house on Sunday, Jan. 16, and on Jan. 30 we will have our dedication services. Our location is on North Frost Street in the 500 block. Dr. V. F. Schwalm, president of McPherson College, will be with us and preach the dedicatory sermon. We will have an all-day meeting at the church, with dinner in the church basement. The dedicatory services will be at two, or two-thirty P. M., with preaching at 11 A. M., and 7:30 P. M. We are expecting Bro. Schwalm to bring with him from McPherson College a mixed quartet to be with us all through the day.

We extend a warm invitation to any one in any congregation to be with us on this occasion and enjoy these meetings with us. After the work has been opened in this new territory we will give the readers of the Messenger a more extended report of this field.

Pampa, Texas. S. E. Thompson.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ayres-Toler.—In their newly furnished home, by the undersigned, Nov. 20, 1937, Robert D. Ayres and Mary Susan Toler, both of near Bringhurst, Ind.—Robert L. Sink, Bringhurst, Ind.

Brant-McAlister.—At the home of the bride, Oct. 21, 1937, Roy Brant of Berlin, Pa., and Melda McAlister of Fort Hill, Pa.—John D. Long, Meyersdale, Pa.

Erickson-Plank.—By the undersigned at the home of the parents, Mr. and Mrs. Samuel Plank, Nov. 21, 1937, Mr. George Erickson of Kent, Wash., and Miss Buna Plank of Yakima.—Paul S. Longenecker, Yakima, Wash.

Jacques-Becker.—By the undersigned at the Yakima Church of the Brethren, Dec. 26, 1937, Mr. Harold R. Jaques and Miss Edith M. Becker, both of Yakima.—Paul S. Longenecker, Yakima, Wash.

Long-Nichols.—By the undersigned, Dr. A. E. Long of Charlottesville, Va., and Miss Lois Nichols of Lynchburg, Va., in the Episcopal chapel, near the home of the bride.—I. S. Long, Baltimore, Md.

Myer-Clingenpeel.—In the parsonage, by the undersigned, Dec. 29, 1937, Donald E. Myer of Flora, Ind., and Geraldine Clingenpeel of Burlington, Ind.—Robert L. Sink, Bringhurst, Ind.

Niner-Sipple.—At the home of the bride's parents, Dec. 25, 1937, by the undersigned, Alvin Dalton Niner of Fort Hill, Pa., and Rosella Mae Sipple of Salisbury, Pa.—John D. Long, Meyersdale, Pa.

Sheets-Witham.—By the undersigned, at the Church of the Brethren in Surrey, N. Dak., Dec. 25, 1937, Brother John Kintner Sheets and Sister Thelma Louise Witham.—M. W. Petry, Minot, N. Dak.

Whiteman-Clingenpeel.—By the undersigned, in the parsonage, Sept. 19, 1937, Cyris F. Whiteman and Francis E. Clingenpeel, both of Hillisburg, Ind.—Robert L. Sink, Bringhurst, Ind.

Williams-Dishon.—By the undersigned, in the bride's home, Dec. 23, 1937, Lloyd R. Williams of Kokomo, Ind., and Mary E. Dishon of near Deer Creek, Ind.—Robert L. Sink, Bringhurst, Ind.

FALLEN ASLEEP

Baker, Sallie K. Etter, was born Nov. 6, 1862, and died at her home after a long illness on Dec. 5, 1937. Two children preceded her. Her husband, David, five children and nineteen grandchildren survive. She was a member of the Church of the Brethren for sixty-three years and for the past twenty-seven years served as deaconess as long as she was able. Funeral services were conducted by Brethren Amos Kuhns and U. L. Gingrich at the Hanoverdale church, Big Swatara congregation. Burial was made in the adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Boyd, Sister Lizzie, wife of Allen Boyd and daughter of the late Isaac and Marie Minnich Pfautz, died Oct. 15, 1937, aged 69 years, at the Brethren Home at Neffsville, Pa., of paralysis. About a year ago she became a member of the Church of the Brethren and observed all the commandments which was her choice these many years. She was a patient sufferer having been confined to her bed for nearly five years. She received the anointing twice. Her desire was to do all she could so she would be ready for the life beyond. She is survived by her husband, one son, one daughter, one sister and two brothers. Services were conducted at Groff's undertaking parlor at Lancaster, Pa., by Rev. Alspach of the Reformed church and Eld. Henry Hess. Interment in the Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Boyer, Sister Mary Gaumer, was born in Somerset County, July 6, 1858, and died at the home of her son, Melvin Boyer, at Wooddale, on Dec. 25, 1937. She was preceded in death by a daughter, two sons and her husband, Simon Boyer. She is survived by three sons and three daughters, twenty-two grandchildren and two great-grandchildren. She united with the Church of the Brethren at Wooddale thirteen years ago and remained faithful. Funeral services were conducted by Bro. Jones at the Church of the Brethren. She was laid to rest in the Mt. Joy cemetery.—Alverda Jones, Connellsville, Pa.

Clapper, Sister Mary Zook, widow of the late Thomas Clapper who preceded her in death April 29, 1937, passed away Aug. 4, 1937, at her home in Yellow Creek, Hopewell Township, Bedford County. She was born May 1, 1880, in Woodcock Valley, Bedford County, Pa. Surviving are two daughters, three sons and a foster son, two brothers, one sister and three grandchildren. Funeral services were held at her home with Bro. E. Paul Dilling officiating. Interment was made in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Clapper, Bro. Thomas, son of the late George and Pricilla Shuss Clapper, died at his home in Hopewell Township, Bedford County, Pa., April 29, 1937, after a few days' illness from a heart condition. He was born Dec. 20, 1868. He was united in marriage with Sister Mary Zook Dec. 20, 1900, who survives with three sons, one foster son, two daughters, one sister and three grandchidren. Funeral services were held at the residence May 2, with Bro. E. Paul Dilling officiating. Interment was made in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Click, Sister Susan Catherine, widow of Lewis N. Click of Dayton, Va., passed quietly away at the Rockingham Memorial hospital Nov. 28, 1937, after ten weeks of patient suffering. On Sept. 21 she was taken to the hospital with a fractured hip, from which she had recovered. On Nov. 20 she suffered a heart attack and never recovered. Sister Click was born near Moscow, Augusta County, on Aug. 8, 1857, daughter of the late David and Barbara Wright. On Dev. 28, 1876, she was married to Bro. Click. To this union were born eleven children. Surviving are four daughters, six sons, a number of grandchildren, one great-grandchild, three brothers and three sisters. One daughter preceded her thirty-nine years ago. She was a lifelong member of the Church of the Brethren and lived a faithful and consistent life. Being the mother of a large family she knew much of the responsibility of motherhood. She possessed rare qualities of womanhood, a winsome personality which endeared her to a large circle of friends. Funeral services were held at the Dayton church by Brethren Joseph Bowman and H. C. Early. Interment in the Bridgewater cemetery.—Olive M. Flory, Harrisonburg, Va.

Driver, Joseph Franklin, died at the home of his daughter, Mrs. Rufus Cline, of near Timberville, Va., on Dec. 29, 1937, aged 84 years, 1 month and 26 days. He was a member of the Church of the Brethren for many years and a deacon for forty years. Surviving are one daughter, one son, a sister, eight grandchildren and four great-grandchildren. The funeral was held from the Timberville church, with the writer and Eld. L. M. Clower officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Edris, Bro. Elias, son of Elias Edris, was born in Bethel Township, Lebanon County, Pa., on Dec. 4, 1860, and died Dec. 1, 1937. He was born on the old Edris homestead where he lived his entire life. He was married to Cordelia Gingrich on Aug. 18, 1883. This union was blessed with eight boys and two girls of whom three preceded him in death. Bro. Edris was baptized in June of 1886 and was elected to the deacon's office March of 1901. He was elected to the ministry on June 10, 1902, in the Little Swatara congregation. Little Swatara and Fredericksburg congregations were at that time one, but were divided later. Bro. Edris served the Fredericksburg congregation up until the time of his death. Services were held at the Union house with the home ministers, Elders S. G. Meyer and Irwin Heisey, preaching in

the main part of the church and the ministers from the Little Swatara congregation preaching in the basement of the church. Burial was made in the adjoining cemetery.—Mrs. Robert Hostetter, Fredericksburg, Pa.

Friedline, Susan Adella, daughter of Benjamin and Mary Rowland, was born June 13, 1863, near Polo, Ill., and passed away at the family home near Davenport, Nebr., Dec. 16, 1937, aged 74 years, 6 months and four days. She united with the church at an early age. She was married to Light A. Hildebrand, who passed away. Later she was married to Chas. L. Friedline. She leaves her husband, three daughters and one son. Services were held at the English Lutheran church in Davenport by the writer, assisted by Rev. Dumler, pastor of the church.—I. C. Snavely, Carleton, Nebr.

Fulk, Josephine Fogle, wife of William Fulk of Mayland, Va., died Nov. 19, 1937, following a few weeks' illness. She was seventy-three years old and a member of the Unity congregation. Surviving are her husband, one son, four daughters, a brother, sixteen grandchildren and three great-grandchildren. The funeral was held from the Linville Creek church, with the writer and Joseph W. Miller in charge. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Galliday, Lloyd Arnold, aged 13 years, son of Hubert G. and Naomi Galliday of near Middletown, died at the home of his parents on Dec. 26, 1937. He is survived by his parents, seven sisters and one brother. Funeral services were held at Salem church by Bro. Cephas Fahnestock, with interment in the adjoining cemetery.—Ollie Cline, Stephens City, Va.

Galliday, Sister Mary Alice, aged 65 years, wife of Robert Galliday, died at her home in Middletown on Dec. 17, 1937. She is survived by her husband and eight sons. Two sons preceded her in death some years ago. Funeral services were held at Salem church by Bro. Cephas Fahnestock, assisted by Brethren W. L. Riggleman and L. R. Dettra. Interment was made in the adjoining cemetery.—Ollie Cline, Stephens City, Va.

Gibble, Henry M., was born Jan. 30, 1858, and died at the home of his daughter near Cornwall, Pa., Oct. 9, 1937. He was a member of the Church of the Brethren at Chiques for nearly fifty years. His wife died five years ago. He is survived by four sons, five daughters, two sisters and one brother. Funeral services were held in the Mt. Hope Church of the Brethren by the home ministers, with interment in the Graybill cemetery near Elm, Pa.—Fanny Zug Shearer, Manheim, Pa.

Haldeman, Sister Lizzie Fahnestock, wife of John B. Haldeman, was born Dec. 15, 1891, near Manheim, Pa., and died in her home near Mastersonville Dec. 28, 1937. She is survived by her husband, two sons, an infant daughter, ten stepchildren, four brothers and one sister. She became a member of the Church of the Brethren in her early years and was active and faithful in attendance whenever possible. Funeral services were conducted by Brethren S. S. Eshelman, Ben G. Stauffer and D. G. Gibble in the Chiques church, with interment in the adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Hoffman, Polly Fry, was born May 4, 1856, and died Dec. 14, 1937. She leaves two sons to mourn her departure. Funeral services were held in the Berkey Church of the Brethren by T. Rodney Coffman, pastor of the Somerset church. Sister Hoffman was a member of the church for many years.—Mrs. T. R. Coffman, Somerset, Pa.

King, Homer G., was born Nov. 6, 1892, and departed this life Dec. 4, 1937. He leaves to mourn his going his wife, his mother, one sister, two brothers and many other relatives and a large circle of friends. Bro. King was a faithful, consecrated Christian man. He was our Sunday-school superintendent and a member of the board of deacons. He was an untiring worker in the church.—Mrs. T. R. Coffman, Somerset, Pa.

Lantz, Addie B., daughter of John D. and Rebecca Harner Lantz, was born in Beaver Creek Township, Green County, Ohio, March 20, 1859, and died Sept. 18, 1937. She leaves one brother, and one sister and a number of relatives and a host of friends. At the age of nineteen she united with the Beaver Reformed church and remained a faithful member until she and her sister moved to Zimmerman. She then united with the Church of the Brethren and was baptized by Bro. J. H. Eidemiller and remained a faithful member. The last five years of her life her health was such that she was not permitted to attend church services, but she clung to her Bible, knowing that the Master would help her bear all burdens. She enjoyed trying to lighten the burdens of those she came in contact with. She is greatly missed. Burial was made in Beaver cemetery.—J. A. Lantz, Zimmerman, Ohio.

Lantz, Roy Olen, of Timberville, Va., died Nov. 19, 1937, at the Rockingham Memorial hospital, Harrisonburg, Va, following a few days' illness. He was nineteen years old and a member of the Criders Church of the Brethren. Surviving are his parents, four brothers and one sister. The funeral was held from the Damascus church, Criders, Va., with Eld. I. C. Senger and the writer officiating. Burial was made in the cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

Large, Mary Rosenbahm, daughter of Albert and Clara Rosenbahm, was born at Damascus, Va., April 3, 1910. She united with the Pine Creek Church of the Brethren when quite young, and was married to Glen Large on Nov. 6, 1928. On Dec. 8, 1937, she met her death in the burning of their home along with her five children—Donna May, two and one-half years; Albert Clark, three and one-half years, John, five years; Darline, seven years. Surviving is the husband and father who was badly burned and hurt in an effort to save the family. The remains of all the bodies were placed in one casket and buried in the cemetery adjacent to the Pine Creek church where services were conducted by the writer.—J. H. Brindle, Polo, Ill.

Leatherman, Frank, aged 82 years, 2 months and 20 days, the son of Joseph and Mary Brumbaugh Leatherman, was born Sept. 3, 1855, and passed away Nov. 23, 1937, at the Plymouth hospital, following an operation. He was united in marriage to Lucy Hall Sept. 23, 1876. To this union were born two daughters. He had been a member of the Church of the Brethren for over fifty years. He had been an employee of the Standard Oil Company at Whiting, Ind., for twenty-three years. He was one of a family of six children, four of them preceding him in death. He is survived by his companion, two daughters and two grandchildren, one brother, and a number of relatives and friends. Services were conducted in the Union Center church by Bro. David Metzler, assisted by Bro. Roy Fisher. He was laid to rest in the Union Center cemetery adjoining the church.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Leslie, Bro. Isaac L., was born Dec. 12, 1866, and died Oct. 9, 1937. He was a resident of Pine Hill. Surviving are his wife, four daughters and one stepson. Services were held from the Longenecker Church of the Brethren by the home ministers. Interment was made in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Leslie, Sister Susan, was born Feb. 20, 1865, and died Dec. 6, 1937. She resided in Pine Hill all her life until seven weeks ago, after the death of her husband. She is survived by one son and four daughters, one brother and one sister. Services were held from the Longenecker Church of the Brethren by home ministers. Interment in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Mohler, Martin K., son of Brother and Sister W. K. Mohler of Ephrata died in the hospital at Cleveland, Ohio, of appendicitis, aged 40 years, 8 months and 13 days. Funeral services were conducted in Cleveland. The body was then brought to the home of his parents in Ephrata where private services were conducted by the pastor, Galen R. Blough. Interment in Mohler's cemetery. He is survived by his widow and one son.—Mrs. Allen J. Mohler, Ephrata, Pa.

Mongold, Luther, died suddenly at the home of a neighbor on Dec. 25, 1937, near Linville, Va. He was thirty-eight years old and a member of the Church of the Brethren. Surviving are his widow, six children, his parents, three brothers and three sisters. The funeral was held from the Lindale Mennonite church, with the writer officiating. Interment was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Moser, Sister Cora Ethel, daughter of Francis and Hannah Johnson, was born Sept. 23, 1875, at Masontown, Pa., and departed this life Dec. 6, 1937. Death followed a brief illness of only six days due to diabetes. She was a faithful member of the Church of the Brethren for more than twenty-nine years. She was married to Chas. E. Moser of Masontown June 1, 1898. To this union two children were born. She was a self-sacrificing, loyal Christian mother and was a very consistent Christian and loyal supporter of her church. She is survived by her husband, two children, three grandchildren, one sister, three brothers and many relatives and friends. Funeral was held in the Salem church by the pastor, Eld. Chas. A. Colyn. Interment was made in the Salem cemetery.—Mrs. Chas. J. Wray, Prescott, Iowa.

Mowery, John H., was born Nov. 16, 1862, and passed away Sept. 24, 1937. He leaves to mourn his passing his wife, Tillie Schrock Mowery, and three children. He was a consistent member of the Lutheran church, and the family are all members of the Somerset Church of the Brethren.—Mrs. T. R. Coffman, Somerset, Pa.

Paul, Mary A., was born Nov. 27, 1844, and died Dec. 20, 1937. She was a faithful member of the Church of the Brethren for more than forty-five years. She was a true and faithful servant in the home of Dr. W. D. Bailey for the last fifty-eight years. Dr. Bailey passed away forty-five years ago, but his daughter, Dr. Martha Bailey, and his wife, Mrs. Josephine Bailey, who is past her ninety-seventh year, survive. Many of Sister Paul's nieces and nephews also survive. Services were held from the Bailey home, with burial in the Wolgemuth cemetery.—S. S. Sheffer, Dillsburg, Pa.

Ritchey, Sister Fannie, daughter of the late Brother Levi and Sister Sarah Burket Brallier, died suddenly at her home in Hopewell Township on Nov. 1, 1937. Sister Ritchey as a deaconess helped in her duties of preparing the love feast of which she partook on Oct. 31. She was a great lover of flowers and many bouquets went to brighten the lives of others. Oct. 19, 1883, she was united in marriage with Bro. Frank Ritchey who survives with four sons, one daughter, three grandchildren, two brothers and four sisters. Funeral services at Bethel church with Brethren D. I. Pepple and D. A. Stayer officiating. Interment in the Bethel cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Sadler, Bro. J. M., son of William and Emeline Sadler, was born Sept. 12, 1857, in Licking County, Ohio, and later moved to Ashland County, Ohio. He passed away Nov. 18, 1937. On Oct. 10, 1878, he married Rennie B. Roseberry of Ashland, Ohio. To this union were born three children, one deceased. He united with the Church of the Brethren fifty-eight years ago and continued his membership consistently until death. He is survived by his wife, two sisters, two sons, twelve grandchildren and seven great-grandchildren. The services were conducted in Seattle by Elders W. E. Peckover, C. H. Maust and Earl W. Roop. Interment was made in the Evergreen cemetery.—Earl W. Roop, Seattle, Wash.

Seiverling, Bro. Adam, died in the Lancaster general hospital, aged 60 years, 1 month and 2 days. His death was attributed to cerebral hemorrhage. Bro. Seiverling was a guest at the Brethren Home in Neffsville for some time. Funeral services were conducted at the funeral home Dec. 17, by the pastor, Galen R. Blough. Interment in

the Brickerville cemetery. Bro. Seiverling's wife passed away some years ago.—Mrs. Allen J. Mohler, Ephrata, Pa.

Shaeffer, Lottie A., widow of Martin R. Shaeffer, passed away at the Lancaster general hospital Aug. 10, 1937, aged 77 years. Her entire life was spent around Bareville and many of these years were given in active service for the Church of the Brethren, of which she was a member for more than fifty years. She was a daughter of Samuel R. Myer who served the church ably in the ministry. Her sister, Elizabeth Myer, practically gave her life for the church and Elizabethtown College in the days of its beginning. Her grandfather was Eld. Joseph Myer, a pioneer in the church in Eastern Pennsylvania. Sister Shaeffer served as a pioneer in the Conestoga congregation. She was one of the organizers of the Bareville Sunday school, the Ladies' Aid Society and later started the work of the organized Bible classes. She was a staunch supporter, helping and giving encouragement in whatever way she could. She is greatly missed but her influence lives on through her children, her grandchildren and scores of others who received a challenge through contacts with her life and teaching. Both of her daughters have served on the faculty of Elizabethtown College. One served on the mission field in Denmark for several years. Besides her two daughters, she is survived by one stepson, one sister and four grandchildren. Funeral services were held in the home in charge of Eld. R. W. Schlosser. Interment was made in the Bareville cemetery.—Addie A. Myer, Leola, Pa.

Shaffer, David Jackson, son of David and Eliza Shaffer, was born in West Moreland County, Pa., May 13, 1868, and departed this life Dec. 18, 1937. Early in life he gave his heart to Christ, uniting with the German-Baptist Church of the Brethren. He was elected to the office of deacon, serving faithfully until God called him home. On Nov. 3, 1892, he was united in marriage to Lucetta R. Foust. To this union twelve children were born. Five daughters, four sons, two sisters and one brother survive. His wife preceded him in death Dec. 13, 1933. Services were held by Elmer E. Frick at the funeral home at Navarre, Ohio, and at Eden Church of the Brethren, with burial in the church cemetery.—Elmer E. Frick, Louisville, Ohio.

Shelley, Sister Barbara, died Dec. 8, 1937, in Manheim, Pa., aged 84 years. She was a faithful member of the Church of the Brethren for many years. She is survived by one son, one brother, one sister and twelve grandchildren. Services at the Manheim house by Brethren Charles D. Cassel, Christ W. Gibbel and Graybill Hershey. Interment in the Spring Creek church cemetery.—Susan M. Cassel, Manheim, Pa.

Showalter, Mary Alice Brown, was born in May of 1859, and passed away Sept. 5, 1937. At twenty years of age she married Jacob Henry Petrie of Port Republic, Va., and to this union were born four children. Father died April 1, 1911, in Rocky Ford, Colo. Five years later mother married again to Jacob A. Showalter, Mill Creek, Va., where she faithfully did her best for the children left in their home. Years later she was again widowed and then moved to Hagerstown, Md., to live with us. Mother made friends wherever she lived and was an active Christian. Her life was spent in doing good for others. Bro. Harry Rowland preached her funeral sermon in the Hagerstown church. She was laid to rest in the Ringgold cemetery beside her granddaughter. She was a member of the Church of the Brethren for fifty-eight years.—Nellie Petrie Cunningham, Hagerstown, Md.

Smith, Bro. Noah F., died suddenly Oct. 11, 1937, aged 60 years, while visiting relatives in Harrisonburg, Va. He was born in Virginia but came to Pennsylvania about sixteen years ago. Bro. Smith was a faithful member of the church and served as a deacon for a number of years. He is survived by his wife, one daughter and four sons, five grandchildren and a number of brothers and sisters. One daughter preceded him in death. Funeral services were conducted at the Palmyra church by Elders F. S. Carper, J. C. Zug and A. C. Reber. Interment in the Spring Creek cemetery at Hershey.—Mae E. Basehore, Palmyra, Pa.

Straw, Katie Ida, was born Nov. 17, 1876, and died Nov. 22, 1937. Her husband, William, and a son survive. Funeral services were conducted as the Fishing Creek church by Eld. Thomas Patrick. Interment was made in the adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Sweitzer, Leonard Z., was born in 1876, in York County, Pa., near New Freedom, and died Nov. 11, 1937. He is survived by his wife, two daughters, three sisters and two brothers. Funeral services conducted in the New Freedom Church of the Brethren by Brethren Obed Fry and Edward Keeney, with interment in Bowser's cemetery.—Grace G. Keeny, York, Pa.

Swope, Harry, was born Oct. 20, 1856, and died Sept. 11, 1937. One brother, a sister, five sons and two daughters, fourteen grandchildren and three great-grandchildren survive. Funeral services were conducted at the Hanoverdale church by Elders Thomas Patrick and Ulysses Gingrich. Interment was made in the adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Unger, Robert Kenneth, son of Mr. and Mrs. Elmer Unger of Greenwood, Del., was born in Alliance, Ohio, May 6, 1913, and died Nov. 9, 1937, in the University hospital in Baltimore, Md. Death came as a result of burns received in an explosion. In 1931 he was graduated from the Greenwood high school. Besides his parents he is surived by one brother and one sister. Funeral services were held in St. Johnstown M. E. church in charge of Eld. W. M. Wine, assisted by Rev. T. S. Holt and Rev. Milbury. Interment was made in the adjoining cemetery.—Mrs. H. G. Baker, Bridgeville, Del.

White, Bro. Samuel P., died very suddenly Nov. 31, 1937, aged 75 years, 10 months and 22 days, at his home near Lititz in the bounds of the White Oak congregation. He was a member of the Church of the Brethren for many years. He is survived by his wife, two sons, one sister and six grandchildren. Services at the Longenecker house by the home ministers. Interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Wine, Mary Rhodes, died at her home near Broadway, Va., aged 85 years, 3 months and 1 day. She had been in failing health for several months. She had been a member of the Linville Creek congregation for about sixty years, serving in the office of deaconess for nearly forty-seven years. Surviving are one daughter, one son, a brother and six grandchildren. The funeral was held from the Linville Creek church on Christmas Day, with the writer and A. J. Fitzwater in charge. Interment was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Woodruff, William Harvey, son of Thaddus H. and Mary Woodruff, was born Sept. 23, 1864, in Vevay, Switzerland County, Ind., and died after a brief illness at his home in Grainola, Okla., Dec. 21, 1937. Bro. Woodruff made his home with his grandparents from the time he was three years of age, at which time his mother was taken in death. When he was fourteen years of age he moved with his grandparents to Kansas, settling near Winfield. Here he united in marriage with Eliza Ann Silverthorn Bradshaw on May 30, 1885. He leaves his wife, one stepdaughter, six grandchildren, fifteen great-grandchildren, two great-great-grandchildren, one niece and one nephew. He had been a member of the Church of the Brethren for forty-two years and found great peace and happiness in serving his Master. He was ever thoughtful of others and his kind deeds and cheerful greetings will be cherished as pleasant memories by all who knew him. Services were conducted by the writer in the Methodist church in Grainola, Okla., with burial near Maple City, Kans.—George R. Eller, Dewey, Okla.

CHURCH NEWS

CALIFORNIA

Butte Valley.—The work of this place has been progressing very nicely through the summer and fall months, led by our pastor, Bro. Ora Weddle, and wife. Our attendance has increased and more interest shown. We received several splendid messages from visiting brethren who were passing through our valley on their way to and from Annual Conference. Officers were elected at our August council as follows: Bro. J. F. Baldwin, elder; Bro. Roscoe Snider, Sunday-school superintendent; Mrs. T. C. Eskildsen, clerk. Letters were granted to Mrs. Alice Ott and daughter, Lena, who have moved from our midst to make their home at Live Oak, Calif. We miss them in our congregation. In September, ten of our young people attended the young people's conference of Northern California at Live Oak and brought back interesting reports. The first of October Bro. J. F. Baldwin visited among us and also brought two very helpful messages. He also held ordination services. Our local minister, Bro. Lester Huffman, was advanced to the eldership. Our pastor and wife represented us at district meeting at Empire Oct. 8-11 and brought back inspiring reports. On Dec. 4 our Women's Work held a bazaar and food sale which netted a profit of $26.12, which was put into the building fund for our church. We hope to have a new church here in the near future. On Dec. 15 we held a farewell supper for our pastor and family. Due to ill health they had to give up the work at this place and we feel our loss keenly. They have started a great work here and have accomplished much in the short time they have been among us. We hope that Bro. Weddle's health will improve to such an extent that they may return to us some time in the future. We are a flock without a shepherd and we pray that some laborer may be sent into the field to carry on the good work that has been started.—Mrs. Ethel Shoemaker, Dorris, Calif., Dec. 28.

Empire.—On Oct. 24 Bro. E. M. Studebaker of La Verne preached the morning sermon after an offering was taken for La Verne College. The Men's and Women's Work are well organized and working hard. One of the things the men's group is doing is sponsoring the Sunday bulletins. The women's organization held a bazaar and food sale on Dec. 11, which amounted to $31, to be used for the women's project. The Fidelis club recently made a rug for the pastor's wife. One hundred songbooks have been purchased. Our young people with the help of the pastor organized a prayer meeting and they meet each Wednesday night in their room while the adults meet in the main room. Our Christmas programs were given on Dec. 19. A white gift service was held and an offering of $48.24 was presented in the morning. The children gave their program in the morning and the adults had charge of the evening service. Both were followed by short sermons by Bro. Esbensen. During December over three hundred were present in time for Sunday school. We are again getting the Messenger into three-fourths of our homes.—Mrs. Pearl Kappler, Empire, Calif., Jan. 3.

Long Beach.—We enjoyed a very spiritual love feast on Dec. 15. The attendance was good. Our Christmas program was given on Dec. 19. We observed the white gift service in connection with the program. In the evening our choir presented a musical program. The last Sunday of the old year Pastor Luckett brought us a splendid message on the subject, The Great Inventory. In the evening a very impressive candlelight service was rendered. All departments of the church and Sunday school are progressing with interest.—Mrs. Emma Simmons, Long Beach, Calif., Dec. 28.

McFarland.—We have been enjoying many good things. Seventy-five per cent of our members attended the summer assembly at Greenhorn. We appreciated the faithful workers from our local churches as well

as the outside leaders, Brethren Edgar Rothrock and Lorell Weiss. A large number attended the district conference at Empire. We are more strengthened and are striving for better work. We miss a number of our young people who have gone away to school but others are taking their part along with at least six teachers from our grammar school who are regular attendants. While our pastor was in Elgin meeting with the Board of Christian Education the pulpit was filled by our county Y. M. C. A. president and local help. An outstanding program was given by the La Verne quartet, led by Vernon Heckman. Pres. Studebaker gave us a wonderful sermon recently on Christian Giving. We were favored by an evening of song and testimony from the Mennonite men's chorus of twenty-four voices. The organizations to which we gave generous offerings as added missionary work are: Kern County's American Sunday-school Union, Jewish Missions, Anti-Saloon League and Bethany Biblical Seminary. Bro. Coffman has been giving us some very practical sermons and the local work is progressing very nicely. Our Women's Work is well organized to meet the needs of various divisions. The mothers and daughters recently enjoyed a visit from the district president of Women's Work, Mrs. Ina Martin, of Waterford. The committee on mothers and daughters is arranging a pageant for Dec. 29. A cantata and pageant were given at Christmas time. At our recent council we decided to order 100 new songbooks. Our women have been doing mostly donation work in the community so our financial fund was quite low but we were pleased to receive a check from the church to purchase some needed dishes. Martha Shick, former missionary to China, now lives and works among us and was recently presented a purse from the members and friends.—Mrs. Ed Baker, McFarland, Calif., Dec. 23.

Pasadena.—The first Sunday of the new year proved a favorable one for us, with a good attendance at all services. There were 246 present at Sunday school and a house full to hear the morning sermon. In the evening Sister Mary Emmert Stover spoke to a large and attentive group. The story of Brother and Sister Stover's part in the opening of the India mission was intensely interesting. Our new pastor, Bro. Grant T. McGuire, who came to us the first of September is fast becoming acquainted with the field and his helpers. He has planned a full program of work for the year. This includes an evangelistic campaign to result in a special effort at Easter time. At our council church officers were elected. Only a few changes were made. Bro. C. H. Harshberger is Sunday-school superintendent; Bro. J. Z. Gilbert directs the adult C. W., and Sister Effie Schrock is adviser for the young people's group. The School of World Friendship during January and February is under the supervision of Bro. A. E. Calvert, at which time the Moslem world and rural America will be studied. Our Messenger agent is Mrs. Iva Brubaker; clerk, J. H. Heckman; treasurer, Daniel Heckman; music director, Rhoda Weaver. The holiday season was observed by giving gifts to persons and institutions in the local community, as well as to world wide missions to which an offering of $151.43 was contributed. One interesting feature of the Christmas celebration was the Christmas Tree Festival held in the bungalow on Dec. 23. The bungalow was beautifully and appropriately decorated, and a cheery fire burned in the fireplace. Bro. Geo. Boone and family were the hosts of the evening. He sat in a comfortable chair at one side of the glowing hearth and his wife at the other. While they read the Christmas story from Luke and told tales of Christmas celebrations in other lands, the children of the Sunday school sat at their feet and listened attentively. Now and then some of the group added a contribution of a carol, poem, or reading. It was a splendid presentation of Christmas Eve in a Christian home. The women's missionary society held its last meeting of 1937 in the home of the pastor with nearly fifty present and an offering of $20.02.—Maud Newcomer, Pasadena, Calif., Jan. 4.

COLORADO

Haxtun.—We met in council Dec. 6, with our elder, Bro. R. P. Baker, presiding. Church officers are as follows: Elder, Bro. R. P. Baker; clerk, Mary Bamford; treasurer, Leslie Hofmeister; trustee, Louis Koch; missionary secretary, Mable Stryker; temperance secretary, Nellie Baker, peace secretary, Willard Hart, Messenger agent, Sister H. E. Stryker; Messenger correspondent, the writer. Letters were granted to Brother and Sister Irving Lapp and daughter Eloise, who have moved from here. Our world wide mission offering was taken on Dec. 26. An interesting Christmas program was rendered on Friday evening, consisting of readings and music, principally by the children. On Dec. 19 our pastor expressed very hearty Christmas greetings to the church and wished for each one a real experience with Christ during the Christmas season. Bro. Breon and wife from McPherson College were with us recently and showed slides pertaining to the college and its activities. The fourth and last lecture in a series sponsored by the mother and daughter association was given by our pastor on Dec. 16. These lectures were based on Dale Carnegie's book, The Art of Living Together. There was a request to continue these lectures so they will be resumed Jan. 6 at which time there will also be a discussion period. Our missionary secretary gave a report on Dec. 26 on the present conditions existing in China, mentioning the disappearance of three of our missionaries and also quoted Bro. Crumpacker as saying that they were not giving up the work over there but need more help from the home land to still carry on.—Mrs. Warren D. C. Hood, Haxtun, Colo., Dec. 30.

Wiley.—Our homecoming was held Oct. 24. We were favored by good weather and splendid attendance. The morning sermon was given by our pastor, O. E. Messamer. In the afternoon our main speaker was Rev. H. M. Markel of the Wiley M. E. church. That evening Bro. W. R. Bish of Rocky Ford showed the pictures of the Nampa Conference. On Nov. 14 the Wiley school faculty had charge of the service. Russell Ralston gave the sermon. The Ladies' Aid had a chicken dinner and bazaar on Dec. 1. They cleared over $45. Besides this they had a comforter that was auctioned at an earlier date. A visitor purchased it, then gave $10 and returned the comforter which was later sold at the bazaar. At our last meeting the Aid sewed for a large family. Mrs. Arvilla Duncanson is president of the women's mission study group. A Christmas party was held for the children and their mothers on Dec. 18. Treats were given the children. The Christmas program was given on Dec. 22. A chorus sang Christmas songs, Mr. Duncanson read from Luke, Betty Burger gave other Christmas readings and a few special songs were sung. On Dec. 26 Mrs. Merkel addressed us. Watch night services were held on New Year's Eve. Jan. 5 is the date set for the birthday dinner for those who had birthdays in October, November and December. We are expecting John Whiteneck of Denver to give us a peace address on Jan. 16. Our church and the local M. E. church are planning to have union revival meetings in our church Feb. 13. Rev. Mathis of Colorado Springs will be the evangelist. We will have a week's pre-Easter meeting.—Naomi E. Fasnacht, Wiley, Colo., Jan. 5.

DISTRICT OF COLUMBIA

Washington City.—Rally day was observed in our church on Oct. 3, with Bro. A. C. Baugher, dean of Elizabethtown College, as the principal speaker, his subject being The World Is Waiting for the Sunrise. Bro. Baugher's message was ably delivered and was much appreciated by a large audience. Oct. 7 at the midweek prayer service Bro. F. F. Holsopple began a series of messages on the various books of the Bible. On the same evening a candlelight installation service was held for the newly elected members of our women's organization. This service was conducted by our pastor. Oct. 18 our council was held at which time church and Sunday-school officers were elected. Bro. J. H. Hollinger was re-elected elder in charge; W. O. Grapes, Sunday-school superintendent; S. C. Cubbage and Perry Wright, assistants; Emmer Kline, Messenger agent; the writer, church correspondent. Our offering for Bethany Biblical Seminary amounted to $80. Nov. 4 the women's council of the local Federation of Churches held a luncheon at our church with Mrs. Linzell, president of the organization, as the principal speaker. Our church is actively identified with the Sunday schools of this city as Bro. C. E. Resser of our congregation was recently re-elected as president of the District of Columbia Sunday School Association. On Nov. 7 we held our fall communion, with Bro. C. E. Resser officiating, assisted by our pastor. On Nov. 14 our pastor, Bro. Warren D. Bowman, began a series of sermons for young people on Home Building, his subjects being as follows: Forming Friendships, Choosing a Mate, Courtship, Engagements, and Starting the New Home. On each following Sunday evening the young people would discuss the message of the previous Sunday evening. These sermons commanded much interest and we are confident that they will prompt our young people to do some serious thinking on these vital subjects. Nov. 19 the annual father and son banquet was held with 120 present, the principal speaker being Mr. J. J. McGuire, Administrative Assistant of the Federal Bureau of Investigation, Department of Justice. On Thanksgiving Day our pastor delivered the message in a union service held in Trinity Methodist church. Nov. 28 Bro. Walter Kahle of Daleville, Va., spoke to our young people on the Mastery in Money Management. On Nov. 23 a Thanksgiving party was given at the church by the young people who brought well-filled baskets to be distributed among those who needed help. On Dec. 5 the Biblical Research Society held a meeting at our church in the interest of the Christian evangelization of the Jews. Dec. 12 was Universal Bible Sunday. On this day we had the rare privilege of having on display in the church four of the Sower Bibles—the first Bibles to appear in America, issued from the press of Christopher Sower in Germantown, Pa., from 1743 to 1776. These Bibles were displayed through the courtesy of the owner, Bro. B. M. Commerford of our congregation. On Dec. 19 our adult choir sang Christmas carols to an appreciative audience. On Christmas Eve representatives of our adult and young people's department had charge of the services in two colored alleys at which time trees were trimmed and toys, candy and oranges were given to the colored children. On the same evening a little band of members visited various homes of the shut-ins and sang Christmas carols. On Dec. 20 an all-church social was held at which time our pastor and his wife were presented with a beautiful floor lamp and a purse which were expressive in a small way of our appreciation of their faithful service here. Our pastor's practical and forceful messages are appealing, as a result of which our auditorium is filled to its capacity. Since our last report we have had nine accessions by baptism and twenty-three by letter. The Lord is richly blessing the Washington City church.—Mrs. Jacob H. Hollinger, Washington, D. C., Jan. 4.

IDAHO

Twin Falls.—Six letters have been received since our last report. Music day was observed Oct. 10, with a basket lunch at noon. The evening program closed with two impressive numbers—a pantomime on The Old Rugged Cross and a tableau of Rock of Ages. The offering was the beginning of a music fund and will be augmented by the Sunday evening offerings until sufficient funds are raised to secure new hymnals and suitable choir music. Our pastor was engaged in evangelistic services in the Emmett church from Nov. 8 until the Thanksgiving meeting at Fruitland. During his absence the pulpit was filled by Rev. Van Engelen, a retired Baptist minister, and the B. Y. P. D. gave an interesting program in the evening. Our B. Y. P. D. is very active and is led by Mary Wright. Recently they gave

$50 toward roofing the church. The Berean Sunday-school class gave a penny a meal for one month toward this fund. Seventy-five attended the father and son banquet Dec. 6, with Lawrence Turner as toastmaster, and Gerald Wallace as guest speaker. A Junior Guild has been organized among the younger married women, with Mrs. Bob Milner as president. They are very ambitious and are expecting great achievements from their efforts. Frontier girls organized Dec. 10, with Virginia Kerlin as leader. At a recent council the Sunday-school and church treasuries were combined. The pageant, The Knight of Glory, was given Dec. 26, the music being furnished by the junior and senior choirs, led by Mrs. Van Wright. At the close of the service one lady accepted Christ and was baptized the following Sunday. The white gift service was observed which resulted in the distribution of five baskets. We feel fortunate in entering the new year under the leadership of the Van B. Wright family.—Mrs. F. M. Heistand, Hazelton, Idaho, Jan. 4.

ILLINOIS

Cherry Grove.—We observed rally day on Oct. 16, with a record attendance of 118. On Dec. 12 we held our annual missionary meeting with a missionary sermon in the forenoon by our pastor, W. E. West. We enjoyed a basket dinner at noon and our junior project program in the afternoon, at which time the juniors turned in their project handwork and their offering which amounted to about $17. On Dec. 19 our Christmas offering of over $26 was lifted, and will be used for missions. We have arranged to have Brother and Sister B. M. Rollins with us for a series of meetings the latter part of September, 1938. Our Messenger agent is again securing the necessary subscriptions to complete our seventy-five per cent membership club. Our attendance and interest are holding up well in spite of much sickness. A few of our number are spending the winter in Florida. Our Aid served a sale dinner and cleared a nice sum of money.—Mrs. Vinnie Brunner, Lanark, Ill., Jan. 5.

Franklin Grove.—On Nov. 28 we dedicated the parsonage which had been undergoing repairs. Bro. D. D. Funderburg preached the sermon stressing the sanctity of the Christian home. In the afternoon callers were received by the pastor and his wife. Dec. 5 our young people presented a missionary play, Standing By. Our Thanksgiving program was held on Nov. 24. On Dec. 13 the men's meeting was held with a good representation from surrounding churches. On Dec. 26 the B. Y. P. D. and Christian Workers' group held a joint missionary meeting after which our college young people conducted worship. At our December business meeting Bro. O. D. Buck was reelected elder in charge; Bro. Leroy Miller, clerk; Bro. Clifford Blocher, treasurer; Sister Nina Pfoutz, correspondent; Sister Nettie Fiscel, Messenger agent. On Dec. 28 the young people held their annual banquet. Our Aid Society meets each Wednesday for an all-day meeting, and in the evening the pastor conducts Bible study and choir practice. Our Sunday school is gaining in membership and attendance. Bro. Chester Snider is superintendent. The church birthday supper will be held Jan. 12. Our Christmas programs were uplifting. The Lord has blessed us in many ways the past year and we are hopeful for the future.—Mrs. Martha Lahman, Franklin Grove, Ill., Dec. 30.

Hickory Grove.—We held our love feast on Sept. 24, with Bro. I. D. Leatherman of Lanark presiding, assisted by the local pastor, Bro. Kendall of Milledgeville. Several members of the Methodist church, with whom this church co-operates, were present and sat at the table and enjoyed the fellowship of the communion. Later in the season the combined choirs of the two churches gave a minstrel show in the gymnasium of the Park school in Savanna and in Mt. Carroll. The labor, pleasure and profits incidental to such an undertaking were divided equally between the two churches. On Dec. 19 the combined Sunday schools rendered their annual Christmas program to an interested audience. Sacks of candy were distributed to those present and also sent into homes of the needy and shut-ins of the community. In the evening the combined choirs gave a program of sacred music followed by the play, The Quest of the Holy Grail.—Elizabeth Crouse, Savannah, Ill., Jan. 3.

Lanark.—We met in council Dec. 9, with Bro. I. D. Leatherman presiding. The church officers were elected. Bro. Leatherman was elected elder to take the place of Bro. Eckerle. Mrs. R. M. Livengood will be our correspondent. While Bro. Leatherman was holding revival meetings at Sterling, our services were conducted by our local talent. Bro. Arthur Kniss gave an address on education on Nov. 7. In the evening the young people presented the play, The Second Mile. At the morning services on Nov. 14 Mrs. Leatherman gave a talk on The Heavenly Vision. In the evening we had a Brethren Hymn fest. The Women's Federated Bible class and the Lanark ministerial association sponsored a union Thanksgiving service in our church on Wednesday evening. On Nov. 21 we held our annual Thanksgiving service with basket dinner at noon and the school faculty as our guests. Bro. M. R. Zigler of Elgin was our guest speaker. Eighteen of our young people attended the B. Y. P. D. rally at Mt. Morris. On Sunday evening, Nov. 28, Bro. Leatherman and Dr. Bell of Milledgeville exchanged pulpits. Dr. Bell spoke on a Topsy-turvy World. On Dec. 19 a Christmas program was given by the children, after which they received their church school treats. One feature of our missionary society is to send a committee of three to visit the shut-ins each month. At Christmas twenty-two shut-ins were remembered with homemade candy and fruit. On Jan. 2 we enjoyed a candlelighting service, conducted by our pastor. During January we will spend thirty-five minutes in a school of missions each Sunday evening before the regular church service. We will study the book, Brethren In China, by Bro. Frank Crumpacker.—Mrs. Virgil Royer, Lanark, Ill., Jan. 4.

INDIANA

Baugo.—On Nov. 28 the Osceola young people were with us and presented an interesting peace play, sponsored by Allen Weldy. On Dec. 26 Bro. David Miller was with us and gave an inspiring message. In the evening we enjoyed a Christmas program given by our young people. We are starting our revival meeting Jan. 17, with Bro. Eldon Petry of Ohio in charge.—Fern Horein, Wakarusa, Ind.

Bethany.—We met in council Dec. 2, with Bro. M. G. Geyer officiating. Bro. Fred Gall is Sunday-school superintendent. Bro. Jesse Clem is chairman of Christian Workers' meeting. Dec. 26 the Christmas program was given. A cantata was presented, Love Lights the Star. The church is sending the Messenger to each family. We took a collection for the Spanish and Chinese sufferers.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 28.

Blue River.—Our Ladies' Aid met at the home of Sister Faith Phend on Dec. 16. After a potluck dinner we enjoyed a short program, consisting of devotion, Christmas songs, poems and stories. Officers were elected and it was decided to take up some study in connection with the work. Many prefer Bible study. Following the business session we had an auction sale of many useful articles, clothing and food. On Dec. 19 the young people and primary department united in presenting the Christmas story in readings, songs and pageantry. The church met in council Dec. 20, with our elder and pastor, Bro. L. U. Kreider, presiding. Officers and committees were elected. On Dec. 26 the young people had charge of the worship hour. Our pastor has been giving a series of sermons on Pentecost. Good interest has been shown in Sunday-school and church services.—Wildah Brown, Albion, Ind., Jan. 5.

Buck Creek.—We met in council Dec. 11, with our elder, Bro. L. L. Paul, in charge. Reports of various committees were read and accepted. Two letters of membership were granted. Bro. L. L. Paul was chosen to serve as elder for another three-year period. The following officers were elected: Clerk, Bro. Clarence Sheets; treasurer, Bro. A. J. Replogle; Messenger agent, Sister Margaret Oxley; Messenger correspondent, Sister Mabel Teeter; prayer meeting leader, Bro. L. L. Paul. The Ladies' Aid and missionary society have recently been reorganized with Sister Mollie Deardorff as president of Ladies' Aid and Sister Neva Cross, president of missionary society. During the year the Ladies' Aid served lunch at a number of sales, and have served dinner to soil conservation men. They also made bedding for needy ones. For the coming year the missionary society will use the book, Mecca and Beyond. On Sunday evening preceding Christmas we gave a beautiful and impressive white gift service, entitled At His Throne. Baskets of provisions were given to needy and shut-ins and a liberal offering was lifted for world wide missions.—Mrs. Perry R. Hoover, Mooreland, Ind., Dec. 31.

Elkhart.—Our revival with Bro. Chas. R. Oberlin as evangelist closed Dec. 5, with twenty-four accessions, four of whom were received on former baptism. Dec. 12 our pastor, Bro. G. W. Phillips, officiated at our communion service, which was attended by 225. The Manchester student volunteers gave a program Oct. 23. Bro. H. F. Richards of South Bend spoke at the father and son banquet on Nov. 9. An infant consecration service was held Dec. 12, with six families participating. Dec. 19 the children gave a Christmas program and in the evening the choir presented a Christmas cantata, The Infant King. The combined Thanksgiving and Christmas offering for the support of Velma Ober amounted to $190.93. Bro. Phillips will conduct morning devotions over Station WTRC the week beginning Jan. 10. We are looking forward to co-operating with other local churches in the city-wide Kernahan evangelistic campaign Feb. 13-25.—Mrs. Elbert Miller, Elkhart, Ind., Dec. 31.

Middletown.—Our business meeting was held on Dec. 12. Our elder was not present but said we should meet anyway. We had a Christmas program on Sunday before Christmas. We have begun a Christian Workers' Meeting. One of our sisters, Jennie Burk, passed away. She had been visiting in California with one of her children and after returning to Anderson with her daughter she passed away. We hope the new year will be a prosperous one for our churches. The writer attended a watch night service on Dec. 31 at the Nazarene church.—Florida Green, Middletown, Ind., Jan. 3.

Muncie.—Nov. 7-21 Bro. G. O. Stutsman conducted our revival. Three were received by baptism and five were received by letter. Nov. 21 we had a church fellowship day with programs in the morning, afternoon and evening and a fellowship dinner. The services were well attended and were very inspiring. The church has been active in missionary and charity work. Our Thanksgiving missionary offering amounted to $22.87, and the Christmas missionary offering, $18.36. We sent $33 to Elgin for Chinese relief work. Our superintendent, Mrs. L. S. Shively, has sponsored aid to the poor both at Thanksgiving and Christmas with splendid success. We met in council Dec. 9 and elected J. A. Miller as elder in charge; Mary Houser, clerk; L. A. Moomaw, treasurer. Plans were made for conducting a leadership training school to begin Jan. 9. Pre-Easter services are also being planned. We are continuing our unified services for another year. The ladies held their annual mite box opening Dec. 10, receiving $12.52. On Dec. 11 five of our members attended the district men's program at Indianapolis. The sentiment for a local men's organization is growing. Our two Christmas programs were given on Dec. 19. Bro. E. W. Garrett and wife are again in Florida for the winter. Our pastor, Russell K. Showalter, has changed his address to Eaton, Ind.—Mrs. Cletis R. Bowers, Muncie, Ind., Dec. 30.

New Paris.—Bro. Rufus Bucher began our revival meetings on Dec. 6 and continued for two weeks. We were built up spiritually.

He preached sixteen sermons and also visited in the homes. The weather was extremely cold during the first week and roads were very icy the second week, so the attendance was not large. Sisters Mildred Neff and Dorothy Helman had charge of the song service. Several special messages in song were given by members of our congregation and visiting friends, including a male quartet from Manchester College. Sixteen were baptized, including one whole family—father, mother and three sons. Bro. Virgil Mock administered baptism on the last Sunday afternoon. One week later a little boy who is here visiting expressed his desire to unite with the church and was baptized at the close of the services. Love feast and communion services were held on Monday evening, Dec. 20, with Bro. Bucher officiating. A large number attended from the neighboring churches. After the service he left for home. The Sisters' Aid Society held a public auction sale recently. Articles sold consisted of aprons, dust caps and other things they had made, also canned goods, and baked goods. The result was very satisfactory. We entertained the Men's Work organization of Northern Indiana on Dec. 12. Bro. Bucher gave the principal address. The Women's Work organization held their meeting at the same time and place. Our Sunday-school attendance is increasing.—Mary C. Kiefer, Goshen, Ind., Dec. 27.

North Liberty.—Eld. and Mrs. Fred Flora are certainly doing good work here. A Men's Work has been started and our Bible study class on Monday nights has a representation from about seven churches. Our Thanksgiving offering was over $15. Our Sunday school gave a Christmas play, The Holy Grail, which was well presented. Our Eld. Chas. Cripe was chosen for another year and most of the other officers were re-elected. In the new year we will begin another line of Bible classes instead of Christian Workers' topics. We are working on Messenger club.—Mrs. J. H. Markley, North Liberty, Ind., Dec. 30.

Pine Creek.—Bro. L. U. Kreider labored earnestly with us in a two weeks' revival Oct. 17-21. Six were baptized and four received on former baptism. Our love feast was held Oct. 30. The presence of a number of visitors was greatly appreciated. Bro. John Peters of Waterford, Calif., who had been away from his old home for forty-four years was with us. He also favored us with an interesting sermon on Nov. 28. Thanksgiving evening Bro. C. D. Bonsack was with

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The Christian Workers' Program for February 6

The Christian Workers' program for Sunday evening, February 6, is contained in a free booklet entitled: The Gospel Messenger Comes to Cedar Grove. Please order your free copies at once.

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us and gave a fine address and showed pictures of Africa. Our Thanksgiving mission offering amounted to more than $50. On Nov. 28 Bro. Edward Kintner gave an inspiring talk to the B. Y. P. D., and preached a sermon to the entire audience. Dec. 3 we met in council, with our elder, Bro. H. A. Claybaugh, presiding. Our treasurer's report shows a substantial balance. Brethren Harvey Bowers and H. F. Richards were present and it was decided that our pastor, Bro. Theodore Miller, be ordained as elder. The ordination service will be held later as he was ill at the time it should have been held. The Ladies Aid started a fund to be used to redecorate the interior of the church. The missionary society meets regularly, with Sister Helen Johnson as president. Our Christmas program was in charge of the Helping Hand Sunday-school class and was given on Dec. 26. We held a New Year's Eve watch night service, with talks on Africa missions by Mrs. Moneysmith, a returned missionary, and by Rev. Mogle. Contests were held and refreshments were served. Earnest prayer was expressed for the work of the church. We are looking forward to an evangelistic meeting which will be held by Bro. W. Petry next December.—Mrs. Edith Rupel, Walkerton, Ind., Jan. 5.

Pine Creek (West Goshen).—Nov. 21 we closed our evangelistic services, conducted by Bro. Dewey Rowe. The undersigned served as song leader. Bro. Rowe brought sixteen helpful gospel sermons. One was baptized and one reconsecrated. In June Bro. Devon Martin was relicensed to the ministry for another year. Sept. 26 Prof. Solomon Birnbaum, head of Jewish Missions at Moody Bible Institute, delivered an inspirational message. An offering was lifted for Jewish support. In October our resident elder, Bro. L. B. Overholser, attended the pastors' conference at Bethany Biblical Seminary. A piano has recently been installed in our church, thus adding to the atmosphere of worship. Bro. S. E. Miller brought the Christmas message Dec. 19. An offering was taken for world wide missions. In the evening a missionary Christmas program was given. The young people and young married people held a watch party Dec. 31. After a social evening an appropriate worship service closed the old year and ushered in the new year.—Martha E. Warstler, Goshen, Ind., Jan. 4.

Pleasant Hill.—At our August council the following officers were chosen: Bro. Chas. Gump, elder; Bro. Everett Chapman, Sunday-school superintendent; the writer, correspondent. On Oct. 10 we held our harvest meeting and love feast. Bro. Gorman Zook brought us two very inspiring messages and presided at the love feast. On Nov. 29 we began our series of meetings with the help of Bro. A. H. Miller as evangelist. The meetings continued for two weeks and the interest and attendance were good. Six were baptized. A special offering was taken Jan. 2 for China and Spanish relief.—Zilla M. Green, Churubusco, Ind., Jan. 4.

West Manchester.—We held our communion Sept. 25. Our elder had prepared a special preparatory service in which three phases of the communion were discussed. The speakers were: Sister Alice King Ebey, Dr. Barbara Nickey and Ralph Boyer. Bro. W. C. Stinebaugh officiated. We welcomed the many visitors, among whom were Brother and Sister S. A. Nickey of Colorado Springs, Colo. We had a spiritual uplifting service and all were blessed. Thanksgiving evening we met for a community fellowship supper. More than one hundred enjoyed the bountiful meal and the program that followed. Bro. Lester Young was toastmaster and Bro. J. O. Winger was the speaker. The junior choir sang two selections and several readings were given. A missionary offering of $77 was lifted. Dec. 4 was our council meeting. Eld. A. M. Stine was re-elected as elder. Dec. 5 Bro. J. W. Fiddler began a two weeks' revival. He gave us soul-inspiring messages as he revealed the scriptures to us. The members have been inspired to do greater work. The Acme Sunday-school class held prayer meetings two weeks prior to the meeting. Nine young people were baptized and others are near the kingdom. Dec. 1 the men gathered to husk a field of corn. Through this work they are earning money to meet their allotment of the men's missionary project. The Ladies' Aid Society furnished the dinner. Fifteen men and twenty-two women were present. Before Thanksgiving the Aid Society made comforters and baby clothes for a needy family in our district. A large donation of groceries and canned goods was brought. Our Christmas service was held Dec. 26, with songs and a sermon by Bro. R. H. Miller. A white gift offering was received for the people of the Children's and Old Folks' Home at Mexico, Ind. The missionary offering was $34.04. The junior project offering was $8.35. We will be pleased to have anyone who is seeking a new home while their children are in college to make this their church home. The church feels the need of a pastor and a committee has been appointed to investigate the matter.—Dolly Wolfe, North Manchester, Ind., Dec. 31.

IOWA

English River.—On Dec. 23 an impressive service was rendered in the church by a choir which sang a number of Christmas songs, the story of the birth of Jesus by the pastor, prayers, and the white gift offering. The primary department gave baskets of food to needy families, and a poinsettia to an invalid. The intermediates sent money to our missionary, Miss Nettie Senger. Many of our elderly people were cheered by the baskets of fruits that the B. Y. P. D. gave. The Gospel Messenger was placed in several homes by the senior Bible class, and the various classes also gave a missionary offering of $22.52 through the church school. The B. Y. P. D. had a watch night party at the parsonage. Fifty-one young people were in silent meditation and prayer as the clock struck twelve. The election of officers then took place. The entertainment committee did a commendable piece of work in entertaining such a large group. Refreshments were served at eleven. Mrs. Joe Holsopple entertained the senior Bible class and the pastor and his wife on Dec. 29, in honor of her father, Mr. Adam H. Brower.—Letha Caskey, South English, Iowa, Jan. 5.

South Keokuk.—Council was held in September at which time Mrs. Arthur Wallerich was re-elected Sunday-school superintendent; Alfred Wallerich, secretary-treasurer; Leo Power, clerk; Eld. Frank Shelly, presiding elder. At the workers' conference plans were completed for the activity program. At this meeting we decided to make a different person responsible for something special at each Sunday-school service. So far this plan has worked very well. On Thanksgiving Day a basket dinner and program were held in the church, with nearly all of the members present. An offering of $48.12 was lifted for home missions. Sunday night before Christmas we gave our Christmas program, but were unable to have a New Year's Eve watch party because of the impassable roads.—Enid Wonderlich, Richland, Iowa, Jan. 4.

KANSAS

Garden City.—Work here is progressing nicely, although we miss those who have moved away. A vacation Bible school was held in July, directed by Ellen Divine, Ivy Whitely and Sister Clyde Sheaks. We held our Sunday-school rally on Aug. 29, with a church picnic. Sept. 28 our elder, Bro. Geo. Burgin, presided at our council. Officers were elected. Our Ladies' Aid is busy and they meet once a week. Missionary society is held once a month, with good programs. Our church building has received a coat of paint and our church basement is finished. We held a week's meeting and Bro. James Elrod, the preacher, closed with a love feast. The week following six new members were added to the church by baptism. Our Christmas program was held on Dec. 19. Recently we enjoyed a message from Bro. Paul Miller of Bethany Biblical Seminary. These services were interesting.—Mrs. D. A. Sheaks, Garden City, Kans., Jan. 4.

Larned.—We met in council Dec. 15 with Eld. E. S. Fox in charge. Church officers were elected as follows: Clerk, Mrs. Lydia Horning; treasurer, Leonard Snowberger; financial secretary, Mrs. H. W. Fox; new members on financial and pastoral committees, Sam Crissman and Henry Fox. We are sorry to report the resignation of our pastor, Bro. Edgar Stauffer, to take place in August.—Mrs. Ruth H. Brown, Larned, Kans., Dec. 28.

MARYLAND

Accident.—We were glad to have Brother and Sister Ikenberry bring us inspiring messages on Aug. 27. On Sept. 19 we elected Sunday-school officers with H. M. Speicher as superintendent. Sept. 26 we elected church officers with A. D. Scrogum as elder. Nov. 7 the student volunteers of Bridgewater College gave a splendid program. They were accompanied by Prof. Glick. The children and young people gave a delightful Christmas program Dec. 26. Nine of the children received either a Bible or some good book for perfect attendance for 1937.—Mabel Schlosnagle, Grantsville, Md., Jan. 3.

Beaver Creek.—On Oct. 24 Bro. A. J. Caricofe began a revival in our church. Bro. Caricofe and our pastor, Bro. E. C. Woodie, labored earnestly for two weeks and eight souls accepted Christ. We appreciated the special music and the visiting friends. Bro. Caricofe brought inspirational messages each evening. On Oct. 31 he gave a talk to the young people on leisure time. He told stories to the children. Nov. 7 Mrs. Caricofe was with us and told the story, which was interesting to young and old. We have bought a parsonage and Bro. Woodie and family plan to move in as soon as improvements are made. The B. Y. P. D. distributed Thanksgiving hopes to the shut-ins. On Nov. 25 Bro. C. F. Holsopple delivered a very impressive Thanksgiving sermon at the San Mar chapel. On Dec. 12 our pastor was touring for some district work and his father, H. J. Woodie, filled the pulpit. The Sunday previous Bro. H. J. Woodie filled the pulpit at San Mar. On Dec. 19 the Epworth League of the Smithsburg Lutheran Sunday school gave a Christmas program at the San Mar chapel. In the evening the San Mar Sunday school rendered their Christmas program. The Beaver Creek Sunday school gave their program on Dec. 26. The B. Y. P. D. had a candlelighting service. The dime cards for the Christmas offering were collected when the Christmas entertainments were given at San Mar and at Beaver Creek. —Carrie Moser, Boonsboro, Md., Jan. 4.

Greenhill.—During the summer our group met once a week as a singing class, with Rev. George Hostetler, a Mennonite minister, conducting the class with favorable results. In July three of our young people attended Camp Peniel. Many of our children took advantage of the two weeks' session of Bible school conducted by the Mennonites. Oct. 10 our Sunday school reorganized. Bro. Elmer Johnson was elected superintendent. Bro. Walter Mahan was retained as elder. Our plans to repaint and repair the inside of the church were carried out before our revival, Nov. 14-28. Bro. Frank Garber of Palmyra, Pa., substituted for Bro. Walter Hartman. In spite of inclement weather and bad roads the attendance was good. Bro. Garber gave timely and challenging messages. Five were baptized. On Thanksgiving the church met in the morning for special services. Sunday after the revival services forty-eight communicants observed the love feast. This was a larger number than had previously communed at Greenhill. Our elder, Bro. Mahan, attended the ministerial conference at Westminster, Md., Dec. 18.—Sara Lusk, Pocomoke City, Md., Dec. 28.

MICHIGAN

Elmdale.—We held our revival Sept. 19 to Oct. 3, with Bro. I. D. Heckman as evangelist. The meetings were inspiring and much interest was manifest throughout the meetings. As a direct result nine were received by baptism and one was reclaimed. Six girls from our

young people's department attended a two weeks' meeting and outing at Camp Mack. Nov. 7 we held an all-day meeting, with communion services in the evening. Our pastors, Brother and Sister Scholten, are now living on the Custer farm, northeast of the church. We have a new roof on the east side of the church. Our attendance has been good considering the roads and weather.—Orvin Allerding, Clarksville, Mich., Jan. 4.

Flint.—We enjoyed a fine Christmas program at our church on Dec. 19. Every class participated and it was a wonderful success. The most stirring part of the program was a Nativity scene by the little children, with a moving star which finally came to rest over an improvised manger and Mary. Also Teddy Knight sang a little song about Christmas. On Jan. 1, just before communion, two young girls were baptized. Our church fund is growing and we hope to be able to begin on the new building next spring. Our young people have charge of our Sunday evening services. We try to have a different speaker each Sunday night. Bro. Warstler delivered the sermon last Sunday night.—Mrs. C. J. Leckrone, Grand Blanc, Mich., Jan. 4.

Harlan.—We met Jan. 3 for a community meeting, with our elder, Bro. J. E. Ulery of Onekama, in charge, for the purpose of electing a pastor. As we are having a union Sunday school is was decided to go on a fifty-fifty basis until Sept. 1, having a Brethren minister half of the time and the other part of the Sunday school having their choice of a minister half of the time.—Mrs. Edna Foote, Copemish, Mich., Jan. 4.

Lansing.—On Oct. 3 we held our council and Bro. H. W. Peters was retained as our elder; Bro. Earl Cheal, Sunday-school superintendent; Elsie Cheal, primary superintendent. On Nov. 21 Bro. John R. Peters gave us two inspiring messages. We were glad to have Brother and Sister John Beachler in our services for several weeks. Brother and Sister B. M. Rollins conducted a revival Nov. 29 to Dec. 12. This was their second meeting in our church and we are looking forward to their return in 1940. Bro. Rollins delivered seventeen powerful sermons. The music and children's hour were conducted by Sister Rollins. The beautiful rag paintings presented by Sister Rollins were enjoyed by all. They visited in fifty homes. Six were baptized, one received by letter and three were added to the German Baptist church at a union meeting held at that church the last night of the revival. On Dec. 5 an all-day meeting was held, during which time Bro. Rollins preached three wonderful sermons. The young people showed great interest in their messages and several took notes on the sermons. We enjoyed having Brother and Sister Charles Smith with us during the meetings. The membership was greatly strengthened and we are looking forward to a prosperous year spiritually. The Christmas program was given on Dec. 19. The young people presented two very inspiring plays and the children helped with their recitations and songs. At the close of this program the Sunday school presented the pastor, Bro. H. W. Peters, and family with a Christmas offering.—Wayne Holsinger, Lansing, Mich., Jan. 6.

MINNESOTA

Worthington.—The B. Y. P. D. gave a play, Mr. David's Christmas, a week before Christmas and on Dec. 26 a very impressive service, The Christmas Story in Word and Song, was presented by Elsie Finckh, assisted by the same group. This was followed by a talk, What Christmas Means to Me, by Theresa Strom, a student just home from McPherson College. In the evening a program of Christmas exercises, recitations and song was given by the children's department. Our elder, Bro. J. Schechter, and wife recently purchased several acres of land adjoining the church ground, and plan to build a new home this spring. At our December council they presented a lot to the church to be used for a parsonage. We were glad to have a number of our young people home for the holidays.—Mrs. H. H. Hauenstein, Reading, Minn., Dec. 29.

MISSOURI

Shoal Creek.—Brother and Sister Oscar Fike began a series of meetings for us Oct. 25 and continued for two weeks. We had daily prayer services. Bro. Fike preached real gospel sermons and Sister Fike told the children Bible stories and taught them Bible verses and songs. She gave prizes to the ones who knew all the verses and could tell where they were found. She also helped with the singing and with readings. One was baptized and we trust much good seed was sown that will bring forth fruit later. They labored faithfully both in services and personal visitation. We held a love feast Nov. 6 with good attendance. Bro. A. W. Adkins was with us Dec. 20-24 in the interest of project work. We held council Dec. 23. Sister Lura Argabright was re-elected Sunday-school superintendent. Bro. Adkins is still our elder in charge as the church officers are all the same. We are trying to get the club rate for The Gospel Messenger.—Mrs. Wilbert Erisman, Fairview, Mo., Dec. 28.

NEBRASKA

Kearney.—We met in council and elected the following officers: Clerk, Naomi Berkheimer; treasurer, T. F. Evans; Messenger agent and correspondent, Lydia F. Evans; Sunday-school superintendent, Kurtz May; assistant, Mary Clark. Our church has been doing nicely under the leadership of S. M. Forney. Our Sunday school has been doing real well also. We are looking forward to another good year.—Lydia F. Evans, Kearney, Nebr., Jan. 1.

NORTH CAROLINA

Spray.—We met in council Dec. 22, with our pastor, Bro. H. W. Peters, presiding. Officers and committees were elected as follows: Bro. J. A. Naff, elder; Bro. David Rakes, clerk; Sister H. W. Peters, adult adviser. Since our last report six have been baptized and one awaits the rite. In November we had a fellowship supper. The young ladies served an oyster supper which was very successful. Thirty dollars of this was given to the building fund. A group of the men met and covered the driveway and the walk with sand. Our Sunday school is well attended. The B. Y. P. D. is having very spiritual meetings. Their December social was held in the basement of the church. After the devotion a pleasant social hour was enjoyed. The ladies brought food and prepared Christmas baskets for needy homes. On Dec. 26 a very impressive pageant, The Seeking Wise Man, was given.—Mrs. C. W. Agre, Spray, N. C., Jan. 3.

OHIO

Eversole.—From Oct. 25 to Nov. 7 Bro. John Fidler was with us in a revival meeting. Two accepted Christ. His messages were inspiring and the attendance was fine. On Dec. 8 we held our council, with Bro. Root presiding. Officers are: Messenger agent, Perry Diehl; correspondent, Anna M. Landis; music supervisor, Roy Priser. On Thanksgiving evening Bro. Fisher brought the message and special music was given by the River Brethren from near Englewood. On Dec. 19 our Christmas program was given by the young people, intermediates and primary department. Several of our young people had the privilege of attending the young people's conference at Greenville. Our young people helped in giving $57.75 towards the 30-hour project.—Anna M. Landis, Brookville, Ohio, Jan. 4.

Hamilton.—Our church was dedicated on Nov. 21, and we are happy to have the new building after worshiping for twelve years in a tabernacle. Bro. Bonsack gave the address at the dedication. This was followed by a two weeks' revival conducted by Brother and Sister Charles Flory of Union, Ohio. Three were added to the church by baptism and the church was much strengthened by the splendid services. On Dec. 26 a Christmas program was rendered by the children. A large audience was present and the service was in charge of the Sunday-school superintendent, Sister Alice Petry.—Walter Hawke, New Carlisle, Ohio, Dec. 28.

Marble Furnace.—During the month of November the Lichtys from India and the Brights from China were with us. Their services were enjoyed by all. On Nov. 7 Bro. John Good came to us in a revival effort. He preached the Word with power and as a result five were baptized and the church was strengthened. We had an all-day meeting at the beginning of the revival. Bro. Bright brought the morning message and Sister Bright spoke in the afternoon and evening. Nov. 13 we had a group conference. Brethren Good and J. Perry Prather brought the messages. Our council was held Dec. 14, with Bro. W. R. Swinger presiding. Church officers were elected. Our Sunday school put on a Christmas program on Dec. 24. The young people put on a pageant. They will have charge of the first Sunday night services of each month.—Ruth Swinger, Peebles, Ohio, Jan. 5.

Middle District.—There was a marked increase in our Sunday-school and church services during the last year, and the prospects are good for still greater increase in the coming year. Our homecoming was observed Oct. 8. Bro. Gilbert had charge of the music and Sister Gilbert gave a talk to the children. Bro. Moore taught the temperance lesson to adults. The Lutz male quartet, former members, were present. Bro. Wine of Dayton gave the morning address. Bro. I. R. Beery had charge of the afternoon services. The attendance was good. Our revival meeting began on Oct. 31, with Bro. Beery as evangelist. The interest was good, although it was a busy season. Six were added to the church. Since our church is being remodeled we did not have a Christmas program but the adult classes sent out Christmas baskets which were appreciated. The young people went caroling on Thursday evening. The children's department brought gifts for one of our beginners who has been in the hospital for several months. Few changes were made in our church program at our December council.—Mrs. Ethel Coppock, Tippecanoe City, Ohio, Jan. 5.

Oak Grove.—We met in council Dec. 28, with Bro. J. J. Anglemeyer in charge. Some of the officers are as follows: Superintendent, S. H. Schubert; assistant, Oscar Fruth; treasurer, V. V. Thomas. A committee, chosen two years ago, was continued for the coming year to visit the homes in the community. We have found this to be a great help. Bro. Elgin S. Moyer of Bethany Biblical Seminary has been with us in a meeting from Dec. 26 to Jan. 2. His messages were very inspiring. Our two young ministers, Brethren John McCormick and Glenn Fruth, were with us during the meeting. Bro. McCormick is a student at North Manchester and Bro. Fruth is a student at Bethany Biblical Seminary.—Alvin Martin, Alvada, Ohio, Jan. 2.

Pleasant Valley (Ohio).—December council was postponed because of the revival meetings, which were held by our pastor, Bro. Clarence Erbaugh. The meetings were well attended. Although there were no additions to the church, the sermons were helpful and visitors came from neighboring churches. The communion services were postponed until April 17. We extend a cordial invitation to all. We voted to send The Gospel Messenger to all members and families interested in the welfare of our church. The Southern Ohio B. Y. P. D. conference held at Greenville, Ohio, Dec. 31, Jan. 1 and 2 was very well represented by our young people. We enjoyed the play, The White Line, and the interesting addresses by Mrs. Perin and Bro. Leland Brubaker. The 30-hour project was more than doubled to the amount of 69 hours, 1 minute and 22 seconds, amounting to $2,070.78. We enjoyed the candlelighting service on Sunday afternoon when we lit our candles, signifying our willingness to help support the new 72-hour project of 1938. The young people are looking forward to a successful

year and also to the conference of 1938.—Marie Caupp, Union City, Ind., Jan. 4.

Poplar Grove.—During the past several months we have enjoyed several inspirational meetings in addition to our regular church services. One Sunday in October, D. J. Lichty and wife of the India mission field were with us. It is always very beneficial to have Christian men and women of this type with us to present the need of more missionary work. The harvest meeting and annual communion were held in the fall. Brethren from neighboring churches spoke at each meeting. The Christmas missionary offering amounted to $78. Part of this, $21, came from the children for their Junior Africa Project. In addition to this the young people have raised $35 for the Southern Ohio 30-hour project. The Sunday school, under the superintendency of Richard Stocksdale, presented a Christmas program the Sunday before Christmas. It was very impressive along with the white gift service. At our last council we were glad to learn that the financial condition of the church is good. We trust that it may continue so. The church greatly appreciates the service of our pastor and wife, Brother and Sister D. G. Berkebile.—Homer Halladay, Greenville, Ohio, Dec. 31.

Prices Creek.—We have been without a regular pastor since Bro. Jesse Baker was called to assume the pastorate of the Polo, Ill., Church of the Brethren early last September. Since then we have had inspiring messages delivered by various ministers, all of which have been greatly appreciated. At our council in December Bro. Kenneth Hollinger of Liberty, Ind., was elected as our pastor, with Bro. E. R. Fisher as presiding elder. Bro. Hollinger, though quite a young man, gives promise of rich spiritual gifts, and has entered wholeheartedly into the work. Impressive installation services were held for our pastor. Bro. Glen Rust conducted the opening devotions, followed by a talk by Bro. E. R. Fisher. Mrs. Ada Weaver and Bro. Emmet Burnett and Jeanette Miller, representing the ministerial board, the adult and children's groups, united in giving him a hearty welcome. The Ladies' Aid has been active this winter. They met at the home of Brother and Sister Don Weimer the third Wednesday in November and at the home of Brother and Sister Norman Saylor on Dec. 29. This was the birthday event of our capsule sisters and a covered dish luncheon was served. A Christmas program was given by our young people on Dec. 26. The various classes delivered Christmas baskets and cards to needy folks and shut-ins during Christmas week.—May Baker, Lewisburg, Ohio, Jan. 4.

Silver Creek.—Bro. J. A. Guthrie of Blissfield, Mich., came to Silver Creek church on Dec. 5 and began evangelistic meetings at the Hickory Grove house. The meetings continued until Dec. 12. Bro. Guthrie labored earnestly and with our pastor, Bro. Garner, made a number of calls. We believe good seed has been sown. Our Christmas program was given on Dec. 26. The young people gave a pageant, Lasting Glory, and the children gave The King's Birthday. We are observing world's prayer week by having prayer and meditation in our homes at 8 P. M., and with united prayer we trust some good will be accomplished. Our pastor gave us a good sermon on Jan. 2. Our Aid Society is quilting and has served several sale dinners. We have also made twenty-three gallons of apple butter to sell this fall. The members of the men's organization have harvested their corn crop and the Aid served dinner for them. We are looking forward to a profitable year in the work of the kingdom.—Mrs. Ottie Fisher, Pioneer, Ohio, Jan. 4.

Strait Creek.—On Oct. 18 Bro. Chas. Essick came to assist us in a revival. He preached the Word with power. The church has been strengthened and one was baptized and one renewed her covenant. Our love feast was held Oct. 31, with an all-day meeting on Oct. 31. Our council was held Dec. 15, with Bro. W. R. Swinger presiding. Church officers were elected with Ruth Swinger, Messenger agent and correspondent; J. H. Rhoades, clerk; Hazel Humphrey, treasurer; D. E. Setty, finance committee; Hazel Humphrey, Ruth Swinger and Grace Garmon, missionary and peace committee. Our Aid is busy quilting. The women are planning a mother and daughter meeting. We have been favored by having the Lichtys from India and the Brights from China with us.—Ruth Swinger, Peebles, Ohio, Jan. 5.

OKLAHOMA

Big Creek.—A father and son banquet was held Nov. 11. Bro. Haney reports having preached twenty-two sermons, made 187 pastoral calls and performed one wedding ceremony during the first three months of his pastorate here. In the interest of mother and daughter work the drama, Chimneys, was presented on the evening of Dec. 5. There was open house at the pastor's home on Dec. 10, when a goodly number enjoyed the hospitality of this good home. At our December council most of the church officers were re-elected. The new Messenger agent, Sister Barbara Holderread, is busy renewing subscriptions that we may all have advantage of club rates. A committee was appointed in the interest of securing a parsonage. Appropriate programs were given for Thanksgiving and Christmas. The young people gave the play, The Search for the Holy Grail, on Dec. 26. We will observe school of missions in the different departments during January. We are looking forward to having Bro. Ruthrauff of Hutchinson, Kans., with us March 21 to April 3 in a revival meeting.—Abbie S. Pote, Ripley, Okla., Dec. 30.

OREGON

Grants Pass.—We met in council Sept. 3 and elected Bro. George R. Shade as elder; Bro. R. C. Flory, assistant; Bro. J. F. Edmister, Sunday-school superintendent; Sister Grace Brubaker, assistant; Annie Harlacher, secretary; John Harlacher, treasurer. Our love feast was held Nov. 21 and on Thanksgiving Day most of the members met for a program and potluck dinner. On Nov. 28 we met for a golden wedding celebration, honoring Brother and Sister Joseph Christliele. Between eighty and a hundred were present. Refreshments were served after the program. On Dec. 10 we met in council, with Bro. R. C. Flory presiding. The church officers were elected with Bro. Joseph Christliele as treasurer; Sister Martha Harlacher, clerk; Bro. John Harlacher, Messenger agent; the writer, correspondent. Our Aid Society is doing good work and at Christmas time gave gifts to the needy. Seven members have been received by letter. We gave an offering for Spanish and China relief, amounting to $28.65. We had a watch meeting and ushered in the new year by singing several hymns and having prayer. We are looking forward to a spiritual growth in our church during 1938.—Alta P. Marton, Grants Pass, Ore., Jan. 3.

PENNSYLVANIA

Carlisle.—We met in council, with our pastor and elder, H. M. Snavely, presiding. Our pastor's report for the quarter was given. Average attendance has been 121 at the morning service and 83 in the evening. Eight letters have been received and three have been baptized. One hundred and sixty-six calls were made. Our secretary and treasurer will be elected every three years instead of every year. The following were elected: J. E. Faulkner, secretary; Mark Roth, treasurer; Anna Schwenk, Messenger agent. Other boards have been enlarged and arranged in accordance with annual and district meetings. Our pastor will serve us in an evangelistic effort. The work is progressing. We expect to hold a Bible institute under the direction of Bro. A. C. Baugher of Elizabethtown College.—J. E. Faulkner, Carlisle, Pa., Jan. 4.

Chiques.—Nov. 14 to Dec. 2 we held a series of meetings, with Bro. Paul B. Myer as evangelist. Bro. Myer preached twenty-three deep, spiritual sermons. The interest and attendance were good. Thirteen stood for Christ. A father, two sons and one daughter came forward. Dec. 5 twelve were baptized. At our council Nov. 27 Aid Society officers were elected as follows: President, Sister B. G. Stauffer; vice-president, Sister Elmer H. Zug; secretary, Fanny Z. Shearer; assistant secretary and treasurer, Martha Webber. The Mt. Hope Sunday school will convene every Sunday beginning with Jan. 2. We decided to hold a Bible institute at the Mt. Hope house in the near future. Bro. Dawson G. Hosler is our church auditor.—Fanny Zug Shearer, Manheim, Pa., Dec. 31.

Conemaugh.—We started a new year's work in October with Bro. Pearce as pastor; Bro. John Ellis, presiding elder; John Brumbaugh, Sunday-school superintendent; the writer, Messenger correspondent. Our young people as well as adults are interested in Camp Harmony. Twenty-six attended the various camps and some were cabin leaders and instructors. We had homecoming and rally day on Nov. 14. The Sunday School as a Gate Into the Church was the theme in the morning. The young people had charge of the devotions in the evening and addresses were given. Rev. W. H. Shaffer of the Progressive church was the afternoon speaker, and Mildred Nedro furnished special music. The offering was given to the building fund which was started a year ago and is now almost $1,200. Communion was held Oct. 26, with ninety-seven members present. Nov. 23 the men sponsored a Thanksgiving service and an offering was lifted for home missions. Dec. 19 we had a fine Christmas program. In the morning the children gave recitations, songs and exercises. Gifts were brought forward in a special way by each organization. The dime folders were used. In the evening the young people gave a play, Challenge of the Cross. Our offering for the day amounted to $120, and was given to world wide missions. Our council will be held Thursday night, with Bro. Ellis in charge. Final arrangements will be made for our evangelistic meeting to begin Jan. 9, with Bro. D. I. Pepple in charge. Our offerings for our building fund and other offerings are always freewill and tithes. Our pastor has been faithfully serving us for many years.—Mrs. Charles Hohan, Conemaugh, Pa., Jan. 5.

Elizabethtown.—Our church had mission study classes for six nights starting the first Sunday in October. There were three classes. Children were taught by Mabel Eshelman, young people by Martha Martin and adults by Mrs. I. E. Oberholtzer. Oct. 20 the church had a reception for our pastors, Brother and Sister H. K. Ober. Bro. J. I. Baugher gave a very interesting talk, What I Would Expect If I Were a Pastor, followed by a few remarks from the pastors of other churches in town. The church then presented Brother and Sister Ober with a gift. We also presented Brother and Sister Hershman, assistant pastors for last year, with a gift. We held our council Nov. 11 and elected Bro. Ober as elder in charge. Nov. 14 was the last night of the mission study classes and the three classes together gave a program on mission work in India. Nov. 21 we held our love feast with 351 communing. Bro. Jacob Trimmer from Carlisle officiated. The intermediates gave a program Sunday morning before Thanksgiving. Dec. 19 the primaries and juniors gave a Christmas program followed by the special Christmas offering which amounted to $932.79.—Katie K. Shearer, Elizabethtown, Pa., Dec. 30.

Fredericksburg.—Oct. 10 Bro. Henry Bucher was our guest speaker at the Union house. Our fall love feast was observed Oct. 30, 31, with Brethren J. S. Reber, S. K. Wenger, Earl Keeney and John Byler attending. Bro. P. H. Sanger preached for us on Thanksgiving morning. Bro. Galen Kilhefner preached at the Fredericksburg house on Nov. 28 and also spoke to the B. Y. P. D. Dec. 13 we held our council at the Meyer house and elected the following Sunday-school officers: Union house—John Lentz, superintendent; Clyde Bomberger and Elmer Gibble, assistants. Fredericksburg house—Ammon Meyer, superintendent; Paul Bashore and Miniore Lineweaver, assistants. Dec. 25 Bro. W. F.

Garber preached for us at the Fredericksburg house.—Mrs. Robert Hostetter, Fredericksburg, Pa., Dec. 31.

Hanover.—All of the Sunday-school officers were re-elected. Horace Walker and J. E. Myers were elected delegates to district meeting. Bro. Walker brought back a good report from this meeting. Our fall love feast was well attended and there was a good representation of visiting ministers present. Bro. Joseph M. Baugher officiated. He also preached the examination sermon in the morning. The afternoon doctrinal sermon was delivered by Arthur Hess. Fifty-two or one-fourth of our total enrollment of the Sunday school had a perfect attendance for the year. Noah Sellers and Chauncey Trimmer were recent guest ministers. A quantity of foodstuffs was donated for the children at the Carlisle Children's Home. This work was in charge of the child's rescue committee. The offering of our Thanksgiving service was given toward a fund for the needy of our community. Recently there was a substantial offering lifted for foreign relief. At council on Dec. 28 the following were elected: Horace Walker, trustee for five years; M. M. Baugher, B. Y. P. D. director; Sister Eleanor Bergstresser, director of children's work. Sister Ida Brown's gracious donation of $100 to our church was applied to the building fund.—A. P. Hetrick, Hanover, Pa., Dec. 31.

Marsh Creek.—We held our council Sept. 11 with our elder, Bro. W. G. Group, presiding. We decided to reopen preaching services at the Friends Grove house. Committees were appointed to prepare for district meeting. Our love feast was held at the Marsh Creek house on Oct. 3, with fair attendance. Bro. Clarence Sollenberger preached the examination sermon and officiated at the love feast. Oct. 26, 27 the district meeting was held in our church. Nov. 28 Brethren Michael Markey and A. S. Baugher of the district ministerial board were present at a special council at Gettysburg when two licensed ministers, Brethren John M. Myers and Walter A. Keeney, were installed into the full ministry. Dec. 23 the Gettysburg Sunday school gave their Christmas program. Our attendance has been good so far this winter.—Paul R. Kline, Gettysburg, Pa., Jan. 4.

Palmyra.—Oct. 31 a temperance program was given at the evening service with Mrs. Thomas Lesher, president of the Lebanon County W. C. T. U., as the guest speaker. Nov. 4 Bro. Minor M. Myers, missionary on furlough from China, gave an interesting address. Nov. 8 Bro. H. B. Heisey of Lewistown, Pa., came to us to conduct a revival meeting. His messages were spirit filled and inspiring to the large audiences that were present each night. As a result of these meetings eighteen were baptized, three reinstated and one received on former baptism. We received eight letters of membership recently. Nov. 28 we enjoyed a spiritual love feast with Bro.. D. I. Pepple officiating. Brethren Earl Kipp and J. Herbert Miller assisted with this service. Dec. 14 the mother and daughter association held a meeting. Sister Ruth Baldwin was elected president for the coming year. The mothers and daughters of the Elizabethtown church rendered an interesting program at this meeting. Dec. 26 a Christmas program was given by the various departments of the Sunday school. Dec. 29 the church met in council. Brethren H. K. Ober and Nathan Martin of the ministerial board were with us to assist in the election of an elder. Bro. F. S. Carper was again chosen as elder for a term of three years. New Year's Eve a watch night service was held from eleven to twelve, around the fireplace in the social room of our church.—Mae E. Basehore, Palmyra, Pa., Jan. 3.

Quakertown.—Oct. 3 we held our annual rally and homecoming services. A short program was rendered by the children in the morning and our pastor preached the sermon. The afternoon service consisted of a vocal solo, reading, other musical numbers and greetings from all the pastors of the different churches represented. The speakers were Brethren Trostle Dick and Normal Paullin. A basket of flowers was presented to Bro. Berry Hottle, the oldest member of the Springfield congregation, and also to Sister Agar, the oldest member of the Quakertown congregation. Revival meetings were well attended Oct. 18-31, with Bro. D. I. Pepple as evangelist. Three were baptized prior to the love feast which was held Oct. 31. Oct. 4-16 we held our services in the church basement as our church was being painted. Oct. 17 the pastor held reconsecration service. We held early services on Thanksgiving Day, after which our pastor took part in the community service. Several baskets were distributed to needy families. Dec. 19 the volunteer group of Elizabethtown College had charge of the service. Our council was held Dec. 21. Certificates of membership were granted to Mr. and Mrs. Clement Snowden. The following were elected: Bro. S. S. Lint, clerk; Bro. A. S. George, treasurer; the writer, Messenger agent and correspondent. We will hold revival meetings in the spring. The Sunday school rendered a Christmas program Dec. 26. Jan. 2 the choir rendered a musical program. We had our watch night service from 11 to 12 P. M. on New Year's Eve. This service was very impressive. About seventy-five were present. Three young people were received into the church by baptism on Christmas Sunday. Fine attendance and interest has been shown at our prayer meetings. We are continuing our Saturday night services. For the past two weeks our young people had charge of the services. Bro. H. H. Moyer will speak Jan. 8.—Mrs. Raymond Bleam, Coopersburg, Pa., Jan. 5.

Schuylkill.—Our Eld. S. K. Wenger preached the Thanksgiving sermon. Our evangelistic services were in charge of Bro. Perry Sanger and closed Dec. 12. The messages were spirit filled and the music was good. Services were well attended. Seventeen were baptized and two await the rite. Dec. 18, 19 Bro. A. C. Baugher of Elizabethtown College was the instructor at our Bible institute. He gave four instructive messages. Council was held Dec. 20. Dec. 25 the Sunday school rendered a short program and Bro. Aaron Heisey gave the address.—Mrs. Arnold Zechman, Pine Grove, Pa., Jan. 2.

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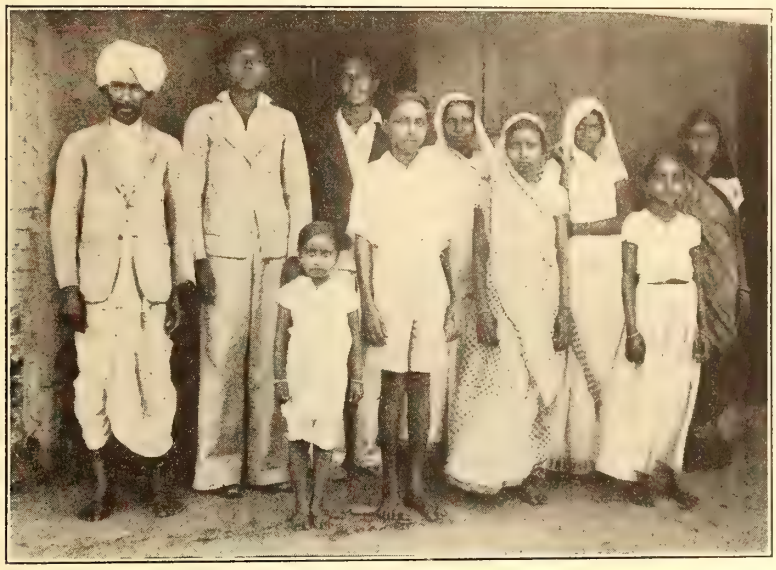
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., January 29, 1938 | No. 5



A FAMILY OF UNTOUCHABLES

Since the very earliest days of the mission at Bulsar, India, Lalu Methar has lived on the mission compound. Caste places him and his family among the untouchables, but their faithful service has won for them the respect of those for whom they worked. It is for peoples such as these that Dr. Ambedkar has taken his stand. *See page 12.*

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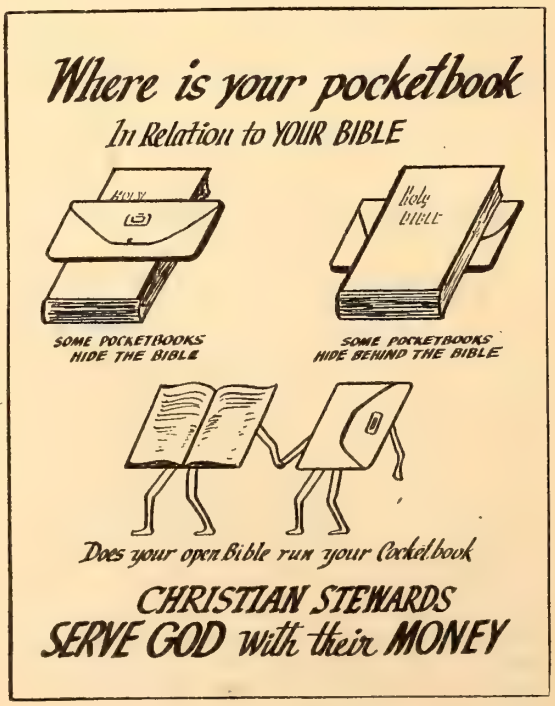
PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Achievement Day . . . February 13

God has appointed the seasons and the years. He has given us work to do. Our church has listened to the Voice and has taken up a program of missionary and service activity. Every year in February a Sunday is designated for the Achievement Offering to supply the treasury so the year's expenses can be met without debt. The fiscal year closes with the end of February. The treasury is empty and a current deficit should be wiped out by our Achievement contributions.

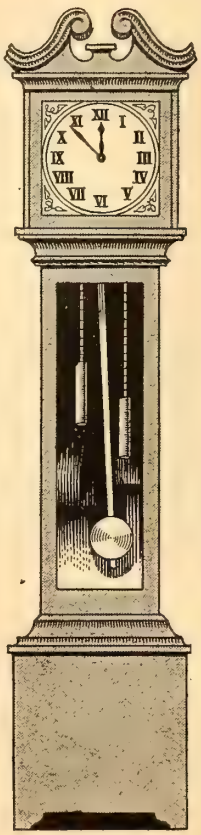
SOME REASONS FOR GENEROUS GIVING

1. God is the Creator and really owns all property we possess.
2. Money is stored up energy and we can make it do good.
3. God is depending on Christians to help him save people.
4. The condition of humankind is very distressing. Men need saving.
5. Missionaries and others are at work fully expecting our support.
6. We ourselves can not be saved unless we help save others.
7. God, through his Word, tells us to be generous givers.



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When three of our missionaries, Brother and Sister Harsh and Minneva Neher, disappeared at Show Yang, Brother Crumpacker and Mary Schaeffer went over to investigate. We quote from Brother Crumpacker's letter: "After two and a half days of fruitless search I returned to Ping Ting and Mary stayed on to take care of the work of Show Yang." Days of missionary heroism still abide.

"I have not been so I could get out to church for a long time to hand in the money to the mission secretary, so I will just send it direct."—A brother in Kansas.

"I am enclosing a check for world wide missions. I want to do my part."—A sister in Ohio.

"I will send another offering in memory of my dear companion for over 47 years. I have been able to put up just a small stone for her, according to her wishes. She wanted no money wasted but rather given to the Lord's work, and I feel the same way."—A brother in Iowa.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., January 29, 1938 No. 5

EDITORIAL

The Fire in the Bones

WHAT would you think of bringing the missionaries all home and closing up the fields? It would save us quite a nice little lot of money, especially if we dismissed all thought of responsibility for the care of these faithful workers and let them look out for themselves. A good many of them are no longer young, it is true, and some are quite broken in health besides. And in a land which already has some ten millions of unemployed, the prospect of finding a means of livelihood is not bright.

But why didn't they think of all this when they chose their life work? Didn't they know they might get old some time? Or sick? Why didn't they go into business like the rest of us, earn their living and lay up something for "a rainy day"? Well, why didn't they? Can you figure out why?

There is another attractive feature in the proposal to abandon this missionary enterprise. When wars or other calamities come to the mission fields, parents in the homeland would be spared the heartbreak of grieving for children reported missing. You would not think lightly of such an advantage, would you?

First cousin to all these thoughts is one which occurred to a missionary of about twenty-five hundred years ago. He did not want to go in the first place, regretted it at times afterward, feeling that he had been overpersuaded, and so when the hardships and heartaches pressed upon him too heavily, he decided to quit. But he did not. The reason? There was a burning fire shut up in his bones and he was weary with forbearing and he could not contain (Jer. 20: 9). And so he kept on.

And so we are going to keep on with "the great first work of the church." Young men and young women will continue to choose it as their life work, temptations to easier ways notwithstanding. Parents will continue to accept with grace and fortitude whatever griefs may come. The church will continue to make this the chief item in its annual budget. Better ways of serving the cause and managing it will no doubt be learned and used, as they have been already, but we are going to keep on, and on, indefinitely. All thought of calling off the undertaking is out of the question.

It's all because of that fire in the bones. Let it burn. When it gets really good and hot we'll go at this job in earnest. E. F.

Pressing Toward the Mark for the Prize

TODAY India stands face to face with a challenge, and young India accepts the challenge. The summons to make his land "bigger and better" and with it the challenge to recognize the worth of common man faces the thinking youth of India in this day and generation.

To India as well as to many other lands has come the awareness that her citizens are citizens of the world as well as of their native land. To the young men and women of this vast country has come the consciousness that they live in a changing world and they know that they must adjust themselves to these shifting trends by clear thinking. And along with this has come the glimpse, the dream and the longing that they may catch the idealism which shall call out and encourage them to press into their best aims.

And whereas the thinking youth of the land have become conscious of the challenge facing them, the Christian youth have sensed it to even a deeper degree. For the Christian men and women, and for those who have been touched by Christian ideals and influence, has come the aim to bring in the kingdom of God and to live the abundant life in Christ.

No one will be able to read through the articles in this special India issue without seeing that every writer, whether missionary or native son, has heard the deep inner call which has come to India and her people. This number of the GOSPEL MESSENGER makes one think of the Gospels of the New Testament, for they all combine to tell the same story. Although separate and individual, and although each portrays a different part of the picture, yet they unite to depict the same

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scene. Each story that is told speaks for a conscious outreaching, for an effort to attain, for a longing and a yearning for those things which still lie ahead. It is the onward and outward tread of feet which one hears.

When nations are pressing to be born, when downtrodden tribes of outcastes are coming into being, when individual men and women are finding their souls, it is a day in which Christian statesmen and the Christian church should rejoice to be alive.

You will read with keen interest the things which E. K. Ziegler tells about *Rural Evangelism Today.* Anna Warstler opens a door and gives us a view of *The Present and Future Outlook in Christian Education* and Chalmer Shull shows *Recent Developments in Adult Education. Daughters of Mother India,* by Mabel Moomaw and the account of *A Meeting of the Depressed Classes in Bombay,* by Anna Mow reveal the tremendous changes which are taking place throughout the length and breadth of India. Two of our Indian Christian leaders have contributed, adding their weight to the same strong undercurrent of conviction that Christian India is striving to attain unto the high calling whereunto she had been called. *The Aim of Mission Work* and *A Rural Christian Community* tell the same story. Ralph Townsend gives an interesting account of his *First Half Year in India* and Hazel Messer takes us through the *Dahanu Hospital,* Ella Ebbert and Florence Bollinger guide us in a visit to the *Ahwa Boarding School* and Master Richard Bollinger tells about his trip to see the world famous Taj Mahal. Sister Susan Stoner Shull is the field editor of this number of the GOSPEL MESSENGER. The willing response from those to whom she gave assignments has made her editorial work a joy.

Those who read this India number will feel that the church of Jesus Christ is working in the grandest enterprise and serving in the most fruitful movement the world will ever know. How glorious that even in this day when the world is torn with misunderstanding and hatred, man still responds to the inner pull which lifts him heavenword.

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of Man.

A. C. M.

Two Marks of Matured Manhood

THE objective in Paul's thought of Christian education is a fullgrown man (Eph. 4: 13). That's very illuminating. It tells us that there is nothing extranormal about the process. It is the continuous and careful culture of latent possibilities, first awakened by the regenerating touch of the Spirit of God. That awakening is only the beginning. The process must go on "till we all attain" the goal. The various agencies which Paul names are set for this very thing.

The measure of this matured manhood is Christ, the stature of his fullness, his full stature, that would seem to say. That standard is surely high enough. But no other would be high enough.

Paul mentions also two marks of this matured manhood. One is stability, that fixedness of character which keeps you from being tossed about by every wind of doctrine. There are winds like that, you know, and sometimes they blow hard. They do not upset the full-grown man. The other mark he mentions is unity, "the unity of the faith and of the knowledge of the Son of God." That one is specially interesting.

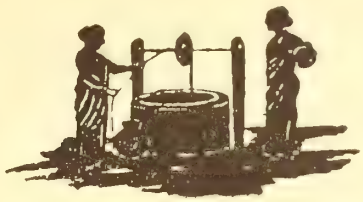
It is very useful to remember that unity of this high type is a thing to be attained, not something to start with. Unity of aim there must be at the beginning, but unity in our knowledge of Jesus Christ and in all that we believe about him and the truth which he came to reveal—well, it would be fine to have that too, and we shall when, but not before, we attain to full-grown manhood.

It looks as if the best thing to do now is just to keep right on attaining. E. F.

Through a Janitor's Eyes

HAVE you ever wondered how the world must look through a church janitor's eye? There is the place of worship, clean and warm when the crowd enters. And all this, thanks to an efficient janitor. Then think of the change when the congregation departs. Often there are papers here and there on the seats and floor. Where some nervous person sat these papers may be covered with pictures, strangely folded, or even torn to bits. Such may be the state of the world as the janitor views it. His task is to set things in order where thoughtless persons have left a litter of scattered books, torn papers and miscellany of other items.

But how much worse is the lot of the janitor who cares for public buildings or halls where the hoi polloi assemble! Think of what litter and disarray such a janitor finds! Think of what people do in such places and what they may leave behind! The janitor in places of this kind certainly sees living from one of its least attractive angles. How, then, must a janitor feel when he comes to set things in order after a well-behaved crowd? We heard recently of the kind things a certain janitor said about how a meeting place was left by a large group of our young people. Of course there were no bottles or litter of cigarette stubs. Nor were there any other signs of carousal. The meeting had been an orderly religious one, and the world looked far brighter to the janitor because it had been just that. H. A. B.


ANNUAL INDIA NUMBER

Rural Evangelism Today

BY EDWARD K. ZIEGLER

MAHATMA GANDHI says that the future of India will be decided not in her cities but in her villages. In line with his belief, he is spending these declining years of his life in a small mid-Indian village. The National Congress, realizing full well the importance of the humble millions who till the soil, now holds its great annual meetings in country districts. And any really significant advance that is to be made in the field of evangelism and building an Indian Christian church must be made not in the cities, but in the villages. As one of the wisest and most experienced of missionaries, Dr. Nicol MacNicol, recently said: "All who would touch the heart and mould the life of India must go down among the silent masses of the people. They must turn their backs upon the cities and the life of the cities." And K. T. Paul, the prince of Christian statesmen in the Indian church put it this way: "India is really there—in the village. Progress in any field, economic, political, or cultural, can only be measured in the degree in which it is secured in rural India."

The very remarkable movements of the past few months, by which hundreds of thousands of India's oppressed classes are turning toward Christ with hope and hunger, bear witness to the truth of these words. Discerning leaders in the Christian movement in India declare that there has never been such a vast, widespread and significant movement toward the kingdom of God in any country as seemed to be stirring every corner of the land during 1937. When Dr. B. R. Ambedkar made his startling pronouncement two years ago, everyone was startled, but no one then had any idea of the upheaval that was then beginning and that continues to grow and spread. And one must not forget that the millions of outcastes, aboriginal tribes, and oppressed groups practically all are found in the villages.

Perhaps a brief note of some of the more significant of these movements toward Christ would help us to see the situation that now exists. A year ago I wrote a series of articles for the MESSENGER interpreting these mass movements. I also indicated something of motives that are behind them, and their widespread character. Since that time, the group movements that were then going on greatly increased in impetus and scope, and many other areas which had hitherto been unaffected by the movements are now the scene of great interest and new growth. The very remarkable movement among many different castes in the Andhra country grows in power, and scores of new churches, which are radiant centers of Christlike living and witnesses of the power of Christ to transform life and society even in a conservative land like India, are being established.

The Chamars or leather-workers in the section of North India between Delhi and the Punjab, numbering more than four hundred thousand, are now entering the kingdom in as large numbers as the church can care for. All of the leaders met in a great convention in May, and decided unanimously that they should urge upon their people the necessity of becoming Christian, and should make arrangements to receive Christian instruction as fast as possible.

Perhaps the most significant movement now, however, is among the Bhils. Readers of the MESSENGER know that for years our mission has been working among these aboriginal people in the northern part of our field and that there are nearly three hundred thousand of them within our area. Missions have been at work among them in various areas for nearly fifty years, and up until a year ago, some fifteen thousand of them had become Christian. Conspicuous examples of splendid saintly Christian character like Dhanjibhai in Raj Pipla State have been found among these converts. But a year and a half ago a great movement toward Christ broke out among them two hundred miles north of us. Within a year and a half in that one area alone, the number of Christians has increased to thirty thousand. Those who are working there speak of the radical changes that have taken place in their lives, and of the fine Christian character they are developing. The story of that movement, which is sweeping outward in every direction and is certain to reach our own area soon, is a repetition of the Acts of the Apostles.

At least four other great tribes of people in Gujarat show marked indications of renewed interest in Christ, and group movements are imminent among them. The

Dheds, from among whom most of the Christian leaders of Gujarat originally came, are waking up again. Chamars, Sweepers, and the aboriginal tribes of our own mission area are all wide-awake, and there are greater possibilities of advance now than there have been for years. With this picture of hope, we must never forget that there are very great problems and difficulties, too, almost beyond our wisdom and strength to overcome; and I would in no way minimize the ever-present need of patient and persistent and thorough teaching. But this hopeful picture is also there. Let us not lose sight of the forest for the trees!

May I add another word about the significance of these movements? Those who through these group movements are coming into the kingdom of God are inspired by a great yearning for brotherhood, a hunger which has grown through thousands of years of oppression. They have finally come to realize, vast numbers of them, that the road to brotherhood is only through becoming themselves members of a true brotherhood that transcends the bonds that have held them. They seek for a new life that will make them fit to live in a world of brothers and that will give them power to rise above the old life. They believe they have seen in Christ and in his church, justice, brotherhood and love. They know that these are the marks of Christian living. And they desire to share in these blessings.

These remarkable developments call for adjustments and a new strategy in our approach. No longer may we detach a new Christian from his people and his home, when he comes from among these oppressed millions, but we must give him the inner resources of a new dynamic life to go back and live among and win his people for Christ. The group movement is the normal and natural response of the Indian villager to the demands of Christ. While we shall not in any degree whatever relax the demands of Christ for definite personal surrender and individual conversion, we are coming to see that these things are more readily secured and more surely safeguarded when whole groups come than when we sanction the social disintegration that comes through uprooting a man or woman from his old associations entirely and transplating him.

A second point of emphasis is that we must even more than in the past concentrate our efforts on the village. With the rural heritage that we Brethren people have, this should be axiomatic. Our heritage is of peculiar value for this hour. We should more and more give our time, our best men and our resources to village work and the building up of the churches in the rural areas.

A third emphasis grows out of a consideration of Dr. John R. Mott's insistent counsel that we study priorities. Certainly we must at this time concentrate our resources of men and money on those groups of people who show that they are definitely interested in Christ. We have worked among some groups for many years, and while it is impossible to measure the good that has been done, there seems no good reason why we should continue to offer the benefits of Christianity to those who are apparently not interested in receiving them, nor in receiving the Christ who is the source of these benefits, while there are other groups that are hungry for Christ, and that must be won now when they are ready. The other groups can far better be evangelized by a great church which grows up among people now ready and hungry, as it expands its borders, and surrounds peoples now cold and uninterested with its love and the sure evidences of Christ in its life.

A fourth point is that evangelism should claim now the greater part of our resources and personnel. I refer to a thorough and far-reaching evangelism which shall result in building real Christian churches all across the reaches of our area in the villages. It is easy to slip into a feeling that we are doing our duty by providing schools and doing other acts of Christian service for people in general. But that can never be a substitute for a loving, winsome, persistent witness to the power of Christ to save individuals and families and nations, and a call to acceptance of the one path of true brotherhood and peace which is now before these restless and hungry millions.

I think there is no doubt that without a very great

Foreign Missions in Battle Array

An endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling—
But souls newborn arise—
The nations growing kinder,
The child-hearths growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus
The world shall be reborn!

—Vachel Lindsay in Quotable Poems, Vol. II.

increase in the number of workers and expenditure of foreign funds, the church could be doubled or even tripled in strength, and that not only in numbers, but in real working strength. In order to cope with this situation, it is incumbent on us to develop a vast army of volunteer evangelists and church workers and teachers who will cheerfully give of their time and their means to evangelize and teach their people. This is the secret of the great success of the churches in many other areas, and especially in the Bhil area of which I have written above. To this end, we are planning in our mission to have next year a series of ten- or fifteen-day summer schools for village lay leaders, in which we hope to give them such inspiration and training that they can go back and be real Christian leaders. The development of such an army of lay leaders, volunteer evangelists and teachers, should triple the actual working strength of the church.

It is a great and joyous privilege to work in the villages of India in these momentous times. There is no doubt that God is working in new and marvelous ways in and through the rural churches of India. Let us strengthen them and back them up through our prayers, support and sympathy.

Bulsar, India.

The Present and Future Outlook in Christian Education

BY ANNA M. WARSTLER

One morning near the middle of the day, several of us entered the village of Pipalkuva, about seven miles from Vyara. We were anxious to get to this village because Borlidas, the radiant, simple-hearted master lived there. It would be so refreshing to be in his presence, for he seemed to us, the several times we had met him, like a man after God's own heart. We knew that he was only an eighth grade pass and had had no special training as a teacher, but we had heard of the results of his fine work, and so we were eager to see his school and village.

Unbeknown to us, Borlidas had arranged for that evening the first communion service ever held in that village. But before we were to partake of this sacrament, he told us that several school children wanted to be baptized. One of the party asked whether they were ready to receive this rite, as this came entirely as a surprise. It wasn't long, however, until we found out that through the daily Bible teaching both in the day school and church school, as well as through his exemplary life, he had prepared these children, whose mothers and fathers for the most part were heathen, for this Christian sacrament. It was an impressive scene to see these earnest children who had partaken of the Christlike character of their teacher go into the water to be baptized.

The children of the first grade in the Anklesvar girls' school had been studying about God in nature and his nearness to us. They had walked through the flower garden. They had studied the birds and listened to their songs. Then one day the question arose among these small tots as to where God is. While this conversation was going on a rather strong gust of wind came through the room and Delsuk, a quick little fellow, said: "There is God. He is in the wind." Wasn't that a beautiful answer? It was the outgrowth of Marthabai's daily attempt in the schoolroom to help the children feel the presence of the Father.

Priavadan, a small boy of three years, said to his mother when he heard that the Miss Saheb had high fever, "Let's pray, mother." Then without any further ceremony he immediately bowed his head and asked God to heal her. This same little boy often prays during the evening family worship hour for his daddy, Theophil Master, who is absent from home so much that he might do supervisory work among the schools.

A group of village women met together for morning prayers at the tent. For it was the touring season and Brother and Sister Lichty were in their village. The women were jungly. They hid their faces and seemed very shy. However, they had been baptized, and so Mrs. Lichty was teaching them to pray. She suggested that they should each pray a short prayer. One woman said: "We are illiterate, we can't pray. What could we say?" They were kindly assured that God would hear the simplest utterance and they should say a little something. It was suggested that the woman who was a bit freer than the others begin. So she did after a bit of persuasion. However, it was so low that we could not hear what she said, but God did. Then there was a period of silence and this woman who had been brave, nudged the one next to her and said: "Say something. God will hear it." So it went until many of these simple women had really talked audibly with God.

In the night school at Umavada, Gopal, the best educated man among the Christians in that village (he has read to the Second Reader), finds great joy in reading the Bible before the young men of the community who have not had the opportunity of studying in school. These men meet together for an hour or more, at the master's house at night—for it is late by the time they can finish their day's work and eat and gather together.

The foregoing incidents are a pictorial review of the Christian educational program at work in India in the village school, boarding, night school, home, Sunday school, and in the tent during the touring season. It can not be said that all the good teaching that is being done is going on only in the above mentioned places



Learning to sew in a village school. These children are getting their first lesson.

Photo by Goldie E. Swartz

and ways, but these are suggestive as to where emphasis is being laid in the work here.

One great hindrance to a well-organized systematic program in this field is the lack of literature in the vernacular. Especially is this true in a language area as small as Gujarat. Also there is less demand for certain materials because every Christian body is using its own particular course in Christian education. This small output makes publication very expensive. However, there is coming to be more co-operation between missions in this matter, and we hope that the day is not far off when we can have more and even better materials.

For the church schools, there are texts available for the primary grades. Also for the first junior year a text is now off the press. No doubt by the time you read this article there will be one for second year juniors. The dearth of materials in the vernacular as far as the church school goes is in the intermediate grades. There is no text at present in Gujarati for these children. The seniors and adults are cared for in that the International Lessons are prepared with notes. It is the hope in the future through a central organization known as the Gujarat Sunday-school Union (of which Bro. H. J. Brooks is chairman) to get more definite helps for the church school. One step in this direction is a series of institutes to be held this year throughout the churches of Gujarat.

In the field of weekday instruction there are more courses available. These materials are denominational for the most part and used in the particular denomination having prepared them. However, there is a course at present published by Mr. E. L. King of the Methodist Episcopal church which is finding its way into a large number of denominations. It is a course through the elementary and high school. Many of these books have been put into the vernaculars in the different parts of India. Several for the elementry school are in Gujarati, and are being used in our own Christian nurture program, along with several courses which had been arranged some years back by the Misses Anetta Mow and Lillian Grisso.

After several years of experience with all the courses used, the teachers of the various standards were called together in January of 1937 to criticize the texts and materials in use, choose the parts of the book most fitted to their needs, and set goals for their year's work. This was done and then a syllabus was prepared for each grade in the elementary and village schools. With this addition for the present to the fine foundation work which has been done throughout the years in our mission in the field of Christian instruction, we look forward to increasing results in the lives of the boys and girls and men and women. And as other materials come out to meet our needs we shall continue to change and improve our present courses.

Within the last two years we have had a fine Indian man in the field, going into the schools as a teacher-helper, sharing the immediate problems of the classroom as well as helping in the religious life of the community. This man is Theophil Master, who is this year in third year teacher training preparing for more efficient service.

Space forbids any further discussion of our program here. Perhaps just a forward look at some of the goals toward which we are striving would be of interest to you. We shall only list them because some of them are akin to the ones toward which you are working and many of them you have already wrestled with and attained unto, and so you will at once recognize their meaning and significance.

1. More literature for the church school, weekday program and for the home. In accomplishing this it seems urgent that there should be more co-operation between Christian agencies, especially in small areas. Of course enough latitude would be allowed for denominational teaching.

2. Correlation of weekday and Sunday instruction to care for the overlapping of materials, etc.

3. Weekday classes for children who are in government schools, and for the great host of children who never enter the schoolroom but find work at an early age.

4. Training of teachers who not only present Christian character building materials beautifully and effectively, but whose lives bear a living witness to their precepts.

There are many other problems which are at our door, but these are enough to give you a glimpse into the immensity of our task.

Truly, we all are in a great work—you there and some of us here, and others yonder, but *all* of us in God's great field of labor and harvest. May we pray for one another.

Anklesvar, India.

Recent Developments in Adult Education

BY C. G. SHULL

In India this past year has witnessed a new demand for adult education, an awakening on the part of the Christian church as to its importance, and significant new efforts to provide some of the training which is needed. The school children of the U. S. A. constitute twenty-one per cent of our total population, while in India only three per cent of the population is in school. With such a condition there is no need to elaborate on the need for adult education in India. Only nine and one-half per cent of the people can read and write. And with the majority still worshiping through the medium of idols it is apparent that spiritual illiteracy also prevails.

Several factors have conspired to create a new interest in adult education. There is the present great awakening among the depressed classes who are catching a vision of better things and are determined to shake off the old bondages and superstitions. Their purpose is to enter a religion and life where their personalities will be respected. Justice received naturally carries with it a desire to be able to read and take a worthy place in the community. A second factor has been the rural reconstruction efforts put forth now for several years by government, missions, and by other societies. Ninety per cent of India's people live in villages and the efforts to bring them better economic, intellectual and social conditions were bound to increase the desire for adult education. And then, in the third place, must be mentioned India's advance toward self-government. Although the new constitution, forged out in London, has not been at all acceptable to India's people, yet the fact remains that the eleven provinces of this land now enjoy a greater measure of self-government than ever before, and the last few months, since the elected representatives of the people have come into power, have brought many significant changes. One of these, for example, is the declaration of five of these provincial governments that they purpose to introduce total prohibition in their areas within the next three years. Other examples might be mentioned to show how India is seeking for better days. The franchise privilege of the new constitution greatly enlarged the voting privileges, but one qualification is the ability to read. A new incentive for learning to read consequently arises. Then, too, educated Indians, burning with a love for their country and a desire for its advance, are realizing as never before, that no nation can assume its rightful place in the world with ninety per cent of its people illiterate.

The above factors all combined to make opportune the visit to India last winter of Dr. Frank Laubach, one who has had a conspicuous success in teaching adults to read in the Philippine Islands. Dr. Laubach came to India with the express purpose of giving stimulation and counsel in the adult education campaign. While here his time was at the disposal of the National Christian Council and various conferences were held where the literacy campaign was discussed and experiences pooled. Some of these conferences adopted as a slogan: "Every Christian a reader by 1941." The fact that twenty-eight per cent only, or a little over one in four, of India's Christians can now read and write, reveals the daring faith of the conferences in adopting this slogan. The question arises, Can it be done? And the writer confesses to a bit of skepticism. It reminds one of the popular slogan while in college, "The evangelization of the world in this generation." But while the generation is past which adopted that watchword, and there is still much of the world unevangelized, yet we are persuaded the watchword was divinely given for it did thrust out many laborers into the missionary enterprise. And so the ideal of every Christian in the Indian church being able to read by 1941 will not have been set in vain.

One method advocated which it is thought will go far toward accomplishing the goal is embodied in the phrase: "Each one teach one." It is recognized that the task can not be accomplished through paid schoolteachers and other salaried workers only. There must be along with this a large amount of volunteer service and each one who learns to read must go and teach his neighbor. This can be tactfully used as an incentive to learn to read. If an illiterate man not only learns to read, but goes and teaches another, he will gain a new self-respect and be a better citizen. In many high schools and colleges students are becoming interested in making their countrymen literate. One Christian college has set a definite time within which they hope to have every person within a radius of one-half mile of their campus literate, and then when this is accomplished they plan to enlarge the circle. This is one of several recent indications of a new desire on the part of India's colleges to relate themselves more directly to the life of the people and be of constructive service.

Dr. Laubach has found that the ages of sixteen to thirty-five are especially opportune for literacy training. At the same time where there is a real desire to

learn many beyond this age readily acquire reading ability. In fact psychological studies have indicated that the average adult can learn to read five times as quickly as the average child. However, for the best progress special types of reading material are needed. It must be material which has to do with the levels of adult life, and the language must be that which is in common use in the area. After suitable books for the first steps have been prepared and the adult has even learned to read there must be suitable newspapers and other literature provided; otherwise, a lapse back into illiteracy soon occurs.

This, then, is one of the movements which is now engaging the attention of alert Christian workers. More night schools are being held than ever before, new beginning readers for adults are being published in the various vernaculars, and experiments are being made in the publication of simple weekly or semi-monthly newspapers with easy vocabularies, and large type. These contain both news and articles of special interest and help to the village adult who has just acquired the art of reading.

Christian forces are especially interested in providing literature which will help to instruct and nurture their mass movement Christians. From several quarters there has come a demand for a New Testament translation of large print and simple language. The September number of India's *National Christian Council Review* contains an open letter on this question by the General Secretary of the Brititsh and Foreign Bible Society for India and Ceylon. This secretary, while stating that it is the desire of the Bible Society to make the versions of such a sort that the simplest can understand them, points out that the task is by no means easy. One does not like to have too many versions current in the same area; and, too, to date very little scientific work has been done to determine the vocabulary of the average villager. It is suggested that scientific studies along this line should be undertaken before new translations are made.

In conclusion, may I summarize what we are trying to do in our own mission area in this matter. (1) We are encouraging all village schoolmasters and other district workers to conduct night schools where the chief aim is to teach adults to read. (2) We are holding institutes for lay, unpaid, leaders at which the importance of this movement is stressed and training in its technique is given. (3) Local church organizations in many places are definitely interested in the movement. (4) We are co-operating in every way possible with efforts to provide and circulate suitable literature for our semiliterate Christians. We are sure that the readers of this India number of the MESSENGER will help this movement by their prayers and financial support.

Palghar, India.

Daughters of Mother India

BY MABEL W. MOOMAW

THE narrow village street was crowded with pedestrians, buffaloes and children darting here and there trying to carry on a ball game. Through this crowd we made our way to the home of a friend where we were invited for tea. The men sat in the front room. An extra chair had been placed for me in this circle, but I insisted upon joining the women on the back veranda. Neighbor women and children came to look over the wall and our hostess invited them to join us, introducing them as women of her own caste. Our circle grew until it included ten women and two girls. One little girl, about ten years of age, sat near me with her sari drawn forward over her face. She was fair and had expressive eyes. In an attempt to get acquainted with her, I asked her if she was going to school. Her only response was to cover her face completely. The woman near by volunteered to say, "No, she doesn't go to school, Madam Saheb," and after further inquiry she smilingly said: "Yes, she was married last summer season."

The other little girl of the same age was jumping the rope just outside the door. I turned to her mother and asked about this carefree little lady who was enjoying a full measure of childish glee and play. She proudly explained, "She is our youngest child, our only daughter." She unhesitatingly explained that she was progressing nicely in her studies at school and that they wanted her to have the same educational privileges that their three sons are receiving, all of whom are now in high school.

In this small circle of friends was the contrast of the ideals of India's womanhood so apparent today. One group was exalting all the ancient ideals of the India where a woman lives only for her husband. She must be married early in life, become well trained in this complete devotion and servitude. The other group, claiming for the girls and women freedom of a new India with privileges of education and a choice in life. They are in the new current of thought and freedom that is slowly but surely penetrating the lives of India's womanhood.

This feminist movement is the voice of the minority when we consider all of India's women, yet we can feel the pulse of new life for women everywhere. Recently I was traveling among a group of twenty-five women in a third-class railway compartment. They were rural women of India's great middle class. Only two of the twenty-five were literate. Thirteen of the mothers had daughters above twelve years of age and all but two were sending them to school. When asked the reason for this, they said: "The times have changed and girls are going to school now, though they didn't when we were young."



Group of girls at Anklesvar. Sisters Elsie Shickel and Eliza Miller in the background.

The spirit of freedom and progress among the daughters of Mother India is manifesting itself in an increasing number of girls going to school and in an insistent urge from women's organizations, such as the All India Women's Conference, to have a voice in the legislative assembly which will help to create public opinion and enact laws for the betterment of women socially, industrially and educationally. During the current year the first Hindu woman was appointed to a cabinet post. This honor fell to Mrs. Vijiyalakshmi Pandit in the organization of provincial governments under the new charter. Those of us who are personally acquainted with Mrs. Pandit know that she is most worthy of the honor given to her and is able for the responsibilities of her position. Others of India's select women are carrying on in professions of law, medicine and teaching.

Interest in women's education in India and the removal of their social disabilities seems to date from the coming of Christian missions. The first college for women in India was a Christian enterprise. Wherever a Christian mission has been founded there has been a keen interest in the education of girls as well as boys. Education has also been extended to the young widows, who are the most unfortunate among the women of India. "The widow today finds herself lifted from the funeral pyre of her husband, but left still in the cremation ground. The doors of her house are still shut against her. After the death of her husband her jewelry is taken from her, her hair cut and she is condemned to a life of forced austerity." In spite of the permissive act enabling her to remarry, she is not willing to take advantage of it because she has been born and brought up in ideas which have created an innate disgust in her for the very thought of remarriage.

From this group came Pandita Ramabai who lived to become one of India's most highly esteemed women. Grateful for the freedom that the Christian faith brought, she founded "Mukti" (a home of salvation) which has proved to be a haven of shelter and a channel of life for a large number of India's unfortunate women. Pandita's translation of the New Testament into the language of the common people is another achievement for her motherland.

Those who have the privilege of knowing India's women intimately are appreciative of their inherent qualities. The well-to-do as well as the uneducated, toiling from morning until night in the home and in the fields, exemplify the great race qualities of devotion, fortitude, patience under suffering, and love.

The tasks of public education, improvement of health and village life have often been considered as the responsibility of men only. This may account in part at least for some of the failures and disappointments that result. The poet Tagore has well pointed out that India's women are still the "cradle of the race." When the daughters of Mother India, possessed of their virtues of longsuffering, patience and love gird themselves also with the spirit of public service through education and the love of Christ we may expect that they themselves will take a leading part in lifting some of the burdens of hunger, ill health, and fear which weigh so heavily upon them and upon their homes. The lack of concern for the education and culture of girls and women vitally affects the range and efficiency of all life in a country. The education of the girls is the education of the mother and through her the training of her children. An ignorant womanhood lowers the whole level of home and domestic life and this has its reaction on personal and national character. An appreciation of this relationship between education for women and national well-being marks a great advance.

The women of the home church in America have had a vital part in sharing the Christian message and in bringing the blessings of education to the girls in many schools here throughout our mission area. Your gifts which you have sent, your interest in the special projects sponsored for the benefits of the girls and mothers here have meant much to them. Being a friend and a sharer of Light to the daughters of this great land of Mother India during these years when they are so earnestly seeking an upward way is a task worthy of our best and united efforts.

Anklesvar, India.

A Meeting of the Dalit Dnanprasarak in Bombay

(An organization of the Depressed Classes)

BY ANNA MOW

As Miss Dresher was taking me over to some Brahman friends of ours, suddenly her chauffeur said, "Dr. Ambedkar is to speak at the Krishna Hall (in Bombay) this morning." Although we were late and we did not know what kind of meeting we would get into, we decided to try anyway. Miss Dresher asked at the door if we would be permitted to be present. Ushers were called and directed to take us in. We followed along an outside passage and it soon dawned upon us that we were being taken to the stage. We remonstrated, but that only attracted more attention on the platform and the speaker turned to see the cause of the disturbance. So we had to move forward and we soon found ourselves sitting behind the woman acting as chairman. We were the only Europeans in the midst of a great mass of people. A card was handed to us which revealed the purpose of the meeting: "To congratulate Dr. P. G. Solanki, L. M. and S. M. I. C., J. P.; Dr. Ambedkar, M. A., Ph. D., D. Sc., M. L. A., Bar-at Law J. P., has kindly consented to preside." Then we were informed that Dr. Ambedkar was delayed by a late train and so in his place as chairman sat Mrs. Shuffi Tyabji, a prominent Mohammedan woman, also a member of the Bombay Municipal Committee. Miss Dresher had met her several times before. Mrs. Tyabji immediately turned around and asked Miss Dresher also to speak to the meeting. This she reluctantly consented to do.

As we looked out over the audience we saw the large assembly hall packed with people of the depressed classes. The main floor, balconies and all aisles were filled. They were a clean and interested audience, too. On the platform around us almost all castes, from the low to the highest, were represented. There were also present members of the Bombay Legislative Council, for the occasion was in honor to Dr. Solanki, a man of the depressed class, who had just been appointed to that council.

In all the short addresses given by Hindu, Parsi, and Mohammedan speakers in Hindi, Marathi, and Gujarati, only one speaker mentioned Ram or Krishna. All the rest referred to Parameshwar or Paramatma (the great God or the great Spirit.) Here we saw the people of many castes and many gods uniting on the great God over all. This is a significant trend in new India. People of low caste and high caste were here met to unite with a multitude of "outcaste" to do honor to one of the multitude.

Miss Dresher was introduced as principal of the Methodist Mission (with due apology to Bishop Pickett for repeating this) and she made a much applauded little speech in Marathi rejoicing in the new day which has arisen for the depressed classes of India.

Until the close of the meeting, Dr. Ambedkar was expected, but his train had made him too late, and he did not come. After being garlanded with all the dignitaries and having our pictures taken with them, I was taken on my way to spend the rest of the day with our Brahman friends. They did not mind a bit that I had just come from association with depressed class people. This is indeed a new day in India.

Bulsar, India.

The Aim of Mission Work

BY V. J. GORDE

Substance of a Talk Given at a Meeting of Village Teachers

THE last commandment that Jesus gave to his disciples was: "Go ye, therefore, and preach to all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28: 19).

The chief aim of mission work is evangelism. It means to preach Christ to all people; to show them how he helped the people of old in their practical problems—physical, mental and spiritual; to show them what he did to save them from their sins, and to direct them to the one living and true God, through Jesus. This kind of evangelism is very much needed by the people of modern times as it was needed by the people of olden time.

Having thus preached Christ to them, they may be prepared to accept him as their Savior, may receive his baptism, and may be formed into true Christian groups called churches. This would be evangelism and the aim of the mission work. But this would be a spiritual side, that is, one dealing with their souls only. Another side of evangelism deals with their physical and practical life.

Let us consider briefly the situation in India. India is a vast country, the population of which is over 350 million. There are about 750,000 villages in India. Eighty-nine out of every 100 people live in villages, and most of these have very little communication with towns or cities.

If a foreigner visits one of such villages and looks about, what would he see on his investigation? He would see that the majority of these villagers are ignorant, illiterate, poor, superstitious, caste-observers, lacking in co-operation, addicted to alcohol, idol-worshipers, and without regard for sanitation. Let us briefly consider some of these items.

1. *Ignorance.* They have some misunderstandings; for instance, if any epidemic prevails in the village, they think it has come from some deity and try to appease that deity by some kind of sacrifice. They do not go to a doctor for medical help.

2. *Illiteracy.* Because of poverty very few of the village children take advantage of a school if there is one in the village. As the forefathers are illiterate, they do not have much interest in the education of their children.

3. *Superstition.* Every ignorant villager is superstitious. Sometimes men or cattle die of some disease, the cause of which is attributed to some goddess, evil spirit or witchcraft. Belief in evil spirits increases their superstition to a great extent.

4. *Caste-distinction.* There are three ways of observing caste-distinction. They are religious, economic, and heredity. Some think that they are more religious and richer than others and so they keep them away. Some think that they were born in a higher caste and so despise the others.

5. *Lack of Sanitation, Cleanliness, and Co-operation.* The villagers pay very little attention to sanitation. One will find village paths unclean, water dirty, houses not having sufficient number of windows to let in the fresh air. They do not make any effort to keep up the sanitation of the village by working co-operatively.

From all this, it would be clear that every individual needs to live a better life both physically and spiritually. Instructions, directions, helps and suggestions can be very useful to improve the life, physical and spiritual of such individuals. This can be done by Christian teaching, through Christian institutes, schools, hospitals and churches. This is the aim and work of every Christian mission, missionary, church, pastor, evangelist, teacher and every man and woman.

Jesus is the Source of life and has taught all, who believe in him, how to live it. He says: "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). This kind of life we Christians are to show to those who lack it. This is the aim of missions and its workers.

Palghar, India.

A Rural Christian Community

BY N. V. SOLANKY

You wish to see a rural Christian community? We will gladly show you all that we have and answer your questions, giving the information we can.

How large is your community? At present we have more than 350 members. When did you open up the work in Khergam? The date of opening was Jan. 20, 1927, when we—my family and I, with the missionary in charge, and one small girl for the boarding school—came here to begin to build a rural Christian community.

Among what class of people are you working and what is their chief occupation? The majority of the people are of the depressed classes. Some are tillers of their own land, others are laborers, others are servants to the high-class landowners, and are bound to serve them until they pay the debt contracted by them at the time of their marriages.

What steps did you take in order to build up your Christian community? We first had a girls' boarding school along with the boys' boarding school which had been settled in the district. In order to establish Christian homes we encouraged the members to buy a little plot of land to be paid for on the installment plan by money loaned them by the mission. Later we instituted our own Christian Co-operative Society. By these efforts we have succeeded in building up more than sixty-five Christian families within a radius of a mile.

What is your chief aim? Besides building them up in Christ Jesus and training them in future service for him we aim to make this rural Christian community self-supporting and self-propagating.

What results have been achieved thus far? We needed a place of worship as the schoolroom in which we did worship was too small. So we planned to build a church, for no community is complete without a church and a school. By their sacrificial gifts and self-denials, by volunteer service, and by sharing what little they had, we succeeded in paying for more than half of the cost of the church building. They take great joy in worshiping in this church every day. This means that every member of every family within a radius of a mile unless ill or out of the community is present.

In order to have co-education and to give the boys in the boarding school better advantages for Christian training, and to build up these Christian homes, the boys' boarding school at Wankal seven miles distant was moved by volunteer service by the Khergam church.

The church has taken land which the government sold cheaply by auction for cattle grazing for the community. The income from this land will go towards some of the pastor's support. By their yearly thanksgiving offering, their Sunday-school and church offerings, birthday offerings, special thank offerings, as well as their tithes and offerings, we are on the way towards self-support.

We take great interest in rural village uplift, such as improved roads, houses with light and sanitation, poultry and cattle raising and well-farming, along with teaching of adults to read and write.

The Khergam church has grown so that in 1934 we organized a church at Bamanvel in a village twelve miles distant. This is Khergam church's "first baby." We have two more centers in which we wish to organize two more churches later. In both of these organized churches the church has sponsored a little dis-

pensary as one of its projects. Medicines most useful in villages, including home remedies, are kept in those dispensaries.

As another evangelizing agency the weekly women's sewing and Bible class has achieved great results in the advancement of work among women.

These are some of the activities in our rural church community. Our prayers and our aims are that we may go forward in his name conquering and to conquer every difficulty that may arise in our forward march to victory for the Lord. Pray for us to that end.

Khergam, via Bulsar, India.

My First Half Year in India

BY RALPH TOWNSEND

I HAD not much more than stepped on Indian soil and had a whiff of the smells of Bombay, when I had to make a trip back to the city. By way of oxcart, third-class train, and taxi, I made my way from Palghar (where I stayed my first few days with the Shulls) to an American dentist's office in Bombay. The dentist fixed a tooth bridge back in place. Taking trips to dentists has always been a hobby of mine, and this office was right up with the others I have visited.

Having come by way of the Pacific and Japan, and having stopped at Shanghai, Hongkong, and several other cities in the east, I had become somewhat accustomed to seeing a lot of dirt and seeing people live in what seems to us to be almost nonlivable conditions. Dust and dirt around the homes, gutters and waste materials around the open-front shops, all help to give the bazaars their notorious odors and appearance.

The dress of the Indian men at first made me think of a picture of a fellow bedecked with underclothes, shirt, vest, coat, and all set but for the pants and shoes. Some have taken on the western style of shirt, but most of them wear it with the tail hanging out. As I went into Bombay this third morning that I was in India, it was interesting to observe the people at getting-up time. I had boarded the train at 5:30, and after that as we entered a railroad station a great number of the passengers would get off the train and go over to the water tap to clean up. There they would clean their teeth with a stick or their finger, rinse out their mouth, blow their nose, and wash their hands and face. All this took place around the water faucet, right on the ground. As I was told, and later on saw for myself, a number of them keep their clothes on all the time, even while taking a bath, and their clothes certainly look like it.

In case one happens to be in a railroad station or through the bazaar late at night, at first one almost feels that he is passing through dormitories for large numbers of people. The coolies, peddlers of fruit, tea, etc., wrap up in their blankets and stretch out on the hard floor to sleep. They pay far more attention to covering up their head than their feet.

It was a delightful group of missionaries that I met at the Bulsar conference in March. They were a happy group, full of fun, genuinely human, and different in many respects from the conception some young people have of missionaries. The mission conference is a highlight in the year for the mission family. It certainly was a fine opportunity for me to get a glimpse of the spirit and work of the missionaries. Everyone seemed intensely interested in each of his workers and in special problems, sincerely devoted to the whole work, and ready to share experiences and help. This spirit was contagious, and I am eager to get back to the plains and learn more about the general mission work.

Mussoorie loomed up before me as I got off the train at Dehra Dun, the farthest point we could go by rail. There it was, a city spread out along the top ridge of some very steep mountains. We climbed halfway up, and yet Mussoorie-Landour still seemed to be a long way up. While looking down, the way looked farther than I had thought the whole distance would be.

Woodstock school, out from Landour, a suburb of Mussoorie, has been attended by thirteen Church of the Brethren missionary children this year. In cur-



These children of missionaries are starting off to school. Reading left to right the children are: Richard and David Moomaw; Lowell, Virginia and Richard Bollinger and Robert Ziegler.

riculum, equipment, faculty and cultural advantages, it is very similar to the average school in America. Woodstock, however, is a boarding school with students from all parts of India, Burma and Siam. The boys' and girls' dormitories are both separate from the school proper. The boys' dormitory is only about three hundred feet directly below the school, but the path is very steep, and it takes a good ten minutes to walk up to the school from the dormitory. Level playground space is very scarce around the school and dormitories, but there are three tennis courts and the playgrounds are large enough to play softball and many other games.

While on the playground and in the classroom one can hardly imagine that he is in India. There are a few Indians in nearly every class, there being about forty in the school out of an enrollment of nearly 400. But race is forgotten as soon as every one becomes acquainted. Although the school is not all American, much the greater per cent are, and the atmosphere is American.

From May to September a large number of parents come and go, staying for their vacation in cottages on the hillside. There is quite a large community here then and many social activities are carried on. A large church where we have excellent services is a part of this American community. As this is the missionaries' vacation, there is a great deal of entertaining done. This has a very wholesome effect broadening each one, and acquainting each with the work in other parts of India.

When the dormitory cook buys food supplies in the bazaar, he does not carry any of the load home, for he hires a coolie to carry it. Whenever I go shopping I am pestered by a whole group of coolies wanting work. If I were an Indian of a high caste I would not think of carrying anything much larger than I could put in my pocket!

In still other ways India seems to be a land of division of labor. There are two men, "bearers" as they are called, who are supposed to keep the rooms of the dormitory dusted and straightened up. When ten to twenty boys live in one room, it takes some straightening up and looking after clothes, besides what the teachers have time to do. We also have two "sweepers" here. Now the "bearer" would not think of sweeping any dirt off the floor or doing any work of the sweeper—that would be below his caste. The whole caste system is very complicated and the people are separated by finely dividing lines. The limited things that each one will do, the things they expect us to do—or not do—the almost contempt in which they hold those of a lower caste, these all make one appreciate the great freedom which we as Christians have.

Mussoorie, India.

Ahwa Boarding School

BY ELLA EBBERT AND FLORENCE BOLLINGER

THE spirals of smoke arising from a campfire in Miss Saheb's compound, and the excited chatter of children's voices on the air tell of something happening.

The "salaam, salaam" of the schoolgirls greet a visitor as she approaches and joins the group around the fire. A corn roast! Catch the tantalizing odor of parched grain as it roasts in the hot ashes! What a treat for the boarding girls and few boys that remain after the other children had set out merrily on Friday morning for "corn eating" vacation.

Vacation over, the boys return, and school activities take on a normal order. Morning finds the school staff and the children in a worship service at the church before beginning the day's work at school. In another building quite apart, the kindergarten and first grade are also assembling, getting faces washed, and hair combed before their childish voices rise in morning songs and prayers. In this group are about twenty-five children, while in the upper school an enrollment of sixty make up the eight grades. A new headmaster, Yadav Guiquad, recently came on the scene, when Anand Salvi, who had served very acceptably as headmaster the past six years, took up supervisory work of the Ahwa school and all the village schools. This change should unify our program and make for added progress in the education of the Dangs as a whole.

You would like to see something of the school? There goes the Miss Saheb to the boys' hostel now. This will be a good time to visit the school. Shall we go to the grain shop first? "What is the grain shop?" you ask. You will see.

Govind, the shopkeeper, greets us and shows his store of supplies as follows: wheat and nagli flour, rice, several kinds of dried peas and beans, red peppers, dried salt fish, and peanut oil. These supplies with

(Continued on Page 20)



Editorial staff of the "Dangs Student"

KINGDOM GLEANINGS

Calendar for Sunday, January 30

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Ministering to Spiritual Needs.—Mark 2: 1-12.

Christian Workers, Four Evenings With the Brethren in China.

B. Y. P. D., Problems Our Missionaries Face.

Intermediate, The Supremacy of the Christian Faith.

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Gains for the Kingdom

Two baptized in the Woodbury church, Pa.

Six baptized in the Fort Wayne church, Ind.

Two baptized in the New Salem church, Ind.

One baptized in the Cedar Grove church, Tenn.

Two baptized in the Glendale First church, Calif.

Twelve baptized in the Chambersburg church, Pa.

Seventeen baptized in the West Greentree church, Pa.

Seven baptized and one reclaimed in the Elmdale church, Mich.

Four baptized and three received by letter in the Somerset church, Pa.

Twelve baptized in the Black River church, Ohio, J. W. Fidler, evangelist.

Seven baptized and six received by letter in the Liberty Mills church, Ind.

Twelve baptized in the New Fairview church, Pa., J. E. Whitacre, evangelist.

Nine baptized in the Howard church, Ind., Bro. Russell Showalter, evangelist.

Five baptized in the Marble Furnace church, Ohio, Bro. John Good, evangelist.

Six baptized and four received on former baptism in the Pine Creek church, Ind.

Fifteen baptized in the Goshen City church, Ind., Bro. Ralph Rarick, evangelist.

Six baptized in the Ridgely church, Md., Brother and Sister M. J. Weaver, evangelists.

Two baptized in the Hermosa Beach church, Calif., Bro. Galen Walker, pastor-evangelist.

Eight baptized in the Florence church, Mich., Brother and Sister B. M. Rollins, evangelists.

Five baptized, twenty-five received by letter and two by confession in the Pomona church, Calif.

Seven baptized in the Cedar Creek church, Ind., Brother and Sister Paul Studebaker, evangelists.

Four baptized and one awaits the rite in the Peak Creek church, N. C., Bro. N. C. Reed, evangelist.

One baptized and one reconsecrated in the Strait Creek church, Ohio, Bro. Chas. Essick, evangelist.

Nine baptized and twenty-three received by letter in the Washington City church, Washington, D. C.

Seven baptized and one received by letter in the Monticello church, Ind., J. Edw. Jarboe, evangelist.

Thirteen baptized in the Pleasant Hill church, Ohio, Brother and Sister Oliver H. Austin, evangelist.

Sixteen baptized in the Bethel church, North Mill Creek congregation, W. Va., Bro. P. I. Garber, evangelist.

Eight baptized, one received on former baptism in the Snake Spring Valley church, Pa., Brother and Sister D. I. Pepple, evangelists.

One baptized in the Brake church, North Mill Creek congregation, W. Va., Bro. P. I. Garber, evangelist.

Twenty-two baptized in the Stonerstown and Riddlesburg congregations, with Bro. D. R. McFadden in charge of Stonerstown meeting and Bro. Clyde Bush in charge of Riddlesburg meeting.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. D. Bonsack of Elgin, Ill., Feb. 6, in the Sebring church, Fla.

Brother and Sister B. M. Rollins, Feb. 9, in the Zion church, Mich.

Bro. R. P. Bucher of Quarryville, Pa., Feb. 27, in the Annville church, Pa.

Bro. B. W. S. Ebersole from the Spring Creek congregation, March 13, at the Rheems church, Pa.

Brother and Sister Oliver H. Austin, Feb. 9, in the Anderson church, Ind.

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Personal Mention

Bro. D. J. McCann of Gotebo, Okla., informs us that he will have time for some revival meetings between June 1 and Aug. 20, 1938.

Bro. Ralph W. Quakenbush of Conway Springs, Kans., informs us that he is in a position to do some evangelistic work this spring and summer.

Bro. Gorman A. Zook will be available for meetings during the months of June, July and August next. Churches interested may write him at 327 W. Spring St., La Grange, Ind.

Northwestern Ohio's Standing Committee delegates to the Lawrence Conference are Elders Clyde Mulligan and C. H. Petry, with Elders J. C. Inman and A. H. Miller as alternates.

Bro. L. H. Prowant, former pastor of the Flint church of Michigan, is now serving the Sugar Ridge church of that state. He is open to engagement for one series of meetings during the year. His address is R. 2, Custer, Mich.

Northeastern Kansas selected Eld. Leonard H. Root to represent the district on the Standing Committee of the Lawrence Conference. The alternate choice of the district meeting, held last October, was Eld. Harvey R. Hostetler who has since then gone to Detroit, Mich., to take up the pastorate left vacant by the untimely death of Pastor Arthur O. Mote.

Bro. M. S. Frantz, pastor, and the other church folk at Nampa, where the last Conference was held, "are thrilled through and through. The cause is the actual ground breaking for our new church. Yesterday at the close of our morning service the audience of three hundred and fifty people assembled on our new church site where a short ceremony was held."

Bro. J. Homer Bright and wife and Dr. E. L. Cunningham and wife will sail Feb. 19 for China. The former are returning to help meet the great need in Shansi and the latter will be in the College of Chinese Studies at Peking for a year in language study. Their friends may address them in care of the S. S. Empress of Russia, sailing Feb. 19, Victoria, B. C. Canada.

Bro. I. R. Beery writes us that he will have time for several revival meetings during the summer and fall months. He may be addressed at Box 95, Pleasant Hill, Ohio.

Two women, Susan Stoner Shull and Anetta C. Mow, share the special editorial responsibility for the Annual India Number of the Gospel Messenger. Sister Susan Shull was the field editor. She led out in planning the assignments, assembled the articles and pictures, and forwarded these to the mission rooms at Elgin. At this point Miss Mow took up the work—reading, editing, interpreting, and planning with the Messenger editors the details involved in getting out a special issue. From such tangibles as these, and the leading editorial in this Messenger, the reader can gather something of how conscientiously and ably this was done. If you like this India number, send your compliments to Susan Stoner Shull and Anetta C. Mow.

The tragic death of three missionaries by the hands of Chinese communists at Wutaihsien in the northeastern section of the Shansi Province, was reported last week over the radio and in some of the newspapers as probably that of Bro. Alva Harsh and wife and Minneva Neher, our own devoted workers, who disappeared from Show Yang so mysteriously on the evening of Dec. 2. This has not yet been confirmed by the State Department as this Messenger goes to press. The fear, of course, is strong that this report may be true. The whole church is distressed by this tragedy which is the worst in the history of our mission work. Certainly all join in sincere sympathy and concern with the families of our faithful workers, as well as their faithful comrades on the field. And if found to be true, their devotion and supreme sacrifice to the cause must challenge the whole church to such service as will not make their sacrifice in vain!

Bro. Herman B. Landis and his wife Hazel Minnich Landis, who for more than two years have been in charge of the church at Santa Ana, Calif., sailed from New York Jan. 22, on their way to join our mission group in Northern Nigeria, West Africa. With so much illness among the workers in this field and such urgent need, it was felt by the Board at their November meeting that this young couple should be sent at once to the field if arrangements could be made. After some correspondence and the reluctant willingness of their church and district to give them their benediction and blessing for this work, they are now on the way to Africa. Further personal details will be given later in the Messenger. They will spend a few weeks in Europe and reach Nigeria late in March. Mrs. Landis is a registered nurse and a sister of Mrs. Dr. Lloyd Studebaker now on the field. Bro. Landis finished his work at Bethany Seminary in 1935.

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Miscellaneous Items

To Northwestern Ohio: "All churches which have not paid their quota for the support of the old folks' home at Fostoria, Ohio, please send to the writer before March 1." L. V. Rodabaugh, Treasurer, Williamstown, Ohio.

The Stewardship Approach to Religious Experience and Problems is the title to the 60-page report of the United Stewardship Conference at Philadelphia last November. This splendid report just off the press contains ten addresses by speakers such as Edwin H. Hughes, Irwin S. Paulsen and Henry S. Leiper. We have secured fifty copies and will mail them out at 25c as long as the supply lasts.—The General Boards, 22 S. State St., Elgin, Ill.

The East Chippewa church of Northeastern Ohio will have a dedicatory service for their church basement Feb. 6. Pastor D. R. McFadden, Bro. C. H. Deardorff of Ashland, Dr. J. C. Meyer of Western Reserve University, will speak in the morning, afternoon and evening respectively. Brethren T. S. Moherman, Wm. Desenberg, Glenn McFadden and the music making Marvin Stauffer family will assist in the program.

Sister Elsie A. Pyle of Greene, Iowa, sends us an interesting summary of what the Home Department of the Greene Sunday school has done in a missionary way. Not only is the department self-supporting but during the past fifteen years it has sent $112.36 for Africa, $43 for China, $30 for world-wide missions, $24 for districts missions and $40 for home mission work, and $6 for India. Think what love and sacrifice this indicates upon the part of those in one congregation who have been unable to attend public services!

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Bethany Biblical Seminary

Elgin S. Moyer conducted meetings during the holidays, Dec. 26 to Jan. 2, in the Oak Grove congregation in Northwestern Ohio where his services were very much appreciated.

A Christmas play, Why the Chimes Rang, was given in the sanctuary of the First church, Dec. 19, by the First Church Choir and the Faith Players; and repeated from last year by popular request.

A watch night service was held in the John Naas Hall, Dec. 31, consisting of a potluck supper, entertainment, motion pictures, music, readings and climaxing in devotions leading up to the ushering in of the new year.

A. C. Wieand spent the holidays as the principal instructor in the School of Christian Living held at the Decatur church, Dec. 26-29, and in the Astoria church, Dec. 30 to Jan. 2, in service to the district of Southern Illinois.

C. F. Yoder, veteran missionary of the Brethren church to the Argentine, and a lifelong friend of A. C. Wieand, gave an interesting talk concerning his work, Nov. 30, in the Bethany chapel. It is a pleasure to fellowship with those of our sister denomination, and the seminary extends a welcome to all members of the Brethren church.

Alvin F. Brightbill conducted a watch night service at the Manchester church, followed by a music institute, Jan. 1, 2, in the Eel River church, Ind. He recently conducted a music institute in the Trotwood congregation, and served as the leading speaker at the Young People's Conference of Northwestern Ohio, Nov. 27, 28, which was held in the Fostoria church.

William Beahm served as one of the special instructors at the second missionary institute, sponsored by the district of Northwestern Ohio, Dec. 3, 4, and held in the Pleasant View church. He was also one of the main speakers at the Student Volunteer Conference, held at Juniata College, Nov. 19-21. Student representatives at this conference were Misses Grace Gans, Susie Thomas and Fred Hollingshead.

President Rufus D. Bowman has been visiting our colleges recently in the interests of the seminary and of the Christian ministry. He spent Nov. 18-21 at Manchester College, filling public speaking engagements and holding personal conferences with students who are looking forward to the ministry. He visited McPherson College, Dec. 4-7, on a similar mission; and Bridgewater College just prior to the holiday vacation.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 2: 13-17

"I came not to call the righteous, but sinners"

Jesus and Accepted Social Standards

The ordinary idea of a good person is one who follows the accepted standards of his day. But Jesus was not "good" in that sense. He frequently ignored social customs—even those that had religious sanction.

Oriental people put much meaning into eating together. Those who ate together pledged their friendship the one for the other. Respectable people thus would not eat with those whom they counted not respectable. But Jesus ate with publicans and sinners. He thus declared himself to be the Friend of publicans and sinners. And so he was. But in being so, he lost caste with the people who were counted good in his day.

Tuesday: Mark 2: 18-22

"No man putteth new wine into old wine-skins"

Jesus Demands a New Social Order

What manner of man is this? When people point out the inconsistency of his conduct with accepted social and religious standards, he not only seeks to justify his actions but demands a new set of standards. Jesus was not only a breaker of the rules of the church of his day; he looked for a new order in which things would be changed to fit the new life principles which he was teaching and living.

Social and religious customs and practices must be kept useful to the growing spirits of men. Those which are helpful in one generation may have little value in the next. A vital religion outgrows forms, and changes them to fit its purpose.

Wednesday: 1 Cor. 5: 1-8

"Purge out the old leaven, that ye may be a new crop"

Christianity in the Family

The Christian religion changes the standards of home life. There was need for a housecleaning in family morality at Corinth. Practices that were heathen—or even worse than heathen—were being retained and condoned. But Paul says this must not be. Not only must Christian homes banish relationships which the world counts improper; they must set up a new standard of conjugal and filial relationships, one which conforms to the spirit of Christ.

Christ should have a prominent place in our homes. His purity should find a response in our family dealings, and his love should be made the controlling element.

The Outlet for Devotion

We seek to know God intimately and have fellowship with him through study of his Word, meditation and prayer. There is hardly a greater need in all the world today than a discovery of the values in this realm. Our lives are confused because we do not know how to be still in the presence of God. We are restless and unhappy because we do not have the peace that comes from him. We sin because we have not learned to love righteousness from him who had no sin.

But strange as it may seem some have tried to cultivate the devotional life to their own ruin. They have withdrawn to the secret chamber to get away from sin—and found it still in the imagination of their own hearts. They have exercised vigorous discipline and crucified the flesh, only to find that they have become more aware of the flesh than ever. The devotional experience is not an end to be sought for itself; it is a means to an end. That end is the generation of power with which to serve.

Religious feeling is likely to take unsocial directions unless it is tied up with a passion to serve. Fellowship with God of the higher sort is impossible apart from love for our human brethren. A passion to serve is the most helpful type of religious emotion. It is the sort which Christ had.

Acts 10: 38; 1 John 4: 20, 21; Matt. 7: 7-12; James 4: 3; Acts 20: 35.

Thursday: Luke 20: 21-26

"Render unto Caesar the things that are Caesar's"

Christianity and the State

Jesus exercised much freedom with regard to religious customs; would he do so also with respect to the state? His enemies thought they could get a charge of disloyalty against him if they could get him to commit himself in this realm as he had done in the realm of religion. But he saw through their purpose, and answered their question in such a way as to encourage his followers to do their civic duty without being remiss in their duty to God.

The Christian religion puts a sense of duty into a man's heart. This sense of duty responds to all the rightful claims which come upon him. Among these is that of the state. But the claim of the state must always be conditioned by the claim of God. The relation of church and state is a difficult problem today. Its solution certainly can not be found apart from recognition of duty to both God and men.

Friday: Acts 8: 27-38

"Go near, and join thyself to this chariot"

Christianity and the Races

The chariot carried a black-skinned Ethiopian, and the man by the road was of the white race. But the chariot rider had aspirations and problems, and the person by the road was open to the guidance of God's Spirit. And so they got together. The result was a beautiful fellowship.

Three young people, two black and one white, were riding in a car to bear a message of racial goodwill to a young people's organization in the city. So unusual was the circumstance that police stopped the car and came near arresting the riders. But the Christian youth of today are going toward better racial understanding in spite of adult prejudice. In this they are following the same Spirit that guided Philip.

Saturday: James 2: 1-10

"Thou shalt love thy neighbor as thyself"

The Royal Law of Love

Men have set up many artificial barriers in society. The purpose of some of these has been to accentuate the feeling of self-importance. A small fish is relatively bigger in a little pool than in a big stream, and so the "fish" have conspired to dam up the stream and make a lot of little pools.

One of the barriers that has long existed is that which separates the rich from the poor. James said this barrier was unchristian in his day and advised against it. This barrier has improved its standing but not its character since the time of James. The law of love should be the rule for Christians.

Sunday: Isa. 65: 17, 21-25

"Behold, I create new heavens and a new earth"

A New Social Order

One phase of the ministry of the prophets of old was to build up the hope and courage of men in dark days by setting forth the glorious possibilities of the future.

However dark the present, the future holds the hope of a new day. This is true because there is a God in the universe, and he is interested in man's welfare. The things that hold back social progress are the selfishness and ignorance of men. God desires that we live peacefully together as brothers in the human family. And, by his grace, the day of righteousness, godliness and peace shall dawn! Shall we assume our share in his program to bring it to pass?

HOME AND FAMILY

Richard Visits the Taj Mahal

BY FLORENCE MOYER BOLLINGER

(Note: When Richard Bollinger, usually known as Dickey, was six years old, the death of a wee baby sister saddened him very much. Shortly after that event his mother was reading to him and came upon a story of a "Wishing Tree." Said Dickey, "If I had three wishes to make at a Wishing Tree, I would wish: First, that I had wings and could fly to heaven; second, that our baby, Crystal, could return to us; and third, that I could visit the Taj Mahal." Dickey was nine years and five months old when the last of his three wishes came true. During a few days of the September vacation a party of children under the care of two teachers from Woodstock School made a trip to see the sights of the famous cities of Delhi and Agra. Dickey was the youngest of the party and the letter below is his account of the trip. His mother can learn from him how to tell a lot in a few words.)

Woodstock, Mussoorie, U. P.
Oct. 2, 1937.

Dear Mother and Daddy:

We had a nice trip to Agra and Delhi. We first went to Jamma Masjid. We had to put on something like slippers. We saw some of the things that Mohammed had. We climbed up a minaret. It was very high. Then we went to an old fort in Delhi. Some of the walls had fallen down. There was a building in the fort, it had a stone on top of it. It was about twenty-four feet high and six feet around. After we saw the fort we went to an Indian school. We had lunch there. They had a swimming pool and a gymnasium to play in. After we had seen the school we went to Kitab Minar. We passed an air field on the way. When we got there we climbed it, all but Mrs. Taylor. She thought she couldn't climb it, so she didn't. We sailed darts from the top of it. Then we went to the Delhi Fort. We got our tickets and went in. We went to a museum. We saw the king's sord [sword] and a lot of other things. After we had seen the things, we went to another museum. It had a sirch [search] light and pistols and lots of other things. Then we went to the station. That night we got on the train at 9:30. We reached Agra at two o'clock in the morning. We were going to see the Taj Mahal by moonlight but the moon was so little that we couldn't see it. So we stayed in some waiting room for the night. In the morning we went to Fatipur Sikri. We saw lots of old palaces. We saw the good priest's tomb. Inside there were four posts around the tomb. One of those posts cost 12,000 rupees. Then we went to Akbar's tomb.



This is Richard Bollinger, writer of the letter

On the way there we had run out of water and we were very thirsty. We went inside. It was quite deep. The room the tomb was in echoed a lot. Then we went to the Taj Mahal. Mr. Taylor went up in the arch and took a moving picture of it. Then we went in and saw the place where he had his juels [jewels]. We saw his tomb too. The walls were covered with pictures. The carvings were very good. We climbed one of the minarets. It started to rain a little, but that felt very good. After we had stayed up there quite a little bit we went down and got a drink. When some of the children had bought some things we went to the Agra Fort. We walked across the drawbridge and went in. Lowell bought me a brass cow in the fort. We saw some tirtels [turtles]. Then we went back to the station.

Miss Iles said I am getting better in my songs. [He is learning the violin obligato for some of his daddy's songs, the reference is to those songs.]

I hope you are well.

Love,
Richard.

Ahwa, Dangs, India.

A Visit to the Dahanu Hospital

BY HAZEL E. MESSER

(*As Told to Anandibai*)

I AM glad you could come to see our hospital this morning. Let us go out to the *lines* or hospital rooms first. These rooms are very popular as the patient can bring his whole family and stay as long as necessary.

In this first room is a very pitiful case. See, the boy's eyes are swollen shut. He had sore eyes and his parents did everything they knew to drive out the evil spirits. They pounded drums, danced and even burned his little "tummy" with a hot iron. But when he did not improve they finally came to the hospital, and now they are very much provoked because we do not give him new eyes. We can not restore his sight, his eyes are completely gone.

This man standing here is very happy this morning. For seven years he has been taking medicine and staying in various hospitals trying to get rid of a tape-



Marthabai Chunilal, a nurse in the hospital at Dahanu

w o r m. Yesterday he came here and Dr. Peter gave him some medicine a n d this morning he was rid of the worm. It was only ten and one half feet long and the head and neck alone measured two feet. He was so happy he gave a gift of ten rupees to the hospital.

The little woman sitting at the far end of the veranda is happy too. She came about two months ago with a huge abscess on her foot. It had eaten into the bone on top and over the side of the foot. Dr. Peter fixed a special cod liver oil dressing for it and now it is completely healed and she can walk again.

Now, let us go back to the hospital. In this first room is a very wealthy woman and she has a new baby. See all her jewels. Even while in bed she can not remove them. She can afford to pay for a private room.

How different is this woman in the first bed in the ward! She lives out in the jungle and she rode two days in a bullock cart to get here. Her people have no money and she looks starved. We operated on her last week and removed three gallons of pus and fluid from her abdomen. She is still very ill but she is much more comfortable than she was.

This baby is an orphan. Her mother died when she was born and for four months they kept her alive on sugar water. In that village there were no milk cows or goats, so they had nothing else to give her. She weighed four pounds when they brought her to us and we had a hard time getting her started. But she is gaining now and she is always hungry.

In this bed is Adjibai [grandmother]. She is a Christian and has been in the mission for years. A year or so ago a monkey knocked her down and her hip was fractured. She is quite helpless but her jolly laugh and twinkling eyes are an inspiration to the other ward patients.

Now, before you go, I want you to meet Dr. Peter and the nurses. They are untiring in their willing and loving service to these sick people and many patients have learned to know the Master through them.

Dahanu Road, India.

Ahwa Boarding School

(Continued From Page 15)

vegetables from the school garden make up the boys' diet.

"Are these supplies given free, or do the boys pay for them when they get them?"

"No, they are not given free," the shopkeeper answers.

"Govind, will you show us your account book, please?" we ask.

Then we examine Govind's account book and see how the cottage system works. The boys living in groups do their own cooking in their own separate group rooms. Six or seven boys live in one room. At the end of the month, when scholarships are received, they pay their separate share of the cost of supplies used during the month.

"How much is each boy's scholarship?"

"Two rupees and eight annas." This is the equivalent of 75 cents in American money.

"And seventy-five cents feeds a growing boy for a month?" you ask in wonder. Your surprise is increased when the Miss Sahib replies, "No, the seventy-five cents does more than feed the boy, for about fifty cents of it goes for food and the rest for clothing and bedding." Somehow you can scarcely understand how this can be true.

At the school the eighth-grade boys carry on a project in shopkeeping. Ramji, the present shopkeeper, shows us an account book well kept. In a cupboard in the classroom, are neatly arranged a supply of books, paper, slates, pencils, soap, thread, etc. A very small profit is made from the sale of things so that each boy is glad when his turn comes to serve as shopkeeper.

We are fortunate in having nearby a government carpentry and smithy shop. The boys spend one and one half hours there each day learning to work with their hands. One can appreciate how valuable this is to boys, who before coming to school have probably never had a real tool in their hands. Being classed as backward tribes, the government pays each boy who works thus a scholarship of eight annas (16c) per month to encourage his interest.

By this method of giving scholarships and keeping accounts the boys get experience in saving and spending money. One of the biggest handicaps of the village man is that he does not know how to spend wisely the little money that comes to him.

The monsoon has been a good one and the gardens have yielded well. There is also hope for a better grain crop than last year when the monsoon was short. Vegetables from the garden have made for a better balanced diet for the boys. Shortage of water during

winter months makes it impossible to have gardens at Ahwa during that season. A row of potted plants attracts our attention. We are told that they are lemon trees which the boys have grafted off the big lemon tree in the mission compound. What will they do with them? It is the plan that each boy shall take his tree to a village home and plant it. This will be a bit of rural uplift which the boys themselves can promote. The people appreciate lemons very much in times of sickness, especially when they are ill with fever.

At present eight girls, under the care of a matron, make up a girls' boarding group. They live in a cottage near the school. These girls receive scholarships as do the boys and they keep up their home in like manner. They raise their gardens, wash their clothes, cook, carry water, and clean their rooms and, a matter of course, daily tasks for which girls' organizations often give badges and rewards.

Why are there so few girls in proportion to boys? The parents will tell you that they need the girls to do the work at home. They also believe there is little need for educating the girls. But for the boys it is different; they must have an education so they will be able to get a job in the forests or in other government service.

The children of the Ahwa school are largely children of the jungle. Many of them have never seen a train nor have they had any contact with an outside civilization. Like many backward people they are illiterate, but not necessarily unintelligent. It is easier for them to recognize the tracks of wild life in the jungle than to decipher the puzzling lines and tracks which make up the letters of their alphabet. Except as a means to an end, the end being a job, the three "R's" do not have too much appeal for them.

At Ahwa in Dangs state, is a school where the *Dangs Student* is published. "God help the boys who write this paper to be of real service to the people of their state." This is a literal translation of a little Marathi inscription found in the last issue of this paper, which with the help of the teachers and the aid of a duplicator, the eighth-grade boys publish monthly.

That the ideal of these boys should be service to their own people and state makes us glad. The full worth of the Ahwa school will be best understood when these boys return to help in the uplift of their own people and to share with them the ideals they have learned here.

Ahwa, Dangs, India.

What to Pray For

Week of January 29 to February 5. Pray for the elders and pastors in our church as they seek to lead the churches under their care into a deeper understanding of world need. Pray that a new sense of responsibility and a greater loyalty to the principle of stewardship as it relates to money may possess the hearts of Christians. Pray that the achievement offering may be a worthy expression of our discipleship.

Another China Letter

The reader will recall a letter in last week's Messenger, written by Sister Minneva Neher to Bro. C. D. Bonsack. The very next day she wrote a somewhat similar letter to Hugh MacKenzie, acting treasurer, through whom our missions funds are forwarded from Tientsin to the interior of China. This letter was written the day our missionaries disappeared. It is printed because it contains some further details, though it is much like the letter to Bro. Bonsack.—Ed.

Show Yang Hsien,
December 2, 1937.

Mr. Hugh MacKenzie,
53 Race Course Road,
Tientsin.

Dear Mr. MacKenzie:

We have an opportunity to send a letter with Mr. Saite who has been here for some time and is now returning to Tientsin. I am glad for an opportunity to get some word through to you. We had an opportunity to send letters direct to Japan around the middle of November and they were mailed from there to America. Also had an opportunity to give a cable to one of the Japanese officials who in turn turned it over to a Japanese press man. Whether it ever got through to the Board, I can not say. It was no doubt sent as a news item. Just before communications by telegraph were cut, we had a telegram from the American Consul at Hankow saying: "Board Elgin asks whereabouts plans welfare brethren missionaries Pingting Showyang Josselyn American Consul General." We received this the morning of November 2nd just before the Chinese operator left. He carried a message from us to the Consul at Hankow in which we asked the Consul to cable Elgin. I fear this message was never sent as everything became "luan la" [or very much confused]. That very afternoon the Japanese troops entered our city here. From that day our connections with the outside world have been completely cut off. On October 27th there was severe bombing of our city which came very close to our compound, but we were not struck and the only damage we suffered was shattered windowpanes and some ceilings. We had American flags on both our north and south compounds and had just decided to put a flag up at the hospital that very day. That afternoon the hospital seemed to be a target. One bomb fell within a few feet of the cave in which Mrs. Hsing and the children had taken refuge. Dr. Hsing and Mr. Harsh were in the operating room when the bombing began, so they got a thrill that they will not soon forget. Several heavy bombs fell close there and the buildings suffered considerable damage from the shock and quake. No building was struck, and none injured for which we are most thankful. The only casualty in our mission courts was a little bird. Great damage was done in the town that day and a number of people hurt or killed. That night and the next morning the town practically evacuated. All our mission folks with families left that night. Early the next morning the rest of us went out to a little village for the day, returning in the evening after the planes had left. We did this for three days returning to our compound each evening. On Sunday we stayed in

(Continued on Page 24)

THE CHURCH AT WORK

ADMINISTRATION

Suggested Easter Plays and Dramas

The following is a list of Easter plays and dramas which have been widely used by church groups everywhere. A very brief description of content, length of play, and number of required characters is given to help you make your selection. In addition, if groups want to order one or two for reading and examination, a small quantity is kept in stock by the General Boards, 22 South State St., Elgin, Illinois, from which orders can be filled both for reading and production. Send your orders in promptly.

Barter, by Urban Nagle. 4 acts, 3 sets, 5 men, 6 women. 2 hours. Royalty $15 per performance. This is a strongly dramatic Easter play concerning events during the twenty-four hours that precede the crucifixion. Beautiful and effective, but fairly difficult. 75c per copy.

The Boy Who Discovered Easter, by Elizabeth McFadden. 2 acts. 1 man, 2 women, a boy of 12. 40 minutes. Simple scene. An excellent Easter play. Royalty, $5. 35c per copy.

Children of Galilee, by Elizabeth Edland. Ten children, mostly juniors, and three young people. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who had been away, and listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God. 25c.

The Children's King, by Elizabeth Edland. Sixteen or more girls and boys. A simple play dealing with the children of Jesus' time and their love for their King. Contains the parable of the prodigal son and part of the Christmas story. This is a book, the first part of which is given over to suggestions for dramatizing with children, and the second part of which contains four plays beside the one mentioned. 75c.

Darkness and Dawn, by F. L. Ballamy. Ten children and six adults. Children's chorus. A mystery play revealing the thoughts and feelings of children and humble folks during the events of the crucifixion and resurrection. They have lost their way in the darkness while picking flowers on the hills near Jerusalem. One hour. 35c.

Dust of the Road, by Kenneth Sawyer Goodman. One act. 3 men, 1 woman. 40 minutes. $10 royalty when admission is charged; $5 when there is no charge. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. It is written for Christmas, but may be adapted for Easter by changing a few lines. 50c per copy.

For He Had Great Possessions, by Dorothy Clarke Wilson. 1 act. 5 men, 4 women, 1 child. A highly dramatic account of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how the crucifixion and resurrection bring them to a fuller life of the spirit. 35c. (Five copies must be purchased to produce play once.)

He Came Seeing, by Mary P. Hamlin. One act. 3 men, 2 women and neighbors, including a few children. 40 minutes. One setting, simple interior of a house in Jerusalem. A strong dramatization of the story of a blind man whom Jesus healed and who had to choose between silence as imposed upon him by the Pharisees, and testimony in behalf of Jesus. Royalty, $5. 35c per copy.

He Lives, by Gertrude Rockwell Goudey. One act. 5 men, 5 women. 30 minutes. Simple setting. Theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested. 35c per copy.

Release, by Dorothy Clarke Wilson. 6 men, 2 women and off-stage voices. Play about 40 minutes long. A Lenten play featuring Barabbas and the two thieves in prison on the day of the crucifixion. The powerfully dramatic story of a sinful man's remorse, deliverance and consecration. This play has won first place in several city-wide and state-wide dramatic contests. 35c per copy.

The Rock, by Mary P. Hamlin. 3 acts. 1½ hour. 8 men, 3 women. Simple setting. Simply plotted play on the life of Simon Peter, ending with Peter's remorse and change of character after the crucifixion. Royalty $10 only when admission is charged. 50c per copy.

Spring in the Brown Meadow, by Elizabeth Edland. Any number of children. A pantomime showing how a little girl finds out about spring. Children take parts of raindrops, sunbeams and flowers. Suitable for primaries and younger children. One scene, fifty minutes. 35c per copy.

The Terrible Meek, by Charles Rann Kennedy. One act. 2 men, 1 woman, 50 minutes. Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. It is to be played in darkness. 35c.

The Unlighted Cross, by Dorothy Clarke Wilson. One act. 8 men, 7 women, and several "bit" parts. 1 hour. Enough copies for production must be purchased for permission to give the play. A powerful interpretation of the mission of the church to the present age. May be used at the Easter season. 35c per copy.

Why Didn't You Tell? by Anita Ferris. Twenty-seven or more children, five to ten years of age. Nature's children, such as flowers and creatures, try to tell foreign children of God's love, and when they fail, the Christian child succeeds. Thirty minutes. 15c per copy.

CHRISTIAN WORKERS' TOPIC

The Color Line

Acts 10: 14-20

Sunday, February 13

Hymns:

"In Christ There Is No East or West," Oxenham.
"Where Cross the Crowded Ways of Life," North.

I. Philip, a Spirit-filled disciple of Christ, knew no color line (Acts 8: 26-40).

1. Why are there so few colored people in the Church of the Brethren, and especially since, as some say, the symbolism of the Brethren church appeals to Negroes, since slaves have never been held by the church, and since we send missionaries to Africa?

2. What is our opportunity and responsibility?

II. Reading: "Maple Leaf Cottage Whispers," by Mrs. E. G. Hoff (See Gospel Messenger, Jan. 2, 1937).

III. Essay: "The Life of George Washington Carver" or "The Life of Booker T. Washington."

IV. Reading: "Little Brown Baby," by Paul Laurence Dunbar.

V. Special Music: A Negro spiritual.

VI. Can this be true in your community?

1. Two cultured colored ladies were hurt in an auto accident. The well-equipped hospital near by refused admittance on the ground that they were colored. They were taken to a cottage, placed on couches, and given a practical nurse. Both died.

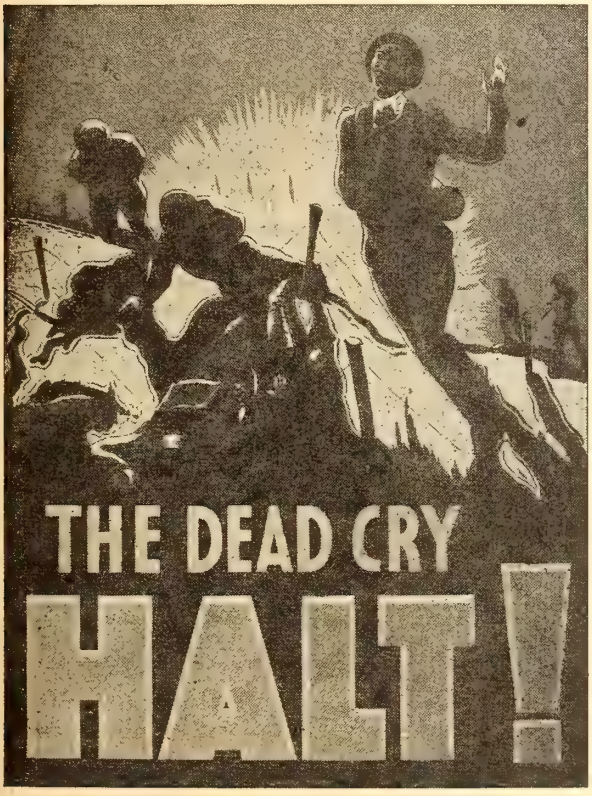
2. In an Older Boys' Y. M. C. A. Week-end Conference there were too many colored boys to be entertained in the homes of colored residents. What could be done? The wealthy chairman (white) of the lodging committee, who knew no color line said, "Send six colored boys to my home." Immediately other white men offered their homes, and the problem was solved. Two of these were homes of the Church of the Brethren.

3. In one city the Negro section was four to five times as densely populated as the white sections, rents were higher, and the death rate of tuberculosis was nine times greater than among the whites.

PEACE

The Dead Cry, "Halt!"

We have had various glimpses during the past few years into the great, almost unthinkable cost of the last World War. During four long years, one life was sacrificed every



ten seconds to this greedy god. And it cost those who were engaged in this business $25,000 for every person killed. This would provide a $2,500 house, $1,000 worth of furniture and five acres of land to every family in Russia, most of the European nations, Canada, the United States and Australia. It would give every city of over 20,000 population a two million dollar library, a three million dollar hospital and a twenty million dollar college.

No wonder the dead who died during those days of conflict cry, "Halt!" The glamour has been stripped away. Lasting peace was never gained. Human life was wantonly destroyed. There is a better way. Let us listen to those who gave until life itself was taken as they cry to us today—"Halt!"

Posters (16 x 22 inches) of the above cut in beautiful colors may be had for five cents each. A set of six different peace posters including the above may be secured for twenty-five cents per set. Send orders to the Board of Christian Education, 22 S. State St., Elgin, Ill.

WOMEN'S WORK

The World Day of Prayer

By Anetta C. Mow

On the first Friday in Lent, March 4, 1938, the World Day of Prayer will be observed throughout the Christian world. It is a joy to know that within our own church it will also be set aside in many congregations as a special day of prayer for missions and the cause of Christ in every part of the world.

The theme is: The Church, A World Fellowship. The program has been prepared by Alice E. Henderson of Sumner, Christchurch, New Zealand. The selection of authors of these programs is in itself a fine example of world-wide interest and co-operation. Each year a different woman from a different land is asked to prepare the program. The church's charter of fellowship, and fellowship in prayer and service, are the two main topics of the program. The service is so prepared that much time will be devoted to prayer and intercession.

It is good for us to remind ourselves that this is the day when Christian women all around the world are meeting to pray. Every woman who attends the service may know that she is a vital part of a world circle of devout women who are turning their hearts to God in behalf of their world sisters. While reading reports of meetings held in such lands as China, in Korea, Japan, India, Germany, Russia, Holland, Sweden, America, Great Britain and the Philippine Islands, we women of the Church of the Brethren know that our church sisters in China, India, Africa and Scandinavia, along with those in America, are coming together for prayer.

Turn again to your Dec. 4, 1937 Gospel Messenger, which is the special Africa issue, and you will see the picture of Sister Marguerite Burke and a group of Mohammedan and ex-Mohammedan women and girls at Lassa as they entered into the World Day of Prayer service this last spring. In India at our various stations, groups of women meet for prayer and fellowship. Sometimes they sit under a wide spreading tree and sometimes they meet within the walls of the church, but wherever the place may be, they give themselves in thought and petition for the spread of Christ's rule throughout the nations.

In your community, perhaps you will wish to invite members of other churches, and women of other races and nationalities to join with you on March 4. No more opportune occasion could be found to show goodwill and concern to your neighbors and friends.

From the interdenominational standpoint, four projects are carried out, namely: Women's Union Christian Colleges in the Orient, Religious Work in the United Indian Schools, Christian Literature for Women and Children of Other Lands, and Christian Service in Migrant Labor Camps in the United States. Any group of women taking

up an offering for any of these projects may know that they are giving to worthy causes. Such offerings are sent to Foreign Missions Conference, 156 Fifth Avenue, New York City. However, if any of our women desire to send their offerings to the General Mission Board, Elgin, Illinois, they can know that their gifts will help in the education of our young people in our own mission fields and in carrying on our home mission work in the United States. World Day of Prayer offerings sent in and designated for the Women's Work Project will also accomplish the same results, for our women's project works to educate the women and girls of other lands.

It would be well for you to order your supplies for the World Day of Prayer soon. The 16-page program is 2 cents, the little flier, Call to Prayer, is free, and the poster is 5 cents. This poster is very interesting as it shows the time of day around the world. When it is noonday in Shanghai, China, it is midnight in Nova Scotia, and when it is 9 o'clock in the forenoon in Bombay, India, it is 9 o'clock at night in Denver, Colo. Thus throughout the world the time and locations are indicated by a large and interesting graph. Send your order immediately.

YOUNG PEOPLE

Southern Ohio Young People's Conference

By Naomi Erbaugh, New Lebanon, Ohio

Southern Ohio youth met at Greenville for their annual winter conference from Dec. 31 to Jan. 2. The conference began with the peace play, "The White Line," which was very much in keeping with the present situation in China. An offering which amounted to more than sixty dollars is to be used for the purpose of neutral relief in the far east.

A watch party offered opportunity for meeting friends old and new, and a watch service conducted by Bro. G. O. Stutsman, marked the arrival of the New Year.

The inspiring addresses of Mrs. Lydia Perin, dean of the Cincinnati Training School, and Leland Brubaker, director of young people's work of the Church of the Brethren, followed the conference theme, "The World and You." Discussion groups were conducted on B. Y. P. D. Problems, Personality Development, Building Peace, Rethinking Missions, Boys and Girls Together, and Challenging Our Youth, Adult Advisers, and Recreation.

Paul Kinsel presided during the business session. The election of cabinet members for the coming year resulted as follows: Ivan Eikenberry, President; Donald Stutsman, Vice President; Merlin Cassell, Treasurer; Naomi Erbaugh, Recording Secretary; Lois Eikenberry, Corresponding Secretary; Mary Flora, Editor; Gerald Studebaker, Youth Serves Project Director; Martha Jane Shellhaas, Margaret Beck and Lester Hollinger.

Several years ago the Youth Serves Project was begun in Southern Ohio. It has grown beyond all expectations. The report of the project, known as the Thirty Hours Project, was given on Saturday afternoon. As the reported amount increased and the hours mounted, the young people waited almost breathlessly. Instead of raising only enough to support the work of the church for thirty hours, the final results showed that two thousand seventy dollars and seventy-eight cents or enough to support the church for sixty-nine hours, one minute and thirty-three seconds had been given. With handkerchiefs waving in a Chautauqua salute, the conference group expressed their thankfulness for the success of the project. The goal for the 1938 Youth Serves Project has been set at seventy-two hours or three days.

The banquet on Saturday evening was attended by approximately four hundred and forty young people. Ivan Eikenberry acted as toastmaster, and Mrs. Perin gave a challenging address on "Open Doors."

The conference was climaxed by a closing candlelighting service on Sunday afternoon. A huge candle symbolizing the Seventy-two Hours Youth Serves Project was lighted. Leland Brubaker installed the new cabinet by lighting their candles from the large one. The cabinet in turn lighted the candles of all the young people present. The solemn ceremony was an inspiration to carry on the great Youth Serves Project of the Church of the Brethren.

Another China Letter

(Continued From Page 21)

our compound, and from then on decided to take the risk in our cave as with the retreating troops coming in and occupying the villages it was more and more unsatisfactory to go elsewhere. On Tuesday following the Japanese troops entered. There was no battle as we feared there might be. The Chinese troops left in the morning and the Japanese entered in the afternoon. It is a month today since we came under Japanese rule. The officials have all been very helpful and courteous and have done all they could to protect our lives and property. They have put up posters on all our gates prohibiting promiscuous coming and going in our court which has been a very great help to us.

Our property has suffered very little damage and the mission compound stands as a marked contrast to the desolation of war all about us. At present we have over a hundred people in our court for whom the church bears some responsibility. Besides, there are about as many of the gentry, leading men and merchants of the town who are here at our invitation. They have effected an organization to help "wei ch'ih" [or make the most of] the present situation. They are working in co-operation with the Japanese authorities and make it possible for many of the merchants to come back to the city and later no doubt will aid the people in getting back to their homes. Looting by both armies, burning of furniture and homes and the constant drain on the local food supply to supply the needs of the army are all working together to create a serious condition for the people. I am sure much relief work will be needed before the winter is over.

Around the middle of last month we were surprised by a visit from Brother Crumpacker. They could not get any word from us although we had word from them through the Japanese officials, so he could not rest until he had come over to see how we were. He was of help in getting us started in the promotion of the "wei ch'ih Hui" [or committee to make the most of the present situation]. He was with us two days. We were so glad to see him and know all was well at Ping Ting. To date we have been unable to get any word from Liao or Tsin Chow.

At the present time money is of little use, for there is no market price on grain or anything else and there is no place on the street to buy anything. We were able to get some food supplies through the kindness of the Japanese officials and we have now been able to get in a good supply of millet so have no serious food problem at present. Coal perhaps will be our most serious problem, but at

present we have enough to do us for a while and we trust that soon coal supplies can be brought in by rail. We have been having very cold weather since November 18th when we had a heavy snowfall. The thermometer has been down to around eight degrees above zero.

How many times have I been thankful that we did not evacuate. Everything would have been lost had we left. Now we have the privilege of having many folks living in our midst which means one of the greatest evangelistic opportunities this place has ever had. Every evening we have evangelistic meetings.

I am enclosing letters that I will be glad for you to mail for us. Perhaps it might be well to give the Board something by cable for fear none of our other messages got through. All at Show Yang and Ping Ting are well and safe. As to Nettie at Taiku, and others at Liao and Tsinchow, we can not say, but trust they are also under the protection of God as we have been. I think it would be well to state in a cable the urgent need for relief funds, this winter.

Please pass this letter on to Miss Hutchison and Dr. Parker. I know they are eager for news from all of us. I can not burden the official with too many letters.

Respectfully yours,

(Signed) Minneva J. Neher.

Monthly Financial Statement

During the month of December contributions for the Conference Budget and all general Boards and agencies included in the budget totaled $22,607.31. The total received for the year beginning March 1, 1937 was $134,866.77, detail as follows:

	Receipts for December	Total receipts since 3-1-37
World Wide Missions	$ 5,867.77	$ 21,400.36
Women's Work Project	787.44	5,770.83
Home Missions	4,413.33	6,248.51
Foreign Missions	883.38	3,315.65
Junior League Project	523.33	1,733.22
Intermediate Project	41.45	77.60
India Mission	113.39	1,826.15
India Native Worker	20.00	216.00
India Boarding School	63.98	449.89
India Share Plan	224.50	1,315.77
India Missionary Supports	1,740.92	11,688.82
China Mission	334.53	1,340.35
China Native Worker	50.00	157.55
China Share Plan	115.00	347.41
Liao Chou Hospital		97.94
China Missionary Supports	1,106.45	8,692.16
South China Mission	115.00	218.00
Sweden Missionary Supports		361.17
Africa Missionary Supports	1,415.71	9,967.25
Africa Mission	369.41	3,838.64
Africa Share Plan	68.10	501.61
Africa Leper	15.40	158.15
Conference Budget Undesignated	2,406.78	43,157.94
Conference Budget Designated for—		
Board of Christian Education	218.93	3,295.27
Bethany Biblical Seminary (at Elgin)	256.71	3,804.98
Bethany Biblical Seminary (at Chicago)	160.48	1,608.38
General Education Board	5.85	105.71
General Ministerial Board	6.00	25.40
Ministerial and Missionary Relief Fund		20.35
Conference Budget Share Plan	87.50	154.57
Youth Serves	1,195.97	2,971.14
Total Budget items	$22,607.31	$134,866.77
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	484.03	10,287.52
China Famine		5.18
China War Relief	1,125.51	1,421.20
China—Spain Relief	1,070.01	1,070.01
American Missions to Lepers	25.00	75.00
General Relief		.49
German Christian Relief	5.00	5.00
Special Peace Fund	12.71	904.10
Men's Work Project		210.84
Student Loan		200.00
	$25,329.57	$149,068.11

The following shows the condition of General Mission Board foreign and home mission finances on December 31, 1937:

Income since March 1, 1937	$107,692.53
Income same period last year	119,192.70
Expense since March 1, 1937	151,282.18
Expense same period last year	136,731.62
Mission deficit December 31, 1937	27,673.28
Mission deficit November 30, 1937	33,970.12
Decrease in deficit December, 1937	6,296.84

CORRESPONDENCE

TO THE WOMEN OF MIDDLE PENNSYLVANIA

February 28 will soon be here, when all offerings for the Women's Work Project must be in the hands of the treasurer, Mrs. Ernest Brumbaugh, Williamsburg, Pa.

Let us not forget our contributions for the girls' schools of India, Africa and China. Our district is responsible for $1,025. The offerings at this time fall far short of the amount needed. Last year we did not quite measure up to the goal set for our district, although we did better than the previous year. Surely we will all want to do our best even at this late hour, and go beyond our apportionment. Will you not check up on your offerings of last year, and then give just a little more so that this worthy cause need not suffer? It is through our gifts that these girls learn to know Jesus Christ as their personal Savior. They are counting on us. We must not fail them.

Lewistown, Pa. Mrs. H. B. Heisey, President.

THE TESTIMONY OF ONE SISTER

"I can truly say if it were not for the grace and strength given me by the Lord Jesus, I could not have endured life's trials; God is still my Refuge."

The above testimony was given by Sister Amanda R. Kratz of North Wales, Pa., to her Sunday-school class. Some years ago, our Brethren drove out the Rose Valley road to the white meetinghouse on the hill. It was an old church; they abandoned it and built a stone church in Ambler. Always the daughters of Bro. Jacob Reiff, Sister Anna Brunner and Sister Amanda R. Kratz, were willing and enthusiastic helpers. Today, Bro. Paul Robinson is pastor of this growing, flourishing church.

Sister Kratz gave the Gospel Messenger to twenty-eight members of her Sunday-school class for a Christmas gift. On her ninety-second birthday, she stood before her class and recited thirty-one verses from Proverbs, also citing chapter and verse of each. She has been blind for two years, but her faith and trust in God are an inspiration to us all.

Hatfield, Pa. Elizabeth R. Blough.

MOXHAM CHURCH, JOHNSTOWN, PENNSYLVANIA

With the dedication of the organ, chancel and pastor's study, Oct. 24, the Moxham church, Bro. John D. Ellis, minister, started a year of revitalized effort. The dedication messages were brought by President Charles C. Ellis of Juniata College. Seventeen persons were recently taken into membership, making the total for the congregation 358.

The improvents in the church edifice representing an ex-

penditure of approximately $7,000 were provided by funds raised during the current year prior to the starting of the renovations. The organ, designed by the Kilgen Brothers of St. Louis, is a two manual instrument with eight complete ranks of pipes, one pedal extension, and a set of 25 J. C. Deagen chimes. The entire front of the edifice was rebuilt with new chancel, choir stalls, altar, and symbolic stained glass altar window created by the Henry Hunt Studios of Pittsburgh. The interior was redecorated and window hangings and bulletin boards for the Sunday-school rooms were provided.

Unique in the innovations are the special lighting features controlled by nine rheostats to more effectively emphasized the various phases of the worship program. Outstanding in this arrangement is the illuminated cross of the altar window which is used regularly for the "Silent Cross Meditation" at the Sunday evening watch services. To add to the dignity of the service gowns have been provided for the choir and minister. Increased reverence has been noted in all services since the changes have been made.

Memorials include the J. C. Deagan Chimes in memory of Mrs. Calvin Bowman; altar vases, George Curtis Schmucker; chancel hangings, Brother and Sister David F. Shumaker. The altar window, vox humana pipes and lighting effects were the gifts of anonymous contributors.

To add to the sacredness of the love feast and communion the services were held in the church sanctuary Oct. 31 instead of the basement as previously. Two hundred and eight communicants, the largest attendance in the history of the congregation, were at the Lord's table. Attendance at the Sunday morning worship has averaged 225 with 204 at the evening watch service. An average of 20 attend the Monday evening prayer service with 62 at the Sunday afternoon junior church. The Sunday school has an enrollment of 284 with an average attendance of 247 for December. The junior choir of more than 40 members has had an active year with a number of special programs and a two weeks' camping experience. Plans are being formulated for a Monday evening B. Y. P. D. session and a Wednesday evening midweek service.

During the past six months Pastor Ellis brought an interesting series of sermons based on observations made during his recent tour around the world. Motion pictures taken by Bro. Ellis and his traveling companion, Prof. Calvin Bowman, have been in wide demand by church and civic groups. Pictures of the mission fields have been especially interesting to Brethren audiences while the sequence on the Holy Land has received many favorable comments.

With "Builders Together With Him" as the theme the midwinter conference of the B. Y. P. D. of Western Pennsylvania was held at the church Dec. 30, 31. Perry Huffaker of Hagerstown headed the speakers' list.

Although Johnstown, a steel city, is experiencing the difficulties of the "recession," considerable optimism prevails as the Moxham church begins the new year in his service.

Johnstown, Pa. Telford B. Blough.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Brown-Keedy.—Brother Everette E. Brown of Wichita, Kans., and Sister Bernice Keedy of Marshalltown, Iowa, at the bride's home, by the undersigned, Nov. 28, 1937. Residence at Wichita, Kans.—G. W. Keedy, Marshalltown, Iowa.

Collins-Shipe.—In the parsonage, by the undersigned, Dec. 25, Mr. Albert W. Collins and Miss Grace E. Shipe of Spring City, Pa.—Clayton H. Gehman, Parkerford, Pa.

Holmes-Ebersole.—By the undersigned at the La Verne Church of the Brethren, Nov. 13, 1937, Cletus E. Holmes, Jr., of Tonasket, Wash., and Mary L. Ebersole of La Verne, Calif.—C. E. Holmes, Tonasket, Wash.

O'Neal-Wall.—By the undersgined, Nov. 24, at the home of the bride, Mr. Russell O'Neal of Crab Orchard, W. Va., and Miss Hazel Wall of Oakvale, W. Va.—Eugene H. Kahle, Princeton, W. Va.

Studebaker-Auckerman.—By the undersigned at the home of the bride's parents, Mr. and Mrs. Irvin Auckerman, near Pitsburg, Ohio, Mr. David M. Studebaker of New Carlisle, Ohio, and Miss Geneva Auckerman, Nov. 24, 1937.—Roy B. Teach, Brookville, Ohio.

Thomas-Jones.—By the undersigned, at the bride's home, Nov. 6, 1937, Galen Ray Thomas and Leona Ruth Jones, both of Hollsopple, Pa.—John F. Graham, Windber, Pa.

Weaver-Loucks.—At the bride's home, John Loucks, Brother Elmer Weaver and Sister Hazel Loucks, both of Wakarusa, Jan. 1, 1938.—H. A. Claybaugh, Goshen, Ind.

Williams-Dishon.—At the bride's home, Dec. 23, 1937, Brother Lloyd Williams of near Burlington, Ind., and Sister Mary Dishon of near Wheeling, Ind.—Ella Flora, Kokomo, Ind.

FALLEN ASLEEP

Borden, Elizabeth Catherine, daughter of Mr. and Mrs. David Coffman, was born April 26, 1851, in Augusta County, Va., and died in her home Jan. 6, 1938. She came with her parents to Iowa in 1854. All except her first year in Iowa she lived near South English. Jan. 2, 1879, she was married to John W. Borden, who preceded her in death about ten years ago. To them one child was born, and they took one child into their home when she was five years of age. Both children were present when she passed away. Sister Borden united with the Church of the Brethren when sixteen years of age and remained faithful. She was one of those meek, quiet souls who loved to serve in visiting and bringing cheer to the sick. The last year of her life had shown much decline in physical condition but nothing could weaken her great spirit. Since her fall on the ice a few weeks ago she had been confined to her bed. Besides her son and daughter she leaves one brother, two grandchildren and many relatives and friends. Funeral services were held in the English River church by Eld. W. D. Grove, assisted by the pastor, Homer Caskey. Interment was made in the Brethren cemetery.—Miss Letha Caskey, South English, Iowa.

Carpenter, Charles Franklin, was born June 8, 1853, and died Nov. 21, 1937. He was of a family of eight children and was the last of his family to pass away. He married Elizabeth Stephensen and to them were born eight children, all of whom survive except one daughter. His wife preceded him about three years ago. He was a faithful member of the Brethren church for many years. His funeral was conducted at Valley Bethel church by Eld. C. B. Gibbs, assisted by R. E. Bussard and other ministers. Interment was made in Big Valley cemetery.—Mildred E. Bussard, Bolar, Va.

Fuller, George, son of Mr. and Mrs. Isaac Fuller, was born April 18, 1867, in Maryland and died Jan. 6, 1938, in Summit Township, Pa. He is survived by his wife. Funeral services were conducted in the church by the pastor, Bro. DeWitt L. Miller. Interment was made in the Union cemetery.—Delta Arnold, Meyersdale, Pa.

Gish, William Byrd, son of George and Sarah J. Ruddell Gish, was born near Roanoke, Ill., March 29, 1855. He united with the Church of the Brethren in early manhood. On Feb. 22, 1877, he was united in marriage to Susan V. Moore. To this union were born three sons, one of whom preceded him in death. His first companion passed away July 28, 1883. Sept. 10, 1885, he married Mary Mildred Bates, and to this union were born three daughters, with one dying in infancy. He was called to the deaconship by the Panther Creek Church of the Brethren near Roanoke, Ill., in early manhood. With his wife and two daughters he came to Oklahoma in 1899 and settled on a farm west of Thomas. He was called to the ministry in 1900 and did a great deal of mission work. His second companion died Dec. 13, 1934. He passed away Jan. 6, 1938. He leaves his two sons, two daughters, ten grandchildren, two great-grandchildren, four brothers, two sisters and a host of friends and other relatives. Funeral service was held at the church in Thomas by the pastor, Bro. Albert L. Williams, assisted by Rev. Deering of the Methodist church, and Eld. Ed R. Herndon, with burial in the Thomas cemetery.—Ed R. Herndon, Weatherford, Okla.

Glick, Sister Minnie L., was born near Dayton, Va., March 4, 1870, and died Dec. 12, 1937. She united with the Church of the Brethren more than thirty-five years ago and remained faithful. She held her membership in the First church in York, but also worked with the Ladies' Aid Society of the United Brethren church of Manchester where she lived. Death followed a long period of illness. Surviving are two daughters, four sons, two grandchildren, one sister and two brothers. Services were held at her home by Bro. S. S. Blough, assisted by Rev. George Strine of the United Brethren church. Interment was made in the Union cemetery, Manchester, Pa.—Florence L. Keeney, York, Pa.

Griffeth, Charles O., son of Harvey L. and Linda Cupp Griffeth, was born Oct. 30, 1893, and died Dec. 25, 1937, in the Veterans' hospital,

where he had been a patient during the last four years. He was a very active member of the Meyersdale church until the time of his admission to the hospital. He had served as Sunday-school teacher, chorister and member of the choir. He is survived by his wife, one son, one daughter, his father, two sisters and one brother. Funeral services were conducted at the home, by the pastor, Bro. George L. Detweiler. Interment was made in the Salisbury cemetery.—Delta Aronld, Meyersdale, Pa.

Gunnett, Hannah Kensinger, daughter of Ephraim and Catherine Kensinger, was born at Fredericksburg on Oct. 20, 1863, and died suddenly at her home in Williamsburg on Dec. 18, 1937. She married William Gunnett in Altoona on Sept. 18, 1884. Surviving are her husband and two daughters. She was a faithful member of the Brethren church for many years. She was also a member of the Aid Society and United Workers' class of the Sunday school. Funeral services were conducted at the home by F. J. Byer, assisted by C. O. Beery.—Mrs. Sarah Shelly, Williamsburg, Pa.

Hall, Sarah Ellen, was born in Cooper County, Mo., in 1853, where she lived until 1918, when she came to Idaho. She was married to William J. Goodman on Feb. 11, 1875. To this union were born ten children, five preceding her in death. She has thirty-four grandchildren and thirty-two great-grandchildren. She united with the Church of the Brethren about fifty years ago. She passed away Jan. 2, 1938. Funeral was conducted by the pastor, M. S. Frantz, assisted by the undersigned.—C. A. Williams, Nampa, Idaho.

Hartman, Anna Mary Brindle, was born Nov. 18, 1868, and passed away in the Chambersburg hospital Nov. 30, 1937, after an illness of a few days. She is survived by her husband, John H. Hartman, four sons and four daughters. Since early life she had been a faithful member of the Church of the Brethren. She was in the bounds of the Falling Spring congregation. She called for and received the anointing service during her illness. Funeral service was held in the Browns Mill church by the writer, assisted by Elders W. G. Smith and M. C. Valentine. Burial was made in the adjoining cemetery.—C. E. Grapes, Chambersburg, Pa.

Healy, Wm. H., son of Jefferson and Mary Healy, was born in Marshall County, Ind., May 14, 1873, and died at his home in Plymouth Jan. 10, 1938, after an illness of nine years. He spent all but eleven years of his life in the county. He was married to Elizabeth Cole on June 18, 1916, who survives with one daughter and one half-brother. Bro. Healy was a farmer, though he worked for a number of years with the Schlusser creamery. The last few years he had been unable to resume his work but had made garden on a little tract of land at the edge of Plymouth. He was a member of the Church of the Brethren, having recently enjoyed a rededication of his life to the cause. Funeral services were held in the Plymouth Church of the Brethren, with the undersigned in charge. Interment was made in the Buck Memorial cemetery.—G. G. Canfield, Plymouth, Ind.

Hodges, Sister Elizabeth, was born to Martin and Margaret Heltzel in Cambria County, Pa., Jan. 22, 1845, and passed away at the home of her daughter, Mrs. Samuel Schlusser, in Plymouth, Ind., Jan. 7, 1938. She was married to Seymour J. Hodges, who preceded her in death in 1923. She is survived by five daughters, twenty-five grandchildren and thirty great-grandchildren. She joined the Church of the Brethren in early life and was a member of the church in Plymouth for a good many years. Her health had not been good for several years and she had not been able to attend the services but was interested in the work of the church and contributed in many ways. She grew old gracefully and was cheerful with all her feebleness. Services were conducted by the writer in the Plymouth church, with interment in the Bremen cemetery by the side of her husband.—G. G. Canfield, Plymouth, Ind.

Isenberg, Orville Juette, son of Albert and Nancy Isenberg, was born at Cove Forge on May 28, 1892, and died suddenly at the Veteran hospital at Aspinwall on Nov. 27, 1937. He was united in marriage with Carrie Russell in Altoona. Surviving are his wife, one son, two daughters, one brother and two sisters. He was of the Brethren faith. Funeral services were held in the Brethren church by F. J. Byer.—Mrs. Sarah Shelly, Williamsburg, Pa.

Kelly, Susan Jane, daughter of John S. and Susannah Nesbit Rogers, was born Aug. 30, 1859, and departed this life Dec. 23, 1937. She was married to Lorenzo Dow Purgitt Nov. 8, 1888, and he preceded her in death in 1896. To them one son and two daughters were born, the son preceding her in death. June 14, 1899, she was united in marriage to Eld. H. N. Kelly, and to this union were born two daughters. Sister Kelly also took under her motherly care the twelve children that Bro. Kelly had with a former wife. Her early life was lived in the United Brethren church, but soon after her marriage to Bro. Kelly she united with the Church of the Brethren. She had a way of love which united the children under her care into one family. Sister Kelly was a great sufferer for a number of years, bearing it all meekly and patiently, and as the end drew near she was anxious to go. She was anointed several times during her last illness. Funeral service was conducted by the undersigned at the White Pine church.—Emra T. Fike, Oakland, Md.

Knouse, John Edwin, son of Oliver and Elizabeth Knouse, was born in Altoona, Pa., June 9, 1874, and died Sept. 4, 1937, at his home near Franklin Grove, Ill. The early years of his life were spent in Pennsylvania. He came to Illinois in 1892 and had resided in this community since. He became a member of the Church of the Brethren in 1897, and was a consistent, active Christian. He was elected to the ministry in 1905 and for many years took his regular turn at preaching. He was married to Vinna Buck on Dec. 8, 1898. To this union were born three children. One grandson preceded him in death. Bro. Knouse was a highly esteemed citizen of this community, a good neighbor, a kind father and a good husband. For the last few years he had been in ill health, and this last spring he suffered a complete physical breakdown and was forced to retire. He leaves his widow, two daughters, one son, one granddaughter, five brothers, two sisters and many other relatives and friends. One brother and one sister preceded him in death.—Paul B. Studebaker, Franklin Grove, Ill.

Kochenderfer, Sister Elizabeth Camerer, one of the oldest residents of Martinsburg, died at her home Sept. 10. She was the daughter of James and Elizabeth Horn Camerer, her father and his brother John being the sons of Daniel Camerer who migrated to the Cove from Maryland in 1784. Daniel at that time purchased 700 acres of land from his father-in-law, John Brumbaugh, and on this land the greater part of Martinsburg is now located. Mrs. Kochenderfer's mother passed away Dec. 19, 1920, at the age of 100 years, 6 months and 29 days. Mrs. Kochenderfer was of a family of six children, only one of whom remains. She was born Oct. 2, 1849, in the same home in which she died. She was united in marriage with Jacob Z. Kochenderfer in 1893. He was a veteran of the Civil War. She was a lifelong member of the Church of the Brethren and was highly esteemed by all who knew her. Surviving are one son, one brother and one granddaughter. Funeral services were held in the Memorial Church of the Brethren by her pastor, Bro. A. R. Coffman. Interment was made in Spring Hope cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Lewis, Sister Matilda Ness, was born March 20, 1872, and died Dec. 25, 1937. She was a faithful member of the First Church of the Brethren for more than forty years. Unable to attend services regularly for many years, she was a member of the home department in the Sunday school. She is survived by her husband, three sisters and two brothers. Short services were held at the Koller funeral home, with further services in the First church by Bro. S. S. Blough. Interment was made in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Merrill, Sister Mary E. Beeghly, aged 79 years, widow of the late Bro. David M. Merrill, died Dec. 25 at the home of her son Jesse C. Merrill, who resides on the home place. Sister Merrill was ill for one month. She is survived by six daughters, one son, one brother, two sisters, twenty-nine grandchildren, thirteen great-grandchildren and a host of friends and relatives. Funeral services were held at the Cherry Grove church. She was a lifetime member of the Church of the Brethren. Bro. Scrogum of Accident preached the funeral. The body was laid to rest in the Robeson cemetery.—Mrs. Otho S. Fike, Lonaconing, Md.

Mowry, Sister Sarah Charlotte Miller, daughter of Charles H. and Esther Croft Miller, was born on June 8, 1888, and died at Nason hospital in Roaring Spring Oct. 14, 1937. She was united in marriage to Mr. Mowry on May 5, 1920. Surviving are her husband and three sons. She was a member of the New Enterprise Church of the Brethren. Funeral services were held in the Holsinger church by Bro. Staufer. Interment was made in the Holsinger cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Mumy, Bro. Elmer, was born in Auglaize County, Ohio, Dec. 22, 1866, and died Dec. 4, 1937. He was the son of Peter and Frances Mumy. He had lived in the vicinity of Constantine, Mich., since 1912. He was married Feb. 21, 1885, in Paulding, Ohio, to Miss Houseworth. Just thirteen months ago he gave his heart to the Master and was baptized, although he was so crippled he had to use two canes to walk. He entered the church when Bro. Adam H. Miller of Kent, Ohio, was holding a revival here. He leaves his widow, two children, eleven grandchildren and twenty great-grandchildren. Funeral services were conducted by Bro. Geo. S. Sherck at the Geisler funeral home on Jan. 7 and at Haviland, Ohio, at the Blue Creek church on Jan. 8, with burial in the Blue Creek cemetery.—Mrs. Geo. S. Sherck, Constantine, Mich.

Myer, Ira Morton, son of John B. and Mary Myer, was born near Flora, Ind., Sept. 9, 1876, and died at his home near Flora, of the rare Hodgkin's disease, Jan. 6, 1938. His parents preceded him in death, but his passing breaks for the first time a circle of nine children. For many years he was a member of the Flora Church of the Brethren. Memorial service by the undersigned and interment in the local Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Redmon, Mary Catherine, was born in Rockingham County, Va., Dec. 25, 1855. At the age of eight years she moved with her parents to Iowa, where she grew to womanhood. In 1888 she was married to Samuel S. Redmon, who preceded her in death nearly three years ago. She moved with the family to Nampa in 1901, where she had resided until the time of her death Dec. 23, 1937. She was baptized into the Brethren church at an early age and remained faithful. She leaves three sons, two stepsons, one stepdaughter, one sister, one brother, fifteen grandchildren and seven great-grandchildren, besides other relatives. Funeral was conducted by C. A. Williams, assisted by the pastor, M. S. Frantz.—C. A. Williams, Nampa, Idaho.

Replogle, Sister Della June, wife of Bro. Robert K. Replogle, died at her home near Salemville Nov. 27, 1937. She was the daughter of John N. and Martha Campbell and was born Sept. 28, 1875. She spent most of her early life in the home of the late Leah Burger, where she was united in marriage with Mr. Replogle in 1898. Surviving are her husband, two children, two grandchildren and one sister. She was a member of the Salemville Church of the Brethren, but because of failing health was unable to attend services for several years. Funeral services were conducted by Bro. Staufer, the pastor, assisted by Bro. D. T. Detwiler. Interment was made in the Holsinger cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Sheets, Russell Stanley, son of Curtis and Chloe Pippinger Sheets, was born Oct. 29, 1917, in Elkhart County, Ind., and on Dec. 22, 1937, he passed away following an emergency operation for appendicitis. Surviving are his parents, two brothers, three sisters and two grandmothers. Bro. Sheets graduated from the Nappanee high school. He united with the Union Center church at the age of twelve and had been a teacher in the Sunday school for the last two years. He was always faithful to his church and Sunday school, and was planning for still greater service for the church in the capacity of a minister. He was laid to rest in the Union Center cemetery. The funeral service was conducted by Bro. David Miller and the undersigned.—John P. Frederick, Nappanee, Ind.

Shepp, Amanda Estella Lehman, daughter of Peter C. and Elizabeth Lehman, was born in Cambria County, Pa., May 14, 1864, and passed away at her home in Morgan County, Mo., Nov. 30, 1937. At the age of five years she came to Morgan County with her parents, and had lived here since that time. She united with the Church of the Brethren at Prairie View when she was eighteen years old. She was married to Charles Edward Shepp of Rockingham County, Va., Nov. 18, 1886. To this union seven children were born, two of whom died in infancy. She leaves her husband, four sons and one daughter. Funeral services were held at the Prairie View church by Eld. James M. Mohler.—Mrs. A. J. Vogt, Versailles, Mo.

Snare, Isaac Austin, son of Reuben and Susan Snare, was born at Marklesburg on March 10, 1868, and died in the Altoona hospital on Jan. 3, 1938. He was united in marriage with Minnie Mae Gates of Fredericksburg. She preceded him in death two years ago. Surviving are four sons, one daughter, fifteen grandchildren and five great-grandchildren. He was a member of the Church of the Brethren at Williamsburg and served as deacon for thirty-three years. Funeral services were held in the Church of the Brethren by Bro. F. J. Byer, assisted by Bro. C. O. Beery.—Mrs. Sarah Shelly, Williamsburg, Pa.

Snyder, Eld. Adam A., son of Daniel R. and Phoebe Armstrong Snyder, was born July 15, 1863, and passed away Dec. 26, 1937. He was united in marriage with Sister Cassie Snyder in 1892 by Rev. Day. He leaves his wife, one son, two daughters, five grandchildren, one sister and one brother. Three children died in infancy and two in young manhood. Bro. Snyder united with the Snake Spring Church of the Brethren in 1897, and was called to the deacon's office in 1907, installed into the ministry Oct. 12, 1913, and was ordained to the eldership on May 19, 1923. He was always interested in the activities of the church and attended Sunday-school and church services regularly. He had attended church on Sunday and had led the devotions, and on Monday was stricken by a paralytic stroke which affected his speech that he could not talk. He always loved his church and was faithful to the end. He loved to read his Bible and Gospel Messenger. He was anointed one week before his death. He gave much time to serving the Lord in ministry among the churches, in the homes, and also represented his church quite frequently at district and annual conferences. He will be missed in the home, church and community. Funeral services were held in the Snake Spring Valley church by Bro. D. I. Pepple, assisted by Brethren Alva Shuss and Isaac Wareham. Interment was made in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

Swank, Mrs. Sadie Berkebile, was born Aug. 25, 1861, in Paint Township, Pa., and died at the home of her sister, Mrs. J. E. Faust, near Windber, Pa., Dec. 10, 1937. She was a daughter of the late Peter and Hannah Berkey Berkebile. She was preceded in death by her husband, Levi Swank, one brother and eight sisters. She is survived by two sons, six grandchildren and one sister. She was a member of the Methodist church, but her heart and interests were very much with the Church of the Brethren. During her last illness she requested and received Christian anointing. Services were held in the Berkey Church of the Brethren by the pastor, John F. Graham, with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Wareham, Jacob S., passed away Oct. 22, 1937. He was serving as night watchman at Community Hall at Memorial park Oct. 22, and passed away peacefully as he was sitting in his chair. He was always interested in civic events of the community. The Wareham family have been residents of Morrisons Cove for nearly half a century, and are well known and highly esteemed by all with whom they have been associated. Bro. Wareham was born in Snake Spring Valley on March 18, 1863, the son of Michael and Catherine Snyder Wareham, and resided until his marriage on the home farm now occupied by his brother. He was united in marriage with Anna K. Mock on Feb. 27, 1890. Soon after their marriage they took up housekeeping on a farm west of New Enterprise. A few years later they moved to Taylor township where they resided on the Wareham farm until their retirement, when they moved to Martinsburg. The farm is now occupied by a son. Mrs. Wareham died on April 12, 1936. They were parents of nine children, one of whom is deceased. Surviving are eight children, and six grandchildren, two of whom were reared in Bro. Wareham's home after the death of their mother. He was of a family of six children, three having preceded him in death. Always a faithful member of the Church of the Brethren, Bro. Wareham will be missed from the Memorial church. Funeral services were held in the church by Bro. A. R. Coffman, with interment in the Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Westfall, Sister Ada Mae Poling, daughter of Godfrey and Eliza Bowman Poling, was born in Taylor County, March 14, 1899, and died in the hospital at Grafton, Dec. 27, 1937. She was married first to Bro. William Dennis, and to this union five children were born. After his death she struggled hard to keep them together, but finally placed some of them in private homes and the rest in the Maple Grove Child Rescue Home, Eglon, W. Va. She stood by in her father's illness and also stayed with her mother until she was able to be taken to the home of one of her sons. She was married to A. F. Westfall. They were both stricken and were brought to Grafton. When she passed away her husband was still ill and could not attend the funeral. Early in life she joined the Church of the Brethren, Bethany congregation at Thornton. She leaves her five children, one grandchild, five brothers and one sister besides a host of relatives and friends. Funeral services were conducted by the writer, assisted by the minister of the First Brethren church of Grafton, in the Knottsville M. E. church, with interment in the cemetery near by.—A. C. Auvil, Fairmount, W. Va.

Wyles, Wilmer H., son of Elmer and Iva Kagarise Wyles, was born near Woodbury, Bedford County, Pa., Dec. 30, 1913, and died at the parental home near Curryville, Blair County, Pa., Oct. 23, 1937. Early in life he gave his heart to the Lord and served faithfully. He was an obedient son, a loving friend, a member and loyal worker of the Church of the Brethren at Curryville, where he had an exceptional record in Sunday school. He had qualified for ten seals for regular attendance. He was a graduate of Morrisons Cove vocational school. His Christian example stands as a challenge to his comrades and friends. Surviving are his parents, three sisters, one brother and a host of friends. Funeral services were in charge of his pastor, Eld. J. H. Clapper, and were held at the Curryville church. Interment was made in the Fairview cemetery.—Barbara S. Frederick, Woodbury, Pa.

CHURCH NEWS

CALIFORNIA

Calvary.—Bro. Geo. Carl preached for us recently. Mrs. Lucile Heckman from Africa brought an interesting account of a day spent in Africa. While Pastor Howell conducted a revival service in Glendale, Ariz., Brethren Paul Mohler, E. M. Studebaker and Roy A. Crist filled the pulpit. The homecoming and anniversary Sunday was observed Nov. 7, with Brethren W. H. Wertenbaker, J. M. Boaz and A. H. Ackley, former pastors, bringing messages. A basket dinner at noon and a reunion of old friends were enjoyed. In the evening a program was given by First Mate Bob and the crew of the Good Ship Grace. A Christmas play in connection with a recognition service of the Blue Triangle and Girl Reserves under the direction of Mrs. Paul Duke was given Dec. 19. The junior choir, led by Mrs. Frank Howell, sang Christmas carols. A Christmas offering amounting to $100 was lifted. Pastor Howell and two of the C. W. officers enjoyed a retreat at Camp Bethel with some thirty others from this district. Mrs. Margaret Brock, mother of M. J. Brock who is our Sunday-school superintendent, passed away following an emergency operation for appendicitis. Burial was made at Inglewood cemetery, with many friends present.—Ethel C. Smith, Los Angeles, Calif., Jan. 10.

Covina.—Our fall love feast was held Nov. 7, with Bro. Cripe officiating. Nov. 14 the Friendly Indians, a boys' organization, conducted the evening service. They demonstrated how they conduct some of their services. Mr. Stanfield, their leader, gave a fine talk. On account of the serious illness of Mrs. Cripe's mother, the Cripes left for Oklahoma Nov. 14, arriving several hours after she had passed away. Bro. Zimmerman filled the appointments during Bro. Cripe's absence. Our church joined with three others for Thanksgiving services. Rev. White of the Baptist church preached the sermon in the Presbyterian church. A play, Where the Child Lay, conducted by Mrs. Maud Runyan, was given by the young people in our church on Dec. 19, and on Dec. 26 at the Pomona church. In return the Pomona young people rendered a musical program, The Shepherd King, in our church, with Marvin Bollinger conducting it. Gifts were brought for the needy. The young people went caroling and distributed the gifts. Jan. 5 Bro. Edgar Rothrock presided at our council, and the following were elected: Bro. Mark Cripe, elder; Ben Hepner, clerk; Leroy Eikenberry, treasurer. Orpha Hepner was given a vote of thanks for contributing beautiful flowers each Sunday. Pomona won the attendance contest. The losing church was to give a program and dinner, so it will be given by the Covina church in the near future. We are on the Messenger club list. Since our last report two letters were granted and we have lost two, Sister Ruth Callender and Brother Wilson Miller, by death.—Eulalia Overholtzer, Covina, Calif., Jan. 10.

Laton.—The latter part of November Bro. Lorell Weiss visited our congregation in the interest of La Verne College and Christian Education. The burden of his address was a desire that everyone may have a vision of the unified program of the church. We met in council in December with Bro. Elmon Sutphin, our pastor and elder, presiding. We discussed plans for remodeling the church. The Women's Work sponsored a supper at the community hall Dec. 3. It was a profitable evening financially and much fellowship was enjoyed. The children gave a program Dec. 19, which was filled with Christmas spirit. In the evening a union chorus of the Methodist and Church of the Brethren groups rendered a program of singing and readings at the Methodist church. Florence Gonser directed the chorus. The deputation team from La Verne College gave a program Dec. 26, and our Methodist neighbors enjoyed the program with us. Several of our aged members are in poor health.—Mrs. Robert H. Jenkinson, Laton, Calif., Jan. 4.

FLORIDA

Tampa.—Dec. 19 the children and young people gave an impressive Christmas play, When the Light Shone. The play showed that we must humble ourselves and think only of others if our work be pleas-

ing to the Master. After the play each one present received a treat from the Sunday school. Dec. 28 a mother and daughter meeting was held at the home of Sister Grace Stambaugh. After a short devotional period we played a number of games. Each one received an inexpensive Christmas gift. Several of our group, including our pastor, Bro. P. H. Lauver, attended the Life conference, Dec. 29-31, at the Seneca church, Fla. Plans are being made for a revival meeting to be held some time in the near future. We are happy to have several of our northern friends worshiping regularly with us.—Marion Gunn, Tampa, Fla., Jan. 10.

ILLINOIS

Batavia.—"Time marches on!" For over forty years our little church has bravely tried to serve here in the Master's cause, despite many discouragements and reverses. And now it has stepped into the new year, clothed in a new beauty and an added dignity, firmly resolved to still keep faith with the trust assumed so long ago. New leaders have recently taken their places among us. In an arresting and beautiful service Bro. David Landis and his wife were installed in the ministry by Eld. Forney last Sunday. This service included a rededication of our beloved and newly decorated little church as well as of the spiritual temples of its members. An enjoyable fellowship dinner was served in the basement following the service. Our motto is: Excelsior!—Mrs. James C. Norman, Batavia, Ill., Jan. 10.

Girard.—Oct. 28 we held our fall love feast with our pastor, Bro. K. C. Bechtel, officiating. We were very glad to have Brother and Sister Heckman from Africa with us in this service. Nov. 10 we met in council and elected the following: Bro. I. J. Harshbarger, elder; Bro. K. C. Bechtel, associate elder; H. V. Stutsman, clerk; G. S. Watson, treasurer; Mrs. Eli Bowman, Messenger agent. The union Thanksgiving service was held in our church on Nov. 24, and Rev. Roach, Methodist minister, brought a helpful message. On Dec. 19 the primary department gave the Christmas story in an interesting way in song, recitations and exercises.—Mrs. H. V. Stutsman, Girard, Ill., Jan. 8.

INDIANA

Anderson.—We held our November council and elected D. W. Bowman as elder; C. H. Hoover, assistant; Sister Icy Nelson, Messenger agent; the writer, correspondent. At a recent C. W. meeting Sister Ethel Denlinger was elected president. Brethren Walter Replogle and Carl Hilbert gave two inspiring sermons on Sunday after Christmas. Sister Gladys Hennis passed away. She was the daughter of Mathen and Matilda McCarty. She leaves a Christian husband and three children. Her funeral was held Jan. 2. Jan. 5 through the efforts of our W. C. T. U. members we were favored with a meeting in our church, the speaker being Grace Leigh Scott, field worker.—R. O. Walker, Anderson, Ind., Jan. 8.

Howard.—At our November council one letter of membership was granted. The following officers were elected: Secretary-treasurer, Clarence Brubaker; elder, Russell Showalter. A two weeks' revival was conducted in October by Bro. Showalter, which was very inspiring and well attended. Nine were added to the church by baptism.—Ella Flora, Kokomo, Ind., Jan. 7.

Liberty Mills.—Since September we have been favored with several guest speakers. Among these were: Brethren Stanley Hamilton, J. Oscar Winger, Dr. Fred Conkling and Bro. York of Indianapolis. Preceding our revival we received six members by letter and three by baptism. A successful revival was held Nov. 14-28 by Bro. Robert Sink. Four were received by baptism. Our meetings closed with communion services Nov. 29, with Eld. J. Oscar Winger officiating. A Christmas pageant was given Dec. 19, directed by Mrs. John Marburger. Dec. 26 the church presented the same pageant at one of the neighboring churches. The men's group is to see that The Gospel Messenger is placed in seventy-five per cent of the homes of our congregation. The father and son banquet was held Jan. 4. Officers are: President, Glen Heeter, treasurer, Virgil Sites. Bro. T. G. Weaver was the main speaker. They will help support Bro. Moomaw, missionary to foreign field.—Opal Miller, Claypool, Ind., Jan. 12.

New Salem.—We met in council in November and organized our Sunday school. Bro. Herbert Morehouse was re-elected superintendent, but since that time has accepted a position in the Mexico orphanage and Bro. Ray Ferverda has been elected to take his place, with Bro. Earl Ulrey as assistant. Our Sunday school and evening services have been increasing in interest and attendance. The Aid Society has reorganized with Sister Dora Stout as president; Sister Eva Ferverda, vice-president; Sister Inez Shively, secretary-treasurer. We meet every two weeks and have been making comforters and clothing for charity. We have just completed studying the book, Congo Crosses, and each member has taken her turn in leading the discussion. We have had two sales this fall. In September we met at the home of one of our members who was sick and helped with her canning and mending. Our revival meetings began Nov. 28, with Bro. C. H. Deardorff as evangelist. Bro. Deardorff gave us some helpful inspiring messages. Two were added to the church and the membership was built up in faith. We have completed our Messenger club and now have the Messenger in most of our homes.—Irene Kreider, Milford, Ind., Jan. 13.

Upper Fall Creek.—We met in council Jan. 1, with Eld. C. H. Hoover presiding. Bro. Robert Replogle was elected treasurer; Sister Lulu McWilliams, clerk; Bro. John Elexandre, trustee; Phoebe Good, Messenger agent and correspondent. We received two by letter. Bro. Robert Replogle is our Sunday-school superintendent. We have services each Sunday.—Mrs. Phoebe Good, Middletown, Ind., Jan. 11.

IOWA

Des Moines Valley.—We were glad to have with us at our communion services Bro. Earl Breon from McPherson, Kans. Dec. 9 the father and son banquet was held, with Bro. Vernon Smith as toastmaster and Bro. Garber as speaker. A very impressive candlelight service was given on Dec. 20. On the following Wednesday a miscellaneous shower was given for our pastor and wife. They received many nice gifts. On Christmas Eve our young people sang Christmas carols for the aged and shut-ins, returning to the church basement for an oyster supper after the singing. Dec. 26 a Christmas pageant was given to a large audience. The Ladies' Aid Society has earned enough money to put a hardwood floor in the church. The men's organization will do the labor. The Ladies' Aid will sew for a poor family at their next meeting. Our men's organization is active and meets once a month. Two letters were granted since our last report. Brother and Sister Garber are doing wonderful work. The attendance and interest are good.—Mrs. R. A. Kinzie, Ankeny, Iowa, Jan. 13.

KANSAS

Hutchinson.—Sisters Mary Smith and Vivienne Moyer represented us at the district meeting in McPherson, and a number of others attended. Our pastor, Bro. Ruthrauff, was elected as member of Standing Committee from Southwestern Kansas to Lawrence Conference. Our 1938 district meeting will be held at Hutchinson. During November our pastor stressed personal evangelism and three were baptized. Special emphasis is being placed on the midweek services. We call Wednesday evening church night and have Bible study, choir practice and also practice for special musical numbers on this evening. Our Women's Work was reorganized with Sister Mary Gnagy as president. The women and girls had a party and gift exchange before Christmas and will draw names for mystery pals. Our pastor attended the preaching mission in Wichita. Dr. Schwalm was one of the speakers at the preaching mission in Hutchinson. The Ladies' Aid cleared about $55 at their Christmas bazaar and penny supper. They are financing the remodeling of the choir loft and pulpit. On Dec. 19 the children gave a short program and white gift service. In the evening the choir gave the cantata, King All Glorious. They will repeat it Jan. 9. The choir divided into two groups and went caroling on Dec. 19. This was much appreciated.—M. Vivienne Moyer, Hutchinson, Kans., Jan. 7.

Morrill.—We are happy to have secured Bro. J. F. Baldwin as our pastor. Brother Baldwin and family arrived on New Year's Day. Jan. 2 was a day enjoyed by all. The address of the morning was given by Bro. L. H. Root of Topeka. This was followed by an impressive installation service, during which the chairman of the finance board presented Bro. Baldwin with the key to the church. A large crowd enjoyed the basket dinner and program which included short talks by Brother and Sister Baldwin. At the close of the program the Baldwins were invited to a room where a table was loaded with good things to help fill the pantry shelves.—Mrs. Wray Whiteneck, Hamlin, Kans., Jan. 10.

IT IS NOT TOO LATE TO ORDER . . .

The Christian Workers' program for Sunday evening, February 6, contained in a free booklet entitled: The Gospel Messenger Comes to Cedar Grove. Please order your free copies at once.

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Please send me free eight copies of *The Gospel Messenger Comes to Cedar Grove.* We want to give the special Gospel Messenger program scheduled for the Christian Workers' hour, Sunday evening, February 6.

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MISSOURI

Spring Branch.—We met in council Sept. 12, with Bro. James Mohler presiding. Officers were elected with Bro. Mohler as elder; Oleta Breshears, clerk; Iva Bird, Messenger agent; Oleta Breshears, Sunday-school superintendent; Floy Breshears, secretary-treasurer; Deaton Bird, young people's leader. We received Brother and Sister Wm. Stephens of Colorado by letter at this time. Bro. Mohler comes every fourth Saturday night and preaches for us on Saturday night and Sunday. Brethren Stephens and Asro Breshears fill the pulpit the other Sundays. Several of our members have returned from California after spending the summer there. We had services at the church Thanksgiving Day, with dinner at noon and a program in the afternoon. We were glad to have Brother and Sister Herman Jones of Pampa, Texas, with us through the Christmas vacation. Bro. Jones was reared at Spring Branch, and the church was much benefited by his two addresses.—Iva Bird, Fairfield, Mo., Jan. 11.

PENNSYLVANIA

Roaring Spring.—We held our love feast on Oct. 17, with our elder, S. P. Early, officiating. Three hundred and seventeen communed. At council we elected the following: Elder, S. P. Early; clerk, Ross Berkhimer; trustee, Wm. Metzker; member ministerial board, Geo. B. Replogle; member board of Christian education, John Brumbaugh; auditor, Theo. Walters; superintendent missions, Mrs. Harvey Replogle; temperance and peace, Louis Hoover; publicity and denominational literature, Mrs. Elmer Hoover; prayer meeting, Eld. S. P. Early. The union Thanksgiving service was held in the Church of God, and our pastor brought the message. Our Christmas programs were given on Dec. 19. The children gave a program of recitations, exercises and songs in the morning, after which they were given their treat. A pageant, The Enchanted Candle, was given in the evening by the B. Y. P. D. We have been much concerned as to the condition of our missionaries in China and pray that God will direct their lives to do the greatest good. On Dec. 26 the college students that were home for vacation had charge of the B. Y. P. D. program. Bro. Geo. E. Yoder of Windber, Pa., will begin our revival meeting Jan. 31. We co-operated in the annual week of prayer in our town Jan. 3-9.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Jan. 9.

Shamokin.—Nov. 14 Bro. Ralph Frye preached for us. Nov. 17 Brethren Pierce Brandt and Jacob Ruhl visited us from the Fairview church where Bro. J. W. Whitacre held two weeks' evangelistic meetings. Nov. 21 Bro. H. D. Jones preached a sermon for us in the morning and in the evening the young people gave a drama, Whatsoever Ye Sow. Nov. 24 Bro. J. W. Whitacre was the host for our Thanksgiving program, and Rev. J. A. Aitcheson of the Christian and Missionary Alliance church preached the sermon. Rev. J. H. Butte, pastor of St. John's Evangelical church, read the scripture and Rev. E. J. Symons, pastor of Chestnut St. M. D. church, read the Thanksgiving Proclamation. On Nov. 28 Bro. Whitacre's mother and father visited us and his father took part in the service. Dec. 4, 5 Eld. A. C. Baugher, dean of Elizabethtown College, preached for us. Dec. 19 Bro. A. Nedrow preached a good sermon and in the evening the young people gave a drama, The Hidden Gift. On Dec. 26 the children gave their Christmas program and in the evening Bro. Whitacre gave his farewell sermon. He spoke on The Faultless Christ.—Nora Paul, Shamokin, Pa., Jan. 4.

Stonerstown.—In the early part of 1937 union services were conducted by the ministers of the town and held in the five different churches. These were well planned, beautifully ordered, well attended and far reaching in spiritual uplift. Out of these meetings grew a midweek prayer meeting which has increased in interest during the year. It was two years June 1 since Bro. L. R. Holsinger left us for Mogadore, Ohio. In these two years Brethren Paul Yoder and H. H. Nye came from Huntingdon and preached for us, alternating by months. Bro. Clyde Bush preached the sermon on July 4 and was soon after elected as all-time pastor. His work began Sept. 1. Bro. Bush began making get-acquainted calls among our people. This seemed to revive interest. On Aug. 29 Bro. J. P. Harris who had been our pastor from 1915 to 1925 addressed the congregation and made mention that twenty-one years ago the church had been dedicated and twelve years ago he had preached his last sermon, thereby closing a ten-year pastorate at this place. During the summer interest had somewhat waned, and on Sept. 1 seventy were present. After the coming of Bro. Bush a rally day and homecoming was planned for Sept. 26 and 127 attended Sunday school with more attending the other services. Dr. C. C. Ellis preached for us. Dinner was served to all who cared to remain. An impromptu program was carried on in the afternoon. Lunch was served in the evening. Offerings amounted to over $50. Bro. O. R. Meyers preached the evening sermon. The next day renovating was begun on the parsonage. Everyone co-operated in a fine way to remove partition, change a door, mend the wall, install water sink and paint and paper throughout. Outside property repairs were also made. Dinner was served to the workers in the church basement. Most of the work was donated. Bro. Bush moved Oct. 8 and they were given a reception at which seventy persons were present, including other ministers of the town. After a program refreshments were served. Beginning Nov. 14 a two weeks' meeting was held by Bro. D. R. McFadden. The week following Bro. Bush conducted a week of services at the Riddlesburg church. The total baptisms from these two meetings was twenty-two. On Dec. 26 a beautiful Christmas pageant, The Guiding Star, was given by our young people. Our school has just doubled in attendance since Sept. 1 and we hope that it will continue to grow.—Mrs. C. C. Stapleton, Saxton, Pa., Dec. 31.

TENNESSEE

Meadow Branch.—Our Sunday school was reorganized in October. Charlie Samsel was elected superintendent; Clarence Isenberg, secretary and treasurer. Interest is good. At the council meeting in August it was decided to have evangelistic meetings when an evangelist could be secured. To date we have not found an evangelist who could come to us. Our pastor, Eld. J. R. Jackson, preached two good Christmas and missionary sermons on Dec. 25, 26. An offering was taken for world wide missions.—Mrs. Brutus Winkels, Bean Station, Tenn., Jan. 4.

VIRGINIA

Cooks Creek.—Our communion was well attended at Garbers church on Oct. 17, with Bro. Ernest Munsing in charge. On Nov. 4 our regional secretary met at the Pleasant Run church with some of the district workers in behalf of the various phases of work in the district. Alma Zigler represented the work of the young people; Mr. Shull, Men's Work; Etta Bowman, children's work; Mrs. Homer Miller, Women's Work; Bro. Homer Miller, ministerial, mission and religious education. Council was held at Garbers church Nov. 6. In the four churches which make up our congregation the following Sunday-school superintendents have been elected: Dayton, O. G. Whitmer; Garbers, Charles Wampler, Jr.; Pleasant Run, R. F. Lineweaver; Hinton Grove, J. W. Corbin. The B. Y. P. D. reports a good year's work. Effa Lineweaver is the president. During the Christmas season programs were given by the Sunday schools of the congregation. We have made a drive to get the Messenger in seventy-five per cent of the homes of the congregation and have succeeded. This was sponsored by the Sisters' Aid Society.—Olive M. Flory, Harrisonburg, Va., Jan. 4.

Timberville.—In the reorganization of the church school, H. Randolph Garber was chosen as adult superintendent and Mrs. Willie Hite in charge of the children's division. Our attendance has increased during the past year. The Christmas program, The Joys of the Lighted Highway, was given on Dec. 19. An offering of $19.54 was received at this service for the China war relief program. Our church co-operated with the two sister churches of the village in distributing baskets to the needy at Christmas. The membership of the congregation has again taken advantage of The Gospel Messenger club. The Mt. Olivet church held their revival Oct. 30 to Nov. 12 with I. N. H. Beahm in charge. The attendance was good with interesting messages from the evangelist. One was received by baptism. The love feast at this place was held on Nov. 13 with the pastor and Brethren Chas. Carr and Olen Lantz in charge. The finance board reported the result of the recent debt achievement drive to the amount of $3,719.08. The total subscriptions cover the indebtedness of the church and give a surplus of several hundred dollars. Recent visiting ministers have been: W. M. Kahle, our regional director; and P. W. Fisher of Broadway, Va., U. B. church. We were also pleased to have Bro. Earl Zigler preach for us before his leaving for the India mission field.—Mrs. Samuel D. Lindsay, Timberville, Va., Jan. 3.

WEST VIRGINIA

Beansettlement.—We met in council Dec. 4, with Eld. Albert S. Arnold presiding. The following officers were elected: Elder and pastor, M. L. Riggleman; clerk, Mrs. Gladys Heare; treasurer, Mrs. Viola Timbrook; Messenger agent, Mildred Funk; Messenger correspondent, the writer. We hope to be able to use the Messenger club plan this year. The Sunday school sponsored a Christmas program, which was given on Christmas night. The young people's group are sponsoring a worship program and a visit among the aged, and shut-ins of this vicinity. They are giving one or more programs in the afternoon of the first Sunday in each month and a program at the church in the evening of the third Sunday. Our Ladies' Aid meets once a month and the members are kept very busy quilting and doing fancy work. They are making plans to repaint the interior of the church house soon.—Mrs. Olive Peters, Rockoak, W. Va., Jan. 4.

Harpers Chapel.—Bro. M. J. Craun began an evangelistic meeting on Aug. 30. He preached fifteen interesting sermons and told interesting stories to the children each evening. There were no accessions to the church but we were greatly built up by his presence and wonderful sermons. He was much loved by the entire congregation. We have preaching by the pastor, Bro. E. A. Lambert, every second and fourth Sundays of each month.—Rea L. Warner, Cherry Grove, W. Va., Jan. 4.

North Fork.—Bro. J. M. Foster of Bridgewater, Va., began a meeting on July 18, 1937, which continued for two weeks. He preached seventeen inspiring and soul-saving sermons. As a result five were received by baptism. The church met in council Oct. 16, with Eld. M. G. Sanger officiating. We were proud to have Eld. J. M. Foster with us at this time and give us a talk. Our officers were elected as follows: The writer, correspondent, secretary and treasurer; Bro. E. A. Lambert, Messenger agent; Bro. M. G. Sanger, elder. The love feast was held on Oct. 17, with Bro. I. J. Garber officiating. We have preaching by the pastor, Bro. E. A. Lambert, every first and third Sundays of each month.—Rea L. Warner, Cheery Grove, W. Va., Jan. 4.

Sandy Ridge.—Bro. O. F. Bowman of Harrisonburg, Va., began a series of meetings on June 28, 1937, and continued for two weeks. He preached fifteen soul-inspiring sermons and told an interesting story for the children each evening. As a result nine were baptized. The pastor, Bro. E. A. Lambert, fills his regular appointment twice each month. The work of the church is going along nicely.—Rea L. Warner, Cherry Grove, W. Va., Jan. 4.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E. 1916.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle R., R. N., 1917.

Tai Yuan Fu, Shansi, China

Directed by Crumpacker, Ping Ting.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough

Bright, J. Homer and Minnie, Union, Ohio, R. 1, 1911.
Clapper, V. Grace, R. 5, Johnstown, Pa.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, % C. S. Lininger, R. 2, Huntington, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % General Mission Board, Elgin, Ill., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Kano, Nigeria, West Africa

Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. Homer L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa

Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.

India

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Bollinger, Amsey, and Florence M., 1930.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Lynn A., and Mary, 3435 Van Buren St., Chicago, 1920.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Ziegler, Emma K., Hatfield, Pa., 1930.

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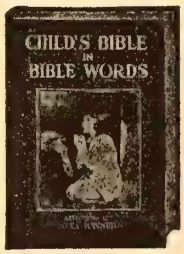
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Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

Vol. 87 Elgin, Ill., February 5, 1938 No. 6



"He Eateth . . . With Publicans and Sinners" (Mark 2: 16)

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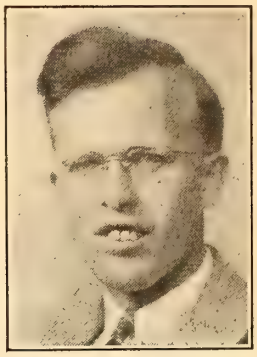
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MINNEVA NEHER



ALVA HARSH



MARY HARSH

OUR MISSING MISSIONARIES

The burden of the heart of the whole church in recent weeks has been the mysterious disappearance of the three devoted missionaries from our station at Show Yang, Shansi, China. We present their pictures in this Messenger so that those who have not known them personally may have this opportunity to at least see their pictures.

We know readers of the Messenger have followed this event with deep concern and sympathy for the parents of these fine folk, and for the great anxiety and loss felt by their comrades in service on the China field, as well as the whole church.

Many theories are advanced as to what happened, as well as to whether they are yet living or not. Newspapers and radios have given news items indicating that they were killed by Chinese communists. The State Department at Washington has had no information up to date that would verify such reports; even though they have sent searching parties to find out. Brethren Brubaker and Zigler called at the State Department while in Washington on Saturday, Jan. 22. They were assured that every effort was being made to discover their whereabouts and the cause of their disappearance. Those of the department said they had no report from the last searching party, and also that they had no facts to verify the report of their death as referred to above. The search is to continue, and they will report. These brethren feel that the department is doing all it can. Besides these visits, many letters and telegrams have passed between the office of the Secretary of State and that of the Mission Board.

All that we can say at present about the facts of this tragedy is given above. It is an event that challenges us all. We still hope and pray that they may be found alive. But if they should have made the supreme sacrifice, we trust that it may have not been made necessary by the complacence and ease of those of us who dwell in safety and comfort at home. Christianity was born out of tragedy and self-sacrifice. There was never a more hopeless and useless tragedy in the eyes of men than that of Calvary. Even those closest to him felt it was all over. But that was the beginning of a new life among men. That was the heart of Jesus' philosophy and ministry. He lived heroically and dangerously among men for he knew the higher purpose and ultimate triumph of that path. If this tragedy to our dear friends in China, whether they are alive or not, can help us to find the path that leads by way of sacrifice on to God, then this sorrow may be the way of achievement and victory to us! God grant it!

GENERAL MISSION BOARD, Elgin, Illinois

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., February 5, 1938 No. 6

EDITORIAL

On Raising the Quota

NATURALLY the case of those who are not able to give came up when the problem of larger response to the Conference budget was under discussion. The sacrifice of many in very straitened circumstances was noted and appreciated, just as the indifference of many in very comfortable circumstances was noted and deplored.

But what of those who—well, how would you describe them? There was the family of such limited means that they could not provide needed shoes for the children. You could not expect anything for missions there, could you? But that family could and did provide the children with regular and frequent admission tickets to the movies. There was the hard-working housewife who could not spare the money for the church paper. But she could and did spare the money for *True Story* magazine and an occasional permanent.

We most heartily favor improving the lot of the underprivileged. We want to see that one-third of our population which is "ill-fed, ill-clad and ill-housed" have a better chance at the good things of earth. But when the perfect economic system arrives it will not solve the problem of the cases cited above. The hardest part and the most important part of our problem will still be unsolved. That is the delicate business of helping people to weigh values correctly.

Differences in social strata are much in evidence all around us. There are the rich and the poor and all the grades between. But in one significant respect they are all exactly alike. Whether they have little money or much, they spend it for what they want most. In that fact we can find work for a long time to come. E. F.

The Sky Is the Limit

BUT what do you mean by an "ample supply"? That was the question which leaped up into consciousness on taking a second look at the editorial sentence. It recommended as the proper church objective the production of an "ample supply of full-grown men and women," these to be measured by the stature of Christ. But when could the supply of such be considered ample? Would there not always be need for more?

Most emphatically, yes. The point was that the only hope of the much to be desired better social order, lay in the creation of the manhood necessary to manage it. And there would need to be plenty of that before anything worth while could be accomplished. But there never could be too much. Indeed there never could be enough to meet the full challenge of the opportunity.

So in the largest sense of that ample supply, "the sky is the limit," if we may take a bit of current slang and dignify it with a nobler meaning. "Ample supply" means enough to meet the demand and that is beyond all calculation. E. F.

Several Men and One Woman

IT was two hundred years ago this very year that Christopher Sower set up his press in Germantown. He was familiar with the special needs of the German element in the population of the American colonies. Most of these were poor and neglected, many even bound to serve for a period of years in order to pay for their passage from the fatherland.

As Sower saw it, these people needed help, especially encouragement in the direction of wholesome living. So the Good Samaritan of Germantown printed Bibles, good books, almanacs and a newspaper. Thus it was that the overlooked German pioneer from Maine to Georgia had wholesome reading matter in his own language. Strange as it may seem, the more Sower tried to help his fellow men the richer he became!

The first Sower was followed by a son—Christopher Sower, Junior. He was as modest and unselfish as his father. And he was fully as talented. He continued the elder Sower's policies, but published two editions of the Bible where his father can be credited with but one. The almanac and the newspaper he continued with increasing influence and success.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the post office at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Thus as a publisher and business man, as a writer and a champion of reform, as an educator and a church man, he equaled his father in all that Christopher the elder had accomplished, and added some outstanding achievements of his own. Perhaps the most unique good deed in all publishing history was his free distribution of some sixty-odd issues of a religious magazine. He, too, accepted responsibility as his brother's keeper.

But misfortunes came in the field of printing. From the American Revolution until 1851, or for a period of more than seventy years our people were without benefit of a kindly publisher's interest. Henry Kurtz was the one who saw most clearly what this lack was doing to the Brethren. For twenty years he dreamed of a church paper. Finally, and in 1851, he was permitted to begin, though at his personal risk, the printing of such a publication.

The times were ripe for what Henry Kurtz had to offer. His project prospered in a modest way. One of the wisest things he ever did was to gain an able associate. This helper was James Quinter. In the latter's lifetime papers were springing up east and west. But before Quinter died most of these had perished or been merged into what we know as the GOSPEL MESSENGER. With the revival of learning in our church, as typified by the growth of our publishing interests, church activities both local and general have increased and taken on added significance.

The process of consolidation brought together a group of able men whose varied abilities tended to supplement each other. As editors, many of our readers will remember the names of H. B. Brumbaugh, J. H. Moore and D. L. Miller; as business men they will recall this same D. L. Miller and Joseph Amick. Naturally our church publishing interests prospered greatly during this period, but were still privately owned. Should they be church owned and managed?

So thought D. L. Miller and his associates. Accordingly they worked in this direction. It was in 1897, or just over forty years ago, that the GOSPEL MESSENGER became in fact what it had been in spirit since the day of its founding—the official organ of the Church of the Brethren.

But now that the MESSENGER has been church owned and managed lo these forty years, what is the present generation of church members doing about it? Are they making the most of a valuable property in terms of church life and kingdom progress? Twenty thousand Brethren homes have subscribed for and are now reading the GOSPEL MESSENGER. But there are another twenty thousand homes which ought to do as well.

And now for the lone woman of our title. She used the recent Christmas vacation period to organize a MESSENGER club in her congregation. She used that time because the children were then home to look after her work. Driving a circuit of more than fifty miles she completed seeing every Brethren family in her congregation and succeeded in sercuring almost a one hundred per cent response. How is that for a work of faith? We believe this worthy woman has probably done more for the church than she will ever know.

We are happy to say that there are many other men and women of faith throughout the brotherhood—though not as many as there should be. And these all should have something of the same reward which came to the Sowers, the Kurtzes, the Quinters and the rest—the sanction of one's own conscience and the knowledge that by such faith and deeds the kingdom is prospered.

H. A. B.

Character Witnessing

IN our civil courts it is not uncommon for one side or the other in a case at law to bring in character witnesses, as they are called. The claims of the defendant, for instance, may be accredited or discounted according as he is or is not a man of known integrity and witnesses are produced to establish the facts as to this. Naturally the point is one of great importance.

Before Jesus went away he told his followers that they were to be his witnesses after he was gone. Beginning right at home they were to carry their testimony to the uttermost parts of the earth. We Christians of today gladly accept our share of this honor and responsibility, but have we done it with a clear understanding of its meaning? Have you been thinking of the high quality of the testimony we are to bear? We are not merely witnesses for Christ, we are character witnesses for him!

His integrity is at stake before the whole world. He essays to represent correctly the attitude of God to men. He offers a remedy for all human ills, the only one there is, he claims. Everybody may have abundant life, if they will take his way for it. He has water for human thirst which, if one drinks of it, becomes a never failing spring. And he calls you and me to the witness stand to testify that he is a Man of his word, that all the world may know that these things are so.

Make the case a little more specific. He said that if a tired person who finds life too burdensome would come to him and learn of him, the wearied one would find rest. That is surely wonderful and he is banking on us to convince the world that he is right. Is your testimony on this point clear and compelling? When an impartial observer sees how you handle the cares and worries incident to living in such a world as this, does it strengthen his confidence in the claims of Jesus Christ?

Character witnessing for Christ is mighty serious business.

E. F.

THE GENERAL FORUM

Orders

BY LEONARD H. ROOT

Taught by the truth of measured words
Simple and divine—
I turn with zest from things absurd
To drink of bitter wine
By Christ outpoured, beyond the gate
Where his cross shadows mine
Until the flame of holy things
Bring light and peace sublime.

I'd thus be led—thy power embrace;
Give courage, Lord, to flay
The wastrel living of the race
And bring men, trembling back
To thine own love and grace.

Topeka, Kans.

Change Is Dangerous!

BY H. H. HELMAN

All over the world old institutions, attitudes and habits are dying or being destroyed and new ideas and attitudes are working like a leaven among the masses of the people, many of whom are unprepared or unqualified to test their worth. The full meaning and significance of these changes are still hidden, even from consecrated and intelligent Christian leaders. It seems certain that the paths trodden by our forefathers are being broken up and the old life is passing away. Some of the assumptions and beliefs, from which the church has in the past derived its inspiration, are being questioned by many, even by those who are the church's most ardent supporters. The church can no longer keep its constituency within the scope of the attitudes and habits built up through decades now past and so different from the present as to seem almost ancient.

The past does not wholly determine life today. Its influence is less than for many generations. The shackles of tradition have been shaken off, perhaps with many things the present generation seriously needs. The present has become the controlling life-force. A new mankind has taken over civilization, and in doing it, has closed its eyes to the past. Our world has swung into a new order, and that new order is about as much out of tune with the old order as it is possible to be. It looks as if we have passed a turning point for all humanity, and whenever humanity changes face it takes religion along with it. For the Church of the Brethren to have escaped the impact of the changing order was impossible. Our whole American society is well along in a definite era of change. The forces which have been remolding American society have been inclusive and persistent. Our church could not avoid being caught up by these forces. She has been; we can not deny that.

There are some who would call us back. They call for anchors—anchors that would chain us to the past regardless of the oblivion of that past. They are afraid to set sail; afraid to move in any direction. Then there are those who advocate severing all anchorage. Since it is the mood to abandon all that the past has contributed, they are willing to join that movement and sail adventurously out into the unknown seas. Their unknown haven is a new world—new in every sense. The clay of humankind being plastic, they wish to experiment in constructing new statutes. Of these two types of people within the constituency of the church, the latter are in the ascendency. They are at present able to wield the greater influence. They have the spirit of the age in their favor. They can be the weaker and yet exert the stronger influence.

The whole background of experience and training of Brethren people would naturally cause them to resist change. We were persistent in that resistance up to a decade or two ago. We used the anchors with a vengeance. We failed to recognize the genius of adventure inherent in the Christian religion. We mistakably tried to follow an adventurous Christ while we were in submission to an exhausted past. Then the thrill of change gradually took hold of us. But for the thoroughly entrenched attitude of resistance toward change, we would have gone further than we have. The present era found many within the church wholly sympathetic to the new day of change. They would make the emergence from the old order complete and sweeping. They would lift all anchors.

It is not a time to talk about the "good old days." Not only because there were no good old days: but first, because it is a waste of effort on the present generation; and second, because Christ always placed the kingdom ahead of us and not behind us—"Thy kingdom *come!*" The day for settling back upon our creeds, our orthodoxy or our traditions is definitely past. The world in which they were cast and in which they operated, has become a mess. It is in a bad state of decomposition in spite of the "salt" of that world. It is surrounded by darkness in spite of the "light" of that world. We dare not boast too much about the past we love so dearly. We may have some very unpleasant facts thrust back at us if we do. We had better concern ourselves with gathering up the fragments of a broken world and see how they may be reconstructed into a better world. It might be a good thing to express our penitence before God for such a bungled and botched world. That would be lots better than referring to the good old days that were not.

Perhaps because of the Brethren blood in me I am inclined to be a bit wary of those too greatly intoxicated by the spirit of change. I am for change, but I would like to know in what direction we are to go. I am willing to draw anchor, but I would like to know whether the captain knows whither he is sailing. I am willing to abandon the old world, but I would like to see a blueprint of the new. I am willing to adventure, but I would like to know the goal. I am willing to follow, but I would like a leader who can see through the maze. So in spite of my Brethren propensities I am ready for change—ready because I am aware of the pathetic incompleteness of the task the church has sought to do. In the distracting shortcomings of the church, in the terrible moral lapses and in the dormant capacities for better lives—in all these things I see convincing proof of the need for change. The discipline of Divinity has descended upon the old world in which I have been living and has impressed the need and necessity of a new world. I am ready for it.

Upon the church devolves the responsibility for the creation of the right kind of a new world. It must come into the focus of the attention of a world determined to change. It has or should have within its possession all that has been enduring and sustaining enough in the past to be worthy of transplanting into the future. It should be bold to profess that it has a plan for the building of a new order. It should hasten to bring a plastic world within the scope of the prophetic drive of the hope of the new kingdom. It should rush the message that an alliance with God will enable us to make good that which we have botched and bungled. Let the church proclaim her *confidence* before a bewildered and doubting world. Let her say, "I believe in change—change in the direction of higher idealism, nobler purposes, greater love and more enduring foundations—change in the direction of the will of God."

Change is the most dangerous thing in the world. That's why I am afraid of it. But it becomes the safest thing in the world when it takes the right direction. That's why I want it. Let change come!

New Carlisle, Ohio.

Doing Nothing About It

BY I. S. LONG

UNDER the heading, "The Church at Work," in the MESSENGER for Jan. 1, page 19, I note our Peace Commission suggests that we as a church should not even support the Ludlow Amendment, lest we be involved in a defensive war. Also, they refer to a pamphlet that insists the Japs are in China fighting a purely defensive war. Japan in China fighting a defensive war! Can there be any sense in the statement? Our Peace Commission does not recommend a thing, so far as I know, that we of the Church of the Brethren can do in this impasse. That is taking it lying down.

The Japanese are not our personal enemies. But even if they were, does Jesus suggest passive resistance? No, but to "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Paul's interpretation of this seems to be as follows: "Be not overcome of evil, but overcome evil with good." Not passive resistance, but active effort as opportunity affords to do one's enemy good, and prayer for him, this is Christian. That sort of goodwill should convert the enemy into a friend.

True, we are not to resent personal injury, but to forgive. "When he was reviled, reviled not again." "Oppressed, . . . he opened not his mouth." "Father, forgive them, they know not," etc.

But as the Master saw wrong perpetuated upon others, the defenseless for example, see his indignation! "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres." See his indignation as they, his critics, meant it were better to leave the arm withered than to heal on the Sabbath day; or to leave the woman, bound by Satan eighteen years, in her dire condition rather than break, as they thought, the Sabbath!

Love your enemies? Yes. Indignation for wrongs done to others? Yes.

The writer has for months scanned the MESSENGER hoping to find some one suggesting what we Christians can rightly do in respect to Japan's uncalled-for war upon China's defenseless hundreds of millions of innocents. Not a word have I seen. Honestly, is our attitude Christian?

Some of us have in the last several months several times heard, once at the mouth of Dr. Sherwood Eddy, that if the women of America would stop buying silk stockings the Japs for lack of funds to continue the war would be forced to quit China.

Do the women of the Brethren church know this? Will they refuse to do anything to stop this brutal war? Will they sacrifice nothing to aid in so good a cause? Shall we go on wearing silks and doing literally nothing, indifferent to the "man lying in a pool of blood on the roadside"? Will not this be passing by on the other side?

I love all you who may differ from me in opinion. I could keep quiet no longer, that's all. The Japanese are as much my friends as are the Chinese. They are

a great people, at present wrongly led, as I see it. They are winning the hatred of the civilized world, and even nations need friends. Here's my hand that I shall not knowingly buy Japanese so long as the Japs are in China. There's no hatred in the act. It is merely an expression of indignation at wrong: and I am a friend of the Japanese in doing this little to hasten their exit from China. For the world will begin again to applaud even the Japanese when they make amends for this terrible wrong and live in their own land and let the Chinese live their life in their own country.

Baltimore, Md.

Which Trend Shall Be Ours?

BY GRANT MAHAN

We have been considering some of the trends in our church life which seem to us to be dangerous. Let us ever keep in mind the definition of a trend. It is a "general course or direction, as in movement toward a particular point." And here again it is urgent that we have a clear conception of the point we wish to reach, in order that we may know the course which must be pursued if we are to have a reasonable hope of reaching the desired goal. It seems to us that none of the trends which we have been considering will take us into the true family of God, where we shall enjoy his presence throughout the ages of eternity. If none of them will take us there, we know that we do not want to follow them.

Man has had but one true revelation of what he must do to be saved, to have a better life here and a still more blessed life in the hereafter. Jesus brought that revelation to man. He opened the way and showed us how we must walk if we are to have any hope of reaching heaven, leaving us an example that we should follow in his steps. So it seems quite clear that if we are to arrive at the place of everlasting joy and happiness, we must walk even as he walked, enduring the shame and despising it, knowing that this course will lead us to him.

There are so many things that we desire as we go through this worldly life; and so often we are inclined to go from one thing to another, in the vain hope of finding in each of them that which will satisfy us now and evermore. But our souls are not satisfied, fully satisfied, with any of them. It is with us as it was with St. Augustine before his conversion. He said: "Our souls are restless till they rest in thee." The way men live these days shows us how restless they are: they want one thing, and then another; and some of them keep on changing until the end of life is upon them, and then wake up to the fact that they have not followed the right course to gain full satisfaction. Have you ever known persons who lived in such a way and at the last, when in the throes of death, realized their position and condition? I have, and it was the saddest sight of life. It makes one think of the time when men will seek death and not find it, calling upon the rocks and hills to fall upon them and hide them from the face of their Judge. But it will be too late then.

Any trend that will not take us safe home is dangerous; and any trend which is not in harmony with the course laid down for us in the Lord's Book is dangerous. We may have ideas of our own as to what we need to do to be saved, but unless our ideas are in harmony with the ideas of the Lord they will keep us away from him. We may think we can do our way and be all right. Naaman thought the waters of Damascus were better than the waters of Jordan; but not one of us thinks he would have been cleansed of his leprosy if he had done as he wanted to and not as his companions told him to do. The trouble these days is that so many of our companions incline to tell us that our ideas are better than those of the Lord when they differ from his. And the greatest pity of it all is that one's companions, even in the church, so often want to do less and have us do less than the Lord has commanded us to do.

Which way shall we go? What shall be our course, and where can we find it all marked out for us? In just one place. We are in the position of the twelve when so many of the followers of Jesus went back and followed him no more. He asked them, and I feel that he is asking us, whether we also will go back and leave him. So many in the various denominations, our own not excepted, are doing just that. Our only safe course is to answer the question as Peter did, for his answer was and is so true: "Lord, to whom shall we go? thou hast the words of eternal life." There is no other one to whom we can go with the assurance that he does indeed have the words of life. He has them, and no one else has. We may search everywhere we can, and at the last we must fail to find the words of life, unless we take them just as he has so freely offered them to us. It was the love of the Father that sent him. We dare not reject what has been so freely offered us and on such easy conditions. His yoke is easy, and his burden is light.

We have been drifting with the tide of the world, and are not where we should be. The time has fully come when our minds should be made up as to our course; we should no longer halt between the world and Christ. If we are not wholly for him and his teaching, we are against him; and that is a position which none of us really wants to occupy. We must decide whether our position will be what we know it should be, or whether we shall still remain undecided.

(Continued on Page 9)

HOME AND FAMILY

New Life

BY ALICE ROBERTA COX

Two years ago
She came to visit us.
Her dark curls
Full of confetti and all a muss,
An unexpected
Forced visit
After a party:
She was drunk.
We kept her for the night;
Then prayed.
Somehow
She was converted,
Became happy.
That Somehow
Was through God.
But lovely, changed Anita
Is only one in a million:
We have others to change.
And God will still make
That Somehow—
And give us courage to
Help those in our range.

Bellwood, Pa.

He Healeth the Broken in Heart

BY ARCHER WALLACE

In a book descriptive of the sinister and pathetic aspect of London life, James Thomson writes of the human derelicts that are always to be found shuffling the streets of great cities. Men and women with haggard faces; wan from undernourishment, sad from continual buffetings and often hard because life itself has been hard and made them bitter. "I recognized my brethren," he writes, "in the great freemasonry of sorrow."

Many are broken in heart because some physical condition has handicapped them severely, and resentment or despair has entered their soul. On the other hand, one sometimes marvels at the magnificent fortitude of those who refuse to be crushed in spirit. In one of his recent books Rev. Leslie D. Weatherhead pays this loving tribute to his mother and sister:

This book is dedicated
In unfading remembrance
to
Elizabeth Mary Weatherhead
my Mother,
and to
Muriel Weatherhead
my Sister,

whose bodies were defeated in the battle against painful disease; but who, from that defeat, wrested a spiritual victory which challenged and inspired all who knew them, and made glad the heart of God. And to all proud sufferers who, with broken body and unbroken spirit, are seeking to achieve for themselves and for others
The Conquest of Suffering

A magnificent tribute to courageous people; one could wish that all who suffer from painful disease were alike fortified.

Then there are some who are broken because the buffetings of life have been so frequent and apparently cruel. I recall a passage at the close of a recent novel. An elderly man sits alone with his wife; everything has gone against them. First one, then another of his children have disappointed him; every plan he conceived has utterly failed, and he finds himself penniless and thwarted, broken in health and in spirit. "I did my best," he repeats sadly. "I did my best."

The list of such people is a very long and saddening one. One thinks of a great genius like the Scottish poet Burns—still a comparatively young man—stricken, alone, and quite ill. He sends a last despairing note to his friend Thomson: "After all my boasted independence, curst necessity compels me to implore you for five pounds. . . . Do, for God's sake, send me that sum, and by return of post. . . . Forgive me, forgive me."

There are others whose troubles are neither phsyical nor financial. A city minister at the close of a Sunday evening service found a distressed-looking man waiting for him. He felt in his pocket for money but the man checked him. "I felt embarrassed and humiliated," said the minister. "His troubles were not financial. He was utterly discouraged and when I heard his story I did not wonder. Life had dealt hardly with him. Sensitive and gentle, he had been bruised and wounded at every turn."

It is to such that the promise comes: "He healeth the broken in heart and bindeth up their wounds." That is the thing which God proposes to do. One has often seen some mechanic with a peculiar skill for mending broken things. He has specialized in doing that. Others of an inventive turn of mind have created new things—fresh and alluring—but this mender has gone on with infinite patience and skill fitting together the broken parts of a watch or vase or something else which seemed broken beyond repair. That gives a faint idea of what God delights to do for broken and despairing humanity. He builds up; he restores; he reinstates. Some one said cynically to a minister: "I believe in God, of course, but God helps those who help themselves." To which the minister replied, "God helps those who can not help themselves: those who have lost self-confidence and are reduced to direst need."

Mention has been made of Leslie Weatherhead. In

his book, *Why Do Men Suffer?* he tells of a conversation he had with a Persian student who discussed with him the making of Persian rugs. It appears the artist stands on one side of the rug which is hung vertically on a frame. He shouts instructions to the boys on the other side. Sometimes a boy makes a mistake and that leads to others until the pattern becomes irregular. When asked what happened to such a rug, the student said, "If the artist is really great enough he can weave the boy's mistake into the pattern."

That is a parable of life. God makes our blunders and failures to serve some purpose. He overrules the seeming disaster and calamity for good and although it be a new pattern, it is beautiful and redeemed. One student of history writes: "The crooked lines of history are the master strokes of God," and that obtains in the life of the individual as well as in the history of the race.

Adelaide Proctor, who herself accepted life's sufferings not with dumb resignation but with holy joy, wrote:

"Do not cheat thy Heart and tell her,
'Grief will pass away.
Hope for fairer times in future,
And forget today.'
Tell her, if you will, that sorrow
Need not come in vain;
Tell her that the lesson taught her
Far outweighs the pain.

"Cheat her not with the old comfort
Soon she will forget—
Bitter truth, alas!—but matter
Rather for regret;
Bid her not, 'Seek other pleasures,
Turn to other things;
Rather nurse her caged sorrow
Till the captive sings.

"Rather bid her go forth bravely,
And the stranger greet—
Not as foe, with spear and buckler,
But as dear friends meet;
Bid her with a strong clasp hold her,
By her dusky wings—
Listening for the murmured blessing
Sorrow always brings."

On the southeast coast of England there are chalk cliffs that rise perpendicular out of the sea. A lady who for many years had lived near these white walls once dreamed that she was climbing up the face of these cliffs by means of iron holds which were firmly set in the cliffs. On and on she climbed until, with diminishing strength, she came near to the top. Then at the crucial time her strength almost completely left her and in despair she felt unable to proceed one more step. She dared not look below but she looked upwards and suddenly a great hand was stretched toward her and closed upon her own, then lifted her over to safety. It was assurance she needed, for life had been hard for her, and she had attempted too much in her own strength. What a singularly beautiful and dramatic fulfilment of this incident is found in Ezek. 2:9 (Moffatt): "Then I looked, and there was *a hand stretched out to me.*"

Toronto, Canada.

Which Trend Shall Be Ours

(Continued From Page 7)

If he is our God, let us follow him; and if we prefer to make the world and its ways ours, let us say so, and no longer make a pretence of being Christ's.

"Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. . . . Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." We do not know the day of his coming, but he has given us the signs of its nearness. The time does not matter; the thing of importance for us is as to where we stand. Where do we stand, and which way are we facing—toward him or toward the things of the world which perisheth? That is the most important question we have to answer in this life, for on our answer so much, so infinitely much, depends. The way has been made clear. Which way are we trending, and are we satisfied with our course? If not, it is indeed high time that we awake out of sleep and change, so as not to be so greatly disappointed when we are made to see how far we have gone astray.

Rehobeth, Md.

Sentence Sermons

BY WM. H. EILER

THE devil would rather start a church fuss any time than to sell a barrel of whisky.

Many of the sins that shine the brightest will kill the quickest.

A key that unlocks heaven ought to fit any church door on earth.

If angels had to live with some men there would probably be more fallen ones.

If money could buy salvation, gold would always be at a premium.

People are scarce who think that the people in the next house have religion enough.

It is not what we do but what we love that decides our fate.

The Christian home is one of the greatest foes the devil has on earth.

It is remarkable how wet the rain is on a Sunday morning.

The unholy trinity: the world, the flesh and the devil.

Denver, Ind.

OUR MISSION WORK

A Class of Eight

BY SADIE J. MILLER

It was the primary class. There were seven boys and one girl present. She was a brave little girl—this one girl with seven boys! Girls are always in the minority in our village schools and the farther back we go into the interior of the district, the fewer the girls found in the schools. At the head of the class was Pancha. He was happy to hold this place, but he could stay there only as long as he continued to be the best student. Let any other member of the class outstrip him and he would lose his first place. It was much like the old-time spelling matches we used to have in our country schools in America.

Pancha and Jasingh and Easu were the only boys of the class who were properly clothed. The other four boys had each only a shirt or a coat. Ameringh, poor little waif, wore but the remnant of a shirt. From the bottom of the front vent the lower part of his shirt had been torn off. It made him an amusing sight. Ratanlal, the boy at the foot of the class, believed in being cool for he wore no clothing at all. He seemed never to have bathed. He needed a bath more than did any of the others, so he was sent with a small piece of soap to the village well. Here he had the bath of his life! At least it was the first time he had ever had soap to help cleanse his body. When he returned to the schoolroom he was a very different looking boy.

Heri, the little girl of the class, had a cloth draped about her hips. This served as a skirt. The tiny jacket she wore had once been red, but now one could not name its color. Bleached by many sun baths, torn, and soiled with dirt, it did not add to the tidiness of her appearance. Her hair had not been combed for several days. The four girls in the other classes of the school were tidy and had their heads well groomed with just the proper amount of oil. A suggestion about Heri's disheveled head was all that was necessary. One of the older girls took her off to one side and combed her hair but she soon found that it needed more than a mere combing. In fact a special kind of comb was needed, one that would catch the "jews" (lice) which covered her head. The comb is a wooden one, with long flexible teeth. When taken through the hair several times, it not only catches the vermin but on pressing the teeth together the parasites are killed wholesale. This procedure is a very common one in India. The accompanying picture shows how the girls help each other clean their heads. The picture is labeled, "The Madras Hunt." In our girl's boarding schools the girls are placed on their honor concerning keeping their hair free from lice, and now they feel it is quite disgraceful to have them at all.

Not only was it necessary to see that the girls had their hair combed, but the boys also needed the same admonition. The teacher upon dismissing the school the day before had asked the children to wash their clothes, bathe their bodies and comb their hair before coming the next day, but two boys had entirely forgotten to comb their hair. And so a comb was produced in the schoolroom and handed to one of the boys. He was asked to use it on the untidy boy next to him. That prompted a general tidying of the hair among the boys. How fine everyone looked at the end of his general cleansing process! The schoolroom, the teacher and every pupil seemed to feel a just pride in being clean and orderly. It is always gratifying to see the pupils who do not need this sort of advice. It is a joy to see those who have long since learned how to appear in the schoolroom.

Each year our school fair is held. Each village school is represented by as many pupils as possible, de-



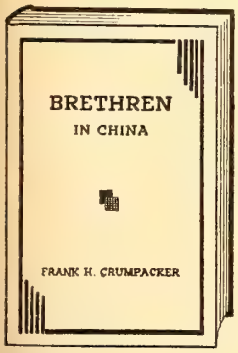
The Madras Hunt

pending upon the distance they have to come. At this yearly school fair some of the government officials of the native states are greatly surprised when they see what these boys and girls from the backward classes can really do when they are given a chance. Some officials would have us believe that these village children are nothing more than animals, and can not be taught anything; but the facts are that some of our village pupils are able to do more than those same officials' children could do if they stood up and were asked to perform. Other officials rejoice with us, that the village children have been given a chance. They are not slow in praising the work of Christian missions and in recounting what Christians are doing for India. Much credit is due the faithful Christian teachers who live in the out-of-the-way places, working daily with these uncouth, backward, needy people, giving themselves in a commendable way to the work of the Master for the unsaved and those who would otherwise never have a chance.

Umalla, India.

Brethren in China

Today when everyone is hearing about China through the newspapers and over the radio and when much of the fighting is being done in Shansi Province where our mission is located, surely our own church people should know the details of our mission work. Without doubt many interested friends are asking about the condition of our missionaries and of our Chinese Christians, and we should be able to tell them the facts concerning our occupancy of the Shansi Province. Every member of the church should know when and how our mission was located in China and how the work has grown since 1908.



All of these facts are told in Bro. Crumpacker's little book of 96 pages. Order the book immediately. It is 50 cents. The General Mission Board offers it to you at this low price with the hope that everyone will avail himself of the chance to own the book.

What to Pray For

Week of February 5 to 12. Brother and Sister Harold A. Royer are assigned to educational work at Lassa, Africa. Mrs. Royer is the principal of the school. In addition to teaching, Bro. Royer has been erecting some good buildings during the past year and a half. One of his greatest interests lies in agricultural work. He is helping these people in their agricultural problems. Sister Evelyn Horn is the efficient superintendent of nurses of the Lassa hospital. She spends considerable time in training nurse-dispensers. Dr. and Sister H. L. Burke are in medical work. He is superintendent of the hospital and she has the nursery in charge. They had charge of the evangelistic work which was much increased during the year of the Kulps' absence.

The Youth Serves Project

CHICAGO young people send $60 for their Youth Serves project. The treasurer, Joe Sanger, writes a letter saying: "While it is a privilege to forward this amount for the continuance of the vast services carried on by our church, it is always the desire of our group to increase its stewardship in the future. We trust that another check may be sent soon and that next year it will be greater than this." The money was given for the regular national Youth Serves project which is the support of our total brotherhood work.

For the ten-month period, March 1 to Dec. 31, 1937, Youth Serves total giving reached $6,101.83.

Mecca and Beyond

(The following outline gives help for the study of the fourth chapter of the book, Mecca and Beyond.)

PROGRAM 3

CHAPTER 4. From the Nile to the Atlantic: Egypt and Africa. Looking through windows into Africa.

"We would know the world, not to censure, not to boast ourselves, but that sympathy may be wider and wider."—Lynch.

WORSHIP:

"Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before his presence with thanksgiving;
Let us make a joyful noise unto him with psalms."

HYMN: Come, Thou Almighty King.

FIRST SURA OF KORAN:

"In the name of God, the compassionate, the merciful:
Praise be to God, Lord of the worlds!
The compassionate, the merciful!
King of the day of judgment!
Thee do we worship, and to thee do we cry for help!
Guide thou us on the right path!
The path of those to whom thou art gracious!
Not of those with whom thou art angered, nor of those who go astray."

SCRIPTURE: 40th chapter of Isaiah, verses 28-31 of Holy Bible.

DUET: Send Thou, O Lord, to Every Place.

PRAYER.

OUTLINE OF CHAPTER 4.

Remember, all this area in North Africa was once Christian territory.

1. Egypt since Mohammed, pages 87-90.
   See note 1 on Coptic church:
   a. Political changes in Egypt, page 88.
   b. The land and its people, pages 89, 90.
2. Nerve centers of Islam, pages 91, 92.
   See note on Koran.
3. Awakening in modern Egypt, pages 92, 93.
   a. Woman's part, page 94.
4. Cross currents in religion, page 95.
5. Christian enterprise at work, pages 96, 97.
6. Individual attitudes toward Christianity, pages 100, 101.
7. North African coasts, pages 102, 103.
   The Les Aiglons, page 107.

(Continued on Page 14)

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPICS

Stewardship Quotations

Sunday, February 20, 1938

Note: The following quotations may be assigned to persons for short talks or may be used in group discussion. In what sense are these statements true?

1. "When a man enlarges his effort, God enlarges him."
2. "Honor Jehovah with thy substance."
3. "Money talks but it never gives itself away."
4. "The blessing that is shared is not halved but doubled."
5. "If God is your Partner, make your plans large."
6. "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ."
7. "Money talks: What does it say about you?"
8. "Emotion is no substitute for action."
9. "Generosity takes more practice than anything else in the world."
10. "An example is the best argument."

Some groups may want to assign the following scriptures to be read: Matt. 19: 24; 1 Tim. 6: 7; Acts 8: 20; Matt. 27: 3; Matt. 27: 5; Eccles. 5: 10; Eccles. 10: 19; Eccles. 7: 12; Matt. 6: 19; Micah 3: 11.

LEADERSHIP TRAINING

Your Workers' Conference—Possibilities

1. Pure fellowship, with not very much' program. "One hand washes the other"; and leaders who come together mainly just to be together to inspire and help each other all unaware; and /or

2. Have a leadership training committee (whose chairman is a member of the Board of Christian Education, or pastor's cabinet, if there is one) that plans out at the beginning of the year, after consulting other leaders, what the month by month program shall be in terms of felt needs of your group; and /or

3. Use one of the "First Series" courses outlined in Bulletin 501. Here are some especially good ones.

110a Personal Religious Living
111a My Community and the Christian Ideal
131a The Program of My Church
140a How to Understand Our Pupils
141a How to Teach in the Church School
610a How to Improve Our Sunday School
612a The Work of Church Officers

If you choose to do this, the "Guide for Offering First Series Courses of the New Leadership Curriculum in Workers' Conferences" (price 10c) will be of help in getting started.

4. Use Standard B for the Church School as a basis of study. It will rate your school on the following points: curriculum, leadership, organization and administration, housing and equipment. See instructions for using in back of Bulletin. Order from the Board of Christian Education. Price, 15c.

5. Use a good book, chapter by chapter, even though you do not call it a course. Possibilities:

Hart, Living Religion
Beaven, The Local Church
Cushman, Business Administration of a Church
McDonald, A Church and Only a Church
Callarman, How to Improve Your Sunday School
Powell, Growth of Christian Personality
Vieth, How to Teach in the Church School
McKibben, Improving Your Teaching
Sheridan, New Tendencies in Teaching Religion
Smith, New Trails for the Christian Teacher
Myers, Teaching Religion Creatively

PEACE

"You Can't Win in War"

There was great rejoicing on November 11, 1918, when the Armistice was declared. On every hand expressions of joy were seen because we had won the war. How we have been disillusioned since then! No one won. Quite the contrary, for everyone who had a part in the conflict lost. You can't win in war. It settles nothing. Right now many men are dying prematurely and are suffering untold pain because of injuries received in war twenty years ago. We suffered perhaps the least of all nations who were in this catastrophic struggle and yet we are paying for it in many ways every day. International hate was to be suppressed, yet today has its fingers tightly clutched around the world. Democracy was to be preserved but has been in a losing struggle ever since. Idealism of that day ran high, to be brutally dragged down when we knew the facts. Husbands, fathers, sons sacrificed unstintingly, a nation pitifully loaded with war taxes, debts incurred which will go on to our children's children—all this in order to win. To win what? No—you can't win in war.



Posters (16 x 22 inches) of the above cut in beautiful colors may be had for five cents each. A set of six different peace posters including the above may be secured for twenty-five cents per set. Send orders to the Board of Christian Education, 22 S. State St., Elgin, Ill.

WOMEN'S WORK

The Pastor's Wife and Women's Work

By Mrs. Harper S. Will, Wenatchee, Wash.

What possibilities for good or ill there are in the right or wrong relationship between the pastor's wife and Women's Work! It has been a source of joy to me to dream a bit about the ideal relationship that should exist. Out of this dreaming has come for me a more definite goal toward which to strive in the future. I share it with you.

In my dream church I see a pastor's wife who has a mother heart stretched to take in all the women and girls of her congregation. She loves them and their work and they love her. She is not the President of Women's Work, nor of the Ladies' Aid Society for several reasons. She has discovered there is much abiding joy and stimulation for spiritual growth in the undertaking and accomplishment of big, hard tasks and she covets this joy and growth for

members of the group which she and her husband are serving. Also she realizes that this carrying of responsibility by the local women makes the family of Christ just that much stronger at that place and, therefore, more able to carry on the work when she is no longer there. This pastor's wife is not necessarily a director of another department of Women's Work, but she is an advisory member of the Women's Work Council and meets with them as they plan and work and pray for their cause. Somehow, the women feel they have a wise counselor in her, one who will give advice when it is needed without arbitrarily forcing her will upon them. She is not only ready with good advice, but to help in the actual work of the women anywhere she is needed, from washing the dishes at a banquet to being its toastmistress.

This pastor's wife is training children in her own family and, having learned some lessons from her experiences and realizing that she can learn much from the experiences of other mothers, she craves and encourages discussion hours for the mothers in her group. As she visits in the homes of her people she finds opportunities to assist the Director of Bible Study by helping to set up family altars. She is thrilled by the unity of thought and purpose developed by all the women of the brotherhood studying the same book on missions and working on the same project. This enthusiasm is caught by her women. They, too, study the needs of women of other lands; they, too, carry their share of the project load. All this she does and more, quietly and calmly, sustained and kept by an unfaltering trust.

Learning from the mistakes of the past, I press on toward the goal of making a dream a reality.

Achievement Offering Sunday

The end of the fiscal year is almost here. Feb. 28 will be here before we are aware of it. Each women's group should see whether it has sent in its offering or not. If not, a very definite effort should be made to send in the money for the Women's Work Project before the end of this month. All offerings should reach the office in plenty of time so that they may be recorded on the 1937-1938 records.

Sunday, Feb. 13, is the Sunday set aside for the special Achievement Offering. This should be the time when every woman and every women's group will respond in order that our goals may be met.—A. C. M.

CHILDREN'S DEPARTMENT

Will You Have a Vacation Church School in 1938?

Two Arguments in Favor of Having a Vacation School:

1. A better opportunity for real fellowship through work and play together than any other session of the church school offers. Time to engage in all the activities children really enjoy but do not have time for in Sunday school—dramatization, making things with their hands, hiking, play, eating together.

2. A "feeder" for the regular church and Sunday-school program. New family contacts are made; children who come to vacation church school are often added to the through-the-year enrollment.

Two Cautions:

1. Do you have enough good leadership to make it a success? Vacation school leadership is hard work—both for the director and the teachers. Can directors and leaders be enlisted now, or soon, and courses selected, so that they can really live for some months in the thing they are going to teach?

2. Is your church willing to set aside a money budget sufficient to pay for good teaching materials and supplies of all kinds that are needed?

1938 Materials

Our usual vacation church school materials leaflet will not be available before the middle of March or April but here are some things we already know about.

For Directors

How to Plan and Conduct a Vacation Church School, Bulletin 610. New, 1937, 25c. Follow this one for most recent information.

The Church and Community Co-ordination. 35c, 1937.

Curriculum Materials for Vacation Church Schools. Bulletin 803, revised 1935. 10c.

The New Vacation Church School, Blair. $1.50, 1935.

Administering the Vacation Church School, Armentrout. $1.00, 1929.

A Summer Program for the Church School, Krumbine. $1.50, 1926.

For Juniors

Friends at Work, by Elsie Ball. 1934. $1.00.
I. Friends in the Community.
II. Friends in Far Lands Working Together.
III. Friends Around the World.

or

Living in Our Community, by Florence Martin. 1935. $1.00.
I. My Community: How does it help me? How can I help it?
II. My Leisure Time: How may I use it for the good of my community?
III. My Community Neighbors: Who are they?
IV. City and Country Neighbors.

Learning About War and Peace, by Imogene McPherson. 1937. $1.00.
I. Why People Fight.
II. What War Does.
III. Working for a Peaceful World.
IV. What We Can Do About It.

For Intermediates

Discovering God in the Beautiful, by Nathana L. Clyde. 1934. $1.00.
I. In Nature.
II. In Music.
III. In Pictures.
IV. In Scriptures.
V. In Architecture.
VI. In Christian Personality.

or

We All Need Each Other, by Mary Jenness. 1935. $1.00.
I. In Our Enjoyment of Nature: The Holy Land in Our Town.
II. In Securing Our Food: Foods From Everywhere.
III. In Our Leisure Time Activities: Stamps to Make Friends.
IV. In Working for Our Common Good: We Will Change the World.

Books on Handcraft, Music, Worship, Play

The Book of Games, Forbush and Allen. $2.00.
Manual for Training in Worship, Hartshorne. $1.50.
One Hundred One Things for a Boy to Make, Horth. $2.00.
Hundred Things a Girl Can Make, Snow and Froehlich. $2.50.
Handwork Projects, Greene. $1.35.
Amateur Poster Maker, Perkins. 1924. $1.00.
Seventy-five Stories for the Worship Hour, Margaret Eggleston. $1.50.
Story Worship Programs, J. S. Stowell. $1.50.
Manual of Training in Worship, Hartshorne. $1.50.
Junior Worship Materials, Nellie V. Burgess. $1.50.
Living Hymns. 15c paper, 30c cloth.
Junior Church School Hymnal. $1.00.
Hymnal for Boys and Girls, Parker and Richards. $1.10. 1935.

Texts for Teachers of Classes

All of the following are part of the New Co-operative Series of Vacation Church School texts:

Beginners:

Our Happy World, by Esther Freivogel. 1934. $1.00.
I. The Child's Home.
II. The Child's Helpers.
III. The Child's Larger World.

or

Let's Go Out of Doors, by Jennie Lou Milton. 1935. $1.00.
I. Working Out of Doors.
II. Living Out of Doors.
III. Homes for All.
IV. Sharing With Father and Mother.

Primary:

Learning About Our Church, by Ellen E. Fraser. 1934. $1.00.
I. As a Building.
II. As a Group of People.
III. Making the Community a Happier Place.
IV. Finding Out Where Help Is Needed Most.

V. Showing God's Love to People Everywhere.

or

Exploring God's Out of Doors, by Rebecca Rice. 1935. $1.00.

I. For the Beautiful and Curious.
II. For God's Provisions for Life.
III. For the Things That Are Always.
IV. For Man's Ways of Working With God.
V. For Finding Ways of Sharing Our Discoveries With Others.

Anther Good 1938 Text

Exploring Our Neighborhood, by Eakin.
Preparing for the Exploration.
Exploring Our Churches.
Exploring Our Government.
Teacher's Manual. $1.25.
Pupil's work book. 25c.

If you wish other materials, study the Bulletin 803, Curriculum Materials for Vacation Church Schools. Price, 10c.

Choose those courses that fit best with the needs of your children.

All books listed above are in the Elgin Loan Library. We regret that the heavy call for these books, all within two months' time, makes it necessary to limit their use to one week's examination only, and not for actual use in the school.

Mecca and Beyond

(Continued From Page 11)

8. Africa below the Sahara, pages 108-110.

POEM: Sahara.

Information concerning our church: Church of the Brethren contacts with Moslems in Africa.

(Note: The mimeographed program entitled, As Touching the Moslems, 5 cents, gives many facts about our own mission work with the Moslems. How to Use, based on Mecca and Beyond, 25 cents, is a very helpful booklet to use in this study. Program Outlines, 10 cents, gives in detail information as outlined in this issue of The Gospel Messenger.)

CORRESPONDENCE

CENTRAL WEST REGIONAL CONFERENCE

The Central West Regional Conference will be held Feb. 20-23 at McPherson College, McPherson, Kans. The emphasis will be upon personal Christian living. Special topics will be: the Ministry, Missions and Women's Work. Every Christian worker is welcome. Guest speakers and detail of program as follows:

Guest Speakers

Dr. Clovis G. Chappell, D. D., is one of the outstanding ministers of the Methodist Episcopal Church South. He has held some influential pastorates, including churches in Dallas, Washington, D. C., Memphis, Houston, Birmingham and Oklahoma City, his present location.

William M. Beahm, is a graduate of Manchester College and Bethany Biblical Seminary and now a student of the University of Chicago. Bro. Beahm has served as missionary to Africa for a number of years, and was for some time one of the outstanding leaders of the Africa mission field.

Anetta Mow is now on the staff at the Publishing House at Elgin, Illinois, assisting with the publication of church literature. Miss Mow has both training and wide experience and will bring to the conference the benefit of her rich experience as a worker in her chosen field.

M. R. Zigler is executive secretary of the General Ministerial Board and the Board of Christian Education. Bro. Zigler was the official representative of the Church of the Brethren at the Oxford Conference during the past summer. He was in Sweden and Germany and comes with interesting information fresh from Europe.

Daily Program

SUNDAY, FEBRUARY 20

10:.45 Sermon, The African Church, ..William M. Beahm
6:30 Talk to College Christian Endeavor, Out of Africa, ...William M. Beahm
7:30 Sermon, ...D. G. Wine

MONDAY, FEBRUARY 21

9:45 College Chapel Address, Changing Africa, ...William M. Beahm
10:15 Bible Hour, ...Burton Metzler
11:10 Address, ...James H. Elrod
1:30 Address, Preaching in Africa, ...William M. Beahm
2:15 Address, ...Raymond Peters
3:00 Music Versus Preaching, ...Nevin W. Fisher
7:30 Fine Arts Program.
8:00 Address, Making the Worthless Worthful, ...Dr. Clovis G. Chappell

TUESDAY, FEBRUARY 22

8:15-9:45 Ministerial Conference, Interpreting Missions in the Local Church, ...William M. Beahm
8:15-9:45 Conference on Women's Work, ...Anetta Mow, Leader
9:45 College Chapel, The High Art of Inattention, ...Dr. Clovis G. Chappell
10:15 Bible Hour, ...Burton Metzler
11:10 Address, A Making of a Minister, ...Dr. Clovis G. Chappell
1:30 Address, Under the Monkeybread Tree, ...William M. Beahm
2:15 Address, ...Ora Huston
3:00 The Relation of the Fine Arts to Religion, ...Nevin W. Fisher
3:00 Regional Advisory Council Meeting.
7:30 Fine Arts Program.
8:00 Address, Put Yourself in His Place, ...Dr. Clovis G. Chappell

WEDNESDAY, FEBRUARY 23

8:15-9:45 Ministerial Conference, The Minister's Job, ...Dr. Clovis G. Chappell
8:15-9:45 Conference of Women's Work, ...Anetta Mow, Leader
9:45 College Chapel, How to Talk to Yourself, ...Dr. Clovis G. Chappell
10:15 Bible Hour, ...Burton Metzler
11:10 Address, A Successful Service, Dr. Clovis G. Chappell
1:30 McPherson College Hour, ...Arranged by C. E. Davis and W. Earl Breon
2:15 Address, ...President V. F. Schwalm
3:00 The Function of the Prelude, Hymn, Solo, Offertory, Response, Anthem and Postlude in Worship Services, ...Nevin W. Fisher
8:00 Concert, A Cappella Choir of McPherson College in Community Auditorium.

THURSDAY, FEBRUARY 24

8:15-9:45 Ministerial Conference, Building a Church Program, ...M. R. Zigler
8:15-9:45 Conference on Women's Work, ...Anetta Mow, Leader
9:45 College Chapel, Europe in Fear, ...M. R. Zigler
10:15 Bible Hour, ...Burton Metzler
11:10 Address, The Church in Our World, ..M. R. Zigler
12:00 Luncheon in College Church for Guests of the Conference.
1:30-3:00 Men's Meeting, ...R. E. Mohler
1:30-3:00 Women's Conference, Mrs. V. F. Schwalm and Mrs. J. H. Mathis, Leaders

(Continued on Page 18)

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings

Monday: Mark 2: 23-28

"The sabbath was made for man, and not man for the sabbath"

The Sabbath for Man

It is possible to use religious opportunities such as Sabbath observance in such a way as to enslave rather than free men's spirits. This does not mean that there shall be no rules or principles of Sunday observance. It means, rather, that the rules must be sufficiently flexible to care for the emergencies that are bound to arise where there is life. It means that the basic principle of these rules shall be helpfulness to folks, not custom or even the preference of those who make them.

It is to be wondered how fully the present way of observing Sunday is helpful to the communities in which we live and work.

Tuesday: Mark 3: 1-6

"Is it lawful on the sabbath day to do good, or to do harm?"

The Sabbath for Service

Sunday is a day for service as well as for worship. This is one way in which it differs from the Sabbath as observed by the Jews. No service was done on the Jewish Sabbath that could be put off. Almost the opposite should be the rule in the use of Sunday. No service should be put off that can be done.

Jesus set the precedent for helpfulness on the Sabbath. He repeatedly helped people. The incident in this paragraph is an example in which he proceeded in the face of opposition. It cost him dearly, but was worth the price.

Wednesday: Ex. 31: 12-18

"Ye shall keep the sabbath . . . for it is holy unto you"

The Sanctity of the Sabbath

This scripture seems to set the Sabbath apart as something holy in itself. It was to be regarded as a sign or covenant between God and the people, and observance was to be required on pain of death. This is the sort of scripture which the Pharisees had back of them when they opposed Jesus. They were virtually carrying out this scripture. But Jesus had to become heretical at this point. He did not believe that it was God's will thus to uphold the Sabbath at the cost of human welfare. And he ultimately paid for his stand with his life. Does a proper observance of Sunday cost anything now? Does it make a difference in a nation's life?

Fit Times for Worship

When shall we worship? The answer to this question is greatly simplified by the fact that we have Sunday. If there were no Sunday, we would be searching about to find ways and means of getting one; for it fills a distinct need. How otherwise should we have leisure to come together for group worship and instruction in religion? It is difficult to understand how so many—even professing Christians—habitually absent themselves from the house of God when such gracious provision is made to worship.

But the opportunity to worship is not confined to Sunday. There is a sense in which all of living becomes worship to one who is conscious of the presence of God and seeking to do his will. Even the outreach to one's fellows is an upreach toward God, for the one who thus lives. Social contacts become worshipful. Meditation and toil become worshipful.

In the lives of most Christians, definite periods should be set apart for worship. When these are tied to conduct, they become useful. In the early morning a dedication for the day is helpful, and at night a survey of the day in the presence of God, with commitment to him of the day's efforts. Every great task should be faced prayerfully. The details of life will use up too much time and energy unless they, too, are occasionally reviewed in a worshipful spirit. Our spirits need worship conditioning.

Deut. 4: 12; Heb. 10: 19-25; 1 Thess. 5: 17, 18; Mark 1: 35.

Thursday: Jer. 17: 24-27

"If ye . . . hallow the sabbath day . . . this city shall remain forever"

The Sabbath and the Nation

What happens when people keep the Sabbath and when they don't? The Prophet Jeremiah took Sabbath keeping as a test of the spirit of Judah. If they kept the Sabbath they were worthy to survive; but if not, a devouring fire was to be constantly in their midst. This contributed to the belief that foreign bondage would last for Judah until the Sabbath was perfectly kept; then freedom could be expected. Is it any wonder that the Jews were so particular about Sabbath keeping in Jesus' time? Jesus indeed trod on dangerous ground when he took issue with them on Sabbath observance. But there is value here for us in that it makes a difference on a nation's life whether or not it keeps the day of rest and worship.

Friday: Acts 16: 10-18

"And on the sabbath day we went forth . . . to the place of prayer"

Sabbath Occupations

What are the proper interests to follow on the Sabbath? Paul's interest then as always was in preaching the gospel of Christ. When he went to a new city he usually looked up the Jewish synagogue on the Sabbath. At Philippi there were not enough Jews to support a synagogue, but those that were there resorted to a quiet place beside the river for prayer on the Sabbath. Paul found the little group there, and worshiped with them. Then he preached Christ. Also he found opportunity to exorcise an evil spirit on the Sabbath.

Worship and service are fitting on every day, but there is more time for them on Sunday.

Saturday: Luke 13: 10-17

"There are six days in which men ought to work"

Sabbath Sophistries

The Pharisees argued that there are enough days during the week to do the deeds of helpfulness that need to be done; the Sabbath should be kept for rest and worship. But Jesus pointed out the inconsistency of their position. They attended to the physical needs of their animals, loosing them from the stall and leading them to water. Why then should they not be helpful also to people, and approve the release of a crippled woman from her infirmity?

It is unfortunate when people let their theology get in the way of helpfulness to their fellows. Any view of Sabbath keeping which does this falls short of Christ's approval.

Sunday: Psa. 122: 1-9

"I was glad when they said unto me,
Let us go unto the house of Jehovah"

The Sabbath for Worship

Many people today give no attention to worship on Sunday. They really have no Sabbath. The Sabbath is essentially a day of rest from labor, with opportunity for worship.

The psalmist learned to know the joy and beauty of worship. The call to worship was no grief to him; he gladly responded to it. It is unfortunate indeed when one finds worship to be irksome. I imagine that the synagogue services in Christ's time were sometimes very dull and uninteresting but Christ went anyway. He found opportunity there to commune with God and to help other people.

KINGDOM GLEANINGS

Calendar for Sunday, February 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Changing the Social Order.—Mark 2: 13-22.

Christian Workers, A Suggested Gospel Messenger Program.

B. Y. P. D., What the Bible Teaches About Money.

Intermediate, Why Do We Have Churches?

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Gains for the Kingdom

Six baptized in the Fresno church, Calif.

One baptized in the Modesto church, Calif.

Three baptized in the Salisbury church, Pa.

Sixteen baptized in the Meyersdale church, Pa.

Thirty-seven baptized in the Mill Creek church, Va.

Two baptized in the Leamersville church, Pa., Bro. A. C. Miller, evangelist.

Three baptized in the Hatfield church, Pa., Bro. Phares Forney, evangelist.

Nine baptized in the West Manchester church, Ind., J. W. Fidler, evangelist.

Four baptized in the Ozawkie church, Kans., Bro. William W. Riddlebarger, evangelist.

Twelve baptized, one received by former baptism and two by letter in the Peru church, Ind.

Ten baptized in the Morgantown church, W. Va., Brother and Sister Oliver H. Austin, evangelists.

Eleven baptized and two received by former baptism in the West Goshen church, Ind., Brother and Sister Ira Long, evangelists.

Twelve baptized and one received on former baptism at the Pleasant Hill church, Ohio, Brother and Sister Oliver H. Austin, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, April 18, in the Nanty Glo church, Pa.

Bro. E. S. Coffman of Elgin, Ill., Feb. 10-27, in the Roanoke church, La.

Bro. G. W. Phillips of Elkhart, Ind., March 13, in the Union Grove church, Ind.

Bro. Ralph E. Shober, pastor, Feb. 20 to March 6, in the Frederick City church, Md.

Bro. T. F. Henry of Johnstown, Pa., March 20 to April 3, in the Waynesboro church, Pa.

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Personal Mention

Bro. Jesse W. Whitacre, pastor of the Reading church of Eastern Pennsylvania, is moving to another street. His new address in 1342 N. Front St., Reading, Pa.

Bro. S. I. Driver of the Sugar Creek church near Lima, one of the faithful elders of Northwestern Ohio, has entered into the reward of his earthly ministry. Pastor Walter D. Landes informs us of his passing at the T. B. hospital in Lima, Jan. 16. There will be an account of his life and labors later.

Bro. Earl E. Jarboe, pastor of the Union Ridge church of Northern Iowa, has time for two meetings this spring. Any church desiring his services may write him at Hampton, Iowa, R. 3.

Pastor W. J. Hamilton says, "God is visiting the people of South Cumberland, Md. An old-fashioned revival with pentecostal power is being poured out upon us." First were the meetings by Bro. C. C. Sollenberger of Uniontown, Pa., with fourteen accessions. Then came Bro. Lawrence Bianche of Park Hill, Pa. "A score of souls had accepted Christ and a record breaking crowd pled for the meetings to continue."

Dr. O. E. Baker of the Department of Agriculture honored the Messenger offices with a very brief call Jan. 26. He had been in conference with a group of the Publishing House staff and other interested citizens on rural life trends and their challenge to the church. He was full of facts and figures with an occasional admonition. He intimated that babies are quite as essential to wholesome and enduring family life as automobiles.

Bro. Walter J. Heisey, former China missionary and now field man for Manchester College, says: "I can almost guess the readers of the Messenger as we visit together. They are always marked by a warm interest in the program of the church." One such said when he called: "I read about you in the Gospel Messenger." She is a woman of seventy-four, lives alone, and "has a wealth of information about missions and missionaries as well as about the church in general."

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Miscellaneous Items

There is a man "going around swindling churches on a calendar proposition. After collecting from advertisers he leaves without delivering calendars." So an alert pastor of Southern Illinois writes us, and suggests that you be on the lookout for him.

"All available room at the Home is taken, by forty-seven members of the Church of the Brethren and thirty-nine others not members of our church. Peace, quietness and contentment are noted in its environment." From the annual report of the trustees of the Brethren Home, Neffsville, Pa., by Secretary John C. Zug.

Are you missing the Christopher Sower story? Surely you are not missing the interesting story of the life of "Christopher Sower and Son," which has been running in Our Young People since Jan. 1, 1938. The twelve chapters giving the outstanding incidents in the life of the elder Sower and his son make the Sower father and son live and seem very real. Two hundred years ago, these two men were foundation pillars in our church. From them have come many of the finest ideals which our church still treasures. To them belongs the honor of having printed the first German Bible on American soil. This Bible was printed on the Sower press in 1743, and the press came from Germany in 1738. If you have not already started to read the life of Christopher and Son, as it comes out in Our Young People, be sure to find the back numbers of the paper and read the account. These copies of the story are well worth keeping for future reference also. Perhaps you will want to clip them from the paper and keep them in a special book for future reading and use. This excellent story should not pass by unnoticed by the men and

women of the church. In a month or so more information will appear concerning the Two Hundredth Anniversary of Christopher Sower and Son and of the programs to be held at Germantown, Pennsylvania and also at the Lawrence, Kansas, Annual Conference. The Annual Conference offering is to be in commemoration of Christopher Sower and Son.—A. C. M.

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With Our Schools

McPherson College Notes

The First Semester. McPherson College has enjoyed a most excellent half year. Our attendance was above normal, and the spirit and interest were exceptionally good. The enrollment of the freshman class was the largest we have ever had for any one semester.

Physical Training and Health Building. The contract has recently been let for our new and much needed physical education building. Work will start on this new building within the next month. In a general way the new building will conform in appearance to our Science Hall which is recognized as the outstanding building on our campus.

Religious Emphasis Week. During the second week of November the local church and the college co-operated in a special effort to bring a religious emphasis to our campus. Our activities of the week were led by Bro. Harper S. Will of Wenatchee, Wash. Bro. Will in every way proved a great religious leader and everyone seemed happy with the week and the excellent contributions made to our community.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Rule of the Road, by Anne Byrd Payson. The Abingdon Press. 244 pages, $1.50.

Those who have read I Follow the Road, need no introduction to Mrs. Payson's vivacious style of writing. Speaking right out of her heart, her words quiver with life. Hers is not the cut and dried presentation.

Those making up her group come from different walks of life. Their background is different, their words are different, their life is different—they are different. But they have this in common—they are all trying to discover God in daily life and are trying to serve him in their business or profession. One must admire their frankness, their unconventionality.

As they discuss their own problems as a group they recognize other groups, and are not ignorant of the Oxfordites. Claiming for themselves freedom to discover, to experiment, they do not deny this freedom to others, but try to respect truth from any source and insist on following "leading" wherever it may lead them.

The book reads well, stimulates, challenges and leads out of the narrow self into wider horizons. Because the chief characters live in a field which you and I may never have entered, we may not, at first, recognize their point of view. However, as we go on we discover that they are men and women of real flesh and blood, facing life's struggles in a world not always friendly, eager to know and do the right as the light comes to them.

If you appreciated the author's other book, I Follow the Road, you will not be disappointed in its sequel, Rule of the Road.

The Suffering in China

The facts given below are a few of those gleaned from missionary correspondence and released Jan. 25 by the committee on the Far East, Foreign Missions Conference of North America.

The Fact of Suffering

The suffering in China is only comparable to the suffering of Europe in the Great War.

Far from the battle area, 10,000 wounded soldiers arrived in Hankow in two weeks; 30,000 more were said to be in Hunan in November. Sian was described as one vast camp for wounded soldiers and war victims.

"They constituted the largest mass of suffering humanity I have ever seen. There was no groaning or complaining even from stretcher cases who were borne past me by tired boy scouts."

Many cities have been evacuated. Countless homes in city and country have been destroyed. "Never before in China's history can there have been anything like the present dislocation of population."

What the Chinese Church Is Doing

Co-operation: There are local committees in twenty-five cities uniting all denominations in a common task. In most cases Christians work as part of a general community organization.

Hospitals: The 250 mission hospitals in China are natural centers for the care of the sick and wounded. These hospitals are crowded and in many cases extended. As they now have little but charity work they lack adequate support and are in want of supplies of all kinds.

Relief Camps: The Shanghai Christian Federation is maintaining twelve refugee camps. A special Christian camp was organized also in Soochow.

Safety Zones: Missionaries and Chinese Christians have taken a leading part in the organization and direction of safety zones in such cities as Shanghai, Nanking and Hangchow. Their work has been front page news in our big city dailies and won universal commendation.

Service. Christians have given much voluntary service in connection with refugee camps. In many centers training has been given to large numbers who wished to help in the care of the wounded. In Canton eight emergency corps were organized. In many places the fine service of Chinese preachers has been commented upon.

Contributions. Everywhere the One Cent Movement is being promoted in an effort to enlist every Christian in the support of relief work. For the ordinary church member a cent a day is urged, for the very poor a cent a week, and for the better class Christian a cent an hour.

A Word of Clarification

The recent Red Cross appeal by radio for China Relief is authentic and the terrible need warrants us in opening our purses and giving liberally. Up to Jan. 28 we have received at Elgin $3,011 for Chinese relief which we are forwarding to China. In so far as our own missionaries are able to administer to the suffering ones we are dispensing our funds through them. We are sympathetic to the brave struggle of the Chinese church wherever relief is being administered. Our relief program is separate and apart from the Conference Budget. We ought to provide for the regular program and also express our love to suffering ones by generous relief gifts.

CENTRAL WEST REGIONAL CONFERENCE

(Continued From Page 14)

3:00 Creating Meaningful Worship Services, ...Nevin W. Fisher
7:30 Fine Arts Program.
8:00 World Peace, ...Dr. Clovis G. Chappell

FRIDAY, FEBRUARY 25

8:15-9:45 Ministerial Conference, Building a Church Program, ...M. R. Zigler
8:15-9:45 Conference on Women's Work, ...Anetta Mow, Leader
9:45 College Chapel, Address, ...Dr. Clovis G. Chappell
10:15 Address, The Mission of the Church of the Brethren, ...M. R. Zigler
11:10 Closing Address, ...Dr. Clovis G. Chappell

Waterloo, Iowa. W. H. Yoder.

MISSIONARY INSTITUTE OF NORTHWESTERN OHIO

The second Missionary Institute of Northwestern Ohio was held in the Pleasant View church Dec. 3, 4. There was an enrollment of eighty for the two days and a large number came in for one or more sessions. The courses given covered three different phases of missionary work. The rural work was taught by Bro. C. D. Bonsack from Elgin. The Moslem World, including the Women's Work, the young people's, the junior course and the primary course, was taught by William Beahm of Africa, Mrs. H. P. Garner, returned missionary from India, Wilbur Bantz of Toledo, and Mrs. Elmer Marks of Toledo. A course on our work in India was prepared and taught by Bro. H. P. Garner who spent fifteen years in India as a missionary. Great were the messages these good people brought to us at each session. Many were heard to say how much they enjoyed the courses and how helpful such an institute was. Already a call has come in from one of our churches for the institute next year. Brethren Beahm and Bonsack brought us six wonderful missionary messages that stirred our souls and made us feel very keenly our responsibility to the world.

The local churches of this district are holding a School of Missions in their churches during January and February. The teachers for these schools received training at the institute. By this procedure our people receive missionary instruction and learn to know something of the work carried on by the church and the great need of the world and our part in it. Mrs. S. L. Cover.

Marion, Ohio.

CHRISTMAS AT NEW FAIRVIEW

New Fairview congregation is an interesting and active group some three miles east of York, Pa. Bro. Michael Markey is in charge and well assisted by Bro. Jacob L. Miller, and a good corps of deacons.

The membership is active in church attendance, and so on. They had preaching on Christmas Day and the joyful distribution of good things by the Sunday school. The song leadership and congregational singing are above the average.

Christmas night many lent their encouragement to East York, where Bro. Geo. S. Stough ably leads in Sunday-school affairs on the order of Jacob L. Miller at New Fairview.

Sunday morning, Dec. 26, New Fairview showed its commendable zeal in Sunday school performance. Then followed the sermon. At 2 P. M. the missionary session evinced enthusiasm and liberality. The general Christmas program Sunday night, mainly by youth, was richly worth while. There was no play, but much inspiring and appropriate singing. The percentage of song was high and well rendered. Let others emulate such example. For on that first glad Christmas time in beautiful Bethlehem of Judea, the very pronounced and outstanding feature of the program was singing—great singing—angelic singing—by "a multitude of the heavenly host." That message of song was of supernal and celestial order.

On Christmas Day, as usual, in the afternoon a festivity of turkey and cranberry sauce—three turkeys aggregating seventy-five pounds net—and other accoutrements to balance the menu budget was served to sixty-seven relatives and friends by an outstanding mother in Israel. The table with a capacity to seat twenty-seven at a time was ordered and made for Christmas Day meals—this table measures 3½ x 20 feet. When this sumptuous feast of joy and bounty and simplicity was over, this good and great woman was centrally seated elsewhere and distributed about $100 in wholesome merchandise. Then came the surprise of the occasion, when this grandmother was made the distributing medium of $2,500 in cash to a number of glad husbands by their respective wives, who had wrought during 1937 in the home and public city market, and unwittingly to their husbands had saved this somewhat fabulous amount. Two views may be had of such genius in diligence and economy. Such demonstration might embarrass less favored wives or it might inspire them to do likewise to the limit of their best. The poor widow was not deterred by doing her best in offering two farthings in the splendor of gifts by the highly favored.

Even the stranger within the gates of that simple and thrifty Christian home was not forgotten on that long-to-be remembered Christmas Day of 1937. The radiant Fitz's home is hard by the beautiful church house and home of the New Fairview congregation. I. N. H. Beahm.

Nokesville, Va.

BAPTISMS AND DEATHS FOR 1937

For some years the writer has kept a record of baptisms and deaths as reported in the Messenger. By states these are what were reported for January, 1937 to January, 1938:

Pennsylvania, 1,513; Ohio, 626; Indiana, 732; Illinois, 136; Kansas, 177; Washington, 72; Colorado, 31; Maryland, 488; Oregon, 14; Iowa, 203; Virginia, 791; West Virginia, 382; District of Columbia, 13; California, 235; Tennessee, 45; Michigan, 170; Arizona, 27; Florida, 17; Idaho, 43; Nebraska, 114; Minnesota, 23; Delaware, 15; Wisconsin, 3; New Mexico, 5; Texas, 11! North Dakota, 8; New York, 13, Missouri, 55; Oklahoma, 23; Kentucky, 11; North Carolina, 32. Now these are reported baptisms; those that were reported on former baptism were not counted. Total baptisms were 5,559.

The death list includes those from infants to one hundred and one years of age. At the age of seventy-six occurred the most deaths, or 44.

Deaths were reported at every age from infant to one hundred and one years, except for the age of nine years, there were no deaths reported. At the age of ninety years there were 14 deaths; at the age of 100, one death; at the age of 101, one death. Joel N. Myers.

York, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barnes-Wilson.—At the home of the bride's parents, Brandonville, W. Va., by the undersigned, Dec. 25, 1937, Mr. Howard E. Barnes of Fort Lauderdale, Fla., and Sister Pauline Virginia Wilson.—C. R. Wolfe, Uniontown, Pa.

Bush-Frantz.—By the undersigned, at the home of the bride's parents, near Holmesville, Nebr., Dec. 12, 1937, Harold G. Bush of Council Bluffs, Iowa, and Miss Amy Pearl Frantz.—Paul K. Brandt, Holmesville, Nebr.

Cullen-Van Dyke.—By the undersigned, in the Brethren church, Lincoln, Nebr., Jan. 1, 1938, John E. Cullen of Holmesville, Nebr., and Mae Van Dyke of Lincoln, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Fraley-Royer.—By the undersigned at the home of the bride's parents, Jan. 1, 1938, Mr. James E. Fraley of Hollansburg, Ohio, and Sister Pauline Royer of New Madison, Ohio.—Kenneth W. Hollinger, Liberty, Ind.

Rudd-Prosser.—By the undersigned, at the parsonage, Jan. 16, 1938, Mr. Kenneth Rudd and Miss Helen Prosser, both of Wichita, Kans.—Galen B. Ogden, Conway, Kans.

Salisbury-McVay.—By the undersigned, at the home of Charles Bryant, Mr. Maynard Salisbury of Shepherd and Miss Bernita McVay of Mt. Pleasant, Dec. 25, 1937.—Chas. A. Spencer, Shepherd, Mich.

FALLEN ASLEEP

Adams, Samuel F., and Katie Webber. A double funeral was held Jan. 5 in the Brethren church at Ephrata for Samuel Adams, aged 68 years and his wife, Katie Webber Adams, aged 65 years. They were asphyxiated by coal gas in their bungalow on Jan. 1. Both were members of the Brethren church and were well known in northern Lancaster County. Sister Adams was a good mother and lived a consecrated Christian life. She always loved her church and was faithful to the end. A host of friends mourn the loss of these departed ones. They are survived by five sons and two daughters. Bro. Adams is survived by a brother, and Sister Adams is survived by her mother, Mrs. Caroline Webber, and three sisters and two brothers.—Mrs. Allen Mohler, Ephrata, Pa.

Bowser, Bro. Israel M., aged 82 years, 5 months and 13 days, died at the York hospital Dec. 23, 1937, of complications following a broken hip. He was a minister in the Church of the Brethren for thirty-five years. One son, three daughters, fifteen grandchildren and three brothers survive. Funeral services were held in the New Fairview church by Eld. Michael Markey and Bro. J. L. Miller. Interment was made in the adjoining cemetery.—H. B. Markey, York, Pa.

Brogdon, Mrs. Margarete Jane Dawson, was born March 6, 1876, near Cedar Vale, Kans. She was married to John M. Brogdon Dec. 6, 1894. To this union were born five children, three of whom are still living. She united with the Church of the Brethren at the age of fourteen. She had been affiliated with the Bartlesville church since coming to Bartlesville, April 9, 1919. She leaves her husband, one son, two daughters, nine grandchildren and a host of other relatives and friends. Services by the writer at the Church of the Brethren in Bartlesville.—Geo. R. Eller, Dewey, Okla.

Brubaker, Asa J., son of Moses and Elizabeth Brubaker, was born near Virden, Ill., Oct. 26, 1871, and died at the home of his daughter, Mrs. H. C. Lamprecht, near Elgin, Oct. 25, 1937. At the age of seven he moved with his parents to Girard, where he received his early education. He completed a three years' business course at Mt. Morris College. In December of 1892 he was united in marriage to Mary A. Terry and to this union were born one son and three daughters, one daughter preceding him in death. In January of 1894 he united with the Church of the Brethren at Girard, and for many years was actively engaged in church work. He taught the men's Bible class until his physical condition prevented him from doing so. He suffered intensely for the past many years, but the pain and suffering were borne with Christian fortitude. He is survived by his wife, two daughters, one son, one granddaughter, three sisters, two brothers and a host of other relatives and friends. Funeral services were conducted at the Church of the Brethren in Girard by Bro. E. F. Caslow, with interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Brubaker, Bro. Eli B., of Rheems, Pa., was born Sept. 17, 1856, and died Dec. 1, 1937. Death followed a four weeks' illness. He united with the Church of the Brethren in the Chiques congregation in 1885 and was elected to the deacon's office in 1892. He served ten years in the Chiques congregation until this district was divided into four congregations—Chiques, West Greentree, Elizabethtown and Fairview. He then was a deacon in West Greentree congregation. He served as treasurer for twenty-eight years. He had a great concern for the church he loved, and lived a Christian life. He is survived by his wife and one daughter. Funeral services were held at the Rheems church Dec. 5, by the home ministers and Bro. John Zug. He was laid to rest in the West Greentree cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Burk, Sister Jennie, died at the home of her daughter, Ethel Maroney, in Anderson, Nov. 1, 1937. She had been in poor health for some time. She had been with other children in California and had just been back for about three months. She was 74 years of age. She had been a faithful member of the Church of the Brethren for many years. Her funeral was held at the Middletown church by Bro. D. W. Bowman. She leaves three sons, four daughters, fifteen grandchildren and two sisters, besides other relatives and friends. Interment was made in the Miller cemetery beside her husband.—Florida Green, Middletown, Ind.

Danner, Isaiah T., was born Jan. 9, 1867, and died Jan. 1, 1938. He was the son of Henry and Catherine Danner. He was united in marriage to Effie Bell Markley, and to this union seven children were born, four of whom survive. Besides the children he is survived by his wife, thirteen grandchildren, two brothers and one sister. Bro. Danner was a member of the Church of the Brethren, uniting with the church in August of 1927. At all times he walked in the well-beaten path of righteousness. Before his death he called for the anointing which gave him much comfort. Funeral services were held in the Astoria Church of the Brethren by Bro. Lester Fike. Interment was made in the Woodland cemetery.—Rose Wickert, Astoria, Ill.

Eshelman, Henry, son of Jacob and Martha Eshelman, was born July 4, 1846. His mother passed away when he was young and his father took his five sons and located near Apple Creek, Ohio. His father was married again to Anna Harshman and to them were born five daughters and two sons. On March 2, 1873, Bro. Henry Eshelman was married to Catherine Irvin. To this union were born three sons, one dying in infancy. After nine years this union was broken by the death of Sister Eshelman. In 1885 he was united in marriage with Elizabeth Kurtz Ebie and to this union was born one son. During his early life he and his wife united with the Church of the Brethren to which he was a faithful and devoted member. He was elected and served as the first Sunday-school superintendent in the East Nimishillen congregation. He was active in church work as long as his strength permitted. He suffered from a stroke of paralysis and passed away Dec. 5. He leaves his wife, Elizabeth, three sons, one stepdaughter, three sisters, ten grandchildren and thirteen great-grandchildren. Funeral services were held in the Hartville church by Bro. Clyde Mulligan, with burial in the East Nimishillen cemetery.—Clyde Mulligan, Hartville, Ohio.

Etter, Andrew Henry, died of tuberculosis at the Mont Alto sanatorium, after an illness of three years. He was aged 42 years, 10 months and 22 days, and was a member of the Fourth Street Church of the Brethren. Besides his widow, Mrs. Ruth Etter, he is survived by five daughters and four sons, two sisters and two brothers. Funeral services were conducted by Bro. C. E. Grapes at the Church of the Brethren, with burial at the Salem cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Flora, Maggie Mae Saul, was born in Franklin County, May 31, 1897, and after a brief illness departed from this life on Nov. 22, 1937. She was the daughter of Faithful and Emma Saul. At an early age she united with the Baptist church. In the spring of 1916 she united with the Church of the Brethren and served faithfully until her death. She is survived by her husband, C. G. Flora, and the following children: Hazel, Lottie, Russell, Reba, Elvis, Berlin and Nelda. Five sisters and three brothers also survive. Those who knew her best knew her love and unselfish devotion to her church and to her family. Her happy smile won her many friends and will linger long in the memory of those who knew her and loved her. Funeral services were conducted by the pastor, M. E. Clingenpeel, assisted by Eld. N. C. Peters. She was laid to rest in the Bethlehem church cemetery.—Katie Bowman, Callaway, Va.

Flory, John William, son of Frederick and Susan Flory, was born in Montgomery County, Ohio, Aug. 12, 1869, and died in Woodland, Mich., Jan. 12, 1938. Jan. 25, 1894, he was married to Ella Williams and in the fall of the same year both united with the Church of the Brethren and have remained faithful. He was a partial invalid for twelve years but was patient and cheerful. He is survived by his wife, a foster daughter and her family, and three brothers. Funeral services in the Woodland Village United Brethren church were conducted by the undersigned. Burial in Woodland Memorial Park.—Harley V. Townsend, Woodland, Mich.

Gibbs, Missouri C., was born Jan. 21, 1849, and died Jan. 12, 1938. Her husband, Daniel C. Gibbs, preceded her more than twenty years. Mother Gibbs was married March 22, 1872. She was baptized some forty-five years ago by Bro. S. P. Beahm. She was the mother of seven children, five of whom survive. Brethren members are scarce in Bedford. Bro. C. H. Wood, 88, and Sister Gibbs, 88, lay dead at the same time. Mr. Grey and the undersigned took care of the funeral. Sister Gibbs was a very true and faithful sister and was devoted to the church. She was a reader of The Gospel Messenger. Her parents were Amaretta M. and Thomas J. Williamson.—I. N. H. Beahm, Nokesville, Va.

Greathouse, Sister Maggie Hevener, was born near Hosterman, W. Va., April 2, 1874. In 1897 she married William C. Greathouse. To this union were born four sons and five daughters who survive her. She also leaves two sisters and two brothers. Sister Greathouse was faithful to her church, loyal to the Women's Work, and never absent from the communion table. On Dec. 10 she was paralyzed and went home on Dec. 13, 1937. The funeral was conducted by the writer, assisted by Rev. G. D. Naylor of the Methodist church.—Isaac J. Garber, Durbin, W. Va.

Hall, Bro. Houston William, departed this life in the Wendell hospital, Idaho, Jan. 7, aged 53 years and 25 days. Nov. 29, 1912, he was married to Maude Elizabeth Martz of Egeland, N. Dak. In earlier life he united with the Church of the Brethren. He was received into the Twin Falls church in 1935 by letter. He is survived by his widow and ten children—five sons and five daughters. Services in the Twin Falls Church of the Brethren by the undersigned, assisted by Bro. F. G. Edwards. Interment in the Twin Falls cemetery.—Van B. Wright, Twin Falls, Idaho.

Harpine, Sister Sarah Jane, daughter of George A. and Martha Funk Adams, was born at Singers Glen, Rockingham County, Va., and died at Nokesville, Va., Sept. 23, 1937. She married J. Benjamin Harpine who preceded her to the grave twelve years ago. To this union were born one son and two daughters. Sister Harpine was a devoted member of the church and faithful in attendance as long as she was able. She is survived by three children, sixteen grandchildren, four great-grandchildren, two brothers and one sister. Funeral services were conducted at Valley View church by Bro. A. K. Graybill, assisted by Bro. N. J. Miller. Interment was made in the cemetery at that place.—Mrs. E. C. Spitler, Nokesville, Va.

Harshbarger, Harry E., was stricken with a heart attack Nov. 29, and died a few hours later at his home. His family and physician were with him when the end came. Bro. Harshbarger, who was apparently in the best of health, attended services Sunday night in the Church of the Brethren, assisting as usual with lifting of the offering and participating in the worship. After retiring his illness became so alarming that a physician was called, and he passed away a few hours later. He was aged 53 years, 5 months and 28 days. He was born in Mattawana, the son of the late Henry K. and Anna Gearheart Harshbarger. Surviving are his widow, Millie Fisher Harshbarger, whom he had married twenty-four years ago, and one son, three daughters, two sisters and one brother. His genial disposition and Christian character won him friends in all walks of life. He was a devout and faithful member of the Church of the Brethren where he served as chairman of financial board, president of Golden Rule Bible class, trustee, deacon and chief usher. Funeral services were conducted by his pastor, Bro. H. B. Heisey, assisted by W. E. Strawser.—Mrs. Mae Benner, Lewistown, Pa.

Horner, Ananias, son of Archie and Polly Helsel Horner, was born in Cambria County, Pa., and passed away at his home at Kelso, Pa., Oct. 26, 1937, aged 78 years. Nov. 16, 1884, he was united in marriage to Sarah Eash, who survives, together with six sons, and three daughters. He had been a member of the Tire Hill Church of the Brethren for many years. Funeral services were conducted by the writer, assisted by Bro. Chas. W. Blough in the Tire Hill church, with interment in the Maple Spring cemetery.—H. C. Hess, Johnstown, Pa.

Hudgins, Catherine, daughter of John and Mary Krouchinos, died Jan. 2, 1938. She was born Feb. 19, 1894, in Boston, Mass., and lived there until 1902, when she moved to Los Angeles where she attended school, and was married to John Wicks in 1910. To this union was born one child who survives. The husband died in 1913. In 1922 she was married to James Delmar Hudgins in Los Angeles, where they lived happily until her death. She leaves his mother, Mrs. Mary Bestman of Los Angeles, her father having died Jan. 26, 1927. She also leaves one brother and three sisters. Services were in charge of Bro. Galen Walker of Hermosa Beach, with interment in the Forest Lawn cemetery.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Inks, Andrew J., head of a five generation family, died at Chelan, Wash., on Jan. 10. He had been seriously ill only ten days and died just fourteen days after his ninety-first birthday, leaving 136 living descendants. He was born in Noble County, Ind., on Dec. 27, 1846. He married Rebecca Bomgardner on Oct. 9, 1870. Mrs. Inks died in Wenatchee on Dec. 26, 1926, after having been married a little more than fifty-six years. They moved to North Dakota in the spring of 1900, about the time Bro. Amos Peters was colonizing for the Great Northern Railroad by interesting Virginians and Hoosiers in homestead land. They later moved to Wenatchee Valley in 1920. There were thirteen children born to this union, of whom eight sons and two daughters survive. There are besides the children and their companions, sixty-three grandchildren, sixty great-grandchildren and two great-great-grandchildren. Funeral services were conducted from the Jones and Jones chapel by Bro. H. S. Will, pastor of the Wenatchee Valley Church of the Brethren, with interment beside his wife in the Sunnyslope cemetery of the Wenatchee Church of the Brethren.—Geraldine Eller, Wenatchee, Wash.

Kirkdorffer, Michiel, son of Jacob and Alice Brown Kirkdorffer, was born Oct. 30, 1875, in Union Township, Elkhart County, Ind., and passed away very suddenly at his home in Milford, Ind., Jan. 12, 1938. He leaves his wife, a foster daughter, four brothers and four sisters. His father and mother, two sisters and two brothers preceded him. He united with the Church of the Brethren in Milford Oct. 11, 1935, and was a faithful believer in and follower of Christ. Funeral services were conducted at the Union Center church by the writer, assisted by Bro. Carl Stump of the River Brethren church. Interment was made in the Union Center cemetery.—Floyd A. Schuder, Milford, Ind.

Lamberson, Mrs. Alfretta, widow of the late Benjamin F. Lamberson, was born June 14, 1861, and died at the home of her daughter in York, Pa., Jan. 13, 1938, following an illness of four months. She is survived by one son, one daughter and two brothers. Funeral services were held in a local funeral home, in charge of the writer. Interment was made in Mount Rose cemetery in York.—M. A. Jacobs, York, Pa.

Laughman, Samuel L., son of the late William and Catherine Laughman, was born Nov. 27, 1867, and departed this life Dec. 15, 1937. Mr. Laughman spent the greater part of his life in Illinois. Funeral services were conducted by Eld. N. S. Sellers in the Black Rock church, with interment in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Leslie, Thomas, youngest son of George and Ruth Tindall Leslie, was born May 8, 1854, in Van Wert County, Ohio, and departed this life at his home near Pulaski, Jan. 15, 1938. On Nov. 4, 1877, he was united in marriage with Sarah Alice Weaver. They lived together until April 12, 1920, when mother went on before. To this union were born five children, three preceding him in death. Grandpa Leslie and wife united with the Church of the Brethren in August, 1894. They were always faithful to the church, and in 1896 he was called to the deacon's office. He leaves a son, one daughter, six grandchildren, one great-grandchild, fifteen nephews, seven nieces, two brothers-in-law and many other relatives and friends. Most of his life was spent in Paulding County, Ohio, where he was one of the pioneers of that county. Nineteen years ago he moved to the present location in Williams County. He was always vitally interested in his church, his family and his community. Funeral service was in charge of the writer, assisted by Eld. Dewey Rowe, pastor of the Lick Creek church. Interment was made in the Plousky cemetery.—J. L. Guthrie, La Fayette, Ohio.

Livengood, Abraham Lincoln, one of thirteen children of Abram and Fannie Meyers Livengood, was born near Milledgeville, Ill., April 30, 1860. He was united in marriage to Lydia, daughter of J. J. and Susana Miller Fike, Dec. 17, 1882. To them two children were born, Frank L. and Iva Belle. When seventeen years old he united with the Church of the Brethren, of which he was a loyal and devoted member. He had been in poor health for several years, suffering from a heart ailment. He departed this life on Dec. 5, 1937. Funeral services were held in the home on account of the affliction of his companion, who several months before had fractured her hip. The services were in charge of the pastor, Dr. W. S. Bell, and Eld. J. E. Miller of Elgin, Ill. Surviving are his faithful and devoted companion, the above named son and daughter, three grandchildren, Corrinne, Lyle and Edwin Livengood, also two brothers, Samuel of Milledgeville and Edwin of Santa Monica, Calif. Interment was made in the Dutchtown cemetery.—Mrs. Clara V. Fike, Milledgeville, Ill.

Markley, Louis James, son of Mr. and Mrs. Howard Markley of Bellwood, died immediately following an automobile accident near Blandburg on Nov. 28, 1937. Believed to have been unfamiliar with the road, James came upon a sharp curve suddenly and the car dropped over a four-foot embankment and turned over several times, pinning him under the car. He was only seventeen years of age but had gone far to establish himself and to build up a future. Graduating from Antis high school at the age of fifteen, he shortly entered the J. A. Schmittle grocery store where he held a responsible position until his death. He was going to business college at night to further his education. He was baptized in the Bellwood Church of the Brethren Aug. 26, 1930, and had been active in Sunday-school and church work. For fourteen years he had perfect attendance in Sunday school and for thirteen years perfect attendance in vacation Bible school. He was president of the B. Y. P. D. and of the young men's class, librarian of the Sunday school and chorister of his department. He had taken several units of Leadership Training in the No. 1 series. Interested in music, he appeared in many of the civic and church activities as a trombone player. Before he left the house that fatal night, he picked up his trombone and played strains of The Holy City for his mother, who was just recovering from a long serious illness. The funeral was largely attended, with Bro. H. Paul Cox, pastor, in charge. He had never missed a communion service since he was baptized.—Mrs. H. Paul Cox, Bellwood, Pa.

May, Clarence W., was born April 21, 1875, and died Dec. 20, 1937, at his home in York, Pa., after an illness of a few days. He is survived by his widow, Mrs. Catherine V. May, seven children, ten brothers and sisters. Funeral services, conducted by the undersigned, were held in the funeral parlors, with interment in Prospect Hill cemetery in York.—M. A. Jacobs, York, Pa.

Paul, Sister Mary A., a lifelong member of the Church of the Brethren and a subscriber to The Gospel Messenger, died Dec. 30, 1937. She was born Nov. 27, 1844. She had lived with us almost sixty years and the home can never be the same without her. Her years of faithful service can never be forgotten. Her gentle kindliness and her eagerness to do something for others will be a happy memory. She read her Bible daily and was interested in The Gospel Messenger. Its arrival was always a subject of pleasant comment.—M. L. Bailey, Dillsburg, Pa.

Phares, Amanda, wife of Peter M. Phares, and daughter of James and Isabel Nelson Bible, died at her home Dec. 28, 1937, near Glady, W. Va., aged 68 years, 7 months and 23 days. She had been a member of the Church of the Brethren for twenty-four years, and was anointed a couple of months ago. She is survived by her husband, three sons, four daughters, thirty-two grandchildren, six great-grandchildren and one brother. Eld. Boyd H. Phares is the oldest child and very active in the ministry. Funeral services were conducted in the Glady Church of the Brethren by V. L. Bennett and J. J. Scrogum. Interment was made in the Glady cemetery.—Edith M. Scrogum, Elkins, W. Va.

Raver, Edwin Levere, son of Mr. and Mrs. John Raver, died at York hospital Dec. 29, 1937, aged 16 years, 7 months and 9 days. Surviving are his parents, twin brother, four sisters and his grandmother,

Mrs. Cathrine Hofman. Services were held in the Codorus Church of the Brethren by Elders Geo. Keeny and S. C. Godfrey. Interment in the adjoining cemetery.—Grace G. Keeny, York, Pa.

Redding, Sara, widow of the late Daniel Redding, died at her home in Railroad, Pa., Jan. 7, 1938, aged 71 years. Surviving are four daughters, one son and seven grandchildren. Services were held in the Shrewsbury Church of the Brethren by Elders S. C. Godfrey and Obed Frey. Interment was made in the Shrewsbury Lutheran cemetery.—Grace G. Keeny, York, Pa.

Riley, John W., son of Seymour and Amanda Riley, was born in Darke County, Ohio, May 1, 1876, and died at his home in Dayton, Jan. 8, 1938. He was united in marriage to Amanda Waitman, Oct. 20, 1895. This union was blessed with six children, one son having passed away in infancy. Brother and Sister Riley became members of the Church of the Brethren about thirty years ago and never lost their love for the church. The last few years of his life were years of great spiritual blessing, even though he suffered physical affliction. He leaves his wife, four daughters, one son, ten grandchildren, two sisters and a large circle of friends. Funeral services at the East Dayton church by the writer, assisted by Bro. Henry Barnhart. Interment was made in the Greenville cemetery.—Hugh Cloppert, Dayton, Ohio.

Showalter, Bro. Ezra L., son of S. C. and Jennie Lipes Showalter, was born at Troutville, Va., Feb. 14, 1872, and died in Roanoke hospital Dec. 28, 1937, after nine weeks of suffering following an operation. About a week before the end came Bro. Showalter received the anointing. He is survived by his widow, three daughters, four brothers, including Eld. J. S. Showalter, and five sisters. Bro. Showalter was a member of the Botetourt congregation until the three congregations were organized twenty-five years ago, at which time he became a charter member of Cloverdale congregation. Soon afterwards he was installed as deacon and faithfully served in this position until his recent illness. During all these years of faithful service he was ably assisted by his good wife, who before their marriage in 1900 was Miss Josie Lawson. We will miss Bro. Showalter as he had always been active in attendance and took a special interest in the church building and parsonage. He gave many hours in doing plumbing and repair work which was a great saving to the congregation. He was a member of the trustee board and the pastoral committee. Funeral services were conducted by the pastor, assisted by Elders J. S. Crumpacker and D. C. Naff.—M. G. Wilson, Cloverdale, Va.

Smith, Sevilla Rudisill, wife of Bro. David Smith, was born Oct. 6, 1857, and died Jan. 4, 1938. Bro. Smith, a minister, preceded her in death about twenty-three years ago. Sister Smith's only son, George, passed away about two and one-half years ago. She was a regular attendant at Sunday-school and church services. Services were conducted by Eld. N. S. Sellers at Black Rock, with burial in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Stober, Sherman, son of Jacob and Margaret Stober, was born in Liberty Township, Hardin County, Ohio, May 30, 1865, and departed this life at his residence Jan. 2, 1938, after an illness of fifteen weeks following a stroke of paralysis. He was united in marriage to Emma M. Derringer Dec. 12, 1891. To this union were born four children, two daughters dying in infancy. Surviving are his wife, one son, one daughter, two grandchildren, one sister and a host of relatives and friends. Three brothers preceded him in death. He was a thoughtful, kind and loving husband and father, always striving to make life fuller, more pleasant and more comfortable for his family, relatives and friends. He was a man of sterling character, industrious, quiet, unassuming and firm in his conviction. Funeral service at the County Line Church of the Brethren by the writer, assisted by Rev. Wilson, pastor of the Ada M. E. church. Interment was made at the McLorey cemetery.—J. L. Guthrie, La Fayette, Ohio.

Stremmel, Emma Warner, wife of Joseph Stremmel, was born Feb. 28, 1877, and died Nov. 4, 1937. Sister Stremmel was a faithful and loyal member of our church. Funeral services were in charge of J. L. Myers and C. Geiman, at the Black Rock church, with interment in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Surber, Sister Lydia E., was born Jan. 6, 1866, and departed this life Jan. 3, 1938, at the family home in Summitville, Ind. She had been a faithful member of the Church of the Brethren for fifty-five years and as long as her health permitted she was present at all church services. Her services will be greatly missed. She leaves a devoted husband, two sons and one grandson. Her sickness was of long duration and she bore it with much patience. Bro. Carnie Carpenter conducted the funeral services at the M. E. church in Summitville. Interment was made in the Vinson cemetery near here.—Mrs. Leatha Jones, Summitville, Ind.

Weller, Bro. Charles E., formerly of Maryland, died at the home of his son-in-law and daughter, near York, Pa., Jan. 10, 1938, aged 74 years. His death came after a lingering illness, resulting from a stroke. Bro. Weller had been a member of the Brethren church most of his life. He was received into membership in the Madison Avenue Church of the Brethren just three months ago. He is survived by four children, twenty-one grandchildren and four great-grandchildren. Funeral services were held in the Rocky Ridge Church of the Brethren in Maryland by the writer, assisted by Bro. Charles Stover. Interment was made in the cemetery adjoining the church.—M. A. Jacobs, York, Pa.

Wine, Ida M., died at the Fahrney Memorial Home, San Mar, Boonsboro, Md., on Oct. 10, 1937. She was born March 11, 1860, and was one of thirteen children of the late John and Susan Yount Wine, ten of whom reached manhood and womanhood. Born and reared in Crimora community, Augusta County, Va., she was a member of the Middle River church until she and her mother moved to Hagerstown, Md., where they became members of the Church of the Brethren there. Of those who grew to maturity three sisters and three brothers passed on before her. One sister, Mrs. Effie Frantz of Elgin, Ill., and two brothers, Mr. Charles O. Wine of Alhambra, Calif., Mr. Alden K. Wine of Washington, D. C., and nieces and nephews survive. She was a great sufferer in later years, was almost totally blind having cataract on both eyes. She loved the Bible study hour and enjoyed the reading circle of which she was a faithful member, meeting every evening after supper. She was laid to rest in the graveyard at Fahrney's church. Bro. E. C. Woodie, pastor, officiated.—Clara A. Baldwin, Boonsboro, Md.

Young, Bro. Jacob H., was born Feb. 16, 1858, and departed this life Nov. 13, 1937, at his home in Mount Joy, Pa. He was born in Rapho Township, a son of the late Abram and Susan Heisler Young. He was a member of the Church of the Brethren. He is survived by his wife, Anna B. Hiestand Young, twelve children, twenty-nine grandchildren and seventeen great-grandchildren. Services were held at the Florin house, with interment in the Chiques cemetery. Services were conducted by the home ministers.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

CHURCH NEWS

ARIZONA

Glendale.—On Oct. 17 a group of boys and girls from the Mexican Baptist Mission of our city gave a program. They discussed the topic, Who Is My Neighbor? and also sang songs in their own language. Oct. 24 our congregation enjoyed a visit from Grace Hickman, missionary from Africa. Brother and Sister Frank Howell of Los Angeles began our revival Nov. 14 and continued for two weeks. The meetings were greatly enjoyed. The love feast was held on Monday night following, with a large number attending. Prior to these meetings the church was given quite a bit of renovating on the inside which improved its appearance very much. Union Thanksgiving services were held Nov. 25, the messages being given by our pastor, Bro. Waas. Dec. 22 a Christmas pantomime, Why the Chimes Rang, was given. The scenery and the message given were quite impressive. Dec. 26 a cantata was given by the local grammar school glee club. Special union Christmas services were also held by the Glendale churches the Sunday preceding Christmas. During the year our church went through several changes and no little activity. We believe it has been a profitable year for God's work.—Thelma Heatwole, Glendale, Ariz., Jan. 16.

CALIFORNIA

Glendale, First.—Oct. 7 four deacons were installed. They were: Rush Quessenberry and wife, Hilda, Frank L. Cayford and wife, Ruth, Lawrence Wiebly and wife, and Lowell McCann. The services were conducted by Bro. J. M. Boaz of San Diego. A father and son banquet was held Nov. 12. In the absence of the pastor Nov. 21 Wm. E. Trostle brought the morning sermon, and Marvin Kensinger, the evening sermon. Our communion was held Nov. 29. Dec. 5 a temperance program was given in which a court scene was presented by home talent. Interesting slides were shown Dec. 12. A World Friendship Cruise was the title. On Dec. 19 a Christmas play was given, The Little Boy Nobody Wanted. A world wide mission offering was taken. The children's Christmas program was given Dec. 23, consisting of a play, songs and recitations. The white gift service was observed. The pastor, Bro. Harrison Frantz, chose for the Christmas sermon, The Star of Hope. Dec. 26 the young people's and the C. W. meetings were combined and the subject of music was discussed. Jan. 2 two were baptized by the pastor. The C. W. are studying Mecca and Beyond. Jan. 9 Bro. George C. Carl preached for us and a district mission offering was taken.—Mrs. Lulu Terford, Glendale, Calif., Jan. 12.

Hermosa Beach.—Our Christmas programs were given on Dec. 26. The children gave the program in the morning with a talk by the pastor, and the young people presented one in the evening. The white gifts were given to needy families and the primary department made cambric books, filled with Sunday-school pictures, and gave them to our local children's hospital. A class of girls made the gifts for the cradle roll children. The men's organization presented a number of baskets for Christmas dinners. They also took charge of The Gospel Messenger club this year. Their December meeting was held Dec. 31, Bro. Clement Lapp of La Verne, returned exchange student to China, being the speaker. He told of the China situation, which was interesting and enlightening. Following was a watch meeting to see the new year in. We welcomed the presence of Pastor Walker's children with us during the holidays. Brother and Sister Walker have been busy and helpful in our community. We are having wonderful sermons. Our Women's Work has been reorganized and Sister Walker was elected as director, with Sister Stutsman as secretary-treasurer.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 13.

Oakland.—Pastor A. O. Brubaker held an impressive installation service for the officers on Oct. 24. November was designated as loyalty month. Each service was planned to impress upon us the importance of being loyal to every phase of church work. Our communion was held Nov. 6, with Pastor Brubaker officiating. Nov. 7 was given over to education, and we had the privilege of hearing Pres. E. M. Studebaker of La Verne College speak at the morning hour. At noon we all enjoyed a fellowship dinner together. In the

evening Bro. Lorell Weiss, field man of La Verne College, brought us the message. Our loyalty social was held Nov. 12, with eighty attending. The entertainment consisted of an amateur hour and community singing. Nov. 21 the young people gave a Thanksgiving service, using as their theme, Why I Am Thankful. The Women's Auxiliary held a bazaar and food sale Dec. 3, 4. Dec. 12 being Universal Bible Sunday, Pastor Brubaker gave a sermon in keeping with the day. The Sunday school gave a program Dec. 19 and presented their white gifts and dime cards. Dec. 20 the young people, directed by Mr. and Mrs. Kenneth Groff, presented a Christmas tableau. Following this a social hour was held and the children received their treat. Brother and Sister Brubaker spent two weeks during the holidays in southern California visiting their children. Dec. 26 Miss Elsie Shickel, en route home from the India mission field, was here and gave an interesting account of her work. Brother and Sister W. M. Platt of Lindsay spent Christmas with their daughter here, and worshiped with us Dec. 26. Bro. Platt spoke for us. The young people from Empire and Modesto churches have been here recently, coming up for a basket ball game on Saturday night and staying over for church on Sunday morning.—Mary A. Woody, Oakland, Calif., Jan. 12.

Pomona.—The following were elected at our council: Bro. Lorell Weiss, elder; Grace Horner, clerk; Ira Fasnacht, treasurer; M. P. Noll, Sunday-school superintendent; E. B. Van Pelt, C. E. superintendent; John Coulter, Men's Work; Mrs. Cora Neher, Aid president. Oct. 6 our Aid Society invited the La Verne Aid to an all-day meeting and potluck dinner. Mrs. Clarence Heckman gave an interesting talk on our African work. Since we moved into our present bulding we have had a steady growth in numbers and interest. In the last three months thirty-two have been received into church membership—twenty-five by letter, five by baptism and two by confession. During the same three months we have had an attendance contest with the Covina church and won. During Pastor Rothrock's absence this fall the pulpit was filled by Brethren J. S. Zimmerman, E. B. Van Pelt, pictures from our summer camp, our choir, and the Apollo Four quartet. On Dec. 19 the children's choir of La Verne gave a program of Christmas music and in the evening our choir presented their Christmas program. Our Christmas program was given Dec. 22. The Covina young people gave their Christmas play Dec. 26. On Jan. 2 our choir gave their Christmas program at the Covina church. Jan. 3 we held our council, and determined to do all we could to observe next Easter and our first year in our new house of worship by paying off the church debt. A pre-Easter evangelistic campaign is also planned by our pastor.—Mrs. Bessie Van Pelt, Chino, Calif., Jan. 10.

Reedley.—At our council most of the church officers were re-elected. Sister Grace Fike continues as Messenger agent and the writer as correspondent. On Nov. 21 Bro. Lorell Weiss of La Verne College brought the message and the deputation team from the college gave a program Nov. 27. Dr. Emmanuel of the Baptist church gave us two sermons recently. Our all-day meeting and love feast Dec. 5 was an enjoyable occasion. An offering for China relief was taken on that day. On Dec. 19 we had a Christmas program and a pageant by the young people. Our girls' club sponsored the giving of Christmas baskets to several poor families. An offering was taken for General Mission Board. Our women's missionary society has taken a $25 share in the Africa mission. Miss Alma E. Doering, returned missionary from Africa and now field secretary for the Unevangelized Tribes Mission, spoke at our church on Dec. 12. Eld. Wm. Platt, pastor of Lindsay church, preached for us Jan. 2.—Mrs. Mamie Sink, Reedley, Calif., Jan. 5.

San Bernardino.—Our fall love feast was held Nov. 14, with a large attendance. A large group from Hemet attended with their pastor, John Price, who officiated. Dec. 1 our council was held at which time our pastor, Royal D. Glick, handed in his resignation. The Ladies' Aid benefit supper for La Verne College was held Dec. 15. They served about eighty-five. The college furnished entertainment consisting of music and readings. On Dec. 19 the young people, directed by Russell Browning, presented the play, The Dust of the Road, by Kenneth Sawyer Goodman. On Dec. 23 our Christmas party was held. Mr. Al Ray furnished a treat for all. The young people sponsored a New Year's Eve watch party, inviting the whole church. The young people reorganized with Russell Browning as their sponsor, and they are following the B. Y. P. D. program. The Bible Baseball which is played every Sunday evening has aroused great interest.—Beulah Ries, San Bernardino, Calif., Jan. 11.

FLORIDA

Sebring.—With the opening of the tourist season,' Sebring church takes on new life. We are glad to welcome back the many friends who have been worshiping with us from year to year. J. O. Winger and Elsie Shickel are in Sebring for the first time. Their messages of inspiration are appreciated. Love feast communicants assembled Oct. 6, with an attendance of about 100. In November a peace program was sponsored by Martha Horton, peace director. The program consisted of music, readings and talks by members of the B. Y. P. D. The young people's group, with Helen Parker as leader, has done splendid work in their Sunday evening programs since the fall reorganization. Interest and attendance have been good. A pageant of the Christmas story accompanied with stereopticon pictures was given on Sunday after Christmas. These pictures were taken from Hoff's Life of Christ. The Christmas offering totaled $96. The women have been as active as usual. The Women's Work was reorganized with directors of the various departments as follows: Women's Work, Mrs. D. E. Miller; Ladies' Aid, Mrs. H. A. Spanogle; mothers and daughters, Ada Hollenberg; missionary, Elsie Bollinger; temperance, Georgia Swank; peace, Martha Horton. During the winter months the attendance at Ladies' Aid and weekly prayer meeting is exceptionally good. We anticipate the coming of Bro. C. D. Bonsack in February. He will conduct two weeks of evangelistic meetings beginning Feb. 6.—Mrs. Nora Hollenberg, Sebring, Fla., Jan. 15.

IDAHO

Payette Valley.—We had a nice Christmas program both morning and evening. The children gave the program in the morning and the church gave every one present a little treat. Our church building looks much better since we had it all shingled, and the lawn cleaned up. It is all paid for. Our Bible study is to begin here on Feb. 6, and will last till Feb. 20. Bro. J. S. Zimmerman is to be the leader. —Marvel Bowers, Payette, Idaho, Jan. 13.

ILLINOIS

Panther Creek.—We have enjoyed several messages from J. J. Tawzer from Hastings, Nebr., who is spending a few months here doing some carpenter work. One of our oldest members, Martha Switzer, wife of Eld. J. W. Switzer, was called in death Dec. 19. We sent an offering to the war stricken sufferers. At Christmas time the church gave the pastor and family a grocery shower, which was greatly appreciated. They also gave treats to the Sunday school. The Aid is making some improvement at the parsonage. We are trying to get seventy-five per cent of our families to subscribe for the Messenger. We have a nice group of young people here. Our attendance has kept up well this winter.—Mrs. Alta Small, Roanoke, Ill., Jan. 13.

INDIANA

Anderson.—We are in the midst of preparation for a revival to be conducted by Oliver H. Austin and his wife. They come to us highly recommended and we feel blessed by securing them. He will come to us about Feb. 9. We ask for your prayers. We are looking forward to a visit from Bro. Virgil C. Finnell of North Manchester on Jan. 23. Our Christian Workers' president is Sister Ethel Denlinger. We are studying missions.—R. O. Walker, Anderson, Ind., Jan. 17.

Cedar Creek.—During the absence of our regular pastor, Bro. A. F. Morris, who was in school, our church enjoyed and was much benefited by having as summer pastor, Bro. Kenneth Long of Bethany Biblical Seminary. Bro. Long returned for our harvest meeting Oct. 3. Brother and Sister Paul Studebaker were with us the first two weeks of November in a series of meetings. We enjoyed the beauty of the pictures and song in the worship program, the lessons of Sister Studebaker's stories and the inspiration of Bro. Studebaker's sermons. As a result seven were baptized. Our love feast was held Nov. 21. Our Christmas program was given Christmas Eve and the following Sunday evening the young people presented the pageant, The Search for the Holy Grail, written by Sister Mabel Moomaw. Our pastor has begun a series of sermons based on the Sermon on the Mount, which promise to be interesting and helpful. We have a new rostrum and pulpit in our church and have remodeled the basement so that it may be used for Sunday-school work and social activities.—Lucille Long, Garrett, Ind., Jan. 14.

Clear Creek.—During the first two weeks in December we enjoyed an interesting and helpful series of meetings, led by Bro. Roger Shively, pastor of the Markle church. Although the weather was very cold, fair attendance responded to the every member canvass conducted by the above evangelist and our pastor, Bro. F. H. Gilbert, with some of the lay members assisting. Two movable partitions have been built and installed in the basement. Some new flooring was laid, necessitated by the removal of the old furnace when the new heating plant was installed. Labor for both building and installing the partitions and the floor laying was donated thus keeping the expense down to the cost of the material. The children and young people presented a Christmas entertainment the night of Dec. 26. The young people are working hard to complete their project before Jan. 31. On Jan. 23 the B. Y. P. D. will start night services to be conducted every three weeks during the balance of the winter. They held a watch party and business meeting on Dec. 31, and Miss Hazel Pulley was elevated from the office of vice president to president. Edward Gilbert is vice president and Beulah Colclesser is secretary-treasurer. They are looking forward to entertaining the district young people's cabinet and also the Tri-Township Unit of the County Council of Religious Education.—Mrs. E. H. Gilbert, N. Manchester, Ind., Jan. 15.

Fairview.—We met in final members' meeting for 1937 on Dec. 29. Favorable reports were given by the treasurers. Our Sunday-school offerings on each fourth Sunday are given to mission work. Sister Anna Wagoner is president of the primary department and is doing a great work. Through her efforts the seed of the Word of God is being planted in the hearts of the children. This department has given $28.04 to the junior project for Africa. The following were elected: Sister Eunice Wagoner, clerk; Bro. Milford Welch, treasurer; Bro. Freeman Leslie, trustee; the undersigned, Messenger correspondent; Sisters' Aid, Messenger agent. Following are Sunday-school officers: Bro. Morey Troxel, superintendent; Bro. Russell Miller, treasurer; Sister Lucile Leslie, secretary. We have been having regular Sunday evening services and the interest and attendance have been good. At the close of 1937 the church presented the pastor and wife with a purse as an expression of their appreciation of the fine spirit of love and co-operation that makes it easy to do our task and to move forward toward our goal to be more Christlike.—Lulu E. Root, La Fayette, Ind., Jan. 18.

Flora.—Early in November an impressive installation service was conducted by Bro. Ray Zook, when Charles Stouce and wife and Noah Flora and wife were installed into the deacon's office. The Men's Work sponsored a father and son banquet with one hundred attending. J. O. Winger from North Manchester was the speaker. Our pastor, Bro. Zook, conducted a week's meeting which concluded with our love feast Dec. 6. These meetings proved to be a real spiritual blessing to the membership. An interesting Christmas service was given by the primary department. Our Messenger agent, with the help of our pastor and the Men's Work, has more than enough Messenger subscriptions for a Messenger club. We are rejoicing in this because we feel it will deepen the spiritual life of our members to read our church paper.—Mrs. Catherine Eikenberry, Flora, Ind., Jan. 14.

Goshen City.—In November Bro. Ralph Rarick held an inspirational series of services for us, with fifteen accessions. The meetings were well attended. Following the revival a communion service was enjoyed, with Bro. Rarick officiating. The Christmas season was filled with the spirit of the times. Many baskets of food were given to the needy. Two programs were given—one by the church choir and one by the children. This past week our church joined in the union prayer services conducted in the different churches by the ministers of the city.—Mrs. Ralph Swihart, Goshen, Ind., Jan. 11.

Ladoga.—On Dec. 26 the young people and children gave us an interesting program. A Christmas offering was taken for missions. On Jan. 2 Eld. W. J. Heisey delivered the morning message to an appreciative audience. In the afternoon he presided at our council. Committees gave reports, officers were elected and evangelistic services for next summer were discussed. Our Aid Society is doing good work. Sister Marjorie Deardorff is our president. We will study Mecca and Beyond. The B. Y. P. D. is functioning regularly and is doing good work. The men hope to organize the layman's movement soon. We are appreciating the services of our pastor and wife, Brother and Sister Lewis Deardorff.—Lina N. Stoner, Ladoga, Ind., Jan. 17.

Muncie.—On Jan. 1 the Ever-Ready class met in the home of Brother and Sister J. A. Miller to help them celebrate their forty-third wedding anniversary. A potluck supper was served and the evening was enjoyed by all. The ladies of the church met Jan. 13 at the home of Mrs. Nora Acord for their regular missionary meeting. There was a good attendance and a fine spiritual program was given. Plans are being made for the year's missionary program.—Mrs. Cletis Bowers, Muncie, Ind., Jan. 18.

Osceola.—During the Christmas season our B. Y. P. D. presented the play, A Little Brother of the Blessed. Dec. 31 our council met with the district mission board present and Bro. J. S. Zigler in charge. Bro. Harold Myers of Goshen will preach here during the next three months under the supervision of our former pastor, Bro. Ervin Weaver. The watch night service was held in the church basement after the council. Our church walls were decorated the week of Jan. 9. We all appreciate this improvement.—Paul Singrey, Elkhart, Ind., Jan. 18.

Peru.—We did not miss one regular service while we were remodeling. In our September council Sunday-school officers were elected, and they were installed on Sept. 26. Oct. 3 we held rally day services including a roll call. Quite a number of our folks attended and enjoyed our district meeting at Huntington Oct. 8-10. Nov. 3 we held our love feast, which was well attended. Our church, with six other churches of the city, held a personal visitation campaign for souls conducted by Rev. Earl Kernahan of New York City. As a result nine were baptized, one united with the church by former baptism and two by letter. Nov. 9 our father and son banquet was held, with Rev. Mast of the Erie U. B. church as speaker. Nov. 28 the young people presented a peace pageant, The Eleventh Mayor. We elected church officers at our December council, retaining most of the former ones. The Aid Society and missionary society are moving along nicely. The children gave a program of Christmas songs on Sunday night before Christmas, after which we had a white gift offering. The committee in charge distributed some filled baskets to the needy of the city. The young people sang carols on Christmas Eve to some of the sick and aged. This was much appreciated. They also had a New Year's Eve watch party, with an appropriate program. Rev. Niles of Indianapolis gave a timely address on Lord's Day Obervance on Jan. 2. He was accompanied by a colored quartet which rendered several sacred hymns and spirituals. There have been three accessions to the kingdom since Jan. 1, two of which were men in middle age. With our newly constructed Sunday-school classrooms and a good group of teachers, we hope to be of better service to the community and to our Master in the year ahead.—Mrs. Daisy Peters, Peru, Ind., Jan. 19.

Wabash City.—We met in council Dec. 17, with our pastor, Bro. Smeltzer, in charge, in the absence of our elder. Reports were given and accepted. The Ladies' Aid has been doing some splendid work. They pledged $250 to the remodeling of the church and have most of it paid. They held two dinners at the Liberty Mills sales barn, gave the supper for the County Highway men and their wives, besides various other work. We are happy to be back in our house of worship again after several months of remodeling. A basement was put under the entire church, several Sunday-school rooms added, walls redecorated, and floors refinished. On Dec. 12 our rededication services were held, with Bro. Otho Winger giving the address in the morning. A basket dinner was served at noon, and in the afternoon Bro. Oberlin gave the message. In the evening J. O. Winger was the speaker. Prof. Halladay led the song services in the afternoon and the Manchester College ladies' quartet furnished special music. Other special music was also rendered. Our men's organization showed a very fine spirit of co-operation during our remodeling. After working hard at their regular work all day, they came over to the church in the evening and did much of the carpenter work. We expect to hold pre-Easter services with our communion on Good Friday. We are grateful for our fine attendance at the evening services. The church remembered their pastor with a Christmas gift by presenting him with the new Gish books as outlined in the Messenger. May the Lord bless the work here.—Mrs. Maggie Smeltzer, N. Manchester, Ind., Jan. 11.

West Goshen.—On Nov. 28 Brother and Sister Ira Long began a series of evangelistic services which continued for two weeks. Special prayer services were held preceding the meetings. Bro. Long preached excellent sermons on personal and united consecration of the church. Seven were received by baptism and two by former baptism. The church was renewed in spirit and zeal. This was Bro. Long's third series of meetings in this church. Brother and Sister Long with the ministering brethren visited in many homes, hoping to become better acquainted with people of this community, and inviting people to the services. On Sunday evening before Christmas the junior department gave an excellent Christmas program, directed by their superintendent, Sister Mary Stutsman.—Mrs. Mina Ganger, Goshen, Ind., Jan. 12.

IOWA

Garrison.—We entertained the district conference of Middle Iowa Sept. 4-6. We are looking forward now to the regional young people's conference which will be held here in the spring. Nov. 11 we held our father and son banquet with about fifty present. Bro. Earl Breon, field worker from McPherson, Kans., was our guest speaker. Dec. 19 Mr. Hess, field worker for Anti-Saloon League of Iowa, gave some striking facts concerning the liquor question. Our love feast was held in October. In July we enjoyed a day of fellowship, and Mrs. Lloyd Cunningham spoke to us at the morning service. She had just returned from the Annual Conference where she and her husband had been approved as missionaries to China. She was formerly Ellen Edmister of our congregation. This was her first visit back to Garrison since she had moved to California some years ago. We just received word that arrangements have been made for them to sail in February and Brother and Sister Cunningham expect to spend Jan. 30 in our church on their way back to the coast. We are looking forward to this day with a great deal of pleasure. One evening in October a group gathered at the home of the pastor and presented them with an occasional chair. This fall marked the beginning of their eighth consecutive year as pastors of this church. They had formerly served here three years which makes a total of ten years. The Aid Society has been active in helping the church financially. During the past year they had purchased some new dishes and silverware for the church, built a new and larger pulpit, and repapered the main auditorium of the church. One of our intermediates attended the intermediate camp at Eldora.—Mrs. U. H. Hoefle, Vinton, Iowa, Jan. 18.

Salem.—Jan. 5 the Salem Aid Society had an all-day meeting at the home of Brother and Sister Henry Walter, and about forty folks were there to enjoy the day, the eats and work together. The men came with axes, saws and wedges, and two truckloads of wood were made ready for the furnace and stored in the basement of the church. The ladies worked on a quilt. In a couple of days our veteran deacon, Grandpa Wray, was to have been 92 years old. At the noon hour a few verses of poetry were dedicated to him and read by the writer, after which a bounteous meal was enjoyed by all. Bro. Wray is still quite active for one of his age. Dinner over, the writer and her husband were invited into the dining room where the table was loaded with a month's supply of canned foods and groceries. Each family had brought an article or more, and when it was presented to us by our previous Aid president, we were indeed surprised. Our hearts melted in thankfulness. One of our Aid members was recently called by death. She with her husband had set aside a bushel of potatoes to give at the above shower, which he gave, but sickness came and she was released from her suffering so suddenly that she was not permitted to be present. Brethren V. F. Schwalm and Earl Breon were in our midst in November in the interest of McPherson College. May God bless our colleges and the men and women who are giving their lives for the material which we as fathers and mothers are sending to them. We are anxious that this material will be so developed that it will be able to give a contribution to the world lifting humanity heavenward. Our aged sister, Mahalia Myers, wife of one of our elders, who makes her home at the Old Folks' Home at Marshalltown, Iowa, recently presented a quilt to the Aid Society. It is a beautiful piece of work and especially so considering her age. It was publicly displayed one Sunday morning before services. I might also mention gifts of clothes to the pastor and his wife. Friends and loved ones of our missing missionaries have our sympathy and prayers. We trust that our dear Nettie Senger is improving in health.—Nora Colyn, Prescott, Iowa, Jan. 18.

Union Ridge.—We held our harvest meeting Nov. 21. We were disappointed that Bro. S. B. Miller of Cedar Rapids, Iowa, could not be with us. We were fortunate in securing Bro. C. E. Schrock, pastor of the church at Greene, Iowa, as speaker of the forenoon. Quite a number of his members were present for the services. Rev. Raecker, pastor of the Evangelical church, gave an inspirational address in the afternoon. The offering lifted was large enough to place us free of debt at the beginning of the new year. Our council was held Dec. 3, with our pastor, Bro. Earl Jarboe, presiding in the absence of our elder. Bro. Earl Frantz was re-elected as elder; Sister Mae Burn, clerk; Sister Gwen Schwab, treasurer; the writer, cor-

respondent. It was decided to take a special offering the first Sunday of each quarter for our district quota. We are having fair attendance at our Sunday-school and church services.—Mrs. Ezra Burn, Hampton, Iowa, Jan. 15.

KANSAS

Eden Valley.—Our former pastor, Bro. H. D. Michael, and wife returned from Olympia, Wash., Oct. 23 and are again in charge of the work. At the council Dec. 8, the following officers were elected: Bro. H. D. Michael, elder; Minnie Miller, clerk; G. G. Adamson, treasurer; Lena Bigham, correspondent. Pre-Easter meetings, closing with a love feast, will be held. It was decided to have signboards placed at suitable places near the church. The young people of the Larned rural church gave a splendid program on Dec. 12. On Dec. 9 a penny supper and bazaar, sponsored by the Ladies' Aid, was held in the church basement. A pageant, The Search for the Holy Grail, was presented Dec. 26.—Lena Bigham, St. John, Kans., Jan. 15.

West Wichita.—Our pastor, Bro. W. W. Riddlebarger, was recently ordained as an elder at a service at which C. E. Davis officiated. Dr. Metzler of McPherson College was our speaker on Dec. 5. Our church is co-operating with the Wichita Council of Churches in a training school for Sunday-school teachers and workers. The Sunday-school workers' council meets once a month. This is for the purpose of allowing the teachers and officers to become better acquainted with the whole church program. Projects of classes are reported and any problems coming up are discussed. We have been experimenting with our vesper service, and at the present time meet at 5 P. M. This takes the place of our regular church service, with C. E. groups following. The women and girls have nearly raised their quota, having had a successful Christmas card selling campaign. The men and boys are becoming better organized, with monthly meetings and well planned social times. The congregation held a grocery shower on our pastor and his family the week before Christmas. The young people, Fellowship and Bible classes had gift exchanges at Christmas time. Our program was based on music and storytelling. The young people's class furnished the money to repair the church furnace, and the work was done by the men. The Fellowship class donated money for rubber pads for the basement stairs.—Dorothy Stephens, West Wichita, Kans., Jan. 19.

MARYLAND

Frederick.—Bro. Ralph E. Shober and wife began the pastoral work of this church on Sept. 1. Installation service was conducted by Bro. Wm. Kinsey, member of District Ministerial Board. Sept. 9 a number of our men attended the Eastern Maryland Men's Work fellowship dinner at Westminster. On Sept. 19 the Women's Work re-elected Mrs. Roy Leatherman as president. The B. Y. P. D. elected Bro. Lawrence Rice as president. They held a candlelight service on Oct. 3 and installed their officers. A number of our young people attended the district fellowship dinner at Westminster. There was a tie between the Frederick and Washington City groups for honors in the highest number of points of service during the past year. Oct. 7 the ladies' class, taught by Mrs. J. W. Wolfe, held their annual peanut sisters' fellowship dinner. The peanut sisters were revealed with a farewell gift and new names were drawn. The Cumberland Valley B. Y. P. D. Institute was held in this church Oct. 8-10. Instructors were: Brethren C. N. Ellis, A. C. Baugher, L. S. Brubaker and others. Bro. Brubaker filled our pulpit on Oct. 10, and told of his travels abroad. At our council we elected Bro. J. H. Hollinger as elder-in-charge; J. W. Wolfe, trustee; Jesse C. Shaver, treasurer; J. W. Wolfe, clerk; Ralph E. Fahrney, mission secretary-treasurer; Mrs. J. W. Wolfe, Messenger agent and correspondent. Our pastor is conducting a leadership training class with twenty-five members enrolled. We are studying Our Pupils and How They Learn, by Frances Cole McLester. Oct. 28 sixty were present at our workers' conference supper. The evening service Oct. 31 was in charge of Mrs. John Zimmerman, assisted by the B. Y. P. D. The address was given by Bro. Frank Williar of Mt. Airy, and the young people of Mt. Airy presented a play, What Shall It Profit? Our father and son banquet was held Nov. 4, with 104 attending. Bro. Russell Hicks was the guest speaker, with Bro. Shober as toastmaster. The evening service for Nov. 7 was in charge of the B. Y. P. D. Eleven attended the District Round Table in the Westminster church on Nov. 21. We held our love feast Nov. 14, with Bro. Shober officiating, assisted by a group of visiting brethren. Two hundred and thirty-four communed around the tables, after which our pastor took communion to three shut-ins. After the church service Nov. 28 the pastor united in marriage two of our young people, Miss Olive Shafer and Mr. Wm. Long. Our pastor brought the message and the United Brethren choir furnished the music at our union Thanksgiving service. On Dec. 19 our senior choir, directed by Donald Leatherman, gave the cantata, The Child Divine. The children's Christmas program was given Dec. 26. Our junior choir, directed by Mrs. Wm. Long, is doing some good work. We have watched with interest the attendance contest conducted by the B. Y. P. D., with a goal of eighty, which number has already been passed. Our pastor's report since Sept. 1 is as follows: Pastoral calls, 427; sermons delivered, 33; addresses, 11; funerals, 6; marriages, 2; anointings, 1; radio broadcasts, 1; bulletins printed, 3,400; average Sunday-school attendance, 251; morning worship, 192; evening service, 133; junior church, 34; B. Y. P. D., 61; members by baptism, 1; by letter, 7; letters granted, 2; present membership, 408.—Mrs. John W. Wolfe, Frederick, Md., Jan. 11.

Pipe Creek.—Bro. John Young was re-elected Sunday-school superintendent. The Sunday-school treat was held at the church on Saturday afternoon, Sept. 11. The mothers and daughters held a meeting at the church on Sept. 17. The officers were elected for another year. The program, The Hanging of the Crane, was given, after which a social hour was enjoyed. We held our love feast Oct. 10, with C. O. Garner officiating. The father and son banquet was held Nov. 18. The mothers and daughters were invited guests. Bro. H. C. Eller of Brownsville was the guest speaker. About 150 were present. The Christmas pageant, The Enchanted Candle, was given by the Sunday school on Dec. 19. The real spirit of Christmas was carried out on Dec. 24, when the B. Y. P. D. collected donations of food and clothing and gave to needy families. The sick and shut-ins were remembered with baskets of fruit, candy and nuts, prepared by one of the Sunday-school classes.—Mrs. H. Paul Hull, Linwood, Md., Jan. 11.

Ridgely.—Brother and Sister M. J. Weaver conducted a revival in our church Nov. 8-21, with favorable results. Attendance and interest were good. Sister Weaver's stories to the children were interesting. The messages in song given by the men's chorus from the Peach Blossom congregation were appreciated. Six were added to the church by baptism and one was reclaimed. At our August council the following were elected: Earl Hutchison, Sunday-school superintenent; Estelle B. Rittenhouse, primary superintendent; Viola King, cradle roll superintendent; Grace H. Bowman, Christian Workers' president. Sept. 26 a consecration service was held for the new officers. The men's Bible class reorganized with Bro. F. A. Stayer as president. They are promoting the Men's Work in our church and are meeting regularly. Our Women's Work is progressing, led by the associate president, Sister Rosa Ebling, since our president, Sister Ella Brumbaugh, has been ill. In October we had a food sale which netted a nice sum. In November we served lunch at a sale. The B. Y. P. D. reorganized with Caroline E. Hutchison as president and Esther K. Crouse, adult adviser. They followed a planned program for last year's activities and have done good work. Bro. Walter Kahle was present at the recognition service of all the Eastern Shore B. Y. P. D. departments, and was counseled in planning for the present year's work. Dec. 4 the members of our Women's Work council were guests of the Denton missionary society and presented a missionary program, Jesus the Light of the World. This was repeated Dec. 19 in our morning worship hour. The primary department gave a Christmas program in the evening. The B. Y. P. D. sponsored the singing of Christmas carols early Christmas morning, with a dawn service at the church at 6 o'clock. Our pastor, Bro. J. S. Rittenhouse, and family who have served this church for four years recently moved into our congregation. As an expression of appreciation they were given a Christmas shower Dec. 29, with a good representation present. A social time was enjoyed with impromptu speeches and short devotions. Eld. J. C. Beahm and son, Bro. James Beahm, were visitors with us. Bro. James Beahm preached for us Jan. 2.—Mary Cherry, Ridgely, Md., Jan. 17.

Westminster.—Sept. 1 Bro. A. Stauffer Curry began the second year of his pastorate here. Attendance has increased since summer months and interest is growing. One has been added by baptism. The illustrated lecture on the church program, given by H. Spenser Minnich of Elgin, on Sept. 26, was much appreciated. Promotion day was observed on Sept. 26. The district Men's Work held a supper here Sept. 29, with a good attendance. Dr. A. C. Baugher, dean of Elizabethtown College, gave an inspiring address. Rally day was held Oct. 3, with a consecration service for the teachers and officers and a sermon by the pastor. At the council Bro. Earl Beard was re-elected superintendent; Bro. Paul Niswander, assistant. The junior church service, held every two weeks at the same time as the morning church service, is proving successful. They use church envelopes for their offering. On Oct. 31 homecoming and anniversary services were held to commemorate the fifth anniversary of the dedication of our church. Dr. A. C. Baugher brought the message at the morning service. A youth fellowship rally was held at 5:30, with a discussion on temperance and Dr. Baugher gave an address at night. The evening meetings have been interesting and helpful. Some of the special programs were: discussion on temperance, talk by Mr. Carroll Rinehart, a peace program, book review of What Is This Moslem World? and a Christmas program by young married people's class. A large love feast was held on Nov. 14, with Bro. C. H. Hinegardner officiating. Bro. Ray Kurtz brought the message at the morning service. The district B. Y. P. D. held two conferences here in the fall. They were invited to Western Maryland College Nov. 21 to hear an address by Dr. T. Z. Koo. Our pastor delivered the sermon at the union Thanksgiving service in the high school auditorium. In November a father and son banquet was held, with over seventy present. Eld. Wm. Kinsey acted as toastmaster and Rev. Ewell, pastor of Methodist Protestant church, gave the address. Bro. H. L. Yingling has been elected president of Men's Work. They have recently completed the Messenger subscription list. The mothers and daughters had an interesting meeting in November. Officers were elected and an excellent paper was read on How Should Children Observe Sunday in the Home? Aid Society is quilting and missionary society is studying Mecca and Beyond. As our elder was not able to be present at our December council, Eld. Wm. Kinsey presided. We have installed an electrically blown reed organ. We had a service Christmas Eve and used the organ for the first time. The young people had charge of this service and presented the play, When the Chimes Rang. The Sunday school gave a Christmas program Dec. 19, and the choir presented the cantata, Chimes of the Holy Night, on Dec. 26. We held a social on New Year's Eve, with a prayer service at 11 o'clock. Bro. L. H. Brumbaugh gave a talk on What Christ Means in Our Lives. The week of prayer was observed.—Mrs. H. Edgar Royer, Westminster, Md., Jan. 7.

MICHIGAN

Elmdale.—Bro. I. D. Heckman of Cerro Gordo, Ill., held a revival meeting here from Sept. 19 to Oct. 3. He delivered seventeen spirit-filled messages. As a direct result seven were baptized and one reclaimed. The attendance was good. Oct. 10 we had our rally program, with 140 attending. Nov. 7 we had an all-day meeting with our communion in the evening. Bro. Roy McRoberts was in charge. Five from Bethany Biblical Seminary were with us that day. They gave a program of music and readings, and a short talk in the afternoon. Dec. 19 the children gave a Christmas program in the morning and the young people gave a play in the evening. Our Aid Society filled two barrels of canned fruit and vegetables this fall for the Bethany hospital.—Mrs. Francis R. Smith, Lowell, Mich., Jan. 15.

Florence.—Dec. 12 Bro. Noble Bowman from the Pleasant Valley church gave us a wonderful message and on Dec. 13 Brother and Sister B. M. Rollins came to assist us in a revival. We had a real spiritual feast while they were here. The attendance was good. The music and story hour for the children was conducted by Sister Rollins. Bro. Rollins preached seventeen spirit-filled sermons. We especially enjoyed the lecture and illustrated chart on baptism. They visited in sixty-five homes and four rural schools. On Dec. 19 we had an all-day meeting and basket dinner. One of our brethren volunteered to publish in booklet form the sermon on Heaven. On Christmas Eve we sang Christmas carols at the homes of six families who are shut-ins. Since that time one brother, seventy-one years of age, passed away. Eight were baptized.—Mrs. Geo. S. Sherck, Constantine, Mich., Jan. 10.

Onekama.—On Dec. 29 Bro. J. Edson Ulery met with us in council. Favorable reports were given. An outstanding event of the year was the pre-Easter service in charge of Brother and Sister Ralph Rairigh. As a result six were baptized and the church was strengthened. In May Brother and Sister Arthur Taylor purchased Little Eden Camp on Onekama Lake and dedicated it to religious work. This will mean much to the local church and the district of Michigan. Our community vacation Bible school in June was well attended. During the summer our church was fortunate in having visiting ministers fill the pulpit and bring inspiration. In October we elected the following: Mrs. Ralph Lehman, Sunday-school superintendent; Mrs. J. E. Joseph, president Women's Work; Bro. Ulery, elder and pastor. With their help we will carry on the work of the church this year. During Bro. Ulery's absence the members of the ministerial committee: Howard Deal, David Joseph and Dan Deal, assisted by Bro. J. E. Joseph and the writer, have carried on the services, drawing on guest speakers whenever possible. Our good wishes go out to all our brethren for a successful new year in the Lord's work.—Grace Deal Showalter, Onekama, Mich., Jan. 10.

Shepherd.—Since the coming of our new pastor and his wife, Brother and Sister Schechter, several changes have been made for the better in our ways of doing things. The first Sunday in August we began having separate worship in our Sunday school with the children meeting in the basement where the classes are held. Sister Elma Rau, district children's worker, who was here to begin our daily vacation Bible school conducted the first session for the children and preached for us at the worship hour. Sister Schechter is the children's superintendent. Daily vacation Bible school was in session for two weeks, with an average attendance of seventy-five. A fine closing program was rendered with each department sharing in this. Evelyn Hoyle, who was sent to Camp Mack by the B. Y. P. D., gave a splendid report at one of the Sunday evening meetings. Twenty of our group attended district meeting at Rodney. Several members attended the County Children's Division in Mt. Pleasant, when eight of our children joined in the united children's chorus for the day. Sept. 26 was promotion day and helpful responses were given by the pupils promoted. Bibles were presented to all juniors. We purchased an organ and some small chairs for use in the primary department. Neighboring churches were represented at our communion Oct. 10. Bro. Ray Conrad was installed as deacon. Communion was also held in the home of our sick brother, Amos Ettinger, who has been bedfast for seven years. A birthday celebration was held for Bro. Ben Travis who is ninety years old. A gift, a reed rocker, was presented to him. Oct. 24 officers of B. Y. P. D. were installed by our pastor at a candlelighting service. Bro. Glenn Stauffer is president. Our Aid Society has been well attended and we have added a mother and daughter department, with Mrs. Fred Barber as chairman. Sister Iva Harmon is president; Sister Bess Hoyle, vice-president; Sister Anna Utz, secretary-treasurer. Our state project quota has been met. We also sent a gift to Spanish relief. We sponsored the missionary program with the slides showing our girls' schools in foreign countries. Two other churches united with us in a Thanksgiving service, with a basket dinner at noon. We entertained the district young people's conference Nov. 27. Missionary E. L. Ikenberry of China brought three soul-stirring messages. Our Ladies' Aid served luncheon and a banquet to nearly 100 young people. Our children brought good cheer to three homes at Thanksgiving time. About forty-five people gathered at the home of Brother and Sister Spencer on Dec. 5 as a surprise on Brother and Sister Schechter in honor of their twenty-fifth anniversary. A silver gift was presented to them. The primary children and the cradle roll mothers and babies enjoyed a Christmas social on Dec. 18. Dec. 19 the evening program was devoted to slides on Christ and the Carols. On Christmas Eve a group of twenty enjoyed singing carols to the sick, including those in the County Home. Dec. 26 the pageant of the Christ Child was given. An offering of $15 was lifted for the Chinese and Spanish sufferers. Our pastor participated in a Christmas program at the Isabella County Home. January is starting off with emphasis on missions for Sunday night study in two classes. Bro. Donald Crouch has given us several helpful messages this fall. We had as guests this summer Sisters Lucinda Stauffer, Rebecca Kindig and Manuel. We will hold a revival this fall and the ministerial board will secure a speaker. A new stairway has been made to the balcony.—Iva A. Harmon, Mt. Pleasant, Mich., Jan. 14.

Sugar Ridge.—We have had another busy three months. Being without a pastor for over two months, Brethren B. A. Miller and J. J. Hamm filled the appointments until Bro. L. H. Prowant moved Nov. 16. The mother and daughter meeting was well attended on Oct. 16. On Oct. 20 the Aid Society furnished lunch at a sale. Oct. 31 Bro. L. H. Prowant preached for us. Nov. 6 the Aid Society had a baked goods sale, realizing a neat sum. Nov. 19 about eighty fathers and sons enjoyed the banquet which was served by the Aid. Dec. 15 the Aid held their Christmas meeting and exchanged gifts, and also gave a shower for a bride to be, one of our young sisters. Dec. 19 the primary department held their Christmas program in their room. Dec. 26 Bro. Warstler of Durand gave the Christmas sermon. In the evening the young people gave a good program. Jan. 8 we met in council and decided to have a vacation Bible school, with Sister Prowant as director. We will have a week's pre-Easter meeting, conducted by the pastor and closing with a love feast. We will give our pastor time off to hold a meeting if he wishes. The loose offering the first Sunday of each month will be used for district mission work. The following were elected: Trustee, Bro. D. O. Flory; treasurer, Bro. Alva Kirkman; auditing committee, Sister Edith Wilson; mission committee, Sister Maggie Flory; temperance committee, Sister Cora Mattox; finance committee, Bro. Alva Kirkman. Our pastor has been giving some very good sermons, and we enjoy having Bro. Prowant and his wife with us. The Aid Society meets every two weeks for quilting and other work.—Mrs. Eliza Blocher, Custer, Mich., Jan. 10.

MISSOURI

Bethany.—We have been without a pastor for nearly a year, so we were glad to have Brother and Sister Harlan Smith and family, China missionaries, come to us Sept. 2 as spiritual leaders. Attendance and interest have increased since their coming. Bro. Smith held a three weeks' revival. The spirit-filled messages he brought were a challenge to more Christlike living and giving. A harvest meeting was planned for Thanksgiving but was postponed until Dec. 5. Cash and produce offerings amounted to $16. This meeting was sponsored by the men's organization. The men have also cut wood for the church, and cleaned the church grounds. George C. Clemens is president of the group. Mrs. Nellie Parks has been president of our women's organization for several years. We have been quilting and sewing. We sponsored a mother and daughter banquet, with ninety-six attending. We have also held ice cream socials, redecorated the church, papered the parsonage and have made comforters for needy families. Officers were elected at the September council as follows: Bro. Smith, elder; Mrs. Effie Mayden and Bro. Smith, delegates to district meeting; Sister Smith, missionary secretary. The Sunday school chose Irene Mason as superintendent and Mrs. Ollie Clemens as assistant. An impressive consecration service was held for the officers.—Jessie S. Mason, Norborne, Mo., Jan. 11.

Farrenburg.—We met in council Jan. 9, with Eld. A. W. Adkins in charge. The following officers were elected: Elder. A. W. Adkins; clerk, Vera Hawkins; treasurer, Lowell Hawkins; trustees, Harold Farrenburg, James Moss and Jess Chamberlain; ministerial committee, Mattie Moss, Odell Smith and Jess Chamberlain; program committee, Hattie Farrenburg, Lucille Smith and Thelma Chamberlain; Messenger agent, Alta Farrenburg; correspondent, Vera Hawkins. The trustees were authorized to see that the buildings were removed from the church lot. We also decided to stop the road through the churchyard. We will meet again in July.—Vera Hawkins, Matthews, Mo., Jan. 18.

Peace Valley.—We met in council Jan. 1, and elected the following: Bro. L. S. Jarboe, Sunday-school superintendent; Bro. Aaron Fike, assistant; Quinter Bosserman, secretary; Bro. Woodrow Franklin, C. W. president. Bro. Wm. O. Bosserman was elected and installed into the ministry. We enjoyed the young people's rally which was held here Dec. 18, 19. Our young people gave a program Christmas night.—Nettie Bosserman, West Plains, Mo., Jan. 10.

MINNESOTA

Worthington.—In the spring of 1936 the church gave a quarter to each child who wished to invest it for missions. At the close of the year the earnings were brought in and after the quarters were paid back to the church they had $24 to send to the mission schools in Africa. They also sent flash cards which were made in the daily vacation Bible school last summer. We are starting the fourth year of getting The Gospel Messenger into at least seventy-five per cent of the families of the church.—Mrs. H. H. Hausenstein, Reading, Minn., Jan. 11.

NEBRASKA

Beatrice.—We held installation services for Sunday-school officers and teachers on Oct. 26. The following officers were elected: Bro. E. J. Kessler, superintendent; Helen Miller, secretary; Mary Ritter, treasurer. The last Friday of each month we have church night. Programs are given and a special time is enjoyed afterward. Our pastor, Bro. Swigart Miller, gave us a splendid New Year's sermon on Jan. 2, which I am sure will help to start our year right. The Ladies'

Aid meets every Thursday with Sister Rebecca Essam.—Ruth Dunn, Beatrice, Nebr., Jan. 10.

Enders.—The following officers were elected: Elder, D. G. Wine; Sunday-school superintendent, Leta Wine; clerk, Pauline Flory; church treasurer, Erma Slack; Sunday-school secretary, Maxine Grosbach; Sunday-school treasurer, Fern Avise. During the year the church completed an extensive program of improvement. A new windmill provided for an improved lawn which has been a lasting satisfaction to everyone. The church building was painted on both the inside and out. The rostrum was enlarged and newly varnished. There has been much financial unrest in the community, causing us to lose four active members. One new member was added. The outlook for the new year is promising. New enthusiasm among the younger groups, in particular, is our greatest encouragement.—Vesta Wine, Enders, Nebr., Jan. 9.

NORTH CAROLINA

Fraternity.—Since our last report the Sunday school and church attendance has been very good. One of our members, Mrs. Penry, has passed away since our last report. On Dec. 25 the children of the Sunday school gave a good program, followed by two short plays, The Spirit of Christmas and The Quest of the Magi, given by the young people and adults. Church and Sunday-school officers were installed by Eld. J. H. Woodie on Jan. 2. The Messenger has been placed in seventy-five per cent of the homes again this year.—Mrs. Mary Robertson Pickett, Winston-Salem, N. C., Jan. 17.

Peak Creek.—On Sept. 19 Bro. N. C. Reed began a revival which closed Oct. 7. As a result four were baptized and one awaits the rite. Our souls were awakened and revived and we feel sure Bro. Reed sowed seed by his inspiring sermons from which a bountiful harvest will be reaped later. Our love feast was held Oct. 2, with more of our local members communing than ever before. Officers were elected as follows: C. B. Miller, elder; Gilbert Osborne, pastor; Vaughn Sheets, clerk; A. L. Sheets, Sunday-school superintendent; Mable Rose, secretary.—Hallie Sheets, Wagoner, N. C., Jan. 12.

OHIO

Black Swamp.—We met in council Dec. 14, with Eld. Geo. W. Garner presiding. The writer was chosen for prayer leader. At the Sunday-school convention of Lake Township churches, which was held at the United Brethren church in Walbridge, the superintendent, Bro. Walter Kurfis, was presented with a banner for the largest attendance. The children did their part well in the Christmas program on Dec. 23, and the young people brought a wonderful message through a pantomime. In December three Sunday mornings were set aside for consecration of children and seventeen fathers and mothers dedicated their little ones to God. It was very impressive and made the church and parents feel their responsibility. The Women's Work donated baskets and money to needy families, and as a result one young husband and wife and four little children have been to our services ever since. Jan. 3 we started mission study classes, with Sister Edith Crage as leader of adults and young people; Brother Elmer Hanely and Sister Florice Loop, leaders of intermediates; Sisters Ruth Garner and Hazel Wallace, primary class. The Women's Work are studying Mecca and Beyond, with Sister Ella Korn as leader. They meet every Wednesday afternoon. Dec. 25 George Garner, Jr., president of the B. Y. P. D., brought a New Year's message. The Women's Work gave out holiday plates which will be brought in Jan. 16, at which time we will have a short program and fellowship supper for mothers and daughters. Jan. 9 the Toledo church gave a one act play which was enjoyed by all. One hundred and thirty-two were present in the morning service Jan. 9. In the evening the Lake Township choruses sang at Milbury, Ohio, and Jan. 10 at the clean life league in Toledo.—Mrs. Ida E. Garner, Walbridge, Ohio, Jan. 11.

Eagle Creek.—On Sept. 26 our communion service was held, with Brethren J. J. Anglemeyer and A. G. Freed in charge. A few days before Thanksgiving the congregation remembered the folks at the old folks' home in Fostoria with gifts of food. The Help Others class motored to the old folks' home in the afternoon of Nov. 28 and sang hymns. Bro. A. G. Freed preached for them. On Thanksgiving Eve we met in a union service with our neighboring church, and our pastor, Bro. Anglemeyer, brought the message. Dec. 5-19 our evangelistic meeting was held with Bro. J. Edson Ulery in charge. His messages were filled with uplifting thoughts and teachings, and were thoroughly enjoyed by all. Three came forward, and on Dec. 22 they were received by baptism, with our pastor officiating. At our council we elected the following: Elder, J. J. Anglemeyer; superintendent, Marion Thomas; treasurer, Irvin Freed; trustee, Jacob Willeke; clerk, Grace Decker; Messenger agent, Miriam Thomas; chairman Ladies' Aid, Mrs. Miriam Swank; president of B. Y. P. D., Miriam Thomas; secretary-treasurer of B. Y. P. D., Mary Thomas. Jan. 9 our pulpit was filled by Bro. I. C. Paul.—Mrs. Reba Bame, Williamstown, Ohio, Jan. 9.

East Dayton.—Our services are increasing in number and interest. Our average attendance for the last three months was 224. Our pastor has been giving some excellent sermons. We have interesting Bible study each Sunday evening preceding the sermon. This is conducted by Bro. Jacob Weimer. On Nov. 7 our pastor's mother passed away, her death being due to an automobile accident. Nov. 14 our young people presented the play, What Shall It Profit? and on Dec. 12 they gave the same play at Happy Corner. The Berean class gave a program Aug. 15 and another Dec. 18 at the Brethren Home in Greenville. At our council Brother and Sister Henry Barnhart were installed into the ministry. We sent fifteen well-filled baskets to the needy at Christmas time. In the morning of Dec. 26 the children gave a Christmas program.—Florence Lyday, Dayton, Ohio, Jan. 12.

Donnels Creek.—May 2 Brother and Sister J. Homer Bright were with us. In the forenoon Bro. Bright spoke and Sister Bright spoke after the basket dinner which was held at noon. An offering of $43 was lifted for China missions. Recently Bro. J. H. Good spoke to us on the subject of Temperance. On Dec. 8 Bro. Parker Filbrun presented a series of travel pictures. Bro. Roy B. Teach officiated at our communion on Oct. 30. Sunday-school officers are: Junior Flory, superintendent; Glen Funderburg, assistant; Mabel Teach, primary superintendent; Anna Barnhart, secretary. On Dec. 2 our pastor, Bro. R. F. Flory, officiated at our council. Church officers and board members were elected. A furnace has been installed. The young people presented the Christmas play, The Light Still Shines. The young people deserve special recognition for their part in the thirty-hour project. During the year this class of twenty-two donated in freewill offerings $103, for the support of missions. The total receipts for the Aid Society for the year amounted to about $297.21. Of this amount $97.79 was realized from bake sales. The Aid meets every two weeks. Through the efforts of our Messenger agent, Bro. Fred Teach, the Messenger was received in every home in the congregation during 1937. It is our desire to move forward into greater fields of service.—Edith Woodard, New Carlisle, Ohio, Jan. 8.

Hartville.—A goodly number of our members attended the Northeastern District Conference at the Springfield church, Oct. 12-14. Our Sunday-school teachers and officers met in a workers' conference Oct. 15. We enjoyed our annual family night service Oct. 21, at which time we had a fellowship meal, followed by a program and a gift shower in honor of the third anniversary of the coming of Bro. Mulligan and family to our congregation. The Homemakers' class held a Halloween social Oct. 29 at the Pontius bus depot. The intermediates held their social Oct. 30 at the home of Mrs. Lester Domer, and the young people met at the home of Dennis Steffy on Nov. 1. The sisters met at the church Nov. 4 for the annual fall cleaning of the church. A mother and daughter rally was held at the church Nov. 5. The local peace contest was held Nov. 7. A farewell program and fellowship was held in honor of Miss Grayce Brumbaugh, our outgoing African missionary. Bro. L. R. Holsinger conducted evangelistic services Nov. 11-21. We were greatly refreshed and strengthened spiritually, and three souls were won for the kingdom. The services closed with a communion on Nov. 28. Bro. Mulligan and family had open house at the parsonage on Thanksgiving Day from 4 to 10 P. M. Our young people were guests of the Canton City church at a candlelighting service Dec. 12. The young married women have organized a study group, The Modern Mothers. They meet once each month and study Garry Cleveland Myers' book, The Modern Parent. A workers' conference was held Dec. 9. The children presented their Christmas program Dec. 19. White Gifts for the King was presented by the adult group Dec. 22. The young people held their Christmas social Dec. 23. Our group institute was held in Canton on Dec. 30. The Men's Work presented a candlelighting service Jan. 2. The leadership training school started Jan. 3. Two courses are being offered this year.—Mrs. Russell Strickler, Hartville, Ohio, Jan. 8.

Marion.—Our daily vacation Bible school was conducted in June, with Mrs. Lowell Messenger as director. Sixty-nine were enrolled. We had a Children's Day program in June. A peace program was given. Several of our young people attended the music and training camp at Camp Mack. Bro. L. W. Shultz and family were here Oct. 3 and gave a splendid musical program. Thanksgiving evening the Presbyterian church united with us for a service, with the Presbyterian minister bringing the message. A temperance play was given by the young people. They also had charge of the Christmas program. Whooping cough and measles have caused a decline in Sunday-school and church attendance, but we hope it will be increasing soon. Dec. 5 Bro. Bonsack gave us two fine messages. Several from here attended the school of missions at the Pleasant View church Dec. 3, 4. Plans are being made to have our school during January and February. Seven have been received by letter since our last report. Mrs. Homer Eby has been re-elected Sunday-school superintendent and president of Women's Work; Bro. J. L. Guthrie, elder; the writer, clerk, Messenger correspondent and agent. We are trying to get seventy-five per cent of the families to subscribe for the Messenger again. Brother and Sister Glen Baird of Bethany were visiting here during Christmas vacation and Bro. Baird gave us a fine sermon on Jan. 2.—Mrs. Grace Blessing, Marion, Ohio, Jan. 12.

Pleasant Hill.—Brother and Sister Oliver H. Austin of McPherson, Kans., came to us Dec. 1 for a series of meetings, and we enjoyed some rare treats. Bro. Austin gave us powerful and soul-stirring sermons, and we were stirred to deeper consecration. Sister Austin presented sermons in story and song. The beautiful and inspirational stories she gave each evening will be remembered as lessons to be used in our daily lives. Sister Austin had charge of the music and was assisted by the junior and senior choirs. Delegations from neighboring churches attended. The Austins are doing wonderful work. Thirteen accepted Christ and we feel sure that still more will decide for Christ as a result of these efforts. We hope the members can continue the excellent work and spirit that was manifest throughout the meeting. The consecration services led by Bro. Austin were very helpful. The young people presented a Christmas program, with an effective white gift service following. Clothes, food, toys and money were given in abundance and used in needy places. New Year's Eve the women presented a program which was helpful and interesting. It was based on the history of the Pleasant Hill church. After the program a fellowship supper was served. We are endeavoring to carry on the

work in the spirit of our recent revival. During January the pastor has planned a school of prayer, which will be held each Wednesday evening.—Mrs. O. L. Hoover, Covington, Ohio, Jan. 7.

Salem.—We have enjoyed many fine services. On Nov. 7 we had hymn night in which ten different neighboring churches from all denominations participated. Nov. 13 we had all-day services preceding our communion services in the evening. Brethren Roy Teach and Chas. Flory were the speakers. Bro. E. R. Fisher officiated at our love feast. Sister Mabel Causer and Bro. Galen Royer were the speakers the following Sunday morning. Our Thanksgiving praise service was held in the evening by Bro. E. E. Brumbaugh. Dec. 1 we met in council and elected the following: Secretary-treasurer, Irvin Baker; recording secretary, Chas. Lightner; member of finance board, Irvin Baker; trustee board, Frank Puterbaugh; ministerial committee, Minnie Landis; missionary committee. Mary Minnich; auditing committee, Wilbur Seibel; Christian Workers' committee, Howard Cassel; Messenger agent and treasurer, D. K. Rinehart; library committee, Pauline Warner; temperance committee, Lester Minnich; peace committee, Laurel Overholser; cemetery board, Charles Klepinger; correspondent secretary, Naomi Sibert; elder, E. E. Brumbaugh. On Dec. 19 we held our Christmas program, The Christ of Bethlehem. The daughters entertained the ladies to a Christmas party Dec. 20. Over ninety were present and enjoyed a fine fellowship together. The young people went caroling Christmas Eve. A good number of our young people attended the Southern Ohio young people's conference at Greenville. The young people of Salem church supported the world wide missions for the entire brotherhood for two hours, eighteen minutes and forty-eight seconds, a total sum of $66.40. Besides this amount they support in school a girl in China and a boy in India, a total amount of $50 each year. We are facing the new year with high hopes of making it a better year than the past one.—Naomi Sibert, Union, Ohio, Jan. 13.

White Cottage.—An extra offering for the building fund was taken Dec. 19, and reduced our debt by $61.21. We only have a little over $400 to clear the debt on our new church and hope to pay that during 1938. We presented our superintendent with a Scoffield's Teacher's Bible as a token of appreciation for his twelve years of faithful service. Oct. 31 Bro. Claude Murray brought the morning message. Bro. Zigler gave us a wonderful peace message on Dec. 12. Bro. Ora DeLauter, district adult adviser, spoke to our B. Y. P. D. in the evening and at 7:30 he addressed the whole congregation. Nov. 28 and Dec. 19 Bro. Zigler held consecration services for the babies. Six babies were consecrated. The evening messages on Nov. 28 and Dec. 26 were brought by Bro. Paul Shrider, student in Manchester College. Our Sunday school is growing in numbers and interest. Our average for last quarter was ninety, and so far this quarter we have had more than 100 present each Sunday. Jan. 2 five were baptized, a father, his three children and a nephew in his home. We had a fellowship dinner Dec. 5 in honor of Sister Evelyn Horn, missionary to Africa. She spoke of her work at the morning worship period and in the afternoon she showed native articles. Our Women's Work had a turkey supper Dec. 15, clearing $36, which will be applied upon Sister Horn's support. We are making bandages for her use in the hospital on her return. She spoke to the B. Y. P. D. on Dec. 19 and told how they observe Christmas in Nigeria, after which the B. Y. P. D. presented her with a dress. They are hoping for great things in 1938. Officers are: Ruby Zigler, president; Mabel Shrider, secretary. Sister Horn was to have spoken to us, assisted by a Zanesville colored pastor and his singers, but on account of the serious illness of her mother, Sister Q. E. Horn, it was necessary to postpone it. We are praying for Sister Horn. We are looking forward to this service.—Mrs. J. F. Shrider, South Zanesville, Ohio, Jan. 12.

OKLAHOMA

Ames.—Since our last report Brethren V. F. Schwalm and Earl Breon were here, also the district young people's cabinet led by Bro. Ora Huston. All of these brought blessings in Christ. Our Christmas program was given by the Sunday-school classes. Bro. Roy Detrick spoke briefly on The Promise. The union evening service was held in the school gymnasium and was appreciated by a large audience. One of our young men, Merl Lehenbauer, took the leading part in the cantata, The Other Wise Man. The young people presented the church with a beautiful piano scarf. Bro. Millard Provolt, our superintendent, presented a screen for use in class work. The congregation gave the pastor a handkerchief shower for his birthday and gave the family useful gifts at Christmas time. An offering was lifted for world wide missions. Our council was held Jan. 8. It was decided to hold a series of meetings. The ministerial committee, with Mrs. Florence Moyers as chairman, will secure a minister and set the date. Routine business was attended to. We will hold two councils instead of four—one in March and one in September. We will elect two deacons at our next meeting. We appreciated the presence and help of Bro. J. S. Ayres and daughter, Brother and Sister Albert Williams and Brother and Sister Emery Lauver. A New Year's Eve watch night service was held at our church at which forty persons remained to greet the coming of 1938 and the passing of 1937. The pastor gave a closing message on Retrospect and Prospect.—Mrs. E. E. Barnhart, Ames, Okla., Jan. 10.

Pleasant Plains.—We held our love feast Nov. 8, with sixty-six surrounding the tables. Bro. E. E. Barnhart officiated. Our church has felt keenly the loss of Sister John Hawkins who passed away Nov. 16. On Dec. 16 Brethren V. F. Schwalm and Earl Breon visited our church in behalf of the anniversary campaign. Bro. Schwalm gave an inspiring address and Bro. Breon talked in the interest of the college. Our Christmas program was given Dec. 19. It consisted of reading, Christmas carols and an inspiring Christmas message by Bro. K. O. Thralls. Dec. 28 Bro. Ora Huston and four young people visited our church and gave a program of talks and songs and Bro. E. Groff gave a report of camp life. They are working in the interest of B. Y. P. D.—Mrs. Pearl Williams, Carmen, Okla., Jan. 7.

Thomas.—On Dec. 26 a group of young people presented the peace play by Ira Frantz, The Eleventh Mayor, directed by A. L. Williams. Later that week we were glad to have members of the district B. Y. P. D. cabinet and their director, Bro. Ora Huston, include us in a visit they were making to the churches of the district. Our Christmas offering for world wide missions amounted to $66. At Thanksgiving we gave about $30 for home missions. Each offering was a substantial increase over a year ago. The Men's Work group has enjoyed two fellowship suppers this fall. The Ladies' Aid has been actively engaged in quilting. They also take turns with other churches in the town in serving lunches to the Kiwanis club. The church was painted in October. At our October council Bro. Ed R. Herndon was re-elected as elder and Haven Hutchison as Sunday-school superintendent; Carl Halle, B. Y. P. D. president; B. F. Stutzman, C. W. director.—Haven Hutchison, Thomas, Okla., Jan. 11.

OREGON

Newberg.—On Sept. 12 Eld. H. H. Ritter installed our new pastor, Bro. Stanley Keller. Bro. Keller is also attending Pacific College—a Quaker institution. We are happy to report that our active members have subscribed to the Messenger one hundred per cent. The young people were organized with Ruth Simpson as president; Homer Withers, vice-president; Edna Sturdivant, secretary-treasurer. The interest of the young people is very encouraging. It is reported that the Newberg church has the largest group of young people in the District of Oregon. They presented the Christmas play, And There Were Shepherds. A group of men have been supplying wood for the church. The men are sponsoring the boys' activities here. Their first outing will be Jan. 29. The girls will also have some planned activity on that day. The men also plan to start a quartet soon.—Mrs. Phyllis Harding Keller, Newberg, Ore., Jan. 15.

PENNSYLVANIA

Chambersburg.—Our revival service closed on Nov. 28, conducted by our pastor, C. E. Grapes, who preached the Word with power. The attendance was good throughout the meeting. The men's Bible class, taught by Bro. Adam Forney, took charge of the Thanksgiving service. Fruits of the season were brought and passed on to our pastor and wife. An offering was taken for home missions. Twelve were baptized on Dec. 4. Reception service for new members and preparatory services were held on Dec. 5, followed by our love feast in the evening. Our pastor officiated, assisted by Bro. M. B. Mentzer. A Christmas drama, The Seeking Wise Men, was given on Dec. 19 to a full house. A song service was held Jan. 2 in the Salem church, conducted by Bro. Blain Bear. Prayer services were held in our church Jan. 5-7. Council will be held on March 6. We are looking forward to our spring rally on March 27 and to our love feast on Easter Sunday, April 17. We expect to have our Bible institute on April 23 and 24, conducted by Bro. R. W. Schlosser.—Mrs. Geo. Haldeman, Chambersburg, Pa., Jan. 15.

Coventry.—The Christmas season has been enjoyed with special programs. The young people gave the play, Following the Star, Dec. 19. The primary and junior departments gave us the Christmas message on Dec. 26. The intermediate department brought us a splendid peace message on Jan. 2. A social and watch night service was held on New Year's Eve. The church basement has been renovated and a new heating plan installed. We will have dedication services on Jan. 23. Bro. C. C. Ellis will be the guest speaker at the morning and afternoon services. Other special features will be given.—Elizabeth Kulp, Pottstown, Pa., Jan. 10.

Fairview (Georges Creek) was represented at the district conference of Western Pennsylvania, Meyersdale, on Oct. 26, 27 by Brother and Sister Albert Haught, Brother and Sister John Middlekauff and Sister Marie DeBolt. At that conference Bro. Albert Haught was ordained to the eldership. Sister Grace Clapper, China missionary, brought us a splendid message on Dec. 1. The children and young people gave a fine program on Christmas night. The young people gave a splendid play, He Came to Bethlehem. The church was well filled for this service and the offering for world wide missions amounted to $18.26. At this service we used for the first time the new electric lights. We have seventy-five per cent of our members taking the Messenger again this year. Beginning Jan. 16 we will begin having evening services, which will take the form of a Bible study group. Bro. Middlekauff, our pastor, will lead us in a study of the prophets. At our council Jan. 7 it was decided to hold our revival April 3-17. These meetings will be in charge of our pastor.—Mrs. Haddie Merryman, Smithfield, Pa., Jan. 10.

Harrisburg.—Our fall rally was observed Oct. 24. Bro. R. L. Fyock and Sister Sallie Schaffner were in charge, the speaker being our pastor, Bro. J. E. Whitacre. Nov. 1 the elder, Bro. H. K. Ober, officiated at the love feast. Oct. 26 the Men's Work sponsored a father and son banquet, having Geo. Wirt, state fire warden, as guest speaker. Oct. 4-17 Bro. Whitacre conducted evangelistic services at the New Fairview church, Pa. His pulpit was filled by Brethren H. J. Beachley, Clyde Weaver, H. K. Balsbaugh and R. R. Baugher. Nov. 8-21 Bro. Whitacre conducted evangelistic services at the Walnut Grove congregation, Pa. During his absence Bro. R. W. Schlosser

conducted a Bible institute on Nov. 14, speaking on Redemption and New Birth. The following Sunday sermons were delivered by Brethren D. E. Hoff and Elmer Gleim. The Men's Work sponsored the Thanksgiving service, and an offering of $50.65 was lifted for home missions. Dec. 5 the children rendered a program relative to the African project. It was announced that $20 would be forwarded for the African project. The money was raised as follows: Sister Sallie Schaffner's Sunday-school departmental assembly, $11; junior society, $3; Christian Workers, $6. Dec. 12 Bro. R. R. Baugher delivered the morning sermon as Bro. Whitacre participated in services at Philadelphia, Pa. Dec. 19 the children rendered a Christmas program, directed by Mrs. John Dorwart, Dorothy Peterman and Elizabeth Gibbel. Dec. 26 a candlelight service was given by the B. Y. P. D. Bro. R. L. Fyock directed the junior choir in preparation for this service. The accompanist for the service was Bro. H. F. Madeira. Our pastor delivered a sermonette. An evangelistic service will begin in our church Feb. 6, and will continue for two weeks with Bro. Rufus P. Bucher as evangelist.—Mrs. E. M. Byrem, Camp Hill, Pa., Jan. 10.

Hatfield.—We met in council Jan. 8, with our elder, Norman S. Frederick, as moderator. Two letters of membership were granted and two were received. A lot of work was mapped out for the year. The church is very much encouraged because of what is being accomplished. It is all being worked out according to God's plan. We closed a very inspiring revival the early part of December with three accepting Christ through baptism. Bro. Phares Forney of East Petersburg, Pa., was the evangelist.—J. Herman Rosenberger, Souderton, Pa., Jan. 19.

Koontz.—The interior of the church has recently been repainted and stenciled. Funds were provided by the organized classes. Thanksgiving evening Bro. Paul Hoover of the New Enterprise congregation brought an inspiring message. After the sermon a period of testimony and praise was observed. Dec. 5 a chorus was organized with Lawrence Guyer as director. This group meets every Sunday evening for a devotional meeting and song practice. The Christmas service consisted of recitations and exercises by the children, a play by the young people and several selections by the chorus. Jan. 5 the church met in council and elected Bro. D. I. Pepple as elder.—Mrs. Muriel A. Hoover, New Enterprise, Pa., Jan. 11.

Leamersville.—Our church is recovering from a division of some time ago in which about half of our members followed a former pastor to form a new flock for the Progressive Brethren about a quarter of a mile away. We have also recovered financially and have all our debts paid to the district and the church building has been repainted. We gave $24 to the General Mission Board for home missions. We held our Christmas service Dec. 26. We decided to send some money to the war orphans of China and raised $54. Bro. A. C. Miller held a two weeks' revival in October with large attendance although the weather was inclement. Two were baptized. We held our council and Bro. Quinter Showalter was re-elected elder and most of the old officers were re-elected. We have succeeded in obtaining The Gospel Messenger club rates for our congregation. We start the new year with courage and confidence in the future blessing of the Lord whom we try to serve.—Mrs. Fred J. Claar, Claysburg, Pa., Jan. 15.

Lebanon.—The beginners, primary and junior departments gave a Christmas program on Dec. 19. At the evening service the sermon was What Does Christmas Mean to You? Jan. 4 we met in council, with Elders H. K. Ober and S. K. Wenger present. Eld. Nathan Martin was re-elected elder in charge. Officers were elected as follows: E. E. Meyer, clerk; Lester Royer, member of pastoral board; Mary Hoffer, member of the board of Christian education; John Brightbill, director of music; Lewis Reinhold, member of board of trustees; Sisters Cora McKinney and Viola Frantz, directors of junior B. Y. P. D. We will have our prayer meetings in the church and the homes alternately. The trustees are conducting a canvass of the membership relative to our building project. The Men's Work reorganized with Bro. E. E. Meyer, president. The mother and daughter association gave a program at the Neffsville Old Folks' Home and Orphanage. The C. W. society will be directed by Bro. Quinter Liskey and Sister Elizabeth Martin. Sister Martha Martin was the speaker on Jan. 9. On Universal Bible Sunday Eld. Nathan Martin preached a forceful sermon, and quite a few members pledged themselves to read the entire Bible during the coming year. The Bible Reading League now numbers fourteen.—Mrs. Carl W. Zeigler, Cleona, Pa., Jan. 12.

Ligonier.—On Thanksgiving morning we went to the church as has been our custom for years, to enjoy worship services. This service is announced a year ahead. The Sunday school presented their Christmas program on Dec. 26. This program was directed by Mrs. Bert Jones, Mrs. J. D. Wolford and the writer. The Loyal Sons Bible class is putting on a campaign to win back the absent members. Bro. Roy Thomas is the teacher.—W. E. Wolford, Ligonier, Pa., Jan. 10.

Manor.—Daily vacation Bible school was held at both the Diamondville and the Purchase Line houses, using as the theme, Homes Around the World. Memory work, handwork and sand table illustrations were based around the theme. Pictures of the group and the sand table pictures at Diamondville were taken and sent to friends in India. A pageant, written by our pastor, was presented by the pupils at the close of the schools. The Purchase Line house was papered with paper bought by the Aid Society and put on by faithful members. The buying of a new piano was sponsored by the Willing Workers' class of young married people. At the parsonage one room was papered and the kitchen completely redecorated. The rooms had the floor painted and varnished. A pump, bought by the Ladies' Aid Society, was installed in the kitchen at the parsonage. On Thanksgiving evening the young people from Diamondville and Purchase Line were entertained at the parsonage at a Pilgrim party. Thirty-seven were present, and the Pilgrim and Indian costumes added color to the affair. It closed with a Thanksgiving worship service. On Thanksgiving Day services were held at the Purchase Line house and in the evening motion pictures of the Africa mission field were shown. On Dec. 11 the convention of the four Sunday schools of Indiana County was held at the Purchase Line house. Sister Grace Clapper spoke to us Nov. 15 at the Diamondville church. Dec. 17 the Purchase Line Aid Society sponsored a bazaar at the Purchase Line community building, at which time a play, Going Home for Christmas, was given. Dec. 19 the Sunday school of Purchase Line presented a pageant, The Best Christmas Story. Dec. 26 the Diamondville Sunday school gave the Nativity Scene, a play, Ourselves and Others, and a pageant, Why the Chimes Rang. During the past two years seventy-five per cent of our families have been receiving the Messenger and this year we have gone over the seventy-five per cent mark. Eld. W. N. Meyers and the pastor solicited the subscriptions.—Mrs. Mildred Rotruck, Clymer, Pa., Jan. 11.

Martinsburg.—All departments have been reorganized. On Oct. 1 our pastor and elder, Bro. Coffman, presided at our council and church officers were elected. Bro. Coffman was re-elected elder; Elvin R. Burket, clerk; Mrs. D. A. Miller, Messenger agent; Mrs. J. E. Lehman, correspondent; Mrs. A. R. Coffman, assistant. Four deacons were elected at this meeting as follows: Elvin R. Burket, Elvin B. Kensinger, Charles Corle and Wayne Ebersole. On Sept. 18 Sunday-school officers were elected as follows: Bro. I. Harvey Kagarise, superintendent; Geo. B. Wineland and Geo. A. Wineland, assistants; Mrs. Geo. A. Wineland, primary superintendent; Mrs. Harry B. Rhodes, adult adviser of B. Y. P. D.; Helen Lehman, intermediate superintendent. Installation services were conducted the following Sunday morning by Brethren Coffman and Batzell. Bro. Wm. Beahm, missionary to Africa whom the B. Y. P. D. of Middle Pennsylvania is supporting, gave us an interesting address on Aug. 21. He brought splendid addresses to the young people's conference and Sunday-school convention Aug. 24, 25. Dr. C. C. Ellis of Juniata College preached the dedicatory sermon for the new annex to the old folks' home. Our adult Sunday-school classes are planning to purchase furniture for some of the new rooms of the annex. Our communion was held Nov. 7. Bro. H. H. Nye preached the preparatory sermon and officiated at the service. Bro. B. F. Long was with us also. Eleven were baptized prior to the communion. The interior of the church has been painted and redecorated and the floors refinished. A rededicatory service was held on Dec. 19. Dr. Calvert N. Ellis preached the sermons. The children's Christmas program was given on Dec. 26. In the evening the choir presented the Christmas cantata. There was a white gift offering of $75. Our pastor officiated at a beautiful wedding in the church on Christmas Eve when Minnie S. Greenleaf and John Luther Dean were united in marriage. A series of meetings will be held by Bro. D. R. McFadden beginning Jan. 16. The week of prayer is being observed this week, and splendid interest is being shown in these union meetings. Dr. Coffman, aged father of our pastor, passed away since our last report. Our pastor and family spent several days of the holiday season visiting at the parental home.—Kathryn L. Lehman, Martinsburg, Pa., Jan. 7.

Meyersdale.—Our communion was held Oct. 10. Sister Grace Clapper, missionary from China, gave us a most interesting talk on China Oct. 24. The district meeting was held in our church Oct. 26, 27. Our two weeks' evangelistic services began Nov. 7, conducted by our pastor, Bro. G. L. Detweiler. His messages were spirit-filled and forceful. Sixteen were baptized. The Busy Bee class held their annual bazaar and bake sale Nov. 13. Union Thanksgiving services were held in our church Nov. 24. The Mennonite choir presented a musical program Dec. 10. This project was sponsored by the young ladies' class and the proceeds were used for the building fund. The children presented their Christmas program Dec. 19. The choir gave a Christmas cantata, directed by Bro. Detweiler, Dec. 26. An appreciation service for Brother and Sister Detweiler was held Dec. 27. The pastors of the town and representatives of the Rotary, bank, schools and our church spoke of the splendid work they have done. During their seven and one half years with us we have received 247 by baptism and fifty by letter. We have lost fifty-three by death and fifty-one by letter, making a gain of 193. Brother and Sister DeWitt L. Miller and son began their work with us Dec. 29. The young people held a social and watch service on New Year's Eve. Our building fund offering for 1937 amounted to $3,481.32.—Delta Arnold, Meyersdale, Pa., Jan. 12.

New Enterprise.—For several months the young married people's class has taken charge of the C. W. meetings and some very helpful suggestions have been given in a study on the Christian Home. The junior league and the B. Y. P. D. meet at the same hour. These programs are followed by a church service. One Sunday evening during November the peace committee had charge and the missionary committee had charge one Sunday in December. Church officers are: Elder, Bro. Staufer; clerk, Galen Furry; trustee, Jerry Detwiler; Messenger agent, Sara Replogle. The primary department, directed by Mrs. Miriam Brumbaugh, presented a beautiful Christmas cantata, The Child of Bethlehem. In the evening the play, The Guiding Star, was given, directed by Bro. Samuel Replogle. Preceding the play Sister Dorothy Kochendarfer told the story of the Other Wise Man by Henry van Dyke. An offering for world wide missions was taken at both of these services. A donation was given to the old folks' home at Martinsburg the week before Christmas. Our pastor is leading us in a study of the Book of Mark in our midweek prayer

meetings. Bro. Willis Snyder is president of the B. Y. P. D., with Bro. Staufer as adult adviser. A number of the B. Y. P. D. spent the early morning Christmas hours singing carols and bringing cheer to many homes.—Mrs. Ruth C. Hoover, New Enterprise, Pa., Jan. 8.

New Fairview.—Sept. 26 we held a missionary meeting. H. B. King gave two interesting talks, and S. S. Blough and J. A. Buffenmyer spoke. We held our revival meeting Oct. 4-17, with J. E. Whitacre as evangelist. We feel strengthened by his messages, and were favored by several choruses from adjoining congregations. Twelve were baptized. We held three funeral services in one week during our revival meetings. We held our love feast Oct. 24, with S. S. Blough, pastor of the York congregation, officiating. The offering for missions at this time amounted to $50.24. The fall young people's rally of Southern Pennsylvania was held in our church, with a large attendance. Jan. 3 we met in council and the treasurers gave favorable reports. C. J. Keeney was elected trustee; Joel N. Myers, missionary committee. Jan. 9 Bro. C. B. Sollenberger brought us the morning message. Feb. 19, 20, Prof. A. C. Baugher from Elizabethtown College expects to be with us to conduct a Bible institute.—H. B. Markey, York, Pa., Jan. 17.

Somerset.—We met in council Oct. 1, with Bro. T. R. Coffman presiding. Favorable reports were given, and church officers were elected. On Oct. 17 we held our love feast, preceded by several nights of preaching. Four were baptized and three were received by letter. Nov. 8 the young people began a week of services. On Monday evening they held a banquet, with Dr. H. B. Kaebnick as the speaker. On Wednesday evening a detective spoke on crime. Thursday Bro. T. F. Henry from Johnstown spoke on peace. Friday a young lady (colored) gave a wonderful talk on race problems. On Sunday morning our pastor spoke on Let Youth Think Through. In the evening Mrs. Quincy Holsopple gave a fine talk to the young people. On Dec. 4 we were shocked to hear of the tragic death of our Sunday-school superintendent, Bro. Homer King. He was called from his home a few rods to assist in fixing a car and without a moment's warning, another came along and struck him, killing him almost instantly. We have lost a willing worker as his whole life was wrapped up in his work. Dec. 19 the choir rendered a Christmas cantata and on Dec. 26 the Sunday school gave a program. At this service we had a Lord's birthday offering and everyone came forward and put offerings on the altar. This offering amounted to $373.50. We have paid $1,000 on our church debt this year. Sister John T. Fike organized a junior choir.—Mrs. T. R. Coffman, Somerset, Pa., Jan. 7.

Uniontown.—The exchange programs which the young people are having gave us the opportunity of hearing a splendid musical program from Greensburg in October. On Oct. 22 the father and son banquet was held, with Bro. John Middlekauff as guest speaker. Officers are: President, James Fearer; secretary-treasurer, Harry Sumey. Our evangelistic meetings began Nov. 7. The program included stereopticon views, Calvin Bowman who told of his trip to the Holy Land, Roof Garden quartet from Somerset, messages by Lawrence Bianche, and messages by Bro. Sollenberger during the second week. Ali these were inspiring and well presented. Eleven were received by baptism. On Sunday evening our love feast was held, with a large attendance. Nov. 28 Sister Grace Clapper delivered a wonderful message. During the absence of our pastor who was holding an evangelistic meeting at Cumberland, Md., the pulpit was filled by Brethren H. H. Glover, John Middlekauff and Geo. Wright. Our young people are giving some very good music, which is helpful to all our services. A young men's quartet has been giving splendid numbers also. Our attendance has increased and our treasury shows a decided gain. Our building fund offering on Dec. 26 amounted to $303.50. An appropriate Christmas program was given by the primary and junior departments. The chorus sang several anthems. On Christmas Eve a number of our young people sang carols, after which they had a social hour. The union week of prayer is being observed in our city, and each minister exchanged pulpits on Jan. 2. Rev. Douglas, from the First M. P. church, brought us the message on the subject of Prayer.—Mrs. Alta Lowdermilk, Uniontown, Pa., Jan. 5.

Waynesboro.—We elected the following deacons at our January council: A. R. Deardorff, H. A. Good, John Kauffman and C. A. Snider. Bro. T. F. Henry of Johnstown, Pa., will labor with us in evangelistic meetings from March 20 to April 3. It was decided that our pastor should appoint a committee to receive relief contributions for China, Spanish and German refugees. Universal Bible Sunday was appropriately observed on Dec. 12. In the evening a quartet from Somerset, Pa., composed of Brethren Dickey, Hoffman, Statler and Fike, gave a program to an appreciative audience. Dec. 19 a Christmas pageant, Feast of Lights, was impressively and effectively rendered to the largest audience we have had in recent years. On Dec. 26 the church officers for 1938 were installed by our pastor, Bro. L. K. Ziegler. A candlelight service, ushering in the new year was held Jan. 2. In the beautiful service of consecration our pastor was assisted by the choir and seven others. During the first week of January our congregation participated in these union prayer services. One service was held in our church and our pastor preached at another service. We are planning for a Leadership Training class with sessions during February. We will study The Prophets and Their Message, led by Bro. Ziegler.—Sudie M. Wingert, Waynesboro, Pa., Jan. 19.

Weltys.—We met in council Oct. 14, and decided to have our pastors, Brother and Sister Thomas, represent our church at district meeting. Oct. 17 the Elizabethtown volunteer band rendered a very interesting program which was enjoyed by all. Oct. 31 we had a dedication service for the communion service set which was presented the church by Sister Verda Hoffman in memory of her husband, Bro. Bruce Hoffman. Nov. 1 our series of meetings began, with Brother and Sister Long as evangelists. We feel they have been a great help to us. Twelve were received by baptism. Our love feast was held Nov. 13. Brother and Sister Russell Shafer were installed as deacons. The Ladies' Aid had a food sale the day before Thanksgiving, and took in $61.11. Recently we had a donation for the children's home. Dec. 19 a Christmas program was rendered by the children.—Martha Heefner, Waynesboro, Pa., Jan. 9.

West Greentree.—Oct. 24 Florin Sunday school held their children's meeting, with Bro. John Myer from the Springville congregation

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General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find ..... dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

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Please place this money to the credit of

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Name of sender .....

Street Address or R. F. D. .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

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assisting. Nov. 21 Bro. Amos Kuhns was with us at the Greentree children's meeting. Nov. 10, 11 we held our love feast at the Greentree house, with Bro. Michael Kurtz of the Richland congregation officiating. A number of other visiting brethren were present. Nov. 30 our council meeting was held at the Florin house. The following Sunday-school superintendents were elected: Florin, Bro. John E. Eshelman; assistant, Bro. Henry Becker; Greentree, Bro. Harry Eshelman; assistant, Bro. Samuel Ober; Rheems, Bro. Aaron Shank; assistant, Bro. John Eyer. We decided to have a vacation Bible school the last two weeks of July. Bro. B. G. Stauffer closed an evangelistic meeting Dec. 22. He gave inspiring messages. Seventeen were baptized by Bro. Hiram Eshelman.—Mrs. Henry E. Breneman, Elizabethtown, Pa., July 17.

Woodbury.—Nov. 1 Eld. C. L. Cox began a revival at the Holsinger house. He preached strong gospel sermons, calling all to a life of service for the Master. As a result two accepted Christ and were baptized. These meetings closed with a love feast Nov. 14. Our Sunday schools observed Christmas by rendering programs and singing carols. Our business meeting was held at the Curry house Jan. 9. Fourteen certificates were granted to members moving into the Martinsburg district. We are sorry to lose these faithful workers but our loss will be gain to the church at Martinsburg. Bro. Elmer Wyles was elected as member of the ministerial board and Bro. I. F. Zook was re-elected as general trustee. The ministerial board requests that our pastor, Bro. J. H. Clapper, make an every home visit in the near future.—Barbara S. Frederick, Woodbury, Pa., Jan. 11.

TENNESSEE

Limestone.—We reorganized Sunday school Jan. 2. Bro. Samuel Presley was elected Sunday-school superintendent. Our home pastors held a revival for us Sept. 12-29. Three were received by baptism. We held communion Sept. 25. Bro. J. R. Jackson gave us two inspiring sermons Jan. 2. All of our services are attended with interest. Bro. Guy Presley gave our Christmas message Dec. 26.—Honoria Pence, Limestone, Tenn., Jan. 4.

VIRGINIA

Lynchburg.—Oct. 24-30 our pastor, Bro. Arthur L. Warner, conducted a revival, which resulted in a better understanding of our church doctrines. The meeting was well attended and was a great spiritual blessing. Five were baptized. On Oct. 31 our love feast was held. On Oct. 22 Brother and Sister Oliver H. Austin were visiting in our midst. Installation service for our pastor and wife took place Nov. 14, with Elders J. S. Showalter and E. C. Crumpacker officiating. The men deserve mention for the interest they are taking in their work. Their Sunday-school class interest is increasing in number and the Men's Work has sponsored some worth-while activities during the past few months, such as the Thanksgiving offering, a food shower for a needy friend, two baked bean parties, a slide lecture, Missionary Characteristic of Christianity, and the organization of a Boy Scout troup, with Bro. Clark Kiger as Scout Master. Since November the Women's Work has been led in a series of mission study activities by Mrs. Clyde Kirkland, chairman of mission study group. Besides the regular monthly meeting two evenings have been devoted to home meetings. The Women's Work was responsible for the redecorating of the church auditorium early in October. Our young people are coming to the front. They have organized a standard B. Y. P. D. Nine of them attended the round table at Roanoke on Dec. 9. On Dec. 22 they presented a dramatic cantata with the cooperation of a group from Terrace View. This cantata was given at Terrace View on Dec. 26. One evening during the Christmas season they went caroling and delivered Christmas baskets. On New Year's Eve they had a watch party which closed with a campfire worship service. Sister Warner is the superintendent of the children's department. The children gave a Christmas program and received treats from the Sunday school.—Mrs. David B. Weaver, Lynchburg, Va., Jan. 11.

Sangerville.—Our Thanksgiving services were held at the Emanuel church house. A morning and evening session was held. Bro. M. J. Craun of the Summit congregation was the main speaker in the morning. We met in council Dec. 3, with Eld. M. G. Sanger as moderator. Brethren A. S. Thomas and A. J. Caricofe were with us and assisted in electing a presiding elder. Bro. J. M. Foster was re-elected. Bro. J. D. Wampler, director of orphans' home of Timberville, gave some helpful suggestions about the work and needs of the orphanage. A plan was launched to raise our amount for the orphanage. Our Sunday-school superintendents are Brethren J. S. Wine and O. P. Zimmerman. Sister Meda Argenbright is president of Aid Society. On Dec. 20 the Aid met with Sister Lucretia Allen who had not been able to meet with them for over a year on account of illness. Mystery sisters were revealed. The B. Y. P. D. is progressing nicely, and is led by Charlotte Argenbright. They presented a pageant, The Christmas Road, on Dec. 26. The social committee has sent cards, food and fruit boxes to the sick and shut-ins.—Mrs. C. A. Click, Bridgewater, Va., Jan. 6.

Troutville.—We met in council Jan. 9, with Eld. J. W. Ikenberry presiding. In addition to the usual business, arrangements were made for providing each home with a Covenant of Loyalty card. Individual pledge cards are to be supplied. It is hoped that this may result in a substantial spiritual growth on the part of the membership. We are planning to conduct a teacher training school the last part of January. The Trinity church gave a pageant, The Light Eeternal, and a candlelighting service on Dec. 19. Troutville presented the pageant, The Light That Ne'er Shall Fail, on Dec. 22. Both of the above programs were well attended. The elementary department of the Sunday school presented an excellent Christmas program on Dec. 26. Recent improvements at the church include a second piano, new choir platform and a new cistern. The cistern should provide the parsonage and church with an adequate supply of soft water. Officers and teachers were entertained by the Coffmans at the parsonage on Jan. 10.—Ray B. Rader, Troutville, Va., Jan. 10.

WASHINGTON

Wenatchee Valley.—After having our pastor with them in early November the McPherson church extended him a call to serve them. The month has been one of much prayer and uncertainty in deciding. We are all happy that on the last day of the month, our pastor made public his decision to stay with us. The month began with an all-church dinner, celebrating the close of the drive to reduce our debt. The trustees of the securities corporation, having had a number of chickens donated by Brother and Sister Harold Baker, served a chicken dinner Dec. 1, and announced that another $1,000 had been raised for the principal and $500 toward the interest payment due in February. At the December council we elected Brother and Sister Cletus Deardorff to the ministry and they are now in active service at the Woodland church near Astoria, Ill. The fall love feast was held. The second Sunday of December was observed as refugee relief day and $45 was collected and sent for Spanish and Chinese children. A number of our folks were privileged to attend the good meetings in Seattle at the midwinter conference. Our missionary committee sent $125 to the district and general mission boards during the month. The men have been busy cutting, felling and hauling trees from the National forest reserve, and are cutting them into lengths for the furnace. The pastor and a number of volunteer helpers have been calling in the interest of the Messenger agent, and we are now again assured of at least seventy-five per cent of our folks getting the Messenger. The Christmas season brought a host of good things to our lives. The women's musical club of the city has established an annual habit of holding a concert of sacred music in our church. The Sunday before Christmas our choir combined with the Presbyterian and Methodist choirs to give a joint program. The Sunday following Christmas the junior choir gave their Christmas concert. This all tended to establish a sacred atmosphere for the season, which found its expression in our annual white gift service. Almost a full truckload of food and clothing was brought to the tree to go out to the needy.—Geraldine Eller, Wenatchee, Wash., Jan. 7.

WEST VIRGINIA

Salem.—We met in council Jan. 2, 1938, with Eld. Chester Thomas as moderator. He gave us a very pointed talk urging more worship in our lives. Officers were elected: Jesse Thomas, clerk; Noah Thomas, treasurer; Chester Thomas, Messenger agent; Beatrice Moyers, member of peace committee. Our revival will begin July 25, and will close with the love feast Aug. 7.—Treva Younkin, Brandonville, W. Va., Jan. 5.

Old Furnace.—We held council Jan. 8, with our elder, B. W. Smith, presiding. Officers for the Sunday school were elected as follows: Superintendent, Charles Boher; secretary and treasurer, Leslie Boher. On Oct. 4 Eld. Peter Garber began our evangelistic meetings which lasted until Oct. 17. He preached fifteen spirit-filled sermons and as a result six were baptized and one reclaimed. On Oct. 17 Eld. George Van Sickle began a series of meetings in the Dixie schoolhouse, continuing until the last of the month, and as a result five were baptized and one reclaimed. Our people gave a Christmas program, after which Bro. Showalter of Keyser, W. Va., preached for us.—Mrs. Effie Abe, Wiley Ford, W. Va., Jan. 10.

Smith Chapel.—Dec. 11, 12 Bro. Price Bowman filled his regular appointments, at which time he delivered three splendid messages which were greatly enjoyed by all. The church gave a beautiful pageant, O Come Ye to Bethlehem, on Dec. 24. The church was decorated and the play was given by the adult and young people's classes. The choir, led by Sister Garnette Tiller, sang the Christmas carols that had been selected for the play. The B. Y. P. D. has reorganized with Miss Ovida Kahle as president; Marie Terry, secretary; Naomi Hill, treasurer. There are several new members, and they are planning a great work for the coming year.—Mrs. Otis Lusk, Princeton, W. Va., Jan. 12.

WISCONSIN

Stanley.—We met in council Dec. 14, with our pastor, Bro. Lewis Hyde, presiding in the absence of our elder. Eight letters of membership were granted to members who have moved to Oregon. Treasurers of the different organizations gave reports. The wood commttee bought a piece of timber, and wood is being cut for the church. The following church officers were elected: Elder, D. D. Funderburg; trustee, Harry Miller; clerk, Elsie Richard; treasurer, Austin Tyson; ministerial committee, George W. Cripe; the writer, Messenger agent and correspondent. The Ladies' Aid has been reorganized with the writer as president; Ada Miller, vice-president; Zelma Mitchel, secretary; Mrs. Jerry Isaacs, treasurer. Although few in number our treasurer gave a favorable report. We have been invited to serve the Chamber of Commerce supper for February. The young people and some older ones are responding with a penny a day to help pay the debt on the parsonage. Over $100 has already been paid. The Aid Society pledged to pay $25 for 1938.—Mrs. Jacob Winkler, Stanley, Wis., Jan. 8.

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Lower Deer Creek
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., February 12, 1938 No. 7



"And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. . . . And he said unto them, The sabbath was made for man, and not man for the sabbath."

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Bear Creek
Black Swamp
Brookville
Canton
Chippewa
Danville
Donnels Creek
East Chippewa
East Dayton
Eastwood
Eversole
Fostoria
Green Springs
Greenville
Harris Creek
Hartville
Lick Creek
Lincoln Heights
Lower Miami
Maple Grove
Middle District
Oak Grove
Olivet
Painter Creek
Pitsburg
Pleasant View
Reading
Ross
Salem
Silver Creek
Stony Creek
Sugar Creek
Toledo
Upper Twin, Eaton
West Alexandria
West Charleston
West Nimishillen
Wooster
Zion Hill

OKLAHOMA
Ames
Bartlesville
Big Creek
Guthrie
Oklahoma City
Pleasant Plains
Thomas
Washita

OREGON
Albany
Grants Pass
Mabel
Myrtle Point
Newberg
Portland

PENNSYLVANIA
Ambler
Boiling Spring
Brethren Home
Brothersvalley
Buffalo
Carlisle
Chiques
Clover Creek
Codorus
Conewago
Dunnings Creek
East Fairview
East Petersburg
Elizabethtown
Ephrata
Georges Creek
Greencastle
Hanover
Harrisburg
Huntingdon
Indian Creek
Lancaster
Leamersville
Lebanon
Lost Creek
Maiden Creek
Manor
Maple Grove
Markleysburg
Mechanicsburg
Mechanic Grove
Midway
Mingo
Mountville
Mt. Olivet
New Enterprise
New Fairview
Palmyra
Pike Run
Quakertown
Reading
Richland
Rummel
Schuylkill
Shade Creek
Shippensburg
Spring Creek
Spring Grove
Spring Run
Springville
Sugar Valley
Swatara, Big
Swatara, Little
Uniontown
Upper Codorus
Weltys
West Conestoga
Westmont
Woodbury
Woodale
York

TENNESSEE
French Broad
Limestone
Pleasant Valley

TEXAS
Waka

VIRGINIA
Antioch
Barren Ridge
Bethany
Boone Mill
Bridgewater
Cloverdale
Cooks Creek
Daleville
Elk Run
Greenmount
Harrisonburg
Johnsville
Laurel Branch
Lebanon
Linville Creek
Lynchburg
Middle River
Midland
Mill Creek
Moscow
Mt. Joy
Mt. Union
Mt. Zion
Nokesville
Oak Grove
Pleasant Valley
Pulaski
Richmond
Sangerville
Smith River
Snow Creek
Summit
Timberville
Troutville
Valley Bethel

WASHINGTON
Ellisforde
Olympia
Omak
Outlook
Sunnyside
Tacoma
Wenatchee Valley
Yakima

WEST VIRGINIA
Cheat River
Eglon
Keyser
Petersburg

WISCONSIN
Chippewa Valley
Stanley

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

Just One Eternal Paradox

"So we are happy in the midst of sore trials." How could Brother Crumpacker say it? Didn't it strike you as a strange note in that letter which he so evidently wrote with great heaviness of heart?

That must be an extraordinary kind of happiness. It is. It is known only to those who have dug deep in the wells of human experience. Abraham Lincoln understood it and appealed to it in his letter of condolence to the Boston mother who had lost five sons in the Civil War. He knew she could find comfort in "the solemn pride that must be yours to have laid so costly a sacrifice on the altar of freedom." One does not need to hate war less to appreciate the superfine quality of that sentiment.

It is precisely so in the great war on war itself and all other forms of selfishness and sin. The finest pearls are always of great price. The sweetest joys are born of the bitterest sorrows. The law of the kingdom of heaven is like that. It is one of the paradoxes with which life has clothed eternal truth. E. F.

Cultural Islands in a New World

THE other day we read about a bit of Austrian Tyrol transplanted to one of the southern states of Brazil. The leader had carefully chosen the site, even to altitude and rainfall. The colonists are keeping their customs, their language and their religion. They have built homes in old country style. It is said that visitors praise the cleanliness of villages and the industry of the people. The economic success of the colonists has been most remarkable.

There are many cultural islands in the Americas, where emigrants have not been absorbed, or refuse to be absorbed. Perhaps the best known of these in North America is the province of Quebec, still overwhelmingly French. But the like of this may be found on lesser scale in many other places. Indeed, most new world communities represent strange minglings of cultures. Think of how many are represented in your state and even your community!

The closed group is certainly an efficient method of preserving not only customs but ideals. It is being used by some groups with striking effectiveness. All of which raises the question: Should such cultural islands be deliberately set up and maintained? It seems to us that the answer depends upon the character of the culture it is desired to preserve, and whether this is good or bad. But who can answer on some of these points? Certainly there is room for great diversity of opinion. H. A. B.

This Preacher Was Very Bold

WE have another preacher's word for it and he could have cited more evidence than he did in support of his contention. The point he made was that gentiles were so much readier to respond to the gospel than his Jewish fellow countrymen that, long centuries ago, Isaiah had truly set out the contrast in extremely striking colors. While God was holding out his hands all day in vain to "a disobedient and gainsaying people," others had found him even before they looked for him (Rom. 10: 20, 21).

That surely was a bold way to put it but Paul liked the figure and used it to rebuke his own rebellious brethren and to justify God's rejection of them. It made us wonder what a man of that stamp would do about some situations that confront the church today. To help us in this wondering let us look further at what he did in some situations that confronted him. It will at least keep us from forgetting that Isaiah was very bold.

He dealt much with kings and governments and said freely what he thought of them. He suggested the policies which should guide them. He was especially bold, if not bitter, in his denunciation of their alliances with other nations. He recommended less trust in horses and chariots and more in God and righteous-

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ness. He considered it quite within his province to take part, a very important part, in public affairs. He dared to tell officers of state what the will of God was concerning them. Isaiah was very bold.

What would he say and do in times like ours? Would he have any word of counsel or warning to a government heading straight toward war? A government piling armament upon aramament when it had given its solemn pledge not to seek redress of grievances by any but pacific means? And when it was already amply equipped against attack, in so far as this can be done by material means? Would he be timid, like us, and afraid to speak, or would he come right out—remember, Isaiah was very bold—would he come right out with the naked truth and say: "Mr. President, you are not preparing for defense against any possible aggression. You are getting ready for a war in foreign waters. This tremendous splurge of new war preparedness can have no other meaning. And besides all the inconceivable woe and misery which that would bring, it would take us dangerously close to national bankruptcy." Now that would indeed be a terrible thing to say but as bold a preacher as Isaiah was might say it.

What would be his attitude toward other aspects of the situation? Would he say that his responsibility did not touch them or would his great love for his country and his heaven-driven conscience compel him to speak his mind? What do you think he would say on the point whether the politicians or the people should decide when the country should wage war? And when one nation is cruelly and unjustly waging war on another, would he favor helping the aggressor by exchanging goods with him or would he say, as Another greater than he did say concerning an utter irreconcilable: "Let him be unto thee as a heathen man and a publican"? One more than half suspects he would counsel withdrawal of economic support, even at the price of great loss to ourselves, until the recalcitrant comes to his senses. One thing we can be sure of is that he would keep on loving the aggressor and praying for his conversion to the ways of justice and honor.

Look now at another instance of the boldness of this great preacher of the farther past. The land of his fathers lay desolate and his people were in exile. The glorious days of David and Solomon were tantalizing memories. The long cherished hopes of a greater and more glorious future had been blasted. Disillusionment and despondency were the order of the day. Some indeed, willing to sacrifice their religion, patriotism and sacred traditions on the altar of commercial advantage and worldly success, were quite reconciled to the national misfortunes. Others were still loyal to the faith of their fathers but too discouraged to believe that glorious days could come again.

Into this impossible situation came our prophet of boldness preaching the doctrine of a greater day to come. The people had only to rouse themselves from the stupor of despair, shake off the dust of drowsy indifference and get ready to build a new Jerusalem. "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up and be not afraid; say unto the cities of Judah, Behold your God!" How could he talk like that to such a people in such a condition? Well, Isaiah was very bold.

What would he say to the church of our day, set in the midst of a so-called civilization drunk with physical power, blind to the beauty and strength of spiritual values, bent on annihilating itself with faster and mightier engines of destruction? He would say: Have faith in God and goodness and truth and love. Remember the charge your Lord gave you and keep it faithfully. He is with you always even unto the end of the world. In quietness and confidence shall be your strength. Learn to labor and to wait.

Like Isaiah of old, a present day ambassador of Christ needs to be very bold. E. F.

The Real Issue

THE real issue is whether Americans care enough about their privileged status in Shanghai and their trade with China to go to war with Japan. All else is beside the point. The American people ought to weigh that question alone in making up their minds. Selfish interests will play on pride in the American flag and in the glorious nation that never in her history has been defeated in war! They will seek to arouse blind passions to secure their ends, knowing full well they could not succeed in arousing the American public to go to war in the far-off east to defend the rights of a few American companies to make money by trading with the Chinese.

Now if ever lovers of peace ought to bestir themselves. Let there arise from American citizens such a wave of protest against the recent acts of their government that those in positions of responsibility will know unmistakably that the American people will not be swept into a wild hysteria by manufactured incidents and manufactured propaganda.

It might be said that Japan is running amuck and needs to be held in check. This is freely admitted, but so was Germany in 1914. Have we so soon forgotten our experience in that last war? Germany was humiliated, but her very humiliation made it possible for a Hitler to become dictator. Japan sees a land rich in natural resources lying within her grasp and is proceeding to take that land. For this she has good precedent. But will our going to war deter her? Have we not yet learned that going to war will never stop war?—*From an Editorial in Brethren Action.*

THE GENERAL FORUM

A Prayer for the Church

BY ORA W. GARBER

Upon thy church, dear Lord, we pray
Thy richest blessings day by day.
  Firm may she stand
Against all agencies of sin,
Be they without her ranks or in.
May she her work anew begin
  At thy command.

Pour out upon thy church, dear Lord,
Abundantly of love's accord
  That she may be
United in the cause of right,
Uplifting Christ, the world's true Light,
Him who alone can banish night
  And make us free.

Lord, for thy church we humbly ask
Strength adequate to every task
  Thou bidst her do.
And as the years shall come and go
In grace and wisdom may she grow,
And only thee as Master know
  In service true.

Elkhart, Iowa.

The Spread of Gambling

BY RAYMOND R. PETERS

ANY one who lives close to people can not help but know that there is a growing tendency for them to participate in games of chance and many forms of gambling. The opportunity for gambling is presented on every hand to the American people. The members of the Church of the Brethren are subjected to these temptations. Betting is engaged in so frequently that it has become an accepted practice with a large per cent of the American people today. In fact, in many circles it is the unpopular thing not to take chances and bet. It may be that some of you who read this will say these practices are carried on among other people, but not by members of our own church. If I cared to I could give you many illustrations showing you that our young people and older ones too are engaging in these same practices. My observations are not taken from a small geographical area for I have had an opportunity to meet with our people in many sections of our brotherhood during the past few years.

I would like to quote from a recent issue of *Information Service,* a weekly bulletin published by the Federal Council of the Churches of Christ in America. "'Recent months have seen a marked increase in gambling in the United States,' says an editorial note in the *American Magazine,* New York, for October. The magazine sent Thomas Sugrue, a young reporter, throughout the country to investigate. His findings are published under the title of 'Betting 10 Billion Dollars,' the figure indicating the estimate of the gross value of the betting of people of the nation for the year 1937. In 1936 the journal, *American Business,* Chicago, estimated that the total amount of money wagered in the country at $6,600,000,000 for the year 1936. Mr. Sugrue says that the total amount has been increasing at 'an alarming rate.'"

The article contains mainly illustrations of the types of gambling prevalent today. People are gambling "in the casinos, on gambling ships, at the race tracks, on the golf course, in the bleachers, at the cigar store, in their homes. . . . There is nothing which does not hold the possibilities of a bet, and there is no one in these wonderful days, it seems, who won't bet."

In large industrial plants where pay checks are used there are pools for the check which bears, in its serial number, the highest poker hand. Gambling at dog races is described as a vicious and degrading form which takes from those who can least afford it—the poor.

With our frontiers closed and the depression still tugging at our heels, the American people are declared to be more interested in gambling than in previous times. Numbers games, lotteries and slot machines are estimated to receive $1,000,000,0000 a year from the poor, the unfortunate and the unemployed. The middle class are said to put $4,000,000,000 into sweepstake tickets, race track gambling, the sports' pools, dog races, bingo games, games of chance, etc.

The licensing of gambling places is being recommended by responsible persons, on the theory that gambling can not be outlawed. The legislatures of New York, Massachusetts, Pennsylvania, Illinois, Maine, New Hampshire, Connecticut, Maryland, California and Nebraska recently considered bills to legalize lotteries. A bill was introduced in Congress to provide for a national lottery.

All of which—no matter how far from accurate the estimates may be—indicates that gambling presents much more than a problem of legal restraint. It confronts educators with a stupendous task. Also it suggests that gambling offers a recurring hope of escape from the insecurity which is the lot of the majority of our people.

I think most of us will agree that it will take more than legal restraint to stem the tide of gambling. It is my conviction that the schools, the churches, the Christian homes, and other character forming agencies must unite in a crusade against this vicious practice in America. It is also a faith of mine that the Church of the Brethren is in a position to lead the way. Although

our people are subjected to this modern problem and some are involved, we have a historical background of honesty and personal integrity on which to build. I would like to see every minister, Sunday-school teacher, camp leader and all parents give this problem some serious thought and see if we can not do some constructive teaching. Our church can be the leaven in our communities.

Independence, Kans.

Loyalty to Our Church Vows

BY J. MONROE DANNER

In Two Parts—Part One

Dost thou covenant with God in Christ Jesus to be faithful until death? "For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Heb. 3: 14). Confidence in what and loyal to what?

First, we must be loyal to the New Testament faith. The New Testament faith moves men not only to put God first, but also to put the best first for God. It moves men always to live as in the presence of God; it moves men to do things for God in God's own appointed way; it moves men always to obey God. This New Testament faith moves men to refuse the sinful pleasures of the world, the treasures of Egypt, and worldly power and fame, choosing rather to be humble servants of Jesus Christ.

Second, we must be loyal to New Testament honesty. I like the position a certain evangelist took when he gave the invitation, and said: "If you make it a habit to skip your rent bills, your butcher bills, your baker bills, and your grocery bills, don't come until you have made satisfaction for them." I like the example I find in Luke 19: 8: "And Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold."

Third, I would like to emphasize New Testament peace. The bases for New Testament peace are patience, forbearance and returning good for evil. I can best illustrate the spirit of New Testament peace by an illustration. Two boys were at the same school, George Washington and Peter Miller. Washington became the first President of the United States and Peter Miller became a preacher of the gospel. Washington lived in Philadelphia and Miller lived at Ephrata, a village seventy miles from the capital. For many years the preacher endured much prosecution from a man named Michael Wittman, who did all he could to distress the servant of God. He even inflicted personal violence, injured his buildings, and publicly denounced the preacher's testimony.

At length Wittman, involved in treason, was arrested and sentenced to death. Peter Miller walked all the way from Ephrata to Philadelphia to plead for the life of his presecutor.

"Well, Peter," said General Washington, "what can I do for you?"

"I have come to beg the life of the traitor, Michael Wittman."

"No, Peter, I can not give you the life of your friend. His case is too serious."

"My friend?" said Miller. "He is the bitterest enemy any man ever had." He then told Washington of his experience with him for twenty years. On the third day the preacher and persecutor walked back the seventy miles to Ephrata. The hardened sinner's heart was melted by the attitude of this man of God; he was soundly converted. Peter baptized him and he was brought into the joy of God's salvation through the great fundamentals of New Testament peace, patience, forbearance and returning good for evil.

Fourth, I would like to emphasize New Testament charity. I am made to think of the martyred Stephen, who, in the midst of human peril for the convictions he had concerning his Lord, could kneel down and cry with a loud voice to God in behalf of his persecutors, "Lord, lay not this sin to their charge, and when he had said this, he fell asleep."

I like to uphold Jonathan's attitude toward David as a beautiful illustration of the spirit of New Testament charity, giving us a living demonstration of how folks can forward the interests of the kingdom of God and remain covenant friends, even at the expense of their own personal interests and natural born rights, when they know that it is the will of God (1 Sam. 20: 16, 17).

What made Jonathan and Stephen show such love under such seemingly unfavorable and unnatural circumstances? It was the love of God that constrained them. "Though I speak with tongues of men and of angels, and have not charity, I am become as sounding brass or tinkling cymbal. . . . Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13).

Fifth, I would like to emphasize loyalty to New Testament humility. The New Testament religion is an humble, sensible and reasonable religion. Its purpose is to develop a body of people noted for their humility, loyalty and good common sense. The church that would measure up to the New Testament standard of humility can not afford to overlook the importance of

seeing to it that its preachers preach humility, and its elders insist on plain, modest and becoming attire for both men and women. The church that neglects this duty is simply permitting pride to play havoc with the spirituality that should mark the humble and devout follower of the meek and lowly Lamb.

A few generations ago many churches were plain, the members believing in simplicity and the ministers teaching and insisting on plainness with a zeal worthy of the cause they represented. I can join hands with Bro. M. G. Brumbaugh of sacred memory in speaking of the early history of the church when he says: "These people are the most ardent product of the reformation. They did not stop on middle ground with Luther, Calvin and Zwingli. They carried the spirit of protestation to the acceptance of the maxim: *No exercise of force in religion.* . . . They are, therefore, a church founded upon no tradition, and caring not at all so much for the apostolic succession in the priesthood as they did care for the apostolic succession in doctrine. They did not worry about being able to trace their priestly lineage back to the Twelve, but they did devoutly resolve and gloriously succeed in establishing in our modern civilization the religion which the Leader of the Twelve gave to the world" (*Two Centuries of the Church of the Brethren, pp. 21 and 24*).

But the majority of these once plain churches today have betrayed the Christ of Calvary and have permitted the goddess of fashions to lead them astray and scatter the sheep. Today there is not the first mark of distinction between the unconverted world and the average church member. The condition is deplorable. We should have a very deep concern for what shall become of Protestantism with its many sincere and devoted followers of the Lord Jesus who today see a leadership calling themselves disciples of our Lord, faithfully pledging themselves when they were licensed, installed, and ordained to great positions of sacred trust in the church of Jesus Christ, to promote, to defend and to preserve the religion of our blessed Lord Jesus and his chosen apostles, now turning their backs upon the very principles which the Leader of the Twelve gave to the world, and their respective church canons, which were all and still are in full force and effect just about as they were when they promised to be faithful and loyal unto death. At the present time there are a great many pulpits throughout this land exerting every conceivable influence to strike down these very principles of the church of Jesus Christ, and in their stead are teaching principles and doctrines which are blended with communism, socialism, worldism, modernism and diabolism and every other ism, in opposition to the teachings of the New Testament.

It would seem that, in keeping with the word of prophecy, this is more than a deviation which can be corrected, a lapse which can be cured or an honest mistake that can be forgiven. It discloses a perversion of heart and of spirit which has been permitted to progress so far that there does not seem to be any remedy, neither can it be condoned in the heart of the true believer. It means a quenching of the Spirit, an apostasy from the Word of God and the installation of pride and worldliness. There are only a few plain churches left, and pride is fast making its inroads into their ranks. The great question confronting these loyal churches is: Shall they, too, surrender their claims in the interest of New Testament humility or will they continue to be loyal to this part of the gospel?

Our prayer is, and we trust that it may be the prayer of every devout Christian man and woman, that these loyal churches may continue to be loyal to the religion which the Leader of the Twelve gave to the world. We must either cry out or die out. Any doctrine of a church that ceases to be heard and defended from the pulpit will certainly fade out of the minds and practices of the people in the course of one or two generations. By this token New Testament humility is in grave danger of being lost to our church, and will without doubt be substituted for by the current foolish, extravagant, immodest, lust-provoking, seminude, soul-stultifying world-regulation which makes spirituality impossible. Some will retort that plain-clothed people are often unspiritual, which we admit; and so are some baptized people and communing people, and even preachers and teachers. But if some baptized people prove unfaithful that is no reason for forsaking baptism, neither is it a good reason for rejecting New Testament humility just because some plain people have proved unfaithful in the past.

Is the yoke of New Testament humility too galling, or does the furnace of New Testament separation look too hot for you? I have often wondered what I would have done had I been in the place of Daniel's three young friends when they were brought up to the door of that red-hot furnace, heated seven times hotter than it was ever heated before. Would I have made haste to get down on my knees and worship that golden image set up on the plain of Dura, or would I have been true to the God of my fathers?

It is easy enough now to say: "I never would have forsaken my principles, no matter what the pressure might be." It looked awfully hot in that furnace, and it would not have been such a terrible thing just to have bowed one knee to the king's image of gold. Who would ever have known the difference back home? Just to get down a second would not have been long—that would have satisfied the requirements. What do you think you would have done?

In the minds of those young Hebrew lads there must have been one thought. It may be true that the folks back home never will know if we get down for a second, or if we just bow one knee in this hour of mortal peril, but God will know. To him we have pledged our word of sacred honor and it is to him that we must be true. Here we are and here we stand. The furnace is hot. God's wrath is a thousand times hotter. He sent his Son into a hotter furnace than mortal may know, and shall we forget what has been done for us?

If all men when they are in the melting pot would think that God is concerned in the trial which is racking their very souls, they would deeply realize that it means something to God when one of his children stands true in the hour of testing, and says: "Be it understood that the God whom we serve is able to deliver us. But if not, be it known unto thee, O King, that we will not serve the gods nor worship the golden image which thou hast set up. Into the furnace we go." To live a life thus above the reach of the world and the corrupting influences of the world is absolutely impossible unless one lives very near and obedient to his God and in a state of constant communion and fellowship with him.

East Berlin, Pa.

The American Bible Society

BY M. C. SWIGART

THE American Bible Society met with its Advisory Board, made up of representatives of the various denominations that support the work, at 9:30, Wednesday morning, Dec. 1, 1937. It was the nineteenth annual meeting of the Advisory Council. Among those present were presidents and moderators of conventions and assemblies, bishops, seminary presidents and deans, stated clerks, editors, laymen and pastors. Thirty-three denominations were represented and last-minute regrets were received from nine who had been expected, representing as many additional church bodies. It was the largest Advisory Council Meeting save one in the history of these gatherings, and brought together men and women from fifteen states and the District of Columbia. Sixteen of these were present for their first visit to the new Bible house. The Rev. P. D. Bersell, president of the Evangelical Lutheran Augustana Synod of North America, was chosen chairman of the day.

The opening devotional address was given by Dr. L. J. Shafer, Secretary of the Board of Foreign Missions of the Reformed Church in America. He spoke with deep feeling, as one who had served many years in Japan, of the need in the Far East for a knowledge of God's Word.

The morning session was given to statements by the secretaries concerning the society's work.

Dr. North spoke on the purpose and processes of the society.

Dr. Brown gave lantern-slide snapshots of the work in its various phases. Dr. Stifler spoke of the elements in the present life of the society by which it is seeking to adjust itself to the changing conditions in the world.

The president of the society, Mr. John T. Manson, brought cordial greetings to the council members, and joined them for luncheon and the afternoon program.

A findings committee appointed in the morning brought to the meeting in its closing moments several resolutions, among them the following: "In view of the world-wide economic and social tendencies which are essentially opposed not only to Christianity, but to every form of religion, we are convinced that never in its history was the work of the American Bible Society among the tribes and nations of the earth more necessary than it is at the present time. . . . That ministers and members of the churches should be brought to realize that the American Bible Society is an efficient aid and faithful servant of all boards of national and international missions, which are organized to fulfill the last mandate of the risen Christ, to make disciples of all nations. . . . The work of the society should be brought more and more to the attention of men and women in the churches by presenting the cause before students of theological seminaries, before the regular assemblies and synods of the churches; as far as possible in the church papers; also by ministers in their sermons and addresses as occasion arises. . . . Churches should be urged to observe Universal Bible Sunday with special reference to the work of the American Bible Society."

The Advisory Council was impressed by the encouraging address of Dr. Shafer, and was thoroughly satisfied with the reports of the secretaries on the work of the year 1937, and with the splendid leadership of President Manson.

We are quite sure, many, indeed most of our own beloved church, do not know the vast amount of work done in disseminating God's Word wherever there is opportunity to do this. In far off Africa appeared last year the first portion of the Scriptures to be translated into the Songo language spoken by about 20,000 people living in Portuguese West Africa. It is the Gospel of St. Mark. The translation was made by Mr. T. Ernest Wilson, a young printer in Grand Rapids, Mich., who hopes eventually to go to Africa as a missionary. He printed it himself in his spare time. The Songo people are fishermen who live along several rivers, and until mission work was started among them about ten years ago, were quite uncivilized. There are now about one hundred professed Christians.

The society is just now engaged in printing 3,000 Miskito New Testaments for the Moravian Mission in

Nicaragua, of which a portion is being shipped now. This language is spoken by almost 25,000 people of Nicaragua and Honduras along the east coast and for about 250 miles up the Coco River. During October last year 3,275 volumes of the Book were consigned to Latin America. There was issued from the Bible house during the month of October, some 334,118 volumes.

Universal Bible Sunday, Dec. 12 last, was memorable for the midday broadcast across the land, and by short wave hook-up to foreign countries, by Secretary of State, Cordell Hull, speaking from Washington over the Columbia System. From practically every state in the Union and from Canada came letters requesting copies of the broadcast, and of cheer that the Bible has been commended in high places.

One of the most amazing romances in all history is the translation and distribution of the Bible and Christian hymns into 972 different languages and dialects throughout the missionary world. By the beginning of this year (1938) the number is expected to reach 1,000. Many intensely interesting stories are told by colporteurs and those giving of their time and means to put this Book in the hands and homes of those who do not have it. During last year the society helped finance scripture translation for the gypsies of Bulgaria, Circassian exiles in Syria, the Mam Indians of Guatemala, the citizens who are forging the new Turkish Republic, and for several others. Picture translating the Bible while sitting on an outrigger canoe and searching at length for just the right word to express the eternal truth in still another tongue! Thus, on far-off islands of the seas, almost on top of the equator, the labor to gain spiritual light continues.

Last year a revised New Testament was published in Panape, the largest of the Caroline Islands; St. John's Gospel appeared in a parallel column edition of Arabic and French; also Portions of the Bible in Navaho, New Turkish, and Kuo-yu Chinese. All of these are volumes published last year for the first time.

On the streets of Shanghai, in the CCC camps of the U. S. A., in the bazaars of Istanbul, upon the tortuous rivers of South America, and in many other places over the world the colporteurs of the American Bible Society are found with the Book which brings abundant life, encouraging people to read therefrom.

From Brazil came the word: "Our circulation of the Holy Scriptures could be trebled if we were in a position to fill all calls."

In China more entire Bibles were distributed last year than in any previous year since evangelical work was begun in that great mission field. That America's underprivileged youth might be spiritually provided for, the society distributed 135,000 New Testaments in the CCC camps last year.

The American Bible Society is called upon to supply Scriptures annually in from 175 to 200 different languages. When the needs of a remote tribe are to be met, the edition, although small will likely involve special technical processes. On the other hand the demand for Penny Portions is so great that editions of a million or more are printed at one time. In some instances the Book must be in two languages in parallel columns. Bibles to be presented as gifts must be bound attractively; those used for strictly missionary purposes must be inexpensive. The range in size varies from a Penny Gospel to a large pulpit Bible.

In publishing the Scriptures the society endeavors to meet, with no purpose of profit, every scripture need arising with individuals, organizations, religious groups, Sunday schools, churches, and mission boards. In city, town and hamlet, and in every continent distribution is going on under the direction of the society.

If any of you are ever in New York and happen to turn the corner at Fifty-seventh Street and Park Avenue you will enjoy looking in the windows of the society at that place. It is very interesting and informing to look upon a map of the world and see how the Bible in many languages is going into every part. It stirs your spirit within you and makes you glad you have a share in making it possible for the Bible to be printed in so many languages and sent out to those who can read it in their own tongue. That is its work.

In the near east the gospel has been known for nineteen hundred years; in the far east, for perhaps three hundred years. In the near east, with the coming of greater political freedom, ancient hopes and ambitions, both national and racial, clash in violence; in the far east, an ancient nation, proud in its modern might, seeks to conquer a great peace-loving country aroused to defend itself. At both ends of Asia are rising tides of violence and hate. A discouraged Christian might wonder why there is no greater difference between the two ends of Asia.

With a start of sixteen hundred years, should not the near east be a more peaceful, happier land? The Bible has made a great difference to us who live in the west. We have a responsibility both to make its teachings more ruling in our own lives and to bring its teachings into the personal possession of men and women and youth in near east and far east, in Europe and the Americas, in Africa and the Islands of the Sea. This Book has power, but releases that power only if it be in the hands of men to read.

The missionary task of the church seems each day more vast than the day before. Herein is a very necessary part of it—that to mankind be brought the indispensable Book. May the Christian church, and all who love its Lord, gird themselves in fresh courage to make this possible—*now,* before the tides of war

close hearts and minds to receive the gospel of God.

We must have the Bible. There are some things we can get along without. If we must we can get along without the telephone or the radio, or the automobile. It would be interesting to sit down and make a list of the things we can get along without. A great man once said he liked to look into shop windows and note the things he could do without. We must have bread. We must have bread for our hungry bodies. We must have bread for our hungry souls. The Bible is bread. The Bible ministers to hungry bodies. It is the Guide Book for all who minister to the hungry, the needy, the unemployed, the underprivileged in this and other lands. The Bible ministers to hungry hearts. We remember what Jesus said, and we know what he means. "Man shall not live by bread alone." We need more than wheat and corn and coal. We must have bread to satisfy our hungry hearts. It was a President of the United States who said: "I am sorry for the men who do not read the Bible every day." We are sorry for the man who misses his daily bread, but we are more sorry for the man who starves his soul.

The American Bible Society is an interdenominational missionary organization whose sole object is "to encourage a wider circulation of the Holy Scriptures without note or comment."

Translation, publication and distribution are all involved in the accomplishment of this purpose.

Translation is a long and costly process; but it is fundamental. Publication is calculated to be partially self-supporting through the sale of Scriptures without profit. Distribution is largely missionary work through the agency of colporteurs whose salaries and expenses must be provided.

The expenses of the society in carrying on these three processes aggregate nearly a million dollars a year. Voluntary contributions from individuals and churches are required to help meet these needs. Such gifts, whether large or small, are welcomed.

Let us as a church not forget our obligation to the society. It is doing a work no other agency is doing. Our gifts to the society for the last ten years averged $466. We gave $1.82 per 1,000 members in 1936. In the long years of its history, since its institution in 1816, the American Bible Society has placed in circulation a total of over 253,000,000 copies of Scriptures. The society provides Scriptures for the blind in twenty-four languages and systems at an astonishingly low cost. In almost a century of this service it has issued 109,975 such volumes.

The graciousness of such a ministry—hard to estimate—leads many persons living in darkness to a new appreciation of the words of Jesus: "I am the Light of the world." There are over one hundred thousand blind persons in the United States many of whom turn hopefully to reading both for pleasure and inspiration. Books in any of the "embossed" systems suitable for their use are very expensive because of costly and complex manufacturing processes. These bulky books cost $2 to $8 each, but are sold to the blind at twenty-five cents each, or fully donated.

Let us as a church stand by the work of the society. I give these notes that you might know something of the real work of the organization that supplies Bibles to the world at large. There is a story tinged with sadness and urgency when it is learned that 2,953 out of 7,646 homes visited by one worker within a year had no Bibles; and when another worker found a family who for four generations never owned a Bible. These discoveries were made, not on the edge of a primeval forest nor in the neglected interior of a faraway continent, but in our own United States. The fact that half the world lives in Bibleless homes confronts those charged with Bible distribution with a challenge.

In order that you might know more of the facts regarding the society and the work it is doing you may write to the society and receive free many pamphlets telling you many things both interesting and informing. If we as a church are going to continue to support this work we ought to know. I have told you some but there is much, much more.

Philadelphia, Pa.

The Use of Power

BY REBECCA FOUTZ

When Christ before Pilate refused to answer some of his questions, Pilate warned him, saying: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee and have power to release thee?" Christ then reminded him that no one has power of himself, that God is the only source of power. The inference was that whatever power had been entrusted to him, his responsibility was how he used it.

Many love to have power, power over things, over their fellow men. Everyone has some power, some have much more than others. It is of many kinds, from that of parents and teachers to employers and rulers. But how many realize the responsibility of it and the consequences of how they use or misuse it?

History is largely a record of what men or nations did with power. And what a story of misuse and abuse it is, and of the results that followed!

If all professed Christians, individually and as a body, used whatever power is entrusted to them with a truly Christian motive and according to Christian standards, would it not go a long ways toward a realization of the petition, "Thy kingdom come," which we so often pray?

Philadelphia, Pa.

HOME AND FAMILY

Winter Song

BY LUCILE LONG

The moon is very cold tonight,
And o'er the glistening snow
The shadows move with sinister
Aspect, as home I go.

But there is no fear in my heart.
At every turn, it seems,
Out of warm, cozy houses
A cheerful, bright light gleams.

There friends of mine, with laughter
And love, across the night
Share with the passing traveler
Their kindly, warm home light.

The years sometimes seem threatening
In winter's chill twilight,
And shadows vague and formless
Threaten the soul with fright.

But still at every turn of life
I find the love of friends.
No sweeter light along our way
A good God ever sends.

Loyal and true, these friends of mine
Smile at me. Undismayed,
Into the lengthening shadows
I walk home, unafraid.

Bridgewater, Va.

The Trend of Life

BY ARCHER WALLACE

ONE of the singular things about the Bible is to find that many of its heroes had serious moral lapses. Abraham practised deceit on more than one occasion; yet he is called the friend of God. Jacob was crafty and scheming and judged by the written record is less likable than his impetuous brother Esau. Although called a man after God's heart, David committed sins that cast deep shadows over other lives and did much to mar his own usefulness. The record of inconsistent living on the part of otherwise good men is carried into the New Testament record and we find Peter a strange combination of lovable qualities and unstable traits.

Perhaps nothing is so discouraging to Christian people as the recurrence of inconsistency among church members. This must be especially true where young people are concerned—young people who have taken the first steps in the Christian life grounded in the belief that Christ demands and expects from his followers their full surrender and consecration.

It was a favorite illustration of Henry Ward Beecher's that the church was intended to do for a man's soul what a hospital did for his body. People united with the church, he insisted, not because they were better than other people but in order that they might become better than they were. When John Wesley formed his early societies two centuries ago, he instructed his helpers to receive all who "had a desire to flee from the wrath to come." He laid the emphasis, not on credal statements nor on a mature spiritual experience, but on the *desire* of their hearts, the trend of their lives. Both Beecher and Wesley would have agreed with what T. G. Selby said: "Men and women are brought into the church to be watched over, admonished and cared for, helped to their feet again when they stumble and not to be show converts to gratify church pride."

Much human judgment is harsh and unfair. Men often condemn with a superficial knowledge whereas if they knew the truth they would pity and sympathize, even if they could not condone.

"Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we judge we should:
We should love each other better
If we only understood.

"If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain,
Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

"Oh! we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evils
All the golden grains of good.
Oh! we'd love each other better
If we only understood."

It is the trend of life that is the only true test of character. In spite of their inconsistencies Abraham, Jacob and David had their faces turned to the light, and although it was often obscured, it was for them the beckoning gleam. This is beautifully illustrated in the story of Peter's restoration (John 21: 15-17). This was the first meeting between Jesus and Peter since that shameful denial in the courtyard. Yet Jesus made no reference to it, but what he did insist upon was to know whether Peter still loved him. Jesus knew that Peter was a much better man than the scene in the courtyard might suggest. The trend of Peter's life was toward God in Christ Jesus.

When we say that a river is flowing south, we do not mean that it is always flowing in that direction. It may occasionally flow east or west, it may even flow north at times. But we say it flows south because with all its turnings in different directions it ultimately empties its waters into a southern basin—the trend of the river is to the south. Likewise when an attempt is made to appraise any man it is grossly unfair and unchristian to fasten upon some unworthy action and quote that as showing the trend of his life. It is surely better to do as Steerforth asked of David Copperfield: "Think of me at my best."

This is the divine method. Whatever others may say and however they may judge, God sees and understands.

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in his justice
Which is more than liberty.

"For the love of God is broader
Than the measures of man's mind;
And the love of the eternal
Is most wonderfully kind."

At some point high in the Swiss Alps there is a monument erected to a guide who had perished in trying to ascend a mountain. The simple inscription reads: "He died climbing." What a magnificent eulogium. He died facing the summit; he fell while in the path of duty. It may have been a mistake which cost him his life, but his life is an inspiration to others for it emphasizes the truth that it is the direction in which we are traveling rather than the goal reached which is important.

In a study of the story of the Prodigal Son which is fresh and sympathetic, Rev. Archibald Alexander tried to imagine another ending to that story. Suppose, he writes, the wanderer limped wearily all the sorrowful miles back to his father's home. But as night fell and he reached the old landmarks he knew so well, his strength was so completely spent that in spite of his struggles he could not continue and he fell down—face forward—with arms outstretched as if he would have gone further if he could. There the hired servants found him the following morning and brought the father out to see his boy, dead. What would the father say? Dr. Alexander says: "With tears in his eyes and a great gladness in his heart, he would say, 'It is my son, come home.'"

That is a very beautiful interpretation of the true meaning of the parable. It tells of a father who sees, not only where men arrive, but what they are striving for. It is the truth expressed in the following poem by Kathleen Wheeler:

"He came to my desk with quivering lip—
The lesson was done.
"Dear Teacher, I want a new leaf," he said,
"I have spoiled this one."
I took the old leaf, stained and blotted,
And gave him a new one all unspotted,
And into his sad eyes smiled,
"Do better, now, my child."

"I went to the throne with a quivering soul—
The old year was done.
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

Toronto, Canada.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

THIS was a week which tried my patience severely.

As I walked downtown the expression on my face must not have been one reassuring to the kiddies who usually smile at me.

Walking into the post office, the clerk approached with his usual smile and cheery word. I hadn't realized until today how important a little thing like a smile can sometimes be. There was electricity in it for this time. It happened half an hour ago, but the happiness it created still radiates—yes, I just looked into a mirror and it's true—and encourages me to go on.

Ottawa, Kans.

HOME AND FAMILY FUN

A Surprise Party

HAVE you ever attended a "Surprise Story Party"? This would make a good neighbor party for children who are all about the same age.

Tell them that next Friday is going to be "Surprise Story Day" at your house and that they are to bring a story to read. The first time such a meeting is held, the stories will not be so well chosen, but with a little suggestion and guidance the choice will improve.

Each child reads his own story aloud and the hostess kindly makes any correction necessary.

After all stories are read the children may want to dramatize one of the stories. Let them try it.

A cookie, an apple, or a game might be added at the close and the children sent off to find another story for the next "Surprise Story Day."

Such a series of days will help cultivate good habits of oral reading, growing imaginations, and an interest in independent reading.—*Robert W. Tully for the Recreational Fellowship.*

OUR MISSION WORK

Missions in These Days

THESE are thought-provoking days of fear and anxiety. Everywhere men are yielding to the philosophy of force and physical prowess. Fascistic nations are threatening the democracies. Japan has thrust her military arm down on the peace-loving Chinese. Through the encouragement of other nations the civil war in Spain continues. Frenzied military preparations proceed in our own land and in Europe with unheard of expenditures of money. Fear and force seem to be in the saddle riding toward the destruction of civilization.

In addition to this general situation, our own church has had to face the recent tragedy at Show Yang, China. Here three of our devoted missionaries, while on an urgent errand of mercy, disappeared on December 2, and have not been heard of since. Whether it may have been a cleverly planned ruse or not, we do not know. Of course our hearts are broken over such a tragedy and loss shrouded in such mystery. Whether they are alive and suffering, and may yet be heard from, or whether they have made the supreme sacrifice, we do not know at this time. But all these sorrows and trends are apt to depress our souls. But should they? What are we to do in the midst of these things? Will we yield to the same fear and depression as does the world? We can not, and be Christian!

In the first place, it was into such an age as this that God sent his Son. The power of the strong hand of Rome was crushing the world. Selfishness and greed existed in high places. The poor had no hope whatever in those days. Courts were capable of the defeat of justice, even in the trial of her best and faultless citizen. Robbers infested the road near Jerusalem! If God felt this was the time to send his Son into the world, we will do well to face our duty and give this same message of hope, forgiveness and spiritual power to a world that forgets that "they that take the sword shall perish with the sword."

In the second place, if we do not make our gospel vital and helpful in such a world of fear and selfishness, it will become increasingly ineffective to us. The gospel is for a world of sin; as light is for darkness, and salt for preservation. The world is like a group of persons in a dark room arguing and lighting about the place of exit. They need some one to turn on the light. Christianity is at its best in meeting such needs. We have confined its use so much to those who seek its blessing in Christian fellowship on Sunday morning that we doubt its efficacy for places of need. Christianity is the water of life that becomes purer over stony hearts and the rocky places of social need. All that we hold precious today came by the way of toil and perseverance in the propagation of the gospel. There is no doubt about its power; we only need faith and courageous love to share it.

In the third place, we need to *feel* and *share* the experiences of backward people. We are all suffering from the effect of the abundance of material things. We even dare to think that *more* of *these* will solve our problems. Yet those who have these things say the desire increases with the amount we possess. History proves that fact. Of course poverty is no satisfactory virtue; but to have its experience is to appreciate with a higher gratitude the blessings God gives us, which most of us do not at the present time. God forbid that the church should ever become indifferent to the cry of the suffering and needy; if we do, we part company at that point with the Savior of men.

In the fourth place, we must challenge our youth to find that moral equivalent for war. If ever this much discussed and longed for equivalent was needed, it is now. We will find that, as we have found most of life's blessings, through struggling to bring hope and help to a needy world. Jesus' doctrine and teaching was not so new and strange as was the way he went about it and stuck to it. He went about among the poor, healing the sick, cleansing the lepers, forgiving sins, choosing disciples and training them to carry on. He was born a peasant, toiled in ordinary labor, was tempted of the devil, was spit upon and died on a cross! But he changed the world. Our youth must be saved from softness. They want to be challenged to sacrifice and service. Let us not wait for the state to use them for hate and war, but send them now as ambassadors of redemption and peace to the places of need at home and the nations abroad.

The time of the Achievement Offering is here. The year must be closed with a creditable evidence of our faith and sacrifice. These dark days of fear and war can be changed into hope and goodwill. Do not let the

What to Pray For

Week of February 12 to 19. Throughout this week we are to remember Brother and Sister Harlan Smith who have given much service at Show Yang in China. The Smiths are now home on furlough. During these days when such sad word has come from Show Yang, telling of the disappearance of Brother and Sister Harsh and Sister Minneva Neher, the Smiths have prayed earnestly for the mission work at their home in China. The Chinese Christians are continually in their mind. Let us join them in our petitions that all shall work out to God's glory.

talk of war crush us. Do not let the sacrifice of our comrades in services be made in vain. They call for help. We must either answer that call with money and life, or call those back who fight for us and the Lord in places of danger and need. Let everybody do what they can—angels can do no more. But let it be generous and sacrificial as becometh our faith!

C. D. B.

Resolution Concerning World Peace

(These resolutions were adopted by the Foreign Missions Conference of North America in annual session at Toronto, Canada, Jan. 6, 1938. Since they are so well stated, they are shared with Gospel Messenger readers.)

RESOLVED: That we believe the complete solution of the Far Eastern and all similar difficulties and conflicts can be achieved only by the creation of a world community, free from racial discrimination, based on economic justice and fair opportunity for all, animated by goodwill and governed by law. Such an ideal demands the co-operation of all the leading powers, and we express the view that our governments should assume their full share of responsibility for the erection and maintenance of such a new world order. However distant the realization of this ideal may be, it may at once give direction to our efforts and we may strive to move steadily forward toward its achievement.

In particular, there are some things which can be done now by ourselves and other Christians desirous of alleviating misery, removing enmities and hastening world-wide peace and friendship.

(a) By word and act, to discourage and oppose hatred of any nation or people, no matter what the provocation; and to promote respect and affection for all the children of God in every land;

(b) To seek to make our love and understanding especially felt by our fellow Christians in other countries and by their representatives in our own countries;

(c) To demonstrate in our own churches and countries the power of Christianity to overcome race prejudice and eliminate racial discrimination;

(d) To uphold respect for international agreements and to oppose war, declared or undeclared, as an instrument of national policy;

(e) To lead and share in well considered efforts to change the policies of impotent isolation into those of active participation in the organization of a world order based upon law and justice;

(f) To advocate measures for peaceful change in international relations, such as the removal of trade barriers, and other methods of economic appeasement;

(g) To assist in developing a conscience which will refuse in spite of tempting profits to benefit by others' sufferings and, in particular, to extend credits or loans to be used to finance aggression or resulting exploitation;

(h) To give leadership and strong support in every humanitarian attempt to relieve the suffering and to meet the needs of those desolated by war;

(i) To support with new vigor and sacrifice the missionary work of the churches, recognizing that our Christian representatives abroad are our most potent agents of international confidence, helpfulness and peace founded on permanent principles;

(j) By direct evangelism in our own churches and communities to build up the Christian community which is essential to the achievement of all these steps.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme. True Patriotism

Call to Worship: "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil."

Scripture: Rom. 13: 1-10; Mark 12: 14-17.

Hymn: Rise Up, O Men of God.

Story: Broken Guns, by Eleanor H. Brainard, pp. 60-64.

Prayer: Help us, Father, to be good citizens of our country. May we be true patriots, helping to develop our country in ways of peace, not destroying it by quarrels. Amen.

Poem: The New Patriot

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's goodwill,

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends,
And reaps world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of the earth.

The soul that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Those wider seas without a shore.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest word is sympathy,
Whose dearest flag is brotherhood.

—Frederic Lawrence Knowles.

From One Hundred Poems of Peace, Willet, Clark & Co. Used by permission.

Offering: "Render unto God the things that are God's."

Benediction: "Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all."

To the Leader: February is a month of birthdays; the best known, of course, are those of Washington and Lincoln. These are the great American patriots. Without disparaging what they have done, can you bring the juniors to realize that there are patriots in times of peace as well as in war? Edison, Longfellow, Lowell and Greeley, whose birthdays also occur in this month, served their country as well as soldiers—and the results have been constructive, not destructive. Not only did they serve their own country; they served a much larger community—the world of nations. The incident of Jeremiah urging the surrender of Jerusalem to the enemy and being punished as a traitor can be used by you in emphasizing the idea of the true patriot.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 3: 7-19

"And he appointed twelve, that they might be with him"

Jesus Chooses the Twelve

There are few one-man jobs that are significant. Nearly every great work requires the co-operation of a number of people. Least of all is the salvation of the world accomplished singlehanded.

Christ alone was anointed with the Holy Spirit to be the Messiah, but he called others into his fellowship for the building of his kingdom. He alone went to the cross to bear the sin of the world, but he called others to take up their crosses and follow him in vicarious sacrifice. He called twelve men into intimate fellowship with him in the days of his flesh. He calls many times twelve to follow him today and learn from him the way to serve.

Tuesday: Acts 6: 1-6

"Look ye out therefore . . . seven men . . . full of the Holy Spirit and of wisdom"

The Apostles Choose Helpers

The original apostolic band numbered twelve. Twelve was a significant number among the Jews, reminiscent of the twelve tribes of Israel. But this fact did not prevent enlarging the number of those called to special Christian service as need arose in the church. Seven men were chosen at one time to help in the relief work of the church. Other helpers were added later.

In the church of Jesus Christ, need determines the organization. Need brings the call to service. When one whose heart is set on doing the will of God sees a need among his fellows, it may well be that God is calling him.

Wednesday: Acts 9: 10-19

"He is a chosen vessel unto me, to bear my name before the Gentiles"

God Chooses Paul

Some readily hear the still, small voice bidding them to leave all and follow Jesus. Others must be jarred loose from their complacency by some great experience. Paul was in the latter group. He did not think seriously about the claims of Christ upon his life until the vision came and he was left in blindness.

Has something stopped you on your way to Damascus? Perhaps the delay is an opportunity to consider more deeply than you have done the claims of Christ upon your life. There are areas in which God greatly needs consecrated servants today. He is calling men to service; why not you?

Learning to Appreciate One Another

Different ways of dressing, of acting, of speaking, and of thinking separate people from one another. Two people may have the same purpose in their hearts but not be able to communicate it to each other and so they miss the fellowship of interest that they should naturally have. This world is split up by many differences. There are nations and classes and sections and parties and cliques and families and denominations and factions. We do not wonder so much at finding differences outside of religious circles, but among religious people they seem out of place.

We should expect religion to lead the way toward mutual understanding and fellowship. In some cases it has done so with significant results. But in far too many instances, religious convictions have been divisive rather than conducive to fellowship.

In the realm of science, one man is eager to learn from the other and ready to share the results of his own study. Prejudice and self-seeking are minimized. If one beats another to the solution of a problem the other rejoices in the contribution to learning, if he is a true scientist, and applies himself to a new problem. He does not dogmatize about his scheme of thought or set up resistance against truth that others discover.

Why may not we learn from the scientist how to share with other searchers in the realm of the spirit without erecting barriers of feeling?

Wide areas remain for the extension of Christian fellowship.

Psa. 133; John 13: 34, 35; John 17: 20-23; Gal. 3: 28; 1 John 1: 13.

Thursday: Acts 18: 1-11

"But when Silas and Timothy came . . . Paul was constrained by the word"

Paul's Helpers

Jesus had disciples; Paul had helpers too. It made a difference in Paul's work whether or not his helpers were present. As much as he depended directly upon God, he got a great deal of guidance and strength from those faithful men who went with him from place to place. He undertook no extensive missionary journey alone.

Few of us can be Pauls, but perhaps we can become Silases and Timothies to some Paul of our day. Those who carry on the aggressive work for God's kingdom today must have loyal and devoted helpers and supporters. Their efforts will not get far without such help and encouragement.

Friday: Mark 3: 31-35

"Whoever shall do the will of God, the same is my brother, and sister, and mother"

God's Family

All people are God's children by creation. All owe their existence and the good things they have to him. But to be a child of God in the fullest sense requires a recognition of his fatherhood. It depends upon the personal response of willingness to do the Father's will. By doing his will one may enter into the fellowship of God's family. Kinship with Jesus is thus established. There is no accident of birth or station that can affect this kinship; it depends upon the response of the heart which is within the individual's power to give. We may belong to his family if we so choose.

Saturday: 1 Cor. 3: 1-9

"For we are God's fellow-workers"

God's Fellow Workers

God might have run this world altogether apart from human effort, but he did not so choose. He chose rather to do much of his work through men. Why he should do this is one of the mysteries of his love and wisdom. For we are often as inefficient and blundering as a child taking its first lessons in the work of the world. But he puts up with our failure, and tries again. How it must rejoice his heart to have a piece of work done well in his name.

The fact that God has taken us into partnership gives dignity and meaning to all that we do. Our work should honor him.

Sunday: Isa. 55: 6-13

"Seek ye Jehovah while he may be found"

Divine Companionship

God is concerned about men. Away back in the Old Testament era, the realization of that fact was already dawning upon the minds of the far-seeing prophets. Men ought to respond to him by forsaking their evil ways and doing his will. They may not expect to understand all his ways, but their part is that of faith and confidence, for he doeth all things well. He has better things in store for his children than we may readily imagine. His treatment of Israel was not exceptional; he deals graciously with his children now as he did then.

It is a great privilege to trust in such a God. If the people of this distracted age were to find the peace and purpose that come through companionship with God, there would soon come a new spirit into the affairs of men.

KINGDOM GLEANINGS

Calendar for Sunday, February 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Conserving the Sabbath for Men. —Mark 2: 23—3: 6.

Christian Workers, The Color Line.

B. Y. P. D., What Giving Accomplishes.

Intermediate, My Church's Beginning, Growth and Spread.

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Gains for the Kingdom

Six baptized in the Eaton church, Ohio.

Three baptized in the Reading church, Pa.

Three baptized in the Oneonta church, Ala.

Two baptized in the Fairview church, Iowa.

Three baptized in the La Verne church, Calif.

Three baptized in the Scalp Level church, Pa.

Five baptized in the Bethany church, Philadelphia, Pa.

One baptized and one reclaimed in the Akron church, Pa.

Two baptized and one received by letter in the Lincoln church, Nebr.

Seven baptized and six received by letter in the Detroit church, Mich.

One baptized in the Springfield church, Ohio, W. A. Petry, evangelist.

Thirty-seven baptized and one received by letter in the Okaw church, Ill.

One baptized and one received by letter in the Union Grove church, Ind.

Fifteen baptized in the Cloverdale church, Va., Bro. A. J. Caricofe, evangelist.

Twenty baptized in the Hollidaysburg church, Pa., Rufus P. Bucher, evangelist.

Five baptized in the Falling Spring church, Pa., Bro. Irwin Heisey, evangelist.

Four baptized in the Dallas Center church, Iowa, Bro. John T. Glick, evangelist.

One baptized, two received by letter and one by reconsecration in the White Hill church, Va.

Five baptized and two reclaimed in the Copper Hill church, Pa., Bro. C. O. Showalter, evangelist.

Twenty baptized and two reconsecrated in the Walnut church, Ind., Bro. D. R. McFadden, evangelist.

Thirteen baptized in the Crystal Church of the Brethren and three united with the Baptist church at Crystal, Mich., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. N. Zobler of Lancaster, Pa., Feb. 27, at Ringgold, Md.

Bro. H. A. Claybaugh, March 13, in the Nappanee church, Ind.

Bro. H. F. Richards, Feb. 6-20, in the New Carlisle church, Ohio.

Brother and Sister J. Edw. Jarboe, Feb. 13, in the Antioch church, Ind.

Bro. Alonzo P. Fike of Oakland, Md., in the Shady Grove church, W. Va.

Bro. Chas. Essick of Circleville, Ohio, April 18, in the Eaton church, Ohio.

Bro. B. M. Rollins of Keyser, W. Va., June 13-26, in the Ladoga church, Ind.

Brother and Sister Forest S. Eisenbise, March 3-20, in the Raisin church, Calif.

Bro. C. G. Erbaugh of New Lebanon, Ohio, Feb. 13, in the Sunnyland church, Fla.

Bro. A. P. Musselman of Lima, Ohio, Feb. 20 to March 6, in the Salamonie church, Ind.

Bro. Harvey Hostetler of Detroit, Mich., began Feb. 6, at the Franklin Grove church, Ill.

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Personal Mention

Bro. A. J. Beeghly is available for a number of meetings during the current year. Churches interested in securing his services will note his new address, 430 W. Main St., Somerset, Pa.

Bro. J. Quinter Miller, Secretary of the Connecticut State Council of Churches, has been appointed Executive Secretary of the Field Department of the Federal Council of Churches of Christ in America.

Bro. F. J. Byer, pastor of the Hollidaysburg church of Middle Pennsylvania, says in a recent quarterly bulletin: "We have tried out the unified church and Sunday-school service and found it to be an improvement. We have a junior league for the children and a young people's department for the development of their talent for the church and Christ's kingdom."

Bro. J. A. Robinson, pastor of the Walnut Grove church, Johnstown, Pa., will be the speaker at the dedication of the new pipe organ in the West Dayton church of Southern Ohio, Sunday, Feb. 20, 10:30 A. M. At 7:30 P. M. there will be an organ recital by Dayton's most distinguished organist, Henry A. Ditzel. Pastor J. Perry Prather cordially invites you to these services.

Bro. E. E. Joyce of Nokesville, Va., writes us of his recent western trip visiting children and other kindred. His farthest point was Kansas City. Though within a year or less of his fourscore he enjoyed it all immensely, not the least of his pleasures being that of worshiping with the cooperative Brethren church in Columbus, Ohio, and ministering there in heavenly things.

Bro. Edward K. Ziegler of Bulsar, India, favors the Messenger with a fine appreciation of editorial efforts and adds: "Next year we hope to be coming home on furlough. There are many things we want to do in the next year, for countless new opportunities are opening up before us. These are great days to be working for the kingdom in India." Bro. Ziegler is principal of the Rural Church School at Bulsar.

Bro. H. K. Ober of Elizabethtown, Pa., is preaching on the Plus and Minus Signs in Life, the Percentage System in Christ and other vital themes in a two weeks' meeting in the First church of Toledo, Ohio. Tomorrow afternoon, Feb. 13, and next Sunday afternoon, Feb. 20, he will give his widely known lectures, Orange Blossoms and Child Rights. Pastor Wilbur M. Bantz says Feb. 20 has been designated as Brethren Day and you are invited to come and stay all day and enjoy the basket dinner along with the rich spiritual feast.

Bro. Ora E. Weddle has been obliged to give up his pastoral service in the Butte Valley church of Northern California, on account of health conditions, and is now living in the McFarland church. His new address is Delano, Calif., R. 1, Box 116.

Sister Bonsack almost never goes along but this time she did. And we are all hoping that a sojourn in the sunny southland will give her new reserves of vitality and physical strength at the same time that Brother B's ministry at Sebring and to other Florida churches gives them a new measure of strengthened faith and spiritual power.

Bro. D. Walter Strickler of Luray, Va., now in his eightieth year, recently united his seven hundred and thirty-seventh couple in marriage. He has "traveled thousands of miles in his buggy with his faithful horse Patrick pulling him over mountainous roads of Page and other near-by counties. . . . Oftentimes he has carried his saddle in the buggy and when the going became too rough unhitched his faithful horse and placed the saddle on its back to continue to some remote home where a wedding was to be performed or a funeral to be preached."

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Miscellaneous Items

"I do not want to miss a number. Getting the Messenger to me is like a letter from home."—Clara E. Slifer, Hagerstown, Md.

Bethany hospital has furnished the Messenger files with an informing and attractively printed bulletin of the School of Nursing, second issue, for which it has our thanks.

The IWM Review for January was an "institute special." The Idaho and Western Montana Bible Institute is now in progress at Boise Valley. It will close there next Saturday and two days later, Feb. 21, will open at Payette Valley to continue until March 5. Among the instructors are J. S. Zimmerman, C. N. Stutsman, G. R. Montz, Mrs. G. R. Montz, Harry E. Thomas, Miles Blickenstaff.

Women's Work Conference for Southern Ohio will be held at the Pitsburg church Feb. 23. The program will offer some very interesting and inspirational messages. Mrs. Ross D. Murphy of the National Council of Women's Work will speak. All are invited to come and may we make this a great day filled with the Spirit of Christ. And may we go forth in greater service in the different avenues where opportunities are given to the Women's Work of our church. —Mrs. Alfred Flora, Secretary-Treasurer, Trotwood, Ohio.

Pacific Coast Regional Conference will be held at La Verne, Calif., Feb. 13-18. "The 1937 Annual Conference at Nampa, Idaho, aroused much interest in this region, and at this regional conference it is planned to at least form the nucleus of a regional organization. La Verne College has for forty-five years been serving this vast territory and is the natural center for a gathering of the leadership of this section of the brotherhood. The 1938 regional conference at La Verne College will make history." A challenging program of able addresses on current problems in Christian life and experience is offered. The New Era banquet is planned for the evening of Feb. 18, at 7:00 o'clock. Lodging will be free in La Verne homes. Meals will be served at a reasonable price in the college dining hall. All day sessions, except on Sunday, will be held in the college auditorium. The Sunday and evening sessions will be held in the new church. We are sorry that a detailed program of this conference did not come to hand in time for more extended notice in the correspondence columns of the Messenger.

Religious News and Views

A course in religion, open to sophomore, junior and senior students, will be introduced in the curriculum at Wayne University next September.

Chicago churches have added more than one hundred thousand members in the past year, it was revealed at the annual meeting of the Chicago Church Federation.

A World Conference of Christian Youth will be held at Amsterdam, Holland, July 26-August, 1939. It will be attended by 1,500 delegates from all parts of the world.

Nine resolutions expressing opposition to war were passed at the fifteenth triennial convention of the National Council of Jewish Women at the conclusion of its six-day convention.

Five thousand delegates from forty-five countries are expected to participate in the World Christian Endeavor Conference which will be held in Melbourne, Australia, from Aug. 2 to 8.

The California Church Council, aroused by vice and graft scandals in Los Angeles and San Francisco, is forming a League of Decency to enlist the churches in the battle on vice and crime.

"If democracy is to weather the present crisis, religious colleges must be made stronger and more effective," thinks Dr. Frank W. Padelford, president of the Council of Church Boards of Education.

Dr. Arthur H. Compton, Nobel prize winner in 1937 and professor of physics at the University of Chicago, has accepted the Protestant co-chairmanship of the National Conference of Jews and Christians as a successor to the late Newton D. Baker.

If missionary activities in the far east had been doubled in recent years, there would have been no Sino-Japanese activities, two missionaries from the Orient, Dr. Hamilton and Dr. Hilburn, told delegates to the Third Annual Youth Conference on World Affairs.

"A lesson from contemporary totalitarian nations is this: all human liberties are inextricably bound up with religious freedom, so that when religious freedom is lost, civil liberties disappear shortly. We must defend in America this bed rock foundation for our democracy."

According to Dr. Albert W. Palmer, there are definite indications of a general return to religion. "Religion has always flowered in stress and storm," he said, "and the splendid development of organized church influence during the recent turbulent years is another proof of it."

Culminating several years of study and preparation, the National Lutheran Council will establish a national welfare center in New York City, which will co-ordinate all inner mission and welfare activities of the eight Lutheran bodies in the United States which participate in the council.

"The pioneer is the man who tackles a new problem in whatever fashion promises the longest success. The old-time frontier is gone, but the new-time frontiers are always opening before us. They have to do with new industrial, international, social relations. The groups involved have always been here, but the problems are new."

Despite weeks of protest by leading ministers of Greater Boston that religion was not a side-show or a vaudeville sketch, and that seven-year-old Charles E. Jaynes, Jr., could have nothing of religious value to offer, 15,000 people stormed Mechanics Building this week to hear the juvenile California boy-preacher deliver lengthy sermons, using numerous polysyllables which were admittedly beyond his understanding.

THE CHURCH AT WORK

LEADERSHIP TRAINING

Toward More Effective Service

Growth in Christian Service. Suggested Pathways to More Effective Service in the Christian Cause. 1937. 38 pages. Price, 15c.

One of the most beautiful and challenging things in life is a leader or a person who never stops growing. In every field of human service there are those people who make good during the first few years of responsibility—and who rest back on their oars from then on. In gripping contrast are other people who realize that to stop growing is to stop being alive.

That this growth comes in more ways than one is indicated by fifteen chapters in this new bulletin on "Growth in Christian Service." Not one road alone, but many, lead to strong leadership.

If you are a superintendent or pastor, be sure this new bulletin is in your possession. Order from the Board of Christian Education, 22 S. State St., Elgin, Illinois.

WOMEN'S WORK

A Book Review

By Ruth Shriver, Elgin, Illinois

Untying Apron Strings, by Helen Gibson Hogue is a small book, only one hundred and twenty-five pages, large print and easy to read. Mrs. Hogue has really contributed to our growing wealth of knowledge of child and youth guidance.

One of the hard problems all parents have to face is how gradually to transfer the rights of freedom and self-responsibility to growing boys and girls so that they will not suffer too much from their own mistakes but will not at the same time be too much held back by the loving "apron strings" that were needed in their early years.

Mrs. Hogue, herself a mother, first paints word pictures of people who have been "warped" in their personality development due to apron strings that were not untied. Chapter headings sound like this:

He Goes Back to Mother's Arms
His Hand Against the World
He Enjoys Poor Health
He Likes to "Show Off"
He Loves to Punish
He Isn't Happy Unless He Is Miserable
He Feels Inferior
In Love With Himself
Love That Never Grows Up

The second half of the book discusses ways of preventing these unfortunate outcomes in character, and the book is rich with ways of building constructively.

Mrs. Hogue, although she speaks largely as mental hygienist and educator, nevertheless has a large place for the church in her thinking and program. "The church . . . has stood for centuries in the minds of millions as a center for truth. In many respects it has failed, and yet the value of the feeling of the people toward the church gives it a vantage point that is possessed by no other institution."

To a few of Mrs. Hogue's ideas and suggestions, those of us who are church leaders will take exception; but on the whole, the book is too good to miss.

In the Elgin Loan Library. If you wish to order, $1.00 from the Brethren Publishing House.

CHRISTIAN WORKERS' TOPIC

The Christian's Use of Money

Sunday, February 27, 1938

Introduction: This outline may be used as a guide for general discussion, or the topics may be assigned to individuals for talks.

I. A Christian will share.

1. He will share in the work of the church, locally and as a member of the district and general brotherhood.
2. He will remember the widow, the needy, and the oppressed.
3. He will have a system for his sharing.
4. He will share as an act of worship; his motive will be love and gratitude.

II. A Christian will exercise wisdom in supplying his physical needs.

1. He will prayerfully determine what and how much of food, clothing, transportation, shelter are needed. Give examples.
2. What should be his attitude toward installment buying? The average charge is 25 to 30 per cent. What are the arguments in favor of and against it?

III. A Christian will spend some money for life advancement.

1. He will spend money for education, travel, books, literature, conferences, hobbies, recreation and the radio.
2. How much should he spend?

IV. A Christian will save some for a "rainy day."

1. How much for a home? bank account? insurance? investments?
2. Discuss the value of such security to the Christian.

V. A Christian will not waste money.

1. What would you call waste? Beer? Whisky? Tobacco? Gambling? Chewing Gum? Soft drinks? Some gasoline? Some new cars? Some new clothes?
2. What else would you call waste?

NOTE: For help on this program see Bro. Walter Kahle's articles in The Gospel Messenger as follows: "Our Financial Illiteracy," Sept. 11, 1937; "Our False Procedures in Money Matters," Sept. 18, 1937; "Solid Finance Foundations," Sept. 25, 1937; "Reasons for a New Method of Procedure," Oct. 2, 1937; "Adopting a Sound Method of Procedure," Oct. 2, 1937.

CHILDREN'S DEPARTMENT

Looking Forward to Easter

Thoughts of God for Boys and Girls. 1937. Would you like a book on daily devotional readings for boys and girls to use this Easter time?

"Thoughts of God for Boys and Girls" is such a book. It has daily readings for seven weeks preceding Easter. Daily themes are such as these: Being Sorry for Wrong Doing, Right Use of God's Laws, Does God Send Disasters? Finding God in Nature, Love Our Enemies.

There are many attractive small pictures throughout the book, and good poems, scripture and stories.

This would be an ideal booklet to place in each family in your church to be used for family worship. Could your church plan to give one of these to each home as a gift and as a symbol of friendship between the home and the church?

The price is five cents each for ten or more copies, ten cents each for single copies. Order from the Board of Christian Education, 22 South State St., Elgin, Illinois.

PEACE

Remove a Cause of War

Among the many causes of war is that of trade barriers. Trade barriers and trade monopolies create economic tensions which in turn many times lead to war. We have an example of this today in the far east where one nation is trying to remove an economic tension by forcing its trade upon another nation. War, however, does not improve trade situations. It is not a way out.



Perhaps territorial lines can never be arranged so that all nations shall have ample resources of all raw materials because the world distribution of natural resources is too uneven. What is needed then is a sharing of these resources, an exchange whereby all nations are helped. This would help to relieve and in some cases remove economic tensions which might otherwise ultimately lead to war. "Remove a Cause of War."

Posters (16 x 22 inches) of the above cut may be had for five cents each. A set of six different peace posters including the above may be secured for twenty-five cents per set. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill.

CORRESPONDENCE

LIVING AND GIVING

On Monday, Dec. 20, 1937, the telephone brought us this message over the Western Union from Sebring, Florida: "Mother passed away at 8 A. M. Signed, Aunt Vernie." The message was quite a shock to us as we had just received some Christmas gifts for the children and recent letters from her. Just two months before, she and Father Hersch had left our Virginia home after a month's visit, for the Sunny South. I can yet see the buoyant spirit with which she, in spite of her 75 years, went about her work. Following a turkey dinner at our home, when we had invited Pastor Byron Flory and family and others, Mother Hersch began to wash all those dishes with a speed that interested every one. Now her work on earth is finished, though to us it seemed to come to a sudden close, leaving with us only pleasant memories of a busy, useful, unselfish and untiring life, lived for others, her family and her church.

On this same Monday, with our mail came another shock which has echoed all around the world in the Church of the Brethren and other circles. The horrors of war are responsible for the sudden disappearance of our three missionaries in China—Brother and Sister Alva Harsh and Sister Minneva Neher. Mother Hersch had reached the end of life's journey, but what of these three young Christian missionaries who were risking their lives to help sustain life, and give encouragement and Christian fortitude in war-torn China? The prayers of thousands have ascended to a loving Father, asking that his wisdom direct so that this incident may bring honor and glory to the advancement of his kingdom. We know he will answer if we will pray in his name.

The Christmas of 1937 is perhaps the first one since Minneva was in China that we did not receive a Christmas letter from her. I knew Minneva in Bethany Bible School when she was traveling secretary for our Student Volunteers, visiting all our colleges, but was most intimately associated with her in Bethany hospital when we were in training there and roomed together. On the evening before she was to receive her cap and pass from the probation period, she was carrying a message from the hospital to a near-by home when she stumbled on an unseen stick and broke her right arm. Not only did she suffer pain, but found that having her right arm in a cast, it was impossible to comb her hair, dress herself, or even eat in her usual manner. Yet most of all it was hard and lonely to be in a hospital when her longed for training must be discontinued. She enjoyed reading but could not enjoy reading all day for weeks. It was then that she began writing on the typewriter with her left hand, and during those days that she wrote an interesting playlet about Bethany hospital which has been used to show the value of a Christian hospital. It was interesting to note how Minneva turned this handicap to usefulness, which I think was characteristic of her life. And just so may this tragic story of our China missionaries, with all the mystery and sadness, be a steppingstone to every member of the Church of the Brethren to live for him as these three were willing to risk life for him.

Achievement Day is almost here again. Our church is greatly in need of every member making a definite sacrifice in February to wipe out the deficit in our mission treasury and go forward in our work at home and abroad. To each one in the church who knew and loved these three devoted missionaries, how shall we pay our honor to their noble lives and sympathy to their sorrowing families? The answer seems to be: Give liberally; give sacrificially for the Achievement Offering, that his work may grow in the face of great losses. To Mother Hersch all her children and many friend paid their honor, love and respect by giving floral tributes and attending her funeral on Christmas Eve. To these three noble missionaries whose physical usefulness was so suddenly cut off, may all their friends pay honor, love and devotion by giving as they would desire, our prayers, our interest and the largest possible offering of money to encourage and strengthen the cause of Christ in every land. "Freely ye have received, freely give." "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

Manassas, Va. Mrs. O. R. Hersch.

FROM AN INTERESTED READER

In The Gospel Messenger of Jan. 16 is an article on "Tobacco and Clean Living." I can say amen to all the writer has to say, but should we stop there? Would it not be a boost to our church giving, as he suggests, if our sisters would spend less money for permanents, less for "costly array," less for jewelry, less for lipstick, rouge and picture shows? We are only his stewards, and some day we will have to give an account of how we spend our money. Is it any wonder nonprofessors say that they are as good as we? Our lives are the only Bible some people read. If we would have a more prayerful attitude, or spend more time in prayer, we would not be tempted to do those things that belong to the world. "Love not the world, neither the things that are in the world." An Interested Reader.

A FEW GLEANINGS FROM THE DIARY OF ELDER J. J. EMMERT OF ILLINOIS

He came to Carroll County with his father in the spring of 1846. He was then thirteen years old. At the beginning of the year 1857 he commenced to keep a diary and continued it to the end of 1893, with the year 1862 missing. He joined the church at the age of sixteen. He attended church services and the council meetings. In his diary he noted down many of the passing events that others omitted. These help to build the picture of church activities in the pioneer days of Illinois.

Sun., Jan. 3, 1858. Excellent sermon in the [Arnold's] Grove meeting house by C. Long and M. Sissler.

Tues., Jan. 12. Hie away to the woods making rails. Willie Haldeman was buried today.

Sun., Jan. 17. Went to meeting at the Grove where we were ably addressed from John 16, by James Quinter. Also in the evening.

Mon., Jan. 18. Brother Quinter preached morning and evening at the Grove. Tues., Wed. and Thur. evenings he preached in Mt. Carroll.

Sun., Jan. 31. Meeting at the Grove. After preaching eleven were baptized; among them were my sister Mary and brother William and J. P. Strickler and wife.

Sun., Feb. 14. Meeting at the Grove, text by Brother Long, John 10; four baptized; John Arnold and wife, Joseph Strickler and John Eisenbise.

Fri., Feb. 19. Went to singing.

Sat., Feb. 20. Went on my journey east. Landed about five P. M.

Sun., Feb. 21. Went to meeting at Franklin Grove and listened to a sermon by Uncle Joseph Emmert from the 3rd. Chap. of Romans.

Mon., Feb. 22. Came home as far as Livengoods where I stayed over night.

Fri., Feb. 26. A series of meeting commenced at the Grove. E. Eby preached an excellent sermon from John 1: 12. Meeting each day till Tues. Nine baptized on Sunday and five on Tuesday.

Sun., Mar. 7. Preaching at the Brick. After meeting Andrew Baker and wife and M. Harnish and wife were baptized.

Sun., Mar. 14. Meeting at the Grove. Text by Bro. Rittenhouse Rom. 12.

Sun., Mar. 21. Meeting at G. Emmert school house. Text by Bro. Long 2nd. Pet. 1st. Chap. Jacob Kline baptized. Good social meeting at Bro. Strickler's.

Thurs., Mar. 25. Mrs. S. Strickler baptized this P. M.

Sun., Mar. 28. Listened to a discourse from Acts 3 by Bro. Lahman in Franklin Grove, Lee County. In my absence several persons were baptized at the Grove.

Sat., Apr. 3. Went to meeting at the Grove. Bro. Lahman preached from 1st. Cor. 15.

Sun., Apr. 4. Assembled this morning for worship. Also this eve. Excellent speaking by Lahman, Eby and Garber.

Mon., Apr. 5. A general council of the several churches assembled at the Grove. The four churches were well represented. Went off well.

Sat., Apr. 10. Church met at the Grove to set forth four deacons. H. P. Strickler, S. Musselman, John Rowland and Daniel Kingery were elected.

The District Meeting on April 5, 1858, noted above, is the second district meeting held in Northern Illinois. Brother Emmert records in his diary the first one held on Easter Monday, April 13, 1857, at West Branch, Ogle County.

In the year of 1858 he records the following baptisms: January, 12; February, 16; March, 34; April, 3; May, 2; June, 4; August, 2; September, 1; October, 4. Total, 78.

Polo, Ill. John Heckman.

OBITUARY OF JOHN W. FLORA

John W. Flora, son of Daniel and Elizabeth Flora, was born in western Howard County, Ind., July 28, 1858, and passed away Dec. 23, 1937, aged 79 years, 4 months and 25 days. With the exception of about one year his entire life was spent in Howard County. For thirteen years he taught in the public schools of Howard and adjoining counties. At the age of twenty-seven he was united in marriage to Flora Levina Swisher. To this union were born two children, Gladine and Donald.

He and his wife united with the church July 3, 1898. He was called to the ministry in September of 1899, advanced in December of 1904, and ordained March 13, 1910. For seventeen years he served the Howard church in the capacity of presiding elder.

In January of 1922 his wife was called away. His son Donald also preceded him in death.

In January of 1927 he was united in marriage to Ella Dilling, who with him has worked faithfully for the advancement of the kingdom of the Lord. He leaves his wife, his daughter, one grandson and one daughter-in-law; also one brother, Howard; one sister, Mrs. Joe Fisher; a stepbrother, Jacob Flora; and a number of other relatives and a host of friends.

He was an earnest, devoted, faithful Christian.

Funeral services were conducted by Bro Charles Oberlin, assisted by our home minister, Bro. James R. Hunter, at the Howard church. A number of other ministers gave short talks. He was laid to rest in the Peter Run cemetery near his home, beside his former wife.

Kokomo, Ind. Mrs. John W. Flora.

A GOOD MAN PASSES ON

The passing of Professor John M. Coffman on the morning of Nov. 19, 1937, cast a gloom over the community, although his death was not unexpected, as he had been in ill health for more than two years.

Professor Coffman was closely connected with Bridgewater College for many years. He was one of the earliest students here to take the full college course. He, with two other young men, constituted the first class to graduate from Bridgewater College with the B. A. degree. This was in 1891, when Professor Coffman, Dr. John A. Garber of Washington, D. C., and Rev. George L. Brown of Texas received their degrees. This was, in fact, the first granting of baccalaureate degrees of college rank ever conferred by any institution of the Church of the Brethren.

Following his graduation, Professor Coffman took up the profession of teaching, serving as principal of several high schools for some years. Later he was called to his Alma Mater as teacher of mathematics on two different occasions, from 1906-1914, and again in 1917-18.

He was twice married. His first wife was Miss Mary Catherine Flory of Good's Mill, Va., who served most efficiently as college matron during his first period of teaching here. Her death occurred at Bridgewater in 1909.

Their three children survive, Dr. Carl F. Coffman, formerly a medical missionary to China, now practicing his profession in Lima, Ohio; Bro. Aubrey R. Coffman, pastor of the Brethren church at Martinsburg, Pa.; and Theodore, in the state of Washington; also, his widow, Mrs. Mary Kagey Coffman, and a stepdaughter, Miss Winifred Kagey, and seven grandchildren.

Brother Coffman was a minister in the Church of the Brethren for many years, and was well known for his practical, searching sermons. As a teacher he was very efficient and greatly beloved. His kindly, sympathetic nature left nothing undone to encourage and help those under his instruction. He was a good man, respected and loved by all who knew him. He and his family are held in high esteem in the college community and wherever they are known.

The funeral, conducted by the writer at the Mill Creek church, on Sunday morning, Nov. 21, was largely attended. Interment in the Mill Creek cemetery.

Bridgewater, Va. Jno. S. Flory.

IN MEMORY OF WILLIAM MURPHY AND WIFE

William Murphy and Jane (Ferenbaugh) Murphy were born April 9, 1855, and Nov. 19, 1858, in the vicinity of Carlisle, Pa. They passed to their reward Jan. 6, 1937, and Jan. 15, 1934; father aged 81 years, 8 months and 27 days, and mother aged 76 years, one month and 26 days.



William Murphy and Wife

Their bodies were laid away in the mausoleum in the Westminster cemetery at Carlisle, Pa. Bro. Murphy was brought up in the Lutheran and Sister Murphy in the Evangelical faiths.

In 1899 they united with the Church of the Brethren and were much devoted to the end. Two daughters were born into the family. Florence Murphy Zell, who passed away Jan. 6, 1921, and Ruth M., who remained home and nursed her invalid mother for fourteen years. After the death of her mother, this daughter was married on Christmas day, 1935, to Eld. G. W. Harlacher of near York, Pa. The ceremony was performed by her father.

In 1903 Bro. Murphy was elected to the ministry in the Lower Cumberland congregation. Bro. Murphy was active in the ministry, in evangelistic work, and was always in attendance when possible. He was presiding elder of the Lower Cumberland congregation until he retired from active service, after which he presented his church letter in the Carlisle church and remained there until his death.

When Brother and Sister Murphy were married in 1877 the family altar was established and was kept to the end. His method of worship was to read one chapter of the Bible morning and evening, kneel in prayer, and close his prayer with the Lord's Prayer. This worship was kept up for fifty-eight years. This would mean he read chapters from the Bible and prayed the Lord's Prayer over 42,000 times in his daily family devotions, besides his other private and public readings and prayers. His last words were: "Tell all my friends I die in peace."

Funeral services were held in the Carlisle church by Elders J. E. Trimmer and H. M. Snavely. The same text was used for both services: Rev. 14: 13.

Ruth Murphy Harlacher.
Dover, Pa. G. W. Harlacher.

MRS. MARTHA JANE SWITZER

Martha Jane (Tawzer) Switzer, daughter of Mr. and Mrs. Jerry B. Tawzer, was born near Farmington, Peoria County, Ill., Aug. 19, 1856. She departed this life at the farm home on Sunday evening, Dec. 19, 1937. Her age was eighty-one years and four months. Aunt Mat, as we all knew her, spent most of her life here in Roanoke Township.

She was married to Eld. J. W. Switzer on Oct. 23, 1879, at her parents' home. Eld. J. R. Gish presided at the ceremony. Five children were born unto them: Mrs. Pearl Cawley of Kathryn, Alberta, Canada; Mrs. Jessie Yordy and Mrs. Erma Wiley of Roanoke, Ill.; Martha Jane and Royal William, dying in infancy.

Sister Switzer had been a member of the Church of the Brethren and of the Panther Creek congregation for 42 years. She was baptized in September, 1895.

During her lifetime she endured a great deal of suffering; the last few years she had been an invalid, but even under these handicaps, she was always doing something worth while.

Besides the above named children she leaves her husband, Eld. J. W. Switzer. There is also one sister, Mrs. Anna B. Wolfe of Roanoke, Ill.; two brothers, C. C. Tawzer of Minnola, Kans., and Eld. J. J. Tawzer of Hastings, Nebr. There are also nineteen grandchildren and one great-grandchild.

Services were conducted by the undersigned, assisted by Eld. M. A. Whisler of Lowpoint, Ill. Interment was made in the cemetery near by the church where she had worshiped for over forty years.

Roanoke, Ill. J. E. Small.

THE HOME GOING OF ELDER ELIAS W. EDRIS

On Dec. 1, 1937, Eld. Elias W. Edris came to the end of life's pilgrimage at the age of 76 years, 11 months and 28 days.

He was united in marriage to Cordelia Gingrich, Aug. 18, 1883. This union was blessed with ten children. His companion, Cordelia, and seven children survive. One daughter passed on in infancy. Two married sons died eleven days apart during the 1918 influenza epidemic. There remain also forty-one grandchildren, thirteen great-grandchildren and one sister.

Bro. Edris served many years in Sunday-school work, was elected a deacon in 1900, a minister in 1902, advanced to the second degree in 1906 and ordained in 1920.

From the resolutions of the committee representing the Union Meeting House and Cemetery Association in Bethel Township, Lebanon County, Pa., we insert the following: "Bro. Edris was in all respects a representative of the best type of a member in the managing board, in that he was honest, straightforward, unassuming, sympathetic, kindly and ever responsive to the demands of our association of whatever kind they might be. On Jan. 4, 1890, he was elected to this managing board. In the year 1899 he was elected president." He held this position until the time of his departure.

Congressman G. J. Swope expresses himself in a letter to the bereaved family as follows: "Having known him all of my life as one of the gentlest, kindliest and most sympathetic men of our community, I feel that his passing means a great personal loss to me. While of course he lived more than his allotted threescore and ten, the world can ill afford to lose men of his type and character."

The district ministerium through their committee submitted resolutions from which we insert: "The ministry of the past was strong because they who comprised this body of noble veterans believed that they were partners with God in building his kingdom. They were ambassadors appointed by him who makes no mistakes. Such a conviction, we believe, emboldened our departed brother to preach the word with power.

"To the many ministers of Eastern Pennsylvania and in the brotherhood our departed Bro. Edris will be remembered as an example of faithfulness. His depth of conviction and his steadfastness in purpose will continue to live in the lives of many, both old and young."

There assembled such a long concourse of people to pay the last tribute of respect, that both the large church and the basement Sunday-school room were filled. The home ministers and the ministers of the Little Swatara congregation officiated, using as a text: "For to me to live is Christ, and to die is gain" (Philpp. 1: 21).

Lebanon, Pa. S. G. Meyer.

BURKHART GOLDEN WEDDING ANNIVERSARY

On New Year's Eve, 1887, S. W. Burkhart and Anna Miller were united in marriage at the home of Rev. Geo. Lambert near Wakarusa, Ind. Both Brother and Sister Burkhart united with the Church of the Brethren in 1889. He was elected to the deacon's office in 1891. He has served as clerk and trustee for the Zion-Cando church for over forty years. They are among the few surviving charter members of the Zion church. In 1922 he was elected treasurer of the district mission board of North Dakota and Eastern Montana, in which capacity he served till 1933. He has been teacher of the adult Bible class for years.

Mrs. Burkhart has ministered to the sick in many homes in the community. She was the mother of ten children, nine of whom are living. Only sickness ever kept them from their place of worship on Sunday.

On Jan. 1, 1938, these good people were at their farm homestead where their son Ora and family now live. The family enjoyed a dinner together at noon. Her daughter, Mrs. John Wieand, of Decatur, Ill., and two sons, Wilson and Paul, of Toledo, Ohio, were not able to be home for the occasion. In the afternoon about one hundred friends and neighbors were in to offer congratulations. The Ladies' Aid served refreshments to all who came. Gifts were presented, and Bro. Burkhart gave a very fitting response. Our wishes are that they may have more happy years together.

Cando, N. Dak. Mrs. Lloyd R. Maust.

PASSING OF MRS. MARK B. SPACHT

Mary Thomas, daughter of William and Susan Thomas, was born Sept. 24, 1885, near Goshen, Ind., and departed this life Jan. 19, 1938, at her home in Buckland, Ohio.

At the age of four she was received into the home of Dr. and Mrs. Jacob Myers of Goshen, from which time she was known as Cleopatra Myers. She was given a musical education and spent many years in teaching piano and voice. For five years prior to her marriage she was director of music in the First Methodist Episcopal church of Goshen. On Nov. 13, 1920, she was united in marriage to Mark B. Spacht. To this union were born three children, Nancie Ruth dying in infancy, John Wesley, and Eunice Aretha at home. She also raised two stepchildren, Mrs. Virgil Kimble of Bluffton and Leonard at home. Stepchildren and stepgrandchildren were merely words to her, for she loved them as her own.

Surviving also are four brothers and two sisters and many other relatives. At the time of her death she was a member of the Congregational-Christian church. As a pastor's wife she was a tireless worker and had an unusual ability of making and holding friends.

Before her decease she made choice of John 14:2 to be used as the text on the funeral occasion. A service was held in the Buckland Congregational-Christian church where her husband serves as pastor. Another service was also held in the Eagle Creek Church of the Brethren, the boyhood home of Rev. Spacht. The body was laid to rest in the cemetery adjoining the church. Services in charge of the pastor of the Eagle Creek church.

Williamstown, Ohio. Jesse J. Anglemyer.

IN HONOR OF DAVID KENNEDY

David Kennedy, son of Joseph and Nancy Kennedy, passed away at his home near Cando, N. Dak., Jan. 6, 1938, at the age of 85 years and 2 months. He was born near Plevna, Howard County, Ind., Nov. 7, 1852. He was united in marriage to Malinda Troyer and to this union there were seven children born. He gave his heart to the Lord in young manhood. He served as deacon for his church for many years. Both he and his wife helped in organizing the church and Sunday school near Plevna. In 1898 he and his family moved to Cando, N. Dak. Grandma died April 10, 1936. Bro. Kennedy is survived by his eldest son, Noah, and his three youngest children: Jesse, Hattie, and Cordelia; also by eight grandchildren, three brothers and one sister.



David Kennedy and Wife

Grandpa Kennedy was a fine, honest, kind and helpful neighbor, and a friend to all. His life was an active one. Besides his farm work, he was the pioneer well driller of the county, and it is in this capacity that many people will remember his familiar figure as he responded to their calls in any kind of weather.

About three years ago he suffered the misfortune of breaking his hip. He was confined to his bed for several months, but was later able to get out and drive his car. During the past year he had gradually failed. Death came peacefully leaving his loved ones a precious remembrance.

Both Grandpa and Grandma Kennedy were faithful readers of the Messenger.

Funeral services were held at Zion with Bro. W. W. Smeltzer in charge. He was assisted by Bro. J. M. Myers. Burial was in the Zion cemetery.

Cando, N. Dak. Mrs. Lloyd R. Maust.

OBSERVE GOLDEN WEDDING

Bro. and Mrs. J. D. Wilmoth observed their fiftieth wedding anniversary on Nov. 10. They had planned to observe the day by having a few close friends come in that evening if hotel guests were not too numerous. As this was hunting season, the hotel was filled to capacity, and they had given up all thought of any celebration. While Bro. Wilmoth was standing in front of the hotel he remarked to a passerby that the day was a fine wedding day. The interest this remark aroused revealed the fact that the Wilmoths had been married fifty years. News passed rapidly and plans were secretly made. Their only child, Mrs. Roy Spencer, and a niece suddenly got busy in their kitchens.

That night quite a few of the close friends of the couple walked into the hotel and called Bro. and Mrs. Wilmoth into the private reception room. There Dr. Hull, physician and mayor, acted as toastmaster, insisting that everyone present recall and tell some incident of kindness and helpfulness on the part of the Wilmoths. After each one present had testified to the good influence of this couple in the community, all enjoyed the refreshments that had been provided.

Bro. and Mrs. Wilmoth were married on Nov. 10, 1887. Since then he has been farmer, schoolmaster, woodsman, merchant and now owns and operates the Wilmoth hotel located in Durbin. His testimony is that Mrs. Wilmoth has played an important part in every transaction they have made. While a merchant he employed two boys, one of whom became a judge of the circuit court, and the other a Secretary of State in West Virginia.

Bro. and Mrs. Wilmoth have traveled and read extensively. He can recall many things in the life of Bro. Quinter and others that are of much interest to this generation. Bro. Wilmoth is a member of the Church of the Brethren. Mrs. Wilmoth is a member of the Presbyterian church. In each of them is a firmness of character and faithfulness to duty that wins for them the admiration of all who meet them. Their influence is the sort that is truly constructive in any community.

Durbin, W. Va. Isaac J. Garber.

DILLON FIFTIETH WEDDING ANNIVERSARY

Virginia is a state known for the fine and outstanding men and women it has given to the country. So we are not surprised when we meet some fine citizen, to learn that he was born in Virginia.

In 1867, down near Roanoke, there came into the Dillon family a little brown-eyed, black-haired boy whom they named John. In the same neighborhood, in 1870, there lived a family named Oyler. Into this family came a little girl to whom they gave the name of Alice.

This boy and girl played together, went to school together, fell in love and in 1888, on Jan. 11, were united in marriage. Together they bravely faced the problems of life. After five children had come to gladden their hearts, they gathered together a few belongings and their babies, and traveled westward to Kansas.

There they started the difficult task of acquiring a home. And there

ten more children came to them, two to stay only a brief time. After years of toil, trial and disappointment, the Dillons were able to purchase a farm just south of the Washington Creek church, in Douglas County. On Jan. 11, 1938, with thirteen children, thirty-eight grandchildren, three great-grandchildren and several hundred of their friends and neighbors in a beautifully decorated church, with their pastor officiating, they pledged anew their vows. After a short program a delicious lunch was served to all present.

Brother and Sister Dillon have won the profound respect, love and admiration of all their acquaintances in Kansas. And so we most earnestly pray that the good God in his mercy will grant to them yet many days together, days filled with joy, peace and comfort. And some day in the sweet by and by, may they be reunited in that city that stands foursquare, where there will be no tears, no pain, no sorrow, no parting.—L. H. G.

REED GOLDEN WEDDING ANNIVERSARY

The golden wedding anniversary of Brother and Sister W. D. Reed (Frances Bowman) was celebrated at their home in Navarre, Kans., Dec. 25, 1937, with open house for their many friends and relatives. They received gifts, letters and congratulations from friends as far apart as from coast to coast.

Brother and Sister Reed were born in Floyd County, Va., but left their native state more than thirty years ago, spending most of the time in Kansas. Bro. Reed served in the capacity of deacon in the Chapman Creek, Ramona, Abilene and Navarre churches.

Brother and Sister Reed are the parents of eleven children, eight of whom are living. These are: Mrs. Virgie Shackey of Wichita, Kans.; Roscoe of Navarre, Kans.; Mrs. Perna Hipes of Hiawatha, Kans.; Carl J. of Lost Springs, Kans.; John and Merle of Abilene, Kans.; Earl of Oklahoma City, Okla.; Mervin of Glendale, Calif. There are fourteen grandchildren.

Wichita, Kans. Mrs. Emert Shackey.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Lavy-Stevenson.—By the undersigned Dec. 31, 1937, Ralph Emerson Lavy and Lenora May Stevenson.—G. L. Wine, Covington, Ohio.

Long-Shafer.—By the undersigned, in the Frederick City Church of the Brethren, William Long and Olive Shafer of Frederick, Md., Nov. 28, 1937.—R. E. Shober, Frederick, Md.

FALLEN ASLEEP

Baer, Homer G., aged 31, died in the Pittsburgh tuberculosis hospital Sept. 13, 1937, after an illness of two years. He is survived by his wife and two children. Funeral services were held in the Connellsville church, Pa., by Bro. R. E. Shober of Frederick, Md., assisted by Brethren F. A. Myers and C. C. Sollenberger. Interment was made in the Hill Grove cemetery.—Mrs. Mary Shober, Frederick, Md.

Baker, Sister Lula L., aged 57 years, daughter of R. E. and Martha Estes Scott of Rappahannock County, died at her home in Winchester, Va., Oct. 30, 1937. She is survived by her husband, David F. Baker, six children and seventeen grandchildren. She was a faithful member of the Church of the Brethren and attended services as long as her health permitted. Funeral services were held at the Salem church on Nov. 2 by Bro. W. L. Riggleman, assisted by Eld. L. R. Dettra. Interment was made in the cemetery near by.—Ollie Cline, Stephens City, Va.

Branca, Sister Fannie, aged 37, of Washington, D. C., died in the Frederick City hospital Oct. 20, 1937. She is survived by her husband, parents and six children. Funeral services were held in the Etchison funeral home by Bro. R. E. Shober.—Mrs. Mary Shober, Frederick, Md.

Copeland, Margaret Ellen, was born near Horatio, Ohio, on May 1, 1857, and departed this life in Logansport, Ind., Dec. 21, 1937. She was the daughter of Joseph and Nancy Warner. She was married to Columbus Copeland in November of 1879. Three children were born to this union. She united with the First Brethren church of Bradford many years ago and continued in that faith until death. The husband and son preceded her in death. Two daughters, two grandchildren and two sisters survive. Services were conducted from her home in Bradford by the writer, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Foreman, Kate, was born Dec. 16, 1864, and died Jan. 18, 1938. She is survived by her husband, three sons, one daughter, one brother, twenty grandchildren and nine great-grandchildren. Funeral services were conducted by Brethren A. M. Kuhns and Thomas Patrick at the Hanoverdale church, with burial in the adjoining cemetery.—Irene Frysinger, Harrisburg, Pa.

Greenawalt, Sister Martha, wife of Bro. Frisby Greenawalt of Zullinger, Pa., died of complications Jan. 13, 1938, aged 68 years, 9 months and 16 days. She united with the Church of the Brethren early in life and remained faithful. She was a good wife and mother and a kind neighbor, living a life devoted to her home and the church. Her husband, two sons, two grandchildren, two brothers and one sister survive. Funeral services were held in the Prices church, in charge of Eld. W. G. Smith, assisted by Eld. M. C. Valentine. Burial was made in the cemetery adjoining the church.—Waynesboro, Pa.

Hamel, Alfred W., aged 67, died Sept. 29, 1937, at the home of a sister-in-law, Mrs. L. B. Young. Service was held at the M. R. Etchison funeral chapel by Bro. R. E. Shober. Interment was made in the Mt. Olive cemetery.—Mrs. Mary Shober, Frederick, Md.

Hartman, Sister Anna Mary, aged 69 years, wife of Bro. John H. Hartman of near Greencastle, Pa., died of pneumonia on Nov. 29, 1937, in the Chambersburg hospital. Sister Hartman became a member of the Church of the Brethren when just a girl and remained faithful until death. She was a meek, self-sacrificing, loyal wife and mother, and was devoted to her church, her home, her neighbors and friends. She was born in Cumberland County, the daughter of Bro. Abner and Sister Anna Goodyear Brindle. Her husband, four sons, four daughters, one brother, two sisters and thirty-five grandchildren survive. Funeral services were held in the Brown's Mill church in charge of Eld. C. E. Grapes, assisted by Elders M. C. Valentine and W. G. Smith. Burial was made in the cemetery adjoining the church.—Grace E. Smith, Waynesboro, Pa.

Hay, Sister Gaye, daughter of Bro. George S. and Sister Emma Walker Rieman, died in the Memorial hospital, Cumberland, Md., Nov. 23, 1937, aged 32 years, 10 months and 10 days. She united with the church at the age of fourteen and remained faithful. She served both the church and Sunday school as pianist for many years. She was also Messenger agent, a teacher in the primary department and secretary-treasurer of the Sisters' Aid Society at the time of her death. In 1923 she was married to Lloyd M. Hay, who with one son preceded her in death. She is survived by her father, mother,, one daughter and three brothers. Funeral services were held in the Pike Church of the Brethren by the pastor, Bro. H. Q. Rhodes, with burial in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

Heffner, Sister Mary, aged 60, died at her home near Frederick, Md., Nov. 5, 1937, after being ill for eighteen months. She is survived by seven children and one sister. Services were held by Bro. R. E. Shober, pastor, in the M. R. Etchison funeral parlor. Interment was made in the Mt. Zion cemetery.—Mrs. Mary Shober, Frederick, Md.

Hoffman, Sister Edna M. Saylor, passed away on Jan. 19, 1938, at the Somerset community hospital, at the age of 38 years. In youth she united with the Church of the Brethren and lived a consistent life. Besides her husband, Harrison Hoffman, she leaves eight sons and two daughters. Funeral services were held in the Pike church by her pastor, Bro. H. Q. Rhodes. Burial was made in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

Hoffman, Mollie R., daughter of Eld. Jacob and Sarah Trostle of sacred memory, was born near Hagerstown, Md., March 12, 1857. She with her parents moved to Kansas and located on a farm near Navarre in 1881. On Oct. 31, 1894, she was united in marriage to Elmer E. Hoffman of the Navarre community, where they resided until they moved to McPherson in 1916. The husband passed away in 1930. She is survived by her son, two stepsons and one brother. She left her home in McPherson in March, 1936, to make her home near her son, Herbert, in Salina, Kans., where she remained to the close of her life. Sister Hoffman united with the Church of the Brethren at an early age and lived a beautiful consistent Christian life. She was active in church work and was a teacher in the primary department of the Navarre Sunday school for nearly fifteen years. Her children said of her: "There could be no finer ideal for her children who survive her than the cheerful, unselfish life she lived." Funeral services were conducted from the funeral home in Salina, by the Presbyterian pastor, with a second memorial service the same afternoon at the Belle Springs church near Navarre, conducted by the writer, assisted by Rev. Homer Engle, pastor of the Brethren in Christ church. Burial was made in the Belle Springs cemetery by the side of her beloved husband.—W. A. Kinzie, Navarre, Kans.

Hollinger, Joseph, son of Moses and Susanna Hollinger, was born March 6, 1857, and departed this life Dec. 14, 1937. He was one of a family of fourteen children. Dec. 9, 1880, he was united in marriage to Louisa Minnich. To them were born twin daughters. One daughter and his wife preceded him in death. Jan. 20, 1889, Bro. Hollinger was united in marriage with Katherine Phillipi. To them were born one daughter and one son. Bro. Hollinger leaves his wife, two daughters, his son, two grandchildren and two great-grandchildren. Besides these he is survived by one sister and three brothers. As he was meditating on the Scriptures during his last Sunday he expressed a desire for the anointing service. He spoke of the joy and blessing which were his when this sacred rite was performed. He was a man of sterling Christian character and had won the love and respect of a large circle of friends.—C. T. McKee, Dayton, Ohio.

Holsopple, Sister Mary Alice,, died Jan. 6, 1938, following a nervous breakdown. We feel the loss in the Penn Run Brethren church and community. Her place in the activities of the church and Sunday school remains vacant, but her influence of kindness, goodness and love for her church lives on. Sister Holsopple was a daughter of Hiram and Caroline Spicher Nicholson, and was born March 16, 1873. When seventeen years of age she united with the Church of the Brethren and served it faithfully as a deaconess and in many other capacities. Her pleasing personality and her helpfulness won a host of friends.

She loved her home and served it efficiently as a wife and mother. She was very hospitable and was always glad to share her home with missionaries, ministers, volunteer bands or anyone else interested in any phase of church work. On March 12, 1896, she married Bro. Henry A. Holsopple who survives with a daughter, a son, and two grandchildren. Services were conducted in the home by her pastor, Bro. Ivan Fetterman, assisted by W. N. Myers. Interment was made in the Manor Union cemetery.—Grace Dick, Clymer, Pa.

Huffman, Sister Duane Alice, was born in Louisa County, Va., March 20, 1860, and died at the Rockingham Memorial hospital at Harrisonburg, Va., on Nov. 20, 1937. In 1879 she was married to G. L. Huffman who died in 1923. In early life she united with the Presbyterian church, but later joined the Church of the Brethren. For many years she was a faithful member of the Mill Creek Church of the Brethren, and a worker in the Sisters' Aid Society. She was a kind friend and neighbor to all who knew her. She leaves six children, twenty-five grandchildren, seven great-grandchildren, and a host of other relatives and friends. The funeral services were conducted by Bro. C. E. Long at the home, near Penn Laird, Va., with burial in the Woodbine cemetery at Harrisonburg, Va.—Lera Bowman Jarrels, Penn Laird, Va.

Jones, Sister Ollie, aged sixty-nine years, died Jan. 24, 1938, at her home in St. Joseph. She had been a resident of St. Joseph for twenty-nine years and a member of the Church of the Brethren for twenty-five years. She was a former W. C. T. U. officer. She is survived by a daughter, a son, her mother, four brothers, a sister, ten grandchildren and one great-grandchild.—Leona Mae Ebersold, St. Joseph, Mo.

Lease, Robert M., aged 78, died at his home in Frederick, Md., Dec. 3, 1937, after a lingering illness of about a year. He leaves his wife and one son. Services were held in the C. E. Cline funeral parlors by Rev. Paul H. Gleichman of the Lutheran church and Bro. R. E. Shober. Interment was made in the Mt. Olive cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Mahan, Elijah L., son of the late Elijah and Rachel Lehman Mahan, was born in Paint Township, Somerset County, Pa., Oct. 22, 1861, and died at his home in Scalp Level Jan. 10, 1938. He was united in marriage to Jennie Livingston March 21, 1892. To this union six children were born, four now living, two dead. Besides his wife and four living children he is survived by five grandchildren and one sister. He united with the Scalp Level Church of the Brethren in 1902, and remained faithful. Funeral services were held in the Scalp Level church by Bro. G. E. Yoder, with interment in the Berkey cemetery.—Mrs. Ethel Livingston Weller, Windber, Pa.

Marschall, Christian Reinhold, son of Valentine and Margareta Sturtz Marschall, was born July 10, 1866, in Kalten Nordheim Thivingen, Germany, and passed away Jan. 8, 1938, at his home in Sugar Creek, Ohio, after a short illness. He came to the United States in 1883, settling first in Ohio, and going later to Wells County, Colo. He made his permanent home in Tuscarawas County, Ohio, and was naturalized as a citizen Nov. 22, 1891. He was married on Nov. 13, 1890, to Lydia Domer of Shanesville, Ohio, who died on April 25, 1924. On Aug. 16, 1932, he was married to Martha Harshman of Sugar Creek, Ohio, who survives him. Three sisters and one brother in Germany survive. His work was that of a rural mail carrier for a period of twenty-eight and one-half years. He was a faithful member of the Church of the Brethren for many years, serving as a deacon. He was a man of deep religious feeling. Never having any children of his own, he made a home for those whose needs were greater than his own. Artie Marschall, deceased, and her daughter were reared in the Marschall home. Mrs. Paul Kaser and Mrs. Ruth Staley were in this home for some time. Funeral was held at the Union church at Sugar Creek, Ohio, by Brethren Ed Shepfer, Martin Krieger, Charles Zunkel, and Rev. Glen Steiner of the M. E. church. Burial was made at Shanesville, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Maurer, John, son of Jacob and Sarah Maurer, was born near Gettysburg, Ohio, on April 28, 1847, and died Sept. 23, 1937. He was first married to Miss Elizabeth Evans. Three children were born to this union, one of whom died in infancy. After twenty-three years of wedded life the companion and mother was called by death. His second marriage was to Miss Sarah Schweitzer. Seven years later death took the second companion. Since that time Bro. Maurer had lived with the children. Surviving are one son, one daughter, seven grandchildren, two great-grandchildren and one sister. Funeral services were held in the Oakland church by the writer, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Prough, Sister Loretto Fry, wife of Martin Prough, died in her home in Oneida Township, Huntingdon County, Pa., Oct. 7, 1937. She was 71 years of age and had suffered much in her time. She was born in Mifflin County in the Spring Run congregation. She was the daughter of George and June Fry and the youngest of eight children. She united with the Huntingdon church in 1900. She was rather isolated from the church, but retained her membership to the end. Funeral services were conducted in the Brown funeral home, Huntingdon, by Bro. W. J. Swigart.—R. B. Stambaugh, Huntingdon, Pa.

Puterbaugh, Maude Elizabeth Lutz, daughter of Frank and Florence Lutz, was born on Jan. 20, 1888, and died on Dec. 17, 1937. She was united in marriage to Jacob M. Puterbaugh on Feb. 23, 1911. She was baptized in the Brookville Church of the Brethren. She is survived by her husband, six children and her mother, Mrs. Florence Swigart. Before her marriage she was engaged in practical nursing. She was always an earnest worker in the church, Sunday school and Aid Society. She had been in poor health for the past two years. Funeral services were held at the Bear Creek Church of the Brethren, by Elders P. M. Filbrun and N. B. Wine. Interment was made in the Bear Creek cemetery.—Miriam Filbrun, Dayton, Ohio.

Rarick, Franklin B., son of Daniel and Elizabeth Rarick, was born near Webster, Ohio, on Feb. 8, 1862, and passed away Jan. 10, 1938. He was married to Martha Priscilla Hardman on Feb. 5, 1884. There were three daughters born to this union. Bro. Rarick was a farmer. About fifty-four years ago he accepted his Lord and united with the Church of the Brethren, and remained strong in the faith. His companion preceded him in death in 1925. One daughter, two brothers and one sister also preceded him in death. Surviving are two daughters, two grandchildren and one sister. Services were held in the Oakland church by the writer, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Rayman, Bro. Edward, died Nov. 1, 1937, in the St. Francis hospital, Pittsburgh, Pa., at the age of 64 years, 6 months and 21 days. He is survived by his wife, three sons and two daughters. Funeral services were conducted in the Rayman church by the pastor, Bro. H. Q. Rhodes, with interment in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

Rish, Ellen Rebecca, daughter of Mr. and Mrs. Joseph Hesser, was born in Mercer County, Ohio, Dec. 23, 1855, and died at the home of her daughter in Dayton, Ohio, Jan. 9, 1938, following a stroke. In 1878 she married Samuel Rish. To this union were born nine children, six of whom are living. Shortly after her marriage she united with the Church of the Brethren in Mercer County, and remained faithful. She was a patient and gentle mother, always kind to her children. Burial was made in the Hill Grove cemetery near Dayton. Services by the undersigned.—J. Perry Prather, Dayton, Ohio.

Rodeffer, Lois Mae, daughter of A. R. and Myrtle Alley Rodeffer, aged 21 years, 3 months and 16 days, died at her home near Dandridge, Tenn., Jan. 23, 1938, after an illness of three days. She is survived by her parents, three sisters, two brothers, her grandmother and a host of other relatives and friends. She was laid to rest in the French Broad Brethren cemetery. Funeral services were conducted by Brethren R. B. Pritchett and W. R. Williford. She had united with the Church of the Brethren in her early teens. She was secretary-treasurer of the Sunday school, and president of the B. Y. P. D. On the night she took ill she was at church, complaining before she left home but nevertheless she felt the urge to go. She was always so willing to help in all church work, often leading the singing and taking part in all programs. She was deeply loved by the young people of this community. About three hours before her death she was singing Bringing in the Sheaves.—Ethel M. Jones, Dandridge, Tenn.

Slaubaugh, Martha Ann Arnold, was born Jan. 15, 1855, and departed this life Jan. 12, 1938. She gave her life to Christ at the age of nineteen. She was married to Jacob Slaubaugh Jan. 15, 1873, and to this union were born twelve children, all living to manhood and womanhood. Her husband and one daughter preceded her in death a few years ago. She was the daughter of John and Martha Ann Arnold. She was born, married and buried on Jan. 15. Funeral services were held in the Gnagy church by Bro. Ezra Fike, with interment in the cemetery near by.—Ora Slaubaugh, Horse Shoe Run, W. Va.

Teets, Sarah Thomas, daughter of the late Jacob and Nancy Lambert Thomas, was born Feb. 14, 1867, near Salem, W. Va., and died at the home of her daughter, Mrs. Blanche Caton of Uniontown, Jan. 10, 1938. She was united in marriage to John A. Teets March 2, 1884. To this union were born four daughters, all of whom survive. Her husband preceded her in death on Oct. 18, 1921. With the exception of about one year following the death of her husband she lived with her daughters. Sister Teets joined the Church of the Brethren when in her teens at Salem, W. Va., and lived a beautiful Christian life. She was very active in the Aid Society work as long as health permitted. Funeral services were conducted in the Salem church by Bro. C. C. Sollenberger, assisted by Chester Thomas. Interment was made in the Thomas cemetery.—Alta Lowdermilk, Uniontown, Pa.

Thomas, Isaac, aged 80 years, died Nov. 26, 1937, in the home of his daughter, Mrs. George E. Wolfe, Clifton Mills, W. Va. He was born in Preston County Aug. 6, 1857. He spent his entire life in that locality and during his active life was engaged in farming. Bro. Thomas, highly respected by all who knew him, was a member of the Salem Church of the Brethren. He is survived by two sons, one daughter, eleven grandchildren and eight great-grandchildren. His wife and two children preceded him in death. Funeral services were conducted in the Salem church by Bro. Van Sickle. Burial was made in the Thomas cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

Valentine, Ida J., daughter of Thomas and Anna Heck Kreitzer, was born in Montgomery County, Ohio, April 6, 1874, and died at the Miami Valley hospital in Dayton Jan. 19, 1938. She became a member of the Church of the Brethren at the age of fourteen and remained faithful. Oct. 15, 1893, she was united in marriage to John D. Valentine. This union was blessed with two daughters. Her husband passed away April 16, 1930. She leaves two daughters, four grandchildren, two brothers and one sister. Services were held at the Abbottsville chapel by the writer, assisted by Eld. Roy Honeyman. Interment was made in the Abbottsville cemetery.—Hugh Cloppert, Dayton, Ohio.

Warner, William Henry, son of Henry, and Elizabeth Warner, was born in Montgomery County on Feb. 6, 1859, and departed this life at the family residence on Dec. 6, 1937. He was united in marriage to Frances Arnett of Laura, Ohio, fifty-three years ago. One son and one daughter blessed their home. About twelve years ago Bro.

Warner accepted Christ and united with the Church of the Brethren, and remained faithful. Two sisters preceded him in death. Surviving are the companion, one son, one daughter, one granddaughter, one great-grandson, three brothers and one foster sister. Services were held in the Oakland church by the writer, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Whitaker, Sister Lavina Fry, aged 77 years, died Nov. 26, 1937, at the home of Mrs. Ida Ripple of Rummel, following an illness of complication of diseases. She is survived by one son and a daughter. She united with the Church of the Brethren at an early age and remained faithful. Funeral services were held at the Shank funeral home in charge of Bro. G. E. Yoder, with interment in Ogletown cemetery.—Mrs. Ethel Livingston Weller, Windber, Pa.

Wiles, Sister Belva, aged 81 years, died at her home in Frederick, Md., Dec. 30, 1937. She had been confined to her bed for several months. She is survived by three sons. Services were held in the Reformed church by Rev. Kreasge and Bro. R. E. Shober. Interment was made in the adjoining cemetery.—Mrs. Mary Shober, Frederick, Md.

Workman, David, son of Solomon and Mary Ann Workman, was born July 25, 1841, in Brown Township, Knox County, Ohio, and departed this life Jan. 13, 1938. He was united in marriage with Dorcus Ellen Workman on Aug. 16, 1863. Four children were born to them. His companion and three children preceded him in death. He united with the Church of the Brethren on March 20, 1865, and lived a faithful Christian life. He spent part of his early life in business, later confining his interest to the farm. His life was a busy one, and he counted no task too difficult. One son, one brother, four grandchildren and six great-grandchildren survive. Services were conducted at the Danville church by the undersigned, with interment in the church cemetery.—Charles E. Zunkel, Danville, Ohio.

Wright, Sister Dorothy Jane, was born Jan. 13, 1872, and died Jan. 8, 1938, at her home. She is survived by her husband, James N. Wright, two stepsons, three grandchildren and three brothers. Sister Wright was a member of the Big Swatara Church of the Brethren for many years and lived a faithful and consistent Christian life. She will be much missed by her class of women that she taught in the Hanoverdale Sunday school. Funeral services were conducted at the Hanoverdale church by Brethren U. I. Gingrich and H. J. Frysinger, with burial in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Yoder, Bro. Milton C., was born Jan. 10, 1888, in Somerset County, Pa., and died at his home in Scalp Level in November. He had been ill for nearly a year. His first wife was Cora Weaver. To this union one daughter was born. Cora preceded him in death many years ago. He is survived by his second wife and one daughter. Services were held in the Yoder home by Rev. John Ritcher, former pastor of the local Lutheran church. Interment was made in the Grandview cemetery at Johnstown, Pa.—Mrs. Ethel Livingston Weller, Windber, Pa.

Young, Bro. John H., son of the late John and Sabilla Wood Young, died at his home in Westminster, Md., on Jan. 13, 1938, aged 78 years and 9 months. He was a faithful member of the Church of the Brethren for over fifty years. He was elected to the deacon's office in 1895. He served as trustee of the Meadow Branch congregation for many years and was a member of the cemetery board for nearly thirty years. He had been a director of the Union National bank of Westminster for the past twenty years. His genial disposition won for him many friends. He is survived by his wife, Sister Mary Belinda Young, four children and five grandchildren. Funeral services were held in the home on Jan. 17 by Geo. A. Early, assisted by Brethren A. Stauffer Curry and J. Walter Thomas. Interment was made in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

CHURCH NEWS

ALABAMA

Oneonta.—During the summer months J. C. Wine of Bethany Biblical Seminary was our pastor. He closed his pastorate with a two weeks' evangelistic meeting, resulting in two young ladies and a young mother being received by baptism. In the latter part of the summer our first vacation Bible school was conducted, with twenty-two attending. Our church recently licensed Bro. A. P. Fox to the ministry. In the fall election Miss Anna Ellen Hoover was appointed as Messenger agent. Eld. E. M. Culler will again preside over our church. He and Bro. Fox will carry on the ministerial work here. The attendance is improving. Bro. Will Baity is our Sunday-school superintendent.—Mrs. J. O. Tadlock, Oneonta, Ala., Jan. 26.

CALIFORNIA

Fresno.—Dec. 19 was filled with inspiration and devotion. In the morning our pastor, Bro. Forest Eisenbise, preached the sermon, The Bethlehem Way. A Christmas reading, The Angel and the Shepherds, was given by Mrs. Flossie Bowers, and a musical scripture reading was given by J. E. Jones. The choir gave two special numbers. At the close of the service six young girls came forward to give their hearts and lives to Christ. In the evening a pageant, The Spirit of Christmas, was presented. Dec. 15 the young people and members of the choir went caroling, after which they had a social time in the church recreation room. The intermediates went caroling the following evening. On New Year's Eve eighty members and friends gathered at the church for a watch party. The early part of the evening was spent in playing games, and then we adjourned to the place of worship and while the old year was going out and the new coming in, a pageant was presented which ended in the lighted cross and a prayer of consecration. The men's banquet was held Jan. 7, and G. H. Jertberg, an attorney, gave a talk on World Conditions. The ten sons and daughters of the late J. W. Brooks and their families held a reunion Jan. 1, 2. Fifty-one were present. A deficit of over $2,000 was raised in the past year, which leaves the church entirely free of debt.—Alvena Armey, Fresno, Calif., Jan. 18.

Modesto.—Jan. 2 our new pastor, Bro. J. S. Zimmerman, and wife began the pastoral work here. On Jan. 6 we planned a reception and pound shower for them. About one hundred were present. Jan. 9 one of our Sunday-school girls was baptized. We observed a watch night service at the church. A play, The Hanging of the Crane, was given. Bro. J. F. Baldwin and family left us Dec. 15 for their new pastorate at Morrill, Kans. They had been here for years and had helped to bring a small group of members to a well organized group of 311. We also bought and paid for the parsonage, built a new social hall and raised over $4,000 last year, leaving the church free from debt. Jan. 18 the women and girls held a joint meeting in the social hall. About fifty enjoyed a potluck dinner, followed by a business session, a talk by Mrs. Townsley, and special music.—Mrs. Bessie Wolf Clark, Modesto, Calif., Jan. 21.

Santa Ana.—It was with deepest regret that we bid farewell to our pstor and wife, Brother and Sister Herman B. Landis, who were called to the Africa mission field. The Santa Ana church has grown both numerically and spiritually during the two and one-half years of their ministry. Ours was their first pastoral service, and they were true shepherds of the flock. Their kindly words of encouragement and untiring efforts in our behalf made them doubly dear to everyone. Jan. 9 the congregation met for a basket lunch and final farewell. After supper many words of appreciation and wishes for their future success and happiness were expressed in a meeting led by Bro. John Wyne. Among those present were the mothers of both Brother and Sister Landis, Sister W. B. Stover, Brother and Sister Edgar Rothrock, Brother and Sister S. J. Miller. Bro. Miller was president of La Verne College while they were in school there, and he said that it had been his privilege to have in his classes thirty-two young people who had gone out to the mission fields. We rejoice that the Lord has called them to this greater service for him. Our loss is gain to the church as a whole and to the Africa mission field. As they go out our prayers will ever go with them that his richest blessings will attend them on their journey and during their future work for the Master.—Mrs. Florence Davis, Anaheim, Calif., Dec. 20.

ILLINOIS

Allison Prairie.—We met in council Jan. 8, with Bro. Ritchey in charge, and elected the following officers: Ministerial committee, Jacob Elder; trustee, Adam Jellison; district mission treasurer, Clara Douglas; Messenger agent and correspondent, the writer. Bro. Oliver Dearing closed a two weeks' meeting here Dec. 12. He preached fourteen sermons and visited in many homes. We feel that much good has been done through his sermons and special numbers he gave in song. We are glad to say that The Gospel Messenger will go into most of the homes again this year.—Viola Frye, Lawrenceville, Ill., Jan. 23.

Chicago (First).—On Sept. 19 we enjoyed a missionary talk by Bro. Wm. Beahm, who used as his subject, Going Forward in Africa. Pres. Rufus D. Bowman of Bethany Biblical Seminary gave a soul-inspiring address on Bethany and the Church on Sept. 12. Oct. 10 Bro. E. L. Ikenberry, missionary to China, depicted the needs of the church in that country in an address on The Emerging Church in China. On Oct. 17 we enjoyed an all-church day, beginning with an inspiring address by our pastor and closing with a vesper service at which Bro. Wm. Beahm gave an address. Oct. 18-22 the church and Bethany were hosts to the regional pastors' conference. On Oct. 29, 30 the Faith Players presented The Tinker to a large and appreciative audience. In November we again acted as hosts to some of the churches of Northern Illinois as at that time the B. Y. P. D. held their union meeting in our church. Our pastor has been bringing us some wonderful messages on church membership and Christian service and our choir has added much to our spiritual feasts. The Christmas holidays were made to mean much to us by a program on Dec. 19, starting with a program by the elementary departments, and closing with a presentation by the Faith Players of the pageant, Why the Chimes Rang. New Year's Eve was observed by a watch night service conducted by Bro. J. W. Lear, at which time several movies were shown by Horner Eby, readings were given by Miss Alice Gans and Mrs. Allie Eisenbise, several vocal numbers were given by members of the choir. We look forward to another year of enjoyable service in our Master's work. A leadership training school began on Jan. 5, with our pastor, Bro. Horst, as dean, and Sister Minna Heckman, Mrs. Rufus D. Bowman and Dr. W. W. Slabaugh as instructors. This school reports an enrollment of seventy-six and a wonderful spirit of eagerness to learn more of the way in which to be of Christian service.—Ray Dean, Forest Park, Ill., Jan. 21.

Polo.—Our average Sunday-school attendance for the past quarter was 164. Work is progressing nicely under the leadership of Bro. H. Jesse Baker. Plans are being made for spring activities. Thirty ladies attended the district Women's Work rally at Lanark Oct. 15. Three young folks from the Polo church and two from the West Branch congregation took part in the Prince of Peace oratorical contest Nov. 14. The Betrayal of Peace given by Ruth Krum was chosen

as the winning oration and she received a bronze medal. A father and son banquet was held Nov. 23, with ninety-four present. Our missionaries, Brother and Sister Clarence Heckman, were given a farewell party Nov. 1. We appreciated their talks, and our wishes for a safe voyage were extended to them. The men's organization has for the second year placed The Gospel Messenger in more than seventy-five per cent of the homes. Bro. M. R. Zigler of Elgin was in Polo Dec. 7, and conducted an open forum on peace. During the holiday season the young folks held their annual banquet with Bro. I. D. Leatherman of Lanark as the speaker. A beautiful cantata, Christmas Through the Ages, was presented by a large group Dec. 19. Brother and Sister Baker and Ruth enjoyed a visit to their former home in Ohio during the holiday season. Several Sunday-school classes have held oyster suppers lately.—Mrs. Hazel Krum, Polo, Ill., Jan. 17.

INDIANA

Brick.—Nettle Creek congregation met in council Jan. 8, with our elder, Bro. O. D. Werking, in charge. Officers were elected and Bro. O. D. Werking was elected as elder. The council granted the Master Keys class of the Brick church permission to purchase individual communion service. The Nettle Creek congregation has an active and wide-awake B. Y. P. D. Sunday-school attendance and interest are increasing. The young people of the Brick church gave an impressive white gift service, Little Brother of the Blessed, on Dec. 21. Many gifts were given to the needy. A colored quartet from the Printiss Industrial School of Mississippi gave a musical program. An offering was lifted for them. The rest rooms at the Brick church will soon be completed. We are indeed grateful to one of the citizens of the community who helped make this possible.—Mary Dutro, Hagerstown, Ind., Jan. 26.

Cedar Lake.—We met in council with our pastor and elder, Bro. Gorman Zook, presiding. The following officers were elected: Dolly Sherman, missionary treasurer; the writer, Messenger agent and correspondent. We are now having regular services, with preaching each Sunday morning and Bible study on the first and third Sunday evenings. Our Sunday-school attendance has increased. We are looking forward to a profitable year under the leadership of Brother and Sister Zook. They are interested in the church and community and are willing to sacrifice that the Lord's will might be done. We had a fellowship supper and made plans to take care of an indebtedness on the parsonage. An impressive Christmas program was given. The Aid Society has been quilting. The attendance isn't large but we hope for increased interest this summer. Four attended the Women's Work meeting at New Paris. The Messenger is in more than seventy-five per cent of the homes again this year.—Mrs. Inez Kern, Garrett, Ind., Jan. 26.

Four Mile.—Our quarterly church night program was held the first of December. The pastor, Bro. F. E. McCune, and family were presented a gift from the church members. Dec. 29 the Christmas program, The Coming of the King, was presented. During the holidays the pastor and family had open house for two days. They received many callers during this time. At the close of the morning service on Jan. 9, an installation service was held for the officers. We have had good attendance during the winter months. The average attendance has been a little over one hundred. Last Sunday we had a record attendance as there were more present than had been present any other Sunday all winter.—Dorothy J. Moore, Liberty, Ind., Jan. 20.

Markle.—We met in council on Dec. 28, with Eld. D. W. Paul presiding. Officers were elected as follows: D. W. Paul, elder; Roger Shively, pastor; Dan Heaston, treasurer; Jesse Cline, trustee; Carl Freds and Chas. Paul, ministerial board; Howard McClung, finance committee; Carl Freds, nominating committee; Muriel Freds, clerk; the writer, Messenger correspondent; Etta Heaston, missionary committee. We are looking forward to 1938, hoping to carry on the work of the church and praying that souls will be saved. The Aid Society has been busy quilting and sewing. A box of clothing was sent to the Hastings Street Mission. Our church was saddened by the sudden death of Bro. D. B. Garber. In October our revival meetings were conducted by Bro. E. H. Gilbert. Although no additions were made we feel the church was strengthened. Bro. Shively and Bro. Gilbert exchanged pulpits for our revival. Bro. Garber filled the pulpit while Bro. Shively was at Clear Creek.—Mrs. Dale Hoover, Markle, Ind., Jan. 24.

Plymouth.—Nov. 14 Bro. Virgil C. Finnell gave us a splendid illustrated lecture on Clean Life. Our pastor, Bro. Canfield, gave the Thanksgiving Message on Nov. 21. The union Thanksgiving service was held at our church on Thanksgiving Day, with Rev. Ivy of the Methodist church bringing the message. We met in council Dec. 8 with our elder, Bro. Clyde Joseph, presiding. Bro. Joseph was chosen elder; Flossie Roose, clerk; Willis Barkey, treasurer; the writer, Messenger correspondent; Mary Snyder, president Women's Work; Harry Rohrer, president Men's Work. We held a women's meeting Dec. 16 and leaders were chosen for the different divisions of the Women's Work as follows: Missionary society, Rose Shively; mother and daughter, Eva Shirar; Bible study, Emma Foust. Names had been drawn for cross bearers for 1937, and at this meeting gifts were exchanged. New names were drawn for 1938. Our mite boxes were opened and a special service was conducted by Sister Rose Shively. Sister Mary Snyder is our Aid Society president. A Christmas program was given by the children Dec. 19. In the evening a play, The Lost Star, was given by the young people. Two have been received on former baptism and one by letter.—Mrs. Emma Foust, Plymouth, Ind., Jan. 24.

Salem.—Our minister, Bro. Kessler, is recovering from the flu, which has left his heart very weak; with our prayers and the blessed will of God we believe he will be fully recovered soon. Our Sunday-school attendance has increased from eight or ten to thirty-four. We need your prayers.—Mrs. Imo Wolfe, Knox, Ind., Nov. 24.

Union Grove.—One has been received by baptism and one by letter. Rally day was observed Oct. 3. After the morning services the Muncie Sunday school came to Union Grove and all enjoyed a basket dinner, followed by a program and games in the afternoon. Oct. 17 E. A. Miles representing the Anti-Saloon League of Indiana, gave a lecture in the interest of temperance. An offering was given to the Anti-Saloon League at this time. Oct. 24 was harvest home day. Bro. R. H. Miller of North Manchester was the speaker for the morning and afternoon programs. One feature of the harvest meeting was an exhibit of fruits, vegetables, grain and other farm products, more than sixty varieties in all. This was beautiful and very impressive. Our love feast was held Oct. 31. Our pastor attended the regional pastors' conference in Chicago. The father and son banquet was held Nov. 16, with Bro. J. O. Winger as speaker. A splendid quartet from Manchester College added much to the enjoyment of the program. More than one hundred were present. Dec. 11 five of our members attended the district men's program in Indianapolis. Our Christmas program was given Dec. 26. The children's department had charge of the morning program and an adult class gave the program in the evening. An offering was taken for world wide missions. At a Christmas social the Ever Ready class presented the pastor and family with a beautiful table lamp. The Challengers' class recently installed a new electric clock in the auditorium of the church. A number of our folks are taking advantage of the leadership training school in Muncie. We are planning for a revival to begin March 13, with Bro. G. W. Phillips as evangelist. The church improvement project has been completed and all expenses paid. A new furnace was installed, the basement remodeled to better accommodate our Sunday-school needs, and the auditorium was redecorated. More than $700 was expended in this project. Much of the work was donated by individual members. The joint pastoral program between the Muncie and Union Grove churches is proving very satisfactory and is being continued for another year.—Mrs. R. K. Showalter, Eaton, Ind., Jan. 21.

Walnut.—On Oct. 10 we enjoyed two spirit-filled sermons given by A. F. Morris at our harvest and homecoming meeting. Many neighbors and friends were here to enjoy the day with us, and a basket dinner was served at noon. Bro. C. C. Cripe and wife attended the Bethany ministers' conference. This gave them more courage and inspiration to go on in the great work. Our communion was held Oct. 15, with Bro. Ralph Rarick officiating. The Home Builders' class gave a fine Thanksgiving program. Aid Society has closed another year's work by bringing in the mite boxes and giving a missionary program. They have organized for another year. We have had a prosperous year and have been able to help in many ways by adding things that were needed at the church and parsonage. We also helped needy families in our community. Thirty-five men shucked the eighteen acres of corn at the parsonage, while the women prepared and served them a fine dinner. Prayer meeting is being held every Thursday evening. A great interest is being shown in all our work. Bro. D. R. McFadden came to us in a revival Dec. 5. Many people came to hear his sermons and the church was greatly revived and strengthened. Brethren Cripe and McFadden did much personal work and as a reward nineteen were baptized. Two others reconsecrated thir lives anew. Most of these were adults, one man being 79 years old. Many more are near the kingdom, and one has been baptized since the revival. We are praying that others may come soon. The young people and intermediate classes gave us a fine Christmas pageant, The Bell of Bethlehem. At Christmas time the Friendship class remembered the sick and shut-ins with baskets of fruit. We are having a wonderful spirit in all of the Lord's work. The children's department gave $15 to the African work this year.—Mrs. Ernest Fanning, Argos, Ind., Jan. 22.

IOWA

Beaver.—Our Ladies' Aid served 934 dinners to threshing crews during the season. At our September council we elected Bro. M. W. Eikenberry as elder. We are glad to have with us again as our pastor Bro. O. W. Diehl. We are grateful for the spiritual guidance he is giving us. Oct. 17 we had our rally day services. Nov. 24 we held our father and son banquet, with L. A. Walker as guest speaker. Dec. 15 we held our annual pancake and sausage supper and Ladies' Aid bazaar. Dec. 23 our Sunday school put on a play, The Christmas Voice. We closed the year with a watch party Dec. 31. We are praying for increased interest during 1938. We are expecting to have Sister June Yearout conduct revival services for us.—Mrs. Estella G. Elliott, Beaver, Iowa, Jan. 25.

Iowa River.—Throughout December the Christmas message was dominant in sermons, hymns, lessons and stories. Our pageant, The Christmas Quest, was presented Dec. 19. With it a white gift service and an offering for world wide missions were given. A few days later the children enjoyed giving a program for the old people at the Home. The Aid Society gave generous treats to the elderly folks of the community and the Old Folks' Home. Also a needy family was bountifully supplied with food and clothing. Then on Christmas Eve a group braved very icy roads to sing carols for a number of shut-ins. There has been some serious illness among the members. Sister Sarah Wolgamuth at the Old Folks' Home passed away recently. Our church council was held in the home of Brother and Sister H. A. Smith Dec. 13, with our elder, G. W. Keedy, presiding. Reports in-

dicated the various departments working efficiently and harmoniously. We are considering the message of the book, Rebuilding Rural America, previous to the Sunday evening sermon for several weeks now. Sister Robert Brothers, our Messenger agent, has organized the Messenger club for 1938. A Willing Workers' adult class fellowship supper was given at the parsonage Jan. 19. Hearty singing of favorite hymns added much to the joy of the occasion.—Mrs. Marie Eby, Marshalltown, Iowa, Jan. 24.

South Waterloo.—Our pastor, Bro. W. H. Yoder, represented our church at the National Rural Planning Conference, an interdenominational conference, held Jan. 5-8. The conference was followed by an interdenominational missionary meeting. December and January marked the golden wedding anniversaries of three of our local families. These anniversaries were fittingly celebrated and many friends participated in the events. The annual B. Y. P. D. banquet was held Dec. 28, with an attendance of about seventy-five. Among the group were a number of teachers and students home for the holidays and several guests. The theme was Power. Roy Miller was master of ceremonies and Miss Ann Bechtelheimer was toastmistress. At our council Jan. 3 we elected church officers, Bro. W. H. Yoder being re-elected as elder. Plans were discussed in anticipation of the coming evangelistic services to be conducted by Brother and Sister G. G. Canfield of Indiana in early June. The trustees gave a full report on the building of the parsonage. The Men's Work built suitable coat racks in the church annex. They will undertake a farming project this coming season. The treasurer of the women's council reports receipts from all sources of Women's Work as $572. Bro. D. J. Lichty spent a week with relatives here and filled the pulpit on Jan. 9, during the absence of our pastor. Bro. Lichty spoke on The Fitness of the Church for Christ in India. In the evening the men's organization had charge, with the president, Bro. C. C. Bechtelheimer, presiding. The following Sunday evening Dr. Ellyson of the State Medical Organization gave an illustrated lecture involving current problems of the liquor situation and harmful effects of the use of liquor.—Mrs. E. H. Snavely, Waterloo, Iowa, Jan. 21.

KANSAS

Conway Springs.—Dec. 5 was McPherson day with us, and the offering for the college amounted to $17. Our church was redecorated in December. Dec. 12 was Universal Bible Sunday. Our pastor, Bro. Paul Thompson, gave each one the Gospel of John. The children's Christmas program was given Dec. 19. Treats were given to the children and young people. A pageant, The Evangel of the Cross, was given Dec. 26. Baskets of groceries were given to our pastor and Eld. Quakenbush. The young people's banquet was held New Year's Eve. Rev. Heightmeyer of the M. E. church gave the address. We held our council Jan. 2. We will hold revival meetings next fall. A play, The Tail of the Dragon, will be given Feb. 13. We will take up a missionary offering at that time. We began Wednesday evening Bible study classes on Jan. 5 and they will continue for six weeks. We are studying the Book of John. We are working on The Gospel Messenger club because we feel the need of clean literature in our homes. We had ninety at Sunday school last Sunday. A new class of young married people was started. We have been having a campaign for larger atendance. The Willing Workers' class went to Bro. G. C. Fischgrabe's Jan. 24 and sawed wood for him as he was disabled lately by a tree falling on him.—Amos O. Brubaker, Conway Springs, Kans., Jan. 25.

Monitor.—Brother and Sister Galen Ogden, our pastor, and wife are sponsoring the publishing of a church paper which is issued each month. This paper is not only sent to the homes of the church members but also to every person living in the community. This paper is appreciated and enjoyed by many. The Christmas program, Like the Wise Men, a service in story and song, was given Dec. 19. A young people's banquet was held Dec. 30. The program centered around the theme, Clean Slates. John Lehman, a former pastor and now a lawyer in Abilene, gave a splendid talk. The mother and daughter organization financed the enclosing of the parsonage porch which is greatly appreciated by the pastor and family. We have started the new year with an increased attendance, almost 125. On Feb. 6 the district young people's convention will meet here.—Hazel Yoder, Conway, Kans., Jan. 20.

Ozawkie.—On Nov. 11 Bro. William W. Riddlebarger began a revival meeting, closing Nov. 27. On Armistice Day he talked on war, pointing out some of the evils of war and the beauty of peace. His sermons were inspiring and helpful. Nov. 22 four were baptized and our love feast was held in the evening, with Bro. Riddlebarger officiating. Services were held Thanksgiving Day, and an offering was taken and half of it was used for a family in the community whose house with most of its contents had burned a few days before. On Dec. 19 our primary and junior children gave an interesting Christmas program. Jan. 26 has been set aside for getting up wood for the church. The Sisters' Aid Society will serve dinner for the men at the home of our pastor, G. H. Brammell.—Naomi Puderbaugh, Ozawkie, Kans., Jan. 24.

Washington Creek.—We met in council Dec. 11, with our elder, Bro. L. H. Griffith, presiding. We will hold a revival late in the summer or early fall. Dec. 9 a few men met at our pastor's home and cut and sawed wood, and the ladies helped quilt on Sister Argabright's quilt. Dec. 31 around sixty met at the church for a watch party. The first part of the evening was spent in the basement playing games and visiting. At a late hour we went upstairs and had a short program of songs, readings, etc. Jan. 22, 23 the young people of Northeastern Kansas held a rally at our church. Fifty-eight young people were registered for the banquet. The toastmistress was Pauline Fleming of Ottawa. Bro. Hylton Harmon gave the address. Several special musical numbers were given. Sunday morning we prepared breakfast at 7:30 for forty-six young people. After breakfast a large group practiced for the choir, led by Leroy Sell of Sabetha. Bro. L. A. Fleming taught the young people's Sunday-school class; Bro. Sell, adult class. Bro. Sell also gave the morning address. At noon we had a basket dinner. In the afternoon we had an open forum, led by Bro. Fleming. Ottawa, Topeka, Sabetha, Kansas City, Appanoose and Lone Star were represented.—Vera M. Postma, Lawrence, Kans., Jan. 26.

MARYLAND

Maple Grove.—Our council met on Nov. 12, with our elder, Bro. J. E. Walls, presiding. Brethren Irvin Baker and Sherman Beachy were elected trustees. We decided to have new spouting put on the church building and also to have a new driveway made around the church. The work will be donated by the brethren. Bro. Walls is spending several days per week visiting members and looking after his duty as a pastor. We hope this will be the means of getting some of our inactive members interested. Dec. 12 marked the twenty-fifth year since Bro. Walls was elected to the ministry and preached his first sermon at this place. We feel he has done much good and accomplished quite a bit in that space of time. Our Ladies' Aid has been active too. During October, November and December we quilted two quilts, made and sold fourteen aprons. We reorganized on Dec. 30, with Sister Yost as president; the writer, vice-president; Sister Vina Beachy, secretary-treasurer. We just have a few members but they are quite faithful. We recently served dinner at a sale, the proceeds from this amounting to $77.50. Our B. Y. P. D. has been meeting at different homes to discuss topics. One afternoon some of the group held a service for Bro. John Miller who has been in ill health and isn't able to attend any services. They plan to hold another service for him in the near future. On Christmas night about a dozen of the young people went carol singing. On Nov. 10 the young people held a social gathering at the Resh home. They have just about completed selling fifty of the Scripture text calendars. Our Sunday school was reorganized Jan. 9, with Bro. Jason Wilbum as superintendent; Bro. Fenton Platter, assistant. The attendance has increased in the last few months. The children gave a Christmas program, with a short play by some of the young people on Dec. 26. Within a radius of four and one-half miles there are eight churches. Although we waited until last for our service we had an overcrowded house, which was much appreciated.—Mrs. Arthur Resh, Grantsville, Md., Jan. 21.

MICHIGAN

Crystal.—Jan. 2 Brother and Sister B. M. Rollins from Keyser, W. Va., came to our church, giving us seventeen spiritual sermons. Sister Rollins presented stories and beautiful rag paintings for the children. Bro. Rollins visited in fifty homes. We had good attendance and interest throughout the meeting. Jan. 17 thirteen were baptized. During the meetings there were delegations from the Lansing and Rodney churches. Members also came from the Shepherd, Vestaburg and New Haven churches. Some came fifty miles though the weather was cold and the roads icy. Our members are much encouraged and we hope we can keep on working together for the good of the kingdom.—Mrs. Martha Shrider, Butternut, Mich., Jan. 20.

Detroit (First).—At a reception on Nov. 5 the Detroit church welcomed the pastor, Bro. Harvey R. Hostetler, and family. Nov. 21 our elder, Bro. Harley Townsend, officiated at installation services and remained for communion services in the evening. Brother and Sister Hostetler have entered into the activities and have been welcomed into the Detroit council of churches. The father and son banquet on Nov. 12 was well attended and the program was enjoyed. G. L. Klepinger was toastmaster. Special Christmas music made the Christmas morning services most enjoyable. A play, The Light Still Shines, was presented at the evening services by the Tri C's and the married people's class. On New Year's Eve the watch night service was held. Seven have been baptized, including two young men from the Chinese Sunday school, and six have been received by letter. Mrs. A. O. Mote is employed in social welfare work in the hospital in the city. The choir was entertained by the married people's class in appreciation of their excellent services to the church. Plans are being made for special Lenten observance and evangelistic services. Attendance has been good.—Mrs. Thelma Campbell, Detroit, Mich., Jan. 26.

Marilla.—We came to Michigan Oct. 1, 1937, and in connection with Lake View took over the pastorate at Marilla. We found here a successful union Sunday school, under the care of Wm. Beers, a retired United Brethren minister. Beginning Nov. 8 we held a two weeks' revival, with good attendance and interest. At the close of the revival we held a love feast, the first held here for at least ten years. The members from the adjoining congregation attended. They too had had no communion for years. Fifty-six surrounded the tables, including several who had never enjoyed a communion before. Several of the neighbors and friends came to see and enjoy our service. The ladies have a successful community Aid Society. They meet every two weeks in the homes. The folks are repairing the house of worship, and the entire community is helping. We have Sunday school every Sunday, preaching every two weeks in the morning and once a month in the evening. God is surely blessing us and we give him the glory and praise.—Max Hartsough, Brethren, Mich., Jan. 25.

Rodney.—Sister Mary Cook from northern Ohio came to us Sept. 26

and preached fifteen helpful sermons. Ten were added to the church. Five were baptized while Sister Cook was here and five some weeks later. Oct. 3 we held memorial services in honor of Bro. Matthew Holsworth, the first Dunkard in Mecosta County and the founder of the church here. Sunday-school and church services have been very good this winter.—W. E. Tombaugh, Rodney, Mich., Jan. 25.

MINNESOTA

Root River.—We held our communion Nov. 13, with a good crowd attending. On Thanksgiving Day we had our usual service and took up an offering for home missions. At noon about seventy enjoyed a joint Thanksgiving dinner. Dec. 10 the men held their father and son banquet, with Brethren Burner and E. Thacher as the main speakers. Dec. 12 we observed McPherson Sunday and took up an offering for the college. On Dec. 22 our Christmas program was given. A short play, Ourselves and Others, was given by a local school district and a pageant, The Christmas Truant, was given by our young people. An offering was taken for world wide missions. Dec. 29 the men's organization served a pancake dinner in the church basement. The Ladies' Aid has done excellent work during the last year. Dec. 31 we held our council and re-elected Bro. J. E. Burkholder as elder; Bro. E. Lichty, clerk; Bro. E. Thacher, treasurer. A new program was presented by the Board of Christian education and was accepted by the church. It was decided to hold a revival some time during the next summer. The B. Y. P. D. held their business meeting Jan. 9 and Vyla Tammel was elected president. B. Y. P. D. meetings will be held at the homes this winter as long as the weather permits. Members of our church are again able to get the Messenger at the club rate since we have the church paper in seventy-five per cent of the homes.—Dorothy Burkholder, Harmony, Minn., Jan. 20.

NEW MEXICO

Clovis.—We welcome Brother and Sister Peckover of Seattle, Wash., who have taken pastoral charge of the work here. Our Christmas programs were given Dec. 26. A white gift service was held and a special missionary offering was lifted. The children gave their program in the morning and the adults and young people had charge of the evening services. On Dec. 31 Bro. Ora Huston of Oklahoma City, Okla., and some of the young people of the district brought us a splendid message. The program consisted of songs, short talks and stereopticon pictures. Interest in Sunday school and church has been good. We have The Gospel Messenger in more than seventy-five per cent of our homes.—Mrs. J. S. Adamson, Clovis, N. Mex., Jan. 24.

NORTH CAROLINA

Upper Brummetts Creek.—We met in council and decided to build a new church house. A building committee was appointed. They expect to have the new building done by warm weather. Eld. Fred Dancy was present at this meeting. Bro. Dancy preached for nine days at our church, and as a result the church is going forth with much zeal to build a new house for worship.—M. E. Bradshaw, Relief, N. C., Jan. 25.

OHIO

Bear Creek.—Our council was held Dec. 7, with Eld. Parker Filbrun presiding. Samuel A. Harley of Cincinnati preached for us Nov. 14. On Nov. 28 illustrated pictures in song were presented by our music director, Howard Erbaugh. Dec. 4 we had a workers' conference. These meetings were well attended. We are glad that our Sunday-school and church attendance is growing. Sister Anna Lichty opened the Sunday school Dec. 12, and in the evening the young people put on a Chinese wedding, assisted by D. J. and Anna Lichty. Dec. 19 the young people opened the Sunday school by singing carols. The various classes delivered Christmas baskets to the needy. The young people went caroling Christmas Eve. Dec. 25 the choir presented The Lost Star. The Christmas missionary offering amounted to $38. A large number of young people attended the conference at Greenville. The young people gave $182.95 toward the thirty-hour project. A watch party was held at the church on New Year's Eve. The Aid Society is busy quilting and the meetings are well attended. We are grateful to have Brother Royer of Dayton fill the pulpit for us.—Miriam Filbrun, Dayton, Ohio, Jan. 24.

Brookville.—Sixteen mother and daughter meetings were held in 1937, four of which were missionary meetings. We have two missionary meetings with the federated missionary organization of the town every year. Our total yearly offering was $141.95. We received from our peace banks $14.95, which was used for Spanish relief. We received $23.80 from our birthday sale. We gave $35 to the Women's Work project and $26.42 for home missions. We sponsored family night with 119 present and hope to have a larger crowd this year. Our average attendance was twenty-six. Our organization has given some practical help in meeting the problems of the home. Mrs. Roy W. Kuns is president; Mrs. Howard Kreitzer, vice-president; the undersigned, secretary-treasurer.—Mrs. Willis Schwartz, Brookville, Ohio, Jan. 25.

Greenville.—We have had some special treats in the way of visiting speakers and programs. On Oct. 31 our temperance committee secured Mr. Major York to talk to us. On Nov. 7 the Imperial male quartet gave a fine program. A few weeks later a colored quartet was with us. At Christmas we had three programs—one by the children, one by our young people and one by the Oakland young people. The young people's conference was held here Dec. 31 to Jan. 2. The fifty-two churches comprising the district sent 450 delegates to this meeting. Attendance at several sessions reached the 700 mark. Ivan Eikenberry of Germantown was elected president for 1935, with Don Stutsman as vice-president. Over $2,000 was raised by the young people for missions, with an additional offering of $60 for relief work in China. At our council meeting on Jan. 12 we decided to have pre-Easter services with our pastor in charge, closing with the Good Friday union service at the Methodist church. The mothers and daughters met Jan. 13 for the first program of the year, with Mrs. Laura Royer in charge. Mrs. Gladis Davenport Brumbaugh, returned missionary from Japan, was the speaker. The men met on Jan. 16 to reorganize. Brother and Sister Homer Bright were with us on Jan. 23. In the morning they talked to us and in the evening they showed pictures of their work on the China field. They expect to sail for China in a few weeks.—Grace Rhoades, Greenville, Ohio, Jan. 23.

Olivet.—Oct. 10 Bro. Inman conducted installation services for our pastor, Bro. Ora DeLauter. Two delegates represented our church at district meeting. The church cabinet convened on Oct. 18. Oct. 31 was observed with a harvest homecoming and reception for Bro. DeLauter and family. The B. Y. P. D. held a social meeting at the parsonage on Nov. 1. Six men including the pastor attended a meeting of the men's organization at Danville. Nov. 28 the district B. Y. P. D. cabinet met with the Olivet young people, and very ably conducted the church worship service. Three offerings were taken by the missionary committee, amounting to $50.43. The women took a mite box offering for Esther Mae Helser, amounting to $36.05. They also held two markets, contributed a box of clothing to the Spanish mission and donated $25 to Camp Zion. New officers were elected. A new feature of their work is starting the Olivet good luck basket. The finance board reports all bills paid. A Christmas program was given by the children. A B. Y. P. D. social was held Dec. 27. Dec. 28 the pastor and his family and three other members attended the group institute at Owl Creek. For the last quarter our Sunday-school enrollment was 164, with an average attendance of 118.—Mrs. Chloe DeRolph, Thornville, Ohio, Jan. 25.

PENNSYLVANIA

Brothersvalley.—We met in council Nov. 19, and Bro. S. Boyd Dickey was licensed to preach and Bro. Wayne Rieman was installed into the ministry. Two certificates of membership were granted. We enjoyed a special service on Thanksgiving, with our pastor, Bro. H. Q. Rhodes, in charge. Sister Grace Clapper was with us on Dec. 19. The Christmas service, White Gifts for the King, was rendered on Dec. 22. Our council was held Jan. 1. The following officers were elected: Bro. Glenn Rieman, secretary; Bro. G. S. Rieman, treasurer; the writer, correspondent. In the absence of our pastor the pulpit was filled by S. Boyd Dickey on Jan. 16 and by A. J. Beeghley on Jan. 23.—Mrs. A. R. Knepper, Berlin, Pa., Jan. 26.

Falling Spring.—We held our Thanksgiving Day meeting at 10:30 o'clock in the Hade house. Eld. Otho Hassinger preached a very helpful sermon to a full house. Our offering amounted to $63.03. Jan. 2 Bro. Irwin Heisey of Fredericksburg began a series of revival services. These meetings were well attended. Several evenings many could not get into the church house. Bro. Heisey brought us twenty inspiring gospel messages. Five were added to the church by baptism and many others were almost persuaded.—Grace E. Smith, Waynesboro, Pa., Jan. 26.

Huntingdon.—On Oct. 3 the installation service for Sunday-school officers was in charge of Dr. C. C. Ellis. On Nov. 12 the Sunday-school board held a fellowship supper. Our communion services were held on Nov. 14, with Bro. Paul R. Yoder in charge. Two hundred and thirty-two communicants took part. Nov. 19-21 the united student volunteer conference was held at Juniata College. The theme was Modern Missionary problems. Its purpose was to deepen the spiritual life of the volunteers and increase the knowledge of missionary enterprises, as well as to unite the common interests of the various colleges. Representatives were present from Elizabethtown, Manchester, McPherson and Bridgewater Colleges. The morning sermon on Nov. 21 was preached by Bro. William Beahm, missionary to Africa. Dr. Frank Gaebelein, Headmaster of the Stoney Brook School for Boys, preached the sermon Dec. 5. During the previous week he conducted meetings for the college students as a part of the week of spiritual emphasis. At the meeting of the Huntingdon Ministerium, held in the Abbey Reformed church Dec. 6, our acting pastor, Bro. Paul R. Yoder, read a paper on Science and Religion. The West End Mothers' Club of Huntingdon held its meeting in the Stone church on Dec. 8. On Dec. 9 the missionary society presented a play, How Much Owest Thou Thy Lord? On Dec. 19 a Christmas pageant, As With Gladness Men of Old, was presented by the young people. The congregation lost by death Sister Rettie Prough and Eld. W. A. Gaunt. Jan. 2 Bro. George L. Detweiler was installed as pastor of the Huntingdon church. The service was in charge of the elder, Calvert N. Ellis. Jan. 14 a reception was given Brother and Sister Detweiler. Over 300 attended this meeting, at which time the various groups pledged their loyalty and support to the new pastor and his wife. The congregation looks forward to a very fruitful year.—R. B. Stambaugh, Huntingdon, Pa., Jan. 22.

Huntsdale.—We met in council Dec. 7, and elected the following officers: Bro. Otho Hassinger, elder; Clifford Myers, treasurer; Mrs. John A. Leer, recording secretary; Mrs. A. A. Evans, corresponding secretary; Clarke Sheaffer, Harold Evans and Edward Spidle, trustees. April 10 Bro. Ralph Schlosser of Elizabethtown College will conduct a Bible institute. Dec. 22 the play, The Golden Flame, was very well given by the young people. Dec. 26 in the absence of the pastor, the pulpit was filled by Rev. Eisenberg of Shippensburg State Teachers' College. Our Ladies' Aid Society held twenty meetings

during the year, with an average attendance of six. We quilted five quilts. Our receipts for the year were $37.75; expenditures, $53.78. We had a balance of $29 from last year. We have sixteen members, but only ten active members.—Mrs. A. A. Evans, Carlisle, Pa., Jan. 23.

Markleysburg.—Our love feast was held on Oct. 31, with a large attendance. Dec. 17 we met in council with our elder, B. B. Ludwick, presiding. Bro. Isaac Thomas, aged 86, who had been treasurer for many years asked to be relieved, and Sister Mary Laraway was elected to take his place. This is the general treasurer for the whole congregation. We have five units in this congregation and each unit has its own treasurer. A B. Y. P. D. was organized with Bro. Oliver Burd as president. We had an interesting Christmas program Dec. 23. Three of our girls wrote plays and each one selected her caste and put on her own play. We had a service on Thanksgiving evening. We had a watch night service on New Year's Eve. The interior of the Markleysburg house was decorated in December and was dedicated on Jan. 9. Bro. Newton Cosner of Westernport, Md., preached the dedication sermon in the afternoon and also preached for us that evening. His messages were timely, helpful and highly appreciated. The Asher Glade unit has organized a Messenger club.—Mrs. B. B. Ludwick, Markleysburg, Pa., Jan. 24.

Parkerford.—During October the Bible classes had a social. A program of readings, recitations and instrumental music was given. The men's class elected John Simon as president and the women's class elected Mrs. Bertha Steinruck as president. Plans were made for next year's mission pledges. A special effort is being put forth to get the Messenger in more homes. The Ladies' Bible class and the Ladies' Aid gave liberally toward the purchasing of the coal for the church. The men have been repairing the church basement, and also improving the lawn and sidewalk. In the fall we had a large attendance at our love feast. Those who attended the state Sunday-school convention at Hershey gave excellent reports. Coventry joined us in a Thanksgiving service, with Bro. Dick, pastor of the Coventry church, as the speaker. Nov. 7 Bro. Dickinson brought us a message. Dec. 19 the children presented the Christmas story, and the young people rendered special selections at the morning and evening services. We had services at 6 o'clock on Christmas morning, after which thirty-three baskets of fruit were distributed to shut-ins. Our Sunday-school superintendent, Russell Prizer, has been conducting monthly workers' meetings. Mrs. Wallace gave a good report for the home department. Two of our aged ladies, Sue Rosen and Mrs. Gaussman, recently passed away. Council was conducted by our elder, Bro. Dick, and church officers were elected. Our home mission pledge was paid and $75 was paid to world wide missions. Jan. 16 Bro. Wilfred Staufer preached for us. Jan. 20 the young people reorganized, with Clarence Quay as president. Plans are being made for Lenten services.—Mrs. C. H. Gehman, Parkerford, Pa., Jan. 24.

Salisbury.—Oct. 24 Sister Grace Clapper gave an interesting talk on China. A series of evangelistic meetings, conducted by our pastor, Bro. John Long, was held during the Thanksgiving season, Nov. 24-26. The effort resulted in three converts. Our communion was held the following Sunday and was well attended. The union Thanksgiving services were held in our church Nov. 24 by Rev. A. M. Wright, pastor of the Reformed church. Officers are: Treasurer, P. S. Davis; clerk, C. A. Maust; trustee, D. W. Livengood; elder, Bro. DeWitt Miller; correspondent, Lucille Miller; financial secretary, Sally Lichty; Messenger agent, Eva Maust. We enjoyed a happy Christmas season of worship and service. Our pastor preached an appropriate Christmas sermon. At the close of the morning service a Christmas treat was given to all. An interesting Christmas program was given on the evening of Dec. 25. Union week of prayer was observed Jan. 3-7, with services each night in one of the churches.—Lucille Miller, Salisbury, Pa., Jan. 21.

Scalp Level.—Our revival meetings were well attended. Three were baptized. Brother and Sister Elias Brightbill of Bethany Biblical Seminary had charge of the singing. Our pastor, Bro. G. E. Yoder, was the evangelist. The children rendered a program on Christmas Eve. Later in the evening our young people went carol singing. At midnight the young people of circuit one met at the church and sang Christmas selections and closed with a social in the church basement. Jan. 23 our Sunday-school superintendent secured James Hershberger of the United Brethren church to teach the adult Sunday-school classes. We feel much good was accomplished last year and are looking forward to doing even better and greater things for the Master.—Mrs. Ethel Livingston Weller, Windber, Pa., Jan. 25.

TENNESSEE

Cedar Grove.—We met in council in November, with Brethren Pritchett and Glenon Brown. One deacon was installed, and two young boys, Brethren Walter Still and Milam Sizemore, were ordained to the ministry. Dec. 12 we met in council, with Bro. Walter Still preaching for us. We re-elected Bro. Glenon Brown as pastor; Bro. Oscar Brock, clerk and treasurer; Martha Sizemore, correspondent. Bro. Sizemore preached for us on Sunday. We ask for the church to pray for us to grow strong in the Lord. One has been added to the church.—Martha Sizemore, Rogersville, Tenn., Jan. 15.

Johnson City.—The Christmas season was appropriately celebrated with a beautiful pageant presented by the young people, depicting the events of the coming of the Savior and ending with an impressive candlelighting service. The juniors gave a splendid play, The Street of Hearts, with a challenging message. The annual Christmas party for the children was held Dec. 23. As usual gifts were brought to be taken into needy homes and the children received a treat. The last of September the church was reorganized as follows: W. H. Swadley, elder; Early Bowman, Sunday-school superintendent; Ralph Cross, clerk; Mary Allison, treasurer. Bro. John White of Nashville has been giving good messages at the morning services during December and January. Among others who have given messages during recent months are: W. M. Kahle, R. C. Rankin, Mrs. Olin Troy, Ralph Cross, J. C. Wine, and Frank Isenberg. Programs have been given by the Men's Work, young people, and the choir. The Tennessee young people's conference was held at our church during the holidays and was enjoyed by all who attended. The two men's classes have decided to unite. The women group gave a program on Dec. 26, What I Want to Leave Behind in 1937 and What I Want to Take Into 1938. The men and women have their meetings the last

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General Mission Board, Elgin, Ill.
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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

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Sunday of the quarter at the Sunday-school hour.—Laura Gwin Swadley, Johnson City, Tenn., Jan. 21.

VIRGINIA

Green Hill.—Bro. J. H. Wimmer of Shelocta, Pa., conducted a series of meetings for us the last of July. Attendance and interest were good. Three were baptized. In August we enjoyed having Brother and Sister E. L. Ikenberry, China missionaries, conduct classes at Camp Bethel. Several of our young people attended camp. We have been worshiping in our new church house for nearly three years and are nearly out of debt. We are going to employ a full-time pastor the first of April and have asked the present pastor to stay with us. He has been serving this church since it began twenty-five years ago, and has been supporting himself. With his other work he has not been able to do the pastoral work he so much desired to do. A community sing conducted by Mrs. Gonzalee Peters and helpers of Roanoke and sponsored by the Baptist, Christian and Green Hill churches, was held at this church Dec. 23. It was much enjoyed and we hope to make it an annual event. Our B. Y. P. D. gave interesting Christmas pageants. In November they made a study of the book, What Lack I Yet? and then gave the play which was helpful to all. Jan. 2 Bro. Ray Showalter brought us an inspirational message. Bro. J. S. Showalter also gave splendid remarks. They are members of the ministerial committee for this district, and were here to install Bro. John Kinzie into the ministry.—Mrs. M. E. Kinzie, Salem, Va., Jan. 26.

Linville Creek.—On Sept. 26 Timberville and Unity congregations joined with us for a farewell service for Earl and Rachel Myers Zigler. This was very impressive because this is Rachel's home congregation and Earl's is near-by Unity. We had as our guest speaker during this fall Mr. John McCurdy of Tampa, Fla., a reformed gambler, who spoke at Cedar Run and to the B. Y. P. D. at Linville Creek. In November our district B. Y. P. D. held a round table at Linville Creek. Four of our B. Y. P. D. members attended the Temperance Fellowship Rally at Bridgewater on Dec. 15. The district men's meeting was held at the Linville Creek church on Dec. 16. The ladies served a three-course turkey dinner to all present. The B. Y. P. D. has enjoyed a Halloween social, a pie social and a Christmas party during the past three months. They went caroling on Christmas Eve and also distributed baskets to some shut-ins and needy ones. On Dec. 26 they presented a play, A Sign Unto You, which was well received. The Cedar Run Sunday school presented a pageant, The Christmas Road, which was also enjoyed. Beginning on the evening of Jan. 16, the B. Y. P. D. will sponsor a vocational guidance course. At each meeting some visitor will speak on Serving Christ in My Vocation. Council was held on Dec. 30. For ten days preceding Easter Bro. Marshall R. Wolfe of Bridgewater will hold a series of meetings at the Linville Creek church. This will be our regular revival which is usually held in August.—Elma Emswiler, Broadway, Va., Jan. 13.

Manassas.—Our father and son banquet was held on Nov. 17, with Bro. Davis Nolley as the main speaker. On Dec. 15 the members and friends of the church held a shower for the pastor and family. They were presented with a purse and many other useful gifts. Our pastor, Bro. Byron Flory, preached at our regular Christmas service on Christmas Day. Our Christmas offering amounted to $141. The following Sunday evening the B. Y. P. D. gave a program of Christmas music. We met in council Jan. 23, and elected the following: Clerk, Wilmer Kline; ushers, Leon Ramey and Paul Kline; chorister, Agnes Thomasson; pianist, Anna Blough. The men will take as a project the improvement and upkeep of our cemetery. We will get individual communion cups before our next communion. We will retain our pastor for another year.—Anna E. Blough, Manassas, Va., Jan. 31.

Mill Creek.—Since our last writing thirty-seven members have been added to our congregation, as a result of two revival meetings. Bro. Homer J. Miller conducted a series of meetings at the Mt. Vernon church, and Bro. Wilbur Garber at the Mt. Pleasant church. Bro. John Hinkle, oldest man in the congregation, celebrated his ninetieth birthday on Sept. 9, 1937. He was remembered with a shower of cards and presents. On the following Sunday, he very beautifully conducted the worship service for the Sunday school. The W. C. T. C. of Rockingham County held an all-day meeting at Mill Creek in October. The W. C. T. C. was then organized in the community, with thirty-four members enrolled at this time. The men's choir of Harrisonburg rendered a musical program on Oct. 24. Brethren Samuel Lindsay and Silas K. Utz brought us the messages at our communion service Oct. 20. The spirit of the meeting was fine, and all the tables were filled, many being there for the first time. Bro. J. I. Baugher spoke to us on Oct. 24. Bro. C. B. Smith of Bridgewater preached the Thanksgiving sermon. Our Christmas offering was sent to the China relief work. The B. Y. P. D. rendered a very interesting pageant, Christmas in a Cobbler's Shop. The young people visited the shut-ins of the community and took each a little remembrance. The Shenandoah Four, colored quartet from Harrisonburg rendered a musical program on Jan. 9. Bro. Ernest Muntzing brought the message on Jan. 9. Bro. Luther Miller gave an interesting, illustrated temperance lecture recently. This lecture was sponsored by the W. C. T. U.—Lera Bowman Jarrels, Penn Laird, Va., Jan. 21.

Middle River.—On Sept. 26 the installation service for teachers and officers was held. Bro. C. B. Smith of Bridgewater conducted the service. Our love feast was held in October with a good attendance. Bro. C. E. Long and W. M. Kahle were with us on Sunday, and Bro. Kahle preached for us. Special Thanksgiving services were held at the Baptist church, with Bro. B. B. Garber delivering the sermon. We have again succeeded in getting The Gospel Messenger into seventy-five per cent of our homes. We have decided to use the envelope system for raising money this year. In November we had our mission study book in the forenoon, then in the afternoon and evening Brother and Sister M. M. Myers spoke on missions. The B. Y. P. D. gave a pageant, The Birthday of the King, at the Christmas season. At the close of the service white gifts were presented. On New Year's Eve we held a reception and shower at the church for our new pastor, Bro. Samuel Harley, and his wife and son. We sang songs, had special music and talks and then presented them with gifts. On Jan. 2 Bro. Harley was installed as our pastor, with Brethren Bowman and C. B. Smith of Bridgewater College having charge of the service. A few of our folks attended the Spiritual Life Institute at the college last week.—Mrs. F. Y. Garber, Waynesboro, Va., Jan. 14.

Midland.—We were fortunate in having the joint board meeting and the general workers' conference of the Eastern District of Virginia on Nov. 26. The talks inspired each church to carry on its activities and programs in a better and more prosperous way if possible. At this meeting we were glad to have with us H. Spenser Minnich from Elgin who offered suggestions and different points of view on the missionary causes. On the same evening our District B. Y. P. D. Round Table met to offer new suggestions for the B. Y. P. D. Our Christmas program was given on Dec. 26 and was very successful with a large audience. This year we are again getting the Messenger into one hundred per cent of the homes of our congregation. The Valley View B. Y. P. D. rendered us an interesting program on Jan. 2, and our B. Y. P. D. will give one in return.—Virginia Long, Bealeton, Va., Jan. 13.

Mt. Joy.—We met in council Sept. 4, with Bro. H. C. Spangler in charge. Bro. Spangler was re-elected elder and pastor; Sister Irene Wymer, secretary; Sister Gladys Camper, treasurer and correspondent. Bro. G. C. Wheeler of Catawba conducted our series of meetings the latter part of September. There were several reconsecrations. The annual love feast was conducted on Oct. 2, with Bro. Spangler officiating, assisted by the home and visiting ministers. The Women's Work is progressing nicely. They held their social at Sister W. W. Sloan's. Our members were presented with Covenant of Loyalty cards at our December council. On Dec. 23 a Christmas program was rendered by the Sunday school and Women's Work. Bro. Spangler and Sister S. B. Broughman have brought us some interesting and inspiring sermons during the fall and winter. Bro. W. W. Sloan was re-elected Sunday-school superintendent. Our Sunday school seems to be showing much interest and we are looking forward to an increase in attendance. The church has organized a Gospel Messenger club, with Sister Broughman as our capable leader. One letter has been granted.—Mrs. O. N. Camper, Buchanan, Va., Jan. 17.

Pleasant View.—We met in council Jan. 8. Eld. L. S. Miller was elected elder for the year. Bro. J. W. Harpine will continue as our pastor. We will hold a series of meetings in August. Mrs. Raymond Heishman is president of the Ladies' Aid Society. They have done much for the church. At Thanksgiving a surprise grocery shower was given for our pastor and family. This was deeply appreciated. On Dec. 26 a Christmas treat was received by the Sunday school. A large crowd attended our Christmas service on that day, and Starlighted Path was enjoyed by all present. The first of October the Sunday school was organized with Braden Miller as superintendent and Cletus Lindamood as assistant. The Sunday school has been progressing nicely.—Reva E. Good, Mt. Jackson, Va., Jan. 28.

WASHINGTON

Richland Valley.—We met in council Dec. 14, with Bro. E. L. Whisler presiding. It was decided to obtain the curtains for the pulpit so we could use them for the Christmas program. Three of our members attended the midwinter conference in Seattle. The children of the Sunday school presented their Christmas program, followed by a pageant, When Christ Was Born, by the young people on Dec. 26. Treats were given the children. Bro. Paul Longenecker, our state field man, was with us on Jan. 3. We are striving to get the Messenger in more homes.—Elsie Nikos, Ajlune, Wash., Jan. 12.

WEST VIRGINIA

Bethel (North Mill Creek).—A series of meetings began at Bethel church, North Mill Creek congregation Aug. 1, and closed Aug. 15. The attendance and interest were good. Sixteen were received by baptism. Bro. L. S. Miller of Harrisonburg, Pa., was present for the closing nights of the meeting. On Saturday night he delivered a great message on The Home. Bro. Miller also officiated at the communion service on Sunday evening. Eighty-three members communed. We appreciated Bro. Miller's visit very much. The evangelist was P. I. Garber of Petersburg, W. Va.—Grace A. Shreve, Petersburg, W. Va., Jan. 15.

Brake (North Mill Creek).—We began a series of meetings at the Brake church July 4, and closed them July 18. The attendance was very good. One was received by baptism. The meeting closed with a communion service. Bro. P. I. Garber was the evangelist.—Frace A. Shreve, Petersburg, W. Va., Jan. 15.

Keyser.—We elected the following officers at our January council, with Eld. C. O. Showalter presiding: Elder, C. O. Showalter; member ministerial board, Grayson Poling; member finance board, Aaron Taylor; member board of Christian education, Harry Ludwick; member committee on resolutions, Mrs. Henry Ludwick; church correspondent, Nellie McNeill. Attendance and interest have increased in all departments. Our B. Y. P. D. has been especially active as well as the Junior League. Both the Ladies' Aid and the Sunshine club

ıow marked increase in membership and interest. We celebrated ıe Christmas season by remembering some of the needy with well-lled baskets. The children gave a most enjoyable program Dec. 26. t night the young people gave their play, A White Christmas. his play was directed by Prof. A. N. Burgess and was certainly well iven. The drama gripped those who heard it with its stirring mes-ıge. They gave their play to the neighboring churches of West-mport, Beaver Run and Harness Run. Our pastor, Bro. Showalter, ccompanied by a number of young people, has been visiting some of ıe churches in the district in the interest of Camp Galilee. They lan to visit every church in the First District of West Virginia. Ve are looking forward with a great deal of pleasure to the coming Dr. M. R. Wolfe, head of the Bible department of Bridgewater Col-ge. He will hold a week-end Bible conference in the spring. We re remembering our goal which we hope to reach this spring. Our oal is: The Keyser church free from debt. At the Easter season an ffering will be taken which we hope will wipe out our old church ebt.—Mrs. Nellie McNeill, Keyser, W. Va., Jan. 18.

WEST VIRGINIA

Morgantown.—Our church recently passed through a season of piritual refreshing through the untiring efforts of Brother and ister Oliver H. Austin who conducted a two weeks' evangelistic ieeting closing Jan. 16. Bro. Austin delivered eighteen inspiring nd challenging messages, and also preached one sermon at Bakers idge near here. Sister Austin conducted the song and praise serv-:e and told a story each evening. A junior choir led by Sister Aus-in and other special numbers contributed much to the interest and uccess of the meeting. Ten were received into the church by bap-ism. Two mothers were among the number. Much interest was ıanifested during these meetings by the splendid co-operation of ther churches. Brother and Sister Austin with our pastor made ıany calls in the homes and will long be remembered by our people. Ve deeply appreciate the inspiring messages both in word and song vhich certainly have given us all spiritual food to grow in the Chris-ian way.—Mrs. S. F. Guthrie, Morgantown, W. Va., Jan. 21.

Pleasant View.—On Oct. 28 a Halloween social was given at the ıome of J. W. Foy for the B. Y. P. D. Nov. 21 we observed Univer-al Bible Sunday. A fine sermon was delivered by our pastor, the heme being The Authority of the Bible. Our pastor and wife were way on the second Sunday of December and so we observed this two veeks early. An offering for home missions was taken on this Sun-lay. Dec. 19 an offering for foreign missions was taken. At the 3. Y. P. D. program on Dec. 19 a Christmas card containing the sum of $27.50 was presented to our pastor and wife, Brother and Sister Martin. This was a B. Y. P. D. project. Dec. 22 the young people held a class social at the parsonage. Nineteen were present. A short worship service was held at the church on Christmas morning. The theme was The Christmas Story. Our Sunday-school Christmas treat was given on Dec. 26. A play, No Gift in Return, was given by the B. Y. P. D. in the evening. We are looking forward to a valentine party for the B. Y. P. D. and the pre-Easter services.—Mrs. J. W. Foy, Whipple, W. Va., Jan. 21.

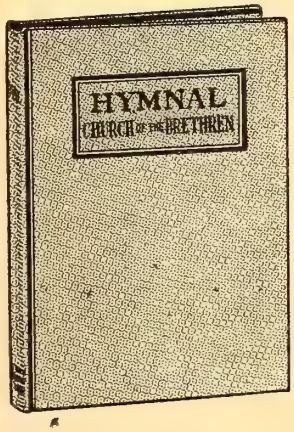
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The Silver Lining

By Archer Wallace

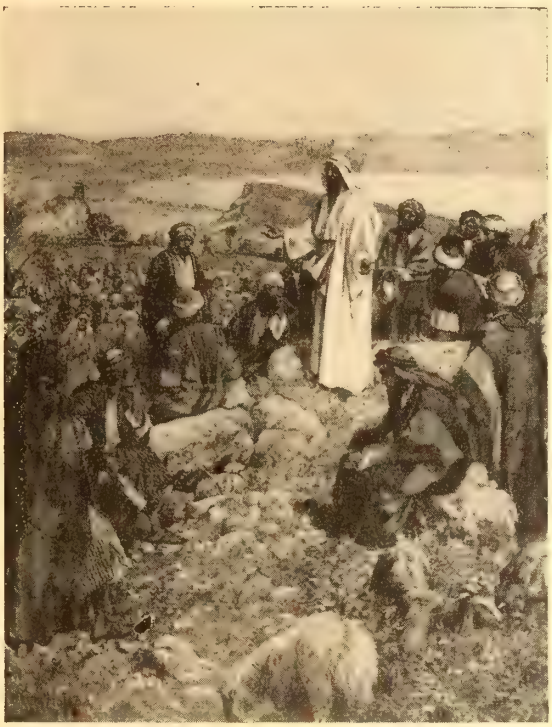
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., February 19, 1938 | No. 8



Gramstorff Bros., Inc., Malden, Mass.
Artist: William Hole.

Choosing Companions in Service

"And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out demons: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon, the Cananaean, and Judas Iscariot, who also betrayed him" (Mark 3: 13-19).

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THE SUPREME SACRIFICE . . .

After three years of ministry by teaching and loving service Jesus then gave his life. It was a love sacrifice. He did not hate, instead he asked God to forgive his enemies. In his death he revealed the quality of God's pure love. Through his supreme sacrifice a new flame was lit and it has illumined the world for two thousand years.

After thirteen years of service by Minneva J. Neher and one year each by Alva and Mary Hykes Harsh in China, they have seemingly been called to make the supreme sacrifice. In what ignominious manner they suffered we do not yet know. They were happy in service even in the midst of danger. They have been called abruptly from their work, and if they died, even as on a cross, we know they died loving their persecutors. Their spirits shall live with a glory even beyond that of their earthly bodies.

VICARIOUS LOVE IN THE MIDST OF HATE

Two beautiful pictures gathered from Dr. Van Kirk's radio message—Religion in the News

Goodwill from the Christians of Japan to the Christians of China.

Goodwill from the Christians of China to the Christians of Japan.

We quote from a letter by Frederick Bankhardt of Yenping: "Forty Christians have been meeting daily at the church for several days praying for peace and for the conference opening today. It certainly does one's soul good to hear them pray for Japan. No hatred but love for the Japanese people. That is what Christians should do, pray for even those who cause them much suffering."

Love and goodwill are in direct opposition to the program of war. These Christians really endanger their lives by advocating goodwill in wartime. How many of us did it in the World War? Let us Christians in America separate the war deed from the persons involved. Let us hate war with all our vehemence and love all the Japanese and Chinese with the love wherewith Christ loved us.

OUR TEST AND RESPONSE

A Missionary's Sister

A schoolteacher whose sister is a missionary in China is trying to enter fully this responsibility and joy. Along with a $100 gift she sent this poem:

"The infinite windows of heaven
Are open to you and to me,
They fill all the channels of love
And flow to the boundless sea.

"They reflect our every devotion
And magnify each kind deed,
If we give ourselves in service
To others who are in need."

A One-Time Student Volunteer

"We have been following the news in the Messenger and sincerely hope the missionaries may be found. I realize it might as well have been us in the troubled zone and sometimes wish I were there as old as I am getting to be. I enclose a small check ($50), to be used as you see fit."

A District Treasurer Writes

"You may be quite sure that the entire district, Middle Maryland, is very sad about the tragedy of Mary Harsh, our volunteer to the China field. The fact that she was called to make the supreme sacrifice should create a greater interest for missions in our district. I am hoping there will soon be a volunteer to fill up the rank."

In many respects the turmoil, the nationalism, the military preparations and the despair of life today are similar to the conditions during the earthly ministry of Jesus. Yet we have been very comfortable. No bombs have fallen on our houses. We have not needed to build bomb proof shelters. Yet we can not be Christian and not share in the need of the hour. Let us fulfill the mission of the church in every way we know.

THE GENERAL BOARDS, Elgin, Illinois

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., February 19, 1938 — No. 8

EDITORIAL

Memories of a Great Teacher

LOOKING back more than a quarter of a century to classroom experiences with one of America's most successful teachers, a former student recently set down the qualities which he felt had made the professor both beloved and great. The student referred to does not remember the details of the first lecture he heard this teacher give. But he does remember that it was scholarly, touched with occasional wit and humor, and characterized with the insight that lights up the unknown and inviting bypaths of knowledge.

More specifically, the student remembers that his beloved teacher was admirably balanced; he was not only a scholar, but an interpreter and stimulator as well. The teacher might have been dry as dust, since his field was literature, but he saw all literature as living and vital to humanity. And so our scholar goes on to note how his teacher was widely read, enthusiastic, optimistic, straightforward, wholesome and human. The teacher was a delightful individual to meet and know personally.

Just how human was this beloved teacher? Well, so human that he had no delusions of grandeur as to the importance of the courses he was teaching. Many students and some teachers can appreciate this: "In his courses he did not oppress his students with irrelevant details or plume himself on the number of hours he could immure them in the library. His teaching instinct convinced him that, once you got a student fascinated with his work, you would not need to drive him and you could not hold him back."

But why grow enthusiastic over another's memories of a great teacher? Principally because what is said of this successful teacher is true for all such. And here is something to check your own qualities and attitudes by. Teacher, preacher, parent or whoever you are, you can get on with people much better if you strive for balance, vitality, breadth of knowledge, enthusiasm, honesty and wholesome humanness.

H. A. B.

Agriculture as a Way of Life

Introduction to a paper prepared by Charles D. Bonsack and read at the annual meeting of the Christian Rural Fellowship, December, 1937.

OUR subject intends to emphasize agriculture as a way of life rather than as a matter of business or for the purpose of earning our bread. This is an important difference even though it is difficult to clarify. Whatever our daily employment, it should be a way of life. It must challenge our best thought and noblest endeavor. It must stimulate mind and soul, as well as body. It ought to keep us in touch with God and men, and help build good homes and community life. To allow our daily toil to become less than this robs it of its highest joy and deepest satisfaction.

We must realize that life is spiritual. Its greatest joy is realized through its motives, attitudes and relationships. It is selfish to earn a dollar without contributing to the common good of all. A few dollars gained at the expense of a happy home life does not pay. The sacrifice of conscience or character for cash is a poor bargain. There is a hunger for the divine in every normal life, as well as a desire to share the blessings of social enrichment. Both of these must be considered in the day's work if we would prevent our daily toil from becoming drudgery in living only for selfish ends.

Agriculture particularly demands this life emphasis. Many of its duties demand hard work in all kinds of weather, which is certain to become drudgery without this spiritual vision. On the other hand, those of us who may try to encourage the farmer in his independent and fundamental contribution to mankind, must get somewhat closer to the *feel* and atmosphere of farm life. Close enough to know more about the chores and discouragements that drive him from the farm, as well as the visions and opportunities that these chores have prevented him from seeing. We may have to move an agricultural conference or two from New York City to the land. A few might accept a rural pastorate, and others take charge of some land

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where we can get close enough to know its needs and share in its rewards, for it is indeed a way of life.

No occupation lends itself to such a complete way of life as farming. Neither is there a place where a broad education can be so fully enjoyed and so largely adapted to practical ends. We face the wisdom and providence of God every day. Tasks abound where children and parents may share in the comradeship of service. Poets and artists would be inspired by the outlook of many hours on the farm. The knowledge of chemistry, physics and mechanics, is daily needed. Business skill and training are useful in facing the ever-changing markets. Mathematical ability is required in calculating profit and loss; and we are convinced that a lead pencil is the tool most neglected in the business of farming. The contacts with nature on the farm make a church service desirable and helpful on Sunday. Its evenings should challenge us to get together at the church or social hall or as neighbors in our homes. The quiet days on the farm make neighbors a necessity and a joy. They are our dependent friends in time of need, such as a fire, accident, or sickness. The farm gives constant change and challenge to life and thought. There will be disease among the animals and seasons of disappointment and hard work, but there is no job of responsibility where these do not come. With a little forethought and care these can often be avoided, and when they can not, the corn usually grows and the garden produces, even in times like these! C. D. B.

There's Something in a Name

THE sharp difference of opinion, even among equally consecrated Christians, about the boycott on Japan, recalls an old Henry Ward Beecher story. Two elderly ladies of his congregation had called on their pastor to express their surprise and grief at hearing that his daughter played the fiddle. The great preacher was sorry that such a report should have gained credence, explained that it was a violin which his daughter had and invited them to hear her play it. They were charmed by the gentle strains of long loved melodies, glad to get the truth about this rumor and went away happy.

For the fiddle, you must understand, was a coarse and loud thing of none too savory reputation, associated in the public mind with the cheapest kind of entertainment. The violin, on the other hand, was an instrument of culture and refinement, an aid to inspiration and worship. This distinction and the Beecher story may or may not have something to do with the boycott question, according to your point of view.

Boycott is a word of positive action. It has an aggressive sound. It suggests doing something to somebody, and that without his consent. And so it becomes just another form of violence.

Non-co-operation is a word of exactly opposite connotations. It suggests not action but inaction. It sees somebody doing a great wrong and refuses to join in and help him. It proposes quiet withdrawal from the field of conflict.

And so one conscientious Christian keeps right on buying things made in Japan because refusal would be a way of making war on Japan and he (or she) will have no part in war. Another equally conscientious Christian stops buying things made in Japan because buying them would be helping Japan make war on China and he (or she) will have no part in war, especially one so unjust as this. And there you are, or if not there, where in the world are you?

While you allow that question to soak a while, don't forget that the decisive factor in this boycott business is something else entirely. It is the natural widespread human unwillingness to suffer loss. Now you and your brother or sister, as noted above, are honestly bothered by the simple question of what is right. You want to do the Christian thing. But most of us American citizens are just plain selfish, and this idealistic talk of helping or hurting Chinese or Japanese or American factory girls is only pious camouflage. Too many of us wouldn't like to give up our silk pajamas or silk stockings or, if we happen to have large business connections, take the tremendous trade losses that would be involved. This is why it is so difficult to make boycotts succeed.

Whether you call it boycott, as the common usage has it, or non-co-operation, as Gandhi calls it, or economic withdrawal, as Stanley Jones calls it, the name does not make it right or wrong. But it has a lot to do with the preparation of your mind for an unprejudiced and well balanced judgment. E. F.

Attitude and Achievement

GETTING a lot of good and great things done, all ready to be gone over by the celestial inspectors and accountants, checked and stamped as satisfactory—well, if you had to wait for that before the Father would look upon you with his approving smile, service in his kingdom would be discouraging indeed. It isn't that way, thanks to his understanding graciousness and patience. He'll wait on you indefinitely for that.

But not for the wish to do it, not for the all mastering desire which colors all your plans and purposes. He can not wait another minute for that, not if you would enter into the joy of his forgiving love. Achievement can wait until—well, until—and then some more. But not attitude. That must be set right at once. E. F.

THE GENERAL FORUM

Ambition

BY VIRGINIA ELIZABETH DANIELS

I want my soul to grow both big and strong—
With room to share the burden of my fellow men.
I want my heart to sing a merry song.
I want my light of life to shine. And then
I want this grace—to lose both pride and greed,
His love—that selfishness can never dim.
I want my life to show that he doth lead,
That others, by my way, may come to him.

MacBeth, W. Va.

Come One, or Come Seven!

BY S. L. BARNHART

"*The unclean spirit, when he is gone out of the man, . . . seeking rest and finding it not, . . . saith, I will return into my house. . . . Then he taketh with him seven . . . more evil than himself, and they enter in and dwell there*" *(Matt. 12:43-45).*

FEBRUARY finds us just well begun on the new year. With the passing of the old year, and the coming of the new, many of us have made resolves to strengthen and improve ourselves in certain areas of our lives. Some of the divine discontent and unhappiness, which steals over us when we are living our lives short of the vision which is ours, has bestirred us to fresh resolves. Some of you, I'm sure, have pulled up your moral and spiritual belt a few notches because it had become loose—through carelessness. Some of you have, with greater or lesser seriousness, fulfilled what is suggested by the first half of this story which Jesus told. For example, you have set some demons on the street. You have filed a notice with them to "give possession." You have determined to eject certain foul and unworthy tenants from some room of your heart. Furthermore, the broom of earnest resolve has swept some of the accumulated filth out at their heels with them.

Perhaps just enough time has elapsed since you carried out your fine and noble resolves, that some of these unworthy tenants, chaffing from such abuse and having not found another heart door open to them, might be *back* haunting you again, and knocking at your heart's door, crying for readmission.

The implications of this parable of Jesus are so sound psychologically and so suggestive of spiritual truth! For the want of them, what a pity if these new and noble resolves, born in our souls, should die in infancy! Or that in attempting to take a step forward we should slip back two steps! I suppose we all know that depossessed defilements do come back and press for reinstatement, that new habits and patterns of life are difficult to form, and that if we actually want to achieve any newly expressed resolve we may expect to have some resistance. Indeed, the more devilish the thing you have ejected, the more certain it is that your action will be contested! He shall not cease saying, "my house" until you have clearly demonstrated that you are the master of your house.

Back of these facts is one significant truth. That is, it is unsafe to follow the example of the man in the parable; that is, eject an unworthy spirit from your life and yet invite no worthier one to take his place. Halfway on the course between wrong and right we can not pause! Countless numbers of unhappy people have tried to find the happy mean of life midway between wrong and right—which explains why they continue to be unhappy. The city of peace is not here. God has so constructed us that he has not builded for us a happy habitation on the middle ground of moral neutrality. We are so slow to learn this!

If we would capture for ourselves real Christian joy and peace, the central truth of our lesson is, "Come one or come seven!" Come Christ in his fullness or come Satan and his band of seven. This is true since, for an individual to recognize that he is not all that he should be, and then proceed with a negative reformation that does not make him all that he could be, leaves him bogged down in the no man's land of moral compromise. Because if the unclean returns and findeth his house empty (though swept and garnished), "He goeth and taketh seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first." There seems but one alternative, come one or come seven.

"Give me thy heart," says the Spirit divine,
"All that thou hast, to my keeping resign;
Grace more abounding is mine to impart,
Make full surrender and give me thy heart."

Cedar Rapids, Iowa.

The Drift Toward War With Japan

BY KERMIT EBY

AMERICA is slowly drifting toward war with Japan. Fortunately, the great distance between the United States and Japan lessens the rate of the drift. Nevertheless, American public opinion is very definitely being educated to the likelihood of a war with Japan.

There are many reasons for such a rapid crystallization of American public opinion. Many groups, both militaristic and peace-loving, are contributing their share to the formation of anti-Japanese sentiment.

One of the most important of these groups is that composed of the *legalists*. And their case against

Japan is a reasonable one. They point out that Japan entered the League of Nations, signed the Nine-Power Pact, guaranteeing "the territorial and administrative integrity of China," and adhered to the Kellogg Pact outlawing war, only to tear up their promises when the army found it expedient. They point out, further, that Japan's action in Manchuria in 1931, gave the League its most fatal blow and set the precedent for unilateral action which Mussolini and Hitler followed. Now, they say, the so-called robber nations are flushed with success and only a major war can stop them.

If one reminds the legalists that Japan is following western patterns of imperialism, they reply that we are living in a new day; that war and conquest are outmoded and outlawed. Furthermore, they point out that two wrongs do not make a right.

The legalist is a firm believer in collective action to stop the aggressor. He would have the United States a member of the League of Nations. In 1931, when Japan violated the covenant of the League, if the United States along with other members of the League would have invoked an economic boycott against Japan and forced her to stop her spoilation of China, Italy and Germany would not have followed Japanese precedent, and the world would be more secure today.

The more extreme legalists advocate unilateral action on the part of the United States to preserve the sanctity of treaties. They insist that the aggressor states will strike sooner or later. Hence it were better that America take a firm stand now than to drift into war later.

The legalist concludes his argument by insisting that mankind has a choice between international law and anarchy. Peace is only the substitution of law for force. For his analogy he uses the example of the evolution of the law within the state.

The *professional saviors of democracy* are also anxious to see Japan curbed. Among the professionals, none are more vocal than the communists. Before 1935, and the new party line of that year, animated quite largely by Dimitroff, the Bulgarian communist who was on trial for the Reichstag fire, the communists would have nothing to do with liberals or bourgeoisie republicans. (Students of German history recall how the communists voted with the nazis before the advent of Hitler to power in order to embarrass the German Republic.) The German experience taught the communists a lesson, and since their German experience, the party line has called for a people's front to stop fascist aggression.

That is why communists have fought in Spain, and why they are fighting for China. Russia is in a fascist vise. Japan wants Siberia; Germany wants the Ukraine, and Russia wants peace to develop her tremendous resources. Naturally, a coalition of forces to fight fascism would relieve the pressure on Russia and ostensibly save democracy.

Many sincere idealists are seriously interested in the preservation of democracy. Many Christian ministers are standing side by side with the communists because communism seems the lesser of two evils. The best example of the changed attitude of American idealists toward all war and war with fascist devils was the action of the American Student Union. This year at the conference at Vassar, the Union revoked its former position expressed by the Oxford Pledge (refusing to aid in any war) and took the position that war to preserve democracy and to stop fascist aggression was justifiable. In order to implement their anti-Japanese position, the professional preservers of democracy are encouraging a boycott of Japanese goods. At present the boycott, particularly of silks and toys, is becoming so effective that Kresge's and other chains are refusing to stock Japanese goods.

The appeal of the professionals is very alluring to youth; the generation so anxious to save democracy has grown up since the last great venture in idealism!

Sentimentalists are easy victims for war propagandists. Just a few sob stories and they fall in line for another holy crusade. Of all books on war, none has impressed me more than Abrams' "Preachers Present Arms." Sentimentalists would invoke the Deity, while bombing Japanese civilians, because the Japanese army bombed helpless Chinese.

The jingoes are present, too. A jingo is a man who believes in America's ability to lick Japan before breakfast. Many of the best jingoes are to be found in newspaper offices, or riding on busses. They are past military age, or are veterans of the World War who fought the World War in a training camp, eating three square meals per day. Their knowledge of history is confined to an eighth grade education and fourteen-minute articles in *Liberty*.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

ONE of the writer's treasured possessions is a letter in a red, white and blue envelope dated April 29, 1918, taking me severely to task for not succumbing to the war mania then existing.

Some day, when its author is in a good humor, I shall read it to him. Judging from his changed opinions I believe we can laugh together about it, for once in a conversation he frankly admitted a change of attitude concerning war as a method of preserving peace.

I believe now, instead of the salutation "Herr" it would be "Brother."

Ottawa, Kans.

To the jingo, Japan should be put in her place. It just isn't fitting and proper for a yellow man to play the white man's game. If any bullying is to be done, history intended for the white man to do it.

The most vocal of all jingoes are the big navy men. America must have a navy second to none, even though it bankrupts us all. So, with the President leading, and the admirals pleading, we are going to spend $564,000,000 for new battleships.

The navy is being built for attack, not defense. Battleships and airplane carriers, able to carry enough fuel for long cruises, are being built. Naval games call for demonstrations beyond the Hawaiian Islands. Four American cruisers are on a visit to Australia, and Singapore.

Each step leads in only one direction—war with Japan. For Japan is our only potential adversary. Anyone with a minimum of intelligence knows it. And if the war is fought, it will be fought in Japanese waters. Japan's navy is built for defense, ours for attack!

The jingoes have been helped marvelously by the Panay bombings, and the exploitation of the pictures to whip up public opinion. "Remember the Maine" almost became "Remember the Panay"!

War with Japan would be an easy way out for certain American interests who are afraid of the growing unrest due to the business recession and increased unemployment. President Roosevelt's apologists declare that his interest in a bigger navy is partly a desire to promote employment. Unfortunately, his record as a big navy man is too well known to make such an explanation sound plausible.

These are the groups that are forming American public opinion. These are the groups that are leading us toward war. As I watch the war clouds gather, my doubts increase; for whether the motives for going to war are idealistic or selfish, the results are the same, and so, once more, I reaffirm that the "end can never justify the means," particularly for the Christian who believes that force destroys itself.

There are practical considerations, too, that confirm my conclusions. For example, I want to know:

(1) If Japan would be more reasonable if beaten? Or is Germany an example of what to expect?

(2) If a major war would not mean the end of the little democracy we have left? The last war produced Mussolini, Hitler and their satellites.

(3) If war in China is less brutal and barbarous than war anywhere?

(4) If we would refrain from killing Japanese noncombatants?

(5) If our jingoes are any less a menace, or any less cocksure than Japan's?

(6) And finally, if humanity has evolved to the point where a fair treaty can be made after a war whose successful termination is dependent on an inflamed public opinion?

a. Just what would we offer 70,000,000 defeated Japanese?

b. Just what means would we take to police China until order is restored?

c. Just how would the world react to America dominant in two continents?

d. Just how would we handle a communist revolution in China and America?

P. S. You see, I am assuming we would win!

Chicago, Ill.

Loyalty to Our Church Vows

BY J. MONROE DANNER

In Two Parts—Part Two

SIXTH, I would like to emphasize loyalty to New Testament temperance (or regulation). Here I would like to ask a very vital question. Does the Word of God set forth regulations for Christian life and conduct, or is it left to the Christian to provide a standard for himself? Does the Bible contend for these regulations of Christian life and conduct, or may Christians maintain or ignore these Bible standards just as they please? The first question relates to principle and the second to the practice of the principle. It must be frankly admitted that any denomination which attempts to hold forth a scriptural standard of Christian living and at the same time sees to it that this standard is adhered to, has undertaken a tremendous task. But God has delegated to the church sufficient power to carry out her mission in the world (Matt. 16: 19; John 20: 21-23; Matt. 18: 17; 1 Cor. 5). We find divine regulation in both New and Old Testaments. The Bible speaks of only two classes of people: those who are for God and those who are against him, those who are divinely regulated and those who are worldly regulated. Divine regulation is based on scriptural authority, and world regulation is based on man's opinion. Abel was divinely regulated; Cain, by man's opinion, or the devil, if you please. The human heart became so depraved that God saw only one hope for preserving the human race, and that was by separating Noah and his family from those who rejected the will of God. Noah was saved because he was regulated by God, and the world of the ungodly perished because they refused divine regulation. John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever" (1 John 2: 15-17).

The present generation is living in a time when regulation is in disrepute in the world at large. The very atmosphere is charged with the spirit, "I'll do as I please," and it is not surprising that some church people should have inhaled these worldly fumes.

Many professing Christians already resent divine regulation for their lives; they challenge the scriptural authority of the church in restraining them from dancing, card playing, movie going, and conform their lives to the ways of the world. The Church of the Brethren, throughout her history, has taught and insisted that the members shall live a holy and unworldly life. She has used her scriptural authority to discipline the disobedient, she has restored the penitent and excommunicated the impenitent offender unwilling to submit to divine regulations. Divine regulation of life means that we allow the principles of Christ to control our lives. If we belong to Christ at all, we belong to him entirely, in our spirit, in our soul, and in our body. If the Word of God receives proper recognition in our lives, we will not be conformed to the world in any way that violates our Lord's revealed will. God calls for separation at every point where the practices of the world violate the will of God. And this distinctive Christian principle calls for a distinctive outward expression in conduct and testimony.

The seventh thing I would like to emphasize is New Testament sanctification. There is no question but that the Bible teaches that the true followers of our Lord and Master have always been recognized as a separate people. They belong to a kingdom that is not of this world (John 18: 36). Those who would be loyal must put off the old man with his deeds, and put on the new man. They are expected to separate themselves from everything that is evil and even the things that have the appearances of evil. We find this call to a separate life in 2 Cor. 6: 17; and the loyal followers of Jesus Christ soon learn to shun the things that are unbecoming to devout men and women; to them it is not a question as to how much they can trifle with the doubtful and questionable, but how far they can keep away from the things that are misleading, detrimental and destructive. This sanctified life marks a distinction that can not be misunderstood between those who are converted and those who are not converted.

Our constitutional law, the Bible, throughout teaches a strict separation from the world. Our Annual Meeting, as well as our district meeting minutes and our general administrative practices have always been in close keeping with the Bible. I am made to believe that much disloyalty comes from a modern condition. We find that administration is strict where sentiment is loyal, and administration loose where sentiment is disloyal. This administrative looseness toward those who disregard and reject the Word of God and the established rules, and also the practices of the church in harmony with the Word of God, are responsible for 95% of the disloyalty in the church.

I am convinced that another reason why men turn their backs to the Word of God and the principles of the New Testament and their baptismal vows is because of popular opinion; yet popular opinion of one generation contradicts that of another. Still another reason is because we are afraid to take a definite stand on account of the company we travel with. Let me illustrate. I am told by good authority of an incident that took place between a young man who had gone to college and one of his old-time neighbors. The young man gave him a letter to read, written in a girl's handwriting which read as follows:

Dear ——: I know all about your life at —— college, and I want to tell you what I think about it. You and I have been good friends, but I think you are a coward, and I think I ought to tell you so."

Said the boy to his old-time neighbor: "When I received that letter it burned me up, but the worst of it is, that what she says is true."

His father was a staunch brother and his mother was of the salt of the earth. He was brought up in the best kind of a Christian home in one of the plainest churches in the brotherhood. He thought it was manly to surrender the plain and humble standards of life taught by the Word of God for the modern and current ideals of life fostered by a so-called Christian college.

He thought by cutting loose from the influences of his old home and the principles of his old home church, he was doing a brave and courageous thing, but the girl knew that what he was doing, he was doing because he was a coward, and she had the courage to tell him so. He had the applause of some of his classmates who were preparing for the ministry and his teachers, who were among the leading ministers in his church, because he had broken away from what they called the slavish principles of his home and his simple native church, and was living his own life in his own way; but way down deep in his heart he knew he was nothing but a coward, without enough courage to fly his own flag unflinchingly and to uphold and defend the very things he knew to be right in the sight of God.

Think how greatly we need this freedom from fear in this simple matter of loyalty to principle. There is too much looseness, compromise and adoption among us, too great a reluctance to ruffle the smooth conventional things. What the church needs is men and women who can see the right principle as principle, and who are not afraid to support and defend that principle regardless of consequences.

A little prominence has played havoc with the New Testament loyalty of quite a number of folks. No

sooner had they risen to a little prominence than they outstripped their New Testament loyalty and became defiant against the Word of God, their early training, and their New Testament standards of righteousness completely collapsed. Some one says that it is because our homes have fallen down on the job; others blame the schools; but I am convinced that it is the fulfillment of the prophecy. In 2 Thess. 2: 3, we read: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first." Briefly, it means a movement away from the truth. It is not rejection of the truth by the unbelieving world. It is abandoning what we at one time voluntarily professed. It is the forsaking of the faith to which we at one time voluntarily adhered.

New Testament charity surely is a virtue which can not be dispensed with, but if it is to be used as an abuse and misrepresentation to be applied to keep everybody lined up with a unified church program until the loyal become disloyal, then the sum total will be a failure in preserving a membership that will be loyal to God and his Word.

As I see it now, this condition can not be corrected unless the membership in general will rise up, not in the spirit of revolt, sedition and secession, but in a united effort for co-operation in the promotion, the defense and the preservation of the whole gospel, as the only means for preserving the pristine purity and loyalty of the church.

The loyalty of a church is safe just as long as she has a clear, clean-cut testimony for the whole gospel. And you need not fear the drifting of a church into disloyalty as long as the prominent members, from the elder on down, are loyal to the whole gospel. In conclusion let me say: "Let us not become weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6: 9).

East Berlin, Pa.

Our Women's Work

BY ELIZABETH HOWE BRUBAKER

It is said that a woman delegate at the Oxford Conference was given three minutes in which to give her message, which was this: Women do most of the educational work in the local church, but yet because of inadequate opportunities for creative leadership provided within the church, are increasingly finding larger opportunities outside the church and thus their energies are being drained away.

All around us we hear proclaimed that our tragic times need above all a return to God. This can be done only by God's method. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 14).

I have read with interest the seven worth-while projects for the women of the Church of the Brethren as outlined for this year in the Messenger. Bible study and prayer comes at the close. I should like to see the latter at the head of all other activities that it might saturate and strengthen each. Certainly each of the seven meetings is opened with a devotional period. Here is an opportunity for confession and prayer. Let a consecrated sister, appointed beforehand, give a concrete message from the Word of God that will stir the heart and direct the program to follow. If need be the same leader may serve consecutively for a period of time. We have experts with the needle and thimble and in other lines of work, but we need a vitalizing in the spiritual life of individual members, and of each local organization. A president of one of our Aids remarked: "We have almost one dozen orders for finished quilts from one of the islands of the Pacific, besides orders from other places, but our women are not interested in prayer and Bible study. They have no time for prayer meeting but they have time for other meetings.

The apostle Paul in 1 Cor. 11: 5 states in express terms that a woman may pray and prophesy. And in 1 Cor. 14: 3 we learn that to prophesy is to speak to edification and exhortation, and comfort. Here is woman's opportunity for creative leadership by the use of God's Word in every meeting, thus awakening a general interest in Bible study. We need wisdom, and can have it. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Matt. 18: 19, 20 suggests the utility of sentence prayers as well as united prayer.

Women's greatest field for creative leadership is in the home and in the church. These doors are open to all. A successful Christian home is a major achievement surpassing the amassing of a fortune. Our Women's Work was born in prayer. Our women have done a good work but we want to do better, and work that is more far-reaching. Our work should be better balanced spiritually. We need to stress the spiritual aspect of our organization by deepening the spiritual life of each individual. Read Psa. 119 and count the word *quicken*. See what God's Word will do for the life. Nothing quickens like the Word of God. Let our Bible knowledge be cumulative by adding to it not only from the Sunday-school daily readings and lessons, but let us improve every opportunity to learn more and apply it in our daily life. I once heard a Bible teacher say that where or when a minister must preach two sermons each Sunday to the same audience, that one

should be expository. Really, is not that what the greater number of church members need? Some one has said too: "Why should we do ourselves the great wrong of failing to impregnate our lives with the lofty messages of God's Word for all the unpredictable needs of tomorrow?" We may learn or recall a text today that will keep Satan away. He is powerful but God is all powerful. Many go through this life seeing no meaning in existence even though God has provided for the abundant life. There is no limitation to our experience with God. Too many are untouched by the reservoirs of living water which lie deep beneath the surface of everyday life. "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119: 18).

New Windsor, Md.

What Kind of Sermons Do People Like Best?

AS ONE PREACHER FINDS THE ANSWER

In an effort to find the answer to this question I once gave a questionnaire to the members of my congregation. As I remember the incident only three persons answered it. One said we need all kinds; another said she was satisfied with them as they were and prayed God's blessing upon me; the third took the occasion to air a grievance about a remark I had made in the sermon the Sunday before.

The things that the members of the congregation say to the preacher at the close of the sermon make an interesting study along this line. Of course, the preacher is always grateful for those faithful ones who speak of their appreciation for the good sermon that was given. These are really sincere and appreciative people who want their pastor to know it.

I think people usually like the sermon which strikes close home—that is, if the home is not their own. Not long ago, I addressed a special group of people, but there were many more people in the congregation. While the sermon was primarily for the special group, secondarily, it was for everybody present. Many persons remarked on the sermon, but not one of the special group said one word to me about it; it was all from the rest of the congregation. One person said: "It was just what *they* needed." The person who made the remark was one of a particular class of people whom I had in mind in preparing the sermon.

They also like sermons which come close home—close to their own home—if what is said is complimentary. People, as a rule, are more apt to apply what is said to themselves, if what is said is complimentary. I think of two people now, who are very regular in attendance at church; but the only time that either one of them ever complimented me on the sermon was when I incidentally mentioned something that had taken place in their own homes. Of course, no names were mentioned in either case; they just applied it to themselves. On the other hand, I remember four instances when persons said they enjoyed the sermon, with the remark: "It was just what I needed." And these things that they needed were not compliments.

Everything else considered, people like the noisy sermon; or at least, that kind have been rewarded with the most compliments. That sermon when the preacher gets hottest under the collar, or when he "has fits," as some one expressed it. I think, however, that it is not the noise which is applauded, but the preacher's own earnestness, which on those occasions seems to call for him to raise his voice and get red in the face. The noise tends to wake up the physically, mentally and even, perhaps, the spiritually asleep; and on those occasions they actually hear the sermon. No one can think a sermon is good if he is mentally asleep as he bovinely looks into the preacher's face so earnestly. It is the minister's earnestness, then, all things considered, which causes the congregation to take it earnestly.

And, lastly, the short sermon is greatly appreciated. Few indeed are the times when people have said, "The sermon was too short." Twice, I have been told it was too long. Confessedly, I do not know enough about any one subject to talk more than twenty minutes; so this last is easy to explain. But I have been told many times that short sermons are appreciated. One man even went to the trouble to measure off with his hands about how long he liked them, and the distance between his hands was very short. I think I have never heard a sermon that was too short; but I have heard many that were too long. As it is often said, "The preacher passed over a lot of good stopping places."

Our Task

BY W. A. KINZIE

"And they stood every man in his place" (Judges 7: 21a)

God has a place and a work for each one. To find that place, to prepare to meet it and to fill that place with credit, is our task. We need to take stock of our talents and of our inclinations in order that we may wisely choose our life's work. Too many just drift out into life with little thought for the future. Hence, the many misfits and failures strewn along the way. Having wisely considered our place in life, our next duty is to make every possible preparation in order that we may achieve in the largest way. We should endeavor to find ourselves and happily fit into the niche life has hewn out for us, and then faithfully discharge every opportunity and responsibility that confronts us. "And they stood every man in his place." This is our task.

Navarre, Kans.

HOME AND FAMILY

Warmth for Her Soul

I could have bought a pair of gloves
To keep her fingers warm;
And she needed a scarf
To wear at her throat
Where the collar of her coat was torn.

Instead, I carried to her door
A beautiful, blue glass bowl,
For more than a scarf
Or a pair of gloves
She needed new warmth for her soul.

—*Maudethel Cullum in Farmer's Wife.*

Nancy D. Underhill—The Pioneer

BY J. M. HENRY

Part One

Our car had ascended a long up-grade on the road out to the fruit belt in Grand Valley. We were approaching an elevation where an attractive bungalow was situated beside the highway. My brother, in whose home I was visiting on my way to the Nampa Conference, pointed to the house and said: "There is where Sister Nancy D. Underhill lives." There was no more sightseeing that afternoon, for I immediately decided I must see the writer whose articles in the Gospel Messenger had thrilled me when I was a mere lad, and heard the story of her pioneering days on the western frontier.

Nancy D. Underhill was born seventy-four years ago on a farm in Logan County, Illinois, and at the age of seven crossed the western prairies with her parents who settled on a farm in Montgomery County, Kans. They lived there a short time and then moved to what is now Chautauqua County. Her parents believed in the Lord, but had not united with any church. Nancy attended a revival in a little log schoolhouse on the frontier and at the age of ten confessed Christ as her Savior. She was baptized by single immersion. They had lived in the new territory only three years, when her parents decided to move to Canyon City, Colo. Both mother and daughter united with the Baptist church there and took an active part in the work.

Three years later Nancy was married to William Underhill, father of two lovely little motherless children. Some time after their marriage they moved out on a lonely cattle ranch where their "neighbors were coyotes, deer, doves and sometimes howling wolves." They lived for months without seeing a living soul outside of their family. Years drearily passed away while Nancy read her Bible, prayed, served her family devotedly, and longed for Christian fellowship.

News from the outside world found its way into their home through the columns of a weekly paper—*The Toledo Blade.* This weekly paper carried a column in which the women folks exchanged ideas. Nancy D. Underhill was a diligent student of the Bible. She studied its teachings with an open mind to discover the truth. She was much impressed with the teachings of the Bible on the question of simplicity in living. She had observed that many professing Christians in the city where she had once attended church were giving too much concern to personal adornment and fashionable clothes which detracted, in her judgment, so much from the beauty of holiness. She wondered if there were any people anywhere in the world who lived the simple life as she believed was taught in the Bible.

A letter was prepared and sent to the Ladies' column in the *Toledo Blade* expressing her ideas on the simplicity of life, and then she asked if there were others who felt as she did about it. She signed her name and address and trusted God," Who moves in mysterious way his wonders to perform." Weeks passed and one day an answer came. It was from a lovely Christian woman down in Tennessee. Correspondence was opened up between these new friends who had never heard of each other. Bessie Watts told her father, the beloved Elder Jesse Crosswhite, about this new friend seeking the light. Bro. Crosswhite took up the correspondence and explained as best he could by letter the faith and practice of the Church of the Brethren. Nancy read her Bible with zeal and a new meaning in her quest for knowledge of a better way of life. The Lord had heard her prayers—at last she had found a people who practiced what she believed the Bible taught on the simplicity of life. She wanted to know more about them and sometime have fellowship with them, but how, where and when? The Lord would truly show the way.

A tragic experience fell upon the home. Her first born child took sick out on a lonely ranch where there was no doctor, no medicine, no neighbors to help and the little life went out. The distressed soul went about making the shroud and prepared the little one for the grave. There was no undertaker, no neighbors to help carry the load, no minister to speak words of comfort, and no services when the little one would be laid to rest—only shadows and loneliness! The mother threw herself wholly on the Lord. She needed guidance from on high, and craved sympathy. It was not long delayed. Elder Crosswhite sent two copies of the Gospel Messenger and prayed for her. It was like a balm from Gilead.

The beloved D. L. Miller was editor of the Messenger at that time. He became interested in this pio-

neering mother of the lonely ranch, and agreed to send her the MESSENGER for articles from her pen. That is how Nancy D. Underhill became a regular writer for the GOSPEL MESSENGER which lasted for nearly a quarter of a century.

Elder Jesse Crosswhite wrote the chairman of the Book and Tract Committee to send Nancy D. Underhill some gospel tracts. It was done and the question of membership was settled. A letter was sent to the Brethren Publishing House inquiring where the nearest church was located. Bro. Samuel Bock replied that Saint Vrain, near Longmont, Colorado, was probably the nearest organized congregation of the Church of the Brethren, and it was over two hundred miles away. But at last the pioneering mother on a lonely ranch had found the new way of life—and followed the gleam.

Bridgewater, Va.

The Everlasting Arms

BY ARCHER WALLACE

IN his parting words to Asher, Moses uses a familiar picture to portray the manner in which God affectionately protects his children. As a mother places her strong arms around her babe, so God encircles with his arms—the everlasting arms. Mother love is everywhere and this simple picture speaks a universal language. It is a metaphor frequently used in Scripture: "As one whom his mother comforteth, so will I comfort you."

There is no promise of exemption from suffering. God does not bribe into his service by inducements of ease. One has only to think of our Lord's life on earth to realize how true this is. In that home at Bethany—where Jesus so often found a welcome shelter and where dwelt the brother and two sisters to whom he was so tenderly attached—to that home first came sickness and then a great sorrow that darkened the lives of the two women. There is just a hint of protest in the words of Martha, "Lord, if thou hadst been here, my brother had not died."

The chief significance of the promise made to Asher was that the protection given was enduring—the arms were everlasting arms. A mother places her arms around her baby and for a time all is well but that is a relationship which can not possibly last very long. Those arms grow weary and the time comes when the situation is reversed and the child must support and comfort the parent.

A few years ago the writer met the nephew of Bishop Thoburn whose fine contributions to the spread of Christianity in India stand out as conspicuous in a long list of noble missionaries. It is questionable whether the white race has ever sent a man of more massive intellect and clearer vision to that land than Bishop Thoburn. But when his nephew was asked about the bishop's health he said: "My uncle is alive in body but his memory and other mental faculties have failed. He can not even recognize members of his own family. The one thing he can do, clearly and intelligently, is pray, that is a window God has still left open, but in other ways he is confused and worn out."

In the first book of Samuel there is a dramatic illustration of this same truth. There was war between the Israelites and their traditional enemies, the Philistines. Every available man had been secured for the battle, for at that time national existence often depended upon the outcome of such struggles. But while others went forth to battle Eli, once himself a vigorous stalwart of his people, now old and decrepit, awaited news of the battle. "And Eli sat upon a seat by the wayside watching." That was all he could do; he was a looker-on, a watcher. The strong arms had grown feeble and weary and the stout heart had become fearful. His palmy days were over.

In 1759 General Wolfe sailed up the St. Lawrence River to the siege of Quebec. The famous elegy of Gray had not long been published and the general—perhaps apprehensive of the fate which awaited him—dwelt on the brevity of life and the vanity of worldly pomp. Over and over he repeated Gray's lines:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

It is such thoughts as these which have made this Bible promise of unspeakable comfort to a vast number of troubled people. Human sources of support have proved unsatisfactory and inadequate. The need for deeper and more abiding foundations has been realized and perhaps that is why these lines have been sung by millions:

"Change and decay in all around I see;
O Thou who changest not, abide with me."

Those who realize this do not live under a leaden sky with fearful, anxious hearts. They accept the enduring love of God as a basic fact of life. And this assurance gives radiance and lustre to life even when physical vitality is lowered and temporal affairs have disappointed.

John Bunyan had a little daughter who was totally blind. Her affliction deeply touched his great heart so that "he wouldn't let the wind blow on her." It must have been a moving sight to see this man, whose immortal works were destined to kindle the imaginations and stimulate the faith of millions, passing along the streets holding his blind daughter by the hand. This little girl never saw her father's face, she probably never understood how great a man he was, and she was pa-

(Continued on Page 15)

OUR MISSION WORK

My New Word

BY PERSIS K. RAJVADI

Persis is an Indian girl who lives at Bulsar and who has found great joy in discovering for herself the unspeakable riches of Christ. Her testimony is given herewith just as she sent it in, translated from the Gujarati.—Ed.



"I AM the way, the truth and the life."

Glory to God in the highest, my friends. When I open my mouth to give you my new word my joy knows no bounds. It is the new word of my new life which I have begun since I attended the convention at Yeotmal. It was there where I accepted Jesus Christ anew as my personal Savior. My aim and desire in going there have been fulfilled. My hungry heart got plenty of food. Up to then Jesus was a mere historic personality. He was a historic Christ. But now I have found and experienced him as a living Christ, not the dead Christ, but the living Christ of Easter morning.

Then only did I know the value of the Blood of the Lamb which was shed on Calvary for me and for you all. Then only I came to know the spiritual meaning of the text: "Even if your sins be as scarlet, they shall be made as white as snow." Friends, it is only this precious blood of Calvary which saves us and makes us worthy of the crown of life.

I am glad to tell you the sort of spiritual experience Jesus gave me. It was while praying. I was deeply engaged in praying, asking God to accept my life for his glory. It was then I saw a dazzling light, the beautiful way leading up to heaven. It was the more excellent way. In the words of Rev. Smith: "A way for the walk of life for fellowship like that of Enoch with God. A way of unending progress in things divine. The way of holiness, the way, the only way to glory. It was the indwelling within us of Christ who said, 'I am the way.'"

I am glad that though I was the youngest in that convention still I received a blessing equal to all there, or to me it was even more than that. Now I have decided to live and work for Christ who gave his life for me. I request you all to pray for me that he may give me more strength and power.

"Glory be to him who loved us,
Washed us from each spot and stain!
Glory be to him who bought us
Made us kings with him to reign!
Glory, glory,
To the Lamb that once was slain."

Bulsar, India.

Communion Service at Garkida, Africa

BY MODENA M. STUDEBAKER

I HAVEN'T told you about our moonlight love feast yet, have I? On Sunday morning, the church was packed with people, and many were sitting in the windows and outside on the ground. On that evening the love feast was to be held. As there were so many guests in, we knew that the church was not large enough to accommodate the meeting. Accordingly, the church committee decided to hold the communion just outside the church, in the moonlight. It was the first time such a thing had been tried here I believe.

The leading church men went right ahead and brought long grass mats and laid them in straight rows beside the church building. They brought and filled large earthen pots with water, for the feet-washing service. In the meantime the women were busy buying grain to be ground into flour, to make the native *diva* or mush. Then they got on their knees and ground it on their Bura grinding stones. All this had been done previous to the Sunday on which the communion was to be held. On that Sunday afternoon, a group of about twelve women and six girls gathered, to sift the flour and make the *diva* and cook the *sukwar*. The sukwar is made of goat meat, cut in chunks, cooked slowly over their open fires, with tomatoes, onions, and a little peanut oil and salt. The women gathered under a spreading tree close to the church. About eight open fires were made, and on each fire, a large earthen pot held the savory *sukwar* or the bubbling mushlike diva. The women sat about chatting and laughing when they were not working.

At five-thirty in the evening the church bell rang and the people began to gather. The women vigorously stirred their pots of food, in a last effort at making it palatable, and very delicious it proved to be. All gathered in the church building first, where Elder Bittinger took charge of the opening service, scripture reading and prayers. Then the women went back of the church and washed one another's feet, while the men did the same in front of the church building. By

this time the moon had become lustrous and bright. After the feet-washing service, all seated themselves quietly on the grass mats.

The moonlight shone softly on the little group of silent worshipers. As the *diva* and *sukwar* were passed around, the people ate together out of common dishes, but everything was quiet; the moonlight seemed to cause a sacred hush to be upon the whole group. The hundred and fifty persons communed with a beautiful reverence. The atmosphere was peaceful and pregnant with the thoughts of that other love feast held so long, long ago. Then followed the sacred sacraments. Before the closing prayer, we were admonished to go home quietly and reverently, keeping the thoughts of the evening with us. So it proved to be the most sacred communion we have ever had.

Garkida, Africa.

World Wide Mission News

In China there are 209,898 in Sunday school in a population of 422,134,373.

In the Bombay Presidency in India there is one missionary to every 37,575 of the Indian population.

The Choice Before Us is the title of E. Stanley Jones' recent book. It may be secured through the Brethren Publishing House, Elgin, Illinois.

Dr. Ambedkar, the leader of the Untouchables of the Bombay Presidency, India, has continued unabated his campaign to wean his people from Hinduism. An appeal to abstain from celebrating Hindu feasts had a remarkable response.

A large number of refugees from Abyssinia, about eight thousand in all, crossed the border into Kenya after a long trek. About half were women and children. The future of these people is uncertain, but their presence, and the cause of it, constitute an appeal to the Christian church.

The meeting of the International Missionary Council which was originally scheduled to be held in Hangchow, China, in the fall of 1938, has now been announced as scheduled to be held in Madras, India, Dec. 13-30, 1938. The change of place has been made necessary on account of the conflict in China.

In Palestine, the influence of Christian schools was clearly illustrated at a girls' reunion held at Jerusalem Girls' College. Nearly fifty attended—Arabs both Christian and Moslem, Jews, Armenians, Greeks and one Assyrian. The absence of racial friction which was a feature of their school days proved to have been completely preserved, and the greatest good fellowship prevailed.

A beautifully bound book giving the story of the forcible detention of General Chiang Kai-shek in Sian in December of 1936 by Marshal Chang Hsueh-liang was sent to the General Mission Board by Sister Anna Hutchison recently. The book was written by the wife of Chiang Kai-shek. Half of the book contains her own personal story of the capture and release, and the other half gives records from the General's diary written during the two weeks he was held captive.

A Report From a Junior Group

BY CORA STAHLY

Our junior organization was one of the first in the brotherhood. We are fully organized. The meetings are conducted by the children, with a president, vice-president, secretary, treasurer, chorister, assistant chorister, pianist, assistant pianist, missionary committee, social committee and program committee. Everything is conducted in the same method as by the older folks. When the children leave the junior department they are ready to go on with the older young people.

It has been a wonderful pleasure to watch the spiritual growth of the juniors. Any of the children can be called upon to lead in prayer. It is touching to hear them remember to pray for the brotherhood and foreign mission work. They always ask for suggestions for prayer. They conduct the business sessions with the same regularity as adults do.

The missionary committee watches the Gospel Messenger and reports news items, and tells incidents from the paper. They have studied every book suggested by the General Mission Board. Each year they send in their offerings. The group has found real pleasure in doing handwork. They have made large maps of China, India and Africa, placing pictures of the mission workers in the margin. They bought small wooden collar buttons from the laundry and placed one by each picture and by each mission station and with thread they marked the place where each missionary is working. Black thread indicated those who have been called to their heavenly home. Also four hundred good pictures were mounted and mailed to the General Mission Board for foreign work. Small tokens of remembrance with scripture verses were made and taken to sick rooms. Then, too, the rendering of programs in other churches and the singing in sick rooms and the making and selling things to earn money for foreign work were all some of the things they did.

Added to these lines of study and service they were interested in topics outside of the regular study book. They also memorized scripture verses and memorized songs and hymns. The dramatization of Bible stories and mission stories was greatly enjoyed. The story of Dr. Burke and baby boy John was their favorite. To create good listening, a Bible story or some other story was read and then volunteers were called upon to dramatize it or tell it. They became accurate in choosing the characters who would best fit the place. Sometimes a Bible story would be read omitting the names, and they would have a guessing contest.

The following are some of the topics which were discussed: Our Church, Our Town, Our Homes, Our School, Making the Neighborhood Happy, Who Is My Neighbor? Children and Mission Work of the North, South, East and West; Mission Work of Alaska, Mission Work Among the Mountaineers, Work in Africa, China, India, Denmark and Sweden. All this required a lot of reading and research at the public library. Under each topic they could imagine many subjects that could be used for subtopics.

What to Pray For

Week of February 19 to 26. Pray for the missionaries' children in America or on the field. Pray that God may give them health and that they may be happy though separated from their parents.

Have you ever heard the remark, "I like it so well I could eat it?" Well, that is about the way the teacher has felt about this Junior Missionary Work among the children. I would rather do it than eat. It has been great joy to lead the children in their study, not by trying to entertain them, but by teaching and watching them grow.

Nappanee, Ind.

Monthly Financial Statement

During the month of January contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $27,148.53. The total received for the year beginning March 1, 1937 was $162,015.30, detail as follows:

	Receipts for January	Total receipts since 3-1-37
World Wide Missions	$11,858.62	$ 33,258.98
Women's Work Project	1,186.18	6,957.01
Home Missions	779.40	7,027.91
Foreign Missions	985.13	4,300.78
Junior League Project	698.77	2,431.99
Intermediate Project		77.60
India Mission	243.90	2,070.05
India Native Worker		216.00
India Boarding School	7.88	457.77
India Share Plan	370.50	1,686.27
India Missionary Supports	2,621.58	14,310.40
China Mission	485.45	1,825.80
China Native Worker	10.00	167.55
China Share Plan	50.00	397.41
Liao Chow Hospital		97.94
China Missionary Supports	2,152.90	10,845.06
South China Mission	35.00	253.00
Sweden Missionary Supports		361.17
Africa Missionary Supports	1,803.61	11,770.86
Africa Mission	348.50	4,187.14
Africa Share Plan	84.25	585.86
Africa Leper	21.00 Dr.	137.15
Conference Budget Undesignated	2,436.77	45,594.71
Conference Budget Designated for—		
Board of Christian Education	55.82	3,351.09
Bethany Biblical Seminary (at Elgin)	159.20	3,964.18
Bethany Biblical Seminary (at Chicago)	93.75	1,702.13
General Education Board	7.15	112.86
General Ministerial Board		25.40
Ministerial and Missionary Relief Fund		20.35
Conference Budget Share Plan		154.57
Youth Serves	695.17	3,666.31
Total Budget items	$27,148.53	$162,015.30
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	355.80	10,643.32
China Famine		5.18
China War Relief	648.01	2,069.21
China—Spain Relief	1,074.22	2,144.23
American Missions to Lepers		75.00
General Relief		.49
German Christian Relief		5.00
Russian Inland Relief	10.00	10.00
Special Peace Fund	14.12	918.22
Men's Work Project		210.84
Student Loan		200.00
	$29,250.68	$178,318.79

The following shows the condition of General Mission Board foreign and home mission finances on January 31, 1938:

Income since March 1, 1937	$133,893.20
Income same period last year	141,794.67
Expense since March 1, 1937	163,469.57
Expense same period last year	149,292.98
Mission deficit January 31, 1938	13,660.00
Mission deficit December 31, 1937	27,673.28
Decrease in deficit January, 1938	14,013.28

The Everlasting Arms

(Continued From Page 12)

thetically incapable of reading a single line of his books, but who will say she did not know John Bunyan? She did not know him as the historians knew him, or understand him as Bible commentators or philosophers did, but we are safe in saying that no philosopher, historian or biographer ever really knew John Bunyan as did his blind daughter companion.

She knew him because of her great love. Their hearts were as one in a sweet fellowship. A great many books have been written about the problem of human suffering. It is quite natural that this should be so, and one is grateful for the consecrated intelligence of earnest thinkers who have sought to "justify the ways of God to man." But when all has been said and written on the subject that can be, the love of God will remain something which can only be understood and shared by the loving heart.

The writer who said, "Whatever in the Bible is obscure is nonessential," uttered a profound truth. The difficult and elusive never can be of vital concern simply because they are difficult and elusive. God reveals himself to the waiting heart because "God is love and he that dwelleth in love dwelleth in God." There are multitudes who do not understand the mysterious ways of providence any more than Bunyan's blind child could appraise her father's intellect but who would agree with James Cowden Wallace:

"There is an Eye that never sleeps,
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

"There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

"That Eye unseen o'erwatcheth all;
That Arm upholds the sky;
That Ear doth hear the sparrows call;
That Love is ever nigh."

Toronto, Canada.

Sentence Sermons

BY WM. H. EILER

It is easier to walk in the light than it is to crawl in the dark.

A cowardly dog is always showing his teeth.

When you live better than your minister preaches it will be time to criticise his sermons.

Only in a world where there is suffering could God prove that he is love.

Some people never get into a good meeting unless they lead it themselves.

Peter would not have walked on the water if his prayer had been as long as some present day prayers.

When a man says amen right, it always means that he is willing to be put down for his share of the expense.

Denver, Ind.

KINGDOM GLEANINGS

Calendar for Sunday, February 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Choosing Companions in Service. —Mark 3: 7-19, 31-35.

Christian Workers, Stewardship Quotations.

B. Y. P. D., Our Total Church Program.

Intermediate, My Church and Its Program.

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Gains for the Kingdom

Three baptized in the Deshler church, Ohio.

Four baptized and one received by letter in the Bethel church, Ind.

Four baptized and two received by letter in the Piqua church, Ohio.

One baptized and nineteen received by letter in the Bridgewater church, Va.

Twenty baptized in the Hollidaysburg church, Pa., Bro. Rufus P. Bucher, evangelist.

Six baptized in the Rossville church, Ind., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Rowland Reichard, pastor, March 6-20, in the Manor church, Md.

Evangelist H. G. Reece of Pitcairn, Pa., April 3, in the Tyrone church, Pa.

Brother and Sister B. M. Rollins, Feb. 27, in the Greenspring church, Ohio.

Bro. H. M. Stover of Waynesboro, Pa., March 6, in the First church, York, Pa.

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Personal Mention

Northern California will be represented on the Lawrence Standing Committee by Eld. W. R. Brubaker, with Eld. J. I. Coffman as alternate.

Sister Stemen, wife of Eld. Sylvan Stemen of Edgeley, N. Dak., has passed away, according to word just received. Remember the bereaved in your prayers.

Bro. Merlin C. Shull has found it necessary to take an extended rest from pulpit work on account of a serious throat infection. His address for the time being is 601 N. Main St., Nappanee, Ind.

Bro. W. E. Buntain has "closed a week of conferences on the personal problems of the Christian life at the Wenatchee church, Wash. Will close a week of similar conferences in the Richland Valley church this evening" (Feb. 8). His next point was the Oakland church of Northern California.

Dr. Chas. E. Resser of Washington, D. C., being a delegate to the Chicago meeting of the International Council of Religious Education, could not be that near us without coming on out to see us, for which he has our thanks. It was good also to be assured that the pastoral change from Rufus to Warren has meant no interruption in the steady progress of the Washington City church.

Prof. Nevin W. Fisher of McPherson College writes to say that he "liked very much both the picture and the message" on the cover of the Messenger for Feb. 5. We should have indicated the picture used was the Feast at the House of Simon the Pharisee, by the Flemish painter, Peter Paul Rubens.

Bro. J. F. Burton, pastor of the Lena church of Northern Illinois, says they are planning a special day at their place Feb. 27. It's the tenth anniversary of the dedication of their church but that doesn't explain it all. They have been "redecorating the church, installing a new heating plant, reshingling and repairing the roof, purchasing new hymnals and offering plates," and they probably want to do some rededicating also.

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Miscellaneous Items

The Southern Iowa District Conference will be held in the Franklin church rather than in the Monroe County church as printed in the Yearbook. Charles Albin, Clerk.

If the Chinese Sunday-school anniversary mentioned in another item should interest you, see also "China at Our Door" on page 22 for an opportunity to secure further useful information.

Friendship Circle is the name of one of the organized groups listed in the 1938 Directory of the Yakima church of Washington. It surely is a lovely name. What do you suppose they do? Bro. Paul S. Longenecker is pastor there.

To the churches of Northern Virginia: The District Conference of Northern Virginia will be held at the Valley Pike church in the Woodstock congregation, Friday and Saturday, April 15 and 16, beginning at 10 A. M. The elders will meet on Thursday, the 14th, at 2 P. M. Reports to be audited should be in the hands of the Audit Committee by March 15. Queries and all matter for the meeting should be in the hands of the secretary by March 25, so as to appear in the booklet.—S. I. Bowman, District Secretary, Harrisonburg, Va.

Wednesday, Feb. 23 will be a big day for Southern Ohio men. The place is the M. E. church in Pitsburg, Ohio. The sessions begin at 9:30 A. M. and 1:00 P. M. In the morning Bro. E. R. Fisher, pastor of the Trotwood church, will direct a panel discussion. The afternoon will be featured by an address on Loyalty to a Cause by Bro. Allen Weldy, president of the National Council of Men's Work, and discussions of projects led by Bro. Roy K. Miller. There are other attractive numbers on the program among which is a good dinner served at 11:30 A. M. for thirty-five cents a plate. All this is according to information furnished by Secretary-Treasurer Chester J. George.

Three Iowa rural churches in the Church of the Brethren were awarded official certificates of merit on Feb. 7 at Iowa State College, Ames, during the Iowa Christian Rural Fellowship program of Farm and Home Week. The churches were chosen to receive certificates of merit in recognition of their 1937 achievement in "developing rural life." The certificates were awarded jointly by the Iowa Christian Rural Fellowship and the extension service of Iowa State College with the approval of the church executives. The Brethren churches receiving this recognition in rural community building were South Waterloo with W. H. Yoder as pastor; Ivester, Earl M. Frantz, pastor; and Panther Creek. L. A. Walker, pastor.

The Chicago Chinese Sunday School will celebrate its thirtieth anniversary on Feb. 27 at the First church in Chicago. This will be the celebration not only of the opening of the Sunday school, but also of the beginning of active work by the Church of the Brethren among the Chinese people anywhere. We invite all former teachers of the Sunday school and all other friends who can come to be with us on that Sunday afternoon and evening. A suitable program is being prepared. Write and tell us if you can come.—Elgin S. Moyer, 836 S. Humphrey Ave., Oak Park, Ill.

Every member of our church ought to protest against the regular naval appropriation (around $600,000,000) and the super-navy program calling for $800,000,000 more. The "big navy" men apparently plan to push an early vote on the latter issue (the first is already passed) before opposition can materialize. If you feel that our country ought not take this step write at once to your own congressman and your senators protesting against this naval program. Also, write to Hon. Carl Vinson, Chairman of Naval Affairs Committee, House of Representatives, Washington, D. C. Word has just come that the Hill-Sheppard Bill will likely be voted on in Congress in this month. This bill is widely referred to as a bill to take the profits out of war but, in reality, it is a most comprehensive conscription plan whereby all the man-power and wealth would be mobilized in case of war. Be sure to express your disapproval of this, too, along with the above protest.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Way of Adult Education, by Earl F. Zeigler. Westminster Press. 320 pages. $1.25.

At last we have discovered that the learning process continues through life. We are being educated daily. The church must know this truth. The wise church will attack the problem of adult education seriously and will try to direct its course and process.

The Way of Adult Education is a new text in Standard Leadership Training. The studies are well planned and the principles are well stated. I quote:

"We still believe that children and youth are the hope of a better world, but we add to this conviction one further affirmation: Children and youth are the hope of the world if adults will permit them to be. The adult must grow even as he encourages the younger generations to increase 'in wisdom and stature, and in favor with God and man.'"

Life does not always "begin at forty." For some it begins earlier, for others later. Regardless of when a writer says life begins, it is always going on, and well directed education should begin in childhood and continue on through old age. Fortunately scholars have at last discovered that this is possible.

What are the qualifications of leaders of adults? Let the author state some of them:

"The general qualifications of leaders of adults are the same as those of other church leaders: Christian character, resourcefulness, skill, alertness, common sense, social stimulus value, growing powers, sympathy and a genuinely human approach to others."

"The leader who is Christian has 'something of the scientist, the philosopher, the artist, the prophet, the priest, and the builder,' and he fuses these characteristics 'by the Spirit of God into a dynamic, Christlike personality, with wisdom to understand, with patience to persist, and with strength to endure.'"

"Adults are not afraid of enthusiasm, inspiration, and zeal in a leader. They need these motivating forces. Such characteristics of a leader are contagious. They release the springs that produce enthusiasm and action in others. A lackadaisical leader makes a lethargic group. On the other hand, a sympathetic leader, one who knows what is in others, is able to bring out the best in the members of the group. The leader who can see a rocklike character embedded in unreliable human nature has true sympathy."

Your leaders of adults—and those whom they lead—will find The Way of Adult Education admirably suited to their needs. Try the book and you will know for yourself.

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With Our Schools

Bethany Biblical Seminary

Dr. and Mrs. Lloyd Cunningham, who have been spending their time at Bethany while awaiting the way to open to enter China, left Jan. 28, preparatory to sailing, Feb. 19, to China from Victoria, B. C., Canada.

President Rufus D. Bowman and Professor Floyd E. Mallott were on the program of the Bible Institute, held Jan. 23-30, at Elizabethtown College, and report a fine spirit of fellowship with those attending the institute.

Professor Alvin F. Brightbill spent Jan. 12 to 14 at Manchester College where he assisted the regular music faculty in giving an emphasis to church music by teaching classes, lecturing on hymnology, and conducting chapel.

Bro. H. Spenser Minnich, assistant secretary of the General Mission Board, gave a very interesting lecture, Jan. 7, in the Bethany chapel, on the work of the Church of the Brethren in America. It was illustrated with moving pictures showing a wide range of church activity.

Brother and Sister Herman Landis spent a few days at Bethany recently en route from California, where they have been engaged in pastoral work. They were on their way to the Africa mission field. Bro. Landis is a graduate of the Seminary, and Mrs. Landis is a former student.

Sixteen young ministers, students at Manchester College, were guests of the Seminary, Jan. 22-24, at which time they enjoyed games in the John Naas Hall, the Sunday services at the First church, a fellowship dinner with the faculty, and association with the students in the social life of the school.

Dr. O. E. Baker, agricultural economist and research worker for the federal government, visited the Seminary, Jan. 24, 25, in the interests of rural life and the farm problem. He brought with him a wealth of information of interest to ministers who are looking forward to the country pastorate; and his visit was greatly appreciated.

President Paul H. Bowman of Bridgewater College, favored the seminary, Jan. 21, with an inspiring and thought-provoking address. He spent the greater part of the week in the city attending the meeting of the General Education Board, the Conference of Church-Related Colleges, and associated meetings, Jan. 17-21. Other members of the General Education Board, also, took the opportunity while in the city to stop at Bethany.

DAILY DEVOTIONS

BY E. G. HOFF

Devotional Studies Based on the Daily Sunday School Readings—Lesson for February 27

Monday: Mark 5: 1-17

"Him that was possessed with demons sitting, clothed and in his right mind"

One Man Worth Saving

I suppose, of all men, the demoniac in the tombs of the Gerasenes would appear to be least worth saving. He was a wreck of a man, a poor wretch, distraught and unbalanced. Who would think of picking out such a man to help? But he came running to Jesus, and strangely showed a spirit of worship. And Jesus was not one to turn a poor needy fellow down, no matter how wretched a specimen he might be. The worse the condition, the more the man needed help. He was a human being, despite all the demons.

None are too low for Jesus' love to reach.

Tuesday: John 8: 1-11

"Go thy way; from henceforth sin no more"

A Woman Worth Saving

Jesus' concern reached even to fallen women who other men thought ought to be put out of the way as hopeless transgressors of the law of God. Few will extend the hand of helpfulness to such. Even when they do, it is often with a reservation in their minds as to how far the woman can be trusted again in common social relationships. But Jesus raised no question except with respect to the integrity of the accusers of the woman taken in sin. Without censure, he told her simply to go and sin no more.

Those lowest in the moral scale are worth saving, and can be saved by the manifestation of enough love and patience.

Wednesday: John 3: 14-17

"God so loved the world, that he gave his only begotten Son"

God's Estimate of Man's Worth

If you want to find unselfish love, visit the home of missionary parents who have gladly given an only child to go to the Orient with the gospel of Christ, facing privations and the dangers of isolation, war and disease. The likelihood is that such parents have learned to love from One who first loved them; from One who gave his only begotten Son to share the limitations of the flesh and bear the sin of the world upon the cruel cross.

It is impossible to understand the incarnation on any other basis than that of love. God's love is the drawing power which attracts men who need salvation.

Getting a True Scale of Values

Great is the harm wrought by confusion of values. Individuals live for things that do not bring permanent gain. They spend strength in the seeking of pleasures that grow insipid. They use effort to amass wealth which they can not take with them when God calls for their souls. They assert selfish desire in such a way as to stir up trouble and make life unhappy. Institutions set false hopes, use dishonest methods and crash. The state defends its honor, seeks territory, trade advantages and other nationalistic gains at the expense of others in whose goodwill it might prosper. Much of this futile and harmful effort may be traced to confusion of real values.

How shall we get true evaluations? The clearest-minded thinker who ever held human actions and purposes up to the light of truth was Jesus. In his presence clouded issues have a way of clearing. Even the complexities of modern living resolve under the clear light of his vision.

Jesus teaches that God is a personal Father to all who will do his will, that spiritual values are eternal, that truth liberates, that men are of infinite worth, that institutions should serve man, that a fit interest for man is the kingdom of God and his righteousness, that the life of love is the only satisfying one. Values like these bring order out of chaos, when worked into the lives and relationships of men under the direction of the Holy Spirit.

Matt. 6: 19-24, 33; Luke 12: 15-21.

Thursday: Acts 16: 16-23

"When her masters saw that their hope of gain was gone, they laid hold on Paul and Silas"

Paul Champions Womanhood

It is dangerous business to tamper with a situation which brings profit to someone. But when human values are involved that is the very thing which a follower of Christ must do. Paul did it when he cast the evil spirit out of the girl who annoyed him in his work. The cure of the girl cut off the gain of the men who were profiting from her misfortune. They caused the arrest of Paul and Silas and charged them with making a disturbance. The result was imprisonment and beating.

Situations in which vested interests are profiting at the expense of human values are always hard to get at. But he that is with us is greater than he that is with them.

Friday: Matt. 18: 1-6

"And he called to him a little child, and set him in the midst of them"

Jesus Champions Childhood

A person is a human being, however young or old. Each one is entitled to recognition for what he is worth. And estimated by Jesus' standards, he is worth a great deal.

Adults easily become inflated with the prestige of their experience. They discredit children and seek to hand ready-made views down to them. It was strange procedure when Jesus turned the tables and told adults to learn from little children. He saw in childhood not only the possibilities of a noble manhood or womanhood, but something for men and women to emulate. Children may well take courage and use care to guard that in their lives which Jesus approves.

Saturday: Rom. 5: 1-11

"While we were yet sinners, Christ died for us"

Christ Died for Sinners

Christ had no idea of throwing away his life when he died for sinners. He believed that they would respond to the power of love when they saw it. He gave his life for them—for us.

The morning's paper tells of mutiny at the prison island of Alcatraz. The warden has informed the department of justice that the men are back under control without violence. Goodwill was used instead of firearms and teargas. One of the prisoners sprang upon the warden and beat him. But the warden still believes in goodwill.

How far is goodwill effective? What may be its cost?

Sunday: Psa. 8: 1-9

"What is man, that thou art mindful of him? For thou hast made him but little lower than God?"

A Little Lower Than God

Man made in the image of God! That is the high conception of the nature of man which appears even in the Old Testament. The psalmist marveled at God's estimate of man. The wonders of creation inspired his awe, but he was still more awed when he saw that man was made to have dominion over them all. It made him cry out in praise to God.

Do we value life as we should? Life seems very cheap on our highways and in our factories. But each personality has in it divine elements and divine possibilities. We are stewards of a precious treasure.

THE CHURCH AT WORK

CHRISTIAN WORKERS' TOPIC

The Simple Life

Matt. 6: 33

Sunday, March 6, 1938

Hymn: "More Like the Master."

I. The simple life involves the shaping of the outer life in accordance with an inner dominant purpose (Matt. 6: 33 and Heb. 12: 1, 2).

1. Illustration: Mountain climbers carry simple equipment.
2. Why is this necessary?

II. There was simplicity in the life of Jesus.

1. It showed in his home, his clothes, his eating habits.
2. It showed in his social life and his recreation.

III. There are modern trends away from simplicity.

1. The national income has increased 61% from 1932 to 1936. Expenditures for jewelry, theaters, radios, cigarets, automobiles, whisky, and beer have increased as much as 300%, while expenditures for churches, benevolences, and colleges have actually decreased, some as much as 30%.
2. Compare our living with that of our forefathers.
3. Give other examples of luxury or simplicity.

IV. Cultivation of simplicity is necessary.

1. Center the life on Christ and his work.
2. Believe that it is in the simpler and elementary things of which our life consists—namely, contact with nature and with men. Luxury tends to break these contacts.
3. Study great lives such as Christ, the apostles, Moses, St. Francis of Assisi, Lincoln, Gandhi, Kagawa. Note that their greatness centers in their sympathetic interest and helpfulness to people.
4. Texts for study: Luke 18: 18-30; Rom. 12: 1, 2; 1 Peter 3: 3, 4.

MINISTRY

How One Minister Believes

The response in returning the Ministerial Record blanks which were sent to all ministers of the Church of the Brethren on January 12 has been splendid. The General Ministerial Board appreciates the detailed information given for our records as well as the answers to important questions on the back of the questionnaire.

One minister listed, in order of importance to him, the following ten needs of ministers:

1. An experience worth sharing.
2. Personality.
3. Unselfishness.
4. Broadmindedness.
5. Friendliness.
6. Knowledge of the Bible.
7. Knowledge of people.
8. Ability to preach.
9. Ability to train and inspire others.
10. Willingness to learn.

He felt, too, that the General Boards could do the following things to help him in serving the church:

1. Solve the problem of placement, keeping records, files, contacts, etc.
2. Service help: Sources for materials, programs, reading material. Running service suggestions for building better programs. Help in the solution of specific problems.
3. Supervision: An occasional visit by an outsider who knows church problems from the inside out, will help.
4. Inspirational conferences, addresses, fellowship.

The major difficulties the church is facing today in his local community are:

1. Scattered constituency.
2. Competition of other agencies (too much organization).
3. Secularism.
4. Problems arising from "inherited faith."

The same minister indicated that our work would be more effective if the church today emphasized the following:

1. Spiritual life.
2. Christian family.
3. Joy of simple living.
4. Brotherhood.
5. Peace. Love toward other people and races.
6. Rural life.
7. Temperance.
8. Missions and service projects.
9. Beautifying and reinterpreting the forms of the church.

Areas of work: camps, conferences, college, seminary, rural areas, city areas, recreational and music camps, foreign mission field.

NOTE—This will remind each minister who has not sent in his Ministerial Record which was sent to every minister listed in the Yearbook to fill in his blank and mail it to the General Ministerial Board, Elgin, Illinois. We can not have a complete report until every minister responds.

LEADERSHIP TRAINING

The Stuff of Leadership

"Oh, Lawd, de sun am so hot, an' de furrows am so long, dat I believe dis nigger am called to preach de gospel!"

Why does a church leader become a church leader? Is it for the fundamental reason that there are great needs to be met, great causes to be served, great sacrifices to be made—or because it is a short cut to prestige and an easy life?

Many mature leaders, thinking back to first responsibilities that were theirs to carry, realize that their motives were mixed. There was a great feeling of warm gratitude because they were being trusted, and a purpose to make good.

But most leaders go beyond that stage. The novelty wears off, the knotty problems show up—and then on, the real stuff of leadership begins to appear. And what is that real stuff? Summing it up in the purpose of Jesus' own life, "I came that they might have life, and that they might have it more abundantly." No leader can be made of finer stuff of leadership than that. Someone else defined it thus:

1. Willingness to undergo hard work.
2. Physical capacity to stand hard work.
3. Clear-cut purpose.
4. Ability to make use of obstacles.
5. Ability to get along with people.
6. Outstanding capacity to identify one's self with the cause.*

And if one more point were to be added to these six vital ones, it would be—a never flagging determination to keep up a program of growth—through printed page and every other source.

* National Congress of Parents and Teachers.

PEACE

Betraying Humanity

Exports of arms, ammunition and implements of war have increased 133% during the past year. In the twelve months ending Nov. 30, 1937, licenses totaling $60,704,808.99 were issued for the exports of arms. In the twelve months ending Nov. 30, 1936, licenses totaling $26,000,000 were issued.



American arms firms have been shipping war materials to any one who is willing to pay for them. Only a few days ago a German vessel loaded 20,000 aerial bombs and it was an open secret among shipping circles that they were to be delivered to Japan.

Private trading in armaments is a tremendously profitable business. It truly knows no frontiers, no patriotism and no humanity. Senator Nye and Congressman Fish have introduced resolutions to prohibit the export of arms in peace time. What could be better, however, than to take the profit out of selling of armaments? This would be a very effective way to curb this business which specializes in death. Let the church do her part.

"I have returned to Shanghai after this extensive journey with some very deep convictions strengthened. I am sure God did not will this war. I am convinced that China did not want it. War at its best is gruesome and a return to the jungle era—only a thousandfold more gruesome and cruel than was possible in those jungle days because our modern civilization has provided for us so many more devilish and effective weapons with which to destroy and to wound and to kill. Certainly the least that our Christian organizations can do under circumstances like this is to make the maximum contribution to ease pain, to heal the wounded and create channels for the love of our Lord, Jesus Christ, to find expression in the midst of carnage and strife."—From a recent letter from a missionary to China.

Posters (16 x 22 inches) of the above cut in colors may be had for five cents each. A set of six different peace posters including the above may be secured for twenty-five cents per set. Send orders to the Board of Christian Education, 22 S. State St., Elgin, Ill.

MEN'S WORK

Men's Work of Northeastern Ohio

By G. M. Heestand, Alliance, Ohio

Men's Work of Northeastern Ohio took another step forward on Sunday afternoon, January 23. A meeting of the eastern sub-district was held in the Alliance church. Forty-two men and five women from Alliance, Freesburg, Reading, Zionhill, and Woodworth were present. Oliver H. Austin, who with his wife is conducting a revival in the Alliance church, E. N. Garver of Woodworth, and J. W. Fyock of Alliance gave some short and inspiring addresses.

The following officers were elected for one year: John Strawsbaugh, Zionhill, president; Harold E. De Rhodes, Zionhill, vice-president; Waldo Horst, Zionhill, treasurer; G. M. Heestand, Alliance, secretary; Leo Heestand, Alliance, pianist; J. W. Fyock, Alliance, associate pastor; Ralph Culler, Freeburg, choir director.

U. S. Kreider of Ashland, president of Men's Work of Northeastern Ohio, was in charge of the meeting.

WOMEN'S WORK

"Growing Up With Our Children"

By Ruth B. Forney, Elgin, Illinois

Growing Up With Our Children, by W. H. Burger, is written for parents of teen-age young people. The author has interviewed groups of these young people, and we as parents can learn from these answers what they think of us. The author says, "To the extent that we achieve insight, as to what makes our adolescents behave as they do, as well as ourselves, we grow emotionally mature. As we become better informed and more mature, we may be helpful to our children." This is what the writer means by growing up with our children.

To grow up, the youth must break home ties, manage sex, win recognition, join groups, develop in religion, get along in school, and choose a vocation.

Parents should accept the fact that emotional weaning is just as necessary as physical weaning and that there should be no mother-son or father-daughter fixations, and you've-got-to-do-it-whether-you-like-it-or-not attitude. From infancy parents should be frank and honest with the child in everything; they should respect his person and his privacy, they should encourage him to make his own choices; they should try to be worthy of his respect; they should be considerate and affectionate to each other; and they should share their experiences with him.

In early childhood the child's questions about sex should be answered honestly, in a casual unemotional way by well informed and well adjusted parents. No later teaching can make up for the failure of parents in this regard.

The adolescent desires to win recognition as an adult. Most of the swearing, bossing, crabbing, etc., of the youth are expressions of this urge. He often feels inferior.

Young people should be encouraged to join groups like the Hi-Y, Girl Reserves, Scouts, etc. It is of great benefit to them.

To help the youth most to grow up religiously, extreme religious views should be avoided by the parents. "When religion is conceived as a quality or way of living, rather than a set of unworldly concepts, formulas and rituals, it interpenetrates and gives meaning to all activities and experiences, and God is capable of universal application.' This approach to religion appeals to youth.

To help youth most in school, parents should accept the limitations of the school with him; should refrain from pressure on him to get high marks; should get acquainted with his teachers, and should help him develop a creative hobby.

It is not advisable for youth to choose a vocation too early. He must be free to do his own choosing. Parental pressure is undesirable. We also need to train for leisure as well as for a vocation. Parents can help most by making good books and interviews available and by practicing patience. We hope these thoughts may stimulate parents of youth to read this helpful book. It is in the Loan Library and may be secured under the rules governing the loan of books.

INTERMEDIATES

Intermediates and Money

By Raymond R. Peters, Independence, Kansas

Several years ago Bro. C. D. Bonsack made the statement in a Bible institute at Daleville Academy, that "The book of greatest importance next to the Bible is the pocketbook." The more one thinks about this statement the more truth he will find in it. A carefully kept record of a person's expenditures will reveal much about the character of that individual. Since early adolescence is the time when many life habits are formed it is essential that some guidance be given them.

Some facts gathered from intermediates themselves might be of value. From a survey of two hundred boys and three hundred girls it was discovered that about sixty per cent of the boys and twenty-five per cent of the girls have an opportunity to earn some of their money. About twelve per cent of the boys and thirty per cent of the girls find it necessary to ask their parents for all of the money they get. Only about fifteen per cent of both the boys and girls receive an allowance.

It will be observed that girls are more dependent upon their parents for money than are boys. It has been discovered that few if any children like to ask parents for money. If they are forced to do that it often sets up a conflict between the child and the parents. It would seem wise for parents to work out some plan whereby children would either have an opportunity to earn money or have an allowance.

CHILDREN'S DEPARTMENT

Looking Forward to Easter

Last week the daily devotional booklet entitled "Thoughts of God for Boys and Girls" was mentioned. It is intended for use by individual children who can read well (nine to twelve years old) and for family use.

What are all the possibilities for children for Easter?

1. In the Magazines.

Children's Leader for April

The Nature Corner, by Nan F. Heflin. This is an illustrated article describing the setup of a nature interest-center, and is particularly helpful.

The Master Answers a Little Girl's Question, by Myra Whittaker. An Easter story.

Two Little Winds, by Ethel M. Patterson. A springtime story.

Plans for Easter in the Nursery Department, by Lottie May Cobb.

The Easter Experiences of the Beginner, by Ida M. Skidmore.

Guiding Primary Children in Worship, by Margaret E. Sherwood.

April in the Junior Department, by Elizabeth F. Tibbals.

Poems: The Master Morn, Springtime Praise, Small Boy in Spring, Spring, and The Little Forgotten Church.

The Junior Society Unit included in this issue has been written by Elizabeth S. Whitehouse, under the title, Stories Jesus Told, and deals with some of the parables which may be interpreted to juniors.

Elementary Magazine

For Beginner leaders: Easter for the Young Child.
For Primary leaders: Easter Music and Easter.
Junior Department: Worship services for Easter.
Article: Decision Day and Beyond.
Junior League materials: Christian Festivals and Sacraments.

2. Plays and Pageants:

The Boy Who Discovered Easter, by Elizabeth McFadden. 2 acts. 1 man, 2 women, a boy of 12. 40 minutes. Simple scene. An excellent Easter play. Royalty, $5. 35c per copy.

Children of Galilee, by Elizabeth Edland. Ten children, mostly juniors, and three young people. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who had been away, and listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God. 25c.

The Children's King, by Elizabeth Edland. Sixteen or more girls and boys. A simple play dealing with the children of Jesus' time and their love for their King. Contains the parable of the prodigal son and part of the Christmas story. This is a book, the first part of which is given over to suggestions for dramatizing with children, and the second part of which contains four plays beside the one mentioned. 75c.

Darkness and Dawn, by F. L. Ballamy. Ten children and six adults. Children's chorus. A mystery play revealing the thoughts and feelings of children and humble folks during the events of the crucifixion and resurrection. They have lost their way in the darkness while picking flowers on the hills near Jerusalem. One hour. 35c.

Spring in the Brown Meadow, by Elizabeth Edland. Any number of children. A pantomime showing how a little girl finds out about spring. Children take parts of raindrops, sunbeams and flowers. Suitable for primaries and younger children. One scene, fifty minutes. 35c per copy.

Why Didn't You Tell? by Anita Ferris. Twenty-seven or more children, five to ten years of age. Nature's children, such as flowers and creatures, try to tell foreign children of God's love, and when they fail, the Christian child succeeds. Thirty minutes. 15c per copy.

3. For Juniors Who Are Planning to Become Church Members:

Finding the Way, a series of thirteen lessons in third year Junior Brethren Graded Lessons, second quarter, on the Church of the Brethren, its doctrines and sacraments, and how one becomes a member of it.

CORRESPONDENCE

MICHIGAN B. Y. P. D. NEWS

Members of the state B. Y. P. D. cabinet met at the home of Bro. Charles Spencer at Shepherd, Sept. 18, 1937, to outline plans for the coming year. The following projects were planned: Pay expenses of the Standing Committee member, send a B. Y. P. D. delegate along to Annual Meeting, and send some money to Bosler's Leper Colony. It was decided to have an all-day rally at the Shepherd church, Nov. 27.

The rally was well attended, eighty being present for the banquet. Eleven churches were represented. The main speaker of the day was Bro. E. L. Ikenberry, China missionary, home on furlough. In his afternoon address he gave some very vivid word pictures of what a missionary's

life is like. Bro. A. E. Taylor gave a short talk on Camp Little Eden which is located at Onekama, Mich. He brought out some of the possibilities in using it for a youth's camp. But he placed great stress on the point that it was not in competition with our other camps, for we should have more of our young people in camps. After the banquet Bro. E. L. Ikenberry gave another inspiring address, Multiplying Personalities. It was decided to have a one-week young people's camp at Little Eden Camp.

Copemish, Mich. Harry Taylor, Secretary.

CHINA AT OUR DOOR

The above caption is the title of a manuscript that has been prepared for our coming Anniversary Program. On February 27, we are celebrating the thirtieth anniversary of Christian service by the Church of the Brethren among the Chinese people. This work was begun in Chicago a few months before our first missionaries went to Shansi in 1908. The following history is a part of chapter seven of the manuscript:

CHAPTER SEVEN

OPENING OF THE CHURCH OF THE BRETHREN MISSION IN CHICAGO

"For a number of years some of the churches in Chicago had been conducting Sunday schools for the Chinese in the city. In the fall of 1907 some of them sought help from the students of Bethany. Since the management of the seminary had been seeking opportunities for practical Christian service for the students this request was received with favor. George W. Hilton, a missionary to China under the appointment of the Mission Board, being a student at Bethany at the time, was asked to supervise this new project.

"He accepted his task seriously but enthusiastically. It was not long, however, until he began to feel that his own church and seminary should open a Chinese Sunday school. This idea seemed the more plausible since there were no Chinese Sunday schools on the west side, but there were many Chinese residing here, some of them quite near Bethany.

"The idea became a conviction. It lay as a great burden upon his heart. He could scarcely eat or sleep. The thought of a Brethren Chinese Sunday school was constantly with him. He prayed much concerning it and sought the counsel and suggestions of the other students who were teaching. Only one path seemed open to him. The Sunday school must be started. He went to President Wieand with his burden and proposed project. Dr. Wieand and Dr. Hoff were deeply interested and recommended that a survey of the community be made."

OPENING OF THE BRETHREN MISSION IN CHICAGO

"The date set for the first Sunday-school session was February 9, 1908. The appointed hour arrived. Fifteen teachers were present; but no Chinese came. An offering was lifted and the Sunday-school session was converted into a prayer meeting. During the following week, Brother Hilton again visited the laundries. On the next Sunday eight pupils came, one of whom was Moy Wing.

"Another of the original pupils of the Sunday school was a Christian man about sixty years old, Gong Chung Sam, who lived near Bethany, and who for a few weeks prior to this had been receiving some private Bible teaching from one of the Bethany students. Moy Wing, Moy Way, and a few others who were present the first few weeks were among the men later to be baptized.

"Some of the teachers who were especially active in helping start the Bethany Chinese Sunday school were George W. Hilton and wife, Martha E. Shick, Eva Trostle, Katherine Newsome, Irma Mealow (Trent), E. G. Sellers, B. F. Heckman, Katherine Broadwater (now Mrs. A. C. Wieand), Myrtle Watson (later Mrs. J. E. Keller), Ora Nine (Shively), and Georgiana Hoke. President Wieand and Associate President Hoff, also manifested a deep interest and rendered valuable assistance in the work.

"The Sunday school continued to grow. Several of the pupils came regularly, and others soon became regular attendants. Within a few months Moy Way had brought Moy Gwong to the Sunday school. Within a year, Moy Wing, one of the first pupils in the Sunday school, sought church fellowship and Christian baptism. It was the privilege of A. C. Wieand, the president of Bethany, to baptize the first convert of the Chinese nation into the faith and fellowship of the Church of the Brethren. Miss Martha B. Shick, who exercised such a prominent part in the opening of the mission in South China, was Moy Wing's teacher from the first."

If there is sufficient demand for this account of our Chinese work, it will be published in book form, making a book of about one hundred twenty-five pages. If you would like such a book, please write us.

Following are the fourteen chapter headings that would appear in the book:

Chapter 1. A Great Challenge
Chapter 2. Backgrounds in the Homeland
Chapter 3. The Chinese Coming to the United States
Chapter 4. Adapting Themselves to American Life
Chapter 5. Eighty-five Years of Mission Work in the United States
Chapter 6. Chinese Mission Work in Chicago
Chapter 7. Opening of the Brethren Mission in Chicago
Chapter 8. Other Brethren Chinese Missions in the United States
Chapter 9. Work Among the Chinese Women and Children in Chicago
Chapter 10. The Church of the Brethren Mission in Sunning
Chapter 11. Responsiveness of the Chinese Pupils
Chapter 12. Some Interesting Facts and Figures
Chapter 13. Some Problems and Difficulties
Chapter 14. Answered Prayers

Oak Park, Ill. Elgin S. Moyer.

WHAT IS THE FUTURE SYSTEM OF OUR MINISTRY?

This is the title of two articles, one in the Messenger for Dec. 11, 1937, the other in the Messenger for Jan. 22, 1938.

It seems to me the title should read: What Will Be the Future System of Our Ministry? For the system will be what we as a church make it. Before 1900, it is evident that it was mostly a free ministry with great sacrifice on the part of those who served. Since that time there have been some changes to part-time and full-time pastoral service.

What is to be done in a small congregation where the membership is not able to support a pastor on full time? Why not let four good brethren, full of the Holy Spirit, volunteer to carry on a free ministry program until the

congregation is strong enough to support a pastor on full time? Should the minister be educated? Yes, but he should also be full of love and ready to sacrifice. Read again in Messenger for Jan. 29, pages 5-10, how they are doing in foreign countries to reach those in need of spiritual food. Here they are using their own resources and personnel as much as possible, using village lay leaders. They are doing the best they can with what they have. We in America can do things too if we will to do it. "Where there is a will there is a way." The Christ way was both personal and public work. Today we have the printing press, radio, etc., which the early church did not have. Christ came not to call the righteous, but sinners (Mark 2: 17).

Amos O. Brubaker.

Conway Springs, Kans.

THE ANNUAL MEETING OF 1880

The 1880 Annual Meeting was at Lanark, Ill., on the farm of Isaac Rowland half a mile south of town. The tent of meeting was 100 feet in diameter and able to seat 2,400 people. In the center was a raised platform for the Standing Committee, delegates, clerks and editors. Between the tent of meeting and the farm buildings was erected a dining room, 62 by 168 feet, and large enough to seat at one time 960 persons. This dining room was under the direct management of a committee of three deacons—Daniel Wingert, Benjamin Swingley and Samuel C. Price. Daniel Wingert was foreman in the dining room, and J. H. Peck the assistant. Nicholas Weaver was chief cook. On the Committee of Arrangements for this Annual Meeting were Enoch Eby, Edmund Forney, J. H. Moore, Joseph Lahman and D. M. Miller. Enoch Eby was also Moderator of the meeting.

For the first time a charge was made for meals. A season ticket was sold for $1 good for ten meals to men. The women ate free. There was also a lunch tent 100 feet long under the management of E. P. Livengood. The meeting of 1879 had cost Virginia $3,119.95 and the meeting of 1878 had cost Indiana $3,854.81. The small charge of the 1880 meeting reduced the cost to $976.67. On Tuesday of the meeting it was estimated there were 10,000 people in attendance. Some 1,600 ate breakfast, 2,800 dinner and 2,000 supper. The tables were filled and all waited till thanks were returned. During the meeting there were used in the dining hall 4,500 gallons of coffee, 400 gallons of tea, 10,000 lbs. of bread and 13,000 lbs of beef. D. M. Miller had fattened the twenty steers for the meeting. Eighteen were used.

The people were lodged in the homes. In the Isaac Rowland home ticks filled with straw were arranged in the rooms on the floor. In one room upstairs were ten women; in a similar room downstairs was an equal number of men. Four members of the Standing Committee occupied one small room with two beds. About thirty were lodged in this home. Similar arrangements were made in many homes.

In the main the weather was good. On Thursday night a windstorm blew the tent of meeting down. The session was concluded on Friday in our church in Lanark.

Polo, Ill. John Heckman.

A HALF CENTURY LATER

For many years our church district has been struggling to recuperate from the misfortune of being in the disrupted territory of the "Division" of 1881-1882. Such an experience always produces stagnation, if not death, to all affected parties; but the clouds are slowly passing away and former goodwill and fellowship are gradually returning.

Today we understand each other better and the outside world has greater respect for all as they understand us better. This has been the most successful year in many respects of any of the past twelve years in our church's history. Since last April we have taken into our fellowship forty-nine members—mostly adults.

This healthy growth was largely due to the great Austin revival, but the evangelistic spirit is still in the atmosphere and the Lord is adding to us daily such as should be saved. The return of the Austins to us Dec. 20 was much appreciated, although they were here for only a brief period.

Our Achievement Offering combining the white gift service was $100.03, and our pledge to Sister Kathryn Karicofe's support is $285. Since her arrival in India we are more than ever assured by letters received that her heart is in the work and that by God's help and the constant prayers of the church much good will result by her going.



Annual Meeting of 1880, held on the Isaac Rowland farm south of Lanark, Illinois

The church also manifested the spirit of the Master by sending out a number of well-filled baskets of Christmas cheer to the needy without regard to church affiliation.

In our Men's Work program we are pleased to note a much needed overhauling of our basement, converting empty space into a junior chapel in which two good friends have placed a piano and other accessories which greatly enhance our work. The partitions are hinged and portable to meet the demands of other necessary functions.

The Men's Work under the supervision of Chas. Beasley, also provided a nice lot of wood for our furnaces. The members of the Ladies' Aid are likewise busy with this work and, as usual, furnish whatever we lack to carry on our program.

The B. Y. P. D. is fully meeting its pledge and is pushing the Messenger subscription.

The father and daughter banquet was a complete success. Bro. Roy Teach, pastor of the Brookville church, was the guest speaker, and gave universal satisfaction by his timely, well-chosen remarks. Bro. Chas. Essick, pastor of the Circleville church, Ohio, will assist us in a revival this spring, beginning April 18.

Six additions to the church are noted since our last report. Progress is being made in our Sunday evening Bible study, conducted by Bro. Jesse Brubaker. This progress is evident both in attendance and interest. The New Testament is our textbook. The older sisters are studying the Old Testament as a league project. By some unexpected financial aid our church debt has lately been considerably reduced. We are somewhat isolated but the Lord is blessing our efforts.

Bro. Frank Eby and wife of Trotwood, Ohio, have proven very efficient in their pastoral duties and have been retained for another year. Henry Driver, as adult superintendent of our Sunday school, is also retained and is doing excellent work. Most of the old officers of Sunday school, B. Y. P. D., and church will serve during the coming year.

Eaton, Ohio. A. G. Crosswhite.

BEGINNING IN THE NEW FIELD

After nearly four fruitful years of service as superintendent and matron of the Mexico Welfare Home, Mexico, Ind., there came to Mrs. Rarick and the writer a Macedonian call—"Come up to Syracuse and help us!" A number of things aided us in the conviction that the beckoning hand and call were divine. In two subsequent months, everything over which we had charge was properly committed to the administration of our successors, the Deardorffs, who for some time had been associated with us, serving very acceptably on our staff of helpers in the Home.

Our pastorate was begun at the beginning of the regular pastoral year, Sept. 1. By the beginning of the next month, we were in position to terminate our business connection at Mexico, our residence was established in Syracuse, and we have since then been off on another adventure of faith, giving full time to this new, large and challenging field.

The installation for the pastor and wife was conducted on Sunday, Oct. 24. This was in charge of Eld. Frank Kreider, president of the District Ministerial Board of Northern Indiana. We appreciate much the nearest Mission Board member, who is Eld. J. S. Zigler, pastor at Rock Run.

Northern Indiana is one of the outstanding strong districts of our brotherhood, and we have always enjoyed our work in it and always have felt much at home. The writer's installation into the ministry, New Year's Day, 1914, was in Bethany church, near Syracuse. It came in connection with a stirring revival by the late Evangelist Peter Stuckman. The officiating brethren, both also now deceased, were Elders Isaac L. Berkey and David Anglemyer. Mrs. Rarick and I have conducted revivals in most of the churches of the district. When the Armistice of the World War was signed, we were in our first pastorate at South Bend. We had the Second church, while the First at that time was under the pastoral care of Eld. T. Ezra George. And ten years ago we were doing pastoral and evangelistic work, residing near Syracuse, at Milford.

At the request of our Syracuse church, we conducted a revival here, beginning Sunday, Oct. 31. An outstanding feature was the visiting delegations from other churches. The Mexico church sent a group of thirty-five one night the first week. They enjoyed doing it, and it certainly did make us happy. Three of the Mexico elders, who were present and participated in our unforgettable Syracuse service, were Brethren Frank Fisher, Walter Balsbaugh and Leslie E. Ockerman. The delegation favored us with several numbers of special music.

Goshen City church gave us a noteworthy delegation too. A goodly number motored down and favored us with the fine functioning of their large choir, under their choirmaster, Bro. Roy J. Kenaga. Other churches giving delegations and special music were Bethany, New Salem, Milford and Rock Run. There was singing one night by a ladies' trio from New Paris.

The ingathering achievement was seventeen baptized, one reconsecrated and eleven received by letter. Of the baptized, some are heads of homes. In one case it was a father, son and two daughters who, with the mother already in the church, make a united family for Christ.

All our services are on a steady increase in attendance. Every now and then we reach two hundred in attendance at the Sunday school, and last Sunday our record was two hundred and nine. A large percentage of our people remain for the subsequent forenoon worship and preaching service. We make much of the evening service also. A live young people's department is now organized, with an average attendance of about twenty each Sunday evening. Last Aid Society attendance was over thirty. It is a joy to serve where there is the exercise of such faith and loyalty!

Ralph G. Rarick.

Syracuse, Ind.

THE PASSING OF ISAAC WILLIAM BRUBAKER

Isaac William Brubaker, eldest son of Abraham and Elizabeth Eikenberry Brubaker, was born Aug. 15, 1861, and departed this life Dec. 17, 1937, at the home of his son-in-law and daughter, Mr. and Mrs. Merlin Brewer, at the age of 76 years, 4 months and 2 days.

He grew to manhood on the farm on which his grandparents had settled when the state of Indiana was mostly timber and they had the friendly Indians for their neighbors.

On Nov. 28, 1885 he was united in marriage with Rebecca Flora of Flora, Ind., and the following spring moved to La Place, Ill., where they established their first home.

Soon after their marriage they united with the Church of the Brethren and immediately became active in church and Sunday-school work. He and his wife were called to the ministry in Illinois, and to this work he devoted much time and effort. After a few years in the ministry, he feeling a more definite call where his work was more needed—having now held an evangelistic meetings at the Brooklyn church of Brooklyn, Iowa—plans were made to locate with his family at the Brooklyn church. These plans were altered and the Brubaker family located at the Prairie City church between Brooklyn and Des Moines, Iowa, in the spring of 1900. The writer's first acquaintance with the Brubaker family came soon after this and we were devoted friends the remainder of Bro. Brubaker's life. He and the writer grew to be closer friends through their services together on the Committee of Arrangements for Annual Conference at Des Moines, 1908, and by sometime together on Mission Board of Middle Iowa.

He served a number of churches as pastor and some as elder, and served on many important committees. He served four times on Standing Committee and represented his district in 1936 at the Hershey Conference at Hershey, Pa. He officiated in many baptisms, many marriages and many funerals.

He started to serve the Brooklyn (Iowa) church in the summer of 1937, and preached his last sermon nine weeks

before his death. He and his wife closed their work at the Brooklyn church and because of his sickness came to the home of his son-in-law and daughter on the farm near Prairie City, where he died. Having been anointed he was very happy to the end, which was also the end of forty-five years of faithful ministry in the church.

Eight children were born to Brother and Sister Brubaker, two infant daughters having preceded their father in death. The others, three sons and three daughters, all married Christian companions. One daughter's husband is a minister in the Church of the Brethren. All six of his children and four companions are members of the church of their father, and the other two fine Christian ladies. All the grandchildren, as they are old enough, have joined the church of their grandfather and grandmother's choice.

He was a devoted husband and father. He and his wife spent fifty-two happy years together, having celebrated their golden wedding anniversary on Nov. 28, 1935.

He was esteemed very highly by his neighbors and leaves to mourn his departure his devoted wife, three sons, three daughters and their six companions beside twenty-five grandchildren and two great-grandchildren, also one brother and one sister.

The funeral services were held in the Prairie City church by the writer, assisted by Elders W. I. Buckingham and M. W. Eikenberry. Six grandsons served as pallbearers. Burial in the Griffis cemetery.

Mount Morris, Ill. W. E. West.

BIOGRAPHY OF ELDER ADAM A. SNYDER

Elder Adam A. Snyder, son of Daniel R. and Phoebe Armstrong Snyder, was born in Snake Spring Valley, near Everett, Pa., July 13, 1863, and peacefully departed this life in his home at the above address, Dec. 26, 1937. Death was due to paralysis. His entire life was spent as a minister and farmer in Snake Spring Valley. In 1892 he was united in marriage with Catherine Snyder who survives him. To them were born eight children, three of whom died in infancy. Two sons, Roy and Carl, departed this life in young manhood. Surviving are: the widow; three children, Orpha, Ralph and Honor—wife of G. L. Baker, pastor of the Flower Hill Church of the Brethren, Gaithersburg, Md.; one brother and one sister, George A. and Mrs. Amanda Snyder; the grandchildren, Phyllis, Marcene, Donald, Margaret Snyder and John Baker.



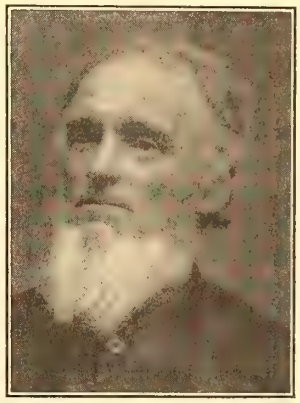
Bro. Snyder united with the Snake Spring Church of the Brethren in 1897; he was called to the office of deacon in 1907; installed into the ministry, Oct. 12, 1913, and ordained by the laying on of hands, May 19, 1923. Much of his time and effort were given to his church and to his Lord. In spite of his being busy as a farmer, he was never too much engaged in temporal affairs to minister to the sick. Promptness and regularity marked his service in the pulpit. The congregation which he loved to serve feels the loss of a kind friend and counselor. The community of which he was a lifelong citizen has lost one who was always active and interested in its general affairs. Quite frequently he represented his home church at district meetings and at Annual Conference. The feelings of his home and church may be expressed in the following lines:

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home
That never can be filled."

Gaithersburg, Md. G. L. Baker.

IN SACRED MEMORY OF MY FATHER, ELD. R. L. PETERS

Just as the first rays of sunlight kissed the eastern hills on the morning of Sept. 1, 1937, father peacefully passed from his home near Boone Mill, Va., to his home on the other side. Leaving mother and three sons behind: namely, L. G. Peters, Wirtz, Va., H. W. Peters, Leaksville, N. C., and A. Denton Peters of Portsmouth, Ohio. Three daughters and two sons having preceded him in death. He was the oldest son of Jonathan and Betsey Peters, and was born Nov. 18, 1849, lacking only a bit over two months of reaching his eighty-eighth birthday. He was laid to rest in the family burying ground, in the Brick church cemetery. Funeral services were conducted by Elders J. A. Naff, J. W. Barnhart and J. B. Peters, before a large crowd of friends and relatives.



He was united in marriage in 1872 to Salome Flora, daughter of Daniel and Hanah Flora. It was their happy privilege to live together for sixty-four years. He united with the Church of the Brethren in 1874, and was soon afterwards called to the sacred ministry, in which office he exercised for more than fifty years. He was ordained to eldership in 1901. Not so long after his marriage he purchased the farm on which mother was born and raised, and there they lived, labored and shared the joys and sorrows of life together until he come to the end of the way.

He Had a Conviction of Honesty, and Justice That Was Unsurpassed

On one occasion when but a child I thought he was too honest. It was like this: The N. &. W. railroad was being built through one of father's farms, more than a mile away. As the rails were being laid, we boys one Sunday walked over to the railroad. I found some lockwashers which could be slipped together to form a chain. I was so much interested in them that I carried a few of them home with me. When father came home that evening, it was dark. He had ridden many miles that day to preach the gospel, as he so often did. I had already retired. By some means he discovered the lockwashers. Just how he knew where they came from or who brought them I never knew. Next morning before the break of day, I heard the voice of my father calling my name. I went to his room, his voice was kind but firm, as he said, "Son, where did you get those lockwashers?" I told him the truth, because I had never known him in all my life to do otherwise. Then he said, "Son, those washers are the property of some one else. They do not belong to you. They are not worth much, but

you have stolen them, and there is only one thing for you to do to make it right: take them back where you got them, and take them at once." I asked if I might wait until it was light because I was afraid, but there was no waiting, and as I made my way through the darkness, with the weight of guilt in my childish heart, I learned a lesson of honesty that I have never forgotten.

His Church Life

No one could have ever been more loyal to his church than he. To miss attending church services, unless it was for sickness, would have been almost like breaking the ten commandments to my father. We were never too busy to attend church meeting on Saturday, taking the entire day. Even the plow must stop, for church came first. I shall never forget what he said the morning I was called by the voice of the church to the Christian ministry. It had been previously announced that on that church meeting day two would be called to the ministry. I was of age, but still working for father. It was fine plow weather. I wanted to play Jonah. I told father I would stay and plow. I will not soon forget the sparkle in those keen black eyes, and as they met mine, he said: "I think we should all go to church. Today God will call, through the church, somebody to the sacred ministry. That's more important than plowing. I'll pay you for the day's work. The kingdom comes first."

He was always loyal and true to the doctrines of the church and yet never radical. He was among the first to advocate Sunday school in our home church. Just before the request was brought before the churches for Sunday school, Eld. J. W. Eikenberry, just a young man at that time, came to our home and consulted father, who was an elder in the church. Father said: John, I'm glad to see you interested in Sunday school, so am I. Go ahead and present your request. I'll stand by you." And he did.

In those early days matters of church policy and government often called out much discussion. On one occasion father stated his convictions clear cut and when the vote was taken he found himself with the minority; then he arose and said: "Brethren, I was sincere in the position I took, but since the majority see different, I must be wrong and now I'd like to change my vote and place it with the majority. I want always to stand with my church." Pleasant and sacred are the memories of the old home church in my childhood days, having become a member at eleven years of age. For there were never any bitter contentions among those godly elders consisting of the following men: Abraham Barnhardt, Henry Ikenberry, R. L. Peters, Lee Angle, Geo. B. Flora and J. W. Barnhardt.

His Missionary Zeal

Throughout his long ministry, he was a strong advocate of missions both in word and deed. To do his part in carrying out the Great Commission, "Go ye into all the world and preach the gospel to every creature," both at home and abroad, was a burning passion of his life.

He believed in home missions, and it was his custom to take many long trips on horseback, traveling through Franklin, Bedford, Halifax and Pittsylvania counties on a single trip, preaching in private homes, schoolhouses and in churches of other denominations, wherever they would invite him.

And so he with his co-laborers scattered the seed of the gospel through the countryside which is still bringing forth fruitage. During my pastorate in the Spray church at Leaksville, N. C. for the past fifteen years, it is not uncommon to find those whose lives have been influenced across the years by hearing him preach the Dunker doctrine (as they called it) on his horseback preaching missions forty years ago. Here is only one example: A few Sundays ago, at the close of my morning service, a special request came to go across the Virginia line into Henry County, about fifteen miles to see an old man, who was sick.

On reaching his home I found the one I had come to see was not a Christian, but anxious for some one to lead him into the light. I soon discovered he was in the faith of the Brethren church. I wondered why, since he had lived all his life isolated from the Church of the Brethren. Then he told me this: "Forty years ago, your father, R. L. Peters, used to ride sixty miles from his home to this community and preach the gospel, and I liked the doctrine. Though I've never been a Christian, I've never forgotten those sermons!" It was but an easy matter to lead him to Christ, hear his humble confession of sins and faith in Jesus Christ, and take his application for church membership. And so it is: "One soweth and another reapeth."

Father was also a strong advocate of foreign missions. Again and again he has been quoted as having made this statement many years ago in a missionary address at District Conferences: "If the church is to be true to the Great Commission of Christ, she must send forth her missionaries, both at home and abroad. And to have missionaries who will live and die for the cause, we must raise them; and to raise them, we must begin twenty years before their birth, even in the lives of their parents. This truth was verified when Paul spoke of the unfeigned faith that was in Timothy which also dwelt in his grandmother, Lois, and in his mother, Eunice."

Father Was a Liberal Giver

If I am correctly informed, he was the first in our district to give an endowment to the General Mission Board for missions. I always knew he was a liberal giver, but little did I know what he gave until since he is gone. In looking over some of his old papers I was amazed to see the checks, and the many different causes to which he gave. Missions took first place in his giving. Helping to build churches far and near was the second, many of them being colored churches. He was much interested in schools and our colleges. He could never turn down a call for charity. He had a great compassion for the poor. He knew the only way to keep what he had was to send it on before him. For he often said: "That which we keep, we lose; that which we give, we keep." And so as I think of the consecrated life of my father, it is a challenge to those of us who remain, to faithfully follow in his footsteps, and carry on until God says, "It is enough, come up higher."

Leaksville, N. C. H. W. Peters.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Burgess-Morlan.—At the Fairview church, Nov. 25, 1937, Bro. Donald Burgess and Sister Reva Morlan, both of Cedar Rapids, Iowa.—Orlando Ogden, Udell, Iowa.

Holsheiser-Riffey.—By the undersigned at the church in Springfield, Ill., Dec. 10, 1937, Charles Holsheiser and Alverta Riffey, both of Springfield, Ill.—Galen T. Lehman, Springfield, Ill.

Loucks-McDowell.—At the home of Bro. Sol Moyer, Jan. 30, Bro. Orville Loucks and Sister Mona McDowell, both of Goshen, Ind.—H. A. Claybaugh, Goshen, Ind.

FALLEN ASLEEP

Aleshire, Mollie Virginia, youngest child of Joseph Samuel and Margaret Ann Foster, passed away Sept. 14, 1937, aged 49 years. She had lived all her life in the Mt. Zion neighborhood near Luray, Va. She entered the church at the age of eleven. In 1911 she married K. F. Aleshire and to this union seven children were born, all of them being members of the church. She is badly missed in her home, her church and community. Her cheerful personality and beautiful Christian character made her beloved by all. She was an active Sunday-school worker, a consistent teacher for many years and a member of the W. C. T. U. Her ailment started with throat trouble and in the course of time spread until her left side was partially paralyzed, which continued for four years. Finally complete paralysis of the nerves forced her to her bed to which she was confined for the last period of her illness. The efforts of her devoted family and doctors proved of no avail. Throughout the six years of her affliction her faith in God never wavered. She will long be remembered because of her influence, loyalty and faithfulness to her home and church. She is survived by her faithful husband, five sons and two daughters, one sister and one brother. Funeral services were in charge of her pastor, Bro. A. Joseph Caricofe, with interment in the Mt. Zion cemetery.—Mrs. George M. Mayes, Luray, Va.

Barnes, Jacob P., son of John and Mary Ann Barnes, was born June 21, 1842, in Somerset County, Pa., and died Jan. 12, 1938, at Ft. Lauderdale, Fla. In 1868 he was married to Sarah Ann Guthrie, who died in 1880. To this union were born three sons and three daughters, all living. He then married Amanda J. Harshbarger, who died in 1933. To this union were born three sons and two daughters, one son preceding the father in death. He taught school in his younger days and had the distinction of having been a teacher in three states. He took a deep interest in education and nine of his children are teachers. He was a member of the Church of the Brethren. Funeral services were held in the Brandonville church by Bro. George Van Sickle, with burial in the Union cemetery.—Mrs. Marcellus Faulkner, Brandonville, W. Va.

Beckner.—Evelyn, daughter of Mr. and Mrs. Charles Johnson, was born at Cromwell, Ind., Feb. 26, 1917, and departed this life at her home in Goshen, Ind., Jan. 29, 1938, aged 20 years, 10 months and 28 days. June 3, 1935, she was married to Arnold Beckner, and on Oct. 24, 1937, she and her husband united with the West Goshen Church of the Brethren. Sister Beckner had been ill for the past fifteen months and had been confined to her home for the past three months. She leaves her husband, parents, two brothers, her grandparents and other relatives and friends. Funeral services were held at the West Goshen church by Bro. M. D. Stutsman, assisted by Bro. Foster Berkey. Burial was made in the Kimmel cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Berkey, Sister Bernice, wife of Fred Berkey, died Jan. 17, 1938, at the age of 49 years. She was a devoted member of the church for many years. Besides her companion she is survived by two sons, the younger being still at home. Funeral services in the Elkhart City church conducted by the writer, with interment in the Sugar Grove cemetery.—G. W. Phillips, Elkhart, Ind.

Bishop, Sister Jonas N., died suddenly Jan. 25 at her home near Bonsack, Va. She was a member of the Cloverdale Church of the Brethren and a devoted wife and mother to her family. Nine children were born to her, five of whom are still living at home. Funeral services were conducted by the writer, assisted by Eld. J. S. Crumpacker at the New Haven church.—M. G. Wilson, Cloverdale, Va.

Branner, Dr. C. H., retired veterinarian of Timberville, Va., died Jan. 30, 1938, at the age of 64 years, 9 months and 25 days. Death resulted from a brief illness from pneumonia. Surviving are his wife, two sons, one daughter and three brothers. The funeral was held from the Timberville Church of the Brethren, of which he was a member, with the writer officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Brewer, Anna May, only child of Elizabeth and Daniel E. Hoff, was born April 13, 1879, near Mansfield, Ohio, and departed this life Jan. 15, 1938, at the Lutheran hospital in Des Moines. When eleven years of age she united with the church, and remained loyal. She gained much comfort and hope from the anointing service. At the age of fourteen she was bereft of a mother's love and care, yet in the face of this great bereavement, she carried on the duties of the home for her father until his second marriage. She was married to Calvin Brewer Feb. 12, 1902. To this union nine children were born, one son dying in infancy. She was devoted to her home and family and made many sacrifices. Funeral services were held in the Dallas Center Church of the Brethren by the pastor, assisted by Elders C. B. Rowe and M. W. Eikenberry.—D. D. Fleishman, Dallas Center, Iowa.

Brown, Thomas E., was born at Fisherville, Va., March 15, 1858, and died at Yakima, Wash., Jan. 21, 1938. During his active life he was a bricklayer. He was married fifty-two years ago, and to this union were born five sons and two daughters. He leaves his faithful companion, two daughters, five sons, eleven grandchildren, two great-grandchildren and one brother. They lived at Yakima for the last twenty-five years. Services were conducted by the writer at the Shaw and Sons chapel. Interment was made in the Tacoma cemetery. —Paul S. Longenecker, Yakima, Wash.

Buzard, Sister Gertrude Eliza Weyant, was born in Hessian, Germany, Sept. 20, 1857, and passed away at the Brethren Home, Mt. Morris, Ill., Jan. 17, 1938. While still a young child, her widowed mother came to the United States and located in the vicinity of Nachusa, Ill. She was married to James W. Buzard Sept. 26, 1881. Two children were born to this union. She united with the Church of the Brethren at Franklin Grove, Ill., while a girl in her teens and had lived a consistent earnest Christian life through all the years. During her last illness of nine weeks' duration, she greeted everyone with a sunny smile and although unable to speak, her countenance voiced the appreciation she felt for the care and efforts of attendants to relieve her. Funeral services were held at the Church of the Brethren in Sterling by the undersigned, assisted by Bro. Wayne Gerdes of Sterling. Interment was made in the Mennonite cemetery at Sterling.—Foster B. Statler, Mt. Morris, Ill.

Cook, Russel Wilson, was born Aug. 27, 1907, and died Dec. 28, 1937. He was the only child of John and Lula Cook of Mount Solon. Besides his parents he is survived by his wife, Ruth Hodge Cook, and one daughter. Funeral services were conducted at the Emanuel Brethren church by Rev. O. L. Rose, pastor of the Mount Solon Methodist church, assisted by Brethren A. S. Thomas and John Hess. Interment was made in the cemetery near by.—Vallee Michael, Mount Solon, Va.

Crumpacker, Lena Buck, aged 47 years, wife of W. P. Crumpacker, died Jan. 12, 1938. Death was due to heart failure. Sister Crumpacker was a faithful member of the Church of God, which she joined in her early twenties. After her marriage to Bro. Crumpacker she enjoyed worshiping with the Cloverdale church. She had endeared herself to all who knew her. She is survived by her husband and several brothers and sisters. She was laid to rest in the Daleville cemetery.—Mrs. R. Harold Layman, Cloverdale, Va.

Dove, Melvin Lee, son of Joseph D. and Zerna Dove, was born at Criders, Va., March 28, 1909, and departed this life at the Maryland State Sanatorium, Jan. 24, 1938. Death was due to tuberculosis. Surviving are the parents, five brothers, five sisters, his wife, Mrs. Violet Matthias Dove, one daughter and two stepdaughters. He was a member of the United Brethren church. Funeral services were conducted by the writer in the Flower Hill Church of the Brethren, with burial in the Flower Hill cemetery.—G. L. Baker, Gaithersburg, Md.

Eaton, Flemmie, wife of B. M. Eaton, died at the state hospital, Staunton, Va., Jan. 12, 1938, following a lingering illness. She was the daughter of the late John S. and Eva Vance of near Singers Glen, Va. Surviving are her husband, one daughter, two brothers and one sister. The funeral was held in the Cedar Run Church of the Brethren of which she was a member, with Eld. A. J. Fitzwater and the writer officiating. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Hanson, Merrit A., was born in DeKalb County, Ind., Nov. 24, 1858, and departed this life Jan. 22, 1938. He spent most of his life in Indiana. He went through many hardships in the early days on the frontier. He was united in marriage to Anna T. Ober Aug. 10, 1879, and to this union were born three children. In 1894 he united with the Church of the Brethren. Later he was installed as deacon and served the church faithfully. On Aug. 7, 1907, his companion was called home. He then left the farm and moved to Auburn, Ind. On Feb. 23, 1915, he was united in marriage to Amanda Sollenberger of Akron, Ohio. She survives with his children and an adopted son, seventeen grandchildren and twenty-two great-grandchildren. Bro. Hanson was the oldest of a family of five children. He received much comfort in the anointing service. His interest in the church was shown by supporting the work with his money and many hours of hard work. Funeral service was held in the Auburn church by Eld. Jesse Gump, assisted by the writer.—Mrs. Goldie Killion, Auburn, Ind.

Harshbarger, Joseph Homer, son of David and Elizabeth Harshbarger, was born March 3, 1874, and died Jan. 15, 1938, at his home near Bruceton Mills, W. Va. In 1902 he was united in marriage to Hattie Guthrie, who preceded him in death thirteen years ago. Four children were born to this union. Two sons, one daughter, two brothers and one sister survive. He united with the Church of the Brethren a number of years ago. Funeral services were held in the Shady Grove church by Bro. C. A. Thomas, with burial in the Union cemetery near by.—Mrs. Marcellus Faulkner, Brandonville, W. Va.

Myers, Sister Helen, widow of Bro. J. D. Myers, died at a local hospital on Dec. 23, 1937, following a brief illness. She was born Dec. 26, 1861, at Somerfield, Pa. She had resided in Robins for the past twenty-three years. She is survived by one daughter, three sons and ten grandchildren. She was preceded in death by her husband and one son. Funeral services were held at the church in Robins by her pastor, O. A. Myer, with interment in the Dunker cemetery by the side of her husband.—Mrs. O. A. Myer, Robins, Iowa.

Richcreek, Sister Emma, was born Sept. 15, 1864, and passed away Jan. 21, 1938. She had been a Christian for many years, and nine years ago she united with the Church of the Brethren in York. Her husband, Israel Richcreek, preceded her in death a number of years ago. Sister Richcreek was kind and considerate, always striving to be the true Christian wife, mother and grandmother. She will be greatly missed. One sister, four daughters, three sons-in-law, eleven grandchildren, six great-grandchildren and other relatives and friends survive. Services in the east end church of York were conducted by Daniel Bowser and the writer. Interment was made in the Starview Union cemetery.—S. S. Blough, York, Pa.

Riffey, Joseph F., son of James and Anna Rhodes Riffey, was born near Roanoke, Va., Jan. 23, 1852, and died at his home in Olathe, Kans., Jan. 26, 1938. On Nov. 17, 1880, he was united in marriage to Sarah C. Brubaker. After living a few years in Virginia they came to Kansas and made this their home. His wife departed this life in November of 1923. Four brothers and two sisters also preceded him in death. When a young man he united with the Church of the Brethren and remained faithful. He served the church as deacon for thirty-seven years. On Nov. 22, 1932, he was united in marriage to Mrs. Sarah Riffey who survives. He is also survived by one sister, nephews, nieces and other relatives and friends. Funeral services were held in the Church of the Brethren by his pastor.—W. W. Blough, Olathe, Kans.

Warren, Bro. Leander H., died at the home of his daughter on Dec. 4, 1937, in Gettysburg, Pa., aged 87 years, 11 months and 26 days. He was a consistent member of the Church of the Brethren. Surviving are three daughters, three grandchildren and one great-grandchild. The funeral was held from the home of Mrs. Raymond, with the writer officiating. Interment was made in the Evergreen cemetery.—Walter A. Keeney, Gettysburg, Pa.

Weaver, Sister Elizabeth Wampler, was born in Rockingham County, Va., Sept. 1, 1881, and died at her home in Lima, Ohio, Dec. 17, 1937. She was first married to Chas. Niswander who died in 1910; two children survive from this union. In 1913 she was married to David Weaver, who remains. Early in life she united with the Church of the Brethren and remained faithful. She had deep concern for her home and loved ones, and was greatly devoted to the church. Funeral services were held in the Lima church, with the writer assisting Walter D. Landes. Interment was made at the Sugar Creek cemetery.—A. P. Musselman, Lima, Ohio.

Wolgamuth, Sara S., daughter of William and Elizabeth Hoerner, was born June 24, 1861, near Elizabethtown, Pa., and departed this life Dec. 30, 1937. On Oct. 13, 1878, she was united in marriage to Isaac B. Wolgamuth, who preceded her in death. To this union were born one son and four daughters. Her son and one daughter preceded her in death. She united with the Church of the Brethren in 1884, and remained faithful. In 1883 the family moved near Auburn, Ill., where they resided until 1897, when they came to Dallas Center. Sister Wolgamuth lived in this community until she moved to the Church of the Brethren Old Folks' Home near Marshalltown Sept. 11, 1931. She was a loving wife and mother, a loyal and willing worker in her church, and always ready to lend a helping hand to those about her who were in need. She leaves three daughters, two sisters, one brother, thirteen grandchildren, seven great-grandchildren and a host of other relatives and friends. Her passing brings to a close a long life devoted to the service of the Master. Funeral services were held in the Dallas Center Church of the Brethren by the undersigned.—D. D. Fleishman, Dallas Center, Iowa.

CHURCH NEWS

CALIFORNIA

Inglewood.—Nov. 21 a wonderful temperance message was given at the close of Sunday school by Mrs. L. D. Yoder of La Verne. Dec. 3 at our business meeting our elder, Bro. Rothrock, and Bro. W. T. Luckett installed Brother and Sister J. W. Deeter to the eldership. Dec. 5 one of our cradle roll babies was consecrated to the Lord. Dec. 23 the Sunday school rendered a Christmas program. Juniors and primaries gave messages in readings and song. The young people and intermediates gave the play, A Christmas Blessing. We had a giving Christmas for our pastor and family and for the orphanage in Los Angeles. Since our last report one letter of membership has been received. We are glad to say our Sunday school is growing. The first Sunday of 1937 our attendance was fifty-nine, and the first Sunday of 1938 our attendance was ninety-one. Jan. 21 about sixty met at the church for a fellowship dinner. The district officers for Women's Work met with us. After dinner we met in the auditorium and they gave a very good program. A favorable report was given by our local Ladies' Aid and Dorcas Society. We extend a hearty welcome for visitors and friends to worship with us when in California.—Mrs. Asa E. Thomas, Inglewood, Calif., Jan. 28.

La Verne.—The church constitution was revised. Pastor D. W. Kurtz reported 550 calls from Sept. 1 to Jan. 1. Thirteen have been received by letter, three by baptism and one by confession. Under the leadership of Mrs. Harry Blickenstaff and Mrs. Galen Smith, a nursery is being conducted on Sunday mornings for small children. Women's Work officers are: Mrs. Leo M. Allen, director; Joyce Eikenberry, secretary; Mrs. Elizabeth Witter, Bible director; Mrs. C. I. Myer, mother and daughter; Mrs. E. M. Studebaker, missionary; Mrs. Cora Schrock, president of Aid Society and vice-president of Women's Work. The Dorcas and Forum Sunday-school classes are sponsoring well attended monthly fellowship dinners. Christmas was fittingly observed with several programs, one by the Sunday school on Dec. 19. In response to the pastor's sermonette and invitation six Sunday-school children accepted Christ, three of whom have been baptized. The women's Bible class held a birthday offering dinner recently. The Friendship Sunday-school class is sponsoring monthly friendship dinners, including the members of the La Verne College student body as guests. The monthly vesper services are sponsored by Ralph R. Travis, organist; Harold Reed, baritone; Robert Walker, violinist. Sunday and Wednesday evening services continue to be well attended.—Grace Hileman Miller, La Verne, Calif., Jan. 31.

Raisin.—In November Bro. Lorell Weiss from La Verne College gave us an interesting message. Bro. Studebaker was with us later in the interest of La Verne College and delivered a strong sermon on giving. We held our love feast in November. The Ladies' Aid held their bazaar and supper Dec. 3, the proceeds amounting to over $30. At Christmas time the church and various other organizations of the community planned a program and a treat for all present. The outdoor Christmas tree was a delight to the young people as well as the children. Gifts were contributed and distributed to the needy. The Christian Endeavor went caroling and made many people happy. Recently new families have moved into our community and the attendance has increased. Bro. M. A. Long continues to bring us helpful sermons. We are planning a basket dinner at the church for all who will come. Sunday morning the Reedly young people will give us a program. We are looking forward to our series of meetings which will begin March 3 and will continue until March 20. Bro. Forest S. Eisenbise will be the evangelist, with Sister Eisenbise as song leader. We met in council Jan. 3. One letter of membership was granted.—Elizabeth Kimmel, Raisin, Calif., Jan. 29.

COLORADO

Denver.—We met in council Dec. 15 to elect church officers. Our Christmas program was given Dec. 19. The children gave their program, followed by a play, Christmas Comes to Bethlehem, given by the young people. At the close of the program we had our white gift service. These gifts were distributed to the needy. Jan. 20 a birthday supper was held at the church, at which time those who had birthdays in October, November and December and those who will have birthdays in the first three months of this year gave their offering. A potluck supper and a program were enjoyed, after which an offering was taken, amounting to $19. This will be used to help purchase new hymnals for the church. Jan. 16 in the absence of our pastor, Dr. Scholfield of Denver University occupied the pulpit.—Hazel Hardman, Littleton, Colo., Jan. 28.

FLORIDA

Miami.—On Dec. 28 our elder, Bro. J. D. Reish, was with us in council, and the following were elected: Financial secretary, Bro. Frank Whitaker; trustee, Bro. Vernon Dean; auditing committee, Bro. Cliff Kenniston, Sisters Overholser and Lizzie Price. Six letters were received. We are grateful for the beautiful spirit prevailing in the church. For six weeks we have had a friendly contest, the members of our Sunday school being equally divided. The object was to get as many new members as possible. The losing side gave the winning side a fish fry on Jan. 16. Sunday school was held at the church and then we went to the park for preaching services. Ninety-nine were present. We appreciate having some tourists with us. Interest and attendance are good. We are in need of Sunday-school rooms and hope that in the future we will be able to put a basement under our church. We invite and welcome those coming to Florida to worship with us.—Mrs. Enos Overholser, Miami, Fla., Jan. 28.

IDAHO

Bowmont.—We held our council some time ago. Our pastor, Bro. Leonard Lowe, has a young people's meeting going nicely. Sister Lowe has charge of the intermediates, and Bro. A. L. Boyd has charge of an adult Bible class in the evening. These meetings are very helpful. On Christmas Eve the young people went caroling to the shut-ins. The Ladies' Aid are busy. The men have been working on the church grounds. They are making new steps in the church basement and also trimming trees.—Mrs. V. W. Goodman, Nampa, Idaho, Jan. 27.

ILLINOIS

Okaw.—Oct. 10 a group of five young people from Bethany Biblical Seminary entertained us with a program of music and readings. Oct. 23 we observed our love feast, with a number of visiting ministers assisting in the service. Nov. 20 the district ministerial group met with us. Dec. 3 we met in council, with Bro. Geo. Miller presiding. Dec. 24 our young people went Christmas caroling. Dec. 26 we enjoyed a Christmas program. It was a musical arrangement sung by sixteen voices. Jan. 2 Bro. Galen Lehman began a two weeks' series of meetings, with our pastor, Bro. A. Wayne Carr, as director of music. A candlelighting service was arranged for the opening service and was well attended. We enjoyed real heart-searching sermons and plenty of good special music. The attendance and co-operation of our neighboring churches was much appreciated. A fifteen minute prayer meeting preceded each evening service. Thirty-seven were baptized and one was received by letter.—Lydia Turner, La Place, Ill., Jan. 31.

INDIANA

Salamonie.—The district B. Y. P. D. will meet Sunday afternoon and evening of Feb. 6. Our evangelistic meetings will begin Feb. 20, continuing to March 6. Bro. A. P. Musselman of Lima, Ohio, will be the evangelist. Jan. 16 we had the pleasure of having the Munn brothers with us. A large crowd enjoyed the musical program.—Mrs. Dessie F. Heaston, Warren, Ind., Jan. 31.

Wabash County.—We held our communion Oct. 24 with Bro. F. P. Hostettler of the Santa Fe church officiating. Thanksgiving morning we joined with other churches of the township in a union service.

During the past few months we were favored with sermons by Brethren S. L. Young, Ira H. Frantz and Rev. Arthur Tinkle. Jan. 23 we rededicated our church with Pres. Winger of Manchester College bringing the message both morning and afternoon. The men's quartet of the college added much to the services with their singing. Dinner was served to a large crowd. This church was organized in 1859, and the house was built in 1870 and has been twice damaged by cyclones. We have recently made some improvements, consisting of a basement, a forced hot air furnace, a new floor, light fixtures, a new driveway and some shrubbery around the church. Work was done by the men of the church and interested neighbors. Neighbors and friends were also very liberal in helping financially. Jan. 27 our young people entertained the young people of all churches in this township. There was a short period of worship, after which a social time was held. These meetings are held once a month in the various churches. Jan. 30 the B. Y. P. D. cabinet of Middle Indiana and their adult adviser, Bro. L. W. Shultz, were here for a special meeting in the afternoon and evening. The B. Y. P. D. of seven other churches were invited, although some did not respond. Almost one hundred visitors were present and a profitable meeting was held. Bro. Shultz was here for the morning services and gave a splendid sermon.—Mrs. Lula Pulley, Wabash, Ind., Feb. 2.

IOWA

Dallas Center.—On Nov. 7 we observed homecoming. A number of visitors were with us, which added to the inspiration of the day. Bro. John T. Glick of Bridgewater, Va., was the guest speaker, at which time he began a series of meetings with us. He preached every day for two weeks, and held the attention of the audience with unbroken interest. During the two weeks the pastor and wife visited with Bro. Glick in ninety different homes. The membership was much strengthened and four were baptized. Six others have recently been baptized. Our meeting closed with a love feast on Sunday evening with Bro. Glick officiating. The Christmas season was full of the usual activities. The junior choir sang carols in the homes of shut-ins and gave baskets of Christmas cheer. They have been doing some fine work. Other departments of the Sunday school gave interesting programs. A substantial offering was lifted. The B. Y. P. D. sponsored a watch night service. An inspirational program was given. They have an active study group which meets in the homes. The adult group used Bro. Crumpacker's book on China as a basis for study. All departments are moving along encouragingly and the spirit of co-operation is fine. Several of our members are aged but their attendance record has been above the average. We have placed The Gospel Messenger in more than seventy-five per cent of the homes. We will observe racial Sunday with a pulpit exchange. The pastor is planning to attend the McPherson Regional Conference. The missionary society is studying Mecca and Beyond. The Aid Society meets every week and has been quite active.—Mrs. Emory Robinson, Dallas Center, Iowa, Feb. 1.

Dry Creek.—At our council the following officers were elected: Sunday-school superintendent, Mrs. C. C. Hoover; assistant, Mrs. N. A. Burgess; primary superintendent, Mrs. A. T. Olinger; assistant, Mrs. O. A. Myer; secretary, Corrine Knapp; treasurer, Ralph Knapp. Our pastor, Eld. O. A. Myer, was elected as district elder. In November Bro. Schwalm of McPherson College gave an interesting message. Bro. Breon of the same place was also here. The Christmas program was given by the young people. On New Year's Eve the Bethany and Home Builders' class had an oyster supper. Bro. Myer gave a talk. At midnight we adjourned with prayer. Our Aid

An OPEN LETTER to PASTORS and ELDERS . . .

An experienced pastor's assistant is ready to help in your congregation on short notice and on the barest subsistence basis. If you do not have a pastor, this helper is able to go ahead as you may direct.

Remarkable as it may seem, this pastor's assistant has had over eighty years of experience calling in Brethren homes. He has been close to the most consecrated of our people through all these years, and is therefore able to share much marvelous Christian experience.

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Brethren, will you not encourage in every way you can, the formation of Messenger clubs in the congregations where you serve or have oversight? If you now have a club, see what can be done to improve Messenger service. If you do not have a club, please give the matter early attention.*

*More than 470 churches had Messenger clubs last year. Present indications are that this figure will be exceeded this year. For more information about our economical club plan where at least 75% of the resident Brethren families in a congregation take the Messenger, just write the Brethren Publishing House, Elgin, Illinois.

Society had their first meeting of the year on Jan. 19. Our Aid is small, fourteen in number, but a total of $148 was taken in during the past year. Our officers are: President, Mrs. N. A. Burgess; vice-president, Mrs. O. A. Myer; secretary, Mrs. James Hoover; treasurer, Mrs. A. T. Olinger. After the dinners are served we piece quilts and quilt. The Muscatine church elected Eld. Myer as their elder, and Jan. 23-25 Bro. Myer and the writer were with the group there. We enjoyed a potluck supper on Monday preceding the business meeting. The Messenger club idea was brought before them and they were pleased with the idea of getting the Messenger in every home and are trying their best to succeed with this.—Mrs. O. A. Myer, Robins, Iowa, Jan. 28.

Fairview.—We met in council Jan. 26 and elected the following: Clerk, Mrs. Bernice Carr; treasurer, J. W. Terrance; Messenger agent and correspondent, the writer. Our attendance has been good. We had a nice Christmas program on Sunday before Christmas. Two have been baptized since our last report, and one letter was granted. Our Aid Society has been busy quilting. Our mothers and daughters recently had a meeting which was well attended and enjoyed by all.—Mrs. Ruth Ogden, Udell, Iowa, Jan. 31.

Panther Creek.—Our church enjoyed its first church night potluck supper Jan. 27. Miss Eastwood, a teacher in a near-by school, told us of her work as a teacher in Egypt. Our pastor, Bro. L. A. Walker, and wife are doing lots of personal work and they are inspiring us to strive for better things. The Ladies' Aid is quilting and sewing. Recently we spent a day sewing for a little child whose mother is dead. The aged grandparents are caring for her. The Aid purchased some needed kitchen equipment and we hope to be able to get more soon. We have our W. C. T. U. and missionary meetings in connection with our Aid. A New Year's Eve watch service was held, with Rev. Foster of the U. B. church as the speaker. We had an exchange program with the Christian church from Perry. A splendid program and birthday supper were enjoyed by a large group. A father and son banquet was enjoyed in November. We also notice an increasing attendance at our evening services. The general discussions during the C. W. hour are exceptionally interesting. Our pastor prepared and had printed a yearbook containing the names of all of our members and a short history of the church and its ordinances. Bro. Walker was re-elected as elder. Sister Florence Maher gave $100 as a Christmas gift for the parsonage fund in sacred memory of her husband and daughter. We feel the church is growing and gaining under the leadership of our pastor and wife.—Mrs. Susie Wicks, Adel, Iowa, Feb. 4.

KANSAS

Independence.—The United Brethren, Christian and Brethren churches co-operated in a school of Christian living, which lasted one week and was supervised by our pastor, Raymond Peters. Six classes were offered under efficient teachers. After the study period Rev. Harold Humbert, Christian minister, lectured on his travels in the Holy Land. Dec. 17 the adult choir presented the cantata, The Music of Bethlehem. The teachers of the junior department gave a Christmas party for the children and their mothers. Our monthly fellowship suppers are proving helpful to young and old. The evening consists of a potluck supper, an hour of planned recreation and a short worship service with a Bible talk by the pastor. The B. Y. P. D. and their sponsor, Rufus Daggett, held a woodcutting party and cut wood for the church furnace and for the pastor. The girls planned a hamburger fry for the occasion. Two plays, The Unknown Soldier, and The Boy Nobody Wanted, have been given recently. We have secured enough subscriptions to get The Gospel Messenger at the club rate for the second year. Our church enjoyed being host to our district conference Oct. 29 to Nov. 1. Our communion was held Nov. 15, with our pastor officiating.—Mrs. J. L. Amos, Independence, Kans., Jan. 26.

MARYLAND

Grossnickle.—On Oct. 3 we rededicated the church after installing electric lights, a new pulpit and rostrum, staining the floor and putting in new Sunday-school rooms. Bro. C. F. Holsopple of Myersville Church of the Brethren delivered the dedicatory sermon. Dec. 19 we elected the following officers: Superintendent, Elroy Leatherman, assistant, Harry Harshman; treasurer, Charles Delauter; secretary, Mrs. Karl Bussard. Dec. 26 the children gave a fine Christmas program and in the evening the young people gave a pageant, Out of Darkness, which was preceded by a short drama, entitled A Pearl of Great Price. Feb. 1 the ladies' Bible class organized and elected the following officers: President, Mrs. Cyrus B. Grossnickle; vice-president, Mrs. Florence Twenty; treasurer, Mrs. John Bussard; secretary, Mrs. Paul Grossnickle; teacher, Charles Grossnickle; assistant, Mrs. Ray W. Grossnickle. Jan. 30 the B. Y. P. D. of Beaver Creek church rendered a fine program in our church. The young people will give a pageant, In Perfect Peace, in the future. Our Sunday school is progressing.—Edna L. Grossnickle, Myersville, Md., Jan. 31.

MICHIGAN

Woodland.—At the December council the following officers were elected: V. R. Wotring, ministerial board; Eldon Farrel, trustee; Owen Smith, finance board; Mary Guy, missionary member of Christian education; Josephine Wise, nominating committee; A. R. Teeter, committee member for joint Bible institute; Grace E. Messner, church correspondent; Susie Fisher, J. D. Wise and Guy Kantner, committee of arrangements for 1938 district meeting. Our church was closed for the first Sunday of 1938 because of scarlet fever. The Gospel Messenger agency was assigned to the Ladies' Aid Society. The junior choir, led by Sister Blanche Sage, is doing very acceptable work. On the second Sunday of January our pastor, Bro. H. V. Townsend gave a timely and helpful message. Jan. 27 a very pleasant day was spent at the church in a joint meeting of the three organizations: Men's Work, Ladies' Aid Society and Missionary Reading Society. Fine reports were given and an interesting program was rendered. One feature of the Aid Society work was the Christmas remembrance of the aged and shut-ins. They sponsored a Christmas shower at the home of an aged minister, Bro. P. B. Messner, and daughter. Their spirit of Christian fellowship is greatly appreciated.—Grace E. Messner, Woodland, Mich., Feb. 1.

MISSOURI

Mountain Grove.—We met in council Jan. 2 and decided to put down a well near the church as soon as the weather permits. We will hold an election for the ministry at our next council. Bro. J. I. Kaylor of Sulphur Springs, Ark., will conduct our pre-Easter services. Our communion will be held April 14. Jan. 30 anointing services were held for Eld. I. L. Harris, who has been in failing health for several months. Brethren Peterson and Adkins officiated at this service.—Mrs. Doran Brubaker, Mt. Grove, Mo., Jan. 31.

NEBRASKA

Lincoln.—A special council was held Jan. 7. The treasurer's report showed the financial conditions not as good as in the past. Chester VanDyke resigned as superintendent of the Sunday school and Mrs. Joe Ganzhorn was elected in his place. Harold Lambert was elected to fill the vacancy in the finance board. Jan. 9 Joe Ganzhorn and Fred Wing, aged 85, joined the church by baptism. Jan. 16 Mrs. Robert Coleman joined the church by letter. Jan. 23 the B. Y. P. D. took charge of the evening service. They presented a peace program consisting of three talks and two special numbers. Jan. 26 the B. Y. P. D. sang for several sick members of the church. After the singing every one participated in making candy in the church basement. Thirty were present. Jan. 30 a basket lunch was held in honor of Brother and Sister Chester VanDyke and Wanda Lee, who are leaving for Chicago to attend Bethany Biblical Seminary. Blankets were presented as a farewell gift. We wish them success in their work. Some of our members are ill and need your prayers.—Bernice Schwartz, Lincoln, Nebr., Jan. 31.

South Beatrice.—Oct. 9, 10 our district conference convened at Lincoln with a good representation from our church. Communion was held Oct. 17. A tea was given in the beginning of the school year for the teachers of the schools, with Miss Webb of Beatrice as the guest speaker. Father and son week was observed with a banquet. Prof. Henderson was the main speaker. Thanksgiving services were held and a missionary offering was lifted. The B. Y. P. D. closed a very interesting study, Co-operative Movement of America, under the leadership of our day school superintendent, Prof. Winnie. The adult department finished a profitable study on Rural Conditions recently, led by our pastor. Near Christmas the junior choir gave a twenty-minute community sing at a neighboring village. Christmas Eve the children gave a short play as a prelude to the cantata, Prince of Peace. The Aid Society made layettes for the Spanish babies, and have raised their project money. They are in the midst of selling sale lunches. The men's group sawed wood for a needy neighbor, and are cutting wood for the church. This is an annual event and the Aid Society serves them a lunch in the basement of the church. Feb. 2 the Standard Bearers are sponsoring an evening of music given by the Kiwanis club of Beatrice. Our pastor made a trip to the Rochester clinic in December but is home again and as busy as ever.—Mrs. J. H. Heiny, Blue Springs, Nebr., Jan. 27.

OHIO

Cincinnati.—We closed our activities of 1937 with a membership of 143. During the year eighteen were baptized by our pastor, Bro. H. M. Coppock, and five letters were received. A fellowship supper is to be held Feb. 16 for all members of the Church of the Brethren living in Cincinnati or vicinity. We would appreciate it if those having relatives in Cincinnati would notify them of this supper. We are looking forward to a large attendance and a good spiritual fellowship at this meeting.—J. Glen Blough, Mt. Washington, Ohio, Feb. 3.

Deshler.—We held our council Jan. 6 and elected Bro. J. L. Guthrie as elder and pastor for another year; Marion Anderson, treasurer; Esther Dishong, clerk and corresponding secretary; Jettie Weaver and Hester Dishong, delegates to district meeting. We are planning to have an Easter program, and a series of meetings and communion this summer. Sunday school is interesting but we have been handicapped by sickness. We have lost one by death, two have been granted letters. Three have been baptized.—Esther Dishong, Deshler, Ohio, Feb. 1.

PENNSYLVANIA

Akron.—Beginning Jan. 2 Eld. N. K. Musser of Columbia conducted a helpful and inspiring revival, with a large attendance. Two accepted Christ. Many visiting ministers were present. On Jan. 29 the Grantham male chorus rendered a delightful program to a crowded house. Their message was highly appreciated.—David Snader, Akron, Pa., Feb. 1.

Bethany.—A Thanksgiving sunrise service was held in the church. The sick and needy were remembered at this season of the year. Nov. 28 we had our love feast and communion service with our elder,

Bro. Ross D. Murphy, officiating. The service was well attended. Nov. 29 we had ordination services for Bro. Edward Angeny by the district ministerial board, Brethren Ross Murphy and M. C. Swigart. We are studying the Book of 1 Corinthians at our prayer meetings. Five have been baptized. Dec. 19 we had a Christmas sermon by the pastor, and music by the choir. Dec. 26 the children gave a Christmas program and the choir sang carols in the evening. Baskets were given to the poor and needy. New Year's Eve service was held, and a helpful and interesting program was given. The pastor's program for January was centered around the devotional life. Bro. Galen Kilgner brought us the message Jan. 23. He also had charge of the Sunday-school workers' conference in the afternoon. Council was held Jan. 26. Reports were given and delegates were elected to district meeting.—Mrs. Margaret Mohler, Philadelphia, Pa., Jan. 31.

Hollidaysburg.—Eld. Rufus P. Bucher conducted our evangelistic services Jan. 9-23. He presented the gospel in a forceful and appealing way, and our people responded with splendid interest and attendance. By the close of the meetings the church was packed and folks were turned away for lack of room. Twenty made their choice for Christ and our church has been strengthened. Bro. Bucher is much appreciated at Hollidaysburg. During the past two years our church has been going steadily forward under the full-time pastorate of Bro. F. J. Byer. Though our budget was nearly doubled to make the full-time pastorate possible, we have improved our church and equipment at a cost of over $1,200 without incurring debt. We are planning to buy or build a parsonage in the near future.—Mrs. Samuel Werking, Hollidaysburg, Pa., Feb. 2.

VIRGINIA

Christiansburg.—Thirty were present at our father and son banquet Dec. 12, which was sponsored by the Ladies' Aid. The Empty Room, a very inspiring play, was given by the young people Dec. 26. The young people had a watch party Dec. 31. Games were played and refreshments were served. At the latter part of the social an appropriate worship service closed the old year and welcomed the new. At Thanksgiving and Christmas the different organizations helped to distribute baskets to the needy folks and shut-ins. A brief worship service was held in each home. We hope to continue this each month. Jan. 8 we met in council. The young people met in a cabinet meeting Jan. 12 at the home of our pastors, Brother and Sister Bowman. We decided to study the five last lessons of Exploring the Bible by Hoff. We also decided to take up some of the things which are required by the B. Y. P. D. standards. Bro. M. E. Clingenpeel brought an interesting message Jan. 9, while our pastor was away filling an appointment. The ministerial board was at our church Dec. 19 and ordained our pastor and wife into the eldership. The men of the church met Jan. 24 to do some repairing in the basement. Jan. 31 Bro. Clingenpeel showed an interesting motion picture, Our Church at Work in America.—Lena Nolley, Riner, Va., Feb. 2.

WASHINGTON

Tacoma.—We met in council Jan. 23 and elected officers. We rejoice that we now have a resident pastor, Bro. Vern Spillman, who is giving us a series of studies on the Book of Romans. We will emphasize personal evangelism and stewardship this year. Our church decided to send the collection one Sunday a month to China mission and relief. We have members who have lost their jobs as a direct result of the war in China because of the lack of export trade. The Ladies' Aid meets every week to do quilting. They have lots of work to do. In this way they contribute much to the church work. The members of the Men's Work have done a lot of work on the church property and are planning still more work. Jan. 21 they had a meeting and invited the ladies to prepare a supper. It was a very spiritual meeting.—Harry Lammedee, Tacoma, Wash., Feb. 1.

WEST VIRGINIA

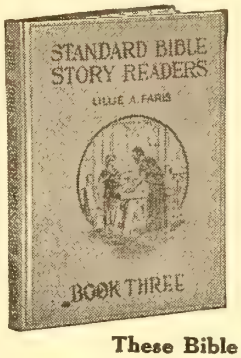
Shady Grove.—We met in council Jan. 16. Stella Moyers was elected church clerk; Ray Guthrie, treasurer; W. B. Seese, Messenger agent. Bro. Alonzo P. Fike of Oakland, Md., will conduct our evangelistic meetings, beginning May 29 and continuing for two weeks. We have regular preaching services on the first Sunday of each month. We will organize our Sunday school in March.—Mrs. Marcellus Faulkner, Brandonville, W. Va., Jan. 28.

WISCONSIN

Rice Lake.—Without a pastor since two years ago last fall the church has continued under adverse conditions, but with a faithful few the Sunday school has showed good interest with an average attendance of about thirty-five. We have about forty young folks. They are a clean, ambitious and intelligent group. The Ladies' Aid has been keeping up its work and can show a good record. Within the past two years three of our number have been called in death: Sister Feldkerchner, Sister Tripp and Beverly McInnis. Some have moved away and some have lost interest but we still have hope. Bro. Lear from Chicago has acted as elder. Brother and Sister C. A. Bryan of Dixon, Ill., came and spent the week with us in October and they will come to us Feb. 6 to fill the vacancy as pastor. A house beside the church has been completely remodelel and newly finished for them. The church has no indebtedness yet. We hope to have a glow on the hearth of their new home and a warmth of welcome within our hearts to welcome them on their arrival.—Geo. M. Hineland, Rice Lake, Wis., Jan. 30.

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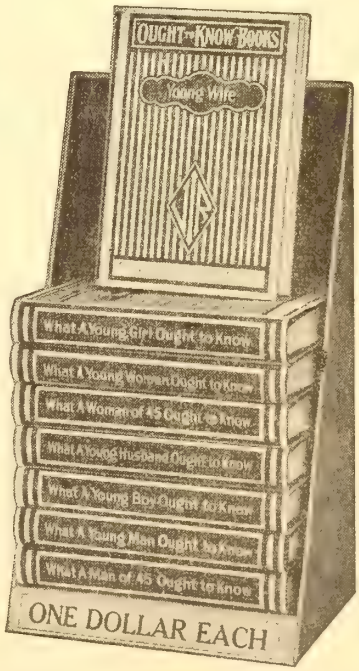
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WASHINGTON'S BIRTHPLACE, REBUILT AT WAKEFIELD, VIRGINIA

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., February 26, 1938 — No. 9

EDITORIAL

There Really Isn't Any Other Way

SOME very good people sometimes think to magnify the greatness and power of God by suggesting that he *could,* if he wanted to, accomplish this salvation business in some surer, quicker way. It's too bad they feel that way about it for it only shows they do not realize what God is after. That is not an outward show of submission to his will but changed thoughts and feelings. He wants men to love goodness, as he does, so that he and they can enjoy each other and have good times together.

That's why a mighty display of material force will not do the work. He could easily put that on any time. But you see tastes have to be corrected, ideals lifted, insight sharpened and all that sort of thing. The whole enterprise moves in a different realm from thunderstorms, earthquakes, and fifty-dollar dinners at the Ritz-Carleton hotel. We'd better just settle down to a regular daily shift of loving people and trying to interest them in the beauty of holiness and the holiness of beauty.

E. F.

Things That Pass Away

WE were listening to an authority on church architecture. He had slides to show how all peoples appreciate the need of a place to worship, and according to the best of their ability, seek to beautify the site selected. All of this led up to the problem of how to improve a certain church auditorium that has been worked on several times in the past fifty years.

The discussion started with questions about the front of the room. How could certain pieces of church furniture be so placed to improve the facilities for worship? But why not give thought to a thorough and lasting job? And so it was pointed out that the windows needed attention, the balcony to be rebuilt, certain dark space under the balcony could well be walled off, the lighting system improved upon and the benches realigned.

These were the major suggestions offered in the light of current trends in church architecture. If actually executed, the suggested changes will mean the passing away of several things once considered great improvements to this particular auditorium. But so pass the works of yesterday. And yet, how long will it be until that which is now being done will also be passé?

H. A. B.

Church of the Brethren and Rural Life

Second Installment of Brother Bonsack's Message to the Christian Rural Fellowship

I WAS asked to speak of our own communion in relation to rural life. Perhaps one of our largest contributions as a church in the past has been that of building good rural homes and communities. Our early church fathers of more than two hundred years ago, coming out of the pietistic communities of Germany, settled at Germantown, Pennsylvania. Some went into business and were quite successful. Others located in the Schuylkill Valley on the land. Soon their pioneer and missionary spirit led them westward into the Conestoga Valley of Pennsylvania and ultimately across the middle west. Love of the soil marked the life of our people for 150 years. This trend toward the land was probably brought over from the villages of the Rhine Valley where many of them lived and followed agricultural pursuits. This background was stimulated by those early days in the wilderness where necessity demanded that food should be produced.

Since the Church of the Brethren grew out of this agricultural background, both its homes and church life were organized with adaptations to rural life. There was great emphasis on religion in those days because it was for this reason that most of them sought the freedom of America. This gave great religious emphasis in the home and family life of our fathers, and has remained a vital emphasis through the years. The spirit of fellowship and co-operation was strong from the beginning, which explains our denominational name. The church organization was simple and pat-

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terned after an understanding of the apostolic methods. Ministers and deacons were selected, the former to care for the spiritual interests, and the latter the material interests of the congregation. These, together, were the official board to guide the work of the church, with every member, male and female, young and old, having the privilege of voting on all things brought before the congregation.

One of the adaptations to rural life was the relation and selection of their ministers. These were selected from among the members of a congregation, more on their religious attitudes, integrity and the confidence of the people, their leadership and successful management of their own affairs, than upon any special training or desire for that service. In fact, any great desire for the ministry was a sign of disqualification for it. Those selected often knew nothing of it before their election. However, they were never installed into the office without a willing acceptance to do the best they could. There were usually two or more ministers in each congregation, one of whom was the elder or bishop, selected by the congregation, who carried its administrative responsibilities. These ministers received no salary or financial support generally, but on occasion the congregation shared in the responsibilities of their farm or otherwise, especially in time of sickness. This method of ministerial service gave the work some strong leaders. They spoke the language of the people and interpreted the Scriptures and religion in terms of their need and experience. The deacons were expected to care for the physical needs of the members, visit the sick, and at least once a year visit every family in the congregation.

The family life was wholesome and religious. The Bible, being the only creed of the church, was much read and taught in the home. Large country farm homes were often the first meeting places for worship. Most of the congregation would remain for dinner and Christian fellowship. These were occasions for increased knowledge of the church, family and farm, and each was discussed with gladness of heart and religious sincerity. Much of the strength in the character and progress of the church was wrought out of these great rural family gatherings. Even yet Christian home life and personal integrity are important goals and the fruit of our church life. It was this fact that kept our people on the farm, for there they felt a freedom from the trends in city life that made it hard to train and enjoy the family life which was held in high esteem.

The spirit of the church, as reflected in its name, was one of helpfulness and brotherhood. There was little or no social distinction between the sons and daughters of the family, and the hired help. The latter were members of the family, and if they proved industrious and trustworthy, were often assisted in buying stock or a farm, as were the sons. The children were encouraged to work, either as domestics in the home or on the farm, or for their neighbors. This was never a social barrier, but on the other hand, if industry and character were shown, it became often a social advancement. They believed in agriculture, both as a way of life and as an investment. Surplus funds were invested in land, usually, knowing that the children would marry and want a home. Preparations for such events began early, both in the house and on the farm. Surpluses were put aside for the future home. Many a Brethren family with eight or ten children would provide a farm for each of them by the time such was necessary, sometimes by renting temporarily, and later buying. It was knowledge and love of the land that took many families westward as the price of land in the east advanced, so that they might provide a farm for all of the children who cared to follow that life—and most of them did in the earlier days.

The Church of the Brethren, for the said part, was interested in the education of its children. A few communities may have been backward, where they were influenced by their surroundings. The first effort to advance rural public schools beyond the grades, in the country where the writer lived, was accomplished by a group of successful farmers in the vicinity of a Brethren church. By private subscription they helped to build an addition to the schoolhouse and hire an assistant teacher to bring in many studies not yet used in the county. This led to the development of a community spirit in the interest of the school and homes somewhat like a modern parent-teachers' association. At least it was a co-operative investment of interest and money that bore great fruitfulness to the community that abides even today. C. D. B.

The Field of Honor

It now appears more certain than at any time during the last two months that three brave missionaries of the Church of the Brethren lost their lives in the service of their denomination in North China.

There is still a question as to whether they died at the hands of Japanese soldiers, Chinese communists, or bandits, but it is fairly well established that they met death on a field of honor—the mission field.

Typical of the courage of these sacrificing people who devote their lives to spreading the gospel in distant lands, is the announcement of the Rev. Charles D. Bonsack of the Brethren mission board that more missionaries are being sent to the China fields.

The work must never be permitted to lag, the spiritual ministrations must never cease, is the viewpoint of these God-fearing people. Truly a high resolve.—*Editorial in the Elgin Courier-News.*

THE GENERAL FORUM

The Limited Years

BY MYRA BROOKS WELCH

The years have so much power over man—
The while he travels on through life's short span
They halt his footsteps, take his strength away—
They dim his sight and touch his hair with gray.
They followed close beside me in my youth
And taunted me—they seemed to say, "Forsooth
We'll take our toll, just view our finished wares,
Your tag is marked the same as once, was theirs!"
But looking backward now, bereft of fears,
I only see a row of baffled years;
Their triumph is so empty, vain and small,
They could not touch my spirit after all.
Ah, Years, you've had your way and worked your will—
(You've broken my health, denied me wealth,
You've warped my frame and withheld fame,
You've touched my brow, you've made me gray,
You've hid my dearest loves away—)
Look at me, Years! You've had your way and will,
But my heart is young and I'm smiling still!

La Verne, Calif.

Rest—Why and How

BY W. C. STINEBAUGH

THERE are reasons why we need to consider this human problem of rest. Our modern life in spite of all of its conveniences and labor saving machinery is producing conditions that demand rest.

In the first place, we live in a day of increasing congestion of population. We are becoming an urban instead of a rural people. We are crowding together, and people, many people, are ever near us. Almost everywhere we can experience the feeling, "Where Cross the Crowded Ways of Life." Most of us are in daily contact with a great number of people.

However, mere numbers are not the only factor here. It is also the speed with which we move about. People were congested in the ancient cities but they moved about very slowly as compared with us. We must accustom ourselves not only to meeting and dealing with many people, but to do so quickly and nimbly. We are all in a hurry and the race belongs to the swift. All of this has a decidedly enervating effect upon people. Our haste puts us under a strain that wears us out.

Now society has developed various safety measures to protect us from the many physical hazards which follow so much speed. We have slow, caution, and stop signs, danger signals and safety zones. But it is left to each individual to deal with the perilous results to our nervous systems.

How shall we conserve our strength in the midst of so much distraction? Let us note that God has made some wonderful provisions to help us in this very matter. He has given us daytime and night. They suggest to us alternating periods of work and rest. With all of our modern means of furnishing light, and with people working in shifts, we have made the day and night much alike; and yet one has only to drive down one of our busiest city streets during the small hours of the morning to realize that there is a vast difference between the day and night activities of humanity. The seasons also suggest periods of greater and lesser labor. Again, we may have reversed this in some ways, but to us who live in the temperate zones the constant suggestion abides—summer is for hard work, winter for a hibernating rest time. Besides these, the weather suggests rest periods. We "make hay while the sun shines," but are more at leisure on "the rainy day." While for many people the weather conditions do not change the amount of their work, or with some even unfavorable weather may mean more work, yet it is generally true that the finer the weather the harder we labor.

These are divine suggestions to people. We, ourselves, will need to find some way of following the principle of relaxation if we are to keep in good physical and mental condition for our work. The Biblical record furnishes us examples of great workers who practiced rest periods. Elijah, after a severe strain of strenuous trial and responsibility, actually ran away into solitude for a season. Some of his actions may be questioned but we will agree that he needed a retreat and he got it in his trip to Mt. Horeb. Moses and John the Baptist had a long period of training apart in the desert and there Paul spent some time also. Jesus frequently retired to some secluded spot in order to be away from the throngs of people and be alone with his heavenly Father.

During the past generation we have recognized the value in such retreats and so our summer camps have arisen. These camp programs have increased in popularity rapidly. We used to have Bible institutes in the winter time, but the summer season in some picturesque spot is now considered more appealing and more helpful for a change, a rest, and a revitalizing of one's whole being.

There is a value too in our visiting in other churches. A change is an inspiration to those who have worked and worshiped regularly in one place. However, it is easy to overdo this and cause the home folks to exclaim, "It seems good to see you here again," after such a long absence or such frequent absences.

In all cases where a rest is sought it should come only after arduous toil, after persistent and continuous effort. Otherwise no change is needed unless it is the change to go to work. Rest may be obtained by a

pause or a ceasing of exercise. The heart must get its rest in this manner. The period is exceedingly brief but there is a cessation there that restores strength. Often, though, a rest comes through diversion. Soil is depleted if planted to the same crop year after year. To restore its fertility the land may be rested by lying fallow. The more profitable method, however, is to change the crop to something different. Hence we practice what we call a rotation of crops. Ought we not to be as wise regarding ourselves? To rest we do not need always to do nothing. We can do something different. We have experienced the complete change that comes when one turns from his ordinary work, apparently tired out, and attends some social affair, pays a visit, plays a game or does some work that he especially enjoys or takes pride in. Even a pleasant telephone conversation can put new life into any of us.

"Rest is not quitting the busy career;
Rest is the fitting of self to one's sphere."

Now here is where the Sabbath as a rest day comes in. Not only is it wisdom to cease one's usual work, but to worship and engage in Christian service are highly beneficial to one's whole being. Such engagements do not tax the weary body. They rest it and put new vigor into it. When one turns from physical work, or even a different type of mental labor, and attends church services, even assisting very actively in them, he is giving his physical body, his jaded nerves, as well as his moral and spiritual being a complete rejuvenation. To obtain rest, mere loafing is ineffective compared to spending the Lord's Day in God's service. Mondays will be brighter when we learn how to spend Sundays—and the Saturday night preceding our Sundays. "Come ye apart and rest awhile" *with Jesus.*

Huntington, Ind.

The Remedy

BY GRANT MAHAN

SINCE some trends in the church at the present time are wrong, not according to what we have ever considered as the teaching of the Spirit, what is the remedy for the present condition? That is the question that has been asked many times, and the askers of it want an answer. It would seem that a remedy is needed, for we do not want to continue in a course not in harmony with the teaching of the New Testament. Our lives must be in harmony with the teachings of this Book which has from the beginning of our church been the rule of faith and conduct.

What remedy can be given? We know of but one, and it is to be found only in this Book which we so greatly respect and revere. The fact that we are not the first church to depart in some respects from the Bible teaching does not help us out; for the fact that many do wrong does not make wrongdoing the less evil. It might be well if we would take a look at ourselves, as Daniel did at the Jews in the time of their captivity. Would we, in doing so, have reason to say as he did: "For our sins, and for the iniquities of our fathers, Jerusalem and thy people have become a reproach to all that are about us"?

Or would the prayer of Nehemiah suit us better: "Hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned"? Very few, if any, will deny that we as a body of professing Christian people have failed to do the whole will of God. And if we have done wrong we should be willing to acknowledge it and pray that forgiveness be granted us. Following this we should be willing to promise to be more faithful to the vows we made before God and man at the time we professed to accept Jesus as our Lord and Savior, our Teacher and Lawgiver. And having renewed the vows made at the beginning of our Christian life, we should make every effort to keep the vows from this time until death.

There is but one name under heaven given among men, whereby we must be saved. There is but one saving gospel that has ever been given to man by God its Author, our Creator. And so we have to choose this one teaching, believe on this one name and in this one Book. There is no other source from which light as to our duty toward God has ever come to man: this is the only Light; the Light which lighteth every man who will accept it and walk in it.

There are many persons who ridicule the idea of accepting the gospel as the only way of salvation. Some think that to refuse to be guided by its teachings shows wisdom and intellect. It is now as it was in the time of Paul: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Christ, the power of God and the wisdom of God, came and lived for us, revealing in his life the kind of life we should live while here below. There are still many, even in the churches, who think it is foolishness to preach and to try to live the kind of life we are so plainly commanded to live. Christ is the Remedy: will we accept or reject him? The choice rests with us; we can have life and happiness here and hereafter. And life is the only choosing time, so far as we know. There are some who say that those who do not choose Christ here and now will have a second chance; and many are ready to risk the great-

est thing there is on the say-so of some man or men who have no more knowledge of it than we do; and we know nothing at all about it.

So many substitutes are offered a gullible world. But be not deceived by any of them. God would not send his Son to lure men into any way but the true way to life. None of the doctrines or schemes of men are worth consideration when we are considering the future life. Their thoughts and ideas on the subject are worth just nil. Christ offers the true gold, while all these others offer but dross. What is offered is not even a good counterfeit of anything dependable.

It is a matter of individual choice: you can not accept Christ and live his life for me, nor can I do so for you. Men can do much to help each other in life, but they can never do enough to save the other man; they can perform no works of supererogation, nothing that can be placed to the credit of another and by so doing turn the balance and save the other man. Our prayers, if they are fervent, can do much; but they never can save a person who does not want to be saved by Christ and will not accept Christ's way of salvation. Man's opinion as to what it is necessary to do to be saved is of no value to anyone, unless he agrees with Christ all the way: and if he so agrees, it is not his opinion, but Christ's, that is of real worth.

And do not get the idea that a part of Christ's plan will suffice, and that the rest of it is of no account. We are to live by every word that proceedeth out of the mouth of God: remember that all the time. That scripture is a sufficient answer to those who would have us omit part of what we were told to do. Another thing is that God's plans do not change with the ages; the gospel is an everlasting gospel. Full obedience is just as necessary now as it was in the beginning of the Christian church.

A Reason Sometimes Forgotten

BY FLORENCE C. HEBEL

A NATIONAL magazine recently carried an article on: *Why I Do Not Go to Church.* Church people all over sprang to the defense of the services. Young people's groups used it as a topic for discussion.

We once heard a minister give a reason for going to church that perhaps no one else will think about. It is not the most important, but it is one that merits consideration. He had a country background where the men especially had to do work at which they could not expect to keep clean. He said this:

"Just to clean up and put on your Sunday clothes gives you a greater feeling of self-respect. It gets you out of the rut. You might not bother to do this, if you were not going to church."

Liverpool, Pa.

The remedy is simple and easy to secure: it is obedience from the heart to all the commandments of Christ and his apostles. There has been no second revelation of God's will, and there will be none. The gospel of Christ is the power of God unto salvation to those who believe and obey. There is no other.

Rehobeth, Md.

The Roamer Looks at Capitalists

BY JOSEPH VAN DYKE

IT is not yet a universal custom to pity millionaires. Most of us have been envying them too long for that, hoping vainly for some fluke of luck that would set us beside them on their gilded pedestals. But here and there we find some one who says, and seems to mean it, that he is sorry for the successful capitalist. Of course he may be a capitalist himself at heart who has turned communist after finding the world coldly indifferent to his repeated offers to trade his soul for gold. Or he may have discovered that he is incapable of ever rising to the top in the fiercely competitive economic system that we call capitalism; idealism is often born of disillusion. Still, counting these out, there are each year more and more people who refuse to try to gain power and influence, in an economic sense, who have no desire to dominate their neighbors by controlling their salary checks, who actually do pity the millionaire. These find their satisfactions in simpler truer triumphs. Their names are unknown. They are the foundations of the new social order now in the making. It is possible that once I had dreams of being a capitalist; it may be that I realize that I have not the skill or abilities to be a financial success. At any rate, I belong to the growing group of those who pity the poor capitalist.

There is nothing, in my opinion, intrinsically heinous about the method of increasing production by collecting capital in one place, or under one management; it is an economical method and makes possible the possession, by the masses, of goods which meet their various needs. It is obvious, I think, that such ownership may be collective, with the workers and consumers receiving the total benefits, rather than private with the profits going to a few. And it may be true, though I partly doubt it, that capitalists (those who control large amounts of capital) were absolutely necessary during certain stages of our country's development. If so, that time is past. A capitalist today is a different man from those hardy individualists of the past, the gambling entrepreneurs who risked life and fortune and cared more for the excitement of the game than for the high stakes to be won. The millionaires and multimillionaires of the present are of two varieties. The first is the son or grandson, or daughter it may be, of a rich man; he controls millions but he did not earn

them (granted that a million *can* be earned), merely inherited them. The second is the type who, through luck or enterprise or a combination of both, has worked his way to the top; over the bodies of how many better men nobody knows. The latter may deserve some respect as well as sympathy; the former should have our most profound pity. His money is a thick wall effectually separating the inheritor from real life, tragically preventing him from ever being, what he was intended to be, a genuine man.

I pity the millionaire because he is alone. He is surrounded by hordes of smirking yes-men, to be sure. From his valet to the vice-presidents of his corporations they see to it that he has no privacy, but always he is alone. His picture may be familiar to every schoolboy, but he has few friends, few intimates among his associates, perhaps no one who dares to tell him the truth about himself. All of the army who get their weekly stipend from him are cut away from contact with him by that barrier. The fact that they have something to get from him, and hope that something may be increased, makes it impossible for him ever to know anything about them except the sparsest surface details, while they know everything about him including the hollowness and terrible loneliness of the life he is forced to live. Pity him they may, but they do not dare to help him! Those employees, living like rats in obscure holes it may be, have at least lives of their own to fashion, poor lives maybe but genuine, and indubitally their own, and most of all they have the benefit of mutual assistance. That the great man can never have. He may see thousands of people each day as his limousine purrs smoothly along the boulevards, but he can speak to not one of them. He is perfectly alone.

I pity him because he has no time. It is not an easy thing to get and to hold on to money. It takes a whole man. He has no time or energy for such things as family, sports, recreation, art, literature. He is a slave to his dollars, his factories, his investments. He can not use any of his twenty-four hours a day for useless amusements; his working days may easily be worth thousands of dollars an hour, and golden hours can not be lightly spent. He has no time for his wife and children until he has made his pile, when he discovers that they have no time for him. He has no time for play, and when at last he feels he can be spared he finds that play is no longer fun. He has no time to exercise interests that were strong in his college days—travel, painting, drama; and when he is finally rich enough to take a vacation he finds that travel and plays bore him, that a tube of color and a canvas have no fascinations whatever. I am sorry for capitalists because they are so busy piling up stacks of greenbacks that they have no time to live.

Finally, the capitalist excites my pity because he is part of a dying system, because as a species he will some day be as extinct as the forgotten dodo. He will be remembered by historians and taught to college youths who will confuse him with some other term, but no one will think of him with regret. Despite the fact that many capitalists are philanthropists too, when we read the books in their libraries or look at their art treasures, we will not think of them. Doubting the validity of their claim on the masterpieces they hoarded, we will love only the living art. What but pity can we give a type of creature that soon will utterly vanish from the earth?

Yes, I pity capitalists; from the bottom of my heart I pity them. I pity, too, the mind that worships them and wishes to ape them. For the capitalist, lonely and enslaved, has no chance for happiness, no opportunity to break through the limitations of the present world and find the peace and loveliness of a better one. It is still strue, as it was twenty centuries ago, that a rich man can hardly enter the kingdom of heaven.

Burt, Mich.

The Minister as Student

BY NATHAN MARTIN

Secretary Ministerial Board, Eastern Pennsylvania

SOME years ago there appeared a great little volume, now little known, entitled *Seven Laws of Teaching,* by Gregory. The first of these laws was enunciated thus: "The Teacher Must Know That Which He Would Teach." Paul exhorted Timothy to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

Outstanding men, such as S. Parkes Cadman and Mark A. Matthews, have always been great students and hard workers. Says the latter, "My exercise, my joy, my pleasure, my happiness, my progress, my amusement, are all found in the course of duty, in the field of service, at hard labor." Dr. Richard S. Storrs was in his day the most elegant and affluent extemporaneous orator in America; but for twenty years he carefully wrote all his discourses. "The most slipshod and abominable of all methods is that of extemporaneous thinking, or attempting to shake a sermon out of an empty sleeve," wrote T. L. Cuyler in "The Young Preacher." The minister needs to plan the entire service in advance. The sermon itself should be completely mastered. In an equestrian statue man and horse are one; so the preacher and his discourse are inseparable.

The Minister's Reading. Dr. Charles R. Brown was Dean of the Divinity School of Yale University, 1911-1928; since then, Dean Emeritus. He insists that a minister, especially a young minister, if he would

preach with interest and power, must "read, mark, learn and inwardly digest." Rabbi Wise, who for more than thirty-five years has been listened to, not only by his own people, but also by those of other faiths, makes it a point to read and study *each day* something worth while. In the matter of quantity in reading, surely B. C. Clausen stands somewhere near the head of the list. He has been pastor of the First Baptist church of Syracuse, N. Y., since 1920. He is credited with reading a thousand books a year. The late Dr. Cadman worked prodigiously. His memory was remarkable, his knowledge encyclopædic. And it didn't just happen. He limited his reading to that which would be helpful to him in his sermons and lectures. He early formed the habit of doing much of his reading in bed. On his vacations he always surrounded himself with books and magazines, once taking with him a set of the Encylopædia Brittannica for his recreation. In addition to the Bible, he had for his favorites Pilgrim's Progress, the writings of Addison, Scott, Thackeray and Dickens.

The Time. The morning is the best time for study. F. B. Fisher of Ann Arbor, Mich., rises at four (the hour when Washington and Jefferson rose) reads until breakfast at six, then turns back again to his study for several hours more. On trains, waiting for trains, on the street corner waiting for car or bus, he is always reading. His book bill for a year is higher than his grocery bill. He prefers to own his books, instead of borrowing from friends or from the library, for he writes freely on margins and flyleaves. The one book he does not mark is his Bible.

Sermon-subjects. According to Charles R. Brown, "One of the commonest and easiest pitfalls into which the young preacher is liable to drop is of failing to preach on the great themes of religion." The most natural method of finding sermon-subjects is to find them in one's devotional reading, in daily observations and in contact with other ministers and their writings. Says Frederick F. Shannon, pastor of Central Church, Chicago, since 1920: "I must seize the topic when it flashes." He has twenty notebooks covering a quarter of a century. In them are topics philosophic, scientific, historic and poetic.

Gathering Material. Lynn Harold Hough, Professor of Homiletics in Drew University, is always preparing, constantly reading, writing, traveling, observing. Phillips Brooks was an inveterate keeper of notebooks in which he jotted down texts, subjects and suggestions for sermons. Raphael H. Miller of Kansas City, has produced a small library of these books, indexed for use, and has found the practice very helpful. George W. Truett, pastor of the First Baptist Church of Dallas, Texas, since 1897, one of America's greatest living preachers, says: "A notebook is ever with me, in which are jotted down beckoning texts, with seed-thoughts thereon, to be amplified, sooner or later, as these thoughts live and grow and unfold."

G. Campbell Morgan, back to his native England for the last five years, after spending many years in this country, is a great friend of his Greek New Testament. He says, "I have never found an hour in my ministry in which the Bible had no message." His plan of work is: first, personal firsthand work on the text; secondly, all scholarly aids obtainable. In a recent article in *The Presbyterian,* he says: "I . . . soon discovered that my special gift was that of exposition rather than evangelism. . . . I had to face a great question, . . . 'Are you planning to be a great preacher or my messenger?' I thought of the possibility of both, but at last decided that above everything else I desired to be the messenger of God. I declare, without hesitation, that from that day in 1900 until now I have cared nothing about reputation as a preacher."

The world's great preachers have always been great students, and that primarily of the Book itself. Speaking of Charles R. Brown and Charles E. Jefferson, the latter with thirty years' experience on Broadway, New York, Edgar De Witt Jones writes in "American Preachers of Today," "I would advise all young preachers to read Charles Reynolds Brown and Charles E. Jefferson on the subject of preaching. These two Charleses have given years to the study of sermonic art, written and lectured on preaching and preachers in season and out of season, and have reached the uplands as preachers of the Word."

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

Lebanon, Pa.

Sentence Sermons

BY WM. H. EILER

Those who are close with money are often very liberal with advice.

The man who can smile, and won't do it, cheats others and robs himself.

The woman who marries a man to reform him is a noble example of wasted effort.

Better live in a house without windows than without books.

The man who votes for the saloon is whetting a knife for his own heart.

If good behavior could take anybody to heaven the devil could not be kept out.

Too many people never recognize an opportunity until they have seen its back.

The man that asks God for his daily bread will not try to get the whole loaf.

The man who puts heart in his work will always have work to put his heart in.

It is hard to feel at home with people who never make mistakes.

No man is self-controlled until he is Christ controlled.

How we all admire the wisdom of those who come to us for advice.

Some people never want the picture unless they are in it.

Denver, Ind.

Music at the Philadelphia Church

BY ROLAND L. HOWE

Our congregation has been worshiping in song from the Brethren's Hymnal as long as the oldest members can recall. The service of the choir has always been voluntary. A leader and an organist have been paid since forty-odd years ago when steps were taken towards organized rendition. That initiative stands out prominently. Let us note what happened in the near beginnig:

Our first church book which listed contributions to the building and its equipment, shows the following entries:

"[Date obscure] Mr. Mitchal per the Independent Harmonick for his room use $20."

"6 mo. 12—1818 Mr. Mitchal Donation for the schoolroom for singers $20."

Whether these two items are one and the same, is not known. I question it. Every known source of historical information was exhausted in an effort to identify the donor and disclose his motive, but without success. Some day some one will unravel it. It is evident that Mr. Mitchel (or Mitchel) was a singing teacher, and perhaps interested in the sale of musical instruments. Reading between the lines, we may picture him giving the Brethren music lessons and leading the congregational singing in the "new" Crown Street church in 1818, and probably in the old schoolhouse itself where services were held as early as 124 years ago.

Another significant entry:

"85 Books 15 cts" "2 mo. 23—1819 By cash per John Heisler proffit 15c per on the sale of Hym Books, $7.20."

It appears that John Heisler (a minister, and member of the first board of trustees) took upon himself, in the interest of singing, to purchase eighty-five books and to sell forty-eight of them at a "proffit" of 15c each, the proceeds of which he promptly turned into the church treasury. He may have disposed of the balance at cost, as there appears no entry to indicate a profit on the remaining thirty-seven.

This was a large number of privately owned singing books for a congregation even a century or more ago, and would seem to preclude the necessity of "lining" the hymns. Few congregations were supplied with hymn books as church property. It seemed the custom, for members who could secure them, to own their own.

The joy of the church and its friends, in the realization of their hopes and prayers in meeting in a house of their own, must have been deeply felt. What could be more appropriate praise than the singing of sacred hymns? Equipped with new books, and encouraged by a man of music (not a member) who was moved to contribute liberally to so worthy a cause, leaves no doubt that the Philadelphia church was strongly influenced by this effective aid to worship, and early destined to take a leading part in its progressive development as a part of the brotherhood.

(I recall as a boy that my home church, Dry Valley, recognized the need of musical training. Classes met during the winter months in the old country schoolhouse. A teacher from Lewistown, four miles away, drove out weekly either by spring-wagon or sled, with a light portable organ, and led in the work for a small subscription fee. This was a community movement but not sponsored by the church, although both the church and Sunday school profited richly by it. It provided an uplifting diversion for the young people, and started them on the way to acceptable leadership in sacred music. It also finally led to the introduction of an organ in our home, with the implied if not expressed understanding that nothing but sacred music would be played. Even that was a concession on the part of father, an elder in the church, and my maternal grandfather, Elder Jacob Mohler, who spent his last years in our home. Grandfather was devoted to a quiet, peaceful life in home and church. He did not openly oppose the organ, but assumed a passive attitude and kept discreetly aloof when one found time to "make music." However, he soon became receptive, seemingly in anticipation. When the good old hymns he knew and loved so well, pealed forth their sacred strains—and emotions stir within me as I see him now—he worked his unsteady way between two supporting canes until settled in an easy chair close by! Long after, but not until both these elders had passed away, the dear old church, which they helped to build and where they worshiped for so many years, fell in line with the oncoming way and supported its congregational singing with a musical instrument.)

Mrs. J. S. Thomas, affectionately known as "Mother Thomas," has held unbroken membership in the Philadelphia church since March 12, 1865—over seventy-two years! Her long life has been set to music in one continuous song of praise and service. The story is a volume in itself. Her 93rd birthday was fittingly celebrated June 1, 1937. She recalls Robert I. Evans leading the singing in the sixties in the Crown Street church. Bro. Evans "started" the hymns from his accustomed seat up front on the men's side. This usually resulted in a solo until others found courage to fall in line one by one and make it unanimous by the end of the stanza.

Our first organ was purchased Feb. 10, 1873, for $161, for use in the Sunday school. It gradually worked its way up from the basement into the church service, but not without opposition.

On May 29, 1882, our Sunday school requested permission to use a piano on the night of the anniversary. It was discussed and tabled!

On Nov. 6, 1882, special music was provided for the Sunday-school convention held here.

June 26, 1885, the office of Sunday-school chorister was created by the election of D. R. Hanawalt. He proposed the introduction of the cornet. The motion was tabled! At the same time the office of Sunday-school organist was formally created, and Mrs. Lydia Krupp appointed, although Catharine A. Harley had been voluntarily rendering this service as early as 1873.

Up to 1891, a period of seventy-eight years, $151.90 was

expended for hymn books, and nothing for other music. The outlay for published music to Dec. 31, 1936, totals $1,134.83, not including the Sunday school.

There appears no record of an organist fee until the year 1897. From that date to Dec. 31, 1936, the church disbursed $7,386.60 for this service.

It is not shown that the church paid for leading the singing until March 13, 1891, when an elaborate contract was entered into with Prof. H. C. Lowry, for a monthly consideration of $12. The terms called for his presence at both Sunday services, and Sunday school in the afternoon; also one evening each week for instruction and practice in singing. Two months later, Lewis T. Grater assumed charge at 50c a month increase! A total of $7,359.22 was paid for this leadership to Dec. 31, 1936.

On Sept. 21, 1891, the singing of anthems was discussed, but no action taken!

A pipe organ formed part of the equipment of the new church at the present site in 1891. By 1922 it had reached the stage of obsolescence, and in the face of minority statements that "it can not be done," a new one was installed at a cost of $4,647.25. On Nov. 5 it was dedicated. Elder T. T. Myers, former pastor, delivered the address, his theme being "Art in Religion."

This new equipment, and the voluntary service of local talent under fine leadership, led to the rendition of many beautiul cantatas and anthems.

The Junior and Senior Christian Endeavor Societies were organized in 1891 and 1892 respectively. Out of these groups soon grew our choirs. These organizations moved in alternate waves of enthusiasm or decline as the will or the wane of spirited co-operation set the pace.

Harmony in music is closely related to harmony among those who render it. Complete harmony as a constant factor among the personnel of a choir is rather unique. Our senior group has never been quite so efficient and uniformly satisfactory, over so long a period of time, as under present leadership.

Our junior choir provides ambitious youth with an opportunity for active and acceptable participation in the church service. It passed through one of its periodic stages of rehabilitation in March, 1933. Within a year the juniors were furnished with gowns. The effect is group uniformity. They place each one on an equal as to appearance, and thus fittingly forestall any personal embarrassment in dress among those less favored. They are dark maroon in color and harmonize with the interior setting. About thirty-five comprise this choir, and are ably directed. The gowns were suitably dediated Sunday evening, Feb. 4, 1934.

Consecrated music often brings conviction where preaching fails. In our order of service the congregation has unrestricted opportunity to participate in the singing—and the offering! Both are receptive channels of acceptable worship. Good singing adds much to the service, and in proportion as it quickens the soul in lofty aim, it raises the spirit of giving. Without free appropriation of these means of praise—self and substance—the church is deprived of much of its power.

The singing and offering and preaching have become so far modified in form and extent that they show marked changes over a century ago. We have more moments of singing and fewer hours of sermonizing, with less sleeping in church. We are convinced of more surrender of substance and a wider range of personal service. If these changes are constructive, they are a credit and mean progress. If the spirit of Faith and Hope and Love has met with no defeat on the way, it is well. While we may **outwardly** magnify "These Three" in frequency and volume of manifestation beyond the custom of our brethren of years ago, let us be sure they suffer no **inward** dilution of permanent value. We worship the same Father our forefathers did.

Philadelphia, Pa. Roland L. Howe.

Sacred to the Memory of Christopher Sower

Persecuted in Germany on account of his religious convictions Christopher Sower came to America, and made his abode in Philadelphia, Pa., where he engaged in the publishing business. Here under many disadvantages and handicaps he printed the first Bible that was printed in America from 1743 to 1776. Besides this he published hymnbooks and other literature. He manufactured his own type, paper and ink.

On account of being a man of peace, and refusing to participate in war, his extensive holdings were confiscated, his equipment was destroyed, his business ruined, he exiled, and he died in poverty.

BY JAS. A. SELL

When persecution pierced his soul,
And life grew sad and drear,
He sought a refuge in the wilds,
A lonely pioneer.

In perils great, in fragile barque,
He braved the storms and cold,
And carved a name among the peers,
That shall forever hold.

He had the vision of a seer,
On frontier wide and wild,
And brought good cheer to lonely homes,
To parents and their child.

With faith in God he blazed the way,
Where man had never trod,
And gained a name in halls of fame—
Brought honor to his God.

He stood opposed to bloody war,
And for it suffered loss,
But met his fate in spirit mild,
Like Jesus on the cross.

The marvel of his noble life,
We want shall never die,
And fondly trust his spirit rests,
In fairer worlds on high.

We meet around his lonely grave,
And hold his memory dear,
And as we linger at his tomb,
We feel God's presence near.

The anguish of his noble soul,
That pierced his weary heart,
Has changed to music in the choir,
Where angels take their part.

His work is done and he's at rest,
His trophies are laid down,
And with the white-robed, blood-bought throng,
He wears the victor's crown.

Hollidaysburg, Pa.

HOME AND FAMILY

A Rusty Key

BY CORA ADAMS

What would you say,
Rusty Key,
If you could talk to me?

Would you tell me of dead men's hopes,
Of treasure trove and pirates' ropes?
Or would you speak of finer things,
Quaint old gowns and wedding rings,
Faded roses, who put them there,
Dusty toys and tokens rare?

Would you lead to humble hearth
Where once echoed childish mirth
By whose fires strange tales were told
Of ladies fair and warriors bold?
Here, the wayfarer's cares were shed
And songs were sung and prayers were read.

What would you say,
Rusty Key,
If you could talk to me?

Chambersburg, Pa.

Through the Valley

BY ARCHER WALLACE

In the Metropolitan Art Museum in New York City there is a painting entitled *The Triumph of Death.* A figure representing death is seen driving black oxen. The heavy wheels of the cart relentlessly crush all in its path; young and old, rich and poor; all alike are struck down. Some view the approach of the driver with terror, others with consternation; on a few faces one notices blank despair. The title itself seems justified; death does appear to be victorious—life extinguished.

The skeptic Ernest Renan tells of a visit he once paid to a cemetery. The recurrence of the two words "born" and "died" affected him profoundly. There was no room to write of what had been achieved in between those two events—and perhaps, he thought, it was of little moment. But the fact of birth and the sheer inevitableness of death deeply moved him—and evidently depressed him.

Yet some thirty centuries ago the writer of the Twenty-third Psalm talked of the shadow of death, somber and disturbing, but nevertheless only a shadow and millions have used the metaphor he employed because it expressed their own view of death.

Furthermore, the psalmist talked of passing not into the valley, but *through* it. There was a way out, dark and gloomy though it might be. Probably the writer had led frightened sheep into some valley where daylight was shut out and he had pitied the terrified creatures as they huddled together. But soon he had emerged with them into the green pastures on the other side of the valley. And it suggested to him that life, not death, was triumphant. He would have agreed with Whittier who wrote:

"That life is ever Lord of Death,
And love can never lose its own."

This is a clear and emphatic note of Christ's teaching and here there is a sharp contrast between Christianity and the prevailing religious ideas of his time. One has only to remember the sad words of farewell uttered by the noble Socrates as he turned from his judges to death to realize how utterly hopeless was the acquiescence with which men met death in those days. Sometimes there was a bitter protest against fate—an agonizing cry of despair—but men felt it was in vain that they struggled.

Excavations in the catacombs at Rome, as well as in the burying places in the neighborhood of Athens, show in a striking way the Roman and Grecian attitude to death. Concerning them all it might be written, "These all died in fear, not having received the promises and with at best a faint—very faint—tremulous hope that out of the darkness of the night of death some good perchance might come to them." In the catacombs of Rome one can see today the inscriptions written in pre-Christian times with the recurrence of such phrases as "Farewell, farewell, forever farewell!" Then comes a marked change. From the time that the first Christians were buried one reads the confident hope of resurrection with such promises as: "He that believeth on me, though he die, yet shall he live."

The loneliness of the valley impressed this psalmist. There is a sense in which all distress finds men lonely. A French observer, after a visit to England, speaking of English reserve, said, "Every Englishman is an island." There is a sense in which that is true of all men. In nearly every life there are times of unutterable loneliness. There are experiences that can not be shared with others. Our sorrows isolate us from other people. That has always been accepted as true of great men and women; it is equally true of all. There are secrets hidden even from those nearest and dearest.

It is especially true of the last valley of all. It is an experience which must be faced alone. That explains much of the gloomy foreboding that men have had regarding death. And it was here that the writer used with telling effect his idea of the shepherd's presence. There would be no loneliness because the Divine Shepherd would comfort and lead. "I will fear no evil: for thou art with me."

Readers of the book which tells of Shackleton's fu-

tile attempt to reach the South Pole will recall the story of the dash across the frozen wastes of South Georgia. It is one of the most thrilling chapters of adventure to be written in modern times. The magnificent heroism of the men and their solicitude for one another enhance one's estimate of humanity. Writing of the experience later Shackleton said: "When I look back at those days I have no doubt that Providence guided us, not only across those snowfields, but across the storm-white sea that separated Elephant Island from our landing place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers it seemed to me often that we were four, not three.

"I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean confessed to the same idea. One feels the dearth of human words, the roughness of mortal speech, in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts."

The Scottish evangelist, John McNeil, who died a few years ago, used to tell of an experience he had when a boy. He worked at a small railway station in the highlands of Scotland and late on Saturday nights he trudged several miles over a very lonely road in order to spend the Sabbath with his parents. It was always an ordeal for the boy and it seemed to him that every tree was a man standing with a gun. One night it was darker than usual and he had just reached a fearsome spot when he heard a footstep. His heart was in his mouth and he was dumb with fear. Then out of the darkness he heard a familiar voice say, "Is that you, John?" It was his father's voice. The parent had known how nervous the boy would be on such a night and had walked to meet him. "I just slipped my hand into his," said John McNeil, "and I was as comfortable as if I had been sitting by the fire." Perhaps death is like that!

When Charles Kingsley lay dying he said, "How beautiful God is!" And there was another giant—in heart and in mind—Phillips Brooks, the story of whose passing is told by his brother William Gray Brooks. He writes: "Phillips knew me. He looked up from his pillow with the sweetest smile, and held out his hand. He pressed mine warmly and strongly, smiled again and again and said 'Good night.' Then he lay back on his pillow, put his great left hand on his heart. He waved his hand round and round as he used to do when hearing music or humming a tune to himself; it was clear and bright and happy. Full of joy that was in his heart—in harmony with the love that filled it, and with the heavenly melodies that he heard calling him to his heavenly home."

Here is a poem by Robert Freeman that exquisitely sets forth this truth.

"When men go down to the sea in ships,
'Tis not to the sea they go;
Some isle or pole the mariners' goal,
And thither they sail through calm and gale,
When down to the sea they go.

"When souls go down to the sea by ship,
And the dark ship's name is Death,
Why mourn and wail at the vanishing sail?
Though outward bound, God's world is round,
And only a ship is Death.

"When I go down to the sea by ship,
And Death unfurls her sail,
Weep not for me, for there will be
A living host an another coast
To beckon and cry, 'All hail!'"

Toronto, Canada.

The "Vision of the Privilege"

BY CHESTER E. SHULER

Holy Spirit, flow through me,
Let my life, thy channel be;
Let no doubt obstruct thy way,
Flow through me, O Lord, today.
Flow in rivers, not a rill,
All thy word to me fulfill.

It is a marvelous privilege to be used of the Lord to perform some phase of his work. Indeed, is it not true that just in proportion as we really appreciate this truth, shall we be of genuine value to him? So long as our Christian work, the things we "do for the church," are done from a sense of duty, or because we feel uncomfortable if we do not do them—so long shall we be accomplishing little of real value. But when we catch the "vision of the privilege" that is ours to be used of him, then things change! No longer do we work to be seen of men; no longer do we come to services "because we ought to"; no longer does the minor part seem irksome!

The Holy Spirit can work marvelous things when he can "flow through" a person. "Flow in rivers, not a rill" is an appropriate prayer for every consecrated believer. Are we comparable to corroded pipes through which water can flow with difficulty and only as a rill? Or are our lives so cleansed, so consecrated, that the Spirit has an unrestricted course to do the Father's will?

This "vision of the privilege" makes us more careful. It makes life seem important, and all too short to be squandered unworthily. We shall feel, as Dr. C. C. Ellis once exclaimed in an address, "I am alarmed because I have so few remaining years in which to work!"

We shall wish to know more fully how to work for him. Thus we shall read and study his blueprint—the

Bible—more diligently. We shall be honored to serve in an obscure place. No longer shall we seek places of honor or leadership. Faithful followship will be equally attractive, if that be our portion. When another is exalted, we shall rejoice and not be envious. When we are exalted we shall be humbled by the realization of God's greatness and human fraility. We shall not think of ourselves more highly than we ought to think—but shall be thankful that we have been accounted worthy to be channels through which the Holy Spirit may work.

Let us catch this vision of the privilege of working for the Lord. If we are young Christians, just starting out for God, we shall be happy indeed to catch the vision at once. If we have served duty bound for years, let us rejoice in newness of life which the vision will give. We have a mighty God, a loving Savior, an all-powerful Christ, a victorious Lord.

What a privilege to be identified with, and used of, our heavenly Father.

Holy Spirit, flow through me,
I would just a channel be
For thy mighty living tide,
Reaching souls both far and wide.
Flow in rivers, not a rill,
All thy word to me fulfill.

Newport, Pa.

Nancy D. Underhill—The Pioneer

BY J. M. HENRY

Part Two

More sorrow came to the home of William and Nancy Underhill. Their second son became seriously ill, suffered intensely and at last little Joseph seemed to be dying. It was three o'clock in the morning and the wind was moaning around the house out on the lonely ranch. Nancy went to the Lord in prayer for help since no other physician was near. She heard a voice calling, "Do what the Bible teaches." The voice was not audible but she clearly heard it in her soul. The Bible said, "Call for the elders of the church," but there was none nearer than two hundred miles. Her child belonged to God. Why could she not be the elder of her household? Her faith was strong. Would the Lord accept her simple deeds? She only trusted and prayed, then took oil, anointed the head of her little son in the name of the Lord three times and offered a fervent prayer.

In a few moments the little boy began to breathe more easily and the Lord raised him up. A letter was written to Elder George Fesler at Longmont asking if he and his good wife could come and baptize the pioneering mother on the ranch. The arrangements were made and the good elder and his wife started on the two hundred mile journey through the lofty Rockies to the lonely ranch. When they arrived, Nancy D. Underhill entertained for the first time in her life "the good people of Brethren faith." What a joy to hear the message of good tidings from these humble servants of God!

Commenting on this experience, Sister Underhill said: "When they were satisfied that I was a fit candidate for baptism after I was more fully instructed in the way of the Lord, the next morning Brother and Sister Fesler and myself took turns in digging a place for a pool of water which was made by turning a little stream into it." When the pool was filled with water Bro. Fesler offered prayer on the bank and then led the candidate down into the water and baptized her by triune immersion, laid his hands upon her head, prayed for the Holy Spirit to descend upon this pioneering saint, and then Sister Rachael Fesler offered the right hand of fellowship accompanied by the salutation of kiss of charity. What a blessed experience for them all! No longer would the ranch seem so lonely. The

(Continued on Page 20)

HOME AND FAMILY FUN

Let's Dress Up

Here is one of the greatest of all play activities. Who does not love to dress up, to try to be some one diffierent?

"Look, mamma, I'm daddy now!" And an old hat makes the difference. Many a mother has saved the day by suggesting "dress ups."

Let the little girl who reads too much and mentally becomes the heroine of each of her stories learn the difficulties of the heroine. Let her dress up as her ideal.

Boys who play Indian and do nothing but gather imaginary bloody scalps would find new interest in dressing up like Indians, feathers, paint and all. When all are dressed up the desire is for a council fire of peace rather than a bloodthirsty battle.

Girls and boys may become movie star worshipers. Give a movie party. Each is to dress, act and talk like their favorite movie star. The humor of the situation will often break down the movie idol.

To boys who think of cowboy life as mostly "Bang! Bang! Stick 'em up!" add the interest of the lasso and real feats of skill by introducing a circus or rodeo in the backyard. Most boys will work hard to perform the assignments. Let them dress the part.

An old trunk in the attic may suggest many more ideas. Share those old decaying bits of clothing and let them dress up.

There are many rewards for such effort. The main ones are development of dramatic ability and initiative.—*Robert W. Tully for the Recreational Fellowship.*

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 6: 1-6

"What is the wisdom that is given unto this man?"

Serving With Power

The people of Nazareth could not understand Jesus' power. So they were offended in him and definitely limited him in what he could do for them. Men ever since have been searching for an explanation of his power. Some in his day came to the conclusion that God was with him. The disciples came to the definite conviction that he was God. But others attributed his power to an evil source.

What we think about Jesus determines to a considerable extent what he can do for us and what we undertake for him.

Tuesday: Mark 6: 7-13

"And he called unto him the twelve, and began to send them forth by two and two"

Serving Without Money

Men give their lives for that in which they believe. If they believe that the welfare of men is the greatest good, they will seek out a place of service regardless of its money returns.

I heard of a young man recently who has gotten a vision of the possibilities in a world brotherhood project in the field of art. He worked for wages just long enough to get money to go abroad to seek the information he needed. Now he is back, trying to stir up interest in his vision, though he gets scarcely anything for his services. That is the way great movements are born. Something like that may be discerned in the origin of the Christian movement.

Wednesday: John 6: 5-14

"There is a lad here who has five barley loaves, and two fishes: but what are these among so many?"

"There Is a Lad Here"

Often the solution of vexing problems comes from very unexpected sources. When the multitude was hungry, the normal sources of food were explored without any encouragement of getting an adequate supply. The disciples in despair mentioned the boy with his lunch. That was all the food available. But under the power of Christ, that which was available became enough.

Is not that the common experience of faith. That which is available becomes enough and to spare, under the blessing of Christ. Sometimes it is little. Always it is the best that can be given. The important thing is that it be offered to Christ for his use.

Making the Most of What We Have

Each person is confronted with the necessity of making the most of what he has. He may wish he had the ability of a genius or the heritage of a king, but it is likely that he shall have to do without both. Instead of dreaming about what he doesn't have, the practical thing to do is to settle down to using wisely what he has.

A very good place to begin is in taking stock to learn just what one's resources are. Many young people flounder around, trying to do that for which they are not fitted, or fearing to undertake that which they could well achieve. The better one knows himself, the better he should be able to choose his lines of action.

But there is danger that we may become too introspective if we dwell much upon our abilities and shortcomings. A child learns to walk by stepping out in faith toward an objective. That is a good way for us to strike our stride too. Human need pulls at our hearts; we try to help, and find that we can better than we imagined.

In measuring our resources, we do not want to overlook the fact that our own may be greatly increased through proper relationship to God and to our friends. We do not live and work alone. Illimitable divine resources are available to those whose efforts are put forth in harmony with the divine will. And there is power in human co-operation. The life that achieves most is one of fellowship.

Isa. 6: 1-8; 1 Cor. 1: 25; 2: 5; Matt. 25: 14-30.

Thursday: Ex. 4: 1-5

"What is that in thy hand . . . Cast it on the ground"

"What Is That in Thine Hand?"

Moses was confronted by a difficult situation. He had to put hope and courage into the hearts of a generation of slaves, and then persuade the king to free them. The task looked impossible. But many a thing that looks impossible is done. When a thing needs to be done, the likelihood is that resources are at hand for its accomplishment if men will use them. Note the literal truth of this statement in Moses' case. While Moses was puzzling over the problem, God asked him what he had in his hand. "Just a rod," was the reply. "Use it," said God. And a miracle took place before his very eyes.

This story is symbolical of what happens to plain resources when used at God's direction to meet a human need.

Friday: Matt. 25: 14-30

"Unto one he gave five talents, to another two, to another one"

Serving With Our Talents

There are differences in ability and differences in opportunity. But there should be no differences in devotion. One who has great ability is likely to find opportunities that call for the best that is in him. Likewise those who have lesser gifts.

Those in the higher and the lower areas in the scale of ability are more likely to fall short of their possibilities than those of average gifts. The most capable are inclined to be content with an average degree of achievement, and the least capable are tempted to feel that they don't have enough to pay to use it at all. No one, whatever his gifts, can expect God's approval unless he uses faithfully all that he has.

Saturday: 1 Kings 3: 5-14

"Give thy servant therefore an understanding heart . . . that I may discern between good and evil"

A Humble Servant Rewarded

The aspirations of a great soul are here laid bare. The responsibility of dealing with people rested heavily upon him. And when the time came to set forth his greatest desire, he asked for the ability to carry his responsibility helpfully. Selfish interest and desires were put aside. God can use and bless a life like that. He used and blessed Solomon.

When responsibility confronts a man, there is just one wise course: Put self into the background and seek wisdom for the task at hand.

Sunday: Rom. 12: 3-8

"With liberality . . . with diligence . . . with cheerfulness"

Acceptable Service

There is an attitude that fits every gift. Liberality is for giving; diligence, for ruling; and cheerfulness, for showing kindness. Each function calls for the development of a corresponding spiritual quality. Note is made in this scripture of the diversity of gifts among Christians. All, however, are necessary. Christians are likened to the body of Christ with members functionally diversified, but with a common purpose.

It is a fine thing for Christians to work together, each contributing what he can for the co-operative project. The opportunity for spiritual culture in each type of service is such that all of our lives may be enriched by fellowship with the other members of the body.

KINGDOM GLEANINGS

Calendar for Sunday, February 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Measuring a Man's Worth.—Mark 5: 1-17.

Christian Workers, The Christian's Use of Money.

B. Y. P. D., Youth Serves Project.

Intermediate, Achievement Day.

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Gains for the Kingdom

One baptized in the Waterloo church, Iowa.

Five baptized in the Sipesville church, Pa.

Thirteen baptized in the Salkum church, Wash.

Ten baptized in the Dallas Center church, Iowa.

Four baptized and one reclaimed in the Ottumwa church, Iowa.

Eight baptized in the Altoona church, Pa., Bro. J. A. Robinson, evangelist.

Thirteen baptized in the Lititz church, Pa., Bro. M. J. Brougher, evangelist.

Six baptized in the Pleasant View church, Kans., Bro. W. A. Kinzie, evangelist.

Twelve baptized and one received on former baptism in the Conewago church, Pa.

Twenty-five candidates for membership in the Spring Creek church, Bro. Henry King evangelist, also three baptized earlier in the year.

Fifty-six baptized and seventeen received by letter and reconsecration in the Juniata Park church, Altoona, Pa., Brother and Sister J. Edwin Jarboe, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Henry F. King of Heidelburg, Pa., March 6, in the Myerstown church, Pa.

Bro. John R. Snyder of Tyrone, Pa., April 18, in the East Petersburg church, Pa.

Brother and Sister A. P. Musselman, March 20, in the Salamonie church, Ind.

Bro. David H. Snader of Akron, Pa., March 6, in the Rouzerville church, Pa.

Bro. John A. Graham of the Berkey church, April 5-10, in the Robinson church, Pa.

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Personal Mention

Bro. Ralph G. Rarick, now pastor of the Syracuse church of Northern Indiana, having business in Chicago last week, came on out to the Publishing House to extend his friendly greetings.

Bro. William H. Rivell was licensed to preach, Dec. 18, 1937, by the Springfield church of Southeastern Pennsylvania, and is open to receive calls to ministerial service. His address is Lansdale, Pa., Box 386.

Bro. Milton Early and wife, Bethany students from Northern Missouri, wanted to see where the Messenger comes from and whatever else there might be to see there. And so they came out for this purpose. Part of the "whatever else" was people.

Bro. T. G. Weaver informs us that he will be available for several evangelistic meetings during the period from May 1 to Aug. 31. Churches interested may reach him at 704 Miami St., North Manchester, Ind.

Bro. Tobias S. Fike of Thurmont, Md., entered into the reward of his earthly labors Monday night, Feb. 14. We have no further details at this time but shall expect soon a full account of his long and faithful ministry.

Bro. Merlin Gibson and wife of South English, Iowa, were welcome visitors at the Messenger rooms last week, though we could not be glad for the occasion which had brought them to our vicinity, the death of a relative at Naperville, Ill.

Bro. Max Hartsough, now pastor of the Lake View church at Brethren, Mich., says: "It looks as if something could be done here in the Master's name." They were rejoicing in the reclaiming of a young man at Harlan. "Work is starting off nicely there."

Bro. John Heckman of Polo, Ill., celebrated Valentine Day by writing from Dixon hospital: "Am here for a week. Cataract operation successful. . . . I can see. I can help in the things to be done." Nobody will blame him for feeling like that. We are all glad, Brother Heckman.

Bro. John H. Cassady of King Ferry, N. Y., pastor of the Lake Ridge congregation was evidently glad when their Messenger agent reported to him that "she had reached seventy-five per cent of our homes again with the Messenger." So are we. Have you the same cause for gladness in your church?

Sister Elizabeth Longanecker, 417 N. Main St., Columbiana, Ohio, has a German Bible that is much older than she is for she is in her ninety-second year and it came down to her from her grandmother. She would like to dispose of it while she is still "of disposing mind and memory." If interested, write her for full details.

Bro. D. T. Dierdorff of Surrey, N. Dak., took us altogether by surprise Monday morning of last week, though we had known that he and Sister Dierdorff were spending the winter months with kindred and friends at Mount Morris and Franklin Grove. Pastor Paul B. Studebaker of the last named place brought him over. With them was Bro. Harvey R. Hostetler of Detroit who was in the midst of an evangelistic meeting at Franklin Grove.

Bro. Ezra Flory has been counting again. This time his figures are based on the 1938 Yearbook. He has found 63 ministers in foreign countries, 59 women ministers, 208 in the licensed class, 535 pastors including both fully supported and part time. The whole number of preachers is 3,047, an average of almost exactly three to each of the 1,025 churches. But the distribution is unequal, in that respect like farms, dollars, homes, jobs, children and many other things in the country at large. There is some adjustment needed in this world.

On Saturday, Feb. 19, Brother and Sister J. Homer Bright and Dr. and Mrs. E. Lloyd Cunningham, sailed on the Empress of Russia from Victoria, B. C., for China. Brother and Sister Bright will go to Peiping from where Bro. Bright will go interior as soon as possible and Mrs. Bright will follow as conditions permit. The Cunninghams will take up language study work. The address for the Brights until further notice will be in care of Hugh MacKenzie, 53 Race Course Road, Tientsin, China. For the Cunninghams, in care of the College of Chinese Studies, Peiping, China.

Miscellaneous Items

All items for the Eastern Pennsylvania District Conference booklet should be mailed to the writing clerk, F. S. Carper, Palmyra, Pa., no later than March 15, 1938.

Are you thinking of moving to the state of Washington? If so, better turn to pages 21 and 22 of this Messenger and read the article by Geraldine Eller entitled: Let Us Know When You Move.

To Northwestern Ohio: The District Conference will be held March 15-17 in the Eagle Creek church, three miles west of Williamstown, Ohio, on Route 30 N. Elders will convene at 1 P. M., March 15. Jay F. Hornish, Writing Clerk.

Achievement Offerings. The books of the General Mission Board will be kept open up to the afternoon of March 2 to receive belated achievement offerings in the old year. Inasmuch as some congregations want to still receive offerings on the 27th and have them included in the old financial year, this provision is arranged.

The Church and the Physical Needs of Men by President W. F. Schwalm is No. 1 in the McPherson Faculty Series. It is a frank discussion of the responsibility of the church with respect to the physical needs of man. This new pamphlet may be obtained free from: Board of Christian Education, 22 South State St., Elgin, Ill.

The Fellowship of Prayer, the 1938 booklet of Lenten meditations issued by the Federal Council, is available at 3c per copy or $2.00 per hundred. Order from: Board of Christian Education, 22 South State St., Elgin, Ill., or Department of Evangelism. Federal Council of Churches, Room 71, 297 Fourth Ave., New York, N. Y.

February 12, besides being the birthday of Abraham Lincoln, was the death day of Fanny Crosby, the blind hymn writer. It was in 1915 that she passed on, at the age of nearly 95. The day was signalized by the Omaha church with an anniversary song service in honor to her memory, including also a short sermon by Pastor Ralph R. Hatton on Religion and Song.

The National Voice, Los Angeles, Calif., is sponsoring regular temperance broadcasts which some of our readers are enjoying and would like the rest of you to know about. Sam Norris speaks daily at 5 A. M. and 8:30 P. M., Central time, over XEPN (730). Ethel Hubler speaks Sundays and Tuesdays at 6 P. M., Pacific time, over XELO (670). The last named broadcast is within the range of listeners in eleven western states, while the former may be heard throughout the nation.

"When Is a Man Drunk?" "Is Beer Intoxicating?" "Why Abstain?" These are a few of the questions answered by some of the best authorities in the field of alcohol education. These answers may be had in convenient four-page folders free of charge to you by writing to the Board of Christian Education, Elgin, Ill. There are also other folders dealing with such subjects as: "The Dangerous Drunken Driver," "The Farmer Loses," and "16 Reasons Why an American Youth Chooses Not to Drink." We are suggesting that you send today for a sample set of this literature. From these samples you may select the ones you think you can make best use of. There is also available through the Board a set of ten postors on alcohol education suitable for your church bulletin board. These sell for 25c. If you want a neat black holder with isinglass cover in which to display them, send an additional 25c. We hope some one in your congregation will assume responsibility for this service.

"We have never been without the Messenger in our home since we were married in March of 1889. And better still, I have read it ever since I was a child in my father's home. I can not be without it now, so am sending my renewal."—Mary Bowman Harrington, Sweetwater, Tenn.

With Missiongrams for March was mailed a complimentary copy of the booklet called: The Gospel Messenger Comes to Cedar Grove. This booklet contains a suggested program on your church paper, the Messenger. The principal part of this program is a dialogue showing how a church paper increases church loyalty and thus serves to strengthen the local congregation. If your church has not used this program as yet, read the booklet and see what is offered. The extra copies needed for those taking part in the dialogue are free and will be sent on request. Just say that you want eight copies of The Gospel Messenger Comes to Cedar Grove. Order from the Brethren Publishing House, Elgin, Ill.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

99 Sermons for Children, by G. B. F. Hallock. Harper and Brothers. 132 pages. $1.00

This is the author's third book of sermons for children. There is evidence on every page that he has not lost his interest in nor his understanding of children.

The table of contents follows the order of the year, stresses special days and occasions, list titles alphabetically and ends with a scriptural index. This enables one to locate material from several points of view.

The topics are well chosen, the stories are briefly told and the points are clearly stated. There is always room for expansion and adaptation. Leaders of children, by studying these sermons, will discover the technique of finding and developing material for talks to children. Ministers will profit if they add this book to their library of sermons to children.

Horace Bushnell and Religious Education, by A. J. William Myers. Manthorne and Burack. $2.00. 193 pages.

The author's purpose is to set forth the views of Bushnell, to show how he pioneered in religious education and to follow his influence in the development of religious education. To do this he makes full use of Views of Christian Nurture, in which Bushnell makes certain statements that were highly objectionable in his day.

The outstanding statement that stirred great opposition and prolonged discussion was this: "The child is to grow up a Christian, and never know himself as being otherwise." This was so different from the doctrine of total depravity that discussions from the pulpit, articles in religious papers, pamphlets and books followed denouncing Bushnell and his heretical teaching. In turn, others spoke and wrote in defense of this new teaching. Dr. Myers' book presents a vivid picture of the heated discussion of that day.

This opens the way for the author to trace changes in religious education, in content, in doctrine and in method. Those who are interested in religious education as we now have it and in the road we have traveled since the days of Horace Bushness will find a real contribution in this new volume.

OUR MISSION WORK

Glimpses of School Life From a Personal Letter

BY OLIVE WIDDOWSON

LET me take you out with us to our camp near Katiskui village. We are far enough away from the village to have good clean air and be comfortable. I suppose you wonder why I write that. Well, many of the villages have a place where they throw their rubbish, and if they have cattle, the manure pile is near. Such a place is for me uninhabitable if I can find a clean place like we have here. You notice a vast difference in villages where some educated people live, or we are glad to say, where the Christian people live. There are no Christians in this village near us and it is the typical backward little Indian village. The cows are kept in the house and the manure pile is only ten feet distant. It is only a couple weeks ago since the rains stopped. Vines and weeds choke out the good air and sunshine from the houses.

I think the children are cared for in the same way. Last evening I went by a house on my way to the well. It was about dusk (you remember we have very little or no twilight in India). A woman was bathing a child not old enough to walk. I asked, "Why do you bathe your child now in the cool of the evening? At noon was an excellent time for baths." "Yes," she said in her sluggish way, "it is cool."

Most of these poorer classes of Hindu women are treated by the men in just as impersonal a way as they treat their cattle. Although they do know better, they follow the line of least resistance. You can guess what kind of children result. Their lungs and throat and ears are injured permanently from ever present colds in the head, and their insides are diseased because they are fed germs. And yet people say, "Yes, it's the survival of the fittest in those countries." I would like to ask, "What are they fit for?" If some of our doctors get a chance at them and help nature correct some of these injuries there is that much to the good, and they feel that the gods have helped them, and are told that the true God does help all his followers. But we are much interested in preventing the destruction of the good body God has given them.

The larger proportion of the Indian Christians are from the lower castes. Yet how often the high castes in making their comparisons confess that the Christian children are healthier than the children of the high castes and the children of well-to-do Hindus. The difference lies in the care and good moral and happy atmosphere of the Christian home. Then why not make them Christian and lead them to Christ when we know that it is the Christ touch that gives them the desire to do better? Otherwise they are likely to remain a sluggish as the woman pouring water over her chil when she said, "Yes, it is cool," but continued to in jure her child by unhealthy practices. When they hav once met the Christ they have a compelling idea o their responsibility to their children and to others.

Let us go on to the well. But perhaps you will no be willing to step within five feet of its rim. Its make shift of a wall is surrounded by a puddle of mud. Th edge of the wall is level with the ground and the wel is a little lower than the surrounding ground and yo know the result is that drainage is back into the well Of course we boil the water. It has a good taste. A little less superstition and more desire to have clea water would give them fine drinking water. "But wh go to all that trouble if disease comes when the god send it?" so the people of the village will tell you.

Twenty-three of the boarding school girls and Ditia who is the all-around man of the school, are with me in this camp. Ditia's little boy, David is also with us We also brought the water buffalo along. We are no on an evangelistic tour this time, but for grass cutting The older boys and girls of our boarding schools earn during this week enough money to see them through the rest of the school year so far as books, pencils, paper, and some clothing are concerned. This week in October comes about the middle of the school year. Our six months' examination will be in November. Our grass field is a little farther away from the compound this year. The girls have formerly come to the grass field from the compound each day, but it is such a waste of time and energy for them to go back and forth and so this year I decided I would bring some work along and stay with them. We have two large tents, but I sleep outside. I am enjoying it. We are having very heavy dew fall now. The top of my mosquito net on my bed gets very wet until morning, but the water does not drop through. The boys from the boys' boarding school are cutting the grass of a large field which belongs to the mission about a mile farther on. They have a large tent too.

David and I look after the buffalo and the cooking, or rather I should say that he takes care of the buffalo and her three weeks' old calf which are out to graze, and I see that the food is cooked by the time the girls come in from the grass cutting. Fortunately my

What to Pray For

Week of February 26 to March 5. Intercede for Dr. Barbara Nickey and Miss Hazel Messer, R. N., at Dahanu, India, in their medical work. Also pray for Dr. Peter Paul and all the Indian medical helpers.

part is seeing after the fire and replenishing it with wood. The girls are divided into six groups and they take their turns in preparing the day's food. This morning they cleaned the pulse (a kind of split bean), cut up three onions, put a cup of peanut oil into the vessel and let it get real hot. Then they threw in the onions and let them get nice and brown before putting in the pulse. They let it steam for a few minutes and then they poured in the water. This makes good food. All I do is to keep the fire going. The three girls whose turn it is to prepare this meal will come in from the field in time to put the rice on to cook. It takes about an hour to cook. I forgot to say that they sprinkle into their pulse some mixed spice, a little pulverized hot pepper (they have been throwing in less because I am with them), a little tumeric powder which gives it a nice yellow color, and the right amount of salt. They put some salt in their rice also. I don't pretend to know how much these little bits are. They seem to know the right amount. However the other day one of the girls was given a good sound scolding from the other girls because she did not put in the right amount.

I am glad for the opportunity this week affords me as it gives me a good chance to get better acquainted with my big girls. Oh, yes, I do medicine too. Last evening I treated a lot of hands and feet that had been slightly cut with the grass or the sickle. Just now the youngest girl we have along came in with a headache and chills. On inquiry I found she needed a laxative too so she took a dose of salts and a five grain cinchona tablet and she was soon asleep. We can't get milk here in this village, but since there is good pasture free, Ditia brought one of his buffaloes along. Thus we have brought our big milk bottle along with us weighing not less than 1,000 pounds!

We had not set up our tents yet when we had our first visitor. We were looking for a good place to set the tent, while I was going along in the deep grass, I noticed something making a waving motion in the grass. I thought I had scared up a rat but Ditia yelled for he had seen its head. It was a Russell's viper which is a very poisonous snake. It had perfectly formed diamonds of dark brown and tan along its back. It was the second one I have seen since in India.

Yesterday was *Dasera* which is a special Hindu holiday. Our tent is near the road. All day long people were going and coming. Just at break of day we heard the temple bells ring and the beating of the drums to awaken the gods. Surely gods should not sleep on such an important day. Only primitive minds can be satisfied with such religious beliefs as this, so say even the new Hindu sects among the educated Hindus. They have discarded idol worship. They say that idols are necessary for the illiterate only. They should truthfully say that it is only the illiterate that believe in them. Such superstitious beliefs can not stand the light of true education.

In November is *Divali* or the Hindu New Year. We keep the *Divali* vacation, too, and have about a week's vacation then. The children will go home and enjoy this vacation with their parents. It is celebrated in such a way that the Christians can join in its celebration.

Our teachers' institute will be held this year at Anklesvar, from the first to the eighth of November. Bro. Moomaw and Miss Warstler are in charge of it and they are preparing some good things for the teachers. At the same place on the eighth and ninth they are holding the School Conference and on the eleventh and twelfth the Y. W. C. A. Conference will be held and in connection with it will be the Temperance Story Telling Program. We have had our local contest here at Vyara and are sending two girls up to Anklesvar to take part in the contest there.

Just now I am busy cleaning up for Miss Kiracofe the part of the bungalow which I have not been using. It will be so fine to have her here with me.

Vyara, India.

A Birthday Picnic in Africa

BY MODENA M. STUDEBAKER

Several weeks ago we all jumped into the car at about four o'clock on Saturday afternoon and took a picnic lunch down by the Hawal River. It was a spot quite a little ways off the road, and one at which we had never been. We wound around on a little path through the grasses, until we finally came within sight of the river. There isn't very much water now, but there is enough that it made its way along the rather narrow gorge of that spot, like a good-sized mountain creek. There were huge boulders scattered all over the place. They had been worn smooth from the rushing of much water, through many years of time. They made enticing little caves here and there, and the water dashing around the rocks was so delightfully cool looking. It didn't seem possible that there could be disease lurking in that water. Yet the doctors tell us there is the chance of getting schistosomiasis even in such lovely spots. So we resisted the desire to jump in the water. It was really the most delightful little spot we have seen in Nigeria, I do believe. It was as pretty as California. Now, what more can I say than that?

We scrambled around over the rocks and found a great flat one for the supper table. The children thought the caves the rocks made were grand of course. Marilyn did too, but she insisted on getting close to the edge all the time so she kept us "on "edge." That Saturday happened to be the 6th of November, just the day before Lloyd's birthday, and about a week before Irene Bittinger's birthday. So I made a white cake and decorated it with pink frosting. (I have run out of powdered sugar, so had to get a bit from Alice and my red coloring is all gone, so I had to filch some from Irene secretly. It is too near going home time to buy such things now. So for general occasions like that one, we just borrow around from another.)

I had warned Melvin strictly not to let daddy know that we were making him a cake, but of course he had to say, "Oh, daddy, don't come in here, there's something you mustn't see," when I was icing the cake in the pantry. So daddy gave a little sidewise glance at the pantry shelf at that, and saw the cake. Then he knew a cake was in the offing, but didn't know when it would arrive. At the end of our supper on the rocks, I lit the little candles which were arranged to say "I" and "L" and we sang "Happy Birthday." Irene was really surprised, and Lloyd a little bit. It was dark by the time we got to the car. We sang coming home, and it was such a pleasant holiday.

Garkida, Africa.

Lassa News Notes

BY GLADYS H. ROYER

New Lassa Church in a New Location

The Lassa native Christians decided to build a new church. Most of the Christians have to walk through mud and water for a half a mile in the rainy season, so they decided to build the new church house on this side of the swamp. Needless to say the missionaries did not object. We really have outgrown the old one.

The Hospital Bookkeeper

Dr. Burke is rejoicing that he has such a good hospital bookkeeper now. He comes from Zaria and has been trained by the Church Missionary Society. He is especially needed since Miss Horn, R. N., has gone on furlough.

Services Held During the Light of the Moon

We have been having moonlight services during the past three months. Here most folk do not have lanterns and so they stay home evenings unless the moon shines brightly. The services have been well attended.

Consecration of Children

The first Sunday in November was held the Consecration Service for children. Twenty-six children were consecrated at that time.

The Harvest Service

Last Sunday we had the harvest service in the church. It had been a native custom that they take a few heads of sorghum to their religious chief and that they thank God because the crops have matured. Now they have the service conducted by the elder in the church.

School Children Cut Sorghum Cane

Locusts have been all over Northern Nigeria in the past month but now the grain sorghum is ready to cut. School is dismissed for two weeks so that the children may help. They will come back to school, for they were dismissed just as schools in America are dismissing for the holidays. We are glad to have school at Christmas time so that the boarding school boys can be here for the Christmas services.

Busy at Two Places

The building season is here. Bro. Royer is putting up a hospital dispensary and school building. Dr. Burke has gone to Chibbuk this week to do some work there. The new station will be about thirty miles from Lassa. Dr. Burke will do what he can there besides his work here on the station until some one can be assigned to that station. We keep hoping for those new evangelists that we need so badly.

Lassa, Africa.

Nancy D. Underhill—The Pioneer

(Continued From Page 14)

stars in the cloudless sky at night among the Rockies, the hills and mountains, and even the good earth seemed to praise Jehovah out on the ranch.

Sister Underhill longed to sit at the holy communion table with the saints. At last the blessed privilege came and she started with some of her own household and others in a two-horse wagon for a two-week journey to Saint Vrain to attend her first communion services. She conducted services by the roadside, or at evening vespers, while a kind heavenly Father led the way. The trip was made in safety and the weary travelers returned with joy and gladness.

Some time later the ranch was disposed of and the family moved to Collbran, Colo., where the father passed away. This pioneering mother went on with her work. She became the first schoolteacher in the Grand Valley in Mesa County. She organized the first Sunday school ever conducted by the Brethren in Grand Junction and became the teacher. In that day the town was full of saloons, but Nancy Underhill believed that barroom keepers would respond to the gospel of love. She went to every saloonkeeper in the town and asked if they would close their places on Sunday during the Sunday-school hour. All agreed to do so. Furthermore, they agreed to attend her Sunday-school class. How many were ever redeemed she did not know, but the good seed was sown and she was sure that God would bring the increase.

Years passed by and one day it was discovered that a cancer was appearing on her face. She did not trust man for healing since the Lord had been her physician for so many years. She prayed over the matter with others and a malignant cancer finally dried up and disappeared. Quietly and happily Nancy D. Underhill still is pioneering down the sunset road in Grand Valley to a blessed land beyond.

Bridgewater, Va.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"It will be a long time before we'll get another man like Mr. ——. He was a real pal."

The boy's associates nodded and looked sadly in the direction of a resigning official, as he stepped into a car.

When will this old world learn that what it needs is not so much more dictators in commerce, government or religion, but more simple brotherliness; and that the really strong men are not dictators, but brothers?

Ottawa, Kans.

THE CHURCH AT WORK

PEACE

Why Doesn't He Ask Mother Which She Considers the Most Gentle Method?



Courtesy Chicago Daily Tribune

The Illinois Peace Conference

By Kenneth C. Bechtel, Girard, Illinois

Having been asked by the Illinois Church Council to represent our denomination, it was my opportunity to speak for our church and help to effect a very important peace organization. Representatives of the various peace organizations of Illinois belonging to the National Peace Conference were asked to meet in Bloomington, Feb. 5, to consider the uniting of the peace forces of the state. A survey of peace action in Illinois was made by brief reports of state-wide and community groups. The program and resources of The National Peace Conference were explained by Dr. Walter H. Laves, Midwest Director of the Conference.

After due consideration of potential resources for united peace action in Illinois, a committee was appointed to draw up definite plans for a state organization. This was done and specific plans were made for the organization of The Illinois Peace Conference which is to be analogous to The National Peace Conference.

The National Peace Conference is the united voice and clearing house of all the national peace groups of which there are about forty. It is a very powerful peace organ. The Illinois Peace Conference will be the united peace voice and clearing house for all state-wide and community peace groups. Both the national and state conferences are sane peace organizations and furnish reliable information and efficient peace action on a nation-wide scale. I feel that we as a church should keep in close touch with the program of the National Peace Conference.

In the immediate future we may well co-operate in The Conference on World Economic Co-operation to convene in Washington, D. C., March 23-26 of this year. Literature on this Conference may be gotten from National Peace Conference, 8 West 40th St., New York City.

Peace Action in Southwest Idaho

By Clement Bontrager, Weiser, Idaho

In 1936, two ladies, the Misses Elizabeth Hughes and Ruth Haefner, were secured to do peace volunteer work in southwestern Idaho and eastern Oregon. They made many contacts and did a very good piece of work, the chief of which was conducting peace booths at fairs. At the Southwest Idaho State Fair they had Mrs. William E. Borah in charge for an hour one afternoon. They were also instrumental in helping to set up a peace conference, held at the College of Idaho, Caldwell, Idaho. At this conference evening lectures were given by the Chief Justice of the Idaho Supreme Court, Raymond Givens, and by Senators James P. Pope and William E. Borah.

In 1937 we had hoped to have another similar conference. However, due to the influences of the Sino-Japanese conflict, and conflicting opinions in the committee, the idea was abandoned. A program of more far-reaching consequences was engaged in, however. The Rev. David E. Norcross, Field Secretary for the National Council for the Prevention of War, and member of The Fellowship of Reconciliation, came into the territory with a message that took unusually well. He preached the gospel of peace to clubs, churches, schools, etc. His one great statement was, "Let us learn not to hate." I am convinced that if we could have men of the Norcross type all over the country the minds of many would be changed and the rising tide of reliance upon military preparedness could be changed into one of more reliance upon peaceful methods and techniques. Rev. Norcross was in the territory from Nov. 5 to Dec. 20, 1937, during which time he reached many people with his message.

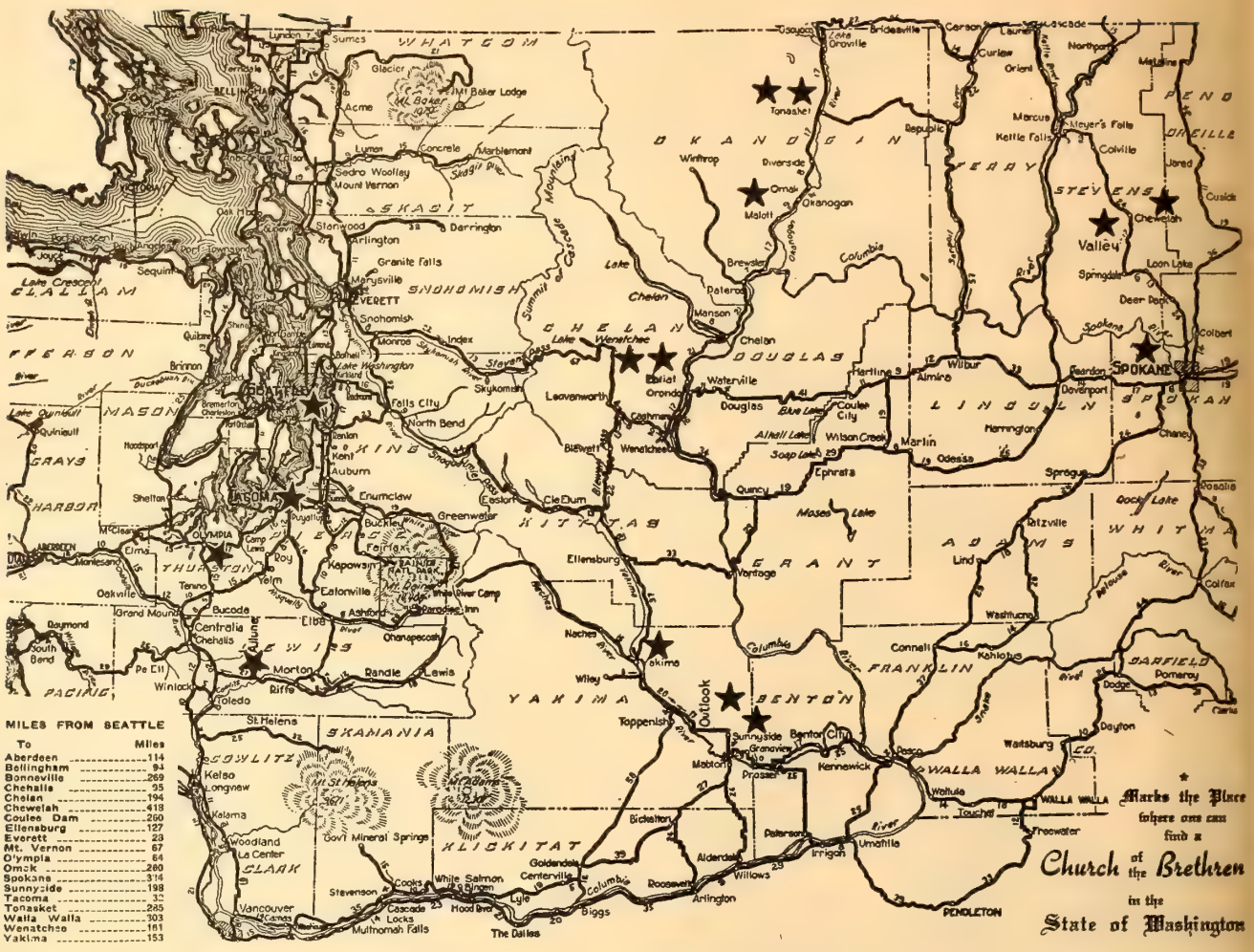
MEN'S WORK

Let Us Know When You Move

By Geraldine Eller, Wenatchee, Washington

This resumé is given only because of a unique situation that has developed out of the coincidence of drought in central United States and the economic depression, a situation not duplicated anywhere else in the brotherhood. It is in no attempt to startle one, that we release these figures from the state office compiled the first of January. During the year there were 60,000 people who moved into the state of Washington. The drought ridden states of the central plains were chiefly responsible for 5,600 farm residents in 1936, which we thought startling until the general flood of migration in 1937.

This influx is the major problem of the Farm Securities Administration, who are doing all they can to locate the newcomers on productive farms in order that they may become an asset. As a corollary to the problem, must come the work of the National Emergency Council, whose statements show that the general relief obligation in our state increased 155% during the same period.



The west can not become the fairy godmother to every bankrupt farmer, who might be hankering for a change. It is true that the state does have the soil and the climate and the undeveloped resources to support thousands more of these migrating families. As fast as more irrigation can be provided she can absorb thousands more (The Country Gentlemen, Colliers and other misinformed publications notwithstanding). We are unusually fortunate in having a sane and levelheaded governor who refuses to play politics, but who is facing the situation in an intelligent way. He says: "Our present problems have been faced repeatedly: it is a privilege to live not as an imposition on God, who gave us the privilege." Here many unfortunate families can find a place, where by practising the true virtues still abiding of work, thrift and sacrifice they can rear their families, make a contribution to the world and reach old age with as much peace and security as is possible in these temporal things.

We feel that in all this group of migrants, there must be some Brethren families. We are most anxious that they contact the churches out here, preferably before they come; but if not, as soon as they move. Use your Yearbook to find out who the pastors and elders are. They will be happy to aid you. If you know of some of your old neighbors, who have or are coming west, sit down and drop a card to our field man, Paul S. Longenecker, 1211 Garfield Avenue, Yakima, or to the president of our Men's Work, Milo Barnhart, Olympia, Route 4. We want these migrating roots to find a place in good Christian loam, not just western soil.

This map and survey is given to aid you in locating near a church, and to find a situation that best fills your need. Because of the difference in topography, there is a vast difference in the kind of agriculture that can be pursued in the different areas. It is a regrettable fact that some of these migrating families may be at the mercy of an unscrupulous real estate man. He might lead them to believe a certain section would support a type of farming to which it is totally unfitted, or sell them land without water—or with water but an insufficient supply, or stump land too cheap, with the buyer to find himself stuck with an expensive removal program, or land too sterile to be worth the stumps. Our Men's Work have voted to put themselves and their organization at the disposal of any who are interested in their help.

There are fifteen congregations of the Church of the Brethren in Washington, with a new one being organized at Salkum in the very near future. There are but three in the commercial centers, i. e., Seattle, Spokane and Tacoma. The two churches north of Spokane are in the timber belt, but free government land and timbers have all been taken up for some time, and our people up there have developed hay, cattle and livestock farms, supplemented by what extra season labor the men can pick up, chiefly in the magnesite mine. The churches in the Yakima valley are all under fine irrigation projects. Our people are engaged chiefly in dairying, raising hay, potatoes, asparagus, onions and sugar beets. The churches in the Wenatchee Valley and the three along the Columbia watershed are in the fruit belt and nearly all activity is confined to the highly

specialized culture of King Apple. The coast churches are more in the cities, but the rural life is supported by egg co-operatives, dairy associations, turkey pools, berries and small fruits together with work in the canneries and lumbering industries in season. Seattle and Tacoma are also home ports for those connected with the seas and ships, which is a rare occupation among Brethren.

If you are changing location or know of friends and neighbors who have and who should have the church as their friend in making their new contacts, will you not write us? If you are already here, and are isolated from any of our groups, do drop a card to our field man and tell him where you live. We need you, and you need the church and her program. Let us share one another's burdens. The Washington's men's group is at your call. Use them.

WOMEN'S WORK

Your Public Library

By Eva S. Minnich, Elgin, Illinois

Are we women inclined to let our minds get lazy? If so, it is good for us to plow through some deep and stimulating book, now and then, as one of my good friends told me recently that she has done, and enjoyed it. Maybe we feel we are too busy with our household duties and responsibilities, to give some time to the improvement of our minds. It would not be a crime to let a little dust accumulate about the house. How about a New Year's resolution to spend an afternoon a week in the library? We really should not neglect the cultural side of our lives.

The Public Library is our servant if we will but avail ourselves of its advantages. I have had occasion recently to go to our city library for information on certain subjects for talks, and I found the librarian most friendly and helpful. She went to great lengths to help me and it was astounding what a wealth of material there was on all subjects.

There are religious magazines of all sorts. If we have some puzzling problems with our children, there are books and articles available on child psychology.

How about having a hobby? The library is the most stimulating place to ride this hobbyhorse, and it provides the oats for the horse! It is a good place to use any leisure time which either the young people or adults might have. But let us not take books as drugs or as a way of escape from the penalties of a monotonous life.

Let us consider some hobbies. There is the study of the fine arts, original paintings and sculpture, home crafts, and stamp collections. This last subject is especially interesting to children. Let us keep in mind the children's library too. How much better for the youngsters to spend their evenings at home reading than being in bad company, perhaps. Every child would do well to have a hobby.

To get back to the interests of women, there is poster making, clay modeling, painting and fixing up old furniture, amateur photography, wood carving and burning, soap carving and marionettes. This last one is a nice hobby to be studied and enjoyed by both parents and children, and it is fun putting on a scene in the home, with a little equipment.

For the poetically inclined, the library can provide numerous poems on all subjects. Then there are stories, plays and dramatization, expression in readings, drawing cartoons, music, painting flowerpots, culture of flowers and gardens, landscape architecture, interior decorating. We can also make a study of the biographies of great women and men. They will inspire us to greater lives of service.

By a desire expressed for better reading, we can raise the educational standards of people. The library will even supply new books if a great desire is made known for them. Why not set ourselves to the task of improving our minds and personalities? The young people will profit by supplementing their schoolwork with research in the local public library.

If we are to be the "salt of the earth," we women need the assurance that the library and the librarian are our friends.

CHRISTIAN WORKERS' TOPIC

The Love Feast

John 13

Sunday, March 13, 1938

Note: This program is based on the tract by Dr. D. W. Kurtz, entitled The Love Feast. Send to General Mission Board, Elgin, Illinois, for as many free copies as you need. Also the "Teaching of the Symbols" by the same author may be obtained.

I. Four things happened in the Upper Room on that last night of Jesus' life in the flesh.

1. Jesus washed the disciples' feet, teaching humility and service (John 13: 1-17).
   a. Why was this teaching needed (Luke 22: 24)?
   b. Why does the Church of the Brethren practice feet-washing? What should it do for us?
   c. Suggest ways to improve the service in your church.
2. They ate a common meal, symbolizing brotherhood and peace.
   a. This meal does away with caste and rank.
   b. It fosters equality and the family spirit.
   c. It is a pledge of goodwill and loyalty (1 John 4: 20 and Matt. 5: 23, 24).
3. They broke bread, symbolizing sacrifice (Luke 22: 19).
   a. Partaking of this bread calls to mind the suffering love of Jesus.
   b. It pledges loyalty in sacrifice.
   c. It symbolizes a willingness to follow love to the uttermost—even to death.
4. They drank of the cup, which symbolized union with Christ (Luke 22: 20).
   a. A blood covenant meant that the souls of those who participate were knit together and they loved each other as their own soul (1 Sam. 18: 1).
   b. At the communion table we are assured of Christ's undying love for us, and he is assured of our unfailing loyalty to him.

II. "If ye know these things, blessed are ye if ye do them" (John 13: 17).

Has this been your experience? Explain.

CORRESPONDENCE

THE TREND IN RURAL LIFE

Dr. O. E. Baker, accompanied by Bro. D. D. Funderburg, motored to Polo, Ill., where on the evening of Jan. 26 the former spoke to a large and appreciative audience composed of rural folks. Included in the group, were several ministers accompanied by some of their parishioners from neighboring congregations. The local and county farm or-

ganizations were also quite interested and were well represented. This program was sponsored by the local Brethren church. The Friendship Circle of that church also served a six o'clock dinner to about sixty-five interested folks who were anxious for this close-up contact with Dr. Baker.

We feel that Brethren Funderburg and Zigler are doing a fine piece of work for the Church of the Brethren in securing a man of Dr. Baker's caliber. He is Senior Agricultural Economist, Washington, D. C., and has had twenty-five years of experience as a federal research man, both at home and abroad. Dr. O. E. Baker gives figures and facts that point to a rapid decay in simple rural life type of life, the kind on which the Church of the Brethren of the past grew and thrived. Shall we eventually lose our identity by losing the simplicity of this rural influence? Dr. Baker spoke in high praise of the Brethren and Quaker churches of the past, but laments the present trend.

Polo, Ill. H. Jesse Baker, Pastor.

NORTHERN CALIFORNIA DISTRICT CONFERENCE

The Thirty-first District Meeting of Northern California was held in the Empire church Oct. 8-11. There was a splendid attendance, including a large body of young people. Thirty-five delegates represented the churches. Bro. W. R. Brubaker moderated the business session.

The moderator for next year's meeting is F. S. Eisenbise. Our Standing Committee delegate is W. R. Brubaker, with J. I. Coffman as alternate.

A new program committee was worked out to be made up as follows: directors of every branch of our district work—missions, ministry, peace, religious education, finance, Men's Work, Women's Work, Y. P. D. president, and the president of our district Children's Work.

A new nominating committee was set up which shall consist of the retiring officers of the conference and two laymen elected by conference, one a sister. Several elders' committees were appointed for district work.

The Rio Linda church was granted permission to move into Sacramento and open there the Sacramento mission, with the help of the District Board. The District Board gave a very complete report of their work in the district, which included the installation of two young men into the ministry—Lee Whipple of Rio Linda and Arthur Baldwin of Modesto. Lester Huffman of Butte Valley was ordained to the eldership; John Strain and Mitchell Pries, both of Reedley, were relicensed.

Bro. W. R. Brubaker of Live Oak has been appointed to fill the unexpired term on the Board of District Directors of Bro. J. F. Baldwin, who has left the district. Bro. Brubaker is the new Ministerial Secretary.

Brother and Sister Blickenstaff of McFarland, long faithful workers in our district, were the happy recipients of a beautiful friendship quilt from nearly all the churches of the district. It was a sunflower quilt, each petal with a name written in, in embroidery; the center of the flower had the church name embroidered in it. Each church in the district was asked to make one or two blocks, and to give ten cents for each name written in. The Bakersfield church sponsored the project, and finally, when all blocks were in, quilted it. The presentation was made at the women's meeting and came as a surprise to the Blickenstaffs. It was in the form of a clever skit put on by the Bakersfield women. The proceeds from this quilt were donated by the women to the Sacramento mission, and came to over fifty dollars.

Bakersfield, Calif. Leonard Birkin, Writing Clerk.

LONG IN PIONEER SERVICE

Elder and Mrs. George C. Carl of La Verne, celebrated their 50th wedding anniversary on New Year's day. The entire family, including their six children, assembled at the home of one of the sons, Wilbur M. Carl at Portland, Oregon, for the golden wedding celebration. In addition to the three sons and three daughters, the Carls have 10 grandchildren, one of whom is a freshman at La Verne College this year, and three great-grandchildren. There have been no deaths in the family circle.

Sister Carl is the former Sarah Ellen Roberts, and the wedding fifty years ago, or Jan. 1, 1888, took place at the



Photo by La Verne College Studio

home of Elder David Barklow, near Myrtle Point, Oregon. The wedding was on a Sunday morning, after which the couple attended church services.

The bride of fifty years ago is a native of Missouri, and her husband was born in Iowa. Both moved to Oregon with their parents, during their early years. Three and one-half years after their marriage, Bro. Carl was elected to the ministry; right away he began filling appointments at outposts. Forty-two years ago he was sent to the state of Washington by the Washington, Idaho and Oregon mission board, when but one known member resided in the state. After spending two years there and organizing two churches, the Carls started work at Newberg, Oregon, where in six years they superintended the building of and financing of a church house and the organization of the congregation. At Portland, Oregon, Elder Carl was pastor for fifteen years and assistant for two years.

During the past forty-six years this minister and his wife have supervised the building of five church houses and he has helped direct the organization of seven congregations in Oregon, Washington and California.

Elder Carl was called from Oregon by the Southern California Mission Board in 1922 to take charge of the Hermosa Beach work. Here he assisted in the erection of a church house. Then the Southern California board put him and his wife at Glendale, Calif., where during a period of six years they organized a congregation and assisted in erecting and paying for a building, services being held at first at the home of the Carls. Then he was called back to Hermosa for another three-year period.

However, though still active in the ministry, Bro. Carl asked to be relieved from pastoral work, beginning last

Sept. 1, to be free to do work for the District Mission Board.

This month the Carls expect to leave their family home at La Verne, in their trailer coach, which was built by the bridegroom of fifty years ago. They will tour the southern and eastern states where they will visit as many churches as possible. Bro. Carl wants to contact mission boards in a number of districts to learn just how they work in order that he may bring a report home to his fellow workers on the Southern California and Arizona district board. En route home through the central states, the Carls will attend the Annual Conference at Lawrence, Kans.

In commenting on their anniversary, Bro. Carl remarked: "We do not feel old. We just got an early start." He was seventy last Dec. 18, and his wife is three years younger. The picture was taken since the celebration on Jan. 1.

Grace Hileman Miller.

La Verne, Calif.

TWO QUESTIONS THAT INTEREST ME

Is baptism essential to salvation? Can God save a soul without a preacher? The above questions were brought to my mind after reading an article in a religious journal, which article was explaining Mark 1: 4. In this the writer said: "All people know that water baptism is not essential to salvation; if it were, neither God, nor Jesus, nor the Holy Spirit, nor even the whole Godhead could save a soul without a preacher: and if that were the case, then our eternal destiny would be dependent upon a man." Now if this article is true, and if baptism is not essential to salvation, why did our Lord make water baptism one of the principal parts of the great commission? (See Matt. 28: 19; Mark 16: 16.) He that believeth and is baptized shall be saved. On the day of Pentecost when 3,000 souls were added to the church, when they said, "Men and brethren, what must we do to be saved?" why did Peter say, "Repent and be baptized every one of you," in answer to their question about what was necessary?

And if water baptism is not necessary to salvation, why does all Christendom practice the application of water in some form or another before a person is considered a member of the body of Christ, or the church? We all agree that to be saved we must become a member of the kingdom, and if baptism is essential to become a member of the church or kingdom, then it follows that baptism is essential to salvation.

This brings us to the second question: If baptism is necessary to salvation, can a soul be saved without a preacher?

In every case where the New Testament records the saving of a soul after the accension of our Lord, God did it through human instruments, as in the case of the apostles at Pentecost, Peter and Cornelius, Paul and the jailer and Philip and the eunuch. Even Paul himself was not saved until Ananias laid his hands on him and pointed him to the right way. Hence we are of the opinion that if this world is to have the message of salvation it must be through the faithful servants who are human beings. Jesus "has committed to us the word of reconciliation, as in Acts 1 his last words were: "Ye shall be my witnesses." Remember he also said: "As the Father hath sent me, even so send I you." So according to the plan we have in the Good Book, God can not save a soul without a preacher or some human brother to help accomplish the work.

The wise man said: "They that be wise shall shine as the firmament and they that turn many to righteous, as the stars forever and ever." Will you, and will I be one whom God may use in saving a soul for his everlasting kingdom?

Ligonier, Pa. W. E. Wolford.

TWO FRIENDS

Anxiously I looked to find who was the friend who wanted a Brethren home (see Messenger for Jan. 1, page 31). To my surprise, I found I had this friend, whose weekly visits I gladly welcome—the Gospel Messenger. I also have a Friend, who abides with me three hundred and sixty-five days in the year, and our friendship shall extend over a much longer period of time, for my friend has given me a promise: "Lo, I will be with you always, even unto the end of the world."

Jesus is a Friend of mine, and I have enjoyed friendship with him through many years. This has taken me through sunshine and shadow, but after the shadow how much brighter the sunshine!

Last summer a lady friend and I made three trips to Findlay, Ohio. On each occasion we had to detour. Had it not been for the detour, we could have followed the traffic signs over one road to the city.

We were detained, and upon one return trip missed the way. But we kept traveling on in the right direction, and finally found the right road. Soon in the distance we saw the gleaming lights of our town, and knew we were nearing home. Even so are the travels of a Christian. But the Christian only passes once this way, and there are no detours. We start on the mountaintop, the way is bright and cheery. The first traffic sign on our journey reads: "Follow Me." As we travel over the winding road of the mountain we read many instructions along the way. The road also leads us into the valley (the shadows). Here the first traffic sign reads: "Let not your hearts be troubled." As we walk along over the milestones of life another reads: "I will never leave thee, nor forsake thee." We go farther into the valley and read still another: "Come unto me, and I will give you rest." We travel down into the golden glow of the evening twilight, and in the distance see the gleaming light of our town (the new Jerusalem) and know we are nearing home. We hear a Voice repeat the words, which are spoken on Calvary's Cross: "It is finished," meaning that life is finished, with its joy and sorrows. Happiness is gained in the Eternal City, for joy cometh in the morning.

Perhaps some readers do not have this friendship with Jesus. He is ready to become your Friend and prepare you for service. We, the Christians, invite you to join us on the heavenly journey. And when we have gone the last mile of the way we pray we may be able to truly make the same statement to Jesus, which he made to the Father in the garden long ago: "I have finished the work which thou gavest me to do."

Hicksville, Ohio. Mrs. Ethel Levy.

IMPROVING THE OLD MACHINE

I was a small boy when we moved to Iowa in 1872, but I remember that my Uncle Jake used a Marsh harvester with which to cut his grain. I am told that he had some trouble with it in heavy grain, and that he made two improvements on it. First, he put an extra roller under the elevator canvas and that helped a little. Then he nailed a board across

the corner of the frame to break the proximity of the leather drive belt to the rear binder's foot, and that helped some more.

Our church leaders are rightly concerned about the fact that we are not measuring up to our possibilities in different ways. We are not growing in numbers as fast as others who have no such historical, doctrinal and spiritual background. And yet they are more successful than we in raising money for missionaries and other purposes.

I remember some years ago, one of our older brethren (probably J. H. Moore) made the observation that in comparison with the effort put forth, we were not making the progress that we did fifty to one hundred years ago. I wonder why?

Of course we would not want to go back to the old Marsh harvester days, or to the horse and buggy times. And I should be very sorry to think we needed the drive belt protection quite prominent in the new play of organization considered at our late district meeting. But I hope the extra roller adapted in the substitute motion will help the old machine to run more smoothly and efficiently.

May it be possible that we are paying too much attention to the paint and polish on the fixtures and controls of the old boat, forgetting to put fire under the boilers? Or in more modern parlance, it might be worth our while to look after the wiring.

Frank Lehman.

Kingsley, Iowa.

WHAT ARE WE DOING ABOUT IT?

Dear fellow Christians of our beloved church, I have read a couple of articles recently in regard to the silk undies and hosiery we so willingly put on these bodies of ours, these bodies which our Scriptures say are the temples of the Holy Spirit. We go on robbing ourselves of a finer thing—that of helping as much as within our power those who need help. This thing of adorning our bodies with flimsy, costly, and unserviceable garments, and then saying we do not have anything to give, is not right. I have noted time and again a new pair of silk hose put on, but because of the fact that they were silk, soon the runners started and they were not fit to wear after a couple wearings. What then? Why, throw them away for rug rags, or even worse, and of course buy a new pair!

"Oh," you say, "but these silk things feel so nice and make us look so much prettier. And then, too, we would lose our prestige not to wear them. Why, why all our friends wear them and we couldn't look different; they'd be so ashamed of us!"

Our Lord Christ had nowhere to lay his head. Rereading Charles Sheldon's In His Steps, or What Would Jesus Do? one is made to think that if we were to turn that mirror onto ourselves, then in that light, what would we do about this question?

Did you read Bro. I. S. Long's article in the Messenger? Suppose the women (and men too, for that matter) of the Church of the Brethren, should quit wearing silk stockings and underwear, that would help make the Japanese quit their war with China. Wouldn't that be worth our putting away our foolish pride? Now wouldn't it?

And how fine it would be if we Christian mothers would set the example! How much easier it would be to dress our daughters in serviceable clothes! What few mothers there are who do not have a rather serious problem because they cater to the demands of their daughters either through necessity or lack of firmness about following every whim of fashion. But what if we mothers stood together on this, how quickly the girls would fall in line. Let us think on these things.

Mrs. O. E. Stern.

Barnum, Minn.

IN MEMORY OF OUR SISTER

Mrs. N. B. Hersch passed away Dec. 20. Nov. 14, 1937, my sister, Mrs. Vernie Johnson, of Meeker, Okla., and myself left Ottawa, Kans., for Sebring, Fla., where our sister and brother-in-law had preceded us about three weeks from Waterloo, Iowa. This was their ninth winter in Sebring. We found them in their usual health. We three sisters had a lovely five weeks together.

Then Sister Minnie was taken very, very ill, removed to a hospital and operated on for serious gall bladder trouble. Word soon came that she was sinking rapidly. We can hardly realize yet that she has passed away. On her sick bed she would remark: "I am so glad you girls are here." When able she was a regular attendant at church, Sunday school, prayer meeting and Aid Society.

One of her children remarked: "She was one of the best mothers there ever was." We certainly were glad for the short weeks we had together.

Sebring, Fla. Mrs. Alsie Read.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly married couple. Request should be made when the notice is sent, and full address given.

Bellenger-Williams.—By the undersigned, at the Sugar Ridge parsonage, Clarence H. Bellenger of Saginaw, Mich., and Betty Lucile Williams of Scottville, Mich., Dec. 31, 1937.—L. H. Prowant, Custer, Mich.

Bupp-Beckenbaugh.—On Dec. 25, 1937, at the home of the undersigned, Bro. Michael Henry Bupp and Sister Grethel Janet Beckenbaugh, both of York, Pa.—J. L. Miller, York, Pa.

Grun-Chronister.—On Feb. 5, 1938, at the home of the undersigned, Bro. Ervin Glenn Grun of Felton, Pa., and Grace Viola Chronister of Dallastown, Pa.—J. L. Miller, York, Pa.

Martin-Greenwood.—By the undersigned, at the home of the bride, Jan. 25, 1938, Mr. Carl Martin and Mrs. Sara Fillmore Greenwood, both of Ripley, Okla.—R. A. Haney, Cushing, Okla.

Replogle-Morris.—By the undersigned at the Pasadena Church of the Brethren, Roland Grant Replogle and Georgia Bernice Morris, Dec. 2, 1937.—Grant T. McGuire, Pasadena, Calif.

FALLEN ASLEEP

Brown, Sister Lavanda, daughter of John and Mary Yost, was born in Preble County, Ohio, Jan. 10, 1839. She was next to the youngest of a family of eight children. She was married to Charley P. Brown. In the year 1900 they moved near Eldorado. At the age of twenty she united with the Church of the Brethren. On Mother's Day in 1937 she was recognized and honored as being the oldest sister in the Prices Creek church. Earlier in life she served as Sunday-school teacher and as president of the Aid Society. For seven weeks she suffered with cancer and on Thanksgiving Day was anointed. She died on Christmas Eve. Besides her husband she leaves seven children, eighteen grandchildren, four great-grandchildren and one sister. Funeral services were held in the Prices Creek church by Brethren I. G. Blocher and H. Jesse Baker.—Ada Weaver, Eldorado, Ohio.

Carroll, Mrs. Jean, aged 65 years, died Jan. 29, 1938, at Waynesboro general hospital following a short illness. Surviving are three daughters, one son and three grandchildren. Funeral services were held at the Bridgewater Church of the Brethren by the pastor, Bro. C. G. Hesse. Interment was made in the Thornrose cemetery, Staunton, Va.—Ida Fry, Bridgewater, Va.

Cox, Bro. L. S., was born Sept. 10, 1863, and died at his home Jan. 10, 1938. He was united in marriage to Cora Der in 1898. To this union were born four children. He united with the Church of the Brethren in 1914. In 1918 he and his family moved from Wiley, Colo., to Lousiana. Sister Cox passed away in September of 1924. In 1926 he was married to Mrs. Elizabeth DeClue, who survives. He is also survived by his four children and twelve grandchildren. Funeral services were conducted by Eld. J. F. Hoke of Roanoke, La., with burial in Rosepine cemetery.—Margaret Harriman, Rosepine, La.

Driver, Bro. Anthony S., son of Benjamin and Barbara Miller Driver, was born Oct. 3, 1875, near Sangerville and departed this life Jan. 11, 1938, at Rockingham Memorial hospital at Harrisonburg, Va. He was a lifelong member of the Church of the Brethren of the Sangerville congregation, serving as Sunday-school superintendent of the Branch church for seventeen years. In 1899 he was united in marriage to Sister Mary L. Cupp. To this union were born six sons and one daughter. One son preceded him in death. Besides his widow

and children he is survived by four brothers, one sister and sixteen grandchildren. Services were conducted at the Branch church by Eld. J. M. Foster, assisted by Elders A. S. Thomas, M. G. Sanger, A. L. Miller and Brethren C. A. Click and G. C. Wine. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Fagley, Laura Rupert, daughter of John H. and Lydia Goss Rupert, and widow of George Van Fagley, died Feb. 1, 1938, after an extended illness. She was born in Henderson Township, Huntingdon County, Dec. 15, 1876. On Dec. 31, 1896, she was united in marriage to George Van Fagley, who died just fourteen months ago. For twenty-six years their home had been in Tyrone. In early life she united with the Church of the Brethren and remained faithful. Three daughters and two sons were born to this union. They are all members of the church. For many years she served as the wife of a deacon and as Sunday-school superintendent. She was also active in the Aid Society. She loved the church and its practices. Shortly before her death she was anointed. Funeral services were in charge of her pastor, the undersigned, assisted by Eld. W. J. Swigart of Huntingdon. Burial was made in the East Lawn cemetery.—John R. Snyder, Tyrone, Pa.

Flory, Jacob B., son of Samuel and Mary Flory, was born near South English, Iowa, March 4, 1855, and passed away Jan. 30, 1938. He grew to manhood on the farm which he later possessed and where he lived until eighteen years ago when he moved into his recently purchased home near the church. He was married to Lizzie Smith Dec. 27, 1880. To them was born one child. Since the death of his companion about eight years ago he had spent most of his time with his son. He became a Christian in March of 1882, uniting with the Church of the Brethren. For fifty-six years he served the church as deacon. His heritage was rich in the true Christian virtues. His father was one of those devoted pioneering ministers, who contributed much in making this community a worthy part of a great civilization. He loved to attend church services. The past few years he had occupied an easy chair in the front part of the church where his presence was an inspiration to the pastor and worshipers. About five weeks ago he was compelled to surrender to the weakening condition of the physical body and be absent from the services. Last Tuesday he received the anointing service. The other members of his family have preceded him in death. He leaves one son, two grandsons and one great-grandson. Services were conducted in the English River Church of the Brethren by the pastor, with interment in the church cemetery.—Mary Coffman, South English, Iowa.

Fouch, Sister Barbara Ann, was born June 30, 1856, in Nicholson Township, Fayette County, Pa., and died Jan. 3, 1938, at the home of Mrs. Eva Collins near Masontown, Pa. Sister Fouch, widow of James P. Fouch, was the oldest child of John N. and Katy Johnson Cover, and was preceded in death by one sister and one brother. She is survived by two sisters. Sister Fouch was a lifelong member of the Fairview (Georges Creek) Church of the Brethren. Funeral services were conducted at the Fairview church by her pastor, Bro. John Middlekauff, and assisted by Eld. Albert M. Haught. Interment was made in Fairview cemetery.—Haddie Merryman, Smithfield, Pa.

Good, Jackie Lee, infant son of Calvin and Marie Good, died Feb. 2, 1938, at the Rockingham memorial hospital, Harrisonburg, Va., at the age of 2 years. Surviving are his parents, one brother and grandmother. The funeral was held from the home of the grandmother near Tenth Legion, Va., with the writer in charge. Burial was made in the Strickler graveyard.—Samuel D. Lindsay, Timberville, Va.

Good, Sister Lillian R., was born March 21, 1902, and died suddenly of a heart attack while about her home duties Jan. 13, 1938. She was the granddaughter of the late Eld. R. E. Reidenbauch. She was baptized on April 9, 1916, and remained faithful in church and Sunday-school work. She served as chorister. In 1922 she was married to Bro. Walter F. Good, who survives. Also surviving are her father, Abram Hecker, and her brother. Funeral services were held at her home and in the Bareville Church of the Brethren, conducted by Eld. H. B. Yoder, A. S. Horst and Eld. M. S. Stoner. Interment was made in the adjoining cemetery.—Noah A. Martin, Ephrata, Pa.

Hall, William, son of Brother and Sister William Hall, deceased, was born Jan. 26, 1862, at Smithsburg, Md., and passed away Jan. 20, 1938, at his home in Shippensburg after an illness of two months. He was united in marriage to Wilmina Winters Jan. 16, 1884, and to this union five daughters and six sons were born. His wife preceded him in death. He was a faithful member of the Church of the Brethren and his presence at the services will be missed. Funeral services were conducted by Linwood Eisenberg and his pastor, Olden D. Mitchell. —Mary Harmon, Shippensburg, Pa.

Hay, Chester Arthur, son of Michel and Cathrine Hay, was born Jan. 23, 1876, and departed this life Feb. 3, 1938. Sept. 10, 1899, he was united in marriage to Ada Bell Fox and to them was born one son. He united with the church in 1900 and remained faithful. He was active for many years in the leading and directing of church music. Funeral services were conducted in the Brookville church by the writer.—J. W. Fidler, Brookville, Ohio.

Hempleman, William, son of John J. and Fidela Hempleman, was born in Grant, Ohio, Sept. 11, 1864, and died at the Dukes hospital, Peru, Ind., Jan. 12, 1938. He had resided in Miami County since 1882, and was a loyal member of the Pipe Creek church. He was married to Effie Ecton, and to this union two sons were born, one dying in infancy, and the other in 1918. Following the death of his wife he was married to Sister Florinza Eikenberry, who passed away in October of 1937. He is survived by two brothers. Funeral services were conducted at the Mexico church by Brethren T. A. Shively and Milo Huffman.—Martha O. Hessong, Peru, Ind.

Hersch, Minnie Eshelman, was born near Mt. Union, Pa., June 15, 1862. In 1881 she was married to Bro. Neven B. Hersch at Polo, Ill. Immediately after marriage they settled on a farm near Jesup, Iowa, where they resided until 1909 when they moved to Waterloo, Iowa. They became the parents of thirteen children, five of whom died in infancy and one at thirteen. Four years ago Brother and Sister Hersch celebrated their golden wedding which was attended by their seven surviving children, namely John of Big Lake, Minn.; Dr. Frank of Cedar Rapids, Iowa; Orville of Manassas, Va.; Mrs. Mae Blough of Ottumwa, Iowa; Mrs. Elsie Davis of Waterloo, Iowa; Mrs. Margaret Miller of Webster, Iowa; and Elmer of Elgin, Ill. Other survivors are her husband, twenty-two grandchildren and two sisters, Mrs. Alsie Reed of Ottawa, Kans., and Mrs. Vernie Johnson of Oklahoma. Sister Hersch united with the Church of the Brethren early in life and lived a beautiful Christian life, giving her best to her family and church. On the evening of Dec. 19, 1937, she submitted to an operation at Sebring, Fla., and passed away peacefully early the following morning. Funeral services were conducted at the Peterson mortuary, Waterloo, Iowa, by Bro. W. H. Yoder. Interment in the Orange cemetery.—J. E. Miller, Elgin, Ill.

Hitz, Carl H., son of Brother and Sister Landis Hitz, died at the home of his parents near Quentin, Pa., Dec. 23, 1937, aged one year, one month and five days. Death followed a three weeks' illness of pneumonia. He is survived by his parents, four brothers and his grandparents. Funeral services were held at the Midway Brethren church by Elders S. K. Wenger and P. H. Sanger. Interment was made in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Kinney, Viola May, daughter of David and Anna Albaugh, was born Jan. 5, 1878, at Chillicothe, Iowa. At the age of eighteen she united with the Church of the Brethren at Libertyville, Iowa, later transferring her membership to the Des Moines Valley congregation near Elkhart, Iowa. On Dec. 12, 1900, she became the wife of George W. Kinney of Elkhart. For many years she had not had good health, and on Feb. 1, 1938, she passed away at her home after many weeks of intense suffering which she bore with courage and patience. Funeral services were held at the Des Moines Valley church Feb. 3, conducted by the undersigned. Burial was in the Brethren cemetery near by.—Ora W. Garber, Elkhart, Iowa.

Lair, JoEtta Fike, was born near Mexico, Ind., May 9, 1861. She was united in marriage to John M. Lair on Feb. 26, 1880. In June of the same year she and her husband united with the Church of the Brethren. They were called to the deacon's office and later to the ministry. In the spring of 1895 they felt the call to come to Michigan to labor for the Lord. They located in the Sugar Ridge church where Bro. Lair served for many years in the ministry and as elder of the church. His work in the ministry was very acceptable to the church and he was active until a few years before his death which occurred over fifteen years ago. During his ministry Sister Lair assisted in every way that he might be efficient in his work. She had been in poor health for several years and on Feb. 3 she passed away. Two sons, two daughters, one sister, five grandchildren and two great-grandchildren remain. Services were held in the Sugar Ridge church by Bro. L. H. Prowant, assisted by Bro. J. J. Hamm. Burial was made in the Custer cemetery.—L. H. Prowant, Custer, Mich.

Losh, Sister Martha Jane, widow of William Losh, departed this life Dec. 1, 1937, at the home of her daughter, Mrs. H. M. Price. She was 81 years of age. Her husband preceded her in death five years ago. She is survived by three daughters, three sons, twenty grandchildren and three great-grandchildren. Funeral services were conducted at the Sangerville church by Eld. J. L. Driver, assisted by Eld. J. M. Foster. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Meyers, Ruth Evelyn, was born Feb. 14, 1918, at Somerset, Pa., and passed away Jan. 13, 1938, at a Philadelphia hospital. She was ill about six months. She is survived by her parents, Brother and Sister Samuel Meyers, two brothers and two sisters. She had been a student nurse at the North Side Presbyterian hospital at Pittsburgh. She was an active member of the Church of the Brethren at Shippensburg. Her cheerful disposition and sunny smile will be much missed by every one. Funeral services were conducted by Linwood Eisenberg and her pastor, Olden D. Mitchell. Burial was made in the Spring Hill cemetery.—Mary Harmon, Shippensburg, Pa.

Moyers, Elmer Lee, son of John H. and Irma Moyers of Singers Glen, died at the Rockingham memorial hospital Jan. 2, 1938, aged 15 years and 13 days, after a week's illness of pneumonia. Although he had been in frail health for years, his death came as a shock to his many friends. He had a cheerful disposition and was popular among his schoolmates. He was a faithful member of the Church of the Brethren, having united with the church about six years ago. Surviving are his parents, two sisters and two brothers. Funeral services were held at the Mt. Zion church, Greenmount congregation, by Brethren S. I. Garber and I. C. Senger. Interment was made in the adjoining cemetery.—Mrs. Glenn B. Armentrout, Linville, Va.

Munk, George Franklin, was born at Alliance, Ohio, April 15, 1861, and passed away Nov. 9, 1937. When he was thirteen years of age his parents died, leaving five small children. He was given a home with Bro. Simon Stuckey of Paris, Ohio. In 1883 he was married to Addie Sefung of Louisville, Ohio, where they made their home for forty years. There were no children born to this union but they took a young girl into their hearts and home. She is Nettie Stockwell of

Granton, Mass. About twelve years ago Brother and Sister Munk came to make their home in California. She preceded him in death six years ago. Funeral services were conducted by the undersigned. —Grant T. McGuire, Pasadena, Calif.

Myer, Samuel LeRoy, son of John B. and Mary Eikenberry Myer, was born near Flora, Ind., March 15, 1875, and passed away Jan. 29, 1938. He was one of a family of nine children, seven of whom survive him. His brother, Ira, passed away on Jan. 6 of this year. Bro. Myer was a most faithful member of the Flora church for more than forty years. For more than seventeen years he had an unbroken record of church attendance. Funeral services were conducted at the Flora church by his pastor, and he was laid to rest in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Plaugher, Bro. William Henry, was born Feb. 16, 1861, near Brandywine, W. Va., and passed away at his home Jan. 19, 1938. He spent the greater part of his life in this community. He is survived by his widow, Sister Hattie Knicely Plaugher, four sons and four daughters. Services were conducted at the Branch church by Eld. J. L. Driver, assisted by Eld. A. L. Miller. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Railing, John Fogelsanger, son of Joseph and Lydia Railing, was born in Southampton Township, Cumberland County, and departed this life Nov. 6, 1937, at his home in Shippensburg, aged 85 years. Bro. Railing is survived by six daughters and three sons. He was a kind and loving husband and father and a faithful member of the Church of the Brethren. His presence will be much missed by all. Funeral services were conducted at the home by Linwood Eisenberg and his pastor, Olden D. Mitchell.—Mary Harmon, Shippensburg, Pa.

Ransbolton, Milan L., son of Wesley B. and Caroline Ransbolton, was born in Allen County, Ohio, Oct. 18, 1853, and departed this life Feb. 5, 1938, at the Toledo hospital. He was united in marriage to Marguret June Staley March 2, 1880. To this union were born nine children—three sons and six daughters. Two children preceded him in death. He was much interested in farm work and was a prosperous farmer as well as a good neighbor. Funeral services were held at the Diller funeral home in Bluffton, Ohio, by the undersigned. Interment was made at the Liberty Chapel cemetery.—J. L. Guthrie, La Fayette, Ohio.

Redner, Clara Powell, daughter of Lewis and Frances Powell, was born Nov. 16, 1864, and died Dec. 5, 1937. Sister Redner was a faithful member of the Church of the Brethren. She was married to James Redner (now deceased) on June 17, 1883. She was the mother of twelve children, six of whom survive. Twenty-seven grandchildren also survive. She lived near the Summit church until a few years ago when she moved to New York to make her home with her daughter. Funeral was held at Summit on Dec. 8 by Bro. M. J. Craun, assisted by Bro. Bruce Flora. Interment was made in the Salem cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

Swartz, John J., son of John J. and Susan Hollinger Swartz, was born near Greencastle, Pa., March 16, 1852. When sixteen years of age he came to Deland, Ill., and began his life as a farmer. Four years later at Welch Run, Pa., he was married to Mary Catherine Elliott. They returned to Deland and in that vicinity farmed for thirty years. They then lived at Mansfield for nineteen years. To this union were born nine children, six of whom are living, Louisa McEwen of Milwaukee, Wis.; Ross C. of Farmer City, Ill.; Jesse W. of St. Louis, Mo.; Bruce A. of Mansfield, Ill.; Ruth Coffman of Keyser, W. Va.; Sudie Hersch of Elgin, Ill. Max E., Blanche and Harvey preceded him in death. On Aug. 9, 1924, Sister Swartz died and since then he had made his home with his children, spending his winters at Sebring, Fla., where after one week of illness of pneumonia he passed away in the hospital Dec. 13, 1937. Bro. Swartz was a successful business man, knowing both how to make and how to use his money. He was liberal in his support of the church and her activities. His last gift was to the Sebring church just before going to the hospital. Services were held at Sebring by Bro. D. E. Miller and at Mansfield by Bro. J. Clyde Forney. Burial was made in the cemetery near Mansfield.—J. E. Miller, Elgin, Ill.

Thomas, Sister Iva Spaulding, was born Dec. 10, 1908, in Pasadena, Calif., and died Feb. 3, 1938. She was a lifetime resident of Pasadena. On her twenty-first birthday she was married to Kenneth W. Thomas, and to this union one son was born. She is survived by her husband and son, her father and brother, all of Pasadena. Funeral services were conducted by the writer.—Grant T. McGuire, Pasadena, Calif.

Wheelbarger, William D., passed away at his home Jan. 16, 1938, aged fifty-six years. He was a member of the United Brethren church. In 1910 he was united in marriage with Sister Fannie Jane Richard. Besides his widow he is survived by two daughters and four sons, one stepson, four sisters and two brothers. Services were conducted at the Otterbein church by his pastor, Rev. James Swain, assisted by Elders J. M. Foster and A. S. Thomas. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Zimmerman, Homer, was born Aug. 16, 1910, and was accidentally killed near his home Dec. 21, 1937. He and several others were felling a tree. The trunk split and the snag broke, striking him on the head and killing him instantly. He was the son of Benjamin and Lula Zimmerman of Mount Solon. He was a member of the Church of the Brethren and took an active part in church work. Besides his parents he is survived by four brothers and one sister. Funeral services were conducted in the Sangerville Church of the Brethren by Bro. O. S. Miller, assisted by Bro. J. M. Foster, with interment in the near-by cemetery.—Vallee Michael, Mount Solon, Va.

CHURCH NEWS

CALIFORNIA

Chico.—During the past few months our church has enjoyed some fine spiritual services. In November Bro. Birkin of Bakersfield was in our midst for two weeks' evangelistic meetings and also for the love feast services. Thanksgiving services and fellowship were enjoyed, with a basket dinner at noon. The Sunday school gave a fine Christmas service on Christmas Eve. Each evening of the week preceding New Year's Day Bro. Lee Whipple of Rio Linda held very interesting services. Jan. 21 the church met in council. Since Bro. Baldwin, our elder, has moved to Kansas Eld. James Swallow of Gridley was elected to fill his vacancy. He will also have charge of the Sunday morning services. Since it is impossible for Bro. Swallow to be with us in all the services the church has secured Bro. Lee Whipple to stay in our midst and have charge of the evening services. The young people are happy to have Bro. Swallow as circuit adviser of the B. Y. P. D., and Bro. Lee Whipple as Northern California B. Y. P. D. adviser. We ask for the prayers of the brotherhood.—Mrs. Eva M. Harmon, Chico, Calif., Feb. 7.

Oakland.—Having received a call from the Santa Ana church, Brother and Sister A. O. Brubaker, at a special council Jan. 26, presented their resignation which was accepted with great reluctance. But feeling the Lord has a greater work for them to do in another field we were willing for them to go. Their stay here has been an inspiration to us and has helped us to realize more fully the meaning of true Christianity. A farewell social was held in their honor after the evening service Jan. 30, at which time a chest containing a silver offering was presented them as a token of appreciation of their work with us. As they leave us our good wishes go with them.—Mary A. Woody, Oakland, Calif., Feb. 2.

COLORADO

First Grand Valley.—Our young people have joined with several other churches in this district to form a united Christian Endeavor Society. The last meeting was held at our church, with 112 in attendance. A wonderful peace play was given by members of the Palisade and Clifton organizations. Refreshments were served by our group. Our Ladies' Aid is financing the building of a cistern on the church grounds. They had a very good year during 1937, making $470 at their hamburger stand on the Saturday sales ground. The women's Bible class has taken a $25 share in the China mission work. They honored their teacher, Mrs. Anna Bryant, who has been their leader for twenty years, on her seventy-first birthday with a dinner. They invited the men's Bible class as guests. Our pastor, Bro. Feiler, is working faithfully at the church in Glade Park, preaching there every other Sunday afternoon. He also preaches at the church in Grand Junction at 10 A. M. every Sunday in addition to his regular services morning and evening at First Grand Valley. We are now having slide pictures shown at our Sunday evening services of Africa, India, China and the ten most famous hymns. At the council we decided to have Bro. Feiler continue as pastor in this church.—Edna Widegren, Grand Junction, Colo., Feb. 8.

Haxtun.—Our mother and daughter organization had their quarterly meeting on Jan. 21. The meeting consisted of a program, games and refreshments. On Jan. 9 the Sterling and Haxtun young people had a joint meeting at this church. Stereopticon slides were shown recently, entitled A New Approach to Alcohol Education. A number of our members are enjoying the booklet, The Upper Room, which comes quarterly. It contains some wonderful thoughts for each day of the week. The Ladies' Aid has been active in various ways. We have met several times to quilt. Our pastor brought us a series of three interesting and inspirational sermons. We were glad to have Brother and Sister Whiteneck with us on Feb. 6. Bro. Whiteneck is pastor of the Denver church and is peace secretary of this district. He brought us a forceful and much appreciated message in the morning.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 7.

FLORIDA

Winter Park.—We have been favored by having visiting brethren worship with us. Jan. 9 Bro. F. E. Williar of Mt. Airy, Md., preached for us. Jan. 23 Rev. Walker, a Presbyterian minister who worships with us occasionally, preached in the morning. Jan. 30 about twenty-five members of a Winter Park club attended the morning service. Eld. C. E. Bower preached on The Supreme Crusade. Feb. 6 Bro. P. M. Filbrun of Dayton, Ohio, preached in the morning and showed pictures of the Holy Land and the Orient in the evening. All these services were appreciated. Jan. 21 the W. C. T. U. held an institute in our church, with afternoon and evening sessions and a covered dish supper. The attendance at Sunday school has been over a hundred, and reached 125 on Feb. 6.—Bert D. Bowen, Winter Park, Fla., Feb. 8.

ILLINOIS

Batavia.—During the past months our Ladies' Aid baked and sold nearly six thousand tasty doughnuts, which netted them a profit of $90. Next week they will serve a dinner to Batavia's staff of fifty teachers, an honor shared by the various churches of our city. Last week the Aid met to sew for a new baby who has recently come to live among us, and they enjoyed it very much. They are not large in number—only seventeen—but very faithful. Their newly elected president is Mrs. David Landis, a very gracious and capable leader. She is ably assisted by Mrs. Thomas Hansford as vice-president, and

Mrs. Wallace Stuttle as secretary-treasurer. Their present objective is the liquidation of the debt incurred by the recent redecoration of our church, and when we meet to worship within its restful beauty, we feel a deep sense of gratitude for the unselfish zeal which ever fires the hearts of our loyal Ladies' Aid.—Mrs. James C. Norman, Batavia, Ill., Feb. 8.

INDIANA

Baugo.—On Jan. 17 Bro. Eldon Petry of Ohio came to assist us in a two weeks' revival. He brought us inspiring messages. There were no additions to the church but we feel our church was greatly strengthened. Sister Hattie Weaver of Osceola was in charge of the song service and Sister Lizzie Nusbaum of Wakarusa was the pianist. Our meetings were well attended. We thank the neighboring churches for the interest they have shown during these meetings.—Fern Horein, Wakarusa, Ind., Feb. 8.

Bethel.—We met in council Nov. 28 and elected officers. One letter was accepted and four were received by baptism. The Messenger has been placed in seventy-five per cent of the homes again this year. We decided to send home mission dues, district dues, and Sunday-school mission support to district treasurer instead of three different treasurers. The children gave a Christmas program Dec. 19. The Aid Society meets every week and has been doing good work. The members are making clothes, comforters and are looking after the needy. They sponsored a chicken supper in November and will have another supper Feb. 10. The mixed choir is practicing for Easter.—Mrs. Clara M. Price, Milford, Ind., Feb. 7.

Huntington.—On Dec. 12 we had as guest speaker at the morning services Major Clarence Hall of Chicago, from the Salvation Army. On Dec. 12 the junior Christian Endeavor dramatized Silent Night, Holy Night. The Christmas program was given in the form of a pantomime by the Sunday-school children, assisted by the choir on Dec. 19. The students' league of many nations from New York gave a religious program on Dec. 30. Jan. 3-7 was our week of prayer. The meetings were held at a different church each evening. Ione McHenry and Mr. Gould were united in marriage at a church service on Dec. 3. The congregation was invited. On Jan. 20 we held our council. Sister Laura Shock, missionary in China for twenty years, gave us a very interesting message on Jan. 23. Our pastor, Bro. Keim, took us for a trip through Jerusalem by colored pictures on the screen on Jan. 30. Our church directory was passed out on Dec. 19. Our Gospel Messenger club is being completed.—Mrs. Joy Barnhart, Huntington, Ind., Feb. 7.

IOWA

Monroe County.—Our church was represented at the district conference at the English River church Aug. 25-27 by Bro. E. S. Fouts and Sister Mary Henderson, with Bro. Lawrence Cook as Sunday-school delegate. Oct. 3 we met in council and elected the following: Maudie Cook, Sunday-school superintendent; Wilbur Henderson, assistant; Versal Miller, Sunday-school secretary; Wm. Reeves, church treasurer; Mrs. Melissa Roberts, clerk; Christina Henderson, Messenger agent and correspondent; E. S. Fouts, elder. Since our last report Bro. Cleophas Roberts has been installed as deacon. Nov. 14 President V. F. Schwalm of McPherson, Kans., filled the pulpit for us in the evening. Jan. 1 Bro. Edwin Rodabaugh of Bethany Biblical Seminary brought us the morning message. Brother and Sister Rodabaugh spent the Christmas holidays with relatives in this vicinity. Our Ladies' Aid meets every two weeks. They have been piecing quilts and are now quilting. The new officers are: Sister Jennie Miller, president; Sister Ruth Wignall, vice-president; the writer, secretary-treasurer. We welcome anyone who is passing through our locality to stop and worship with us. We still have a Messenger club.—Christina A. Henderson, Fredric, Iowa, Feb. 7.

OHIO

Fostoria.—We have secured Bro. Reuben Boomershine as pastor. He and his wife and young son Roger are nicely settled in the parsonage. Under his leadership the church is planning a full program that should help to increase the interest and attendance. Oct. 31 the local W. C. T. U. was invited to our church. The local Youth's Temperance Council had charge of the devotions, after which Bro. Robert Byerly preached a temperance sermon. The district B. Y. P. D. Thanksgiving conference was held here Nov. 27, 28. More than 250 were served at the banquet. The primary children had a Christmas party and treat in the home of Logan Sellers on Dec. 18. On Dec. 19 the chorus gave a program of song and instrumental music. The children gave their program Dec. 26. Dec. 15 following the prayer service the congregation gathered at the parsonage with gifts to help fill the pantry shelves. A potluck fellowship supper was served by the Sisters' Aid. Our school of missions began Jan. 2 and has been very interesting. Council was held Jan. 6. Bro. George Garner was re-elected elder. The advisory board has been re-organized with Bro. Boomershine as chairman. The Women's Work is busy with a program to be given Feb. 20, at which time the offering will be taken for the girls' schools project. The missionary committee is also sponsoring a play, Church of My Dreams, which is to be given in connection with the achievement offering, Feb. 13. The chorus is planning a cantata for Easter. We will have a week of special pre-Easter services, with our love feast held on Good Friday night. The Fostoria church grieves with the rest of the brotherhood over the untimely, tragic deaths of our China missionaries, and our hearts go out in loving sympathy to their bereaved relatives. We pray the sacrifice will challenge others to take their vacant places.—Mrs. Lena Hall, Fostoria, Ohio, Feb. 1.

Springfield.—Nov. 28 the men's group gave an instructive program on A Better Racial Understanding. Evangelistic meetings were conducted by Bro. W. A. Petry of Akron, Ohio. He preached God's Word with earnestness and labored faithfully. We were greatly benefited. There was one conversion. Our Aid has been meeting on Tuesdays this winter. We have been quilting and knotting comforters for needy ones. We have prayer meeting every Tuesday evening. Since we remodeled our church last fall we have thirteen rooms for Sunday school in addition to the communion room and the auditorium. The auditorium was newly carpeted and new light fixtures were installed. Dec. 26 the white gift service was observed and the gifts were distributed to needy families. The program was given by the children. Jan. 2 the women's group had charge of the evening service, at which time Mrs. T. H. Binford, wife of a Baptist minister, gave an illustrated lecture on the harmful effects of the use of cigarettes. Jan. 11 a number of our members went to Akron to hear Dr. Kirby Page, a peace advocate. Our Sunshine Bag meeting was held Jan. 19, with a chili supper. Jan. 23 at a meeting sponsored by the men's group, Dr. Heer, principal of the training school of Kent State University, gave an excellent talk on The Men's Place in the Work of the Church. The men's group is making it possible for our pastor, Bro. L. R. Holsinger, to attend a meeting of the ministerial association at Columbus, Ohio, from Jan. 31 to Feb. 3.—Mrs. Fred Young, Mogadore, Ohio, Jan. 29.

PENNSYLVANIA

Conewago.—Since our last report the attendance has been good. We have a nice group of young people who take an active part in the Sunday school and church. Bro. Paul B. Kaylor was re-elected as superintendent. Our love feast was observed Oct. 30, 31. We were glad to have with us Elders Hiram Kaylor, Henry K. Ober and Harry H. Zeigler who officiated. Brother and Sister Aldinger were elected to the ministry and were licensed for one year. Oct. 31 Bro. Zeigler started a revival at the Conewago house. These meetings were in progress for two weeks and Bro. Zeigler's sermons were spirit-filled. He gave talks to the children each evening. As a result twelve were baptized, and one was received on former baptism. On Dec. 19 the Conewago and Bachmanville Sunday schools held their Christmas exercises at the Bachmanville church. Jan. 9 Bro. A. C. Baugher was with us for a Bible institute. He gave three spirit-filled messages. Eld. John C. Zug was with us Jan. 23 and preached an interesting sermon. Feb. 6 Bro. Joseph Aldinger brought us the regular Sunday morning sermon, after which one was received into the church by former baptism.—Mrs. David K. Koser, Middletown, Pa., Feb. 9.

Connellsville.—We held our love feast Nov. 7, with our pastor, Bro. F. A. Myers, in charge. Sister Grace Clapper was with us Nov. 21 and gave a fine missionary message, telling of her work in China. The Uniontown young people entertained us at a Thanksgiving fellowship dinner. Our B. Y. P. D. is progressing nicely. Three of our young people received credit from leadership training school. At the present time we are planning a membership contest. The B. Y. P. D. bought a guest book and placed it in the church lobby. We have had about fifty guests in the past two months. We had two fine Christmas programs. In the morning the children presented The Christ of Bethlehem, with the aid of the choir. In the evening the young people presented How Christmas Sets the Whole World Singing, directed by Mrs. C. D. Seese. The teachers and workers' conference was held Jan. 17. We will enter the Bible reading and attendance campaign to be held by the churches of Western Pennsylvania. Plans are being made for the Easter program.—Carolyn Ridgeway, Connellsville, Pa., Jan. 29.

Fairchance Mission.—The children presented an interesting Christmas program Dec. 26. An offering of $9 was lifted for world wide missions. For the first time since the Fairchance mission was started by Bro. D. F. Lepley about twenty-five years ago, the folks of Fairchance are able to have Sunday school each Sunday afternoon without teachers coming out from Uniontown. The members are co-operating in a wonderful way. Bro. Wright comes out each Sunday evening for the young people's meeting and church service. The average attendance for Sunday school during January was 116, and for the evening service it was 82. Sister Wright conducts a loyal temperance legion meeting in the neighboring schoolhouse once each month. The average attendance for these meetings for the past year was 64. A women's meeting was held Feb. 2, with Sister Orpha Collier of Uniontown as the guest speaker. Recently the young men gave an inspirational program on personal purity. We will enter wholeheartedly into the Bible reading and attendance campaign put on by our district board of Christian education. Our membership is scattered but a recent visitation shows the following report: Total membership, 180; inactive members, 73; active membership, 107.—Mabel Artis, Fairchance, Pa., Feb. 4.

Reading.—We have just finished an inspiring and uplifting series of evangelistic services by our pastor, Bro. Jesse W. Whitacre. Every sermon brought a splendid message. Three were added to the church by baptism. Our love feast was held on the first Sunday in November. The music program on Nov. 20, sponsored by the Ladies' Aid Society, contained good vocal and instrumental selections. The home missionary offering amounted to $22. The B. Y. P. D. programs for the past months have been well rendered and inspiring. In one of the most outstanding programs Bro. Caleb Bucher gave an address, entitled What I Emphasize to Young People Today. At our council Dec. 7 Bro. Vernon Powell was re-elected church clerk; Bro. David H. Markey, elder. John Powell was elected as deacon. An excellent

musical program was given on Dec. 5. The dawn services on Thanksgiving and Christmas mornings were much enjoyed by all who attended. Dec. 26 the Sunday-school pupils rendered an interesting Christmas program. On Dec. 27 we held a reception for our new pastor and family.—Mary L. Seyler, Reading, Pa., Jan. 28.

Shamokin.—Jan. 2 Bro. Elmer Gleim preached at the morning and evening services. Brethren D. K. Kreider and Raymond R. Baugher visited our church Jan. 9, and Bro. Baugher preached in the morning and evening. Jan. 16 Bro. Gleim preached for us. Jan. 23 Bro. H. K. Balsbaugh preached in the morning and evening. Jan. 26 we had a reception for our new minister, Bro. R. A. Nedrow. Jan. 30 Bro. Nedrow preached his first sermon. The last week in February and the first week in March we expect to have evangelistic meetings conducted by Bro. Nedrow.—Nora Paul, Shamokin, Pa., Feb. 1.

Shippensburg.—The interest and attendance have been good and we have been receiving inspiring and helpful sermons from our pastor, Bro. Olden D. Mitchell. The Junior Endeavor, led by Miss Nenninger, has become a large active group. At Thanksgiving and Christmas the children brought fruit, vegetables and other things and packed a basket which they took to a needy home. They also gave a splendid program on Nov. 28. On Dec. 12 the Roof Garden male quartet of Somerset County presented a special program. A very interesting Christmas play was given on Dec. 19. Dec. 26 the children again rendered a splendid program of Christmas songs, stories and recitations. The men have organized and are planning to do some fine work. The Grantham male quartet was with us Jan. 16. Our Gospel Messenger agent, Elmer Hall, again receives credit for having secured three-fourths of our families to subscribe for the Messenger.—Mrs. Harry Harmon, Shippensburg, Pa., Feb. 5.

Spring Grove.—A series of evangelistic meetings began Nov. 21, with Eld. Hiram Eshelman of Mt. Joy as evangelist. His sermons were helpful and inspiring. There were no conversions. Nov. 27 we met in regular council with Eld. H. F. King, member of district ministerial board, present. Eld. King installed Bro. Horace Wanner and wife to the office of deacon, and also ordained the writer and his wife to the eldership. Jan. 9 Eld. M. S. Stoner preached a fine missionary sermon, after which a good offering was lifted.—Noah W. Martin, Ephrata, Pa., Feb. 7.

VIRGINIA

Cloverdale.—We held our revival Nov. 8-21. Bro. A. J. Caricofe of Luray, Va., our evangelist, gave us spirit-filled messages each night. Fifteen were received by baptism, and there seems to be a renewed interest among the members. Our communion was held Nov. 23, with a good attendance. The annual service was held on Thanksgiving morning, and the mission offering amounted to $343. We are co-operating with the region in the campaign of Loyalty to Christ. The large covenant cards were distributed to each home, and a series of sermons is being preached on the eight divisions of the covenant, by our pastor, Bro. M. G. Wilson, and local ministers. The small pledge cards will be distributed to be signed by the members. This is our third year of placing The Gospel Messenger in seventy-five per cent of the homes. Our Women's Work is progressing nicely and we are again sending $75 to the women's project. The annual leadership training school for our denomination will be held at Troutville Feb. 6-11. Prof. M. R. Wolfe of Bridgewater College will be one of the instructors. We will conduct a school of missions for six Sunday nights, begining the first Sunday in March.—Mrs. R. Harold Layman, Cloverdale, Va., Jan. 31.

Copper Hill.—Bro. C. O. Showalter conducted evangelistic meetings Sept. 6-19. Five were baptized and two reclaimed. Bro. John Showalter officiated at the love feast. Thanksgiving was observed by a fellowship supper. Bro. M. G. Wilson and wife were guests of the evening. Our pastor held a training class in October. The church sponsored a special offering for the Spanish relief. Nov. 27-30 a preaching mission was held with Brethren Guy Wampler and Carson Key assisting the pastor. At this time the covenant loyalty charts were presented to every member. Services were held Christmas Day. The Bottom Creek and Air Point young people gave a special Christmas program at their local church. The children had charge of the eleven o'clock service the fourth Sunday in December. Many brought their signed covenant cards and their gifts for the parsonage fund. The young people used the barrel system for raising money for the parsonage fund. Their goal was $500. Week of prayer was held in the homes of the congregation during January.—Ruth Grant, Bent Mountain, Va., Jan. 29.

WASHINGTON

Yakima.—Our Christmas program and social was held at our schoolhouse Dec. 21. We had a tree, a treat for the children and served a lunch to about 175 persons. Dec. 19 a play, The Empty Room, was given. An offering for foreign missions amounted to $27.50. Dec. 26 at noon Edith Becker and Harold Jaques were married in the church. Jan. 2 Bro. Bernard Suttle preached for us. Our choir and orchestra are giving us excellent music. We enjoyed a watch party at the church on New Year's Eve. After a social time and lunch we closed with a devotional period. Bro. Longenecker left that night for the coast. The 1938 summer assembly will be held at Spokane, Wash. Jan. 23 our choir and orchestra gave a musical program. We will have meetings for two weeks preceding Easter. Our Aid Society was reorganized with the writer as president; Myrtle Cable, secretary; Lucy Ardinger, superintendent and treasurer. At our last meeting cheer sisters were revealed and new names were drawn.—Katie Baldwin, Yakima, Wash., Jan. 31.

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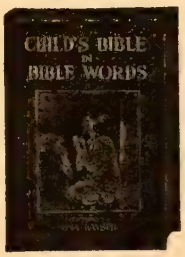
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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E. 1916.

Peiping, China, % College of Chinese Studies

Cunningham, Dr. E. Lloyd, and Ellen E., 1938.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle R., R. N., 1917.

Tientsin, China, 53 Race Course Road, % Hugh McKenzie

Bright, J. Homer, and Minnie, 1911.

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Senger, Nettie M., 1916.
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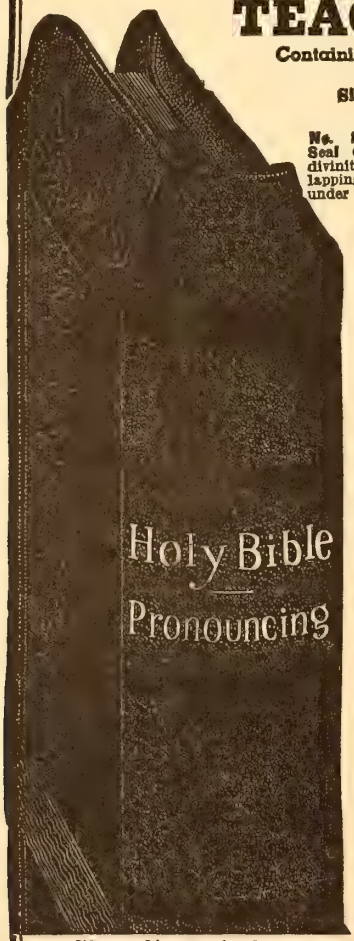
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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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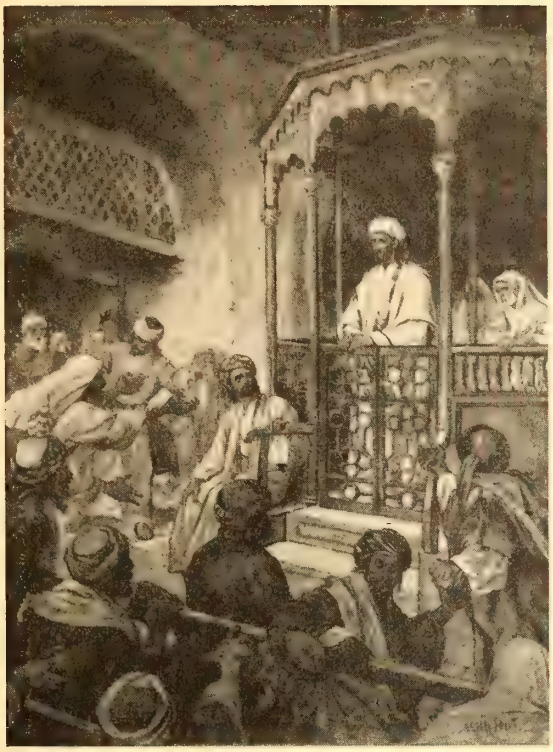
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BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., March 5, 1938 | No. 10



Gramstorff Bros., Inc., Malden, Mass.
Artist: William Hole.

Serving With What We Have

"Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, A prophet is not without honor, save in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 6: 30-44

"Give ye them to eat"

Feeding the Hungry

Here we have a demonstration of the teaching that those who seek first the kingdom of God and his righteousness shall have their temporal needs supplied. The people, in their eagerness to be with Jesus, forgot to make provision for their physical needs. He saw what those needs were, and directed that they be met. He fed the multitude when they were not in a position to feed themselves.

Are there not like instances today where Jesus would say, "Give ye them to eat"? There are people with souls large enough to seek God without asking reward; with hearts big enough to devote themselves to a righteous cause without counting the personal cost. God must want them supported by his children.

Tuesday: Isa. 58: 1-9

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"

God Wants the Hungry Fed

The people were going through religious exercises such as fasting, but saw no evidence that God took account of it. The prophet showed them that their conduct was not such as to bring their prayers to God's ear. They were selfish and contentious. What God wanted from them was a proper social attitude—to release the poor from the oppression to which they were subjecting them; to feed, house and clothe the needy. Such action would give reality to their religion and open the way to a new day. God could then come unto their experience.

Is our social attitude consistent with our religion?

Wednesday: John 21: 1-15

"Jesus cometh, and taketh the bread, and giveth them"

The Hungry Fed and Taught

It was just like Jesus to provide food for the seven disciples at the Sea of Galilee in the early morning after his resurrection as he had done before, and to teach after the meal. There must have been something sacramental about his breaking of bread and giving of fish to them.

It is not only the Lord's supper that should be a sacred meal to the Christians. The Lord's hand may be seen in the providing of every meal. Were it not for the bounties which he has given life could not be sustained; there would be no food. Meal time gives opportunity for fellowship with respect to spiritual as well as material interests.

Our Daily Bread

"Give us this day our daily bread." This is one of the most frequent petitions upon our lips. Does "our" have meaning when we use the prayer? Or is it simply a plural of politeness for "my"?

The suggestion of scholars is that the plural indicates the group use of the prayer. God is recognized as the common Father of the Christian group. All participate in the petition for the progress of his kingdom. Daily bread, forgiveness, guidance, and deliverance are sought for all alike. So literally was this taken in early times that some Christian groups had all things in common. The blessings that came to anyone were shared by all. The Christian group, not the individual or the family, was the economic unit.

This plan perhaps was too idealistic to succeed with folks who had not made more progress in the Christian graces than the believers had, but it does set forth a challenge. How wide is our interest in the welfare of our fellows? Does it reach all members of the Christian fellowship? Does it stop there? Should it stop short of all men?

To be concrete, shall we expect bread for ourselves when others have none? Shall we keep the bread we have and expect some fruit and cake while there are those who scarcely have bread? Shall we begin to hoard bread, while others lack enough? Ought there not to be consistency between our praying and our action in this area of life as in others?

Matt. 6: 11; Acts 1: 44-47; James 2: 14-17; Luke 10: 30-37.

Thursday: Rom. 12: 10-21

"If thine enemy hunger, feed him; if he thirst, give him to drink"

Feeding the Enemy

The common way of treating an enemy in ancient times was to shut him up in his walled city and starve him out. In modern times the same end is sought through cutting his lines of communication and preventing him from getting foodstuffs. But Paul's way is Christ's.

There are people who are so wrapped up in their own feelings that they will bite the hand that feeds them; that they will be unreasonable even in answer to kindness. But on the whole, kindness tends to win an enemy, while force can do no more than subdue him. And an enemy must be won before he can be a friend.

Friday: John 6: 41-51

"I am the bread of life"

Bread for the Hungry Soul

Food is essential to sustain life. The human system can not renew and maintain itself without an intake of the proper food elements to replace torn-down tissue and provide heat and energy.

Although it is not so readily evident, the case of man's spiritual powers is the same. Unless the soul is fed through fellowship, meditation, prayer, reading, or otherwise coming into touch with new spiritual realities, there can be no spiritual health and vigor. Christ is the Bread of life. It is his teachings that produce dynamic personalities, when assimilated and used. There is life and power for this world and eternity in the doing of his will. The sort of life which he sustains is eternal.

Saturday: Rev. 7: 9-17

"And they shall hunger no more, neither thirst any more"

No More Hunger

This was said about those who were faithful through persecution and shared with Christ in the shedding of their blood for their faith. They are pictured in John's vision as serving in heaven before the throne of God day and night, having the protection of God's care over them, and finding all their needs supplied. The triumphant Christ himself supplies their wants; he leads them to fountains of the water of life. By such imagery, we are inspired to look forward to an eternity of the fullness of joy, beyond the reach of all the affliction, injustice, and privation which must be endured here. The richest experiences of earth will there be brought to fulfillment.

Sunday: Isa. 35: 1, 2, 5-10

"The glowing sand shall become a pool, and the thirsty ground springs of water"

Life Abounding

There is nothing much more hopeless in appearance than a barren desert. The glowing sand, the parching wind, and the cutting dust do not speak of life. They wither all that comes in their path. But faith sees hope even here. The faith of the prophet saw the parched desert fed again by springs and streams of water, roses bursting forth and blooming, grass and reeds and rushes growing, and providing food and shelter for life. Thus he pictured the revival of his country under the blessing of God's favor.

Our lives can be revived too by the inflow of his spirit.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., March 5, 1938 No. 10

EDITORIAL

Thinking About Conversion

BEING converted is turning around and going the other way. Compare the King James and American Standard versions of Acts 3: 19. That will show you what an active part you have in the transaction. You will see also that it comes just after repentance and that responsibility for both repentance and conversion belongs to you. Regeneration, to be very precise about logic and chronology, comes between your repentance and your conversion, but Peter didn't bother that Solomon's Porch crowd with such niceties. That was God's part anyway, and Peter knew the Holy Spirit would be on hand to attend to his work promptly and effectually if only he could get the people to attend to theirs.

The term conversion is often used in a wider sense to include the whole process of moral change. That is what we mean generally when we talk about being converted. There is first the change of purpose, the repudiation of sin and the choice of righteousness. That's repentance. Here comes the implanting of new life and power in the soul, which isn't our worry at all. That's regeneration. At once the new resolve must be set to action in beginning to live differently. That's conversion, strictly so-called. In common usage the entire procedure of changing the life purpose and the life program is conversion.

The crux of your concern and mine lies at this point, these two points, if you choose: the change in life objective and the corresponding change, therefore, in the direction of one's travel. Conversion is turning about and going toward goodness and God. E. F.

A Voice From Moresheth

SPEAKING of rock-bottom things when it comes to laying the foundations of that better way of living, consider the suggestion of a great but none too well paid country preacher. He proposed justice, mercy and humility. He was sure that combination would open the door to the abundant life. It ought to be tried.

It would indeed mean some radical changes. There's justice first of all. That would call for equality of opportunity, taking no advantage of anybody, and giving everyone a fair chance to make the most of all that's in him. That would be simple justice. Mercy would go still farther. It would add the gentle touch of charitable judgment which wonders whether you would have done any better in the erring brother's place.

To these add humble walking by the side of God, and you have a treatment for what's wrong with the world that really should be tried. E. F.

Changes That Have Come

Concluding Installment of Brother Bonsack's Paper on Agriculture as a Way of Life.

THE many changes that have influenced life in our modern world have had their effect on the church. The public schools and their atmosphere partook more and more of the urban life of our country. The marvels of modern machinery and industry attracted our boys. The *Farm Journal* gave way to *Popular Mechanics*. The consolidated schools enlarged our interests and social contacts. The love for education sent our children to high school and college. The church itself provided eight or ten colleges, of which about six exist today with fair success. This took our youth from the farm and its environment and quickly introduced the urban philosophy of life. The simpler games of rural fellowship gave way to the love of literature, drama and music which the rural church found difficult to provide. Where this advanced culture was followed by adequate adaptation of the church, its life has been maintained with reasonable success. But in most places our youth followed largely modern culture, and looked toward the white collar jobs of the professions. Thousands are teaching.

This rapid inroad of culture led our youth to the

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cities. They began to feel dissatisfied with the practical teaching and preaching of the rural ministers. There was a demand for more academic training upon the part of the ministry. They wanted sermons illustrated by quotations from Shakespeare or Browning rather than from experiences on the farm. This need was partly real and partly due to a super-sensitiveness of the consciousness of having so lately come from the farm. Some have sufficiently recovered from the latter feeling that they would welcome an intelligent drama of the soil and some poetry from the fields, even such as Jesus, himself, was prone to use!

These things led to a supported pastoral system. This has worked well in the cities where cash is more abundant and where the people are trained to perform more of their duties by proxy. In the rural areas it has failed to meet the needs with desired satisfaction. Too often the training is not adapted to the needs of a rural people. The ministers in a community where the pay is inadequate often find it difficult to fit into the situation, and move frequently. This prevents them from becoming a part of the community life and they fail to understand its needs and to provide the social, spiritual and recreational program that will make the rural church a blessing and a success as it was under the former indigenous leadership. However, there are some splendid exceptions. We have some good men whose tastes and training fit them well for rural work. These have built vital programs for the spiritual and social life of the church and community, and are happy in their success. There are also some rural churches in many areas where the ministers, engaged in farming or other employment, still continue to minister helpfully to their congregations and where even the youth rallies to the church program.

Suggestions and Hope for the Future

First, we must overcome a lot of superficial thinking. Success in life is not indicated by the crease in our trousers nor the color of our ties. Neither is progress indicated by the amount of cash we spend. We must remember that the soil, plus intelligent management by men, is the foundation of the raw materials for industry. From the soil comes all of life's necessities of food, raiment and shelter. What the land needs is intelligent management. Any people or community that cares for the land and its products can have almost everything else; but neglecting it, they ultimately lose all.

Second, we must remember that science and invention have done much to bring the rural areas into the place they deserve. Good roads and the automobile have made the farmer the neighbor of us all, with parking space free. He can carry on much of his business over the telephone, even as his city cousin. The radio brings him the news and music with less static, both electric and human. And when each family has its airplane there will be more space for landing down on the farm than in New York!

Third, we must return to the soil men of vision and intelligent training—those who appreciate its sacred altars of life and God, and those who understand the laboratory of nature, who can fathom its resources and attract to its wide-open spaces men and women who love work and worship, and will again build homes and communities where life can reach its best.

Fourth, the rural church must become a fellowship, both warm and spiritual, where God is worshiped in the beauty of fields and flowers, where children and youth can find expression and growth in every fellowship of work and play so that body, mind and spirit may be strong. Where joy is natural, and gladness overflows from that which is normal and righteous.

Fifth, there must be some readjustments in our methods: more intelligent organization of time and resources on the farm, some rest and leisure for tired mothers, social privileges and sympathetic guidance of youth, school and college training in an environment sympathetic to rural life and work. Faith in the land as an investment and provision made for needed funds to help worthy young people to get started.

Sixth, we must remember the basic place of agriculture. The land produces that which is essential to life and comfort. Products of the farm meet the common needs of us all. For this reason they can be sold for cash without high power salesmanship. The consumer and the farmer will do well to understand each other and plan for closer co-operation and mutual helpfulness.

C. D. B.

Elmer's Winning Ways

In two of our better known magazines many Messenger readers have doubtless seen more than a mention of Elmer Wheeler's winning ways. For Elmer is making quite a success selling his "tested selling sentences" and himself.

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H. A. B.

THE GENERAL FORUM

Revelation

BY ORA W. GARBER

The blind fool idly prates,
"There is no God,"
And thus himself relates
Unto the clod
Which has no soul to sense,
No eye to see,
Whatever evidence
Of God there be.

Our God his presence shows
By many a sign,
And he who reads them knows
Of One divine.
The soul that feels its worth
And upward looks,
The sages of the earth,
Their lofty books,

The stars that dot the sky,
The vine that creeps,
The rugged mountain high,
The wind that sweeps,
The stream and cooling spring,
The flowers that nod,
The happy birds that sing,
All tell of God.

Elkhart, Iowa.

Too Many Organ-------s

BY ROLAND L. HOWE

THE church that operates over a one-track road, which it should, and fortunate that it does, may not be interested in this. But who will!

There seems to be a growing suspicion of church organs—rather their plentitude. A needful number suffices, but some churches may be entertaining too many, and at a cost they can ill afford. On the contrary, the organs should entertain and support the church—not themselves. I do not mean the wind instrument of music that contributes harmony and accompaniment to worship in song. There are other "wind" instruments. May I suggest the organs in some of our organizations —the kind that drift toward a form of alienation by keeping joint company with a quartette composed of mis-play, mis-tune, mis-chance, and mis-mark.

In my humble opinion the church should zealously guard against majoring in "side-lines" at the risk of supremacy in the *front line*. There is great danger of overloading the system by pyramiding methods and operations at the expense of united action; meanwhile the very foundation is made to tremble under a burden of dead weight. The stream of effort may become so broad and shallow that it slows itself to dead water and voids live current to carry it forward.

If every member would openly announce himself as a one-man venture, organized in some spiritual experimental field, we would perhaps have a few more organs than we do—certain congregations excepted of course. If this seems plainly exaggerated, charge it to the weakness of emphasis. But I am persuaded that the church can lean so far backward on this phase of "magnificent obsession" as to cut off forward vision, which means organizing for a fall.

It should be clear that individual, as well as mass initiative, is always to be encouraged, adequate foresight and regulation granted.

The early church was one body: ministers, deacons, and lay members—a compact single organization, concentrated and consecrated in a continuing purpose worthy of a body of Christians.

If our forefathers could look in upon us today they would be amazed at the multitude and variety of our secondary activities—a striking commentary on the beginning of their modest church program.

The original narrow-guage, one-track roadway for the movement of Primitive Christianity gradually broadened its guage and spread out into many branches and side lines. It is not surprising that turn outs and terminals, not anticipated, developed along the way. The pilgrim's progress is oft retarded by a variety of "bunyons" that develop in the pathway of an organized group as well as the units that compose it. Slow and uncertain motion that follows is painful and costly, but these may be minimized and progress speeded by well-planned itineraries clothed in fitting effort.

So much of life can be put into plans that no ambition remains to carry them out. To spend all one's money for a purse, is folly. Plans do not function of themselves any more than mere ownership of a wallet insures the possession of something to put into it.

It is possible to be so completely camouflaged by a mixture of forms and futures, and methods and systems, that identity and purpose become fog-bound. Meanwhile the all-important present tense usually remains evasive somewhere in the future, or worms its way into the past unnoticed. We must ever face the hazard of sacrificing strength if we dismember our forces into many boards and bands, circles and classes, leagues and societies, associations, committees, and numerous other organized groups, each going its independent way.

Attempt may be made to serve so many diversified units that divided loyalty deprives the main issue of its rightful devotion. Some Sunday-school pupils and church members face the grave mistake of feeling that faithfulness in attendance and financial support in be-

half of their own little separate circle, absolves them from any further interest or responsibility. This is baseless absolution.

When our early Philadelphia brethren placed in their meetinghouse the small wooden receptacles commonly known as the "Poor Boxes," they inaugurated a form of missionary work that still lives and grows. This moved a number of our sainted people to bequeath certain principal sums in trust, with the proviso that the income be devoted to local membership benevolences. The seed fruited to proportions beyond the realm of most promising dreams.

Our Sunday school, organized June 4, 1856, was a natural sequence in that it moved to provide a wider range of spiritual support. The "box" offerings and income from bequests made no provision for the needy children outside the fold of the church. Here was a new field.

The Sunday school was not long under way when the Mite Society was formed in 1861, or earlier, for the specific purpose of providing means to suitably clothe the youth of the neighborhood who could not attend without such help.

These impressive first steps were followed from time to time by divers ways and means of promoting church fellowship, and the adoption of plans to help all ages of poor and needy in soul and body, both home and abroad. All these subsidiaries gradually aspired towards permanent organizations. Great expectations! Our congregation reluctantly unfolds a record of forty-nine throughout the years of its history—not counting organized Sunday-school classes!

A number of these movements miscarried; others were stillborn. Some suffered malnutrition and passed on in early infancy. A few were courted by or set aside for what appeared to be more promising steps in the general plan. Some reached maturity. Those that survive serve a worthy purpose only as properly mated and sufficiently nurtured. Those that do not represent the appalling cost of unproductive experimentation. Tryouts may be profitable pathfinders if not undertaken and abandoned with every wind that blows.

Any collateral service may be quite commendable if the fundamental objective, the church itself, is not neglected and buried beneath a confused mass of top-heavy pressure.

But if classified interests function independently; if loyalty and benefits are reserved to isolated sections; in short, if aim and effort are broken into many units and scattered to themselves, the main structure is in danger of gradual abandonment.

No matter how large or small the group; no matter what its supporting aim—there should be mutual labor and an eye single "toward the mark for the prize of the high calling of God in Christ Jesus." Christ and the church should be the central point to which all activities converge in the fullness of strength.

Would it sometimes be better to slow down a bit on organizing and do a little more mobilizing!

Philadelphia, Pa.

Meeting the Problems of Our Time

BY W. R. BRUBAKER

Moderator's Address at the District Conference of Northern California

In the period of the world's history in which we live, as in every other period, men must face the problems of their time. Many of our problems were unknown to our grandfathers, and yet the fact remains that some of them are age old and therefore date back through every period of man's existence.

Fundamentals can not be changed without injuring the foundations upon which they rest. I speak more particularly of the problems of our religious life. Today men's attitudes toward the teaching of the Bible are changing; they are revising the interpretations for which the church has stood. Paul speaks a warning lest we as a church get away from some of the important teachings of the Book. "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Heb. 6: 1, 2).

It seems to me the keynote of the Annual Conference addresses was, "Back to the Bible." Such a return would meet the needs of the day as nothing else can or will. The principles taught in the Bible can and will refute the dangerous and destructive teaching of modernism, and they will overcome the equal destructiveness of nationalism, and of individualism of the demoralizing sort. Jesus did not hesitate to reprove the sins of his day, although he knew that path would ultimately lead to the cross. Jesus was not harsh, but firm; his love overshadowed all his words and acts. Far from him were the Mussolini or Hitler methods of dictatorship. He chose to serve others rather than to be served. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you." The spirit of the Master can not be compared to that of Mussolini, wherein he is accredited with having said of himself: "I am not a man only, I am a destiny." Though we may not know the extent of meaning to put into these words, yet his attitude seems to be rather that of exalting himself, even in God's stead. If this be true, he and all such may well take the advice of the words in the Proverbs: "Pride goeth before destruction and a haughty spirit before a fall." History

records the fall of individuals as well as nations. Our attitude toward and interpretation of the things of God will decide our destiny. My text admonishes, "Think on these things."

Paul was writing here of the things that are lovely, which things are to be the basis of our thinking. The psychology of Paul used here would teach us that Christian character can not be built on the unholy, impure or sinful things of this wicked world. The equivalent of volumes is suggested by the language used in the text. What is said about truth, honesty, justice, purity, loveliness and good living is so applicable to Christian living today. These are the characteristics upon which the Church of the Brethren is built. How many times have you heard concerning our Brethren that their word is as good as their bond. Has this sturdy quality lost its virtue? Does the dividing line fence still cause you trouble, or have you settled it justly and equitably once and for all? Are you peevish and quarrelsome? Is it hard to live with your neighbors and your brother?

Our church has taken a sane and wise stand on the evils of divorce, which encroach and sometimes enter our homes, not however without bringing sorrow and and heartaches. Likewise we have taken the right stand against the traffic in drink. Sad to say, girls as well as boys are being sought as victims of this demoralizing business.

Our sainted and wise counselor, Bro. S. F. Sanger, made the statement, that the young people of our Brethren homes are among the best to be found anywhere, and as parents we should do our utmost to keep them such. The Christian attitude toward things lovely is above that which many commonly think. The beauties of God in nature stand out because of their perfection. Man's creation of the lovely may be imperfect because his idea or notion of loveliness can be wrong. The young lady who seeks to improve her beauty with powder and paint has a very wrong conception of the beautiful as it was originally designed. The apostle Peter would have us consider the adorning of the heart, rather than that of the body.

Think on these things. Looking toward a closing thought I wish to again emphasize, as did my predecessor, the value and need of church loyalty. As a basis for this I refer to a study that was made by one of our eastern districts. The end sought is the vitalizing of church membership. This report was given with seven divisions:

(1) To engage in daily Bible study, meditation and prayer.

(2) To attend public worship at least once a week.

(3) To participate at least annually in the communion services.

(4) To proportionately share my income for the church budget.

(5) To strive to be Christlike in daily life.

(6) To consistently work for social righteousness, such as peace, temperance and social economic justice for all classes and races.

(7) To faithfully strive to win others to Christ and his way of living.

The question of peace is possibly the vital issue of the day in the face of war-torn nations in which the loss of life and property is appalling. In this crisis peace-loving people will have the opportunity of sharing with the unfortunate and innocent sufferers.

I wish to make use of this rather unsympathetic statement of our President as made in his Constitution Day radio address to the nation. These are the words in effect: The constitution of the United States has never denied the individual the freedom which the constitution provides, except in the case of a minority who have sought to take advantage of it.

May God's choicest blessings rest upon each one of you during the year and the years to come.

Live Oak, Calif.

Life

BY S. M. LEHIGH

THE most interesting and mysterious thing in all the world is life. The ethereal space above us and the world around us contain many wonderful things, but the child on one's arms is the most absorbing of all.

The soil is dead, but contains many elements to sustain life. Man is not able to extract the elements, but the Lord "causeth the grass to grow for the cattle, and herb for the service of man, *that he may bring food out of the earth*" (Psa. 104: 14).

The very thin layer of soil, air and water that surrounds this globe, together with the rapid rotation to give sufficient warmth and light from the sun, makes the only condition where natural life is at all possible. Yet the best prepared soil remains dead until the seed from a pre-existent life is placed there. Also the best of seed remains dormant until it finds a place prepared for its development.

The highest form of natural life is the human, but that is not the limit in the ascending scale. The divine life is within our reach, and its glorified perfection just beyond the grave (John 1: 12, 13).

We speak of the "land of the living," but we are passing through the domain of death. All vegetable and animal life is subject to the forces of decay and death. We can not define life, but we can tell the living from the dead.

Jesus alone is the promised Seed that is not subject

to the law of death and decay. The Incarnate Word and the Written Word are living eternally. The gospel is just as wonderfully fresh and true and powerful as when first given.

"In him was life" (John 1: 4). "For as the Father has life in himself; so he has given the Son to have life in himself" (John 5: 26). "The word of God is quick [alive] and powerful, . . . and is a discerner of the thoughts and intents of the heart" (Heb. 4: 12). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which *liveth and abideth forever*" (1 Peter 1: 23). Here, then, is one exception within our reach on which the forces of death have no power—the living Word of God.

All forms of life were made to reproduce their own. The phrase, "after his kind," is used nine times in the first chapter of Genesis. No form can be changed into another. Human nature can not be made good enough to inherit eternal life.

The wonderful miracle of Jesus is the begetting of a divine creature in the soul of man. The natural mind can not grasp this wonder. "The natural man receiveth not the things of the Spirit" (1 Cor. 2: 14). But when the Divine Seed is received into an honest, penitent heart by faith, it produces life eternal, for it is quickened by the Spirit. "That which is born of the Spirit is spirit" (John 3: 6). "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3: 36). Again: "He that heareth my word and believeth on him that sent me hath everlasting life, and cometh not into condemnation; but is passed from death unto life" (John 5: 24).

We do not understand—"ye can not tell"—how life comes, but we can believe it, for we experience it and see it in others.

Men readily believe the truth of God when it is discovered by science, but that does not produce life. Folks do not testify how their lives were rescued from debauchery because they learned some theorem in geometry or the number of planets in the solar system.

Truth *revealed* direct from God does give life, and men testify that they were saved by the indwelling power of God. All beauty of character is the work of the Holy Spirit in the soul.

In this respect the child may excel the scholar. The scholar may know much and not be able to believe anything beyond his research. A child may know little, but have a capacity to believe all things of God. Faith is the link between helplessness and strength. "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10: 9). For, "Why should it be thought a thing incredible with you, that God should raise the dead" (Acts 26: 8)? And again: "God so loved the world, . . . that whosoever *believeth* in him should not perish, but have everlasting life" (John 3: 16). "He that believeth and is baptized shall be saved; but he that believeth not shall be dammed" (Mark 16: 16). Faith means salvation; doubt means damnation. God is the Source of life, but without faith it is impossible to approach him (Rom. 11: 6).

We therefore see that the Word of God is life-giving to those who receive it into their souls by faith.

This divine infant needs the proper living conditions. We hear much about ideal living conditions for the old creature, the human companion of the divine, and "after all these things do the Gentiles seek."

The most satisfying conditions for the human do not guarantee eternal life, however. Adam surely had ideal conditions in Eden, yet at the suggestion of Satan, to improve his situation, he rebelled against God. Even a millennium of peace under the direct rule of Christ will not mean salvation to all, for some will rebel again when tempted, as Adam had done (Rev. 20: 8).

Jesus healed the sick, fed the multitudes and even restored the dead to life, but something more was needed. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12: 24, 25). If Jesus had continued to minister to the physical needs of man only, his work would have finally failed, for the soul would still be facing eternity condemned.

The atoning blood of Christ alone opened the way into the Most Holy, into the presence of God where eternal life abounds.

All along the way the lower forms of life are sacrificed for the higher; the vegetable for the animal and they both for the human. The natural must thus be sacrificed for the spiritual. God supplies our physical needs, but not the lusts. "The lust of the eye, the lust of the flesh, and the pride of life, are not of the Father, but of the world. And the world passeth away with the lusts thereof: but he that doeth the will of God abideth forever" (1 John 2: 15-17). The lust for esteem is the idolatry of today, the abomination of Christianity. "That which is highly esteemed among men is an abomination in the sight of God" (Luke 16: 15). "Put off . . . the old man, which is corrupt, . . . And . . . put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 22, 24).

God's living Word is the sustaining food for the new creature, for it is the sincere milk of the gospel. Nutrition is as great a mystery as life itself. Physical food comes from the soil, spiritual food comes down

as the gentle rain from heaven. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (John 6: 51). If an infant had to understand the processes of digestion and assimilation its case would be hopeless. Some one must see that it gets the true milk, and then God takes care of the rest. When men ignore the living Word and feed upon the husks of the world, they make spiritual life impossible.

As the body is continually being renewed, so must the spirit. "Be renewed in the spirit of your mind" (Eph. 4: 23). "Be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. 12: 2). In Matt. 17: 2, transformation meant a different being; in 2 Cor. 3: 16, it means a change into the image of Christ; in Rom. 12: 2, it means a person different from the world.

The Jews could not see the Christ in Jesus. Men still can not see the living Christ in the written Word, but the Holy Spirit reveals him.

We are passing through the domain of death. In the valley and the very shadow of this terrible monster, this last enemy, we fear no evil when Jesus is with us or in us, for then the work of death is not final. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The indwelling Diety is the advance agent of the resurrection, the seal and guarantee of eternal life. Men are continually suggesting improvements to make a better world or Valley of Death, but Jesus came to abolish death and give eternal life.

The great need of the world is *life*. We need again to cry out, "Prepare ye the way of the Lord." Let him have his way in you.

To one standing by and seeing the whole human race pass through its cycle of life, on an average of fifty-five years, it seems a pity to give so much attention to these few years and so little to eternity.

Hanover, Pa.

Promoting Christian Education

BY H. R. STOVER

Summary of District Conference Address

The undeveloped human resources are greater to the philosopher at Niagara Falls, than the physical ones are to the engineer. The greatest possible developments are in spiritual matters. Christian education is to promote the spiritual phase of human life.

Principles are constants. Methods are variables. Methods differ according to personalities. Older methods are the logical, chronological and the authoritative. Some of the more recent methods emphasize the psychological, project, contract, differentiated assignment and the socialized recitation. The latter is less formal, uses group study and report. Projects in community life have practical learning values.

Impression, then expression, is a common emphasis. Music, drama, art, service, conversation, socials, visiting and construction are valuable learning aids. Christian education may utilize them toward the dominant aim—personality development. Public education is emphasizing curriculum building and teacher training-in-service as well as cadet teaching. These mean college, camp, conference and local study groups for leaders in Christian education.

Spiritual nourishment, growth, personality and helpful service are the objectives sought! Do not rely upon any particular method! Adapt and adopt the best available methods and materials!

Nortonville, Kans.

Triple Leprosy

BY S. G. FAHNESTOCK

In the gospel account of Christ's temptation in the wilderness we have the key to the great seductive forces that were thrust upon the Savior. These same forces have reaped a harvest of misery through more than nineteen centuries of the development of the Christian church. Let us note the significance of each of these temptations.

In the midst of fasting and deep concentration on the plans for his life work, after forty days Jesus was in great need of food. In response a subtle suggestion came that he use superhuman power to turn stones into bread and thus satisfy his physical needs. But he perceived that there are greater needs than the satisfying of the physical natures of men.

In the second temptation, when the suggestion came to cast himself down from the pinnacle of the temple to give a sign of his greatness, he clearly saw that a program which aims to regenerate the life can not be introduced by means of vain display or by presumptuous exploits of spectacular appeal. He showed that Christianity is not an exhibition of egoistic daring but a program of usefulness.

In the third temptation, as Satan suggested that Jesus worship him in exchange for world authority and dominion, Christ again recognized the tragic results of such procedure. He knew that a divided allegiance can not produce the abundant life, and that disloyalty to spiritual ideals dare not be bought even with an offer of such great (?) rewards. Jesus rejected as unworthy and dangerous the suggestions that had been proposed. Then he victoriously laid the foundation for a program of life that shall restore and redeem humanity and make them acceptable associates in the building of the kingdom of God.

Had the church, the bride of Christ, been equally

wise in preserving the high standards of her Lord, the records of Christianity during nineteen centuries of expansion would have been much better. But the subtle forces of evil have caused confusion among the disciples of Christ. The bride of Christ has yielded herself to the unholy embrace of the enemies of our Lord. Instead of refusing to turn stones into bread, she has drunk at the fountains of material satisfactions, the waters of which can not give the abundant life. She has rejected the love of Christ that she might be free to lust after material things. Instead of refusing to cast herself down from the temple pinnacle she has been distracted again and again by lusting after the subtle allurements that promote pride and social distinction among men. Instead of refusing to worship Satan, the bride of Christ has compromised and broken her vows of chastity to her Lord, that she might lust after power and the autocratic control of human affairs. Thus the church, the one glorious apostolic community of saints, has been weakened by the destructive world forces of lust until she has lost much of her redemptive power. The triple leprosy of lust for material things, for social distinction and honor, and for dictatorial power have saturated the life of the church. They have made it exceedingly difficult for sincere seekers after righteousness to follow in the footprints of their Lord.

A brief review of the history of Christianity will confirm the above contention. Let us first consider the record of the church in relation to the third temptation. Jesus clearly defined his own position when he said: "My kingdom is not of this world." His many followers and admirers of the Hebrew nation were sadly disappointed; for they expected the Christ to come as a king like unto David, clothed in majesty and power. He taught his disciples that his kingdom is based on love and not on force. For three hundred years they followed this teaching. But when the Roman emperor, Constantine, accepted Christianity the church made a tragic union with the political world order. For the next thousand years the fatal alliance brought worldliness, corruption, immorality, treachery and all the hosts of evil into the organization of the church. And with the influx of evil, the saving and regenerating power of the church declined. Religion became a formal, lifeless, useless ritualism. Then for five hundred years, from about one thousand A. D. to the year fifteen hundred A. D., pious souls suffered martyrdom at the hands of their brethren as they sought to rectify these tragic conditions. The Reformation followed and the abuses of the church were exposed. The powerful alliance of church and state was partly broken. There was more freedom of conscience and privilege to read the Word of God and to pursue a peaceable and godly life. Since then the conviction is growing that the church dare not compromise with Satan through alliance with political world orders.

We next note the church's position on the first temptation of Christ. He refused, even at a time of great need, to make stones into bread. In the early history of the church we find a similar attitude. Simon the sorcerer was severely rebuked when he sought to buy the power to confer the Holy Spirit upon people that he might find gain. But soon the bride of Christ turned from devotion to her Lord and lusted for material things. During the period known as the Dark Ages, church leaders sold spiritual privileges and indulgences for the purpose of selfish gain. Popes, cardinals and bishops vied with the civil authorities in those tragic years of spiritual depression. The masses of the people were reduced to serfdom, extreme poverty and even slavery while the church leaders were exacting enormous tributes to satisfy the lust of Rome for material gain. With the coming of the Reformation many of these abuses were corrected. But soon another power appeared upon the scene of action to bring oppression to the people. I refer to the industrial revolution which introduced the factory system with its science of mass production. Again inhuman disregard for the spiritual welfare of the common people prevails because of the profit motive. Many of the captains of industry, and recently some of the forces of organized labor, have influenced political leaders to create a materialistic mental attitude and to ignore the rights of the church with her program of brotherhood, service and co-operative endeavor. Today ruthless competition and the lust for money and material things make such demands upon the average Christian that his spiritual enrichment becomes very difficult. The economic order has created an attitude of indifference and even contempt for the teaching of the One who said: "Ye can not serve God and mammon."

Again we note the response of Christ to the second temptation. He refused to do the spectacular thing to win a following. His disciples followed his example. Paul and Barnabas refused to permit the superstitious Athenians to sacrifice unto them as unto gods; and soon they were rejected by the angry populace. But as the church became more and more saturated by the destructive leavens of lust for power and dominion and the desire for material gain, she became an easy victim to the lust for honor and social distinction. Christ refused to grant the request of the mother of two of his disciples that they might be given positions of preeminence above their brethren. But his bride, the church, has allowed and approved many things that create a caste system in the social order. The desire to become famous, to win the plaudits of men and to promote self-esteem to the detriment of the church is all too evident with many church members in our day.

This egoistic spirit, with its intolerance toward others and lack of humility, is making harmony, fellowship and mutual confidence exceedingly difficult. We desperately need our Lord's teaching that greatness is not attained by exercising autocratic, political, social or material lordship over others, but by becoming a willing servant to minister to their needs.

For three hundred years the early apostolic church made a tremendous impress upon pagan society, until it had increased from eleven faithful disciples to over thirty million members. Their spiritual power and transformed natures produced the abundant life. Their love for Christ held them true to his principles and ideals. But when the prince of this world tempted them they yielded and made stones into bread, placing material satisfactions above spiritual needs. They chose to worship the evil one that their desire for exercising authority and lording it over their fellows might be satisfied. They chose to cast themselves down from the temple that fame and glory might be bestowed upon them. This triple leprosy has caused the salt to lose its savor. It had obscured the gospel message. It had created divided and confused lives who said like Paul in his account of his pre-Christian experiences: "O wretched man that I am. Who shall deliver me from the body of this death?" With the social atmosphere thus saturated with desires that are antagonistic to the spiritual ideals which produce the consecrated Christian, some people are looking for relief through other movements. E. Stanley Jones tells us there is grave danger that many Christian nations will abandon Christianity in favor of communism or fascism. What shall the future bring forth? How shall conditions be rectified and the people turned to Christ?

The fundamental law of life is love; and it bears fruitage through sacrificial service. In opposition to this is another law which brings death. It is the law of lust. Both can not control a life. There is no common ground of mutual agreement. Sooner or later in each life one of these laws will be the controlling center and the other will be ignored. If we follow Christ the law of love motivates our lives. If we follow the Prince of this world the law of lust will motivate and enslave our lives. One or the other will determine our character and our destiny. In due time every person shall learn one of two truths. The one truth is that to love is to live. The other truth is that to lust is to die. Jesus exemplified the law of love. So did Paul and thousands of other faithful ones through the centuries. Judas Iscariot chose the law of lust; likewise did thousands of unfaithful members of the body of Christ. Let us examine the nature of these two laws, and in so doing perhaps we shall discover our own lives.

Love is creative; lust is destructive. Love renders service to others; lust demands service from others. Love gives; lust takes. Love produces harmony and peace; lust brings discord and strife. Love sacrifices self for the enrichment of others; lust sacrifices others for the promotion of self. Love finds expression in co-operative endeavor; lust in ruthless individualism. Love persuades; lust compels. Love unifies and gives zest to life; lust disintegrates and depresses a life. Love gives first consideration to spiritual or infinite values; lust to material or carnal desires. Love is a blessing; lust is a curse. To love is to live; to lust is to die.

Jesus understood, taught and practiced the law of love. He knew the subtle dangers and disguises that are used to betray a life to follow in the paths of lust. The threefold temptation left him a victor and not a victim. But many of God's children are enslaved. Having once tasted the sweetness of the death-dealing cup they drink again and again to their own destruction. And when chains of habit are formed character becomes fixed and destiny is determined. If the fountain is poisoned at its source the whole channel is polluted. The church that consists of loving lives is a victorious power in the world. But when its members are full of lust the saving power is gone.

How can we preserve the purity of the bride of Christ? How can we restore her to apostolic power as an agency of salvation? The answer is *applied Christianity*. Not the Christianity of ritualism, of dogma, of tradition, of ethical pronouncements, nor of fine-spun philosophies. But Christianity that is like Christ. This means that you and I must have a passionate desire to be like Christ, without reserve and without compromise. Such a revival of consecration, sponsored by dynamic leaders, will produce victorious living in overcoming the problems of our day. That means we will commit ourselves to the program of the law of love, in the power of the Holy Spirit and in the name of the victorious Christ.

Lakeland, Fla.

That Worry

BY JULIA GRAYDON

In the course of my reading, I came across an interesting paragraph in a book by Rev. Archibald Black. He tells of a cathedral in Chester, England, where there is a window on which is inscribed, so that all may read it, these words: "Today is the tomorrow you worried about yesterday, and all is well."

Is this not a good motto to hang in our homes for every member of the family to read and ponder?

Have we not often worried needlessly?

Let us pray that we may be enabled to trust him one day at a time.

Harrisburg, Pa.

HOME AND FAMILY

The Twilight Hour

BY CORA ADAMS

If I could stay one breath of time
From all eternity,
I'd swiftly clasp the twilight hour
And hold it fast to me. . . .

Or hour when dawn escapes the dark,
When nature wakes to pray
And with a boundless faith awaits
God's will for the new day.

Or eventide, when shadows grow
So long, and shades of night
Like soft veils clothe the earth the while,
And moon and stars lend light.

Celestial times, resplendent with
The glow of unseen Power
That bring the spirit world so close . . .
Quicken the twilight hour.

Chambersburg, Pa.

Ulrich Schantz's Will

BY ELIZABETH R. BLOUGH

DEBORAH GERHART, a slender, sweet-faced woman of twenty-eight, faced Jacob Zeigenfelter as he questioned her about her plans for the future.

"So you vas counting on it that they vould let everything to you?"

"Yes, because they said that all they had was to be mine; pop often talked about it and mom told me not to forget to look at the quilts and the coverlets, woolen they were, and the silver teaspoons she got from home. These things are all in the garret, but while mom was sick, I never thought about a will."

There was a calculating gleam in Jake's little black eyes as he glanced appreciatively about the room, speculating on the value of the good carpet, comfortable couch and big rocking chairs. All was very neat, all kept as only Deborah knew how to care for things—"a vonderful housekeeper" her neighbors pronounced her. Deborah had learned to speak English in school and so had dropped the Pennsylvania Dutch dialect. Jake now began his argument with a speech which he thought must win Debbie's approval; he considered himself a shrewd man.

"I got them papers vich your real pop signed ven he was drunk. They ain't vorth nothing in court. Them Schantz relations can come in and take this farm and this nice house vich there ain't none like it anyveres."

Deborah was looking out of the window at the fields on which a light snow was falling; she was thinking of the years of hard work. She had planted and sowed and reaped those fields. She turned to Jake with the words: "So I've got nowhere to go?"

Jake took a step closer to her: "Don't never say that ven I am taking keer of your intrists as if they vas my own. Ven ve're marriet nobody kin make any trouble."

Deborah answered calmly: "Thank you, Jake, but I don't want to marry any one; I want only what I have earned here through the years. But if there's no will, I'll have to do the best I can."

"But I kin hold the farm; you need me to keep you out of the poorhouse." But all Jake's ravings failed to move her from the decision she had made. Deborah had had no opportunity to associate with the young people of the neighborhood in the last few years. Ulrich and Sophia were sick and needed her care. Sophia was instant in season and out of season in her demands as she lay helpless. Deborah grew thin and pale, her voice faltered from very weariness sometimes.

Their minister, Rev. Bauer, was with them the night Sophia died. She said to him: "All we've got here goes to Debbie."

"That is right, she has been faithful and worked hard to care for you both," answered Rev. Bauer; then he questioned, "So you willed it to her? You made a will?"

"Yes," she whispered," a long—long vile ago."

But after the funeral was over, no will was to be found. The old lawyer who had drawn the will, said that Sophia had taken it home with her after her husband's death. Deborah believed that Sophia with her natural secretiveness had hidden it. She searched the attic drawers and chests, in vain. One day when she was despairingly going through a chest of quilts, she was looking carefully at the blue eagle quilt. She threw it across the bed, and thought of how Sophia had spent a long time in putting stitches into this one. Right in the center was a large blue eagle made of small figured blue percale. Deborah followed the outline of the eagle and wondered whether Sophia had left her pattern under the eagle. There surely was something there; she got a scissors and cut the tiny threads and oh, joy! she pulled out the missing will. The farm was hers! She fell on her knees beside the bed to thank her heavenly Father for his mercy in remembering her.

"Now I can do what I have always hoped to do," said Deborah to Rev. Bauer as she showed him the will. "I have always wanted to bring into this house a couple of homeless children and care for them."

"That is just what I would expect you to do," answered Rev. Bauer; then smilling he reminded her, "but have you forgotten Jacob, who has been hoping?"

"I hear he is going to marry Priscilla Allebach, and I hope they will be happy."

Deborah went to the Emaus Orphan Asylum and lingered, looking carefully at the children there. Then she made a confidant of a nurse. "Please, I want a little girl. But I want one that others may overlook, she need not be attractive."

The nurse looked at her curiously, "Do you know that most of the women are looking for a little girl with yellow curls. But I can help you if you are willing to take one that is only a year old?"

Deborah looked down at a baby, not at all attractive. It was thin and frail, and fretful. No, she would not be taken by some woman who wanted only a pretty child. "Give her to me, I am glad to have her," said Deborah. The necessary formalities were soon attended to; and she took the baby home with her.

"Why she doesn't look like she did," said the neighbors. For very soon Deborah's love and tender care wrought a miracle. And like a blossom unfolding, the child grew and developed until it was difficult to believe that loving tenderness could achieve such a miracle.

"You have created a beauty," said an observant teacher.

"I am going to have two more," answered Deborah —"Two children that other people do not want."

"God bless you," said Rev. Bauer, "it is a good thing that the blue eagle gave up the Schantz will, a good thing for these poor children."

Hatfield, Pa.

A Glimpse of Life in Bethany Hospital

BY MINNEVA NEHER

This story by Sister Minneva Neher, reprinted below in part only, was written while she was a student nurse in Bethany Hospital in 1923-24. At that time the hospital was housed in a remodeled apartment building. Thus its physical plant was limited and lacked much that is present in our new building, but something of the same spirit is carried on even today. The hospital is still committed to rendering service in the name of the Lord and the promotion of the kingdom of heaven on earth.—Ed.

Ting-a-ling, ting-a-ling. The sharp ring of the telephone breaks suddenly in upon the midnight quiet of the hospital halls. There is a sound of hurrying footsteps, a click of the telephone receiver. Then:

"Bethany Hospital."

"An emergency appendectomy? Yes, doctor."

"A private room? Do you prefer the patient on the first or second flood?"

"Yes, we have number eleven on second floor vacant."

"Any special orders, doctor?"

"At what time?"

"One-thirty? All right, doctor, we'll be ready."

Hanging up the receiver the night nurse walks quickly down the hall, notifies the night supervisor and calls the house physician. In a very few minutes the sterilizing and operating rooms are scenes of activity. The steam is turned into the sterilizer. The needed instruments are carefully selected and everything is put in readiness for the operation. While the night supervisor is quickly and thoughtfully setting up things in the operating room, the night nurse is preparing the patient's room.

The throbbing of a motor outside and a quick ring of the doorbell announced the arrival of the ambulance. Upon a stretcher, the patient, apparently very sick and in great pain, is carried into the hospital. Very gently she is lifted from the stretcher and placed in bed. The night nurse makes her as comfortable as possible and then begins her surgical preparation.

There is a tap at the door and the house physician enters, going to the bedside, she carefully notes the patient's condition and talks quietly with her. A buzzing signal bell of another patient calls the nurse from the room. Turning to the doctor the patient says:

"And doctor, there is one other thing I want to speak of. I have always had great faith in the anointing service and when I saw what was inevitable I just felt I must be anointed before I went into it. So my husband called Reverend —— and he promised to come here with one of the other Brethren. They ought to be coming soon."

"There is the doorbell. Perhaps they are here now. We are always glad to allow our patients the privilege of this service."

The nurse returning announces, "Two ministers are downstairs, Mrs. Castner."

"Yes, I asked to have them called."

The doctor turns to the nurse and says, "You better complete your preparation and then they can come up and we will go ahead with the service."

After the doctor leaves the room, the nurse resumes her work. She completes the surgical preparation and gets her patient all ready to go to the operating room. Pausing at the door she turns and asks, "Would you like the ministers to come up now?"

Mrs. Castner nods.

"All right, I'll call them."

During the little service that follows it seems as though a miracle is wrought upon the face of the patient as the anxious troubled expression gives way to one of calm trustfulness.

Just as the service is closing the surgeon and his assistant arrive. They have a word with the patient and then get ready for the operating room. The anesthetist takes his place at the head of the patient, and just as all is in readiness to administer the anesthetic, there is a moment's pause and all heads are bowed in prayer to him who gives skill and wisdom.

The anesthetist begins the anesthetic and the patient goes quietly to sleep. The surgeons stand ready, the towels and drapes are placed, and the operation is on. The work proceeds rapidly under the skillful hands of the surgeons, the nurse handing instruments and threading sutures as needed. The final sutures are put in and the dressings applied. The patient, still sleeping, is wrapped in a blanket and carried to her room.

She is closely watched by the night nurse until she regains consciousness. After having been conscious for a little while she looks up at the nurse with surprise and exclaims in a rather weak voice:

"Is it all over?" The nurse nods. "Isn't it going to hurt any worse than this?"

"It's not so bad, is it? I'll put this little pillow here," the nurse replied, slipping the pillow gently under the side and back of the patient.

"There, that helps, doesn't it?" Mrs. Castner nods.

"Now I think you better go to sleep again and if you want me just press this little button and I'll be right in."

It is nearing breakfast time and the nurse, stepping out into the hall, is soon busy taking temperatures, giving medicines, and doing the morning toilets of the other patients. She is frequently interrupted in her routine work by the buzzing of a signal bell, or a telephone call inquiring concerning one of the patients.

Meanwhile the new surgical is resting quietly, the nurse slipping in now and then to make sure that all is well.

As the clock in the hall ticks away the hour of seven, the day nurses come on duty and soon there is a click of dishes as breakfast is carried up on the trays. While the patients are busy with their breakfasts, the nurses assemble in their dining room and there enjoy a short period of morning worship together before eating their morning meal and beginning the work of the day.

Breakfast finished, the night nurse gives her report to the day supervisor. Mrs. Castner in room eleven is reported in good condition but a bit more restless this morning. The night nurse goes off duty and the supervisor assigns the morning work.

"Is there anything special for Mrs. Castner?" asks the nurse assigned to room eleven.

"Just routine general care.

A few minutes later the door of room eleven quietly opens and the nurse enters. A glance tells her that her patient is very uncomfortable.

"Good morning, Mrs. Castner, is it your side that's paining?"

"Oh, yes, and my back too. I just can't stand to lie this way any longer!"

The nurse goes out and soon returns with a basin of warm water, some clean linen and a bottle of back lotion.

"Now we'll see if we can't make you a bit more comfortable."

So saying she sponges her patient's face and hands, turns her gently on her side, sponges and rubs the tired back, adjusts the pillows, freshens up the bed and does the many little things that make nursing an art and bring comfort to the patient without her realizing really how it is done.

With a sigh of relief Mrs. Castner exclaims, "Oh, that's so much better. Thank you!" and the look of gratitude amply repays the nurse for all her efforts. She then busies herself dusting and setting things in order about the room.

There is a rap at the door, a cheery "Good morning" and the surgeon enters followed by the head nurse. Placing his fingers on Mrs. Castner's wrist, he inquires:

"Well, how's our patient this morning? Been having a good deal of pain?" Mrs. Castner nods. Turning to the head nurse he continues, "I'll leave some orders on the chart."

"You're coming along fine, Mrs. Castner, will see you again in the morning. Good-by." With that he leaves the room to complete his morning round of visits in the hospital.

An hour or two later signs of increased restlessness seem to indicate that it would be wise to make the doctor's order effective. The nurse gives the hypodermic which is ordered and her patient is soon quietly sleeping.

It is late in the afternoon when she awakens, very much refreshed by the rest. As she opens her eyes she notices a large beautiful bouquet of roses on the table close by her bed. As she is wondering about them a nurse enters with a temperature tray.

"You had a fine sleep, didn't you? and just see what came while you were sleeping! Your husband called and brought these roses and since you were sleeping he wouldn't disturb you but said he'd call again this evening during visiting hours."

"When are visiting hours here, nurse?"

"In the afternoon we have from two to four and in the evening seven to eight. Here's your little pipe," she adds, putting a thermometer under Mrs. Castner's tongue. Then taking her wrist she counts her pulse.

As she goes out another nurse comes in and gives her the regular routine afternoon care, sponging her face and hands, rubbing her back and adding the necessary touches here and there to make her comfortable.

As the hour approaches seven, the doorbell rings frequently announcing the arrival of visitors. Up in room eleven, eager ears are listening for a familiar footstep. She has not long to wait until she hears her husband's well known voice in the hall. While she feels too weak to talk much, she is glad to have him there and the hour passes all too soon. Glancing at his watch, he says:

"The time's up, dear, I guess I'll have to go now. Good night!" and stooping he kisses her fondly on the forehead and leaves the room.

A bit later a nurse enters the room and with deft, skillful fingers prepares the room and her patient for the night. An extra blanket is added, a screen is placed to protect her from drafts, the bed made comfortable and the light turned low. Then glancing about the room she asks:

"Is there something more I can do to make you more comfortable Mrs. Castner?"

"I can't think of a thing more. Thank you! I really feel as if I could sleep a little."

"Good night, I hope you'll be able to rest tonight."

"Thank you. Good night."

The night nurse coming on duty at nine-thirty found her sleeping soundly. During the night on making her rounds she found her oftentimes awake and was able by a slight shifting of a pillow, a little change in position or a drink of water, to help her pass the long hours of the night more comfortably.

The following morning the breakfast of the nurses is interrupted by the buzzing of a bell which the signal bell shows to be that of room eleven. On answering the bell the nurse finds Mrs. Castner evidently suffering.

"Oh, nurse, I didn't want to call you but I couldn't stand it any longer. I'm so uncomfortable with these pains," Mrs. Castner explains placing her hand on her abdomen. The nurse nods understandingly.

"Yes, I guess we're going to have a bit of trouble with these little gas pains. It's part of the game you know. I'll see what I can do for you."

Vespers

BY ADA C. SELL

Let each machine be gently hushed;
They clamored all day long.
Let busy hands that madly rushed
Repose at evensong.

We can not do without the work,
We needs must hear the noise,
But let us praise at eventide
The Author of our joys.

Altoona, Pa.

It is remarkable what the nursing art can do in a very short time to bring relief to a patient in pain. A little special treatment, a good sponge bath, an alcohol rub and Mrs. Castner exclaims:

"Oh, that's fine. You're so good to me. I just feel as if I could stay like this all day."

At noon she receives her first tray. Even though it consists of only a cup of plain tea and a bowl of clear broth, to her it seems as good as a big dinner.

The doctor calling the next morning finds Mrs. Castner much improved. He exclaims with his characteristic cheerfulness:

"It looks as if we're going to have clear sailing from now on, Mrs. Castner. I think you can plan to have a little vacation now and give these nurses a merry time!"

"I guess I've been keeping them busy enough. Do you think the worst is over, doctor?"

"Oh, yes. Usually by the third day our patients begin to feel quite comfortable, and you are doing exceptionally well. Keep up the good work and we'll have you out of here before so many days. Good-by."

After she has been given her morning care, Mrs. Castner is resting when she hears quick footsteps in the hall, then a murmur of voices. A bit later a whiff of ether tells her that another operation is on. She listens very much interested until she hears the patient carried back to his room.

It is afternoon of the same day that awakening from a nap she becomes aware of a baby crying somewhere down the hall. Then as she listens it seems there are two or three. She wonders and thinks of her own baby at home. It isn't long until a nurse comes upon the floor. With a twinkle in her eye she asks:

"Are you enjoying the concert down the hall?"

"You mean the babies? Yes, where are they?"

"We have the nursery on this floor. One of the boys who helped with the cleaning used to call it the 'music room'!"

Mrs. Castner smiled.

"Do you have several babies?"

"Four of them. You'd think there were a dozen to hear them now. It's soon time for their feeding and they are usually good reminders. We had two new ones last night. We nurses think there is nothing quite so nice as a baby. I must go and see what I can do to change the concert." She walks on down the hall and entering the nursery prepares the babies for their feeling.

"The following day, Sunday, dawned bright and sunny. A Sabbath atmosphere seems to prevade the whole place as the nurses go quietly about their work. Occasionally during the morning faint snatches of a hymn sung in the Bethany church across the street is heard. At noon, just as the patients are enjoying a delicious chicken dinner, the words of a song sung in harmony by ladies' voices come floating through the halls:

"Do not mind what others say, make the best of every day,
Speak in tones of love and kindness soft and low.
Always lend a willing hand
As you journey through this land
And keep smiling, just keep smiling as you go.
Just keep smiling as you go, just keep smiling as you go
You will find it worth your while
Just to give a pleasant smile
Then keep smiling, just keep smiling as you go."

When the nurse comes up to take her tray down Mrs. Castner exclaims:

"That singing was beautiful. Who were they that sang?"

"They are a quartet from the school. They sing a great deal together and are called the 'Harmony Quartet'!"

"I enjoyed it so much, it helps to make the day seem like Sunday."

"Yes, it does. We always try to have some one come each Sunday to sing. Most every one likes good singing especially when they're sick. We nurses enjoy it too."

The days slip by, each day finding Mrs. Castner growing a little stronger. The morning of her ninth day Mrs. Castner awakens with just a tiny dread in her heart. This is the day the doctor said her stitches were to come out and she thinks of the experiences she has heard other people tell about and she just wishes hers were out. It seems the hours will never pass until the doctor comes, but the inevitable always finally arrives and so does the doctor. The nurse brings in a tray with everything ready. Mrs. Castner lies for some minutes with her eyes shut while the doctor is working. After what seems to her an interminable period of time she asks:

"Are you about ready to take them out now?"

The doctor smiles. "Why, they are all out but one and there it's out too"

Mrs. Castner's face lights up as she says, "I didn't feel anything but a slight prick. I was waiting for it to hurt."

A couple days later the doctor in making his usual morning visit announces to Mrs. Castner:

"I think we can let you sit up in a chair this afternoon and in a day or two you can go home providing you will treat yourself pretty good for a month anyway."

Mrs. Castner's face lights up as she says, "That's good news, doctor, indeed. I'm beginning to get somewhat tired of bed, and while I like it here very much, I am getting very eager to get home. I feel good enough to walk home now."

That afternoon Mrs. Castner tried her first experience sitting up in a chair. When she tries to stand she wonders where her feet are, but after being up a few minutes she thinks there must be a thousand needles sticking her feet. She isn't up very long until she rings for the nurse.

"I guess I'm not as strong as I thought I was," she says smiling. "I think I'll have to go back to bed now."

"All right," replied the nurse. "I was on my way to put you back when you rang. We never like to leave you up long the first time. It'll go a great deal better next time, but it doesn't pay to get too tired the first time." She takes off her slippers and stockings and assists her back into bed.

"There, bed feels pretty good again, doesn't it?"

"Yes, it surely does. I believe I will wait a day or two before I try walking home." They both laughed.

But each day after that she feels stronger each time she gets up. The day comes at last for her home going.

Mrs. Castner thinks the sun never did shine so clear and bright as it does this morning of her home going.

After breakfast the nurse comes in and helps her get things together. After she is ready she waits anxiously until she hears the hum of her husband's car outside.

The nurse assists her out to the entrance. Then she is carried down the steps to the waiting car.

"I thank you all for being so good to me," she tells the head nurse.

"We are glad you could be with us since it was necessary for you to come to a hospital. Come back and see us again when you get well and strong."

"Thank you, I will, good-by."

"Good-by."

KINGDOM GLEANINGS

Calendar for Sunday, March 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Serving With What We Have.—Mark 6: 1-13.

Christian Workers, The Simple Life.

B. Y. P. D., The Simple Life.

Intermediate, What Does It Mean to Join the Church?

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Gains for the Kingdom

One baptized in the Akron church, Pa.

Five baptized in the Cerro Gordo church, Ill.

Six baptized in the Dallas Center church, Iowa.

Ten baptized and fifteen received by letter in the Nampa church, Idaho.

Twenty-eight baptized in the Outlook church, Wash., Sister June Yearout, evangelist.

Fourteen baptized and one awaits the rite in the Alliance church, Ohio, Brother and Sister Oliver H. Austin, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. W. Fidler, March 20 to April 3, in the Salem church, Ohio.

Bro. H. A. Claybaugh of Goshen, Ind., April 3-17, in the Yellow Creek church, Ind.

Bro. Chas. L. Flory of Union, Ohio, March 13-27, in the Painter Creek church, Ohio.

Bro. F. S. Carper of Palmyra, Pa., March 6-20, in the Second South Bend church, Ind.

Bro. W. N. Zobler of Lancaster, Pa., April 17 to May 1, in the Long Green Valley church, Md.

Bro. Ira E. Long of Middlebury, Ind., March 13, in the Maple Avenue church, Canton, Ohio.

Bro. David Snader of Akron, Pa., began March 6, in Antietam congregation, Rouzerville, Pa.

Bro. Leo H. Miller of Fort Wayne, Ind., March 20, in the Lick Creek church near Bryan, Ohio.

Brother and Sister J. Edw. Jarboe, March 6, in the Community church in Pitsburg, near Delphi, Ind.

Bro. Irvin Heisey of Fredericksburg, Pa., March 20, in the Manheim house, White Oak congregation, Pa.

Bro. B. E. Waltz of Needmore, Pa., March 12-27, in the Cherry Lane house, six miles northeast of McConnellsburg, Pa.

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Personal Mention

Miss Etta Bowman, Harrisonburg, Va., is district director of children's work for Northern Virginia, instead of Mrs. J. H. Bowman, as was listed in the 1938 Yearbook.

Bro. Dan West, it is reliably reported, returned from Spain early last month and has been dividing his time since then between speaking engagements and renewing his acquaintance with his family at Newville, Pa. Do you think Joel and Janet knew him? He is expected to appear in these parts within a week to renew other acquaintanceships and report to the B. C. E. offices concerning his mission of mercy to the Spanish children.

Bro. C. G. Hesse, pastor of the College Street church, Bridgewater, Va., accompanied by Sister Hesse, will be the guest speaker in the preaching mission to be held in the Norristown church of Southeastern Pennsylvania, beginning March 21. The church is located at 524 Barbadoes Street.

Sister Anetta Mow returned to her desk last Saturday morning from McPherson College. She was one of the instructors in the regional conference there and was so full of enthusiasm about the interest shown that we judge all past records must have been broken. We shall no doubt hear more about this later.

From Tientsin, China, a cablegram was received at the mission offices Wednesday of last week, saying: "Repeat request Brights Cunninghams. Language school opens March 20." It was evidently from Bro. Crumpacker, although to save the expense of another word he had sent it without signature. He did not know that the Brights and Cunninghams were already on the way, but the fact that he sent this message tells us how extremely urgent he feels the need to be. Should we not trust his judgment? Who of us can know as well as he?

Elder Wilfred Noble Staufer, pastor and elder of the New Enterprise church, New Enterprise, Pa., is the father of Wilfred Bryan Staufer, one of the latest additions to the great Sower relationship—see, Descendants of Christopher Sower, under Miscellaneous Items. The line in this case, with date of birth, is as follows: Christopher Sower, Senior (1693), Christopher Sower, Junior (1721), David Sower, Senior (1764), Mary Sower Frick (1787), Angeline Frick Ellis (1817), Jennie Ellis Staufer (1848), Frank Ellis Staufer (1882), Wilfred Noble Staufer (1908), Wilfred Bryan Staufer (1936).

To Brother and Sister W. F. Baker of Belleville, Kans., we offer hearty, though somewhat belated, congratulations on the celebration of their golden wedding. The event occurred on Feb. 9 but we did not learn of it in time for earlier mention. With the children, all but one, and other near kindred at the dinner table, and many friends and neighbors calling during the afternoon and evening it was a day of "visiting" and friendly fellowship, with nothing spectacular about it. But with divorces increasing throughout the land, isn't it good to see that golden weddings are increasing also, and that so many of them happen in Brethren families?

Bro. I. D. Leatherman, pastor of the Lanark church of Northern Illinois, his son John and daughter Eleanor, are in deep sorrow. Word came to us Friday morning, Feb. 25, that on the previous evening Sister Leatherman had been killed in an automobile accident at Rochelle, Ill. She had been in Chicago in attendance at the wedding of her niece, Alberta Wieand, daughter of Brother and Sister A. C. Wieand, and was returning home in company with Mr. and Mrs. Dusing of Sterling, Ill., parents of the groom. A collision with another car at a street intersection in Rochelle had the fatal result stated. The Dusings and the occupants of the other car suffered injuries of varying severity, with the final outcome not yet known. Funeral and interment at Lanark last Sunday afternoon was conducted by Bro. J. Clyde Forney, pastor at Elgin and former pastor of the Lanark church. Tragedies like this should make heavy drafts on our sympathetic interest at a throne of grace.

Miscellaneous Items

"To the honor of God and my neighbor's good," is a free translation of the motto which hung on the wall in the printing shop of the Sowers. In this motto is epitomized the two great commandments (Matt. 22: 35-40). Small wall cards and other suitable presentations of this thought will be available at an early date. If you wish to have your order on file for filling as soon as the material is available, send your request to General Mission Board, Elgin, Ill.

Planning for Easter? On page 20 of this Messenger a number of very helpful items for the enrichment of the Easter season are listed. In addition to those items we are able to announce the customary four, four-minute evangelistic talks suitable for the Sunday-school and youth groups. As soon as these are off the press a set of the talks will be sent to superintendents. An Easter poster calling attention to Christian education is being printed and will also be sent.—Board of Christian Education, Elgin, Ill.

Descendants of Christopher Sower are numerous. According to a genealogical chart issued in 1887, the list then contained the names of 921 individuals. Now in connection with the Christopher Sower Bicentennial, it is desired to list the living descendants of this great man. So if you are a descendant of Christopher Sower, or know of some one who is, please see that your name, dates and family connections are clearly set forth and sent to H. Spenser Minnich, care of General Mission Board, 22 South State St., Elgin, Ill. See also the item about Elder Wilfred Noble Staufer under personals.

Northwestern Ohio will convene in district conference March 15 to 17 in the Eagle Creek church, three miles west of Williamstown on Route 30 N. Ministerial Meeting Tuesday at 10 A. M.; Elders' Meeting at 1 P. M. Also at 1 P. M. the Women's Work will give "Hanging of the Crane," followed by a discussion led by Sister D. O. Cottrell. At 7:30 P. M. Bro. Otho Winger will speak. Bro. Winger will also give the missionary and educational addresses Wednesday at 10 A. M. and 1:30 P. M. He will speak again at 7 P. M. At 3 P. M. the Women's Work and Men's Work will have sectional meetings. The business session of the conference will convene Thursday morning. Orville Noffsinger, secretary.

Christopher Sower Bicentennial plans are rapidly maturing and several features are ready for public announcement. It will be remembered that the Nampa Conference authorized a plan for a bicentennial anniversary commemorating the setting-up of the printing press in 1738 by Christopher Sower, Senior, on which the first Bible was printed in America in 1743. First, at Germantown, Pa., on May 30, there will be the program in connection with the setting up of a new marker for the grave of Christopher Sower, Junior. Details of this program will likely be printed in our next issue. Secondly, at the coming Lawrence Conference, the afternoon and evening of Saturday, June 11, will be given over to a commemoration of the lives of Christopher Sower and Son. The addresses of the afternoon will be followed in the evening by a series of dramatic episodes from the lives of the two Sowers. Thirdly, it is hoped our Conference Offering this year will be a fitting expression of the sort of generous interest in one's fellow men which was so typical of the Sowers. A leaflet and offering envelopes with Sower emphasis will be available soon for distribution to all members.

With Our Schools

Juniata College

Dr. Marion Rex Trabue, dean of education at the Pennsylvania State College, lectured at the February Tuesday Forum on Tuesday evening, Feb. 15. His subject was "Education for Life or for Making a Living."

Prof. Paul R. Yoder, assistant professor of physics, has been appointed director of the 1938 summer session of nine weeks. Until his sudden death last August, the late Dr. I. Harvey Brumbaugh had for many years directed the summer work.

Dr. A. B. Bunn van Ormer, for more than twenty years a member of the Juniata faculty, was made emeritus professor of philosophy and education at the beginning of the second semester. He continues to teach the seminar in philosophy.

Brethren E. L. Ikenberry and D. L. Lichty, missionaries to China and India respectively, visited the college over the week end of Sunday, Feb. 20. Bro. Ikenberry addressed the Student Volunteers on Saturday evening, and Bro. Lichty spoke at the Sunday morning service of the Huntingdon church.

Dr. Wilson Leon Godshall, head of the history department of Dickinson Seminary, Williamsport, Pa., addressed the International Relations Club on Thursday evening, Feb. 24. Having once taught at St. John's University, Shanghai, Dr. Godshall was able to give a stimulating talk on "America's Stake in the Far East."

The members of the two Huntingdon service clubs, Rotary and Kiwanis, and their wives, were guests of the college at dinner on Thursday evening, Feb. 3. Following the dinner, which was an expression of appreciation for the help given by these clubs in the recent development program, Prof. and Mrs. S. Turner Jones, members of the music faculty, entertained the guests with a piano and violin recital.

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Religious News and Views

Duke University School of Religion will inaugurate a course on marriage and the family on Feb. 7 for members of its graduate school and students specializing in sociology.

What right has a man who has adopted teaching as his profession to wash his hands of all responsibility for the spiritual welfare of his students? If education neglects the spiritual it is unworthy of the name.

Religious leaders of Nashville have joined in a "Call-to-Righteousness" movement, first of its kind in the South, through which they hope to effect a religious awakening for the city and adjoining communities.

Jews, who were once held responsible for pestilence, are now blamed for economic difficulties. For a skeptical mind, it is difficult to understand how we can solve all our economic, social and cultural problems by eliminating the small minority of Jews.

Resolutions deploring the invasion of China by Japan, and supporting the prohibition laws of some of the Indian governments, were adopted at the All-India Christian Conference. Representatives from all provinces in India attended the Congress.

A campaign against indecent magazines is gathering momentum throughout the nation. Sponsored chiefly by Catholic periodicals, Protestant and Jewish organizations in many cities are co-operating with Catholic groups in a drive to clean up newsstands.

OUR MISSION WORK



Photo by Mabel W. Moomaw

Retraining Institute for Teachers

BY I. W. MOOMAW

A RETRAINING institute was held at the Vocational Training School last November. One evening of the institute the teachers all came to the writer's home for a social time. During the institute classes were conducted in Religious Education in Village Schools, Methods for Teaching Reading and Arithmetic, Class Management, Village School Libraries, The Goal of Education, and The Teacher and the Village Church.

One hundred and twenty village teachers were in attendance throughout the period. In addition to the local missionary and Indian leaders, we had the help of Dr. J. B. McLaurin and Miss E. Mooreland.

Conscientious study and careful thinking were characteristics of the institute right up to the end. Perhaps never before have we had a group of teachers who felt the burden of their task more sincerely. In many respects the village teacher is both pastor and uplift worker. One of his first tasks is to so teach religion that the great truths of the Bible will impinge upon the lives of the children and guide growth. Reading and arithmetic, often called tool subjects, must be taught efficiently and well because many of the children have but a short time to spend in school. Those who complete but a few standards need encouragement, so we aim to provide traveling libraries especially for them. With many of our best workers and much of our available funds going into education it is essential that we set up clear goals and move toward them. Groups of teachers in study and discussion believed that "it is the task of village schools to provide such educational experience as will prepare boys and girls, men and women for a more abundant life, economic, civic, moral and spiritual." The mental, physical and spiritual growth of the children and also of the parents is the goal of education. The school must become a channel through which new life may flow into the village.

One of the attractive programs of the institute was a rural service drama entitled "My Son," given by the normal students of the Vocational Training School.

Anklesvar, India.

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter I

Anjikwi Learns the Wisdom of the Year Under the Monkey Bread Tree

EUROPE is a suckling child, America is an infant just born, Asia and Africa are older and steadier and have mothered us all. The first famous civilization developed in Africa; and away back then Africa knew some things we newer people have not learned. Christ probably took his first tottering steps in African sands and the first words he tried to say were likely cooed in Africa. While the present white race lived in caves in Western Europe and the writings of these men consisted of rude scratches on the walls of their shady dwellings, the African at Garkida probably sat in the friendly shade of the Baobab or Monkey Bread Tree and, with his bare back wedged into the crevices of its gnarled trunk, smoked his pipe and philosophized on life very much in the same vein as he now does forty centuries later. Let him who goes to the African go humbly, for he comes representing a mechanized civilization that is just now born and already seems to be confused as to how it should grow. Furthermore, he comes to a people who have been sitting under the Baobab trees through the centuries and have philosophically watched life ebb and flow around them. Through the centuries the monkeys have chattered down to the African from the trees, as he hoed peanuts, and when his back was turned they have jumped down from the tree to pull up the peanuts by the roots, then fled back into the tree and laughed at his futile scolding of them. For centuries the locusts have eaten the products of his farms until it seemed that famine must wipe out the tribe, but stoically he fought his fight for life while Europe fought at the throats of her brothers over the extension of kingship and empire. Through the years under the Baobab tree he has built up a system of philosophy and spirit protection designed to help him survive. There have been few to question it, and those who did were disposed of in the same way that our Christian fathers disposed of dissenters.

Into this land of the Baobab Anjikwi was born one hot noonday. His hair was curly, his eyes like orbs set in black diamond, and his cry lusty. He came into the world, beside the road, while his mother sat down to rest on her way home from market. After the mother had born him and tied him on her back she resumed her journey.

He had many things to learn and he began learning them almost immediately. Charms were put, at once, on his body and when he went to take his meal he had to push charms aside on the breast of his mother. So his religious education began. When he could toddle, he carried a hoe and scratched in the ground beside his mother. He went out with the other lads of his compound and spent the hot day following the goats and sheep, toddling in again at nighttime quite exhausted. He knew how to build a fire almost as soon as he could walk, and almost as soon could, if necessary, prepare his own meal. He did not know it, of course, but at six he was more prepared to be a man in the world than some of his civilized brethren at the end of college.

His religious training came first. He soon learned to recognize a greater Being outside himself who created him and who in some mystical far-off time was near at hand and the world a garden of Eden. Then, through the sins and unfaithfulness of his people, this Being was forced to go far away. He now contemplates his people detachedly, allowing both the just and the unjust to prosper and to suffer. In between that far-off one God and the daily existence of the man under the Baobab, there are many lesser gods, good and bad, who travel to and fro. Anjikwi learned that as the old man in the village becomes older he becomes more a God. And when his years are heavy upon him he is almost a deity. Finally, the body is cast aside and the spirit, now a God, hovers about in the trees of the compound to see if the body is properly buried, whether the libations of beer offered are a generous sufficiency, whether it is black goats and chickens that are killed, and whether the body is properly interred. For a year the spirit hovers closely about until the final dance of burial is at last completed, and then it retires for quieter rest in the sacred ancestral groves. Now the relatives can again breathe with greater ease. If, during the year, some things have not been performed properly in relation to this ancestor spirit he may wreak his vengeance by breaking the calabashes, causing the death of a child, or, greatest vengeance of all, causing barrenness in woman. Or it may be that the ancestral spirit does not care to rest in comparative obscurity among the other spirits in the sacred grove. He may watch his opportunity to become the spirit of a child, and thus be born into the world a second time. Or, he may take up his abode in the carcass of a crocodile eager to wreak vengeance upon those who do not properly reverence him.

When the new child was born into Anjikwi's compound in the country of the Baobab, he learned that it is important that all the ceremonies be properly observed. For this may be the reincarnation of an an-

(Continued on Page 22)

What to Pray For

Week of March 5 to 12. Brother and Sister H. S. Kulp, Brother and Sister A. D. Helser and Miss Mary Alice Engel sailed for Africa early in 1937. Pray for the Helsers as they continue on in their work. Miss Engel lives at Garkida and is diligently studying the language. Brother and Sister Kulp and family are living at Marama, carrying on the various phases of the mission work.

Mecca and Beyond

(Outline for the study of the women's missionary study book, Mecca and Beyond. The full outline is in mimeograph form. Order it from the General Mission Board, Elgin, Illinois. Price 10 cents).

Program 4

CHAPTER 5. The Remaking of a Nation: Turkey.
CHAPTER 6. New Roads in Ancient Iran.
Looking Through Windows Into Turkey and Iran (Persia).
WORSHIP.
HYMN: The Church's One Foundation.
SCRIPTURE: Isaiah 55: 1-9.
PRAYER.
HYMN: The Whole Wide World for Jesus.
A PERSIAN FABLE SAYS:

One day
A wanderer found a piece of clay
So redolent of sweet perfume
Its odor scented all the room.
"What art thou?" was the quick demand,
"Art thou some gem from Samarkand?
Or spikenard rare in rich disguise?
Or other costly merchandise?"
"Nay, I am but a piece of clay."
"Then whence this wondrous sweetness, pray?"
"Friend, if the secret I disclose,
I have been dwelling with a rose."

OUTLINE OF PORTIONS OF CHAPTERS 5 AND 6

Locate Turkey on the map.
1. Contrast of old and new Turkey, pages 113, 114, 117, 118.
2. Advancement under Kamal, pages 119-122.
3. Position of women, pages 123, 124.
4. Education, pages 125, 126.
5. Christian mission in Turkey, page 129.

Locate Iran (Persia) on the map.
1. Clash of Shah and Mullahs, pages 137, 138.
2. Progress under present Shah, pages 138, 139, 141-143.
   a. City improvements, page 141.
   b. Legal system revised.
   c. Improvement of economic conditions, page 142.
   d. Education, page 142.
   e. National edict against fez and veil, page 143.
3. Rift in Islam, page 147.
4. The Christian doctor, pages 154, 155.
5. Pioneers in education, page 159.
6. Growing unity among the Christians, pages 160-162.

THE CHURCH AT WORK

ADMINISTRATION

Easter Material

DEVOTIONAL HELPS FOR ADULTS AND YOUNG PEOPLE

The Fellowship of Prayer, a booklet of personal devotions for the Lenten season. 3c each. $2 per 100. For use March 2 to April 17.

The Upper Room—a magazine of Daily Devotions for Family and Individual use. The quarterly issue begins with January 1. It sells for 5c per quarter.

To-Day—a monthly devotional magazine, especially for young people. 75c a year. Single copy 10c.

A Way of Life, by Muriel Lester—an eight-page leaflet describing the author's way of experiencing the "Abundant Life." Suitable for both youth and adults, 5c.

A Philosophy of Life That Works, Judd—10c.

BOOKS

Victorious Living, E. Stanley Jones—$2.
Living Religion, Hornell Hart—$1.50.
Living Courageously, Kirby Page—$1.
The Meaning of Prayer, Harry Emerson Fosdick—$1.15.
Challenge of Power, Barclay—$1.
Christ and Human Suffering, Jones—$1.50.
Meditations on the Cross, Kagawa—$1.50.
Discipleship, Weatherhead—$1.
Ways of Praying, Muriel Lester—35c.

Lent is the season of the year when Christians everywhere consider anew the meaning of the suffering of our Lord. With the present chaotic condition of the world, the passion of our Lord should be considered more seriously than ever. Suffering love is the world's only remedy.

It is hoped that the above suggestions may prove helpful to many in their search for a closer fellowship with Christ. The books may be borrowed from the Elgin Loan Library. It would be well to make a special effort to place the worship materials in as many homes as possible. Some pastors order as many as 200 copies of the "Upper Room." Some families are probably overlooking the daily devotions in the Gospel Messenger. These follow the Sunday-school lessons.

SLIDE LECTURE

The Life of Christ in Masterpieces of Art is a set of 48 lantern slides with lecture manuscript. The pictures cover several periods of Christ's life and ministry and are especially suited for Lent and Holy Week. Rental is free, but the user must pay transportation both ways. Make reservations early with a second choice of dates if possible. Order from the General Boards, Elgin, Ill.

STORIES FOR CHILDREN

Beginner

The Brown Flowerpot's Secret, Elementary Magazine, March, 1937.

A Boy in the Out-of-Doors, International Journal of Religious Education, March, 1937.

A Story of Easter, A Second Primary Book of Religion.

Junior

The Boy Who Discovered Easter, from Why the Chimes Rang, Alden.

SONGS FOR CHILDREN

Beginner

At Easter Time (To be used with activity of planting bulb) in "When the Little Child Wants to Sing."

Signs of Spring, in "When the Little Child Wants t Sing."

Sleeping and Waking Seeds, in "Worship and Conduc Songs."

Nature's Message, in "Worship and Conduct Songs."

We're Glad Today, in "Songs for the Pre-School Age."

The Flower's Message, in "Songs for the Pre-Schoo Age."

Wonder Song, in "Worship and Conduct Songs."

Every Morning Seems to Say (change to Easter morn ing), in "Song and Play for Children."

Primary

God Is Love, in "Primary Music and Worship."

Nature's Easter Story, in "Primary Music and Worship."

Praises Everywhere, in "Primary Music and Worship."

Blue Sky, Soft and Clear, in "Song and Play for Chil dren."

I'm Very Glad the Spring Has Come, in "Song Friends."

For the Beauty of the Earth, in "Brethren Hymnal."

This Is My Father's World, in "Brethren Hymnal."

Christ Is Risen, in "Primary Music and Worship."

Junior

Fairest Lord Jesus.
All Glory, Laud and Honor.
Hosanna, Laud, Hosanna.
Christ the Lord Is Risen Today.
This Is My Father's World.
For the Beauty of the Earth.

It Is Joyful Easter Time, in "Hymnal for Boys and Girls."

Many of the above songs may be used as poems to enrich a session if the music can not be learned by the group

INSTRUMENTAL MUSIC FOR USE WITH CHILDREN

To Spring, Grieg.
Spring Song, Mendelssohn.
To a Wild Rose, MacDowell.
Au Matin, Godard.

The Gospel Messenger for January 29, 1938, had a splendid list of plays and pageants for Easter. The February 19 issue, in the Church at Work section, had a list of all kinds of helps to be found in the Children's Leader and Elementary magazines. "Thoughts of God for Boys and Girls," a forty-eight-page day-by-day booklet, would be worth giving your boys and girls as a gift, or to families for daily devotional reading. The price is 7c each for ten or more copies, 10c each for single copies. This together with all plays and pageants announced in the Gospel Messenger should be ordered from the Board of Christian Education, 22 South State Street, Elgin, Illinois.

MEN'S WORK

At Monticello, Indiana

By Fred C. Hollingshead, Monticello, Indiana

The Men's and Women's Work of the Monticello church, Ind., have completed a fine year. The women's organizations under the direction of Mrs. Lloyd Bridge and Mrs.

Flo Kellenberger have taken in more than $900. Most of this has been used in local, district and general church work.

The men of the congregation under the leadership of Harold Barcus and James Newgent and their willing helpers have cultivated and harvested seventy-five acres of corn. This was their summer project. Twenty acres of wheat were planted for our next year's project.

Linville Creek Men's Organization

By Carroll D. Wampler, Broadway, Virginia

January of 1938 marked the completion of four years of organized Men's Work in this church. We are now launching forth to another year of service. Our work is of quite a varied nature. We have a series of regular monthly meetings, and when a need confronts us we call a special meeting. We have sponsored a number of Sunday evening meetings and also some other special meetings. One of the most outstanding meetings our men had an active part in promoting was the Northern District of Virginia men's banquet which was served at the Linville Creek church in December of 1937, with Brethren C. E. Resser and M. R. Zigler as the guest speakers. We have raised money for orphans' home support, local church improvement, and for other needs. One of the outstanding features of our work is the splendid co-operation we receive when something needs to be done. Our men do a great deal of work which costs very little money, by doing this through co-operation and personal service, which after all is the great aim of our work. We aim to serve the needs of our community in a spiritual as well as a material way. While serving together we endeavor to exemplify the true Christlikeness which will draw other men closer to the church and God. Through co-operation and active service we hope to strengthen our church program and render service to our community.

ADULT CHRISTIAN WORKERS' TOPICS

God, the Source of Life

Psa. 121

Sunday, March 20, 1938

Note: This program is based on Chapter I of "The Message of the Church" by Dr. D. W. Kurtz. Order from the Board of Christian Education for 10c or three for 25c. The topics may be assigned to individuals or they may be handled by a discussion leader. Use freely the scripture texts and the materials mentioned above. Your pastor may have this pamphlet.

I. How may we know God?

1. He is revealed through nature (Psa. 19: 1 and Rom. 1: 20).

2. He is revealed through Christ (John 1: 14).

3. He guides us into greater truth by the Holy Spirit (John 16: 13).

II. What is the Christian idea of God?

1. God is a personal Spirit (John 4: 24).

2. His character is "perfectly good" (Matt. 5: 48; 6: 9; 19: 17; John 17: 11).

3. The motive of God is always "holy love" (1 John 4: 7-21).

4. He creates, sustains, and orders the universe (Deut. 33: 27; Psa. 121: 1, 2; 90: 1, 2; John 1: 3).

III. The Christian believes that:

1. We can find God everywhere (Psa. 46: 1; 139: 7-10; Isa. 66: 1; Acts 17: 27).

2. God knows all and sympathetically understands all about us, even when others misunderstand (Matt. 10: 29, 30; Acts 1: 24).

3. God is all powerful and can carry out his plans and purposes for the world and his people (Isa. 40: 12; Matt. 19: 26; Luke 1: 37).

4. God is dependable. His character and purpose are the same from age to age (Micah 3: 6; James 1: 17).

IV. The Trinity.

There is but one true God: "God is Father, Son, and Holy Spirit," not three, but one. "The Father is all there is of God; the Son is all we can see of God; the Holy Spirit is all we can feel or experience of God" (John 17: 3; Rom. 16: 27; 1 Tim. 1: 17; 2: 5; Jude 25).

WOMEN'S WORK

Stewardship

By Mrs. Alfred Flora, Trotwood, Ohio

There is no portion of our time that is our time, and the rest God's; there is no portion of money that is our money, and the rest God's money—it is all his. He made it all, gives it all, and he has simply trusted it to us for his service. "A servant has two purses—the Master's and his own, but we have only one." So said Monod.

Thus we see we have nothing we can call our own. As to all that we have and are, we are but stewards of the most high God. On all our possessions, our time, talents, influence, and property he has written "Occupy for me until I shall come." To obey his instructions and serve him faithfully is the true test of obedience and discipleship. Too often we think ourselves masters when we are only stewards. We forget that to each of us it will one day be said: "Give an account of thy stewardship."

Happy is the one who looks forward with glad anticipation to the daily hour when he can read his Bible. To that one the Bible is the living word of God. That soul is full of "heavenly harmonies for earthly living." That soul communes with God through Jesus, which is the most intimate, personal and satisfying companionship in this world. We do not attain it merely by wishing for it. Friendship with God is impossible while we are taken up with thoughts of self, all filled with the desire to receive rather than to give, to lean rather than to lift. If we would find companionship with God, who is the perfect Giver, we must be continually giving ourselves to him in thought and service. So many are wrongly adjusted to life and go lonely and unhappy through life because they fail to realize a friendship with God, in whom we live and move and have our being. Yet this divine companionship when attained so enlarges and enriches the heart as to bless all human relationships.

This is our work and it should be first in our lives. Why do so many of our sisters hold on to the Lord's share of their time and income to spend it for other purposes? In this way they blight their own lives and prevent God's blessings which he has promised. Read Malachi 3: 10. If our Bible is precious to us, then will it be a joy to give of our time and money to the different organized Women's Work groups. As women, we have said we will support the girls' boarding schools in India, China and Africa to the amount of fifteen thousand dollars a year. Sometimes we fail to reach this amount. Why? God's blessings are sure, but we have failed. We want to claim him in part, but not all of the way.

There must be a goal for each one, each local church, each district. If one fails the chain is weakened. God, the Bible, the church, are constant qualities which do not shift

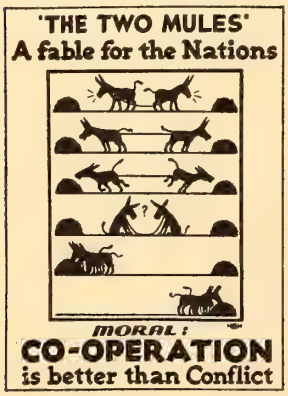
with every wind that blows. The church is founded upon eternal principles. How rich we are, children of the heavenly Father, receiving blessings so numerous we can not count them!

May we as women of the church receive a new vision, both as individuals and as a church, of what we ought to do. Then let us do it, knowing that we too, like Paul, may say: "I can do all things through Christ, who strengtheneth me." We count this work a joy to be faithful workers with our Lord. I know we will rejoice in results, and we will go forward with God on our side proving how much we can do in the strength and power of God if we will put his power and aid to the test. May we rejoice in these opportunities to share with others, the blessings of the children of the faithful to those who know him not.

PEACE

The Two Mules

These two mules went out on a bright summer day to find some good hay. Soon two nice piles of fresh hay were found. How good it looked! Each wanted to get at the hay quickly, but being tied together with a rope and wanting to go in the opposite directions they were prevented from reaching the hay. Frantically they tugged and pulled, but to no avail. Then, seeing that they were getting no place, they set down and talked it over. They then decided to go each other's way and thus satisfy both. Together they enjoyed the two stacks of hay.



Perhaps no issue divides the Christian church today as does peace action. This is a great tragedy, for if ever there ought to be a clarion call to peace it is now. So many peace meetings dissolve into arguments about reorganization and nonimportant things. Our differences seem to rise unsurmountable between us. Why can't we unite on the things in which we can agree and throw all our strength into a constructive, positive, vital but simple program for the cause of peace? The story of this poster has a message for us today. Co-operation is better than conflict. Co-operation, going each other's way, will help both to reach the desired goals. May the church be the spearhead in leading the peace forces into a great co-operative program for pasting peace.

Posters (16 x 22 inches) of the above cut may be had for five cents each. A set of six different peace posters including the above may be secured for twenty-five cents per set. Order from the Board of Christian Education, 22 S. State St., Elgin, Illinois.

YOUNG PEOPLE

Youth Action

The young people of the Protestant churches of the United States and Canada, under the Christian Youth Council of North America, have united their efforts to build a better world. These young people and their leaders saw that if there is to be a new world there must be a new person. They sensed, too, that there must be better homes, churches and communities. Their vision extended as far as the summons, "Behold, I make all things new."

In answer to a need for study materials and definite suggestions for action, pamphlets were prepared for young people's groups. Each pamphlet contains materials for programs, suggestions for action and a list of the best materials available in its field. The titles of the pamphlets suggest the contents.

Our Share in Building a New World	$ .10
Group Action in Building a New World	.15
General Guide to Youth Action	.25
Youth Action in Personal Religious Living	.15
Youth Action in Building a Warless World	.15
Youth Action in Breaking Down Barriers	.15
Youth Action in the Use of Leisure Time	.15
Youth Action on the Liquor Problem	.15
Youth Action in Christian Patriotism	.15
Youth Action in Missionary Service	.15
Youth Action in Preparing for Marriage and Home Life	.15
Youth Action on the Economic Problem	.15

These pamphlets may be secured from the Board of Christian Education, 22 S. State St., Elgin, Ill.

STEWARDSHIP

Why I Make a Weekly Pledge

Because it is the plan suggested in the Scriptures. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2).

Because it is convenient for me. I go to church every week and it is easier to take my weekly payment with me than to try to remember to send the treasurer a check every month or every quarter.

Because it is convenient for the church treasurer. I am jealous for the good name of my church and I want to do my part in making it possible for the treasurer to pay all bills, and to make all remittances for benevolences promptly.

Because when I pay weekly it helps to prevent the necessity for borrowing money to carry on current operating expenses, both in my own church and in the offices of the benevolent agencies.

Because I receive a weekly blessing from attending the service in my church and from my pastor's sermon, and I like to make a weekly offering. As the old deacon said, "Preachin' that ain't paid for don't sound good."

Because I believe that giving is a part of worship, and when I fail to join in this part of the service, I miss something of the blessings of worship.

In the Land of the Monkey Bread Tree

(Continued From Page 19)

cestor spirit; it may be the birth of a great man who has a contemporary soul in some bush animal that will thereafter be his slave; it may be the birth of an ordinary mortal destined to hoe his way through life with sweat in his eyes; or it may be the birth of an evil spirit destined to kill many men and cause much trouble while in this life.

He learned also that after a year the naming of the child becomes a great occasion, for the spirit in charge of the naming ceremony must determine which of the possible births this one was, and give a proper name. If it is a reincarnated ancestor the same name he had

before must be given. If a mistake is made the child will frequently cry for days until a new name is given together with some sacrificial honey. When the proper name is given the child will immediately stop crying. (The honey had nothing to do with stopping the crying!) If the child happens to have a contemporary bush spirit it is destined to become a great influence in the community, much feared. Such a spirit can order a leopard, or lion, or buffalo, or crocodile who shares a soul with him, to do anything he desires, such as avenging him on his enemies, and it is immediately done! He can have it steal, kill or maim for him without any effort on his part. Of course, if the bush animal becomes sick or tired he too, is sick or tired and if it is killed, he likewise dies.

Anjikwi learns that the child grows then, with his spirit whether he be an ordinary child or whether he be one of the special variety. As he goes about by day he thinks of his shadow as being his spirit. At night when he sleeps and there is no shadow his spirit has left him and gone on devious wanderings of its own. He very much resents it if some one wakes him suddenly for then he may come back into consciousness before his spirit can be called back into his body and there will result the unfortunate circumstance of a body looking for a spirit and a spirit for a body. They may never meet. When he dreams of having gone certain places or done certain things it was simply that his spirit did those things while he was sleeping. He can send his spirit at night to annoy those whom he does not like and the annoyed ones never learn what bothered them. Under proper provocation a night wandering spirit may perpetrate murder. Consequently, Anjikwi, as he grows, is much afraid of the night and any unusual movement of shadows or trees, any light at all (for lanterns and electric lights have not yet found their way into his part of Africa) cause him at once to become filled with terrifying fear. For any one of these may be some night-wandering spirit released from the body of his enemy, and thus seeking him out to do him harm.

Sometimes also the individual has the power of changing himself temporarily into some animal of the bush, preferably the hyena, and wreaking vengeance on an enemy. Thus one of the boys in Anjikwi's village one time shot his mother-in-law in the hip with an arrow. When brought before the court concerning it he very convincingly maintained that his mother-in-law had changed herself into a hyena and he, not knowing it to be his mother-in-law, had shot the hyena in the hip. Upon running up to see whether his shot had been fatal, he discovered his mother-in-law attempting to wrench the arrow out of her hip and also discovered that she was quite incensed about it.

Garkida, Africa.

CORRESPONDENCE

TWO DAY SPECIAL INSTITUTE

Bro. John Wieand, district field man for Southern Illinois, has offered to any church in the district a Two-Day Special institute.

The Cerro Gordo church was the first to accept the proposal. The institute was held Saturday and Sunday, Feb. 12 and 13. There were three sessions daily—morning, afternoon and night. Bro. Wieand conducted a course in stewardship; Mrs. Wieand, one in music theory, interpretation and appreciation; Mrs. Paul Fisher took charge of the children.

The institute was well attended, more especially by the children than by the adults, though the attendance of the latter was good. Twenty-six children were regular attendants of the six sessions. It was almost like two days of Vacation Bible School for them.

Bro. Wieand's course resulted in expressions of willingness to tithe on the part of some of our members, and some others to tithe during the period of Lent. Likewise, the work of Mrs. Wieand resulted in much enlightenment on the part of attendants as to what constitutes real hymns as distinguished from gospel songs.

The church appreciated the work of these three leaders immensely. It is understood that two other churches in the district are planning a similar institute soon.

Cerro Gordo, Ill. Walter S. Coffman.

WORLDLY AMUSEMENTS

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2: 15).

In former days the Church of the Brethren stressed very emphatically the separated life of simplicity and nonworldliness, but we have now fallen into evil days. The idea of being different is not popular today, and so many of us have fallen into drifting with the world. Our beloved brotherhood has lost its uniqueness to an appalling degree. There are some in our ranks who go to the theater on Saturday night and on Sunday morning stand before a class and attempt to teach the way of Christ to the pupils. There are some who go to the dance hall on Saturday night and partake of the holy communion on Sunday night. O church member, thinkest thou Christ is pleased with such conduct?

Worldly allurements such as the dance hall, the theater, commercial amusements all are the instruments of Satan to send poor lost souls to hell and to destroy the witness of Christians. Peter calls the true believer who has been saved in Christ a pilgrim and stranger in this present world, and counsels him to abstain from all fleshly lusts. "But ye are a chosen generation, an holy nation, a peculiar people; that ye should shew forth the praises of him who has called you out of darkness into his marvelous light" (1 Peter 2: 9). Are we showing forth his praises when we patronize Satan? If we are honest we must admit that Satan controls the worldly amusements. Even the so-called good pictures and plays are dramatized by the same actors and actresses who are living in sin continually. Divorce, gambling and drinking flourish among them. Is it good stewarrdship to support such deviltry?

It seems to me the crux of the whole matter is that many church members have never been born again. They have never repented of their sins, have never really accepted Je-

sus Christ as their Savior and Lord, and consequently have never been born again. Jesus said: "Except a man be born again he can not see the kingdom of God." When we are born again our desires and wills are made new to conform to the will of God. It is a spiritual health and we have spiritual desires. We are a new creature. "Therefore if any man be in Christ, he is a new creature: Old things are passed away; behold all things are become new" (2 Cor. 5: 17).

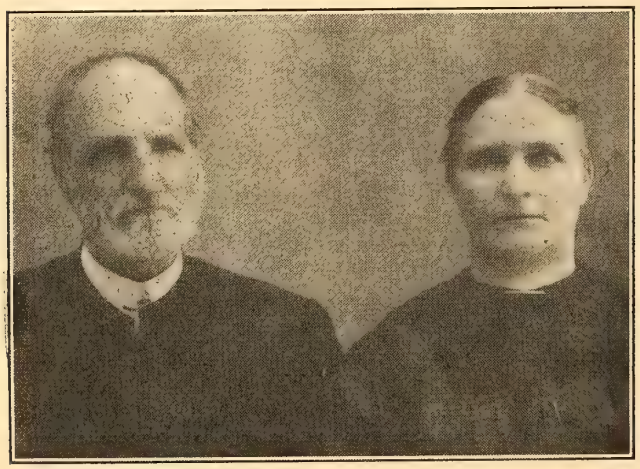
We as a church need to repent, even as the church at Ephesus, or else the Lord will remove our candlestick. I beseech you, church member, confess your sins to the Lord. Then repent and accept the Lord Jesus Christ as your personal Savior and your sins will be washed away by his precious blood, which he shed for you on Calvary's cross. Thus you will receive eternal life and shine forth as the sun in the kingdom of the Father.

Elizabethtown, Pa. Amos A. Hummer.

IN MEMORY OF FATHER AND MOTHER

Elder David Michael Merrill was born two miles south of Avilton, Md., Sept. 2, 1846. He lived on the home place his entire life. He was elected to the ministry at Cherry Grove in 1878 and ordained elder in 1889 by Elders John Meyers and Silas Hoover.

He was married to Mary E. Beeghly, daughter of Jeremiah and Anna Beeghly, on Oct. 17, 1880, at Accident, Md.



Brother and Sister David M. Merrill

He died June 15, 1928, aged 81 years, 9 months and 13 days.

From the time he was elected to the ministry until a few years before he died he gave his time to the church, and without price. He often left his work on the farm to anoint the sick. His life still lives in the hearts and lives of the people in this community.

Mary Elizabeth Beeghly Merrill was born at Accident, Md., Sept. 16, 1858, and died Dec. 25, 1937, aged 79 years, 3 months and 9 days. She is survived by seven children: Mrs. Grace Johnson of Geneva, Ill.; Mrs. Clara Sample of Mt. Pleasant, Pa.; Mrs. Anna Kelly of Masontown, Pa.; Mrs. Rhoda Fike of Piedmont, W. Va.; Mrs. Harriet Coleman of Oakland, Calif.; Mrs. Edith Railey of Oakland, Md.; and by one son, Jesse, with whom she made her home. Also surviving are: Two sisters, twenty-nine grandchildren and thirteen great-grandchildren.

The funeral was held at the Cherry Grove church Dec. 29, with Eld. Arthur Scrogum in charge. The ministry of music at the home was rendered by Mrs. Arthur Scrogum and Betty and Ruth Scrogum; at the church by the Speicher quartet of the Bear Creek congregation. Sister Merrill was laid to rest in a near-by cemetery beside her husband.

For several years she was unable to go to church on account of her affliction, but she called Bro. Scrogum to come to the home in October last for a love feast and communion service.

Memories of her pleasant personality, her kindness and never tiring help in the home and community will live in the minds and hearts of her children and all who knew her.

Lonaconing, Md. Jesse C. Merrill.

A FEW WORDS OF APPRECIATION

We wish to show our appreciation through the Messenger for those Spirit-filled and timely writings of Bro. Mahan's called Dangerous Trends in Modern Brethrenism.

We hope and pray the church will heed the warning—if we may call it so—as we fear the wrong trend is being followed throughout the brotherhood. We trust the writings were all read and studied by every Messenger reader, that from this we may get back on the trend again. The first article is found in the Dec. 18 issue, others follow in four later issues. Allen A. Ringler.

Easton, Md.

THE BEGINNING OF THE PASTORAL SYSTEM OF THE MINISTRY

In a recent number of the Gospel Messenger I stated that anyone able to give information concerning the earliest beginnings of the pastoral system of the ministry among us ought to come forward with the information. Such information is needed in considering our ministry and its possible organization. In reply I have received a letter from Bro. J. W. Cline of Los Angeles, Calif. This letter is so valuable that I offer its relevant sentences for insertion in the record:

2327 W. 20 St., Los Angeles, Calif.,
Jan. 23, 1938.

Dear Brother Mallott:

I have just read your article in The Gospel Messenger of January 22——

I was pastor of the Geiger Memorial church in Philadelphia, Pa., 1896-97-98-99. I organized the Sunday school as a mission and then built the church. Our dear Sister Geiger paid my salary and all the expenses. Then she furnished all the money to build the church. I built the church (I directed the building) and was the first pastor.

I moved to Los Angeles, Calif., in 1900 and was pastor of the First church of Los Angeles for three years. At that time I was the first and only pastor in California.

My salary in those days was fifty dollars per month. I was later pastor of our church at Pomona, Calif. Then I moved back to Los Angeles and have been in the Calvary church ever since, not active as pastor, but have served the church as elder for a number of years, and did considerable preaching . . . This is a little history of one of the first pastors, when pastors were few and fifty dollars per month was a big salary. . . .

(Signed) J. W. Cline.

Is it possible that a woman is responsible for starting the pastoral system of the ministry among us? Bro. Cline has put all future students of our history in his debt by giving us this straightforward narrative.

Can anyone push the beginnings of the pastorate beyond 1896?

This story has such an authentic ring that I am inclined to believe this may be the actual beginnings of pastoralism. Certainly the sisters of the Aid Society have followed in Sister Geiger's steps in paying the pastor's salary.

I should like to make a motion that the Aid Society be rechristened, The Mary A. Geiger Sisterhood.

3435 Van Buren St., Chicago, Ill. F. E. Mallott.

COUPLE WED SIXTY-TWO YEARS

Bro. John Grossnickle and Sister Sarah E. Pringle were married at the home of her parents near Edenton, Ohio, Jan. 2, 1876. On Jan. 2, 1938, they celebrated their sixty-second wedding anniversary at their home in Newtonsville, Ohio. They have four children: Mrs. Mary S. Carr of Cincinnati, Ohio; Mrs. Addie Buntain of Mossyrock, Wash.; Wm. E. Grossnickle and Mrs. Imo B. Hill of Newtonsville, Ohio. They also have thirteen grandchildren and twelve great-grandchildren. They have been members of the Church of the Brethren at Stovelick since early youth. Bro. Grossnickle has served as deacon for many years. At this writing they are in usual health and seldom miss being at all church services. Bro. Grossnickle is 83 years old and his wife is 79. They have lived a beautiful Christian life together.



Cincinnati, Ohio. Mary S. Carr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Detwiler-Carpenter.—By the undersigned, at the Rock Run parsonage, Feb. 12, 1938, Manford Detwiler and Josephine Carpenter, both of Goshen, Ind.—J. S. Zigler, Goshen, Ind.

FALLEN ASLEEP

Bayless, Sister Armitta, daughter of Isaac and Elizabeth Wampler, was born in Noblesville, Ind., Jan. 16, 1853, and passed away at the Mexico Welfare Home at the age of 84 years, 11 months and 21 days. In 1879 she was united in marriage to Harrison Bayless. She was a member of the Church of the Brethren. Surviving are a foster son, two brothers and three sisters. Services were held at the Mexico Welfare Home by Brethren Frank Fisher and Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Burrall, Jesse M., died at his home in New Market, Md., Feb. 10, 1938, aged 85 years, 2 months and 25 days. Bro. Burrall had lived his entire life within a few miles of his birthplace near New Market. His occupation was farming until he moved into the village some years ago. He united with the Church of the Brethren and remained faithful. He was for years the elder and only minister in the Bush Creek congregation. He loved to preach the Word and gave his last sermon on Oct. 24, 1937. He will be greatly missed by the church, the community and the Eastern District of Maryland. He was laid to rest beside his wife in the Pleasant Hill cemetery. Services were conducted by the writer, assisted by Brethren E. C. Bixler, Wm. Roop and Wm. Kinsey.—S. Ira Arnold, New Market, Md.

Byer, Gertrude E. Bell, daughter of Henry and Nancy Bell, was born in Ashland County, Ohio, May 16, 1882, and died Jan. 1, 1938, at her home near Harlan, Mich. In 1903 she was united in marriage to Samuel C. Byer of Cando, N. Dak. To this union were born three sons, two having died in infancy. She united with the Church of the Brethren in 1910, being baptized by Bro. C. H. Deardorff. She leaves her husband, one son, one sister and many other relatives and friends. Funeral services were conducted by Bro. Edson Ulery, assisted by Bro. Max Hartsough, at the Harlan Church of the Brethren. Interment was made in the adjoining cemetery.—M. H. Byer, Copemish, Mich.

Cave, Sister Mary Violetta, died Jan. 18, 1938, at her home near Mt. Pleasant in the Annville congregation. She was aged 30 years, 4 months and 28 days. She united with the Church of the Brethren at Arbor Hill, Va., Sept. 6, 1919. During the early years of her life she lived with her parents in Virginia. Later her family moved to Pennsylvania where they have since been active members of the Church of the Brethren. Sister Cave is survived by her parents, two brothers and two sisters. Her friends will always remember her for her fine Christian life and her patience during her illness. The funeral services were held in the Hanoverdale Church of the Brethren by Brethren Simon G. Bucher and Amos M. Kuhns. Interment was made in the adjoining cemetery.—Esther G. Bucher, Annville, Pa.

Clark, Carole Janet, daughter of Brother and Sister Ralph Clark, died at the age of three months. She is survived by her parents, grandparents and great-grandparents. Funeral services were conducted by Rev. N. K. Geiger and Bro. B. W. S. Ebersole. Burial was made in the Spring Creek cemetery.—Mrs. J. I. Baugher, Hershey, Pa

Craton, James A., was born at Montrose, Iowa, Nov. 4, 1851, and died in a hospital in Scottsbluff, Nebr., Feb. 7, 1938. Bro. Craton united with the Church of the Brethren at the age of twenty-one. On April 9, 1874, he was united in marriage to Elmira Sterns. To this union were born five sons and one daughter, who survive him. Bro. Craton was one of the early pioneers of western Nebraska, coming from Iowa in a wagon. They endured the hardships of pioneer life. He had much to do with the developing of the country. While he was isolated from the church of his choice he remained faithful to the faith and practice, and attended many church conferences. He frequently drove to Sterling, Colo., a distance of 135 miles, to attend a communion service. Funeral service was conducted by the writer. He was laid to rest by the side of his companion at the Hull community cemetery.—S. G. Nickey, Colorado Springs, Colo.

Cripe, Eli A., was born in Carroll County, Ind., Jan. 24, 1851. In 1870 he was married to Matilda Funk in Macon County, Ill. To this union were born eight children. His wife passed away Aug. 5, 1919. About twelve years ago he went to California. Here he was married to Maria Edgecomb who survives. He became a member of the Church of the Brethren when a young man and remained faithful. He departed this life Nov. 19, 1937. Funeral services were conducted in the home church in La Place, Ill., by the writer, assisted by the pastor of the church, Bro. A. Wayne Carr. Burial was made in the La Place cemetery.—Geo. W. Miller, Cerro Gordo, Ill.

Dale, Noah S., son of Paul and Anna Dale, was born in Darke County, Ohio, Nov. 2, 1855, and died Jan. 25, 1938. Early in life he gave his heart to the Lord and united with the Church of the Brethren. He was called to the ministry and served to the best of his ability in this office for a number of years. On Jan. 27, 1878, he was united in marriage to Ella M. Heckman, who preceded him in death Oct. 25, 1932. To this union were born seven children, five dying in infancy. He leaves two daughters, six grandchildren, four great-grandchildren and a host of relatives and friends. Funeral services were held at the home of his daughter in West Salem by Bro. Oliver Dearing, assisted by Rev. J. H. Shaffer of the Evangelical church. Burial was made in the West Salem Moravian cemetery.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Desch, Sister Dorothy Showalter, was born at Williamsburg, Pa., April 4, 1922, and died Jan 29, 1938. She united with the Church of the Brethren at the age of nine and had a perfect record attendance in Sunday school for ten years. She served well when opportunity came. She is survived by her husband, William Desch, her parents, a brother and sister. A son was born Jan. 28, and lived but a few hours. Funeral services for both mother and son were conducted in the Fairview Church of the Brethren by Bro. Ernest A. Brumbaugh, assisted by Bro. I. B. Kensinger. Interment was made in the Fairview cemetery.—Mrs. Bertha L. Brumbaugh, Williamsburg, Pa.

Ebersole, Harry, died Dec. 20, 1937, aged 47 years. He is survived by his wife, Violet, one daughter and two sons. Services were conducted by the pastor, Bro. B. F. Waltz, assisted by Brethren B. W. S. Ebersole and John Baker. Burial was made in the family plot at Hummelstown.—Mrs. J. I. Baugher, Hershey, Pa.

Gardener, Sarah Alice Naul, daughter of Mr. and Mrs. Solomon Naul, was born in Indiana, March 18, 1859, and departed this life on Jan. 10, 1938, at the home of her daughter, Mrs. William Anderson, in Walkerton, Ind. She was united in marriage to C. D. Gardener on Nov. 10, 1876, in Crawford County, Ohio. To this union were born five daughters. She leaves one brother, three daughters, twenty-two grandchildren, a number of great-grandchildren and a host of relatives and friends. Her husband preceded her in death. She united with the Church of the Brethren in early life. She called for the elders and was anointed on Wednesday night by her pastor, Eld. Cross, and the writer. Funeral services were conducted by the writer. Interment was made in the Center church cemetery.—H. W. Anderson, North English, Iowa.

Geiman, Catherine, died Jan. 12, 1938, aged 47 years. She is survived by her husband, Isaac Geiman. Services were conducted by Brethren B. W. Waltz and B. W. S. Ebersole in the Reformed Church in Campbellstown. Burial was made in the adjoining cemetery.—Mrs. J. I. Baugher, Hershey, Pa.

Huffen, Charles, was born Jan. 20, 1878, and died at the home of his sister, Mrs. Ed Emmit, on Jan. 7, 1938. Funeral services were conducted at the Emanuel Church of the Brethren, with interment in the near-by cemetery.—Vallee Michael, Mount Solon, Va.

Hylton, John W., was born June 25, 1854, in Floyd County, Va., and died Feb. 8, 1938. He was the sixth child of H. P. and Frances Bowman Hylton. He was married to Mary Ellen Booth on Dec. 24, 1874. He united with the Church of the Brethren in 1878. He served as deacon for a number of years, and was later called to the ministry. His ministry to the church was largely on the frontier in the state of Missouri. He lived a consistent Christian life for some sixty years. He is survived by two brothers, seven sons, two daughters, twenty-four grandchildren, three great-grandchildren and a host of friends. Interment was made in the Hill Crest cemetery in Portersville, Calif. —S. E. Hylton, Strathmore, Calif.

Jewett, Elizabeth Ann Betts, was born Jan. 5, 1863, at Flora, Ind., and died Jan. 15, 1938, at her home in Independence, Kans. Death was caused from a heart ailment. At the age of sixteen she came to Kansas and with her sister settled east of Liberty, Kans. She was united in marriage to Hannibal Jewett, Nov. 26, 1882. He preceded her in death on July 3, 1937. Brother and Sister Jewett lived together for

fifty-three years on their farm east of Liberty. They were very loyal to the church. Funeral services were conducted by the undersigned in the Church of the Brethren at Independence. Interment was made in the Liberty cemetery.—Raymond R. Peters, Independence, Kans.

Kelley, Jeremiah F., died Feb. 13, 1938, at his home near Long Corner, Md., aged 84 years, 1 month and 26 days. Bro. Kelley had been blind, almost deaf and quite helpless for several years, during which time he was cared for by his faithful daughter, Loura. He is survived by three sons and five daughters. Funeral services were conducted by the writer in the Pleasant Hill church, with burial in the Central cemetery.—S. Ira Arnold, New Market, Md.

Laughlin, Sister Hattie Gilbert, was born Aug. 29, 1879. While she and her husband were motoring in Michigan, they met with an accident on the highway, resulting in immediate death to Sister Laughlin, Oct. 22, 1937. She was married to Bro. Albert Laughlin, who was also injured in the crash but who has recovered. A son, a foster daughter, four brothers and two sisters also survive. Sister Laughlin was a good neighbor, and proved herself especially so in times of sickness. Residence was in Syracuse. She was a member of our Church of the Brethren, where the funeral service was conducted by the undersigned. Interment was made at Syracuse.—Ralph G. Rarick, Syracuse, Ind.

Lawrence, Cordie Clement Jones, was born within the Snow Creek congregation, Franklin County, Va., Sept. 27, 1894, and departed from this life Jan. 12, 1938. She was the daughter of Bro. W. P. and Sister Louise Ann Jones. She was reared in a good Christian home and was baptized into the Church of the Brethren in 1914. On Aug. 20, 1916, she was married to Homer T. Lawrence, who was baptized into the Church of the Brethren on Sept. 5, 1921. She is survived by her husband, four sons and two daughters. She lived a Christian life and was a good companion to her husband and a wonderful mother. She will be greatly missed in the church, community and in the home. Funeral services were conducted by the writer in the home, with burial in the family burial ground.—L. A. Bowman, Penhook, Va.

Mahorney, Bro. James Perry, of Ladoga, Ind., passed away at his home Jan. 31, 1938, aged 83 years, 10 months and 28 days. Death was caused from complications following pneumonia. He was born near Ladoga, the son of Zachariah and Catharine Harshbarger Mahorney. He united with the Church of the Brethren early in life and was an intelligent, honest Christian gentleman. He was twice married. In 1883 he was married to Laura A. Fisher who passed away in 1886. In 1895 he married Irene Swink who also preceded him in death. To this union were born one son and one daughter. He is survived by two children, one brother and three grandchildren. Funeral services were conducted by Bro. Lewis Deardorff, with interment in the Ladoga cemetery.—Lina N. Stoner, Ladoga, Ind.

Minnix, Kenneth Lee, son of Jesse and Allie Minnix, was born June 20, 1929, and died Feb. 5, 1938, after an illness of about two months. Kenneth was a bright little boy and will be greatly missed. He was a regular attendant at Sunday school and church services. Funeral services were held at the home by the pastor, Bro. L. N. Kinzie, with interment in the Sherwood burial park at Salem.—Mrs. M. E. Kinzie, Salem, Va.

Mondabaugh, Elizabeth, daughter of John R. and Barbara Shifler Holsinger, was born in Blair County, Pa., and died at Sheldon, Iowa, Jan. 25, 1938, aged 83 years, 8 months and 14 days. In 1856 the Holsinger family moved to Ogle County, Ill., locating near Mt. Morris. In 1872 she married Wm. H. Mondabaugh. Two sons were born to them. In 1891 they moved to Sheldon, Iowa, where Brother and Sister Mondabaugh served the church as deacons. Her husband and one son preceded her in death. One son, six grandchildren and eight great-grandchildren survive. Funeral services were conducted at the Church of the Brethren by the undersigned and Eld. C. E. Kimmel and Rev. H. F. Carter of the Church of Christ.—J. E. Rolston, Sheldon, Iowa.

Morris, J. Herbet, son of the late Hiden and Elvira Morris, was born near Dyke, Greene County, Va., May 10, 1873, and died Feb. 1, 1938. His passing was very sudden and a distinct shock to the entire community. He had a cheerful disposition and had made many friends. While he was visiting with some friends a few miles from home he was stricken with paralysis. He was taken home but passed away before the doctor reached his bedside. He was a lifelong member of the Congregational-Christian church. He was loyal and active in his own church and possessed a co-operative spirit. He was deeply concerned about the civic, social and religious welfare of the community. He will be greatly missed by his family and friends. He leaves his wife, Mrs. Amanda Morris, one son, one daughter, two sisters, four brothers and a host of relatives and friends. Funeral services were conducted by his pastor, W. J. Andes, in the Mt. Olivet church, with interment in the church cemetery.—Mrs. Ellen Morris, Geer, Va.

Phillips, Martha Jane Bates, was born near Cambridge, Guernsey County, Ohio, Jan. 27, 1845. She was married to John Phillips on Jan. 7, 1868, at Uhrichsville, Ohio. Soon after their marriage they moved to Illinois settling on a farm near Cerro Gordo, where she spent the remainder of her life. To this union were born four children. Her husband and two sons preceded her in death. She leaves her two daughters and one granddaughter. On Dec. 17, 1937, she passed away. She was a member of the Church of the Brethren for over sixty years. She will be greatly missed by her many friends. Services were held in the Cerro Gordo church by Bro. A. Wayne Carr of La Place, assisted by Bro. W. T. Heckman of Oakley. Burial was made in the West Frantz cemetery.—Lydia Turner, La Place, Ill.

Reed, Frank, passed away Jan. 22, 1938, after a lingering illness of two years. He was born two and one-half miles south of Centerville, Mich., Dec. 5, 1861. When two years of age the family moved to Nappanee, Ind., where he lived for eighteen years. He returned to Michigan to live in 1903. He married Lillian Freeman of Centerville Sept. 3, 1885. To this union were born five children, all surviving. He is also survived by his wife, twelve grandchildren, four great-grandchildren, one brother, two sisters and a number of nieces and nephews. It was mostly through the efforts of Bro. Reed and his faithful companion that the church at Florence was started. Funeral services were conducted by Bro. David Metzler of Nappanee, assisted by the writer. —George S. Sherck, Constantine, Mich.

Rinker, Catharine Elizabeth, was born Dec. 8, 1870, and died Sept. 28, 1937. She was the daughter of the late John and Eunice Cosner of Bismarck. She is survived by her husband, Edward Rinker, and four children. She was a member of the Church of the Brethren. Funeral services were conducted by Eld. A. S. Arnold, with burial in the High cemetery.—Sarah C. Cunningham, Purgitsville, W. Va.

Rood, Sister Elizabeth, daughter of Michael and Sarah Garber, was born in Logan County, Ohio, March 13, 1852, and passed away at the Mexico Welfare Home, Feb. 10. She had been a member of the Church of the Brethren for seventy years. On May 7, 1885, she was united in marriage with John Rood who survives. Three children, thirteen grandchildren, one great-grandchild and two brothers also survive. Two sisters, three brothers and one grandchild preceded her in death. Services were in charge of Brethren Walter Balsbaugh and Frank Fisher.—Mrs. Ernest Fisher, Mexico, Ind.

Seitz, Irvin E., son of Francis and Elizabeth Seitz, was born in Montgomery County, near Dayton, Ohio, Nov. 20, 1876, and died at his home Sept. 2, 1937. While quite young he united with the Eversole Church of the Brethren. On June 1, 1905, he was married to Grace Cook, to which union were born three children. He had a happy family and truly loved his home. His hobby was the raising of flowers, specializing in dahlias. At his funeral, conducted by the undersigned, dahlias were the predominant flowers. He was elected as deacon in the West Dayton church more than twenty years ago and for the past twenty years had been a member of the trustee board. He was a very able Sunday-school teacher, but due to the illness of his wife had been unable to take an active part in the church life for a number of years. He had good business ability and was a wise counselor. He was very capable and was respected by all. Services were conducted at the Marker funeral home, with burial in the Eversole cemetery.—J. Perry Prather, Dayton, Ohio.

Smith, Emma Amelia, wife of John C. Smith, passed away at the Katherine Shaw Bethea hospital Jan. 20, 1938, aged 47 years, 7 months and 24 days. Sister Smith was born at La Salle, Ill., where she grew to womanhood. She spent her adult years in or near Dixon. One sister and her father preceded her in death. Surviving are her husband, mother, one son, two daughters, one granddaughter, a sister and two brothers. Although Sister Smith had been a member of our church but a short time she will be missed for she took an active part in her church. She was an eager learner. The funeral service was conducted from the Brethren church by her pastor, Bro. Wm. E. Thompson. Interment was made in the Oakwood cemetery.—Opal Thompson Wade, Dixon, Ill.

Snavely, Gertrude Flory, wife of Henry J. Snavely, was born on Sept. 16, 1897, and passed away on Jan. 27, 1938. She is survived by her husband, one son and one stepson. In her early teens she gave her heart to God and united with the Reformed church. On Jan. 22, 1938, she was baptized into the Church of the Brethren and was anointed. Funeral services were held in the church, with Bro. James M. Moore officiating. Interment was made in the Longenecker cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Studer, George, son of Joseph and Catherine Studer, was born at Winesburg, Holmes County, Ohio, Jan. 8, 1854, and departed this life Feb. 3, 1938. He was united in marriage on May 21, 1875, to Hester Ann Baker of near Bolivar, Ohio. This union was blessed with two sons and two daughters. Soon after his marriage he and his wife accepted Christ and united with the Church of the Brethren. Bro. Studer served the church as janitor for twenty-six consecutive years. Sister Studer passed to her reward on July 9, 1932. The last few years of Bro. Studer's life were lonely. Services were held in the Shew funeral home at Bolivar, Ohio, by the undersigned, with burial in the mausoleum at Bolivar cemetery.—Elmer E. Frick, Louisville, Ohio.

Turner, Anna Elizabeth, daughter of Robert and Nora Thompson, was born near Warrensburg, Mo., on Sept. 29, 1884, and died on Jan. 5, 1938, at her home in Boston, Mass. On June 1, 1915, she was united in marriage to Dr. Floyd C. Turner in Sterling, Colo. She united with the Church of the Brethren when she was twelve years old and remained faithful. Dr. Turner has served for many years in government research work in this and foreign countries. This brought many opportunities to Sister Turner to do Christian service. While most of her church activities were in other denominations than her own she gave eight years in two different places to the teaching of large classes of women in Sunday school. She gave generously of her time to religious work along musical lines. She leaves her husband, three daughters, an aged father and mother, two sisters and two brothers and other relatives. Possessed of a sunny disposition she had many friends. Hundreds of letters of sympathy have been received by the bereaved family. Funeral services were held in the little chapel in Arlington National cemetery, with interment near the tomb of the Unknown Soldier.—Stella G. Turner, Minidoka, Idaho.

Wertz, John A., son of Jacob and Mary Hoffman Wertz, was born in Richland Township, Feb. 19, 1848. He was a brother of the late George M. Wertz, one time State Senator and member of Congress, and was the last of a family of eleven children to pass away. His wife, Susan Strayer Wertz, passed away July 17, 1921. They were parents of nine children, seven of whom survive. All seven children were Juniata students and five of them were graduates of Juniata College. Eighteen grandchildren and thirteen great-grandchildren also survive. Bro. Wertz was prominent in affairs of the Walnut Grove Church of the Brethren. He was chairman of the building committee which erected the present house of worship. He had served in other official capacities in the church and at one time was a school director in Richland Township. Bro. Wertz had been bedfast for the last four years but died of pneumonia. Funeral services were held in the Walnut Grove Church of the Brethren, with Bro. John A. Robinson, pastor, officiating. Interment was made in the Grandview cemetery. —C. T. Noffsinger, Johnstown, Pa.

Wimmer, Sylvester S., son of Noah and Katherine Wimmer, was born Feb. 20, 1851, near Springport, Ind., and died at his home in Anderson, Ind., Jan. 13, 1938. He spent his early years in Tipton County, Ind., and later returned to Henry County. On Sept. 6, 1880, he was married to Emma E. Ellabarger. To this union were born two sons. Early in their married life they united with the Church of the Brethren and remained faithful. Bro. Wimmer served as deacon for a number of years. He is survived by his widow, two sons, seven grandchildren, two great-grandchildren and many neighbors and friends.—W. W. Wimmer, Anderson, Ind.

Wright, Sister Edna Brown, was born at Warsaw, Ind., Sept. 16, 1882. April 10, 1908, she was married to Grover C. Wright. Residing in Syracuse, Ind., they conducted a grocery business from two stores. Last fall, while away from home, Sister Wright fell down a basement stairway. Her lingering under this injury was long, other complications developed and she peacefully passed away on Feb. 1, 1938. She is survived by her husband, one adopted daughter, one foster son, one granddaughter, two brothers and one aunt. As a wife, mother and neighbor, Sister Wright was kind and generous, willing and anxious at all times to do her part. Since April 13, 1931, she had been a member of our Church of the Brethren in Syracuse, from which church the funeral service was conducted by the undersigned. Burial was in the cemetery nine miles distant at North Webster.—Ralph G. Rarick, Syracuse, Ind.

CHURCH NEWS

CALIFORNIA

Lindsay.—The young people gave a Christmas program consisting of carols and the scripture reading of the Christmas story. In the morning the junior choir presented their program. Miss Effie and Dr. Ida Metzger of Ypsilanti, Mich., gave the church three pulpit chairs as a memorial to their father, Isaac Metzger, who was a faithful member of the congregation for many years. During January our church enjoyed a two weeks' Bible institute conducted by Bro. J. S. Zimmerman. Services were conducted in the morning at 10 o'clock and in the evening. On one Sunday while he was here the church enjoyed a fellowship dinner. Special services for the young people were held in the evening. The church celebrated C. E. week recently. The young people took charge of the Sunday evening service. The juniors have been studying their African project and they enjoyed a party on Saturday afternoon. They played African games and had African refreshments. On Sunday evening they presented their program of readings, songs and stories. Our pastor and his wife are looking forward to attending the regional conference at La Verne.—Mrs. Dan W. Bergman, Tulare, Calif., Feb. 12.

Waterford.—Our services at the beginning of the new year are very encouraging, with an increase in attendance. A union Thanksgiving service was held at the community Baptist church, at which time Bro. Frank Baldwin of Modesto gave a very inspiring message. The Ladies' Aid Society held a bazaar and chicken dinner Dec. 4, which netted about $134. The Aid furnished the materials for a modern kitchen in our social hall, which is nearing completion. The men have donated all the work. The Women's Work banquet was held Dec. 17, and our mystery friends were revealed. About ninety women were present. Sister Iva Martin is our president. The Men's Work had a potluck supper Jan. 25. Bro. Mark Colbert is president and a very able leader. One of their objectives for the year is to get more men to attend church. Dec. 23 a very good Christmas program was given by the children, interspersed with special songs from the young people and adults. Our music director, Mrs. Anna Fike, is actively engaged in the chorus work, preparing special music for our revival meetings which will begin Feb. 20. Bro. Rodney Martin will be our evangelist. We are looking forward to a very profitable meeting. Last Sunday four babies were consecrated to the Lord.—Mrs. J. R. Peters, Waterford, Calif., Feb. 12.

ILLINOIS

Cerro Gordo.—Bro. Walter S. Coffman will continue as pastor. Five have been added to the church by baptism. Our B. Y. P. D. gave the play, The House Built on the Sand, at our church and in the La Place church. They will give it in the Decatur church on Feb. 20. The Ladies' Aid has been active since Jan. 1, serving lunch at sales and at the special institute, quilting and cleaning the church. Attendance and offerings have increased. The church chorus gave the cantata, Another Wise Man, on Dec. 26, and is preparing a musical program for March. An Easter program is also being planned. The men are planning to farm the land owned by the General Mission Board. A special institute was held Feb. 12 and 13. Bro. John Wieand conducted classes in stewardship. Sister Wieand conducted classes in music and Sister Paul Fisher directed the children's activities.—Charlotte Copeland, Cerro Gordo, Ill., Feb. 16.

Dixon.—We entered the fourth quarter of 1937 with an average attendance of 170. The average attendance for 1937 was 159. Our Sunday school is gradually growing. On Jan. 30 Brother and Sister C. A. Bryan had charge of the morning worship. It was their last Sunday morning with us before leaving to take up a pastorate at Rice Lake, Wis. They will be missed in the Dixon church. A scramble dinner was served at noon in honor of Brother and Sister Bryan and Brother and Sister David Wade and their daughter. The Wades will leave for California soon. Jan. 30 a group of young people gave a fine play, The House on the Sand. On Feb. 6 they gave the play to a large audience at the Franklin Grove church. On Feb. 13 a group of young people from the Sterling church gave a beautiful play, The Little Miracle.—Opal Thompson Wade, Dixon, Ill., Feb. 15.

Virden.—In November we enjoyed a very spiritual love feast and several visiting ministers were present. At Christmas time a pageant, The Sign of Peace, was given. In January a week of prayer was held with the five churches of our town participating. On Jan. 23 E. A. Frantz of Weatherford, Texas, brought us the morning message. The local ministers exchange pulpits once a year and in January we enjoyed hearing Rev. Wetzel of the Christian church. Our council was held Feb. 2. Vacancies were filled on various church committees. Several letters have been granted. We are enjoying the warmth from our new furnace. We have secured the services of Bro. J. Edwin Jarboe for a revival some time next fall. Mrs. J. H. Harshbarger was chosen as church correspondent. Women's Work has reorganized with Mrs. E. S. Snell as president. They paid $396.64 toward the purchase of our furnace. We are indeed glad that our people have enjoyed reading the Messenger so much. It comes to seventy-five per cent of the homes again.—Lola T. Brubaker, Virden, Ill., Feb. 14.

Walnut Grove.—The B. Y. P. D.'s of Kaskaskia, Romine, Martins Creek, Allison Prairie, LaMotte Prairie and Walnut Grove met in the Walnut Grove church on Feb. 12. A program was given both morning and afternoon, with a basket dinner at noon. About seventy attended. We surely enjoyed having them meet with us. It was decided to have a meeting of this kind every three months. The next one will be held in the Romine church.—Mrs. D. A. Ridgely, Parkersburg, Ill., Feb. 15.

INDIANA

Lower Deer Creek.—We met in council Feb. 3, and reports were given on the purchase of our new songbooks, Men's Work, Ladies' Aid and Messenger drive. We were glad to get seventy-five per cent of the families to subscribe for the Messenger. The men met in the home of our pastor, Bro. Clarence Sink, on Jan. 20 and discussed a project for the new year. Bro. Chester Peterson was elected president, and Bro. Kenneth Cripe, secretary-treasurer. The ladies met Jan. 2 at the home of Sister Cora Price to quilt and elect new Aid officers. Sister Verna Coplen was elected president, Sister Margaret Sink, secretary-treasurer. We decided to do our part in the district Women's Work, and to send an offering to Camp Mack. We met at the church Christmas week and gave our pastor and wife a pound shower. Christmas Sunday Brother and Sister Sink presented the church with a lovely picture of Christ in Gethsemane. The Sunday school and church attendance is growing under the guidance of Bro. Sink. We appreciate the help his wife is giving in song worship.—Sarah Spitler, Camden, Ind., Feb. 6.

Mexico.—Feb. 6 we held our annual missionary day. Sister Laura Shock, China missionary on furlough, was with us morning and evening and gave two interesting talks. Our missionary offering amounted to $131. On Jan. 29 the young people of the district held their B. Y. P. D. meeting at the Welfare Home. They had a good attendance. The yearly report of the Aid Society was given last week. The members of our church are getting the Messenger by the seventy-five per cent subscription plan.—Mrs. Ernest Fisher, Mexico, Ind., Feb. 11.

Michigan City.—One hundred and thirteen were present at Sunday school on Feb. 6. Since Brother and Sister Shock came last September we have organized another department in the children's work. We now have the nursery children and beginners in one department and the primary and juniors in another department. Both departments have grown most satisfactorily. The Ladies' Aid has been busy at work under the supervision of Sister Shock. They quilted a quilt, made various pieces of fancy work and before Christmas the Aid held a bazaar and a chili supper. During the quarter we made about $50. We feel that our work is progressing. We thank God for this and our earnest prayers are that we might continue to grow. —Mrs. Emanuel Gorden, Michigan City, Ind., Feb. 12.

Pleasant Chapel.—We met in council Feb. 6, and voted to have Bro. Russell Sherman preach for us the first and third Sundays of each month until June 1. Dec. 26 we had a Christmas program, with an attendance of 103. We will co-operate with the three other churches of the community and have a representative from the Anti-Saloon League of Indianapolis with us. We will put on the drama, Prisoner at the Bar. We are glad to have the three other denominations help in this temperance drama. Our Aid Society reorganized with Sister Golda Tarlton as president. The meeting was held at the home of

Sister Ocie Hamman, with ten women attending. The young people and young married people meet together once each month. Feb. 4 they met at the home of Brother and Sister Elmer Perkins, with fifty attending. Bro. Jay Sutherland has been chosen president of this class meeting.—Mrs. Joseph Ober, Garrett, Ind., Feb. 16.

Rossville.—Brother and Sister B. M. Rollins conducted meetings in our church from Jan. 23 to Feb. 6. He preached seventeen strong, inspiring and gospel messages during the two weeks. The song service and story hour were conducted by Sister Rollins in a very interesting way. We had an unusually large attendance. On the last night 400 people were present. Many attended from Howard, Ladoga, Flora, Bachelor Run and Burnettsville churches. Our pastor, Walter Replogle, and Bro. Rollins visited sixty homes. As a result six were baptized and one united with the Methodist church. We are planning a special service for Feb. 13, and plan to lift our achievement offering on that day.—Edna Hylton, Rossville, Ind., Feb. 9.

Salamonie.—Our men have been quite active during the past season. They raised over 300 bushel of potatoes and about the same amount of corn. They cut wood for fuel for the church. The women papered most of the parsonage and got new linoleum for the kitchen floor. They also did lots of canning for the pastor's family. Aid Society meets regularly and supports the women's mission project. Christmas was observed with a good program of worship and giving. The intermediate girls gave presents and also some provisions to a needy family in Huntington, Ind. The trustees of the church recently completed about $400 worth of work on the church house, a new roof being put on the building, and the furnace repaired. The pastor has been making a special effort to enrich the spiritual experiences of each member. A series of sermons on stewardship, the Bible and our fundamental beliefs has been presented. We have also studied the Gospel of Mark in the adult Sunday evening group. The B. Y. P. D. cabinet gave an interesting program in the afternoon and evening of Feb. 6. We are endeavoring to complete our Messenger club in a short time. Our revival has been changed to March 20 and will continue for two weeks. Bro. A. P. Musselman and wife will be our leaders.—Dessie F. Heaston, Warren, Ind., Feb. 14.

Syracuse.—Here in this section and westward in northern Indiana we are highly favored by being in such close proximity to numerous other congregations of our Church of the Brethren. This allows a gratifying exchange of fellowship and attendance at love feasts, revivals and multifarious conferences. The undersigned, who is pastor, is in position to appreciate this mutual aid feature the more, having many times served in places where a congregation would be isolated from others of our denomination by great and appalling distances. To a considerable number of our readers, the location of Syracuse can be made the most understandable by stating that it is only six miles removed, and in direction northeast, from Camp Mack. The camp is on Lake Wabee. Syracuse is on Lake Wawasee, which is chief in extent, and some other ways as well, of all lakes in Indiana.—Ralph G. Rarick, Syracuse, Ind., Feb. 12.

IOWA

Coon River.—Our father and son banquet was held Dec. 9, with Bro. Walker of Adel, Iowa, as guest speaker. The women of the young married people's class decorated the dining room. Our Christmas program was given Dec. 14. The intermediates presented the play, Golden Gifts. On Christmas Eve the young people sang carols at a number of the homes, after which an oyster supper was served at the church. We had a very impressive service Dec. 26 when two of our young people, Clara Chaloupka of Manchester College and Bruce Wood of McPherson College, were licensed to preach. Three deacons and their wives were installed at this same service, Bro. Harvey Derry and wife, Bro. Arthur Wood and wife, Bro. Dale Lyle and wife. Bro. D. D. Fleishman of Dallas Center, Iowa, had charge of this service. Our B. Y. P. D. sponsored an oyster supper Jan. 26, and they cleared a nice sum for their treasury. We are making plans for some of our workers to attend the regional conference at McPherson.—Mrs. Lova Deardorff, Yale, Iowa, Feb. 7.

English River.—Jan. 16 V. F. Schwalm of McPherson, Kans., gave us two worth-while messages. Our C. W. leader, Bro. William Senger, has been having varied programs which are very interesting. We devoted one evening to Our Brethren in China, and will study the latter part of the book soon. Our Sunday-school superintendent promises us some interesting and pleasant surprises in our Sunday-school worship programs. This coming Sunday the intermediates with Sister Homer Caskey as their superintendent will have charge of the worship service. Our Ladies' Aid devoted one day sewing for one of our families that had clothing and bedding destroyed by fire. Feb. 2 an earnest group of Sunday-school workers met in a workers' conference to discuss matters pertaining to the Sunday school.—Mary Coffman, South English, Iowa, Feb. 4.

Ivester.—Our attendance has been good. During the Christmas season we had various programs including a white gift service and a play. We also donated baskets to the needy and had a party in honor of our young people who were home from college. Our love feast will be held April 15. Some remodeling is being done in our church basement, including a new forced circulating heating system, a fireplace from native stone, young people's room redecorated and refurnished, and the kitchen completely modernized. These things are being made possible by the various organizations of the church. Feb. 8 the Ladies' Aid served dinner to a large crowd at a farm sale. For our missionary study Mrs. J. O. Smith is reviewing the book, Mecca and Beyond. As a church and community we were grateful this week to be one of the thirty-two rural churches in Iowa to be awarded a certificate from the Iowa Christian Rural Fellowship and the Iowa State College Extension service as a token of our achievement in developing rural life.—Mrs. D. L. Turner, Eldora, Iowa, Feb. 11.

Waterloo.—Communion was held in December. One was baptized at this time. Council was held Jan. 3, and the following officers were elected: Trustee, O. W. Hamer; financial board, E. M. Lichty; clerk, T. N. Miller; treasurer, F. D. Beck; nominating committee, Mrs. Charles C. Fike; pulpit committee, Mrs. Maggie A. Miller; Messenger agent, George A. Downs; church correspondent, Mrs. Miriam Thompson; auditing committee, O. W. Hamer and Harry Burd; board of religious education, E. M. Lichty and Mrs. Orean F. Wagoner. The Women's Work group has reorganized and is ready for a full year of active work and service. Special events which the board of religious education has outlined for the next few months are: Mother and son banquet, Feb. 22; father and daughter banquet, March 16; Easter sunrise service and Easter cantata by the choir. Last week the young people conducted a special evening service in commemoration of the founding of Christian Endeavor. Mr. S. A. Cohagan, secretary of the local Y. M. C. A., was the speaker. After this service refreshments were served in the social rooms. In the afternoon the young people attended the district C. E. convention at the First Evangelical church of this city. The treasurer reported that in spite of church remodeling and improvements amounting to $3,500 during 1937, the year was ended with no indebtedness. Funds remaining in various divisions of the church treasury totaled nearly $1,000.—Mrs. Miriam Thompson, Waterloo, Iowa, Feb. 12.

KANSAS

Pleasant View.—Our two weeks' evangelistic meetings, conducted by Bro. Wm. A. Kinzie of Navarre, Kans., closed Nov. 14. Our love feast was held Nov. 15, with Bro. Kinzie officiating. Because of bad weather only forty-three were present. Bro. Kinzie's messages were spirit-filled and were delivered with power. Members from surrounding churches and schools added to the interest of the meetings with songs, music and readings. Six were baptized prior to our love feast. On Dec. 19 the play, In Perfect Peace, was given. A missionary offering of $10 was received. Dec. 26 a Christmas pageant, sponsored by Sister Gertrude Finfrock, was presented. We recently built an underground cement coal bin. Our Aid Society president, Mrs. Avice Havercroft, appointed two persons to make calls upon the families in the community. This will help to build up a stronger feeling of unity and fellowship in the Lord's work. Our Aid missionary director, Sister Hazel Hollinger, has put on several missionary programs. Our Aid is gradually increasing in numbers. We bought one dozen folding chairs. We sent $5.45 to the Capper Crippled Children's fund. We held a turkey supper on Jan. 8, from which we realized a little more than $50.—Mrs. Barbara Showalter, Hutchinson, Kans., Feb. 10.

Richland Center.—We have been without a pastor since last August, when Bro. W. O. Neff gave up the work because of his wife's health. Since then Bro. Roy Kistner of Sabetha, Kans., a member of the mission board, has filled the pulpit several times. Bro. Quakenbush of Conway Springs was with us one week in December and gave us some inspiring sermons. We are looking forward to the coming of Bro. J. A. Strohm on March 1. He will have charge of the work here. In the absence of a pastor our Sunday-school attendance has kept up well. The Ladies' Aid and men's organization are active in their lines of work.—Mrs. H. R. Tice, Summerfield, Kans., Feb. 13.

MINNESOTA

Lewiston.—Our elder, Bro. Mark Burner, has preached two sermons for us. He preaches for us the first Sunday in the month in the afternoon. Bro. W. O. Tannreuther of Waterloo, Iowa, preached two sermons for us in the fall. We are expecting Bro. Paul Miller to be with us as summer pastor. Our Sunday school has continued throughout the winter with good attendance. The United Workers' class is buying a new rug for the pulpit. The B. Y. P. D. has been well attended and much interest has been shown. It has been necessary to meet in the homes. We have been studying the book, Studies in Doctrine and Devotion. Scripture verses have also been memorized. —Mrs. Ruth Eddy, Stockton, Minn., Feb. 15.

NEW MEXICO

Clovis.—After a series of sermons on stewardship by Bro. Charles McNeely the finance board decided to adopt the tithing method for raising the church finances. Dedication cards were distributed, and a treasury was procured and installed for receiving the tithes and offerings. Feb. 6 was set as dedication day. A program was prepared and Bro. W. E. Peckover, our pastor, presided at the meeting. A fitting address was given by Bro. McNeely, and a short talk was given by Bro. Adamson, the chairman of finance board. Our pastor made fitting remarks pertaining to our church vows, followed by dedication scripture and prayer. The audience then brought their offerings to the Lord and placed them in the treasury. Appropriate music was rendered. Joy was expressed in the generous giving. There were about 125 present.—Mrs. J. S. Adamson, Clovis, N. Mex., Feb. 8.

OHIO

Alliance.—On Jan. 19 Brother and Sister Oliver H. Austin began a meeting in our church. Interest was good throughout the meetings. Sister Austin's stories each evening were well received. Her ability as a song director added much to the meetings. Bro. Austin's sermons were clear, sensible and practical. As a direct result of

ese meetings fourteen were received by baptism, and one awaits the e. We feel that much good has been done, and we feel that the luence of this meeting will go on and be felt for a long time to me in the Alliance church.—Mrs. Florence Antram, Alliance, Ohio, b. 15.

Beech Grove.—Our council was held Feb. 8, and Brethren Lorin iller and Everett Druly were chosen as delegates to district meet-g, with Bro. E. S. Hollinger as delegate to Annual Conference. We ll organize a primary department in April, with Sister E. S. Hol-ger as primary superintendent and Sister Charles Baker as assist-t. We plan to do some more remodeling on our church and to decorate the interior. The basement has just been completed for our imary department, a kitchen has been added and a new roof was t on last fall. A lot of the work is donated. Feb. 6 we conducted e services at the Old Folks' Home in Greenville. Our women have ganized the Women's Work and are meeting each month besides eir sewing activities. They did excellent work last year. Quite a few of our young people attended the conference in Greenville. On Christmas Eve a large number of singers brought Christmas cheer to sixteen homes of our sick and shut-ins. Four members have been added to our number by church letters since our last revival. Members of our church are again able to get the Messenger at the club rate since we have the paper in seventy-five per cent of the homes. We are looking forward to our pre-Easter revival services to be conducted by Bro. Ray Shank.—E. S. Hollinger, New Paris, Ohio, Feb. 14.

Piqua.—During our fall evangelistic meetings by Bro. G. E. Yoder of Pennsylvania, four were baptized and two were received by letter. These meetings were a great inspiration to us. On Nov. 14 Brother and Sister Lichty of India were with us. In the morning Bro. Lichty delivered the message. At noon a basket dinner was held and Sister Lichty gave an interesting talk in the afternoon. The young people were in charge of the Christmas program and gave a play, The Hidden Gift. On Jan. 30 Bro. Bonsack of Elgin delivered a fine message and we were happy to have him with us. Pre-Easter meetings will

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2. **Lend** your Messenger to neighbors and friends, for it is made to be used. The Messenger had better be worn out by readers than preserved on some dark shelf. If you find something you like, tell others about it. If they can't or won't take their church paper, lend them yours.

3. **Clip** the items you want to save before the Messenger is finally worn out. This applies especially to those who want a file of mission material, or who want to keep up-to-date on church work methods. Then there are those who keep scrapbooks of articles on special subjects. Whatever your interest, don't let the useful items get away.

4. **Boost** for the Messenger, and especially for the club plan, since this is one effective way to get your Gospel Messenger in more and more Brethren homes where it can be read. The Messenger now goes into more than twenty thousand Brethren homes. As many more such homes should be taking it. Read, lend, clip and boost for your Gospel Messenger!

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be conducted by our pastor, Bro. J. H. Eidemiller. The meetings will begin on April 24.—Mrs. Everett Petry, Piqua, Ohio, Feb. 2.

Reading.—Oct. 10 we observed our birthday offering and rally day in an all-day program. A basket dinner was held at noon, with four tables decorated according to the seasons of the year. Our offering amounted to $28.47, and will be used for church improvements. Nov. 1 fifteen men and women went to the pastor's home and husked his corn. The Aid Society furnished an oyster dinner and all enjoyed the occasion with Bro. Lehmans Nov. 28. Our Aid Society observed our annual Thanksgiving social at the home of Brother and Sister Kenneth Cope of Canton, Ohio, with fifty-seven present. The Ladies' Aid gave the play, The Missionary Box. Our offering for world wide missions amounted to $66.40. Dec. 26 our children gave a Christmas program. The adult and young married people's class presented an occasional chair to the pastor and his wife and a box of candy to the children. A number of our young people went caroling on Christmas Eve. Our adult class has been organized with Bro. Charles Messer as teacher; Bro. W. G. Stoffer, president; the writer, secretary. Bro. Raymond Risden preached for us Dec. 12. We are taking advantage of the club rate again this year. Our plan may help some other congregation. Our Aid has assigned agents. We solicit all subscriptions at the regular price, $2, and then the Aid Society donates enough money to it to get the Messenger in seventy-five per cent of our homes at the club rate. By so doing we have reached eighty-seven per cent of our families. Our Aid meets every week to quilt and has been helping in many ways.—Rena Heestand, Homeworth, Ohio, Feb. 7.

OKLAHOMA

Oklahoma City.—In November we met in council, and our budget for the new year was adopted. Our giving had greatly increased over the previous year. Our Sunday-school attendance is much larger. Dec. 22 an interesting Christmas program was given. Our watch night social was attended by about fifty young people and adults. In January the intermediate department gave the play, Thanksgiving Ann. During the past year our Ladies' Aid donated $92.45 for repair work on the church and parsonage. They are now planning to remodel and equip the kitchen of the church. We will send Ruth Keel, president of the women's group, to McPherson regional conference. Jan. 31 our leadership training course began with an enrollment of eight. Mrs. Yeager, cradle roll superintendent, reports having thirty-six babies on the cradle roll. She also conducts a nursery during the morning church hour. Beginning with the new year those who can are giving at least one afternoon every two weeks calling in homes in the community. Jan. 23 was youth Sunday in our church and the young people had complete charge of the Sunday school.—Bertha Boggs, Oklahoma City, Okla., Feb. 11.

Washita.—The first of November our pastor, Bro. Oscar Fike, and wife held a series of meetings at Fairview, Mo. Bro. D. J. McCann had charge of our services during their absence. Dec. 19 a Christmas play, The Gift to the Christ Child, was given. At the close of the program an offering was taken for missions. Seventy-five Brethren hymnals were presented to the church as a Christmas gift. This came about as a result of a project by the young people's class. Realizing the need of new hymnals the young people set to work selling the books, asking the subscribers to donate them to the church. They found a ready response and were grateful for the co-operation of those who bought them. Following the presentation by one of the young people the books were dedicated for worship. Jan. 1 Bro. Ora Huston and a group of young people gave a program in the interest of B. Y. P. D. Jan. 4 Bro. Earl Breon visited our church in behalf of McPherson College. A mother and daughter group has been organized under the leadership of Sister Fike. Our meetings are held once a month and helpful programs are given. Our Aid will study Mecca and Beyond. During their Christmas vacation Brother and Sister T. J. Miller of Bloom, Kans., were in our midst and Bro. Miller brought several timely messages. Jan. 20 a committee, composed of the pastor, Sunday-school superintendent, children's worker and the peace, temperance and missionary secretaries, met and planned for special programs for the rest of the year.—Mrs. Price Howell, Cordell, Okla., Feb. 14.

PENNSYLVANIA

Lititz.—We met in council Jan. 5 and elected the following officers: Clerk, Bro. H. M. Eberly; trustee, Bro. A. B. Keller; member of board of Christian education, Bro. Harry Reidenbaugh; financial secretary, Bro. John G. Hershey; treasurer, C. H. Royer; building fund treasurer, J. M. Miller; correspondent, the writer. The Elizabethtown College volunteer band rendered a good program on Jan. 8. We will have the privilege of hearing Elizabethtown College a cappella choir in the near future. Jan. 10-23 Bro. M. J. Brougher conducted a series of meetings in our church. Bro. Brougher's sermons were inspiring, and the attendance was good. Thirteen accepted Christ and we trust that others may follow. The special music rendered was appreciated. On Feb. 1 the Juniata College a cappella choir gave an inspiring program.—Mrs. Louis Huebener, Lititz, Pa., Feb. 12.

Newville.—Bro. C. B. Sollenberger who had labored with us for the past six years as pastor and elder left us in August. Bro. O. J. Hassinger was elected pastor beginning Sept. 1, with Bro. H. M. Snavely as elder. Bro. J. E. Rowland of Mechanicsburg conducted two weeks of meetings Aug. 15-24. The following officers were elected at our September council: General superintendent, John Cohick; assistant, Roy Shultz; secretary, Marjorie Reid; delegates to district meeting, Mrs. Hackman and Sarah Reid. Over 100 communicants surrounded the tables of the Lord at our love feast on Oct. 17. On Oct. 31 the B. Y. P. D. had charge of the program. They explained how they worked and made garments to send to the needy children of Spain. The B. Y. P. D. and the Ladies' Aid made up a large box of clothing and sent it to them. Slides were shown of the children by Mrs. Dan West. Nov. 21 a rally day program was given by the intermediate and junior classes. In the evening Thanksgiving services were sponsored by the adult group. A Christmas program was given Dec. 19, with a pageant, Christmas Reaches Bethany. Our last council met in December and we elected church officers. Several letters were received. Our next council will be held in March.—Lulu Shultz, Newville, Pa., Feb. 14.

Upper Conewago.—On Jan. 1 we met in council and elected church officers. We were fortunate on Thanksgiving Day in having three visiting brethren with us, Brethren C. C. Sollenberger, Wm. Zobler and Silas Utz. They all helped to make this a real day long to be remembered. An offering was taken for home missions. Our Bible conference which was held at the Mummert house in November proved to be a great success. We feel that the fruits of the meeting will be reaped in the future. Our Bible study class, led by Bro. S. M. Lehigh, is increasing in interest. We have just finished the Book of Revelation. We started a midweek prayer service in the fall which is very successful. We have been meeting in the homes of members. We feel that the interest is increasing, and our services are well attended. We will hold two revival meetings this year.—Bertha E. Hull, East Berlin, Pa., Feb. 15.

TENNESSEE

New Hope.—We met in council Dec. 11, and elected officers. Bro. A. M. Laughrun was retained as elder and pastor for the second Sunday in each month, while Bro. Nile Hilbert has charge of the fourth Sunday and Bro. Fred Bowman the third Sunday of each month. Bro. Opie Archer was elected church clerk; the writer, correspondent and Messenger agent. On Jan. 9 Brother and Sister Nile Hilbert were ordained into the ministry by Elders R. B. Pritchett and A. M. Laughrun. Bro. Hilbert was again chosen as superintendent of the Sunday school, with Sister Jessie Harris as assistant. The B. Y. P. D., led by Sister Martha Taylor, is taking on new life and is progressing nicely with splendid programs. The small children gave a program Jan. 30 and the adults will have charge of the services Feb. 6. Several of our group attended the district women's council in the Whitehorn church in October. Bro. R. B. Pritchett gave us two interesting and helpful sermons in January. Brother and Sister Paul Howell were also with us at that time. The Women's Work council was reorganized with Sister Bessie Archer as president; Sister Crawford, vice-president; Sister Taylor, program committee; Sister I. T. Garst, superintendent; the writer, secretary-treasurer. We are making comforters and quilts for sale. We sold quite a number of prayer coverings and two fancy quilts during the past year. A number of the members gave Brother and Sister Laughrun a pound shower during the holiday.—Mrs. A. C. Diehl, Jonesboro, Tenn., Feb. 7.

VIRGINIA

Belmont.—We held our love feast on Nov. 20, with Bro. D. M. Glick of Trevilian officiating. We had a very impressive meeting. On Christmas Eve our young people sang carols to the sick and shut-ins. Our church met in council Jan. 8 and elected the following officers: Elder, Bro. I. N. Zigler; assistant, Bro. L. L. Mason; secretary, Floyd Mason; treasurer, R. E. Mason; Messenger agent, Richard Ritchie; correspondent, the writer. Some of the members from Trevilian have been visiting us at our young people's meetings. We appreciate this very much. We are hoping to do more and better work for the Master during 1938.—Mrs. R. E. Mason, Mineral, Va., Feb. 7.

Branch.—Bro. Simon Glick gave an address to the B. Y. P. D. recently. Some of the young folks went Christmas caroling. Christmas morning a program was rendered by the children and the following Sunday night a pageant, Nobody's Child, was given. The Ladies' Aid and B. Y. P. D. sent twenty-one Christmas boxes to the sick and needy of this community. Some of our folks attended the spiritual life institute at Bridgewater, Jan. 3-7. The B. Y. P. D. made fifty-seven gallons of apple butter and pear butter and sold it to the hospital. Brother and Sister Minor C. Myers were with us Feb. 6 and gave interesting talks, telling of the China mission field.—Stella V. Wine, Bridgewater, Va., Feb. 7.

Bridgewater.—On Nov. 7 nineteen were received by letter, and in the evening our communion was held. One has been received by baptism. About one hundred attended the father and son banquet on Nov. 12. Bro. M. M. Myers, missionary to China, was the speaker. Nov. 17 the annual supper for those who are responsible for raising the church budget was held. The canvass which was held on Nov. 21 was successful. We united with the other churches of the town for a Thanksgiving service. From Nov. 28 to Dec. 5 we held our preaching mission, with Bro. R. W. Schlosser presiding. Bro. Schlosser spoke also in our high school and two colleges besides our own college. Dec. 12 Bro. M. M. Myers spoke on China. In the evening the choir gave a musical Christmas program. Dec. 19 in Cole Hall the glee clubs of the college gave a musical cantata, Love's Gift of Gold, written by Mrs. G. L. Wine and composed by Prof. Huffman. Dec. 26 the young people gave a Christmas pageant. On New Year's Eve the young people held a watch party, with a closing worship service at the parsonage. Jan. 4-7 the spiritual life institute was held. Our council was held Jan. 12. Delegates elected to Annual Conference are: C. G. Hesse and Jno. S. Flory; to district meeting, D. C. Craun, Garland Miller, Mrs. C. G. Hesse, Jno. S. Flory, M. R. Wolfe and C. B. Smith. The church decided to launch a loyalty to Christ program.

We are in the midst of our annual school of missions, with four study groups preceding the regular service on Sunday night. The Sunday-school workers are meeting monthly in a study of personal religious living, led by M. R. Wolfe. There is an increase in attendance.—Ila Fry, Bridgewater, Va., Feb. 3.

WASHINGTON

Olympia.—We held our council Dec. 8, and four letters of membership were granted and three were received. A plan was adopted to change our Thursday church night to group fellowship meetings in the homes three nights in a month, with the fourth night as a general fellowship meeting at the church. The children's Christmas program was given Dec. 19. The young people presented the play, Golden Gifts, on Dec. 26. In place of our regular white gifts this Christmas the Sunday-school classes prepared baskets for needy families. The young people gave a Christmas party for needy children of the community. Christmas carols were sung on Christmas Eve and a New Year's Eve watch meeting was held at the church. Dec. 19 after the evening service our pastor spoke on The Choice Before Us at an open forum held in the Olympia court house. Several attended the mid-winter conference held in Seattle in December. We are using the Brethren peace banks to raise money for Spanish relief. Our pastor held two weeks of evangelistic services in the Ellisforde church the last week of December and the first of January. Bro. Paul Longenecker, district field man, preached for us on Jan. 2. Bro. Holdereed brought the morning message on Jan. 9. The mission board presented a special program during the evening worship hour. Jan. 30 the pageant, The Church of My Dreams, was presented. A guest speaker, Mr. Hagen of the American Sunday School Union, gave a short address at the close of the Sunday school Feb. 6. The men's group holds regular meetings the first and third Sundays of each month at East Olympia, a rural district. From now until Easter the evening sermons and discussions will center around Personal Religious Living. Bro. Schrock will lead the adult group discussion. Sister Maude Gregory will be the young people's leader.—Blanche Beigh, Tumwater, Wash., Feb. 12.

WEST VIRGINIA

Pleasant Hill.—Eld. H. C. Sanders held meetings in our church from Jan. 22 to Feb. 6. The meetings were very inspiring and helpful. Seven were baptized, five reconsecrated and two await the rite of baptism. We have sixty members but they are not all active. We have a wonderful Sunday school and Bible class. We had prayer meetings until about three months ago but intend to start them again. Eld. A. C. Auvil preaches every second and fourth Sunday. We ask for the prayers and interest of the brotherhood.—Jessie C. Sanders, Fairmont, W. Va., Feb. 9.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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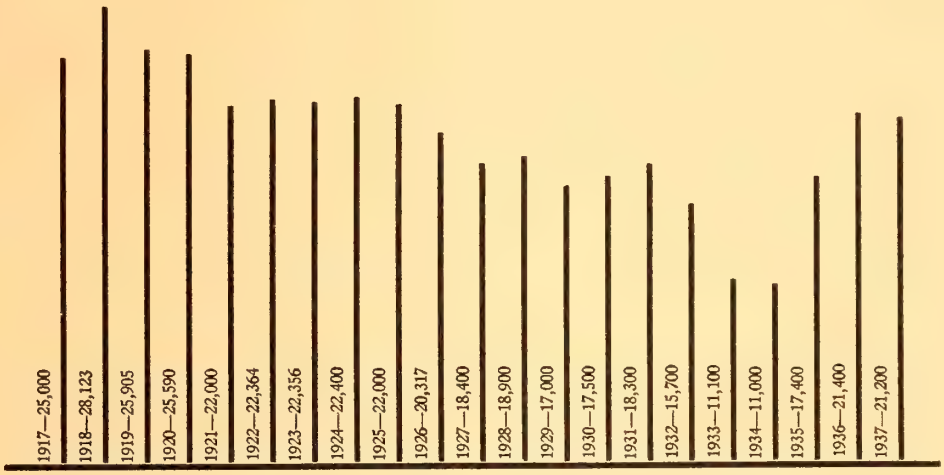
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., March 12, 1938 | No. 11



TWENTY YEARS OF MESSENGER CIRCULATION—1917-1937

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., March 12, 1938 — No. 11

EDITORIAL

A Red Oak and Its Story

In the spring of 1837 many red oak acorns sprouted and grew, but our special interest is in the fortunes of one such which began its career near Wheaton, Ill. We do not know what favoring circumstances made for its survival, but we do know that a certain red oak began its adventures in the year noted and came to its end just one hundred years later.

The growth rings of our red oak tree tell several interesting things in its life story. They tell that the tree was just one hundred years old when it died in 1937. The rings show the tree received an injury some fifty-two years ago. The resulting scar was never fully closed over. They also tell something of the periods in the growth of the tree: its childhood, youth, maturity and decline.

An expert in ecology, or that branch of biology which deals with the mutual relations between organisms and their environment, pointed out an interesting correlation between the rate of growth as indicated by the rings and the record of rainfall for the Chicago area. Generally speaking, the heavier the rainfall, the more rapid the growth of the tree. It was the drouth of 1934 which brought the tree to its untimely end. It never recovered from the shock of the year of great thirst.

How like the red oak is a man! One bears in his body and reveals in his face the record of his living. Long ago a poet noticed that the life of a good man has much in common with that of a tree planted by the streams of water. But only he who has lived in or traveled through an arid land can fully know what streams mean to the life of a tree. H. A. B.

A Plea for Higher Taxes

No wiser answer to the economic riddle has come to our notice than this one, taken from a first prize article in a current magazine:

"The solution of our most serious troubles waits not for the invention of some new kind of money or a painless tax. The solution waits for the people to be willing to make sacrifices and to pay taxes on such a scale as to make our present laws effective."

The congressman's chief problem in getting himself re-elected is to keep his people from seeing this unwelcome truth. So he beguiles them with promises of more effective legislation. But there isn't much that laws can do about it. A little sometimes but not much.

It is the same way in church activities. We always have with us the dear people who are wanting a realignment of the committees and different names for some of the offices. But how can one warm up heartily to the proposal when he sees how little bearing it has on the real trouble?

The solution waits for more people willing to make more sacrifices and to pay higher taxes in personal devotion. E. F.

A Good Samaritan in Business

In a time when many are so concerned with giving less and less in service or produce for more and more in terms of dollars, it may be of interest to see how one Good Samaritan fared in business. For this Samaritan was concerned with helping the needy whether or not his ministry promised commensurate financial returns.

Our Good Samaritan is familiarly known to the Brethren as Christopher Sower. He was thirty-one when he came to America with his wife and little son—also named Christopher. Our hero was of the inventive type and skilled in a number of lines. But in the new country to which he came it was some years before he found the kind of work that proved wholly satisfactory. That is, it was fourteen years after he came to America, or in 1738, that Christopher Sower set up his printing press in Germantown.

However, as a man of forty-five, what guarantee had the elder Sower that he would succeed as a printer?

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In our family there are six. And we seem to be healthy feeders. That means 1,043 meals per year, counting three on week days and two on Sunday. We seldom have a Sunday evening meal. Now 1,043 meals for six is equivalent to 6,258 individual meals during the year. By doing some light gardening and having the use of a cow we were able to finance our food consumption at an average outlay of four and two hundredths cents per meal per person. That compares favorably with China Near East Relief considering different countries. Our food account totals $264.82.

Next the pastor and family are not immune to sickness and diseases. On the whole our health has been good. We have no complaints. But at that we must subtract for the year $63.50 for medical and dental care.

An important account is entitled Books and Study. This account takes care of all public school books (Virginia does not furnish free books in its school system), music lessons, and for the pastor's study, magazines, summer camps, etc. Total, $51.02.

There is one more account into which we toss everything that is left, such as interest and payments on notes, postage and stationery, refrigeration, taxes, labor, gifts, house equipment, railroad and bus fares. This is rather large for general or miscellaneous, but includes payments on the original cost of automobile not included in auto running expenses. Not one cent was used for cigarettes, tobaccos, soft or hard drinks, or movies, all of which we think waste and unimportant. Yet we are forced to tabulate $254.37. Now in bold relief our expenditures are as follows:

Church benevolences	$ 160.16
Automobile expenses	203.19
Clothes and toilet	135.70
Fuel, light and telephone	143.55
Insurance	135.00
Food	264.82
Professional services	63.50
Books and study	51.02
General	254.37
Total	$1,411.31

You notice that the total is more than $1,200. But we are allowed two series of meetings per year. During this year by special arrangement we were permitted three which netted $189.08. In addition, the perquisites for weddings, gifts, manuscripts, etc., amounted to $87 making the total receipts $1,476.08. The Lord is good; we balance the year with $64.77 to the good. In fourteen years of pastoral experience we only lived above our income three years 1931, 1934, 1935 closing our books with a very small deficit each time due to particular obligations and unforseen happenings that could not be planned for.

All of us recognize the above accounts will vary from year to year. Foods are already much advanced in this section over last year. But believing that the above will give to the general run of the church membership a fair modicum of the way that pastors' salaries are drawn upon, I challengingly submit it for your consideration. I prepared the manuscript at the close of last May, but did not send it for publication immediately lest some of my own congregation might blame me for ulterior motives. But recently without solicitation on my part, the Troutville congregation has accorded me an appreciated raise in salary, so I send it along without hesitancy from this standpoint.

Troutville, Va.

What's It to "Ya"?

BY PAUL E. THOMPSON

In John 21: 22 we read: "What is that to thee? Follow thou me." The modern version would be, "What's it to 'ya'?" What difference does it make if Christ has called one person to do something different from what we are doing, as long as we are following Jesus? Jesus asked Peter to follow him, and Peter turning asked Jesus what this other man was to do. Jesus answered: "If I will that he tarry till I come, what is that to thee? Follow me." When Jesus calls us to some particular task it should make no difference to us what Jesus has asked our neighbor to do. Our job is to follow Christ.

If your neighbor gets a new hat, if your neighbor buys an expensive car or house, if you don't know how much your brother's suit cost, what's it to "ya"? If your friend is unsaved, if some one needs help, if your neighbor is sick, discouraged or blue, what's it to you? Yes, what is anything to you? Jesus says to follow him.

If we are actually following Jesus, our Savior, then we will look at these things in this light. It should make no difference to us about the earthly possessions of our neighbors. It should make no difference to us about the very little personal things of our neighbors, unless we know that these things are keeping them away from Christ. In other words, it should make no difference to us how much our friend's suit cost, or whether his house or car is too expensive, or whether so and so is going to have a baby, or how much his salary is. But the thing that we should be concerned about is whether we are following Jesus. If we are following Christ we will be interested in our neighbor's welfare. We will help him when he needs help. We will want to see him accept our Master. We will try to make him happy. If you clothe the naked, feed the hungry, visit the sick, and go to them in jail, you will reap your reward as a follower of Jesus. Of course you have to do more than that to really follow Jesus. "For inasmuch as you have

done it unto the least of these you did it unto me." If we are to be a true follower of Jesus we will be interested and very much concerned about our neighbor's soul. His personal, earthly belongings should not concern us as long as these things do not keep his soul from finding Jesus. However, if his personal habits and earthly possessions keep him from accepting Christ, then as true followers of Christ, these things will be something to us.

What's it to you if your neighbor is hungry, naked, or sick? What's it to you if your friend is acquiring bad habits? What's it to you if your neighbor is unsaved? What's anything to you? You're just to follow Jesus. But if you are following Jesus these things might be something to you. What is it to you, my brother?

Conway Springs, Kans.

After Communion, What?

BY W. GLENN McFADDEN

It seems to me that we too often make our communion service a sort of second funeral service for our Master, instead of a real commemorative occasion. The communion which Jesus took with the disciples appears to me to be different from ours in its motive.

Jesus knew that the disciples would have to face many trials after his death. Did he not say to them at the time, that the shepherd would be smitten and the flock scattered? This communion was to give them strength and unity. Even Peter who was so certain that he would not be "scattered" needed more than his weak human strength.

Too often we close our communions with this statement from scripture: "And they sang a hymn and went out." But that is only part of it! "They sang a hymn and went out *into the Mount of Olives.*" That is not an ending of an event; it is rather the beginning of the most tragic and yet inspiring story in the Scriptures. Peter acclaims Jesus, and then denies him. Gethsemane follows for Jesus, and victory. Peter is changed from the reed swayed by the wind, to a rock. The disciples surely must have remembered this communion service, as a source of power in these later days that followed. For they were called upon to suffer and die martyrs' deaths for their Lord. Did not the beliefs of the Orient make it mandatory that those who ate together and dipped their hands in the same dish, also live for each other, and suffer for each other if needs be? Before this they felt uncertain, inadequate for what Jesus told them must follow. Now they were convinced that Jesus was their Master in a new sense, for he had washed their feet even as a servant. Their Master was one of them. They were literally partners with God.

May our communion services today give us some of that same power: the same feeling of unity and oneness with our Lord and with each other; the spirit of love and forgiveness; the victory over selfishness and greed, the power to overcome the fleshly lusts that war against the soul, and finally, a desire to go forth in that higher, nobler life which comes only through losing our lives in his service. What would happen today if just eleven men went forth from any church with the same courage, devotion and sacrifice that marked the lives of the disciples?

Mansfield, Ohio.

The Need for Personal Ideals

BY FREDRICK C. HOLLINGSHEAD

A Message for Young People

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things" (Philpp. 4: 8).

Every red-blooded youth wishes to be something. He wishes to realize the development of his capacities. He wants to succeed. But there are many things in his own life which he must master if he would realize his best self. To realize his noblest character and worth, he must retain for himself certain ideals which will challenge the best that is in him. In order to live completely and effectively the ideal of Christian character must be his goal and challenge. We must think upon its virtues, for as we think, so we live. If we think upon the eternal values and ideals as set forth by the great apostle of the abundant life, and allow them to grip our lives and control them, they will help us to attain the highest possible life. "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

What is an ideal and its value?

Before considering some ideals which I think we should maintain for ourselves, let us first attempt to answer in a brief way the question: What is an ideal? Let us say that ideals are ideas of remote ends that function, or those ends of action whose realization is sought through reflection and effort. Every far-reaching scheme of life looks forward to an ideal, which represents its aspirations and inspires its activities. Every far-reaching mind seeking to influence men holds its ideal aloft. Jesus had his ideal. He had his conception of what life ought to be, and of what he supremely desired that life to become. But before he could help others he had to have something better himself.

We must keep the ideal always before us and strive to attain it. Just as the architect must have an ideal for his structure, if it is to have qualities such as strength, beauty and dignity, so the individual must have certain ideals if he would build a temple of life, which is not common, but possessing those fine qualities, such as strength, beauty, poise and noble worth in Christian character.

As for the value of ideals, may I say that they give to life and put into our experience those qualities which are deemed most worthy for the development and realization of the nobler life. They are the compass or star by which we may guide the course of our lives more safely. Choices made in accordance with ideals introduce the worthier elements into life and help us eschew the less worthy. Through such choices character is fortified and strengthened. Also ideals regulate and control our decisions and actions when adhered to. They motivate life. For example, the ideal of love will motivate one to put the interest and welfare of his friend above his own selfish interest. The ideal of purity, of which we will speak more later, will motivate one to an interest in the clean, pure and white, instead of in the coarse, common and impure. It is because of this lack of motivation that we find so many young people groveling in the dirt of life and never realizing the values that are more excellent. They feast at the common troughs of low aims, low thinking and low living, when they could and should be royal guests at the banqueting table of high aims, high thinking and the purposeful and abundant life. Thus we see the need for and the value of ideals in personal living.

Four ideals we should hold.

What are some of the ideals we should hold for ourselves? I will mention but four which I think are quite basic to successful and complete living. The first one is—

Reverence. Every life needs a sense of reverence. This will aid one in giving proper value to life. One needs a reverence for God, which will in turn help us to see the sacredness of our own personality and the personality of others. This ideal will manifest itself in a vital and real faith which holds us steady and consistent, when we are tempted and sorely tried. This faith will come to us if we take time for meditation and reflection upon the eternal verities and realities of life. We need to remember that religion is not a killjoy, nor an extra burden if rightly interpreted; rather, religion is the dynamic which gives new beauty, new meaning and new value to all phases of one's life. We need this sense of reverence to save us from looking upon life as something cheap and meaningless. This ideal in itself is sufficient to challenge the finest and best that we possess. The dignity and destiny of us all depends largely on our response to this ideal.

Purity. This ideal is looked upon somewhat lightly today. It smacks of the straight-laced and puritanic, which is, of course, not popular in a day of loose morals, nonrestraint and careless thinking. Nevertheless, without it, life becomes cheap and pagan and ruin is bound to be the result. History has proved this. The race can not survive without it. We must hold this ideal for our personal lives or break ourselves upon its opposite consequences. To be pure in thought and word and act, we must think upon the pure, the lovely, and the white. When we so think, our life and habits will be conformed to such thinking. One great teacher said: "As a man thinketh in his heart, so is he." The ideal of the pure will help us to a higher appreciation of the good, the true and the beautiful and give us a disgust for the vulgar, low, mean and common. From the vile suggestion, the loose talk, the ugly story into which men sometimes fall, we should turn our steps as quickly as we would turn from the hiss, the rattle and ready fangs of a deadly serpent—and turn our thoughts to the chastely white.

This ideal of purity also constrains us to practice self-control—the control of our tempers, passions, appetites and emotions. Through such practice we become the masters of ourselves, which is one of life's greatest achievements. It has been said by one of old, "He that conquers himself is greater than he that taketh a city." How much we need this idea to challenge the best within us in a day when we are being tempted on every hand to throw ourselves away to evil and destructive habits upon which we will wreck our lives and hinder ourselves from the greatest usefulness and the happiest and fullest life.

Honesty. The apostle Paul says we are to think upon the honorable and the true. We should at all times aspire to be honest and conform our life to that which is true. These will help us to control both our inner thought and outward action. If we keep our thought upon the consistent, the seemly, the honorable and true, we shall become so entranced with their beauty, that we will disdain with a most noble scorn the different and false, the staining and blighting things of life. We should not strive to attain just honesty in our relationship with our fellows, but above all an honesty with ourselves. We need mostly and first of all a stringent honesty with self, which comes only by constant checking up and self-analyzation. "To thine own self be true, and it must follow, . . . that thou canst not then be false to any man."

Service. The ideal life is the sharing life. It aspires to serve. There is room for every one here. The ideal of unselfish service to one's fellows and thus to God, for we can not serve God save through man, is the highest service one can render. We need to remember

that we can serve God in any service as long as it is honorable and right. We should count ourselves as his stewards and as co-workers with him in the making of a better world, by the sharing of the finer, nobler and abundant life in Christian service, in the terms of our daily job.

We need to keep constantly before us the true end of the true life—which is a stalwart Christian character. This is the highest possible life. To attain this we need to hold ever before us those ideals which will challenge the best within us. We will need to think upon them and strive to achieve them in our lives. If we think upon and make them realities, life's highest realization and satisfaction will be ours. Christ is the Embodiment of all we could wish to be, at the same time he is the Source of power that can help us to become the men and women after his own will and heart. Through his grace and power we may become like him. This is life's greatest destiny. It should be our greatest ideal—Christlikeness.

Think the good
And not the clever,
Thoughts are seeds
That grow forever,
Bearing richest fruit in life.
Such alone can make the Thinker
Strong to conquer in the strife.

Do the good
And not the clever,
Fill thy life
With true endeavor.
Strive to be the noblest man,
Not what others do,
But rather
Do the very best you can.

Monticello, Ind.

A Christian Philosophy of Life

BY A PIONEER CAMP HELPER

(Formulated on the shores of Lake Wawbee in the summer of 1937)

1. To see all the good I can in everyone and try to help each individual reached to develop that best part in whatever capacity I can.

2. To be tolerant toward each person's shortcomings as much as possible. No one is perfect and yet no one need magnify another's shortcomings. We gain very little thereby and lose much in opportunity to develop the best in the other person. On the other hand, by a kindly attitude we can help another overcome the little things which mar his personality and keep him from being his best. In other words, to close my ears to gossip.

3. To be a friend to all, and not to let my own selfish vanities expect anything in return from the friendship.

4. To try to develop courage and a faith in God that nothing can shake or destroy. How hard this is to do when testing times come!

5. To be a master of circumstances rather than the victim of them. Remember that God is on the Christian's side!

6. To stick to the convictions I have which I feel are God-sent and not to be affected by what others may think or do. But, on the other hand, if I find I have made a mistake in my convictions, I should acknowledge it graciously.

7. To believe that God has given me talents which I should develop and use to the best of my ability in establishing his kingdom on this earth.

8. To be patient in trying to find God's will in my life, and when he has revealed it to me, to do it with all my might and to lean upon him constantly for grace and help.

9. To be open-minded to the truth and to learn what I can from the experiences of others.

10. To teach truth and ideals of living rather than mere collected facts and dogmas, and to lead others to think open-mindedly for themselves.

11. To develop my own Christian personality so that I need not be ashamed of myself in trying to lead others to Christ.

12. To show others my appreciation for what they do for me, both by deed and word.

13. To pray earnestly and sincerely each day for strength to live victoriously and courageously.

Greenville, Ohio.

On the Shelf

BY GRANT MAHAN

Several letters have mentioned the putting of elderly ministers upon the shelf, removing them from active work, and putting in their places younger men. And what has been written has not always been in commendation of what has been done along this line. For the Church of the Brethren it was quite a long step away from old practices. So far we are unable to say what the result of this great change will be on our future development. What we think about it does not, perhaps, so much matter, unless there are facts to show that what we believe is what will come to pass.

We incline toward the side of the dissenters from the present practice, for several reasons. The one great end to be sought in all our labors in and for the church is and should be to make it better, more as Christ would have it. And we can not see that the change from older to younger men in the pulpits has had that effect. This change and other changes came upon us with a rush, and we largely lost our bearings. The diagnoses of doctors are not always correct, and sometimes the medicines used as remedies have had an effect directly contrary to the one desired; and the medical doctors are not the only ones who have erred in this way. Politicians and farmers and agricultural

experts and financiers have often failed in their lines. Church men have not always moved in the right direction or used the right methods when seeking to make a change in some of their methods of doing the work to which they have dedicated themselves; they are not infallible. It is well that not many of them claim to be so.

It is but with our own denomination that we have to do at this time. One should investigate well before venturing to approve or to condemn too unreservedly when considering any of these changes, whether already made or under contemplation. It has seemed to us that the important question to be asked and answered is as to the effect the change has had upon us. Are we better or not so good? Are we living more in accordance with the old faith and practice, or less so? Are we being drawn closer to God or are we going in the other direction? These are the really important things to consider. Another thing to be considered is the preaching body. Is that body doing as good teaching and holding the body of the membership as close to the teaching of the Lord as did the older, not so much book men of earlier years? That is the really important point to be considered, and a point which has not been considered as it should have been.

Some ministers have written that they are forced into an inactive state, not having any chance to express an opinion as to how the work shall be carried on. As far as this is true of any congregation, it is certainly an unfortunate condition. It has been said that many of those so placed on the shelf never should have been in the ministry. That may be true of some of them. But we do not believe it is or has been true of any great number; for we profess to act as directed by the Holy Ghost in these matters, and if men are elected to the ministry under those conditions, we say most emphatically that no mistake was made in electing them. Sometimes preachers are elected for the position much as candidates are chosen in political affairs. If and when such has been the case, it is not to be expected that the Holy Ghost chose them or that they were men approved by him for the ministerial office. The rule was to choose as above directed. Most of us know of very able men so set aside for others much inferior in almost everything but intellectual attainments; and the development of the intellect, while a good thing if done in the right way and with right purposes, is not the best thing to be sought by those aspiring to the ministry.

There are young men in charge of churches who do not seek to know all and decide all, but are willing to consult with and work with men who are older. There is harmony, and there the church holds closer to the teaching of Christ than where it is otherwise. I know where both sides of this can be shown and where the results are plain. In one an old man who has many years of faithful service to his credit, can have little or no influence over the pastor. In another congregation the younger man consults with the older, and urges him to fill the pulpit when he feels so disposed. It is hardly necessary to say that in the latter congregation theatrical methods are not used to attract crowds who seek entertainment instead of instruction in the way of righteousness. The one church is a growing church and the other is a decaying church. The one holds to the teachings of Jesus, while the other is discarding them as not essential to present-day Christianity. It may be said in passing that present-day Christianity, so-called, is not Christianity at all; it stands in a much lower place than it would stand if it were the true article.

We are leaving the old and the tried for the new and the comparatively untried among us; and so far the results seem to favor decidedly the old and tried. It is not a matter of personal prejudice: the belief is based on what is seen after much thought and observation. This seems to be the opinion of many with whom I correspond. They are faithful men, men who have given long years of faithful service to the church, and who loved the church with all their hearts, for they believe the church was true to its Lord, that its aim was to carry out his instructions for evangelizing the world. They are sincere; they would not object to the change if they could see better results, more godly lives, under the new way than under the old. The argument that times have changed is not enough; there must be fruits such as the Lord demands. God's plans do not change; his aims are the same now for his people as they ever were; which is nothing less than that his people should conform to his doctrines in all things as directed by Jesus during his ministry here on earth. We need to think more earnestly and be more zealous in our Father's business; for we have not yet found the best methods of doing the work he would have us do for him while we are here.

Rehobeth, Md.

The Parable of the Father's Love

Luke 15: 11-32

BY A. B. BUNN VAN ORMER

Emeritus Professor of Philosophy and Education, Juniata College

WHEN Juliet at her casement gave expression to the frequently quoted rhetorical question, "What's in a name?" the existing conditions justified the thought the expression conveyed. From its thought she got reenforcement for the experience through which she was passing. But when the expression is generalized, it, with its denial of any significance attaching to a name, is often false and misleading. The truth is that a name may often be the bearer of a wealth of significance.

This fact being true, often one name may be less significant than another one.

Such is the case with the term used to characterize the great parable that fell from the Master's lips, as he spoke to the murmuring Pharisees. We call it *The Parable of the Prodigal Son.* In doing so we fail to stress the parable's richness of meaning, centering thought on a mere incident rather than on the message contained and intended to be conveyed, that of the love of the heavenly Father. Gradually we are learning to use the much more significant descriptive expression, *The Parable of the Father's Love,* thus stressing the parable's great message.

There are two facts, either or both of which may be easily overlooked, that combine to set in challenging relief the central fact of the parable's teaching—God's love for us, his erring, sinful but repentant children.

The first of these facts is that of the emphatic pronoun *him.* The real force of the words, "his father saw him" is lost unless in the reading of the words this pronoun is made emphatic. Such emphasis is not merely justified by the Greek; it is necessitated, the very position of the word calling for emphasis.

The second of the facts is found in the assertion that the recognition by the father occurred while the son was yet a great way off, the distance making recognition a thing less likely to occur. Before he had come near he was seen, not as a mere traveler, but as the son who had deliberately chosen to leave the old home and the father who loved him.

How shall we account for this recognition at a distance? And does the explanation make a contribution to the blessedness of the meaning wrapped up in the parable?

Let us turn to psychology, a field that has much of helpfulness to us in interpreting the Bible's teachings, seeking for its help in our interpretation of the parable.

Psychology gives us a procedure known as "expectant attention." It is known that one expecting to see a certain thing will be more likely to see that thing than a person who is not observing with a view to finding the particular thing. The perceptive powers are rendered more acute when expectancy is functioning. (Were our present concern a discussion of expectant attention, we might be interested in the way in which this mental law can lead into error, has led into error in the realm of scientific investigation.) Our present interest concerns itself solely with the intensifying effect of expectancy upon the sharpness of vision.

In the light of this psychological fact we may infer that the father who recognized the son at a great distance, despite a footsore and weary gait due to a long journey; doubtless, too, despite a haggardness of appearance incident upon the son's restricted diet, had been looking with a keenness of perceptive power when the son came into vision. He was expecting to see the son, wanting, wishing, yearning to see him, to have him return to the home and the love he had chosen to leave. Are we not justified in inferring that the father had been looking down the lane previously with the same anxious wishing for the son's return?

If this interpretation be legitimate, and it seems to be eminently so, then does the fullness of the heavenly Father's love burst upon us. We think of him looking for us, longing for us, yearning for the children who have deliberately chosen to go their own ways, forsaking the Father and the home he has for us.

What a wonderful love is that of the heavenly Father! What a wonderful parable is this *Parable of the Father's Love!*

This parable has been pronounced the most outstanding short story ever given literary form. With this pronouncement we can easily agree. But the parable's content, coming from the Master's authoritative lips, makes it infinitely more significant than a piece of great literature to a soul thinking of returning in penitence to the Father and his love.

How it challenges, impels and pleads for the return of those who may not as yet have come to themselves and returned to their anxious, waiting, yearning Father, looking expectantly for their return!

Huntingdon, Pa.

It Isn't All Sham

BY W. N. ZOBLER

DURING a recent meeting in a near-by state, the writer while visiting in a number of homes, noted how folks tuned in on a radio program advertising a well-known household article. Apparently everybody in the home was interested, from the small child to the grandmother. It was a pathetic skit which excited pity and grief.

It was so intensely interesting that work stopped and conversation ceased. It seemed to reach the very soul of those listening. Doubtless a few hundred thousand homes went through the same emotions. Youngsters on a radio stool with their little chins resting in their hands and elbows on their knees, grandmothers in their rocking chairs and the rougher and matter of fact everyday man listened in, while an occasional tear showed on a listener's cheek.

Everybody but the smallest child knew it is just a play. But even so we feel better to get a sympathetic slant at life as we all wish it might be.

Has this shamming, playing, or whatever you may call it, affected our religious life? Is this attitude toward life and religion and the home growing? In courtship are we ourselves? Is this why so many

folks doll up, and appear what they are not? Is our politeness and courtesy only make believe or stage play? Is it not so among the nations of the world? Has the church caught the same spirit, or has the world caught it from the church?

How we do put on when there is company! Naturally we want to give our best to our friends and visitors. Didn't we promise our best to our sweethearts when we courted them, and then sometimes forget and give strangers the best? Our children see this, and this creates the same deceptive make-up in their relation with all human life.

A supervisory official asks a foreman who *knows* his men to fill out a blank form. The subject of the report is due for a promotion. The questions relate to habits, industry, interest and character. The foreman know the man is lazy, not interested except in the check he receives semimonthly, and that he has pernicious habits. A space on the blank is provided for this. The man swears, gambles, and has other habits that are noted. The form is returned with a note saying: "I would rather not make the report." The supervisory official knows why. The foreman is asked to fill in what he conscientiously can or another completes the report. At any rate the man is promoted. It has gotten into the business world. It has gotten into almost everything.

The undertaker can remove every trace of death and in appearance fix up a corpse to appear so lifelike one wonders how it is done. Yet death and all that goes with it are not done away; for the body will change its elements back to earth from whence it came.

One who recently saw the Passion play in Europe returned and said that the experience took away from him the awful reality of Calvary, for he knew the play was only a play—a make believe, that the participants were *actors*.

Folks have admitted to me that the same play on the screen has left them disappointed. Life itself can not be acted or played. It must be *lived*.

They say, the dramatic in literature is helpful, and when staged in plays is educational. Doubtless it has its place, but life itself is real, it must be lived.

The Christ of God must be a real living Christ. Sin must be recognized as a real destructive force reaching out from Satan himself, who is the same old thing who destroyed individuals and nations of the past. Sin is infectious and contagious. It gets not only into the spiritual of human life, but it gets into the blood stream of physical life, thus destroying body, intellect and soul.

Heaven is a real place of joy and peace and happiness. Hell must be just as real. No, it isn't all sham. Jesus is a living Christ. The sinner has a Savior if he believes.

Jesus was not only the incarnate God in the flesh as he lived among men; he still lives in the life of the sincere Christian. This Christ is better known than the Christ of history. Is there a dearth of men and women who can say like St. Paul, "For me to live is Christ"?

A real mother's kiss still is a real thing. The human heart just longs for real love. This must be the reason folks respond to the imitation stuff that for the moment grips us as real, as it comes out of the radio.

The great hymn writer, Fanny Crosby, gave us an immortal truth when she gave this truth to the world:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore."

There is a deep longing in every human heart at times for a need that nothing earthly can supply. The gospel of hope must be made a real thing. Preaching alone can not give it to the world.

A great preacher of the past, replied when asked wherein lay his great power: "My congregation is trying to live with me the principles I believe in and try to preach."

Only a vital contact with the living Christ can supply this need. That contact supplies the longings of the human heart. Each heart may become a broadcasting station that can touch human hearts and satisfy human needs and longings far better than a radio program. It can be real. It satisfies.

This vital contact with God keeps us in tune with him. Our own heart throbs a response to the eternal principles that pulsate from the heart of God. As an electric clock responds to every impulse, so there can be no sham when we are vitally connected with Christ.

Lancaster, Pa.

Help in Prayer

BY H. H. HELMAN

FORTUNATE and happy indeed is that young man or woman who finds in prayer a release from fears and frets, from cares and worries, from failures and temptations. True prayer gives the peace that passeth understanding. It enables one to rest and grow strong in the soul. It anchors life to God.

Robert Woods van Kirk expresses a beautiful prayer ideal in this verse:

"In every life there is an inmost place,
A silent, cloistered spot whereto the heart
In uttermost aloneness draws apart,
As did the ancient high-priest from his race,
To make atonement in the sacred space.
Nor key of truest friend, nor subtle art
Of strongest foe, that lock can break or start,
Which bars admittance to this holiest place."

New Carlisle, Ohio.

HOME AND FAMILY

God Cares for Me

BY ESTHER J. GOSNELL

There's a spot that's dear to me,
'Tis beneath a lovely tree.
Yes, the tree is grand and tall;
Once it was an acorn small.

It has taken years to grow
To such a mighty tree I know;
God has given sun and rain,
Helped it to grow and gain.

If God cares for just a tree,
Then I know he cares for me;
He will give me what is best
If in him I'll truly rest.

He will guide me all the way
If his will I just obey.
Because he cares for just a tree
I am sure, I know, he cares for me.

Mt. Airy, Md.

Dare the Ladies' Aid Fail?

BY MARIE BRUBAKER

"MOTHER, you're wanted on the telephone," called Jane.

"All right, I'm coming," answered Mrs. Smith getting up from her chair into which she had wearily dropped when she returned from the church where she had been working all day helping in a cooked food sale.

"Hello!" she called.

"Hello. Is this Mrs. Smith and are you the president of the Ladies' Aid of your church?"

"Yes, this is she and I am the president."

"Well, this is Mrs. Jones and I want you to know that I am not at all pleased with the cake you sent up here the last time. The first one was beautiful, but this one is not at all like it. I wish you would come and get it and redecorate it so that it is like the other one."

"Oh, I'm sorry, Mrs. Jones, but I'm afraid that it is impossible. The lady who decorated the first one lives out in the country and she has already gone home. I am sure I could not possibly do this one a bit better than it is already done."

"Then you won't come for it and do it over."

"I'm so sorry, but you know we told you we did not have another just like the one you got first, and you told us to bring what we had. I'm very sorry. I'll come for it and give you your money back but I'm afraid we can't redecorate it."

"Very well," curtly answered Mrs. Jones. "By the way, what is your pastor's number?"

After giving this information as cheerfully as she possibly could with the disappointment of not having pleased and the great weariness in her body from a hard day's work, she slowly hung up the phone.

"Some people are hard to please," she remarked and again sank into her easy chair, glad that she had enough from the food sale for her own supper.

Mrs. Jones, undaunted by her failure to get action from the president, quickly called the home of the pastor. The pastor's wife answered the phone, "Hello."

"Is this Mrs. Brown and are you the pastor's wife of the church that had the cooked food sale today?"

"Yes, I'm the one you want."

"I just talked to your Aid president and asked her to come for my cake and redecorate it, but she says this is impossible. I certainly am disappointed in it and I wonder if you won't come for it and do it over? The other one is so nice but this one is not at all satisfactory."

"Oh, I'm sure I can not do it a bit better. If you care for me to I will come for it and give you your money back."

"I don't want my money back. I want the cake and I want it to look like the other one."

After thinking for a moment the pastor's wife said, "Very well, we'll be up for it in just a few minutes."

As she backed the car out of the driveway she wondered just how she could improve on it, for though she was very versatile, she was not an artist at decorating cakes. She got the cake safely back to the kitchen, and there she was met by the aid president herself.

"Here's Mrs. Jones' cake," she said with a sigh.

"So you went for it. Did you give her the money?"

"No, I promised we'd try to fix it."

"She called me a bit ago and asked for your number and I decided I'd better come over and see what we could do about it. Since you have it let's get busy and see what we can do."

Together they carefully removed all of the old decoration. And then with trembling hands they began the decorating process. But the more they tried the worse it became. Just then the pastor himself came and seeing their distress said, "Let me try."

They were desperate, and so they turned it over to him. To their amazement he wrote with a very steady hand the words, "Love on Mother's Day." He also successfully put on the roses around the edge and when it was finished it was beautiful. Quickly they took it back to Mrs. Jones and were happy to hear her pleased exclamations over it. Then they went back home to their various duties. The president happy for a good pastor, the pastor's wife rejoicing in her husband. All of them were glad that the Ladies' Aid had

not failed. And I am glad that "Love suffereth long and is kind. Love never faileth."

Elgin, Ill.

Family Worship— A Testimony

BY W. C. STINEBAUGH

I WAS brought up with regular family worship. In my parental home we had worship each evening before any of the children were ready to retire. In our own home we have set aside a few minutes following breakfast. I can say that this practice of family worship originated in the days of our courtship and it has continued, of course, as four children have come to bless our home. We assemble in the living room, sing a stanza of a hymn, read scripture, and kneel in prayer.

While we often read the daily readings suggested by the Sunday-school lessons, since we are all now using the international topics, we have used many other plans. As the children were growing up we spent most of our time for about fifteen years in memorizing scriptures. During that time we have committed about twenty-five whole chapters and ten parts of chapters. These we keep rehearsing from time to time. One of our most interesting experiences was to follow the Bible Reading Course two years ago, reading a chapter daily from the devotional Books, selecting a verse, and memorizing it. Lately we often read comments on the Sunday-school lesson. We take turns in reading, but in certain portions of the Old Testament I have reserved the privilege of doing the reading. Some judicious selecting needs to be made there when reading to a group.

We likewise take turns in leading in prayer and conclude usually in concert. For years we used the Lord's Prayer exclusively. Now we use such prayers as fouund in Gen. 31: 49; Num. 6: 24-26 and Psa. 19: 14. These committed prayers were learned by the little tots almost as soon as they could talk readily. The voluntary prayers soon followed, since encouragement was given for just a few words on each Sunday morning when each member of the family offered a prayer. Let me say that these prayers are a wonderful revelation of what children are thinking about. Their evident aspirations, as voiced here, are a source of great satisfaction to their parents. Our prayers are never formal; they are made to suit our daily experiences and needs.

In our home we return thanks at meals and strive to use the same degree of variety and sincerity here. We often sing a stanza of: *For the Beauty of the Earth, On the Radiant Threshold, Revive Us Again, Father, We Thank Thee, Break Thou the Bread of Life,* and such, especially for morning meals.

I feel sure I am speaking for each member of our family when I declare that our family worship is an important factor in making our home what it has bee through years filled with much affliction and hardshi as well as many happy experiences. It is a delightfu and soul-warming experience and very sorely needed In your home you may have difficulty in arranging time for such worship as I have described. You wil need to accommodate it to meet your conditions, bu for your spiritual good do strive to make condition yield to some form of satisfying family worship. It i one of those "first things" that must come "first." Will you say with me, "As for me and my house, w will worship God together as a family, so long as he al lows us to remain together"?

Huntington, Ind.

The Growing Menace of Marijuana

BY MRS. NELLIE V. MERKEY

AMERICA is today facing a new enemy, new to us but as ancient as history: marijuana. This drug circulates under many names. Muggles, moocah, Mary Weaver, reefers, tea, Mary Wanner, and countless other terms are familiar in far too many localities, but they all serve to designate marijuana and are simply New World terms for an Old World drug, which, according to George Randall McCormack's writing in *Hygeia* (October, 1937) "has a record for crime, brutality, and insanity, as old as history."

The Greeks were acquainted with the weed, and it is spoken of in Homer's "Odyssey," as a thing which "made men forget their homes and turned them into swine." The ancient Egyptians used it. In 1090 in Persia there was founded a religious and military order called, *The Assassins,* whose history is one of cruelty, barbarity and murder. The members were users of "hashish" which is an ancient term for marijuana, and from the Arabic *hashashin* we have our word, *assassin.*

A dozen years ago we in this country scarcely knew of the existence of this drug. It was introduced into the southwest by Mexican laborers and its spread has been without parallel. It is estimated by good authority that today in the United States there are 100,000 addicts, and in some southern communities it is said that one out of every four persons is a user of marijuana.

In approximately a dozen years it has become a problem of immense proportions which is baffling crime investigation bureaus and welfare organizations over this whole country. It is a byword at intimate Hollywood parties, in Bohemian artistic hangouts, in the hot spots of New York's Harlem, along Chicago's South Wabash Avenue, and on the streets of small towns in the middle west.

The marijuana plant belongs to the hemp family. It thrives in practically every state in the Union. It may

be readily recognized by its seven-bladed saw-toothed leaves, but because so few people are really informed about it, it grows wild and under cultivation in many localities without being recognized. Hemp seed is to be found in most bird seed mixtures; the tough fibers of the stem are used in the manufacture of rope, its oil is used in the manufacture of certain paints and also in pharmaceutical preparations. For these reasons its insiduous use as an opiate has gone on under the protection of its legitimate uses until it has become a terrific menace.

You may ask, "Just what are the results of its use, and how much of this which we hear is simply the protest of alarmists?" I submit the following to you from the pen of Mr. H. G. Anslinger, who is the United States Commissioner of Narcotics. "Marijuana is the unknown quantity in narcotics. Its effect can never be definitely foretold. One who uses it may become, under its influence, a philosopher, a joyous reveler in music, a mad insensate, or a murderer. . . . It invariably brings to its victim insanity, horror, and disgrace." He further says that law officials may well look for it back of every sex crime and every murder.

We are told by Mr. George Randall McCormack in the *Hygeia* magazine, that it depresses the central nervous system, and deadens normal restraint centers. Therefore, the individual loses all power to control behavior and is ready to respond readily to suggestions. Its victims lose all account of sound, time, and space values. One under its influence is said to be "floating"—which expresses the mental state of being free from worry, restraint, or unpleasant ideas. With the senses so acute, erotic visions are aroused and some of the most revolting sex crimes are committed, often involving children. Marijuana users often suffer from hallucinations, and these frequently take the form of a persecution complex. This accounts for many startling crimes committed by persons having no criminal record.

It seems incredible that a drug which tortures its victims as does marijuana should attain such a wide use. What is the reason? The activities of its peddlers are the same as for any dope. Youth has been selected as a fertile field in which to sow the seeds and so the word becomes whispered about of a new and different cigarette with a real thrill, and because the young people do not realize the awfulness of the drug they gather at a certain time and place for a smoke and thus the deadly work is begun. The peddler never tells, of course, of the insane moments and unthinkable deeds that may be committed while the victim is under the influence of its vicious power. He is concerned only with the money he gains from this hideous traffic.

Marijuana is making its contribution to movies and to popular songs and so will find a place in the vocabulary and thinking of the youth of today. This plan proved so successful in the popularizing of cigarette smoking by women, and in the propaganda which brought about the repeal of the Eighteenth Amendment that its effectiveness in extending the use of marijuana is not to be questioned.

The control of the drug has not yet passed under the control of gangland as have many opiates. The ease with which it can be cultivated makes it difficult for the gangster to control. Its possession and sale were not regulated by the Harrison Narcotic Act; therefore, it was not punishable by federal law until the passage last August of a bill in Congress, which became a law, which levies a tax that is practically prohibitive upon its transfer and carries a severe penalty. This is a great step forward, but it does not solve our problem. Local and state officers have a heartbreaking task ahead. Unscrupulous peddlers realize large sums of money in its traffic and they are not to be expected to leave the field without a struggle.

The Federal Narcotic Bureau whose findings were in a large measure responsible for the passage of the recent bill has this to say: "While use of other drugs is decreasing, the use of marijuana is increasing. It is being taken up worst of all by young people of ages eighteen to twenty-two. Driven by a craving for this vicious drug, many of these are turning to a life of crime. The courts have been too lenient. What we need is jail sentence for the peddlers."

In 1931 the marijuana file of the United States Bureau of Narcotics was less than two inches thick. Today the reports crowd many large cabinets. The past few years have been a race between spread and suppression—but suppression is left far behind. In 1935-36 the greatest spread was noted and the increase has continued.

Yes, America faces a new, though an ancient narcotic, that may be grown next door, and does not need to be smuggled in. In many communities the traffic thrives under the cover of the darkness of ignorance. Law inforcing agencies need the help of every thinking person to stamp out the use of this drug. Now, that we are learning of its history, its spread, and its potential victims, every parent should be alert to every opportunity to join in the fight against it. Here is a great open field for education. Campaigns should be launched by homes, schools, and churches for the information of everyone, so that no one need be deceived by the wiles of peddlers, but may know the insanity, and disgrace which follows in the wake of this vicious drug.

Knowledge of the truth is our only hope in this situation—and education must therefore be our watchword. Herein lies our hope of victory.

Abilene, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, March 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Feeding the Hungry.—Mark 6: 30-44.

Christian Workers, The Love Feast.

B. Y. P. D., The Love Feast.

Intermediate, What Is Expected of a Church Member?

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Gains for the Kingdom

Four baptized in the Ambler church, Pa.

One baptized in the Lebanon City church, Pa.

One baptized and two received by letter in the Bakersfield church, Calif.

Eight baptized in the Harrisburg church, Pa., Bro. Rufus P. Bucher, evangelist.

Nineteen baptized in the Zion church, Mich., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister June Yearout of Ajlune, Wash., in April, in the Lincoln church, Nebr.

Bro. Samuel A. Harley of Ft. Defiance, Va., April 20, in the Fairview church, Unity congregation, Va.

Bro. John E. Rowland of Mechanicsburg, Pa., March 20, in the Lebanon City church, S. Ninth Street, Lebanon, Pa.

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Personal Mention

To Brother and Sister C. B. Smith of Bridgewater, Va., congratulations and sincere wishes for many happy returns. Yes, it's another golden wedding and it happened last Tuesday, March 8.

Bro. D. W. Shock, pastor of the Michigan City church of Northern Indiana will have time for two revival meetings next fall or winter. Churches interested should write him at South Roeske Ave., Michigan City, Ind.

Bro. W. E. Buntain has accepted a call to the pastorate of the Oakland church of Northern California and has already begun work in his new field. His address is 1917 Fortieth Ave., Oakland, Calif. His family will remain in Philadelphia until after Easter.

Bro. J. E. Whitacre, who has accepted a call from the Geiger Memorial church, Philadelphia, and is terminating a pastorate of over eight years in the Harrisburg church, Pa., will give his farewell sermon there Sunday evening, March 27. In the afternoon the congregation will have a recognition service in his honor. "All are cordially invited to attend."

Bro. Desmond Bittinger of Garkida, Nigeria, and his sister, Mrs. Edward K. Ziegler of Bulsar, India, will be saddened by the news of the passing of their father, Jonas Bittinger of Eglon, W. Va. The more so that their next furlough comes only a few months too late to see him again. Brother Bittinger's death occurred Tuesday, March 1, due to complications following injuries received in a fall. And there are other bereaved ones to merit our sympathy.

Sister Fleishman, wife of Pastor D. D. Fleishman, Dallas Center, Iowa, underwent "a major operation Thursday morning, March 3" if plans have not miscarried, "at the Lutheran hospital in Des Moines. The prayers of our friends for her recovery will be much appreciated."

To Mr. Ira E. Foutz, Publicity Secretary for the Pennsylvania Tuberculosis Society, the thanks of this office are due for recent clippings from the Philadelphia Inquirer and other interesting matter. One of the clippings concerns our celebration of the Christopher Sower anniversary, mentioning Bro. Minnich's inquiries into the present Sower connections in Philadelphia, and the fact that the Sower press was the first to publish a newspaper in this country, in any other language than English. We appreciate the interest of eastern journalism in this subject.

The Achievement Announcement

Another fiscal year for the general brotherhood closed Feb. 28 and receipts applying to the budget total $218,269.

In the name of the Lord credit and commendation is due the many faithful members who gave prayerfully, purposefully and in many cases sacrificially. The increase over last year amounts to only 1.5%, but we rejoice that the change is upward. Our greatest gains were made early in the year. February giving was a bit lower than last year and probably reflects the business recession. In consideration of the $16,536 relief funds given outside the budget we may really say that we have had a substantial gain in giving.

Districts which made increases over last year include Southeastern, Eastern and Western Pennsylvania, all of Virginia, Southern Ohio, Middle and Western Maryland, Tennessee, Florida and Georgia, all of Illinois, Northern and Southern Indiana, Michigan, all of Colorado, Northeastern, Northwestern and Southwestern Kansas, Southern Missouri, Oklahoma, Nebraska, North Dakota, Southern California, Idaho and Oregon. Thirty of our forty-eight districts made gains.

Because so many churches are eager to know how the Achievement Offering resulted we show the following table of figures:

	February Receipts	Total Receipts Year Ending Feb. 28
1928	$ 48,484	$278,811
1929	54,322	276,047
1930	111,488†	361,079†
1931	70,218	288,363
1932	60,518	233,379
1933	55,693	201,716
1934	55,583	183,847
1935	59,262	195,376
1936	59,140	197,931
1937	58,712	214,969
1938	**56,254**	**218,269***

Already we are facing our opportunity and Christian responsibility for the new year. Many people are aroused by the tragic loss of our three beloved missionaries and feel we should memorialize them by increased endeavor in the cause for which they gave their lives. Others feel that the Christopher Sower Bicentennial should be the occasion for really fulfilling our program of $275,000 as authorized by Conference. What does the Spirit say to you?—The General Boards.

* Subject to final revision.
† Large amount due to debt raising campaign.

Sister Martha Shick of McFarland, Calif., accompanied by Sister Allie Eisenbise, was a visitor at the Messenger offices last week. The occasion of her being in these parts was the Chicago thirtieth anniversary celebration of the beginning of our work among the Chinese, a work in which Sister Shick has had so prominent a part, both in Chicago and in South China. Her visit also recalled her early days here in the employ of the Publishing House.

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Miscellaneous Items

Brumbaugh's History of the Brethren is long out of print but the Publishing House still receives calls for it occasionally. If you have a copy you would be willing to dispose of, write us, stating condition of the book and what you would take for it.

At Germantown, Pa., on May 30 will be given the program in connection with the setting up of a new marker for the grave of Christopher Sower. Among the speakers on this occasion will be the following: M. A. Stuckey, Roland Howe, C. C. Ellis, C. D. Bonsack and M. C. Swigart.

Southern Ohio will convene in district conference May 6 and 7, at the West Milton church. Queries from churches, reports of special committees, and askings of Boards should be in the hands of the District Clerk not later than April 10 for printing in Conference program.—J. H. Good, District Secretary.

To the pastors and ministers of Northwestern Ohio, and their wives: Please arrange to attend the Pastors' Conference Tuesday, March 15, 10 A. M., at the Eagle Creek church. Pastors Reuben Boomershine and H. P. Garner will lead the discussion. J. A. Guthrie, Secretary District Ministerial Board.

To the churches of Northern Indiana: A combined District Recreational and Peace Conference for the young people of Northern Indiana will be held at the Pine Creek church, near Lakeville, March 19, 20. Workers' conferences will begin at 3:00 P. M., Saturday under the leadership of Bob Tully and Pauline Ross, with potluck supper in the evening followed by a recreational social conducted by Bob Tully. The mass meeting for young people and everyone interested begins at 2:30 P. M., Sunday and closes at 5:00 P. M. Lodging Saturday night will be provided for those coming a distance.—W. Eldo Miller, 454 Rose Lane, Fort Wayne, Ind.

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With Our Schools

Bethany Biblical Seminary

Dr. William T. Sanger, president of the Virginia State Medical College, gave a very interesting illustrated lecture, Feb. 12, in the Bethany chapel, on the subject: "Virginia Homes and Gardens."

Rev. Carl J. Landis, secretary of the Mennonite Peace Society, addressed the faculty and students, Feb. 25, in the Bethany chapel, emphasizing the spiritual values which are essential in our efforts for world peace.

Several members of the faculty and student body took advantage of their opportunity to attend the International Council of Religious Education Conference, during the week of Feb. 7 to 12, held in the Stevens Hotel.

Dr. E. M. Conover, of the Bureau of Church Architecture, of New York City, gave an illustrated lecture on Feb. 8. He emphasized the architectural beauty and the worship values of church buildings, and gave helpful suggestions for the construction, or remodeling of churches.

Dr. George L. Robinson, professor of Old Testament History and Literature in the Presbyterian Theological Seminary of Chicago, and an archeologist of distinction, gave a lecture on Feb. 4. His subject was, "The Condition of Palestine Today."

Professor William Beahm visited McPherson College, Feb. 20-25, where he filled a heavy program of speaking engagements in connection with the Central West Regional Conference. Other Bethany alumni appearing on the program included Brethren Burton Metzler, James H. Elrod, Raymond R. Peters, Ora Huston, W. Earl Breon and Miss Anetta Mow.

Dr. C. E. Resser, who is connected with the Smithsonian Institute in Washington, D. C., president of the District of Columbia Sunday School Association, and vice-president of the National Men's Work Council of the Church of the Brethren, spoke to the students and faculty, Feb. 9, at the regular chapel period, giving a forceful spiritual challenge to maintain ethical concepts as the basis of an enduring society.

President Rufus D. Bowman spent the week of Feb. 13-18 at La Verne College, where he served as one of the leading speakers at the Pacific Coast Regional Conference, and interviewed students who are looking forward to the ministry. He reports an enthusiastic interest in Bethany on the part of the churches in the Far West, who have already sent us a good many of their best students and who are being served by a number of Bethany alumni.

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Industrial Mobilization and War Profits

Introduced Feb. 24 by the new chairman of the House Military Affairs Committee, this bill (HR 9604), is expected to replace the Hill-Sheppard Mobilization bill, and to be voted on in the near future. A reading of the following analysis will indicate good reasons why you should write your congressmen protesting passage of this bill.

From the earlier measure are eliminated (a) the application of military control "in any national emergency"; (b) the direct control of the press; and (c) the taxing of war profits.

What Does the New Bill Do?

In the new bill (HR 9604, Mr. May) the President has power not only to control all prices and resources under the War Department's Industrial Mobilization Plan, but also:

(1) To draft into the military service all men between the ages of 21 and 31 (Section 4) for service overseas.

(2) To control wages by fixing the price for services (Sections 1 and 2).

(3) To control the radio (Section 3) and licensing of "public services" (Section 6) which may be interpreted to include almost every industry.

(4) To control the press by proclaiming the order or priority in which orders shall be filled, transported or delivered to papers printing anti-war news and editorials (Section 7).

(5) To attempt to control unions by proclaiming them to be "industrial organizations" under government control (Section 3).

(6) To control all unions in "public services" (Sections 3 and 6) i. e., not only railroad workers, but transport workers and all workers handling public necessities.

(7) To fine $100,000 and/or imprison for one year any person, corporation or association violating this act or any orders, rules or regulations issued by those administering the act (Section 10). (This would include labor unions.)

(8) To control the individual farmer or farm organization, including co-operatives, by price fixing (Sections 1 and 2) and requisition of materials (Section 3).

What the New Bill Does Not Do

It does not take the profits out of war. It is not a taxation bill and can not be amended in the House or Senate to add any war-tax clauses. It expresses a pious wish that there shall be no abnormal war profits. It destroys the chances for a real war profits bill.

(1) It does not kill the opportunity for profiteering.

(2) It does not "equalize the burdens of war."

(3) It definitely does not protect the farmer, labor or the press from control by a military administrator.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 7: 1-13

"Ye leave the commandment of God and hold fast the tradition of men"

Wrong Ideas About Religion

The commandment of God lays upon men the duties of spiritual worship and wholehearted service. Anything that is allowed to come between the soul and God, whether a sin or an idol or a form of religious practice, is detrimental to spiritual worship and therefore wrong. Likewise, anything which is allowed to come between us and a helpful relationship to fellows, whether a selfish desire, a prejudice, or a system of religion, is contrary to the basic obligation of Christian love and therefore wrong.

Religious creeds and observances get their only true sanction from their serviceableness to help us into a better attitude toward ourselves, our God, and our fellows.

Tuesday: John 4: 19-26

"Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship"

Wrong Ideas About Worship

The Samaritans and Jews had trouble with the geography of worship. The Samaritans thought the proper place was Mt. Gerizim, and the Jews thought it was Mt. Moriah. And although they worshiped the same God, they fussed over this until they got themselves out of the spirit of worshiping at all.

It is possible to lift up details of worship, like place and manner and form, to the degree that they obscure the real worship experience. Place is inconsequential, except in so far as it helps us into the spirit of worship. The same may be said about posture, manner and form. The spirit is the essential thing.

Wednesday: 2 Cor. 12: 1-10

"Concerning this thing I besought the Lord thrice, that it might depart from me"

Wrong Ideas About Prayer

To some of us, prayer tends to be a means to get the Lord on the side of our comfort. When things are going well we pray little, but when we have trouble we hie away to the Lord. What for? To get relief, so that we can go on in our own comfortable way.

Paul was tempted in this fashion too. But he knew his Lord well enough through habitual prayer and devotion to God's will that he did not persist when it appeared that his wish was not God's. He found the real answer to his prayer not in the granting of the petition but in securing strength to go without the granting.

Tests of Vitality in Religion

Religion is vital when it helps a man to God and keeps him in a growing fellowship with God. Judged by this standard it is to be feared that many Christians lack vital religion. Their sense of God is not very real, and they are not acquainted with him any better now than they were forty years ago. When we come into contact with a person to whom God is a precious Presence and the deciding Factor in daily choices, our hearts are warmed and our spirits lifted up. Jesus was such a Person, and we do well to seek often his presence that we may get hold of the source of his power.

Religion is vital when it enables us to single out the things that are really important and make the rest subservient to these. The religious teaching and example of Jesus helped the disciples to find their basic duties. They became so enrapt in helping their fellows that they had neither time nor inclination to go through the ceremonial ablutions prescribed by the Pharisees. Perhaps that is the answer to some of our problems today. When our hearts are sufficiently touched by human needs, we shall find our interest drawn in that direction to such an extent that unimportant things will be sloughed off.

Religion is vital when one's spirit and attitude become more Christlike. Love is the necessary fruitage of Christ's Spirit in a human life. Without it one is not Christian, whatever his profession.

Psa. 40: 5-8; Psa. 51: 16, 17; Isa. 1: 14-17; John 13: 35; Gal. 6: 22-24.

Thursday: Matt. 18: 21-35

"How oft shall my brother sin against me, and I forgive him? until seven times?"

Wrong Ideas About Forgiveness

The way of forgiveness is not a one-way street. There must be going as well as coming. We expect unlimited forgiveness from God. Then we must be ready to forgive others to a like extent.

Jesus helped Peter to think this problem through. Peter probably thought he was going a good ways when he suggested seven times as the limit of forgiveness. But Jesus multiplied his seven by ten times seven—which of course meant that to one who has received forgiveness from God there should be no limit whatsoever in forgiving others. He reinforced his statement by the parable of the unforgiving debtor. The patience we must have with others is small in proportion to what God has had to have with us.

Friday: Luke 12: 13-21

"This will I do: I will pull down my barns, and build greater"

Wrong Ideas About Happiness

There is an idea abroad that happiness consists in possession. If this is true the happiest people should be the millionaires; the unhappiest those who like Jesus have nowhere to lay their heads. But the facts of life contradict this proposition. There are more suicides and divorces among the rich than among the poor. The greatest degree of contentment is found among those who have made themselves poor by using their resources to help their fellows.

With his usual insight, Jesus refused to settle a dispute about an inheritance, knowing that neither man in the dispute could be made happy by a decision in his favor. Happiness has deeper springs.

Saturday: Matt. 25: 31-46

"Inasmuch as ye did it not unto one of these least, ye did it not unto me"

Wrong Ideas About Serving God

Service to God is not necessarily being busy about religion. It is possible to be thus busy all the day and still miss the real opportunities of the day for service. The priest in the parable of the Good Samaritan is a striking example. He was doubtless in a hurry to get to Jerusalem to take his turn in the temple service. But he passed by a greater opportunity to serve than the temple afforded him.

Jesus undertook to show in a parable just what serving God meant. He said it meant to feed the hungry, show hospitality to the stranger, clothe the naked, and do like deeds to one's fellows as to him.

Sunday: Psa. 24: 1-6

"Who shall stand in his holy place?
He that hath clean hands, and a pure heart"

How to Please God

No amount of outward action can please God apart from an inward attitude attuned to his will and purpose. One may carry out religious practices until he has a reputation for piety far beyond his community; he may do philanthropies until he has not a dollar left to his name, and still be at enmity with God. Nothing can take the place of the attitude of one's heart and the integrity of his life.

The psalmist long ago realized this. He asked who was fit to stand before God's holy presence in the temple, and answered his own question in the immortal lines of the verses placed at the beginning of this paragraph on how to please God.

OUR MISSION WORK

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter II

Anjikwi Learns More of the Wisdom of the Years

THUS the whole life of Anjikwi was filled with one form of uncertainty or another. While he was still quite a child his parents began to look about for some marriage arrangement for him. The first thing he learned economically, was that he should begin to grow cotton so that he could begin paying the bride-price or dowry of his intended wife. He must also buy bracelets to give to his mother-in-law and corn to make beer for his father-in-law. This he began at a very early age, and from the age of ten years until he is forty he will likely continue to pay for his wife. If he should decide to take three or four or a dozen wives he will never quite finish the paying of dowries. But it is his system of banking. Money put into the purchase of a wife is always reclaimable should she run away, be stolen by another man, or return home. His only chance of losing it is through the death of the wife, and as yet he has no system of life insurance to cover that contingency. Thus Anjikwi learns his banking lessons and gets ready his pennies in the form of cotton cloth, which he may make himself to pay for his wife. Of course, it is likely that some old man who already has half a dozen wives will take a fancy to the young beauty on whom Anjikwi is paying and since he has the ready cash while Anjikwi has not, the mother-in-law may make a hurry up bargain and Anjikwi will have to begin all over again on another choice. The privileges of marriage begin as soon as the bride payment is begun, so Anjikwi learns of that side of life at an early age also. After long years of bride payment the week of singing, dancing, beer drinking, and feasting is begun and finished and Anjikwi and the new wife live together in the same house. Soon, however, she must go home again and Anjikwi is left alone for several months. Then he sends for her and she lives with him again, more it is true as a servant, than as a wife. Again, when the first child is born she must go home and stay for some months, and if Anjiwki has not heard of the new way brought by the foreigner it is now that he takes the second wife. When the first finally returns she finds she is to be in a separate house of her own and a new wife is in the master's house. But if the new wife does not bear the master a child within a year or so she loses her favored position and may be turned away altogether. So Anjikwi goes about growing his cotton and learning all these things.

At two times of the year, when the first rains come and when the first harvests are ripe, Anjikwi is awed by the sacred agricultural ceremonies. The village priest in the presence of the assembled people will pour out libations of beer upon the ancestral stones; he may kill a chicken or even a goat and pour out the blood where he has already poured out the beer. He may spew it from his mouth as rain falling, and always there are mystical things about it of which Anjikwi is very much afraid. This is to cause a great outpouring of rain and blessings on the farm and to appease the wrath of the gods, for have they not been given chicken and beer? Then talismen are put up in each farm. These can be bought from the witch doctor and they are to ward off all spirits attempting to come and bewitch the soul of the farm and take it away to their own farm. They are so potent that the gods may strike down with lightning any one who attempts to come courting the soul of the farm in order to carry it away to his own farm. The writer once witnessed lightning killing one boy and almost killing another who were purported to be on this mission, and the subsequent turnout of the village to capture the evil spirit of the corpse in a gourd and carry it away to the far distant bush. To have another speak well of the appearance of his farm is not favored by Anjikwi for it is likely that he is trying to flatter the soul of the farm and thus cause it to follow the flatterer away to his own farm. At harvest time also there are numerous rites which Anjikwi learns to enjoy. The beer from the first corn is brewed and drunk in great solemnity. Men and women, boys and girls, spend the night in wild orgies of complete self-forgetfulness.

After the rains have come, following six or seven months of drought, and the grass is again green and several inches high, Anjikwi prepares himself for one of the most interesting of his yearly experiences. It is time for the entire village to go out for a game drive. First, all weapons must be blessed by the priest. Charms must be secured from the witch doctor, else the game can not be seen or shot, and the propitious

What to Pray For

Week of March 12 to 19. Pray for V. Grace Clapper of Show Yang, China, now on furlough. Pray that these remaining months of her furlough may prove a time of blessing both for herself and others. The names of Sister Minneva Neher and Brother and Sister Alva Harsh have been associated with the Show Yang mission station, but since the date of Dec. 2, 1937, we know nothing of their fate. Earnest prayer should be offered in behalf of the faithful Chinese Christians who have passed through the terrors of war. Pray for our missionaries who are giving their very lives to carry on.

time must be announced by the priest. All ready, they go out early in the morning and form a great circle through the bush, perhaps two miles in diameter. Then, with much shouting, whistling, and bushwhacking they move slowly toward the center until the game is carefully corraled for shooting to begin. It is likely that when an animal is brought down they may all leap upon it like a pack of hungry wolves, each one slashing for his share. Several people may be badly slashed in the process but that is only incidental to getting a nice piece of meat. That night the village feasts and dances.

Sometimes Anjikwi goes to visit the court and see the revelation and distribution of justice. But here he is afraid for it seems to him that the spirits are very close and they are always objects of fear and dread. The participants or witnesses take their oaths by a god, a sword, lightning and what not, indicating that they wish to die by one of these methods if they are not telling the truth. The final test of truth is what he calls cutting a haptu. It may consist in going before a sacred shrine of the ancestors and there taking a sacred oath that his story is the truth. If it is not the swearer will immediately fall down dead and the entire family will be lowered in its standing. Anjikwi has heard of many such deaths and there is so much fear of this haptu that innocent men will proclaim themselves guilty rather than face the haptu. Or, the trial may take the form of drinking the poison cup. In this, all the people involved in the trial, accused, accuser, witnesses and judge may partake of the cup together. The ones vomiting it are innocent and the ones not vomiting it are buried. Another form of testing guilt is to kill a chicken and let it flop around in its death struggles as chickens do; if it comes to rest finally on its back the accused is guilty. If it comes to rest on its feet he is innocent. Anjikwi also sees swimming a crocodile infested river, or thrusting a hand in boiling water to recover an ax head and so on, as means of determining guilt or innocence.

Anjikwi is always impressed by the many sacred preparations for warfare against the various enemies. More faith is placed in the power of jujus against them than in the skill of the combating soldiers. Victory is attributed to medicine rather than skill or numbers.

He learns early the use of jujus and fetishes. As soon as he is born fetishes are fastened on to his hair and every time he scratches his leg a fetish is tied around it near the wound. These fetishes are very sacred and can be secured from the witch doctor for a price. He must have a fetish for each separate disease that he might get—for protection from death by lightning, drowning and so on. These he wears day and night.

Anjikwi also learns about the sacred mountains and ancestral groves. He does not go near these often, but before he goes on a journey or undertakes a new adventure he goes and offers a chicken or a gift of cotton and beer that his success in the undertaking may be assured.

Sometimes he watches the rainmaker at work. The rainmaker spews water from his mouth or the blood of a chicken in an imitation of rain and after various ceremonies the rain is supposed to come. If it does not come it is likely because some one has bewitched the season and is withholding the rain. Anjikwi does not

(Continued on Page 24)

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Why Nations Fight

Call to Worship:

"Jehovah is my light and my salvation;
Whom shall I fear?
Jehovah is the strength of my life;
Of whom shall I be afraid?
Teach me thy way, O Jehovah;
And lead me in a plain path.
Wait for Jehovah:
Be strong and let thy heart take courage;
Yea, wait thou for Jehovah."

Hymn: I Would Be True.

Scripture Verses: Prov. 25: 11; Matt. 5: 43, 44; 1 John 4: 18.

Prayer: Father, in the midst of hate and war and preparations for war, we seek to know thy will. Let thy light and thy truth lead us. Amen.

Hymn: In Christ There Is No East or West (stanzas 1 and 2).

Story: Broken Guns, by Eleanor H. Brainard, pp. 14-40; Ship East—Ship West, by Elizabeth M. Lobinger, pp. 63-71.

Responsive Reading:

Leader: From misunderstandings which cause us to hate other people,

Response: Deliver us, O God.

Leader: From greediness that makes our neighbors fear and hate us,

Response: Deliver our nation, O God.

Leader: From fear that drives love out of men's hearts,

Response: Save all thy people, O God.

Leader: "From war's alarms and deadly pestilence,"

Response: Save us and all thy children everywhere.

Offering: Thy Work, O God, Needs Many Hands.

Benediction:

"O God of love, O King of peace,
Make wars throughout the world to cease;
The wrath of sinful man restrain,
Give peace, O God, give peace again!"

To the Leader: In these programs from month to month scripture verses are suggested that may well be repeated until the group has memorized them. The ones for this month and for January and February should become a part of the child's being, helping to shape his character. They are especially appropriate to this year's study of peace. For further help on these topics, Learning About War and Peace by Imogene McPherson is very good. This book may be borrowed from the Loan Library at Elgin.

THE CHURCH AT WORK

CAMPING

Campers of 1937—Church of the Brethren

A study of the figures presented here will give one a fairly good picture of our church camping program. There was an increase both in number of camps and campers. A comparison for 1936—1937 as follows:

	1936	1937
Number of Camps	50	60
Camp Days	330	367
Children	312	688
Intermediates	1231	1688
Young People	2235	2278
Adults	642	941
Leaders		597
Totals	4420	6192

The detailed report will give you information on the individual camps. Two very significant facts stand out. First, the increasingly large number of intermediates who are attending our own camps. This number is, as far as I know, in excess of any other denomination. If we would add to this the number of our intermediates who go to "Y" and Scout camps it would be much higher. What an opportunity to touch the young life of our church!

The second significant fact is that about six hundred were used during the summer in leading this total camp group. Teaching in camp carries with it great responsibilities. Campers seem to be particularly open and responsive to the camp program. Here is another great need for the training of our leaders. Leadership is still a very important factor in an adequate camp program. The very best that we have in the way of training ought to be given to these leaders. (See request on next page.)

SUMMARY OF CAMP REPORTS—1937

CAMP	Days	No. of Camps	Children Boys	Children Girls	Intermediates Boys	Intermediates Girls	Young People	Adults	Totals	Leaders
California										
Mt. Hermon Assembly	6	1	18	23	17	22	78	103	261	15
Camp La Verne	39	6	60	91	39	91	75	140	496	33
Greenhorn Camp	6	1	10	12	10	13	56	68	169	11
Canada										
Blackfoot Arrowwood	5	1	No report							
Colorado										
Camp Ewing	5	1			2	8	31	14	55	11
Florida										
Seneca Church	5	1			35	32			67	12
Idaho										
Camp Stover	5	1	13	20	14	25	42	73	187	10
Illinois										
Lewistown Y. P. Camp	5	1					115	3	118	12
Naperville Pioneer	5	1			38	38	1		77	19
Indiana										
Camp Mack	48	7	16	16	125	179	270	168	774	96
Iowa										
Pine Lake	10	2			41	40	90		171	29
Kansas										
Camp Washunga	5	1					92		92	8
Southeastern (Int.)	3	1			16	34			50	
Maryland										
Camp Peniel	14	3			35	65	104		204	17
Missouri										
State	10	2			20	22	48	5	95	34
Middle	2	1			19	28			47	12
Nebraska										
Nebraska Family Camp	5	1	7	9	7	10	76	71	180	7
Ohio										
Camp Sugar Grove	34	4			62	69	100	28	259	37
Camp Wahilo	20	3			10	14	36	2	62	15
Oklahoma										
Camp Little Wolfe	5	1					46		46	10
Oregon										
Camp Myrtlewood	6	1	11	12	7	8	74	53	165	11
Pennsylvania										
Camp Conewago	18	3			28	98	255		381	48
Camp Harmony	43	5	71	147	79	90	172		559	37
Tennessee										
Blountville	3	1			5	7	138		150	9
Virginia										
Camp Bethel	47	7	39	57	59	61	211	62	489	77
Washington										
Assembly	5	1	23	21	13	22	83	141	303	8
West Virginia										
Eglon	2	1			9	10	67		86	10
Camp Hope	6	1	1	11	8	4	18	10	52	9
Totals	367	60	269	419	698	990	2,278	941	5,595	597
			688		1,688					

Total including leaders 6,192

Please send us your camp date for the summer of 1938—name of camp, place, age of group, dates, and name and address of leader. It is very important that we have this information soon. Address: L. S. Brubaker, Director of Young People's Work, 22 S. State St., Elgin, Ill.

PEACE

A Bridge of Peace

Jean showed not the slightest sign of race prejudice until the day her older sister brought her to vacation school. Then she rebelled against sitting next to a colored child in the circle. When questioned about it later, she said: "Mary [her sister] said not to sit next to a nigger, or you'd catch something. Niggers aren't clean."



Children of different races will play together without the slightest feeling of racial differences until the prejudices of their adults take root. It will be a great step towards lasting peace when we can make it possible for our children to have opportunity to know children of other races. To have an appreciation for the good things in their culture, for the possibilities of their race, for them as individuals is greatly to be desired. Give a child a chance to meet high type children of other races and he will have an appreciation for their better qualities when he becomes an adult. Rid the world of race prejudice and we will be well on the way to peace. The best place to begin is with ourselves. Teach your children not to hate. Let us build a Bridge of Peace.

Posters (16 x 22 inches) of the above cut may be had for five cents each. A set of six different peace posters including the above may be secured for twenty-five cents. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill.

A Letter Campaign

A letter campaign has been launched by the various peace agencies against the super-navy appropriations and the idea expressed in the Hill-Shepherd bill. Ought we not include also our desire for the removal of profits in war materials both in time of war or peace?

This campaign is to have three fronts. First, write to the President expressing in a clear and simple way your views on the above matters. Second, write your Congressman. He is important, for he must face these problems squarely in the House of Representatives. Third, supply your local newspapers with well written articles on these issues. This could best be done in a co-operative way. Let your District Board carefully prepare and then release such articles for local use.

Is this worth while? Let me quote from a recent letter received from one who knows from over twenty years' experience the value of a letter campaign.

"Everyone who has worked for legislation in Congress knows that it is what the people at home say that eventually decides legislation. Congressmen are not in the least interested or affected by propaganda when they can trace the source. They are interested in what the people themselves think. Therefore, I suggest that all communications be put in the form of questions and that these questions, if possible, be based on newspaper items. Form letters have practically no value.

"I haven't statements from present members of Congress, but in my experience of over twenty years with Congressmen I know that every honest Congressman is pleased to have communications from home."

STEWARDSHIP

Giving Releases Power to Serve

The gathered Christians of any community represent the largest part of the social and spiritual dynamic of that community. Through the miracle of money, that dynamic can be tremendously fortified and made effective. By it, the voice of the people's testimony can be broadcast even into the nooks and crannies of the earth where the radio has not yet gone. By it, the nursing hand of that congregation can bring health and comfort along the long, white corridors of the hospitals that dot the earth. The people themselves may have stammering tongues, but by their gifts, the teaching tongue may be loosed where ignorance waits for knowledge. The givers may be tied at home with obligations that can not be neglected, but by their giving they may send out Paul and Barnabas for the work whereunto the Holy Spirit has called them. Magic indeed is the "Separated Portion!" By it, I may sit in my pew on Sunday and still go to the ends of the earth as my Master bade me go and do some of the work he bade me do.—"The Living Church a Giving Church," by Herbert K. England.

LEADERSHIP TRAINING

Finding New Workers

"We have a waiting list at our church all the time of twenty to thirty people who want to teach."

The minister who made that remark—and it really happened—would be worth knowing, wouldn't he? One of the ever present problems of most of us is to find enough really qualified leaders to go round.

A guess at how he got that to happen would probably include some of these things:

1. He likely spends a considerable part of his own time thinking about and working with his leaders. Important as his sermons and pastoral calling are, he knows that in the long run he will get far more done by setting others to work.

This thinking about his leaders involves a growing acquaintance with the literature of training leaders; his Bible, first of all, plus all that he can find dealing with this problem.

2. It is likely true too that he works as hard to get his church members to pledge their services, as to give their money. Some church members are not in a position to pledge actual personal service, but can give their money. This pastor no doubt has kept his congregation constantly feeling an obligation to be of service—through sermon, workers' conference, personal conferences, and public recognitions of those already serving.

3. He challenges them to feel it is really vital and important—this thing they are asked to do. Many people—could they actually see any connection between the program of the church and the deepest joys and sorrows of the human

race, as these joys and sorrows are reflected in the lives of people in their community every day—would be willing to bury themselves in the task before them. It is the minister's job to make them feel this.

4. Last of all, this minister-with-the-waiting-list likely is far above average in the efforts he makes to show appreciation to his workers for what they have done. "Honey catches more bees than vinegar." He constantly watches to let them know, both personally and through the pulpit, that they are an invaluable asset to his church. Every unusual sacrifice or original idea or piece of service rendered he is quick to catch up and to pay tribute to. Incidentally, there is a powerful dynamic for other workers in the appreciation paid to fellow workers. It is true that many church workers are lifted to higher achievement through an awareness of the achievements of their comrades.

CHRISTIAN WORKERS' TOPIC

The Christian Idea of Sin

1 John 1: 5—2: 6

Sunday, March 27, 1938

Note: This study is based on Chapter III of "The Message of the Church" by Dr. D. W. Kurtz. Your pastor may have the booklet, or you may send to the Board of Christian Education, 22 So. State St., Elgin, Illinois.

I. Sin Means Missing God's Best Way of Life.

1. That most common Greek word means "missing the mark."
2. All mankind is sinful; none is perfect (Isa. 53: 6; Rom. 3: 23).
3. Some miss the way through ignorance and blindness (Luke 15: 3-7).
4. Some miss the way by reason of the fault of others (Luke 15: 8-10).
5. Some deliberately choose to miss it (Luke 15: 11-32).

II. Some Well-Known Forms of Sin.

1. Sins of omission: opportunities left to pass, as that of speaking kind words, doing good deeds, witnessing for the Master; also neglect of opportunities to pray, study, meditate (Matt. 23: 23).
   Name and give examples of others.
2. Sins of commission.
   (a) Sins of the body: lack of self-control, over-eating, drunkenness, vice (Eph. 5: 3-5).
   (b) Sins of the spirit: hate, envy, jealousy, pride, selfishness (Col. 3: 5-11).
3. Sin in relation to men: Failure to value and protect the other man's life, health, reputation, property, and welfare as much as our own is sin; and it leads to wars, luxury, strikes, race and economic maladjustments, etc.
4. Sin in relation to God.
   (a) Opposition to God's moral purposes for man and the universe ends in disaster.
   (b) Abundant life comes through knowing, loving, and obeying God's will.

III. Sin and Guilt.

1. A sinner is guilty to the degree that he is responsible, that he has knowledge, and that he purposes the wrong act.
2. He is also responsible to the degree that he had a chance to know and understand.
3. God alone is wise enough to measure the degree of guilt of any sinner: "Judge not" thy brother's sin (Matt. 7: 1); deal severely with thine own sin (Matt. 18: 8, 9).

IV. The Way Out.

1. God hates sin, but loves the sinner (John 3: 16; 1 Tim. 1: 15).
2. The sinner must hate his sin enough to quit sinning and repent (Mark 1: 15); compare also the experience of the Prodigal Son (Luke 15: 11-32).

CHILDREN'S DEPARTMENT

One Truth—Many Channels to Convey It

"We were grateful to him because he did not bore us." This was said of a speaker who had kept his audience for an hour and a half without making them wish he would stop.

If it be true that novelty is one of the essentials of life, then the teacher who always has something new and agreeably surprising will be loved by her group. An intermediate worker a few years ago said that she thought intermediates dropped out of church and Sunday school as soon as they could because they were bored by what they had as children.

Children are often bored by their school work. They are often bored too by the sincere, patient, but obvious efforts of their seniors at home to help them. So the church is not alone in its problem of making things alive and interesting.

How many of the following activities do you use with your children? The truth you hope to guide your children toward is one—the ways for doing it are many, such as the following:

Stories
Playing of games
Discussion and conversation
Personal conversations between two people; teacher-pupil, and pupil-pupil.
Music
Dramatization
Hikes
Dozens of handcraft and manual activities
Picture appreciation
Memory work
Prayer and meditation

WOMEN'S WORK

Report Blanks Due on April 1

Each District Secretary-Treasurer will remember that April 1 is the date set for the return of the district report blanks to Elgin. If the local blanks are filled out and sent in promptly to your District Secretary-Treasurer, she will be able to fill out her district blank and have it in to the national office by the first of April.—Anetta C. Mow.

Concerning the Pictures From Spain

In the Gospel Messenger and also in Our Young People you will see some pictures from Spain. These have shown a bit of the work which has been done at the headquarters in Spain. David Blickenstaff has sent several views of the work he is doing, and also through the kindness of the American Friends Service Committee in Philadelphia we have had access to some pictures. These will give an idea of the manner in which the gifts were used which were sent for relief.

Knowing the deep distress which prevails in China, we wish that it were possible to obtain some pictures from China also. But up to date it has been utterly impossible to get pictures from our mission in China showing the need for relief work there. Pictures which appear in the daily papers can only be secured from the war-stricken areas by news agents. Judging from those pictures we know that our missionaries must be in need of help as they try to minister to the suffering people all about them. It is hoped that it may not be long until ways shall open up so that relief may be sent direct to our people in China. Gifts of money without doubt are of greater value than parcels of clothing; and so we should continue to give as much as we can.

Missiongrams Appreciated

A NOTE from Mrs. Shirkey says that *Missiongrams* are used as a worship service on Sunday morning when there is no preaching. The pastor divides his Sundays between Verdigris and Gravel Hill and the *Missiongram* worship service and news notes supply something helpful on the Sundays when the minister can not be present.

In the Land of the Monkey Bread Tree

(Continued From Page 20)

care to go to the rainmaking ceremonies often for fear he will be accused as the witch.

When Anjikwi gets to be about twelve or fourteen years old he is taken away by the priest into the bush school and here he is taught the sacred history and responsibilities of manhood in the tribe. At this time he may be circumcised and he must not go near any girls or women. Especially must he not speak to any of them for a period of a month or so. If he can pass all these initiatory rites he comes back to the tribe a man, but if he fails in any of them he must try again in a year. His sister also is taken to the bush school, taught by a priestess and she too must learn the responsibilities of womanhood. In some tribes the girls are likewise circumcised.

From the beginning of childhood up to the entrance of manhood his life is one long school. He must learn everything a man needs to know, and most of all he must learn that all life is tied up to a spirit. His religion is the biggest thing in his life, no part of his life is lived apart from it.

One day Anjikwi heard that several miles away in another village a strange white man had come and was trying to learn his language. Around the campfires for weeks the discussion was about the white man, why he had come, from where he had come, his clothes, his home, and so on. The opinion was about equally divided as to whether he had come up from a hole in the ground, and was consequently bleached out so badly, or whether he had come down from the clouds where the sun could not hit him. But the opinion was united that he had never been a child, that he had no children nor could he have any. All white men came from somewhere, just like that. As for Anjikwi, he was afraid to go to see the white man and it was many moons before he knew more about him than what he heard his elders say.

Garkida, Africa.

CORRESPONDENCE

"TEN BIG DAYS"

"Ten Big Days," this was the headline of the program of the Kansas Institute of International Relations which was held at Bethel College, near Newton, Kans., June 8-18, 1937. And they were indeed "ten big days." International relations were discussed from many angles by men of great talent who have specialized in different aspects of the international situation.

Harold Rugg of Columbia University spoke from the educational angle. The world of tomorrow depends on the kind of education given to the childhood of today. We can never produce world peace nor international citizenship by glorifying war in our public school curriculum.

Sidney B. Fay, Professor of History at Harvard, spoke of the need for close study of international relations from the historic point of view. We need to study the history of the past to learn what has caused wars; also what has prevented wars, thus profiting by the mistakes of the past. Also we need to study the successes of part generations; this will help us to eliminate the bad and promote the good found in history.

Otto Nathan, a German Jew, dealt with economics. He showed the cost of war of today. No nation can win a war today from an economic point of view. Even the victorious nations lose more than they gain.

William T. Stone of Washington, D. C., spoke of law and law making. Law is the rule of action. Our action in international relations needs safeguarding. Neutrality is one thing much needed today. Another bill which was then being discussed, and has not yet been enacted into law, is known as the Ludlow bill. This bill would change that clause in the constitution which now reads, "Congress shall have power to declare war," to read: "Congress shall have power to declare war only by a referendum of the people." That would put the declaration of war in the hands of the people. And why not? The people have to pay for war. They have to do the fighting in case of war, and should they not have the say so in declaring war? A similar clause was written in the constitution of Sweden over 170 years ago and they have not had a war since.

Pierre DeLannx of France, who served seven years as Secretary of the League of Nations, spoke on "International Co-operation," "League of Nations," and "World Court." These are much needed and America should participate in them. But the man who made the best appeal for international relations was Leyton Richards of the Church of England. He said: "We need education, we need to study history, law, economics, and co-operation, but the one big thing needed in international relations is real Christianity."

There is to be another "ten big days" at the same place June 7-17, 1938. I am sorry the date of our Conference conflicts with this date, for we need a good representation at this institute.

Weatherford, Okla. Ed. R. Herndon.

SENATOR NYE TO SPEAK AT HAGERSTOWN, INDIANA

United States Senator Gerald P. Nye, of North Dakota, will speak in the Hagerstown Auditorium Sunday at 2:30, March 13. His subject will be "The Munition Racket."



Senator Nye's appearance here is expected to attract listeners from all over the Southern District of Indiana, as well as over this section of the state, as he is one of the foremost members of the Senate. His appearance at a mass peace meeting in Hagerstown, will be sponsored by the B. Y. P. D. of the Nettle Creek Church of the Brethren. The lecture will be open to the public, without admission charge.

Believing that it would be profitable to sponsor such a meeting, the young people of the church started a movement to bring Senator Nye to Hagerstown and secured sufficient names to underwrite a contract with the Redpath Bureau. Senator Nye's appearance here will cost $250 and the public is invited to hear him without charge. It was felt that the public will appreciate the opportunity to hear the speaker and sufficient funds to pay the expenses can be raised through a freewill offering at the meeting.

Among those who have been active in sponsoring the Peace meeting are: O. D. Werking, church elder; Miss Ruth Dutro, Hagerstown teacher; Charles Harrison, and the following officers of the B. Y. P. D.: Miss June Paul, president; Miss Fern Werking, vice president; and Lloyd Hilbert, treasurer.

Because of his spectacular record as chairman of the Munition Investigating Committee, and the fight he is making for an adequate neutrality bill, the young and handsome senator has become one of the most widely publicized members of the United States Senate.

One of the highest awards that can be bestowed upon an American is the Cardinal Newman award for distinguished American Service. Recently, Senator Nye was formally given the Cardinal Newman award at the University of Illinois for the most distinguished American service performed in 1935.

Hagerstown, Md. Charles F. Harrison.

IN MEMORY OF ELDER S. I. DRIVER

Eld. Solomon Isaac Driver was born in Jackson Township, Allen County, Ohio, Jan. 14, 1870, and departed this life at the T. B. hospital at Lima, Ohio, Jan. 16, 1938, at the age of 68 years and 2 days.

Dec. 25, 1895, he was united in marriage to Nellie L. Miller. To this union were born three children, one of whom died in infancy.

He chose Christ as his Savior and united with the Church of the Brethren Jan. 14, 1893, and immediately became active in the Lord's work. April 5, 1898, Bro. Driver was called to the ministry in the Sugar Creek church, and was ordained as an elder Nov. 22, 1919.

In 1909 he moved with his family to New Mexico. The following year he accepted a call to the church at Idaho Falls, Idaho. The next year he was chosen as the minister in charge of the newly organized church at Leslie, Idaho. In 1912, after an absence of three years, Bro. Driver with his family came back to Ohio.

In 1921 he was chosen presiding elder of the Ross church, and in 1925 of the Sugar Creek church. He served these two churches in this capacity until failing health in 1931 compelled him to give up all work.

When it was learned that he was afflicted with tuberculosis of the spine, upon the advice of physicians, he and his wife went to North Carolina where they spent almost five winters at Melvin Hill.

At times his health seemed much improved, and he accepted the eldership of a couple churches while there, and preached many sermons.

His last stay in North Carolina was of short duration. He and his wife arrived at Melvin Hill Oct. 18, 1937, but he soon took seriously ill and was brought home on the train. In a few days he was taken to the hospital at Lima, Ohio, and was there almost nine weeks. Jan. 16 he peacefully passed to his home on the other side.

He and his wife spent over forty-five years of happy married life together. He spent almost forty years in the Christian ministry. He was strong in the faith. He preached many funeral sermons, and was often called upon to officiate at anointing services. He was esteemed very highly by his neighbors.

Bro. Driver is survived by his wife, Nellie; one son, Fred H.; one daughter, Hettie Rakestraw; four grandchildren; a twin brother, J. William; two sisters, Mrs. Ella Koogler and Mrs. J. P. Cripe; besides a host of other relatives and friends.

Funeral services were held in the Sugar Creek church by the writer, assisted by Eld. A. L. Coil. Interment was made in the Sugar Creek cemetery.

Lima, Ohio. Walter D. Landes.

THE FARMER AND WORLD PEACE

American agriculture is a part of an economic system that is world-wide in scope. Many farmers are acquainted with this fact. They know that the rubber for their cars and tractors is not produced in the United States, but that it probably comes from Malay States. They are aware that their morning coffee comes from Brazil. The manganese which strengthens the steel out of which their implements are made comes from Russia. The silk for their wives' and daughters' dresses comes from Japan—unless they have been converted to the warlike notion that the United States should boycott Japanese goods.

Certain industries and crops are largely dependent on foreign markets and the domestic price of many products is governed by the world price. This is especially true of corn, hogs, and hog products of which ten per cent is nor-

mally exported. Wheat and other grains are exported to the extent of thirty per cent. Cotton goes abroad from sixty per cent of the crop.

In normal times, 45 per cent of our nonfood agricultural products is sold abroad and over ten per cent of our food products.

Down to 1929 the farmer knows that there was a foreign market for his cotton, wheat, corn and hogs. Now he realizes that the market has vanished, for the most part. He may understand that the foreign market was kept alive by at least eleven billion dollars in American loans. After the collapse in 1929 no loans were permitted. This was enough to stop normal trade. On top of this act, however, the United States passed a tariff that set up a wall that positively prohibited imports. This automatically closed the markets for exports, out of reciprocation.

The change of the United States, as a nation, from a debtor to a creditor status is known to every farmer. He understands how European loans were employed by the capitalists of the nineteenth century to build our railroads, construct our factories and open the continent to settlement. Twenty years ago investments in this country amounted to three billion dollars more than American investments abroad. This condition was reversed during the war, so that at present American investments abroad amount to seventeen and a half billions more than foreign investments in this country.

Now, we are asking Europe to pay us dividends and the war debts. We seem to feel that there is a sleight-of-hand trick that can be performed. We fail to remember that foreign nations can pay their debts only in one of three ways. First, they can pay in gold dollars; these they do not have. Secondly, they can pay in service; with our ten million men or more, out of work, we do not need their help. Thirdly, they can pay in produce; this we prohibit by placing huge tariff walls around our country. What are they to do?

We say that Europe must count the cost when she puts on the huge armaments program. So she should. However, if she should reduce her military budget to zero, she still would not send the money so saved to America, because there would be an unfavorable balance going from the country. What is to be done?

(1) Nations must remove the causes for economic warfare.

(2) There must be provisions made for peaceful change. Nations must work together in some League of Nations.

(3) Ten and a half million farmers must play their part in world peace.

Dayton, Ohio. Robert J. Noffsinger.

LET'S DO SOMETHING ABOUT IT!

I was very much concerned as a result of the wonderful article written by Bro. I. S. Long, entitled Doing Nothing About It, in the Feb. 5 Messenger. Somehow, I feel certain that every woman in the Church of the Brethren would gladly abandon silk stockings and clothing if the wearing of cotton stockings and clothing would abolish the brutish war in China, and help keep her own America from going to war. Also it would help the people of the Southland to create an outlet for their chief product, cotton. As to putting thousands of people out of work because of not manufacturing silk garments, the same people could manufacture cotton ones.

How about it, wives, mothers, daughters, sweethearts and and sisters of men of fighting age? Let's show we're true to those we love, and to our Christ, and to the prophet of old, who has said: "They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Mrs. D. L. T.

WHY CHURCH SERVICES ARE LACKING IN ATTENDANCE AND INTEREST

Because too many of us are related to the man, who could talk more religion in ten minutes, than he could live in six months. We must say, "Lord, Lord," but it must be more than a Sunday-mouth creed. What we do or say on Sunday, is so often spoiled by the things we touch, taste and handle during the week. Thus we fail to influence our fellow men for good. "Shun the very appearance of evil," saith the Lord. The early church prayed in the upper-room; today, the church cooks in the supper room; play has taken the place of prayer, and feasting the place of fasting. Where there is a praying church, promoted by Christian love, the Lord of the harvest has no difficulty in securing his reapers. One can in truth speak of the unfaithful many, right by the side of the faithful few.

I firmly believe, that Jesus and his disciples would pursue today, just such a course, as they pursued nineteen hundred years ago. The Bible says that God is the same yesterday, today and forever. "Oh, no," says Mr. Lot of Sodom, "that is too narrow-minded a course for this day and age of the world. Times have changed; today, men and women, are won to the Sunday school and church, by first supplying them with various worldly amusements. It is all right to belong to church, and be a Christian; but there is no need for one to live such a narrow, separated life, like old father Abraham, daily communing with God. If you do this people will call you an old fogy, and you will become a back number." If Lot were living today he would be one of these theater going Christians, a man of influence. He would be like those who dance, play cards, smoke, chew, drink and swear, just as much as any worldling. But when he came to testify for the God of Abraham, they did not receive his testimony. Here is your man of influence.

The Israelites wanted to be like other nations around them, and they became more like the others than they desired to be. The same thing may be true of us. "The wedge will rend rocks, if its point be single," says a philosopher; "but if its point be double, it will break itself, and rend nothing." So it is with the Christian who aims, both to serve God, and please the world too, the double eye makes null and void all services. The danger of the church today, is the creeping in of worldliness, violating the commandment of God and destroying the peace of the church. And whoever dares to take a stand against it, is sneered at as being entirely too good for this world. But the sneering more often comes from the worldly-minded members in the church, than it does from the world outside.

Because of the fact that so many churches are using almost every devise of the world to get the crowds out, we need not wonder why church services are lacking in attendance and interest. When the world comes to us for the simple life, we give her fashion and entertainment of her own kind. Therefore, the church will lose her power over the world, and the Lord will forsake her. If the light that is in us, is not a revelation from God, it is but a flickering spark of our own kindling, a light that is sure to kill. God says, "Come out from the lusts of the world, be a separate

eople, and I will receive you as my children, and I will be Father unto you, then I will give you power, and the hurch will prosper." Living thus will emphasize the fact hat the servants of the Lord are truly a called-out people. t is sad but true, that a large number of our Sunday chools today, use lesson helps in which the Word of God s choked out. They plow and cultivate the field to perfection, but forget to sow the seed. That is man's way, ut not God's way, to prepare men and women for usefulness in his service. We must obey God rather than man, nd we must believe God rather than man. Because of the act that day school teachers, professing to be Christians, ake our boys and girls to the theater, and other worldly musements, we readily feel the great responsibility that is esting upon the parents, who are striving to keep their young people from being drawn away from the Lord. Let us take heed not to mislead, or to be misled. The conviction resulting from a definite religious experience is the only thing that will hold one fast in this drifting tide of worldliness. In the last day there will be great multitudes, whose ruin must be laid at the door of those who professed to be loyal subjects of the Most High. What a terrible thing it would be, to find heaven's door shut, and we on the outside with the lost! Read Jer. 23: 1 to 4.

Middlebury, Ind. Mrs. D. J. Keyser.

PASSING OF HOMER B. ZIMMERMAN

In the afternoon of Dec. 21, 1937, when the sad news of the tragic death of Homer Benjamin Zimmerman spread throughout our community we felt as David said, that a prince and a great man had fallen (2 Sam. 3:38). Homer was directing work on the home farm, assisting men to fell a tree, which lodged. One of the men was chopping to release the tree when Homer stepped in and took his place. He struck two blows and the tree released and caught him. He was killed almost instantly. Homer came Aug. 16, 1910, to brighten the home of Brother and Sister Benjamin Zimmerman. Being the fourth boy in the family did not place him near the end in position, for his sound judgment and discretion were soon noticed not only by his older brothers and father, but by the entire community as well.



At the age of thirteen he united with the Church of the Brethren during a revival conducted by Bro. N. J. Miller of Nokesville, Va. He was very active in Sunday-school work, and for the past ten years taught the junior boys of the Emanuel Sunday school. He took an interest in the B. Y. P. D. and served the church on many committees. His loyalty and sympathetic understanding, plus a very pleasing personality, made his work very effective. The Emanuel church has lost a most influential leader and worker and surely the challenge is great to all who knew him.

For sometime, along with the duty of assisting in the management of several farms, Homer began trucking farm produce to Northern cities. This gave him occasion to meet and make friends with many people. No matter how late he was running he always had plenty of time to assist those in distress. Surely if these could testify, it would be that he was a "Good Samaritan."

He leaves to mourn him a loving mother and father, four brothers and one sister; also his fiancée. For five years plans were being made to establish a Christian home. Now one worthy of such a character as Homer is mourning her great loss. May God sustain and comfort.

Services were conducted at the Sangerville church by Elders O. S. Miller and J. M. Foster. A great throng of mourning friends from far and near was present. The body was laid to rest in the cemetery nearby.

Mt. Solon, Va.

Arvetta Rusmisel,
Beulah Rusmisel,
W. W. Cox.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cate-Steward.—By the undersigned, at the church in McFarland, Calif., Feb. 18, 1938, Arthur B. Cate, Jr., of Delano, Calif., and Vivian Elnora Steward of McFarland, Calif.—Andrew Blickenstaff, McFarland, Calif.

Clawson-Hopp.—G. Linden Clawson and Gladyce Hopp at the Church of the Brethren parsonage, Huntington, Ind., Jan. 10, 1938, by Howard H. Keim.—Ethel Hartle, Huntington, Ind.

Compton-Thomas.—By the undersigned, Jan. 1, 1938, in the home of the bride's parents, Mr. and Mrs. Sam Thomas, Ross H. Compton of Bourbon, Ind., and Wilma Ruth Thomas of Plymouth, Ind.—G. G. Canfield, Plymouth, Ind.

Dusing-Wieand.—By the undersigned, at the First church, Chicago, Feb. 20, 1938, Kenneth William Dusing and Alberta Katherine Wieand. —M. Clyde Horst, Chicago, Ill.

Gould-McHenry.—Albert A. Gould and Ione McHenry at the Church of the Brethren of Huntington, Ind., Jan. 3, 1938, by Howard H. Keim. —Ethel Hartle, Huntington, Ind.

Klinedinst-Killian.—By the undersigned in the parsonage at Plymouth, Dec. 4, 1937, Orville John Klinedinst of South Bend and Neva Fey Killian of Tyner.—G. G. Canfield, Plymouth, Ind.

Michael-Wisler.—By the undersigned, Feb. 2, 1938, Marvin A. Michael and Della Wisler.—G. I. Michael, Los Angeles, Calif.

Schaefer-Valentine.—By the undersigned, at the Church of the Brethren in Fort Wayne, Jan. 1, 1938, Kenneth Schaefer and Leona Valentine, both of Ft. Wayne.—Leo H. Miller, Fort Wayne, Ind.

Steward-Steinberger.—By the undersigned, at the church in McFarland, Calif., Feb. 18, 1938, Clayton Steward and Anna Elizabeth Steinberger, both of McFarland, Calif.—Andrew Blickenstaff, McFarland, Calif.

Teeter-Davidson.—At the parsonage, by the undersigned, Feb. 19, Glenn Teeter of Jasper, Mo., and Velma Davidson of Monmouth, Kans.—Galen Barkdoll, Carthage, Mo.

Widmayer-Wallick.—At the residence of the undersigned, Feb. 19, 1938, Harold J. Widmayer of Hampshire, Ill., and Margaret R. Wallick of Chicago, Ill.—B. C. Whitmore, Wheaton, Ill.

Young-Pennington.—In the parsonage, by the undersigned, Feb. 12, Luther Young and Geneva Pennington, both of Carthage, Mo.—Galen Barkdoll, Carrthage, Mo.

FALLEN ASLEEP

Benner, Sister Delilah, died Jan. 2, 1938, at the home of her son, Paul, near Mifflintown, Pa., aged 73 years, 5 months and 5 days. Her husband, Isaac Benner, whom she married in 1880, preceded her in death about eight years ago. Three daughters also passed away after they had reached maturity. Two daughters and four sons survive. For the past twenty years Sister Benner had been an invalid, suffering much, but bearing it all in a beautiful Christian spirit. Due to the illness of her pastor, Eld. H. B. Heisey, services were in charge of the writer, her former minister, assisted by Elders C. E. Grapes and J. A. Buffenmyer. Interment was made in the Good Will cemetery near Bunkertown, Pa.—M. Clyde Horst, Chicago, Ill.

Brown, Sister Leah Bashore, was born March 14, 1850, and died Dec. 11, 1937. Funeral services were conducted at Merkey Church of the Brethren by Brethren I. D. Gibbel and George Snyder. Interment was made in the adjoining cemetery.—Edith Harnly, Myerstown, Pa.

Driver, Joseph Isaac, son of Benjamin Franklin and Barbara Frances Driver, was born Nov. 6, 1873, in Rockingham County, Va. He came to Ohio in 1897. On Jan. 8, 1901, he was united in marriage to Nellie Wikle. In early manhood he united with the Church of the Brethren. He was always interested in the welfare of the church and made a fine contribution by attending the services and helping in a financial way. He operated a large farm near Camden, Ohio, and was successful in his vocation. Having been in failing health for several years he sold his farm and moved to Eaton in June of 1937. On Jan. 16, 1938, he passed away. He leaves his wife, one daughter, one granddaughter, a foster son, three brothers and one sister. Funeral services were held in the Eaton church by the undersigned, assisted by Eld. A. G. Crosswhite. Burial was made in the Camden cemetery.—Wm. M. Deaton, Eaton, Ohio.

Harlacher, Bro. Joseph B., was born Sept. 14, 1847, and departed this life at the home of his daughter, Feb. 12, 1938. He was a devoted member of the Mohlers Church of the Brethren for sixty-five years or more. He served faithfully as a deacon for forty years. He is survived by one daughter, one son, two grandsons and one great-granddaughter. Bro. Harlacher was always kind and considerate and strove to live a true and devoted Christian life. He will be missed by his many friends and neighbors. Services were held in the Mechanicsburg Church of the Brethren by Bro. Henry L. Miller,

assisted by Bro. J. E. Rowland and Rev. Levan, retired minister of the Reformed church in which Bro. Harlacher served as a janitor for a number of years. Interment was made in the Mechanicsburg cemetery.—Ethel Snyder, Mechanicsburg, Pa.

Heckman, Sister Lucinda Clementine, daughter of Mark and Malinda Ashworth, was born Nov. 23, 1865, in Pulaski County, Va. When about fifteen years of age she came to Preble County, Ohio, with her parents. On Dec. 22, 1885, she was united in marriage to George W. Heckman. About the year of 1907 she and her husband united with the Church of the Brethren during a series of meetings at the Beech Grove church, held by Eld. A. G. Crosswhite, being baptized by Eld. J. F. Deaton. Her life was spent in doing good for others. She was a good neighbor and a kind and gentle mother. Her husband preceded her in death on Aug. 7, 1927. Since then she had made her home with her daughter near Camden, Ohio. She departed this life Jan. 11, 1938. She leaves three sons, two daughters, eight grandchildren, one great-grandchild, three sisters and four brothers. Funeral services were held from the Eaton church by the writer. Interment was made in the Mound Hill cemetery.—Wm. M. Deaton, Eaton, Ohio.

Johnson, Harry Rex, son of Jesse and Ruby Casteel Johnson, was born June 17, 1937, at Shinbone, Pa., and died at the age of 6 months and 15 days. He leaves his father, mother, one sister, two brothers and grandparents. Short services were held at the home of Mrs. Fuller Sisler by Walter Van Sickle of Hazelton, W. Va. Burial was made in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Kepner, E. P., of Nora, Ill., died while visiting in the home of his daughter in Chicago in February of 1938. He was past ninety years of age. He was the son of Benjamin H. and Sarah Kepner, and was born Oct. 29, 1847, in Juniata County, Pa. The Kepners came to Illinois in 1848 in a covered wagon and settled in Chelsea in the bounds of the old Waddams Grove church. Benjamin Kepner was one of the pioneer preachers of Northern Illinois. On Jan. 1, 1872, Mr. Kepner married Clara Myers, daughter of Enoch and Nancy Myers. Near the old Chelsea Dunkard church Kepners erected a fine home, and eight children were born to them. Mrs. Kepner passed away in 1924. Mr. Kepner had some outstanding qualities. He was not ashamed to stand for temperance. He was honest, generous and charitable to those in need. He leaves his eight children, one brother and three sisters, one of whom is Sister Emma, wife of Bro. Grant Mahan of Maryland, one of our able writers for The Gospel Messenger. Eld. P. R. Keltner, long time friend of the Kepners, assisted at the funeral. He was buried beside his wife in the Chelsea Brethren cemetery.—Clark C. Myers, Beavertown, Mich.

McCullough, Odis, son of Marvin McCullough, deceased, and Ila Vinyard McCullough, was born March 16, 1916, and departed this life Jan. 29, 1938. Oct. 26, 1935, he was united in marriage with Inalee Bullard, and to this union one son was born. In September of 1936 he accepted Christ and was baptized in the Church of the Brethren. Death came to Bro. McCullough very suddenly, resulting from fatal injuries received while at work. He was completely buried with dirt and rock, caused by a landslide. He leaves his wife, son, his mother, three brothers, two sisters and many relatives and friends. Funeral services were conducted by the home minister, Bro. E. M. Culler.—Mrs. J. O. Tadlock, Oneonta, Ala.

Morris, Charles Clinton, of Saxton, died Sept. 3, 1937, aged 31 years, 8 months and 23 days. Surviving are his wife, Eva Morris, one daughter, his father and three sisters. Funeral services were conducted in the Stonerstown Church of the Brethren by his pastor, Clyde Bush, and S. I. Brumbaugh. Interment was made in the Broad Top City cemetery.—Mrs. Ola Stapleton, Saxton, Pa.

Snell, John, was born in Kosciusko County, Ind., June 25, 1850, and died of paralysis Jan. 24, 1938. Most of Bro. Snell's life was spent around Sidney and North Manchester, Ind. His first wife was Mary Ellen Roudibush. After her death he married Lydia Stoffer, who preceded him in death eleven years ago. Since that time he made his home with his son, Dan Snell, of Fort Wayne. Bro. Snell was a devout Christian gentleman, having served the Lord in the Brethren church. For the past three years he was a member of the Fort Wayne Church of the Brethren. He is survived by three sons, one daughter, thirteen grandchildren and thirteen great-grandchildren. Funeral services were conducted in the home and at the Spring Creek Church of the Brethren by the undersigned. Interment was made in the cemetery near the church.—Leo H. Miller, Fort Wayne, Ind.

Thomas, Ezra A., son of Samuel Thomas and Claissa Maust Thomas, was born on Oct. 31, 1847, and died Feb. 18, 1938, at the home of his brother, Josiah A. Thomas of Uniontown, Pa. His wife preceded him more than five years ago. He united with the Church of the Brethren in early manhood and was active in church work to the last, having attended services on the Sunday before his death. He is survived by three brothers and one sister. Funeral services were conducted by Bro. C. C. Sollenberger, with interment in the Bethel cemetery, Farmington, Pa.—Homer Teets, Gibbon Glade, Pa.

Vanatta, John William, son of Enos and Leean Vanatta, was born in Hocking County, Ohio, Aug. 23, 1874, and passed away in Hardin County, Feb. 13, 1938. He came to Hardin County with his parents at the age of ten years, and most of his years were spent in this part of the state. Oct. 14, 1898, he was united in marriage to May Eberhart. On Nov. 6, 1929, Bro. Vanatta was stricken with a disease and from that time until the hour of his death he was left a helpless invalid. He was patient and appreciative of the kindly ministrations of his wife. Twelve years ago he made public confession of Christ and was received into the fellowship of the Eagle Creek church. Through the years he remained faithful to the vows made at that time. With much faith he journeyed over his uneven pilgrimage, always believing and trusting. As the end came near he left a testimony of faith by singing We Shall Gather at the River and just as the spirit was leaving the earthly house he brought his last witness to the goodness of God and sung It Is Well With My Soul. He is survived by his wife, one brother and three sisters. Funeral services were held at the Eagle Creek church, with the pastor officiating.—Jesse J. Anglemeyer, Williamstown, Ohio.

CHURCH NEWS

CALIFORNIA

Live Oak.—Since our last report Bro. Rodney Martin of Valley Wash., preached for us one Sunday morning. The deputation team o La Verne College rendered a program Dec. 28. One Sunday nigh N. C. Hanks, a blind author and lecturer who lost both hands an eyesight in an accident when a young man, gave us a wonderful mes sage of courage and cheer. Feb. 6 a Jewish Christian showed picture of Palestine and gave an interesting talk on how prophecy is bein fulfilled. This winter we began a Bible study class, which meet once a week, using Studies in Doctrine and Devotion. Bro. Crite is the teacher. The attendance is good. While Bro. Liskey, ou pastor, was attending the regional conference at La Verne Bro. Jame Swallow and Rev. Miller, aged Presbyterian minister, filled ou pulpit. Sunday night, Feb. 20, the Chico young people gave us program.—Mrs. Frank Ott, Gridley, Calif., Feb. 21.

IDAHO

Nampa.—Our work is moving along nicely. The excavating for ou new church is completed. We are just ready to begin work on th forms and concrete. Our men show a remarkable likeness to thos of whom it is said "the people had a mind to work." Since New Year's Day ten have been baptized and fifteen received by letter These came through the regular channels of church work withou any special evangelistic effort. Others are near and will be added t the church soon. The church is blessed with a fine corps of work ers who are backing the pastor in a wonderful way.—M. S. Frantz Nampa, Idaho, Feb. 16.

ILLINOIS

Kaskaskia.—We met in council Jan. 15 and decided to paint the in terior of the church. It was decided that as many men as possibl would try out the God acre plan to help the church along financially The Ladies' Aid made a wool comforter early in the winter and sol it. A group of our young people met with the young people of th churches of Southern Illinois at the Walnut Grove church on Feb. 12 Sister Ruth Dunaway is our Messenger agent; the writer, corre spondent.—Mayme Barker, Brownstown, Ill., Feb. 23.

INDIANA

La Porte.—We held our council Feb. 9. Plans are under way fo interior redecorating of the church this spring. Bro. Kenneth Lon of Bethany will be with us this summer for three months to help ou pastor, Bro. K. W. Murphy, in the work at this place. Bro. M. L Whitmer of North Liberty brought us a message, Take Heed to th Old Gospel Way, on Dec. 5. Feb. 6 Bro. Kenneth Long of Bethan preached in the morning and evening. Our Messenger agent organ ized the Messenger club this year. We are glad to have the Mes senger in so many homes. Our Aid Society is sending towels an money to Camp Mack. The young people and adults are having contest in Sunday evening attendance. The losing side will have t give an outing in the park this summer. We have succeeded in reach ing our missionary and home missions budget for the year endin Feb. 28. We are encouraged in the progress of the church.—Mrs Nathan B. Cross, La Porte, Ind., Feb. 21.

Second, South Bend.—We have been enjoying splendid church at tendances this winter. At Christmas time our children, directed b Sister Heeter, entertained us with recitations, readings and songs Our pulpit has been filled each Sunday with good messengers of th Word. Our Bro. Stump has been working hard and we have enjoye messages by visiting ministers also. We are just about to conclud our Messenger campaign and will be able to put the Messenger int the required number of homes for the special club rate. Our men' organization helped to make this possible. They started a loan fun for this purpose and it has helped greatly. Our spring revival will b conducted by our minister, Bro. Edward Stump, March 6-20, as Bro Carper will be unable to be with us. The Ladies' Aid has been doing fine work this winter. The attendance and interest have been good Sister Amanda Metzler is our president. Sister Ullery conducts th Bible study period at Aid. They will observe the world's day o prayer on March 4. The ladies are making quilts and aprons at Aid Whenever visiting in South Bend please feel welcome to worship wit us.—M. I. Hinton, South Bend, Ind., Feb. 18.

Syracuse.—We were privileged to share a number of revivals be sides our own the past fall. In several instances we gave a church delegation, with release of special music, as was done when the write was in his campaign with the Goshen City church. Also there were the shared revivals of Bro. Dewey E. Rowe at Bethany, Bro. Edward Stump at Rock Run, Bro. C. H. Deardorff at New Salem, and Bro Rufus P. Bucher at New Paris. To assist in a program of evangelism at Goshen City church, as was done immediately following our own

campaign here at Syracuse, was a genuine pleasure. It is a very congenial and good pastor they have had now for about eighteen years, in Eld. T. Ezra George. Bro. J. Boyd Ogle very credibly served as the music director, while their large and able choir functioned with decided helpfulness under their choirmaster, Bro. Roy J. Kenaga. The crowds were large and very responsive, and all in all we had a veritable "season of refreshing from the presence of the Lord." The evangelist was additionally blessed by the assignment of his headquarters the while with the very hospitable and spiritually minded couple, Brother and Sister Ezra Flory. Monday evening, Dec. 6, the large men's class, of which Pastor George is the teacher, assembled in the social room for their monthly meeting. Subsequent to a good fellowship meal, an inspirational program was rendered. The writer spoke on Welfare Work With Youth of Today. Much of what was said was given out of his experience as superintendent of the Mexico Welfare Home, Mexico, Ind.—Ralph G. Rarick, Syracuse, Ind., Feb. 19.

IOWA

Muscatine.—On Jan. 23 we were favored by a visit from our elder, Bro. O. A. Myer of Robins. Bro. Myer brought a message in the evening and presided at our council on the following Monday evening. The business session was preceded by a potluck supper in honor of Bro. Myer. A financial budget was submitted and accepted. We use the weekly envelopes and the penny coin collectors as a means to systematic giving. With the co-operation of the district mission board we are planning to have the Messenger sent into every member's home. Our young people continue their interesting programs each Sunday evening. The entire group remains for the worship service and sermon following. Our pastor, Bro. J. A. Wyatt, presents sermons that can be understood and appreciated by young and old. Our Sunday-school pupils presented a very fine Christmas program. In recognition of Race Relations Sunday, we had a group of Negro singers from the African church of this city. The young people presented a program on the character of Lincoln, featuring a playlet entitled The Boy Lincoln and His Mother. Plans are being made for a revival meeting to be held in early spring by Bro. D. D. Fleishman of Dallas Center.—Irene Bowman, Muscatine, Iowa, Feb. 18.

KANSAS

Larned rural church co-operating with the Methodist and Mennonite churches of the community enjoyed a union revival for two weeks, with Rev. E. M. Yost of Greensburg as evangelist. The meetings were held at our church. Our pastor, Bro. Edgar Stouffer, and Rev. Denver Flowers, Methodist pastor, worked together in a very pleasing way with Evangelist Yost of Mennonite faith. For several years these churches have had union Sunday evening services during the summer. This was our first union revival. The majority of the folks were well pleased with the fellowship, inspiration and scripture teaching received. Six accepted Christ and several were reconsecrated. Two will be received by baptism in our church, two will join the Methodist church and two will join the Mennonite church. Our pastor has been outstanding in his ability to co-operate with the neighboring churches. He was the first to initiate the annual community picnic in August. This is looked forward to with pleasure by our groups and also by some from Larned who attend this event regularly. Bro. Stouffer tendered his resignation early in the year and as yet our ministerial board has not been able to locate another pastor.—Mrs. Ruth H. Brown, Larned, Kans., Feb. 24.

MARYLAND

Long Green Valley.—We met in council Feb. 5, 1938. Two letters were received. Committees made favorable reports. Bro. W. N. Zobler of Lancaster, Pa., will begin a series of meetings here on Easter Sunday, April 17, which will continue until May 1. Bro. C. F. Holsopple of Myersville, Md., will hold revival meetings at this place in the spring of 1939. Brethren Chester Currens and Earl Southard were added to the committee to secure our summer pastor. Delegates to district meeting are Brethren Melvin Gunther and Earl Southard, with Eld. J. M. Prigel and Sisters Emma Prigel and Lillie Breidenbaugh as alternates.—Mrs. J. C. Breidenbaugh, Long Green, Md., Feb. 21.

MICHIGAN

Zion.—We are rejoicing greatly over the splendid ingathering of souls during the revival conducted by Brother and Sister B. M. Rollins, Feb. 9-23. Nineteen were received into the church by baptism and one was restored. A number of others who had been inactive were renewed and still others rededicated themselves. Three who confessed Christ at these meetings expect to unite with the Free Methodist church. Those added to our church range in ages from nine to thirty-eight. Brother and Sister Rollins gave us very helpful messages and we trust that more results will be realized in time to come. Christian Workers' meeting was organized with Bro. John Meiser, Sister Helen Migan and Bro. Shirley Switzer in charge. We pray that the work here will greatly advance the kingdom of God.—W. H. Good, Prescott, Mich., Feb. 26.

OHIO

First, Canton.—During the first quarter our Sunday school has been progressing with an increase in attendance of 22½% over that of the preceding year. There has been a gain of a little over 15% in our offering. The children, young people and adults are growing spiritually under the leadership of our able teachers. Each class of the Sunday school takes a missionary offering each Sunday for home missions. The B. Y. P. D. had charge of our evening preaching hour on Feb. 6. Rowland Showalter and Phil Griffith brought the messages. Miriam Inman had charge of the devotions. Feb. 20 the vested choir will render a musical program, assisted by Chas. J. Moss as soloist. The choir members drove to Alliance one evening during the evangelistic meetings held by Brother and Sister Austin and rendered two sacred selections. Feb. 22 they will go to Molly Stark sanitarium to give a musical program for the patients. Our pastor, Bro. Inman, holds services there every Tuesday afternoon and about once each year the choir goes over and renders a sacred concert.—John Meyers. Canton, Ohio, Feb. 20.

Salem.—Our Women's Work was reorganized Feb. 8 with the following officers: President, Della Fox; vice-president, Mabel Wenger; secretary, Esther Dearth; treasurer, Kathryn Lutz; directors of Bible, Katie Flory and Daisy Brumbaugh; Aid Society director, Alice Rinehart; missions director, Mary Minnich; mother and daughter director, Maggie Puterbaugh; peace and temperance director, Miriam Wenger. At this meeting Sister Minnie Bright gave a very impressive talk and presented a Chinese remembrance to each one present. Feb. 13 Brother and Sister Homer Bright gave short farewell talks before they sailed for China. They were supposed to leave Vancouver Feb. 19, and our united prayers go with them for a safe journey. Bro. Norman B. Wine gave a very fitting sermon at this parting service. We met in council Feb. 21, and elected the following delegates to district conference: Albert Landis, Alice Rinehart, Jeff Loughman and Earl Gorrill. Our delegate to Annual Conference is Edward Miller, with Sylvan Bookwalter as alternate. We have secured Bro. J. W. Fidler to begin our series of meetings, March 20 to April 3. All are invited to attend.—Naomi Sibert, Union, Ohio, Feb. 22.

OREGON

Portland.—During the holidays we had two splendid programs. Just before Christmas the drama, The Lost Church, was given by the young people and adults. At Christmas time the children gave an interesting program. Bro. George C. Carl of California was with us on New Year's Day and gave us a splendid sermon the Sunday previous. Bro. Carl, perhaps more than any other individual, was responsible for the building of the Portland church. We are glad that his children live here, for it makes it possible to have him with us more often. Brother and Sister Carl celebrated their golden wedding anniversary with the beginning of the new year. A very splendid observance was arranged by their children. On Feb. 13 the members and friends brought a very substantial achievement missionary offering, the largest offering for many months.—Octavia A. Hoppes, Portland, Ore., Feb. 17.

PENNSYLVANIA

Altoona.—Our church is moving along nicely under the direction of our pastor, Bro. Glenn E. Norris, and wife. Bro. Norris was re-elected as pastor for another year. Bro. Clair Replogle is the director of our men's chorus. Nov. 30 our beloved Brother and Sister G. L. Werking celebrated their fifty-fifth wedding anniversary. Their four daughters and one son were all home. Their church pew is rarely vacant. Bro. J. A. Robinson, pastor of the Walnut Grove church, conducted our revival the first two weeks in January. He preached sixteen Spirit-filled sermons. Eight were received by baptism. During the summer we redecorated the interior of our church building. Our Sunday school is progressing, with an attendance of 337 last Sunday. Bro. Ernest Miller is our general superintendent and Bro. C. D. Brumbaugh is adult superintendent. Bro. R. B. Replogle is teacher of a very fine group of men. Several weeks ago he had seventy-one present. Our fall communion was one of the largest we have ever had. Two hundred and thirty-five surrounded the Lord's table.—Mrs. H. W. Troutman, Altoona, Pa., Feb. 15.

Carlisle.—The work is being carried forward by the stimulating

ANNOUNCEMENTS

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Locust Grove, April 27.

Maryland, Middle, Leetown and St. Margarets, April 20, 21.

Ohio, Northwestern, Eagle Creek, March 15-17.

Ohio, Southern, West Milton, May 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 27, 28.

Pennsylvania, Middle, Martinsburg, April 12-14.

Pennsylvania, Southeastern, Ambler, April 20, 21.

Virginia, First, Daleville, April 20-22.

Virginia, Northern, Woodstock (Valley Pike house), April 15, 16.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

Indiana

April 17, Pleasant Valley.

May 8, Pleasant Hill.

Iowa

April 15, Ivester.

Missouri

April 14, Mountain Grove.

Ohio

April 15, Fostoria.

Pennsylvania

April 10, Robinson.

April 17, Chambersburg.

April 17, Sipesville.

West Virginia

August 7, Salem.

forces of the church. We now have both a men's chorus and a women's chorus. They have both given special numbers recently. Bro. A. C. Baugher of Elizabethtown College was with us in a Bible institute Feb. 12, 13. He talked to an appreciative audience on the Book of Job. We hope to have Brother Dan West with us in the near future to tell us of his experience and work in Spain. Yesterday afternoon our aged sister, Mrs. S. M. Stouffer, passed away.—J. E. Faulkner, Carlisle, Pa., Feb. 14.

Juniata Park.—Our church is located in the eastern part of Altoona, Pa. The shops of the Pennsylvania Railroad have had much to do with the growth of this part of the city. The large railroad shops have given work to thousands of men. However, at present, the slump in business has hit the financial interests very hard. The spiritual growth of Juniata Park has been as wonderful as the growth in population and wealth. A half dozen strong churches of different faiths minister to our spiritual needs. Brother and Sister J. Edw. Jarboe just closed a revival which proved to be a real spiritual awakening. They came to us Jan. 16 and remained until Feb. 8. The attendance and interest increased as the meetings continued. The average attendance of young people for the last week was almost two hundred for each service. Bro. Jarboe's messages were full of inspiring gospel truth. Sister Jarboe ably assisted by leading the song service. As a result fifty-six were added to the church by baptism. A number have renewed their fellowship and a number await the rite of baptism. Three were received by baptism just before the revival and twenty-four at our revival last spring before Easter. Eighteen were received by letter, making a total of 101 members added to the church during the last year. Our Sunday-school attendance has increased more than 50%. Bro. J. E. Nelson is our superintendent. The church has elected Brethren P. R. Bratton and M. C. Banks to the ministry. Three brethren, Lloyd Catherman, Wm. Fletcher and Daniel Vickers, were called to the deacon's office. John R. Snyder has been our elder and J. J. Shaffer has been our pastor since the division in the church nearly two years ago. We have an active men's organization and chorus. Our young people have been active in their field of work. Improvements have been made in the basement, new carpets bought for the church and also a new piano. The church lot has been regraded and new shrubbery planted. Our people are all working together in a wonderful way to help others and win others to Christ.—Mrs. W. F. McKendree, Juniata, Pa., Feb. 23.

Little Swatara.—We met in council Dec. 18 at Frystown, and a number of officers were elected. Four certificates of membership were granted. We decided to have our revival meetings in November instead of May. The church correspondent resigned and the writer was elected to serve the unexpired term. Dec. 19 at Frystown the B. Y. P. D. rendered their regular program. Several musical selections were enjoyed and Bro. Lester Royer of the Lebanon congregation brought a helpful message. A week-end Bible institute, conducted by Bro. R. W. Schlosser of Elizabethtown College, Dec. 11 and 12, was interesting and greatly enjoyed. The messages were very instructive. A number of the Sunday school spent Christmas night in singing carols and bringing cheer to the shut-ins. On Dec. 25 the Merkey Sunday school gave a Christmas program of recitations, exercises and songs, after which they were given a treat. Jan. 23 Bro. John Byler spoke for the Anti-Saloon League at the Ziegler house. On Feb. 6 Bro. B. W. S. Ebersole spoke at the Merkey house on Child Rescue. Feb. 13 the Sunday school lifted an achievement offering for the general brotherhood mission and service work. Attendance has been good for the last several months.—Edith Harnly, Myerstown, Pa., Feb. 16.

Mt. Olivet.—On Dec. 12 Sister Martha Martin of Elizabethtown College came to us in the interest of a Bible institute. She gave two very inspiring and helpful messages. We pray God may richly bless her for these services. On Christmas we gave treats to the children and had a few recitations, after which an offering for relief in Spain and China was lifted. On Jan. 29 we lifted another offering for relief in China. We trust God shall use these gifts in relieving the great suffering in these war stricken countries. On Feb. 20 our Eld. J. E. Rowland delivered an impressive message, after which we had a very impressive anointing service. One young mother expects to be operated on soon and called for this service. We have had quite a lot of sickness in the community this winter.—Mrs. Ada Brandt, Millerstown, Pa., Feb. 21.

Sipesville.—The new officers of the church who were elected at the October council took charge of their respective offices Jan. 1. The Sunday-school year started Oct. 1, with Bro. A. G. Maust as superintendent. A two weeks' meeting starting Oct. 25 was conducted by Bro. J. A. Buffenmeyer. The meetings closed with a love feast Nov. 7. As a result of the meetings five were baptized. The Thanksgiving community services were held in our church, with Rev. Lundberg of the Lutheran church delivering the sermon. The offering was given to the Children's Aid Home in Somerset. We had two Christmas programs, the children giving a short program of songs, recitations, etc., Sunday morning before Christmas, and the adults and young people presenting the pageant, The Seeking Wise Man, on Christmas Eve. This pageant was well rendered. The Ladies' Aid has been very busy. They sponsored the remodeling of the church basement which was converted into a large social room and a fine kitchen. The work is not completed as yet, but the young people initiated the social room with a Christmas banquet. Sixty were present. The refreshments and entertainment were provided by the young ladies. They were defeated by the young men in a contest for raising money for missionary purposes and their penalty was the responsibility for the banquet. We have a large group of young people. Our juniors are very much interested in their Camp Harmony project. Last year they were represented in camp by six boys and seventeen girls, many of them having earned their own enrollment fee through this junior project. Quite a few are undertaking the same work this year. Our love feast will be held on Easter and will be preceded by a week of meetings during Holy Week. Sister Grace Clapper, missionary to China, brought us an interesting message on Nov. 8.—Mrs. W. R. Critchfield, Sipesville, Pa., Feb. 6.

Spring Creek.—In August our Sunday school had their annual outing in the church grove, with the home ministers each giving a five-minute talk. The younger group was entertained by the committee with various games, after which lunch was served. Ten of our young people attended Camp Conewago and brought us interesting reports. Promotion day was held Oct. 3. Rally day was held Oct. 10, with Bro. J. I. Baugher delivering the address. Our love feast was observed Oct. 9, with Bro. F. S. Carper bringing us the sermon in the afternoon and officiating at the love feast. Our pastor, Bro. B. F. Waltz, held a series of meetings in the Hostettler church during October. Fifteen were added to the church at that time. Nov. 10 Bro. Minor Myers gave a missionary address. Nov. 14 the student volunteers of Elizabethtown College gave an inspiring program in the evening. A Men's Work group was organized, and a father and son banquet was held Dec. 3, with Rev. J. C. Corbin of the Presbyterian church as guest speaker. A Christmas program was given by the primary and junior departments on Dec. 19. A Christmas pageant, The Coming of Our King, was given by the young people on Dec. 26. A watch night service was held in our church by the young people, under the direction of Mrs. Rufus Eby and our pastor. Our young people sponsored a missionary program, with Sister I. E. Oberholtzer as their guest speaker. Our revival started Jan. 3, with Bro. Henry King as evangelist. The meetings continued for three weeks. There were twenty-five requests for membership. There were also three applicants for baptism earlier in the year. Jan. 29 the a cappella choir of Juniata College gave an excellent program. During December and January our pastor conducted a series of discussions on the Christian family. During February Bro. J. I. Baugher led a series of discussions on stewardship. Special services are being arranged for Passion week and Easter.—Mrs. J. I. Baugher, Hershey, Pa., Feb. 12.

York.—Dec. 14 the First church met to reorganize the Sunday school, re-electing Bro. Ralph Lehman as superintendent. Bro. George Stough was elected superintendent of our mission school. Dec. 19 a much appreciated Christmas program was rendered by the children of the First church. A candlelight service was conducted by the young people on Christmas Eve from eleven to twelve o'clock. Following this service a large group sang carols for shut-ins. Christmas night our mission school rendered their program. Jan. 1 was the beginning of the ten-day prayer meetings in our city. Bro. Blough had charge of the services on New Year's Day. Jan. 6-10 our pastor conducted morning devotions on the radio station WORK. Jan. 9 a cantata, When Jesus Was Born, was given in the First church by the B. Y. P. D. Two weeks later this cantata was repeated in the Shermantown Lutheran church. Our council was held Jan. 11. Three letters were received. Jan. 23 Bro. C. B. Sollenberger delivered the morning sermon in the First church and the evening sermon in our mission house. Feb. 5, 6 Bro. Ralph Schlosser conducted a Bible institute in our mission house. Feb. 10 the Women's Work organization sponsored a missionary program. Sister Oberholtzer, returned missionary from China, gave the address. An offering was lifted for the girls' schools in foreign lands. March 6 Bro. H. M. Stover began a revival service in the First church. We are looking forward to the program to be rendered by the Elizabethtown College a cappella choir April 24.—Florence L. Keeney, York, Pa., Feb. 12.

VIRGINIA

Salem.—We met in council on Feb. 19. Three new members were received into our congregation by letter. We decided to hold a series of meetings some time during the year. Brethren Robert Lynn and William Harris were chosen as delegates to the district meeting, with Sisters Caroline and Ollie Cline as alternates. We are trying very hard to place The Gospel Messenger in the homes of seventy-five per cent of the families. We hope to succeed some time in the near future.—Ollie Cline, Stephens City, Va., Feb. 20.

WASHINGTON

Outlook.—Our evangelistic campaign closed Feb. 6. Meetings were conducted by Sister June Yearout, granddaughter of the late Eld. Charles M. Yearout, and the youngest evangelist in the brotherhood. Sister Yearout gave us twenty-four powerful and soul-stirring sermons. She is not emotional but preaches the Word with power. Attendance and interest were good. As a result thirty-three accepted Christ. Twenty-eight of this number were baptized and twelve out of the twenty-eight are heads of families. Attendance at church, Sunday school and prayer meetings has been good. Our love feast was held on Feb. 18, with a large attendance. The Men's Work organization has been doing good work. They put in a new rostrum and have nearly completed an addition on the back of the church. They had a father and son banquet last fall. They also paid $10 to our evangelist as did the Ladies' Aid. The Ladies' Aid had their annual bazaar last fall. They are going forward in their work as usual. They purchased a linoleum rug for the new rostrum, but since then we have been presented with a nice wool rug, which looks very nice indeed.—Mrs. F. A. Lyon, Granger, Wash., Feb. 21.

Salkum Church of the Brethren was organized Sunday evening, Feb. 6. It had formerly been a mission point of the Richland Valley church, eleven miles away. Bro. Whisler was chosen elder of the church. Other officers elected were trustees, clerk and treasurer. Bro. Whisler has had charge of the mission point for years and in November Sister June Yearout held meetings here. Five were added to our number. As a result of those meetings our members were drawn closer together and other Christian people became interested in our church and began to want an organization. Bro. Fike was then called to hold meetings. He labored earnestly for two weeks. The interest was splendid and as a climax of his meetings the organization was made. Eight more new members were added to the church. We have thirty-two charter members. We will get a meeting place as soon as possible. Heretofore we had met in a small community church that is not well located to accommodate our membership. The last meetings were held in a schoolhouse. For over a year a Christian group of women have been holding missionary meetings each month. They have started using Brethren literature and are contributing to the Brethren missions. There will be a large associate membership. With the help of God we are looking toward the future of our organization with the hope that it will be the fulfillment of a great need in our community.—Mabel Damron, Salkum, Wash., Feb. 10.

Wenatchee Valley.—January was begun with prayer, meditation and thankfulness at a New Year's watch service. Bro. Will had charge of the devotions. During the month Bro. Will devoted the Sunday evening services to the home. His topics were handled in a very able manner. Bro. Jay Eller presented to the B. Y. P. D. lessons on Boy and Girl Relationships, and conducted forums for the young people's question box on Home and Marriage. Our church has an annual custom of celebrating every member's birthday at one time with an all-church birthday party. This was held on the pastor's birthday, Jan. 30. The congregation was divided into groups according to the month of their birth and each group had charge of a particular spot on the globe as we all took a tour of the world. We visited our mission stations and were thus instructed in many things new to us. When the birthday pennies were collected there were some 5,000 of them. On Jan. 26 the B. Y. P. D. sponsored a penny supper, earning $29 toward their quota of the youth serves project. The mission committee is now sponsoring a contest in the Sunday-school departments whereby nickel power drives huge ocean liners across the map to our mission points. So far the primary department is leading by 3 cents. They were assigned to China and their ship has plowed across the Pacific, back to Seattle and is almost to Shanghai again, which means that these youngsters have raised their quota almost three times over. This money will be sent in as the Wenatchee Valley part of the achievement offering when it comes due in February. Two fine young men were baptized recently.—Geraldine Eller, Wenatchee, Wash., Feb. 18.

WEST VIRGINIA

Mountain Dale.—We met in council Jan. 22 and elected the following officers: Writing clerk, Emra Sisler; Messenger agent, Walter Van Sickle; Messenger correspondent, the writer. Bro. Emra T. Fike of Oakland, Md., will begin meetings in our church on Sept. 10 and will continue for two weeks. Bro. Walter Van Sickle preached for us Nov. 28 and Dec. 26. Eld. Chester Thomas preached for us Jan. 23. These sermons were much appreciated.—Grace Sisler, Hazelton, W. Va., Feb. 24.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., March 19, 1938 No. 12



CHRIST HEALING THE SICK (REMBRANDT, 1606-1669)

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DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 6: 53-56

"And as many as touched him were made whole"

Christianity and Health

Contact with Christ tends toward wholeness of life. This is true physically and mentally as well as spiritually. Of course there have been many excesses and abuses of mind and body in the name of religion. Christianity has not been exempt from these. But this is not chargeable to Christ. His life was sound and wholesome. The life he gives contributes toward health of mind and body.

People who were sick sought the presence of Christ. Many still find new strength rising in their weakened bodies through the blessing of his touch. His compassion goes out to those who are handicapped of affliction. He would free people from disease.

Tuesday: Judges 13: 8-14

"Of all that I said unto the woman let her beware"

Prenatal Influences

What we do affects others; this is true of everyone in nearly every circumstance of life. But of all the relationships in which influences are patent for good or evil, none is more significant than that between mother and child. The intimacy of contact makes this relationship unique. This contact is most direct in the months before the child is born. What the mother eats and does then affects the child directly for good or ill. Could this fact be in the background of such restrictions as were put upon the mother of Samson? Whether or not it was, the provisions were salutary in their effect. There would be more mighty sons if there were more discreet mothers.

Wednesday: 1 Cor. 6: 12-20

"Ye were bought with a price: glorify God therefore in your body"

The Body Belongs to God

To get a right attitude to one's body is an achievement worth making. Some have disparaged the body, and counted the flesh the work of the devil. Others have glorified it, making its preservation one of the chief concerns of life. Most religions have taken some account of man's body as well as his soul. Recall the careful embalming done by the ancient Egyptians to preserve the body for the future, and the Jewish ideas about the resurrection of the body.

Paul has something to say about the body, too. He says it belongs to Christ; it is a temple for his Spirit. It is to be used to the glory of God.

Must I Be Healthy to Be Good?

This pointed question is offered for consideration in connection with the temperance lesson. Manifestly, if a single sweeping answer were to be given to it, it would be "No, of course not." We all know people whose bodily afflictions have been the stimulus which has ripened beauty of character such as not many healthy people have. And perhaps we ourselves have learned valuable lessons through physical suffering. Recall Paul's experience with his "thorn in the flesh." He found his affliction useful to keep him humble and depending upon God. Humility, trust, patience, and a number of other Christian virtues thrive on suffering when it is taken in the right way.

Then we might ask—as Paul did about sin—"Why try to prevent illness if so much good can come of it?" Because, like sin, it is so expensive. With a right spirit we should be able to learn the necessary lessons of life without paying the price of illness. And then some kinds of illness have a damaging effect upon the disposition and lead people to take attitudes that are anything but Christian. Many ailments are of the mind's own making and these are detrimental to spiritual health.

Certainly the diseases due to intemperance are damaging to spiritual welfare. The only good that can be wrought in one's life through intemperance is the grace of repentance. This requires turning away from sin.

Job 2: 7-10; 3: 1 ff.; 42: 10-12; Isa. 38; 2 Cor. 12: 7-10; Rom. 6: 1, 2.

Thursday: Rom. 12: 1, 2

"Present your bodies a living sacrifice, holy, acceptable to God"

The Body Sacramental

We are accustomed to thinking of the broken body and shed blood of Christ in sacramental terms. By keeping the ordinance of the communion our appreciation of the cost of salvation is deepened and we are inspired to go forward, sharing in the sacrifice which Christ made. But the sacrifice we are to make begins now while we are living. It is the offering of our bodies sound and whole for service in his kingdom. It may lead to death, as it did for him. But death is not likely to be significant by way of sacrifice unless it is preceded and brought on by sacrificial living.

Observe those whose lives count for righteousness. Are they self-indulgent and careless of their bodies? Or do they husband their physical resources to serve their high purposes?

Friday: 1 Cor. 10: 1-13

"Now these things were our examples, to the intent that we should not lust after evil things"

Misused Energies

What a loss of energy there has been in the world through misused powers! Men have the urge to worship, but have been content with cheap worship that tolerates and even encourages dissipation and the pursuing of selfish desires. Men have basic physical urges which are necessary to normal growth and strength and to the propagation of the race, but they have prostituted these to uses that defeat their true purpose. Men have a divinely bestowed discontent within them that ought to be the incentive to learning and progress, but they let it be their master and become disgruntled and rebellious.

Paul said we ought to profit by the failings of others in these respects.

Saturday: 1 Cor. 9: 24-27

"Every man that striveth in the games exerciseth self-control in all things"

Discipline of the Body

Achievement does not come by chance. Native endowment has something to do with, and favorable circumstances help. But these alone do not make success. There is a personal element that is absolutely essential. The purpose, the determination, the self-discipline, the persistence, the single-heartedness of the individual—all this is indispensable.

Paul drew upon the experience of the athlete as an example of the necessity of self-discipline. No man becomes a winner in the race without it. The Christian race is like the games in this respect. Something must be given up in order to develop strength. Self-mastery is essential to success.

Sunday: 1 John 2: 12-17

"Ye are strong, and the word of God abideth in you, and ye have overcome the evil one"

The Overcoming Life

These are encouraging words. They were written by an aged father to young men. What a fine thing to have young men in the church who are sturdy and true, men who order their lives according to the Word of God, and live above the common temptations of youth! With young men like that, the future of the church seems hopeful.

Have you ever compared the young men of the church with those that frequent the tavern and the dance hall? It is to be regretted that the church group is not larger, but still it is large enough to establish a standard for manhood.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., March 19, 1938 — No. 12

EDITORIAL

A New Revision Announced

THERE are many who still prefer the King James Version of the Holy Bible. This was completed in 1611, or in the days when Shakespeare was still alive. On the title page of such Bibles one may read: "Translated out of the original tongues and with the former translations diligently compared and revised." In the address to King James, still usually printed as an introduction, there is this statement of purpose, that, "There should be one more exact translation of the Holy Scriptures into the English Tongue."

In 1885 the Revised Version appeared. This was the work of British and American scholars, though not entirely satisfactory to the Americans. The British scholars and publishers were given the right of way for the time being, but with the understanding that at a later period the American group of revisers could issue their revision. Some years later it could be said: "The judgment of scholars, both in Great Britain and in the United States, has so far approved the American preferences that it now seems to be expedient to issue an edition of the Revised Version with these preferences embodied in the text." The so-called American Revised Version appeared in 1901.

In the thirty-seven years which have passed since this version was available, there have been changes in our language, and there have been archeological discoveries shedding new light on old truth. These two considerations explain why a new revision is announced, which it is hoped may be completed in the course of the next two years. The company of revisers is made up of two groups, one responsible for scholarship and the other for literary excellence. These latest revisers might well put on the title page of the American Revision of the American Revised Version, due in 1940: "Translated out of the original tongues and with former translations diligently compared and revised." And thus the good work sanctioned by King James goes on. H. A. B.

The Proof Will Be Complete

ONLY nineteen years ago England and France had their revenge. They drank deeply of its sweetness. They worked their proud will on prostrate Germany. They would make her pay for the war and they would disarm her so completely that she could never trouble the world again.

Italy had been lured from the triple alliance and persuaded by the promise of plunder to enter the war on the allies' side. But now that victory was theirs, should a little thing like a promise made in secret stand in the way of their ambitions? Surely not. They would just keep the spoils themselves.

And now! Look at the late proud victors making the best terms they can with Hitler and Mussolini, thereby confessing them their masters. How the hosts of Beelzebub and Lucifer must laugh! The ironies of history are hard on human pride but they get the truth on top at last. Kindness and forgiveness pay better than revenge. Goodwill *is* mightier than the sword.

Permit us, please, to wonder what might be the state of Europe today if England and France had thought it worth while to keep Italy's friendship, and even to welcome defeated Germany into the inner circle. What if they had used that golden opportunity to turn an age-long enemy into an everlasting friend! What could they have lost that they are not now losing anyway? And how would you measure the gain in security and peace?

The supreme folly of making peace (?) by force of arms is now so plain that it can hardly be wholly lost on future treaty makers and certainly not on the future historian. The trial and error method of learning that the love-your-neighbor and love-your-enemy way of Jesus is the best way, is terribly costly but it is likewise terribly convincing. It is well established by this time that mankind will learn in no other.

When the next world conflagration has burned itself out and the surviving statesmen so-called sit down

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around the council table to gather up the fragments of a blasted civilization, perhaps they will be ready to make peace without at the same time planting the seeds of future and greater wars. Perhaps they will be willing to try mutual confession and forgiveness. At any rate the evidence will all be in. Proof of the failure of the way of violence will be complete. The chastened spirits of a crestfallen and ashamed remnant of the human race may at last be ready to try brotherliness and unreserved goodwill. E. F.

Plain and Stale

SAYS one good brother: "I have come to the conclusion that it is high time I send you some good plain criticism. . . . As to the GOSPEL MESSENGER, it is very stale when compared to such magazines as ——, ——, etc. Why don't you teach Christ?"

We are glad the brother did not wait any longer. The time was "high" enough. But his criticism is not as "plain" as we could wish on the point of teaching Christ. In our blundering way we try to do that and will welcome further light.

To the charge of staleness, in comparison with the magazines named, we must plead guilty. The gospel of which this paper is a messenger is nearly two thousand years old. And, in spite of that, some readers think the paper is too fresh sometimes. So that fault will be hard to remedy.

We'll see what we can do. Meanwhile, we thank you, Brother ——. You help to keep life around the MESSENGER offices from going "stale." E. F.

A Greek Parable

IT was the brilliant Alcibiades who persuaded his fellow Athenians to send a great military expedition against the Greek colonial city of Syracuse. This famous city was situated on the eastern coast of Sicily and perhaps 600 miles away. However, one should remember that in terms of means of communication, this 600 miles was perhaps equivalent to ten times that distance in our day.

The story of the expedition against Syracuse is long and complicated. But a few high points can be given. Alcibiades was in command of the fleet and the army being transported. When the expedition reached Italy he was recalled to stand trial. Not relishing what might be in store for him at the hands of the fickle Athenian crowd, Alcibiades deserted to the Spartans. He was then in a position to stir up things in a way which soon resulted in defeats for the Athenians. So the men of Attica sent more help, draining Athens of men and means to save the expedition against Syracuse.

But the help sent did not avail. The venture was so badly bungled that the great Athenian fleet was lost. The desperate army attempted to escape into the interior of Sicily, but were overtaken and defeated by the Syracusans. No mercy was shown; the Athenian generals were killed, and the seven thousand prisoners taken sold into slavery or thrown into the stone quarries. The disaster brought Athens near to the end of her resources. It was one of the principal factors in her final decline.

But why bother with a Greek parable? Just this, one can not read Greek history without noting a certain parallelism between its promise and decline and what some are already calling the rise and fall of our western civilization. There was in Greece: the selfish struggle for power, the persistent wasting of human and material resources, fickle crowds, and confusion with reference to the higher purposes of life. The Greece that might have been perished in a welter of Grecian blood.

Was Kipling thinking also of the melancholy Greek parable when he wrote:

> "Far called our navies melt away,
> On dune and headland sinks the fire;
> Lo, all our pomp of yesterday
> Is one with Nineveh and Tyre!"

H. A. B.

William Allen White on Bingo

THE game of bingo is a gambling game. It violates the laws of Kansas. It has been denounced over the country by people whose intellectual capacity and moral courage is to be entirely respected. It isn't a question of where the proceeds go. If they go to a church or if they go to a society—so much the worse. For the sugar-coating of the benevolence does not remove the fact that the game bingo incites people to gamble and to lose more than they can afford. When they lose it in bingo they are started on the road to lose it at poker and chuck-a-luck and any of half a dozen other gambling games and devices. Some time ago three Emporia churches were running gambling games in the interest of God and morality. The *Gazette* said so, and they said, "Oh, yes, you are jumping onto a church. Why don't you pick somebody your size?"

All right, here is somebody our size. The Legion auxiliary is running a bingo game tonight and it is crooked in principle and wrong in practice and the girls should be ashamed of it. More than that, if we were sheriff or county attorney, we would raid the joint just as quickly as we would raid a strip-tease carnival or a picture show with bank night or a crap game on a blanket in the hills east of town.

Now that is off our chest and we feel better about hopping on the churches. And finally we repeat the Legion girls should be ashamed of "bingo" if it is played for money or any valuable thing.—*Editorial in the Emporia Gazette.*

THE GENERAL FORUM

When God and I Are One

BY WALTER SWIHART

O Holy One, Eternal God,
In heaven dwellest thou,
I bow my knee, I stretch my hand
In humble suppliance now;
I know thou art, I feel thy power,
Wher'er I choose to go;
And when I call, "Come, walk with me,"
Thou art with me I know.

Thy home I ween is all the space
That stars and planets course,
That comets light and visions pierce,
Or ether waves take source;
O be with me and teach me right,
That I may clearer see
That I can always be in thee
And thou indwell in me.

For in my weak and stumbling way,
I need a hand so much,
To hold me up, for otherwise
I'd fall without thy touch;
Thou God, my King, thou helping One,
Dost take my feeble hand,
And hold it fast within thy own,
That falling I can stand.

To thee, O God, I give myself,
I offer thee my soul;
I ask thee take it all in all,
That I be in thee whole;
Then never can I from thee leave
The work within begun,
The growth of perfect harmony
When God and I are one.

Brunswick, Ga.

The Young Christian Chooses His Occupation

BY WILBUR S. BARNHART

Some Ethical Considerations

THE wants of man which are obtained only as the result of effort, are called economic goods. Most people make their living by supplying their fellows with these desired goods. Each young person must decide what occupation he shall enter—what goods or services he shall provide for his fellows in exchange for the goods or services which he shall require.

But not all of these goods are good for people. Intoxicating liquors are economic goods, but liquor is far from a social good. It is the duty of the young Christian to study the occupations which are open to him, and to reject those which fail to meet certain ethical standards.

Effect of the Occupation on Society

The first test of a given occupation is its effect on our fellows. There are some occupations which are predatory, or parasitic. Some men make their living from gambling. Others manufacture games of chance. There are occupations, such as the tobacco industry, which have a harmful effect upon society. Some occupations are destructive of the highest quality of citizenship, while others weaken public health. The operation of a bad recreation center may provide an economic good, but it disrupts family life, or is not a wholesome contribution to community welfare.

From the positive side, measure the product which you will produce in terms of human welfare. Does it contribute to the progress and happiness of mankind? Does it contribute to the furtherance of other industries which in themselves are beyond question? The Christian will not cause another to stumble. It is not difficult to measure occupations in terms of their social good.

Effect of the Occupation on the Worker

Closely related to the first consideration is the question of the effect of the job on the worker, himself. Naturally, the person who engages in an occupation which renders no good to society suffers a loss of self-respect. I once knew of a man who operated a saloon. Later he gave up this business and entered into a business which was socially desirable. The effect on his personality was quite noticeable. He faced the world with a new confidence. Don't say to yourself: "I have to make a living some way," or "Some one must do this work, it might as well be I." Say rather: "What shall it profit me if I gain the whole world and lose my own soul?"

Study your possible occupation from the standpoint of its moral effect on the worker. What type of associates will you have? In what strata of civic life will it place you? A friend of mine, who is in a respectable trade, states that very few of his fellow workers are free from profanity and that practically all of them are gamblers. What will be the effect of the occupation on your physical life? Does this occupation decrease the length of life, or are there diseases which are common to the people of this industry?

It is known that occupations which require working in night shifts do not permit the most wholesome family life. This is true also of occupations which require constant travel away from home. Most occupations will provide sufficient income for subsistence, but some occupations make it more difficult for the worker to save his money and to practice thrift. It is recognized that your advance to economic competence depends not so much upon what you earn as upon what you save.

In this machine age, there is some debate as to the

effect of highly routinized tasks upon the mental and cultural life of the workers. Work which calls for variety and for some mental activity is certainly to be preferred to that which requires only machinelike movements of the hands. More than that, the worker who finds himself in the grip of a speed-up industrial system and goes home at night so fatigued that he can do nothing except stumble off to bed is not likely to develop himself through reading or through other cultural pursuits.

Naturally, the worker should look ahead and discover, if he can, what possibilities any contemplated work holds for promotion and advancement. It is possible that many people give up too easily. "What else can I do?" is a favorite reply to suggestions that this work is not good enough. One suggestion is that the young man undertake a combination of two jobs. One man became a substitute mail carrier and combined this job with fruitgrowing. Later, his fruit business became so large that he gave up the mail carrying entirely. Rural schoolteaching and farming have made a successful combination. Certainly, it is preferable to some types of industrial employment. There are many people in America who make a good living from some small business enterprise which they own themselves.

Effect on Religious Culture

The last consideration deals with the effect of the work on the religious growth of the worker and his family. Will the work interfere with participation in church work and church attendance? Some occupations and professions require such strenuous attention during the week that the worker is unable to participate in his church activities during the week and too tired to attend church services on Sunday.

Jobs, such as mail clerk, railway trainman, pharmacist, and the like, so interfere with church attendance that the worker finally gives up in despair and may eventually drop out of church work entirely. The attendance of the families of these workers is often hindered by the nature of the occupation of the breadwinner.

Where will your chosen occupation require that you live—in the city, or in the country or small town? Residence in the large centers of population is not as easy as residence in the country. The cost of living is usually much higher. Many hours are lost in transportation. More time is spent outside the home, and the family life and church life is correspondingly weakened.

Many people who are employed by national corporations are dismayed to learn that they must occasionally move to other cities—often on very short notice. This requires a breaking of ties of friendship and religious fellowship. It may be that the new home will be in a city which does not have a church of your choice. Many people are so discouraged over such moves that they fail to unite with any church in the new home.

Most of these suggestions are don'ts. Perhaps the young person who reads this would prefer to learn what he should do, rather than what he should not do. To the young Christian who is now making a selection of his life's work, I recommend a careful study of the Sermon on the Mount—especially the sixth chapter of Matthew. "Be not anxious" about these things, Jesus said. He tells about treasures on earth, and treasures in heaven; and he talks about serving God and mammon. My young Christian friend, you may have a very humble job, compared with your successful classmate, but be not anxious about these things. Treasures in heaven are the things which have eternal value. You may have family life, and church life, and wonderful fellowship, and fine neighbors. Where your successful classmate is laying up treasures on earth, you have treasures in heaven.

Indianapolis, Ind.

The Minister's Task in a War-torn World

BY JOHN H. PRICE

THE church of Christ should in any crisis, whether social, moral, financial or political, occupy a place of leadership in the thought life of the nation; this being true, I believe that the minister has a duty he can not sidestep. In the words of Esther, "Who knoweth whether thou art come to the kingdom for a time like this?"

There is nothing that can so profoundly change society as the exaltation of personality, and here Christianity, although betrayed by some of its adherents, has an incalculable contribution to make. For it reveals that man is a son of God; therefore of intrinsic value; and therefore everything of value in this world has value only as it adds to the joy, happiness, and well-being of man. So if all are sons of God, then all are brethren and it logically follows that every life is equally and infinitely precious irrespective of race, color, or class.

Samaritans, exploited folks, unlettered fishermen or sinners found in Jesus real friendship. Yes, some self-appointed instructors felt it their duty to inform him of the social standing of the people with whom he was associating, but he made it plain to them that although keenly alert to the weaknesses and sins of folks, he was probing deeper than the surface and discovering greater faith than "in all Israel." He tried to teach his disciples God-consciousness and he knew that that would create sensitiveness to the Godlike possibilities latent in human beings.

I have been accused (as a member of the church) of being allied to and in league with the exploiters, the

rivileged, the nationalists, the race and class distinc-onists and the intolerant. We do not care for such a abel, but we must admit at least part of it as true; and he thought presents itself, what are we doing to cor-ect the conditions that brought about that point of iew?

Let us just consider a few of these thrusts. About he middle of the nineteenth century did some church-nen defend slavery as of divine right? Was not the ame thing true as regards to the thrones of kings? t has not been too long since we saw banners with the ames of heroic dead of whom ministers of Christ said hat the very ground on which they walked was hal-owed because . . . they had taken part in the "killing usiness." Have we not disowned many for the fail-ure to conform to church rules and placed on church boards those guilty of covetousness, bigotry and intol-erance? Do we accord folks of higher financial stand-ing better things? I remember when a banker came to buy fruit from an elder, that he refused to take a cent for the very choicest; and a short time later one of his neighbors, a poor laboring man, was charged more for the fruit than it would have brought on the retail mar-ket. I also remember two showers given to two fami-lies in my church; one shower was for a young couple with very meager possessions, and the other for a couple with a moderately well fixed income. The quali-ty and the quantity of the gifts varied directly as to the worldly status of the two couples. We need to em-phasize James 2: 1-4.

The concept of racial superiority was never greater, I believe, than in Christ's time and in his nation. To the Jews the fact that they, the chosen of God, should be in subjection to any nation, was unbearable. Four times during the days of Jesus armed rebellion broke out; when Jesus was ten years of age he may have looked across from Nazareth about three miles and have seen a city burned to the ground as a means of subjugation. As he came into his active ministry all the different political, economic, priestly and secular forces tried to capture his life by promising a definite following in exchange for his leadership. These he steadfastly refused, saying that the kingdom of God is not built in that way, but that the only way to build God's kingdom was to conduct one's self as an obedi-ent son in the house of his Father. And that led him to the cross.

A serious effort to build here a social order after the family of God would revolutionize the world stand-ards we have accepted so long as the inevitable. In-stead of killing, we would try to redeem criminals; no longer should we think in terms of an "eye for eye" or "the end justifies the means." Armed prepared-ness with its resultant mass slaughter should be re-lagated to the past. The spirit of the family, the group where each contributes according to his ability and each receives according to his needs, would quickly dis-pel want, hunger and fear. And highly significant is the fact that these are but the natural expressions of the Christian life, and that the unnecessary suffering and privation which is being experienced is the result of not pursuing the Christian ideal with sufficient vig-or. These ideals are not impracticable. God is not mocked; as they sow, so shall they reap, is as true of nations as it is of individuals. War can not be justi-fied as a means to an end; it is only possible to bring about such a catastrophe as that of 1914-1918 by per-verting the truth and by gross misrepresentations. I believe the question which we as ministers must settle once and for all is: can the war method be reconciled with religion? We must choose between the cross and the sword.

Possibly we have a definite conviction on the matter in regard to international strife, but what will be our attitude in the event of labor disputes, should things come to a definite clash? In a time of violence, when the outcome will affect us personally and materially, will we have enough conviction to remain Christian?

Race inequality is still with us. Many individuals in the Christian church today feel that the Negroes of the southern states are "in no respects the equals of the members of the white race."

So as Jesus went about preaching love and the brotherhood of man, and that all were sons of God (our Father), he was more dangerous to the Jews than thieves and robbers. They preferred to have violent men loose in their cities, rather than Christ. They asked for Barabbas. If Christians should preach and act like Christ in this nation in this twentieth century, we must expect those in high governmental offices and the leaders of state to take a similar attitude and sim-ilar action against us.

Many object to the program of Christ because they say that it works on the emotions. I am sure it does: I believe the most powerful emotion of our personality is love; and Jesus realized the last full measure of that

Sentence Sermons

BY WM. H. EILER

God will never give us any more religion than we will use.

Money that is given to attract the attention of men can not be exchanged for treasure above.

God knows just how much you leave in your pocket every time you put a penny in the basket.

The preacher that told a story that the hired man said "would make a horse laugh," perhaps forgot to pray on his pastoral visit.

Denver, Ind.

emotion and said: "Greater love than this hath no man." And again, "Follow me." Let us give ourselves over to a joyous abandon for Christ until we can say with the apostle Paul, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

Hemet, Calif.

Going With the Crowd

BY GRANT MAHAN

MEN are strongly inclined to unite in order to promote what they desire to see accomplished. For that reason we have clubs, lodges, societies, etc., almost without number. And what any particular group desires is not always for the good of those not belonging to their group. Numbers do carry a certain weight. The uniting, in itself, is not bad: almost everything depends on what the object is for which the union is formed. Churches are unions; but there is a very marked difference between what the church of Christ stands for and what most other groups stand for. Most groups select those whom they want to have with them; but the true church does not do that: it is for everybody, irrespective of political, social, financial or any other condition. Its mission is to help all men to become better citizens in every sense of the word in this world, and to prepare them for citizenship in a far better world than the one in which we now live.

But churches do not always live up to their creeds; they sometimes desire to select those whom they want in their particular church, choosing those who are influential in some special way. They become respecters of persons, just as the first church was; and that was not and is not good.

Many churches have started out well, desiring to do the whole will of God, and have continued in that way for a time. There probably never has been a church in the world which remained true to its first creed. Each of us is more concerned with his own denomination than with any other, which is as it should be; and so we wish to look at our own body of believers for a little while. We ran well for a time, for about two hundred years. We did better than the Galatian church did. Yet the time came when one or another of the old beliefs was lost; the church changed, and it did not get closer to the Lord's teaching.

At first there was strong opposition to these departures from the faith, and the number of those going away was not large. Those who remained went on their way as of old. But as time passed, as men learned more from other men and came more in contact with those who did not believe in and accept all the teachings of Christ, more and more of our people began to think as these scholars did; and so there were more and more departures. Let it be said just here that we do not object to scholars having their say in their own field; but we do object to having them tell us what part of our Bible we should believe and what part we should throw away. We object because we believe that the Bible is the Word of God: it is a spiritual Book and not an intellectual one, and spiritual facts must be spiritually discerned.

Doubt has increased among us, and now there are many who no longer have, and so do not attempt to practice, the old form of our religion, thus giving up or casting away some of those things which were considered of so great importance by our fathers in the faith. The ministers have not been blameless in this falling away from the faith; rather, they have in many instances been the main instruments in promoting it. They have led and the laity have too often followed. We still have faithful ministers, thank the Lord, and also faithful laymembers. But there has been and still is a definite swing away from what we have so long professed to believe.

Our new ministry does not improve these conditions, but rather makes them worse. This is far from saying that all of the new ministry is a failure. But we do know of some who, measured by New Testament standards, are failures. These have failed to hold fast the truth; they, apparently, do not care where the church goes, how much of the faith it loses, provided they can hold their jobs and in some way induce people to come out to hear them. Some even say they are going with the church, no matter where it goes. In that they are unfaithful, for they were sent to preach the gospel; they are to feed the flock, not with foolish stories and plays, not with jokes, but with the pure Word of God. Any minister who fails in this fails in everything, for all the rest really profits nothing.

Those who talk of going with the church need to learn of the old prophets. They were given a message which was to be delivered faithfully to God's people. There were false prophets in those days just as there are false preachers in our days. The false ones prophesied smooth things and were popular; the true ones preached God's message and were unpopular. Many of them suffered much because they were true. Jeremiah is one whose course, if followed by God's ambassadors in these days, would lead men in the right way instead of following them away from God. They are not selected in order that they may stand well in the world, but that they may proclaim God's truth to all whom they can reach. They need the courage and the boldness of John the Baptist or John Knox, not being afraid to say to rulers, "It is not right." "Ye are not of the world." Whosoever is the friend of the world is the enemy of God.

Following the crowd is a poor course for any man, and most of all for the man who professes to be following his Lord. The crowd today would no doubt be just as ready to cry out for Pilate to crucify Christ as they were in the time when Christ himself stood before them. The crowd is not a safe leader; and the man of God dare not take the crowd as his leader. He must take his stand against everything and everybody who opposes Christ; for one is our Master, even Jesus Christ. We can not stand for him, we can not do our work in the world, if we are content to follow the crowd, even a crowd religious in name, when it goes away from him and from his teachings. There is only one safe road through the wilderness of this world, and that road is the one which Jesus took when he was here among men to seek and to save that which was lost. Let the crowd go; but follow Christ all the way.

Rehobeth, Md.

The Cordier Creed

BY I. N. H. BEAHM

THE seventeen articles of faith as enunciated or set forth in the Cordier Creed attract attention and evoke mental activity on the part of the reader. The reader may find this creed printed twice in the MESSENGER of Jan. 8, 1938.

I like the creed. It is definitely formulated. It is personal. It shows clearly what the author thinks—believes.

As a statement of personal faith and a creed for its author, it is unique and interesting.

One would be delighted to take up each article in the Cordier Creed one by one.

It is a mystery how the author can believe in the doom of democracy, in the prophetic or inevitable "will" of article twelve.

In article thirteen, the term "religion" may be loosely taken.

In article fourteen the belief that "quails" is very weak.

One is reminded that the writing of a creed is based on a comprehensive understanding.

The succinctness of the Cordier Peace Creed and the jingle of its music are supernal.

Yet, as a religious creed of peace, or a Christian creed of peace, or a Brethren creed of peace, it fails fundamentally and absolutely to recognize the two-kingdom teaching of our Savior, extant then and now throughout the Christian dispensation.

"My kingdom is not of this world," is the unchangeable Christ. Universal peace can come only through universal evangelization and universal regeneration. It is not within the province or potentiality of the United States government to lead in this universal world conversion through Jesus Christ.

The great world program of the Christ is clearly and definitely assigned to the apostles and disciples of Jesus Christ. Open your Bible again, dear reader, and see what the Master teaches in Matt. 28: 18-20. This program of peace rests not on the aggressive leadership of Uncle Sam, but on the shoulders of the church. It is our business to get our government and all governments regenerated, "born again." At the last analysis, it is only the peace of Christ that can save the world from the carnage of bloodshed, and the atrocities of battle, and the hellish destructiveness of political and carnal devastations of war.

"That which is born of the flesh is flesh" (John 3: 6). "For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 6).

I believe in the peace of the Prince of Peace. Cooperation with God the Father and his only begotten Son by the Holy Spirit is the lofty idealism of our blessed Christianity.

Let all preachers of Christendom proclaim with unmitigated force that carnal warfare is absolutely unchristian and consequently sin for the disciple of Jesus. To say "all war is sin," is too taxing for my pen when Jesus says, "Then would my servants fight," and when Bro. Paul writes of the world ruler, "He beareth not the sword in vain." But we dare say that carnal war is unchristian and that it is sin to the disciple of Jesus. Let the civil powers know that war is uneconomic and inexpedient and cruel and hazardous. Let all Christendom know that all Christians must say: "We will not fight." Then universal peace will have made strides forward. Christians can have no gospel reservations. The sword belongs to this world. It is of the world. All preachers and all nominal Christians are of the world if they vindicate or justify war or engage in it.

Disciples of Christ declare that "the weapons of our warfare are not carnal, but mighty through God."

We must distinguish between the kingdom of Jesus Christ and the kingdom of this world to be scriptural and in line with the peace of the Prince of Peace.

The Christmas message is one of joy—holy and sacred joy. The average Christmas joy of our day is flippant and carnal and worldly. It is the peace of God and the peace of the Prince of Peace that ushered in our Christianity in song by the "multitude of the heavenly host." Such is the message of Schwarzenau. We can not fellowship in associate membership when any of the "all things of Christ" are excluded. War is one of the all things. The need of our brotherhood is to declare a righteous war against hyphenated preaching and practices of modernism. Let the Brethren everywhere take a new and aggressive leadership against trends that tolerate and commune with the liberalism of nominal Christianity. Jesus declared a holy war against an apostate priesthood. Let our beloved peo-

ple march out and do likewise. Let us have a gospel peace, "The peace of God which passeth all understanding."

Nokesville, Va.

The Ministry

BY EZRA FLORY

A GREAT minister once wrote: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, . . . that publisheth salvation, that saith unto Zion, Thy God reigneth" (Isa. 52:7)!

We live in a busy age. There are not enough hours in a day, yet men set aside one entire day in seven and call it *holy*. No work is done, no store is open; the church is open and it is called the house of God. Some scoff and say it is superstition and the church will soon pass away. But this leisure to worship is the instinct of the heart and will not wane. So long as men and women march like pilgrims across this storm-scarred earth, they will feel the need of God and will come to the place of prayer; so long as they see loved ones die they will watch for the rising of another sun.

In all this the minister is our necessary man. Today there is a growing complaint that our brightest young men do not enter the ministry, and that there is a lack of first-class ministers. It always has been so. It was so in Christ's day, in Savonarola's and in Wesley's day. Almost the only exceptions have been Scotland and New England as they were about seventy years ago.

I desire to speak of some of the enemies of the present ministry. Materialism and greed are the first in this list. Important as the ministry is, standing first in human callings, it is strong where idealism is strong. Recently a father said: "My son is making good; they like him as a business man and have declared two dividends since he is with them." Many fathers are proud to see their able sons enter a profession or a business enterprise, but say little about having them take up the far-reaching work of the ministry. When as a young man I was entering the ministry another young man said: "I am going to take up the ministry, but I have decided to cast my lot with the—denomination, because if I am once accepted there, I'll have a place to work and my physical care will be assured. If I remain with you I may have a place a few years, then be pushed aside. After the accumulation of years of experience in this other denomination there will still be a place for my services." Thank God, conditions are now different.

We have stressed the importance of implicit obedience to the teachings of scriptures. But somehow we seem to have overlooked at least one clear teaching: "The Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9: 14). Some are prompt to speak of that tent-building preacher who supported himself, forgetting his positive instructions drawn from the Old Testament and from the Lord. He taught these primitive Christians as soon as they could bear such teaching. In the letters to the Corinthians Paul gave a plan for the material offerings of these early disciples in which there was regularity, proportion, personal obligation, consecration, volition, urgency, joy, growth.

Another enemy of the ministry is misunderstanding. The minister is talked about. People think of him as a solemn man and are often afraid in his presence. Even children are warned Sunday morning if the minister is to be present for dinner, and are cautioned how to act in his presence.

Good but unthinking church people misunderstand his work. They will talk and talk about his social qualities, his visiting ability, his executive duties, and take as a matter of course that he is to be endured once or twice each Sunday. From such talk one would conclude that his principal business is to coddle church members. It is nag, nag, nag. Who can endure it when he sees a vastly larger vista of service?

(Continued on Page 23)

General Education Board Meets

BY J. I. BAUGHER, SECRETARY

The General Education Board of our church met in an all-day session at the Stevens Hotel, Chicago, on Jan. 18. This Board meeting is held annually at the same time and place that the meetings of the Conference of Church-Related Colleges and the meetings of the Association of American Colleges are held, since all of our college presidents should attend these other meetings any way.

All of the members of the Board as well as Brethren C. D. Bonsack, M. R. Zigler, H. Spenser Minnich and a number of the faculty members of Bethany Biblical Seminary attended and participated in the discussions throughout the day. The Board members were happy to have these church leaders present. It is impossible to plan the best program for our colleges without knowing the problems and having the suggestions of the men who work for the church as a whole. Their contributions throughout the day were helpful.

The work of the General Education Board deals with matters pertaining to the shaping of policies and the planning of a program for our colleges as Brethren institutions of higher education. Consequently the Board needs to keep in mind, not only the needs and trends in our church, but also the trends in other denominational colleges and higher institutions of learning as well as the demands of the various accrediting associations, which organizations have the authority to make very definite demands of our colleges. The very nature of the problems confronting our Board therefore challenged every one present with the perplexity as well as the possibilities of their far reaching implications. This statement is of course true about all aspirations pertaining to the finer things of life.

The meeting was called to order by the president, Dr. C. C. Ellis, who presided at all sessions during the day. After devotions led by President Rufus Bowman of Bethany Biblical Seminary, the Board started its discussions very properly with a consideration of the needs of Brethren students in our colleges, especially as this pertains to the financing of their college course.

A committee consisting of Brethren C. C. Ellis, V. F. Schwalm and J. I. Baugher had made a rather detailed study of the practices and possibilities of the Student Rotary Loan Fund—a fund set aside to aid Brethren children in Brethren colleges by granting loans to them to be used in helping finance their college expenses. To Nov. 1, 1937, 328 students had received loans totaling $40,064.40. Total outstanding loans at this time are $15,381. These loans are held by 174 different students at this time. There is no type of service in our church that has the possibilities of doing more direct and indirect good for the young people of our church than this fund. If any good brother or sister would be able and willing to make a contribution to this fund it would be truly worth while. Information on such matters may be had by getting in touch with the president of the Brethren college in your district; or, by writing directly to the secretary of the Board. Such help to young ministerial students would be especially valuable.

Bro. H. F. Sanger, secretary of the American Medical Association, as well as secretary of Nursing and Medical Education for our Board, is doing splendid work for our church. Bro. Sanger was authorized to make a survey of our church to find out the number of persons engaged in nursing and medical work in our church. It is hoped that anyone contacted by Bro. Sanger for information of this sort will do all they can in carrying on this study. Write to him directly if you have problems or suggestions in this field of service. He is in a unique position to help you.

Our colleges are handicapped and embarrassed because of present day trends and practices in athletics in the American college. President P. H. Bowman of Bridgewater and Dean Holl of Manchester have made a study during the past several years of this question. Their recommendations were accepted to be put into practice as far and as fast as possible. The feeling of the Board was that if the so-called Christian college of America could be interested in some such standard or code of ethics for athletics in our church college, an untold amount of good might be done to the cause of American education. The Brethren pledged themselves to do all that is humanly possible to bring about such standards in our American colleges.

The place and work of Bethany Biblical Seminary was discussed at length. As a result students attending our colleges who plan to attend Bethany for a seminary course will have less overlapping of courses and more directly helpful courses while in college and in seminary. It is well for students of the junior and senior years in college to know what they plan to do after they are through college. This statement is especially true if a student plans to take up seminary work.

The training school of the seminary is available for those of our church workers who have not completed their high school course, have now been given definite positions of responsibility in the local congregation, but find it impossible to take any extended training of a basic nature for the work to which they have been called. The training school can render an invaluable service to you. Others should plan to complete their college work first.

Each of the college presidents gave a brief report about his institution. The report showed—

(a) That Juniata, McPherson and Bridgewater have launched financial campaigns.

(b) That Manchester has a larger enrollment than its accommodations can adequately care for.

(c) That a number of our colleges have quite an increase in their freshman classes.

(d) That some of our colleges need to study basic questions of policy for the future.

(e) That some of our colleges need to secure early accreditment, and all of them need to strengthen their financial standing.

(f) That all of our colleges are manned by sacrificing men and women.

(g) That our colleges need the support of our church people.

The Board was invited to meet in an evening session with the Bethany hospital trustees. Bethany hospital is a privately owned institution, but a study of the decisions of Annual Conference seemingly indicates that our Board holds advisory relationships. The Board was therefore glad for the opportunity of this fellowshiping with the hospital authorities. After careful study of a number of questions concerning the hospital the Board made a number of suggestions which the hospital authorities are holding under advisement.

The meeting of the day closed with a feeling—

(a) That the efforts of the day were worth while.

(b) That the entire church life must be taken into account when planning the work of our colleges.

(c) That the young people of our church are some of the finest in the country.

(d) That the people of money could render a great service to our church through their colleges.

(e) That the authority of our Board is perhaps too much advisory only.

(f) That the work of our colleges must be definitely Christian.

(g) That the individual members of the Board desire to give the best they have for their church.

The meeting was closed by prayer.

Hershey, Pa.

Awakening

BY ORA W. GARBER

As in the return of the autumn
Just preceding the winter's cold breath
All plants in the temperate climate
Must yield to what seems to be death,
And then in the glorious springtime,
Beneath skies that are tranquil and blue,
At the call of the all-wise Creator
Awaken to life that is new—

So, too, will the souls of the faithful,
With the trials of life safely past,
In life's autumn from earthly scenes taken
As all must be taken at last,
In the dawn of God's glorious springtime,
Beneath skies that are tranquil and blue,
At the call of the kind loving Father
Awaken to life that is new.

Elkhart, Iowa.

HOME AND FAMILY

The Rose Still Grows Beyond the Wall

Selected by Mrs. J. E. Hornbaker of Clifton, Colorado

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedding its sweetness day and night.

As it grew and blossomed fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride
It followed the light through the crevice-length,
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before,
And it lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve,
And make our courage faint or fall?
Nay, let us faith and hope receive—
The rose still grows beyond the wall.

— *A. L. Frink.*

Mother Sits Down!

BY LEO LILLIAN WISE

"MERVIN! Betty!" Mother Adams called over and over and was not rewarded by a reply from either of them.

Aunt Nancy called also. She had stopped to take the children with her for a week-end trip to grandma's house.

"Well, it's no use," said mother at last. "And it is too provoking! I told them when they came home from school to stay close to the house."

"I'm sorry," sighed Aunt Nancy as she looked at her watch, "but I dare not wait a minute longer. I promised Ted to meet him at five sharp. Just fifteen minutes to make it! Then he has an appointment for five-thirty, and he said we'd have to step right on the gas to make it."

"Go on," Mother Adams told her sister. "The children have themselves to blame for missing a treat."

As mother went about finishing her preparations for supper she kept watching out of the window. She couldn't see a sign of her son and daughter. Again she went outside and called loudly. There wasn't any answer.

Daddy came home from work; he looked about for the children, and since he failed to see them, he asked: "Where's Mervin and Betty?"

"That's exactly what I should like to know!" said his wife. "I told them to stay close home and this is how they have minded me."

"That's too bad," said her husband as he removed his overcoat. Suddenly mother reached out and removed two plates, two glasses, and some silverware from the table.

Mother Adams and daddy were eating their supper when at last Betty dashed into the house. It must be confessed that the little lass felt guilty, she had remembered too late what mother had said about staying close home. A quick glance at the table told very plainly that no places were set for her and Mervin.

"Why, mother," Betty was startled, "can't Mervin and I have any supper?"

"I thought perhaps you didn't want any supper tonight," was her mother's quiet reply.

"Oh, but we do!" Betty felt like bursting into tears. "Please, mother, may we have some supper?"

"Why, yes, I think so," said mother as she dipped her spoon into her dish of fruit. "That is, if you are willing to get out your own dishes."

Without any more words Betty hustled out to meet Mervin who was leisurely coming up the back walk. "Say," she fairly hissed at him, "if we want anything to eat we've got to put our own dishes onto the table."

Now it was his turn to be startled. She went on, "I told you we'd better not stay so long at Ellen's house. But you said mother wouldn't care!"

Two very subdued children set out their plates, glasses and silverware. Very quietly they ate their supper and found that somehow it didn't taste as good as usual. Surely that wasn't their mother's fault since she is always particular about her meals. And that night two children did not need to be told to do the dishes. They worked in silence.

When the last dish had been put in its place and the pans and towels hung up the brother and sister came into the living room. The radio was turned on for the desired programs at this time of day. Mother and daddy were reading the daily papers. Suddenly Mervin spied the traveling bag just beside the stairway.

"Mother," he asked curiously, "are we going somewhere?"

"No, my son," mother shook her head.

"But how does it come that the traveling bag is downstairs?" asked Betty.

"Well," began mother a bit sadly, "I had packed some clothes in it for you children, so if Aunt Nancy came you could go along with her to grandma's house to stay until Sunday."

"Isn't she coming?" asked the two; their eyes glistened with the thought of what a trip to grandma's would mean.

"She stopped," said mother. "But you weren't here."

"But," gasped Mervin, "why didn't you call us?"

"I did," said mother sternly. "I had told my children to stay close at home, for I knew if Aunt Nancy could get here she would have to be going right on."

"But why didn't you tell us that she was coming?" cried Betty sick with disappointment.

"Did I not ask you to stay near home?" mother reminded her. "And since I couldn't be sure that Aunt Nancy would get here I didn't want to raise your hopes and have you grieving if she didn't get here."

There was a moment of very quiet silence then mother added, "I called you a number of times. Then I remembered the 'sit down' times we're living in. So I decided that I'd sit down too!"

There wasn't anything the two could think of to say right then. They choked back their tears. They tried to read. But in place of letters upon a printed page they were seeing pictures. Pictures like these: A ride with Aunt Nancy and Uncle Ted. . . . The welcome at grandma and grandpa's house. . . . Riding the faithful horses, Prince and King. . . . Oh! everything that is so much fun about a farm. . . .

And it was all missed this time because they had forgotten their mother's request that they should stay close at home. As they were going to bed Betty threw her arms around her mother's neck, promising: "Oh, mother, we'll not make you sit down on us again!"

"Honest, we won't," whispered Mervin as he also put his arms about his mother's neck.

Bellefontaine, Ohio.

The Daughter I Should Have Been and The Mother I Want to Be

BY MRS. JOE MILLER

Given at the Mothers and Daughters' banquet in the Maple Spring church, Eglon, W. Va., Aug. 18, 1937.

FIRST, the daughter I should have been, would be more appreciative. We have all known the hunger for a word of encouragement, or a word to know that the things we do are appreciated. I think the value of appreciation was impressed on me in the life of one of the characters in our community as it had never been before. A young man because of circumstances was forced to follow a certain line of work, which he naturally did not like. In discussing it with me one day he said that for several years he had never had one word of encouragement, or one word of appreciation for his work. Consequently he did not enjoy his work at all. Then one day some one entered his life who frequently reminded him that he was making good, and that he was successful; this changed his whole feeling about it. He is still following that same line of work, and is enthusiastic about it now. If a word now and then can make such a difference, I am sure I might have made the way brighter, if only I had been more thoughtful of mother's responsibilities, and problems, and told her oftener how much she meant to me. There isn't any one who would not feel happier if he knew some one was interested and really cared. I am sure I would have made the load lighter if I had shown more appreciation. So, I say to all daughters, have you shown appreciation to your mother, and what she has meant to you? If not, maybe it isn't too late. If you feel your mother is not a very good mother, perhaps all she needs to make her the best mother in the world, is just a word of appreciation. It will help, I know.

Second, I would be more helpful. I wonder how many of us have enjoyed washing dishes, making beds, dusting and the mere routine work that the daughters usually have to do! And that's just all: the daughter I should have been would have done the work I had to do, cheerfully and gladly. I know that would have meant much more than it ever meant to just get the work done. I would have been more helpful towards the younger children too, in co-operation with mother, rather than in a spirit of doing what I had to do. I would have tried harder to carry out mother's plans for them, and for each day, and forgotten that since I was older than they, I might boss them! I'm afraid I was a little like the daughters of another mother I knew. We joined her family on a picnic one evening, and there was just a few months old baby, who of course was the center of attraction. During the evening, as she and I were talking, two of the older girls walked up to her and gave some suggestion about the baby. To which the mother laughingly replied, "They talk as though they know more how to take care of a baby, than I do, don't they?" I'm afraid there were times when I, too, assumed an attitude like that. I am sure I would have been more helpful in caring for the other children, had I co-operated more fully with mother.

Thirdly, I would have been more understanding. Of course, there were times when mother's wishes were in direct conflict with mine. But if I had known, perhaps it hurt her too, to deprive me of things I wanted, but she knew it was for the best. Or perhaps she had reached her conclusions after years of experience. I just didn't understand. I doubt, though, if we can understand completely, a mother's heart, until we are mothers ourselves. But if we can't, we can at least be more tolerant.

This is the fourth trait I covet for the daughter I should have been—to have been more tolerant. That word puzzled me, until I consulted Webster. He defines one who is tolerant, as one who allows without hindering—one who is compatible without hindering—

or one who is capable of existing with another, without hindering. That simplifies it: I'm sure I have hindered mother many times, in one way or another. Maybe I refused outright to give her co-operation, or maybe my manner alone revealed a lack of it. I may have hindered her disciplining, her training of the other children and of me, and her general supervision of the home in many ways. I wish I might have tried more effectively to have been more tolerant.

Maybe there are other shortcomings, but I am sure if I had been more appreciative, more helpful, more understanding, and more tolerant, the daughter I might have been would have been much more pleasant to live with than the daughter I was.

I have just been dreaming about the daughter I might have been, and now I wish to dream about the mother I want to be. I say this without any hesitancy, because the conviction grows on me as the years pass on, that the mother I want to be is in a great many ways very much like my own mother. I have often thought that if I could measure up to her, I would be doing well. But to be more specific.

The mother I want to be will be very patient. Garry Cleveland Myers, in his book, *The Modern Parent,* says that scolding is used as a vent for emotional relief to the parent; therefore the parent feels better, and the child feels worse, and almost never does the scolding help the child. Of course, scolding is only one form of impatience, but it is one of the worst, I believe. I know a home where scolding is resorted to, and my heart grows heavy when I see how it affects the helpless children. Already they look as though life had not been a happy experience for them. So, it doesn't only create an unhappy experience at the time, but it determines an attitude toward life that may be permanent. So, I hope I won't scold! I want also to be patient with the children's attempts to help me. I think the classic illustration of that is the one which Bro. C. D. Bonsack gave one time. A certain family had a prize dish, which had been handed down from mother to mother through several generations, and of course was used only on special occasions. Company was coming on this day, and the little daughter, wanting to help in a special way, asked to carry the prize dish to the table. The mother, knowing the child's eagerness to help, and knowing too that the child could not understand why she should be refused, allowed the girl to carry the dish to the table. But on it's way, the dish fell and was broken. The mother, instead of weeping over the family heirloom, comforted the girl by saying, "We will talk about the little girl who wanted to help mother, instead of the dish that was broken." I wonder if anyone can judge the heartache of a little child who is always expected to do the ordinary jobs, like washing dishes, but who is too little to do the special things, like carrying a dish to the table, or baking cookies. Too often the real reason why these privileges are denied them is because the mother does not want to take the time to bother with those "little things." I want to have time to let the children help with whatever interests them. Then, they may always enjoy working.

Again, I want to be deeply interested in my children. A good friend of mine one time remarked that her fondest memories of her mother centered around the fact that she always had time to go with her to see the flower, or the robin. One of my own prize memories goes back to high school days when I was asked to debate on a public literary program. Father and mother did not do the work for me, but they both criticized the work for me, and if a point was weak, suggested that I might work more at that point. And we all worked together on delivery. I guess I must have said that debate around a dozen times, and every time I had to improve. The climax came when father stood at the barn and listened to me from the top of the hill above the barn. I guess it wasn't any wonder I won that debate! Their interest in our successes has always been keen, and it has meant very much. I want our children to feel we have an interest in them. Other things must go, if we haven't time for everything, for the children are more important. I know a minister who says that he wants to keep pace with his children, and learn to like the things that they like, if he doesn't already like them. I know another minister who doesn't feel that way about it. I have seen his little folks come to him and beg him to play with them, but I guess he didn't see how disappointed they looked when he said he didn't have time. Maybe in between those two extremes is a middle road to travel. There is food for thought here, anyway.

Then, too, the mother I want to be will refuse to be shocked by questions. I well remember how a single look of disapproval, or of surprise would have checked my desire to ask questions, and how satisfying it was to know that whatever I asked would be fairly considered. I want to remember that a child's experiences can not be measured by the experiences of a grownup, and that one of the best ways for a child's mind to develop is through questioning and guidance. So whatever the child is curious about, I want him to feel free to ask me about it, and for that reason, I must not appear shocked.

Lastly, the mother I want to be will be as Christlike as possible. And one of the first things that implies is a God-consciousness. I think the young mother is wise who is teaching her young sons to be thankful each day for the things that day has brought them. One evening the three-year-old said: "Dear Jesus, I thank you for the nice clean bath I have just had, and for the nice clean water to wash out the tub with." We

think that's cute, but it's going to prove a source of power to that youngster one of these days. One can't learn too early that God is in every day, and that he is interested in what we do and say and think. To be as Christlike as possible, I must exercise a willingness to grow. I want to have an open mind; I must be willing to admit my limitations and my shortcomings. I believe it will be better to seek for truth together than to pose as knowing, and have the child discover sometime that I was merely presumptious. I believe there will be more advantages in telling a child that I was wrong, than to let him find it out. I want always to be absolutely sincere and honest. I can't imagine Jesus saying, "Now, don't run out in the street, a dog will get you, or a car will run over you, or, you'll get hurt." I am sure Jesus would not instill fear, by that procedure. After all, the child might run out in the street, and nothing happen, and then it's just too bad! Perhaps with a small child it is enough to ask him not to do a thing, because mother doesn't want him to, and an older one can understand the real reason. I want to treat the children as individuals, too, because I know that will be Christlike. I want them to feel they are a part of the family, that they have a right to help run it. Maybe the parents of a certain family aren't far wrong when they allow even their youngest child a vote of the family council. When anything concerning the whole family is to be decided, it is discussed in the council and voted on, and the decision held final. That sounds very unusual, but maybe that explains why that family is recognized in their community as being unusual.

I want to be as Christlike with my children as I know how to be. That may be different with each of us, but if we do the best we can, then that is all that is required of us, and I believe we will reap our own record.

To me, motherhood is a wonderful thing. It has always seemed so, ever since I have pondered over a chance remark a Sunday-school teacher made when she was teaching a class of girls. In her own characteristic way she remarked that motherhood was one of the most wonderful and sacred callings that one could have, and that the responsibilities were so great that one ought to accept it with much thought and preparation. I suppose there is no career that carries with it quite as much responsibility, because the mother has the power to shape the child's life at will. She largely determines its future. I hope when I have received the gift of motherhood, I may prove worthy.

I want to close with this thought. And as I shall be thinking of my own mother, I am paying tribute to other mothers also—

"If I were asked to give a thought,
Which in one word would speak
A unity of brotherhood, a sympathy complete
A hundred happy cheery ways, a mind that knows its own,
Contented midst a throng of folk, yet peaceful when alone,
A heart that sheds its silent glow, to brighten many another,
Without a moment of delay, I'd say, 'You mean my mother.'"

Broadway, Va.

"I Will Take It"

BY GRACE HILEMAN MILLER

"It takes our own children who live with us and know our weaknesses to bring us to our senses," confided Mrs. Cassel at a mothers' group discussion recently. "I got a picture of how abrupt I am the other day when Mary, playing with her doll, mimicked me turning an agent from the front door."

"Well, I got a good rebuke just yesterday from my daughter," spoke up Mrs. Kline. "I was calling the members of my church dinner committee on the telephone. When I was through, daughter looked up at me reprovingly and said: 'When I ask folks to do things over the telephone, I say, "Thank you," before I hang up the receiver.' And I said to myself, 'Well, I will take that'; for I know it was meant for me very kindly, and I knew I needed it."

La Verne, Calif.

HOME AND FAMILY FUN

Soap Carving

"See that elephant. It's a white one. Know what it is made of? Soap!"

That's right. It was a miniature soap carving and a neat bit of work. Yet with practice most anyone could have done it and had a good time doing it.

Soap carving is simple and heaps of fun. All that is needed is a sharp knife that has a good point and a cake of white soap, and an idea. White soap makes a better looking finished product. Then start in. The soap will shave off slowly and the soap can be carved into any image that the mind and hand can create. A model is often helpful for the beginner. As skill develops, use only a picture as a model, and finally use only the mind image.

The fine thing is that nothing need be wasted. The soap chips can be used in mother's dish water. In fact the would-be carving can be returned to its normal use at any time with no loss of value, except the feeling of failure; but try, try again.

If a good carving is made and you care to preserve it, coat it with several applications of shellac. This will help keep out moisture and will form a hard outer cover.—*Robert W. Tully, for the Recreational Fellowship.*

KINGDOM GLEANINGS

Calendar for Sunday, March 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Keeping the Body Strong.—Mark 6: 53-56; Judges 13: 12-14; 1 Cor. 3: 16, 17; Rom. 12: 1, 2.

Christian Workers, God, the Source of Life.

B. Y. P. D., Settling Disagreements.

Intermediate, My Church at Work in the Community.

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Gains for the Kingdom

Four baptized and seventeen await the rite in the Toledo church, Ohio.

Four baptized and one received by letter in the Woodberry church, Md.

Nine baptized in the Pyrmont church, Ind., Bro. J. Edson Ulery, evangelist.

Six baptized in the Heidelberg church, Pa., Bro. David Snader, evangelist.

Four baptized and three received by letter in the University Park church, Md.

Thirty-one baptized and three reclaimed in the Circleville church, Ohio, J. W. Fidler, evangelist.

Three baptized in the Mt. Union church, Johnsville congregation, Va., O. L. Bryan and G. C. Wheeler, evangelists.

Eighteen baptized, three reclaimed and six await the rite in the Anderson church, Ind., Brother and Sister Oliver H. Austin, evangelists.

Eight baptized and seven received by letter and reconsecration in the Killbuck church, Ind., Brother and Sister J. Edw. Jarboe, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister J. Edwin Jarboe, April 10-24, in the Ames church, Okla.

Bro. J. M. Boaz of San Diego, Calif., April 3-17, in the Phoenix church, Ariz.

Bro. E. S. Coffman of Elgin, Ill., March 27 to April 10, in the Nocona church, Texas.

Bro. John E. Rowland of Mechanicsburg, Pa., March 20, in the Lebanon church, Pa.

Bro. Russell West of Roanoke, Va., March 20 to April 1, in the Staunton church, Va.

Bro. T. F. Henry of Johnstown, Pa., March 20 to April 3, in the Waynesboro church, Pa.

Bro. Charles E. Zunkel of Danville, Ohio, March 20 to April 3, in the Marion church, Ohio.

Brother and Sister Charles Flory, one week preceding Easter, in the Poplar Grove church, Ohio.

Bro. Niels Esbensen of Empire, Calif., March 23 to April 10, in the Calvary church, Los Angeles, Calif.

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Personal Mention

Bro. Raymond R. Peters, field man for Southeastern Kansas and pastor at Independence, has accepted a call to a full time executive position for the Southeastern Region and the First District of Virginia. His new responsibilities will begin July 1. The Peters family will live at Daleville, Va.

Bro. Paul Studebaker and wife are scheduled to transfer their pastoral activities, Sept. 1, next, from Franklin Grove, Ill., to Modesto, Calif.

Bro. J. H. Longenecker of Palmyra, Pa., was eighty-six on March 3. He has had a long and faithful ministry and we are sorry to learn that he is not well.

The Standing Committee delegate to the Lawrence Conference from the Second District of India is Eld. A. F. Bollinger. He will soon be on his way to the homeland.

Bro. R. A. Haney, pastor of the Big Creek congregation of Oklahoma, is changing his address from Cushing to Ripley, Okla., R. 1. The explanation is the parsonage near the church.

Bro. Dan West was at the Publishing House last week, his first visit since his return from Spain, and those who heard his report had a rare privilege indeed. You will likely hear more of this later. And we shall all need to remember that special privilege means extra reponsibility.

Bro. L. W. Smith, pastor of the Lincoln church, Nebr., writes: "About twenty came forward Sunday night to reconsecrate their lives to the Lord for a greater work. . . . We attended the Regional Conference at McPherson last week. It was sure a wonderful meeting. Praise the Lord for our Christian institutions and for godly men and women."

Bro. R. E. Mohler, Chairman of the Board of Christian Education, was an unexpected caller at the Messenger offices, March 10. The explanation of his being at the House was a meeting of the B. C. E. Executive Committee. That also accounted for our having seen Sister Murphy, Women's Work President, about the halls and for having heard that B. C. E. Vice-Chairman Shultz was not far away.

Sister Allie D. Fike of Morgantown, W. Va., sends five dollars "as a small tribute to Alva and Mary Harsh, as they were from my home church at Eglon, W. Va., and I knew Alva from a little boy." The mission offices said very fittingly in reply: "We can think of no finer memorial than one which is given to perpetuate the work in which our departed loved ones were so much interested." Can you?

Sower Bibliography

(A list of available materials for those wishing to prepare sermons, addresses or to give a Sower program.)

Brandt, H. A., Christopher Sower and Son, in Our Young People, Jan. 1 to March 19, 1938. To be published this spring in book form, probably at 75c per copy; ten or more copies 50c each.

Brumbaugh, M. G., History of the Brethren, 1899, pp. 338-437. (Out of print, but in many Brethren libraries.)

Davis, C. Ernest, Our Church, 1923, pp. 47-56. (Out of print.)

Flory, Jno. S., Literary Activity of the Brethren in the Eighteenth Century, 1908, pp. 37-160; 183-199; 260-281. Price, $1.25.

Flory, Jno. S., Builders of the Church of the Brethren, 1925, pp. 47-58. Price, $1.00.

Miller, D. L., and Royer, Galen B., Some Who Led, 1912, pp. 19-22. Price, 60c.

Mow, Anetta; Hoff, Mrs. Lottie; Blickenstaff, Mrs. Mary, Episodes From the Life of Christopher Sower, 1938. To be published at 25c each, or ten copies for $1.00.

Winger, Otho, History and Doctrines of the Church of the Brethren, 1919, pp. 39-41; 49-54. Price, $2.00.

Bro. Clarence R. Bowman, lately of Christiansburg, Va., has taken up the pastorate of the Pleasant View church of Northwestern Ohio. His new address is R. 5, Lima, Ohio.

Bro. D. D. Fleishman, pastor of the Dallas Center church of Middle Iowa, and three children "need the prayers of the church in their sorrow," Sister Nora M. Rhodes says truly. Her message informed us that Sister Fleishman, to whose illness we referred last week, passed away on Wednesday, March 9.

Bro. L. F. Love of Denver, Colo., passed on to his reward on Feb. 21, at the very ripe age of ninety-six. He was our oldest minister. Next in order are G. W. Clemens of Stet, Mo., S. M. Brown of Wichita, Kans., and Jas. A. Sell of Hollidaysburg, Pa. All are in their ninety-third year. Bro. Sell is oldest in ministerial service.

Bro. N. J. Brubaker of the Calvary church, Los Angeles, had not quite reached his threescore and ten, when on Feb. 25, after an illness of a few hours only, he passed over to the other side. Bro. D. L. Forney's letter, conveying the information, recalled that Bro. Brubaker was one of the twelve in the Mount Morris graduating class of '93, and that he had suggested the class motto, "The Goal of Today the Starting Point of Tomorrow."

Sister Alice S. Christlieb, Grants Pass, Ore., known by name to two generations of our readers as a Messenger correspondent, has herself been a reader of the paper for fifty-eight years. She has for many years donated it to various public institutions and private homes. Why we did not find it out sooner we do not know but we have just learned that she and her husband, Mr. J. S. Christlieb, celebrated their golden wedding Nov. 2, last. Congratulations and best wishes.

Sister Sara C. Shisler of Vernfield, Pa., formerly a missionary to Africa, is also a descendant of Christopher Sower. The line comes down as follows: Christopher Sower, Senior; Christopher Sower, Junior; Catherine Sower Harley; Mary Harley Cassel; Abraham H. Cassel; Hannah Cassel Shisler; Sara C. Shisler. In connection with the Christopher Sower Bicentennial it is desired to make a list of the living descendants of this great man. If you are a descendant, or know of some one who should report, please send your name, dates and family connection to: H. Spenser Minnich, care General Mission Board, 22 S. State St., Elgin, Ill.

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Miscellaneous Items

"**Would you please** announce in this week's Messenger," etc.? Sorry, but there were two reasons why we could not do it. The notice came a day and a half too late to get into "this week's" paper, March 12, and the post card bearing it had no signature. Moral: Always tell us who you are and get it to us not later than the first mail Monday morning.

Memorial to the Lost Missionaries

The Mission Board recently received from three Wisconsin churches contributions of mission funds given as a memorial to our lost missionaries. Stanley, $20.56; Worden, $9.03; Maple Grove, $5.50.

From Southern Indiana a family sent $100 in memory of the lost missionaries. There are indeed many ways to memorialize loved ones, but among the best we know is the perpetuating of the highest ideals and goals which the departed ones had cherished.

"**Just to tell you** that the Ministerial Association of Northern Indiana has sent wires to the President, senators and representatives protesting the May bill."—G. W. Phillips, secretary.

Eastern Maryland District Meeting will be held at the Westminster church April 27. Please note change of meeting place. All business for the meeting should be in the hands of the undersigned clerk not later than April 5. Chas. E. Resser, 2805 Thirty-fifth St., N. W., Washington, D. C.

Do you want a Yearbook? Remember that a copy of the 1938 Yearbook is free to ever Messenger subscriber on the list before this year's edition is exhausted. A generous edition was printed, but when the Yearbooks are all gone no more can be had. Get your Messenger subscription in before the 1938 Yearbooks are all gone. See the statement on page 30, "It is still Gospel Messenger club time!"

Notice to the descendants of Michael Buechle, who came from Germany about 1754, married Miss Barro Luken at Germantown, Pa., and later settled in Somerset County, Pa. He was one of the early elders in the Church of the Brethren, being ordained about 1785. About all the Buechleys, Beachleys, Beeghlys, Beighleys and Beekleys of today in this country are descendants of this Michael Buechle. His daughters, which were six in number, married the following: Joseph Flora, Elder John Forney, John Cober, Jacob Horner, Christian Moyer (Meyers) and Elder Michael Moyer (Meyers). These descendants have stayed loyal to the Church of the Brethren, for today the greater majority are still members of this denomination. Wilbert G. Beeghly is gathering data on this family, and if you are a descendant of this Michael Buechle, please write me giving the name of your parents, grandparents, etc. Address all answers to Wilbert G. Beeghly, R. F. D. No. 5, Somerset, Pa.

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With Our Schools

Manchester College

The spring meeting of the trustees of Manchester College will be held April second.

Prof. J. O. Winger and family have just returned from Florida, where they spent several weeks. Prof. Winger returns very much improved in health, and is able to continue his field work. Professor and Mrs. L. D. Ikenberry are on a visit through the western states.

The girls of our institution are very much pleased over the completion of the new gymnasium for women. This will give them their own quarters for physical education classes, intramural athletics, and various other events. It will help the entire school, because it will give the men the the use of the large gymnasium. The new gymnasium will be dedicated May 2.

Manchester just recently entertained what is said to be the largest debate tournament ever held in the United States. Fifty-eight colleges and universities, from Missouri to Pennsylvania, sent two hundred and four teams for a debate tournament on the subject: "Resolved, that the National Labor Relations Board should be empowered to enforce arbitration of all industrial disputes." In the two days, nearly six hundred separate debates were held.

Each team engaged in six debates. Every available room in the college and in the local high school was filled. Some eighty teams had to be sent to the Huntington city high school and college. Each debate had its judge, who not only rendered a decision, but gave his criticism of the debate, telling why he made that decision. This debate tournament has grown in interest and favor in recent years, for debaters feel they get a great deal of good out of it.

OUR MISSION WORK



Reader's left to right: Leland S. Brubaker, Chas. D. Bonsack, Herman Landis, Hazel Minnich Landis, Mrs. H. Spenser Minnich, Mrs. Marie Brubaker. Photo by H. Spenser Minnich.

When Farewells Are Said

BY ANETTA MOW

THERE are always varied emotions which grip the heart when good-byes are said to friends and loved ones who start off on a long journey. Joy and sadness are strangely mingled one with the other.

On the morning of Jan. 20, Herman and Hazel Landis left Elgin, Ill., starting to New York. Bro. C. D. Bonsack, the Leland Brubakers and the Minnichs went along to the train and bade them God's speed on their way to Africa.

A letter from London, England tells us that they had felt the thrill of standing in the pulpit where John Wesley preached in the Wesley chapel. They speak of the pleasure of being with Mr. and Mrs. Weber's son and daughter and they were planning to spend a night with the Webers outside the city. They were rejoicing in the blessings they were enjoying on their way.

In the La Salle station in Chicago farewells were said to Homer and Minnie Bright as they started to China on the evening of Feb. 14. Although some words remained unspoken because it was too hard to speak them, faces glowed with joy and peace in the deep confidence and assurance that they were turned toward China in the path of a sacred duty.

A few days later a letter came from Sister Bright telling of the farewell to them and the Cunninghams in Seattle. The following is a quotation from her letter: "Last evening there were services at the church [Seattle]. Members from Olympia were present and some friends from California. They were friends of the Cunninghams. Riding to the church, I had the privilege of sitting by Dr. Cunningham's mother. She and I were alone on the back seat of the auto. I could feel and understand something of the sacrifice of this mother at this moment as she saw her son going so far away in the service of the King. I tried to say some words of comfort to her, to which she replied: 'I feel it a privilege to have my son as a missionary. Before my children were born they were given to the Lord. And then something deep in my heart stirred and I felt a touch of the 'burning bush,' and that I was near to



Reader's left to right: Mrs. Esther Beahm, Anetta Mow, Mrs. Ellen Wawoner, Mrs. Olivia Ikenberry, Mrs. Minnie Bright, Homer Bright. Photo by H. Spenser Minnich.

God. In meeting the father of Mrs. Cunningham later, his attitude was the same, and I thanked God for such consecration."

"How beautiful upon the mountains [and upon the sea] are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that sayeth unto Zion, Thy God reigneth!"

Elgin, Ill.

"Thirty Years of Service"

BY LORA SHATTO

THE above caption was the theme for an anniversary program held in the First Church of the Brethren of Chicago on the afternoon and evening of Feb. 27. It was thirty years ago this month that the work of the Church of the Brethren among the Chinese started in the little brick church on Hastings Street.

An added significance was given to the program due to the fact that the beginning of our Sunday school was the very beginning of definite work by our church among the Chinese people. It is of unique interest to observe also that this occasion was the second thirty-year milestone in Chinese work in Chicago. The first organized Chinese Sunday-school work in Chicago was begun in 1878.

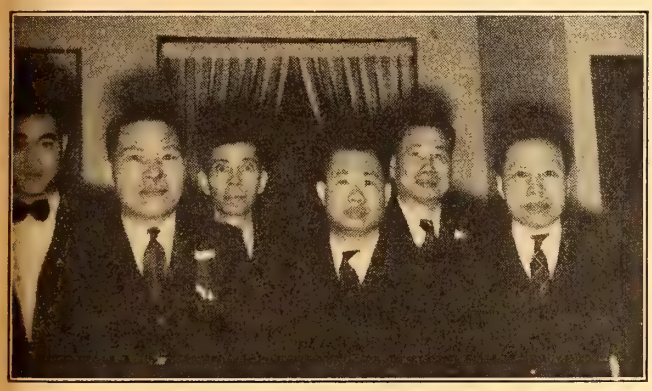
The services were enriched by the presence and cooperation of many people outside our own Sunday school and outside the First church. The Detroit Church of the Brethren Chinese Sunday school was well represented. A chartered bus brought a delegation of thirty-five. Miss Martha B. Shick came from her home in McFarland, Calif., to lend her assistance and inspiration and to enjoy the occasion. One of the Baptist Sunday schools of the city was represented by thirty-three of their pupils and workers.

Rev. Philip Lee, pastor of the Chinese Christian Union church in Chinatown made a splendid contribution in both music and sermon. He, a gifted singer, and the three other members of their Chinese quartet, gave a much appreciated number in song. His sermon, climaxing the evening session, delivered first in Chinese, then in English, was helpful to all.

Other phases of the programs were: a musical selection by Chinese men using Chinese instruments; a testimonial service, both Chinese and Americans participating; "Early Incidents in Our Chinese Work," by Sister Shick and Bro. Moy Way; greetings sent from the Washington City Chinese Sunday school, and a short talk by Mrs. R. D. Bowman, who spent three years in that church; greetings from the former South Bend Chinese Sunday school by our pastor, Bro. M. Clyde Horst; motion pictures of our work in Sunning and a short talk by Bro. H. Spenser Minnich, representing the General Mission Board; a pageant "Thirty Years of Service," prepared by Prof. Miley given by several members of our group; a song by the Detroit Sunday school; a solo by James Moy; a dinner in the church at which 154 adult Americans, 6 American children, 90 adult Chinese and 6 Chinese children participated, this being the largest number of people ever eating together in the First church on one occasion.

During the afternoon and evening there were at least 436 people present, of whom 115 were Chinese. This was the largest number of Chinese we have ever had at our church for any one day's service.

The programs were well given and well received and seemed to be an inspiration to all. The present and former teachers of our own and other Brethren Sunday schools, as well as those who were here from our sister Sunday schools of the city, all seem to feel that the work that is being done for our friends across the seas is immeasurably worth while. Splendid results have been attained, even though at times progress has seemed slow, difficulties have confronted us, and reverses have come. The Lord has wonderfully blessed our work among the Chinese in Chicago, Los Angeles, Riverside, Detroit, Seattle, Washington, Elkhart, South Bend, Shansi and Sunning during these thirty years.



Left to right read: James Moy, Moy Ping, Au Bow, Wee Shing Quong, Moy Stoner, Moy Way. Concerning those shown in the picture it will be of interest to note:

Moy Way, baptized in 1910 in Chicago. Minister. In business in Detroit and serving the Detroit Church of the Brethren Chinese Sunday school. One son in Chicago and one daughter-in-law and her son in China are members of the Church of the Brethren.

Moy Stoner, baptized in 1910 in Chicago. Deacon. In business in Chicago suburb.

Au Bow, baptized in 1913 in Chicago. In business in Chicago. His wife, in China, was baptized by Moy Gwong.

Wee Shing Qwong (James Hong), baptized in Chicago in 1913. Now is in business in Detroit. His wife and six children are in America with him.

Moy Ping, baptized in China. In business in Chicago suburb. Pastor in the Chicago Church of the Brethren Chinese Mission. Most of his family are Christians.

James Moy, baptized in Chicago in 1931. Is in third year of college.

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter III

What Anjikwi Saw in the Monkey Bread Country

After the corn had all grown tall enough that it need not be hoed any more Anjikwi begged his sisters to look after the sheep and goats for several days while he went round to the place where the strange bleached-out folk lived. He had been thinking of it for a great number of weeks and had mentioned it to his comrades several times. They had all cautioned him against it, saying that their fathers had told stories of the long ago times when just such people came into the country and captured all the strong looking young men and women and led them away to places from which they never returned. They told, too, of having heard of hunters coming across a line of twenty or more skeletons in the deep forest all chained together by chains of iron round their now bleached and gnawed neck bones. And of how these hunters had surmised that the white folk of long ago had chained some group of people to a tree while trying to catch more, and had then been unable to find them again, and the slaves had died of starvation and thirst, or had been killed by wild animals. All in all Anjikwi was quite fearful of

the prospects of his proposed trip and postponed it day by day. Now, however, he determined to run all risks and go.

He awoke early on the day planned, bathed himself in the river in the light of the first streaks of dawn, broke off a twig from a convenient tree and began to brush his teeth with vigor as he marched up the road. He had no need to worry about whether his hair was combed, for he had none. A larger companion had scraped it all off his head a day or two previously with homemade knife. Neither had he to bother about getting the knots out of his shoe laces for he had no shoes or laces. In fact, he needed not to worry about tearing his shirt and trousers as he pulled them over his damp body after his bath for he had no shirt and no trousers. Yet he felt no lack of clothing due either to climate or social custom. To him and to his people the human body, as glistening ebony in the sweat of honest toil, is beautiful and the only excuse for clothes is to demonstrate affluence. Often at night, though, when the cool damp air came off the lowlands he wished he had a blanket to wrap about himself.

Day was far advanced by the time he arrived at the village where the white man was living. He approached with some fear and hesitancy but he saw about him other boys and girls, most of whom wore small bits of cloths, going about with apparent lack of fear; so he calmed himself and followed them. He approached what seemed to him a gigantic house, the like of which he had never seen before. It was square instead of round. It had large openings through which one could enter, some of the openings coming all the way down to the ground so that one could walk in, others only coming halfway down so that one must crawl up to get in. He did not understand why they were not all that way for whoever heard of entering a house standing upright? Always one crawls through a small hole putting in first the foot, then the head and shoulders and drawing in the other foot last. Also it appeared that one could stand upright in this house, and that, to him, was another strange thing. The roofs seemed very high and they were not circular. The grass thatch on them was extremely thick and he wondered when the white man found time to cut all that grass and sew it together before putting it on the roof. He approached quite close to the large house and studied it intently, saying nothing, but striking his hand over his mouth and murmuring over and over "Ya, ya, ya!"

In the midst of this semidaze there suddenly rang out, seemingly from about a place almost over his head, a terrific boom, boom, booming. His reflexes were fast now for the instincts of self-preservation were functioning. He dropped, panting, into the first tall bunch of grass and hugged the ground. From all around he heard the cries of the people. He was sure now that all the dire things he had been told at home would happen to him here had already begun to happen. The booming noise must surely be the long guns he had heard about and the cries of the people cries of fright. As for him, he was too frightened to cry out. The booming ceased and the shouting people began to come nearer. As Anjikwi flattened himself in the grass he began to notice with some surprise that instead of being cries of panic that receded as the frightened people got farther away, the cries seemed to indicate delight and were coming toward the building from which he had just fled. He raised himself on an elbow and noticed that a great group of children composed of young persons not larger than he, were coming to the building, each with a hoe or sickle, and that they were going fearlessly inside and coming out without their implements. He noticed, too, that on top of a long pole a curious contraption was dangling. It was made of what appeared to be the same sort of iron as that from which they made their hoes. Also, it was about at the place where he heard the gun shots. The boys went off to another large building, of which there seemed to be many, and the girls to still another. They seemed to be happy and unafraid.

Rather ashamed of himself for his impetuous flight, he slipped out of the grass, still not without some qualms, and went toward the place where all the boys had gone. He tried to slip unobtrusively into their midst, and succeeded in doing so. But when he saw that some were taking food off the fire and dishing it out to others the pangs of hunger generated by his early rising and long walk caused him to shove up close beside a boy who looked friendly and who had, between his feet before him, a generous sized gourd of guinea corn mush. The boy looked at him a few moments and then without any questions said: "Eat food." Each realized he was going to have only half of what was intended for one, so they tarried not long for the other. When the gourd was licked clean he asked his new friend: "What was all the noise I heard just before we ate, and why did everyone come

What to Pray For

Week of March 19 to 26. Throughout this week the church will remember in prayer Brother and Sister O. C. Sollenberger of Liao Chow, China. They are not in China at this time but are on furlough. After a short stay in Honolulu, they came on to the United States for the remainder of their furlough. The hearts of all of our Chinese missionaries are heavy and their great desire is to be back among the people who are suffering. As we pray for the Sollenbergers let us also remember the Chinese Christians in and about the station of Liao Chow.

singing or shouting?" He was informed that it was the food bell and that everyone quit work then and came for food. That, furthermore, another would ring soon and then they would all go into the school. He asked: "Who makes you work, and do they beat you when you do not work hard enough?" He was again informed that they did not have to work, but worked because they wanted to and on Saturday they were paid as much as from four to six cents for their work. Any who wanted to quit work could, and any who did not like work did not need to come at all, but if they did not work they did not get pay. He asked further: "But what do you do with as much as four to six cents? Even my father seldom has that much money and I never have had any." Again he was informed. Anjikwi found they bought books and pencils for school and paid their school fees. What was left over they took to their parents, or used it to buy clothes. This matter of school fees was getting a bit deep for Anjikwi. Just then the bell rang again and he started up with fright. Laughed at by all the boys, he sat down again. "Come along to school," one of them said as they trooped off, but he felt just now that he would like to get off into his clump of grass and think things over a bit.

All day long he watched them. He saw them stand up in straight lines and go through the same motions that another black boy out in front went through. He saw them stand up, and looking into a book, speak as if it told them what to say. He saw them take something white in their hands and, going to the wall, make white marks and then others of them seemed to know what these white marks said. Once he heard the boy in front say: "If a man had five horses and sold two how many would he have left?" He wondered who might have five horses and decided it must be some king. He thought what powerful jujus and medicine these folks must have, to make marks and have them speak, to look in books and have them speak. No wonder they all looked well.

Toward evening he heard a bell ring and saw the black children all go into one long building until it was full. There seemed to be more children here than there were people in his whole village. Then they started to sing. It sounded pretty, and, summoning his courage, he left his clump of grass, for good now, and went in, sitting down at the rear on a seat already twice too full.

The book spoke some more, they bowed their heads and some one seemed to be talking to an important person that was there some place. He thought it must be a king until the speaker called him "Father." He looked but could not see anyone. This was all very strange. Then the white man got up and he almost fled again for he had not seen the white man before. But he seemed to be able to speak Anjikwi's language for Anjikwi could understand him. The white man said that it was good that so many came to school so they could learn to understand what the Book said to them. But that all the things they learned in school were like polishing a lantern and shining the globe. It would look real nice then but unless the Unseen Person to whom they had just spoken put fire in the lantern at nighttime it would give off no light and if set in a path, instead of lighting the path, folks would come along at night and fall down over it. Thus it would not be performing its work as a lantern. Anjikwi was not sure that he knew what a lantern was but everyone else seemed to know. He determined to find out.

Then they went out. A drum beat and they all marched to the drum. This he could do as well as they and the slap, slap of the several hundred feet in the sand in time with the drum, was music to his ears. Presently they went to a large field cleared off, with some posts at either end and they began to try to kick a large ball toward these posts. But when they got it near some other boys kicked it away again. Anjikwi could not understand this for if they wanted it through the posts why did they not all kick it or carry it in that one direction.

The sun was sinking low and Anjikwi slowly walked toward home. His head was full of a good many things. And he had not found out what a lantern was!

Garkida, Africa.

Herman Landis

BY EDGAR ROTHROCK

The Santa Ana church in sunny California bade farewell to their beloved pastor and wife in January, 1938, and wished them Godspeed as they started on the long journey to sunny Nigeria. Their many friends in California shared with the church in the joy and sorrow of their going. They were glad to have them take up the responsibilities of the mission in Africa, but sorry to lose their help and enthusiasm in the work here.



Herman was born July 18, 1898, at Guthrie, Okla. His parents, Jacob and Martha J. Landis, were Brethren pioneers to the then new state. He shared the primitive conditions until he was sixteen years of age, when the family removed to Live Oak, California. This was another new country for the Brethren. Here in the great Sacramento Valley Herman helped his parents set out peach orchards and put in an irrigation system and raise garden truck between the rows of fruit trees until the latter came into bearing. The Landis family did more than this, they helped found the flourishing congregation of the Church of the Brethren at Live Oak.

Herman entered Sutter High School and graduated from there in 1918. The next fall he entered La Verne College and received his B. A. degree in 1922.

For ten years he taught in the schools of California and during this time he helped his younger brother and sisters to secure a college education. He also worked on his master's degree which was granted to him in 1929 by the University of Southern California.

On June 16, 1929 he married Hazel Minnich, a worthy companion and a sister of Mrs. Lloyd Studebaker, also a missionary in Africa.

The years of 1932-35 were spent at Bethany and from this institution Herman received the B. D. degree in 1935. A call to the Santa Ana church was extended to them even before they graduated. This proved to be a happy and successful pastorate terminated by the call to Africa.

Herman has always been active in church work and especially in young people's activities. He served with honor as president of the Orange County Christian Endeavor Society, and also as manager of Camp La Verne. His devotion and loyalty to the church and her program is an integral part of his life.

On Jan. 22, 1938, Herman and Hazel sailed from New York for Lagos, Africa, going by way of England.

Pomona, Calif.

Hazel Marguerite Landis

BY MARIE BRUBAKER

For those of us who have had the privilege of knowing and loving Hazel Landis, this little sketch of her life will renew memories of the joy we have had because we know her. For those to whom she is yet a stranger, I hope that this sketch will serve to introduce her, and to inform such of her sterling Christian worth.



Hazel was the first daughter of her parents, Jacob L. and Elizabeth Brubaker Minnich. The happy event of her birth took place on Sept. 14, 1899, while her parents were still living in Eaton, Ind. When she was seven years of age they moved to southern California. Her grammar school work was completed in 1914. At the time of her graduation from grammar school her father was the president of the school board and was privileged to give her the diploma she received at that time. This memory of her father is very vivid in her mind and is one of the last ones that she has of him, for he was killed that summer of 1914 in an accident which was caused by slipping into the belt of the electric pump used in pumping water for the irrigation of his orange grove.

Her father's death left her mother alone in the home with her two daughters, Hazel and Modena, for her two brothers, Roy and Luke, were already established in homes of their own. From that time forward the courage and vision of the mother were much in evidence. As she stated herself in the farewell reception extended Hazel and Herman by their church, in Santa Ana, she had often wondered how she could get through with the many duties that befell her, but that with the help of her God she had succeeded. She encouraged her daughters to go on with their high school and college work. This they both did, and Hazel finished her high school work in the La Verne Academy in 1918, and her college work in La Verne College in 1921. She was not only an excellent and conscientious student, but she also took part in many of the extra-curricula activities of the campus. Especially was her interest centered in the religious activities of the Student Volunteers and of the La Verne church. Always quiet and unassuming in manner she was yet noted for her real ability to interest, help and lead others. It was while in college that the desire to do missionary work in a foreign land came to her.

The summer she graduated from college, her mother and Bro. Charles Vaniman of Virden, Ill., were united in marriage. That summer the family moved to Virden to live. The family of Bro. Vaniman came to mean much to Hazel as she lived among them and with them for several years and today they hold a real place in her heart and life. Her uncle, Charles Brubaker, who gave his life in India, had always been an inspiration to her. While in Virden she taught in the Virden high school for four years. At the end of that time she still felt the desire to go to the mission field, and thinking to make her service of more value, she entered nurses' training in the Presbyterian hospital of Chicago. From 1925-1928 she studied and worked harder than perhaps any of us but the girls who have traveled the same road can know. Although she was very small in stature, a real handicap in this profession, she was acknowledged as one of the finest nurses of her class. At the time she finished her training there were still several obstacles in the way of her going as a missionary and so she went back to California. There for a number of months she was employed in the Covina hospital.

By going back to California, of course, many old friendships were renewed and there was one in particular which had a great effect upon her future life. And that was the one with the man who is now her husband, Herman Landis. Their marriage took place in the lovely garden of her brother, Roy, and was performed by her uncle, A. O. Brubaker. For three years after their marriage Herman continued to teach in the California schools, but there was that something in the hearts of both of them that made them know that there was a definite work that the Lord wanted them to do. Without really seeing the way clear very far ahead, they left their lucrative school teaching position and came to Chicago to take the seminary course in Bethany.

They completed their course in the spring of 1935, and gladly answered the call of the Santa Ana church in California. They took up the work there the first of July of that year and terminated their work in January of this year, to answer the call of the General Mission Board to go out and fill the great need for recruits in Africa. It was with real reluctance that the good folks of Santa Ana released them, for the church had made very definite growth numerically and spiritually during their sojourn there. However, the very great need for new recruits on the Africa field presented by some of the missionaries on furlough moved both the pastor and church to feel that the need should be met.

And so they are on their way to Africa fired with passion anew to serve these needy people. Their educational advantages have been of the best. Their experience in both teaching and preaching will add to their usefulness. These, our old friends and now our new missionaries, are on their way to fulfill their duty as they see it. They are fully consecrated to it. May we be stirred by their devotion to more

completely surrender our lives and wills to the Lord that we may all be more fully used of him. Hazel has the great pleasure of joining her sister Modena in Africa. The opportunity of serving together on the same field is a joy which comes to few sisters.

We earnestly beseech our heavenly Father to watch over them and bless them in all of their ways and also to especially bless the parents and loved ones who have willingly and gladly seen them go out into this field of larger service.

Elgin, Ill.

The Ministry

(Continued From Page 10)

The first business of the minister is *preaching.* Some years ago young men were called to the ministry. They looked upon the calling as from God. They took it seriously. They did the best they could; and thank God, the church was satisfied with their earnest efforts. Things have altered somewhat. What can be done to restore a better day for the minister?

The preacher is not an orator, nor is he a scientist, nor a philosopher. His business is to minister to hungry souls and to feed them God's Word as it applies to spiritual realities today. Too many sermons are baked on a "quick meal stove." They need brooding over.

Another enemy of the ministry is the feeling that the minister's work does not count for much anyhow. When the carpenter works he is seen; when the minister works as he should, others do not see him at it. Too many look upon his work as effeminate. Yet we know the ministry has occupied a large place among those who have wrought for the welfare of the human race. Think of authors like Isaiah, Augustine, Anselm, Erasmus, Emerson, Milton, Coleridge, Edwards, Bunyan. Consider such statesmen as Moses, Knox of Scotland, Calvin of Switzerland, Hildebrand and Savonarola of Italy, Wycliffe of England, and Robinson, Cotton, Witherspoon, Parker and Beecher of America, who functioned so largely in democratic issues of their times. Liberty came to Europe when a small boat carried Paul and his three companions westward from Troas. The life-giving waters of civilization have long sprung from the footprints of Christian ministers. Paul's crossing was far more important in effect upon Europe's future than the crossing near the same place of the army of a million soldiers of Xerxes.

John Ruskin said truly: "The issues of life and death are in the pulpit," and these words have several applications.

Goshen, Ind.

The Abiding Things

BY REBECCA FOUTZ

It would be quite a help in our study of and attitude toward the Bible if we would remember that it is not a book of arbitrary rules and laws, designed, as some feel, to forbid us doing the things we want to do. It is a revelation of the laws of the spiritual realm which operate just as truly as do the laws of the natural or physical realm. Man has used his energy during the centuries to discover the latter, for he soon learned that knowing and living by them meant progress and well-being. Some of these laws too are not pleasing to us, but experience soon teaches us the consequences if we fail to observe them.

The same is true in the spiritual life. And the Word is given so that we need not guess about them but that we may *know* the laws of the spirit. They reveal which are the abiding things, the things that endure and if we live by them our life will not be a loss or failure. But we can not live for them and the things of the world at the same time.

The first requisite is that we worship and serve only the true God, the Source of abiding things. The problem of other gods is as real and as great a temptation as it was with the children of Israel.

Our eating and drinking must all be to the glory of God and not be that of banqueting and pleasure seeking (1 Cor. 10: 31). Our moral standards must be those of the gospel, and not of the world, which is that of the libertine. Marriage will be sacred and divorce not resorted to because it can not really sever the bond. The dark and secret things of lodges will not be desired because the Savior was light and did all things in the open. The oath will not be used and the Lord's day not desecrated. Our pleasures will be those that befit a born again person and not a return to the leeks and garlic of the world.

Peter in his teaching that worldly attire and adornment does not belong on the Christian woman, gives this same reason—that her concern should be for the abiding things, the inner spiritual life "which in the sight of God is of great price." Fashions and jewelry, painted faces and beauty-parlor waves while being only baubles that perish, yet will destroy the things that are precious and endure.

These and all other points are covered in the teaching of the abiding life which is the separated life. When told "love not the world, neither the things that are in the world," we are told why: "If any man love the world, the love of the Father is not in him," for the things of the world, "the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father," because "the world passeth away and the lust thereof; but he that doeth the will of God abideth forever" (1 John 2: 15-17).

What increased power there would be in lives and what advancement of the kingdom if the spiritual laws were willingly observed. Their fruit is eternal life, hence they only are worth living by.

Philadelphia, Pa.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for April, 1938

Emphasis for 1937-38—"Christ in the Life of the World"

Special Emphasis for April—Evangelism

Special Days

Decision Day—April 3.
Palm Sunday—April 10.
Communion—April 14.
Easter Sunday—April 17.
Offering for Christian Education.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Palm Sunday roll call of members.

Holy Week Services. Work out detailed plans so life is really made more abundant.

Plan to send minister and delegates to Annual Conference.

Plan to send representatives to training school and camps.

Present reports to church from all departments, covering finance and other important factors.

Local and district report blank for Women's Work due in secretary's office.

Plan program from Easter to Pentecost.

Adult Christian Workers' Topics

April 3—The Evangelization of Our Children.
April 10—How Shall We Keep Holy Week?
April 17—What Does Easter Mean to Me?
April 24—What Does Church Membership Mean?

Young People's Topics

April 3—What Is Sin?
April 10—A Personal Commitment to Christ.
April 17—What Christians Believe About Life, or an Easter Program.
April 24—Our Church Heritage.

YOUNG PEOPLE

Help Wanted!

A little boy saw an ad in a paper for an office boy. He hurried down to inquire, but found twenty other boys ahead of him. He hastily scribbled a few words on a piece of paper and took it to the secretary who was taking the boys one by one to the manager. Thinking it was important, she immediately took the paper to the manager. Upon opening it he read, "Don't do anything till you see me. I'm the last kid in the line, but believe me, I deliver the goods.' He got the job.

Now we want you to deliver the goods for us. The time is here to make a list of program suggestions for 1938-39. You know, like the ones you find in the little green folder. We would be very happy if you would send us a long list—the ones you have used, those that you would like to use and those others that you have been thinking about in the back of your mind.

Here are the units of study covered this year, together with the number of topics under each unit. Use them as a basis for your suggestions.

The Use of Leisure Time (4); Ideals of Jesus for Our World (10); Christmas and the New Year (2); Christianity and Mohammedanism (4); Giving Our Money (4); What Our Church Believes (7); The Rural Church (3); Appreciating the Bible (3); The Christian Home (3); Our Nation and the World (4); Appreciating the Beautiful (6).

So this is a call for help. Do it now! Don't wait until tomorrow. Today is the time. "Today is the tomorrow about which you were worrying yesterday, and all is well." Thanks for your help and interest. Mail suggestions to the Board of Christian Education, 22 S. State Street, Elgin, Ill.

ADULT CHRISTIAN WORKERS' TOPIC

The Evangelization of Children and Youth

Luke 2: 40-52

Sunday, April 3, 1938

Note: The following outline is designed to lead adults into a thoughtful discussion of this vital problem. Encourage the sharing of experience.

I. Childhood and Youth Are the Church's Greatest Opportunity in Evangelism

1. Horace Mann once said, "When anything is growing one former is worth a hundred reformers."

2. The development of Christian character takes time therefore, the earlier one begins, the better.

3. Dr. Walter Athearn's survey shows that one fourth of the church members join before eleven years of age; one fourth after twenty-one years. He concludes that the

STEWARDSHIP

Stewardship—What Is It?

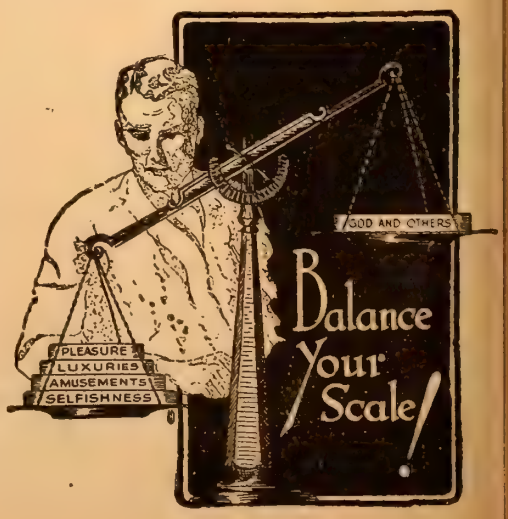
Listed below are some thought-provoking definitions by stewardship leaders.

"Christian stewardship is the recognition and fulfillment of personal privilege and responsibility for the administration of the whole of life—personalty, time, talent, influence, material substance, everything—in accordance with the spirit and ideals of Christ."

"Christian stewardship involves the whole of life. It is not so much **giving** to the Lord as **living** unto him."

"Christian stewardship is the disciple's relation to God as a responsible trustee and an honored partner in the use and administration of all God's gifts, personal, spiritual or material, for the glory of God, the help of men and the enrichment of the steward's own character."

"Stewardship is acting as a partner with Christ in the use of time, talents, and things for the promotion of the kingdom of God."



chances are three to one that a person who has not joined church before he is twenty-one years old, will never join a church.

4. Why do we tend to rejoice more over the life commitment of an adult than a child?

II. Public Decision and Commitment

1. A public confession of faith and a decision to join the church should be thought of as a natural step in the process of Christian development.

2. The conversion experience of a child brought up in a Christian home will be different from that of an adult in later life. Explain.

3. To what extent should adults attempt to create in the child a sense of sin?

4. To what extent should the child be made to feel and fear the wrath of God at conversion in view of the fact that he has been taught that God is a loving heavenly Father?

5. How much theology must a child know before he can make his confession and be baptized? What are the visible signs that a child is ready for baptism?

III. Responsibility of Parents

1. The greatest single factor in the evangelism of children and youth is the influence of the parents in the home. Surveys show that interviews of intermediates by parents get more decisions for Christ than all other influences.

2. How may parents learn to be effective evangelists in their own homes?

IV. Questions

1. Shall churches have Decision Days? If so, how many and when? How shall they be conducted?

2. Shall the pastor have a preparatory class? Give reasons for your answer.

3. How may the whole church unite in a worthy evangelistic program to gather in the youth who have not decided for Christ in the earlier years?

MEN'S WORK

First District of Virginia Men's Work

The men of the First District of Virginia are certainly putting "work" in their program as well as in their name. Bro. D. E. Underwood, Roanoke, Virginia, sends us the following report:

"The men of Oak Grove church met at one sister's home, a widow and her daughter. They cut, hauled and blocked up a supply of winter wood. Ten of our men were present eight hours.

"December of last year was a red-letter month for our church. One of our sisters, with her three children, was in need of a comfortable home in which to live. Our elder, C. E. Eller, acted as foreman in the building project. Sand, brick, and wiring amounting to $28.50 were donated. The number of hours donated by men of the community was three hundred and twenty-five; the cash given amounted to $60.

"The evening of Feb. 20 the men of our church sponsored a public program, 'The Christian Remedy for Fear.'"

WOMEN'S WORK

Middle Iowa Women's Work Conference

By Mrs. L. L. Long, District Secretary-Treasurer, Des Moines, Iowa

A Women's Work Conference of Middle District of Iowa was held Feb. 9 at the Des Moines Valley church. The forenoon program was on the Home, Mothers and Daughters, and Aid Societies. The afternoon session consisted of a talk on Hymn Appreciation, and Missions, with a review of our missionary study book, "Mecca and Beyond," and a short skit on Moslem life. We were very fortunate to have as our guest speaker, Mrs. C. E. Winter of Des Moines who recently returned from the mission field in China. She gave us two very interesting and stirring messages. We were very pleased to have so many ladies from the churches over the district present—100 in number—and to see the interest each took in the activities of the day. The offering was $22.56. Of this amount, $15 was sent to the General Mission Board for China relief. We are looking forward to making this a yearly event in our district.

Report of 1937-1938 Women's Work Giving

How quickly a fiscal year passes by! It seems but a very short time since I reported the giving of the women for last year. Now the fiscal year of 1937-38 is ended and the final records have been made.

The total giving for 1937-1938 by the women to the Women's Work project stands at $15,554.71. We give praise to the Father for this good offering. We wish to express thanks to every woman in the church who has given to the project. This money becomes the channel by which women and girls in Africa, China and India shall be given the opportunity to know the Christ we love. Thus this offering becomes our expression of love to them. Through the alchemy of love this money brings about the transformation of life, changing those who have had no hope into beautiful, faithful Christian women. Every woman can feel that her gift is a living gift.

A Budget Is Living

"A budget isn't sums to me;
It's happy schoolgirls' faces,
It's tired sick mothers getting well,
It's light in gloomy places.
It isn't just long columns full
Of headachy addition,
It's missionaries sailing out
To fill a great commission.
It's you and I, who'd like to go,
And give our gifts to prove it.
How wonderful a budget is!
It lives, and so I love it."

CORRESPONDENCE

DEMENTED OR DEMON POSSESSED?

Notwithstanding the plain teaching of the Scriptures, there seems to be an increasing number of people, even of Christians, who are coming to question the reality both of demons and of demon possession.

The whole matter, however, if the testimony of Scripture is accepted, admits of no question or doubt, and while there may be, and certainly are many things concerning both that we do not fully understand, this need in no way interfere with our acceptance of both as fact.

The word properly rendered "demon," is found in the New Testament no less than seventy-five times; and the term "unclean spirit," which is synonymous with "demon" as seen in the following passages (Matt. 8: 28-34; Mark 5: 1-20; Luke 8: 26-37), about 22 times.

In all of these demons are represented as being "spirit beings" with full power to think, will and act which constitutes them real personalities.

They are said to "believe and tremble" (James 2: 19), they knew the Lord Jesus Christ as is evidenced on many occasions (Matt. 8: 29; Mark 1: 24, 34; 5: 7; Luke 4: 34), and some are more wicked than others (Matt. 12: 43-45).

The Scriptures differentiate between those that were lunatic and demon possessed (Matt. 4: 24), and even though the people were sometimes mistaken, the Lord never was (Matt. 17: 14-18).

Demons are said to have a doctrine (1 Tim. 4: 1), and believers are warned against having fellowship with demons (1 Cor. 10: 20).

They are declared to be under Beelzebub who is their prince, and is identified by our Lord as being Satan (Matt. 12: 22-30).

From (Matt. 25: 41) it seems clear that the lake of fire is prepared for them, together with their prince, and it seems evident also from (Luke 8: 31 with Rev. 20: 1-3, R. V.), that they are to share the abyss with Satan during the kingdom reign of the Lord Jesus Christ. Finally, since according to (Matt. 25: 41) both the devil and his angels are to find their place in the lake of fire, it seems evident that when we read of Satan being cast into the lake of fire (Rev. 20: 10), that at that time all his angels, or the demons, will also be cast in with him.

All meaning is taken from the Scriptures, if on the numerous occasions when the Lord commanded demons to come out of folks who were possessed, he was merely dealing with those whose minds were deranged.

More than that, it makes the Lord Jesus Christ who was God, dwelling in flesh, a participant in carrying on a hoax down through the ages of time to the present hour.

Furthermore, it seriously affects the accuracy and reliability of the Scriptures, since if demonized persons were only demented, how are we to know that leprosy was leprosy, or that sin was sin?

I shall conclude this article by asking a question. Why should those who claim the Scriptures as inspired, and Jesus Christ as Lord, be raising questions that can only result in raising doubts among people with reference to the accuracy of the Scriptures, who are satisfied to believe it as the Word of God if left alone to accept it as it reads?

North Liberty, Ind. Fred A. Flora.

MEMORIES OF A GOOD MEETING

For the past six years it has been my privilege to do the Lord's bidding in the high Sierra Mountains of California. For two years I have been here almost continuously—not having any church to attend. Two years ago I went to District Meeting in Northern California, and after two years absence was again privileged to attend this year. What a fine spirit we found there this year! Being thirsty for Christian fellowship made spiritual feasts taste good—and indeed the power of the Spirit could be felt. Here it is long past district meeting and the influence of the sessions of worship led by Brethren Platt and C. H. Yoder still inspire us. There was a peace and calmness so very rare in this restless age. The meeting was a great incentive to go out to work and pray—feeling the power of God's spirit with us.

So as I left the scenes of peace
And entered paths to me unknown;
I had no dread of ought to meet,
God walked with me to guide my feet.

Though sickness took me to the very grave,
And foes assailed, and sin abides,
I put myself in his great care
And asked for strength to do my share.

Though clouds on mountain tops
Did some times my sight obscure,
I did not drift beyond his care;
He holds my hand and lights my way.

I stand just now in light sublime
And ask him what I am to do;
He gives me tasks so new and grand;
I thank him that he leads the way.

My task, to pray for fellow man,
To love my friend and foe alike,
To put my best in every day
No matter what or where my lot is cast.

Quincy, Calif. Elice B. Neher.

A RECOGNITION SERVICE

On Sunday, Dec. 19, the Sunfield church of Michigan observed a very fine recognition service. It was held to commemorate the long and faithful service of Eld. Henry W. and Ida Smith.

Words of appreciation and love were spoken by a number of brethren and sisters. Special music was given, and then Bro. D. H. Keller preached the sermon, telling of a good minister of Jesus Christ.



The climax of the service was reached when each of a large group of children and young people presented Brother and Sister Smith with a bouquet of flowers. Then Bro. Wm. Cheal in fine spirit spoke of the appreciation of the church and community for their sacrifice, loyalty and service.

To emphasize and substantiate this appreciation Bro. Cheal then presented the guests of honor a very fine radio.

In well chosen words Bro. Smith responded with much feeling.

A community dinner and social hour closed this another long-to-be-remembered experiences of the Sunfield church.

Bro. Smith is the son of Isaac and Mary Wise Smith. He was born near Greenville, Ohio, Sept. 16, 1860. He was baptized in 1883 in the Woodland, Mich., church, and chosen to the offices of deacon, minister and elder in the church years ago.

Sister Ida Smith is the daughter of John and Catherine Botdorff near Medina, Ohio. She was born Oct. 12, 1869, and united with the Church of the Brethren at Woodland when a young lady. They were married on March 3, 1887, and celebrated their golden wedding anniversary a year ago, on March 3, 1937. They have seven children.

They have served the Sunfield church for about forty years, except for a year they lived in Colorado, several years ago.

Vermontville, Mich. Mrs. Jennie Frantz.

IN MEMORY OF MOTHER

Sister Lucy S. Kline, the third daughter of John and Marium Sandy, was born in Rockingham County, Va., July 3, 1871. She was a first cousin of the late B. F. Heckman who died on the China mission field, and also kin to Eld. D. L. Miller.



She passed from this life at her home in Fairfax, Va., Jan. 7, 1938, aged 66 years, 6 months and 4 days.

At an early age she accepted Christ as her Savior and became a member of the Church of the Brethren, which church she loved and cherished during her entire life. She was a constant reader of the Bible and Gospel Messenger.

Feb. 22, 1893, she was married to Charlie D. Kline. To this union were born six daughters and six sons. Two sons preceded her in death. She tried hard to bring her children up in the way they should go, and as we have become older we can more fully appreciate her sacrifies for us. All her children are members of the Church of the Brethren.

She was a devoted wife and mother. She leaves to mourn her departure her husband, Bro. C. D. Kline, of Fairfax, Va. The six daughters are: Mrs. Minnie Robertson, Mrs. Sallie Cockerham and Mrs. Lesbie Russell of Fairfax, Va.; Mrs. Fleta Simpson of Manassas, Va.; Mrs. Irene Cockerham and Mrs. Pauline Brown of Indian Head, Md. The four sons are: John and Robert Kline of Manassas, Va., and Raleigh and George Kline of Indian Head, Md. There are twenty-four grandchildren, one sister and four brothers.

Funeral services were held at the Church of the Brethren at Oakton, Va., by Bro. B. M. Flory, assisted by Bro. B. F. Miller, E. E. Blough and E. E. Neff. The six sons-in-law were pallbearers. Interment was made in the Oakton cemetery.

Fairfax, Va. M. Robertson.

IN SACRED MEMORY OF MY FATHER, JOSEPH KINSEL ALLEN

Joseph Kinsel Allen was born June 7, 1850, near McVeytown, Mifflin County, Pennsylvania, and departed this life Feb. 10, 1938, at the home of his son, Samuel F. Allen, in Hansell, Iowa, at the age of 87 years, 8 months and 3 days. He was the eldest son of Henry and Rebecca Allen and the only remaining one of a large family of brothers and sisters.

He grew to young manhood in Pennsylvania and developed the excellent custom of attending church faithfully and promptly. No obstacle kept him from regular attendance. Dec. 23, 1869, he was united in marriage to Christiana Hanawalt. They lived in Pennsylvania until March, 1878, when he came to Iowa with his wife and five eldest children and settled on a farm in Ingham Township, Franklin County. Twelve children were born to this union.

He united with the Church of the Brethren in early life and was very active in church work as superintendent of Sunday school and as chorister. He also served as a deacon for many years. It was a great satisfaction to him to bring his entire family and servants to church and always arriving on time. He also served the church many times as delegate to Annual and District conferences.

He had lived in Iowa for almost sixty years. Everything he touched with his hands prospered—financially, spiritually and musically. He had been blest with good health most of his life and was bedfast only five weeks, through which time he was very patient and never complained.

His wife, one son and three daughters have preceded him in death. Surviving him are eight children: William Henry of Imogene, S. Dak.; Mary Catherine Albright of Grundy Center; Joseph Rothrock of Kelly; Samuel Frederic of Hansell; Harvey Wayne of Modesto, Calif.; Harriet Eliza Burn of Hampton; George Hanawalt of Dumont and Frank Kinsel of Guthrie, Minn. Besides his children he leaves to mourn his going thirty-two grandchildren, twenty-two great-grandchildren and a large number of other relatives and friends.

With so great a record we can be inspired to celebrate a victory rather than mourn a defeat.

Funeral services were held in the Union Ridge church by the pastor, Bro. E. E. Jarboe, assisted by Bro. C. E. Schrock of the Greene church. The body was laid to rest in the Harlan cemetery.

Hampton, Iowa. Mrs. Ezra Burn.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Arnold-Moomaw.—By the undersigned, Feb. 19, 1938, Harold W. Arnold of Glendale, Calif., and Margaret Maurine Moomaw of La Verne.—D. W. Kurtz, La Verne, Calif.

Birkenholse-Satby.—At the home of the undersigned, Feb. 22, 1938, Edgar Birkenholse and Sylvia Satby of Monroe, Iowa.—W. I. Buckingham, Prairie City, Iowa.

Castetter-Tice.—At the parsonage, by the undersigned, Jan. 22, 1938, Donald Castetter of Ligonier, Ind., and Helen Tice of Wawaka, Ind.—Buryl E. Hoover, Wawaka, Ind.

Chenowith-Garver.—In the First church, Baltimore, Md., by the undersigned, Feb. 14, 1938, Raymond Chenowith and Dorothy E. Garver, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

Fralin-Shaver.—By the undersigned, at the parsonage, Jan. 28, 1938, Bro. George Pickett Fralin of Air Point, Va., and Sister Cassie Eleanor Shaver of Bent Mountain, Va.—A. R. Showalter, Air Point, Va.

Grant-Shaver.—By the undersigned, at the parsonage, Dec. 18, 1937, Bro. Lewis Edgar Grant and Sister Mable Louise Shaver, both of Bent Mountain, Va.—A. R. Showalter, Air Point, Va.

Morey-Eagleton.—Brother Harold Morey and Sister May Eagleton, Feb. 26, 1938, by the undersigned, at his home.—John B. Wieand, Decatur, Ill.

Sala-Pierce.—By the undersigned, at his home in Swink, Colo., Feb. 1, 1938, Ray W. Sala of Rocky Ford, Colo., and Clara Lee Pierce of Manzanola, Colo.—Edgar R. Harris, Swink, Colo.

FALLEN ASLEEP

Andes, Ora Ellen McNulty, wife of Jacob C. Andes, was born Oct. 10, 1860, at Maysville, Adams County, Ohio. She was a faithful member of the Church of the Brethren for many years. She passed away near Mound City. Funeral services were conducted by the writer in Mound City.—E. N. Huffman, St. Joseph, Mo.

Byers, Sister Effa Lela, was born near Leitersburg, Md., 69 years ago, and died at her home in Waynesboro, Pa., where she had moved two weeks previous, on Feb. 18, 1938. She was the daughter of David and Nancy Boward Anthony. She was married to Henry S. Byers who survives together with four sons and a daughter, two brothers and one sister. She was one of a family of twelve children. In her early life she gave her heart to her Savior and united with the Church of the Brethren. She lived a quiet, devoted Christian life. Services were held in the Waynesboro church, conducted by the pastor, Levi K. Ziegler. Interment was made in the graveyard at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

Earhart, Infant daughter of Brother James and Sister Nina Earhart was buried in the Valley cemetery Jan. 24, 1938. A short service was conducted at the grave by Bro. N. J. Miller.—Vernie Diehl, Nokesville, Va.

Entrikin, Rebecca Hendricks, daughter of David and Malinda Humbarger, was born in Sandusky County, Ohio, July 16, 1859, and died at her home in Abilene, Kans., Feb. 24, 1938. She was united in marriage with William H. Entrikin on Feb. 12, 1885, to which union were born three sons and one daughter, who survive. She is also survived by her husband, twelve grandchildren, one great-grandchild, three sisters and one brother. She lived in Missouri and in Indian territory for a number of years before locating in Kansas, near Abilene in 1905. She united with the church early in life and lived a beautiful Christian life. Funeral services were conducted in the Mt. Pleasant church by the writer, assisted by Rev. McKay of the Presbyterian church.—W. A. Kinzie, Navarre, Kans.

Franks, Nancy E., daughter of Jordan and Mary Green, was born at Terre Haute, Ind., March 5, 1855, and departed this life Feb. 20, 1938, at the home of her daughter, Mrs. James H. Elrod of Wichita, Kans. At the age of seventeen she moved with her family to Kansas and settled near Emporia. On Feb. 18, 1877, she was united in marriage to William David Franks of Madison, Kans. To this union were born seven children—three sons and four daughters. Two daughters preceded her in death. She is survived by a sister, thirty-eight grandchildren, twenty-two great-grandchildren and many other relatives and friends. In the early years of their married life she and her husband declared their faith in Christ and united with the Church of the Brethren. Later they were advanced to the office of deacon, which office they faithfully served with honor. Her husband preceded her in death twenty-six years ago. We remember her today for the great service she rendered as a mother, church woman and servant of the community. Funeral services were conducted at Wichita and Madison, Kans., with Bro. D. H. Heckman in charge. Interment was made in the Blakley cemetery of Madison, Kans.—James H. Elrod, Wichita, Kans.

Gilmer, Hannah Jane, was born Jan. 22, 1856, to John and Sarah Cassady, and died Feb. 14, 1938, near Lewisburg, Ohio. Her life, with the exception of the last seventeen years, was spent in Dayton, Va. She was married to Abraham Gilmer on May 30, 1880. Her husband and two infant children preceded her in death. She leaves one son, one daughter, ten grandchildren, thirteen great-grandchildren. She was a lifelong member of the Church of the Brethren. Services were held at the home of her son by the undersigned, with interment at Lewisburg, Ohio.—Roy B. Teach, Brookville, Ohio.

Good, Mrs. J. Omar, died at her home in Philadelphia Nov. 30 after an illness of six months. She united with the church as a Sunday-school girl and kept her baptismal vow faithfully to the end. She served well in the various activities of the church being a member of the choir and a teacher in the Sunday school at the time of her death. She was taken from her family and many friends while yet in the prime of life. Her jovial and kindly disposition was appreciated by all who knew her.—Ross D. Murphy, Philadelphia, Pa.

Hartman, Oscar, aged 50 years, son of Abraham and Sarah Hartman, was born close to Lawrence, Kans., and died at his home in La Crescenta, Calif., Jan. 23, 1938. He leaves his widow, two sons and one brother. He was a member of the Central Christian church in Glendale. Funeral services were conducted by Rev. Clifford A. Cole, with interment in the Grand View cemetery.—Minnie Stutsman, Glendale, Calif.

Hartman, Sister Sarah, aged 74 years, passed away at the home of her son in La Crescenta, Calif., Nov. 19, 1937. She was a daughter of J. M. and Mary Shively. At the time of her death she left two sons, seven grandchildren, one brother and two sisters. Her husband and one grandson preceded her in death. Funeral services were held by Rev. Clifford A. Cole, with interment in the Grand View cemetery.—Minnie Stutsman, Glendale, Calif.

Hylton, Lucy Jane, daughter of J. H. and Sarah Argabright, was born in Franklin County, Va., Aug. 9, 1875, and died at Modesto, Calif., Feb. 15, 1938. She united with the Church of the Brethren at an early age and was a very devout worker in the church. Dec. 27, 1892, she was united in marriage to Isaac L. Hylton. To this union was born one son who died in infancy. In 1911 they moved to Empire, Calif., and later to Modesto, Calif., where they were presiding at the time of her death. In 1910 she and Bro. Hylton were called to the ministry. She proved herself a loving ambassador for Christ. She leaves her husband, four brothers and two sisters. Funeral services were conducted by Eld. James R. Wine, assisted by the undersigned.—Jno. R. Peters, Waterford, Calif.

Katerman, Sister Cecilia, nee Hain, aged 59 years, died at her home in Kleinfeltersville, Jan. 3, 1938. She was born Oct. 19, 1887. She married Bro. Frank Katerman on March 14, 1911. Surviving are her husband, daughter, son, mother, twin sister, brother and grandson. Sister Katerman was the first convert in the first revival held by Bro. Rufus Bucher. Rev. Heisler officiated at the services at the

home, with further services in the Heidelberg church by Elders H. F. King and P. S. Heisey. Burial was made in the adjoining cemetery.—Kathryn Brubaker, Sheridan, Pa.

Klein, Bro. George L., son of the late E. Frederick and Mary Jacobs Klein, died on Feb. 15, 1938, aged 71 years, 4 months and 13 days. He is survived by his wife, two sons, one brother, six sisters and one grandchild. He united with the Church of the Brethren in 1899. He was installed as deacon in 1903 and was elected trustee in 1910. He served the church faithfully, being present at all of its meetings whenever possible, always ready to help anywhere he was needed. He was a kind father and husband. He will long be remembered because of his loyalty to his home and church. His death came very unexpectedly while working on his farm. He lived only a few hours after being run over by a team of horses. Funeral services were conducted by Bro. Frank E. Williar, assisted by Bro. W. E. Baker in the Locust Grove Church of the Brethren. Burial was made in the adjoining cemetery.—B. R. Purdum, Mt. Airy, Md.

Lentz, William M., was born in Meyersdale, Pa., the only child of Cyrus J. and Leah Miller Lentz, April 23, 1861, and died at his home in Pomona, Calif., Feb. 20, 1938. The family moved to Waterloo, Iowa, in about 1881 and Bro. Lentz married Eliza Schrock, daughter of Joseph and Sally Bueghley Schrock, on Dec. 14, 1882. One daughter was born to them. The daughter married Fred Miller and the entire family moved to California in 1930. Bro. Lentz united with the Church of the Brethren in December of 1884, during a meeting held by Jesse Calvert. He was a faithful worker until death. His funeral service was the first one to be held in the new church home of the Church of the Brethren at Pomona, and was conducted by the writer.—Edgar Rothrock, Pomona, Calif.

Lindsay, Charles H., was born in Pennsylvania Nov. 21, 1856, and died in Yakima, Feb. 6, 1938. Almost fifty years ago he was united in marriage to Amanda Norton and for the last twenty-one years they lived in Yakima. He leaves his companion, two sons, three daughters, thirteen grandchildren, four great-grandchildren and many neighbors and friends. Services were conducted by the writer in the Chapman and Poulin chapel, with interment in the Tacoma cemetery. —Paul S. Longenecker, Yakima, Wash.

Metsker, Henry C., was born to John C. and Christena Metsker in the Lone Star community, south of Lawrence, Kans., on May 22, 1861. He was the youngest of six children. With the exception of two years in Lawrence he lived his life on the farm where he was born. He died Jan. 6, 1938. His wife and five daughters survive. Bro. Metsker's family have been active in the work of the church, and he retained an active interest in the church to the last. Funeral services were conducted in the Washington Creek church. Interment was made in the family lot beside the church.—Leonard H. Root, Topeka, Kans.

Pagel, Henry, was born in La Porte, Ind., 67 years ago, and lived in the county continuously until his death which occurred Feb. 3 in the home of Brother and Sister Paul Woodard of Michigan City. Sister Woodard is his daughter and he had been living with them for almost a year. He became almost totally blind and wished that he might pass on. Funeral services were held in the La Porte church by the undersigned, with burial in the Oak Grove cemetery, where his wife was buried a number of years ago. Four sons and three daughters survive.—D. W. Shock, Michigan City, Ind.

Peterson, Bro. P. C., was born near Copenhagen, Denmark, Feb. 19, 1864, and died at the general hospital in Los Angeles, Calif., Jan. 17, 1938. He came to America when a young man and accepted Christ as his personal Savior, and was a faithful member of the Church of the Brethren. He was married to Anna Hope, daughter of Brother and Sister Christian Hope of sacred memory. Brother and Sister Hope were pioneer missionaries to Denmark, our first mission field. Bro. Peterson was the father of four children. His wife and two children preceded him in death. He leaves one son, one daughter and two granddaughters. Funeral services were held in the L. R. Rice mortuary, with burial in the Inglewood cemetery. Services were conducted by the undersigned.—D. B. Miller, Whittier, Calif.

Reed, Alice K., daughter of Thomas and Sarah Reed, was born in Floyd County, Va., Sept. 21, 1861, and died at Topeka, Kans., Feb. 7, 1938. She was united in marriage to Elias M. Reed in 1882. To this union were born three sons and four daughters. Two of the daughters preceded her in death. She and her husband united with the Church of the Brethren soon after their marriage. They were called to the ministry and rendered splendid service to the church. Those who knew her soon heard about her Christ. She was consecrated to his service in the fullness of personal devotion. Her life was a wonderful attest of the indwelling of the Spirit of God. A brief service was held at Topeka with her pastor in charge. The body was then taken to Navarre, Kans., where Eld. W. A. Kinzie conducted the last rites. Interment was made in the family lot at Navarre.—L. H. Root, Topeka, Kans.

Riggleman, Bro. William Henry, was born March 4, 1855, and died Feb. 21, 1938. He was united in marriage to Sarah Catherine Riggleman. To this union were born six children. His wife and two children preceded him in death. Later he was married to Mrs. Levina Sites. She preceded him in death six years ago. He is survived by four children, twenty-eight grandchildren, fourteen great-grandchildren and one sister. Bro. Riggleman united with the Church of the Brethren in 1932. Burial services were conducted by Bro. P. I. Garber.—Gracie A. Shreve, Petersburg, W. Va.

Schnell, Mrs. W. H. B., died at her home in Philadelphia, Jan. 5, after an illness of three months. For fifty years she played a prominent part in many and varied activities of the First church. As teacher in the Sunday school, officials in the Aid Society, director of the weekday Bible school, deaconess, hospital visitor, frequent delegate to both district and Annual Conferences and member of various committees, she performed her tasks conscientiously unto the end. About ten years ago she started a weekday Bible school with a few children from the community. The school grew until the average attendance reached 100. At the time of her death she was chairman of the prayer meeting committee doing a fine piece of work in building up the interest and attendance. For many years she served as Messenger agent and correspondent.—Ross D. Murphy, Philadelphia, Pa.

Schrock, Sister Sallie, daughter of Daniel and Mary Fike Gnagey, died Dec. 4, 1937, aged 85 years, 2 months and 24 days. She spent her entire life in the locality of Meyersdale. Oct. 26, 1878, she was united in marriage to Wm. B. Schrock who preceded her in death eleven years ago. To this union were born three daughters, one preceding her in death. Early in life she united with the Church of the Brethren and lived a beautiful Christian life. Her home church was Summit Mills congregation. She is survived by two daughters, four grandchildren, two great-grandchildren and one brother. Funeral services were held at her home by Bro. Geo. Detweiler and Rev. O. A. Lorenz. Interment was made in the Lichty cemetery.—Mrs. Carrie Weller, Meyersdale, Pa.

Sesser, Jas. Ernest, was born in Ohio, July 8, 1874, and died Feb. 14, 1938, at Modesto, Calif. March 4, 1908, he was united in marriage to Effie Katherine Bowman. To this union were born six children—four sons and two daughters. Bro. Sesser united with the Church of the Brethren at Quinter, Kans. Later they moved to Oroville, Wash. In 1926 they moved to Waterford, Calif. He was a highly respected Christian. Surviving are his wife, four sons, two daughters, one sister and three brothers besides many friends. Funeral services were conducted by the undersigned, assisted by Eld. J. W. Deardorff.—Jno. R. Peters, Waterford, Calif.

Shatto, Floa Theresa, was born at West Alexandria, Ohio, Dec. 27, 1870, and died at Wenatchee, Wash., Sept. 10, 1937. She was united in marriage to Wilson Eby Aug. 24, 1886. To this union were born two sons and one daughter. One son preceded her in death in early manhood. Her husband, Wilson Eby, died Jan. 30, 1926. She was married Dec. 6, 1933, to Luther Shatto. Her sufferings during her recent illness were very intense but she bore them patiently until the end. She leaves one brother, one sister, her husband, one son, one daughter, six grandchildren, one great-grandchild, eight stepdaughters, one stepson and a number of stepgrandchildren. Funeral services were conducted by the undersigned, assisted by Rev. Kincaid of the Baptist church and Rev. Frank Egemore of the Pentecostal church.—C. V. Stern, Oroville, Wash.

Wells, Hannah Grisso, daughter of the late Hawkins and Hannah Grisso, was born in Montgomery County, Va., Nov. 25, 1855, and died near Nokesville, Va., Nov. 30, 1937. Dec. 18, 1879, she was married to James Monroe Wells. To them two sons and three daughters were born. She is survived by her husband, one sister, two sons, eight grandchildren and two great-grandchildren. Funeral services were conducted in the Valley church by Brethren N. J. Miller and Davis Nolley of the Church of the Brethren, and Murray Taylor of the Baptist church. Burial was made in the Valley cemetery.—Vernie Diehl, Nokesville, Va.

Wenger, Sister Annie, nee Geib, was born Feb. 22, 1868, and died at her home near Myerstown, Dec. 31, 1937. She was married to Albert Wenger June 4, 1892. Surviving are her husband and daughter. Funeral services at the Heidelberg church by Elders H. F. King and P. D. Heisey. Burial was made in the adjoining cemetery.—Kathryn Brubaker, Sheridan, Pa.

CHURCH NEWS

CALIFORNIA

Bakersfield.—Our Bible school which was conducted by our pastor, Leonard Birkin, was well attended. In the summer two marriages took place which added to our membership—Paul Pence was married to Wilda Baker, and Ira Metzker was married to Melda Kauffman. The Mt. Hermon assembly was held in July and the Greenhorn meeting was held in August. Everyone attending reported a very interesting and helpful meeting. In September we planned and prayed for the beginning of the new year's work with a rally day and promotion in the Sunday school. We have had a steady increase in most all the classes. The young people and intermediates need larger rooms. In October we were privileged to have with us for two weeks Bro. Harry Golding from the First Christian Hebrew Synagogue of Los Angeles. The Ladies' Aid, with Mrs. Leonard Birkin as president, has done good work this year. They quilted, sewed for needy families, sent out baskets during the holidays. They also sponsored a plan to raise some much needed money for the district mission. Each church of the district was invited to piece one or more blocks of a quilt and the name of each member of the church was embroidered on the block. Each person whose name appeared on the quilt gave ten cents. The quilt was made and finished by the Bakersfield Ladies' Aid and presented to Brother and Sister Andrew Blickenstaff at the district meeting in October. The offering amounted to $55, and was used for the new church in Sacramento. We have added one by baptism and two by letter. Bro. Thomas E. Poyner was called in death on Dec. 9, after many months of suffering which he bore with exceeding patience.—Mrs. Myrtle E. Fox, Bakersfield, Calif., Feb. 21.

Long Beach.—On Jan. 30 the deputation team from La Verne College, with Bro. Vernon Heckman as director, gave us a very helpful and interesting program. Feb. 6 our young people were in charge of the entire evening program. They presented the play, The Challenge of the Cross, in a very splendid and impressive manner. The brotherhood banquet on Feb. 9 was well attended. The men and boys are doing some very constructive work under the leadership of Dr. C. E. Pentz. The birthday banquet, sponsored by our Ladies' Aid on Feb. 23, was well attended. Our midweek prayer service is growing in interest and attendance.—Mrs. Emma Simmons, Long Beach, Calif., Feb. 28.

COLORADO

Haxtun.—The Homemakers' class enjoyed a social at the home of Mr. and Mrs. Clarence Kipp on Feb. 11. Our pastor and family moved to Bro. Nickey's property on Feb. 10 in order to be closer to the church. On Feb. 11 the young people had their regular weekly meeting in the church basement, with their sponsor, Bro. Weaver, in charge. Later in the evening they enjoyed a social time together. In the absence of our pastor who went to McPherson, Kans., to attend the regional conference, our elder, Bro. R. P. Baker, brought the message at the morning service Feb. 20. Bro. L. L. Holmes spoke at the evening service. Both sermons were helpful and much appreciated. The Mothers' Sunday-school class recently gave $2 towards the church finances. We are glad to note the return of Bro. Tracy Hardy and family from California.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 25.

IDAHO

Payette Valley.—Our church met in council Feb. 10, and two letters were received and one was granted. Our Bible school began Feb. 21 and continued here until Feb. 26 when it was shifted to the Fruitland church where it was thought that more people could have the benefit of the meetings. Brethren J. S. Zimmerman, Glenn Montz and Miles Blickenstaff were in charge of the meeting. We feel that these meetings were a great benefit to all. Our smallest crowd was twenty-six and our largest was seventy-five. The Weiser, Fruitland and Emmett churches attended and gave of their time and effort which the Payette church appreciated. The M. E. minister and a professor of the College of Idaho gave us splendid messages on Feb. 26. A basket dinner was served on that day. Bro. Zimmerman preached his last sermon at Payette on Feb. 27. The meetings will continue for another week at the Fruitland church.—Marvel Bowers, Payette, Idaho, Feb. 27.

INDIANA

Anderson.—Feb. 9-27 we experienced one of the most interesting revivals in the history of our church. It was conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. The attendance and interest were splendid and the spirit of co-operation was most encouraging throughout the meeting. We were well blessed with the presence and help of other churches from the city and surrounding country. They worked untiringly and brought us messages that lifted us to new zeal and earnestness in our Master's service. Bro. Austin preached the Word with power. Sister Austin's singing, stories and readings were greatly appreciated. There were twenty-six confessions and eighteen of them have been baptized, three reclaimed and six await the rite. Of this group thirteen are heads of families. At the last service the members went forward in a body and pledged themselves anew to the work of the kingdom of God.—Russell O. Walker, Anderson, Ind., Feb. 28.

Manchester.—For the past month our church program has centered largely around missions. Feb. 13 Mrs. R. O. Stull, missionary to South America, brought our morning message. She gave a wonderful testimony of God's care over her and restoration from a seemingly fatal illness during her service on the field. Bro. Spenser Minnich and family spent Feb. 20 with us. After a stirring address by Bro. Minnich we lifted our achievement offering. Our adults and young people have been studying missions at their six o'clock meetings. Feb. 20 we held a joint session of the two departments. Bro. Minnich led an open forum, after which the college volunteer band presented a play, The Color Line. This brought a worth-while message. Our total offering for missions this past year showed an increase of at least twenty-five per cent over the preceding year. We hope this is an indication that we are growing in interest and zeal for missions.—Clara Boone, North Manchester, Ind., Feb. 28.

Michigan City.—Our church is again on The Gospel Messenger club list. Since industry has cut down production a number of our folk are unemployed. Some have been reduced to less hours per week in their departments. It is hoped that conditions will improve and the men will be called to full-time working hours soon. The church activities have been growing in interest and attendance. In the October council a goal was decided upon—to have at least one hundred in Sunday school, twenty-five in prayer meeting, fifteen in the women's group, fifteen in the B. Y. P. D., and ten conversions for the year's growth. Emanuel Gorden is our Sunday-school superintendent. The school averaged one hundred for January and February. During the cold weather we have cottage prayer meetings, and the attendance has been averaging twenty. The women meet in the homes also. Every two weeks they meet all day and the other weeks they meet in the afternoon. Mrs. Shock is the president and is kept busy with the other officers planning the work. There are twenty women in the group. Recently one of the women, not in a position to attend Aid, donated two turkeys for their dinner at an all-day Aid meeting. This was appreciated and each person paid ten cents for his dinner. This went into the Aid treasury. Donald Warnke is president of the B. Y. P. D. Their number has also been realized and surpassed. Recently the La Porte B. Y. P. D. visited our group in a social during Valentine week. The last Sunday night in February our B. Y. P. D. conducted a forty-five minute worship period in the La Porte church. That same evening the pastors of the two churches exchanged pulpits. We are installing several large portable blackboards in the church; a well built and nicely arranged church bulletin board, and a paneled front to the rostrum. The old songbooks have been repaired and built up to serve for some time to come. We have also added several dozen new books. We are looking forward to pre-Easter services and hope to receive a number into the church by baptism and letter.—D. W. Shock, Michigan City, Ind., Feb. 28.

Syracuse.—The union Thanksgiving service was held from 8 to 9 A. M. so that people could go to other appointments. Pastor Joseph C. Bailey of the U. B. church brought the message. A number told why they were thankful or offered prayer. Bro. Ezra Flory and wife of Goshen were with us one Sunday and gave us an uplift. Bro. Flory preached twice and also talked to our young people. Our children had a real treat in their good stories. Elder and Sister Otho H. Warstler have been married more than fifty years. He sometimes preaches and teaches in our Sunday school. Another minister, Bro. William Jones, now inactive because of age, is still an active member.—Ralph G. Rarick, Syracuse, Ind., Feb. 26.

MARYLAND

Frostburg.—Since our last report we have received ten by church letter. Our Sunday school is progressing in a fine way, with John Grim as superintendent. Christmas evening the young people gave a pageant, Emmanuel. During the winter months the young people meet in some home Sunday afternoons for fellowship and a discussion on some life problem. They remain in the home for an evening luncheon and then go from there in a group to the evening services at the church. This has proven very helpful to the young people's organization. Recently Mrs. N. D. Cosner gave an afternoon talk to the young people on Developing Character. They have charge of the devotions at the morning worship service once a month and our pastor, Bro. Cosner, brings a message relative to the problems of young people. We have been conducting a leadership training course with our pastor as teacher. We meet on Wednesday evenings in connection with the prayer service. The class will soon be ready for the second course.—Ruth Irwin, Frostburg, Md., Feb. 23.

Woodberry.—There were 160 enrolled in our daily vacation Bible school. At the close of the school an interesting program was given by the children, at which time their handwork was displayed. The adult choir, led by Arthur Smith, has been doing splendid work. Besides their regular church numbers they have given two special Sunday evening musical programs. The children brought us a special Christmas program. The young people's choir, led by Mrs. Virginia Atkinson, gave a program of Christmas carols and pageantry at midnight on Christmas Eve. This was their first appearance in their new robes. Eld. Jacob Hollinger was re-elected elder and Emory Smith was elected Sunday-school superintendent. A special installation service for the officers was conducted by the pastor. The Aid Society continues with their commendable work and Mrs. Ada Kaufman was re-elected president. The Women's Work group, led by Mary Smith, meets regularly. Two special programs included the talk by Cora Beard on her trip to the World Sunday School Convention, and a talk by Mrs. Woodberry, China missionary of the Presbyterian church. The Men's Work sponsored successfully the Messenger club, which we know will prove an asset to our church. On Sunday evenings we have departmental meetings for all ages. At present we are in the midst of a church improvement project with Luke Ellis as chairman. Our people have liberally responded to this

ANNOUNCEMENTS

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Westminster, April 27.

Maryland, Middle, Leetown and St. Margarets, April 20, 21.

Ohio, Northwestern, Eagle Creek, March 15-17.

Ohio, Southern, West Milton, May 6 and 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 27, 28.

Pennsylvania, Middle, Martinsburg, April 12-14.

Pennsylvania, Southeastern, Ambler, April 20, 21.

Virginia, First, Daleville, April 20-22.

Virginia, Northern, Woodstock (Valley Pike house), April 15, 16.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

Idaho

April 29, 8 pm, Boise Valley.

Indiana

April 17, Pleasant Valley.
May 8, Pleasant Hill.

Iowa

April 15, Ivester.

Kansas

May 14, 7:30 pm, Parsons.

Missouri

April 14, Mountain Grove.

Ohio

April 15, Fostoria.
April 17, 7 pm, Eversole.
April 23, East Dayton.

Pennsylvania

April 10, Robinson.
April 17, Chambersburg.
April 17, Sipesville.

West Virginia

August 7, Salem.

need. Under the earnest leadership of our pastor our services are well attended. Since our last report four have been baptized and one received by letter.—Mrs. William Horn, Baltimore, Md., March 1.

MICHIGAN

Sunfield.—The church has enjoyed several special events this winter, including a very fine Thanksgiving program given by the young people and children. At the December council the officers were chosen for the year. Bro. H. V. Townsend of Woodland was chosen as elder. We bought seventy-five new songbooks, and they were dedicated Feb. 20. Brother and Sister D. H. Keller come from Battle Creek every Sunday to preach for us. We certainly appreciate this as we have no resident pastor. The Sisters' Aid Society is doing splendidly and the attendance is good. Sister Edith Cheal was chosen as president and Sister Ethel Kimmel was elected superintendent. On Feb. 26 the women's Bible class held a recognition service for their teacher, Sister Sarah Frantz, as it was her birthday. She has been our faithful teacher for several years. She was presented with a beautiful floor lamp.—Mrs. Jennie Frantz, Vermontville, Mich., March 2.

PENNSYLVANIA

Heidelberg.—On the evening of Nov. 7 Bro. Lester Royer brought us a very practical message on Simple Life. Thanksgiving Day Bro. Charles Zeigler was with us. Bro. David Snader was the evangelist at our church from Nov. 28 to Dec. 14. In his nineteen messages one could not help but feel the outpouring of the Holy Spirit. A fine spirit of co-operation and fellowship prevailed throughout. As a direct result six have been received into the church by baptism. On Feb. 5 the Juniata a cappella choir rendered an excellent program. Our achievement offering amounted to $78.22. Church met in council Feb. 26. Dean A. C. Baugher will be with us in a Bible institute the week end of March 26.—Kathryn Brubaker, Sheridan, Pa., Feb. 26.

Lebanon.—Since our last report the church held two special business meetings to consider the building of a new church. A plot of ground situated at Fourth and Locust Streets was purchased and a building committee, consisting of the three church trustees, was appointed. On Feb. 13 the a cappella chorus of Elizabethtown College rendered a splendid program to a large audience. On Feb. 20 the music committee sponsored a musical program in behalf of our organ fund. The organ has been entirely paid for. At a recent Christian Workers' program the male quartet from the Annville church, and the Lakeside chorus from the Pinegrove church sang for us. Bro. Frank Carper addressed the men at one of their Men's Work meetings. Sister Elizabeth Rosenberger Blough will speak to the mothers and daughters this coming Sunday afternoon. She will also speak during the Christian Workers' period. Our revival will begin on March 20 with Eld. John E. Rowland of Mechanicsburg as evangelist. One has been received by baptism.—Mrs. Carl W. Zeigler, Cleona, Pa., Feb. 28.

Roaring Spring.—Eld. George E. Yoder of Windber, Pa., came to us in a series of meetings Jan. 31. The meetings continued for two weeks. The crowds were good and the sermons were very forceful and uplifting. The choir, directed by Jason Brumbaugh, rendered excellent music each evening. Special numbers, consisting of choruses from several other churches, were rendered each evening. Five were added to the church by baptism, two of them being heads of families. A deputation of student volunteers from Juniata College will be here March 13. The annual world day of prayer service will be held in our church Friday evening, March 4.—Mrs. Elmer Hoover, Roaring Spring, Pa., March 1.

VIRGINIA

Daleville.—At our September council we elected officers. Our church year begins Oct. 1. Our communion was held the last Sunday of October. Thanksgiving services were held and a missionary offering was lifted. We had a spiritual service on Christmas Day. Some of the juniors and our pastors gave the program. A missionary offering was lifted. The men had a banquet during the holidays. The Ladies' Aid Society holds meetings once a month. At these meetings we quilt and sew and also have programs on missionary work, temperance, peace or mothers and daughters. We have sent in our quota for the missionary project. Our church has put The Gospel Messenger into most of the homes. This will help our membership to become acquainted with the whole church program. Our pastor, Bro. Guy E. Wampler, is doing lots of personal work and is inspiring us to strive for the better things of life. The loyalty campaign is the outstanding thing in our church program this year. The purpose of

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* * * * * * * * *

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City ..... State .....

Congregation .....

his campaign is to revitalize church membership. The pastors of the Hollands Road, Copper Hill and Daleville churches exchanged pulpits n four services in each church to launch this work. At Jones Chapel nd Pleasant Dale, the other two churches in our congregation, the nembers are meeting each week to study this work carefully before eceiving the cards. Cloverdale, Troutville and Daleville co-operated n the leadership training school Feb. 6-11. This was held at Troutville. Four classes were taught. Bro. M. R. Wolfe of Bridgewater taught one of the courses. On Feb. 13 a deputation which is touring the district gave a clear and challenging presentation of our total district regional program. This was also held in the Troutville church and included the three congregations. Our district meeting will be held at the Daleville church during April.—Mrs. C. N. Huff, Troutville, Va., Feb. 21.

Harrisonburg.—The B. Y. P. D. gave a splendid pageant, Christmas in the Cobbler's Shop, to a well-filled house. Our Christmas offering which amounted to $30 was given to Bro. Minor Myers and family, China missionaries. The new cement walk around the church has proved to be of great value. We had a number of representatives at the spiritual conference which was held at Bridgewater in January. Our pastor, Bro. Carl M. Bowman, is teaching a leadership training class for the young people. Some excellent reports were given at our council on Jan. 14. Two letters of membership were granted and one was accepted since our last report. Our Women's Work has been divided into two groups. One group meets in the afternoon and the other at night. Both groups are studying the book, Mecca and Beyond. We decided to furnish food for the colored nursery during the month of March. Six of our cradle roll babies were consecrated to the Lord on Feb. 6. An intermediate B. Y. P. D. has been organized with Mrs. Lawrence Hoover as leader. Mrs. Minor Myers was our guest speaker at our missionary meeting. At the close of the meeting an offering was taken which amounted to $47.99. This was given to the national project of the Women's Work. The combined glee clubs of Bridgewater College favored us with a splendid program on Feb. 13. The interest and attendance have shown a marked increase in all our church activities through the untiring efforts of our pastor and wife.—Mrs. Mattie Miller Texiere, Harrisonburg, Va., Feb. 28.

Unity.—The remodeling of the Bethel church was completed and a rededication service was held on Dec. 5. Bro. John S. Flory of Bridgewater College delivered the dedicatory address. The young people gave a play, Mother Mine, early in December. The three Sunday schools each rendered a Christmas program and the B. Y. P. D. went caroling on Christmas Eve. We are looking forward to a revival meeting to be held at the Fairview church. Bro. Samuel A. Harley will be in charge of the meetings beginning April 20.—Minnie Roller, Timberville, Va., Feb. 25.

WASHINGTON

Sunnyslope.—During the past year we have redecorated the interior of our church and made improvements in our Sunday-school rooms in the basement. On Jan. 23 Bro. Ellsworth Buntain of Philadelphia, Pa., began a Bible institute which continued until Jan. 30. These meetings were interesting and the attendance was good. Bro. Paul Longenecker, district secretary, was with us in a series of evangelistic meetings, Feb. 13-20. We greatly appreciate his work and fine sermons and although there were no baptisms we feel that our congregation has been strengthened by his having been here. On Feb. 27 a group of twenty-five young people from the Wenatchee Valley church presented a program in our church. The men are organized and work under the leadership of Bro. Jake Earhart. Our Ladies' Aid meets twice a month with the writer as president. We are studying Mecca and Beyond in connection with our other activities. We recently had a bake sale which netted us several dollars. We are planning to have another one before Easter. Our church is striving now to get the Messenger club and we soon hope to have the Messenger in most of the homes.—Ethel N. Deardorff, Wenatchee, Wash., Feb. 28.

WEST VIRGINIA

Glade Union.—Our church met in council on Jan. 8 and made arrangements for the coming year. Bro. C. F. Holsopple of Myersville, Md., will conduct our evangelistic meetings to begin June 19, and will continue for two weeks. We have regular church services on the fourth Sunday of each month. Our Sunday school, which closed during the winter months, has been reorganized to begin April 3, with Lloyd Friend as superintendent.—Ruby Van Sickle, Hazelton, W. Va., March 2.

WISCONSIN

Stanley.—Our Sunday school gave an interesting program on the evening of Dec. 19, after which an offering was taken for world wide missions, amounting to $9.85. Bro. Lewis Hyde, our pastor, has been giving us a number of missionary sermons during January and February, and brought to our minds the great responsibility that is resting upon the church and individuals in carrying the gospel of Jesus to the unsaved. On Jan. 23 an offering of $9.40 was sent for infantile paralysis research work as there were a number of children who were victims of that disease in Stanley last October. One of our Sunday-school boys, thirteen years of age, is going about on crutches and at least two other little boys are confined in a hospital. All three of them are in casts. Feb. 20 was the date set for our missionary offering and this amounted to $20.56. This was given as a memorial to the three dear missionaries who have no doubt paid the supreme sacrifice for the cause of Christ.—Mrs. Jacob Winkler, Stanley, Wis., Feb. 26.

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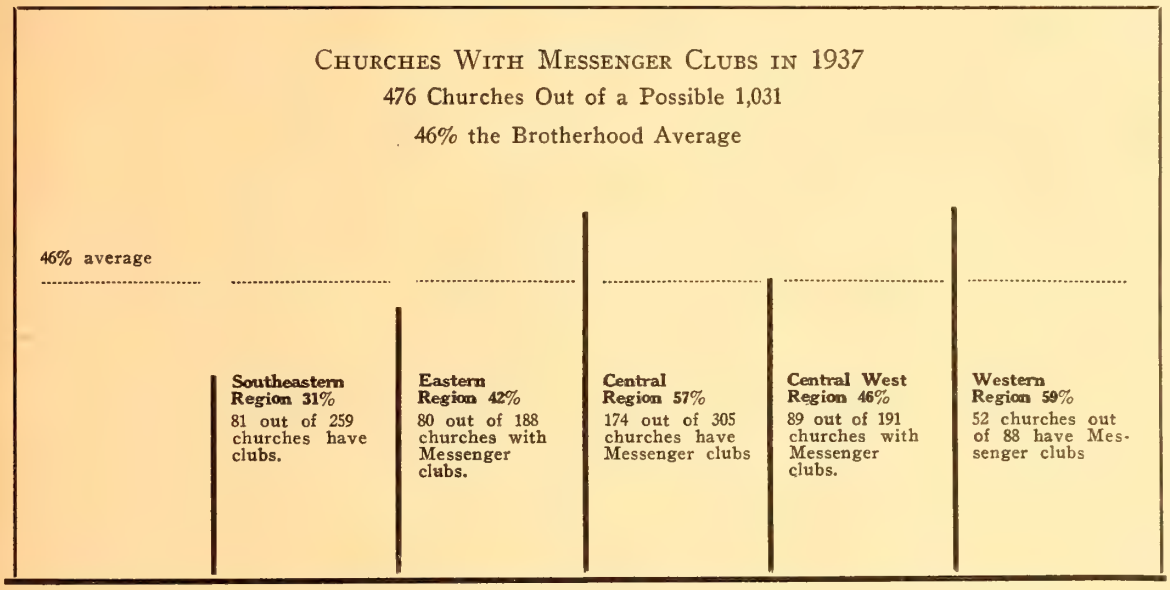
10 For every beast of the forest is mine, *and* the cattle upon a thousand hills.
11 I know all the fowls of the mountains: and [d] the wild beasts of the field *are* [2] mine.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., March 26, 1938 No. 13



IMPROVE THE RECORD FOR 1938

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 7: 24-30

"For this saying go thy way; the demon is gone out of thy daughter"

Serving Others Far Away

It is a cold-hearted parent or neighbor who will not respond to the needs of those whom he knows and loves best. But the farther one gets from the inner circle of friendship, the less likely is he to find compassion manifesting itself in response to need.

Our Lord's mercy reached far. When the woman of Tyre came to him sincerely, the fountain of his compassion was opened. She clung to him for a blessing, and she was not disappointed.

Friendliness, when born of God, knows no limits.

Tuesday: Mark 7: 31-37

"He went out . . . unto the Sea of Galilee . . . and they bring unto him one that was deaf"

Serving Others Nearer Home

There are Christians who are concerned about the Negroes in Africa but pay no heed to the needs of those who live across the tracks. There is something spectacular and heroic about reaching out to Africa with the gospel. Then, too, it can be done by proxy. But helping those on the other side of town is likely to break into a perfectly good evening or Sunday, and it is an intensely personal matter. Oh, well, don't the people in this town have the opportunities of free America? And so we let them go.

Jesus helped just beyond the lake, as well as up yonder in Tyre. And as a result, a man's tongue was loosened to praise God.

Wednesday: Jer. 38: 7-10

"Ebed-melech, the Ethiopian . . . went forth . . . and spake to the king"

Other Races Helping

An Ethiopian servant took his own life in his hand to plead for Jeremiah, and as a result the prophet was taken up out of the dungeon and his life was saved.

A catalogue of heroic deeds done in unexpected places would carry not only Ebed-melech's name but that of many another Negro servant. Those who are sentenced to servitude by their fellows are capable of the finest type of valor if they are but given a chance.

There is no such thing as superior and inferior races; science has proved that. Superiority and inferiority among the races, as among nations, is a matter of opportunity. All are capable of magnanimous response to friendliness.

Making a Great Dream Come True

One of the greatest dreams of the human mind under the influence of the Divine Spirit is the hope of brotherhood among all peoples. There are indications of this hope already in the Old Testament prophets who saw visions of a day when the nations should come to worship the God of Israel, and friendliness should possess even the beasts. Men have given their lives that this hope might be realized. But still people harbor hatred in their hearts, and there is strife for possession as there was among the herdsmen of patriarchs of old.

How indeed may this dream be made a reality? The only way known to men is by replacing fear with trust, animosity with goodwill, hatred with love, selfishness with magnanimity. The inability of men to live together as brothers is due, not to situations or necessity, but to the temper of the soul. Some people would be unbrotherly in paradise; some maintain goodwill even though the blasts of hell seem to be turned loose upon them. Judas did not profit by association with the Lord; Christ won the fine temper of his love even under the provocation of those who hounded him and finally took his life.

The way to realize the dream of world brotherhood is to open our hearts to the God of love and follow his counsels of peace. The process should begin in our own selves. Then the more generally we can cause it to become the experience of others, the more widely will the scope of brotherliness be extended.

Isa. 2: 2-4; 11: 6-9; 19: 24, 25; Matt. 5: 23, 24; John 13: 34, 35; Rom. 12: 18.

Thursday: John 4: 7-12

"If thou knewest the gift of God . . . thou wouldst have asked . . . living water"

Helping Other Races

It is naturally easier to help one of your kind than one of another race. If you don't believe this, try it out on a white neighbor and then on a Mexican. Any helpfulness that is worthy of the name must grow out of friendliness. And it is harder to establish friendliness with a foreigner than a native. The approbation of your fellows allows you to associate with one of your own race, but tends to draw you away from others. In walking down the street with a Chinese, you are likely to step just a little farther away from him when passing others of your own race who do not understand.

Jesus overcame all such feelings and helped a needy Samaritan woman.

Friday: Acts 10: 28-33

"Unto me hath God showed that I should not call any man common or unclean"

Overcoming Race Prejudice

The Jews regarded themselves as the favored of the Lord, and consequently looked upon other nations as inferior. The laws of clean and unclean emphasized this distinction and kept them from association with others. They did not dare to eat with non-Jews. Even the touch of a gentile defiled a Jew.

Perhaps this sort of bigotry had a useful function in the days when Israel was thrown into contact with peoples whose religion and morals were especially degrading. But it is an exceedingly poor attitude to carry with one through the world. Peter had an experience which liberated him from race prejudice. He came to see that God favors devotion, not race.

Saturday: Luke 9: 49-56

"He that is not against you is for you"

Religious Narrowness Rebuked

People are prone to think that theirs is the only right way to do things. Religion does not seem to exempt them from this tendency. It ought, however, to help them to overcome it.

There are, of course, good ways and poor ways to do things. A person needs confidence in his own methods. But it is a work of narrowness to think that no other way than his can be worth following. We have much to learn from others. Jesus learned from other people. He was as broad in his outlook as the truth itself. He tried to widen the appreciation of his followers.

Sunday: Isa. 11: 12-16

"He will set up an ensign for the nations"

A Universal Kingdom

This is one of the restoration pictures of the prophets. God is pictured as leading his dispersed people out of their captivity from the four corners of the earth, and establishing them victoriously in their land in much the the same fashion as he led them from Egypt and gave them their first home in Canaan.

These hopes were only partly fulfilled in the return from Babylonian captivity. There are those who look for a greater literal fulfillment by restoration of the Jews to Palestine. But this would require the giving up of the universalism of the gospel of Christ and reverting to the national exclusiveness of the ancient Jews. My feeling is that there is a much larger spiritual significance.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., March 26, 1938 — No. 13

EDITORIAL

A Time for Drinking Blood

LENTEN days are lengthening days. We are heading into spring and more daylight. We are approaching the anniversary of Calvary. Lent invites us to think of suffering and penitence and high resolves.

"Not to make a momentary and morbid display of pious sentiment. . . . Not to get a mere emotional satisfaction out of watching, from comfortable pews or yet more comfortable overstuffed chairs at home, the figure of our Lord as he moves to his appointed and solitary tragedy. . . . Not to weep over One who asks first of all for our obedience, not our tears. And above all not to mistake our Lenten tribute for real discipleship."

Is it a "day for a man to afflict his soul?" Yes, if that affliction means genuine sorrow for failure to follow Christ in taking up the cross, in finding life by losing it in self-forgetful service to one's fellows. And if it means a more firmly set purpose to do this from now on, and an immediate beginning of the execution of that purpose.

Lent can be a great blessing in spiritual life renewal. Or it can mean nothing but more hardening of the arteries. To be the former it must show us how to drink the blood of Christ.

E. F.

Two of a Kind

THE fear of being regarded as something less than a being of normal intelligence is a powerful deterrent. Or incentive, as the case may be. No one wants to play the fool. Or be the butt of ridicule.

But cleverness sometimes overplays its hand. That is its constantly besetting temptation. Then it falls victim of the very folly it affects to laugh at. It becomes the fool.

A case in point is that of the smart young man or older one—smart (?) people are not always young—who looks so scornfully upon the authority of tradition. Parents, teachers, preachers, Bible, constitution, founding fathers and gray-haired grandmothers—they are all the same to him, and that same is exactly nothing. He respects no authority but experience. He wastes no time with worthless superstitions of the past. He will find out for himself. Experience is the criterion of truth.

But why does he bother to tell us of his findings? There is a little secret about that but it can be told now. He is the only person that ever lived who had or can have an experience worth preserving and passing on to others! "The whole creation groaneth and travaileth together until *now*." Behold the child!

His unprecedented vanity spares him the pain of seeing the laughingstock he is. Students of genealogy might be interested in looking up his family tree. He is a direct descendant of that remote ancestor who looked the universe over and found there was no greater intelligence in it than himself. And so he knew "There is no God." He also was a fool.

E. F.

Missionaries as Messengers of Peace

THE war in China is serving to draw attention to the peace implications of the missionary's message and work. Of course the message which he takes should be one of peace and goodwill, since the missionary is an ambassador of the Prince of Peace. And this is true even though the inherent dynamic of the Christian message is sure to stir the stagnant pool of ancient pagan customs.

As for the missionary's work, there seems to be confusion in the public mind as to its nature and significance. Those who love the pagan way of life are inclined to present an unfriendly caricature of the missionary. These represent him as an effeminate and intruding creature, upsetting the good old ways. Of course MESSENGER readers do not accept or sympathize with such an obviously unfair representation.

Nevertheless, it is quite in place for one to check the current views of the missionary with the rather easy-

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to-know facts in the case. George E. Sokolsky is Jewish and an accepted authority on things Asiatic. He has had abundant opportunity to know the American missionary in China. He should be able to speak as an informed and unprejudiced character witness. And here is a little of what he says to the point just raised:

"But the most significant job done by Americans in China is neither the buying nor the selling of goods. It is so great a work that it is altogether misunderstood by small minds and even smaller hearts. That is the tremendously important and valuable services of the American missionary."

A large part of the justification for this statement the average man of the street has if he will but put two and two together. Chiang Kai-shek of China is more avowedly Christian than many of the rulers of so-called Christian lands. In a most remarkable way the emerging China of recent years has been guided by men and women who have a background of education in Christian mission schools. Furthermore, "these missionaries brought medicine and hospitals and nursing and child welfare to China. . . . They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium monogamous leadership."

How does the work of our own missionaries fit into the Sokolsky estimate of mission work in China? In the more than a quarter of a century during which our missionaries have been there they have shown unique devotion to duty as they conceived it. And so today there are graves—known and unknown—to prove both the heights and depths of their sincerity, courage and love.

If one is still inclined to ask just what has been the significance of their work, let him recall that in normal times our missionaries have lived and preached their message of peace and goodwill in the home, the school, the hospital, the marketplace and the community. In crisis times they have faced plague, famine, and war. In the present confusion they have acted as advisers, protectors, keepers of funds, organizers of committees to restore normal living conditions, and Good Samaritans in general.

Hence, as Mr. Sokolsky says: "It is impossible to overemphasize the great value to China of the American missionary, of the American school and hospital situated in that country. . . . I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries. No matter what happens to China, most of them will remain at their posts valiantly laboring for the simple people who love them."

H. A. B.

About Creators and Consumers

This department is forever saying that the church must raise up men and women of strong Christian character to fill positions of trust and responsibility in all walks of life. It will keep right on saying that. It has no thought of soft-pedaling this note, for the need grows more urgent every day. Conferences and congresses are breaking down all around us. There is no hope of useful collective action of any kind without the right kind of persons to head it up and lead out in it.

But something else needs remembering alongside of this. For every good teacher there are hundreds to be taught. For every right leader there are thousands to be led. For every creator of sound ideas and plans there must needs be plenty of consumers of them. Else the plans will fail. Don't we see them failing on every hand right now? Wholesome counsel comes to naught because the people don't take it. Inventors and manufacturers go bankrupt unless they can find users and consumers.

Some of the persons the church touches and deals with can become creators. God bless them and the church in the task of producing them, for the world needs them terribly. Most of the church constituency will be of the consumer class only, but what will they want to consume? That's the vital question. What sort of tastes are we developing in them? Will they provide a market for the quality products our constructive engineers are setting before them?

People are mainly of the common garden variety and we are going to need a lot of them to back up and use up the proposals and programs we offer them. We'd better appreciate them and cultivate them, considering carefully what kind of cultivation they will take best—what kind will make them eager and satisfied consumers of the meat which our church dietitians want to feed them.

E. F.

Some "Don'ts" for Church Goers

Don't hurry away. Speak and be spoken to.
Don't dodge the preacher. Show yourself friendly.
Don't dodge the collection plate. Contribute what you are able.
Don't stop in the end of the pew. Move over.
Don't stare blankly while others sing, read and pray.
Don't wait for an introduction; introduce yourself.
Don't criticize. Remember to think of your own frailties.
Don't monopolize your hymnbook. Be neighborly.
Don't stay away from church because of company; bring them with you.
Don't stay away from church because the church is not perfect. How lonesome you would feel in a perfect church. —*The Scots Observer.*

THE GENERAL FORUM

My Cathedral

BY RUTH B. STATLER

I will build in my heart a cathedral,
A place that is lovely and fair;
I will put in its chancel an altar
And keep three candles there—
One for the Father of mercy,
One for the Spirit of love,
One for Jesus the Master—
To honor the Godhead above.

A silver bell in a towering spire
To the world sweet cadence will ring;
A mighty organ, a vested choir,
The hymns of all ages will sing.
I'll place The Book in each archive,
And nurture each word with care;
Close by the side of the altar
I'll lay a cushion for prayer.

And through my cathedral windows
The light of the Master will glow;
A beautiful light shedding radiance
Along the pathway I go.

Somerset, Pa.

Brethren Colleges for Brethren Young People

BY W. EARL BREON

EVERY thoughtful person is interested in his future. This is particularly true of young people. The more ambitious and worth while the person, the greater is his concern about the part of life yet before him. Not a few of our Brethren young people are now giving thought to different colleges and expect to decide upon one. A brief study of the Christian college may help to give a background for a wise decision and a satisfactory future.

Questions Loom Large

Young people are sincerely asking if it pays to spend four years in college. Will college pay financially? What kind of training do I need? The eagerness of youth to begin the climb toward success intensifies the dilemma. In brief they are asking: Why should I go to college? If so, where? This is an honest inquiry and deserves an equally candid reply.

Standing at eighteen and looking ahead, four years seem long. But considered in the light of the active years of the business career of most men, this is only about one tenth of that period. The question to be decided is: Which will give greater satisfaction in life and help most in the making of a living: to spend ten tenths of the business years in the field of my chosen occupation? Or to begin by using one tenth for preparation? Many facts have been assembled and these indicate quite clearly that the years spent in preparation yield large returns. Then, too, one must keep in mind that the average earnings of the one lately graduated from high school are meagre indeed compared with those of the well-trained men in middle life. Fair-minded consideration of the subject is nearly sure to bring the conclusion: better spend four years in college.

Education Pays

In the report given a few years ago by the Bureau of Education of the United States it was shown that each day in school is worth $9 to the student. This was determined by a study of the average earning power of Americans over a period of years. Also studies made at Boston University indicate that the average high school graduate reaches his maximum salary at forty and either continues at that level or his earning power decreases. In contrast, at twenty-eight the college graduate receives as much as the high school graduate does at forty, and, since his income is dependent upon mental ability and training, the income tends to increase with the years. As we grow out of depression these studies will probably apply in a much more real sense than they have over the last few years. In addition to these, there must be added the fact that the employment of the college graduate is much more constant and that it continues until a much later period in life.

Knowing something of the value of a college education, one is not greatly surprised that George M. Reynolds, a great banker of the west, once said: "I would like to impress on boys, 'Go to college.' I did not go. But I recognize that the man who does has a tremendous advantage over the boy who has to plod step by step through the school of experience." Out of his experience as a great steelmaker, Charles M. Schwab wrote: "Today industrial conditions favor the college man. Business is conducted on such a vast scale that the broadening effects of higher education write a large figure." Also these two sentences taken from a longer statement by Frank A. Vanderlip are worthy of thought: "The practical school of experience is too wasteful as a teacher of general principles. The new conditions demand superior training such as only the schools can give."

Factors in a Decision

Some succeed who never go to college; others fail who have the honor of graduation. A diploma is not the only key to either successful living or a satisfactory business or professional career. But in making a decision one may be assured of this: one's chances of establishing a desirable home, of being satisfactorily placed in the business world until one chooses retirement, and of giving due service to one's fellow man

are so much better that there is no fair basis for comparison. Especially is this true if one attends a liberal arts institution, such as our Brethren colleges are.

The Liberal Arts College

The thoughtful young reader is by now asking: "Where, then shall I go to college?" It is a question one would expect and it deserves a frank and considerate reply. Only a few years ago the major stress was placed upon specialized training. World changes have caused a shift of emphasis by not a few, and many of them in high places. Part, if not all, of the college training should be taken in the liberal arts college. And one should add, Preferably a college under church direction and influence. Roger Babson has been widely quoted in the following statement. He was thinking of the future success of young people when he wrote: "Use your influence to have your children and grandchildren attend a small college of high standing, one to which your church denomination contributes. Avoid big colleges, especially those 'popular' colleges which have thrown religion out the window."

The liberal arts college stresses the development of the person and his personality, and makes a specific kind of work secondary. It acquaints him with his world and teaches him to think his way through the maze of problems he is sure to meet. The fact that one is adequately trained for a highly specialized task today does not even assure him that he will be needed at all within the next decade or two. The trained hand is becoming more and more obsolete. But the trained mind expressed through a pleasing and noble personality remains in demand regardless of changes.

Personality Versus Technicality

The need for the kind of education which develops personality caused J. B. Duke to write: "I recognize that education, when conducted along sane and practical lines, is next to religion the greatest civilizing influence." One who is keen of insight and who knows the field of education well, Dr. A. J. Brumbaugh, Dean of the College of Arts, Literature and Science of the University of Chicago, wrote this of present needs: "First may be mentioned a new emphasis upon the importance of general liberal arts education. Professional schools and associations, particularly in the fields of teaching, law and medicine, as well as leaders in business and industry, are stressing the importance of a broad general education for these fields of service." He continues the subject by writing: "This appears to mark a turn away from early technical and vocational specialization toward the type of general liberal arts preparation that the church colleges are in a good position to supply."

Material success or technical education are never complete within themselves. The heart must be taught as well as the head. Dr. Oscar Blackwelder showed insight when he recently wrote: "No student should be granted a church college diploma who can not prove definite social conscience and the power of moral judgment." The making of perfect machines is important but the developing of persons who lead and who maintain high ideals in life is vastly more worth while. One has given this conclusion. "From the beginning the Christian college has taught men to develop more perfect material things and to apply them to higher ideals of life." This would include our Brethren colleges.

Atmosphere Is Important

A wholesome religious life is apparent on the campus of the Christian college and it is expressed in a commendable way. Neither students nor faculty constantly remind one of their spiritual experiences, but they have them and the sincere student will find there an atmosphere in which it is easy to do his best. He will find instructors whose training and ability is second to none. These teachers who know their fields well will become his friends and associates for a period of years. The spirit of service is especially noticeable in this kind of group. An atmosphere prevails that causes the service motive to be prominent during student days and alumni records show that it becomes the dominant motive for the whole of life.

Lasting Friendships

The friendships gained while in a Christian college are a vital reason for attending. Here the student finds a group near his own age and usually with a similar background and preparation. This causes like interests and mutual association. One is not surprised when he finds many happy homes formed out of these friendships. It is no wonder that divorces are rare indeed. Note again the words of Dr. Blackwelder: "I am a firm believer in co-education. People must live together. Why should not they learn to do so in the democracy and comradeship of a college campus? Where better can they build corporate dreams for the future? As the college thus endeavors in miniature and epitome to build a better world, the church at large owes respectful and loyal support." It is not only possible but entirely probable that students here will have and keep the best friends they will ever know. At least many have had this kind of experience.

Christian Democracy

The Christian college is an experiment in Christian democracy. The campus of the church college with its comparatively small and selected group tends to become a republic in miniature. It is a noble attempt for people to live and learn together. In our Brethren colleges most students eat in a common dining hall and live in a dormitory where the spirit of commonwealth and brotherhood are major factors. It is well that we remind ourselves of the urgent need for this spirit in the

society in which we live. On the campus of the Christian college the externals—family heritage, social standing and wealth count for less, and what you are counts for more than in other walks of life. "What you do and what you are is all important." Your personal merit determines your place in the Christian college society.

A wide range of extra-curricula activities gives opportunity for a type of training which will be as valuable in later life as the technical skills developed from courses studied. We are living in a day when clubs and organizations serving many needs in our society are calling urgently for the talented and experienced leadership of socially-minded persons who can think and speak while on their feet.

Pleasure at College

There is in the Christian college the best spirit of a good time. This is as it should be. Most of us like pleasure along with our work and this is especially true of youth. Note the joy and the thrills at a college basket ball game and appreciate the good time young people are having. A former president of Wellesley once said: "College life ought to be the best sort of a good time—not the good time of self-indulgence, but of generous friendships and high ideals." Pleasure while in college should not be an end within itself, but it is a most valuable by-product and it will live in the memories and friendships of the years yet to come.

Loyalty Is Essential

Our Brethren colleges are great institutions and within their boundaries there are great opportunities for our Brethren young people. They present an urgent call to the young person who is loyal—loyal in fellowship to other students, to the ideals of his church, to the best of his nation, to the noblest within his fellow men, to the Christian college as it heightens the good in youth, and to the true self struggling for growth and expression.

McPherson, Kans.

The Self as God

BY KERMIT EBY

Some one remarked after meeting George Bernard Shaw, that it was indeed gratifying to meet some one who really worshiped, even though it was but himself. Self-worship in George B. Shaw may be forgiven as a concession to genius, but in the great majority of us such idolatry rarely merits forgiveness.

One of the first lessons the Russian-Communists learned was in the field of sexual self-expression. Their earliest marriage and divorce laws were based on consent alone. Mere registration was all that was needed for marriage, and one party to the contract could obtain a divorce. Today there is emphasis on the family instead of the individual. We, in America, do not learn so rapidly. One of the common doctrines of a popular group of psychologists is that man is merely an animal. Inhibitions, they teach, lead to frustrations; frustrations lead to mental breakdowns; mental breakdowns lead to institutions; and who wants to live in an institution? This doctrine is the natural outgrowth of the false teaching that man reaches his fullest self-realization in self-expression. It contradicts the oldest truth in history—achievement of self-realization through the union of man with a Power beyond himself for the purpose of creation. Russia today is as free from sexual inmmorality and prostitution as any nation in the world—much freer than America—because she has inculcated her youth with the idea of creating a society free from classes and hunger. If Russia can accomplish a great task by emphasizing the hunger motive, certainly Christianity which combines man's hunger and the love motive can do more.

Not expression for sensation, but expression for creation is man's fulfillment.

Last year thirty-seven thousand were killed in auto accidents. One hundred forty-one thousand were wounded. Automotive engineers are making as nearly perfect a machine as engineering skill is capable of; other engineers are perfecting super-highways, fool-proof crossings and automatic traffic controls; and yet the murder continues and will continue as long as the driver insists on his rights of self-expression through speed and self-indulgence in alcohol. The Detroit traffic court record for 1936 indicated that ninety per cent of all people involved in automobile accidents were partially intoxicated. The *Christian Science Monitor* figures for 1936 point out that thirty-seven per cent of all automobile accidents were the results of intoxication. Automobile accidents will continue until the driver of the car accepts his responsibility of citizenship, or until he recognizes that individual safety is dependent on mutual self-denial.

As father used to say, "Be careful, you may meet another fool."

According to reputable statistics, the consumption of alcohol has increased from nine million gallons in the last year of prohibition to fifty-four million gallons last year. The results are exactly as prophesied—profits for brewers, advertisers and saloons, (there are four liquor dispensers today to every one before prohibition) less profits for dairymen, candy manufacturers and grocers; more traffic accidents; and, of course, more drunkenness. Modern speed increases tensions, and tensions are being drowned in alcohol.

Self-expression is leading to self-destruction.

Few members of the Church of the Brethren are involved in the above self-indulgences. However, there is another; a subtle, quiet self-indulgence which grows

out of our constant desires for things to add to our physical comforts. This self-indulgence reaches its height when the new car models come out, or during the Christmas buying season, or after a perusal of our favorite catalogue. In younger people it expresses itself in a desire for well-made, well-fitted clothes, a good show and a bite to eat afterwards. Some of us express our self-indulgence in a comfortable study—rows of books, stocks of magazines and an occasional work of art.

It is no accident that January, following Christmas, is the month when all contributions for redemptive causes reach their lowest point, and no accident that all religious and humanitarian causes are suffering for lack of funds.

No man can serve two masters.

Chicago, Ill.

A Greater Vision and a Larger Heart

BY J. L. HORACE

Outline of a sermon preached on Race Relations Sunday at the First Church, Chicago, by the pastor of the Monumental Baptist Church, colored, while Bro. M. Clyde Horst, Church of the Brethren pastor, preached to the Monumental Baptists.

I REJOICE in this exchange. May this be the beginning of a warmer fellowship between us.

Let us look frankly at race relations. No man ever made his own race, then why should any one be punished because of race? *The Readers' Digest* for March, 1937, condensed from *Harper's* a test made at Teachers' College, Columbia, on 1,000 students. Look at a few cases:

Where do we get our prejudice? One was told that Catholics had guns hid to war on Protestants, so she hates them.

A Jewish boy and his dad greatly excited another boy who broke a milk pitcher, so he hates Jews.

A boy at twelve tied a can to the tail of a Mexican's dog. He was chased, so he hates Mexicans.

A woman said: "As a child I heard that two Negroes kidnapped a white girl—so I grew up hating them."

One girl had an immigrant seat-mate who ate Limburger cheese, so she hates all foreigners; and when you say, foreigners, she thinks of Limburger.

One student said: "I have been told that Italians are unclean and sneaking; Japs are thieves and distrustful, Jews are grafters and crooks, and Negroes are thieves and lazy."

Children get their prejudices as they get their language and culture: from parents, companions, teachers, pictures, newspapers and books. In the absence of knowledge we get our impressions from biased sources.

We invited two young white ministers to bring their respective youth groups to a tea at Monumental church last year, and they with our youth discussed the race question and denounced it as foolishness, ignorance, and unchristian. All these young people had the time of their lives and proved how well the races would get along if we old devils had the sense and courage to let them alone and not poison them with our prejudices.

The Negro is out of proportion on the relief rolls because he is fired to make a place for more favored races, then called lazy because he is not at work. He is out of proportion in jails because of more broken homes, because of his lower economic level, and because of prejudiced court and police practices. Negroes are sent to prisons for acts which would not even cause others to be arrested.

Our government expects loyalty but refuses protection to us. We can not even pass an anti-lynch bill. Look at the economic phase. Every time a job-seeking man returns home to face a hungry family something happens to him. He has less hope, more fear, and less life. Science has given more knowledge but not more wisdom. The church must expose the fact, that it was the rugged individualism of yesterday that has given us our ragged individuals today. We must reshape life on the character level and measure it by righteousness.

"That I might receive my sight, when thou doest enlarge my heart, I will live more nobly and obey thy commands," said the psalmist. We will do better when our hearts are larger also.

Jesus told a lawyer that every man underprivileged by thieves or by the social order, which is often full of thieves, is our neighbor. The old goat story is still before us, but there will be no moral recovery until men take individual responsibility and stop hanging their sins on goats as an escape.

The man knew he was blind and sought cure. He had missed so much of the beauties of life—flowers, smiles, hillsides and parks. One mentally blind, misses the joy of books and the treasures of literature. People morally blind are unable to see the degrading effects of mistreating other peoples, the poisoning effects of prejudice, and can see no glory in human service. And the spiritually blind are unable to see God. Enlarge my heart, help me to understand, and give strength according to my burdens, remove the way of error. I will seek new measures when thou dost enlarge my heart.

Open my eyes to the measure of service I can render for goodwill among men, and then give me a heart big enough to follow my vision for the building of a better world.

Chicago, Ill.

HOME AND FAMILY

The Closed Door

BY CLARA M. HESS

The night is tense with darkness
As I wander down the street,
From duty stern and constant,
To a calm and cherished retreat.
My heart grows light and buoyant,
My spirits soar anew,
As I fancy a glorious welcome
By hearts so kind and true.

But, alas, ere I gain the threshold
Of that home to me so dear,
I know that tonight the door is barred
For never a voice I hear.
So I grieve as I travel onward
Asking heaven the reason why
And my weary footsteps falter
As I walk 'neath the leaden sky.

Then a still voice bids me tarry
While lovingly I obey;
God speaks in the hush of evening
Ere homeward I wend my way.
"Behold," the Master sayeth,
"Before thee have I set a door
Which no man is able to shut—
'Tis open forevermore."

My eyes are dimmed by teardrops,
Yet I see with a clearer light,
That under life's deepest sorrow—
Somewhere—you'll find the right.
I know if I steadfastly follow
The steps of my Guide divine,
Though he lead through the shadow and sunshine
Eternal joy will be mine.

Bareville, Pa.

At Simon's House

BY ADA SELL

THE house was one of the largest and finest in Bethany, and on this particular day quite a number of important looking persons might have been seen making their way with dignity towards the dwelling.

Their robes were white and spotless, and when they must needs pass someone in the narrow street, they gathered them more closely about their persons, as if to avoid touching the other. This was, in fact, the truth, for were they not Pharisees, to whom a mere touch might mean ceremonial defilement?

Now and then a group of two or three walked together, earnestly engaged in discussion, which appeared to be of unusual import. The guest of the occasion was one who had aroused both the deepest devotion and the bitterest hatred among the Jewish people, and the opposing factions became daily more confirmed in their positions, the one loving more steadfastly, the other hating more venomously.

This Jesus of Nazareth, this Galilean Carpenter, this Man who healed lepers, opened the eyes of the blind, and who even fed a multitude from a lad's lunch, was unexplainable, incomprehensible, and provoked the legalists of Judea by flouting all their cherished traditions.

Yet even among the Pharisees he had some friends, who recognized that here indeed was a Teacher who spoke the words of God.

One of these, Simon, had special cause to be grateful. A victim of that dread scourge, leprosy, he had felt the cleansing touch of the Healer. He did not have the courage to openly and fully acknowledge his Messiahship, but he could and did extend to him the hospitality of his comfortable home.

Standing timidly along the way, drawing back whenever one of the self-righteous Pharisees approached, was a woman whose manner and appearance at once stamped her as being without the pale of respectable society. As they passed, the guests, if they noticed her at all, cast scornful glances at one whom they chose to designate as sinner.

But she furtively made her way closer to the house, hugging closely to her bosom a small package, and watching eagerly for a sight of the Nazarene. Soon she saw him, walking apart from the others, stopping now and then to put his hand in blessing on a child's head, or reply in gentle tones to some of the common people who saluted him.

Her heart was stirred. Many times during the past few months she had braved the scorn of respectable society, and got as near to him as she could while he taught the people. She heard him say: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

If she only dared! Often she had tried to get closer, only to be rudely pushed back by some man or woman who looked at her as if she had no business there.

Yes, and she had heard the plotting of his enemies. She knew from experience how crafty they were, how unscrupulous, and how intensely they hated this man who looked deep into their hearts and uncovered their secret sins.

She had heard him speak of his coming humiliation and death, and with more vision than some of his disciples, she felt that he spoke the truth. If she could only get close to him, hear him speak to her, before his enemies laid hold on him!

That morning she had gone to a perfumers, and with her whole savings, she had bought a box of most

precious ointment. It took all she had, but the best was none too good for him.

At last all the guests were inside. She crept nearer. She could hear the voices around the table. She heard the crafty questions which they put to him, and his calm, wise answers.

The meal drew near its close. It must be now or never, she felt. The servants had retired to their quarters. Bending so low that she almost touched the earth, she came in. No one noticed her. They were engaged in vigorous discussion.

She dropped to her knees and crept along the back of the couchlike furniture on which the guests reclined. She heard him speaking. Closer she crept, then with a great sob she broke the seal of the box, and poured the ointment over his feet.

Her tears splashed over them. Quickly loosening the band that confined her hair, she dried his feet and pressed her lips to them.

Suddenly a hush fell on the assembly. Jesus was speaking. He turned his head and looked at her. So did the guests, and with horrified expressions. Surely if he could read hearts, he would thrust her away.

But no! His voice rose in stern accents as he addressed the company, and Simon in particular.

"Seest thou this woman? Her sins, which are many, are forgiven, for she loved much."

Then he looked at her again, as she shrank, scarcely daring to breathe, and his expression changed to one of wonderful tenderness as he said, "Thy sins are forgiven. Thy faith hath saved thee. Go in peace."

Then, as the sun breaks through the clouds after a storm, so did the glory of God illumine this darkened soul. She rose slowly to her feet, no longer the cringing creature who had crept in.

Quietly she moved toward the door. Pausing, she heard the voice of the Savior again.

"Verily, I say unto you, wheresoever this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her."

Altoona, Pa.

A Timely Rebuke

BY GRACE HILEMAN MILLER

THE following incident was observed recently in a large city store: A man with a cigarette in his mouth began teasing a shy little five-year-old boy about wearing overalls with such small pockets. The little fellow tried to hide behind his mother, and the teaser reached around her and stuck his fingers in the boy's small pockets, puffing cigarette smoke in the mother's face as he did so.

"Tell him that if he did not smoke that thing in his mouth he would be bigger in every way," exclaimed the exasperated mother. "Tell him, sonny, that your body is not poisoned and polluted by tobacco and that it never will be!"

The man in question immediately slipped away and was soon lost in the crowd.

La Verne, Calif.

It Is More Blessed to Give Than to Receive

BY MARIE BRUBAKER

"MOTHER, is it really true?" exclaimed crippled Johnny.

"Yes, dear, it seems it really is," said mother.

"And I really will have a chair that has a gasoline motor, in which I can go downtown like daddy does in the car? Oh, mother, that seems too good to be true!"

"It does to me too, son. But that is what the committee from the people of the town said when they came to tell daddy and me about it. And besides they cautioned us that they did not want a lot of publicity about it. Of course that is impossible, for we really do not know who is responsible for it."

"When will it be here, mother? Did the man say?"

"It is ordered now and will be here very soon."

And the mother, a busy Church of the Brethren pastor's wife, whose son has been a helpless cripple for more than five years, turned to her daily tasks with a new energy and a warmth in her heart such as she had not had for days. The kind friends who were making the chair possible had been watching the careful painstaking care the parents had been giving this son. They had heard, after much questioning, of the doctors' unfavorable reports for complete recovery. They had appreciated the constant unflagging efforts of this pastor to serve his own church to the best of his ability and his unceasing interest in the welfare of the community. And they realized that a lesser man might have let his home problem overshadow his life to the extent that his work would not have been effective. And so they thought of a way to give the boy the most enjoyment possible. They chose to give him a gasoline wheel chair.

"Mother," said Johnny, "if they get as much thrill out of seeing me go down the street in my chair, as I did when Mary rode up and down in front of the house on her bicycle, I can see why they want to do it."

For you see the boy had learned to thread leather purses which he sold for small sums. Over a long period of time he had collected quite a sum and all of this he had spent on a bicycle for his little sister.

As the mother continued her morning's routine she softly prayed, "Help me, too, to learn, dear Lord, that it is more blessed to give than to receive. For surely my boy has learned it and his friends, too."

Elgin, Ill.

OUR MISSION WORK

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter IV

Anjikwi's Sister in Monkey Bread Country

At home that night Anjikwi had many words to say. Even the old people of the village were eager to crowd about and hear of what he had heard and seen and thought. He greatly enjoyed his sudden rise to prominence and what he saw became more wonderful at each telling. The two blind men of the village listened and doubted. The lepers in the delapidated houses behind the compound were interested too in the strange things that were happening in their land where change had so long almost been unknown.

The one thing at which they all marveled most was the place these strange white folk were giving to girls. They seemed to actually believe that they, also, could learn to read. When he saw the sensation it created, Anjikwi dwelt at length on how he saw girls going in the classes with boys and how he saw them stand up and have the book talk to them as well as to the boys. He also told how he had heard that at some little distance from the boys' sleeping building there was also a girls' sleeping building and that there a half hundred or so girls slept, and cooked their own food. He heard that they were learning to make nice things with grass and reed and that they had their own gardens.

In the group who listened so closely to his words, there sat one little girl, his sister, Kubili, who listened even more intently than the rest. And when Anjikwi spoke of the school for girls she had ears for nothing else. Long after Anjikwi was fast asleep as a result of his journey and monologues, his sister lay awake thinking. She did not fall asleep until she had made a firm resolve to go and try to get into the girls' school. She did not broach the subject for a good many days. Then timidly she asked her mother whether, if she helped to wash out all the cucumber seed within the next week, she could then go and spend a week at the school Anjikwi had told about. Usually Kubili had begged to be allowed to do something else when it was cucumber washing time, for she very much disliked the horrible odor of washing the seeds out of rotted cucumbers. Now that she offered to help, her mother felt that indeed she wanted to go to school, and consented.

During the week she also washed her few clothes, beating them out on the stones with all her strength. The village watched her go with a bit of awe, wondering what it would be possible for a girl to learn. As for her, in spite of her attempts to appear quite brave and dauntless, she had many inward tremors as she walked the long road to the new adventure.

It took her nearly half a day, after she arrived at the village of the schools, to find the right school, and after that to get up enough courage to more than approach close to it. But finally she went through a big door and saw inside the wall a scene much as at home. Pots were on the fire, gourds were on a rack and from another building she heard the musical sound of grinding stones accompanied by the same chant she always sang when she rubbed the small stone across the burr. There were fifty girls getting supper. The odors were homelike.

A kindly looking black lady approached her and asked her name and village. In a gush she began to tell all about herself and Anjikwi's experience and her hopes for the week. The black lady informed her that they were forced to turn away all girls who came to school because they had no more room. But Kubili begged so hard to stay that the black lady said she might stay the night, and that she would ask the white teacher lady in the morning whether she might not stay longer since no boys or girls had come from her village to school before. She slept more comfortably on the smooth board given her that night than she had for a long time before, and awoke hoping very much to be allowed to stay the week. When the white teacher lady said she could she was overjoyed and determined to learn many things that week. She helped to sweep the compound and then took her hoe and set to work digging grass and working on the bad places in the roads around the schools.

When the bell rang for school she was not frightened, for she knew what to expect. In school she saw the picture of a woman with a child on her back. The woman was supposed to be cooking corn mush. She had to be shown, of course, at first that this was what it was, for she could see nothing but black and white blotches. She had never seen a picture or even paper before. But soon the picture took form, and she was told that the peculiar marking down at the side of the picture said: *A Woman Cooks Food.* She learned to read these words the first day. When all the boys and girls went into the big building she followed a new found friend and listened to a big boy read out of a book, then kneel down and speak to someone, thank-

What to Pray For

Week of March 26 to April 2. Miss Goldie Swartz and Miss B. Mary Royer carry on the general work of the Dahanu, India, station and its surrounding villages. Pray for the churches, the schools, the teachers, the Baby Home, and all who are influenced by their ministry.

ing this One for blessings and asking for continued remembrances.

The week was fuller for her than any week she had ever spent. Kubili went home on Saturday to tell some remarkable stories and make a sincere plea that she might be allowed to go again for another week. Her father said, that such things were not according to native customs and that it would overthrow all the fine things that the centuries had built up; that what the fathers had done was certainly what the sons and daughters should do; and what was the use, anyhow, of doing anything for girls and women since they were only sheep or goats? But Kubili's mother was very much interested in the nice varicolored grass basket that her daughter had brought home. When Kubili showed her how to make such a basket, but confessed that she did not yet know how to make the lid, her mother said she might at least go back long enough to learn that much. Father, with a grumbled "foolishness of women," washed his hands of the whole thing.

But into Anjikwi's head had crept ideas. Why should not he go too?

Garkida, Africa.

News From Our Mission in China

BY FRANK H. CRUMPACKER

This letter from Bro. Frank H. Crumpacker to the office, though long, we believe should be shared with Messenger readers. The considerations bearing upon questions about going away or staying by in the face of danger, about no word from comrades for months though not a hundred miles away, no chances for communication or travel, and desperate suffering and need, these are all treated in detail in this letter. The new opportunities for service and the need for help are all discussed simply as they occurred. If we put ourselves in the place of the missionaries as we read, it will do us a lot of good.—C. D. B.

In July at Ping Ting we held a summer conference for leaders. It was well attended, and though mostly led by local talent, was said to be a good meeting.

Before this was over, we heard that trouble had broken out between China and Japan. We hoped it would soon end, but at this writing has gone on for about seven months. On account of the war the rail facilities to Peking, and thus to the outside world were broken off. There were no regular mails. To those of us who are used to getting magazines and papers regularly, this began to work a real hardship. For a time some mail got through, but later all stopped. Yet we went on with our mission work as usual. You will note that the Oberholtzer family, except Bro. I. E., had all gone home in June.

The Sollenberger family, the Myers family and Grace Clapper had gone about the same time. The Ikenberrys, who were at Ping Ting, had gone in May. Dr. Parker and family were having their regular interfurlough at the coast, and so Liao had only one foreign man. Tsinchou had lost Miss Senger, for she had gone to a hospital and for nearly a year has been most of the time bedfast. This left the Wamplers at Tsinchou.

The so-called new arrivals, or language students—the Harshes and the Misses Velma Ober and Mary Gauntz, had come to Shansi from Peking where they had been in language study. The Show Yang station had only Minneva Neher. Miss Clapper had gone and the Smith family, who were there for several years, had not returned from their regular furlough; and so the Harsh family moved to Show Yang on the advice of the mission to be company for Minneva Neher. The other two were located at Ping Ting temporarily. Miss Gauntz was assigned to go to Tsinchou and Miss Ober was to go to Liao as soon as Miss Hutchison returned from her furlough. Miss Shock was alone in the work at Tai Yuan.

You can easily see that the male workers were scarce in China. Five stations and three men present, with the fourth man present, but not expected to do other work than language study. No one knew how long the war would last. Letters were passed between the foreign staff and a straw vote was taken on the question whether we had better leave for other parts. No one wanted to go. All voted rather heartily to stay. Those of us who were older in the work felt it decidedly the best thing to do. Later some one wanted to get the folks together for a conference. To this meeting all came but the Wamplers from Tsinchou. They sent word that they wanted to remain at their post.

About the first of August some refugees began coming to our town and vicinity from places in Hopei. This is the province to the east of Shansi. Our doctor at the hospital was sick. Dr. Parker was away and could not get back. We borrowed a doctor from one of our neighboring missions. In less than a month he got anxious to get back to his work and family. We finally prevailed on a refugee doctor from a town near by to come and help out. That was the end of August and he is still with us.

Some of our outstations were calling for some one to come for baptisms. So about the middle of August I went to take care of these baptismal services. We visited three outstations and baptized eighteen applicants.

During this entire month rain fell incessantly. Flooded rivers and wet travelers were common. On our way home one of our women (Chinese) fell from the animal into a swollen river and nearly drowned.

When we got home after more than a half month we found that instead of conditions getting better, they were growing worse. Another meeting was called and several of the party were together. The American Consul advised foreigners, especially women and children, to get to places of safety. As we inquired around we could none of us think of anywhere that looked more safe than our home stations.

About this time it was time for Florence Haven to start to her school. There was no way for her to get to Peking and thus to her old school at Tung Chow, so we sent her with an escort to Hankow where she joined other children who were going to the American school at Kuling. We knew this was a long way from home, but did not guess that in less than a month communications would be absolutely cut off from her, and so for more than four months we did not get a line from her. We prayed that she might be kept. Then we heard indirectly that toward the end of December the school was closed, and we did not know what had become of her. We just kept on praying and got in touch with the United States consul, and he finally located her in the American school in Shanghai. At this time the Japanese were in control of Shanghai. Haven had gone with others to Hankow and by rail to Canton and by boat to Hongkong and back to Shanghai. We got the consul by wireless to Shanghai and asked that she be sent to Peking as soon as an escort could be coming north. About January 25 we heard she had gotten back to Peking and in her old school at Tung Chow. The Lord is good.

Our man who escorted her to Hankow in September just got back about the time travel was closed from Shih Chia Chuang north, and a few days later he could not travel this way at all. These were strenuous days for all of us. Show Yang, Tsinchou and Liao were looking to us for a solution of money matters to keep going. After several days of consulting with the Oil Company here—this company is backed by H. H. Kung of Shanghai and formerly of this province—the company offered to keep us in money for several months. The other places were notified and so we all got easy for a time again and decided to stay. Thursday, Sept. 23, Miss Shock and Miss Neher came as members of the field committee. Miss Shock had been urged by the doctors of Tai Yuan to get away for an urgent operation. The field could do nothing but allow her to go, and she went out on the last but two trains that went south from Shih Chia Chuang. The writer was asked to be responsible for the work at Tai Yuan Fu. I went hurriedly to Tai Yuan and helped Miss Shock off and moved her things into the new property just recently bought at Tai Yuan, and came home very tired. What has become of her personal belongings we do not know. Dr. Parker and I are soon going to have a look at Tai Yuan after its occupancy by the Imperial Japanese Army. All through October things began to be and continued to be more and more tense, as one would naturally expect when an invading army was drawing near. The civilians were more and more uneasy and many were moving to the villages rather than to stay in the city. About the middle of October Bro. Oberholtzer came from Liao and we asked the Show Yang people to come for another field committee meeting. All of them came and we again decided that it was very dangerous to travel, and really far less dangerous to stay by our posts. We knew that if the town fell to the invaders there would be good opportunities to help the unfortunate and wounded of both armies and so we stayed. Again it was unanimously decided. Very soon after this meeting Bro. Oberholtzer went to his station at Liao and we have had but one letter from him since, and that was soon after he went back to his home. We have every reason to believe that he is safe and well, for the place is still in the hands of the Chinese. The Show Yang people left at once for their home and about ten days later the invaders took over Ping Ting and a week later they gained possession at Show Yang. When the confusion was at its worst in Ping Ting we had a lot of refugees. Soon we learned that a lot of the people had gone into mines and that conditions were terrible. We sent out word and a lot of these people came to our several compounds at Ping Ting till at one time we had about 1,900 people as refugees. Fortunately we were able to establish friendly relations with the Japanese army officials who helped in many ways to take care of these people. Some of their officials donated money, and sent in grain, and so the loss of life was practically nil but the suffering was terrible. Part of the terrible suffering was fear. By all working together we could save thousands of lives and we also helped to get a home protective association formed very early that was of great help to the Japanese, and it also helped us to have more friendly relations with the newcomers.

Our Senior nurse, Mrs. Myrtle Pollock, who had been loaned to a neighboring mission for a short period, came home about the time the refugees began to come into our vicinity, and a little later into our compounds. She at once began to help out in the hospital at Ping Ting. Nurse Wertz, who was being worked almost to death, was given a bit of rest, and asked to do advanced work at her language study. About the time Miss Wertz was to come home the disturbed conditions got so bad that it required the two nurses and the two lady language students to take care of the situation in the hospital compound. The city compound people could not get to the hospital compound for a few days, and when we did we learned that Nurse Pollock was acting executive and the other three ladies were working like Turks as well taking care of the refugees and any other task. Some of the hospital staff of Chinese had run away, so the work was doubly heavy on the foreign staff that was available. Language study was more or less set aside for a time, but as conditions got better these four lady workers found their tasks getting much lighter and the Misses Ober and Gauntz went at the language and the credits have been coming forth in a really healthy fashion. Nurse Pollock has practically taken over the entire oversight of the nursing, as well as the work of assistant superintendent of the hospital. Miss Wertz is doing some very much needed work at the language. It is a joy to see how these young folks fitted into the extra tasks as they came. What was said of these new workers, was just as true of the new workers at Show Yang before the tragedy. The Chinese workers there said it was marvelous what the Harshes were able to do in times of stress. Alva was even gatekeeper through several nights when the conditions were the most disturbed.

Now that every day finds things more and more quiet we rejoice and go ahead. A daily prayer meeting has been held for the refugees at both compounds in Ping Ting and at the compound in Show Yang right through, and the interest is wonderful in these meetings as shown by the way the attendance keeps up. It is needless to say, however, that a lot of problems that this paper has not mentioned came up at all of the places, and it was through much prayer and waiting on the Lord that these problems could be taken care of at all.

Right from the beginning we have had very friendly relations with the new regime and everything has moved very smoothly at our place here at Ping Ting.

At Show Yang it seemed that the populace fared worse than they did at Ping Ting. Our missionaries did everything they could to help on both sides. They, too, tried to establish friendly contacts with the new officers, and we thought everything was going fine there as well as here. About ten days after the place fell to the Japanese they had succeeded in getting the railway line open and troop trains were moving. All of us here were anxious to hear about Show Yang, so I got permission of the Japanese officials and went with them to see conditions over there. To our glad surprise we found all well and happy. They had only a few refugees for the most of their friends had fled to mountain places to avoid the heavy bombing that Show Yang city had gotten. We had two days with the friends there, and in the meantime got a movement on foot to get a peace preservation committee organized, the same as what we had at Ping Ting. Again the church took the lead and so far as we could see all was going nicely. I came home from this trip to Show Yang with the message to our folks that all of the people there said they were very happy because they had stayed and helped the people so much. I was at home about two weeks when suddenly one Sunday morning two servants came from Show Yang and told us that three days before the people had gone out to help settle a quarrel of a neighbor in the evening and did not return and for several days they had not been heard

from. Mary Schaeffer got ready and we went at once to the station, and after a wait of four hours we went to Show Yang on a military train. I made a search and in every way inquired, but there was no trace to be found. We all have our own way of thinking what became of them, but we certainly do not have any evidence up to the present time. So we have about come to the conclusion that the Lord has received their spirits and that their earthly work is done. With a heavy heart I came back to Ping Ting and left Mary Schaeffer there to help keep things together. The Japanese officials promised to take good care of her and the other folks and the premises and they have done that up to the present, and we are very glad indeed. I went to Peiping and Tientsin and reported all that I knew of this to the United States embassy. He wired the whole affair to the United States and the office got their report. I saw Dr. Parker on this trip and he wanted to come to Shansi, but we decided that it would be better for Anna Hutchison to come with me. She had been waiting in Tientsin for about four months for an opportunity to come to Shansi. We came back and after a day's visit at Ping Ting I went with Anna Hutchison to Show Yang where she and Mary Schaeffer have been ever since. Several days after this the United States embassy sent representatives in to Show Yang to look this over. They made a careful investigation and interrogated several folks but were not able to get any information that was conclusive. They went back to Peking and we are going ahead with our work. While I was at Tientisin I talked with Anna Hutchison and Dr. Parker and we decided to wire for Bro. Bright and the Cunninghams. This we did. For you will know that Tai Yuan had been turned to me to care for. I already had two men's work at Ping Ting, and now I was asked to have at least the man's side of the work at Show Yang. I don't think any one will feel that I was not really desirous of having some help. How we do hope that the new workers get here and that the older ones get back as soon as they can. Our country work will open slowly, but the local work is as open as can be. Just a few minutes ago I talked with a couple of men from the country and they said that the people in their parts were easy to preach to these days. In this connection we hope the Board will see fit to send a couple at once to take the place of the Harshes and also some new workers to take the place of Minneva Neher and Emma Horning, who are recent losses. Nettie Senger will not likely be able to resume her work for several months or even years. So let us have help, is our prayer in Jesus' name.

While the refugees have been with us we have had a wonderful opportunity to preach to them. Many of them heard the gospel story gladly and we think some have really accepted it with earnest and sincere hearts. There were several hundred that gave in their names as inquirers and we hope to follow them up with teaching.

At the present time most of these refugees have gone to their homes. A few of the poorest and a few of the younger women have chosen to stay on for a time, and we are willing that they stay on. As opportunity comes we will help them to become established again in their homes. The city and community are becoming more and more quiet and the conditions are much easier for the people to go to their homes than any time in the past six months.

About 100 of the young women and girls have entered our Women's Bible School and are really learning the Scriptures. We think this opportunity to help these young women is unique indeed. Having worked with Emma Horning for nearly thirty years we often wonder how her heart is rejoiced to know that this opportunity has finally come. It was something for which she prayed and worked for many years, and hoped to see come to pass. Now the opportunity is here and others can see the work bearing fruitage.

Our boys' and girls' schools have been closed for about five months, but in the meantime we carried on a primary training school for children after the pattern of summer vacation schools. We had nearly a hundred children of several grades in that. Now we have closed that and are opening a school for children that is practically a primary school. We have four grades with about eighty pupils and four teachers. We hope this will be a right step towards the real opening of our schools again. Part of our territory is still under the influence of the Chinese officers and so we can not go and visit the members in those regions.

Recently we made several efforts to get a letter carrier to go through with a letter to Liao Chow for Bro. Oberholtzer. We think a couple of the letters got through to him all right, but for four months we have not had any word from him. Last week we tried to send one of our men through. He got as far as the border lines between the two armies and there he was urged to return. He came back. So we can not say for sure how the Wamplers and Oberholtzers are faring.

Dr. Parker has been held at the coast since he went for his interfurlough in the latter part of June. Part of the time he spent in language study, and part he was helping in a mission hospital not far from Pei Tai Ho.

We have recently had a visit from Dr. Parker but most folks think it not best for his wife and children to come in at this time. We all think that as soon as the company will sell tickets on this Shansi railway, and as soon as the weather is warm, they can all come into Shansi again. Doctor is able to keep in touch with his work now for he can really make the trips all right and we can go out to Peiping also to get supplies.

Our needs have nearly all been supplied. A lot of wealthy folks have been anxious for us to use their money without interest. They ask only that we pay back the principal when they want it after country conditions get normal. We have all we need and could even get more if we wanted it. We are going ahead with the idea of helping a lot of the poor folks, hoping that the home church will respond with the proper funds needed for these very needy people.

Many people who were once well to do are now helplessly poor, for they were in the line of what was like another Sherman's march to the sea.

War is terrible. We do not have words to describe the terribleness of it. I just pray that I may never have to see another like this one.

The war idea is all opposed to the teachings of Jesus and how we wish that the social ideas of the Lord himself would prevail in the hearts of all peoples and all nations! With the Lord's blessings and the prayers of the home church we are going ahead to be the best witnessers of truth and righteousness that we know how in this torn and bleeding land.

Ping Ting Chow, Shansi, China.

To the Dear Home Folks

BY MARY SCHAEFFER

The following is from a letter addressed to the dear home folks by Mary Schaeffer. The reader will find it a close-up view of the situation in China.—Ed.

"I am writing from Show Yang. I have been here since Dec. 5, after the disappearance of Miss Neher and the Harshes. We have had no mail for four or five months and how we miss it! Perhaps some day it will all come at one time.

I have often read about war, but I never knew what war was till I passed through one. As it got nearer to us everybody got tense. We heard shooting for days before it reached us. For about two weeks before the Japanese came into the city the airplanes circled the city, as many as eighty passing in one day sometimes. Ping Ting was not bombed badly, but Show Yang was. But the rumble of the bombers overhead was very hard on the nervous system. About the only employment that relieved nervous tension was knitting because that didn't take any thinking. There is no way to describe those days. Refugees kept coming from the east constantly coming west and when they got to Ping Ting folks still kept going west.

All the homes in the cities are empty, all doors, doorframes, and window frames and furniture are burned up for fuel. Everything is gone. Most folks had fled from their homes and are coming back to nothing. Families are scattered, many dead and many nothing to eat, because communications are cut. Many folks have had no salt to eat for three months.

However, personally, we have had salt and enough to eat. All around us is desolation. Joel 1, first paragraph, describes war just as it is.

Of course, our sad experience is the disappearance of our three co-workers. They were called out one evening to settle a quarrel in a home and never got back. It is a month now and most of us have given up hopes of ever seeing them again. We hope we are wrong, and that they will turn up again and make us all happy. But they just disappeared. How we wish they had not gone out, but they did and it can not be undone. They had official permission but no escort.

The Harshes were much loved and were proving good material for missionary work though on the field for only such a short time. Miss Neher has been in China thirteen years and was a very capable worker.

When we heard that they were gone Bro. Crumpacker and myself came to Show Yang immediately and tried to investigate all we could. We felt that I had better stay to try to hold the fort. I was here for about two weeks alone. Was I afraid? Not often, though one does not know what to expect from day to day. When we decided to stay here we put ourselves in the Lord's hands and will take what comes to us. Anna Hutchison is with me now and it is a relief to have one with whom one can share either joys or sorrows. And we have had several things to do that would have been very difficult for one woman alone. We do not leave the compound without escort.

The Christian church must make war impossible in the world. This is war and war is hell. Such waste and distruction of lives and property! A life means nothing; one stab or one shot and it is gone.

We rejoice that the Mission has been used in saving many people. Personally, the Japanese have been nice to us, but this is war. We have been able to protect many young women from the soldiers. We do not know how soon our work will go back to anything like normal, but it looks a long way off. There are still many Chinese soldiers in this part of Shansi and our hard times are not all over yet. Today Japanese and American army officials came to investigate the disappearance of our three friends. I do not know that they can get anywhere, but it is all they can do. We preach forgiveness; this sad experience gives us an opportunity to practice it. How easy it is to talk Christian principles, but now we have the chance to show whether we know what we are talking about. To be gracious and kind from the heart to those who so wrong our Chinese friends is not so easy, but we must go forward in the Spirit of Je-

(Continued on Page 20)

Monthly Financial Statement

During the month of February contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $56,254.33. The total received for the year beginning March 1, 1937 was $218,269.63, detail as follows:

	Receipts for February	Total receipts since 3-1-37
World Wide Missions	$ 9,200.07	$ 42,459.05
Women's Work Project	8,618.50	15,575.51
Home Missions	419.80	7,447.71
Foreign Missions	802.31	5,103.09
Junior League Project	379.48	2,811.47
Intermediate Project	5.00	82.60
India Mission	156.97	2,227.02
India Native Worker		216.00
India Boarding School	145.12	602.89
India Share Plan	575.00	2,261.27
India Missionary Supports	4,123.20	18,433.60
China Mission	492.71	2,318.51
China Native Worker	150.00	317.55
China Share Plan	565.00	962.41
Liao Chow Hospital		97.94
China Missionary Supports	5,668.24	16,513.30
South China Mission		253.00
Sweden Missionary Supports	500.00	861.17
Africa Missionary Supports	4,028.68	15,799.54
Africa Mission	1,312.80	5,499.94
Africa Share Plan	403.75	989.61
Africa Leper	22.26	169.41
Conference Budget Undesignated	17,481.08	63,075.79
Conference Budget Designated for—		
Board of Christian Education	128.00	3,479.09
Bethany Biblical Seminary (at Elgin)	67.28	4,031.46
Bethany Biblical Seminary (at Chicago)	54.90	1,757.03
General Education Board		112.86
General Ministerial Board		25.40
Ministerial and Missionary Relief Fund		20.35
Men's Work	193.49	193.49
Conference Budget Share Plan	18.50	173.07
Youth Serves	742.19	4,408.50
Total Budget items	$ 56,254.33	$218,269.63
Non-Budget items—		
General Flood Relief		22.00
Spanish Neutral Relief	337.38	10,980.70
China Famine		5.18
China War Relief	707.19	2,776.40
China—Spain Relief	592.64	2,736.87
American Missions to Lepers		75.00
General Relief		.49
German Christian Relief		5.00
Russian Inland Relief		10.00
Special Peace Fund	1.00	919.22
Men's Work Project		210.84
Student Loan		200.00
	$57,892.54	$236,221.33

The following shows the condition of General Mission Board foreign and home mission finances on February 28, 1938:

Income since March 1, 1937	$183,535.28
Income same period last year	193,552.73
Expense since March 1, 1937	176,055.72
Expense same period last year	167,205.18
Mission surplus February 28, 1938	23,395.93
Mission deficit January. 31, 1938	13,660.00
February, 1938, increase in receipts, eliminating deficit	37,055.93

KINGDOM GLEANINGS

Calendar for Sunday, March 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Correcting Wrong Ideas of Religion.—Mark 7: 1-13.

Christian Workers, The Christian Idea of Sin.

B. Y. P. D., Conversion.

Intermediate, My Church at Work Outside the Community.

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Gains for the Kingdom

Seven baptized in the Staunton church, Va.

Three baptized in the Nampa church, Idaho.

Two baptized in the McPherson church, Kans.

Six baptized in the Franklin Grove church, Ill.

Four baptized and four reclaimed in the Knobley church, W. Va., Bro. Emra T. Fike, evangelist.

Seven baptized, one reconsecrated and one received by former baptism in the Swan Creek church, Ohio.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. A. Buffenmyer, pastor, April 4-17, in the Bunkertown church, Pa.

Bro. J. H. Good of Springfield, Ohio, March 27, in the Bellefontaine church, Ohio.

Bro. D. W. Kesler of Quinter, Kans., April 10-17, in the Maple Grove church, Kans.

Bro. Charles Zunkel of Danville, Ohio, March 20 to April 3, in the Marion church, Ohio.

Bro. B. E. Waltz of Needmore, Pa., March 27 to April 10, in the St. Margarets church, W. Va.

Bro. J. H. Eidemiller, pastor, will begin pre-Easter meetings April 14, in the Piqua church, Ohio.

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Personal Mention

Bro. Otho Winger spoke with his old time power at the District Meeting of Northwestern Ohio, it is reported to us, just as if he had never been sick in his life. Maybe his subjects had something to do with it. Here is one: "After 1,900 Years What Does Christ Think of World Conditions?" Would that stir you up a little too?

Bro. D. D. Funderburg, director of Adult Work, had an exhibit of our church publications at the recent Northwestern Ohio District Conference. He says the response in interest was so great that he had no time to eat, which does not seem to be worrying him at all. It was not the first time the like has happened. See Mark 3: 20 and 6: 31.

The Ladies' Aid of the West Dayton church, Southern Ohio, "believes in honoring the living while in service," Secretary Nora Neff informs us. And so with that thought in mind the good sisters planned a delightful surprise for President Sarah Ann Murphy, "who has served us so faithfully for the past sixteen years. She, although now seventy-two years of age, is happiest when entertaining others in her own house or at the church. . . . A most impressive closing was experienced as Sister Detrick prayed such an inspiring prayer and led us in the beautiful hymn that she so many times sung while serving us, When We All Get to Heaven."

Bro. Robert L. Byrd of Junior, W. Va., under the careful guidance of his wife and son and Sister Olivia D. Ikenberry of China and Chicago, was making the rounds of the Publishing House on last week's Monday, when the whole party kindly paused at the Messenger offices long enough to tone us up for the rest of the day's work.

Bro. J. E. Whitacre's first sermon in his Geiger Memorial pastorate will be given Sunday, April 3. His address after that date will be 2517 W. Somerset St., Philadelphia. Anyone knowing of nonchurch-going friends who should be brought within the influence of the Geiger Memorial church will please forward their names and addresses to Bro. Whitacre.

Shenandoah Valley visitors at the Publishing House last week were Brother and Sister Chas. A. Myers and Bro. Frank W. Early. They were on their homeward way from Dallas Center, Iowa, where they had been called by the death of Sister D. D. Fleishman, their daughter and niece. Bro. Fleishman was with them accompanying them as far as Chicago.

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Miscellaneous Items

The General Mission Board is scheduled to meet Tuesday, April 5, at 1 P. M. The General Ministerial Board will meet one day earlier, or on Monday, April 4, at 10: 00 A. M. Churches desiring to secure ministers should register their requests with the Board before this meeting, and ministers desiring locations should do likewise if this has not already been done.

Christopher Sower Bicentennial Anniversary

The Christopher Sower Bicentennial Anniversary program, to be given in connection with the unveiling of the new marker over the grave of Christopher Sower, Junior, is to be given at the Church of the Brethren in Germantown, Pa., May 30. The church is located at 6613 Germantown Avenue, Philadelphia, Pa. The program for the day is as follows:

Morning 10: 00 o'clock

J. I. Baugher, Hershey, Pa., Presiding

Devotions as of 1738.—Elder G. N. Falkenstein, Harrisburg, Pa.

Special Music as of 1738.

Our Common Heritage to the Time of the Sowers, Up to 1738.—Dr. M. A. Stuckey, Ashland, Ohio.

The Life of the Sowers.—Rowland L. Howe, Philadelphia, Pa.

Afternoon 1: 30 o'clock

Special Music.—Souderton A Cappella Chorus.

Invocation.—A. V. Kimmel, Pastor, Brethren Church, Philadelphia, Pa.

Recognition of Sower Descendants.

The Educational Influence of the Sower Press.—Dr. C. C. Ellis, President of Juniata College, Huntingdon, Pa.

Special Music.

The Bicentennial Challenge.—C. D. Bonsack, Secretary, General Mission Board, Elgin, Ill.

Offering.

Remarks.—Elder J. N. Cassel, Chairman, Marker Committee, Fairview Village, Pa.

Pilgrimage to Methacton Cemetery for Unveiling of Marker.

Greetings.—Norristown Historical Society.

Dedicatory Message.—Elder M. C. Swigart, Pastor, Germantown Church of the Brethren, Philadelphia, Pa.

Middle Maryland will meet in District Meeting April 20 and 21 in the Leetown church, five miles west of Charlestown, W. Va. All queries should be in the hands of the undersigned two weeks before the date of the meeting.—Henry C. Eller, secretary, Brownsville, Md.

The Christopher Sower Bicentennial is the title of a six-page leaflet just from the press. It is a brief prospectus of the plans being developed for the Sower celebration. Many of these will be mailed out through regular channels. However, if you do not receive a copy, and still desire one, a line to the General Mission Board, 22 S. State St., Elgin, Ill., will bring you the free copy or copies you need.

A Sower bicentennial celebration scrapbook is being made. It is the desire to have in this book a copy of all that appears in print during the year about the Sowers. When your church has its Sower program will you send the undersigned a clipping of the account that appears in your local paper? Be sure the name and date of the paper are included.—Elizabeth Weigle, 22 S. State St., Elgin, Ill.

A big men's meeting is to be held in the West Nimishillen church on Sunday, April 10, at 2:30 P. M. Bro. Chas. E. Zunkel of the Danville congregation is to speak on peace. There will be special music by the Maple Avenue, Hartville and Springfield quartets. "All men and women, as well as the young people of the Northeastern Ohio District, are invited. Come and we will do you good." So writes Bro. John W. Meyers of Canton, Ohio.

Pictures were taken of The Pageant of the Sowers when it was given recently by members of the Elgin congregation. Bro. E. G. Hoff was the photographer. The fifty pictures taken will be available soon in 35 mm double frame still film and glass slides. Rates: The still film $1.00 and return transportation; the glass slides, no rental fee, but transportation charges both ways. If interested, place your order with: The General Boards, 22 S. State St., Elgin, Ill.

Ministerial Information Blanks.—On Jan. 12, 1938, information blanks were sent to the ministers listed in our Yearbook requesting information for our records in order to make specific studies in the interest of our ministerial program. We had hoped that a very large share of these would be in by this date. About one-third of our ministers have reported, and we are hereby urging every minister to complete his blank and send it to the General Ministerial Board, 22 South State St., Elgin, Ill., as soon as possible.

Studies in the Doctrine of Peace is the title of an eighty-page booklet prepared by the Board of Christian Education of Southern Pennsylvania and now offered to the general brotherhood. The booklet is packed with important peace materials which should be in the hands of all members of the Church of the Brethren. Attractively bound, this booklet is offered at 25c per copy, or at 20c each for ten or more copies to one address. Order from: The Board of Christian Education, 22 South State Street, Elgin, Ill. See page 19 for further details.

The Gish Book, "The Minister's Job," by Albert W. Palmer, 102 pages, is regularly priced at $1.25; Gish Fund price to ministers of the Church of the Brethren only, 60c. To date 144 books have been sold to ministers at the Gish price. The contents of the book are as follows: The Minister as Preacher; The Minister as Priest; The Minister as Counselor; The Minister as Administrator; The Minister as Teacher; The Minister as Human Being; The Minister's Training; The Minister's Wife; A Self-Analysis for Ministers; and The Church and Its Minister. Order at once from the Brethren Publishing House.

The Easter Offering. The cause of Christian education is lifted up at Easter. The church program of teaching and evangelism is continuous, but Easter is a season of special emphasis. Annual Conference has assigned the Board of Christian Education many responsibilities and provided a budget of $19,250. The appeal is made to every Sunday school for a generous offering to meet this need. Materials helpful for this Easter emphasis include (1) A Set of Evangelistic Talks, (2) A poster entitled The Home and the Church. (3) Easter Offering envelopes. Items 1 and 2 and a sample of the offering envelopes were sent to superintendents of Sunday schools. Every school is entitled to offering envelopes, enough for each pupil to have one. Send to: The General Boards, Church of the Brethren, Elgin, Ill.

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Religious News and Views

As we seek to mend our ways, and mend them we are resolved to do, let us look to it that we mend them according to the American pattern, and in that pattern morality and religion occupy a commanding and indispensable place.

Diaspora is a Greek word meaning "scattering" applied specifically to the dispersion of the Jews throughout the world. The diaspora began with the Jewish colonization of Alexandria in 332 B. C. E. It has since spread all over the world.

There is a relation between the soil and faith—witness the way urban life tests and often destroys the faith of the people who come to the city from the country. This is another unpopular subject because it deals with one of the most fundamental of all relationships—that of man and the land.

How is the date of Easter determined? By an arrangement fixed by the Council of Niceae in 325. The Sunday chosen for Easter is the first Sunday after the full moon which occurs on or next after March 21; it therefore always falls on some date between March 22 and April 25, inclusive.

Hitler has said the justification of his system is that it works. Of course it does. Any system of the kind works, at least for a time, if a nation is willing to pay the costs. War works—after a fashion. If a nation is willing to wipe out all the gains it has made toward civilization, of course, dictatorship will work.

Protesting the May bill, the Department of Social Education and Action of the Presbyterian Board of Christian Education says in part: "The bill sets up a dictatorship that is in no essential point different from the dictatorships of German or Italy. There is no emergency justifying this law at the present time, and the presence of such a law on our statute books would be a covert temptation to any unprincipled political group to make permanent their rule through the invocation of these powers that can not be safely recognized in a democracy."

In a recent Religious News Service release Benson Y. Landis writes: "The condition of the land is dependent to a large extent upon the condition and ideas of the people of the land. There are at least a few religious bodies that have saved the soil. They are called Dunkards, Amish and Mennonites. You can not find any of their rural churches in a poor soil area. Why? Because their people are always conserving the soil. If their members live where soil is poor they at once improve it and conserve it. They have being doing this for generations and they have not needed any government benefits to contribute to the general welfare."

THE CHURCH AT WORK

LEADERSHIP TRAINING

"They Call Themselves Friends"

Anyone who has followed the printed page closely during recent months and years knows that there is really serious and continuous concern as to what will be the place of the church in our near future American state and in our world. In Russia, Germany and Mexico, it is so obvious that the church has been temporarily sidetracked. And there are many conditions in America paralleling those in the above countries, as they were prior to their entering into the pattern of the "totalitarian" state, that it would be folly for American churches to sit calmly by, believing that the church in America could not be submerged. It can.

What will keep that from happening? Several things. The church in America will not die if it is concerned with, and working at, the problems of people. If the laboring man, the unemployed, the "disinherited" can know that without doubt the church is their friend, they will believe in the church.

Further, the church will live if it does not try to hang on to functions the state is willing and able to take over. The church would no longer want to try to finance our public school system or our hospitals. During recent years the state has taken over old age security and part of the church's former task of charity. What shall be our attitude? One extreme view is, "The business of the church is to make the state unnecessary." The opposite extreme view is, "The business of the state is to make the church unnecessary." Neither of these statements needs be true.

In a recent number of the Reader's Digest was an article "They Call Themselves Friends." It was a portrayal of the Quaker "technique" of action. The Quaker people have held themselves ready, always, to launch out into new areas of activity—pioneering fields where need is evident, but where the state (or community) has not yet begun to work. Wherever a human need arises, a Quaker may feel a "concern" to work in that field. And if and whenever the state (or community) is ready to take over that task and do it well, the Quaker gladly and unselfishly turns it over—ready to find new and more needy fields. The Quaker is not interested in getting the credit; he is concerned with human need.

And what are the implications of all of the above for the Church of the Brethren? If we want to survive, we must address ourselves to human need in the communities where we live. What are those needs?

A job for every potential wage earner.

Home builders who do it as an art.

Enough money in every family to provide food, shelter, clothes and a feeling of security.

Cleaned up movies and magazine stands.

A school system with good leadership and enough money to do a good job.

A community government that is not rotten at the core, but under the control of the decent people of the community.

As much opportunity for youth and adults to go on learning—through adult education—as for children.

Churches that really hold the respect and loyalty of their members.

Youth who have a chance to learn the important things about living, earning, marrying, citizenship—before they need them.

Special care for the delinquent, the poverty-stricken, the subnormal, the mentally ill, the physically handicapped.

And so on—and on. These are not all. There are plenty of tasks that call for church leadership—where the community has as yet failed. Are we big enough to feel a "concern" for these things and to work at them, all the while being willing to lose ourselves and the credit that might otherwise accrue to us, as the community sees its way clear to "take over"?

ADMINISTRATION

20th International Convention on Christian Education

Columbus, Ohio—June 28-July 3, 1938

Who Will Attend?

Teachers and officers in the Sunday school, the vacation school, the weekday school; general officers of the church; directors of Christian education; pastors, county, city and state council officers; regional denominational workers; officers and members of church women's groups; leaders in the church men's groups; specialists from forty or fifty national boards of Christian education and boards of missions—these and others, representing a cross section of church leadership in North America, will be among the 5,000 who will find seats in the Columbus Auditorium.

They will come from all parts of the United States and Canada. Some of them will be guests from across the oceans. In this convention they will be united in the bond of a common cause—the cause of Jesus Christ.

The Theme

"The Christian Challenge to the Modern World." What a timely and thought-provoking theme for a 1938 convention! Leading Christian thinkers believe that Christianity provides the ideal on the basis of which can be found the solution to the ills of the world. Too long the world has been daring Christianity to transform it in spite of itself, but the closest followers of Jesus Christ are now seeing that they must lay upon the church and the world the responsibility for the evils that are allowed to continue. The forces of destruction must be replaced by love for God and love for fellow men.

The convention will sound this theme so that it will be heard throughout the length and breadth of the land.

Registration

The registration fee is $5, but an initial payment of only $2.00 is required for advance registration. This fee entitles a delegate to the privilege of attending all general sessions and any conferences, admittance to the exhibits, the delegate's envelope containing notebook, badge, reports, songbook and program; and the printed volume reporting the major addresses and findings of the convention, to be sent to the delegate without cost after the convention.

If a registered delegate finds he can not attend, the registration fee will be refunded in full provided notice is received on or before June 15, 1938; or a delegate has the privilege of transferring his delegate credentials to another person. It is the plan of the International Council of Religious Education that the denominational headquarters, which for the Church of the Brethren is the Board of Christian Education, 22 South State St., Elgin, Ill., will re-

ceive the registrations. The Church of the Brethren will be allowed 150 delegates.

Anyone interested in attending the convention will please write to the Board of Christian Education asking for enrollment card and information folders.

STEWARDSHIP

Transforming the Commonplace

There is a miraculous power in money. In your hands it puts the magic lamp of a spiritual Aladdin. Some of you have thought your life rather monotonous and prosaic. If you are a consecrated Christian, you have no right so to evaluate yourself. You are in the most romantic work in the world.

You are a human-hearted physician in a hospital in a far-off land; you are a cultured, consecrated teacher in a school which is the only lighthouse in far-stretching habitations of darkness; you are a farmer showing a whole province how to defy famine; you are an evangelist telling the old, sweet story of the great-hearted Galilean; you are a social worker, with God in your heart, yonder on the west side and on the near north and south side, being a neighbor to the underprivileged of the community. Aye, you are the varied ministry of your church. You are teaching children in the church school. You are helping youth with the problems of adolescent life; you speak, Sunday after Sunday, from this pulpit and in college chapels all over this section; in the secret confidence of your heart you share the burdens of a host of perplexed and weary men and women. You bow at the bedside of the dying and speak with confidence of the Father's many-mansioned home; you comfort the bereaved and help them to lean upon the heart of the Friend of all the heavy laden. You do all this! Without your loyalty—without the gift of your substance—little of it is possible.

"'Tis God gives skill, but not without men's hands: He could not make Antonio Stradivari's violins without Antonio."

PEACE

Just Off the Press!

"Studies in the Doctrine of Peace"

This eighty-page booklet, bound in an attractive, wearable cover, was prepared by the Board of Christian Education of Southern Pennsylvania. For over a year it has been used by their churches. That makes it all the more valuable for many changes suggested by actual use have been included in this new issue.

Each of the eight chapters is complete in itself. Suggestions for the study of each chapter are very helpfully found in the expressed aim, suggested scripture and hymns, outline of the chapter, questions for thought, a prayer thought, and finally a good suggested bibliography.

Chapter headings are as follows:

1. War—Its Cause, Cost, Results.
2. The Way to Peace.
3. The Bible and Peace.
4. The Christian Attitude Toward War.
5. Peace Position of Churches Other Than the Church of the Brethren.
6. Foundations for the Peace Position of the Church of the Brethren—Biblical.
7. Foundations for the Peace Position of the Church of the Brethren—Historical.
8. Foundations for the Peace Position of the Church of the Brethren—Traditional.

This is a very valuable book for every pastor, minister and layman of the Church of the Brethren. You will find the material presented both useful and helpful. Dr. Rufus D. Bowman, in the foreward, says:

"The peace studies prepared by the Board of Christian Education of Southern Pennsylvania are worthy of a wide use in our denomination. We have been much in need of material of this nature which can be used as a basis for study courses in our local churches. A few of the great needs in our peace educational program at the present time are for our people to be well grounded in the Christian philosophy of peace, to be taught the time honored position of our church on this issue, and to be advised regarding what to do in the event of war.

"We must have adequate peace educational programs in our local churches which touch both young and old. These peace studies help to meet this need. For this reason, I am glad that they have been prepared and I hope that they will be extensively used by our church."

Best of all is the price. Printed on good bond paper with a very attractive durable cover, it sells for 25c per single copy or at 20c each for ten or more copies, postpaid. Send your orders to the Board of Christian Education, 22 S. State St., Elgin, Ill.

YOUNG PEOPLE

International Essay Competition for Youth

The Oecumenical Youth Commission has announced the third International Essay Competition for Youth, established by the Zelah Van Loan Friendship Award. The general subject, **Christ and World Friendship,** is subdivided into two titles: "The Christian Bases for Peace," for the Senior group (18-22 years), and "What Special Contribution Can Christians Bring to Peace," for the Junior group (14-18 years).

For each group there is a first prize of 500 Swiss Francs (about $116) and fifty other prizes. The contest closes August 31, 1938. Those who want to enter the competition should write to Dr. Harry N. Holmes, 70 Fifth Avenue, New York, for additional information.

WOMEN'S WORK

Easter Observance

By Ellen H. Wagoner, Elgin, Illinois

We are now in the Lenten season, a period of forty days before Easter Sunday. This is the time in which Christians again meditate upon the meaning of the sufferings of our Savior, Jesus Christ. His was a suffering love for all mankind. When we meditate upon that love and what it means to us, this season becomes a time of self-examination, self-denial and prayer. His sufferings and death become very real again. Then comes the resurrection from the grave, the great triumphant victory over sin and death. Then we truly realize what a Savior we have. Easter Sunday must mean more to us than lovely clothes.

The women of the Christian religion have great reason for rejoicing. No other religion brings love and freedom for women and girls as does ours. We rejoice in a risen Lord and Savior. Peace reigns in the hearts of all those who accept him. No hatred lingers there—a religion of love, peace and longsuffering is ours. Surely this war-

stricken, troubled world of ours today needs a risen Savior or there can be no peace.

In this time of rejoicing let us come nearer to the Christ in a more intimate way. Let him guide us in worship, praise, and service. Let us begin in the home, in private devotions and around the prayer altar with all the family. Then shall we not reach out into the various meetings of our Women's Council and be ready to help in the church at large?

There is a wealth of helpful devotional material for all ages which can be secured at small cost, from the Board of Christian Education at Elgin. For full description of this material turn to your March fifth issue of the Gospel Messenger.

MEN'S WORK

200 Men in Southern Ohio Plan for Action

By Chester J. George, Secretary-Treasurer

The Men's Mass Meeting at Pitsburg was well attended by men from Southern Ohio. There were around two hundred men in attendance during the day. Three of the officers of the past year were re-elected for two more years and two of them for one year. Bro. R. K. Miller was re-elected chairman of the executive committee for another year. Bro. E. R. Fisher of Trotwood led a panel discussion with six laymen on the subject of Men's Work in the local church. The group was divided into two sections to discuss what might be done in the local churches to sponsor Men's Work. Bro. R. K. Miller led the laymen's group while Howard Erbaugh led the ministerial group. The groups were very enthusiastic about the Men's Work and adopted the following projects for the coming year:

1. Personal evangelism.
2. Pledge $500 for Hamilton church house.
3. Support Bethany hospital.
4. Erect bill boards along highways promoting church work.

The group also instructed the secretary to write a letter to our President protesting the large naval bill before congress, also encouraged writing personal letters to congressmen and senators protesting the large naval bill.

Bro. Allen Weldy of Elkhart, Ind., National President of Men's Work, gave a challenging address on the subject, "Loyalty to a Cause."

The executive committee wishes to thank all the men of Southern Ohio who supported this meeting. The committee is expecting the same loyal support for the coming year.

ADULT CHRISTIAN WORKERS' TOPIC

How Shall We Keep Holy Week?

Sunday, April 10, 1938

Note: Holy Week may mean much or nothing to the church member. Many church leaders call the attention of their people to the experience of Jesus day by day during the week. It certainly would be well for all adults to think together how this holy week may be kept with profit to all. Let individuals be assigned different days to review briefly the happenings and indicate how we may profitably observe the day.

I. Sunday, the Day of Triumph.

Think of Christ as King of our lives. Join in his praise with the throng.

II. Monday, the Day of Authority.

Resolve to drive from our lives all base traders. Avoid the curse of unfruitfulness.

III. Tuesday, the Day of Teaching.

Consider the teaching of Jesus. "As with wisdom past human he speaks."

IV. Wednesday, the Day of Retirement.

Spend time in meditation and prayer, seeking help from our heavenly Father. (We have no record of Jesus Wednesday experience.)

V. Thursday, the Day of Fellowship.

Sit with Christ at his table. Evaluate anew his marvelous actions and words on that occasion.

VI. Friday, the Day of Suffering.

Walk with Christ from the garden to the cross. Consider the importance of suffering love. (A three-hour service may help.)

VII. Saturday, the Day of Loneliness and Sorrow.

Mingle our tears with those who sorrow at the tomb and join them in prayer for comfort.

VIII. The Day of Resurrection.

See Jesus come forth in his triumph. Resolve to follow him always.

CHILDREN'S DEPARTMENT

What Shall Children Read?

"You will forget everything I say this morning; you will remember eighty-five per cent of what you see in print."

The great and entrancing door of literature needs to be opened to every child. If he can have acquired a real love for the printed page during his school years, part of his future will be guaranteed.

What shall he read? There are the great childhood clas-

To the Dear Home Folks

(Continued From Page 15)

sus when he said, "Father, forgive them." The whole world is to blame because it prepares for war and is full of greed.

I do not know how long I will be here at Show Yang. There is no man to place here. We two grey-haired women will do what we can till it is decided what next or our friends turn up. If they have gone to their heavenly home who will take their place? Do not worry about us now. We will not likely come to any harm, but if we do we have committed our lives to the Lord.

We have heard nothing from Liao Chow and Tsinchou. They are still in Chinese hands. They do not know about our sorrow. We have no way of letting them know. We know nothing of them.

We know all are praying for us. We are fortunate that so many of the missionary children are in America now and do not need to go through this. We thank God for protection and health through it all. By spring many Chinese will be sick and die due to the hardships and epidemics. Pray that the Lord may use us to his glory. We live from day to day. The Lord will provide blessings as we need them. How glad I am for Christianity! The many heart-rending things we hear and see would be hard to bear without it.

I am using Miss Neher's pen to write this letter as I have nothing here of my own. As I use their things my heart aches often. We may never find out what happened. Perhaps some day it will come out. But God is not forgetting us and we must be patient. Excuse this rambling, but I am writing this at three in the morning so as to get it off with the American army official.

Ping Ting, Shansi, China.

sics that will never grow old. No child should miss those. Consult your nearest local library for a list. Or, write the American Library Association, 520 North Michigan Avenue, Chicago, Ill., for a free list of children's books. Incidentally, they will send you a list of books for other ages as well.

How to get the books? It's one thing to know what ones are good—another to have them easily accessible for the children who need and want them. There are several possibilities.

Every child ought to own a few books. Fortunately, our five and ten cent stores and dollar stores are furnishing an abundance of good material at prices within the reach of most homes. Take your list of books with you to one of these stores, and you'll be surprised at what ten cents, twenty-five cents, and fifty cents will buy.

But even so, no home will likely care to buy all the books a child can and should read. What to do about it? You may have a public library in your community, and if you do, fortunate are you. Eighty-five per cent of American rural communities have no such libraries. In some counties where this is true, a loan library-on-wheels has been provided—with county and state aid. Write to your state library association as to what you can do. One southern state education department has just appropriated $550,000 to be spent in the next two years for books for its boys and girls. Other states are planning similar things.

One of the best ways to get such library service in a community is for a few interested people to work at it. In many places, a church could make no finer contribution to its community than to help get a good library growing. It might take five or ten years to work such a project through, but "every tower that is builded began on the ground."

CORRESPONDENCE

WAR CAN NOT BE WON

On Nov. 11, 1918, the people of America were happy. They were grateful, they said, because our country had won the war. But how they were soon disillusioned, because a war can not be won.

A war results in loss to everyone concerned. It means the loss of both life and money. During the World War enough money was spent to furnish every family in the United States, Canada, Australia, and the most of the European countries with a $2,500 house, $1,000 worth of furniture, and five acres of land. This amount of money was spent for destructive purposes. The war-mad people of that time put the United States heavily in debt. These debts their children and their children's children will have to help pay—if ever they are paid.

War means the loss of life. It means drafting the strongest, the most courageous young men of a nation, those who some day might be great, to go into the treacherous trenches and face a life so ghastly, so horrible, that it can not be put into words. We can hardly imagine the feeling soldiers have when they see one by one their buddies fall to the ground, and death close their eyes. These soldiers have the command to shoot, and shoot to kill. They have orders to kill those who are as good as they, and thus add to a fast growing list of widows and orphans. How can we say that a war is won when the loss is felt so deeply in so many homes?

If one man kills another in the times of peace, he is bound by chains and sent to the prison to spend his life. In the time of war medals are placed on the coats of those who dare to kill. The band plays, and their praises are sung throughout the country. In reality war is nothing but legalized, wholesale murder. But does the fact that it is legalized make it any different in the sight of God?

All of us should feel that we have a sacred duty to promote peace throughout all the lands of the world. A war can not be won.

Independence, Kans. Beulah Weber.

REGIONAL CONFERENCE OF THE PACIFIC COAST AREA

"We always have good programs at these conferences, but this is the best yet," this and like expressions were heard from the lips of many people during and at the close of the Pacific Coast Area Annual Regional Conference held from Feb. 13-18 at La Verne College for daytime sessions during the week, and at the church on Sunday and evenings.

The Bowman-Kurtz-Zigler triumvirate formed the nucleus for a well-rounded program along the lines of the church meeting the needs of the world today. Bro. Rufus Bowman's messages were positive and deeply spiritual, as well as sympathetic, fearless and practical. In his own powerful manner, Dr. D. W. Kurtz discussed the great doctrines of the Christian faith in a most challenging manner. Bro. M. R. Zigler, just home from Europe where he attended the Oxford and Edinburgh conferences, brought a picture of world trends in the Christian church and religion in general, in such a way as to deepen consecration on the part of those who heard him.

Each day a pastor from a Pacific Coast church was given an opportunity to voice a "burning" message that was on his heart. These proved very helpful and strengthening to the program. Again, members of the La Verne College faculty had a place on this program, bringing special messages of vital interest.

By arrangement of Prof A. C. LaFollette of the college speech department and Prof. Ralph Travis and Harold Reed of the music department, La Verne College students appeared with their contributions at each session of the conference. They served as choristers, pianists, soloists and readers. The men's quartet, Elwood Johnson, Marvin Crites, Rolland Callsion and Howard Michael—sang a number of times during the week. Members of the interpretative reading class presented Negro sermons most effectively.

The preludes to the evening programs at the church were given by the Pomona and La Verne church choirs on Sunday, fine arts department of the college on three other evenings, and the children's choir of the local church on Thursday evening.

Three young men were ordained to the full ministry on Thursday evening. These were: Prof. A. C. LaFollette, dean of La Verne College; Harold Michael, student from Olympia, Wash.; Fred Butterbaugh of La Verne, Calif. Elder Edgar Rothrock of the General Ministerial Board conducted the service. The charge was given by Bro. M. R. Zigler, and Dr. D. W. Kurtz voiced the consecration prayer.

The conference closed with the La Verne College Annual New Era Banquet at Fellowship Hall of the church. The Aid Society, assisted by other Aids of the district, put on the dinner.

Conference guests were entertained over night in La Verne homes and for breakfast. Other meals were taken

at Miller Hall at the college. High points in the attendance were around the 600 mark.

La Verne, Calif. Grace Hileman Miller.

MY TRIBUTE TO A NOBLE FATHER

Some years ago the Messenger presented my tribute to my mother. Now I want to give a tribute to my father, Israel Hoover, who two years from the day just previous to the last celebration of the birth of the father of our country, departed this life at the age of 78 years, 6 months and 21 days. He passed on after a few months of illness, incident to old age.

His parents were Eld. Cyrus Hoover and Anna Weaver Hoover. He left at his death, two sons, two daughters, five grandchildren and two great-grandchildren. Also a sister, Mrs. S. R. Garver of Orrville, Ohio, survives. He was one of a family of eight children.

My father was my stand-by in early schooldays, for in his boyhood he had mastered the principles in elementary education by taking advantage of every opportunity coming his way. Often he arose in the early hours of the morning to study the lessons intended for that day, if he had to be absent from school to sway the ax in the woods.

In music he was my guide. He had a great love for this art, so he helped me set a standard for the best and most soul-inspiring music. He stored in his memory many songs and hymns, which were at his command for his much singing. Thus it came about that his friends thought of him as an always happy old man. In the closing hours of life, when he thought he was alone in the sick chamber, with weakened voice he sang: We'll Work Till Jesus Comes, We'll Be Gathered Home, Sweeping Through the Gates to the New Jerusalem, and Washed in the Blood of the Lamb.

He was in part my authority on Bible narratives. For many years, at least twenty, he each year read the entire Bible.

When setting up my home he contributed much to its possibility. He was to me an encouragement in my work for the Lord.

In the days of no Sunday schools in some of our churches of the Brethren, father often left his play on Sunday afternoons, and ran, a barefoot boy, to the nearest Sunday school. In our home he maintained the family altar with morning Bible reading and prayer.

During his life, he served the Church of the Brethren as deacon, leader in song, Sunday-school superintendent, teacher, church clerk, member of building committee in the erection of the Wooster church of Northeastern Ohio, and as district treasurer. He experienced church work at the First Church of the Brethren in Sask., Canada, and in the only church in Northern Alabama. However, the greater part of his life was spent at the Wooster church.

My father walked the common way of life among common people. I gather what he really was from statements made by others during his active life, and at its closing, of which a few are as follows:

"A prosperous farmer, and widely known stockman."

"His sweet life has been an inspiration to me."

When giving by memory Longfellow's Psalm of Life at a school reunion about five months before his death one said: "He left his footprints on the sands of time worthy for us to follow."

"When we were kids we were always noticed by him."

Said his pastor: "I learned to know Bro. Hoover while in the prime of his life, and have always admired his unassuming nature."

Father never was much to express his views until they were called for. When expressed, his opinions were always respected. He was regarded as having very good judgment. He had the cause of the church at heart and did so many helpful things that people could not help admiring and loving him.

The place of my dear father's birth is very sacred to me. The old home in Ohio, strongly built and very spacious, has sheltered every generation of the Hoover family to the sixth. It is a historic place. The Standing Committee held its sessions in two upstairs rooms during the Annual Conference held in 1872 on the old Hoover homestead.

Equally sacred to me is his last resting place, by the side of our much loved mother near the church, which stands on the corner of the homestead, where rest the generations from one to five, but the fourth. I miss my father, for we were always very chummy. I often hear expressions from others as to how they miss him. This is according to a desire he expressed: "I want to be missed after leaving here."

In my home workshop, back of the door in the accustomed place, hangs his cap and coat where he last hung them. By the stove is the chair in which he sat while resting, reading, or singing, during the winters of seventeen years since our mother left us for the beyond.

Cleveland, Ala. Bertha A. Culler.

AN OLD-FASHIONED SERVICE

On Sunday, March 6, in our church at Pomona, Calif., we enjoyed an old-fashioned service. The sermon was preached by Eld. D. A. Crist, formerly of Kansas. How our hearts thrilled as he brought back olden memories—memories of our childhood days when we walked over rough, rocky roads for miles in order to attend our country church services. And as we wandered back through the years I could see the long bench just back of the pulpit, seated sometimes with six or eight ministers; and in front of pulpit, facing the ministers and with backs to the audience, were the deacons all solemnly waiting for some minister to open the meeting by giving out a hymn, lining each stanza —two lines at a time, usually giving the meter which might be C.. M., L. M., S. M., 8s & 7s, 11 & 10 or any one of the many measures, as we didn't have the notes in our hymnbooks. Then the whole congregation would heartily join in the singing. Maybe the quavering voices of the very old and the lilting voices of the very young did not harmonize as do the trained voices that we love so well today, but with him who knows the hearts of men we can not help but believe those old hymns, though rendered imperfectly, were accepted and honored. Again I seemed to hear those dear old saints as they waited one on the other, extending liberty and urging each other to be free, when one would arise and read a chapter, after which lengthy prayers were made, followed by the Lord's Prayer.

It made my heart cry as I could see those old preachers—my now sainted father included—each taking his turn reading the precious word from the Book of all books and admonishing as only those filled with the Holy Spirit could, not with high sounding words, neither with witty jokes to tickle the ear, but more often with tears, pleading with sinners to seek the Lord while he could be found.

I am so thankful and most appreciative for all the blessings we enjoy today and the progress being made in our

churches. I am not crying for the good old days of our fathers, but with them the preaching of the gospel of Jesus Christ was an all consuming fire, and who can say that the words from their faltering lips, though they were unlearned in the ways of the world, were not blest and that the light still shines out from their efforts as brightly and as gloriously as it does today with all our boasted education and achievements? May we use and not abuse the advantages and blessings granted us, many of which our forefathers were denied, to the honor and glory of him who so abundantly supplies all our needs. Mrs. Delilah A. Maxcy.

Ontario, Calif.

SOPHIA BROADWATER LEATHERMAN

It seems but yesterday that as a little girl I was brought home from my grandmother's and into my mother's room to see my new baby sister. From that day until her passing we had interests in common and had been pals. And how impossible and unreal it has all seemed since news of the fatal accident reached us! That very morning we had the best of visits together. Then only a few hours later a telephone message announced that she was dead!



Sophia Leatherman was born Dec. 9, 1888, the daughter of John W. and Elizabeth Drury Broadwater, near Preston, Fillmore County, Minn. She was always interested in school and books. After finishing the high school and the normal course in Preston, she taught in the rural schools for five years.

In the autumn of 1913 she came to live in our home and entered the Training School Department of Bethany Biblical Seminary, where she completed three years of work. During several summers she enrolled in the National Kindergarten College in Chicago, preparing herself for greater usefulness in the church work which she so much loved. During her training she was an efficient teacher in our Sunday schools.

It was here, too, that she formed a friendship for the one who was to be her life companion. On Oct. 28, 1915, she was married to Irvin D. Leatherman. To this happy union came one son, John W., who is a sophomore in Manchester College, and one daughter, Eleanor Elizabeth, who is a junior in the local high school.

When John was one year old they took up their first pastoral appointment at Minneapolis, Minn. They were young and inexperienced, but they had a deep conviction that God had called them to that needy field and a good portion of their life blood was put into their first pastorate.

Mrs. Leatherman with her husband spent nineteen and one half years in active pastoral work. She not only proved to be a pastor's competent wife, but she was able to win her way into the hearts of the people of the church and community in a very unusual way. She was kind to little children, sympathetic and understanding with the teen age, a wise counselor with the young people and home builders and a benediction as she visited the aged and shut-ins.

She was superintendent of the intermediate department of the Sunday school; secretary-treasurer of the ministers' wives' association of Lanark; a member of the Lanark study club; a member of the Women's Federated Bible Class of Lanark, and helped to plan for the World's Day of Prayer. She was a ready helper in the Ladies' Aid. Her church work and her family were her interests, and she has left her imprint on her two lovely and capable children.

The friends in the four churches and communities in which they have served in pastoral work, Minneapolis, Minn., Grundy Center, Iowa, Ankeny, Iowa, and Lanark, Ill., as well as the people of the church and community of her early life, have expressed the loss they so keenly feel, by many kind remembrances as they bow in reluctance to a more perfect plan than ours. May we be taught that all things work together for good to those who love the Lord.

Sophia was the fifth of a family of nine children. Her parents and two sisters have gone on before, and what a happy meeting there will be!

Those who remain to mourn her untimely passing, besides her devoted husband and children before mentioned, are: two brothers, Robert of Corvallis, Ore.; and Floyd of Preston, Minn.; four sisters, Mrs. Katherine B. Wieand of Oak Park, Ill.; Mrs. Ruth Mouw of Harmony, Minn.; Mrs. Olive Wubbler of Amity, Ore.; and Mrs. Guela Reusink of Preston, Minn. Mrs. A. C. Wieand.

Oak Park, Ill.

IN MEMORY OF MRS. BARBARA ELLEN RUFF

Barbara Ellen Ruff, wife of Eld. Edward Ruff, and daughter of Peter and Leah Swoverland, was born March 30, 1860, near Bourbon, Ind. She passed away Feb. 8, 1938, at the home of her youngest daughter, in Tacoma, Wash. She was aged 77 years, ten months and eight day.



At the age of nineteen she was baptized into the German Baptist Brethren Church, now known as the Church of the Brethren. She lived a Christian life, and was always willing to help those around and about her.

In 1877 she was united in marriage to Edward Ruff. To this union were born six children. Estella Maranda died at the age of six. The husband preceded her in death in August of 1923, leaving three sons and two daughters. These are: Mrs. Nora Musser of Tacoma, Wash.; Elmer Ruff of Ceres, Calif.; Gray Ruff of Yakima, Wash.; Ernest Ruff of Pomona, Calif., and Mrs. Sylvia Bancroft of Tacoma, Wash. She leaves four brothers and one sister: Leonard Swoverland of Gary, Ind.; Luther Swoverland of Argos, Ind.; Iva Edward Swoverland of Warsaw, Ind.; Omar Swoverland of Dundee, Mich.; Mrs. Jane Berkeypile of Bourbon, Ind. There are seventeen grandchildren and six great-grandchildren.

Eld. Edward Ruff and family moved to Oklahoma, going from Indiana to Oklahoma by wagon. The next move was to Kansas, a few years later to Ft. Benton, Mont., then seven years later to Tacoma, Wash., where the subject of this sketch lived until called to the great beyond.

Funeral services were held at the Piper funeral parlors, with services conducted by Elders Louis Holdereed of Oakville, Wash., and Ezra Whistler of Ajlune, Wash. Burial was beside her husband in the Tacoma cemetery.

Tacoma, Wash. Harry Lammedee.

ELDER SAMUEL E. PORTER

Elder Samuel E. Porter was born to Alexander and Maria Gerbe Porter Aug. 3, 1871, near Bradford, Ohio. In early youth, while living near Union City, Ind., he was baptized into the Poplar Grove congregation. This was Dec. 8, 1888.

Dec. 3, 1898 the Harris Creek church called him to the ministry. Being of an intense nature, he entered into his new duties with enthusiasm, and found a ready field for service. During the nearly forty years of his ministry he served the Casstown, Harris Creek and Bradford churches as minister, pastor or elder in charge.

He answered many calls as evangelist from churches over a wide area, and with a good measure of success. His services were much in demand for anointings, funerals and marriages, and the calls to which he responded would number into the hundreds.

He received ordination as elder in July of 1916. About this time the Bradford church was organized and he became a charter member. Most of his labors in later years were within this congregation.

He also served the public as a skilled carpenter and decorator, auctioneer, and for the past fifteen years as associate funeral director. His genial disposition, and talent for social amenities, won for him many strong friendships in all lines of endeavor.

In October of 1892, he was united in marriage with Emma V. Brill and to them were born two sons and one daughter. These, with six grandchildren, survive to cherish his memory.

For some time his physical condition had been impaired. On March 3, 1938, a heart attack overcame him, at the age of 66 years and 7 months.

Services were held from the Bradford church on Sunday afternoon to an audience estimated to be more than 1,000. Twenty-five ministers, co-workers for many years, were noted in the audience.

Services were conducted by Eld. D. G. Berkebile, assisted by Elders G. E. Weaver, J. Oscar Winger and the writer.

Bradford, Ohio. J. E. Overholser.

PASSING OF CHESTER F. SCHROYER

Chester F. Schroyer, aged 47 years, died at his home at Emporium, Pa., Jan. 29, 1938 of cerebral hemorrhage.

Bro. Schroyer was a well-known educator, being supervising principal of the Emporium schools at the time of his death. He was graduated from Muncy Normal School in 1915, and received his A. B. degree from Bucknell University, and his Master's degree from the same University in 1923. He also studied at Columbia University and at Cornell University in New York, and at Pennsylvania State College.

His career as an educator covered a wide range. He taught for seven years in the schools of Clinton County; was assistant principal of Renovo High School; became principal of schools of Knoxville, Tioga County; was a director of the South Middleton Vocational School at Boiling Springs, Cumberland County; was an instructor in the Slippery Rock Teachers' College; at one time was an instructor in the schools of Lynbrook, Long Island; and became supervising principal at Emporium about ten years ago.

He was the son of Albert and Jemima Schroyer of Loganton, Pa. He was married to Miss Edith R. Barner, and had one son, Frank Karl Schroyer, now a student at Allegheny College. He became a member of the Church of the Brethren on May 7, 1917, and was called to the ministry, June 24, 1917.

A great loss has been sustained by the home, the church, and the community. He lived a life of high moral integrity, was a faithful teacher of men's classes in the Sunday school for many years, and commanded the love and respect of all who knew him. He was a student of history and world events, and saw in the unfolding world drama the fulfillment of Biblical prophecy.

Services were conducted from John 11: 25 in the Church of the Brethren at Eastville by Bro. John Boone. Interment was made in the church cemetery.

Jersey Shore, Pa. Ada Douty.

SISTER JENNIE STOUFFER NEWCOMER

Sister Jennie Stouffer Newcomer passed away on the eve of Jan. 20, 1938, at the home of her niece, this city. She was the widow of Bro. Wolfgang Newcomer and the youngest daughter of the late Elder Daniel F. Stouffer.

Sister Newcomer united with the church while attending Juniata College. She began her work with the Hagerstown church about thirty-five years ago, at which time she asked to be enrolled as a Sunday-school teacher of a class of boys. She taught for a number of years and was most successful. Later she resigned and then associated herself with the Philathea class (a ladies' class). She served as teacher in this class until Nov. 28, 1933, at which time she was stricken with paralysis. The following summer she fell and fractured her hip. During the time of her extreme suffering she said that she wanted to suffer as a Christian. While she was taken from our ranks as a teacher, she remained a student of the Bible and her intercessory prayers were continuous.

Sister Newcomer was not a leader is public work in the church, but she found great joy in going out as a personal evangelist and winning souls, one by one, and bringing them to Christ. Sometimes she would go alone on such missions, and sometimes she had a friend, of like passion, to accompany her. She was always happy when she could teach the Bible. In her teaching she aimed to impress upon her hearers the privilege of a closer, personal companionship with Christ and a desire for the truth of the Bible.

Sister Newcomer was also given to charity. She did not always send her gifts or give from her door, but she would take them. She urged that there should be the personal touch in the presentation of gifts. She was a strong supporter of foreign missions. She influenced women of other churches to give their time to the study of the Bible and their influence and time in behalf of the advancement of the cause of Christ. For a number of years she served as a member of the board of directors of the Orphans' Home, San Mar, and also of Juniata College.

Her favorite song, "Christ Liveth in Me," reveals the thought which predominated in her life and her work for Christ. It was her desire to glorify him.

Funeral services were held at the Hagerstown church, conducted by our pastor, Bro. A. M. Dixon, assisted by Dr. C. C. Ellis, president of Juniata College, and Rev. Frank Stine, pastor of the United Brethren church, Boonesboro, Md. Interment was made in Rose Hill cemetery.

Hagerstown, Md. Gamma L. Krider.

THE PASSING OF MOTHER EIGENBRODE

Martha Jane Eigenbrode, daughter of the late Daniel and Mary Ann Zentmyer Harp, was born Dec. 30, 1858, near Woodsboro, Md. She departed this life at her home near Rocky Ridge, Md., on the evening of Jan. 18, 1938, aged 79 years and 18 days. She was the youngest and last surviving member of a family of fourteen children.

She was married to Wm. H. Eigenbrode on Jan. 23, 1883, at her mother's home in Thurmont. Her husband preceded her forty years ago.

On a Nov. 2 she was baptized by Eld. Daniel P. Saylor of the Monocacy church at Rocky Ridge and had lived her entire life in this congregation.

For forty-one years Mother Eigenbrode served this church in the kitchen in preparing the love feast meal. About two years prior to her death, and on account of failing health, she resigned this position.

Mother stood firm in her faith in the doctrines of the New Testament as practiced by the Church of the Brethren, and it pained her heart to see the church drifting from the plainness and simplicity of former years.

Mother was never absent from preaching services when health would permit; however, this past year she was able to be in her accustomed place in church only three times.

About a year ago she became afflicted with heart trouble, and was confined to her bed the greater part of the time. Many were the sleepless days and nights, but she endured her suffering with patience. She is survived by one son, Cameron H. Eigenbrode, with

whom she made her home. One grandson preceded her nineteen years ago. She is also survived by a large number of nieces and nephews.

A short service was held in the home conducted by Eld. L. J. Flohr, with further services in the Rocky Ridge church, in charge of Elders Chas. A. Stover and Elmer P. Schildt. Text of her own choice: 2 Tim. 4: 7, 8. She was laid to rest in the beautiful Rocky Ridge cemetery by the church where she worshiped and spent sixty-two years of loving service.

Rocky Ridge, Md. Elsie A. Eigenbrode.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowser-Werner.—By the undersigned, at the home of the bridegroom, Childs Eugene Bowser and Esther Werner, both of Astora, Ill.—Cletus O. Deardorff, Astoria, Ill.

DeBaugh-Phillips.—By the undersigned, at the home of the bride, March 5, 1938, Charles P. DeBaugh and M. Margaret Phillips, both of Glenarm, Maryland.—J. M. Prigel, Gittings, Md.

Kitchel-Nethercutt.—By the undersigned at the parsonage, Jan. 29, 1938, Lawrence E. Kitchel and Betty Mae Nethercutt, both of Galveston, Ind.—J. J. Johnson, Logansport, Ind.

Remaly-Carter.—By the undersigned, at the home of the bride's parents, Russell and Marinda Carter, March 6, James Remaly of La Fayette, Ind., and Cleora Carter of Rossville, Ind.—Walter R. Replogle, Rossville, Ind.

Schwindaman-Ellenberger.—At the home of the bride's parents, by the writer, Feb. 9, 1938, Opal Ellenberger and Carl Schwindaman. At home near Lamar, Colo.—O. E. Messamer, Wiley, Colo.

Summers-Grossnickle.—Lloyd Summers and Lois Grossnickle, members of the Polo, Ill., church, by the undersigned, Feb. 20, at the home of the bride.—H. Jesse Baker, Polo, Ill.

FALLEN ASLEEP

Andes, Ora Ellen McNulty, daughter of Asa and Katherine Watson McNulty, was born Oct. 10, 1860, at Maysville, Adams County, Ohio. She departed this life at the home of her daughter, Mrs. Ed Hershner, Feb. 24, 1938. At the home of her parents on Oct. 4, 1884, she was united in marriage to Jacob Casper Andes, who preceded her in death twenty-five years. To this union six children were born, one son dying in infancy.—Mrs. J. L. Marti, Mound City, Mo.

Baker, Fannie Casebeer, wife of Abraham Baker, passed away at her home in Geiger, Jan. 7, 1938, following a long illness. She was sixty-three years of age. She united with the Church of the Brethren at an early age and was an active worker in the church, Sunday school and Aid Society as long as her health permitted her to do so. Surviving her are her husband, her mother, a son, a daughter, three grandchildren, two sisters and a brother. Funeral services were conducted in the Casebeer church near Sipesville, by Bro. H. Q. Rhodes, assisted by Rev. Lundberg. Interment was made in the church cemetery.—Mrs. Fred Ogline, Friedens, Pa.

Bauer, Erdean, daughter of Noah and Susan Davenport, was born in Wakarusa, Ind., and died in Elkhart, Feb. 17, 1938, aged 42 years. She was married to Oscar Bauer, who preceded her in death a year and a half ago. She is survived by her thirteen-year-old son, her aged mother, two stepsons, a brother and three sisters. She was a member of the Church of the Brethren at Elkhart. Funeral services at the church were conducted by the writer, with interment near Wakarusa. —G. W. Phillips, Elkhart, Ind.

Brehm, Laura Danner, daughter of Daniel and Eliza Shaffer Danner, was born near Astoria on Oct. 3, 1878, and died at her home in Woodland Township Feb. 13, 1938. With the exception of two years of residence at Bader, she had lived her entire life in the Astoria community. June 27, 1897, she accepted Christ and united with the Woodland Church of the Brethren. She was an active member and a faithful attendant at the services until confined to her home by poor health. Through a long period of illness she suffered with dropsy and heart trouble. Throughout her suffering she was patient and kind towards everyone and manifested a fine Christian spirit to the end. She was united in marriage to Joseph Brehm on Dec. 5, 1897. To this union five children were born, three sons and two daughters, all living near. Besides her husband, her children and grandchildren, she is survived by a brother, a sister and a host of relatives and friends. Sister Brehm lived near the church and when weather permitted she enjoyed sitting on the porch or near an open window to hear the songs sung at the church. She was a kind, patient and loving companion, mother and friend. Funeral services were conducted by Brethren Lester E. Fike and Cletus Deardorff.—Mabel Stambaugh, Ipava, Ill.

Brubaker, Sister Lydia nee Hostetter, died very suddenly on Dec. 24, 1937, aged 90 years, 8 months and 21 days. She was married to Bro. Elias Brubaker Dec. 4, 1869. She was a faithful member of the Church of the Brethren for sixty-eight years. She led an exemplary Christian life. She was a regular attendant at the Sunday morning services. She was in her pew the last Sunday she lived. She is survived by one sister and a number of nieces and nephew. Funeral services were held at the Myerstown Church of the Brethren by Elders Michael Kurtz, Harvey Frantz and Jonathan King. Interment was made in the Tulpehocken cemetery.—Helen C. Bucher, Myerstown, Pa.

Button, Roy Dwane, was born April 24, 1928, and passed away Feb. 12, 1938, at the home of his parents, Mr. and Mrs. Joe Button of Centropolis, Kans. He is survived by his parents, three sisters and two brothers. He had gone to the pasture for his pony and was found a short time later entangled in the halter rope. Funeral services were held is the Lamb funeral home in Ottawa, Kans., with burial in the Central cemetery south of Pomona, Kans. Services were conducted by the writer.—J. M. Ward, Pomona, Kans.

Clum, David B., one of the last of the civil war veterans of Parsons, Kans., died Feb. 4, 1938, aged 91 years. Bro. Clum was born June 23, 1846, in Lima, Ohio. In 1866 he moved to Illinois where he was married to Mary Elizabeth Kester on Feb. 4, 1868. In 1870 we moved to Kansas and homesteaded a farm two miles north of Galesburg, Kans., where his son now lives. His wife died in August of 1918, and in December of 1932 he married Mrs. Rebecca Chandler, who survives. Bro. Clum was a charter member of the Brethren church at Galesburg, being the last of the charter members to die. Bro. Clum had been active in the G. A. R. circles, and attended the encampment in Wisconsin last fall. Besides his widow he is survived by two sons, one daughter, thirteen grandchildren, twenty great-grandchildren, two great-great-grandchildren, two stepchildren and a sister. Funeral services were held at the Rude funeral home, with John A. Campbell officiating, assisted by H. J. Bane. Burial was made in the Galesburg cemetery.—Mrs. J. A. Campbell, Parsons, Kans.

Cobb, Perez N., Sr., friend, was born June 23, 1868, in Clear Lake, Iowa, and died Jan. 29, 1938. He came to California in 1908, living in Redonda Beach. He was married to Anna Laura Little, who preceded him in 1910. Two children were born to them. They are both living in Hermosa Beach. Two sisters live in Hermosa Beach, Ruby E., and Anna L. Cobb, who made a comfortable home for him until the time of his peaceful passing. Funeral services were conducted by Bro. Galen K. Walker.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Cosner, Bro. Abraham Lincoln, was born in West Virginia, in March of 1868, and died in Harford County, Md., Feb. 19, 1938. He was buried in the cemetery of the Rock Spring Episcopal church, Feb. 22, 1938. Bro. Cosner was the father of thirteen children, four of whom preceded him in death. He leaves his wife and nine children. Funeral services at Hornburg and Gross funeral parlors by the writer.—J. M. Prigel, Gittings, Md.

Degler, Sister Elizabeth M., was born at Bethel, Berks County, Pa., March 9, 1878, and died Dec. 19, 1937, at her home near Limerick, Pa. At the age of twelve years she united with the Church of the Brethren in the Mingo congregation. At the time of her death she was a member of the Royersford Church of the Brethren. She stood firmly for the principles of the gospel. In spite of the fight she had to wage against ill health she taught quite successfully in the public schools for seven years. By her pleasing personality she won a large circle of friends. She is survived by three sisters, a niece and a nephew. Funeral services were conducted by the writer in the Mingo church, with interment by the side of her mother in the adjoining cemetery.—S. H. Hess, Royersford, Pa.

Dovel, Sister Bessie C., daughter of the late Thomas and Frances Dovel, was born Aug. 18, 1882, and passed away at her home near Pleasant Valley, Va., Feb. 4, 1938. Having been in frail health for several years her condition grew gradually worse until the end. She became a member of the Church of the Brethren at the age of fourteen and lived a faithful, Christian life. She lived with her sister, Grace, near Pleasant Valley, where she spent her entire life. Funeral services were held in the Pleasant Run church, Cooks Creek congregation, by Bro. L. S. Miller. Interment was made in the Bridgewater cemetery.—Olive M. Flory, Harrisonburg, Va.

Fitzwater, Emely Hose, was born April 17, 1870. She was married to William Fitzwater on Nov. 20, 1892, and to this union were born nine children. She had fifty-two grandchildren, forty-five of whom are living. She also had five brothers and four sisters, but only three brothers are living. Sister Fitzwater united with the Church of the Brethren in 1912, and lived faithful to the end. Sister Fitzwater was a woman of few words, yet everyone that knew her loved her. By the life she lived she taught others to love the God she served. Her health was not so good for the past year or so, and she was not always able to attend church services as much as she would have desired, yet she never failed when it was at all possible to attend our love feast. She will be greatly missed. Funeral services were conducted at the Walnut Grove church, Moorefield congregation, by her pastor, Bro. P. I. Garber, assisted by A. S. Arnold.—Esta Wratchford, Moorefield, W. Va.

Goodman, Mrs. Sarah, aged 84 years, 11 months and 2 days, died Jan. 2, 1938, after a long siege of suffering with cancer. She was the mother of ten children, grandmother to thirty-one and great-grandmother to twenty-eight. She was a member of the Church of the Brethren for over fifty years. She was always faithful and consistent in her Christian life, not given to many words but cheerful and inspiring in her utterances. Funeral services were conducted by her pastor, the writer, assisted by C. A. Williams.—M. S. Frantz, Nampa, Idaho.

Grapes, Sister Hester, died with pneumonia Jan. 17, 1938, aged 67 years. She had been a member of the Church of the Brethren for about six years. She lived a faithful Christian life to the end. Sister Grapes was ill only about a week. She leaves her two sons, six grandchildren and many friends. Funeral services were held in the Walnut Grove church, Moorefield congregation, by her pastor, Bro. P. I. Garber.—Esta Wratchford, Moorefield, W. Va.

Hanawalt, Sister Harriet King, was born in London, England, July 13, 1847, and passed away at Dumont, Iowa, Feb. 21, 1938, aged 90 years, 7 months and 6 days. She had been bedfast over a year. She came to the United States with her parents as a child and settled in Newton Hamilton, Pa. When eleven years old her mother passed away, and she made her home with her grandparents. She was united in marriage Dec. 14, 1865, to Henry W. Hanawalt, and settled in McVeyton, Pa. Nine children were born to this union, four of whom preceded her. In 1876 the family moved to Franklin County, Iowa, where she had since made her home. After the death of her husband in 1893 she held her children together, making a home for them until they grew to manhood and womanhood. She was also mother to other children during her widowed life. After her son's wife died she made a home for her son and his daughter. She leaves five children, thirteen grandchildren, twenty-six great-grandchildren, one great-great-grandson and one sister. While in Pennsylvania she united with the Spring Run Church of the Brethren and remained faithful. After moving to Iowa she took active part in the early church work. She was ever a good neighbor to the sick. She was known to old friends and neighbors as Aunt Harriet. She was ready to go to her happy home and patiently awaited her heavenly Father's call to her eternal reward. Funeral services were conducted by the writer in the Union Ridge church near Dumont. Interment was made in the Harlan cemetery.—C. E. Schrock, Greene, Iowa.

Harbaugh, Emma Charlotte Olafson, was born in Sweden on Oct. 9, 1860. She came to the United States sixty years ago, locating in Chicago. Twenty-nine years ago she came to Wenatchee. She was married to Marshall Harbaugh Dec. 25, 1918, at Sunnyslope. Bro. Elmon Sutphin of the Church of the Brethren officiated. She became a member of the Lutheran church as a child. During her last illness she sent for Bro. Sutphin to visit her, but as Bro. Sutphin has not lived in this valley for some years, Bro. H. S. Will went to her bedside. She requested and was given the holy communion. She passed from this life Feb. 10 at the Leavenworth hospital where she had been for three months. She is survived by her husband, three brothers and a sister. Funeral services were conducted by Eld. Jay Eller and interment was made in the Wenatchee Evergreen Memorial Park.—Geraldine Eller, Wenatchee, Wash.

Horner, Angeline Antrim, was born near Americus, Ind., Jan. 6, 1862, and died at her home near Pyrmont, Ind., March 3, 1938. She was united in marriage with Eli Wagoner, and to this union were born five sons and five daughters. Her husband and one daughter preceded her in death. In 1926 she married Harry Horner who survives. Nine children, eight grandchildren, two great-grandchildren and two step-grandchildren survive. Early in life Sister Horner united with the Church of the Brethren and remained faithful. During her long illness she called for the anointing service. She was often heard during her illness to ask God to help her bear her suffering. Funeral services were conducted in the Pyrmont church, with Elders J. W. Root and D. L. Barnhart officiating. Burial was made in the cemetery near by.—Uda Wagoner, Delphi, Ind.

Knox, Thomas, youngest son of Jesse and Mary Thomas Knox, was born at Gibbons Glade, Pa., and died Feb. 28, 1938, near New Salem, Pa., aged 69 years. Bro. Knox was united in marriage on Feb. 7, 1900, with Ida Downs of Uniontown, Pa. To this union were born seven children. Surviving are his wife, six children, one brother, one sister and seven grandchildren. One son, four brothers and one sister preceded him in death. He united with the Church of the Brethren in Uniontown about ten years ago, and remained faithful. Bro. Knox had worked hard all day and was doing the evening chores when death came very suddenly. Services were conducted in the home by Bro. C. C. Sollenberger. Burial was made in the Thomas cemetery near Salem, W. Va.—Alta Lowdermilk, Uniontown, Pa.

Krum, John Robert, elder son of Fred and Hazel Krum, was born at Haldane, Ill., Nov. 22, 1924, and passed away Feb. 26, 1938. He moved with his parents to Polo, Ill. He was one of a family of four children. One brother preceded him in death. His grandfather also preceded him in death. Johnny felt the need of a closer walk with his Savior and on April 11, 1934, he was baptized into the Church of the Brethren. At the time of his death he was an active worker in his Sunday school, in the Boy Scout organization, and Sons of the American Legion. He was also a diligent student, winning the esteem and respect of teachers and pupils through his willingness to do the work assigned him. His sunny disposition won for him the love of many citizens who learned to know him as newsboy and magazine distributor. He was willing to do any kind of work in order to help his mother keep the home fires burning. He was wheeling home some kindling wood on a wheelbarrow when he was struck by an auto. He leaves his parents, his sisters, grandparents, four uncles and a host of other relatives and friends. Funeral services were conducted in the Polo Church of the Brethren by the undersigned, with interment in the Haldine cemetery.—H. Jesse Baker, Polo, Ill.

Lamb, Barbara Hoover, daughter of George P. and Barbara Hoover, was born Aug. 23, 1842, in Henry County, Ind. She was married to Thomas C. Lamb on Nov. 30, 1865. She united with the Church of the Brethren many years ago. Her husband passed away in 1916. She died on Dec. 28, 1937, at the home of her nephew. She leaves one aged sister and several nieces and nephews. Funeral services were conducted at the White Branch church by D. E. Bowman and O. D. Werking. Interment was made in the Ulrich cemetery.—Myrtle Turner, Mooreland, Ind.

Likens, Millie Hile, daughter of Levi Hile, was born June 28, 1865, and departed this life Feb. 20, 1938. She was united in marriage to S. J. Likens in 1883. She was the mother of nine children, four of whom with her husband preceded her in death. There are thirty-four grandchildren and forty great-grandchildren. She joined the Church of the Brethren early in life and continued in the faith until death. Funeral services in the Leadmine church by Emra T. Fike, assisted by Alonzo P. Fike. Interment in the family burying ground.—Esther Fike, Eglon, W. Va.

Miller, Henrietta Heddings, was born in Union County, Pa., July 21, 1871, and died in the Fauquier County hospital at Warrenton, Va., June 26, 1936. She was married to Chas. C. Miller of Bealeton, Va., Dec. 20, 1927. She is survived by her husband, four brothers and one sister. Truly her life was one of sacrifice for the happiness of others. Funeral services were conducted by Eld. J. A. Hinegardner in the Midland church in which she had held her membership for about thirty-six years. Interment was made in the Midland cemetery.—Roy A. Heddings, Catlett, Va.

Miller, Sister Ida Kimmel, was born April 1, 1862, and died Feb. 21, 1938, aged 75 years, 10 months and 20 days. She was born in Elderton, Pa., the daughter of Tobias and Hannah Shumaker Kimmel. She moved to Garrett more than forty years ago. Her husband, W. H. Miller, died in 1930. Surviving are three daughters, two grandchildren, three great-grandchildren and two half brothers. Sister Miller was a lifelong and faithful member of the Church of the Brethren. Her life exemplified the Christian virtues of gentleness, kindness and long-suffering. She was in ill-health for a number of years and died of a complication of diseases. Funeral services were conducted in the Garrett Church of the Brethren, with the pastor, the undersigned, officiating.—J. D. Long, Meyersdale, Pa.

Mishler, Sister Verna, daughter of Wm. and Hannah Lichty, was born in August of 1881, near Sabetha, where she grew to womanhood. She departed this life Feb. 4, 1938, after several years of illness. She was married to John H. Mishler Nov. 24, 1898. They established a home on a farm where they lived until 1906, when they moved to Sabetha, where they had resided since. To this union four sons were born, two sons preceding her in death. Besides her husband and two sons she is survived by one granddaughter, one sister and three brothers. Sister Mishler had been an active member of the Church of the Brethren since she was ten years old. She served the church in various activities and she always found time to be a helpful neighbor and friend. At various times young people were given a home with them. Funeral services were held in the Church of the Brethren by her pastor, Bro. LeRoy Sell. Burial was made in the Sabetha cemetery.—Mrs. Homer Bechtelheimer, Sabetha, Kans.

Phillips, Melvin H., aged 53 years, 2 months and 10 days, passed away Feb. 20, 1938, at his home in Nappanee, Ind., after a few months of illness. He was born Dec. 10, 1884, the son of Reuben and Elizabeth Pletcher Phillips. July 11, 1903, he was united in marriage to Cora Frenger. Besides his companion he is survived by two daughters, five sons, two sisters, two brothers, nieces, nephews and a large circle of friends. He united with the Church of the Brethren during his early married life and remained faithful, calling for the anointing service prior to his passing. Bro. Phillips spent his entire life in this vicinity. For the past twenty years, until his recent illness, he owned and operated the Phillips Dairy in our city. In appreciation of his untiring services and kindnesses his burial was showered with floral gifts. Funeral services were held in the Nappanee Church of the Brethren, with his pastor, Bro. H. D. Emmert, in charge, assisted by Bro. David Metzler. He was laid to rest in the South Union cemetery. —Mrs. Floyd E. Klaus, Nappanee, Ind.

Rinehart, Anna Maria, daughter of Josiah and Ebaliah Eikenberry, was born near Eaton, Preble County, Ohio, Oct. 8, 1857, and departed this life Feb. 28, 1938. She was the third child of a family of seven children, all having preceded her in death except a brother, Jesse Eikenberry of McAllen, Texas. Early in life she accepted Jesus Christ as her Savior and united with the Church of the Brethren at Wheatville, with which organization she remained a faithful and devoted member. Dec. 22, 1879, she was united in marriage to Levi Rinehart of the same Christian faith. This union lasted for fifty-eight years. This couple gave home and nurture to man and womanhood, Edward Asman, Martha Worth Rinehart Daily and Marie Smith Rinehart Martin. She is survived by her husband, foster daughters, two granddaughters, one niece and several nephews. During her last sickness she was constant in prayer and song, never forgetting the interest in her companion whom she was so soon to leave. Funeral services were conducted in the West Alexandria church by the undersigned and Bro. A. G. Crosswhite. Interment was made in the Gratis cemetery. —J. H. Good, Springfield, Ohio.

Sheets, Clara Crummett, aged 44 years, died at her home near Mt. Sidney on Jan. 4, 1938. She is survived by her husband, J. O. Sheets, eight children, her father, J. W. Crummett, four brothers and four sisters. Funeral services were conducted at the Pleasant View Lutheran church by B. W. Huff, assisted by B. E. Cupp and Paul Shiflet of the Spring Hill Presbyterian church of which she was a member. Interment was in the adjoining cemetery.—Leda Wine, Mt. Sidney, Va.

Thomas, Ezra A., oldest son of Samuel and Clarissa Maust Thomas, was born in Preston County, W. Va., Oct. 31, 1847, and died Feb. 18,

1938, at the home of his brother Josiah in Uniontown. His first wife was Margaret Workman Hall, who died within a few years after their marriage. Some years later Bro. Thomas married Sadie Van Sickel, who passed away about five years ago. Bro. Thomas was blessed with remarkable health. Death was due to a sudden heart attack. Preceding him in death were three sisters and two brothers. Surviving are one sister and three brothers. He had been a consistent and active member of the Church of the Brethren for seventy-five years. In his will he remembered the Bethel church and the church in Uniontown with substantial gifts. Funeral services were conducted in the Bethel church by C. C. Sollenberger. Interment was made in the church cemetery near by.—Alta Lowdermilk, Uniontown, Pa.

Wisler, Mrs. Elsie Jane Reffner, wife of Paul F. Wisler, died Jan. 23, 1938, after a short illness. She was a daughter of M. W. and Catherine Dick Reffner, and was born in Taylor Township on April 17, 1895. She was united in marriage with Bro. Wisler on Nov. 25, 1915. They were the parents of four children, who with the husband survive. She is also survived by her father, nine brothers and sisters. Sister Wisler was a member of the Memorial Church of the Brethren at Martinsburg. Funeral services were held in this church by her pastor, Bro. A. R. Coffman, assisted by D. L. Shaffer of the Lutheran church. Interment was made in the Albright cemetery near Roaring Spring.—Mrs. Kathryn L. Lehman, Martinsburg, Pa.

CHURCH NEWS

CALIFORNIA

Empire.—We observed national Bible Sunday on Jan. 9, with an appropriate message by our pastor, Bro. Esbensen, on the history and use of the Bible. The women's organization held their annual banquet at the church on Jan. 14. An address was given by a doctor on the effects of tobacco. Our father and son banquet was held on Jan. 21, with a large number present. Bro. John Peters of Waterford preached for us on Jan. 23. On Feb. 6 the boy scouts of our town were welcomed as guests. Bro. Esbensen was privileged to attend the Bible Institute at La Verne. Reports of the meeting were given on Feb. 28. On Feb. 13 Brethren Harvey Snell and Grant Tooker filled the pulpit. The achievement offering was taken on Feb. 20. On that evening the I Will class was in charge of the service. They presented a play and special numbers. Our workers and teachers meet once a month to discuss plans and problems of the church school. We expect to begin a teachers' training class in the near future. The women celebrated the world day of prayer on March 4. On March 2 we met in council. Bro. Esbensen is our Annual Conference delegate. Eight have been received by letter since our last report. A district B. Y. P. D. banquet will be held on March 12. Our pastor plans to conduct pre-Easter meetings. A cantata will also be given. Our building fund is growing and we will buy lots and change the site for our new church.—Mrs. Pearl Kappler, Empire, Calif., March 6.

Hermosa Beach.—Bro. George Carl, former pastor, was the speaker at the men's brotherhood meeting on Jan. 29. Sister Carl was also present and the women of our group were guests. On Feb. 6 Bro. Carl again gave a message in the interest of the district work. The China missionary book by Bro. Crumpacker has been used in our Christian Workers' group. Feb. 13 Bro. Zigler brought us a message of interest and inspiration. He had been in San Diego in the morning, Pasadena at 6 P. M. and here at 8. On Monday he went with Bro. Walker to La Verne Regional Conference where he took part until Friday evening. Several from here attended the sessions. On Feb. 20 the Church of My Dreams was presented, followed by pictures of our missionary work in America. Bro. Levi Stump showed these for us. Our achievement offering amounted to $34. The women's missionary group sent $10 for this. This group is now using the book, Mecca and Beyond. Feb. 28 Bro. Ernest Carl showed pictures taken at Camp La Verne. Following these we were pleased to have the Buglers from the Country church in Hollywood with their messages in music. A good sermon by our pastor followed this. We are stressing evangelism in our teaching and our pastor will conduct meetings preceding Easter.—Mrs. Vina Bowman, Hermosa Beach, Calif., March 6.

COLORADO

Rocky Ford.—Our church enjoyed a dramatic cantata, The Lost Carol, at Christmas time. A father and son banquet was held, with ninety-nine present. Vern Rusher was toastmaster. The men's organization meets once a month and has been doing constructive work in helping unfortunate families in a substantial way. Nine have been welcomed into our church by letter since the first of the year. Our achievement offering amounted to $100. The women's missionary society held a covered dish luncheon on Feb. 18. Quilting was the work of the day. A book review of Brethren in China was given by Mrs. Leona Andrews. Our Women's Work is doing helpful work, such as taking ready prepared food to homes where there is illness. The quilting division gave $12 to our building fund. A community school of religion will be held in our church in March. Five co-operative courses will be given. This will be our second school. The Dorcas and men's classes were invited to the home of H. C. Garbers. About forty-five were present and an evening of fellowship was enjoyed. The young people and the young married people have their socials each month. We expect to show a two film picture on Good Friday evening, at the the church, of The Lord's Supper and The Trial of Jesus. Our services are quite well attended. Our pastor, Bro. X. L. Coppock, is giving us good spiritual sermons.—Mrs. Roy E. Miller, Rocky Ford, Colo., March 3.

FLORIDA

Okeechobee.—A large dwelling house has been purchased and donated by our elder, S. W. Bail. It has been moved to the lot which we purchased some time ago for a church site, and is now being remodeled for a church. A considerable sum of money has been donated. The church will now be located on one of the main highways in this town, and will be ready for use in a few weeks. Bro. A. D. Crist of Middleburg, Fla., will hold our first revival service in the new location. Since Helen Rae Parker has come into our midst we expect to get a B. Y. P. D. organized soon. Our Ladies' Aid is increasing in number and interest. We now have an enrollment of seventeen. We held a mother and daughter social and valentine party on Feb. 14. We hold our meetings in the homes of the members, but are hoping to have a room for quilting and for all other Aid purposes in the new building. We have been able to interest other ladies who are not members of our church and three have joined our society. We hope this may be a means of bringing some of them into the church.—Mrs. Victor Domer, Okeechobee, Fla., March 8.

IDAHO

Boise Valley.—We met in council March 5. Because of the serious illness of our home department superintendent, Sister Lena Benner, Sister Wall was chosen to take her place. Delegates to district meeting are C. W. Carlson and Russell Brockus. Earl Flory is our delegate to Annual Meeting. Our love feast will be held on April 29 at 8 P. M. Our pastor, C. Noble Stutsman, tendered his resignation, to take effect Sept. 1. Brother and Sister Stutsman have done noble work among us and it is with deep regret that we accept their resignation. Our church was host to the Nampa, Emmett and Bowmont churches in February in a two weeks' Bible institute conducted by Bro. J. S. Zimmerman of California. Three sessions were held daily. On the last Sunday evening a number of our group went to Emmett where Bro. Zimmerman gave a very good lecture, especially for young people.—Mrs. Russell Brockus, Meridian, Idaho, March 8.

Nampa.—The concrete for the foundation of the new church is being poured today. Two carloads of cement will be required. Our pastor, M. S. Frantz, is doing good work. Three came forward on Sunday morning at the close of the sermon. This happens frequently. Over forty additions have been made by letter and baptism since Sept. 1. The people have a mind to work. Pray for us that we enter not into temptation.—H. H. Keim, Nampa, Idaho, March 8.

INDIANA

Eel River.—The young people held a music conference Jan. 1 and 2, directed by Bro. A. F. Brightbill. We held our quarterly council Feb. 28. There have been extensive improvements made in the church basement. Bro. Lough of Winona Lake was with us one Sunday and gave us a good talk on prohibition.—Mrs. Fern Wolfe Miller, North Manchester, Ind., March 8.

Killbuck-Antioch.—We held our revival Feb. 13-27, with Brother and Sister J. Edwin Jarboe of Goshen, Ind., as evangelists. Eight were baptized and seven were received by letter and reconsecration. Interest was very good. We had as many as seventy young people in one night. Delegations from Middletown, White Branch and neighboring churches helped to make a full house. The members seem to have a renewed interest. This is the second year we placed The Gospel Messenger in seventy-five per cent of the homes. Our council will be held the third Tuesday in March. Ladies' Aid is busy quilting and doing other work. Sister Clara Ritchie is president; Laura Carpenter, vice-president. We ask for the prayers of the brotherhood.—Mrs. Ethel Turner, Muncie, Ind., March 7.

Middletown.—We held our council last Sunday afternoon. Three brethren were elected for the ministerial board, Ora Zirkle, James Hanson and Harold Grady. Our Sunday school is progressing nicely. We had an attendance of sixty two weeks ago and fifty-eight last Sunday. The primary class got an electric bell for the Sunday school. Our Bible class will lead the Sunday school next Sunday. We will have an Easter program. We have taken advantage of The Gospel Messenger club. Some subscribed that do not belong to the church but come to Sunday school. Our love feast will be held May 28.—Florida Green, Middletown, Ind., March 10.

Pyrmont.—We have just closed an inspiring revival campaign, conducted by Bro. J. Edson Ulery, who came to us Feb. 20 and continued until March 6. Each evening he brought strong Gospel Messages. The attendance and interest throughout the meetings were fine and we feel much good will result from this meeting. Nine accepted Christ. The union watch service in which five churches took part was held in our church, with a large attendance. March 13 a deputation from Bethany Biblical Seminary will be with us. During the winter we had several visiting brethren fill the pupit. Our Sunday-school attendance has been good this winter. Our Aid Society was recently reorganized. Sister Kate Wagoner is president.—Uda Wagoner, Delphi, Ind., March 7.

Upper Deer Creek.—Our council met on March 5, with Bro. Harley Fisher, our elder, in charge. We have no pastor. It was decided that the ministerial board and the trustees would get some one to preach for us for the next three months. Our choir is planning to give an Easter cantata since the one given last year was so well received. We hope soon to get our Messenger subscriptions rounded up and think we will have more than seventy-five of our homes enlisted.—Mrs. Edgar Kitchel, Galveston, Ind., March 9.

IOWA

Spring Creek.—The Sunday school presented an interesting program on Christmas evening. The young people sang Christmas carols the evening before at the home of our aged and shut-ins, and also for our pastor, Bro. Roy Stern, who was bedfast at the time. Several of our young people who are away in school spent the holidays at home and during the pastor's illness two of our young men took charge of the services and gave us some very worth-while things to think about. Jan. 9 Bro. Verne Stern of Oroville, Wash., who was visiting his brother, preached for us. Our Ladies' Aid had a Christmas party at the home of Mrs. Raymond Elliott. They reorganized with Sister Ollie Adams as president of the Aid; Clara Whitnable, superintendent; Evelyn Klotz, devotional leader. Our Aid meets every two weeks. We had so many quilts spoken for that we met for all day meetings awhile this winter. In December we had a bazaar and food sale which netted us $30. Feb. 22 our Aid entertained the Baptist Aid. Sister Evelyn Klotz gave a very good talk on Patriotism.—Mrs. Ray E. Stern, Fredericksburg, Iowa, March 3.

KANSAS

Parsons.—On March 6 C. Ernest Davis of McPherson, Kans., gave us a very interesting message on peace. We were glad to have him in our midst again. At the close of our morning service Eld. J. S. Clark held a short business meeting. Plans were made for our spring love feast to be held May 14, 7:30 P. M. The ministerial committee was instructed to make plans for a series of meetings early in the fall. The B. Y. P. D. of Southeastern Kansas met here Feb. 13, with a good attendance. Four of the Parsons young people gave a play, Her Answer. The members of our church are getting The Gospel Messenger by the seventy-five per cent subscription plan. We are glad that so many are interested in our church paper. The intermediate and junior classes presented the church with a beautiful picture, Christ in the Garden. Our pastor made fitting remarks pertaining to the picture, followed by dedication and prayer. Brother and Sister Paul Swigart attended the regional conference at McPherson Feb. 20-25. The Ladies' Aid gave a skit last Sunday evening, showing the conflicting ideas of a society lady toward Aid Society work.—Mrs. J. A. Campbell, Parsons, Kans., March 8.

Sabetha.—Dec. 26 the children gave their Christmas exercises, and in the evening the young people presented The True Meaning of Christmas. Christmas Eve the B. Y. P. D. caroled at a number of homes and at the hospital. Jan. 23 the children gave a program in the absence of the pastor. At this time a carload of young people and their pastor attended the district B. Y. P. D. rally at the Washington Creek church. Our annual birthday dinner was held Feb. 27, with the usual good attendance. The offering amounted to $45. We are anticipating a revival meeting and love feast as a part of the year's work.—Mrs. Homer Bechtelheimer, Sabetha, Kans., March 7.

NEBRASKA

Lincoln.—Rev. Hill spoke to the B. Y. P. D. on Jan. 30. His subject was youth. Bro. Smith gave an illustrated sermon on Sunday evening, Jan. 30. The illustration was a picture of a wheel with Christ as the center. The spokes represented the things necessary to be a Christian. The Kensington presented a missionary play, Sewing for the Heathen, on Feb. 4. An offering amounting to $8 was received and sent to the missionary board. Each class also gave an offering to the missionary board, which amounted to $11.40. Feb. 7 the church organized a personal campaign. All members that could met at the church and groups of two persons were assigned certain streets to visit the people and also to invite them to church. At the end of each week they are to meet at the church and discuss the different problems that confront them. One was added by letter on Feb. 20. The B. Y. P. D. sponsored a supper at the church Feb. 19. The proceeds, $6, were turned over to the church budget. B. Y. P. D. had charge of the evening service on Feb. 20, as our pastor, Bro. Smith, was in McPherson, Kans., attending the regional conference. The program consisted of duets, solos, musical reading, instrumental numbers and a short talk. The young people were highly complimented on their program.—Bernice Schwartz, Lincoln, Nebr., Feb. 24.

OHIO

East Dayton.—We met in council March 1. Bro. Ray Shank, pastor of the Oakland church, and Bro. Harold Helstern of the West Milton church were with us. Our pastor and wife, Brother and Sister Hugh Cloppert, were retained as pastors for an indefinite time. We are planning on a week of pre-Easter services followed by our spring love feast on April 23. We elected the following delegates to district meeting: Sisters Laura Wilt and Mary C. Couser, and Bro. Ira Landis. Bro. Musselman from Lima, Ohio, will hold our revival this fall. All of our services are well attended. We have a membership of over 300. Our Sunday-school work has been progressing. The last quarter of the year our average attendance was 241. The average for the year was 215 plus. The midweek prayer service is enjoyed by a large attendance. Needing more room we are planning to build Sunday-school rooms to our house in the future. Eleven have been received by letter this year. Our pastor leaves this week for a revival in the Charleston church.—Florence Lyday, Dayton, Ohio, March 7.

Eversole.—Our council was held Feb. 24, and one letter was received. Brethren John Root, Quinter Musselman and Harvey Priser were elected delegates to district conference. Bro. Harvey Priser is our delegate to Annual Conference. Our communion will be held on April 17 at 7 P. M. On Feb. 9 Bro. Homer Bright showed us pictures of China. On Feb. 13 the Munn brothers were with us and gave a program. Feb. 27 Mr. Phillips from Dayton showed pictures and lectured on Palestine. All these services were much appreciated.—Anna M. Landis, Brookville, Ohio, March 7.

Lower Miami.—We have been doing considerable remodeling at our church, and have been meeting in the basement for more than three months. We are now using the auditorium although it is not entirely completed. We expect to be ready to dedicate it in the near future. We met in council March 3, and elected officers. Jesse Noffsinger was elected presiding elder; Susie Noffsinger Caylor will succeed E. B. Ruble who faithfully served the church as clerk for the past twenty-five years; Jesse Brumbaugh will succeed H. O. Stebbins who faithfully served the church as treasurer for the past twenty-two years. The board of trustees has been increased to five members. Milton Medlar, E. Ray Stebbins and Jesse Brumbaugh were chosen as new members of this board. Jesse Noffsinger was chosen as delegate to Annual Meeting, with Lawrence Garst as alternate. Ray Stebbins and Susie Caylor will represent us at district meeting. Brother and Sister J. Homer Bright visited our church several months ago. They brought messages concerning their work in China which we know will not soon be forgotten. On March 6 Parker Filbrun brought us a message. The same afternoon a mission study class was started with Sister Anna Eby Lichty as instructor. This class is being sponsored by the missionary department of the Women's Work. The official board will do considerable personal work before Easter. In this way we are planning a revival of our own. We are expecting Bro. John Kneisly to conduct services a few evenings preceding Easter. Interest is growing and the future looks bright for our church.—Mrs. Wm. Furrey, Dayton, Ohio, March 8.

Poplar Grove.—We held our council Feb. 22. Church officers were elected, many of them being re-elected. Reports were given, including one by our pastor, Bro. D. G. Berkebile. We are glad that we can take advantage of The Gospel Messenger club rates for another year. Delegates to the Southern Ohio District Conference are Brethren H. M. Blocher and U. R. McCorkle. On March 6 a deputation team from Manchester College was with us. Recently the Men's Work was organized, with Bro. U. R. McCorkle being elected president. The church is looking forward to the coming of Bro. Charles Flory and wife who will be with us for revival services the week preceding Easter.—Homer Halladay, Greenville, Ohio, March 7.

Toledo.—On Jan. 2 the young people gave a play, Christopher's Candle. They repeated it on a later date at the Black Swamp church. Two were received by letter on Jan. 16. The following Sunday night the missionary society gave a play, Let There Be Light. Mrs. Mae Hardwick is director of the mission work of the church. The Women's Work raised $137 during the past year for the following purposes: $50 for district women's project, $73 for local church, and $14 for home missions. On Feb. 7 Bro. H. K. Ober of Elizabethtown, Pa., began a two weeks' series of meetings in our church. He left with us a new challenge on life. He gave his two famous lectures, Orange Blossoms, and Child Rights. The church has been richly blessed. Four have been recently baptized and seventeen await the rite of baptism.

ANNOUNCEMENTS

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Westminster, April 27.

Maryland, Middle, Leetown and St. Margarets, April 20, 21.

Ohio, Southern, West Milton, May 6 and 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 27, 28.

Pennsylvania, Middle, Martinsburg, April 12-14.

Pennsylvania, Southeastern, Ambler, April 20, 21.

Virginia, First, Daleville, April 20-22.

Virginia, Northern, Woodstock (Valley Pike house), April 15, 16.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

California

April 15, Glendora.

Idaho

April 29, 8 pm, Boise Valley.

Illinois

April 24, 7:30 pm, Panther Creek.
May 16, 7:30 pm, Lena.

Indiana

April 17, Pleasant Valley.
April 23, 7:30 pm, Nettle Creek.
April 24, 7:30 pm, Kokomo.
May 8, Pleasant Hill.
May 28, 7:30 pm, Middletown.
May 28, 7:30 pm, Mt. Pleasant.
June 4, 7 pm, Pipe Creek.

Iowa

April 15, Ivester.

Kansas

May 14, 7:30 pm, Parsons.

Maryland

April 14, 7 pm, Frederick.
May 1, 6:30 pm, Pipe Creek.
May 7, 2:30 pm, Piney Creek.

Missouri

April 14, Mountain Grove.

Ohio

April 15, Fostoria.
April 17, 7 pm, Eversole.
April 23, East Dayton.

Pennsylvania

April 10, Robinson.
April 17, 6:30 pm, Bunkertown.
April 17, Chambersburg.
April 17, Sipesville.

Virginia

April 14, 8 pm, Staunton.
May 14, Oak Grove.

West Virginia

August 7, Salem.

We have just completed six weeks of mission school, studying The Moslem World. The primary department is studying Musa Son of Egypt. The Sunday-school attendance has been steadily growing since last August. The enrollment is now 203. The church is growing in all departments under the efficient leadership of our pastor, Bro. Wilbur Bantz. The church has taken advantage of the Messenger club plan.—Mrs. Vella Marks, Toledo, Ohio, March 1.

Wooster.—Family night in our church was sponsored by the men's organization. We ate together as one family and were entertained by members of our own group. Dec. 12 Bible Sunday was observed. The pastor read from one of three large old pulpit Bibles in the German language using Psa. 36. The children's Christmas program was given Dec. 19. Dec. 29 a Bible institute was enjoyed. Sisters Ruth Shriver and Ethel Eby, and Brethren Clyde Mulligan and W. Glenn McFadden were speakers. Jan. 1 Bro. Henry Kornhaus and his bride held open house for our church circle. Jan. 2 Bro. Fisher, our pastor, gave an especially inspirational sermon on the subject, Surpassing Ourselves in Christ. The Stauffer family gave a well balanced musical treat during B. Y. P. D. hour Jan. 30. Feb. 6 after the Sunday-school hour the church went as a body to enjoy the dedication service at East Chippewa. A dinner was served at noon in their splendid new basement. Sickness has kept our attendance a little low this season. Among the absentees were Sister Flora Hoff who has been in her brother's home this winter; Bro. Ralph Fetter's family and Bro. W. D. McFadden who spent some time in Florida; Bro. Ivan Moomaws who have just returned from a stay of several months in Texas. We are now looking forward to Lent, Easter and renewed activities.—Miriam Hoff Fetter, Smithville, Ohio, Feb. 28.

OKLAHOMA

Ames.—The regular women's meetings were held at the pastor's home and at the home of Mr. and Mrs. Earl Weathers. Sister Josie Hedges conducted a study from the book, Training the Devotional Life of the Child. Mite boxes were opened at the second meeting and the contents amounted to over $12. Despite a bitter cold north wind a fine group attended a Fanny Crosby program in our church Jan. 30. Outside talent consisting of a men's quartet from the community, a high school mixed quartet and several others assisted with the music. Bro. Emery Lawver brought a timely message Jan. 16. The women and girls gave a missionary program on Feb. 6. The Eleventh Mayor, a peace play, was brought to us by a group from Thomas. We reached a larger group by giving this in the school auditorium. The lower division of the Sunday school, with the writer as superintendent, is at present engaged in an airplane race contest to Jerusalem and back. The pupils will be rated on the following: Being on time, taking active part, reverence, remaining for church, offering, and bringing new pupils. We have secured Brother and Sister J. Edwin Jarboe for a series of evangelistic meetings to be held April 10-24. We desire the prayerful interest of the brotherhood in behalf of these meetings.—Mrs. Florence Barnhart, Ames, Okla., March 8.

PENNSYLVANIA

Ambler.—The annual congregational supper, sponsored by the Ladies' Aid, was held Sept. 18. The community training school of Ambler and vicinity, sponsored by the Ambler Ministerium, was held Sept. 20 to Nov. 22. Four members of our Sunday school were enrolled. The first Sunday of each month has been designated by the financial board as time for our self-denial offering for the church parsonage. Oct. 10 four were baptized. Our love feast was held Oct. 17. On Oct. 24 the a cappella choir, directed by Henry G. Gottshall, rendered a concert. The first annual father and son banquet was held Nov. 15. It was a grand success. Nov. 21 the children of Christ's Home had charge of the service. They sang and recited passages of scripture as part of the program. Our pastor, Bro. Paul M. Robinson, preached the Thanksgiving sermon at the union service in the Baptist church. Our Christmas program was given Dec. 19. The children had a special part in the program and the choir assisted with a variety of Christmas music. In the evening we had a candlelight service. The pageant, With Bethlehem Shepherds, was presented by the B. Y. P. D., directed by Mrs. Elizabeth Blough. The white gift service followed. Our gifts were sent to Christ's Home and the money was given for foreign missions. On Dec. 17 the missionary committee sponsored a Christmas social. One part of the program was a surprise Christmas gift for our pastor. Our council was held Jan. 14, and officers were elected. Installation services were held Jan. 23. Feb. 13 was missionary day in the church and the annual achievement

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offering for foreign missions was received. The members of the B. Y. P. D. have made a great improvement in the center court of the basement. They have placed a rug on the floor and such furniture as library table, lamps and chairs which makes a very homelike room. They have also supplied good indoor games. Our Sunday-school business meeting was held Feb. 16, with a large representation present. Many ways of improving our school were discussed. The Sunday school decided to help finance any of our young people who could attend a church camp this summer. Miss Grace Renner, member of the Ladies' Adult Bible class, gave their teacher, Mrs. Elizabeth Blough, a surprise birthday party on Feb. 22, at her home in Abington. Twenty-seven members were present.—Mrs. John K. Snyder, Ambler, Pa., Feb. 28.

TENNESSEE

French Broad.—Sunday school was reorganized with A. R. Rodeffer re-elected as superintendent. Bro. Chas. Biggs and his family moved to Franklin Grove, Ill., and we miss them in our church services. On Dec. 19 one was reclaimed. Our church met in council Dec. 18. Our love feast was held Oct. 2, with our pastor, Bro. R. B. Pritchett, officiating. Our Sunday school gave a Christmas pageant, The Heavenly Host, on Dec. 25. This was preceded by a program by the beginners and juniors. Juanita Nelson was elected secretary and treasurer to fill the vacancy left by the death of our dear sister, Lois Rodeffer. Work on the new addition of the church is well under way. The young men are making a basement as their part on the program. On Feb. 27 Bro. William Crumley was installed into the ministry, by Eld. J. H. Peterson and our pastor, R. B. Pritchett. This service was preceded by an inspiring sermon by Eld. Peterson. We were very fortunate in having with us also on that date Brother and Sister Spongen and daughter. At this writing there is a lot of sickness in our community.—Ethel M. Jones, Dandridge, Tenn., March 3.

VIRGINIA

Brick.—The Christmas season was made joyous to many. The women's adult Bible class sent cards to cheer the aged and gifts to the needy. Little Brother of the Blessed, a two-act play, was presented by the B. Y. P. D. Dec. 26. The juniors sponsored the worship service on Christmas Day. All departments of the church have been active. The Men's Work organization conducted the Messenger campaign and we are glad to report that seventy-five per cent of the families have subscribed. They have also installed a heating plant. The women's group entertained the Boone Mill women's group recently. They enjoyed a day of work, fellowship and worship together. The visiting group presented an inspiring program. They gave a miscellaneous shower to a needy family in the community. Feb. 12 the leaders of the Southern District met at our church for an all-day conference. The theme was Vitalizing the Church. This need of deepening the spiritual life was discussed. Bro. W. M. Kahle was our guest speaker and gave us two inspiring and challenging addresses. He also conducted the open forum in which the Loyalty Cards were discussed. March 4, the first Friday in Lent, will be observed as a day of prayer by our church, as it will be by Christians throughout the world.—Annie Leffue, Boone Mill, Va., Feb. 28.

Cedar Grove (Flat Rock Congregation).—We met in council Feb. 12. Delegates to district meeting are Wilbur Miller, Charles Myers and Martha Huffman. Two were received by letters of membership. Nov. 11 a delegation representing the various boards of the Northern District, with Bro. W. M. Kahle, brought us an interesting report of their work. Dec. 19 our Sunday school rendered a Christmas program consisting of songs and recitations by the children, followed by a pageant by the young people. Interest and attendance has kept up well in the Sunday school. We have a large number of children. Mrs. D. B. Good is in charge of the children's music. We are now making plans for an Easter program.—Refa Wampler, New Market, Va., Feb. 28.

WASHINGTON

Wenatchee Valley.—Pastor H. S. Will went to La Verne, Calif., to represent us at the annual meeting of the trustees, and to deliver a message at the regional conference. During his absence Eld. Jay Eller brought us a forceful peace message, and the young people gave us a picture of the total church program, with the presentation of the Church of My Dreams. On Feb. 20 and on Washington's birthday the young people launched the every member peace visitation, to secure pledges, leave literature and peace banks. They found wholesome reaction. Our women saved fuel by meeting in the homes during cold weather. So far six have opened their homes to the Aid. On Feb. 25 the Men's Work held a potluck supper, short program and election. The officers are Eld. O. B. Gregory, president; Bro. Eldon Miller, vice-president; Bro. Wm. Trotter, secretary-treasurer. They laid plans to strengthen their work. Council was held recently. The securities corporation presented their report. The church mortgage, due in 1938, because of depression prices, was not entirely met. Our people have responded well to the calls for payments, in spite of many losing their homes and holdings. The finance company will refinance the loan another fifteen years, at lower interest. Permission was granted our pastor to answer the call of the Long Beach church, Calif., for a series of meetings. Bro. Vance Sanger will be licensed to preach and will go to McPherson College. The third Sunday of the month was the day for members to present their letters of membership and the last Sunday of the month was baptismal Sunday.—Geraldine Eller, Wenatchee, Wash., March 8.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China

Oberholtzer, I. E. 1916.

Peiping, China, % College of Chinese Studies

Cunningham, Dr. E. Lloyd, and Ellen E., 1938.

Ping Ting Chow, Shansi, China

Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China

Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle R., R. N., 1917.
Schaeffer, Mary, 1917.

Tientsin, China, 53 Race Course Road, % Hugh McKenzie

Bright, J. Homer, and Minnie, 1911.

Tsinchou, Shansi, China

Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough

Clapper, V. Grace, R. 5, Johnstown, Pa., 1917.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, % C. S. Lininger, R. 2, Huntington, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % T. F. Parks, Rt. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Kano, Nigeria, West Africa

Helser, Albert D., and Lola, R. N., 1922, 1923.

Lassa, via Maiduguri, Nigeria, West Africa

Burke, Dr. H. L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa

Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond, and Irene Frantz, % General Mis-ion Board, Elgin, Ill., 1930.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, % General Mission Board, Elgin, Ill., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

82 Esplanade Road, Fort, Bombay, India.

Blickenstaff, L. A., 1920.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

Woodstock School, Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.

On Furlough

Blickenstaff, Mary, 3435 Van Buren St., Chicago, Ill., 1920.
Blough, J. M., and Anna, Bareville, Pa., 1903.
Bollinger, Amsey, and Florence M., % General Mission Board, Elgin, Ill., 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., % General Mission Board, Elgin, Ill., 1931.
Shickel, Elsie N., 40 Magnolia Ave., Sebring, Fla., 1921.
Swartz, Goldie E., % General Mission Board, Elgin, Ill., 1916.
Warstler, Anna M., % General Mission Board, Elgin, Ill., 1931.
Ziegler, Emma K., Hatfield, Pa., 1930.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., April 2, 1938 No. 14



PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Christopher Sower Bicentennial

The Printing Press Set Up 1738

Our church was founded 1708 in Germany. In 1724 Christopher Sower came to America. In 1738 this resourceful man set up the press from which came the first German Bible printed in America. He also published much other religious literature. Our Conference at Nampa, Idaho, made provision for a bicentennial observance in 1938 and also for the placing of a new marker over the grave of Christopher Sower, Junior.

The Purpose of Our Celebration

In the life of the Sowers were portrayed great Christian spiritual and character values and we today need to have these lifted up for our inspiration. The Sowers were men of God. In him they lived and served according to their conviction of his will. Let us profit by their example.

Programs at Germantown and Lawrence

On May 30 there will be an all-day program in the Germantown congregation. Following this there will be a pilgrimage to the cemetery for the dedication of the new marker placed over the grave of Sower, Junior.

On June 11 at Lawrence there will be in the afternoon a program of addresses. In the evening a pageant depicting the life of the Sowers will be presented.

Literature and Source Material

Christopher Sower and Son, by H. A. Brandt. This appeared first serially, in Our Young People, and is now available in book form. Single copies, 75c. In club order of ten to one address, 50c each postpaid. This special price is made to encourage congregations to promote the reading of this informing and interesting story by all members.

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The Sower Printers, by J. E. Miller. A leaflet of interesting excerpts from the life of the Sowers. Available free for distribution to all homes of members.

Sower Conference Offering Envelopes. Available free for use by every member of the congregation.

Bulletin for Local Church Announcements. Front and back printed with Sower Bicentennial data emphasizing the Conference Offering. Inside, 8½ x 11 inches, blank for mimeographing local announcements. Fifty cents for first hundred and 20c for each additional hundred.

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1. To make service for the good of others our life aim even above earning a living.
2. To strengthen our power to follow convictions of right.
3. To fulfill the spirit of brotherhood in our relations with our fellows.
4. To strengthen the missionary work of the brotherhood by a great Sower Conference Offering.
5. To support the local church with our personal service and money in an adequate way.

The foregoing goals are all rooted in the life of the Sowers. Each congregation may well formulate other vital goals appropriate for this bicentennial observance.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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EDITORIAL

For a Revival of Remembering

CHRISTIANS of every age believe the consummation of the kingdom must come within their generation. The Christians of the first century believed that, and so have Christians of every century since. When things seem to be going well they think it will come through the gradual growth of righteousness. When things get to going badly they think it will come through God's direct intervention in the natural order. So far Christians of all the ages have been sorely disappointed.

Perhaps it would save some heartaches to remember how time looks to God and how much of it he has at his disposal. Perhaps it would save some more to remember the magnitude and difficulty of "bringing every thought into captivity to the obedience of Christ," and the need of keeping at this "till we all attain." Perhaps it would save still more to remember how much God loves the world, how intensely he yearns for the homecoming of his straying children. We recommend remembering forgotten things. E. F.

The Terrible Chaldeans

"BEHOLD ye among the heathen, . . . for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs."

There is considerable evidence that the Chaldeans are not all dead, that they are still marching and possessing by force, and the problems incident thereto misunderstood or unsolved. With the perplexed Habakkuk many are wondering why these things can be, why they are permitted.

History seems to indicate that there is a law of compensation, with Chaldeans arising whenever and wherever selfishness and force are used. These generate the compensating forces which result in a new equilibrium. The process may be a long and terrible one, in which the Chaldeans in turn stir up the forces that serve to destroy them. Such is the bloody and futile course of empire succeeded by empire.

But what of those who would do right? "The just shall live by faith." This is the view that Paul accepts (Rom. 1: 17). Meanwhile "the whole creation groaneth and travaileth in pain together until now" (Rom. 8: 22). And so the man of God has no less responsibility, perhaps even more, to reveal the truth as it is in Christ when the terrible Chaldeans are on the march.

H. A. B.

The Sermon in a Poster

(See Cover Page Picture)

ON the cover page of this GOSPEL MESSENGER is a reduced facsimile of the Christopher Sower Bicentennial Poster, soon to be released. Back of the making of the poster is a story, and back of this two lives unique in Christian achievement. Would you like to know something about the poster and the main points of the sermon it presents?

MESSENGER readers have lately seen enough in their church publications to know that 1938 is the year for the Christopher Sower Bicentennial. Strangely enough it was in far-off India that the first attempt was made to concretely interpret the contribution of the Sowers in terms of present-day living. In a program given at Anklesvar some months ago an archway was used in connection with several scenes attempting to show the place of the rural teacher in community life and the scope of rural education. At the top of the archway, in Gujarati letters of deep blue, was the Sower motto: To the honor of God and my neighbor's good. News of this program and a sketch of the archway found their way to the mission rooms at Elgin, and provided the germ idea which was expanded and adapted for poster use. So much for the story behind the poster. Now what does it attempt to portray from the life of the Sowers?

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Glancing again at the picture on the cover page, the reader will note that the most conspicuous words in the poster are those at the top following the curve of the archway. Freely translated into English, the Sower motto runs: To the honor of God and my neighbor's good. Now where would one get the idea for such a statement? Think of Christ's summary of the law into the two great commandments as given in Matt. 22: 35-40. Is the motto not a simple and practical paraphrase of the shortest gospel? Thus from Matthew comes the text for the sermon suggested by the Bicentennial Poster.

But we are concerned with more than the motto the Sowers hung on the walls of their printing shop. Is there any relation between this restatement of the gospel and their lives? On the stones forming the two pillars of the archway are placed eight words which partly tell the noble characteristic of Christopher Sower and Son. These words do not give the whole story, but they will serve as convenient points for development.

At the base of the left-hand pillar is the stone marked *faith*. Now faith is a true foundation stone, for one can not expect much in the way of achievement without faith. And faith the Sowers had; for, consider how the elder Sower set out for a new world not knowing how the venture would succeed! In this he was not unlike Abraham, the father of the faithful. And once in the new land, the Sowers continued to venture for the honor of God and the benefit of their fellow men.

Next above faith, is the stone marked *loyalty*—that determination to stand by the best which one knows. The Sowers' interest in the neglected German emigrants, and their stand for principles in the face of persecution, are certainly proof of loyalty to the uttermost. As for *honesty,* that is a second name for the Sowers. They were slow to claim even legitimate profits and generous to a fault in their everyday dealings. What *consecration* and *sacrifice* were typical of the Sowers! Think of their devotion to church and community interests as suggested by the publication of the Bible, good books, support of education and free distribution of the *Religious Magazine*. Think also of their interest in temperance and the problem of slavery. And the Sowers were men of *peace*. They were true builders in the beginning days of a new nation. They practiced *brotherliness,* for one was known as the Good Samaritan of Germantown and the other as the bread father of his city. They lived to serve, and well may one write on the second or right hand base stone the word, *service*.

The chief instrument of the Sowers for good was their printing press. And so it stands in the doorway beneath the arch. Above it is the Bible, both the inspiration of their lives and the chief means by which their ideals were brought to others. Thus we return to the text of the poster sermon—the motto of the Sowers: To the honor of God and my neighbor's good. Yes, there is a sermon in what one can find represented on the Bicentennial Poster. H. A. B.

Be of Good Cheer

THE only way to keep up courage in times like these is to look at history in the long view. You can not do it by confining your inspection to little sections of it here and there. What can a single generation tell you of the way things are going to come out? Slice off a thousand years or two at once and then see what God hath wrought.

That's the way God's faithful did in the troublous days of the later Old Testament prophets. They usually went back to the exodus from Egypt and sometimes even to Abraham to get a proper base of reckoning. And here we fall to making comparisons between the present and the days of our own youth and straightway draw some wonderful conclusions. Such, for instance, as "there never was such a time," etc.

Now the truth is that in all essential respects there has been just such a time, times without number. Our time is the only one we've ever lived in. That makes all the difference.

Empires and republics come and go, civilizations rise and fall, but the gains for the kingdom of God, slow though they be, are nevertheless sure. They are slow because they must be. Experience takes time and experience is God's way of teaching us. His methods of teaching are the very best, and hence are necessarily expensive. The best things cost heavily.

It has taken a good many centuries to learn that a woman is worth just as much as a man. Once she was the man's slave, useful for bearing his burdens and ministering to his pleasure, but not to be thought of as his equal. It is indeed a good while since Paul said that there is neither male nor female in Christ Jesus, which is about the same as saying that the sexes are equally precious in the sight of God. It has taken a long time for this fact to soak in. It is pretty well established now.

The idea of the equality of races and classes has made tremendous gains, but it has some distance yet to go. So has that of personality as the supreme value in the universe. It is also highly probable that after a few more world wars the superiority of goodwill over violence in human relations will be generally recognized.

We have been taking ourselves too seriously. We thought it all had to be done in our time and through us. We have not realized the vastness of the enterprise that God is working at. He is still on the job. Calm your fears, trust him, and take courage. E. F.

THE GENERAL FORUM

These Spring Days

BY CLARA C. GARRY

I breathe my thanks for these spring days
And that I still have power to praise,
May still retain the gift of right
And in the blossoms find delight.

A pair of wrens have come once more
To their old nest close by my door—
And over valley and o'er hill
Will soon be heard the whippoorwill.

The yellow bees are gaily humming
For well they know that summer's coming,
And blithe and happy as bird may be
A robin sings in the apple tree.

Our Father watches o'er us all—
O'er bird and bee and creatures small
And closer seems his love and care
When spring's sweet breath is in the air.

Boonsboro, Md.

Fighting Fire With Fire

BY JOSEPH VAN DYKE

I. A New Technique for a New Age

Ever since the beginning of the 20th century it has become more and more difficult to fight evil with evil and obtain anything like satisfactory results. In the past, fire has been successfully used to fight fire, but today the man who takes a firebrand in his hand with the hope of smothering a conflagration with it, is pretty apt to perish in the blaze himself. Our modern age has made it almost impossible to take up the sword without consequently dying on its sharp edge.

If this is true, then the day in which we live is particularly suited to an important experiment. For as long as we have written records, man has used the technique of fighting evil with evil, but the method has now become a boomerang which destroys both combatants. This makes necessary the substitution of a new technique. What shall it be? Perhaps this is the moment when some one should suggest the experiment of using the method which Christ introduced long ago and which has been condemned as impractical ever since. Perhaps the demonstrated impracticability of the old way will help us decide to give the new way a chance to prove itself. But first, is the evil-for-evil technique a complete failure?

The pessimists, the realists, the practical men will say it is not. The present century has seen wars involving more money and more lives than any other century, and only a third of the period is gone. The winners of these wars are the "have" nations, and the losers are the "have-nots." That fact alone will explode the idea that the fighting evil with evil technique no longer pays, the people-who-see-things-as-they-are will insist. And, they may continue, look at our system of crime control. Society uses two weapons against criminals: either she takes some of the years of a convicted man's life in payment for the injuries he has inflicted on society, or she takes his life itself (both clear cases of fighting evil with evil, violence with violence). Yet how else could we solve the problem of crime? The cop does not carry arguments alone, but also a club and a revolver, and when the lawbreaker pulls his weapon the law must pull its weapon. It is the only way. Fire is a dangerous thing to handle, but if property and lives can be saved by destroying other property—then set the blaze that will damage the little to save the great. That way has always worked, and it always will work. So speak the realists.

I claim they are wrong. I claim that the security of nations victorious in battle is a very temporary and precarious one, comparable to the safety of an individual seated on a bomb with its fuse sputtering. I claim that the crime problem is not solved, that our present manner of dealing with it encourages criminality rather than discourages it. I claim that the method of fighting evil with evil has never worked, that it produces conflicts and hatreds but never ends them, and that, because of the peculiar character of our modern era, it must be abandoned and a new method adopted or our whole civilization will face destruction.

The age in which we live is a very complex one. Society has become a fabric whose strands encircle the globe—it is a world society and the woof and the warp of it, threads of every nationality, are inextricably intermeshed. In the past, peoples lived in various stages of isolation, cut off from other peoples by natural boundaries of oceans and mountains and wastes. But that is true no more. Inventions in the fields of transportation and communication have transformed the hundreds of provincial societies into a world society. The telephone, the trans-oceanic cable, the telegraph, the radio, the newspaper, and the movies have joined to make us aware of the existences and the daily lives of people in every continent. The steamship, the railroad, the automobile, and the airplane have combined to bring us close together physically. Today the ties of trade stretch out across all barriers and bind us to every race and country. No longer are we isolated and apart. The farmer lives in relation to the dark-skinned natives of palm-studded islands; the American girl looks to Japan for her silk hose; manufacturers in America face bankruptcy when a foreign market in Africa suddenly closes up. We are part of an intricate network and our way of life depends on the continu-

ance of our remaining a part of the complex whole. In fact it is generally the opinion that we could not withdraw if we wished to.

This complexity and interrelation, which is the hallmark of present society, is the thing which makes imperative our choice of a new agent by which we may fight evil wherever it appears. I am suggesting that nonviolence and love-in-action should be that new agent. Found successful when used by individuals but untried by nations or groups of men, it is the only technique that seems to promise a means to a permanent solution of inter-group and inter-national conflicts.

Burt, Mich.

He Preached Unto Him Jesus

BY HARVEY R. HOSTETLER

THE preacher was Philip. The congregation was the man from Ethiopia. The subject of the sermon on that occasion was "Jesus." It was a good subject, and it must have been a good sermon, for the preacher got the desired results. The eunuch was a man in high office and under great responsibility, but he was hungry for something which was beyond the touch of material things. The preacher he met had the right message. The rich young ruler knew he lacked something but did not know what it was. The possession of riches and the observance of the law were not sufficient.

We are approaching another anniversary of the resurrection. The entire church program is centered on and around the death and resurrection of Christ. Of all the months of the years this is the most significant because it affords the greatest opportunity for the minister to preach Christ. The Christmas season is so burdened with the freight of commercialism that the Christ Child is almost lost sight of. But not so with Easter. Here is the message of the cross: the empty tomb, the victorious Savior, our living Lord. This is the message the world needs now. The man in high office needs it, the man who deals only in things material during the week needs it, the unemployed man is hungry for it; in fact, who is it that does not belong to this multitude?

We are told that in Seattle the bankers of that city have a luncheon club of their own. They meet each week. On one occasion they invited a minister to speak to them. Previously they said to him "We want you to come and talk to us about God." Said they, "We live in finance all the time. We think finance. Once in awhile we want to come to the surface and think about God." Had they called Philip, he would have preached Christ. When our congregations sit before us on Sunday morning they are saying to their pastor: "Sir, we would see Jesus." And if they see him, they will go away saying: "It is good to be here."

Brethren in the ministry, the world is hungry for Christ. People may not always act like it, but they know they lack something. The Easter season offers a wonderful opportunity. It is a time when the spiritual battery is to be recharged, and the soul cleansed and brought closer to Christ.

The following comes from the writer's own diary just a short time ago: "The telephone rings, and the person on the other end of the wire says: 'I have a very dear friend that is sick unto death, won't you join me in prayer?' The doorbell rings and a broken-hearted mother comes to her pastor for spiritual counsel. A business man takes his own initiative to say: 'I want to talk to you sometime about myself. I know that something is wrong, the spirit is willing but the flesh is weak.' And then a few days later the morning mail brings the sad news of a terrible tragedy and another call for prayer."

What other message can satisfy the hungry heart but the message of Christ. The heart of the world is open. More people will attend church during the Easter season than any other time of the year. They are saying to us: "We do not want you to talk to us about finance, or government, or politics; we want to think about God."

"He preached unto him Jesus." Fellow pastors, let us go and do likewise.

Detroit, Mich.

An Orderly Church Council

BY H. C. EARLY

I WISH to discuss briefly the council meeting of the local church; not the higher church councils, such as the district meeting and the Annual Conference, although all church councils are essentially the same. The higher councils are usually conducted with more dignity and gravity than the councils in the local church. But there is no ground to justify this difference. All church councils should be conducted with becoming dignity and gravity.

In the first place, there must be some organization. In the lowest terms a chairman and a secretary are necessary, and usually minimum organization is best. The elder of the congregation usually presides over the councils, but not necessarily so. An occasional change is both acceptable and wise.

The duties of the chairman are many and sometimes difficult in the extreme. It is his duty to collect the business for consideration and arrange it in the order in which it should be taken up. At least this is his responsibility. And he should carefully study the docket to be in a position to present it intelligently. It is most important that he have the business well in hand.

Let the council open promptly on time. After the devotional period, the chairman should take charge of the meeting, present the business and conduct its con-

sideration. The business should be presented clearly so the members can understand it, in a clear and distinct voice so the people over the house can hear. A clear presentation of the business is a *matter of the utmost importance*. It is most disturbing when people want to hear, and are entitled to hear, and statements are made in such manner and voice as if they need not hear and understand. And the situation becomes humiliating in the extreme. A few lessons in elocution would help a lot of our men who conduct council meetings.

In the deliberations the chairman should be fair with the business under consideration and the men and women who participate in the discussions. It is easy for the chairman to take advantage of both, and the temptation at times to do so is most alluring. Yielding to trickery in this high office is most flagrantly reprehensible. Let the chairman of the religious assembly show himself the Christian gentleman.

It is understood, of course, that the chairman has no part in the discussions except to speak on points of order. His responsibility is to preside. That is to say, to present the business, to keep its point clearly before the meeting, to see to it that the speakers keep to the subject before the house, to decide when the discussion shall close, to put the question on its final passage, and then declare the result of the vote.

These duties are quite enough to occupy the chairman without any part in the dicsussions. Besides, he, by virtue of his office, pledges himself to administer its functions with impartiality. Bound by such a pledge, it would be rather embarrassing to the presiding officer, I should think, to champion one side of a question before the meeting. It is the prostitution of office to gain the weak voter.

It should be distinctly understood when a question is entertained by the chairman, and it becomes the property of the meeting, that it requires a motion to dispose of it. The chairman is without authority to declare the question passed with such and such an understanding without a motion to that effect. A little study of *Robert's Rules of Order* will help much. It will add dignity and order.

Another thing for the chairman, and then I will excuse him for the present. He should by all means maintain good behavior during deliberations. No breach of good manners should be allowed. Not infrequently, especially when things grow interesting, the members in little groups of two or more, all over the house, will take up the discussion. Complete confusion follows. Nobody understands. And to add to the distress of this humiliating situation, the chairman sometimes so far forgets himself as to "talk back and forth" with the groups. I wonder what a stranger would think if he should chance to fall into one of our councils when such a talking spell is on!

The duties of the secretary are to keep correct records of the proceedings of the council. Special emphasis should be placed upon *correct records*.

Dayton, Va.

A Revival

BY EZRA FLORY

A BROTHER at our church one morning said: "Oh, you should have heard Bro. —— a few days ago! Why, when he shouted and paced the floor, it just made me feel like shouting, too. I feel that way yet. Glory hallelujah!"

There are others like him. They seem to think a revival will come that way, and in no other way. But have you studied the great revivals of the Bible? Note this list: Jacob's, Gen. 35: 1-15; Asa's, 2 Chron. 15: 1-15; Jehoash's, 2 Kings 11, 12; 2 Chron. 23, 24; Hezekiah's, 2 Kings 18: 4-7; 2 Chron. 29-31; Josiah's, 2 Kings 22, 23; 2 Chron. 34, 35; Zerubbabel's, Haggai and Zechariah; Jehoshaphat's, 2 Chron. 17: 6-9; Jonah's, Jonah 3: 5; John the Baptist's, Matt. 3; Jesus', Matt. 13; Philip's, Acts 8: 4; Paul's effort to reach the gentiles. It will be found interesting to study these.

Revivals are not worked up. They come down! They are not due to good music, mental hygiene, going to church, giving a tenth, and a few other things often mentioned. These all help, and need no discounting.

There will be no revival while men are unwilling to search to know the truth. Our old motto was: "We seek the truth." That was the motto of Mack and others who started the church long ago. They did not conclude that they had found all there was to be known. They went on the road of continual renewal and discovery. Have you lost that view?

There will be no revival while drastic formalism prevails. "Let's see to it that everything moves just like it used to." This is the way some want it, but this view kills the Spirit.

No, brother, there will be no revival as long as men are determined to let sin prevail. "If I regard iniquity in my heart the Lord will not hear me."

There will be a revival when attention is given to children. "If the world is ever to be won it must be won through childhood." Think again of Jesus and childhood. Listen to his words.

There will be a revival when men seek truth and trust in God's Word. That old Word still has more sound sense than the world dreams of. The Jews had the benefit of a continual miracle in being able to look upon that pillar by day and a column of fire at night to guide them. They had to stop when it stopped, and go when it moved. It is easy to see the utter foolishness of trusting in other leadership. This is as true today.

We need a revival. Let us pray for the revivalist.

Let us pray for such a revival. Let us work for such living as will enable God to send it down.

Today we say *series of meetings* when we should think of revival. We used to look to series of meetings to have people unite with the church. In the New Testament the revival spirit was so strong that souls came continuously.

Goshen, Ind.

"Go Teach!"

BY M. R. ZIGLER

THE development of an affection for the person of Jesus Christ is the goal of Christian education. One person has described Christian education as follows: "Christian education is not a substitute for evangelism. It is not a substitute for anything that is good. It is a means—a method—a highway." Jesus commanded teaching.

Teaching

Through teaching, Christian education strives:

1. To foster a consciousness of God as a reality in human experience and a sense of personal relationship to him.

2. To develop such an understanding and appreciation of the personality, life, death and teachings of Jesus as will lead to experience of him as our living Savior and Lord, loyalty to him and his cause, and daily life and conduct in accordance with his teaching and example.

3. To foster a progressive and continuous development of Christlike character through guidance in Christian living and through fellowship with and sharing of his spirit.

4. To develop the ability and disposition to participate in and contribute constructively to the building of a Christian social order throughout the world.

5. To develop the ability and disposition to participate in the organized society of Christians—the church.

6. To lead into a Christian interpretation of life and the universe and the ability to see in it God's purpose and plan.

7. To inspire a greater interest in and a deeper loyalty to the Bible as a trustworthy guide to Christian living.

Evangelism

The evangelism of Jesus is inseparable from the teaching of Jesus. The great commission includes both. "Go ye therefore, and *make disciples* of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: *teaching them to observe all things* whatsoever I commanded you."

Jesus was both an evangelist and a teacher. The kingdom of God goes forward on these two great methods to secure personal allegiance to Christ and his way of life. As an evangelist he was a teacher. As a teacher, he was an evangelist. Jesus also banished all geographical lines. "Ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria and to the uttermost parts of the earth." His program is truly world wide.

Our Treasure

The teaching program suggested above is common to practically all of the Protestant denominations. The Church of the Brethren during the years of her history has endeavored to give to the world an interpretation of Christ's way of life by teaching the following Christian doctrines:

1. Integrity and kindness of speech.

2. Practice of the Golden Rule in business and in all the relationships of life.

3. Peace and doing good for evil.

4. Brotherhood, tolerance, and mutual understanding among races and classes.

5. Practical expression of the spiritual life in simple and disciplined living and in Christian stewardship.

6. Temperance in all the relationships of life and abstinence from alcoholic liquors, tobacco, and other narcotics.

7. Purity of life, the sacredness and permanence of marriage and the Christian home.

8. The spirit of neighborliness, brotherly love and hospitality.

9. The freedom of individual conscience and tolerance toward those of differing convictions in our search for truth.

10. Sacredness of the Lord's Day.

11. Sincerity, simplicity and reverence in worship.

12. Discovering, challenging, enlisting, and training our most talented youth for effective leadership in our modern life.

To carry on this message from generation to generation, there must be maintained a most effective program of evangelism and teaching.

Program

The Board of Christian Education aims to provide for the congregations of our brotherhood:

1. Helpful suggestions for children's work, youth work, and adult work.

2. Counsel regarding stewardship. Children are taught through our curriculum to give regularly and systematically to the world-wide program of the church.

3. Instruction whereby Christian unity may prevail in the brotherhood and thus each member become an effective peacemaker.

4. Inspiration to church members to become real servants in the work of the church and to prepare for the various kinds of activities inherent in the program of evangelism and education.

Much thought is given to the preparation of our church school materials, for teaching the Bible. Other literature is provided in the fields of music, evangelism,

church and church school administration, peace, home and parent education, missionary education, moral welfare, temperance, simple life, stewardship, recreation and Christian finance.

Experience during the last twenty years has determined that it takes approximately $19,250 to carry on the program of Christian education as authorized by the brotherhood in Annual Conference.

Eastertime

Many Christians throughout the world set aside Easter and a period of time before Easter to make a special sacrifice. It would be a rich experience for every member of our church and church school to make a special sacrifice to carry forward our program of evangelism and education at this Eastertime, and to express appreciation for what this program has meant to us. Therefore, may we at this Eastertime demonstrate that we believe in this Christian program initiated and commanded by Christ in order that we may achieve—

1. Acceptance of Jesus Christ as personal Savior.
2. Development of Christian character.
3. Service to society.

Elgin, Ill.

The Needy Children of the World

BY DAN WEST

Chiefly Excerpts From a Report to the Committee on Spain

The children of Spain are hungry and dirty; where spring has not yet come they are still cold. This is true of children in China—millions more than in Spain, and in America. Some are well fed, warm and clean; they have the chance to live and grow; but they are comparatively few. Millions do not have a fair chance now, so they will never become what they ought to be in 1960. Things have always been bad for them, but since war has come, it is unspeakably worse for millions of children in Spain and China.



It is the law of the sea that women and children are cared for first; likewise in flood, in earthquake and fire. In war it is the soldiers who are fed, clothed and equipped first—so they may kill each other more effectively. The women and children are cared for after that—if there is enough to do it with; but in Spain there isn't enough. And so the children suffer. Local, provincial and government agencies try to help, but it is never enough. That is why we are needed to help.

Work in Nationalist or Western Spain

Territory. We chose for our field of work the former northern front, largely on both slopes of the Cantabrian Mountains, in the provinces of Asturias, Leon, Palencia, Burgos, Santander, Guipuzcoa, and Vizcaya—a region stretching 250 miles along the coast and reaching fifty miles inland. There was plenty of need in the larger cities, especially Ovideo, but less of help had gotten out to the villages, where smaller numbers and transportation difficulties made them more needy, or less easily helped.

Clothing. On the basis of all we could learn we judged that, during the winter, clothing was more strategic than food. And so about five sixths of the first $3,500 was spent for underwear, blankets, shoes and stockings. We set up the following norm: 1 suit of underwear, 1 pair warm stockings, 1 pair good shoes, and 1 warm outer garment—such as dress, shirt, coat, or overcoat. Any child with less than that was "underclothed," and we would supply up to that amount if our stock warranted. The Save the Children International Union norm allowed 2 suits of underwear and 2 pairs of stockings, but we judged it better to have more children warm and dirtier, than fewer warm and cleaner. For outer garments we were depending on the clothing sent from America. The other we bought in England. The first shipment from America arrived since I left.

Foods. We agreed on protective foods, as there is no starvation to our knowledge. By protective foods is meant: milk, cocoa and cod-liver oil. Twelve barrels of twenty-six gallons each is all the cod-liver oil we expect to purchase this winter.

Co-operation. We are working with the National Red Cross and the provincial RC organizations in Palencia, Burgos and Vizcaya, with the Auxilio Social in all seven provinces, and with mayors, schoolteachers and priests in villages, which we can reach better than can other agencies. Our relations with the Save the Children International Union have been happy, and we are much indebted to them for the use of their touring car. We have given help directly to six orphanages and about twenty villages. In all seven of the provincial capitals other agencies have helped distribute our goods. The high quality of the foods and clothing has impressed the Spaniards very favorably.

The first day we got hold of the supplies we gave 45 blankets to an orphanage. More than 70 of the 111 children had only one blanket to sleep under, and some of these are cotton. The transportation problem was solved by a nun and three girls coming down to carry them home—about 3 blocks. I wanted to help, but the nun insisted that I shouldn't. The following message came later:

"Our children are enthusiastic before your great charity which permits them to have warmer blankets on their beds. We express utmost thanks for the contentment and comfort which you have given our little ones, whose contentment and comfort is ours. They and we unite in expressing to the representative of those who have helped us, the deep appreciation of all the group. The blessing of Jesus be upon you.—P. I. M."

Work in Loyalist or Eastern Spain

Territory. Our sector for children's relief extends along the coast from Alicante to Almeria—about 200 miles—and inland at least 45 miles. But crowds of refugees and the milder climate indicate a different procedure. The government allows 2 pesetas a day per person, but that won't feed anybody well, and there is hunger almost everywhere.

Supplies. Milk is the big item, cocoa next and soap third. No clothing was purchased, but some gift clothing was distributed through the refugee committees. As to norms—one cake of soap (100 grams) per person per week—babies to get theirs first. After examination the babies under two years get all the milk the Gota de Leche doctors prescribe (usually 6 feedings of 125 grams each). Children 2 to 6 years, boys and girls in workshops (up to 14 years), pregnant women, nursing mothers, and old people get one cup of cocoa with bread at breakfast.

Goodwill Suitcases. On Jan. 11 an English boat brought the first shipment of Goodwill Suitcases from the Children of America. One of the two big boxes containing 56 suitcases, went along in the truck with us to Murcia. I gave the first one out to a ten-year-old boy who had recovered at the hospital and was going back to the refuge—the only "home" he has. I gave another to a girl of seven who had recovered at the Alicante hospital and was returning to her home in a fishing village. If the children who packed the case could have seen the gladness it brought, they would do more to help the needy youngsters in Spain.

Summary. The work is more concentrated on the east side, because so many more are out of their home setting and at the mercy of the government, the municipalities, and the foreign relief agencies.

Breakfasts of cocoa milk at Murcia and Caravaca; afternoon lunches at Murcia, Lorca and Almeria; clothing distributed at Murcia; soap there and also at Almeria; three hospitals for children at Alicante, Murcia and Almeria; infant welfare stations at Murcia, Lorca and Almeria; children's colonies; workshops at Murcia, Alicante, Orihuela, Crevillente, Lorca, Caravaca and Cieza—how many thousands have been helped I can only guess!

Evaluation. "Is the work worth while?" I asked this question of every one of the Friends workers and of some others because I do not want to assume that a project is good just because it has gotten started. The answer is unanimously, "Yes." Barbara Wood, receiver and dispatcher of supplies at Valencia, put it thus: "Because of the bitter political feeling, much of the help is partial: the help we give has its source in kindness, attempting to bridge over that bitterness."

From the Wall—Newspaper at La Noguera

"The Quakers have come! The lady from Denmark has come! The people from Pro-Infancia have come!" These cries are heard all through the house and the children are full of excitement, running, shouting and singing to express their joy. It is because the Quakers and the ladies from Pro-Infancia [for the children] have come with a lorry full of food for us. They have brought us condensed milk made in that beautiful country, Denmark, and sent to us by generous hands so that we shall know that in distant foreign lands there are people who are caring for the Spanish children, we who today are involved in a cruel war which has separated us from our families and left us without fathers or brothers.—Mercedes S. Mellado.

I Would Be Yours

BY ADA C. SELL

I would be yours, but still my own,
Enough to take a stand
For right and truth and everything
As God the Father planned.

I would be yours, but still my own,
Enough to reach the height
Of stature Christ designed for me,
To wage the Christian's fight.

I would be yours, and in your love
Find happiness and rest,
But all the while my soul must seek
The purest and the best.

Altoona, Pa.

Present Needs

West Side. When sent to see some of the officials of the Red Cross last September, we were told that there was little need on the Nationalist side. Later as we talked with some who spent more time away from desks we heard increasingly of unmet needs. As we went ourselves into mountain villages, miners' villages, fishermen's villages and orphanages we saw the needy children with dirty hands, faces, legs and clothes. They had skin diseases which medical care might clear up. We saw them with chattering jaws and blue faces in November winds (we had overcoats), and with bare feet on a rainy December day. And we had likely not seen the neediest places yet.

East Side—Catalonia. This seems to be the neediest region in Spain. Thousands of refugees came over the border at Puigcerda, the nearest point of entrance to any Atlantic port. Domingo Ricart writes: "Out of the crowded cars pour people—a mass of humanity—old women and young women, women with babies in their arms, children of all ages, a few tottering old men, wounded militiamen. . . . They stand in this queue [for a card entitling them to a hot meal of potatoes or rice, and a place to sleep] sometimes for hours. Their clothes are ragged, they look worn out. They look cold. Finally they get their meal. But there isn't enough milk for the babies." "Those from Asturias [estimate, 25,000 at least] arrive in an alarming state of physical weakness; they have suffered every kind of privation for a year and a half and finally have had to face a terrible journey crowded into the hold of a merchant ship. Unless steps are taken quickly to help these children by giving them more suitable food, many of they can not possibly survive."

We visited the refuge at the old seminary in Barcelona. Here 2,500 people live a miserable existence. The 280 children get an orange and a piece of bread for breakfast, the others nothing. At lunch time we saw the soup being made in the kitchen—220 pounds of chick peas, 165 pounds of rice, water—this with less than two ounces of bread each is all the 2,500 get. At supper they have beans; and there is little variation from day to day. On one of the beautiful arched porches I saw a pile of small bones—clean ones. And I asked the guide if some one had had chicken. "No," he replied, "cat. Every cat which can be caught is eaten."

The mothers are not allowed any water in the building for washing clothes, and they have no soap. How some of them get the clothes fairly clean anyhow is beyond me. One of a small group which had been complaining about the conditions singled me out, looked me in the eye, and said, "You have not suffered in this war." I had to agree that she was right. But I could hardly eat when we went back to the Jacobs' place for lunch.

This does not describe Spain—it is only a partial sketch. There are likely many more millions of hungry and dirty children in China, and they are harder to reach. Many are like that in America, too, the land of plenty.

It is the business of their mothers and fathers to care for the children wherever they can. But where they can not, these needy children become our children. "Inasmuch as ye have done it unto one of the least—"

Will you look about in your community to find the hungry and dirty children, and will you help them?

Will you send in the warm winter clothing now to be shipped to Spain for these children next winter?

Will you sacrifice to send money both to Spain and to China that the needy children may have life?

OUR MISSION WORK

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter V

Father and Mother Hear Strange Things Under the Monkey Bread Tree

When Anjikwi returned after several weeks at the mission school, and in the presence of the village elders lounging under the monkey bread tree in the center of the village, displayed a roll of cloth woven about three times as wide as the usual strip of cloth, and having run through it several strings of different color, he created quite a sensation. As the cloth passed from hand to hand there were expressions of incredulity, approval and disapproval. There was long discussion as to whether it would take more or less thread to weave wide than narrow cloth. Anjikwi explained that many others were weaving the same kind of cloth but in different colors from this which he had woven. Then he got out his Bura Primer and read a bit to them and showed them a few pictures, explaining what they were supposed to see and when they at last saw it they laughed long and loud indeed. Several of the village elders, as a result of all this, indicated that they would be willing to let their boys also go to the school for a few weeks when work on the farm was slack.

Around the gourds of food after nightfall, Anjikwi would tell his father and brothers some of the things he was learning about the way to live in Monkey Bread Country. He told about having stubbed his toe, on the ball field, and of having gone to the hospital and how it healed up in several days instead of becoming a foul smelling ulcer that lasted several months and would probably cause the loss of the toe. He told about the many people who went into the church on Sunday and how they sang and listened to the white man or some one of the black teachers talk. He told also of the things they talked about and how some people no longer believed in jujus and witch doctors, but seemed to get delight out of believing in Something else that comforted rather than terrified them. Curiosity as much as anything else stirred the old man to hear more. Kubili, meanwhile, had told her mother many of the same things and she likewise was curious to hear more.

One day Anjikwi asked whether the village people would like to have the white man come there and tell them more about the things that had made them curious, and they all said that they would. So one day with considerable pride and strutting, Anjikwi and several of the other boys closely followed by Kubili and several of the girls escorted the white man and wife and children into the village. Everyone crowded about to see the woman who could ride a horse and marveled at the children, and especially that they could speak to them and be understood. Then followed the strange business of building a house out of cloth. It seemed strange that one should carry his house with him when he traveled. The white man asked the elders if they could supply food for a few days to the men who had carried his loads and invited them all to come under the Baobab tree that night for a time of singing and talking. They did their work, ate their food early, and came under the tree in great numbers. Then they learned to sing some new and pleasant songs and listened to some interesting stories and explanations.

After they got home Anjikwi's father complained that such things would certainly destroy all that his fathers had succeeded in building up over the years, and said that he wished the white man would move on. The mother said little except that she could not be sure until she heard more about it. They both went each night and heard more about the white man and the new way of life.

Before he left, the white man asked the elders whether they would not be interested in having a school and church house in their own village so that the children would not have to leave home to go to school. They were eager to try this and said they would build a house in the next month, and that many of their children would go to school. Some of the old men also consented to give it a try.

When the schoolhouse was finished and the teacher ready to begin, Kubili, who was now at home to attend this school, begged her mother to go and try it too. So tying her youngest baby on her back, and Kubili tying another on hers, they set out. Several older men and women were there and they learned that day from charts and pictures on the wall. They also learned about some people who lived long ago and saw pictures of them on the wall. Several commented on how good it would have been if they too could have pictures of their old men who lived long ago.

As the days went by some of the older men and women dropped out or were very irregular in attend-

What to Pray For

Week of April 2 to 9. Brother and Sister William Beahm of Marama, Africa, are home on furlough. They have been engaged in evangelistic, educational and translation work. Miss Ruth Utz has charge of the dispensary and is filling a great medical need for that area. Miss Clara Harper is especially emphasizing district evangelism. She works among the women and children. Much of her time is spent out in villages away from the station. Sister Harper is now home on furlough.

ance, but Kubili and her mother continued regular and learned to read everything that was presented. After quite a long time they told the white man one day when he came that they would like to make a formal declaration before the village that they wanted to associate themselves with this new way. After instructions they stood up before the assembled village and in a solemn moment made such declaration.

But father shook his head at all this and with his thumb nail shot more snuff up his nose than was his usual wont. At first he debated whether he should put Kubili's mother outside his compound in the place of the disapproved wife, but when she continued to be an even better wife than she had been before, he decided to wait a while.

Garkida, Africa.

Mrs. E. Lloyd Cunningham

BY DORTHA THOMAS

Ellen Edmister Cunningham is the eldest daughter of Eld. J. F. Edmister and Sarah Johnson Edmister. She was born Jan. 22, 1907, at Garrison, Iowa. Her childhood days were spent in Garrison, and she graduated from the local high school in 1925. Following her graduation, she taught in elementary school for one year before going to the west.



In the summer of 1926 Eld. and Mrs. Edmister moved their little family of three children—Ellen, the oldest; a brother, Ivan; and a younger sister, Evelyn—to Pomona, Calif., where they remained for a year before moving to La Verne. Ellen entered La Verne College in the autumn of 1926. Her activities during college years were of the quiet, unobtrusive type. She was a conscientious student, a devoted worker in the Student Volunteer organization, and made a number of lasting friendships. She was always willing to work quietly in the background. In January, 1930, the Edmister home was saddened by the loss of the mother, and thus extra responsibilities fell upon Ellen's shoulders. The year 1930 marks the end of her enriching college experience, of which she speaks most appreciatively. During the next two years, Ellen taught school in Laton, Calif.

On Dec. 20, 1931, culminating a romance begun in college, she was married to Ernest Lloyd Cunningham. From that time until the present she has worked untiringly with an unwavering purpose—to assist her husband in his preparation to become a medical missionary. She gave up her teaching to be near him, and secured employment in the homes of other people at a time when she would naturally most long to be in a home of her own. The nature of his work permitted them to be together only a very small part of the time. Strictest economy was necessary. Though there were discouraging days, Ellen was always cheerful even to those who knew her best. She found much of interest in the everyday happenings, and passed many hours with busy fingers, making gifts for others. The secret of her happy poise lay in her belief, shared by her husband, that God was directing their way and would see them through.

After four long years it was a great joy to be permitted to move to Bethany Biblical Seminary and take some courses there, while her husband was an interne at Garfield Park Community hospital near by. Even there, however, she still found remunerative work to help balance the family budget, and led a most active life.

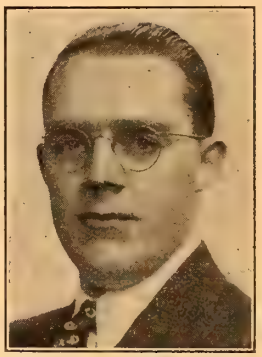
But the years of intensive labor were accounted worth while when they received their appointment in April of this year, to go out as medical missionaries to China. Their lives together have been literally an adventure of faith, and have proved once more that God never fails those who put their trust in him. I am sure it is their desire to give him the glory.

Fruitland, Idaho.

Dr. E. Lloyd Cunningham

BY HARRY E. THOMAS

Dr. E. Lloyd Cunningham, who with his wife and the Brights sailed for China in February, has a noble ancestry. His mother is a member of a family which has within it many Southern Methodist ministers. His father comes from a line of western pioneers. An aunt and uncle were industrial missionaries in Korea for five years, and are now in pastoral work for the Southern Methodist church. Another uncle is a pastor in South Carolina. An aunt was an educational missionary in Mexico for many years. His background is thus both strongly religious and missionary.



Dr. Cunningham was born July 30, 1906, at a little town called Smeltzer, in Orange County, Calif. When he was two years of age his parents, Mr. and Mrs. J. E. Cunningham, moved to Tulare County, Calif., not far from where the Lindsay Church of the Brethren was later established. A brother, Ed, and a sister Ida Beth, came to the home later. Ed is now in pastoral work and Ida Beth is married and living at Lodi, Calif. Lloyd, as he expresses it, "was born a Southern Methodist, but joined the Church of the Brethren in 1917." In 1926 the Cunningham family moved to Oakley, Calif., where the parents still reside.

Lloyd's school work has been rather extensive and varied. He graduated from grade school in 1920. He spent one year in high school at Lindsay, Calif., one at Exeter, and two at Strathmore, graduating in June, 1924. That fall he entered our own college at La Verne, and after staying out a year in 1926-27, graduated with a major in science in 1929. During his college career he was very active as well as interested in the religious life of the school, being a leader in the Student Volunteer group, where the writer first knew him. During the summer of 1928 he studied at the University of California, and after his graduation from college with an A. B. he spent one year at Fresno State College. On July 1, 1932, he entered the College of Medical Evangelists located at Loma Linda, Calif. He graduated from this institution on June 13, 1937, with his M. D. His interne work was taken at Garfield Park hospital in Chicago.

For several years, Lloyd was undecided as to his life's

work. He spent many hours trying to discover his own abilities and God's pathway for him. But even before college graduation he was thinking in terms of religious work and toward the medical field. Between college and medical school were several years of work on a farm, but gradually he came to the conclusion that he wanted to become a medical missionary to Africa. With this end in view he went through five years of desperate struggle to obtain his medical education. His wife, whom he married on Dec. 20, 1931, has been his constant help and support. To work one's way through medical school is a most heart-breaking task. Yet this is what Dr. and Mrs. Cunningham did. He worked as an orderly in a county hospital, was an externe at Angelus hospital, Los Angeles, did X-ray and laboratory work at Glendale Research hospital, and special clinic work at the Los Angeles General and the White Memorial hospitals. Last summer he successfully passed the examinations given by the Illinois State Board and the National Board of Medical Examiners, thus giving him a license in Illinois and the title, "Diplomate of the National Board" (D. N. B.).

Never has the writer seen two people more determined to gain their goal, at whatever cost, than these two have been. Once they had decided to become missionaries, they worked literally night and day to gain that goal. Only one change has come in their plans. Our Board wanted them to go to China instead of Africa, and they gladly complied with this wish. They started with practically no money, have had to live miles apart much of the time seeing each other only occasionally, have sacrificed to the very limit at every turn, have been offered good positions here in the United States and elsewhere, but refused them—and now they have sailed to China, to give their lives unreservedly as they have been giving them these last years. The trip across the water will be their "honeymoon" for they have not even taken a vacation during all these strenuous years. They put to shame many of us so-called Christians for they have gladly faced it all, because they knew they were following God's pathway. This type of people, few though they be, make life worth living. We who are so often discouraged and pessimistic look to them, take a new grip on life, and, "keep driving," for we see in them Christ's Way of Life.

Fruitland, Idaho.

A Word of Testimony

Mrs. E. S. Rowland, Hagerstown, Maryland

Recently we gave the program, Our Girl's Schools in India, China, and Africa. At the close of the program we brought our offering and had a consecration service. It was the best service we ever had. We more than doubled our amount for last year. Our women greatly rejoiced. Some of this meant real sacrifice but how we rejoice that we can do something for the Christ who did so much for us. This is from the Longmeadow church in Middle Maryland.

Just a word about the last tour I made among the churches of West Virginia with the Board of Administration. We visited some churches who are under support of the District Mission Board. We presented our Women's Work to them, and although they are weak in numbers, yet not long since I heard from them. One church organized an Aid Society and had fourteen present at the first meeting. Who can tell what can be brought about when the Lord has his way? This I feel, is a direct answer to prayer.

Mecca and Beyond

(Outline to be used in studying the women's study book, Mecca and Beyond. The complete outline is Program Outlines, price 10c. Order from General Mission Board, Elgin, Ill.

Program 5

CHAPTER 7. The Farther East.

Looking Through Windows Into the Far East.

"The nearer we get to Christ the more intensely missionary we become."

WORSHIP:

Hymn: All Hail the Power of Jesus' Name.

Poem: **The Camel Kneels:**

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest to gain.

My soul, thou shouldest to thy knees
When daylight draweth to a close
And let the Master lift thy load,
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

Thus shouldst thou kneel at morning's dawn,
That God may give thee daily care,
Assured that he no load too great
Will make thee bear.—Author Unknown.

Prayer.

The Moslems revere a dead prophet; the Christians a risen Lord.

Hymn: Low in the Grave He Lay.

Scripture: 1 Cor. 15: 12-14, 19, 20; Rev. 6: 9-11.

OUTLINE OF CHAPTER 7:

Locate on the map Khyber Pass and the countries mentioned in this chapter.

1. Importance of Khyber Pass, pages 163, 164.
2. Moslems in India, pages 165-177.
   a. Moslem conquests, pages 165-167 (see note on mosques).
   b. Moslems, Hindus and British, pages 167-169 (see note 2 on music).
   c. Moslem women in the new day, page 172.
   d. Contribution of Christian missions, pages 175-177.
   e. Read article on "Our Friends of the Mosque," written by Anna E. Lichty, missionary to India.
3. Moslems in Soviet Russia, page 181.
4. Moslems in China, page 183. Note: The Church of the Brethren Mission in China does not have as many contacts with Moslems as in Africa and India.
5. Moslems in the Dutch East Indies, pages 184-187; growth of the Christian church, pages 186, 187.
6. Moslems in the Philippines, pages 189-192; Christian venture, pages 190-192.

HOME AND FAMILY

An Evening Thought

BY ORA W. GARBER

How have you lived today?
Can your conscience to you rightly say
That in thought, attitude and intent
Your today has been most wisely spent,
Or have moments slipped idly away?

What have you learned today?
From out Wisdom's imposing array
Have you even one gem of thought-lore
You can add to your mind's treasure store,
A possession that will not decay?

What have you said today?
Did you carefully think what to say?
Have you spoken the kind word of cheer
That has helped banish gloom, conquer fear?
If you did not, then why the delay?

What have you done today?
Were you busy with work or with play?
Have you lived just for self, oh, my brother,
Or have you so lived that another
You've helped along life's toilsome way?

What have you gained today?
Did you read from God's Word? Did you pray?
Has today brought you closer to him
Before whom all earth's glories grow dim?
What, oh, what, of this precious today?

Elkhart, Iowa.

A Wise Woman Buildeth Her House

BY ELIZABETH R. BLOUGH

"SAY, mother, why do you keep this old sampler? Not for its looks, I am sure. It is grey and faded—"

"And yet I want it; I can see my mother patiently putting those stitches in the canvas; she disliked sewing. The work is poorly done and she never finished it. But what a verse to live by! 'A wise woman buildeth her house, but a foolish woman pulleth it down.'"

Llora went to answer the telephone, while her mother put the sampler in her drawer. She kept thinking of it, how could she build her house for her children, build it wisely? Llora and Allan were going to Bolton's for the day with young people whom she did not know. But when she questioned them, Llora answered:

"Now, mother, if you are going to have me answer a questionnaire as to the morals of each boy and girl, I may as well stay at home. I'll soon be an old maid anyhow." Llora was just sixteen.

"I am more troubled about Allan than about you. When I see advertisements made so alluring, and magazine stories about girls smoking cigarettes and drinking as if it were the usual thing, and some of our best families have the bottles on their sideboard, a mute witness to their drinking habits, I feel crushed."

But father had promised the two that they might go with this party, so reluctantly mother gave her consent. She hoped her fears were unfounded. From the kitchen cabinet to the stove, with swift yet unhurried steps, she carried eggs and bacon. Every moment counted towards a well-filled table. Allan paused between mouthfuls to say, "Such a grand breakfast, mother, for a send-off you do know that we deserve this picnic?" Yes, they deserved a good time, they had worked with father in the fields from the time they picked ripe strawberries until they helped with corn husking.

The morning passed pleasantly enough at Bolton's Landing. They all enjoyed a great picnic dinner after which the girls packed what remained into baskets. Then they settled down to fishing, the boys were restless. "Let's go to Peterson's Island," suggested Lee Sheldon. Some of the boys entered the boat. "Come on you two, Allan and George," shouted Jim Drayer. But Allan and his chum, George Keim, hung back, unwilling to go.

"I can't handle a boat very well," said Allan.

"Coward! Afraid to drink, or smoke a camel and now afraid of a little rough water."

Without another word, Allan and George got abroad the boat. Allan took a pair of oars and rowed straight towards Peterson's Island. He soon found that a strong current was forcing the boat towards Bolton's Falls, there was real danger. Jim Drayer was passing the bottle; the boys were drinking and urging Allan and George to take some. When Allan refused, Lee Sheldon said, "Oh, let him alone, he's yellow."

"We must keep away from the Falls," shouted Allan.

"Who cares where the old boat lands?" said Jim Drayer.

Allan and George pulled with all their might against that current. Help was coming, they must hold on. Weak and trembling they were assisted into the other boat.

"What do you fellows mean to risk going over the falls?" growled their rescuer, Mr. Frey. He gave a contemptuous glance at the boys lying in the boat, drunk, and continued. "Not much loss if they go overboard, they are on the down road; but how do you and George happen to be traveling with that gang?"

Neither of the boys answered him. At Bolton's Landing, Llora was waiting for Allan. "Oh, I never was so frightened in all my life. They said you'd go over the falls, and then Mr. Frey came on the run and took his boat to get you." Allan said nothing, he knew

how imminent was their danger, he was trembling as he sank into the back seat of their car.

When they had told the story to their parents, mother said, "The Lord be praised for your safety." Then they spoke of the boys who were drunk, boys who had never touched liquor until the stores were opened in their town.

"And Alice and Nora never smoked until this summer. How am I to get along with my, 'No, thank you's'? I tell you, mother, Allan and I will be social outcasts soon."

"No danger of that." Mother's decisive words settled matters. "The old sampler's wise building is needed. We can build a young people's group in our church and Sunday school where these things will not be tolerated." She had a sharp sense of the relative importance of people. Allan and Llora should never have spent the day with those young people, that implied that they were on the same common level. Subdued and made thoughtful by their recent experience, the two were ready to agree to live up to their heritage of Christian character.

"If we build wisely, you will have friends who believe as you do," said mother. And Allan and Llora believed her.

Hatfield, Pa.

With Faith and Without It

BY ORPHA MISHLER

If it were not for faith, how miserable we would be in this world of disappointments, but faith leads us on and on into green pastures.

Without faith in his cause the soldier falters, and without faith in his friends man is discouraged. To lose faith in God would make us return to savagery. In faith we find strength to do the tasks before us. It was Lincoln who said: "Let us have faith that right makes might; and in that faith, let us, to the end dare to do our duty as we understand it." Some one said: "All I have teaches me to trust my Creator for all I have not."

"Strike from mankind the principle of faith and man would have no more history than a flock of sheep." "Faith draws the poison from grief; takes the sting from every loss; quenches the fire of every pain; and only faith can do it."

Faith is the most beautiful, as well as the most precious thing in life. Without it this world would be a place of torment.

Faith underlies and precedes all accomplishments. Faith brought Columbus across the ocean to this shore. Faith took George Washington through all disappointments of his long struggle. Faith upheld Lincoln and thousands of others who have lived and died for their fellow men. And faith upheld the Son of God as he hung in agony on the cross. What faith has done for others it is able to do for us. Read the faith chapter, Heb. 11, and if we trust and have faith, great things can be done through faith today.

We need faith, a simple childlike faith, a faith that prompts us to act. If we have lost faith we are doomed. God pity those who have laid away their dearest friends with no faith.

Let us remember all the great accomplishments in Bible times were brought about through faith. But for later days was forecast a falling away because of lack of faith. God pity us, if having lost faith, we seek to destroy the happiness of those who retain it!

"Have faith in God.
Though clouds hang low today,
Tomorrow's sun will shine,
Dark clouds will pass away.
Why will you doubt God's word?
Tomorrow will be light,
Trust him for he hath said:
'I'll make your life more bright.'"

Middlebury, Ind.

Wings of the Morning

BY ARLO GUMP

A wise old red-headed woodpecker has found a new pipe organ on which to entertain his lady—and the rest of us. Our back kitchen has a chimney not made of wood or stone, for the flue consists of a stove pipe that forgot to stop at the accustomed place, and so extends up to a little hooded top above the roof. All spring Mr. Woodpecker has aired his personal pride by pounding on this new found organ until the pipe resounds with a hollow tone. We would not care so much about his mischief, but he begins his recital at about four o'clock in the morning D. S. T. and we plan to sleep by C. S. T.—extra slow. When I hurried out to confer with him on the matter he merely looked at me and said, "Cheap! Cheap!"

For several mornings we have considered the novelty of this unusual alarm. Why should our rest be broken by one of nature's tricks? Aren't there enough old dead limbs in the woods for noise makers? After some such complaining and thought we began to understand that we had a special privilege of listening to a lover strutting for the benefit of his lady. A teacher once explained to me that birds never sing songs to entertain people, nor to disturb them, but only because birds are birds made that way by the hand of God.

If we take the wings of the morning, God is there. It is too expensive to be a sleepyhead and miss meeting God as he lives in his own creation, the birds of the mornings of spring.

Middlebury, Ind.

KINGDOM GLEANINGS



Gramstorff Bros., Inc, Malden, Mass. Artist: William Hole.

A Syrophœnician Mother's Petition

Calendar for Sunday, April 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Serving Other Races.—Mark 7: 24-37.

Christian Workers, The Evangelization of Children and Youth.

B. Y. P. D., What Is Sin?

Intermediates, Why I Like the Country Church.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Canton church, Ill.

Five baptized in the Calvary church, Calif.

Four baptized in the Midland church, Mich.

Nine baptized in the Woodberry church, Md.

Three baptized in the Middle River church, Va.

Twelve baptized in the Welty church, Md., Bro. I. S. Long, evangelist.

Ten baptized in the Ringgold church, Md., Bro. W. N. Zobler, evangelist.

Eleven baptized in the Ellisforde church, Wash., Bro. Mark Schrock, evangelist.

Ten baptized in the Frederick City church, Md., Bro. Ralph E. Shober, pastor-evangelist.

Five baptized in the Green Springs church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Eight baptized and two reconsecrated in the Nocona church, Tex., Brother and Sister B. M. Rollins, evangelists.

Fifty-three baptized, twelve received on former baptism and letter in the Cumberland church, Md., Rev. Lawrence Bianci, evangelist.

Fourteen baptized, one received on former baptism and two by letter in the Cumberland church, Md., Bro. C. C. Sollenberger, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ray Zook of Flora, Ind., May 9, in the Spring Creek church, Ind.

Bro. J. F. Baldwin, pastor, April 3-17, in the Morrill church, Kans.

Bro. Charles Dumond, pastor, March 30 to April 10, in the Canton church, Ill.

Bro. B. B. Ludwick of Markleysburg, Pa., April 18, in the Mt. Pleasant church, Pa.

Bro. Daniel Bowser of York, Pa., April 3-17, in the Back Creek, Upton, church, Pa.

Brother and Sister B. M. Rollins, June 28 to July 10, in the Midland church, Mich.

Bro. J. W. Fidler of Brookville, Ohio, April 17-24, in the Pleasant Valley church, Ohio.

Bro. Aaron Heisey of Midway, Pa., April 18, in the West Conestoga congregation, Lane house, Pa.

Bro. B. B. Ludwick of Markleysburg, Pa., April 11, in the Bethel house, Markleysburg congregation, Pa.

Bro. I. D. Heckman of Cerro Gordo, Ill., pre-Easter services, April 3-17, in the Onekama church, Mich.

Bro. Wilbur Bantz of Toledo, Ohio, April 18, in the Walnut Grove house, Silver Creek congregation, Ohio.

Bro. O. H. Feiler of Grand Junction, Colo., March 27 to April 10, in the First Grand Valley church, Colo.

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Personal Mention

Bro. Charles H. Ziegler of Sheridan, Pa., another of the faithful ministers of Eastern Pennsylvania, early last week entered into his final rest. This is according to word received by his cousin, Bro. Warren H. Ziegler, head of the shipping department of the Publishing House.

Twenty-one hens have fallen so far in the spring showers which have been coming down at the parsonage of the English River church of Southern Iowa, thereby enriching both the Caskey breakfast table and the Caskey spirits. It would not surprise us to hear that the sermons had been affected favorably.

Brother and Sister B. M. Rollins, after a short vacation at their home in Keyser, W. Va., begin tomorrow (April 3), at Hampstead, Md., another year of evangelistic work. In the past year they conducted twenty revival meetings in nine states, in which 283 persons, 95 of whom were heads of families, were received into church fellowship.

Bro. J. Edson Ulery of Onekama, Mich., was scheduled to bring the message last Sunday at the rededication of the remodeled church of the Marilla congregation. Pastor Max Hartsough wanted you Michigan folks within reach to know that you would be welcome, but the notice came too late for us to tell you. We can only hope you found out about it anyway and went. Our guess is that the special music from Lake View, Harlan, Onekama and Marilla was good too.

Bro. I. E. Oberholtzer of our China mission who, along with the other faithful workers there, has seen so much of sadness, will have an extra heartache when word reaches him of the passing of his father, Bro. C. W. Oberholtzer of Elizabethtown, Pa. We have no details at this writing other than that his body was laid to rest Thursday, March 24.

To Bro. Harl L. Russell of Marshalltown, Iowa, our thanks are due for a clipping from the Marshalltown Times—Republican containing a well-written and generously illustrated account of our Old Folks' Home located five miles northeast of the city. The two oldest residents, Sisters Melinda Booth and Barbara Swink, are in their nineties. Bro. G. W. Keedy and wife have had the superintendency of the Home for about twelve years.

Bro. John F. Dietz of Detroit, Mich., has been "a constant reader of the Messenger for fifty-seven years." After assisting in the organizing of three churches in Western Pennsylvania, Pittsburgh, Greensburg and Morrellville, Brother and Sister Dietz, with six children, became charter members of the Detroit congregation. They have had a specially active part in the work among the Chinese there. And isn't it good to know that "all the various departments of our church are well organized and are doing a splendid work"?

Brother and Sister Jacob B. Neff of Milford, Ind., were united in marriage March 18, 1888. And so there was a golden wedding on the program Friday evening, March 18, last. The event was fittingly celebrated at the Bethel church in Milford with songs, hymns, poems, prayers, speeches, whistling, ice cream and cake. The principal address of the occasion was given by President Winger of Manchester. Bro. Neff has been deeply interested in the founding and developing of near-by Camp Mack. He and his faithful companion are both in good health and show promise of realizing our hopes for many more anniversaries to come. An unusual feature for golden weddings was the presence of the bride's mother Mrs. Matilda Dubbs, 92 years of age.

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Miscellaneous Items

Eastern Pennsylvania District Meeting will be held April 26 and 27 at the Mohler house, Springville congregation. Elders' meeting will be held at the Ephrata Brethren church at 9 A. M.—John L. Myer.

Northern Virginia District Meeting will be held Friday and Saturday, April 15 and 16, in the Valley Pike church, Woodstock congregation. Elders will meet Thursday, April 14, 2 P. M.—Samuel D. Lindsay.

To the churches of North Dakota and Eastern Montana: All queries, reports and papers to be printed in our Conference booklet must be in my hands not later than May 5. Remember the change in date which will be June 26 to 29, at Cando, North Dakota.—Ray Harris, Clerk, Minot, N. Dak.

Do you remember the note in the Messenger for March 19 reporting contributions toward a memorial to the lost missionaries? Three Wisconsin churches, over which Bro. Lewis Hyde has pastoral charge, sent offerings for this worthy purpose. The copy which came to the Messenger should have said Maple Grove gave $15.50, rather than $5.50.

"Enclosed find a check of $147 for Messenger subscriptions in the Midway congregation. Our church feels that the Messenger is so vital for the Christian life of our brethren that we have decided to put the Messenger into every home that houses a member of our church. In order to qualify for the "diamond rule" our church treasurer is paying for all the subscriptions and all those that are able will pay their subscription to him."—Mrs. John H. Shearer, Lebanon, Pa.

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Dates in Sower Printing History

1693-1758—Christopher Sower, Senior.
1721-1784—Christopher Sower, Junior.
1724—Arrival in America.
1731—Builds home in Germantown.
1738—Printing press set up at Germantown. An Admonition to Young and Old (first Sower publication); Calendar for 1739.
1739—Weyrauchs-Hugel (first hymnbook). Pennsylvanische Geschicht-Schreiber (first German newspaper in America).
1741—The Crime of Drunkenness (first Brethren temperance treatise).
1743—First Sower Bible.
1744—Set of 381 Scripture Cards.
1747—Two tracts advocating peace.
1748—Reply to Franklin's "Plain Truth" (a strong peace plea).
1752—First Reformed hymnbook printed in America.
1754—Christian Education.
1755—Appeal to the Governor on behalf of German immigrants.
1759—First Lutheran hymnbook printed in America. Observations on Enslaving (a tract against slavery).
1763—Second edition of the Bible.
1770—Dock's Schul-Ordnung (first American treatise on pedagogy).
1776—Third edition of the Bible.
1777—Printing shop raided by British soldiers.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 8: 27-33

"Thou art the Christ"

Finding Christ in His Lordship

It is one thing to fear Christ, another to admire him, and quite another to accept him as the Lord and Master of one's life. Peter had come through this entire range of experience. He had once fallen down before Jesus and begged, "Depart from me; for I am a sinful man" (Luke 5: 8). He had looked with admiration and satisfaction upon Jesus when the multitudes were following him and clamoring to make him king. But finally he came to the place where he could see God in Jesus and take him as the Lord of his life, regardless of consequences.

We fall short of Peter's maturity if we fail to see God in Christ and accept him as our Lord and Master in all of life.

Tuesday: Mark 8: 34-38

"Whosoever shall lose his life for my sake and the gospel's shall save it"

Finding Ourselves Through Service

We are reminded of the "Preacher" of old who set out to test for himself the pursuits of men to discover wherein lies the greatest satisfaction. He tried and tried and didn't find one that yielded him unmixed good. His final attitude was a sort of measured obedience to God, feeling that therein lay the nearest approach to satisfaction. But after him came one whose testimony is in a much more positive and confident strain. He turned attention toward giving, not getting. And he found that in giving lay the secret of the worth-while life. To serve is really to live.

Wednesday: Rom. 6: 15-23

"His servants are ye whom ye obey"

Obedient Service

Religion is not only a matter of adoration; it is also endeavor. Loyalty is not only an expression of the lips but also of the life. A man's interests are usually evident from his activities. If he devotes his energies to the selfish satisfaction of his own desires, the measure of his heart is quite evident. If he gives himself enthusiastically to the service of God and his fellows, then, too, we may readily know the measure of his heart.

Paul pled for consistent loyalty among Christians. He would have the followers of Christ show by their obedience who their Lord is. Do people know by our lives whom we seek to serve?

The Cost of Life

In certain areas, life appears to be cheap, but in reality it never is. The Old Testament account which represents God as in need of rest after creating the world and its life is true to universal experience, as far as we know it. Perhaps even for God the giving of life is an exhausting process. The sacrifice of Jesus suggests this.

All along the line, the spiritual regeneration of man cost the suffering of death of God's servants. The Son of God was no exception. The salvation of men cost his life. And in his death we have the great revelation of a God whose love reaches out through suffering to give men life.

It is life for life, but not in the old sense of a God who demanded blood for sin and was satisfied to accept the blood of Jesus instead of man's blood. The revelation of God's love seen in Christ never could let us be content with a view of God like that. It is life for life rather in the sense that love constrained Christ willingly to put his life behind the truth which he taught and go to the cross to win men to God and bring them life. Sacrifice is the bid of love, not the satisfaction of vengeance.

We are approaching the season of special remembrance of Christ's suffering and death. Certainly gratitude and whole-souled acceptance of the grace made available to us by what he did are in place. But no response is adequate short of devotion on our part likewise to live and die for others.

Isa. 1: 18; Hosea 11: 1-11; John 10: 10.

Thursday: Phil. 1: 19-26

"I know that I shall abide . . . for your progress and joy in the faith"

Fruitful Service

We marvel at the fruitfulness of some men's service. Take Paul for instance. He carried the gospel to new areas and established churches which became great centers of spiritual power. In doing this he exerted a determining influence in the growth of the Christian fellowship from a Jewish sect to a world religion. And he left teachings so profound as to require consideration everywhere that men make an effort to understand the gospel of Christ. There is little wonder that service became an important factor in determining this man's choice of life or death. His sufferings for the Master were great, and he longed for release. But he was willing to stay and work as long as his service was needed.

Friday: Matt. 7: 24-29

"A wise man, who built his house upon the rock"

Enduring Service

A child may build a house of sticks and throw it over at a whim; there is little at stake in the structure; the joy was in the making, not in the value of the house.

We are builders too. There should be joy in our building. Nothing is more fascinating than building the structure of life if it is done with the proper interest and perspective. But our structure ought to be enduring. It is for a useful purpose, and so we can not afford to put anything less than the best into it. And we must choose a foundation in keeping with the structure we want to build.

Saturday: Matt. 25: 34-40

"Come, ye blessed of my Father, inherit the kingdom prepared for you"

Rewarded Service

Some service carries with it a stipulated reward in the way of payment or salary. Where a Christian is in a position to set the pay for labor, he has a real opportunity to exercise the Christian spirit, for men should receive adequate rewards. And it is often very difficult to run business on that basis.

But some of the most useful things are outside the realm of stipulated pay. They are courtesies of friendship, manifestations of brotherliness, spiritual ministries. But these things do not really go unrewarded. There is a God who looks after the pay day for all unselfish service rendered in the spirit of Christ.

Sunday: Heb. 1: 10-14

"Ministering spirits, sent forth to do service"

Commissioned for Service

The teaching about angels in the Bible is that they are heavenly messengers sent to do God's bidding. Sometimes their mission takes them to earth to bring messages to God's earthly children. Men might envy their high estate. But the inspired writer to the Hebrews tells his readers not to envy them, for they are really servants to men who are seeking salvation. The folks who are really honored of God are the children of men whom God has given the ministry of salvation to the world.

Neither in heaven or on earth are there those who have a greater privilege than the Christian or a greater mission to perform.

THE CHURCH AT WORK

ADULT CHRISTIAN WORKERS' TOPIC

The Meaning of Easter

John 20: 18

Sunday, April 17, 1938

I. Easter Means Spring Has Come.

1. The Easter festival is a combination of the celebration of the coming of spring and the coming of Jesus from the tomb.
2. There is a beautiful harmony between the two basic ideas; they both center around new life.
3. How may the Christian rightly harmonize the two ideas? What place should he give to new clothes, eggs, flowers, worship?

II. Easter Means Jesus Is Alive.

1. He was alive to his followers (John 20: 18).
   (a) To the women (Matt. 28: 8-10).
   (b) To Peter and John (John 20: 3-10).
   (c) To Mary Magdalene (John 20: 11-18).
   (d) To the two on the way to Emmaus (Luke 24: 13-35).
   (e) To the ten (Luke 24: 36-49).
   (f) To the eleven (John 20: 26-29).
   (g) To the seven (John 21: 1-23).
   (h) To the apostles (Matt. 28: 16-20).
2. He is on the lips and in the lives of millions today. The pages of history present an unbroken record of evidence that Christ lives. He walks quietly by the side of the lonely and sorrowing. He enters every open heart and speaks peace to the troubled soul. He goes before us into new experiences, into all the world.

III. Easter Means We, Too, Shall Have an Easter Morn.

1. The grave is not our goal. Scientists have argued that this life is too short and turbulent to give a soul a real chance to grow into the image of God. There must be a future life.
2. Jesus promised a future life (John 11: 25, 26).
3. The poet says: "There is no death."
4. A wounded Norwegian king is said to have asked to be placed on a sail boat alone and shoved out to sea. They heard him say, "Sail on—sail on to God."

IV. Discussion: What Easter Means to Me.

PEACE

Announcement!

The Coming Brotherhood

An attractively bound book by Dan West is now ready for distribution. Printed in clear legible type, on good book paper, with a heavy durable paper cover—all this makes the book one that you will want and one that can be used hard.

This book is different. It sets a goal of a "widening brotherhood based on the two great commandments," contrasts this brotherhood with the army type of organization, and lays down procedures for realizing it. The program begins in the area of economic brotherhood and extends through recreation, home life, mental health, fellowship, worship, and adventure. It outlines a plan of leadership development, surveys materials, outlines methods, evaluates organizations, and suggests fields of investigation.

Those who know the method of work which the author has used for many years with young people's groups will be prepared to find in this book stimuli for thinking and discussion that will prove exceedingly fruitful if given mature consideration. It is not a book for casual reading, but one for the help of those who want to adventure beyond the accepted paths in search of a new order. Centered in the heritage and message of the Church of the Brethren, it reaches out in the direction of a brotherhood as wide as the brotherly spirit. It is an excellent book for group or camp discussion.

Price? Yes, within your reach—single copies 25c, but in orders of ten or more, to one address, 20c each, postpaid. Send your orders to the Board of Christian Education, 22 S. State St., Elgin, Ill.

WOMEN'S WORK

Mother Heart-Hunger

By Mrs. E. G. Hoff, Elgin, Illinois

It was so obvious that she had it, this mother of four fatherless children, who sat by me at the close of our Home Builders' Program last month. It had been such an inspirational program. A young mother presided. In the opening she convincingly read for us poems and prayers her own three-year-old Judy loved so much. There was music winging words to responsive hidden chords in each of us. There was a book review, skillfully handled by a young mother. No, there was nothing boring about the book, "Untying Apron Strings," by Hogue. We saw ourselves as parents hampering the freedom of our children in their choices, we saw how personalities are warped in childhood and how these tragedies may be avoided. All the while the fire crackled, flaming red, on the hearth. What matter if cold winds whistled outside!

But this is the way I found out about the heart-hunger. After the program a screen was removed and as if by magic a tea table with Valentine appointments, candles, heart-shaped sandwiches and candies appeared. All formality was broken down, tongues were loosened in a jargon of feminine voices.

Small wonder heart-hunger was satisfied. Even the smallest "mother," Carol, three years of age, who left her baby doll at home in bed, enjoyed the poems and prayers and candies. This mother, who sat by me, grandmother to the baby doll at home, turned to me as we sipped our tea and said so earnestly, "You know this kind of a meeting just does something to one, doesn't it? I was so tired when I came. I feel so rested now." And there was joy in her face and a genuine ring in her voice.

This is a mere testimony of one who appreciated the relaxation, the inspiration, the social touch which a group of mothers can give to one another. Do you have that same heart-hunger? Try a mother's circle for satisfying it.

An Addition

When it comes to financial reports, as showing the totals of the year's giving, it is always splendid if one may add rather than subtract. In the March 19 Gospel Messenger, it was reported that the total Women's Work giving for the fiscal year of 1937-1938 was $15,554.71. But after receiving a couple letters in which the request was made that designations should be changed, and after a couple other

adjustments were made, the total was brought up to $16,126.88. Unless some unforeseen changes have to be made, this total will stand. Certainly the women have much for which to be truly grateful. This is a total for which we may well rejoice.

THE MINISTRY

Schools for the Continuing Education of the Ministers in Town and Country

What Are the Purposes of the Schools?

The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country church work. (2) To assist them in getting an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts with agricultural leaders.

What Kinds of Courses Are Offered?

Courses offered during recent years at one or more of the schools:

The Larger Parish Plan
Social Problems of the Modern Family
Religious Education and the Church School
The Country Church and Our Generation
Agriculture of the Old Testament
Inter-church Co-operation
Weekday Religious Education
Dramatics and Pageantry
Country Church Efficiency
Problems of Rural Youth
Introduction to Mental Hygiene
Women's Contribution to Leadership
Community Recreation
Principles of Social Case Work
Problems of the Public Speaker
The Minister's Message
The Sunday School in the Rural Church
Adult Education in Rural Life
Rural Values: An Appreciation of Rural Life
Town-Country Church Readjustments
Leadership Training in Religious Education
Rural Sociology
Agricultural Economics

What Is the Expense?

The cost of attending schools is being kept down to an absolute minimum. Camping facilities are available in connection with some of the institutions listed below. Charges are made only for board, room and registration and these costs range from about $15 to $25 for the two weeks' session. Certain of the Home Mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms. At certain of the schools there are special activities for women.

Schools Planned for 1938

Wisconsin Rural Leadership Summer School, University of Wisconsin, Madison, Wis. Prof. A. F. Wileden. June 27-July 8.

Virginia Summer School for Rural Ministers, Virginia Polytechnic Institute, Blacksburg, Va. Prof. B. L. Hummel. July 4-13.

Pastors' Summer School, Hollister, Mo. Rev. C. E. van der Maaten, Oct. to May—809 E. Grand Ave., Springfield Mo. After May 1, Hollister, Mo. Aug. 1-12.

The West Virginia State Ministers' Conference, Jackson's Mill, W. Va. Rev. A. H. Rapking, Lost Creek, W. Va May 9-13.

Rural Leadership School, Purdue University, Lafayette, Ind. Prof. O. F. Hall. June 20-July 1.

Seminar on Rural Problems and the Church, Garrett Biblical Institute, Evanston, Ill. Prof. M. H. Leiffer. June 14-July 15.

The Pastors' Institute, Divinity School, University of Chicago, Chicago Theological Seminary, Disciples Divinity House. Dean S. J. Case, President Albert W. Palmer, Dean Edward S. Ames, 1156 E. 57th St., Chicago, Ill. Aug. 1-14.

The Rural Church Institute, Duke University, Durham, N. C. Prof J. M. Ormond. June 6-11.

N. D. Summer School for Ministers and Their Wives, Jamestown, N. D. Rev. C. A. Armstrong, Roxy Bldg., Fargo, N. D. July 11-16.

Summer Institute for Rural Religious Leaders, Washington State College, Pullman, Wash. Prof Paul H. Landis. July 25-Aug. 6.

Round Table on the Church, Institute of Public Affairs, University of Virginia, Charlottesville, Va. Dean Charles G. Maphis. July 10-16.

Institute of the Nebraska Christian Rural Fellowship, College of Agriculture, Lincoln, Nebr. J. L. Thomas. June 20-24.

Minnesota Summer School of Christian Education, St. Mary's School, Faribault, Minn. Rev. Wm. J. Bell, 1040 Plymouth Bldg., Minneapolis, Minn. July 18-30.

Pennsylvania Short Course for Town and Country Pastors, Pennsylvania State College, State College, Pa. Prof. W. V. Dennis. July 25-30.

Suggested Four-Year Course of Study for Use in Summer Schools for Town and Country Pastors

1. Rural Sociology A
   - 1st year—General Rural Sociology
   - 2nd year—Social Psychology
   - 3rd year—Surveys and Community Organization
   - 4th year—Program and Methods
2. Rural Sociology B
   - 1st year—Rural Economics
   - 2nd year—Farmer Movements and Co-operative Marketing
   - 3rd year—Agencies With Which to Co-operate
   - 4th year—General Education—Home and Community
3. The Rural Church
   - 1st year—Conditions and Problems
   - 2nd year—Organization, Program, and Methods
   - 3rd year—Pastoral Visitation—The Project Method
   - 4th year—Interchurch Relations
4. Message and Preparation
   - 1st year—Message Content—Science and Religion, Christian Ethics, Bible
   - 2nd year—Religious Education—Organization, Program and Methods
   - 3rd year—Worship—Evangelism .....
   - 4th year—Training, Preparation and Delivery of Sermons; Teacher Training; Leadership Training; Preparing for Rural Ministry
5. Recreation—for Home and Community
   - 1st year—Play and Games—Value and Technique, Participation
   - 2nd year—Drama, Pageantry, Music

3rd year—Boys' and Girls' Work
4th year—A Well-Balanced Community Recreation Program

6. Services of Agricultural Extension
By lectures, tours of buildings, campus, farms, experimental plots, demonstrations, literature, etc.
Recommendations of the Summer Schools Committee of the Home Missions Council, January, 1927.

We recommend:

1. That the schools be held for minimum of ten working days, but suggest fifteen working days if possible, with one hour for each course per day.

2. That a standard term's work consist of five courses, one of which shall be recreation.

3. That each school arrange its courses in such a way that students may select a major theme which they will follow throughout their studies year after year, with minor courses as supplementary work.

4. That the foregoing suggested curriculum be used by the schools as a model.

LEADERSHIP TRAINING

A New Guide on "The Workers' Conference"

A new twenty-seven-page bulletin on "The Workers' Conference" is just off the press. How do you like these headings?

Introducing the Workers' Conference
Who Shall Plan the Conference?
How Often Shall Such Conferences Be Held?
Getting Started
Discovering Needs
Types of Procedure
Typical Workers' Problems and Program Materials
The Leader and His Opportunity
How to Secure Interest
The Departmental Conference

"The Workers' Conference," by J. Arthur Heck. 1937, 10c. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill.

STEWARDSHIP

Benevolence Defined

"Benevolence is not in word and in tongue, but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle; though there be no voice of eloquence to give splendor to your exertions. It is an exertion of principle. If you look for the romantic simplicity of fiction, you will be disappointed; but it is your duty to persevere in spite of every discouragement. Benevolence is not merely a feeling but a principle; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute."—Chalmers.

CORRESPONDENCE

MEN'S WORK IN NORTHERN ILLINOIS AND WISCONSIN

The executive committee of the Men's Work organization of Northern Illinois and Wisconsin decided to hold two conferences during 1938. The southeastern section held their conference in the First church, Chicago, Saturday, March 12, beginning at 6:30 P. M. About 125 men attended the banquet served by the men and boys, after which we enjoyed a very inspiring and educational program. We had the pleasure and the honor of listening to Allen Weldy, our National President of Men's Work, who spoke on Dad's Influence. Bro. Weldy, a father, knew how to give a very strong appeal to fathers. He will be welcome any time to come back and address the men of Northern Illinois and Wisconsin.

Rufus D. Bowman, President of Bethany Biblical Seminary, spoke on Bethany's Future, or Does the Church Need a Greater Leadership? With characteristic zeal and vision he presented very convincingly what men can do to help in this great task.

Bro. F. W. Powers, our district president of Men's Work, discussed our district setup. After a presentation of our district project the men voted to give a day's earnings toward the support of scholarships in Bethany Biblical Seminary.

E. M. Hersch spoke on Getting a Working Unit of Men in Each Congregation. What he said was very inspiring and convincing.

There were reports by the group representative. The men of this section of our district are busy. Those not organized, will organize. At 9:30 P. M. the brother whom thousands love and admire came in—Dan West. Everyone leaned forward and listened with intense interest as he told of the children of Spain, who are hungry, cold and dirty. The men enjoyed a feast of good things, so the evening was well spent.

We regret one church was not represented. We will look forward, hoping to attend the conference in the northwest section, date to be announced later.

E. B. Williams,
Naperville, Ill. District Secretary.

DOES BIBLE STUDY PAY?

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15). Read also in Acts 18: 24-28 about Apollos, a Jew, an eloquent man, mighty in the Scriptures. But when Aquila and Priscilla heard him, they took him unto themselves and expounded, or made more clear, the way of God unto him. In Matt. 28: 19, 20 we have a great teaching program, Jesus says: "Teach all nations, baptizing them and teaching them to observe, not part, but all things." Bible teachers, it is very necessary that we teach folks to observe the all things whatsoever Jesus has commanded us, with a promise.

On Dec. 4, 1935, the writer came to Lincoln as pastor of the Church of the Brethren. As soon as located, we asked about a Bible class. The answer was that they did not think we could have one with any success, as they had tried it and could not make a go of it. But we read in the Word, that if God is for us, who can be against us? Also that the Holy Spirit is ours with a promise, that he will teach you all things, and bring all things to your remembrance whatsoever he has said unto you. Now we thank God for our Christian colleges and our Bible seminary, and the men and women of God who are willing to teach the students to observe the all things that our Lord has commanded them, that they who are taught might go out and teach the all things that the Lord has commanded.

So on the twenty-first day of January, 1936, we started our Bible class with an attendance of fifteen for the first night. The class decided to study the book of Matthew.

So we studied Matthew for two years, and when we finished we had a total attendance of 1,790 people, an average of nineteen each night. Jan. 18, 1938, we had a review lesson on the entire Book of Matthew. Then the class decided to study the Gospel of John. Hence we are looking forward to a great year of Bible study.

As Jesus said of himself, in John 8: 28, 29: "I do nothing of myself; but as my Father has taught me, I speak those things. . . . The Father hath not left me alone; for I do always those things that please him." So we within ourselves are nothing; and can do nothing, only as the Holy Spirit speaks, so do we. He is our Teacher, our Guide, our Comforter. In the years that we have been in the Lincoln church as pastor and Bible teacher, we have had many sorrows; but thank the good Lord for that hope that is beyond the grave, for we read in his blessed Word that our sorrows shall be turned into joy. How true! Our joys are multiplying. Again we read that all things work together for good to them that love the Lord.

In the past two years over forty have been added to the church. In both sorrow and joy we have labored. We have seen some wonderful healing. One dear old saint of God's was dying with a cancer. She called for the anointing, and the Lord wonderfully healed her. She is now up and enjoying herself, and has no pain. We have had the privilege of baptizing both old and young—one man eighty years old and another eighty-five years—so our aim is to have a more spiritual church in 1938. May the Lord have his way with us, for we believe he is soon coming. Let us be busy about our Father's business, that when he comes we will look up, and shout: "Hallelujah, praise his name! He is coming, and I am going home!"

L. W. Smith.

Lincoln, Nebr.

A STRANGE COINCIDENCE

In the year 1910, two little blue-eyed, light-haired boys were born in the state of Idaho. Both were born to Brethren parents. They were no relation, but very good friends. Both were named Paul. Both boys had sisters who were ten and twelve years older than they, with no other children between. Both grew from babyhood to schooldays in the same town. Both attended the same church and day school for years. Both joined the Church of the Brethren at the same series of meetings, held by Brother and Sister J. Edwin Jarboe, and both were baptized by the same man near their ninth birthdays, which were just two and half months apart. Both boys grew to manhood and both were married in 1934, and now each is the parent of a baby girl, born just two and one half months apart, as they themselves were. "Verily truth is stranger than fiction."

Payette, Idaho. Mrs. Marvel Bowers.

OUR DAYS IN FLORIDA

Feb. 20 we had the blessed privilege of worshiping with the brethren and sisters at Seneca, where Sunday school was held with an attendance of nineteen. Bro. Meyers gave us a stirring message, using Matt. 5: 13, "Ye are the salt of the earth." He said that too many professing Christians have their lights under a bushel where it can not be seen.

Sister Katherine Zeigler, who was in our party, had charge at this place last Sunday, as no preacher was present. She was at Sebring Feb. 20. The weather is warm and mild here at this writing, but had been rather cool up until two weeks ago.

Pray for the work here and for Ida Himmelsbaugh who is almost an invalid, but happy in the Lord. Her only regret is that she can not go back to India to do more work and be in his service.

John C. Clemens.

Mainland, Pa.

ANOTHER INTERESTED MOTHER

I agree with what has been written against costly array and against the wearing of jewelry, use of lipstick and rouge and against permanents. There should also be less spent for tobacco, whisky and beer. Should we as Christians profess and follow the above? No! Then I suggest a step more be taken by every member of our church. Check up on the items above mentioned, and see what wonderful results might be accomplished with what is wasted on luxuries. Let Christ be our Guide. It is true every thing works for good to those who love the Lord. Man looketh on the outward appearance but God looks on the heart. Happy is the man who knows a thing and does it! Surely we all want to be happy. Let us as faithful stewards consider this matter so prayerfully that we co-operate in helping to make peace between Japan and China.

Luray, Va. An Interested Mother.

HINDRANCES THAT CAUSE THE CHURCH TO RETROGRADE

Why does not the church progress more spiritually in her work? There must be a cause for this. One of the greatest reasons is that she is becoming most too popular with the world. One can see the world and the church out together. They go hand in hand. One can not tell the Christian from the sinner. They are so much alike that it is a great hinderance to those who might become Christians. These know our faith and doctrine, and they take us for their gospel light, instead of the Bible. God says that we should be a separate people (2 Cor. 6: 17). Today there is no mark of distinction that so-called Christians can be known from worldly people. I have read in the Gospel Messenger, Dangerous Trends in Modern Brethrenism, by Bro. Grant Mahan. I heartily agree with these articles. "They should be read by all," as one writer said. There are not enough doctrinal sermons preached. This generation does not know the rules and ordinances of the church any more. Many of the older members are not living up to the standard, or church order, as they are commanded in the gospel. And the younger people who are taken into the church do not know them. So many now are discarding one of the most important commandments—that is, the prayer covering. They only wear it to the love feasts. Some do not attend the love feast at all. Such should not be elected to any office of the church. What would our good Brethren say, who have passed away, if they knew what a great change has taken place since they are gone? God's word is not changed. He is the same yesterday, today and forever.

Florida Green.

Middletown, Ind.

IN HONOR OF SISTER JENNIE ALEXANDER

Messenger readers who so liberally remembered Sister Jennie Alexander on her birthday a year ago with cards, letters, handkerchiefs, etc., might be interested in knowing she reached her eightieth milestone March 4, and celebrated the same by reading her Bible and Gospel Messenger, together with other reading material of the day. She is in

fairly good health for one of her age. Day before yesterday, March 2, the Aid met here with an all day meeting and at the noon hour two songs, and a reading were given in her behalf, which was followed by general thanks, after which all partook of a bounteous dinner. She enjoyed the day with the group very much. Mrs. Chas. A. Colyn.

Prescott, Iowa.

BIBLE INSTITUTES IN IDAHO

Last year, at the Boise Valley congregation, a Bible institute was held under the leadership of Bro. W. E. Buntain. The experiment proved worth while and it was felt that an institute on a larger scale would be of value. Accordingly, Bro. G. R. Montz, District Secretary of Christian Education, presented the matter to the District Board of Administration, and to the pastors of the district. After considerable groundwork the matter was presented to various participating churches. Finally larger committees made the detailed plans which resulted in the institutes which have now became history.

The first of these institutes was held at the Boise Valley church from Feb. 7 to Feb. 19. Bro. J. S. Zimmerman of Modesto, Calif., was the main instructor. Sessions began at 10:30 with a devotional period. Following this Bro. Zimmerman gave a course in Kingdom Parables. After lunch Bro. C. Noble Stutsman, pastor of the Boise Valley church, gave a course in Harmony of the Gospels. This was followed by another course by Bro. Zimmerman on "Bible Doctrines and Ideals of the Church." At 8:00 in the evening there were devotions followed by sermon-lectures by Bro. Zimmerman on What Is Christianity?

The Saturday schedules were arranged so as to become Sunday-school conventions. Sessions began at 10:30 with devotions, after which Bro. Zimmerman led in a course in How to Study the Bible. This was followed by messages by Rev. James K. Allen, pastor of the Fruitland Methodist church and formerly dean of Gooding College, on the following subjects: Spiritual Needs of Childhood, and The Reality of the Spirit. Following Rev. Allen's period, Bro. Montz, the dean of the school, led in an Open Forum, when problems were discussed. In the afternoon Dr. James Millar, head of the Department of Religious Education of the College of Idaho, spoke on World Problems. Dr. Millar made a trip to Europe, Egypt and the Holy Land last summer and so his messages were timely and helpful.

On Feb. 21, continuing until Feb. 26, the sessions were held at the Payette church, and from Feb. 28 to March 5 in the Fruitland church. Here the program was altered so as to provide only for afternoon sessions. At 1:30 there were devotions, after which Bro. Zimmerman led a course in Kingdom Parables. Following this Bro. Miles Blickenstaff, formerly a missionary to China and now a resident in our district, at Emmett, led us in a Study in Philippians and James. This was followed by a course in Bible Doctrines and Ideals of the Church, by Bro. Zimmerman. At 7:30 in the evening there were devotions followed by sermon-lectures by Bro. Zimmerman. The Saturday schedules were like those at Boise Valley, except that Dr. Millar gave a bird's-eye view of the Bible one Saturday, and gave an address on The Teacher, the other; and that Rev. Allen spoke the first Saturday on Spiritual Needs of Adolescents, and the last on Dynamic Conviction.

Altogether these institutes were very helpful. Discussions during and following lectures were thought-provoking. The fellowship, eating together, made for a spirit of brotherliness. Attendance was not what was hoped for, but very worth while. One brother, janitor of one of the churches, sacrificed a job which would have paid him about 80c per hour in order to do his work as janitor and to attend the sessions at his church. Day sessions at Boise Valley averaged seventeen and at Payette-Fruitland thirty-four. Evening sessions at Boise Valley averaged thirty-three and at Payette-Fruitland seventy-one. Saturday sessions at Boise Valley averaged forty-eight, and at Payette-Fruitland sixty-one. The Bowmont and Nampa church co-operated in the institute at Boise Valley, and the Weiser church in the Payette-Fruitland Institute. Emmett being about equally distant between places, co-operated in both.

The speakers and leaders did a good piece of work. May God reward their labors of love. Bro. Zimmerman did a masterful piece of work. May the work of these institutes reflect in more Christlike living in our churches; and may we look ahead to better and more institutes in the future.

Weiser, Idaho. Clement Bontrager.

WOMEN'S MEETING—McPHERSON REGIONAL CONFERENCE

The annual meeting of women of the McPherson region was held in connection with the ministers' conference at McPherson College, McPherson, Kans., Feb. 20-25.

Every day throughout the conference the women spent two periods together under the leadership of Miss Anetta Mow of the Elgin staff. Much of this time was spent in gaining a better understanding of the national program for women, and a common understanding of problems particular to women of this region.

Thursday afternoon was the high point of the conference for women. This meeting was held in the church auditorium, and was attended by about one hundred women from McPherson territory, and from six neighboring states.

An offering of $17.20 was given to the National women's project. At the business meeting Mrs. J. H. Mathis was retained as secretary for three years.

The meetings for women have been gaining in popularity from the beginning of the ministers' conference. Each year more time is needed for their activity. We feel that the spirit of fellowship, and a desire to serve, are the reasons for the increase in attendance and interest.

We feel that we owe much of the success of these meetings to Miss Mow, and to many other good women who contributed in so many ways toward making the meeting worth while.

We hope to be able to offer just as strong a program for women next year.

Plattsburg, Mo. Mrs. J. H. Mathis, Secretary.

"LIFE BEGINS AT FORTY"

Two brief articles appeared in our paper, one on the above title, while the other appeared under the heading: "Adults Called Church Pillars." "Life Begins at Forty" was spoken by Dr. Forsyth to a delegation of women at the National Woman's Home Missionary Society Convention. He said: "You belong to a generation that has been sinned against greatly. You were taught to believe that your education ended with the presentation of your high school or college diploma; that you must step aside for the youth behind you. Now I am asking you to teach adult leaders to carry on the work of the church. And the first thing you must teach the older women is they are not too old to learn a new work; that they are more important to the church

than the youth, for they are the patterns which our children follow."

The other wrtier said: "Twenty years ago an institution was quick to employ the man of forty or over because he was experienced, steady and honest. The fact that he was married and raising a family was in his favor. Today the picture is changed. The employer underestimates the worth of the man of forty and so hires the inexperienced boy or an alien." Further, he asks: "Isn't it a pity that such good citizens are powerless to obtain employment for their families, while 7,500,000 unnaturalized aliens are cared for in our midst?"

This same problem is confronting many minds in the world today. Can the church, the Church of the Brethren, see a similarity in the unemployment of many older ministers? Both age and youth are needed. Youth has vigor, vision and daring; it has the venturous spirit. This is all good when properly directed. Age possesses experience and judgment, and can give counsel. Age has a source of knowledge and wisdom from which to draw (Ezek. 3: 15). If age would sit with youth and youth with age, they both would be astonished, providing they remained sufficiently long to know each other. Can we afford to cast either aside? "What hast thou in thy hand?" Use it. Youth is challenged to go out into the unexplored and build anew.

Riverside, Calif. L. D. Bosserman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fyock-Blowers.—By the undersigned, March 5, 1938, at the home of the bridegroom's brother, David E. Fyock, of Johnstown, Pa., and Helen E. Blowers of Conemaugh, Pa.—L. B. Harshberger, Johnstown, Pa.

Miller-Hepfer.—By the undersigned, at the home of the bride's parents, Daniel and Sarah Hepfer, Feb. 19, 1938, Harold E. Miller of Springs, Pa., and Frances Catherine Hepfer of Pearl City, Ill.—J. N. Kaufman, Peoria, Ill.

Overholt-Miller.—By the undersigned at Freeport, Mich., March 12, 1938, George W. Overholt and Marian Miller, both of Clarksville, Mich. —C. L. Wilkins, Freeport, Mich.

FALLEN ASLEEP

Abbot, Howard William, died March 11, at the Harrisonburg, Va.. hospital, following a brief illness, at the age of 30 years, 2 months and 4 days. He was a member of the U. B. church but in recent years took part in the activities of the local Church of the Brethren. Surviving are his wife, one son, parents, two brothers and two sisters. The funeral was held from the Timberville church with the writer in charge. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Beachley, Jennie Ecker, daughter of Greenbury and Sarah Ecker, was born July 26, 1877, at Uniontown, Md., and departed this life at her home near Franklin Grove, Ill., March 12, 1938. On Dec. 23, 1903, she was united in marriage to D. Walter Beachley at New Windsor, Md., after which they located near Franklin Grove, Ill. In her early womanhood she united with the Church of the Brethren and was a regular attendant at religious services and lived a faithful consistent Christian life. She bore her afflictions with courage and Christian fortitude. She was preceded in death by an infant daughter, her parents and three sisters. She is survived by her husband, her daughter and four sisters. She was a devoted wife, a loving mother, a good homemaker and a kind neighbor. She will be missed in the home, the church and the community. Funeral services were conducted in the Church of the Brethren by Bro. Paul Studebaker, assisted by Bro. O. D. Buck. Interment in the Franklin Grove cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Benson, Sister Grace, was born May 31, 1889, and died in the Uniontown hospital Feb. 17, 1938. She was the daughter of Mr. and Mrs. Henry Cupp. She was united in marriage to Morton Benson. To this union was born one daughter, Katherine. Her sister preceded her in death last October. Sister Benson joined the Church of the Brethren in her girlhood days, and lived a good Christian life. She was teacher of the Helping Hands class at Clifton Mills. She will be greatly missed by her many friends. Funeral services were conducted by Bro. Chester A. Thomas, assisted by Rev. Hawkins. Burial was made in the Centenary cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

Buckmaster, Rachel, daughter of Samuel and Lydia Weldy Beaver, was born May 20, 1875, in Adams County, Ind., and passed away March 1, 1938, at the home of a daughter, Mrs. Lloyd Byerly. She was united in marriage with Richard W. Buckmaster in 1907, and to this union were born two daughters. She was converted at an early age and for a number of years she had been a faithful member of the Church of the Brethren. During the early part of her illness she called for the anointing service. Memories of her pleasing personality, her kindness and helpfulness in her home and community will live in the hearts of those who knew her. She leaves two daughters, two stepsons, six grandchildren, one sister, four brothers and many relatives and friends. Funeral services were conducted at the Pleasant Dale church by the pastor, Russell Weller, assisted by Rev. Morford of the M. E. church. Burial was made in the Maple Wood cemetery at Decatur, Ind.—Victoria Stoneburner, Decatur, Ind.

Coffman, Lorraine, daughter of Brother and Sister Clyde Coffman of Kinross, Iowa, was born March 20, 1937. After an illness of about ten days she passed away March 5, 1938. Her passing comes as a shock to the whole community. Her illness was at first a severe attack of intestinal flu, then pneumonia, which was too much for her delicate body. Although her stay with us has been very short she made a great contribution to all who knew her. Besides her parents there are her grandparents and great-grandfather on the mother's side, and the grandfather and great-grandparents on the father's side. besides many other relatives. The services were held in the home by Bro. Homer Caskey. Interment in the Brethren cemetery.—Mary Coffman, South English, Iowa.

Eichelberger, Jack, son of Emery and Leona Eichelberger, died on Feb. 9, 1938, aged ten years. Until five weeks before his death he was in relatively good health. At that time he was taken with a strange blood disease for which doctors have found no cure. The last five weeks were spent at the St. Joseph's Mercy hospital in Aurora. Only two days before his death he was able to be about the hospital in a wheel chair. Surviving are the parents, one sister, Doris, his grandparents on his mother's side and a grandfather on the father's side, besides many other relatives and friends. Pallbearers were furnished by one of the Naperville school bands. Funeral services were held in the Church of the Brethren in Naperville by the pastor, Bro. Ralph E. White, assisted by Bro. B. C. Whitmore of Wheaton. Arthur E. Hill furnished two special musical numbers. Interment was made in the Naperville cemetery.—Helen Jasper, Elgin, Ill.

Flory, Levi Marion, oldest child of B. F. and Sarah Wine Flory, was born in Keokuk County, Iowa, Jan. 3, 1857, and died at his farm home three miles northwest of Winchester, Idaho, March 4, 1938. He had been in failing health for the past six years, and had been bedfast for thirteen months. Jan. 15, 1889, he was married to Amanda E. Shuss. Two sons were born to this union. He leaves his wife, two sons, six grandchildren, three brothers and one sister. He united with the Brethren church in young manhood. Funeral services were conducted at the Merchant Chapel in Clarkston, Wash., by Eld. Amos Reed of Winchester, Idaho, assisted by Eld. A. R. Fike of Moscow, Idaho. Burial in Normal Hill cemetery, Lewiston, Idaho.—Amanda E. Flory, Winchester, Idaho.

Flory, Susannah, daughter of Jacob and Mary Ulrich, was born at Hagerstown, Ind., Oct. 20, 1853, and died at her old home Feb. 10, 1938. At the age of two years she moved with her parents by covered wagon to Douglas County, Kans., and located on a farm near Pleasant Grove. Although quite young she well remembered the many hardships endured by the early settlers, which she often related to her children and grandchildren. She was the youngest of a family of thirteen children. They all preceded her in death. On Jan. 22, 1871, she was united in marriage to Wesley Flory, who also preceded her in death ten years ago. With her passing she leaves six children, eighteen grandchildren, thirteen great-grandchildren and a host of other relatives and friends. She united with the German Baptist church early in life and was a true example of the faith. Being of a cheerful disposition she was always concerned about the welfare of others. She was one of the last two surviving members who helped to organize the Willow Springs church. The past several years she made her home among her children. Her end came very quietly and seemingly with little suffering. She had been confined to her bed only a few weeks. Several days before she was confined to her bed she called for the anointing service. The funeral service was held at the Willow Springs church on Feb. 12. Services were conducted by Brethren Joel Montgomery and Ira Hirt. Interment was made in the Pleasant Hill cemetery.—D. F. Beeghley, Baldwin City, Kans.

Fry. Sister Minnie Katherine Wade, was born in Parkersburg, W. Va., Dec. 29, 1867, and passed away in Whitefish, Mont., Jan. 11, 1938. When she was a small girl she moved with her parents to Bradford, Ohio, where she grew to womanhood. When she was sixteen years of age she united with the Church of the Brethren. Dec. 2, 1888, she was married to Lewis Fry. They came to Montana in 1914, and to Whitefish in 1920, where they had lived since. Surviving are her husband, one son, four daughters, twenty-nine grandchildren, six great-grandchildren, one brother and two sisters.—Mrs. H. M. Mongan, Kalispell, Mont.

Hardman, Sister Jane, daughter of Daniel and Elizabeth Rarick, was born in Miami County, Ohio, Nov. 2, 1856, and departed this life at her home in Webster on Feb. 6, 1938. She was united in marriage to Warren H. Hardman on April 29, 1877. Five sons and five daughters were born to this union. On July 20, 1878, she united with the Church of the Brethren and remained faithful. During her last illness she

called for the anointing service. She was eager to depart and be with the Lord. The husband preceded her nearly forty years and two children have also gone on before. Eight children, eighten grandchildren and nine great-grandchildren survive. Services were conducted by the writer in the Oakland church, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Henson, Marshall Vaden, aged 12 years, died at the Lynchburg Memorial hospital Feb. 25, 1938, after an illness of meningitis. His death came as a shock to his many friends and loved ones. He was the youngest child of Allie and Luther Henson. He was a member of the Church of the Brethren, having united with the church at the age of eight years. He was preceded in death by one brother and his mother. He is survived by his father and five sisters, grandparents and many relatives and friends. Funeral services were held in the Oronoco church by Bro. R. M. Figgers. Interment was made in the cemetery near by.—Ethel M. Figgers, Oronoco, Va.

Jones, Sister Ibra, departed this life Nov. 1. She is survived by her husband, three sons and two daughters. She was an invalid for more than eight years as a result of a paralytic stroke. Sister Jones was a patient sufferer, and attended the services of God's house as long as her health permitted, which was just about a year before her death. Funeral service was conducted by a former pastor, Bro. C. E. Grapes, in the home and in the Bunkertown Church of the Brethren. —J. A. Buffenmyer, Bunkertown, Pa.

Martin, Benton, son of David and Eliza Martin, was born in Darke County, Ohio, Oct. 1, 1851, and departed this life at his home in Webster on Feb. 17, 1938. He was united in marriage on March 5, 1891, to Lucinda Maurer. One son was born to this union. He was a farmer during the active years of his life, having retired and moved to Webster twenty years ago. Six brothers and three sisters preceded him in death. Surviving are the companion, the son, two granddaughters, two brothers and one sister. Services were conducted by the writer from the Webster M. E. church. Interment in the mausoleum at Versailles.—Ray O. Shank, Gettysburg, Ohio.

Miller, Cyrus W., son of Jacob and Esther Miller, was born on July 17, 1866. He spent his entire life in Darke County. He was called home on March 2, 1938. On Christmas Day of 1894 he was married to Margaret Ellen Stover. Two sons and one daughter were born to this union. Brother and Sister Miller lived on the farm until five years ago, when they moved on a small tract of land near Gettysburg. Since that time Bro. Miller's health had been slowly failing. Early in life, soon after the establishment of their home, Bro. Miller united with the Church of the Brethren. An infant sister preceded him in death. Surviving are the companion, two sons, one daughter, five grandchildren, five brothers and two sisters. Services were conducted by the writer in the Oakland church. Interment in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Mischer, Charles, son of Henry and Elizabeth Mischer, was born in Kankakee County, Ill., Jan. 26, 1876, and died at his home Feb. 11, 1938. He came to Indiana about thirty years ago and a few years later moved to Miami County, where he had since resided. He was married to Nellie Klepinger in 1913 and to them one daughter was born. The wife died in 1920 and he was later married to Mabel Neff in 1925. Besides the wife and daughter he is survived by one brother and four sisters. He was a loyal member of the Pipe Creek church, from which place the funeral was held. Services were in charge of Brethren T. A. Shively and Milo Huffman.—Martha O. Hessong, Peru, Ind.

Mohler, Sister Harriet S. White, aged seventy-four, widow of Jacob P. Mohler, died at her home recently. She was the daughter of the late Franklin and Susanna White. She was a member of the Brethren church at Ephrata for forty-eight years. She is survived by five daughters and three sons, a brother and a sister. Services were held in the Ephrata church by Bro. Galen R. Blough and Bro. Alvin Wenger. Interment was made in Mohler's cemetery, near Ephrata.—Ella Mohler, Ephrata, Pa.

Postma, Webie, passed away March 10, 1938, at his home in the Washington Creek community. He was one of the most lovable characters of Eastern Kansas. He was a native of Holland, and at the age of seven was brought to America. They settled in Elkhart County, Ind., where the mother soon died. He and his brothers were for a time cared for by neighbors and friends. Bro. Postma had very little opportunity for regular scholastic training, yet being blessed with a keen mind became a profound student. He had a most thorough knowledge of the Bible. On Aug. 4, 1872, he was united in marriage to Mary Ann Neff of Girard, Ill. To this union eleven children were born. Six of them survive. The three daughters remained with him throughout his life. Bro. Postma had lived in this community for sixty-nine years. He won the respect, love and admiration of everyone with whom he came in contact. He was a good citizen, farmer, neighbor, and a very loyal member of the Church of the Brethren.—Louis H. Griffith, Lawrence, Kans.

Reiley, Sister Irene Matilda, died at her home in Washington, D. C., Jan. 25. She was in her seventy-ninth year. Sister Reiley united with the Church of the Brethren about forty-two years ago, and was one of our most faithful members. Living only a short distance from the church, she was present at every service whenever able. She is survived by her husband, Bro. L. W. Reiley, and eight children. As a tribute to the love and respect in which she was held, one of the largest crowds assembled for her funeral service on Jan. 27 that has ever been present for such a service in our church. The service was conducted by Eld. J. H. Hollinger, assisted by the undersigned.—Warren D. Bowman, Washington, D. C.

Sampson, Raymond D., infant son of Carl and Doris Shafer Sampson, passed away Feb. 26, 1938, a victim of pneumonia. He was about seven months of age. Services were conducted from the home by Eld. G. E. Weaver.—J. E. Overholser, Bradford, Ohio.

Shelley, Bro. Peter G., one time minister in the Lost Creek congregation, died Feb. 13, at the St. Joseph hospital in Lancaster, after a week's illness of bronchial pneumonia. Bro. Shelly was aged 75 years, 6 months and 12 days. He is survived by his wife, four sons, and one daughter. The funeral service was conducted in the Richfield Mennonite church by his pastor, the undersigned, assisted by Rev. R. C. Binghaman of the Thompsontown Lutheran church. Bro. Shelley besides being a minister for a number of years was a teacher in the public schools of Pennsylvania for forty-two years. At the time of his death he was receiving a teacher's pension.—J. A. Buffenmyer, Bunkertown, Pa.

Simmons, Hannah Swadley, was born Aug. 28, 1859, at Hightown, Va., and died Jan. 26, 1938. On Dec. 6, 1877, she was united in marriage with Mr. Mark Simmons of Crabbottom, Va. He preceded her in death nearly thirty years. Two children were born to this union, who survive. She was a loyal member of the Brethren church for over fifty years. Funeral services were held at the Central Methodist church with Bro. C. B. Gibbs of Monterey in charge, assisted by Rev. L. H. Greenwood and Rev. A. E. Johnson. Interment was made in the Union Chapel cemetery.—Mildred E. Bussard, Bolar, Va.

Southerly, Hannah Susan, wife of Solomon Southerly, died at her home near Cherry Grove, Va., Feb. 7, 1938, 64 years, 2 months and 19 days. She was a member of the Church of the Brethren for many years. Surviving are her husband, five children, five stepchildren, four brothers, one sister, nineteen grandchildren and one great-grandchild. The funeral was held from the Trissels Mennonite church, with the writer and Rev. L. H. Racey of the U. B. church officiating. Burial in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Stemen, Peree, nee DeLong, was born near Osceola, Iowa, March 26, 1878, and passed away in the Jamestown hospital, N. Dak., Feb. 12, 1938. She grew to womanhood in the vicinity of Osceola. She was married to Sylvan Stemen Jan. 23, 1901. They moved near Edgley, N. Dak., in April of 1907, where they have since resided. They were blessed with three sons and two daughters. Sister Stemen's health had been gradually failing for several years. Her difficulty proved to be a cancer. Early in life she accepted Christ as her Savior. She was a loyal companion to her husband in the ministry. However, her home was her chief concern. Her husband and children survive. She also leaves eleven grandchildren and an aged mother. The service was held in the Willow Grove church by the pastor, Bro. F. W. Grees. Interment in the Mt. Hope cemetery.—Mrs. Homer Caskey, South English, Iowa.

Strawser, Bro. John, departed this life Oct. 25, 1937, being aged 72 years. The funeral service was conducted in his home and in the Argobast Lutheran church, by a former pastor, Bro. J. E. Rowland. Bro. Strawser is survived by his second wife, four sons and one daughter. He was a quiet and unassuming man. He was a carpenter by trade.—J. A. Buffenmyer, Bunkertown, Pa.

Trayer, Elizabeth, nee Schrock, was born at Middlebury, Ind., Jan. 20, 1853, and died in California March 9, 1938. The family moved from Indiana in 1907 to Minnesota, and later to Idaho and California, living at Reedly. Her husband and three children preceded her in death. She leaves two sisters, one brother and two children. Funeral services were held at Modesto, Calif.—J. S. Zimmerman, Modesto, Calif.

Utz, Jennie Wagner, was born in Maryland March 9, 1858, and departed this life in Franklin Grove, Ill., Feb. 24, 1938. On Sept. 7, 1874, she was united in marriage to Archibald Utz. In 1890 they moved to Lee County, Ill., where they resided the remainder of their lives. Her husband and a son preceded her in death. She is survived by one son, two daughters, ten grandchildren, eleven great-grandchildren and three brothers. She and her husband united with the Church of the Brethren in 1886, and lived faithful Christian lives. Funeral services were conducted at the Church of the Brethren by Bro. O. D. Buck, assisted by William E. Thompson. Interment was in the Oakwood cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Williams, Mrs. Ida, aged 58 years, passed away at the home of her sister near Milford, Del., on Feb. 21, 1938. Death was due to heart trouble. The deceased was a faithful member of the Church of God. Her pastor, Rev. Ward, and Bro. W. M. Wine of the Church of the Brethren had charge of the funeral services, which were held in the St. Johnstown church, near Greenwood, Del., with interment in the cemetery near by. Mrs. Williams is survived by six sisters and three brothers.—Mrs. H. G. Baker, Bridgeville, Del.

Yates, Sallie Catherine Roller, died at the home of her daughter March 10, near Woodstock, Va., following an illness of several years. She was aged 75 years and a member of the Unity congregation. Surviving are her husband, one daughter and several grandchildren. The funeral was held in the Fairview church near Tenth Legion, with services in charge of Elders Lawrence Helsley and C. E. Nair. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Yoder, Mary Frances, daughter of Mr. and Mrs. R. O. Boone, was born May 11, 1876, in Franklin County, Va., and passed away at her home in La Verne, Calif., March 7, 1938. She was united in marriage to Oliver D. Yoder on Feb. 22, 1898. To this union were born five children, one of whom preceded her in death. She is survived by her husband, four children, three grandchildren, her mother, seven sis-

ters and five brothers. Her father passed away June 6, 1936. Sister Yoder had been a member of the Church of the Brethren since early childhood, and had remained a faithful and consistent member to the end. Funeral services at the La Verne church by the pastor, D. W. Kurtz. Interment was made at the Evergreen cemetery, west of La Verne.—Grace Hileman Miller, La Verne, Calif.

CHURCH NEWS

CALIFORNIA

Glendale, First.—Feb. 20 was celebrated as junior Sunday. This department of the church had charge of the entire services. The program was arranged by Sister Frantz, the subject being peace. The sermon was given by Bro. M. R. Zigler of Elgin, Ill. The district pastors' conference was held here on March 7. A good meeting was reported. Bro. D. W. Kurtz of La Verne gave an address in the afternoon. The Glendale church members have not suffered from flood conditions as far as can be learned at this writing.—Mrs. Lulu Terford, Glendale, Calif., March 10.

Glendora.—Since our last report we have held two business meetings. Eld. Edgar Rothrock was chosen elder. Six letters of membership have been granted. The children gave a good Christmas program on Dec. 23. Dec. 26 the adults gave a Christmas and New Year program, The Light of Men, concluding with a candlelighting service, which was very impressive. On Jan. 21 a church night get-together was put on by the temperance committee. A potluck supper was enjoyed by all, and a program was given. One hundred and thirty-five were present. A goodly number of our members attended the regional conference at La Verne. The fine messages inspired us to a more diligent Christian life. Bro. H. H. Keim filled our pulpit recently. On March 6 Bro. O. C. Sollenberger, China missionary on furlough, was with us and brought messages about the work in China. We are looking forward to a week of pre-Easter evangelistic meetings, concluding with a love feast on April 15.—Mrs. S. H. Hosfeldt, Glendora, Calif., March 7.

La Verne.—We observed intermediate Sunday on March 13, and the girls from that department led the devotions and the boys served as ushers. At the evening service a missionary drama was presented by a half dozen high school girls, directed by Harold Michael, La Verne College junior. Led by John Price, president, and his group of officers, and inspired by Bro. D. W. Kurtz, the men's organization is holding enthusiastic meetings. The junior church league has almost doubled in attendance and enthusiasm during the past several months. This organization contributed $25 to the achievement offering for the General Mission Board last month. The elementary departments of the Sunday school were hostesses to the elementary council of Pomona Valley on March 10. Bro. Kurtz gave an inspirational address. Likewise the Pomona Valley division of the Christian Endeavor societies, held their annual spring banquet at fellowship hall of the local church. High school and college young people are also participating in Church of the Brethren district young people's activities. A special offering was lifted for Red Cross sufferers on March 6. Evangelism is being stressed from the pulpit until Easter.—Grace Hileman Miller, La Verne, Calif., March 12.

Oakland.—Our former pastor, Bro. A. O. Brubaker, left here Feb. 2 to take charge of the Santa Ana church, Calif. On Jan. 30 a farewell reception at the close of the evening service was held for Brother and Sister Brubaker. They were presented with a treasure chest in appreciation of their work here. The women's auxiliary presented Sister Brubaker with a gift. Bro. W. E. Buntain of Philadelphia, Pa., came to us Feb. 13, and preached two inspiring sermons. He conducted a Bible interpretation class during the week. Bro. Rothrock of the General Board and Bro. W. R. Brubaker of the District Board were with us in council Feb. 23. Bro. Buntain was called to take charge of the work here and was installed that night. His wife and family expect to come soon after Easter. A fellowship dinner and reception for our new pastor was given on March 6. Sixty-five were present. The Oakland church was organized twenty-one years ago March 28. March 27 will be the anniversary and homecoming day. We will have a basket dinner after the morning services, followed by a program. All friends and former members are invited to be with us.—Mamie June, Oakland, Calif., March 10.

ILLINOIS

Bethel.—The children of our Sunday school, directed by Luella Flory, brought a Christmas message in recitation and song on Dec. 19. A peace play, Peace I Give Unto You, was given by a group of our people on Dec. 26. At our business meeting in January Bro. R. D. Bowman was elected to serve our church as elder. Our treasurer's report shows an increased interest in meeting our financial budget, and since the first of this year our finance board has paid $300 on the parsonage debt. On Jan. 2 and 9 Bro. E. L. Ikenberry, missionary to China, spoke to the B. Y. P. D. on the youth movement in China. In the evening the Ikenberrys told of their work and conditions at the mission in China. Other missionaries told of the work in Africa and Japan on Jan. 23 and 30. Bro. M. R. Zigler and family were with us on Feb. 6. He told of religious conditions in Germany. On Feb. 13 Bro. Wm. Beahm and family told us of their problems in Africa. On Feb. 20 the men's organization had charge of the evening services. In the week following they cleaned and redecorated the walls of the church. A series of sermons by our pastor on The Quest of God Through the Church, Brotherhood, Suffering, Race Appreciation, and Other Channels, have brought us a new challenge. Dr. Pickens, secretary for the national association for the advancement of colored people, was a guest of our B. Y. P. D. on Feb. 26 at a luncheon. He spoke later at a union service in our city. The 1937 Women's Work report shows that twenty-six meetings were held, with an average attendance of twenty-four. The receipts for the year amounted to $468.38. We paid $100 to our church building fund, $182 to janitor, $21 to the Women's Work project, $35.50 for furnace grates, also other equipment for the church and parsonage. Mrs. R. D. Bowman brought us a message, Packing Our Bag for the New Year, at our first luncheon. On March 3 Mrs. E. L. Ikenberry told of her work among the women in China, and also read a letter just received from the field. Her message was well received.—Mrs. Dessa M. Kindy, Naperville, Ill., March 11.

Chicago (First).—Our pastor, Bro. Horst, has been bringing us wonderful sermons. We have had the privilege of hearing many special messages from visiting speakers. Our choir has continued to add much to our meetings, and on Feb. 6 they gave an evening of sacred music. On Feb. 13 we observed race relations Sunday. Bro. Horst exchanged pulpits with Rev. James L. Horace of the Monumental (Colored) Baptist church. Bro. Horst reports a wonderful visit with that congregation, and Rev. Horace brought us an inspirational address. That evening we enjoyed international services at which several races were represented in a program of songs and readings. Bro. Horst gave us the Oxford Message on Race Relations. On Feb. 20 the welfare board presented several temperance declamations, which closed with a message by Miss Laura Willard. At the morning services on Feb. 27 a commemorative service for the missionaries who are missing in China was held, with Bro. Wm. Beahm as the principal speaker. In the afternoon and evening the thirtieth anniversary of the Brethren Chinese work in Chicago was observed. On March 6 Bro. Horst started a series of special Lenten services with the message, The Cruciality of the Cross. On March 12 the men were hosts to the men of Northern Illinois, at which time 118 men were served at a banquet, after which we had addresses by Brethren Rufus D. Bowman, D. D. Funderburg and others. As an added treat we were privileged to hear from Dan West, who gave a very interesting and challenging message concerning his work in Spain. A group from Bethany and First church are preparing a pageant on the life of Christopher Sower which is to be presented at Annual Conference at Lawrence, Kans., on June 11. On April 9, 10 the Faith Players will present A Crown of Thorns at John Naas hall. On April 10 the choir will bring us The Messiah. Special Holy Week services will be held April 12-15, closing with communion services on April 17, 18.—Ray Dean, Forest Park, Ill., March 16.

Franklin Grove.—Jan. 12 we held our annual birthday supper, with 170 attending. The offering amounted to $64.87. Bro. Harvey Hostetler of Detroit, Mich., conducted our revival Feb. 7-20. Each evening he brought us a very challenging and inspiring message. Sunday following the revival six were baptized. Recently two have been received by letter and four letters were granted. March 12 we held our council. Bro. David Studebaker was granted a license to preach. We are looking forward to programs in the near future from the student volunteer groups of both Manchester College and Bethany Biblical Seminary. Our pastor, Bro. Paul B. Studebaker, has resigned. This will take effect Sept. 1. He has accepted the pastorate of the Modesto church, Calif. Bro. O. D. Buck was elected delegate to Annual Conference, with Bro. Kenneth Pfoutz as alternate. The Sunday-school attendance is growing.—Nina Pfoutz, Franklin Grove, Ill., March 16.

Lena.—On Nov. 21 a missionary program preceded the pastor's sermon, and on Nov. 28 the children presented a program before the sermon. On Dec. 26 a Christmas program of music and drama was given before a large audience. On Jan. 12 about eighty members surprised our pastor and wife, Brother and Sister Burton, on their twentieth wedding anniversary. A short program was given, after which a purse of $20 was presented to them. Our church recently co-operated with three other Lena churches in a school of religion. The Yellow Creek congregation is worshiping with us until May 1. On Feb. 27 we observed the tenth anniversary of the dedication of our church here in Lena with an all-day service. We dedicated our new Brethren Hymnals, purchased by the young people. Improvements made during the past year and a half are: Auditorium redecorated, new furnace installed and the roof shingled. The young people's class presented the church with new offering plates and beautiful new drapes. Letters from two former pastors, Brethren U. H. Hoefle and O. E. Stern, were read. A letter was also read from Sister Mary Miller Gish. Bro. Edward Frantz of Elgin brought us a challenging message. A basket dinner was served at noon. In the afternoon Bro. Harner of Freeport gave a fine address. Bro. Frantz spoke again in the evening to a large and appreciative audience. The B. Y. P. D. recently redecorated the basement, and the married people's class redecorated the Aid room. We met in council March 7. Sister Burton was elected to serve as delegate to Annual Conference. Two men and their wives were called to the deacon's office—Brother and Sister Ed Brose and Brother and Sister Clarence Yeager. Two new members have been received by letter. We are glad that the Messenger is in over seventy-five per cent of our homes. We will hold our love feast on Monday evening, May 16, 7:30 P. M.—Blanche L. Folgate, Lena, Ill., March 10.

Panther Creek.—We met in council March 6. Delegates to district meeting are Sisters Oma McCauley and Lillie Kaufman, with Bro. J. W. Switzer and Sister Alta Small as alternates. Our spring love feast will be the last Sunday in April at 7:30 P. M. We decided

to have a series of meetings between the middle of September and the middle of October. We are planning to have a Bible institute of two days' duration by Brethren John Wieand of Decatur and Walter Coffman of Cerro Gordo. This will be held the last week in April. The Sunday school is working on an Easter program.—Alta Small, Roanoke, Ill., March 13.

INDIANA

Center.—We met for council March 3. New officers were elected as follows: Elder, Bro. Clyde Joseph; clerk, Eli Berger; treasurer, Ernest Ross; trustee, Delbert Birk; ministerial committeeman, Otis Gordon; Messenger agent and correspondent, Nellie Borden. We are happy to report the addition of new members who accepted Jesus and were baptized Feb. 20 by our pastor, Bro. Ben Cross. The funeral of Sister Hinman, aged 78 years, was held March 6. Sister Hinman had accepted Jesus in 1930, and had been faithful until she was called home. The Ladies' Aid has been making comforters and quilts this winter. They presented the church with three new pulpit chairs. The men are planning a project for this summer. Sunday-school attendance has been increasing.—Nellie Borden, Plymouth, Ind., March 12.

Kokomo.—Our church under the eldership of T. A. Shively has been making forward steps. We are planning to redecorate the church in readiness for a week of pre-Easter services which will be followed by an Easter program to be presented by our young people on April 17. Bro. O. S. Hamer of North Manchester has been giving us some very inspiring messages each Lord's day, which have been very much appreciated. Our love feast will be held April 24, 7:30 P. M. On March 8 we held our council. The missionary committee and Aid Society reported growth and progress in their field of activities. In all lines we discover the need of work and service.—Mrs. Alpha Deardorff, Kokomo, Ind., March 16.

Mt. Pleasant.—At Christmas time our church remembered our pastor, Bro. N. H. Miller, and wife with a pound shower, which they greatly appreciated. Council met March 4. It was decided to hold our communion May 28 at 7:30. The Manchester men's quartet will be with us March 27. Six babies have been added to our cradle roll since December. Our Sunday-school superintendent appoints a certain class to help in the opening service each Sunday morning. The young people's class has been taking charge of the devotional services on Sunday evenings. The Ladies' Aid has been sewing for the Bethany hospital. A special program is being prepared for Easter.—Elsie Rettinger, Bourbon, Ind., March 15.

New Paris.—We met in council March 6. Dr. H. Augustine Smith of Boston will hold a music festival at our church the last of May. He will be assisted by Prof. Alvin F. Brightbill of Bethany Biblical Seminary. The ministerial meeting of Northern Indiana will be held here the last Saturday in May. Two members were received by letter. We lost two by death recently. They were Sister Ida Cripe and Bro. Henry Neff. Since our last report Bro. J. D. Miller of Albany, Ore., preached a much appreciated sermon. Bro. Walter Heisey of North Manchester preached an inspiring sermon on March 6. We succeeded in placing The Gospel Messenger in more than seventy-five per cent of our homes. The Sunday school is steadily increasing in number. During January and February Sunday-school attendance was two hundred, with a few exceptions. Eld. Charles Arnold is slowly regaining his health. An Easter program is being arranged, which will be given by the children of the Sunday school. —Mary C. Kiefer, Goshen, Ind., March 14.

Pipe Creek.—Rev. Miles of the Lord's Day Alliance was with us Jan. 30. He was accompanied by a colored quartet and their singing was much enjoyed. We are now having services every Sunday evening. The young people's class gave a missionary play March 6. At the close of this service a pound shower was given to Bro. Milo Huffman. A large variety of gifts was received. Bro. Ritchie and a group of workers from the Kokomo church were with us recently. They had charge of the Sunday school and gave special numbers in song. The council was held March 11. It was decided to have our communion on June 4, 7 P. M.—Martha O. Hessong, Peru, Ind., March 14.

Pleasant Dale.—Council was held Jan. 11. The reports showed a gradual growth. There was no deficit at the close of last year. During the past two years we redecorated, reroofed and recovered the outside of the church house with asbestos shingles. The total cost was slightly over $1,800. Our Aid Society has been doing much to help the needy, unfortunate and relieve suffering wherever possible. In spite of much sickness the attendance at our services has gradually increased, and interest is growing. The ministerial committee is trying to locate the pastor and his family nearer the church. They are now living in Keystone, a distance of about twenty-five miles. Brother and Sister Weller are doing much to promote the work at Pleasant Dale, and their spiritual influence in this community is appreciated. The Munn brothers rendered a good program on Feb. 20.—Victoria Stoneburner, Decatur, Ind., March 10.

Pleasant View.—We met in council March 2. Since Bro. H. H. Helman is changing his location to Onekama, Mich., we elected Bro. Edward Kintner of North Manchester as elder to serve the unexpired time. Brother and Sister Helman worked with us very earnestly and will be greatly missed. We are looking forward to having the help of Bro. Kintner. It was decided to send a group of young people to Camp Mack this summer. Recently a Men's Work has been organized, with Bro. Harvey Kreider as president; Bro. Irvin Myers, secretary-treasurer. On March 26 a district institute will be held at our church, with Bro. H. H. Keim presiding. Several able speakers will lead the program. The Aid Society has been doing good work, with Ella Sink as president; Letha Shank, vice-president; Esther Kreider, secretary-treasurer. Many from neighboring churches have been present. A sum of $44.50 was given for the improvement of electric lights and curtains for a classroom. We have again succeeded in getting The Gospel Messenger into seventy-five per cent of our homes. On March 6 a splendid talk was given by Bro. Walter J. Heisey. Dec. 6-19 a series of meetings was conducted by Bro. Edward Stump and daughter of North Liberty, Ind. Through inclement weather the crowds were large and appreciative. Following this our communion was held with Bro. Stump officiating. By the help of these meetings we feel the church has been strengthened to go on in a greater work for the Master's cause.—Mrs. Etta Wine, South Whitley, Ind., March 12.

Roann.—Nov. 21 was our homecoming which was very well attended. Bro. Stine delivered the address in the morning. At noon a basket dinner was served. Sister Stine gave an address in the afternoon. Bro. Leslie Ockerman and family were with us Dec. 5. Dec. 7 we met in council. We decided to take another offering to finish our quota for the Marion church. Our revival will be held the first two weeks of October. On Dec. 12 Rev. Huddleson, Anti-Saloon League representative, was with us in the morning. Bro. Leslie Ockerman delivered an inspiring address in the evening. Our children gave a short Christmas program. Dec. 15 we invited the ladies of the other churches in town for a short program and Christmas exchange, but because of inclement weather it was postponed until Jan. 6. Each church furnished a number on the program. A very enjoyable afternoon was spent. Dec. 26 Sister Cook of Ohio preached for us. Jan. 25 Brethren Siler and Heeter of North Manchester were the speakers for the father and son banquet, and also helped to organize Men's Work. The Shultz family had charge of the services on Jan. 16. Feb. 12 Bro. Leslie Ockerman preached an impressive sermon. Feb. 20 Bro. Edward Kintner preached his farewell sermon. Brother and Sister Kintner had served the Roann church faithfully for twelve years. We appreciate the services they have so willingly given and wish to thank them for their untiring efforts. Feb. 27 Bro. Ralph Boyer was with us. The church called Sister Cook of Ohio as our pastor. Bro. T. A. Shively had charge of the installation services on March 6. There will be morning and evening services each Sunday. March 9 the church served a supper in honor of Brother and Sister Kintner and Sister Mary Cook. After supper Bro. Kintner presided at our council. One letter was granted and one received. Decided to have any member who attends the Conference at Lawrence, Kans., act as delegate.—Mrs. W. Musselman, Macy, Ind., March 16.

Syracuse.—Bro. Leonard Barnhart, a high school teacher, teaches our young people and helps in our B. Y. P. D. This department was organized on Nov. 21. In organizing, our young people had the help of Bro. Daniel Clem, vice-president of the district cabinet. Sister Eloise Ohaver is our president. The Christmas emphasis was given on Dec. 26. The children and young people were given a treat, and the children rendered a program. The pastor gave a fitting message on Putting Christ in Our Christmas. Our young people gave the drama, The Guiding Star. We held a watch night service, with a fellowship supper, wholesome entertainment, closing with serious worship. As church bells and sirens marked the passing of the old year our group was in earnest prayer. Quite a contrast to the way many celebrated the incoming of 1938. Eld. Rufus P. Bucher of Quarryville, Pa., was our guest at the close of his December revival at New Paris. We gave him his first trip around Lake Wawasee and Camp Mack. Jan. 9 a visiting team of young people from Northern Indiana was with us. They conducted the evening service, presenting a musical appreciation program. With lights off in the church, a spotlight illuminated a picture of Christ, while our program people gathered around an organ, giving the story of some outstanding church hymns. The group left with joyous hearts. Herbert G. Gump and Marjorie G. Fogle were present from the Pleasant Hill church, with Goldie I. Stump from West Goshen, Emra M. Johnson from Nappanee, and Daniel Clem, Herman L. Green and Dorothy Ann Green from Bethany. The last two are editors of the district B. Y. P. D. monthly paper, Northern Lights.—Ralph G. Rarick, Syracuse, Ind., March 12.

KANSAS

Maple Grove.—We met in council March 5. Bro. D. W. Kesler will conduct a series of meetings the week preceding Easter, closing with a love feast. A missionary committee was appointed. A committee was appointed to arrange for a vacation Bible school. We are trying to secure an evangelist to hold a meeting for us this fall after our district conference in October. A sister was anointed recently. Bro. Floyd Christ of Quinter, Kans., was our guest speaker on March 6. The Ladies' Aid is sponsoring a program to be given in connection with their bazaar and plate supper. We have placed the Messenger in more than seventy-five per cent of our homes again this year. Our attendance has increased since we have preaching every Sunday. Our achievement offering amounted to $21.—Mrs. Lizzie Miller, Norcatur, Kans., March 10.

McPherson.—During our eight-day preaching mission in November, Bro. Harper S. Will of Wenatchee, Wash., was our guest speaker. He very ably directed our thinking into realms of deep spirituality. In connection with his preaching he directed the college students in religious emphasis week. One evening the motion picture, King of Kings, was shown. Through the co-operation of several of the down-

town churches we were able to get this picture. The various Sunday-school departments gave a Christmas program. A special feature was a candlelighting service rendered by the intermediates. An offering was taken, part of which was sent to China and part to Spain. During the holidays our acting pastor, Bro. C. E. Davis, accompanied a delegation of students to the National Christian Movement at Oxford, Ohio. The Friendly Forum class, with Prof. R. E. Mohler as teacher, sponsored our annual church birthday dinner Jan. 7. Covers were laid for 300 guests. A large birthday cake on the speakers' table was lighted during the program. Three hundred and four dollars was given in birthday money to be applied on the church debt. The school of missions was held on three consecutive Thursday evenings in January. We met at the church each evening at 6:15 for a fellowship supper. Bro. Leland Brubaker of Elgin, Ill., addressed the adults the first evening; C. E. Davis gave a review of the book, Rebuilding Rural America, the second evening; and the motion picture, Padre Sahib, was shown to a large group the last evening. Mrs. J. A. Blair met with the intermediates and they studied The Young Moslem. Mrs. Nevin Fisher met with the juniors in a study of Sunny Nigeria. Mrs. Dale Strickler met with the primaries to study the book, In African Bush. As a part of our school a missionary play, The Doctor Decides, was given one Sunday evening by a group of college students. Each evening an offering was taken, the total, $109, being given to the Frank Crumpacker fund. Prof. Nevin Fisher, with college students assisting, is developing a junior choir. We hope to hear from them soon in a program. The regional conference, which opened Feb. 20, brought us a store of spiritual messages. Wm. M. Beahm, Anetta Mow and M. R. Zigler were with us, also Dr. Clovis G. Chappell, one of America's outstanding preachers. Of special interest was the a cappella choir concert given one evening at the community auditorium. The large congregation of women greatly appreciated Miss Mow's work each day. The spirit and enthusiasm for Women's Work will be carried to all the churches represented at the conference. The women of our local church are now studying Mecca and Beyond. The women joined with the women of other churches of the city in the world's day of prayer. During the year ending Feb. 28, the experiment of giving the Sunday-school offerings for the first Sunday of each month to missions was made. The experiment was a success. A gain of $113.16 was made on the first Sundays and $62.66 over the other Sundays. Beginning March first Dr. Burton Metzler became our acting pastor. Two have been baptized since our last report.—Mrs. J. Hugh Heckman, McPherson, Kans., March 14.

Ottawa.—In the latter part of November the Mutual Aid Association held an annual business meeting in our church. All officers were re-elected for another term. The secretary's report revealed a steady growth of the association. The men are well organized and are doing some constructive work. They have an average attendance of fifteen. They will present a program in the Topeka church in the near future. On Sunday of inter-racial relations' week, our pastor secured a German exchange student from Kansas University to deliver the morning address. He was well received and his message was appreciated. Our Ladies' Aid has met for an all-day session each month during the fall and winter months. Our mission group is studying Mecca and Beyond. February was the month for our heart sisters' activities. This culminated with an afternoon tea at the home of our president, Mrs. E. E. Watkins. At our recent council Pastor Fleming was chosen to represent us at Annual Conference, with H. E. Ward as alternate. The Methodist Conference is being held in our town at this time, and a Methodist minister will fill our pulpit Sunday morning. Beginning with March 20 Bro. Fleming will give sermons on The Passion Week, continuing until after Easter. Each member will try to do personal evangelistic work during these weeks. Our junior band gave a most interesting program on March 6, having Sister Mary Read Shomber, a charter member, talk on the beginnings and organization of the Ottawa congregation. This proved so interesting that it will be continued another Sunday evening. Bro. Fleming is conducting an adult Bible class, previous to our Sunday evening preaching service. This is indeed a most interesting and helpful hour.—Mrs. H. B. Wheeler, Ottawa, Kans., March 10.

Paint Creek.—We regret very much that Eld. J. A. Strohm and family are moving away, but pray God's blessings on them at their new home where they have charge of a church near Summerfield, Kans. Our elder, D. P. Neher of McCune, Kans., was with us Feb. 27 and March 13. We had a basket lunch at noon and a short council was held in the afternoon. Sister Issa Ruthrauff was chosen as foreman in Bro. Strohm's place. Charles Samuels was chosen teacher of the class which was taught by Bro. Strohm, with Sister Maggie Ruthrauff as teacher of Sister Strohm's class. We are trying to make arrangements for a new pastor. Bro. Neher plans to be with us about every two weeks until other plans can be made.—Ruby Dare, Uniontown, Kans., March 15.

MARYLAND

Longmeadow.—We met in council March 12. Officers are as follows: Bro. Harry Rowland, elder; John Petre, ministerial board; Luke Petre, Messenger agent; the writer, Messenger correspondent; Chester Strite, trustee; Luke Petre and Marshall Strite, delegates to district meeting, with Ezra Petre and William Leatherman as alternates. We decided to have a pre-Easter service. Our love feast will be held on April 30 at 2:30 P. M. Our evangelistic meeting will be held in the summer or early fall by a capable minister. We have decided to do some repair work in the church. On Feb. 13 the women had a meeting on the Girls' Schools of India, China and Africa, at which time they brought their offering of the year. We are receiving valuable instruction from our Saturday evening singing class, directed by P. L. Huffaker of Hagerstown. The young people are studying the book, Studies in Doctrine and Devotion. They have a good attendance in the morning service.—Genevieve Rowland, Hagerstown, Md., March 16.

Woodberry.—Nine have recently been baptized. The work is moving forward in a commendable way. By letter and baptism we note our church received thirty-four members last year. The Men's Work spent much time improving the sanctuary which has been a great asset to our work.—C. H. Hinegardner, Baltimore, Md., March 15.

MICHIGAN

Elmdale.—Our church met in council Jan. 25. At this time Brother and Sister Scholten presented their resignation as pastors. This took effect March 1. A farewell party was given for them at the Tyler home. They left on March 3 for their new home at Rockhill, Pa., where they have taken up the work of four congregations. The best wishes of their many friends go with them. Our young people's class gave a pigeon supper in connection with a temperance program on March 4. Bro. Roy McRoberts of the Thornapple congregation is serving as pastor at our church until another pastor can be secured. Our Aid Society has been enjoying an unusually large attendance this past winter and much work has been done.—Orvin Allerding, Clarksville, Mich., March 14.

Midland.—We are rejoicing because of the increase in our Sunday-school attendance during the last six months. We are planning to start a primary department. There were four of our young married people baptized in January. We will have pre-Easter services, with communion on Friday evening, April 15. We invite those from neighboring churches to be with us. We plan to have Brother and Sister B. M. Rollins hold revival meetings from June 28 to July 10. Our Aid is doing splendid work and we have an average attendance of 20. At present we are busy raising money to help pay a note on our church.—Dora Ray, Freeland, Mich., March 17.

MISSOURI

Osceola.—We met in council March 13. We decided to have a vacation Bible school this summer. If it is possible Bro. Baldwin will conduct it. We also decided to have a revival meeting. The pastor and deacons will secure the evangelist. We are having preaching

ANNOUNCEMENTS

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Westminster, April 27.

Maryland, Middle, Leetown and St. Margarets, April 20, 21.

Ohio, Southern, West Milton, May 6 and 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 26, 27.

Pennsylvania, Middle, Martinsburg, April 12-14.

Pennsylvania, Southeastern, Ambler, April 20, 21.

Virginia, First, Daleville, April 20-22.

Virginia, Northern, Woodstock (Valley Pike house), April 15, 16.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

California

April 15, Glendora.

Idaho

April 29, 8 pm, Boise Valley.

Illinois

April 15, Walnut Grove.
April 17, 18, First, Chicago.
April 24, 7:30 pm, Panther Creek.
May 16, 7:30 pm, Lena.

Indiana

April 15, 7 pm, Indianapolis.
April 17, Pleasant Valley.
April 23, 7:30 pm, Nettle Creek.
April 24, 7:30 pm, Kokomo.
May 8, Pleasant Hill.
May 28, 7:30 pm, Middletown.
May 28, 7:30 pm, Mt. Pleasant.
June 4, 7 pm, Pipe Creek.

Iowa

April 14, Iowa River.
April 14, Prairie City.
April 15, English River.
April 15, Ivester.

Kansas

May 14, 7:30 pm, Parsons.

Maryland

April 14, 7 pm, Frederick.
April 14, 6:30 pm, Meadow Branch.
May 1, 6:30 pm, Pipe Creek.
May 7, 2:30 pm, Piney Creek.

Michigan

April 15, Midland.
May 7, 7:30 pm, Woodland.

Missouri

April 14, Mountain Grove.

Ohio

April 15, Fostoria.
April 17, 7 pm, Eversole.
April 23, East Dayton.
April 25, Pleasant Valley.
May 2, Silver Creek.
May 15, 7:30 pm, Lick Creek.

Oklahoma

April 30, Big Creek.

Oregon

April 24, Grants Pass.

Pennsylvania

April 10, Robinson.
April 17, 6:30 pm, Bunkertown.
April 17, Chambersburg.
April 17, Sipesville.
April 30, 2 pm, Spring Grove, Kemper house.

Virginia

April 14, 8 pm, Staunton.
April 16, 6 pm, Pleasant Valley.
May 14, Oak Grove.

West Virginia

August 7, Salem.

ervices twice a month, both morning and evening. Our pastor's wife had pneumonia some time ago and is still in bed with a serious attack of heart trouble. We are praying for her immediate recovery. Our Sunday school is encouraging. We have had as many as seventy-three attending recently. We have a wonderful group of small children and young folk. We are looking forward to having Bro. C. Ernest Davis of McPherson with us on March 31. We have The Gospel Messenger in seventy-five per cent of our homes this year. This is the first time we have had this club. Bro. Abe Replogle is in his eighty-eighth year and never misses a service. He is still leading the singing, and has given years of service to the Master.—Mrs. Barnett Walker, Osceola, Mo., March 14.

NEBRASKA

Bethel.—A well-attended and interesting workers' conference was held at the home of the primary superintendent Jan. 7. The very effective temperance play, A New Mrs. Atwood, was given Feb. 6, after which the English Lutheran young folks of Davenport were entertained by our B. Y. P. D. Our young people were guests of the English Lutheran young folks some time ago. A week later a well chosen missionary play, Years Ahead, was given by our young people. The fathers and daughters enjoyed a banquet this month. The mothers and sons will enjoy a similar banquet in the future. Our pastor received much inspiration from the regional conference at McPherson, Kans. Since our last writing the Ladies' Aid served at two farm sales. Bethel carried home the trophy from the county Sunday-school convention at Belvidere on March 9. They received great enthusiasm and inspiration to go forward. Our business meeting was held March 11. It was voted to extend the hand of goodwill and fellowship to our neighboring Progressive Brethren. We will have pre-Easter services.—Mrs. Marjorie Bowers, Shickley, Nebr., March 13.

Omaha.—We met in council March 8. The work is moving along nicely under the direction of Brother and Sister Hatton. Nov. 11 we had an interesting father and son banquet. The women served the meal and the Men's Work sponsored the banquet. The primary department gave a Christmas program on Dec. 20. The offering amounted to $28.66. The Men's Work placed a new roof on the parsonage at a cost of $112.70, which has been paid in full. During January the pastor conducted a school of missions, using the book, The Brethren in China. This was held on Sunday evenings. The second annual boys' night was held on Feb. 6, with the boys' club in charge. The pastor gave an address on Riding Your Hobby Horse. A Sunday-school orchestra has been organized. They play at the opening of Sunday school, and also for entertainment at socials. A Fanny Crosby song service was held on Feb. 13. Songs written by Fanny Crosby were sung. Other special musical numbers were enjoyed. The pastor spoke on Religion and Song. The choir gave a concert on Feb. 27. They are now preparing for an Easter cantata. We have organized an executive board which meets once each quarter to make out a church program which is presented at the council. We find this a real asset in the work of the church. We have received four by letter in the last month and three await the rite of baptism. A week of pre-Easter meetings is planned for April 10-17.—Mrs. A. J. Fry, Omaha, Nebr., March 14.

OHIO

Ft. McKinley.—Jan. 30 a missionary program was presented by the Southern Ohio district missionary board. The speakers, Sister Minnie Bright, Bro. William Beahm, Sister Anna Lichty, and Bro. Chas. D. Bonsack, gave inspiring addresses to an attentive audience. On Feb. 20 we were favored with moving pictures, entitled Padri Sahib, depicting everyday mission life in India. Throughout the winter our Sunday-school superintendent and youth leaders have been taking classes of boys to the Y. M. C. A. each week for games, swimming and discussions on vital subjects. Occasionally they take industrial trips to some of the Dayton industries. The junior department filled several friendship suitcases with useful articles and toys and sent them to boys and girls of Spain. Our pastor, Bro. C. F. McKee, will conduct our pre-Easter services. Mrs. Nettie Smith is preparing an Easter pageant, using the various groups of our Sunday school, to be given at the close of these services.—Margaret Inman, Dayton, Ohio, March 12.

Gratis.—Our services are increasing in number and interest. Our average attendance for the last three months was 121. Our pastor, Bro. Wm. Deaton, is doing fine work. The ladies filled boxes for the inmates of the Brethren Home at Greenville at Christmas time.

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Selected by Ralph R. Hatton, Omaha, Nebraska

When my church paper comes,
Comes news of pastors I have known.
I read of churches stronger grown.
Tidings of simple joy I hear,
Friends of my yesterdays come near.
My vision broadens, and I see
How wide my church's life must be.

When my church paper comes,
Then to my door, from lands afar,
Comes word of Christ's unending war
Against earth's darkness, and the woe
Which those who sit in darkness know.
Passing from hand to eager hand,
His torch lights up the weary land.

When my church paper comes,
It brings such truths as prophets tell;
Of selfless labor, service blest,
Upon my spirit falls the spell
Drudgery aflame with holy zest.
And, joyful, this I, too, may share;
Mine its rich burden, mine its prayer.

When my church paper comes,
The kingdom's gains I note, yet see
What larger harvests still may be,
Did but the zeal her saints have shown
Claim all her children for its own.
Dull prudence and its doubts forgot,
To her great future turns my thought.

When my church paper comes,
Out of the loved place where we meet—
Friends of the home, the shop, the street—
It makes a very Bethel, where
God answers ere I frame my prayer:
And on the long familiar walls
A glory as of heaven falls.

When my church paper comes,
The strife of tongues dies on my ear;
The voice of praise and prayer sounds clear;
With unseen, kindred souls I bend
Before one altar, friend with friend;
In labor and in love the same,
Our hearts united in one Name.

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The children gave a Christmas program, and the young married people presented a play. Quite a number of our young people attended the young people's conference at Greenville. A number of the ladies and several men attended the women's and men's meeting at Pitsburg church. We had a contest in the Sunday school which ended the last Sunday in January. The losing side gave the supper to the winning side. The ladies have been having regular Aid meetings, as well as missionary, mother and daughter, and other meetings each month. The B. Y. P. D. has meetings every two weeks at night, with a real good attendance.—Elizabeth Lowman, Camden, Ohio, March 14.

Swan Creek.—We held our council on March 4. Delegates to district meeting are Brethren Herman Peters and H. H. Hendricks, with Brethren Ronald Weiss and Gene Eberly as alternates. Bro. D. G. Berkebile of Union City, Ind., held an inspiring revival meeting in November. Seven boys gave their lives to Christ, one young man was reconsecrated and one received by former baptism. At the close of the meeting we held our communion, with sixty-seven members present and twelve visitors. On Dec. 6 our Ladies' Aid furnished the dinner for the county ministerial meeting. The ministers of all denominations meet every month in one of the churches of the county. March 10 the men met and cut wood for Mr. Tedrow, a neighbor living near the church, who offered a share to the church for the cutting. The Ladies' Aid met with Mrs. Tedrow where a bountiful dinner was served for the men. March 13 the congregation surprised the pastor and his wife, Brother and Sister Hendricks, by giving them a shower of good things to eat. They have done fine work in our community. The Ladies' Aid presented Sister Hendricks with a new gown at the same time.—Norma Myers, Wauseon, Ohio, March 14.

OREGON

Grants Pass.—We met in council on March 4. Three letters were granted. We will have our spring love feast on April 24. A visiting committee was chosen to contact different ones and get them interested in church services. The treasurer gave his report. We have a balance on hand of $52.30. Feb. 6 the mother and daughter meeting was held. Officers were elected with Mrs. Alice Shade as president. The women's mission study group meets the second Thursday of each month. They have a potluck dinner and Aid meeting in the afternoon. We are studying Mecca and Beyond, with Mrs. Lizzie Flory as leader. On Feb. 13 a fellowship dinner was enjoyed, giving honor to Brother and Sister Lloyd Cunningham, China missionaries. In the evening the young people reviewed their mission book, The Young Moslem Looks at Life, after which an impromptu service was held. We enjoyed special music and Bro. Cunningham gave a talk on their future work. The world's day of prayer was observed at the Church of the Brethren in Grants Pass, with nine different denominations represented. Much interest was shown, and about seventy-eight were present. Special music was rendered.—Alta P. Morton, Grants Pass, Ore., March 13.

PENNSYLVANIA

Martinsburg.—Eld. D. R. McFadden of Smithville, Ohio, conducted a series of meetings from Jan. 16 to Jan. 30. Attendance and interest were splendid throughout the meetings. Two were added to the church by baptism and one was received into the church by former baptism. Bro. McFadden preached strong evangelistic and fundamental sermons, challenging the church to greater consecration and zeal. The B. Y. P. D. presented an interesting program and candle-lighting service on Feb. 20. Bro. Kenneth Morse was the speaker. Prof. J. Elmer Butts, of our high school, gave an interesting talk on missionary work in China at our missionary meeting on Feb. 27. Our contributions from different organizations to the Women's Work of the district were most satisfactory. The Women's Work of Middle Pennsylvania has exceeded their quota in missionary offerings. A church roster has been completed and copies have been distributed to each member of the church. There are approximately 520 charter members of the Martinsburg congregation. Mrs. A. R. Coffman, Prof. J. E. Butts and Prof. John A. Ake are members of the constitutional committee. The world day of prayer was observed on March 4, with services in the Reformed church, and members of the different churches of our town participating. Our Ladies' Aid works each Wednesday. They have served lunches at several public sales. The proceeds are given to the church to help pay for the redecoration. The Book of Mark is the study for our midweek prayer meetings, with the pastor as leader. The Martinsburg church will be host to the churches of Middle Pennsylvania April 12 to 14, when district meeting will convene here. The mission study class is studying the book, Mecca and Beyond. Offerings are given to the general missionary fund.—Mrs. Kathryn L. Lehman, Martinsburg, Pa., March 10.

Springfield.—The last Sunday in October Bro. Ralph Schlosser of Elizabethtown College was with us. He gave us three very beneficial messages. We had a week of special meetings during Thanksgiving week, with a different speaker each evening. On Nov. 28 Henry Gotshall and his choir favored us with an evening of inspiring music. At our December business meeting Bro. Revell was licensed to preach. On Dec. 31 the young people were in charge of the watch night service. Feb. 23 the young people reorganized with Bro. Alfred Landis as president. March 4 the Women's Work gave a special program, with Sister Florence Murphy as the speaker.—Martha Jacoby, Coopersburg, Pa., March 5.

TENNESSEE

Beaver Creek.—We have much cause for rejoicing over the active services of Bro. William C. Crumley. A neighboring church urged him to make an appointment in their church. Bro. Crumley was installed to the second degree of the ministry at the French Broad church near Dandridge, Tenn. Brethren R. B. Pritchett and J. H. Peterson officiated at the installation service. Our party from Knoxville, Tenn., was entertained in the home of Bro. Pritchett. March 6 Bro. Crumley and Shirley Spangler rendered special music for the Green Hill Baptist church near Powers Station, Tenn. After the music Bro. Crumley gave an address on the River of God. Sunday evening he gave an address at the Dry Gap mission. We feel we have much cause for thanking God.—Mrs. Vernon Spangler, Fountain City, Tenn., March 10.

VIRGINIA

Beaver Creek.—Oct. 31 we held our communion with a large attendance. Brethren J. M. Foster and C. B. Smith gave impressive talks. The young people gave an Armistice program, The Way to Peace. Our Thanksgiving services were held at the Montezuma church with our local ministers, Brethren A. S. Thomas, F. Wise Driver and Simon Glick, conducting these services. The Beaver Creek young people gave a Thanksgiving pageant. On Christmas Day Bro. Ernest Coffman gave us an inspiring talk. After this talk an offering of $25.64 was raised for foreign relief. The young people gave the pageant, Lasting Glory, at Christmas time. The Montezuma group gave a special program. On Christmas morning members of the B. Y. P. D. went caroling to shut-ins, taking them flowers and Christmas greetings. The young people gave the New Year's program at Beaver Creek. This consisted of challenging talks by several B. Y. P. D. members. On Feb. 8 we held our council at the Montezuma church. Bro. David Shirkey was elected to the ministerial board; Mrs. David Shirkey, Messenger agent for Montezuma; Bro. Minor Miller, Messenger agent for Beaver Creek; Arlene Ringgold, Messenger correspondent; Sister Mary Hollen, assistant correspondent. On Feb. 20 Bro. C. B. Smith delivered an uplifting sermon. The B. Y. P. D. sponsored the organizing of our Messenger club at the Beaver Creek church. They gave the program, The Gospel Messenger Comes to Cedar Grove, on Feb. 27. Following this a special offering was lifted which together with donations from the B. Y. P. D. aided in placing the Messenger in 100% of the homes of those enrolled at the Beaver Creek house. Our Ladies' Aid holds biweekly meetings. —Arlene Ringgold, Bridgewater, Va., March 4.

Mt. Union.—This church, a branch of the home congregation of Johnsville, has been for many years as the name implies, a union church with the Methodist and Brethren denominations holding joint interests. However, not until recently has our church taken an active interest in the building up of this little church. During the past year the interior has been completed and new pews have been added. This was largely due to the combined efforts of Bro. J. E. Barton of Johnsville and Rev. S. F. Fridley, Methodist pastor of the Catawba circuit. Early in the summer a week's revival meeting was held by O. L. Bryan of Buchanan, assisted by G. C. Wheeler of Johnsville. There were three conversions. On May 28 an all-day meeting was held, with J. E. Barton in charge of the morning services and S. F. Fridley in charge of afternoon services. The Johnsville choir assisted with the music and gave a special number in the afternoon. Regular preaching services are now held at Mt. Union every fourth Sunday by Bro. Barton. Bro. Tivis Abshur is the Sunday-school superintendent, and services are conducted each Sunday.—Clyde Starkey, Catawba, Va., March 7.

Nokesville.—The different departments of our church have been busy since early fall raising money to repair and repaint the different rooms of the church. Several suppers were given for this purpose. The young people fixed up a very attractive room to be used for socials, round table meetings, and Sunday school. The chapel and several main rooms have been redecorated and the outside of the building painted. The men met at the home of a member who has been sick since early fall and finished up some work on the farm and cut wood for the family. Dinner was served by the ladies. A splendid Christmas program was given on Dec. 26 by the Sunday school and young people's department. Our Christmas offering amounted to $83.71. This will be used for world wide missions. The Ladies' Aid has been doing some worth-while work. A supper was given last fall, the money being used to repaint the chapel. The Nokesville and Valley Aids met together for an all-day meeting on October. The day was spent in repairing clothing. Some of the clothing was given to the needy in this county and some was sent to Greene County. In the afternoon a splendid program was given. Mrs. Byron Flory and Mrs. E. E. Blough were the speakers. Mrs. Ed Herring told of the work she is doing in the lower part of the county. The women gave a program at which time the envelopes were brought in. The offering amounted to $60.93. Of this amount $40 goes toward our budget, $10 was given to district missions and $10 to Mrs. Herring to help in the work she has been doing. We had a fine temperance program on Jan. 31, which was sponsored by the W. C. T. U. of our community. Rev. John Locke was our guest speaker. Our achievement offering amounted to $31.63. The Ladies' Aid has been taking care of the Messenger club. They have done a fine piece of work along this line. The Messenger is now in more homes than before. We feel that this is a worth-while project and are much interested in what the other churches are doing.—Mrs. E. C. Spitler, Nokesville, Va., March 4.

Roanoke, Central.—During January the women emphasized missions n all their meetings. Four missionary programs were given. As a esult $96 were given for the National Missionary Project. The men ad a father and son banquet in February and are now sponsoring plan whereby one of the great friends of our church, A. C. Alley, s to be memorialized. They will carry on the work he was so faithful in, that of bringing new friends and members to the church. Mr. lley's death on Feb. 8 caused sorrow in our congregation. The Sunay following his death our pastor, M. Guy West, in his challenging ermon asked who would take his place and ten persons went forward. hree were baptized, the others were received by letter. A peace lay, David Whitlock, was given by the B. Y. P. D. on Feb. 26. The orld day of prayer service, with all the Christian denominations of the ity participating, was held at our church on March 4. Our pastor as been stressing the Loyalty Covenant Campaign that is being put n in our district. Attendance at Sunday school and preaching has een unusually good this year.—Mrs. P. E. Faw, Roanoke, Va., March 5.

Staunton.—We met in council March 2. District meeting delegates re: Mrs. J. C. Garber, Elsie Flory and John W. Nutty. Bro. J. C. Garber is our Annual Conference delegate. At the December council hurch officers were retained. Since our last report seven were bapized. Bro. Russell West of the First church, Roanoke, Va., will conuct our revival meetings March 20 to April 1. Communion will be eld on April 14 at 8 P. M. On Oct. 31 the young people presented the lrama, Whatsoever Ye Sow, to a large audience. It was repeated gain on Nov. 2. An offering was lifted each night. The young narried people's class is sponsoring the purchase of a new piano for he primary and junior departments. They gave a social at the church o raise funds for this.—Anna Flory, Staunton, Va., March 9.

WEST VIRGINIA

Petersburg.—In October Bro. Carl Welch and family took up the astorate here, filling the vacancy made by the Ziglers who went to ndia. Armistice Sunday we were favored with a splendid program by the Bridgewater deputation team. Our choir, assisted by the hildren, gave a musical program at Christmas. In January Bro. Cecil Showalter, with a group of his young people from Keyser, avored us with a splendid program to promote Camp Galilee. Feb. 3-27 a union revival was held in the U. B. church, five denominaions participating. Although there were not a great number of onversions the whole community feels greatly enriched through these ervices. The local pastors did the preaching. Our Men's Work nd Women's Work have been having some fine meetings. They ave been sponsoring some worth-while projects. The young people ecently sponsored a program by the Famous Four Negro quartet to aise money for our building fund.—Mrs. Carl H. Welch, Petersburg, W. Va., March 14.

The Church of the Brethren

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1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER

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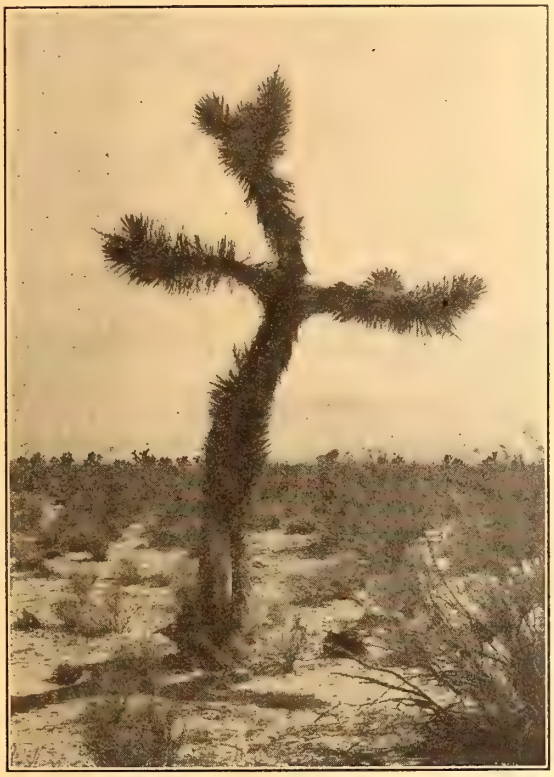


Photo by "Frashers," Pomona, Calif.

A Living Cross

Somewhere on a California desert this brave tree has survived to lift its arms in the form of a cross. From The Praying Tree we quote these lines:

"Salute the tree whose branches say
Their prayers to God the livelong day,
For mortal man could never be
As patient as a praying tree."

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H. Armstrong Roberts

The HOME and The CHURCH

MUST PROVIDE RELIGIOUS TEACHING

"AS YE DID IT UNTO ONE OF THESE LEAST, YE DID IT UNTO ME"

EASTER OFFERING

"FREELY YE HAVE RECEIVED, FREELY GIVE"

FOR THE GENERAL WORK OF

CHRISTIAN EDUCATION
EVANGELISM
PEACE, TEMPERANCE

THE BOARD OF
CHRISTIAN EDUCATION
CHURCH OF THE BRETHREN
ELGIN, ILLINOIS

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., April 9, 1938 No. 15

EDITORIAL

The Cross Is the Answer

THE problem was not to clear the way so God could forgive, but to make man want to be forgiven. There never was anything in God's way but man's unwillingness. God was always ready for reconciliation but man was not. Two things were in his way.

One was his pride, his self-sufficiency. He did not know he needed anything. He did not know what a miserable failure he was. He did not know that hidden in his being were possibilities of a life of such richness as he had never tasted. He did not know that sacrifice is the true law of life. In short, he did not know himself.

His other difficulty was that he did not know God. He did not know God loved him and longed to lift him up out of his own depraved state into the light of understanding and companionship with God. He did not know what wonders God could do with him if he would only throw himself upon God's mercy and let God have his way with him.

The cross of Christ removes both these stumbling-blocks from his path. It shows him what God is, and what his own needs are. That is, if he will look. It offers him the supreme opportunity of his life. It will not force its light upon him. It pleads with him to respond to the entreaties of Infinite Love and enter into the joys of the abundant life. E. F.

The Immortal Jew

THE plight of the Jew has long been a difficult one. His enforced manner of life does have something in common with the fortunes of the humble plant which many a good housewife keeps alive in a bowl of water, or under some other precarious or seeming intolerable condition.

But why is it, that with all the persecution which has come to the Jew, that in the face of the perpetual threat of extinction, he has contrived to live on, to attain a kind of immortality which mocks the mightier peoples who in turn have sought his humiliation or destruction?

The answer is a simple, but hard one. The Jew has survived because, and not in spite of persecution. Where conditions have grown friendly and easy, Jewish groups have melted away as distinct racial entities. Where they have been forced to remain a separate people they have survived. The current attitude toward the Jews will doubtless scatter them to the very ends of the earth and so purge and enforce their racial purity as to guarantee them perennial survival. H. A. B.

New Notes Then and Now

THERE'S a different note in the speechmaking at many Christian assemblies, a sort of new-old emphasis. One could feel it in the ministers' section of the I. C. R. E. convention. It recalls the fervor and deep conviction with which our fathers preached. And yet it isn't quite like that. Its creed is shorter, simpler. It does not presume to know so much about so many things, but it speaks with refreshing positiveness about a few very fundamental things. That's why it is both new and old.

The talk for a decade or two has been largely about the economic implications of the gospel. That emphasis had to come. It was long overdue. It fell due on the day that the church first heard of the man who was beaten up by thieves and robbers, ignored by the church dignitaries of his time and finally rescued by a despised outsider. It has been due ever since church members of high standing began to devour widows' houses and for a pretense make long prayers. It still stands unpaid, with a large accumulation of compound interest, wherever Christians (?) shut their ears against the cries of injustice all around them so they can more easily listen to sermons on the blood atonement.

The prayers and sermons just alluded to become hollow mockery when they are made a substitute for love. It was the clearer perception of this truth that aroused

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the conscience of Christendom and set it to preaching the social gospel. It could not do otherwise and be true to the new light which had come.

The new note noted in the first paragraph is the result of still more light. In the shift of emphasis from the first commandment to the second, some people were forgetting that there was and still is a first. They were trying to build a house without a foundation. Without realizing it they were thinking of the church as little more than another social club. And a good many Rotarians could not see much difference, aside from the fact that the meetings of the church showed more respect for prayer.

Service is and must always be a great word in the church. Was not Jesus once found in the midst of his disciples "as he that serveth"? And did he not say that service ("to minister") was precisely what he had come from God for? But right there is the point we are after. His mission of service to earth was heaven-driven. It was his consciousness that God had sent him, that he lived and moved and had his being in his Father, that gave him his inspiration and power. And it was exactly that same thing that did the same thing for his greatest disciple. It is exactly that same thing that will do the same thing for his disciples today. And nothing else will.

So that's the explanation of this newest enthusiasm. It is the realization that the "social awakening" which Walter Rauschenbush wrote about and prayed about so effectively is in need of a fresh dynamic. It's too dry and weak and pale and thin. It needs more blood in its veins, the rich red blood which surges through it when its roots take hold on the heart of God, the Christlike God.

This blood is full of vitamins. It is infinitely more nourishing than a formal acceptance of any doctrine of the blood. It is the actual suffering love symbolized by the shed blood of Jesus Christ, permeating the whole life of a man, filling him with the peace of a great trust in God and driving him to a great sacrifice for a world in need. It's loving God with the whole heart and your neighbor as yourself. That's what you do when sermons on the blood atonement mean something to you. They don't let you settle down in Pharisaic unconcern for your suffering fellows. They make you think and feel and act as the Great Sympathizer himself did and does. When sermons fail to do this there is something radically wrong with preacher or hearer or both.

Sound doctrine bears the fruit of sacrificing service. That was the new note of a generation ago. The most useful service is rooted in sound doctrine. That is the different note in the religious speechmaking now. The music needs both notes for harmony and a healthy theme.

For a true and terse phrasing of the Christian dynamic it's mighty hard to beat Paul's "faith working through love."

Nothing else will avail. The combination is absolutely essential. Love is the great inspirer of all that is wholesome in human relationships. And to stand the strain and the stress of life as it is, love must be buttressed by faith in the Christlike God. E. F.

Which Way in Sharing?

With the worthy desire to share there comes the practical question of which way to go to realize the best results. Should the one more comfortably situated share by living more simply and sympathetically, or should he attempt to immediately elevate the indigent neighbor to a much higher level of material well-being? These two divergent points of view do not comprehend all the possibilities, but they do serve to present our problem.

Now it is a well-known fact that mere charity is seldom if ever the complete solution. Recently a certain minister was shocked to find the children in a large family in his city without shoes and underwear in the dead of winter. Surely the local welfare organization had overlooked this family. And especially since an addition was expected in the course of a few weeks. The minister hastened to see what could be done. Then it was he found there were at least two sides to the story. Of this he was the more convinced when later on it was discovered that the new curtains supplied to tidy up the home in honor of the latest arrival, had been taken down and used as napkins for the baby. We feel that this family was likely some relation to another in which the children were repeatedly found without underwear in wintertime. In this second case the mother did not believe in washing, but burned the underwear supplied as fast as it got dirty.

It is admitted that these are rather extreme cases pointing up one of the problems in sharing. But social workers know that they are not as unusual as they appear to the uninitiated. Thus where there is poverty there is usually need for something more than material necessities. It is often found there is need for understanding, encouragement, opportunity, the will to live better. Thus our questions persist: Which way in sharing?

The Master stooped to help. He did not sacrifice dignity or character, but he chose to meet and help needy men on their own ground. Then, which way in sharing? Shall one stoop to help? What is the place of the outright gift, of the ministry in material things? Evidently it is not a case of either or, but a wise mingling of all that will help. We have a feeling that James was thinking of some of the complications inherent in this problem when he defined pure religion. H. A. B.

THE GENERAL FORUM

Recompense

BY IDA M. FISHER

A gain for each loss,
A crown for each cross.

A hope for each fear,
A smile for each tear.

A joy for each sorrow
Today and tomorrow.

A song for the sad
To help to make glad.

A lift for the load
To the end of the road.

Lewistown, Pa.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

I. A Dunker Idyl

On a pleasant afternoon of an autumn day in the seventeen hundred and eighties a man and a woman might have been seen walking through the forest in the Shenandoah Valley of Virginia. The day was balmy and the birds were singing in the treetops. Squirrels whisked from tree to tree and a white-tailed stag, sniffing the air, thrust his antlers aloft and darted into the thicket. Primitive nature had not yet lost all of its wild freedom and beauty. The red man still roamed the forest of his native hunting ground unfeared and unmolested by the friendly white settlers who were coming in increasing numbers into their midst.

The place was one of distinctive interest. Unlike most of the surrounding country, it was still heavily timbered, as is evidenced by the names of towns still to be built—Timberville six miles to the south and Forestville some distance to the north; while Woodstock, recently made the county seat, was some twenty miles still farther north. A rippling brook meandered leisurely through the forest, the course of which was easily traced by the lighter colored foliage of the willows and poplars along its banks.

Among the curious phenomena of nature was a large expanse of limestone rock lying flat with the surface of the ground and exposing its broad blue face almost continuously for several miles. It was a beautiful spot, but certainly at that time there was nothing that could have marked the place as extraordinary or have invested it with special significance; yet here history was to be made and events transpire that would come to have sacred associations for people living to this day.

The two persons we have already met were open-faced and eager-eyed. Their sunburnt complexion testified to life spent much in the open. They were simply clad. Their frank, honest countenances bespoke friendliness, and they were evidently enjoying the beauty of their surroundings. Carrying a battered hat in his hand, the man halted and put a hand to his ear; then turning sharply to the left, the pair hastened forward down a steep declivity to where a volume of sparkling water came gushing from beneath a ledge of limestone. "Gook eh-mol do!" ("Just look here!") exclaimed he, as they looked on with surprise, but with evident satisfaction. They had come upon the object of their quest.

They sat down on a fallen tree trunk to rest and admire. They had come into the valley to establish a home and were looking for a suitable place to build their house. Reports they had heard of the forest fountain had sent them to find it. They drank of the water, cool and refreshing. There was no uncertainty about the abundance of the supply for man and beast; but what about the location for a house? They must see.

Retracing their steps to the place where they first caught the sound of gurgling waters, they continued to the top of the elevation whence an expanse almost level lay before them. An ideal location for a home—so they agreed. They stood in admiration—fertile land, abundance of water, pleasant landscape, good neighbors, lovely climate—what more could anyone desire? Yes, this is the place, here we shall build our home, was the sentiment that ran through both their minds.

The man was Michael Wine and the woman was his wife. In the summer of 1783 they had joined a group of other families to migrate from Pennsylvania and Maryland to Virginia. They had but recently arrived and were selecting a location for the new home they had come to build. Here we shall leave them for the present, but to this favorite spot we shall have occasion to come again, and for a longer stay.

When we return we shall be able to see Michael Wine and his family, not in legend but in reality, as they lived their lives in their new home, the "big house" they built for their permanent abode. In this house we shall also attend an Annual Conference of the Church of the Brethren, the first one held in Virginia, in 1794. This house, still standing, is in a good state of repair. It may even be that we may get a look at the house as the camera presents it today.

The picture I have drawn of this first appearance of the Michael Wines in the Shenandoah Valley is in the spirit of the legend that has grown up about their names. The story continues to persist, after a century and a half, that on a beautiful evening in autumn they came hand in hand through the forest and stood en-

tranced before the beauty of the gurgling fountain and the lovely landscape.

I had heard the story before, but recently I had the unique privilege of hearing it again from the lips of a man in his eighty-eighth year, who had owned the farm and lived in the house for fifty years. Dwelling continually in the atmosphere of the legend, it had entered into his thought and colored his feeling until it became to him a veritable reality. He visions the Wines as youthful lovers, and invests them with the charm and loveliness that belongs to the times when the world was young.

This man is Brother Benjamin Garber, who was born in 1849. He is the great-great-great-grandson of Elder John Garber, who came to Flat Rock in 1775. He is still alert physically and mentally, and his mind seems perfectly clear.

Bridgewater, Va.

Take Up Thy Cross

BY McKINLEY COFFMAN

THE cross is a pre-eminent theme at this season of the year. Three crosses are suggested in the Scriptures—one for Jesus and one for each of the thieves crucified with him. At the destruction of Jerusalem, Josephus states that: "The Romans crucified approximately 500 Jews daily, until the multitude was so great that room was wanting for the crosses, and crosses wanting for the bodies." Thus the cross has been a cruel instrument of death for thousands.

In spite of the numerous crucifixions, one cross alone stands out in bold relief against this horrible background. It is the cross of Jesus. How shall we account for this lone cross? In the Calvary scene the central cross is generally pictured somewhat larger than those of the malefactors. But size, color or ruggedness do not account for one being remembered and the others forgotten. The essential difference is to be found in the person, and not in the cross. Jesus Christ was such a personality that, instead of the cross ultimately disgracing him, his life and death thereon transformed, hallowed and sanctified it, until "The Old Rugged Cross" has become the outstanding emblem of the world.

This lone cross in combination with its victim is of such tremendous significance that Jesus could foretell for all the ages the dictum of John 12: 32. "And I, if I be lifted up from the earth, will draw all men unto me." This is magnetism of the highest order. No other cross in all the world, no other death or experience whatever its nature, can lay such a claim at the door of the world. Again what makes the difference? The answer is Jesus. He, out of all the ways one might be put to death, chose the way of the cross. He is the only person that selected and willed to die by the cross. All other crosses were imposed upon their victims. Somebody has suggested that almost everything Jesus used was borrowed, such as: the ass, the room, the tomb, etc. But the cross was his own. The poet is correct. The cross belonged to Jesus. He even chose it before the foundation of the world. Before the morning stars ever sang together the Calvary scene gripped the hearts of God and Christ. They knew that this scene would never fail to grip and draw the hearts of men in all the ages. From the day that Christ was first actually lifted up, wringing that blessed confession from the centurion, "Truly this was the Son of God," down to this present time, the magnetic powers have never lessened. They never will, if Christ be lifted up. Conversely, if he be not lifted up he will not draw men unto him.

Since Jesus voluntarily accepted the cross he extends the same privilege to all Christians. Christ never forces a cross on anyone. In a certain home there was tragedy concerning a young man. A would-be comforter spoke to the grief-stricken mother saying: "It is a cross laid upon you. It is a cross for you to bear." Evidently he was wrong. The mother did not choose it. No one would. Things imposed upon us are burdens, and not crosses. Concerning cross-bearing, Jesus has the right to speak. He gives us the power of choice. He said, "Take up thy cross." You can either take the cross or leave it alone.

What is the relation of the individual cross of Matt. 16: 24, "Take up thy cross," to the great central cross of Jesus? Has it ever occurred to you that in a sense your cross is one and the same as that of Jesus? When we become followers of Christ we deny self and take up our cross. But our cross is none other than the cross of Jesus. Why should it be any other? Accepting him, his cause becomes our cause; his mission becomes our mission; our wills blend into his will; he is the Light of the world, and now we are the light of the world; his cross is now our cross. We furthermore realize that now his cross is the only one worth holding up before a heartsick world. When the apostle Paul caught the vision, for him there was no other cross to take up or hold up before his fellow men. He said: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2). "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2: 20). When James and John sought the chief places, Jesus asked them: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Or paraphrasing: "Are you able to take up my cross?"

Now plainly what is the cross of Jesus and the individual cross? The cross of Jesus is a symbol of self-sacrifice, a symbol of love, a symbol of devotion to a

great cause. Can you carry that cross in all the vicissitudes of life. James and John answered: "We are able." The record shows they made good their answer. They sacrificed, loved and remained devoted to the cause. Take up your cross. Jesus sacrificed all. Face the great challenge of winning the world to righteousness after the manner and fashion of Jesus. The cross calls for our all—our time, our energies, our wealth, our sons and daughters, our life. It calls for our all on the altar. So in all this the individual cross becomes identified with the cross of Jesus.

Troutville, Va.

Dare We Live the Heavenly Life on Earth?

BY LEANDER SMITH

(Lesson: Rom. 6: 1-13; text: Col. 3: 1)

As we read the account of the resurrection of Jesus Christ and his victory over death and the grave, we turn to immortality and the life beyond the grave. This is natural and a good thing for us to do. But I want us to consider a question, a subject, equally—if not more important—namely: do we dare live the heavenly life on earth? Do we dare to live the life immortal in the here and now, dare to live the regenerated and resurrected life that the lesson and text denote as well as other scripture which will be cited in addition to the intimation or conviction brought by our personal experience of being born again, born into the kingdom of heaven? Dare we live a life worthy of continuation after physical death? Dare we accept the challenge to have eternal life now and live the abundant life which Jesus lived and which he made possible for us to have and live now?

Baptism symbolizes the death, burial and resurrection of Jesus. Baptism symbolizes the experience of the believer, the candidate, in dying unto sin, being buried with Christ, and being raised from the dead to a new life. So if baptism means anything, it means that the candidate has been dead in trespasses and sins, that the old man has been buried, and the new man has risen to a newness of life (Rom. 6: 4; Eph. 2: 4-6; 2 Cor. 5: 17; Col. 2: 12; and our text). So to those of us who have been born again, regenerated by the grace of God through faith in Jesus Christ and entered the kingdom of God, the challenge comes. Dare we live the heavenly life on earth?

1. Jesus Came to Reveal the Heavenly Life on Earth

Jesus came from God to reveal God and God's will to man. He brought heaven down to earth. He taught largely in parables, which have been defined as "earthly stories with heavenly meanings." Jesus himself taught: "The kingdom of heaven is within you,"—in your midst. He came to establish God's kingdom, the kingdom of heaven on earth, in the hearts and lives of men. He came that men might have life and have it more abundantly—the heavenly life. "He hath abolished death and brought life and immortality to light through the gospel." He enunciated the principles for living this heavenly life on earth, and laid down the commandment, just one: "This is my commandment, that ye love one another as I loved you."

2. Jesus Lived the Heavenly Life on Earth

He not only taught about it, made a formula for living it, but he actually lived the heavenly, abundant, immortal life while here on earth. He is our Example as well as Teacher. Jesus concluded his injunction to the Rich Young Ruler, who wanted to know how he might inherit eternal life with these words: "And come, follow me!" If we would live the heavenly life on earth, we must follow Jesus! Dare we do it? Dare we lay hold on eternal life now? We have tried everything else but the Jesus way and failed. Dare we live the Christian life in its fullness, as he lived it?

3. To Live the Heavenly Life on Earth We Must Seek Those Things Which Are Above

The emphasis is on *above*—those things which are over, above, superior to the earthly, the temporal, the physical, the low, the base and are heavenly, eternal, spiritual, high, noble. "Seek ye first the kingdom of God and his righteousness." The kingdom of God and his righteousness are from above. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." These things are from above. Jesus said: "For I do always those things that please him." Dare we live like that?

"Set your affection on things above, not on things on the earth." Jesus said in effect: "Do the things above the law; do more than is required of you; go the second mile." Jesus said: "Not my will, but thine be done." Dare we say that, mean that, do that? Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Dare we turn the other cheek, go the second mile, love our enemies, bless them that curse us, do good to them that hate us, and persecute us to the end that we may be heavenly children on earth of our heavenly Father and like him?

Dare we lead without prospect of being repaid? Dare we give without thought of compensations? Dare we forgive our debtors even as God forgives our debts? Dare we say: "Father, forgive them, for they know not what they do?" Dare we humble ourselves and seek greatness through being a servant and the highest place by being a minister? Dare we lose our lives in love and service?

Dare we abide in him and let him abide in us? Dare we take him with us into every conversation, pleasure, business deal, social activity? Dare we consult him be-

fore making momentous decisions? Dare we believe on him fully and trust him completely? Dare we wholly surrender our all to him and accept the stewardship of life? Dare we love him as he loves us? Dare we love one another as ourselves and as he loves us?

The challenge to us today is to live the heavenly life on earth so that we can continue that life when our souls shall be separated from these physical bodies and we shall be with our Father in heaven to live forever and ever with him.

North Manchester, Ind.

Soliloquy of Judas

(*After the Betrayal*)

BY RALPH G. RARICK

O MISERABLE man that I am! Why should I have lived to witness such a morning? Oh, that it were possible to hide myself away from the evil cries of this fast gathering multitude! These frenzied cries which are intent on the life-blood of the Master! These cries which conscience directs as darts to pierce and pierce again my cursed soul! Would that somehow I could wrench myself from all my guilty and condemning past, which holds me as a shackle! And the devil, who put it in my heart to even sell and betray our Holy Jesus, now buffets me and laughs!

What would I give if I could once more live, and have the opportunity of that day when first I met the Master! Would that I could have again the wonderful peace which he breathed upon us all as we followed in his footsteps throughout the regions of our land, when we had fellowship the finest through our learning from him, breaking of bread, prayer and service! There are none his equal in concern for the welfare of others, no life so given to going about doing good. It was he who did not pass by on the other side, but stopped to minister to the bereaved widows and orphans, to the blind beggars and even to the outcast lepers. Yea, it was he who brought back life to the dead. And how the people thronged him, hungry for the words of life which came from his heart and fell from his lips, and solicitous for the ministering acts of healing which came from his hands! Truly he was blessed of God! And oh, I, Judas, have betrayed him!

Coward I am that I yielded to the demon daring of pilfering from the money box. I embezzled from the common purse. God knows that at the beginning it was not much, but enough to be a germ of evil which, enlarging, has brought me here. I should have realized that, though I might keep my fellow disciples in ignorance of my besetting sins, the Teacher could read me plainly through. How much he may have meant for me that day when, in his teaching on the mount, he said: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also." It was so fitting to me when he taught: "That which was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." How misspent has been this life of mine, according to the truth he declared: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" The light in me has truly been darkness; and now, I, Judas, am serving the prince of darkness!"

The Master, the others of our twelve and I were served that supper a few evenings ago in the house of Simon at Bethany. Lazarus was present, having been recently raised from the dead; his sister Martha served; and the other sister Mary took her precious ointment and anointed the Chief Guest, our Jesus. It was there that my resentment was stirred when I brought upon myself his rebuke when I lamented an alleged waste of the ointment and hypocritically feigned a love for the poor. Mine was a mean speech, while Mary's act was really beautiful and commendable and undoubtedly "shall be spoken of for a memorial of her." This and the breaking in disappointment of my worldly ambition cast me into a contempt that removed

The Art of Simplicity

BY DOROTHY OXLEY

JESUS' words were well chosen. His statements as well as his answers and questions were direct and clear. His meaning was certain. His stories were brief. No time was lost in multiplicity of words and expressions.

There is something to be learned from ordinary human conversation. "A word fitly spoken" gives value to the conversation, adds interest, and is pleasing to those who hear. Words start thoughts and associated memories.

There are those who have discovered the value of simple words such as the Master used. They have especially noted the convincing force of his teaching. The unassuming manner in which he presented the truth is appreciated. The Master's methods differed from those of any other teacher. His plans for human conduct are livable.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19: 14).

Mountain Grove, Mo.

me from my good reason, and led me on to not only perpetuate but commit this deed of devilry. I have been too blinded to see, and have cared too little to realize, that it would end in this. And now, so late, I have a revulsion of feeling and repent myself, seeing our good and loving Master is condemned.

Let me, the vicious Judas, die! For why should I live longer? I detest myself. I have turned my back on all bonds of discipleship and friendship; against light, mercies, affection, trust and warnings. I shall be hissed at as the faithless, the ingrate, the traitor—one who sold his Master and best Friend and caused him to be put to death! What I have done will likewise be spoken of down through time's march of the centuries. But alas, in my case, it will be for a reflection of dishonorable conduct! My very name will denote stigma and shame, and will inseparably be—"Judas Iscariot, the betrayer of Jesus!"

I will die! I shall hang myself! But before I do, I shall free myself from these blood-dripping thirty pieces of silver, casting them back to the chief priests and elders who also with guilt paid them to me. And more than that, I shall declare my sincere and positive testimony for them and the people of all time to know —"I betrayed Innocent Blood!"

Syracuse, Ind.

Fighting Fire With Fire

BY JOSEPH VAN DYKE

II. The Winner Is the Loser

CIVILIZATION is a growth in human relations. As a nation becomes more highly civilized, the parts of which it is made becomes more and more aware of each other: the farm people learn of the existence of the processors, and the factory workers discover the play boys. In the same way nations become conscious of other nations, and shortly afterwards develop arteries which join the blood streams of one to the other. Today, in the year of our Lord 1938, these relationships between the parts of a country and between the separate nations of the world have become extremely complex and involved. In fact they are so complicated that no one person can understand them in all their detail. We are part of a maze, and if we should sort out a part of the threads we would still find millions more unaccounted for.

Wherever there are human relationships we will find misunderstandings and conflicts. Until man learns to act from reason entirely instead of wholly or in part from prejudice and emotion, this will be the case. How are these conflicts to be resolved?

Many methods have been used, some good, some bad. Seldom has a wholly good method been followed consistently. Often has a wholly bad one been used exclusively. The most popular way of meeting difficulties in human relationships has been that of force. It has the benefit of tradition and its seeming success. Between individuals, between rival groups, between nations, it has been used since the dawn of history and undoubtedly before. Religions have condemned it, but the same religions have also approved it. No group of any size has consistently and continually practiced its opposite, nonviolence, with all its implications respected. As close to it as any has been the Church of the Brethren, which, since its inception, has given nonviolence a prominent place in its unwritten creed.

In the early stages of civilization the consequences of violence were localized; only one individual, one family, or one small group would be affected. But that is true no longer. When the longshoremen on the Pacific coast strike, people in remote parts of the United States feel it. When a war breaks out in South America, almost the whole world suffers directly or indirectly. Today the method of violence, whatever its effects on the combatants, is used at the risk of injury to innocent persons far distant from the scene of conflict.

Take the simple question of fighting fire with fire. When the prairies were first being settled, and fires which swept the entire countryside were common, it was a legitimate practice. Grass around buildings would be fired thus making a barrier which the prairie fire could not jump. But what present day fire brigade would fire the surrounding buildings in a city in order to keep the fire from spreading? That would be absurd, of course. Firemen use water and chemicals to control the fire—weapons which stop the fire with little risk of increasing the damage. That is the modern way.

But fighting fire with fire, you say, is obviously out of date. What relation does it have with the whole problem?

A very close one. Fighting fire with fire is exactly the same as using violence to defeat violence. Poisons are often used to neutralize other poisons, but as far as I know violence has never been known to neutralize violence. It breeds more violence. That is the heart of my objection. It is a medicine which makes the patient think he is better while in reality he is poisoned. Violence is an acid. The alkali that will make it harmless is love.

If an illustration from the headlines is wanted we need go back no further than some months ago when industrial strikes were rocking the nation. We may sympathize with the demands of the workers all we like, but the most ardent sympathizer must admit that the sit-down strike is a very clever way of using force to get one's demands. Its aspects of nonviolence do not save it from falling in the classification of a weapon of force. In using it a small group can put thousands of men out of work, halt production of commodities, force mothers and children to accept charity. Workers

have just grievances, but ends do not justify unethical means. Force, in any form, reacts on the user in the long run, and he loses more than he gains.

But, you say, this is all old stuff to you. You are a member of the Church of the Brethren, a church that has always believed in nonviolence. As a part of your initial confession you subscribed to it as a way of settling disputes when you joined the church. Why should I go to such pains to prove the necessity of dropping the evil-for-evil method to you?

Because, as I hope to show you next week, you believe in nonviolence theoretically, but in practice you do not. Because, no matter what your profession, you are today an actual partner in the use of force.

Burt, Mich.

The Meaning of Eternity

BY WALTER S. COFFMAN

"It is fully six years since —— entered into eternal life." I have copied this statement because of its accuracy and inaccuracy. It is more accurate to say that a man entered into a new phase of life rather than to say he died. But it is inaccurate to say that a person entered into eternal life on the day that he was separated from his body.

It is doubtful if any mortal knows when anyone entered the eternal life. As to the time element, eternity reaches in two directions, backward and forward; and here we are, set right down in the midst of it, no one knows just where. As a race, we have chosen, rather arbitrarily, to date a few thousands of years that have passed, but this leaves us no nearer to knowing just where we are, so far as time is concerned.

We do not even know when we started to live. Birth was not the beginning of life; we all lived before we were born. Once upon a time two little cells joined themselves in wedlock, thereby forming one individual out of two living individuals. It was not, then, at conception that we began to live either. These two little cells had been living before that, no one knows how long. Those two cells had within themselves traits of ancestors nobody knows how many times removed. And those tendencies—were they not *alive* in the cells before the cells were wedded?

Eternal is a relative term. It is not the same as everlasting, which comprehends only the time element of eternity. Everlastingness has but one dimension—length. *Eternity* has not only length, but quality as well. Green, in his "*Handbook to the Grammar of the Greek Testament,* says: "Eternal life, denoting not so much a future duration as a present quality of life, life which in its character is essentially eternal" (p. 393). The eternal life is not only unlimited in time, but it has also height, depth and width.

Can anyone doubt that when the two little cells wedded they entered a more comprehensive life than they possessed before? And that as the individual developed, life became ever more and more comprehensive? Then came birth; and when the child began to breathe, eat and eliminate his horizon broadened very perceptibly. In a few days he began to use eyes, ears, hands and feet, living a richer life at every moment, progressively. He started to school, began to read the lore of those who lived before him; adolescence came and opened other doors which he did not know existed; he wedded, and became co-partner with God in the marvelous process of creation. And all this time he was becoming more and more aware of the spiritual nature of life, coming to know that by far the greater portion of which is spiritual rather than physical, until he was striving constantly to grow in the realm of the spiritual and to make everything else subservient to it. After threescore and ten years of this, he passed through an opened doorway into a life that was as much in excess of anything he had seen before as life after birth is in excess of life before birth.

Or did he? Perhaps his life became less eternal as time sped on. Perhaps he chose the negative values of life. Perhaps he degraded all his new experiences. Perhaps the new knowledge given him at adolescence was used degradingly. Perhaps even his creative ability was used lustfully rather than lovingly. Then what? Progress was then toward the lessening of eternal life rather than the heightening of it. And the choice was by the individual himself.

According to our Scriptures, our future state is in large measure dependent upon the choices we make during the threescore and ten years of our mortality. Once, when I had preached along this line, a good lady said that she agreed with all I had said, but was unable to understand just why so much is at stake, why all our future is dependent upon such a short section of life as these threescore and ten years. I did not know the answer at the time, and could not answer her. I think the answer is that all sections of life are equally important, relatively (if that is not a contradictory expression). The pre-natal health of the child is a very important factor in the health of the child after birth. And it is necessary that the two cells which wed should be healthy. It just follows that these threescore and ten years should be filled with healthy living.

Let life, then, be high and wide and deep, as well as everlasting; for without these qualities, there will be no joy in mere everlastingness. Everlastingness is not even desirable unless joy goes with it; but it is to be feared that everlastingness is unescapable even as time is unescapable. The eternal life is the kind that Jesus lived, constantly growing in stature and wisdom, and in favor with man and God.

Cerro Gordo, Ill.

OUR MISSION WORK

I Met the Master

The following poem is given in memory of Minneva Neher, one of our beloved, missing missionaries in China. Minneva gave this poem in a missionary talk in the church at Girard, Ill., when home on furlough. Following the service she accompanied us to our home and I copied the poem. May it mean as much to others in her memory, as it does to me. Now, it seems, Minneva has made the supreme sacrifice for the "souls of men."—Mrs. W. H. Shull, North Manchester, Ind.

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place,
I met the Master face to face.

With station, and rank, and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's mad race,
When I met my Master, face to face.

I had built my castles and reared them high,
Till their towers had pierced the blue of the sky,
I had sworn to rule with iron mace,
When I met my Master face to face—

Met him, and knew him, and blushed to see
That his eyes full of sorrow were fixed on me,
And I faltered and fell at his feet that day,
While my castles melted, and vanished away—

Melted and vanished, and in their place
I saw naught else but my Master's face,
And I cried aloud, "Oh, make me meet
To follow the marks of thy wounded feet!"

My thoughts are now for the souls of men
I have lost my life to find it again.
Ere since, alone, in that holy place,
My Master and I stood face to face.

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter VI

Sickness in Monkey Bread Land

Anjikwi began begging his father to allow him to go to the hospital and learn how to do medicine so he could come back home and dispense help to the village of his people. The father felt that if he wanted to do medicine he had better do the kind they knew about long ago and become a witch doctor. In his turn he tried to persuade Anjikwi along that line.

As a result of these strange turns of events in his family, and the looks of askance that some of the villagers gave him under the monkey bread tree, as if to ask how much farther he was going to allow such a thing to go, Anjikwi's father took to rising very early and going out with his bow and arrow for long solitary hunts. He had some success in capturing game but he did not have so much success in thinking out a satisfactory solution to his problem. Once in a while Anjikwi would accompany him, but Anjikwi did not seem too eager to go, for then he had to miss the call to morning prayers and a day of school. The fact that these seemed preferable to a good day of hunting seemed very strange to the father. Rising a bit earlier than usual one morning the father found himself as usual very wet with perspiration, for he slept in a round mud house without windows and with a grass mat completely closing the door. He stepped out quickly with bow and arrow and set off rapidly for the bush. Before evening he felt very hot and was bothered with a severe headache. That night he did not feel like eating but he slept fairly well. Next morning he again set off, though realizing that he had a terrible cold. He succeeded in getting down a very large antelope that day and by the time he had run home to get help to carry it in and they had cooked it and eaten it, drinking along with it several good sized pots of beer, it was nearly morning. He slept but little the remainder of the night and in the morning was unable to arise. He called for the witch doctor and had a number of jujus made to cure him of what he did not know was pneumonia. Not improving during the day he had the witch doctor come back again at night. He was then burned with hot irons, beaten about the head and chest, made to drink unpleasant concoctions and by morning he was no longer conscious of what was going on about him. Meanwhile Anjikwi had asserted himself and set off on a run to get the white doctor. It was more than a day before the doctor got there, but fortunately Kubili and her mother had put away all the disagreeable things insisted on by the witch doctor, and were ready to co-operate fully with the white doctor.

Some time later when the father was able to be up a bit they decided to take him to the hospital for treatment for further ailments the doctor said he had. He went, supported on a donkey. He was fearful about it and only the consideration that the doctor had unquestionably saved his life, and now wanted him to come, persuaded him to go.

At the hospital he saw a bed for the first time and many other things that made him marvel. Not the least of these things was the great number of folks who came there daily for treatment. He also got some very good help on his problem from the doctor's wife who came every day to tell them stories about life and things of long ago. He got injections and saw that here cleanliness, and not mysticism and fear were the main things. The pain he had had for so many years in his abdomen left him surprisingly soon. He worked about the compound to pay for his medical treatments and soon felt that his purposes were one with this mission station. He learned what each house was for

and who lived on each hilltop. He saw dry season gardens and visited the school. He went to church. When the time came to go home he wished he could think of further reasons to stay.

Someone who knew he had a brother who was a leper suggested that he go by the leper colony on the way home and see what he thought of it, and that if he liked it he ask his brother to come. He stopped outside and looked over the colony. There seemed to be hundreds of lepers there and they all seemed to be busy about their farmwork, working on roads, or sweeping up in the village. The place was clean and everyone seemed to be cheerful and well content. They seemed to be well clothed and well fed. He was surprised, for he had always seen lepers naked, full of sores, and foul smelling. He approached a few who were fellow tribesmen and asked them about their homes. He was surprised to learn that they had a school, a place to make chairs and so on, a good hospital where they got medicine regularly and a church of more than a hundred members. He was surprised also to learn that instead of having to pay for all this, it was free; and in addition they were given a subsistence, with which to buy food each week, by the government. He went away feeling that he would ask his brother to come, and felt a little better about having to pay taxes to the government. He felt now too that perhaps it was not so much of a tragedy to have the missionaries change a few things from the old days as long as their changes seemed to be for the better.

In the following weeks, in spite of the questioning glances of his fellow villagers, he always answered the morning prayer call and attended church and the school. At every small excuse he walked the hot miles to the mission station. He took his brother to the leper colony and went every week or so to watch him get better and hear him tell of his different outlook on life.

After a good many moons he decided with his brother that they would each make a declaration of their desire to ally themselves with this New Philosophy. It would be only a beginning and they would be open minded for new truth and happier outlooks. When they met again after making their declarations, one at the leper colony, and one in his village, each was delighted with the greater feeling of freedom brought about by a divorce from the fears of mysticism and witchery.

Two old men had found the good life. This is how it came about that Anjikwi got to go down to learn the hospital work.

Garkida, Africa.

What to Pray For

Week of April 9 to 16. Pray for each member of the General Mission Board. A great task has been assigned them of promoting mission work at home and abroad. (See names in the MESSENGER—last issue of each month.)

Junior Missionary Project

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: The Cost of War

Call to Worship:

"When thou saidst, Seek ye my face; my heart said unto thee,
Thy face, Jehovah, will I seek."

Hymn: Let There Be Light, Lord God of Hosts (stanza one).

Scriptures: Isa. 55: 2; Mark 12: 28-31; John 3: 16; 10: 10; Luke 6: 31.

Prayer: For understanding hearts to know the right and for courage to choose the right though it is hard.

Poem: The Battle of Blenheim by Robert Southey.

Discussion: Ship East—Ship West by Elizabeth M. Lobinger, pp. 71-73; Broken Guns by Eleanor H. Brainard, pp. 41-47.

Prayer Poem:

"Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled!
God, give thy wayward children peace!"

Hymn: God of Our Fathers (stanza three).

Offering:

"The wist may bring their learning,
The rich may bring their wealth,
And some may bring their greeting,
And some bring strength and health;
We, too, would bring our treasures
To offer to the King."

Benediction:

"Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone:
The love that casteth out all fear!"

To the Leader: Not only does war cost much in money and in lives; there are other costs just as great. The utter waste of materials that might have been used constructively, the suffering from hunger and the consequent loss in health, the untold suffering of women and children from bombs and gas are some of the more tangible results. The cost is greater in that which is not material—in the lowering of morals, the loss of honesty, of fair dealings with each other, of faith. War's greatest cost is in the destruction of love by the engendering of hate. War breeds hate and hate breeds more hate so that it is not long until each looks upon his neighbor with suspicion. These are the things you want your junior group to realize that a nation pays for war. Study some of the songs written during war and note how all that mankind holds sacred—home, family, love, religion—is used to make war appear lovely and worth while. End with a discussion as to whether war is worth what it costs.

HOME AND FAMILY

Some One

BY VERA EMMERT JOHANSEN

Some One knocked at the door of my heart,
Some One bade the evil depart,
Some One begged, "Oh, let me come in,
Free thee and cleanse thee from all of thy sin."

Some One wept as I turned the key,
"Child, I have waited so long for thee."

Something happened as he entered in:
I felt release from all of my sin,
Release from care and weary pain,
Release from days so dull with rain.

Some One knocked and I let him in,
Christ brought release from all of my sin.

Freeport, Ill.

At Easter Time

BY ELIZABETH R. BLOUGH

WINTER winds and fields covered with snow have a charm distinctively their own. So have the bare trees, with their slender twigs, stiff long saplings, and great gaunt branches. But it is inexpressibly lonely and a bit dreary, when all of a sudden, the sun is gone from the western horizon and only the afterglow lingers on the hills. We turn to the warmth and glow of home, thankful for its comfort and cheer.

At Eastertime we have almost forgotten the sting of the winter atmosphere. Spring is here and we are alive to its promise. One day follows another so swiftly, even as a tale that is told. At Eastertime we awake to the fact that our dreams are unrealized, and youth is gone and "something sweet follows youth with flying feet and it never comes again." What then? Only this: Jesus asked us to cast our care upon him. He meant that we should not grieve or worry over what is lost; only do what is given us to do, and in the best possible way. Make a new start at Eastertime.

It is the day for consecration, while rejoicing that we have a risen Savior. Forrest Connor and Henry Whitmer understood this when they came to their pastor with this request: "We wish to be baptized on Easter Sunday."

The pastor replied, "I can not tell you how grateful I am to my Master for your decision. There are others who will come into the church on that day. I was discouraged, feeling that I could not labor here acceptably; you have given me new courage." On Easter morning there was new hope and an outpouring of the Holy Spirit in that church. The Easter glory was upon the worshipers.

On the first Easter morning, Mary to the Savior's tomb hasted at the early dawn. She waited until the Jewish Sabbath was over, then before daylight, with spices and perfumes, she went to the sepulcher. There were others with her; they mourned together; so absorbed in their loss that they could only think of Jesus as saving others, but himself he could not save. He was dead, he was not a king. His followers crouched among the shadows, in dark places hiding from the wrath of those who had crucified Jesus. Mary Magdalene remained at the sepulcher; when a voice came, "Woman, why weepest thou?" she answered, "Sir, if you have taken him away, tell me." Then came the gentle call, "Mary." Then she knew that it was her Lord. She fell at his feet with the cry, "Master!"

Eastertime we are close to the ones who have gone. The silence, loneliness and emptiness bewilder us. This sorrow is like unto no other. Even so there is consolation. In Savannah, in a little colored church filled with colored people assembled to attend the funeral of a baby, the preacher said:

"Now don't be weepin' for dis pretty bit of clay,
For de little boy who lived there he done gone and run away.
He was doin' very finely, an' he 'preciate your love,
But his sure 'nuff Father want him in de large house up above.
Here yer oder pretty children, don't be makin' it appear
Dat your love got sort of nopolized by this little fellow here;
Don't pile up too much your sorrow on deir little mental shelves,
So's to kind o' set 'em wonderin', if dey're no account demselves.
So my poor dejected mourners, let your hearts with Jesus rest,
An' don't go criticisin' dat ar' one dat knows de best
He have send us many comforts—he have right to take away—
To de Lawd be praise and glory, now and ever! Let us pray!"

Hatfield, Pa.

It Was a Good Story

BY WM. KINSEY

YESTERDAY my little neighbor who is yet below school age approached me where I was doing some work around the lawn. We at once engaged in a conversation, as we usually do, and after the following manner: "Were you in Sunday school yesterday?" I asked him. "Yes," said he. "Did you have a good time?" I continued. "Yes, Mr. M—— told a nice story to us all," he replied. Brother M—— was the minister for the morning service. Then I asked, "What was the nice story he told you?" "Oh," said he, "I don't know, I never heard it before."

He couldn't repeat the story, but still it was a good

story. And the child was indeed helped. He was glad he was to services. He was fascinated by the story. His emotions no doubt were stirred. He was delighted, and is looking forward for more stories. He was helped in a general way, was impressed with the good. But being a child, he was not able to repeat the "nice story" to me.

The child is helped in the services usually. The things that are said in an interesting way, the singing, the religious environment of church surroundings, the collective worship and making Sunday a religious and joyful day—all help the child, and become a part of him.

Yes, it was a good story, he "never heard it before" —couldn't repeat it, but he was helped, his soul was given a certain inclination. He heard and was helped after the fashion of the sister who was quite jubilant over the sermon of her pastor on the previous Sunday. "It was a good sermon!" she kept saying. Because of her repetitions, and joy, a friend asked her, "Well, what was the subject of the sermon?" She hesitated somewhat, and then remarked, "I don't just recall what it was now, but it was a good sermon." Said the friend, "Well, what was the text?" Said the sister, "Why, it was—it was—Oh, pshaw! Why can't I think of it—it was—well, isn't that strange? I can't think of it, but it was a good sermon." Well, if you don't remember the subject of the sermon; and if you can't recall the text," said the friend, "how do you know, or why do you say it was a good sermon?" "Well, I came home and burnt my false half-bushel," said the sister. (I think I am indebted to Bro. W. J. Swigart for this story.) The child's experience brought it to my mind.

It was a good sermon, even though the subject and text could not be recalled or remembered. She was impressed. What she heard occasioned action. Impression found expression. Emotion objectified itself in motion. Hearing was following by doing. She was a different woman. She was justified because she lived up to the light that came to her. She was convicted, repented and was converted after a healthy fashion. She was happy, and of course, it was a good sermon.

We need not become so discouraged over the fact that many do not remember the subject or text of the sermon. If only lives are being influenced and changed for the better. And many are. We know of quite a few folks who can recall quite well the subject and text of the sermon; and can give quite a good summary of what was said by the minister. But they continue to live the same reckless and sinful way as before. What is hearing; or how do we hear anyhow? It is not always the one who can remember best, or can quote the most Bible, who is most influenced for good.

It was a good story. It was a good sermon. It was a good book. It was a good convention. It was a good Annual Conference. What's the test? There are many who go to the Annual Conference, and when they return, they can scarcely tell anything about it. But they claim, "It was a wonderful meeting." And it was for all those, for they showed it in their lives. We are glad for the large attendances at our Annual Conferences, and district conferences. Perhaps more are helped than we suppose. Sightseeing is a little good in the bargain, and may give some variety and spice to life.

It is a good thing to train ourselves to recall, remember, and report what we hear. It is an aid to memory. We do not discount it. But we must not be too critical of those who do not remember the text and subject, especially when it motivates to a better life. This is one test of a good sermon or a good book. And the test of a good conference is better workers, and a greater consecration.

New Windsor, Md.

HOME AND FAMILY FUN

Home Night

HOME nights are becoming more and more a very pleasant institution in a great number of homes. The plan of "home night" is very simple. Once a week or once a month, as the family sees fit, a night is set aside and all members of the family are to stay at home and the evening is used for good family fun in which all members take part.

Too often in our family fun we neglect certain groups. The two most neglected are the young and the old. The young children as well as grandma and grandpa must be remembered. And perhaps at some time during the evening they should have a chance to lead and suggest activities.

Here are some family night suggestions. All of these will have to be worked out with your family in mind. You study the suggestions and then plan.

1. A pop-corn and apple feed. Tell fortunes with seeds and peelings. Grandma might tell the story of Apple John.

2. A taffy pull. Each family member must pull his own and eat his own. With this understanding almost everyone will wash his hands. Who likes "tattle-tale gray" taffy?

3. There is family dramatic work. Each member must put on some type of entertainment, such as recite a poem, act out "Mary had a little Lamb," etc.

4. On radio night everyone listens to the radio with each taking turn having a chance to pick a program.

Let's play at home.—*Robert W. Tully for the Recreational Fellowship.*

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Acts 2: 22-32

"This Jesus did God raise up, whereof we all are witnesses"

The Victorious Servant

The career of Jesus enables us to associate terms that would otherwise seem incongruous. There was a prophet once who had put the ideas of victory and service together, but not until Jesus came did they seem to fit. Jesus lived to serve his fellows and then laid down his life for them. Even while he so lived and died, he carried the poise of victory. The life within him was not such as to be marred by suffering and death. The tomb could not hold him. He rose victorious over death and is present with his followers to bring all servants to victory.

Tuesday: Acts 2: 33-36

"God hath made him both Lord and Christ, this Jesus whom ye crucified"

The Exalted Servant

Jesus lived a very humble life, moving about among men with no wealth or position to bring him homage from men. But in the end he was exalted above kings. Even the much revered David knew no such exaltation as came to him. It is our privilege to add homage to his honor.

Jesus is honored when men repent of their sins and dedicate their lives to that for which he lived and died. Peter appealed to the Jews on Pentecost to give him this honor. He would appeal to men today to exalt Jesus in their lives.

Wednesday: Isa. 53: 7-12

"The pleasure of Jehovah shall prosper in his hand"

The Victory Foretold

This Scripture from the Prophet of Comfort is a remarkable picture of the ministry and experience of Jesus. The picture is of the Servant of the Lord who suffered violence and death for the sins of others. In so doing he did not lift so much as his voice in protest. He was maligned even in death. But vindication came. God's hand was in his suffering; it was also in what followed. Suffering led to exaltation and triumph. He became the sin bearer with power to bring many to righteousness.

People with good judgment are modest when speaking of the future. But those who have grasped God's way of dealing with faithful servants may rightly be confident. God will see to the reward. The exaltation will be one of eternal joy and fellowship with all those who have been faithful through suffering—especially with the Divine Servant.

The Basis of Christian Optimism

Every now and then we hear some well-known man of the world despair of all that is good. Occasionally one finds a Christian taking such an attitude.

There is little use to bolster up one's courage with hopes that can not but fail. But there are hopes which need not fail; hopes that are firmly founded on resources adequate to bring a glorious fulfillment. The Christian may face forward with good courage. Consider some of the assets that are his.

There is the truth. All that is worth while in the world is built on truth. We know of no greater nucleus of truth than the Christian religion and way of life. This is our precious possession, and the spirit of our religion is friendly to truth from whatever source it comes. Here is a basic asset.

There is the loving Father God. How can we fail to be trustful and confident with such a God as the moving power in our lives and the controlling power of our world!

Then there is the living Christ. At Easter we seek a new realization of the meaning of his victory over sin and death. He brings within our reach the power to endure and to achieve. He is our life.

Our catalogue of assets is little more than begun. Space fails us to describe the comradeship of fellow seekers in the church, the inspiring revelation in the Bible, and numerous other resources that enable us to look forward with good courage and face the future with optimism.

John 14: 6; 2 Tim. 1: 12; Jude 24, 25; Rev. 21: 1-5.

Thursday: Acts 1: 6-9

"He was taken up; and a cloud received him"

The Victory Witnessed

The disciples had a remarkable experience with Jesus. Here is one of the high points of that experience. The heavens received him out of their midst into the spirit world whence he could come into every heart regardless of physical location or limitations. They received a commission from him to be witnesses of what they had experienced. It was as witnesses that they went forth, not to expound theories, but to tell what they had seen and heard.

What have we to bear witness about to the world? Have we convictions born of experiences with Jesus? Do we know that he lives and that he dwells in our hearts? The response to our testimony will depend much upon the reality of our own experience.

Friday: 1 Cor. 15: 19-26

"Now hath Christ been raised from the dead, the firstfruits of them that are asleep"

Man's Fairest Hope

Ignorance, sin, fear, disease and their host are enemies of the best that is in man. We need deliverance from them and find it in Christ. But the last great enemy is death. Christ brings triumph over that enemy too.

Paul cherished his hope of victory over death through Christ's victory. Indeed he seems almost to disparage other victories in comparison with it. We need hardly do this; we can appreciate the final victory without discounting those along the way. But we do well to follow Paul in setting high value upon Christ's victory over death and the assurance it gives of ours.

Saturday: Col. 3: 1-7

"If then ye were raised together with Christ, seek the things that are above"

Risen With Christ

One's experience in the past and his view of the future both have bearing upon the way he faces life's problems now.

At their conversion and baptism Christians have buried their old life of sin with its interests and taken on a new type of life and interest. It is as though they had risen with Christ in a new world. The ways of the old do not fit into the new. Christ has become their Lord and Master. They look to him and set their hope on becoming as he is.

As Christians, we should have our hearts set on Christ and the things of his kingdom. The pleasures of this world are insipid to one who has really tasted the joy that comes from living after the Christian pattern and serving in the Christian way.

Sunday: Phil. 2: 5-10

"God . . . gave unto him a name which is above every name"

The Pre-eminent Name

The highest honor has come to Jesus not so much because of who he was, as because of what he did and the spirit in which he did it. Paul stresses this fact in the remarkable passage of the exaltation of the Servant. Jesus, who could claim divine honors, put all that aside and became an humble Servant among men, even going to a shameful death on a cross. Of course God recognized such unselfish devotion and humility, and lifted him up so that his name is above every other.

It is they who serve in the spirit of love who are worthy of the highest places.

KINGDOM GLEANINGS

Calendar for Sunday, April 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Finding Ourselves in Service.—Mark 8: 27-38.

Christian Workers, How Shall We Keep Holy Week?

B. Y. P. D., A Personal Commitment to Christ.

Intermediates, Forward With Christ and the Church.

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Gains for the Kingdom

Five baptized in the Woodberry church, Md.

Five baptized in the Altoona, Twenty-eighth Street church, Pa.

Five baptized in the Juniata Park church, Pa., Bro. J. J. Shaffer, pastor.

One baptized in the Rileyville church, Va., Bro. A. Joseph Caricofe, pastor.

Three baptized in the Myrtle Point church, Ore., Bro. H. G. Shank, evangelist.

Five baptized in the Shamokin church, Pa., Bro. R. A. Nedrow, evangelist.

Three baptized in the Mt. Zion congregation, Va., Bro. A. Joseph Caricofe, pastor.

Three baptized in the Peach Blossom church, Md., Bro. James M. Moore, evangelist.

Twenty-two baptized in the Berkey house, Shade Creek congregation, Pa., Bro. M. J. Brougher, evangelist.

Nine baptized and six received by letter in the Marion church, Ind., Bro. Loren Bowman, pastor-evangelist.

Four baptized and one reclaimed in the Green Spring church, Ohio, Brother and Sister B. M. Rollins, evangelists.

Twenty-two baptized and one reclaimed in the Pittsburg Mission, Ind., Brother and Sister J. Edwin Jarboe, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Rev. H. G. Reese, April 3-17, in the Tyrone church, Pa.

Brother and Sister B. M. Rollins, May 31, in the Ten Mile church, Pa.

Bro. B. J. Fike of Sunnyside, Wash., April 3-17, in the Yakima church, Wash.

Bro. G. A. Snider of North Manchester, Ind., April 10-17, in the West Goshen church, Ind.

Bro. J. M. Geary, April 24 to May 8, in the Sugar Grove church, Shade Creek congregation, Pa.

Bro. D. R. Murray of Columbus, Ohio, last two weeks in August, in the West Milton church, Ohio.

Bro. E. M. Hertzler of Windber, Pa., May 3, in the Dunnings Creek congregation, New Paris house.

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Personal Mention

Sister Mary L. Cook changes her address from La Grange, Ohio to Roann, Ind. She is taking up the pastorate of the Roann church.

Sister Sarah Ann Murray, it should have been, not Murphy, in the item about the West Dayton Ladies' Aid in our issue of March 26. We are sorry for the mistake. A more detailed account of the interesting occasion referred to will be found in next week's Messenger.

The Standing Committee delegate to the Lawrence Conference from China will be Eld. Minor M. Myers, with Eld. O. C. Sollenberger as alternate.

Bro. A. W. Arnold of Phoenix, Ariz., wishes his correspondents to note the change in his street address. The new number is 1109 W. Fillmore St.

Bro. J. W. Lear will conduct pre-Easter meetings at Monticello, Ind. (Pipe Creek church), beginning tomorrow, April 10, and concluding with the communion service Easter Sunday evening.

Through an error, the name of Roy Honeyman, R. 2, Greenville, Ohio, Peace Director, was omitted from the Southern Ohio Board of Christian Education as given on page 25 of the 1938 Yearbook.

Sister J. W. Lear has found some further surgical treatment necessary as the result of that automobile accident five years ago. Will you not join us in hoping that this may be the end of that sort of thing for her, and that the promised relief may be real and lasting?

Dr. John H. Reisner serves the Foreign Missions Conference of North America in the capacity of Executive Secretary of the Agricultural Missions Foundation. He was a guest of the Mission Board offices here one day last week and honored the Messenger rooms also with a very friendly call.

Secretary Leslie B. Moss of the foreign Missions Conference of North America is speaking each Friday at 12:00 noon, Eastern Standard Time, over the blue network of the National Broadcasting Company. His subjects through April are: April 8, China, Japan and the Future; April 15, Life at High Tide; April 22, Measuring Wealth; April 29, Blind Spots.

Bro. Moy Gwong, writing briefly in answer to many inqueries about his welfare and the state of the work in South China says: "We are glad to report we are still busy in the work. In spite of naval attacks on our shore, the flight of aeroplanes over our heads nearly every day, and the fact that many people in our district are suffering from this terrible war, we trust God to push our work on. We believe the broken hearts in this war-torn land need the gospel of comfort just at this time. We must not let our opportunity pass by. We feel God has protected and blessed us beyond our expectation. To him we give our praise and all honor. We ask your earnest prayer for us. May God soon bring peace to the whole world."

Conference Business

Northern Indiana

The Joint Boards of Northern Indiana ask District Conference of 1937 to petition Annual Conference of 1938 to grant the Annual Conference of 1939 to the central zone.

Answer of District Meeting: Passed and sent to Annual Conference.

Southern Pennsylvania

To Annual Conference of 1938:

We, the Chambersburg church, petition the Annual Conference of 1938 through District Meeting of Southern Pennsylvania, to grant the Conference of 1939 to the Eastern Zone.

Passed to District Meeting by the Church Council September 9, 1937.

Paper passed to Annual Conference.

Pastor I. R. Beery's pre-Easter sermons at Sidney, Ohio, are asking the people to think of The Bitter Cup, The Betrayal, The Denial, The Crucifixion, Words From the Cross, The Joy of the Cross and The Supposed Gardener. "Neighboring churches are invited to attend."

Bro. Edgar Rothrock, Pacific Coast member of the General Ministerial Board, was on hand early Monday morning for the Board meeting. He had in fact dropped into the Highland Avenue church service Sunday evening in time for the closing part of Bro. Bonsack's sermon.

Dr. Robert P. Wilder's name was not as well known to foreign mission volunteers as those of John R. Mott and Robert E. Speer have been, yet many of our readers will surely remember him. He was one of the founders of the Student Volunteer Movement and was secretary for it and other religious activities for many years. Word has been received of his death in Oslo, Norway, March 27.

Bro. C. Ernest Davis, Professor of Religious Education in McPherson College and field man for the institution also, has been busy this spring with a lecture which he calls Keep Your Shirt On. "It is an attempt to keep the people calm and thinking in the face of the propaganda designed to get us ready to support a foreign war." It evidently meets a real need for it has been given perhaps twenty-five times already and is still going strong.

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Miscellaneous Items

McPherson College is here too with the 1938 catalogue edition of the college bulletin. The Messenger filing cabinet says "thank you."

Bridgewater College favors us with the 1938 Catalogue number of the college bulletin and thereby places upon us an obligation which we cheerfully accept.

Bethany Biblical Seminary's Annual Catalogue for 1937-38 has just come from the press and a copy has gone into the Messenger office files. The thanks of the office are hereby extended to all responsible for this kindness.

The Conference Business printed on these pages is all that has been received at this office to date. Doesn't look like a very heavy docket for 1938. But we know there is more yet to come and perhaps this will serve as a reminder to clerks and committees to send in what they may have as promptly as possible.

Peace Making is the title of an attractive and stimulating leaflet issued in the interest of peace by the Board of Christian Education. Some who read these lines have perhaps already received a sample copy. All peacemakers should see it, and may have free copies to distribute if they so wish. Order Peace Making from: Board of Christian Education, 22 S. State St., Elgin, Ill.

The Easter Offering

The Sunday schools of the church are asked to give a special offering annually for the work of Christian education. Easter is the date set for this brotherhood response. In this year commemorating the educational influence of the Christopher Sower press, set up 200 years ago, we ought to increase the work of Christian education. The work of the Board of Christian Education is a part of the Conference Budget. Contributions become a part of each congregation's Record of Giving. Send remittances to General Mission Board, 22 So. State St., Elgin, Ill. A remittance blank will appear in next week's Messenger on page 29.

On page six of this Messenger, in the very last paragraph of Bro. Jno. S. Flory's, The Brethren Go to the Shenandoah Valley, you should strike off one of the "greats" in the second line. Elder John Garber is the fifth generation from John Garber, and therefore only his great-great-grandson. How can this correction be in the same Messenger with the mistake just noted? Page six is on the first side, and was therefore partly printed, when the correction came just in time to be printed on the second side—of which pages sixteen and seventeen are two.

A recent news release put out by the Committee on Relief in China representing both the Foreign Missions Conference and the Federal Council of Churches, quotes freely from our own Missionary Mary Schaeffer's letter which was published in the Messenger of March 26. The comment of the release is interesting and encouraging. It appreciates "the undaunted spirit of the unarmed American missionaries in China." And just as we all have been, so is this news sheet impressed by the fact that "the prayer thought of missionaries . . . is not for personal safety but that they may serve the Chinese faithfully in their hour of need."

Christopher Sower, Senior's, achievements are conveniently summarized in the following paragraph from our office encyclopedia: "In 1739 he issued the first number of Der Hoch-Deutsch Pennsylvanische Geschichte-Schreiber, a quarterly magazine, the first of the sort published in Pennsylvania. In 1743 he published a quarto edition of Luther's translation of the Bible in German, which was, with the exception of Eliot's Indian Bible, the first to be published in America. He continued his activity in publishing both English and German works, and in connection with that business established a type foundry, the first in America, a paper mill, and an ink factory. He is also general credited with being the inventor of cast-iron stoves."

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Religious News and Views

Unemployment results in the disintegration of family life and dwarfs and warps the personalities of children. It tends to lessen the respect of parents by children. It crushes the the ideals of children. It lessens community respect for children whose parents are unemployed. The greatest havoc is wrought in the impressionable years.

A gain of $15,000,000 in giving to upkeep and missionary work over the period of a year was reported by twenty major religious bodies at a meeting of the executive committee of the United Stewardship Council on Feb. 11. The council is composed of representatives of twenty-three Protestant bodies in the United States and Canada.

Gambling is an effort to get something for nothing. It substitutes dependence upon chance for dependence upon work and thrift as the basis of success. When gambling becomes a habit, it subtly destroys the moral fibre of one who is addicted to it and sets up false standards of value. It encourages distaste for industry as tame and unrewarding.

In Jersey City churches of all denominations, racial group leaders and civic organizations have been asked by Mrs. Meta Bally, president of the Backyard Gardeners of Jersey City, to unite in planning an International Peace Flower Show to be staged in June, 1939. This novel project, she announces, not only will benefit this city but "should show the world at large how all the different nationalities represented in our population live peacefully side by side, without strife or friction."

THE CHURCH AT WORK

ADMINISTRATION

Statistics for 1936-37

Every year our ministers are improving in reporting accurately the activities in the local churches. However, there is need for much improvement before we will be able to secure reliable statistics. Many reports are incomplete. Some of our ministers report with accuracy. Some reports show much guessing. It appears that where good local records are kept for the Sunday-school and church services, it is easy for the ministers to report relatively accurate.

We are now already halfway through the church year which began Oct. 1. It is our hope that every minister is administering his church in such a way that the records are being well kept so that we may have a more accurate report next year. A statistician of one of our largest churches recently said that we can never depend upon our ministers in the Church of the Brethren to give annually the record of work in the local churches.

The following information has been taken from the reports for the year ending Sept. 30, 1937. These figures do not give a complete picture of the Church of the Brethren. They do reveal trends which should be studied carefully by local, district and general church administrators and by the laity of the church.

Any further questions concerning the above findings may be secured through the office of the General Ministerial Board, Elgin, Ill.

Ministry

Number of free time ministers	319
Number of part time ministers	355
Number of full time ministers	240

Membership

Number of baptisms	6,191
Present membership	164,784
Number inactive resident members	20,100
Number non-resident members	15,408
Number families in the 603 churches reporting	32,007

Church Activities—Average Attendance

761 churches reported total average attendance of 62,940 at A. M. church service.

471 churches reported total average attendance of 25,765 at P. M. church service.

203 churches reported total average attendance of 6,225 at adult Sunday evening meetings.

387 churches reported total average attendance of 8,834 at B. Y. P. D.

80 churches reported total average attendance of 960 at intermediate Sunday evening meetings.

104 churches reported total average attendance of 1,413 at Junior League.

115 churches reported total average attendance of 2,246 in Men's Work meetings.

121 churches reported total average attendance of 2,455 at Missionary Society.

491 churches reported total average attendance of 6,417 at Ladies' Aid.

69 churches reported total average attendance of 2,137 in mothers' organization.

228 churches reported total average attendance of 13,090 at Daily Vacation Church School.

Finance

Amount given for pastors' salaries	$338,067.84
Amount given for all other local expense	358,717.2[illegible]
Amount given for district work	69,571.2[illegible]
Amount given for missions and church service	133,520.8[illegible]
Amount given for other items	141,089.7[illegible]

Sunday-school Enrollment

Nursery—Boys	1,869	
Nursery—Girls	2,132	4,001
Beginner—Boys	4,075	
Beginner—Girls	4,931	9,010
Primary—Boys	5,480	
Primary—Girls	6,494	11,974
Junior—Boys	5,984	
Junior—Girls	7,179	13,163
Intermediate—Boys	5,742	
Intermediate—Girls	6,570	12,312
Young People—Boys	10,306	
Young People—Girls	11,943	22,249
Adults—Men	20,207	
Adults—Women	25,094	45,301
		118,010
Total Number Officers and Teachers		13,340
Home Department		2,972
Cradle Roll		6,769
Grand Total Enrollment		141,091

Sunday-school Average Attendance

Adults	35,405
Young People	15,586
Intermediates	9,242
Children	25,600
Total Average Attendance	85,833

Sunday-school Offerings

Total Sunday-school offerings	$208,699.19
Amount given for missions	56,207.37

Converts Won Through Church and Sunday School

Adults	898
Young People	986
Intermediates	1,303
Children	920
Total	4,522

Publications Used

No. Sunday schools using Brethren graded lessons	601
No. Sunday schools using Standard graded lessons	208
No. Sunday schools using other graded lessons	39
No. Sunday schools using Our Young People	796
No. Sunday schools using Our Boys and Girls	728
No. Sunday schools using Our Children	424
No. Sunday schools using Brethren Quarterlies	883
No. Sunday schools using Teachers' Monthly	817
No. churches having Gospel Messenger Clubs	429
No. copies International Journal of Religious Education going into churches regularly	401

ADULT CHRISTIAN WORKERS' TOPIC

What Does Church Membership Mean?

Sunday, April 24, 1938

Note: This program is based upon the tract by Rufus Bowman, "What Does Church Membership Mean?" Send to Board of Christian Education, Elgin, Ill., for copies to supply your group. They are free. If the group is not too large, one person may be appointed to lead the discussion.

Church Membership Means:

1. To grow in Christlikeness.
2. To cultivate the spirit of unlimited forgiveness.
3. To keep your baptismal vows.
4. To be loyal to the ideals of the church.
5. To be active in winning others to Christ.
6. To bring offerings regularly.
7. To attend church services and participate joyfully in the sacraments—such as the love feast.
8. To lead a life of prayer and devotion and to study the word of God regularly.
9. To co-operate in the work of the local church, the district, and the general brotherhood. This includes the support of Christian missions, Christian education, the ministry, peace, and temperance.

STEWARDSHIP

Sources of Support

Every church has two sources of support—resources in personnel and resources in funds.

Personnel. It is quite easy to determine the personnel so far as numbers are concerned. This is the roll of members and of those served by the ministry of the church. We call this the prospect list. This list represents a great deal more than numbers and it is part of the opportunity of the church to discover the riches of personality, devotion and latent power of this source of support.

Funds. The list of members and friends also represents a certain amount of money available for the support of the program of the church; how much no one knows. Even if the canvass committee could know definitely the financial holdings, or incomes represented by this roll of names, it could not tell how much would at any given time be placed at the disposal of the church.

This would be determined by the spiritual attitude of these people, rather than by their financial ability. It would be determined not by what they have in their banks or their pocketbooks, but by what they have in their minds and hearts.

Search me, O God, and know my heart;
Try me, and know my thoughts;
And see if there be any wicked way in me,
And lead me in the way everlasting.

WOMEN'S WORK

A New Banquet Program

By Mrs. E. G. Hoff, Elgin, Illinois

A complete new program called "The Home Nest" is now available for Mother and Daughter banquets. It contains suggestions for decorations, as birdhouses and bird nests, a menu in bird terms, group singing about birds, some nestling thoughts, a benediction, program suggestions, such as talks on "The Feathered Nest" and "The Stirred Nest," with solos and readings. There is also a clever page which can be used as a cover for a program leaflet. The price is 5c.

"Along the Mother and Daughter Trail," is also available. This is somewhat unique in its arrangement. There are suggestions for a meal, a travel sing to take place during the dinner, and aids to the toastmaster.

There are detailed directions for a progressive program after the dinner. If your group is small, or if you are limited in room space the various parts may be presented on the pulpit in the church in the order preferred. Larger groups with plenty of side rooms in the church, may use the progressive idea. Last year one church staged the different scenes on the lawn outside the church. Divide the large group into four smaller ones. Four girls may act as guides. Send for the program. Price 5c. Order both of these programs from General Mission Board, Church of the Brethren, Elgin, Ill. "Program material for Mother and Daughters Programs," Price, 10c, has been rerun and is now available on order.

"And So He Made Mothers," by Margaret Applegarth, contains suggestions for a number of mother and daughter banquets. This book may be secured from the Loan Library.

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of December, 1937, January and February, 1938:

Special Peace Fund

Maryland—$8.71	
Mid. Dist., Women's Bible Class, Broadfording	$ 8.71
Ohio—$4.00	
N. E. Dist., 3 Indv. (Y. P.), Woodworth	4.00
Virginia—$11.35	
Sec. Dist., Sangersville	11.35
West Virginia—$3.77	
Sec. Dist., Valley River, $2.77; Indv., $1.00	3.77
Total for period	$ 27.83
Total previously reported	894.39
	$ 922.82

American Mission to Lepers

Pennsylvania—$25.00	
E. Dist., Annville S. S., $15.00; Jr. Boys and Girls Glass, Annville, $10.00	25.00
Total for period	$ 25.00
Total previously reported	50.00
	$ 75.00

China—Spain Relief

California—$36.66	
N. Dist., Butte Valley, $1.50; Empire, $5.00; Waterford, $15.00	$ 21.50
S. Dist., Pasadena	15.16
Colorado—$102.65	
E. Dist., Indv., Colorado Springs, $25.00; Miami, $3.15; Indv., Wiley, $50.00; 3 Indv., $5.00	83.15
W. Dist., First Grand Valley	19.50
Florida and Georgia—$14.36	
Winter Park	14.36
Idaho and Western Montana—$29.00	
Bowmont, $22.00; Pioneer Club, Bowmont, $2.00; Indv., Whitefish, $5.00	29.00
Illinois and Wisconsin—$150.65	
N. Dist., First Chicago, Indv., $25.00; Hastings St. (Chicago), $27.00; Elgin, $32.06; Pleasant Valley S. S. (Maple Grove), $3.00; Mt. Morris, $50.55; Indv., Yellow Creek, $2.00	139.61
S. Dist., Astoria, $6.04; Panther Creek, $5.00	11.04
Indiana—$220.72	
Mid. Dist., Cart Creek, $8.00; Indv., Manchester, $5.00; Y. P., Spring Creek, $2.80; Upper Deer Creek, $4.28	20.08
N. Dist., Bethany, $11.15; Bethel, $14.76; Aid Soc., Cedar Lake, $10.00; Cleveland Union, $12.55; Goshen City, $50.60; Christian Service Class and Aid Soc., Goshen City, $10.00; Indv., Goshen City, $10.00; Men's Bible Class, Goshen City, $10.00; Kitson Bible Class, Goshen City, $5.00; Indv., La-Porte, $1.00; Aid Soc., New Paris, $20.00; Pleasant Hill, $6.50; Second South Bend, $20.19; Walnut, $13.89	195.64
S. Dist., Four Mile	5.00
Iowa—$222.02	
Mid. Dist., Des Moines Valley, $7.17; Fernald, $25.82	32.99
N. Dist., Curlew, $7.80; Y. P. Class, Guthrie, $6.52; Guthrie, $6.52; Ivester, $139.29; Sheldon, $28.90	189.03
India—$5.00	
Indv.	5.00

Kansas—$279.00
N. E. Dist., Indv., Kansas City, $5.00; S. S. Navarre, $16.00; Indv., Ozawkie, $2.00; Indv., $1.00; Indv., $200.00 ..... 224.00
N. W. Dist., Belleville, $4.80; Maple Grove, $12.60 ..... 17.40
S. E. Dist., Osage 10.60
S. W. Dist., Indv., Conway Springs, $2.00; Indv., McPherson $15.00; Children's Dept., Monitor, $10.00 ..... 27.00

Maryland—$101.66
E. Dist., Myersville (Middletown Valley), $32.27; Women's Work Organization, Myersville (Middletown Valley), $12.77; Westminster, $31.75; Indv., Westminster, $2.00; University Park, $12.87 ..... 91.66
Mid. Dist., Indv., Brownsville 10.00

Michigan—$69.18
Long Lake S. S., $10.00; Marilla Aid Soc., $5.00; New Haven, $15.00; Shepherd, $15.00; Thornapple, $7.18; Indv., $15.00; Indv., $2.00 ..... 69.18

Missouri—$19.68
Mid. Dist., Mineral Creek 9.48
N. Dist., Shelby County 4.95
S. Dist., Indv., Peace Valley 5.25

Nebraska—$9.00
Octavia 9.00

North and South Carolina—$2.00
Berea 2.00

Ohio—$123.36
N. E., Dist., Women's Work Organization, Ashland City, $5.00; Aid Soc., Akron, $20.00; Aid Soc., Chippewa, $10.00; Aid Soc., Danville, $10.41; Dupont, $6.44; Aid Soc., Reading, $5.00; Indv., Wooster, $5.00; Indv., $5.00 ..... 66.85
N. W. Dist., Black Swamp 12.00
S. Dist., Beech Grove, $15.81; Indv., Ft. McKinley, $3.00; Indv., New Carlisle, $2.00; Aid Soc., Pleasant Hill, $10.00; Prices Creek, $4.20; Springfield, $6.50; Indv., $2.00; Indv., $2.00 ..... 44.51

Oklahoma—$23.50
Washita 23.50

Oregon—$56.14
Ashland, $29.85; Mabel, $16.00; Portland, $10.29 ..... 56.14

Pennsylvania—$955.39
E. Dist., Annville, $41.52; S. Annville S. S. (Annville), $40.82; Big Swatara, $27.83; Chiques, $90.00; Elizabethtown, $44.10; Indv., Elizabethtown, $1.00; Fredericksburg, $26.81; Aid Soc., Fredericksburg, $10.00; Indv., Lebanon, $10.00; Lititz, $42.91; Skippack S. S. (Mingo), $25.00; Richland, $45.40; Aid Soc., Richland, $20.00; Manheim S. S. (White Oak), $43.74; Sister Minnich's Class, Manheim S. S. (White Oak), $5.00 ..... 474.13
Mid. Dist., 28th. St. Altoona, $50.00; Beech Run (Aughwick), $3.84; Fairview, $8.61; S. S. Fairview, $4.11; Indv., Huntingdon, $1.00; Indv., Huntingdon, $10.00; Spring Run S. S., $13.95; Curryville S. S. (Woodbury), $11.44 ..... 102.95
S. Dist., Antietam, $24.12; Hanover, $23.72; Hanover S. S., $31.50; Mt. Olivet, $12.80; Pleasant Hill, $25.00; Vandyke Mission, $4.32; Waynesboro, $22.00; Indv., York, $5.00; Indv., $24.05; B. Y. P. D. Organization, $50.00 ..... 222.51
S. E. Dist., Germantown (Philadelphia) 26.30
W. Dist., Ligonier, $5.00; Indv., Locust Grove, $5.00; Markleysburg, $7.00; Mt. Joy, $105.00; Light Bearers Class, Mt. Joy, $5.50; Mt. Pleasant, $2.00 ..... 129.50

Tennessee—$18.50
Indv., Mt. Valley, $12.50; Walnut Grove Cong. and S. S., $6.00 ..... 18.50

Virginia—$167.31
E. Dist., Fairfax 34.06
First Dist., Copper Hill, $13.50; Green Hill, $17.00 ..... 30.50
N. Dist., Greenmount 51.80
Sec. Dist., Bridgewater S. S., $15.01; Indv., Bridgewater, $5.00; Middle River, $11.00; Summit, $18.94 ..... 49.95
S. Dist., Indv. 1.00

West Virginia—$57.80
First Dist., Eglon, $42.95; New Creek, $3.60; White Pine S. S., $6.25 ..... 52.80
Sec. Dist., Indv. 5.00

Washington—$73.29
Olympia, $28.29; Wenatchee Valley, $45.00 ..... 73.29

Total for period ..... $ 2,736.87

China War Relief

California—$115.60
N. Dist., Butte Valley, $1.25; Indv., Chowchilla, $5.00; Indv. Oakland, $5.00; Reedley, $12.50 ..... $ 23.75
S. Dist., Jr. Class, Glendora, $7.38; Glendora, $77.97; Hemet, $1.00; Long Beach, $3.50; Indv., San Bernardino, $2.00 ..... 91.85

China—$27.15
Indv., $10.00; Indv., $14.15; Indv., $3.00 ..... 27.15

Florida and Georgia—$30.56
Sebring S. S., $5.56; Sebring, $25.00 ..... 30.56

Idaho and Western Montana—$5.00
Indv. 5.00

Illinois—$357.20
N. Dist., Indv., Bethel, $1.00; Douglas Park, Chicago S. S., $3.66; First Chicago S. S., $120.00; Bethany Chinese S. S. (First Chicago), $108.40; Franklin Grove S. S., $52.50; Milledgeville, $0.50; Indv., Polo, $3.00; Polo, $9.12; Sterling, $16.30; Rice Lake, $3.40; Rockford, $9.64; Indv., $2.00 ..... 329.52
S. Dist., Cerro Gordo, $7.88; Indv., Girard, $3.00; Kaskaskia, $2.80; Indv., LaMotte Prairie, $5.00; Oak Grove, $9.00 ..... 27.68

Indiana—$245.82
Mid. Dist., Indv., Flora, $5.50; Indv., Manchester, $10.00; Manchester, $5.00; Mexico, $17.71; Peru, $7.00; Spring Creek Aid Soc., $4.00; Upper Deer Creek, $8.20; Indv., $5.00 ..... 62.41
N. Dist., Bethel Primary Dept., $1.65; Bremen S. S., $13.00; Cedar Creek, $22.21; 3 Indv., Goshen, $10.00; Indv., $2.00; Loyal S. S. Class, Middlebury, $8.00; Indv., Nappanee, $5.00; Builders Class, Second South Bend, $12.00; Missy. Soc., Second South Bend, $16.00; Yellow Creek, $15.92; Yellow Creek S. S., $27.90.. 133.68
S. Dist., Ladoga, $5.73; Muncie, $33.00; Locust Grove S. S. (Nettle Creek), $11.00 ..... 49.73

Iowa—$187.41
Mid. Dist., Women's Missy. Soc., Dallas Center, $10.00; Indv., Dallas Center, $50.00; Des Moines, $9.75; 2 Indv., Garrison, $5.00; Panther Creek, $30.25; Women's Work Group, $15.00 ..... 120.00
N. Dist., Greene, $9.59; Hancock, $11.54; South Waterloo, $28.35; Worthington, $12.93 ..... 62.41
S. Dist., South Keokuk 5.00

Kansas—$83.60
N. E. Dist., Friendly Forum Class, Ottawa 5.46
S. E. Dist., Osage 1.00
S. W., Dist., Conway Springs, $10.00; McPherson, $47.14; Indv., McPherson, $20.00 ..... 77.14

Maryland—$206.02
E. Dist., Denton, $22.70; Green Hill, $8.00; Grossnickle S. S. (Middletown Valley), $32.00; Indv., Pipe Creek, $3.00; Sams Creek, $5.00; Thurmont, $7.07 ..... 77.77
Mid. Dist., Longmeadow, $40.66; Pleasant View, $77.59; Indv., Welsh Run, $10.00 ..... 128.25

Michigan—$97.58
Lansing, $11.00; Woodland, $51.58; Indv., Woodland, $25.00; 2 Indv., $10.00 ..... 97.58

Missouri—$34.87
Mid. Dist., Indv., Kansas City, $0.50; Children's Dept., Warrensburg, $4.50 ..... 5.00
N. Dist., Indv., Bethany, $5.00; Rockingham, $14.10; Wakenda, $6.90 ..... 26.00
S. Dist., Mountain Grove 3.87

Ohio—$230.23
N. E. Dist., Black River, $32.91; Beech Grove S. S. (Chippewa), $17.15; Eastwood Aid Soc., $5.00; Hartville, $10.00; Indv., Kent, $1.25 ..... 66.31
N. W. Dist., Indv., Green Springs 4.00
S. Dist., Brookville, $34.71; Indv., Greenville, $5.00; Hamilton S. S., $2.00; Salem, $42.30; West Charleston, $15.53; B. Y. P. D. Dist. Conf., $60.38 ..... 159.92

Oregon—$36.25
Grants Pass, $29.00; Portland, $7.25 ..... 36.25

Pennsylvania—$360.15
E. Dist., Indv., Elizabethtown, $5.00; Indv., Hatfield, $1.00; Lancaster S. S., $16.74; Lititz, $5.00; Indv., $10.06; Ruth M. Brubaker's Class, Midway, $5.00; Mingo S. S., $25.00; Indv., Mingo, $5.00; Spring Creek, $5.00; Indv., $5.00 ..... 82.80
Mid. Dist., Albright S. S., $10.00; 28th St. Altoona, $10.00; Roaring Spring, $5.00; Indv., Smithfield, $2.00; Snake Spring, $21.50; Spring Run Missy. Soc., $10.00 ..... 58.50
S. E. Dist., Harmonyville, $7.00; First Philadelphia S. S., $10.00; Pottstown Aid Soc., $12.76 ..... 29.76
S. Dist., Shanks S. S. (Back Creek), $20.00; Codorus, $58.34; Mechanicsburg S. S., $9.05; Waynesboro, $4.50; Welty's, $8.45 100.34
W. Dist., Greensburg, $44.85; Hooversville, $5.36; Hooversville Aid Soc., $10.00; Maple Grove Aid Soc., $10.00; Mt. Pleasant S. S., $3.79; Ten Mile, $4.75; Indv., Ten Mile, $10.00 ..... 88.75

Virginia—$436.27
E. Dist., Fairfax, $6.65; Indv., Fairfax, $1.50; Oronoco, $5.00.. 13.15
First Dist., Cloverdale, $10.43; Indv., Hopewell, $2.50; Oak Grove, $5.00; Troutville S. S., $10.00 ..... 27.93
N. Dist., Damascus, $4.00; Children's Dept., Greenmount, $5.00; Linville Creek, $20.00; Mill Creek, $78.12; Salem, $10.67; S. Mill Creek S. S. (South Fork), $2.89; Timberville S. S., $19.54 140.22
Sec. Dist., Barren Ridge, $25.00; Beaver Creek, $25.64; Bridgewater S. S., $5.00; Indv., Bridgewater, $100.00; Indv., Bridgewater, $1.00; Chimney Run, $5.50 ..... 162.14
S. Dist., Antioch, $38.10; Bethlehem, $17.73; Indv., Coulson, $2.00; Brick (Germantown), $17.00; Red Oak Grove, $18.00 ..... 92.83

Washington—$17.00
Jr. C. W. Yakima, $2.00; Indv., $5.00; Indv., $10.00 ..... 17.00

West Virginia—$10.00
First Dist., Old Furnace 10.00

Total for period ..... $ 2,480.71
Total previously reported 295.69

$2,776.40

German Christian Relief

Indiana—$5.00
S. Dist., Locust Grove S. S. (Nettle Creek) ..... $ 5.00

Total for period ..... $ 5.00

Russia Inland Relief Mission

Pennsylvania—$10.00
E. Dist., Richland Aid Soc. ..... $ 10.00

Total for period ..... $ 10.00

Spanish Relief

California—$34.17
N. Dist., Empire, $3.16; Empire S. S., $6.25; Oakland B. Y. P. D., $4.00; Reedley S. S., $2.00 ..... $ 15.41
S. Dist., Long Beach, $13.79; Long Beach S. S., $4.97 ..... 18.76
Florida and Georgia—$4.00
Seneca, $2.00; Tampa, $2.00 ..... 4.00
Illinois—$45.11
N. Dist., Cherry Grove, $5.00; Mt. Morris S. S., $5.00; Stanley S. S., $1.49 ..... 11.49
S. Dist., Allison Prairie S. S., $5.00; Canton, $1.00; Canton S. S., $1.00; Indv., Canton, $1.00; Cerro Gordo, $7.02; Women's Work Organization, Cerro Gordo, $2.00; Virden, $15.10; Walnut Grove S. S., $1.50 ..... 33.62
Indiana—$91.16
Mid. Dist., Manchester, $1.50; Mexico, $7.50; Monticello, $10.00; Sugar Creek, $1.00 ..... 20.00
N. Dist., Golden Rule Class, Center, $3.00; English Prairie, $3.00; Home Makers' Club, Middlebury, $5.00; Mt. Pleasant, $19.26; Rock Run S. S., $4.50 ..... 34.76
S. Dist., Kokomo, $1.62; Kokomo, $3.03; Children of S. S. Kokomo, $15.53; Indv., Kokomo, $2.00; Muncie, $1.22; Locust Grove S. S. (Nettle Creek), $10.00; White Branch S. S. (Nettle Creek) $3.00 ..... 36.40
Iowa—$101.90
Mid. Dist., Coon River S. S., $5.00; Iowa River S. S., $4.00; Aid Soc. and Women's Work Organizations, $77.15 ..... 86.15
N. Dist., Indv., Root River 1.00
S. Dist., English River 14.75
Kansas—$26.78
N. E. Dist., Buckeye S. S. 3.00
S. E. Dist., Gravel Hill S. S. ..... .56
S. W. Dist., Larned S. S., $3.50; McPherson, $15.72; Monitor, $4.00 ..... 23.22
Maryland—$107.67
E. Dist., Bethany, $26.80; Bush Creek, $3.10; Pleasant Hill S. S. (Bush Creek), $2.50; Pipe Creek, $47.60 ..... 80.00
Mid. Dist., Beaver Creek S. S., $3.45; Stone Bridge S. S. (Licking Creek), $2.00; Indv., Welsh Run, $5.00 ..... 10.45
W. Dist., Gortner Union S. S., $14.22; Indv., Oak Grove, $3.00 17.22
Michigan—$25.99
Lake View, $6.75; Onekama, $10.00; Woodland, $6.00; Woodland S. S., $3.25 ..... 25.99
Missouri—$19.07
Mid. Dist., Happy Hill S. S., $3.50; Kansas City, $7.82 ..... 11.32
S. Dist., Jasper, $1.00; Mountain Grove, $1.50; Y. P. Rally, $5.25 ..... 7.75
North and South Carolina—$3.34
New Haven B. Y. P. D. 3.34
North Dakota and Eastern Montana—$3.73
Minot S. S. 3.73
Ohio—$371.12
N. E. Dist., Black River S. S., $4.00; Indv., Cleveland, $1.00; Center, $6.84; E. Nimishillen, $6.00; Hartville, $46.35; Reading S. S., $3.71; W. Nimishillen S. S., $6.00; Woodworth Aid Soc., $5.00; Zion Hill S. S., $3.00 ..... 81.90
N. W. Dist., Ross S. S., $6.00; Sugar Creek Aid Soc., $5.00; Toledo, $9.79; Owl Creek Women's Work Organization, $5.00.. 25.79
S. Dist., Bear Creek S. S., $6.00; Bradford, $8.00; Cincinnati, $10.00; Covington S. S., $7.50; Ft. McKinley, $12.68; Altruist Bible Class, Ft. McKinley, $6.00; Middle Dist. S. S., $10.00; Pitsburg S. S., $6.40; Pleasant Hill, Indv., $1.00; Pleasant Valley Aid Soc., $10.00; Salem, $45.00; Indv., Stone Lick, $1.50; Trotwood, $19.00; Trotwood Aid Soc., $5.00; Union City, $24.04; Women's Work Organizations, $91.31 ..... 263.43
Oklahoma—$7.00
Oklahoma City 7.00
Oregon—$21.45
Grants Pass S. S., $10.00; Myrtle Point Aid Soc., $11.45 ..... 21.45
Pennsylvania—$215.83
E. Dist., South Annville S. S. (Annville), $15.70; Hanoverdale S. S. (Big Swatara), $7.29; Mountville, $47.29; Mountville Aid Soc., $30.00; Ladies' Class, Mountville, $10.00; Indv., Mountville, $5.00; Big Dam S. S. (Schuylkill), $6.11; Spring Creek, $2.00 ..... 126.91
Mid. Dist., Burnham S. S., $4.50; Men's Brotherhood, Claysburg, $9.50; Indv., Dry Valley, $1.00; Yellow Creek S. S., $2.00.. 17.00
S. Dist., Helping Hand Class, Greencastle, $5.00; 2 Indv., Greencastle, $3.00; Willing Workers Class, Greencastle, $10.00; Mechanicsburg S. S., $5.00; Pleasant Hill, $12.00; Shippensburg, $8.00; Waynesboro, $5.00 ..... 48.00
S. E. Dist., First Philadelphia S. S. 8.00
W. Dist., Fairview-Sculton S. S., $3.27; Locust Grove, $1.00; Maple Grove Aid Soc., $10.00; Fairview S. S. (Rockwood), $1.65 15.92
Virginia—$88.29
E. Dist., Evergreen S. S. (Mt. Carmel), $2.00; Nokesville S. S., $1.78 ..... 3.78
N. Dist., Harrisonburg, $22.89; Mt. Zion, $3.00 ..... 25.89
Sec. Dist., Lebanon, $26.90; Moscow, $26.00; Summit Aid Soc., $1.00 ..... 53.90
S. Dist., Laurel Branch 4.72
Washington—$10.60
Ellisforde, $4.60; Sunnyside B. Y. P. D., $3.00; Sunnyslope, $3.00 ..... 10.60

Total for period ..... $ 1,177.21
Total previously reported 9,803.49

$10,980.70

CORRESPONDENCE

CHRISTOPHER SOWER ON THE FRONT PAGE

The story below, with a three-column picture of several persons examining copies of the famous Sower Bibles, was printed in the Elgin Courier-News for March 11. The historical pageant referred to was announced in detail in the same paper the next day, and a review printed following its presentation.

The story, Christopher Sower and Son, which appeared in Our Young People is available in book form. It is priced at 75c per copy, or 50c per copy when ten or more are ordered. A series of five episodes, based on the story, Christopher Sower and Son, prepared for dramatic presentation, is also available. Single copy 25c; ten copies for $1.00.

But to return to Christopher Sower on the front page. If your local editor wishes to use the story below, or such a revision of it as you care to submit to him, we will be glad to furnish you a mat or a zinc etching just the width of a newspaper column. Be sure to say which you want and order from: General Mission Board, Elgin, Ill. Others may prefer to make the etching directly from the large cut on the cover page of last week's Messenger. For a bibliography of Sower materials see page 16 of the Messenger for March 19.—Ed.

Tells of Sower Bicentennial

This spring it will be two hundred years since Christopher Sower, Senior, set up his famous printing press at Germantown, Pa. From this press came such publications as the first Bible printed in America in a European language, the first wholly German newspaper printed in the colonies, the Sower Almanac, and the Religious Magazine which was the first of its kind to be produced in this country in any tongue.

Christopher Sower, Senior, was followed by his only son, Christopher, Junior, who was quite as illustrious as his father. In his History of Printing in America, Isaiah Thomas says: "Christopher Sower, Junior, was by far the most extensive book manufacturer then (1763), and for many years afterwards, in the British American Colonies."

From this it will be seen that the setting up of the Sower press in the spring of 1738 marks an event in the history of printing in America. However, the bicentennial is also an occasion of special significance to the Church of the Brethren, since these pioneers in printing were members of this church. From the Sower press came the books, pamphlets and magazine, which make up the Brethren literature of the colonial period.

At Germantown, Pa., on May 30 a commemorative program will be given in connection with the placing of a new marker over the grave of Christopher Sower, Junior. The exact location of the grave of Christopher, Senior, has been lost. At this program Rev. C. D. Bonsack of the mission offices at the Brethren Publishing House will be one of the principal speakers. At the Annual Conference of the Church of the Brethren, to be held at Lawrence, Kans., in June, an afternoon and evening will be given to recognition of the work of the two Christopher Sowers as pioneer American printers and able churchmen.

A part of the program being planned for the National Conference at Lawrence, Kans., will be given next Sunday evening at the Highland Avenue Church of the Brethren, corner of Highland and Hamilton. The principal feature at this meeting is to be a series of dramatic episodes based on the lives of the two Christopher Sowers. This historical

pageant will be under the direction of Miss Anetta C. Mow. The episodes are taken mainly from "Christopher Sower and Son," a story of the Sowers and their times soon to be issued by the Brethren Publishing House in connection with the Christopher Sower Bicentennial Celebration.

The Sowers were contemporaries and competitors of Benjamin Franklin. It seems that Franklin had already done some printing for the Ephrata brotherhood when Sower set up his press in 1738. Then Sower was engaged by them to print a hymnbook of 791 pages. Work on this was proceeding rapidly when a strange paper shortage developed. "But Benjamin Franklin, it was soon learned, had a monopoly on the whole stock of paper in the province, and he refused to let Sower have any except for cash at his own price." But Franklin had not correctly measured the resources of his competitor. Sower turned to a wealthy friend, Conrad Weiser, who advanced the necessary cash. Franklin's account books show that between July 9 and Sept. 8, 1738, Sower had to pay 93 pounds, 8 shillings and 6 pence for 157 reams of paper.

But a man reputed to have learned thirty trades without a teacher was too resourceful to get caught a second time in a corner of the paper market. Sower soon had his own paper mill, and was making his own type and ink. However, the two competing printers must have composed their differences before long, since in 1742 Sower designated Benjamin Franklin's shop in Philadelphia as one of the places where orders could be left for his forthcoming Bible.

Christopher Sower and son were unique business men according to customary standards. In their shop hung this motto: "To the honor of God and my neighbor's good." Without any special concern for profit, father and son adventured in printing and in other lines to minister to the needs of their fellow men, and the neglected German emigrants especially. But strange as it may seem, they became wealthy in spite of their generosity. The older Christopher Sower was a veritable Good Samaritan and his son was known as the Bread Father of Germantown.

The late Martin Grove Brumbaugh, one time governor of Pennsylvania, who was also an educator, historian of note, and a minister in the Church of the Brethren, was largely responsible for recovering many of the interesting facts now known about the Sowers.

WOMEN'S WORK CONFERENCE OF SOUTHERN OHIO

The women of Southern Ohio met in their District Conference Feb. 23, in the Pitsburg church. This day is always of much interest to our women. This is revealed by our large representation attendance. It is safe to say that the total attendance reached approximately eight hundred.

The theme of the conference was: Christ in the Life of the World. The conference song was: Christ for the World We Sing. The meeting was called to order by our president, Mrs. E. Friend Couser. Mrs. Joseph Gilbert, our song leader, led us in a few hymns leading up to the worship period conducted by Sister G. O. Stutsman. The business period was brief. It was voted to support the same project as last year. This year we gave to the Women's Work project, the girls' schools in India, China and Africa, $1,302.50; to Southern Ohio District Mission Board, $460; to Bethany Biblical Seminary, $260.50.

Two letters were read. One was from Mrs. Ginn, the Chinese lady who with her daughters left Dayton, Ohio, to live in California among her people. She expressed gratitude for money received and asked that we remember her in prayer. Sister I. E. Oberholtzer sent greetings to the women of Southern Ohio and also asked that we at this meeting would remember war-torn China.

The delegates in the election voted Mrs. G. L. Wine as vice president and Mrs. T. S. Eikenberry as peace and temperance director; also that we would have a summer meeting. The Pitsburg church furnished two special pieces of music. Our children's work was represented by little Louise Myers. Her subject was: My Pennies.

We were indeed fortunate to have with us Sister Ross D. Murphy, national president of Women's Work, who gave us two very helpful and inspiring messages. Her subject in the forenoon was: The Cause of Peace. She spoke of the work in Spain, the ways in which we can help, and of some of the work and helpers in Spain. We also realize there will be a great need in war-torn China. Following this message an offering was taken for the Spanish Relief fund, which amounted to $91.20.

As Brother and Sister Walter Swinger, under the Southern Ohio District Mission Board, are serving three churches as pastors, Sister Swinger could very ably tell of their work and present some of their needs here in our own state of Ohio, which seem great.

Mrs. T. S. Eikenberry, our Peace and Temperance Director, read a letter written to our President, Franklin D. Roosevelt, expressing the desire of this large body of women in conference, and among other things making the following petitions:

1. That he would use his influence to recall the proposed enormous expenditure for armaments and war preparations.

2. That an appropriation be made to promote peace education in ways comparable to the plan that has been used to promote war education and war propaganda.

3. That the President of United States shall call this nation to unite in prayer to God for world peace.

In the afternoon session, after singing the hymn, Christ for the World We Sing, Sister Roy Teach had the worship period and read from the sixth chapter of Galatians.

It was indeed another treat to have with us one of our Southern Ohio women, Sister Anna Eby Lichty, missionary in India, and she gave a message in a playlet: The Missionary Visits Her Moslem Sisters. In her introduction and the playlet we were impressed with the power of Mohammedanism and what the missionary meets on her visits in the homes of India. The offering at this time amounted to $157.49.

Sister Nora Robinson of Pennsylvania, who served so faithfully as secretary-treasurer in our district when the work was started, and to whom we owe much for her untiring efforts, gave a brief message appreciating this privilege of being with us again. She was especially glad to see the work progressing in the cause of Christ.

Mrs. Cosner of Dayton, Ohio, a great worker in temperance, gave as her subject: In Behalf of the Youth. Youth have what we have given them. Is it the fine things of life? Do we feel our responsibility for the evils that are surrounding them? Following Christ, the suffering Christ, is not the easy way; but it is the way that will bring joy and peace to our youth.

Sister Murphy used as her afternoon subject the theme of the day—Christ in the Life of the World, Christ in the Life of the Individual, and Christ in the Life of the Church. She urged that if we are to go forward we must live Jesus Christ.

Feeling keenly the home-going of our beloved Sister Ida K. Hoover, our former president, who served us for nearly six years, our vice president, Mrs. Grover Wine, conducted a brief memorial service and included others. Mrs. Grover L. Wine wrote a poem based on the scripture, Heb. 12: 1, 2, entitled: The Cloud of Witnesses.

It must not be so far, so very far
That happy land, where our lost loved ones are.
Perhaps a shadow bars from us their day,
Or death's dark lonely valley hides the way
That we see not the glorious sunlit hills,
Nor sense the joy that heaven fills.
Perhaps our all wise Father wills it so
That longing hope may set our hearts aglow;
That trusting faith may see where eyes are dim
The shining way that onward leads to him.
But in that land, however near or far,
No cloud or valley can their vision mar.
What hides from us the great eternal light,
To them, the path of Christ's victorious might,
And looking earthward they must clearly see
With eyes undimmed, and they must ever be
So near, we reach our empty yearning hands
To touch the loved lost forms, but nothing spans
That cloud or vale, that we may fondly hold
In love's embrace. With new-found joy untold
They look this way; they love us still; they pray
That sorrow may not blind our lonely way
Nor dim our faith, while round about us near
Their unbound spirits free from death and fear
Still bless our hearts with memories true and sweet.
They ever strengthen us to bravely meet
God's will for us. Thus mystic joy some way
Is mingled with our pain and deep dismay.
We almost feel their touch, and richer grace
Is given us to run our patient race.
With eyes of faith we see where loved ones wait,
A cloud of witnesses, a great
And heavenly host, and with that throng
We glimpse our own we have not lost for long.
And there, transcending all that holy scene
Until it seems there is no death between,
We see the Lord, and he whose race is won
Renews our faith and leads us up and on.

These moments were very full as we reviewed in memory many loving words and acts of kindness, and as we bowed our heads in a moment of silence as Mrs. Wine led us in the closing prayer and benediction.

Thus closed another conference in Southern Ohio. We felt it was one very beneficial from the standpoint of spirit, outlook and fellowship. We trust that as those who were present return to their homes and churches they will have new inspiration and determination to act that the work of the church will go forward.

Trotwood, Ohio. Mrs. Alfred Flora.

WHAT KIND OF SERMON DO THE PEOPLE LIKE BEST?

(As a Lay Member Looks at It)

Why not ask the more important question: What kind of a sermon do the people need? And I would like to ask still another question: Why are our front pews empty while the back rows are occupied? When we were children, father and mother used to take us to church in the wagon. How well I remember hearing them say: "We must hurry a bit, or the front seats will be taken and we obliged to sit farther back than we like." Now in these days it is not an unusual thing to hear some one say: "Better step on it, else the back seats will be taken up and we will have to sit farther toward the front than we like."

As I have spent the greater part of my lifetime on the farm, I have learned a few things about livestock. The pig is by no means the most intelligent animal on the farm, but if one should pretend to put feed in the trough, well, he can fool pigs a few times, but soon they will not even smell at the trough.

Dare we say that if ministers of the gospel would give the people wholesome spiritual food, poor starving souls would be coming forward and fill up the front seats?

We always did believe, and do yet, that people are much more intelligent than pigs.

Now suppose my neighbor and his family are starving for food and water and I am in the same condition, how can I help my brother? Well, you probably say that I can not, and you are right. Hence that minister who fails to give spiritual food to his people, doubtless fails to have any for himself.

An aged man, a retired Methodist minister, told me one day that a people never go astray by themselves. He insisted they are always led astray by their leaders. One only needs to read the history of the children of Israel to verify his statement.

Now dear brother minister of the gospel, instead of trying to manufacture the kind of sermon the people like best, put on sackcloth and ashes and repent to almighty God. Ask him to fill you with the blessed Holy Spirit that you may give the people the kind of sermon the good Lord wants them to have. Then you will have the stamp of God's approval upon you, the prayers of God's children will be back of you, and the powers of heaven will be at your disposal.

Let us throw away our typewriters and commentaries; they are only other men's ideas. Let us drink of the water Jesus would give, and have wells of water springing up within. Let us get on our knees and drink of the water of life freely, and as Paul of old, when he preached through the day and far into the night, you will have a great deal more to tell than can be told in twenty minutes. And you will not need a sermon outline either.

North Liberty, Ind. Henry Baughman.

MEN'S WORK AT ASHLAND, OHIO

On a beautiful Sunday afternoon in November, 1937, a small group of men, representing six churches, met at the Ashland City Church of the Brethren to effect a men's organization of one of the sub-districts in Northeastern Ohio. The churches of this sub-district are: Lincoln Heights Mission, Richland, Ashland City, Dickey, Mohican, and Maple Grove.

Bro. U. S. Kreider of the Ashland City church, who is our district president, called the meeting and assisted the men very ably in getting the work under way. The officers are: president, Paul Bailey, Ashland City; vice-president, John Kline, Lincoln Heights Mission; secretary, John Johnson, Maple Grove; treasurer, Clinton Copland, Richland.

Our first meeting, held on Feb. 15, 1938, featured a chili supper and social sponsored by the men of the Ashland City church. A fine time was enjoyed by all.

A report from each church was heard as to what their men's group is doing. Some of the things being done are: work on church basement and a new church building, remodeling of church building and communion room, adding a building to church property for better Sunday-school facilities, building new tables and buying new chairs, painting the church roof and work on the parsonage. One group is planning to help in a special way in the special evangelistic program very soon. In fact, all are interested in that work as well as in the manual labor.

We are looking forward to doing many things for the kingdom of God through our men's groups.

Ashland, Ohio. John Johnson.

A MISSIONS-PEACE CONFERENCE

Especially interested persons from the historic peace churches have met on several occasions to discuss matters of mutual interest growing out of their common peace testimony. The latest such conference was held at John Woolman Hall, Chicago, Ill., March 11 and 12. The opening session was at 4:00 P. M. on Friday, the eleventh, with a good representation present even before the scheduled time of meeting. Chicago Friends were hosts to the Brethren and Mennonite visitors, and no small part of the success of the meeting was due to the convenient and ample quarters provided and the generous hospitality of the Friends.



A symbol of the relation of missions and peace. Bro. C. D. Bonsack and Dan West standing side by side.

About forty different persons were present at some time during the conference. Half of these were from the Church of the Brethren; the other half was divided between Friends and Mennonites.

The point of this conference, as our title indicates, was a better understanding of the relation between our common peace emphasis and the peace implications of missions. The nature of this relation is suggested by the subjects discussed, which included such as: our peace message as a part of our Christian message in the mission field; our peace principles in the policies and practices of our missions; the extent to which our peace message has become a way of life for the natives served by our missions.

The mutually enlightening discussions had not proceeded far before it became apparent that missions really constitute our most effective peace testimony. It is true that the impact of dynamic Christianity upon the stagnant pool of superstition and wrong results in the troubling of the waters. But at the same time it must not be overlooked that the missionary functions as a Christian mediator between unfriendly castes, as in India; between conflicting races, as in China; between the greedy, callous and wicked and their victims in every mission land. The special challenge of missions in our times is what missions means in terms of peace in the life of the community, the nation and in international relations. The relation of missions and peace is beautifully and correctly symbolized by the picture used with this report. Standing side by side are Bro. C. D. Bonsack, General Secretary of our General Mission Board, and Bro. Dan West, formerly Director of Young People's Work, but more recently our representative in war-torn Spain.

The meeting was invaluable as a means of sharing experiences and for the thinking through of common problems. A findings committee noted three basic principles emerging as a result of the conference:

1. Our belief in missions as the reproduction of the church in new areas, with encouragement for representatives on foreign and home fields to faithfulness in proclaiming the gospel of Christ in its entirety.

2. This gospel must proclaim Christ as the Prince of Peace and that war is contrary to his spirit and teachings.

3. In view of our heritage we as historic peace churches have a unique equipment and a special responsibility in the field of peace work at home and abroad.

Some practical applications were also listed by the committee. Amongst these were the following:

The church must feel that the missionary enterprise as such is a peace-producing agency.

In spite of relativities and perplexities regarding the application of our peace principles we must ever maintain these principles in their fullness without compromise.

In principle, litigation, military training and service, police service involving violence, forceful means to protect life or property, and similar measures violate our peace principles; hence means must be sought to eliminate them from the Christian community and to substitute therefore the peaceful way of life.

Abandonment of the rights of extra-territoriality and refusal to claim military protection from the home government is a natural result of our peace principles.

Personal testimony of missionaries and nationals with the purpose of winning others to the way of the Prince of Peace should be increased.

Our churches abroad as well as at home should be known as peace churches. The churches at home should be aware of the fact that attitudes and actions at home which are contrary to Christian peace principles handicap the church abroad in its general witness and in its peace testimony in particular.

Our peace testimony must always be characterized by the spirit of tact, consideration and love.

Elgin, Ill. H. A. Brandt.

IN SACRED MEMORY OF JONAS H. BITTINGER

Jonas H. Bittinger was born Aug. 22, 1875, near Accident, Md. Early in his youth he united with the Church of the Brethren, and always showed a great interest in the work of the church.



Brother and Sister Jonas H. Bittinger and Granddaughter

He was united in marriage to Etta Mary Fike on Dec. 5, 1897. To this union were born six children—four sons and two daughters.

He served as a deacon in the church since 1915. He served a number of years as Sunday-school superintendent and as a teacher. Bro. Bittinger has a son in Africa, a daughter in India, and a niece in China.

He and his devoted companion have lived quiet Christian lives, and his children are living examples of their teaching and useful living.

The oldest daughter, Mrs. Edward Ziegler, is now serv-

ing her sixth year as a missionary in India. The oldest son, Foster, has been serving as a pastor at a mission in Brightwood, Va. The next son, William, is a deacon in a neighboring congregation. His third son, Desmond, is now serving his second term as missionary in Africa. The fourth son, Playford, was a trained forester, and served as superintendent of a CCC camp. He was later promoted to the position of junior forester, but passed to his reward a year ago. The youngest daughter, Ruth, is the wife of a leader of one of the government homesteads. Their children have all been filling positions of prominence in the world. He departed this life after a short illness on March 1, 1938. Funeral services were held in the Maple Spring church to an overflowing audience, by Elder Ezra Fike, from 3 John 4, assisted by Elders D. B. Spaid and E. T. Fike.

Bro. Bittinger was always willing to help in the work of the neighborhood or the church; hence he will be missed by a host of friends.

Eglon, W. Va. Esther Fike.

IN MEMORIAM—DESSA MYERS FLEISHMAN

On March 9, 1938, God called up higher Dessa Myers Fleishman, wife of pastor D. D. Fleishman of Dallas Center, Iowa. Her mortal body has put on immortality and death is swallowed up in victory. Thus ends the life of Sister Fleishman at the age of 43 years, 6 months and 20 days. The funeral services were conducted by Brethren C. B. Rowe and M. W. Eikenberry and she now lies sleeping in the Dallas Center cemetery. She leaves behind: her husband, three children—Doyl age 14, Melva 12 and Allen 8; also her parents, Brother and Sister Chas. A. Myers of Dayton, Va.; three sisters and two brothers.



Her girlhood was spent in the Virginia home. At the age of eleven she accepted Christ. After finishing in the local school, she entered Bridgewater College where she finished in 1916. She later attended Manchester College. It was while she was in mission work in the First District of Virginia, that she met Dewey D. Fleishman. This association culminated in their marriage on Sept. 28, 1922. Together they attended Bethany Biblical Seminary for further preparation in pastoral work. Since then they have served in church and schoolwork at several places and have been at Dallas Center since 1935.

She rests from her labors, but her works do follow her. She was a woman of great faith, wide vision, large generosity and sterling character. She was a leader among women, a lover of children, a humble and devout servant of our Lord. Always courteous and careful, she was nevertheless firm in all righteousness and clear as daylight in her convictions. Her host of friends will miss her wise counsel, her pleasing personality, her cheerful and lovable disposition. "She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her."

"She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy."

"She openeth her mouth with wisdom; and in her tongue is the law of kindness."

She has lived triumphantly here on earth and as her spirit has taken its flight, she will be thought of as one of the innumerable throng sharing in the joy that is unspeakable and full of glory.

The Dallas Center church gives thanks to God for the inspiration which has come from this life.

Dallas Center, Iowa. Nora M. Rhodes.

SMITH GOLDEN WEDDING ANNIVERSARY

It was a most happy occasion when about seventy-five friends met at the home of Brother and Sister C. B. Smith in Bridgewater, Va., to celebrate with them their golden wedding anniversary. A short impromptu program was arranged in charge of the writer. Short talks of appreciation and congratulations were given by H. C. Early, Paul H. Bowman, Jno. S. Flory, U. S. Cambell, Jacob Replogle, Orville Flory and Dr. C. T. Collyer of the Methodist church. Brother and Sister Smith responded briefly expressing appreciation for the kindness of friends present, as well as those who could not be present, but who remembered them in some way. The service closed by singing one verse of "Blest Be the Tie That Binds." A social time was spent together. Refreshments were served by some of the neighbors. Their home was beautifully decorated with flowers sent by friends and presents were in evidence. About 150 cards and letters and telegrams were sent by their many friends in various parts of the brotherhood. It is not possible for them to respond to all messages received, but they want their friends to know that this thoughtfulness was very much appreciated and warmed their hearts.



Brother and Sister C. B. Smith

On March 8, 1888, Brother and Sister Smith were married at Lacon, Ill. Before her marriage, she was Mary E. Rouzer; her home was at New Paris, Pa. Bro. Smith, having been called to the ministry in 1890, spent two years in Bible study at Mt. Morris College, after which they went to Nebraska. There, for two and one-half years, he did work on the frontier for the mission board of the state. He served as part time pastor for four years at North Beatrice, Nebr., which was his first pastoral work. He served the Red Cloud church for ten years, the church at Milledgeville, Ill., for five years, and the Morrill church of Kansas for eight years. A new church was built here during his pastorate, and the membership was almost doubled. His last pastorate was the Mount Vernon church, Virginia, where he served three years.

Bro. Smith was ordained to the eldership in 1897. He has spent thirty years in evangelistic and pastoral work and forty-eight years in the ministry. In his evangelistic work he was quite successful and in his time was one of the leading evangelists of the church. His first revival was held at Octavia, Nebr. In this state he held 30 meetings, Kansas 12, Missouri 2, Illinois 17, Iowa 7, Minnesota 2, Michigan 1, Indiana 4, Ohio 2, Pennsylvania 9, Virginia 21, West Virginia 1, Maryland 2, Oklahoma 1, New Mexico 1, Washington state 1, Oregon 1, California 5 and Florida 2. He has attended twenty-six Annual Conferences, and served on the Standing Committee seven times. He has served districts as moderator as well as in other capacities.

On this their golden wedding anniversary it is fitting that the church should take recognition of the splendid contribution these servants of the Lord have made to the kingdom. Bro. Smith was born in Virginia, but does not come from Brethren people. But Sis-

ter Smith does, and to both of them the church has been very dear. Many lives have been touched and blessed by their influence. For the last thirteen years they have been living at Bridgewater. He preaches frequently in various congregations and serves the church in other ways as strength and opportunity permit. Their wedded life has been most happy. For a half a century they have shared life together and the Lord has blessed them. We are sure that their many friends everywhere join us in wishing them many days yet to come.

Bridgewater, Va. C. G. Hesse.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baldwin-Moomaw.—By the undersigned, at the Church of the Brethren in McFarland, Calif., March 6, 1938, Arthur Baldwin of Modesto, Calif., and Myrtle Moomaw of McFarland, Calif.—J. F. Baldwin, Morrill, Kans.

Baldwin-Strohm.—By the undersigned, at the Bethany chapel in Chicago, March 11, 1938, Elmer Baldwin and Ferne Strohm, both of Chicago, Ill.—J. F. Baldwin, Morrill, Kans.

Bergstrom-Finnifrock.—By the undersigned at the parsonage March 6, 1938, Bro. Harold Bergstrom and Sister Berniece Finnifrock, both of Barnum, Minn.—O. E. Stern, Barnum, Minn.

Hoffert-Bowers.—By the undersigned at Shickley, Nebr., on Feb. 22, 1938, John E. Hoffert and Mary Anita Bowers of Shickley, Nebr.—Arthur C. Bates, Shickley, Nebr.

FALLEN ASLEEP

Benner, Sister Lena M. Rose, daughter of Brother and Sister Wm. A. Rose, was born March 22, 1890, near Hutchinson, Kans. Early in life she went with her parents to Palisade, Colo., where in March of 1909 she was baptized by her father into the Church of the Brethren in which she served her Lord until her departure to be nearer him. Nov. 24, 1909, she became the wife of Oliver M. Benner, with whom she moved to Twin Falls, Idaho, in Oct. 1912. She was installed with him as deacon in 1915, and came to Boise Valley in the spring of 1920. She departed this life March 10, 1938. Her two sons and her husband survive. Funeral services were conducted at Boise Valley by her pastor, assisted by Eld. David Betts.—Chas. Noble Stutsman, Meridian, Idaho.

Cripe, Ida Jane, aged 75 years, was born near Syracuse, Ind., Oct. 20, 1862, the daughter of Christopher and Martha Gordy, and died at the home of her daughter, Mrs. Alpha Culp, in New Paris, Ind., Feb. 1, 1938. On July 1, 1883, she was united in marriage to Calvin Cripe and the greater part of their married life was spent in the New Paris community where he was an active minister in the Maple Grove and New Paris churches for twenty-five years. He died on April 5, 1933. To this union were born eight sons and five daughters. Three sons preceded her in death. She is survived by five sons, five daughters, thirty-eight grandchildren, six great-grandchildren, three sisters and one brother besides a host of other relatives and friends. We remember her today for the great service she rendered as a mother, church woman and servant of the community. Funeral services were conducted in the New Paris Church of the Brethren by Bro. Otho Warstler, assisted by Bro. George Rench. Interment was made in the Baintertown cemetery.—George M. Cripe, New Paris, Ind.

Hildreth, John Lincoln, was born in Jay County, Ind., Aug. 26, 1861. At the age of twelve he came to Iowa, where he resided until his death, March 15, 1938, at his home in Ankeny. In 1883 he was married to Mary E. Fleming. Five children came into the home. In 1918 his wife passed away. Several years later he married Mrs. Esther Purdy. He was a faithful member of the Des Moines Valley Church of the Brethren, a devoted husband and father, and a friend to all. Funeral services were held at the Des Moines Valley church March 17, with the undersigned in charge, assisted by Eld. Earl Deardorff of Panora, Iowa. Burial was in the Lincoln cemetery near Alleman.—Ora W. Garber, Elkhart, Iowa.

Horst, Sister Mary S., was born Nov. 30, 1857, and died Feb. 3, 1938, at the home of Bro. Hiram S. Eshelman in Mount Joy Township. She was a faithful member of the Brethren church for many years. She is survived by two brothers. Services were conducted at the Green Tree church by the home ministers. Burial in the adjoining cemetery. —Mrs. Henry E. Breneman, Elizabethtown, Pa.

Hull, Sister Caroline D., daughter of the late Henry and Mary Leister, was born Nov. 3, 1846, and died at the home of her daughter, Mrs. Walter G. Snader, near Westminster on Feb. 5. She spent her entire life in Carroll County. On Feb. 21, 1867, she married Cyrus J. Hull who preceded her in death twenty-two years ago. Nine children were born to this union. Two daughters died in infancy. Two sons also preceded her in death. She is survived by three daughters, two sons, seventeen grandchildren and twenty-three great-grandchildren. Six great-grandsons served as pallbearers. She was a faithful member of the Church of the Brethren for nearly fifty years and a regular attendant at church services as long as health permitted. She was a kind and affectionate mother and her cheerful, unselfish disposition won for her many friends. Funeral services were held in the Pipe Creek church by Bro. J. J. John, assisted by Brethren C. O. Garner and A. S. Curry. Interment was made in the cemetery near by.—Mrs. H. Paul Hull, Linwood, Md.

Kretchman, Mary Ellen Gnagey, was born in Summit Township, Somerset County, March 21, 1869, and died Feb. 7, 1938. She was a daughter of Samuel D. Gnagey and Susan Walker Gnagey. Sister Kretchman was a lifelong member of the Church of the Brethren. Surviving are her husband, Wm. Kretchman, and one sister. Funeral services were conducted at the residence by Bro. T. R. Coffman, assisted by the Reformed pastor, Dr. G. L. Roth. Interment in the Union cemetery, Meyersdale, Pa.—Mrs. Robert Trease, Somerset, Pa.

Keefer, Sister Susan Viola, daughter of the late Samuel and Margaret Bare, was born Aug. 4, 1881, and died at her home near Uniontown, Md., on March 3, 1938. When a young woman she united with the Church of the Brethren. She lived a quiet devoted Christian life. On Aug. 23, 1904, she married Harry E. Keefer. She is survived by her husband, two daughters, a son, eight grandchildren, two sisters and a brother. Funeral services were held in the Pipe Creek Church of the Brethren by Brethren J. J. John and C. O. Garner. Interment was made in the cemetery near by.—Mrs. H. Paul Hull, Linwood, Md.

Linn, Katherine A., daughter of David and Katherine Markley, was born in Adams County, Iowa, Oct. 31, 1866, and departed this life Jan. 23, 1938, at the home of her daughter, Mrs. T. L. Lathrop, of Cushing, Okla. On June 15, 1888, she was united in marriage to Emory I. Linn in Corning, Iowa. In 1895 they moved to Cushing, Okla. To this union nine children were born. Her husband and four children preceded her in death. One daughter, five sons and one sister survive. She had been a member of the Church of the Brethren since 1893. Funeral services were conducted at the Big Creek church, with Eld. R. A. Haney in charge, assisted by Rev. Shelvy Anglemyer of the First Christian church. Interment in the cemetery adjoining the church.—Abbie S. Pote, Ripley, Okla.

Loshbaugh, Emma Ollivita Allison, daughter of James W. and Mary Allison, was born Sept. 29, 1867, at Warsaw, Ind. At the age of four years her mother died. Shortly after with her father she moved from Indiana to Labette County, Kans., where she remained until the time of her marriage. She was married to Orley E. Loshbaugh Dec. 23, 1891. To this union were born six children. After their marriage they moved to Indian Territory, to what is now Craig County, Okla., where she spent the remainder of her life. The past thirty-five years of her life were spent near Hollow, Okla. Her wholesome spirit won the friendship and respect of all who came in contact with her life. Very early in life she dedicated her life to Jesus Christ, and remained faithful. She was interested in Sunday school and church work, and sacrificed much that the work of her Master might go forward. She was an active member of the Church of the Brethren. She is survived by her husband, five children, seven grandchildren, two half brothers, two half sisters and many other friends and relatives. Services were held in the home by Brethren Q. D. Reed and the undersigned.—Paul E. Swigart, Parsons, Kans.

Shenk, Bro. Clayton, was born April 18, 1868, and died Jan. 18, 1938, at his home in Mount Joy Township. He was a member of the Brethren church for years. He is survived by his wife, Katie Shenk, four children, fifteen grandchildren, some great-grandchildren and one brother. Services were held at the Chiques Church of the Brethren by the home ministers. Interment in the adjoining cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Troutwine, Sister Alice Greenleaf, was born Feb. 24, 1872, and died March 10, 1938. She was a member of the Brethren church for many years. She is survived by her husband, Ezra L. Troutwine, two daughters, one sister and one brother. Services were held at Cross Roads Brethren in Christ church by Bro. Hiram S. Eshelman and L. O. Musser of the Brethren in Christ church. Interment in the adjoining cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Ulrey, Anna Mary, daughter of Elias and Elizabeth Geddy Yeater, was born Feb. 27, 1867, and passed away at her home in Flora, Ind., March 5, 1938. Her husband and one child preceded her by many years. She leaves to cherish her memory three children and six grandchildren. For more than forty-five years she was a faithful member of the church. Funeral services in the Flora church, and burial in the cemetery at Pyrmont.—Ray E. Zook, Flora, Ind.

Wilson, Helen Pauline, daughter of Mr. and Mrs. Ray A. Wilson, was born Feb. 3, 1921, in Purcell, Okla., and departed this life Feb. 13, 1938. She gave her heart to Christ and united with the Church of the Brethren May 11, 1932. She will be greatly missed by the young people because of her loyalty, interest, quiet ways and pleasant personality. She was sick but a few days of pneumonia. She is survived by her parents, two brothers and two sisters. Funeral services were conducted by our pastor, Bro. Ora Huston, with burial in the Rose Hill cemetery.—Bertha Boggs, Oklahoma City, Okla.

CHURCH NEWS

CALIFORNIA

Calvary.—Mrs. Steiner, a converted Jewess, spoke at the women's missionary meeting and again on Jan. 13. She told the story of her life during the evening service. Because of her new-found faith she was deprived of her two children for fifteen months. But later she

was reunited with her family and had the joy of seeing her family and mother converted. Feb. 20 the La Verne College deputation team gave an outstanding program. P. A. North of the Anti-Saloon League, with a supporting cast from our own group, presented Death Takes the Steering Wheel, an actual court scene and trial. Junior and intermediate high school day was observed March 6, with the younger people taking part in the service. In the evening an impressive play entitled Janey was given by the intermediate group. March 13 Rev. C. A. Aldeen brought a message on baptism, which was followed by baptismal services. The men entertained their wives and friends at their monthly dinner March 17. Bro. D. W. Kurtz brought the address. March 23 to April 10 Bro. Niels Esbensen of Empire, Calif., will conduct an evangelistic service. Sixty were present at a luncheon sponsored by the losers in a recent money-raising contest by the women of the church. Twenty dollars were added to their fund. Twenty-six dollars have been turned over to our local flood relief work. The women financed the painting of the kitchen, the men contributing their labor. Five have been received by baptism.—Ethel C. Smith, Los Angeles, Calif., March 21.

Rio Linda.—We met in council March 1. Three letters were granted. During a recent wind storm part of the roof was blown off the church, but it has been repaired. The church started a mission Sunday school in Haiganwood, which is enjoying a good attendance. Some of the children had never attended Sunday school before. On March 13 the young people of the First District of Northern California had an all-day meeting at the schoolhouse, with a basket dinner at noon. In the evening the young people of Chico rendered a program at the church. —Dicia J. Lehman, Sacramento, Calif., March 21.

FLORIDA

Sebring.—Jan. 16 a missionary program was given, with Elsie Shickel, missionary on furlough, as speaker. Speakers in January and February were Brethren J. O. Winger, C. S. Ikenberry, O. Erbaugh and C. D. Bonsack. During the two weeks Bro. Bonsack was with us he gave us of his best, presenting the Bible truths in such a clear, helpful and practical manner. The auditorium and annex were filled night after night. In accordance with the custom of the Ladies' Aid a luncheon set of linen was presented to Mrs. Bonsack as a token of love and appreciation for the services rendered. The last Sunday night of the meetings a candlelight service was sponsored by the women's organization. Mite boxes and offerings were received for the missionary project in India. Elsie Shickel told a fitting story and Bro. Bonsack gave a short talk. The offering amounted to $83. Each year the Ladies' Aid serves a dinner for our tourist guests, and approximately 100 were served at the reception this year. The main features of the evening consisted of get-acquainted contests and an address by Bro. J. O. Winger. The Ladies' quartet worked hard all winter preparing and giving splendid musical numbers for the varied programs of the season. The February achievement offering totaled almost $187. We will co-operate in holding a union daily vacation Bible school and union outdoor evening services.—Mrs. Nora Hollenberg, Sebring, Fla., March 17.

IDAHO

Bowmont.—We met in council Feb. 23. Delegates to district meeting are Rachel Fike and Edgar Emmert, with Dora Emmert and A. L. Boyd as alternates. Our love feast will be held May 13. We invite all who can to be with us. Our pastor, Bro. Leonard Lowe, is leaving us. He is going to Mound City, Mo. Bro. Lowe organized a young people's class and had charge of it. Sister Lowe had charge of the pioneer class. We wish Bro. Lowe success in his new field of labor. Our achievement offering was $80. The Ladies' Aid is making quilts. We celebrated the seventeenth anniversary of our Aid at Sister Sam Emmert's home. Attendance was good and a splendid program was given. Sister Mary McLure was with us and gave a very interesting talk in regard to the work of the Aid.—Mrs. V. W. Goodman, Nampa, Idaho, March 22.

Weiser.—We have been enjoying good attendance at the church school. Attendance at the morning preaching services is also good. Three groups meet for study and work on Sunday evenings. Last autumn the men organized and have since been very active. During February they sponsored a school of peace. They have purchased a peace library, which has a good collection of books. They helped a worthy brother shingle his house and several of them co-operated with the Fruitland-Payette men in giving a day of work to a man who has lost his hand in an accident. They have been very active in making improvements on the parsonage and church premises. Our sisters are very active in their Aid work. They furnished some of the money for the improvement of church property. They will have charge of the evening services during the rest of March and a part of April. On Feb. 2 the church and her friends enjoyed an all-church social. About seventy-one attended. The young people will entertain the district young people's spring rally March 26, 27. A Brethren family moved into our midst from Montana last fall. We rejoice in their presence with us, and welcome others.—Clement Bontrager, Weiser, Idaho, March 15.

ILLINOIS

Astoria.—We again have The Gospel Messenger club in our congregation. We are having loyalty month, with pre-Easter services following. Our pastor, Bro. Lester Fike, will be in charge. Attendance is increasing. Our pastor will represent us at Annual Conference. The prayer meetings are well attended. The missionary society received $17 from the offering envelopes. The Christian Workers gave the dialogue, The Gospel Messenger Comes to Cedar Grove. Our achievement offering amounted to $47.65. One was received by letter. The B. Y. P. D. organized with the following officers: Pius Gibble, president; Robert Lam, vice-president; Shirley Little, secretary-treasurer. The Aid Society has been having food sales. They also served the Farm Bureau dinner. It was decided to give our Easter offering for self-denial for the relief of war sufferers in China and Spain.—Rose Wickert, Astoria, Ill., March 24.

Walnut Grove.—We held our council Feb. 26, with Eld. D. C. Ritchey presiding. One letter of membership, that of Catharine Norman who is taking nurse's training at the Olney sanitarium, was received. We will have our love feast on Good Friday evening, April 15.—Mrs. D. A. Ridgely, Parkersburg, Ill., March 21.

INDIANA

Indianapolis.—At our council on March 8 we extended the invitation to Brother and Sister Clinton I. Weber to remain with this congregation as pastor and wife. Some revisions were approved in the church constitution. The pastor has increased the interest of the children by giving a special sermon for them just before the morning message. A few weeks ago the young people gave the missionary play, Ordered South. On March 20 an interested audience enjoyed a play, What Shall It Profit? acted by the Philo class. We are looking forward to a program to be given on March 27 by the Manchester College student volunteers. Church fellowship has been encouraged by informal suppers. On March 18 such a social was very well attended. A program was given, followed by talks on the early phases of the Church of the Brethren and the present responsibilities and privileges of the Indianapolis church. This was sponsored by the Loyal Circle. Another such social is planned for April 13. Preparations are being made for Easter. On April 14 the pastor will preach an appropriate sermon and the next evening will be communion. On Easter morning services will be led by the pastor and in the evening a cantata will be given. The adult classes and the Loyal Circle are responsible for the present good condition of the church hymnals. Old ones have been rebound and a number of new ones have been bought. —Raphael W. Wolfe, Indianapolis, Ind., March 21.

Pleasant Valley.—We met in council March 21. One letter was granted. The Ladies' Aid gave a very good report. The treasurer reported amount received from collections, $385.86; amount paid out $336.69, leaving a balance of $49.17, with all bills paid up to date. Bro. J. W. Fidler of Brookville, Ohio, will be with us in a revival April 17-24, with our love feast on April 25. We invite the members of our neighboring churches to be with us. Our delegates to district meeting at West Milton on May 6, 7 are: Bert McKibben and Theora Oswalt, with Edna Caupp and Hazel Shomber as alternates. We are glad to have our pastor, Bro. Clarence Erbaugh, represent us at Conference. Bro. Erbaugh gave a good report of his work. We are glad to have our pastor and wife back with us after some weeks in Florida. Bro. Erbaugh held a revival meeting in the Sunnyland church in Florida. We were glad to have Brother and Sister Priser with us in the absence of our pastor. We enjoyed his inspiring messages each Sunday. The B. Y. P. D. is getting along very nicely. We have $10.33 paid in up to date toward the 72-hour project. We are trying hard to make our goal and to go over the top. Our class elected the following officers: Marie Caupp, president; Mrs. Shomber, vice-president; Herman Stocksdale, secretary-treasurer.—Marie Caupp, Union City, Ind., March 23.

Santa Fe.—We met in council March 17. The following were elected: Trustee, Lawrence Fewell; church clerk, Adrin Clingenpeel; treasurer, Raymond Dillman. We chose Elders Perry E. Coblentz and Forest P. Hostettler to serve the church for one year. Arthur Clingenpeel, Perry E. Coblentz, Joe Kendall and Will Cemen were elected to the ministerial committee; Ruth Hostettler, Miriam Cendo and Merl Hostettler, missionary committee; the writer, Messenger agent and correspondent. The trustees will see about painting the church this spring.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., March 18.

Spring Creek.—Attendance and interest have been good. Special features have been: Speech by T. G. Weaver, principal of Sidney High School; talk by representative of Anti-Saloon League; musical program; patriotic program by our B. Y. P. D. The B. Y. P. D. is very active, led by their president, Byron Miller. They are planning an Easter sunrise service, and a Mother's Day service. They also plan to attend the state B. Y. P. D. conference in North Manchester in April. The men are planning to organize in the Men's Work project. The Ladies' Aid Society has been busy piecing quilts and sewing for members. The sisters are giving their birthday offering to the Aid this year. They are studying Bro. Crumpacker's book on China missions. Mrs. Harley Mishler is the president. The attendance in the primary department has been decreased somewhat by families moving to other districts. A fine staff of teachers makes the work very interesting. Recently fathers and grandfathers were invited to share the worship service with the children. Children's Day plans are moving forward. Evangelistic services will begin May 9, by Bro. Ray Zook of Flora. This will be followed by the love feast. We hope to be represented in several camps at Camp Mack this summer. We are sending a delegate to Annual Conference. The pastor's sermons give inspiration and encouragement to all to carry on the Lord's work.—Mrs. Warren H. Slater, South Whitley, Ind., March 21.

West Goshen.—Feb. 13 was observed as achievement day, at which time Bro. Galen Bowman of Middlebury, Ind., brought us a splendid missionary address. An offering of $118 was received. March 20 Bro. G. A. Snider of North Manchester brought us a message. Pre-Easter

services will be held April 10-17, with Bro. G. A. Snider as speaker. We invite neighboring churches to these meetings. We are looking forward to the return of Sister Anna Warstler, who was to leave Anklesvar, India, March 15 and arrive home April 10. We earnestly beseech our heavenly Father to watch over her and bless her that she may be united with her family, loved ones and friends.—Mrs. Mina Ganger, Goshen, Ind., March 22.

IOWA

Iowa River.—We held our council March 20. Our love feast will be held April 14. A hearty invitation is given to ministers and others of neighboring churches to come and enjoy this communion with us. A daily vacation Bible school is to be a feature of our summer's program. It was decided to retain our pastor another year from Sept. 1. The treasurer's report shows that finances for local, district and general funds have grown encouragingly. Bro. G. W. Keedy was chosen delegate to Annual Conference, with Bro. J. A. Eby as alternate. Four of our number attended the regional conference at McPherson in February and report a very excellent meeting. It was decided that the Sunday school and church funds be drawn upon for a contribution to McPherson College. For several weeks looking forward to Easter the pastor has been giving a series of sermon on the Life of Christ. We expect to enjoy a visual message of the life of our Lord on the evening of April 10. A women's group met recently at the parsonage for a missionary tea. We will organize in the near future and study Mecca and Beyond. One of our families has moved back into the community this spring for which we are glad. A goodly increase in attendance lends encouragement.—Mrs. Marie Eby, Marshalltown, Iowa, March 22.

Prairie City.—We met in council March 13. Eld. B. F. Buckingham was chosen as delegate to Annual Conference, with Bro. Carl Elrod as alternate. We decided to hold a week of meetings preceding Easter. Our love feast will be held on April 14. The men and boys of our church met and organized a Men's Work. They have decided to beautify the church lawn and also make improvements in the basement. The Women's Work is planning to redecorate the church this spring.—Mrs. Gail Timmons, Prairie City, Iowa, March 21.

KANSAS

Morrill.—Brother and Sister J. F. Baldwin are proving themselves to be real friends. With the interest of the church foremost in their hearts they are working faithfully to build up the church. Attendance and interest are increasing. Members have been supplied with a printed pamphlet which gives the general organization and program of the church, along with a list of spiritual, educational, social and material aims. This will prove helpful to all. Those attending the regional conference at McPherson, besides the pastor and wife, were the director and president of B. Y. P. D. and Sunday-school superintendent. Each one reported a most inspiring meeting. Thursday night prayer meeting is a very worth-while service, with an average attendance of twenty-five. A Wednesday night class in personal work has been started and is followed by choir practice. The church met in a called council March 1. Our pastor was elected as elder. We will have a revival April 3-17 with the pastor in charge. Bro. Baldwin went to McFarland, Calif., and on March 6 performed the wedding ceremony of his eldest son, Arthur M. Baldwin. From McFarland he went to Chicago where on March 11 he performed the wedding ceremony for his second son, Elmer R. Baldwin. In the absence of the pastor, the pulpit was filled on March 6 by Bro. Albert Sawyer and on March 13 by Bro. J. E. Rolston.—Mrs. Wray Whiteneck, Hamlin, Kans., March 24.

MARYLAND

Cumberland.—Evangelistic services were conducted from Nov. 28 to Dec. 12, led by Bro. C. C. Sollenberger of Uniontown, Pa. Attendance was good. Fourteen were baptized, one received by former baptism and two by letter. The meeting closed with the love feast, with 148 communicants. Since we were not able to care for all who wished to commune a second love feast was held on Jan. 9, with 63 communicants. Bro. Sollenberger visited in 163 homes in addition to his work at the church. On Jan. 7 Rev. Lawrence Bianci of Park Hill, Pa., was called to give us a three-day service previous to the second love feast. The meeting was extended four weeks instead of three days, with a continual call for a longer extension of time, which we regret could not be arranged. Sixty-five accepted Christ in this meeting, fifty-three to be baptized and twelve received by former baptism and letter. The church building is very inadequate to care for such a growing congregation and it was necessary to install a microphone system in the basement to care for the overflow crowd that attended the meetings. The meeting closed with a love feast on Feb. 6 for the new members. The Cumberland church now has a resident and non-resident membership of approximately 500, with an auditorium seating capacity of 200. We have a Sunday-school enrollment of 480, with an attendance of more than 300. It has become necessary to hold two sessions of Sunday school, one in the morning and one in the evening, until a new building can be erected. Pray for us that we may be able to care for the harvest that is ripe at this place.—C. L. Snoeberger, Cumberland, Md., March 21.

Meadow Branch.—We met in council March 17. One letter was granted. A large volume of business was pleasantly transacted. It was decided that one of our delegates to district meeting will be chosen from the Reisterstown Mission. Delegates to district meeting are Brethren Arthur Naill, Scott Garner, Arthur Lentz, with J. W. Thomas, Samuel Bare and J. H. Lau as alternates. The elder-in-charge, Bro. Wm. E. Roop, and his wife were chosen to represent this congregation at our Annual Meeting. The new curtains for the church, which were bought and paid for by the Gleaners' Sunday-school class, were gratefully acknowledged. New rubber runners have been placed in the aisles of the auditorium. The trustees have been chosen as building committee for the Sunday-school rooms which are to be added to the church. Cottage prayer meetings are to be held for some weeks before our next evangelistic meeting by Prof. A. P. Wenger on Aug. 14-28. Bro. Noah Sellers, elder of the Black Rock congregation, has promised to serve us at our love feast on April 14, 6:30 P. M. Three queries were sent to district meeting.—Wm. E. Roop, Westminster, Md., March 18.

Westminster.—On Jan. 9 Bro. Ralph Shober, pastor of the Frederick City church, exchanged pulpits with our pastor and brought an encouraging message. Pres. Paul Bowman of Bridgewater College preached an inspiring sermon on Jan. 30. He spoke at the afternoon and evening sessions of the district young people's round table. The Women's Work organization has been active since the first of the year. The Aid Society had an afternoon social in January when the

ANNOUNCEMENTS

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Westminster, April 27.

Maryland, Middle, Leetown and St. Margarets, April 20, 21.

Ohio, Southern, West Milton, May 6 and 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 26, 27.

Pennsylvania, Middle, Martinsburg, April 12-14.

Pennsylvania, Southeastern, Ambler, April 20, 21.

Virginia, First, Daleville, April 20-22.

Virginia, Northern, Woodstock (Valley Pike house), April 15, 16.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

California

April 15, Glendora.
April 17, 7:30 pm, Reedley.
April 18, 7:30 pm, Inglewood.

Colorado

April 15, Haxtun.

Idaho

April 15, 7:30 pm, Twin Falls.
April 22, Payette Valley.
April 29, 8 pm, Boise Valley.
May 13, Bowmont.

Illinois

April 15, Polo.
April 15, Walnut Grove.
April 17, 18, First, Chicago.
April 17, 7 pm, Sterling.
April 24, 7:30 pm, Panther Creek.
May 16, 7:30 pm, Lena.

Indiana

April 15, 7 pm, Indianapolis.
April 15, 7:30 pm, Marion.
April 17, Pike Creek.
April 17, Pleasant Valley.
April 17, Syracuse.
April 23, 7:30 pm, Nettle Creek.
April 24, 7:30 pm, Kokomo.
May 8, Pleasant Hill.
May 14, Beech Grove.
May 28, 7:30 pm, Middletown.
May 28, 7:30 pm, Mt. Pleasant.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.

Iowa

April 14, Fairview.
April 14, Iowa River.
April 14, Prairie City.
April 15, English River.
April 15, Ivester.

Kansas

April 16, Pleasant View.
May 14, 7:30 pm, Parsons.

Maryland

April 14, 7 pm, Frederick.
April 14, 6:30 pm, Meadow Branch.
April 24, Woodberry.
May 1, 6:30 pm, Pipe Creek.
May 7, 2:30 pm, Piney Creek.

Michigan

April 15, Midland.
April 24, Florence.
May 7, 7:30 pm, Woodland.

Missouri

April 14, Mountain Grove.
April 25, Shoal Creek.

Ohio

April 15, Fostoria.
April 17, 7 pm, Eversole.
April 18, 7:30 pm, Sidney.
April 23, East Dayton.
April 25, Pleasant Valley.
May 2, Silver Creek.
May 15, 7:30 pm, Lick Creek.

Oklahoma

April 30, Big Creek.

Oregon

April 14, Myrtle Point.
April 24, Grants Pass.

Pennsylvania

April 10, Robinson.
April 14, 7:30 pm, Calvary.
April 14, 6:30 pm, Meadow Branch.
April 17, 6:30 pm, Bunkertown.
April 17, Chambersburg.
April 17, Sipesville.
April 17, Tyrone.
April 19, Fairview, Georges Creek.
April 24, Altoona, Twenty-eighth Street.
April 30, 2 pm, Spring Grove, Kemper house.
May 1, Geiger.
May 1, 7:30 pm, Pittsburgh.
May 8, 7 pm, Snake Spring Valley.
May 11, 12, Florin house, West Greentree.
May 14, 15, 10:30 am, Hade house, Falling Spring.
May 15, New Paris house, Dunnings Creek.
May 21, Back Creek.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 4 pm, Harrisburg.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 31 and June 1, 10 am, Chiques.

Virginia

April 14, 8 pm, Staunton.
April 16, 6 pm, Pleasant Valley.
May 14, Oak Grove.

West Virginia

August 7, Salem.

lime plates were brought in. The offering amounted to $65. The missionary society gave a play, The Sheer Joy of It, in February. Over $50 was given toward the women's project from the offering of the play and the mite boxes that were opened at the February missionary meeting. At the annual meeting of Women's Work in January Mrs. Geo. A. Early was re-elected director. The mothers and daughters held a very interesting meeting in February. The younger daughters presented the program, Down Memory's Lane. The B. Y. P. D. held a successful social in February. On March 1 a fellowship supper was held which marked the beginning of the spiritual life campaign for the Lenten season. Talks were given by our local ministers and the pastor, Bro. A. Stauffer Curry, explaining the twofold purpose of the campaign and urging all to co-operate. The pastor's sermon each Sunday morning until Easter will be evangelistic in character, and opportunity will be given for persons to accept Christ. Services will be held each night during the week preceding Easter. Our church was well represented at the union world day of prayer service. At our council March 10 the following delegates were elected to district meeting: Brethren A. Stauffer Curry and H. L. Yingling, with Prof. L. H. Brumbaugh and Bro. Clyde Ecker as alternates. The Elizabethtown College a cappella choir gave a concert March 13 to a large and appreciative audience. March 20 the Men's Work



QUINTER BRUMBAUGH MILLER MOORE FRANTZ

The Story of Your Gospel Messenger

In April of 1851 a little monthly magazine was sent out from a springhouse near Poland, Ohio. The magazine was the Gospel Visitor and the editor and publisher was Elder Henry Kurtz. In some respects Bro. Kurtz is one of the most remarkable men in our church history, and as for the paper he started, it was the harbinger of a new day for our people, and the beginning of what is now your Gospel Messenger.

It was in 1855 that Henry Kurtz induced James Quinter to join him in the printing venture. But soon the Civil War cast a blight across the land. However, The Gospel Visitor survived and through the reconstruction period increased in influence. Meanwhile the aging editor relinquished the management of the Visitor into Bro. Quinter's able hands.

East and west papers were springing up, but ultimately the most of these were merged with the Visitor to make a bigger and better church paper. By 1883 this process of combining and enlarging had given our church The Gospel Messenger. And it had also drawn together an unusually able group of men in the field of church publications. Amongst these were the Brumbaugh brothers, D. L. Miller, Joseph Amick and J. H. Moore.

One further step was cherished by D. L. Miller and his associates. And that was that the publishing interests built up since 1851 might be church owned. In 1897 this dream was fulfilled. What the Messenger had been in spirit, it now became in fact—the official organ of the Church of the Brethren. Since 1897 our church owned publishing interests have greatly expanded. Besides the Messenger they now include books and a full line of Sunday-school quarterlies, papers and other supplies.

In January of 1931 the Missionary Visitor was merged with the Gospel Messenger. More recently a Church at Work department was added and other efforts made to make the Messenger the complete church paper for the Brethren home. One subscriber has written: "Our church feels that the Messenger is so vital for the Christian life that we have decided to put it into every home that houses a member of our church."

Members of the Church of the Brethren are really stockholders in this printing enterprise. Thus he who supports The Gospel Messenger and the rest of the Brethren publications does two good turns: he helps himself and his church as well.

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sponsored an afternoon and evening service when Bro. C. C. Ellis of Juniata College delivered two fine addresses.—Mrs. H. Edgar Royer, Westminster, Md., March 21.

MINNESOTA

Worthington.—We met in council March 1. Our councils will be held the last Tuesday of March, June, September and December. Eld. J. Schechter and Meda Fowler were elected delegates to Annual Conference, with Mrs. J. Schechter and Genevieve Edstrom as alternates. Elsie Finckh, superintendent in the children's department, distributed the children's worship book, Thoughts of God, to be used during Lent. A group of adults will present the play, For He Had Great Possessions, on Easter evening.—Mrs. H. H. Hauenstein, Reading, Minn., March 14.

MISSOURI

Bethel.—We met in council March 13. Bro. J. H. Mathis was present at this meeting. We decided to call Bro. Leonard Lowe and wife of Bowmont, Idaho, to be our pastors. They will be here the first of April to begin their work here and with the North St. Joseph church. Our Sunday-school attendance has been good during the winter months.—Mrs. J. L. Marti, Mound City, Mo., March 22.

OHIO

Fairview.—We met in council March 8. Our delegates to district meeting are Bro. J. A. Guthrie, Sister Orpha Titler and Bro. Harold Hendricks. Brother and Sister Floyd Fike and Brother and Sister Floyd Stutzman were chosen and installed in the deacon's office. Our Sunday school is practicing for an Easter program.—Gertrude E. Guthrie, Swanton, Ohio, March 14.

Green Spring.—Brother and Sister B. M. Rollins of Keyser, W. Va., began a series of meetings in our church Feb. 27, closing on March 13. Bro. Rollins gave us eighteen soul-inspiring sermons. Sister Rollins had charge of the music and also gave readings, stories, rag paintings, and a sermon in rhyme. The attendance was good. A large delegation attended one evening from the Fostoria church, including their pastor, Bro. Reuben Boomershine. The evangelists visited nearly every home in the community. Bro. Rollins gave an address at our local high school. Four were baptized, two of whom are heads of families. One was reclaimed. The entire church was strengthened spiritually. The evangelists came to us as entire strangers but during their stay of two weeks we became fast friends. May the Lord richly bless them as they go forth in his service.—Logan J. Miller, Tiffin, Ohio, March 23.

Lick Creek.—Our Sunday-school and church attendance has been very good. Our pastor, Bro. Dewey Rowe, has been bringing us a series of sermons on The Great Promises of the Bible. On Feb. 13 a group of our people gave a musical program, followed by an address by our pastor to the inmates of the Williams County Home. In the evening our B. Y. P. D. entertained the B. Y. P. D. of Silver Creek at a banquet, their theme being Hearts. After the banquet our pastor gave an address. During January the Golden Rule class put on a visiting campaign. Our mission study classes during January and February were very interesting. The subjects were: Rebuilding Rural America, and The Young Moslem Looks at Life. These classes came to a close Feb. 27, with an address to the combined group, The Influence of Modern Economics on Religion, by Prof. Samuel Wagoner. Our revival meetings will begin March 20, with Bro. Leo H. Miller of Ft. Wayne, Ind., as the evangelist. March 4 our church met in council. Our delegates to district meeting held in the Eagle Creek church March 15-17 were Gladys Rowe and Leo Stombaugh. Our love feast will be held May 15, 7:30 P. M. Recently we received two new families who have moved into our midst. We will hold an election to the ministry in the near future. The new parsonage which is rapidly nearing completion will be ready for occupancy some time the latter part of April. March 28 a township meeting was held in our church to organize a Dry Federation of Pulaski Township, outside of Bryan, with plans to get into Bryan later on. Prof. J. Raymond Schultz of Manchester College brought the address. Officers were elected. With the co-operation of all the pastors and churches of Bryan they will begin making arrangements at once for a vote to be taken this fall.—Mrs. Leo C. Stombaugh, Bryan, Ohio, March 19.

Silver Creek.—We met in council March 4. Our pastor and wife, Brother and Sister H. P. Garner, were chosen as delegates to district meeting, with Dale Moyer and Zella Throne as alternates. Our elder, Bro. Geo. Throne, was chosen to represent us at Annual Conference, with Bro. Garner as alternate. We decided to have a new furnace installed in the Hickory Grove house. Our church had charge of the Sunday evening mission study during January and February. The seniors used Crumpacker's book on China, with Sisters Eva Whisler as teacher; young people used A Young Moslem Looks at Life, with Bro. Garner as teacher; intermediates used Tales From Moslem Lands, led by Sister Garner; juniors used Open Doorways led by Sister Zella Throne. After the mission study our pastor gave a short talk on the different religions of the world. Our Aid Society is studying Mecca and Beyond. The Aid meets once a week. We are quilting and making aprons. The men's organization has rented eighty acres to farm this summer. We expect Bro. Wilbur Bantz of Toledo to hold a two weeks' evangelistic meeting beginning April 18 in the Walnut Grove house. Our communion will be May 2.—Mrs. Ottie Fisher, Pioneer, Ohio, March 21.

OKLAHOMA

Big Creek.—We were favored with a good message from Bro. Walte Fillmore on Jan. 2. Bro. Earl Breon and wife were with us Jan. 9 He delivered a well received message. In the evening he spoke i behalf of McPherson College. The B. Y. P. D. gave a very impres sive missionary play, The Answer, on Jan. 23. The last three Sunda evenings in January missionary slide lectures were given by Brothe and Sister Haney. The men sponsored the presentation of The Gosp Messenger Comes to Cedar Grove on Feb. 6. The Christian Worker period that evening was also in the interest of our church paper. deputation team from McPherson College rendered a program for u on March 3. Our council convened March 17. The following Sunday school officers were elected: Superintendent, Orville Pote; secretary treasurer, Lena Belle Olwin; C. W. president, C. A. Olwin; intermedi ate and junior department, Mrs. C. A. Olwin; primary departmen Mrs. R. A. Haney; cradle roll superintendent, Elsie Fillmore. Th long-yearned-for parsonage is now a reality largely due to the unti ing efforts of the men. March 16 a number of brethren and siste assisted Bro. Haney and family to move into the six-room house tha now stands just south of the church. Our spring love feast will b held April 30. We extend an invitation to neighboring churches a well as others to be with us.—Abbie S. Pote, Ripley, Okla., March 1

PENNSYLVANIA

Ephrata.—Community week of prayer was held in six differer churches in our town. The ministerium set apart the week c Jan. 3 for united prayer. Our people gave their wholehearted an prayerful support to this new venture. March 4 the world day c prayer was held in our church. A fine program was rendered at thi meeting. We have been enjoying splendid church attendance thes last few months and many helpful sermons from the Word. We ar looking forward to the sermons which will be given preceding Eas ter. Our spring love feast will be held May 5. The Bible institut will be held July 9, 10. We are able to put the Messenger int the required number of homes at the special rate through the ef forts of some of the men canvassing all the homes. Attendance an interest at Aid Society have been good. The peak was reached on day last week when fourteen ladies turned out to quilt. Our pas tor, Bro. Galen Blough, has been re-elected for three years. Ou treasurer, Samuel Kilhefner, resigned after serving a period c twenty-five years. His unexpired term was filled by John Heistan Delegates to district meeting are: J. M. Neff, Elmer Shirk, Amo Taylor, Amos Martin, with Wilbur Neff, Nathan Kilhefner, Lemo Schlosser and Wm. Martin as alternates. Delegate to Annual Meet ing is Bro. Galen Blough, with Bro. Alvin Wenger as alternat One of our home ministers, Bro. Galen Kilhefner, gave us a fin sermon on March 13. Under his direction a group of young me from Bareville sang four selections. On May 20 the Elizabethtow glee club will render a program.—Ella Mohler, Ephrata, Pa March 15.

Lost Creek (Free Spring house).—Our pastor, Bro. J. A. Buffer myer, conducted our revival Oct. 4-19. The attendance and interes were good. One young man confessed Christ. Oct. 17, 18 we en joyed a communion service. Dec. 12 the Lost Creek W. C. T. U held a silver medal contest in our church. This created a real in terest among the young people of our community. Gladys Shirk, on of our girls, won the first prize. These contests are conducted t create interest in temperance. Jan. 1 our congregation met in coun cil in the Bunkertown house. We elected officers and re-elected ou pastor and elder for another year. In the afternoon the congregatio remained for a missionary meeting. Jan. 3 the members remembere the pastor and his family by giving them groceries and other usefu gifts. This was much appreciated. March 13 the chorus gave song service. April 3 the Elizabethtown College chorus will be wit us in the morning. April 4 we will begin our pre-Easter evange istic meetings at the Bunkertown house, with our pastor in charg These meetings will close with a love feast on Easter at 6:30.— J. A. Buffenmyer, Bunkertown, Pa., March 14.

Mechanicsburg.—On Jan. 30 the Juniata College choir presented musical program. This was much appreciated by the large aud ence. On Feb. 13 our church gave The Church of My Dreams. A offering for missions was received. Jan. 15 and 16 Bro. R. W. Schlo ser was with us in a Bible institute.—Jessie Steerman, Lemoyne, Pa March 15.

VIRGINIA

Lynchburg.—The last Friday night of each month is church nigh through the joint efforts of the Men's and Women's Work group About seventy-five were present to enjoy the potluck supper Feb. 26. The American Institute of Music gave a splendid program During the past two months there has been a notable increase attendance. The women's Bible class has just closed a most su cessful membership contest. We have had the joy of welcomin many visitors and new members throughout the Sunday school. Th women's class has added twenty new members. Our general ave age attendance is eighty in our Sunday school, but the attendan went over 200 on Feb. 27. Our church is publishing a monthly churc paper, Our Church News. Bro. Clark Kiger is editor, assisted by ou pastor, Bro. Arthur L. Warner, and a committee of reporters fro each department of the church. Our Church News is meant to brin messages of cheer and inspiration to its readers and is keeping ever member informed of the plans and accomplishments of the differe departments at work. Feb. 27 a representative group from the di trict was with us, including Elders C. E. Eller, W. M. Kahle, Br

Foster, Sisters Allen Hoover, Gladys Eller and Margaret Flora. Members of the official board and their families received them at the church for supper and a period of fellowship before the service. Very helpful and inspirational talks were given on each phase of work to be done in our church organization.—Mrs. David B. Weaver, Lynchburg, Va., March 11.

Oak Grove.—We met in council March 3. Delegates to district meeting are Sister Gladys Eller and Bro. N. H. Wertz. Letters were granted to Brother and Sister Clarence Long. Plans were made for our love feast to be the second Saturday in May. Mother's Day will be observed the following Sunday. The Roanoke County leadership training school was held at our church Jan. 31 to Feb. 4, with an enrollment of seventy-eight, thirty-five of these taking credit. At the close of the school a program was given by a deputation team, sponsored by the heads of the various departments of the district, for the purpose of helping the local churches to become more fully acquainted with the whole program of the church. The program was very enjoyable and much inspiration was received. Bro. H. C. Eller of Brownsville, Md., will hold our series of meetings beginning the latter part of August this year.—Mrs. J. K. Hensley, Roanoke, Va., March 10.

WASHINGTON

Richland Valley.—We met in council March 9. It was decided to wait until the next meeting to grant the letters to our members who are organizing the new church at Salkum. A locating committee was chosen to help with the Men's Work project mentioned in the article by Geraldine Eller in the Feb. 26 Messenger. This committee, R. A. Perkins of Ajlune, Wash.; George Thompson of Ajlune, Wash.; and H. A. Moore of Mossyrock, Wash., will help any newcomers to this section look around and get located. On March 13 a large group of the Olympia young people presented a program. Mae Rolle, the speaker, gave an interesting talk. They had dinner in the basement of the church with our young people.—Elsie Nikos, Ajlune, Wash., March 19.

Yakima.—Feb. 13 our pastor preached for us in the morning. In the afternoon he started a week of meetings at the Sunny Slope church. That evening Bro. Bernard Suttle preached for us. Feb. 20 Bro. Arthur L. Sellers preached for us. Feb. 21 the ministers and deacons and their wives enjoyed a fellowship supper. Feb. 27 the pastor showed stereopticon pictures. On March 7 a number of our members gathered at the home of Brother and Sister D. F. Lehman and helped to celebrate their twenty-fourth wedding anniversary. Brother B. J. Fike and wife attended. Bro. Fike had performed the wedding ceremony. A number of nice presents were given to them. A musical program was given on Jan. 23. On March 13 Bro. Robert Faw, a deacon, gave us a fine sermon. Our offering for world wide missions amounted to $41.63. We have a new ceiling in our Sunday-school rooms, this being done by some of the men. Our Aid Work is progressing nicely. Our dear Sister Enoch Faw who has been an invalid for sixteen or seventeen years is suffering with heart attacks. Bro. B. J. Fike will begin our evangelistic meeting April 3, and will continue for two weeks. A cantata is being prepared for Easter. March 6 the young married couples were invited to the parsonage. They spent an enjoyable evening together. March 20 a play, The Way of the Lord, was given by five of our young people.—Katie Baldwin, Yakima, Wash., March 21.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

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OF THE CHURCH OF THE BRETHREN
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Christ and Social Change

By Joseph Martin Dawson

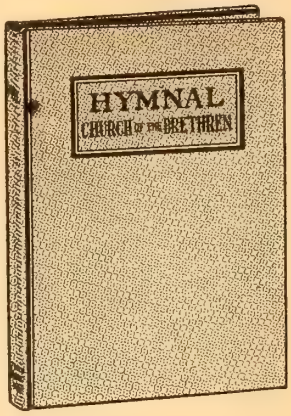
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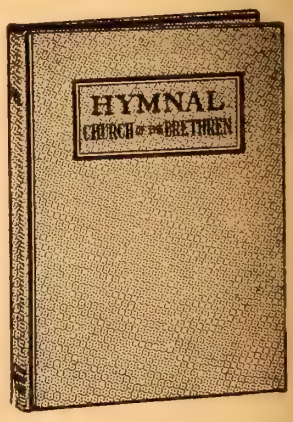
1. Jesus Deciding the Order of His Kingdom.
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4. A Pattern for Producing Social Change.
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Vol. 87 Elgin, Ill., April 16, 1938 No. 16



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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., April 16, 1938 No. 16

EDITORIAL

It Is Worth The Price

THE sense of personal responsibility is an absolute prerequisite to progress. Nothing is more important than this. Any policy or program in church or state that tends to destroy this, or even to discourage it, is bad. It is one treasure that must be safeguarded at all costs. And there are costs, heavy costs.

One of these is more departures from good conduct. You can have more uniformity, more consistency, better order all around, when decisions are made by some authority higher up, such as a dictatorship or hierarchy, than when they are left to individual citizens or church members. In the latter case the resulting differences make for confusion which is never pleasant and may be very disturbing to the peace and prosperity of the community or church.

Another cost of developing wholesome personal initiative is the hard work it takes on the part of governing officers, public servants, or pastors. It is much easier to keep things running smoothly when a detailed standard of conduct is prescribed to which all must conform on pain of exclusion from the group. But when persons can do pretty much as they please, why, there's just no end to the care and sacrifice required, shoe leather and gasoline, midnight oil and heartaches, elbow grease and shattered nerves, pleading and patience and praying.

Still another heavy item in the expense account falls on the individuals themselves. This is the painful self-discipline involved in learning how to make wise choices. It means long hours at school in the university of hard knocks. It means an exacting course in the fine art of appreciating the best things, and the consequent great discovery that the best things are the satisfactions of the spirit. It means the attainment of the greatest possible capacity for fellowship with God.

Yes, indeed, the proper development of individual initiative is very expensive. But the product is so fine that it is worth all it costs. E. F.

For Whom the House Is Built

"THE earthly house of our tabernacle," this physical framework we are living in, is going to be dissolved. That much is settled. The point of concern for us is whether we really do have "a building from God, a house not made with hands, eternal, in the heavens." And the hot spot there is in the "we," not in the "building" which God is getting ready for us. He will do his part but how about ours? Will we know how to live in any other kind of a house than one made of flesh and bones?

Poor Bishop Noe made a pathetic, not to say ludicrous, spectacle of himself trying to teach his body to live without eating. His eagerness to show the superiority of the spirit over the body was altogether worthy but his method was very ill-advised. Of course physical bodies must have physical nourishment. What we want to learn is how to live when these bodies have quit functioning entirely. We want to cease to need them so we can move right out of them, freed from all their bothersome limitations, into our new eternal non-material habitation, clothed with immortality and light.

Certain magazine writers of recent blooming have indeed been playing with the idea of physical immortality. We call it playing for it is scarcely possible to take them seriously. The prospect of success in the effort to escape bodily dissolution is too faint and remote to be of any comfort. And of too uncertain value anyway. Why should one be attracted by the hope of struggling forever with the problems of food and housing and all the other necessities and strains incident to physical existence, when a more glorious mode of being is held out before us?

This foolish fancy has another fatal defect. To make it valid for human need, we should require an immortal planet on which to live as well as immortal bodies in which to live. But science unites with Scripture in teaching us that the earth itself shall some day pass away. And then what will become of our scien-

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tifically perfected and immortalized material framework?

This last fact is also the answer to the so-called doctrine of immortality of the species, which some affect to fall back on who can not quite believe that this big universe would bother about preserving anything so small and unimportant as an individual human being. Such people will just have to get over their obsession with the notion that bulk determines value. Let them consider that delicate things are usually more precious than ponderous ones, that quality is more important than size and most of all, that sensitiveness to beauty, truth and goodness is the choicest product yet discovered in all the vast reaches of time and space.

Then let them and all the rest of us reflect a while on the simple and self-evident fact that this precious thing is found only in personality, and that personality is an individual thing solely and absolutely. It can not live apart from individual beings.

Let us be glad then for the Easter faith which rekindles our assurance that this universe could not possibly be so foolish as to throw away forever its choicest product. Let us be glad that Scripture, common sense, scientific necessity and the deepest hungers of the human heart all bear witness to the solid basis of this assurance. Let us be glad for a good house to move into when we need it, a house not made with hands nor out of any material that can be affected by fire or flood, famine or pestilence.

Above all, let us be inspired to greater diligence that we may be of the "we" for whom such a house is built. It is not for those who love carnal things more than spiritual. It is for those who hunger and thirst after righteousness and seek first the kingdom of God.

E. F.

The New Barbarians

THOSE who recall their Roman history will remember how the infiltration of hardy barbarians from the north and east finally resulted in disaster for the empire. Cities were special objects of attention for they offered tempting concentrations of wealth. In the darkest days of those times even Rome herself was captured and plundered.

The barbarians of our day have taken to the skies, and since cities are still the obvious and strategic targets, they have become the least safe places in wartime. Mussolini's warning to Italians to get back to the country, suggests the seriousness of the new barbarians' threat to the cities.

Knowing full well what has happened in Ethiopia, Spain and China, Mussolini says: "From this moment I say that all of those who can organize their existences in small towns, in villages and the countryside would do well not to wait until the twelfth hour." H. A. B.

Hard Times and Character

How do hard times affect character? Of course the question is not new, nor even the answer—for there have been answers given through the centuries. The point of raising the question now is this: Has modern science any further word respecting the effects of hard times upon character?

Two trained investigators, working under the supervision of the head of the sociology department of one of America's best known universities, have recently come forward with what would seem to be the scientific answer to our question. At least they have made a special study of one hundred families covering the period of the eight years just ended. And since their findings are to be issued in book form under the imprint of a university press, we gather their results represent the best the scientific method can do.

And what are the findings referred to? Briefly, when deterioration or disintegration of character occurs, the causes go deeper than hard times. At most, the depression has but intensified tendencies already in evidence, but did not cause them. To illustrate, one husband solved his problem of adjustment when unemployment came, by excessive drinking. But he had always liked to drink and play cards. In his case hard times caused an ugly but natural flowering of weakness already evident in his character.

It is not necessary to elaborate how scientific investigation seems but to reiterate, and thus substantiate, what has long been known to the observing. "Out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings; these are the things which defile the man." Which is to say that it is what one *is* which is important. Thus hard times are one of the tests serving to make character qualities more evident. H. A. B.

The Formula for Success

COMMENCEMENT is not far away. Hence, it would seem to be in place to give some thought to formulas for success. The six-point self-tester offered herewith is that devised by A. R. Ellis, president of Pittsburgh Testing Laboratory. He is said to have originated thousands of impartial tests. Here is what our expert offers for the ambitious youth of 1938:

Honesty—being able to handle money as well as work.

Sobriety—absence of "hang-over" trouble.

Training—reasonable good standing in the class.

Personality—knack of impressing people favorably.

Intelligence—possession of thinking ability as well as book learning.

Appearance—habit of getting a haircut and shoeshine regularly. H. A. B.

THE GENERAL FORUM

The Call to Praise

BY MYRA BROOKS WELCH

The chaliced lily, pure and white,
With love and life astir,
Conceals beneath its golden heart
An empty sepulchre,

Symbolic of the Lord of Life,
Who broke the prison bars
Of sin and death to set man free
And point him to the stars.

Then let melodious praise ascend
In one triumphant chord,
From joyful hearts this Easter morn
Unto our risen Lord!

La Verne, Calif.

On Immortality

BY LUCILE LONG

First Half

THE Easter season brings before us yearly the tremendous affirmation of the Christian faith:

Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.

No amount of familiarity can ever quite dull to our ears the greatness of that statement, and yet simply because of its greatness, we need to come back to it again and again. We have always believed it, we find ourselves thinking, but are we right in that belief? Upon what safe foundations can so tremendous a belief rest?

There is no need to apologize or wonder at the way the question reappears to disturb our thinking. It has always been present in human thought. All students of primitive religions know how persistently and how inevitably the belief in a life after death appears. However imperfectly the idea may be grasped, however shadowy may be the spirit that haunts the burial place of the dead, some sort of belief exists. The Greeks had their world of the shades; the Egyptians had a complicated cult of the dead; in our country the Indians had their happy hunting grounds. As if in recognition that the heaven they could conceive of was hardly satisfactory, we find their pitifully earnest efforts to be remembered here on earth. Early attempts at sculpture and architecture often centered about the dead—the pyramids, for example—and our own tombstones today recall the ancient belief that as long as a man's name was remembered on earth, his spirit would not cease to exist. So early people gave to their sons the father's name, dreaming of an unbroken line of descendants and of a name possessing that kind of immortality. The bitterest of the imprecatory psalms concludes with the curse:

Let his posterity be cut off; and in the generation following let their name be blotted out.

If we of today have ceased to believe any such ancient superstitions, the question of a life after death is no less real to us. We are no different from the Hebrews, in whose sacred literature, grand in its affirmations and aspirations though it is, there runs forever a note of wistfulness, of uncertainty, of vague regret.

For in death there is no remembrance of thee: in the grave who shall give thee thanks?

For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.

Though the root thereof wax old in the earth, and the stock thereof die in the ground;

Yet through the scent of water it will bud, and bring forth boughs like a plant.

But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?

The truth is that then, as now, there were fools who said in their heart that there is no God; and who were, therefore, untroubled by any thoughts of immortality. But no religious person, no person whose soul is sensitive to the spiritual world, ever could evade that question. So Job, whose grandeur of soul we can not cease to marvel at, dreams a great dream and cries:

If a man die, shall he live again?

So the cultured but weary author of Ecclesiastes says with a restrained yet profound melancholy:

For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

All go unto one place; all are of the dust, and all turn to dust again.

One thing was alike impossible to both, that they should fail to see or should evade the issue.

And those people today who disclaim, often with unnecessary vehemence, their belief in or need of immortality of the soul do so in proportion as they are genuinely religious, with a regret, a sense of personal loss, greater than we imagine. Probably most of us who have known professed "atheists" have felt this keenly. At the end of many a discussion on religion we have heard remarks so sincere as to startle us—we who are startled so easily by the power of the gospel we profess!—"It ought to be so. We wish it were." Only one type of person ever can be unresponsive to this problem; they have eyes to see, and see not; they have ears to hear, and hear not.

When we pause to inquire why it is that all spiritually sensitive souls face and ponder this question of immortality, even though their conclusions are dissimilar, we find the answer readily enough. It is not, as so many are eager to say, that they long for an eternity of

ease in a jeweled city with golden streets. It is this absurd idea that has made some high-minded people half afraid to confess their need of and desire for eternal life. It is just that life can not be lived here and now on any satisfactory terms at all if death is the end of all. The heaven-scaling spirit of man can *not* be so confined. The principles upon which Christianity rests can not be true if they apply only to this world.

We need the limitless expanse of eternity, we Christians, if we are to live nobly. Only so can we learn to wait in patience. Lines of a song popular a few years ago went something like this:

> Tomorrow was made for some;
> Tomorrow may never come,
> For all we know.

One wonders sometimes how much of the sin of the world exists because of a fear that tomorrow may never come. We may not have time to earn money or win fame honorably, and so graft and bribery and profiteering flourish. We can not wait to regard the conventions or observe the lovely ceremonies which civilization has slowly built up to protect our institution of marriage, and so we must face the appalling consequences of the sins of the flesh. Tomorrow may never come! Thus a feverish desire to live fully in the immediate present gives us "flapper grandmothers," to use an outmoded phrase, but seldom dignified and gracious middle age. We have no time! And this horrible sense of being "cabin'd, cribb'd, confin'd" makes impossible beautiful living even for those who do not turn to open sin. We have not even time for the development of our virtues. What chance has the kingdom of God within us, whose inevitable law is "first the blade, then the ear, after that the full corn in the ear," when we strive frantically for virtue against the inevitable hourglass?

But all this, of course, is utterly unchristian. At the heart of our religion lies a serene, unshakable faith in an eternity. The one thing of which we are absolutely certain is tomorrow, a tomorrow in which the soul of man can continue to go forward. And so the words of our Book are intelligible. We rest in the Lord and wait patiently for him. We possess our souls in patience—and the "possessing of his soul" might well be considered one of the ditinguishing marks of the true Christian. We wait for the purposes of God to be worked out among the nations; we wait also for God who worketh in us both to will and to do of his good pleasure. We have time.

It is only in this same serene acceptance of all eternity as the possession of the soul that we find any satisfactory solution of the problem of suffering. It is easy to see that much suffering is the result of a violation of natural or spiritual laws. That we can accept as an inevitable part of an orderly world. It is even possible to understand that in such a world the innocent must often suffer with the guilty—sometimes *for* the guilty. But the discipline of pain is hard to accept if this world is all that we have to live in, and the vicarious suffering which true Christians can hardly escape is intolerable unless the soul has eternity as its dwelling place.

Teachers who pass over one paper with a quick appraising glance, a swift marking of obvious errors, and an average grade, but who pause over another with loving care, with anxious reflection, with relentlessly severe corrections, know how much truth lies in the statement that whom the Lord loveth he chasteneth. I have never forgotten the paper on which a teacher of mine wrote words something like this: "This is so very good that I have marked it severely." Some souls are so rich in possibilities for good that an All-wise Father may mark severely.

But this is true only if there is a future to look forward to. The teacher marks the weekly theme with care because she dreams of a future author whose words will live, and surely there can be no justification

---

Ecce Homo

BY CLARA M. HESS

If Christ came to earth,
As in the days of yore,
Would we welcome him in
Or close the door?
If he healed and taught
As in years gone by,
Would we crown him King
Or, alas, crucify?

Have we come to laud him
With words sublime,
And hearts far from him
And precept divine?
Do we worship in truth
With love and fear
Or stand with the mob
To scoff and sneer?

Have we followed afar
And denied our Lord,
Or betrayed with a kiss
More money to hoard?
Did our hands drive the nails
In his hands and feet,
Did we shout with the mob
As they mocked him and beat?

"Father, forgive them,"
He prayed e'er he died,
"For they know not whom
They have crucified."
Christ Jesus, in heaven,
Again intercede,
For all of thy people
Regardless of creed.

Bareville, Pa.

for the sharp discipline of pain unless there is a future for the disciplined soul to enjoy. Many a person besides Job has noticed that the wicked are often fat and prosperous, while the righteous are not comforted. A certain cheerful and hearty insensibility to suffering is, I sometimes think, the chief distinguishing mark of the "profane" person. It is not in the goodness or badness of their overt acts that we sense the difference between Jacob and Esau. The one never saw angels ascending and descending any ladder that reached into heaven and never struggled in bitterness of soul but resoluteness of spirit by the brook Jabbok.

Those to whom the second birth is a reality come into a kingdom of high spiritual sensitiveness. They are under a chastening that is not known by the world about them. They can not live life on the easy terms of their fellows. And they can not shut their eyes to the suffering around them. They follow a Master who wept over Jerusalem.

"And make us souls that understand." This is the high prayer of a hymn we use, and that prayer is answered through suffering. Why should we be souls that understand? Why should we desire to feel the groaning and travailing of a world in bondage to sin? Why indeed, unless there is a time when the broken arcs of this world become the perfect round of another. Such is our faith, and so we accept the mystery of godliness, waiting for the revelation of Christ.

Bridgewater, Va.

The Resurrection

BY L. C. HOSFELDT

Around the resurrection from the dead cluster all the precious promises of the gospel, and all the hopes of God's children in all ages, in all lands, and for all time. Without the cheer and hope, and light, which come to us through our faith in the resurrection, this would indeed be a dark world in which to live. If there were no resurrection, ours would be the fate of the animals. Death would end all, and we and our names would perish in the oblivion of the grave; our very existence would be a constant source of misery, because of its unhappy ending.

Faith in the resurrection is the great safeguard. In proportion that the human race loses faith in God and spiritual things, to that extent the public conscience is obliterated; and it appears that many have already lost it, and for this reason we have so many and so great evils in the world today. Our daily papers are filled with accounts of holdups, robberies, kidnappings, murders, and all forms of vice run riot, and violence fills the earth.

Faith in God and the resurrection, which the Bible teaches, purifies the heart and prompts to higher attainments in life, is a great source of comfort, and brings hope and cheerfulness, making the future look bright.

Life has many troubles, disappointments, bereavements, afflictions, temptations, sins, pains, tears and at last death.

People grow old and decrepit, our bodies lose their youth and beauty. Man's state, physically, has been very aptly and precisely portrayed in Ecclesiastes, where it is said that the keepers of the house shall tremble, and the strong men shall bow themselves, the grinders cease because they are few, and those that look out of the window be darkened; the silver cord shall be loosed, the golden bowl and the pitcher broken, desire shall fail, and man at last shall return to dust.

This is a sad picture, but through faith in the resurrection, we are able to turn it over and look on the other side, and there can behold how beautiful and how wonderful, how great and how grand, how glorious, is the picture.

How wonderful to think, to believe, to know, that we shall awake to an immortal, to an eternal existence of youth and beauty, and to a condition and amid surroundings which are so wonderfully described in Revelation, where it says that God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away!

Therefore we can read again with joy the words: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

That place, the New Jerusalem, the City of God, the home of the saints, is described as beautified with all manner of precious stones, whose gates are of pearl, and street of pure gold. And there shall in no wise enter into it anything that defiles, or that makes afraid. The city has no need of the sun, for the glory of God lights it, and the Lamb is the light thereof, and there shall be no night there.

All this is marvelous. It is true; it is not a dream. We can rest assured that this with all other precious promises will be fulfilled in the minutest detail.

While we are rejoicing in these hopes and promises, may we not forget how much all these things have cost our Lord! He was despised and rejected of men. He was a man of sorrows and acquainted with grief. Let us not forget that they were our sorrows and our griefs. He was wounded for our transgressions, and was bruised for our iniquities. With his stripes we are healed. Thus he says to us: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

May we then be grateful; may we strive to do and be all that he would have us be. This is the way we can show our highest appreciation, and be ready and glad to welcome him, "When on that bright and golden morning the Son of man shall come and the radiance of his glory we shall see; when from every tribe and nation he will call his people home, what a gathering of the ransomed that will be!"

Los Angeles, Calif.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

II. First Settlers

We shall now go back to the beginning of our story. The first Brethren minister to settle permanently in the Shenandoah Valley was John H. Garber. We first hear of him in York County, Pennsylvania, when he sold his home and moved with his family to Frederick County, Maryland, in the spring of 1768. Here he purchased a farm which he made his home for the next seven years.

During his residence in Maryland, John Garber was active in the ministry. Here he joined forces with Elder Daniel Siler and others in building up the Beaver Dam congregation. It was here, too, that he was ordained to the eldership of the church. Here his younger children were born and his older children grew to manhood. When he moved, in 1775, into the Shenandoah Valley his two oldest sons remained behind.

So the coming of John Garber and his family to Shenandoah County, Virginia, on the eve of the Revolutionary conflict, was an event. While he was the first Brethren minister in the valley, the evidence indicates that he was not the first settler. Two years before this, in August of 1773, Michael and David Holsinger purchased a tract of land at what has long been known as the Holsinger Spring in Long Meadows, some eight miles south of where the Garbers settled.

The Garber home was established a mile or so west of the large flat rock, to which reference has already been made. On a tract of fertile land, with several grownup sons to help subdue wild nature, the family prospered and founded a good estate. John Garber had not only the means but also the leisure and the inclination to make himself useful to his neighbors. He traveled extensively on horseback to bring the gospel message to the scattered settlers. He cobbled shoes for his neighbors, and for his own family. He cultivated friendly relations with the Indians, and demonstrated what intelligent industry and good management could do in building a home in the American wilderness.

Tidings of his success spread to the north, to Maryland and Pennsylvania. It is not to be wondered at that others should in time follow in his trail. Partly the lure of fertile land at low cost in a delightful climate and partly the disastrous results of the war caused others to look with longing hearts towards the south. These conditions started a tide of migration which, in a short time, made the Shenandoah Valley a leading center of Brethren influence.

It was in York County, Pennsylvania, that this interest first led to concerted action. In the summer of 1783 three young farmers, having disposed of their real estate, loaded their personal effects, including their wives and children, into their large covered wagons and turned their horses' heads towards the south. The drivers of these teams were Jonathan Miller, Jacob Miller, and a Brother Myers. For days they proceeded along the Monocacy Trail until they reached Beaver Dam in Maryland. Here they halted.

The two elder sons of John Garber, Martin and Samuel, who had remained in Maryland when their father moved to Virginia, as we have seen, had in the meantime married. Their wives were sisters, daughters of Elder Jacob Stoner. These brothers with their families and Michael Wine and his family now joined the cavalcade to cast in their lot with John Garber in the Shenandoah Valley.

The details of the trip, as the six covered wagons with their cargoes of precious freight made their way slowly toward the south, have not been preserved. But that the trek was attended by the usual mishaps, comic, pathetic, romantic, it is reasonable to suppose. At all events, in a little more than two weeks they pulled in along the great flat rock and made their camp in the vicinity of John Garber's home.

We can readily picture the warm greetings and the tears of joy that marked the end of a long and wearisome journey and brought together again in mutual love those of kindred blood and a common faith. It was only a few days after this that the incident of the previous chapter took place.

The newcomers went speedily about securing their new homes. We have seen how the Michael Wines chose theirs. Martin Garber purchased a tract of four hundred acres near his father, the deed for which is dated in this same year. Of the six families that had just come, at least five settled in the immediate neighborhood.

This influx of new members of course greatly stimulated the missionary enterprises for which John Garber had laid a solid foundation. From this time also must be dated the beginning of the Flat Rock congregation, although there is no record of a formal organization at the time, and no particular reason to believe that there was one. But that there were regular worship services in the homes of this body of Brethren from this time on is certain.

The Flat Rock community was undoubtedly the scene of much activity during the fall of 1783. To procure shelter from the winter and provide for crops against future needs would consume long hours of the shortening days. And if, when winter came, the stock of provisions sometimes ran low, trusty rifles could be depended upon to replenish the family larder with venison and wild fowl, while kindred groups around humble hearthstones would fan into new flame the feelings of love and gratitude for Christian fellowship and divine favor. Many of the details of this winter we do not, of course, know. But what is better, we do know the spirit in which they lived and served, and the fine examples of Christian character they presented before the world. It is with a sense of regret that we pull ourselves away from this beautiful scene, for it is the beginning of the Church of the Brethren in Virginia.

Bridegwater, Va.

Fighting Fire With Fire

BY JOSEPH VAN DYKE

III. You, Too, Use Violence

I AM trying to show you that the world must stop trying to fight evil with evil. I have shown that because civilization makes us closely related and mutually dependent on each other, we must find a new method of settling conflicts, a method which will preserve rather than destroy the intricate fabric of our world society. I have suggested as an alternative the method introduced by Christ—that of love and nonviolence.

But perhaps you think I am wasting my time and yours with proving an argument which you are already in sympathy with. You may think you agree with me perfectly. But you are wrong. You are not at all willing to make the shift from force to love. Theoretically you believe in the new way; practically you support the old one.

Recently I walked through the cell blocks of a modern state prison, the finest and most modern in the United States, according to the warden. There I saw men living in tiny cages that hold the bare necessities of living (plus radio headphones); men whose only outlook is empty years ahead. Some of the 4,600, not quite half, had work to occupy their time; the rest were idle. Anything like normal life was impossible. Some have adjusted and like prison life. The rest are there only because you and I keep them there. *With force.*

They deserve it, you say. They committed crimes against other men. With violence, and with no respect for the rights of others, they have taken property, virtue, life. Now they must pay.

But that is not the whole story. The court that sentenced the prisoner was not concerned with the physical and mental inheritance, the human environment, the lack of opportunity, the unhealthy and debasing aspects of modern life which caused the crime. No time was spent in investigating the underlying secondary causes which are so important. All that was proved in court was that the accused had committed a crime. That was all we wanted. The law, and that means you and me, immediately took away from the convicted man his most precious possession: either his life or his liberty. We did it by the use of force. We fought the criminal's violence with our own special brand of violence. And do not tell me that because you oppose capital punishment you should not be included in the indictment. There were 4,600 men behind the walls of one state prison. You put those men there and you want them to stay there. You are keeping them there, you through your representatives, by using the same weapons which the 4,600 used in committing their crimes. You are fighting fire with fire.

But we are justified, you say, in treating criminals as we do. Would I turn them loose? Would I want my wife attacked, or my property stolen, or my head mashed in?

No, I would not. I would not open the prison gates and I would not want a criminal to attack me. What I do want is for us to fight the evil which is crime with intelligent love instead of with force. I am interested in seeing the problem of crime examined scientifically and solved with intelligence. As I see it, we are not solving the problem at all. We are partially preventing criminals from repeating their offenses, but that is all. I want to see the job done not only humanely but efficiently.

Why not attack crime as we do disease? Once we believed that the way to defeat disease was to cure sick people. No one today needs to be convinced of the stupidity and futility of that course. We have learned that the way to fight disease is to prevent it. So, in all the ways that we can, we try to make it impossible for germs to spread and grow. And we have been remarkably successful. Smallpox and diphtheria are beginning to be obsolete because school children everywhere have been treated for these two diseases, and because we have practiced quarantine. Yellow fever and malaria and typhoid are being controlled. Foods and water supplies are rigidly inspected, and thousands of deaths are prevented. We no longer believe that disease is fought effectively after the doctor comes, but before.

Is it too much to say that crime is a social disease and should be attacked in the same way that other diseases are attacked?

First, we could do some prevention. There are sections of cities which act like foul swamps in the breed-

ing of disease carriers. There are conditions in industry which cause an irritation that becomes cancerous. Schools could immunize children against the diseases of crime. Children could be taken away from unfit parents and raised in an environment that would make them law-abiding citizens instead of rats. We have not begun to study the causes of crime, or try to eliminate those causes.

And would it be too much to suggest that prisons should be conducted like hospitals? We have done that with the insane; why can not we do the same with criminals who are also suffering from what is really a mental and psychic disease? A patient in a hospital is not released until he is well and a patient in a prison should be held until he is well, but why should one patient be treated tenderly and the other like a mad dog?

Have I made myself clear? You belong to the Church of the Brethren and you profess to believe in nonviolence, but you are a party to the use of violence on an enormous scale. You have made no effort to substitute a different technique. You have approved when some noted killer was sent to the chair. You have approved whenever you have heard of someone going to the state prison for life.

You use violence against criminals.

Burt, Mich.

Shall We Represent at Annual Conference?

BY RAYMOND R. PETERS

THE council meeting of the local church is in session. Someone suggests that this is the time and place to elect our delegate to the Annual Conference. One good, but conservative member, who usually objects to most items of business brought up, says: "There will be plenty of other churches sending delegates, I do not favor our church being represented." Another good member gets up to remark: "We used to send a delegate every year, and pay all or part of the expenses; but since the depression we can't afford to do that. I am not in favor of sending a delegate this year." At this point a third person makes a motion that if anyone is going from this church, he be authorized to act as our official delegate at the Lawrence Conference. The motion carries. If some member does go, he does not feel that he has been the choice of the congregation duly voted on, neither does the church feel any financial responsibility.

The above action, or some decision much like it, is too prevalent in our churches. It is to the advantage of any church to have a full-fledged delegate at Annual Conference. It is a significant opportunity for anybody to attend Annual Conference, and especially so if a delegate. One returns home with a much better understanding of the church, its program and leaders. Incidentally, the MESSENGER has new meaning to thos who attend Conference. One reason why man churches do not make more progress is because so fe of the members get away from home and receive ne ideas and inspiration. One of the most fruitful type of leadership education is attendance at conferences.

Someone has said that a person is most loyal to thos organizations and institutions which promote his statu The church will do well to recognize the worth of it members and give them the recognition due them. A few years ago a college graduate in listing his achieve ments, thus far in life, mentioned that he had served a a delegate to the Annual Conference of the Church o the Brethren. A church is doing a wise thing to elec a delegate to Conference and pay part or all of the ex penses. The procedure outlined in the opening para graph is a short cut which in the long run costs to much.

Shall we represent at Annual Conference? I vot yes, and will pay my share of the delegate's expenses.

Independence, Kans.

Power or Spirit

BY GRANT MAHAN

IN these days when men are forgetting their pledge word and considering their written promise but a scra of paper, there is a tendency to overlook the fact tha God still rules in heaven and earth. So much is don by men and governments that should not be done an so many things are left undone that should be done that men wonder whether there is a moral force in th world any more. And yet the true Christian know that all is well with him, that the Lord still watche over and cares for him. He has learned to be still an know that God is the Lord and that he does all thing well.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

THIS afternoon in seeking sermon material the writ- er picked up an outline on St. Paul labeled "J. H. H." The notes were taken about twenty years ago at a Bible institute. J. Hugh Heckman was the speaker, and he was emphasizing Paul's ability to clearly interpret and graphically picture vital human living.

Bro. Heckman can not be reached by letter for an expression of appreciation, having journeyed to that land where good spirits are made perfect. But "his soul goes marching on"; his vital spirit of brotherliness will be an immortal possession of the church and the world.

Ottawa, Kans.

But there are many men who profess to believe in God and in the Lord Jesus who at times think that they must help rule the affairs of men, that they must resort to political means to accomplish what they think should be accomplished. On the other hand, there are a few men who hold fast to their faith; and it is good to have known some of this kind, to have seen them stand the test. They felt that they did not know anything as to how the world should be run, and that God knows everything about it and is to be trusted to care for all things as is best. Are such men mistaken, or must they take hold and endeavor to set the world right? They are not mistaken. Men make a great mistake in thinking they can run things better than the Lord does. Long ago the Jews gave up the Lord as their Leader and demanded a king. Their reason was that they wanted to be like other nations and have a king whom they could see. God granted their demand, but the Jews were the losers, as they had been in the wilderness when God granted their demand but sent leanness into their soul. It must ever be that way: when anyone chooses to follow man rather than the Lord, he is always the loser. But men are constantly doing just that, which is the great reason why the world is as far away from God as it is and is destroying itself in ceaseless wars. Their dependence is in men, in cannon, in warships, in bombing airplanes. They are so far away from God that the question of right or wrong seems not to concrn them: they want power to crush those who stand in their way, and they are acquiring the power as rapidly as they can and using it to the best advantage for their own selfish interests.

But what will be, what must be, the end of it all? The Revelator gives us a very clear view of what is to come. What a war is ahead for the world! And the cause of that war will be the same as the causes of the wars of our day. There will be a great one lusting for more and more power, wider and wider dominion over the earth. One characteristic of these great ones will be that they will seek to destroy men's faith and trust in God, making it as hard as possible for them to live in the world. And is it not to be noted that such are the efforts of some of the great ones of our day? Antichrist is certainly with us now, whether he be the final one or not; and he is the one who is stirring up strife, not caring how many lives may be destroyed or how much blood may be shed, provided his aims for dominion over others can be realized.

And what must be the attitude of the Christian in such times as these? Is he to become war-mad too, and is he to try to show by political plans how things can be made better? What would Jesus do under such circumstances? That can best be known by what he did while here teaching. I wonder what the world would be today if he had started in to tell rulers how to rule? He had no political power as men and women in our land have in these times. But if he had had that kind of power, would his using it have advanced or retarded his kingdom? He was living mainly for the future, working that men might be led away from the things of the earth, and cease to prize them as the main objects to be desired.

He left us an example that we should follow in his steps. We have a work to do, and it does seem that we, or many, who profess to follow Jesus in everything he taught, must follow him here. We are not to be of the world; we are not to love the world; we are not to be like the world; we are not to travel the same road through this life that worldly people travel; we are to love our enemies; we are to teach Christ and him crucified; we are to hold him up as the only one to follow, if we are to have life and peace here and in the hereafter.

Most of us are inclined to overestimate the value of the things of this world; and in nothing do we make a greater mistake than in thinking that we know how the affairs of our country should be conducted. These are matters of minor consideration to the true follower of Jesus. We forget that it is not by might or power, but by God's spirit that things are done. Our strength is not of much importance, but this spirit is all-important. Would we not have a greater influence for good in the world, if we dealt more with spiritual matters? Would we not be more closely following Christ by so doing?

The effectual fervent prayer of a righteous man avails much. Sometimes church members come near compassing sea and land to make one convert to their belief on some political question. Would it not be better, would it not do more good, to spend less time in propaganda and more time on our knees? The Spirit will guide us into all the truth; we need his constant

Easter Interlude

BY ADA C. SELL

The Lenten season leads us back
To thoughts of Calvary;
An Easter prelude murmurs from
A far Gethsemane.

The crocus pierces wondrously
The stubborn, icy soil;
The daffodils in gilt array
The wintry sieges foil.

How strange, a small array of flowers
At Easter time can bring
The greater joy; the summer lacks
The ecstasy of spring.

A wealth of promises divine
This Easter interlude
Foreshadows of that blessed time
In heaven, at home with God.

Altoona, Pa.

presence with us. We need him, we must have him if our lives are to help our fellows. We know practically nothing as to what God's plans are for the world, except that he wants it to be saved and that he brought to us a saving plan. There is but this one plan. More and more as the years have passed I have felt that we need to pray for those who are in authority over us. They need our prayers and we need to pray in this way. It helps them and it helps us, and it helps the world to become a better world. We do not know how prayer affects things, but we know that it does affect them. And that is all we need to know.

Rehobeth, Md.

"Woman, Behold Thy Son"

BY H. M. HARVEY

WHAT did Jesus mean when he said these words? The remark was made, of course, when Jesus was on the cross.

His mother needed a home and comfort. It clearly was a matter of Jewish economy that the near of kin should be the ones to care for the aged and needy. Jesus, of course, had brothers; but they were not present to our knowledge, and neither had they been in the habit of showing much sympathy for the work of the Master. He could not address them now, so would turn to the one of nearest kin. This one seems to have been pre-eminently the one for the service. He was a relative, he was there, he had been interested from the small beginnings, he was a man of some prestige, and he homed in and around Jerusalem which came to be the early center of apostolic activities. As well, he was the one whom Jesus loved, and likely Mary also. Age was coming upon her now, and soon she might be dependent on kindly hands. So by all these things it would seem that John was just the one to be son for Mary.

Her need may have been imminent. This was a clamorous mob. It was an angry populace. The Jews had fought with all their religious fervor for the subjugation of the impostor, and to the limit of their authority, even to superficially acknowledging the supremacy and rightful authority of the Roman authorities. Meanwhile the soldiers had gone about their duties stolidly and without fear for God or man. What matter to them as to the justice of the matter in hand? Soon they wrangled as to which one might have his rags, then settled the matter by lot. It may well be asked: Was Mary's life safe here? Was she safe from insult or injury from either immoral heathen or infuriated Jew? It may not be far-fetched to think at that very hour she would have been safer if led away. The Master knew well these things, and his interest in his mother had not lagged or become dulled. So, well might he address himself to the faithful disciple.

It was a Son's kind remark to a brokenhearte mother. For thirty long years the mother confidenc had clung to the Son in whom she could see more tha the commonplace. As well as other faithfuls in Israe she had hoped that this should be the Redeemer of he people, and neither had that confidence ceased. might have been somewhat eclipsed, but it was not d stroyed. So at such an hour as this she needed com fort, and who could administer better than he he Lord? Who could help better than the strong hand c a known friend and relative? Jesus could not remov the horrible scene from before her eyes, but he coul say a few comforting words. Likely it would hav been a deed of mercy if the disciple had led her fro the scene. Did she need comfort at such a time—c when is comfort needed? All was dark now, and th future filled with gloom. What now if this One wh was so promising to us has failed? Yes, the hope o Israel seemed gone. At this dark time the Master sug gests a plan for her care. Likely for her sake, h would have preferred to erase the whole affair of his ir sult and sufferings, to have removed all that from he mind, but such was impossible. The die was cast.

Jesus was now going away. He would no longer as sociate intimately with the common people. Thei feasts would no longer be visited by him. They coul no longer bring the little children to him. Their sic would have to seek healing and their blind sight else where. He was going to regions beyond. And nc only this, he was to take on the spiritual form and a that goes with it. Then he would not have the physica semblance of Mary's Son, and would not in a visibl way be a comfort and joy to her heart. Thus it wa evident she would need a son to take the place of th remembered one.

Surely Jesus had a reason to say: "Mother, behol thy son; son, behold thy mother."

Modesto, Calif.

Sentence Sermons

BY WM. H. EILER

THE windows of heaven are always shut against th man who will not work.

The man who does right, only because he is paid fo it, needs nothing but a raise of wages to become a rogue.

It is a great mistake to remember your trials an forget your blessings.

When we are in the wrong place, our right place i empty.

The man who wants to work for God does not nee to go to an employment agency.

The devil has always been puzzled to know what t do with the man who is religious with his money.

Denver, Ind.

OUR MISSION WORK

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter VII

Up and Down Through Monkey Bread Country

In his several years' experience in the mission hospital Anjikwi learned many things, some of which seemed to him foolish and others not so foolish. He learned that it is wise to boil drinking water because his country is full of intestinal parasites and nearly everyone of his countrymen is afflicted with them. He learned to look through a microscope and see for himself the things about which the doctor spoke. He learned of the necessity of cleanliness, how to dress a wound or an ulcer, and how to set up a sterile table for the doctor when he wanted to operate. He saw people come to the hospital hopelessly sick and go away well and with new thoughts stirring their minds. He saw forty-pound tumors, caused by elephantiasis, removed and the patients recover. He saw amputations and many other forms of surgery. He even saw those who were blind made to see. The major part of his own work was the dressing of ulcers and he came to understand that they were not caused by evil spirits and curable only by charms, but that they were caused by lack of care when one was wounded and that they were curable by cleanliness. He saw the precautions the white folk took to keep well and got a clearer idea of what they were trying to do for his people.

Most of all through the years he enjoyed the treks or safaris taken by the doctor out over the country of the monkey bread tree. The doctor rode a horse and some dozen men or so carried his supplies or equipment on their heads. Anjikwi usually walked close to the doctor's horse and carried a lantern for him to use at night. This traveling about meant swimming rivers, sometimes several in a day, and it meant climbing up almost impassable mountain paths. But he enjoyed being the center of attraction when he got into the villages, and so he helped to overcome the villagers' fear so that they would come for medicine, even if somewhat tremblingly, and not a little skeptically.

He particularly liked to tell about one trip they took down into a country where cotton and cloth had not yet found their way to any great extent, and where skins of animals were not used for clothing. The natives were naked and seemed not to know it until they saw other black men clothed. But lack of clothing did not keep them from having highly artistic temperaments and he marveled at the beauty of their compounds and the arrangements within, and their skill in iron and brasswork.

One village where they spent several days was set on seven hills and each hill had its own council tree. Under these trees the doctor examined about 1,200 people. It did not take so long since they did not need to bother to undress anybody. Out of the twelve hundred, more than half were suffering from yaws and syphilis. He saw some patients come with half their faces fallen away and their bodies rotting. Others came with dried up and broken ribs exposed to the air. Others came with feet fallen off. He learned that this disease was comparatively new in this village and that it had been brought to that town by several traders. He also learned that the disease was originally introduced to Africa by the white man, and that in a society where adultery in the unmarried is a virtue rather than a misdemeanor, it had spread like wildfire and become a greater scourge than leprosy. He was sorry that the white man had introduced a number of diseases against which his people had not been able to build up a resistance, and which was consequently fatal to large numbers, but he realized that his people were endangering the white man with far more diseases than the white man was bringing to him. And he knew the white man through his Christ was bringing a solution for many of the diseases and disasters which were threatening to extinguish his race.

All in all Anjikwi heard many things, though not half of the them were about medicine. When he went home to salute his people he found changes creeping into his village with startling rapidity. But everyone seemed happier and quite full of varied subjects for discussion.

All in all Anjikwi felt it was good.

Garkida, Africa.

In a Village Camp

BY SADIE J. MILLER

It was Sunday in our camp. We had our service in the morning, then each one went to a place to meet people and invite them to our evening meeting. The evangelist was absent for two days, having gone to a church meeting. I was alone in the camp. Some one outside called, saying, "Where are the people of this camp?" At once I appeared and found a young man from a village where we had camped a month ago. He belonged to the group of young people who do singing and his errand this time was to get copies of the best songs. He wanted to use them when the various village groups might meet at one place, and thus do their most effective evangelistic work.

He went to the small tent and we bade him rest there until the young man would arrive who plays the drums for us at our meetings. He, too, had gone on

an errand of evangelism. This same man, by the way, also drives our oxen. He is not the motor driver, but the ox driver. It may be possible that some day, he will be our motor driver, in which case we would surely hope to get two or three times more work done than we can do now with a team of oxen. In the absence of our evangelist, this drummer made himself useful as a preacher as well. He is a product of our vocational school. He has not advanced as far as some do, but he makes use of what he has received. He is a good storyteller and gives an interesting picture when he tells the Bible stories.

When the young man who plays the drums returned, he said: "Well, each of us has our work, don't we? If you had not been here at the camp this young man would have gone back home. Now I am persuading him to stay for the night and help with our meeting." So the visitor really received more than he came to get, for the impressions of the evening meeting were good for him, being an isolated Christian.

Here at this place we succeeded in getting living quarters in part of a house so that we need not set up our tent. In fact, we have had this kind of accommodations at the last three places, much to our convenience and delight.

Few of these villages have wells. The water is all brought from a creek near by. This is the time of year when people watch their fields of kaffir corn, day and night. Various birds by day and wild animals by night prey on their grainfields. They are not supplied, like Americans, with enough for the birds and themselves. Among the animals that seem to be most destructive are the monkeys. Other animals are the wild pig, wild horse, deer and wolves. Evangelists have to find a time when they can meet the people. The best opportunity is in the evenings and at night. Then we get the crowds.

To meet the women it is often necessary to go to the well or the creek where they fill their vessels with water, or to their homes by the floor where they pound out their grain. When they grind at the mill there is so much noise from the grinding that no conversation can be held. This makes such a contact of little value unless one can, perhaps, pull the string that is attached to the swing in which the baby of the house lies, while the mother finishes her grinding. I dare say that such service does not lose its value, by any means.

Just now we are preparing for another large meeting. It will be the last night we are at this place. And then we shall move on to the next camp. For several weeks we have been in the neighborhood of a branch railway, but each time from now on as we move, we will be getting farther away from the railway as well as from post offices. During the past month we have succeeded in getting quarters in part of a house which saved us setting up the large tent. Such graciousness on the part of the houseowner has its value and it is mutually beneficial. Last evening this household furnished everything for the meal and we all ate together in their part of the house. Never before had any evangelists camped in this village. The people seemed very grateful for our presence and they seem to get warmer at each meeting.

This household manages to keep all the daughters at home by having young men work a certain number of years when said daughters become their wives. It is noticeable that only the well-to-do families can do this. Conditions are much like they were in Old Testament times. Here, too, we find that a large number of men keep two wives. It reminds me of the time some years ago when I was in the Vyara district evangelistic work. We were examining some applicants for baptism, when lo! we found one man who had two wives! At once we took exception to his entering the church on this account. Then he pled his case by saying, "But, good master, my wives are sisters." He seemed to think that would excuse him for having two wives. In the estimation of his own people this is considered an act of real mercy, so it is no wonder that he felt himself more worthy than some of his neighbors who were not questioned or held back.

One evening I noticed that the woman who made the breads had twenty-two breads stacked up for the family. The women were sitting by the low fireplace on the floor patting out their flat breads. It seemed like a great number of breads, but I remembered that there were several prospective sons-in-law working for the family. These will-be-sons-in-law work hard. One man can eat three breads at one meal. One bread is about 24 inches in circumference and one fourth of an inch thick. Usually it is made from kaffir corn flour. A rolling pin is not used in making them. The dough is patted between the palms of the hand until it is the size of a saucer, then it is revolved around and around between the palms while it grows larger and larger to the proper size. Whereupon it is flopped onto the red-hot earthen pan and left to bake. It takes but a few minutes to bake the bread. Many a time I have watched the women make them, but each time I try it, my bread tears here and there. I have never succeeded in flopping one onto the heated pan with a good finish.

How very artistically the women handle the fan-baskets too in cleaning their grain! Those of us who

(Continued on Page 20)

What to Pray For

Week of April 16 to 23. Pray for Brother and Sister Baxter M. Mow of Bulsar, India. As they work among the young people and among the Moslems, they crave the prayers of the home church.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 9: 2-10

"And he was transfigured before them"

The Transfigured Christ

There must have been a glory in the face of Christ always—the glory of composure of spirit, commitment to the Father's will, a good conscience, and hard work well done; the glory of youthful enthusiasm for a great ideal; the buoyancy of a cause which carries in it truth's victory. But the limitations of the flesh obscured the full glory of his soul. These limitations seem to have been removed for the three disciples at the transfiguration. They saw him as he was, with his purity and nobility shining forth in a divine radiance that transformed even his garments.

May we not also have our eyes opened to the real glory that is his?

Tuesday: Ex. 33: 8-11

"And Jehovah spake unto Moses . . . as a man speaketh unto his friend"

Moses Sees God

God well knows our limitations, and he makes himself known to us in such terms as we can really understand.

Moses was a great man, and he learned to know God intimately. The reading for today is a graphic description of God's presence in the Hebrew sanctuary. The people stood apart in awe, while Moses approached the divine presence. The great fact behind this imagery is that God made himself known to Moses. How Moses needed the experience of the divine presence! He was engaged in a difficult task. Leaders need to draw near to God often to learn his will and secure strength from him.

Wednesday: Dan. 7: 9-14

"I saw in the night-visions . . . one like unto a son of man"

Daniel's Vision

In visions the apocalyptic prophets saw the course of history unfolded and the way opened for God to intervene and show the way out of the dark days which they faced. Daniel, in vision, saw God seated on a throne with the judgment books opened before him. He saw judgment pronounced upon the forces which were hindering the progress of God's rule, and he also saw One coming forth to establish the everlasting kingdom.

History would be a different story from the way it is usually written if the historians could see the hand of God directing the affairs of men as Daniel did.

Seeing Things in God's Light

The city of Elgin is laid out on the banks of a river and some of the important streets follow the course of ravines out of the river gorge. The streets are rather crooked and a number of them angle into one another. This is confusing to newcomers, and some have difficulty in finding their way about. But recently a large air photo was published in the paper. This gives the layout of the city at a glance; the whole plan is as plain as day.

There is a parable in this. Life—both for the individual and for the social group—is like the city of Elgin only much worse. Many lose their way in it. They choose this course of action, and that, but after much traveling find themselves far from their destination. And many do not even know which direction they want to go. If people could somehow get high enough to see the plan of it all, action might be much more purposeful and efficient. If men could get God's view of things and see them in the light of his purpose, how different life would be!

Mountaintop experiences such as Jesus and the disciples had on the mount of transfiguration do just this. They enable people to see things in God's light. The tangled web of intrigue, unjust suffering and death before Jesus took on meaning in that light. The tangled web of life will take on meaning for us, too, if we go apart for prayer and meditation to see things as God sees them.

2 Kings 6: 14-17; Luke 9: 28-36; Rom. 8: 28-30.

Thursday: Acts 9: 10-19

"Jesus, who appeared unto thee in the way"

Saul's Vision

It is interesting to study the visions of the Bible and see how different they are. Each one is conditioned by the individual person's situation and needs. The person's way of thinking and interpreting life makes a framework for the vision, but these elements are marshalled in such a way as to give him a new grip on God and his will. Paul's struggle was over who Jesus was. As a zealous Pharisee, he thought him an impostor, but in the vision he saw him bathed in the radiance of heaven. When he saw him in this light he yielded his life to him.

Jesus is made known to men differently. We may expect to learn to know him, not as other men do, but in accordance with our own individual needs.

Friday: Acts 10: 9-16

"He fell into a trance; and he beholdeth the heaven opened"

Peter's Vision

Peter's world was filled with beasts and people, clean and unclean. As a Jew he made careful distinction among both beasts and people. He ate the flesh of only such beasts as had the approval of the Jewish law, and entered into fellowship with only such people as were thus approved. But Jesus began to disturb his carefully divided world. Jesus associated with people who were outside the circle, and declared that food did not make moral defilement. But not until his vision on the housetop did Peter really begin to see the light.

Perhaps there are larger vistas of truth for us too, and people waiting at the gate whom we have not thought of helping.

Saturday: Rev. 1: 13-18

"I saw . . . in the midst . . . one like unto a son of man"

John Sees Jesus

Here is a vision in which John saw the glorified Christ. Each feature in the vision had symbolical meaning. John wrote for churches that were being sorely tried. They faced persecution to the death. It was a real test for them to keep the faith. But there was power at hand adequate for any need. The glorified, living Christ was walking among the churches if they would but see him. And he was equipped to give them the very help that they needed.

There is a message in this vision for us too. Christ is present and is sufficient for any needs that we may happen to have.

Sunday: Heb. 1: 1-9

"Thou art my Son"

The Son's Heritage

The New Testament writers have no doubt of the pre-eminence of Jesus. To them he is exalted above all in heaven and upon earth, the Father only being above him. The writer to the Hebrews thinks of men and angels as being God's creatures, but Jesus being his Son. Even angels are to render him homage.

One of the besetting sins of this age is failure to exalt Jesus. In our effort to understand his human aspects and see him as a Man among men, we lose sight of his divine nature and power. We do well to renew our allegiance to him as the Son of God and exalt him in our lives.

KINGDOM GLEANINGS

Calendar for Sunday, April 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Victorious Servant.—Acts 2: 22-36.

Christian Workers, The Meaning of Easter.

B. Y. P. D., What Christians Believe About Life, or An Easter Program.

Intermediates, Easter.

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Gains for the Kingdom

Nine baptized in the Harrisburg church, Pa.

Three baptized in the Painter Creek church, Ohio, Brother and Sister Chas. L. Flory, evangelists.

Twenty-nine baptized and two reclaimed in the Elizabethtown church, Pa., Bro. J. W. Fidler, evangelist.

Twenty-seven baptized, two received on former baptism and six received by letter in the Conemaugh church, Pa.

Fifteen baptized and one reinstated in the Waterford church, Calif., Brother and Sister R. C. Martin, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister June Yearout of Ajlune, Wash., April 10, in the Lincoln church, Nebr.

Bro. W. N. Zobler of Lancaster, Pa., April 17, in the Long Green Valley church, Md.

Bro. Emra T. Fike of Oakland, Md., May 15, in the Columbia Furnace church, Va.

Bro. Robert L. Cocklin of Mechanicsburg, Pa., May 15-29, in the Ridge church, Pa.

Bro. Olonzo P. Fike of Oakland, Md., May 29, in the Shady Grove church, W. Va.

Bro. Emra T. Fike of Oakland, Md., April 16, in the South Brownsville church, Md.

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Personal Mention

The churches of Africa have chosen Eld. Desmond Bittinger to serve them on the Standing Committee of the Lawrence Conference.

Bro. C. E. Grapes, pastor of the Chambersburg church of Southern Pennsylvania, has moved with his family into the newly acquired parsonage near the church. This means a change in his street address which is now Fourth and Liberty Streets.

Bro. J. J. Yoder, Vice-Chairman, presided at the Mission Board meeting in the absence of Chairman Winger, as noted elsewhere. He was fully equal to the responsibilities of that duty, though his strength is not quite back to normal since his surgical experience of a few months ago.

Two Mission Board members missed the meeting this time, Chairman Otho Winger and Layman J. K. Miller. Bro. Miller was still at Sebring, Fla., not thinking it best for his health to come north so early. Bro. Winger's injuries from the auto accident of a few days before were not critical, he insisted, and the doctor agreed with him but advised against the strain of attending a Board meeting so soon. We are all glad to hear that he is coming along nicely. More about the meeting perhaps in our next issue.

It is May 2, not May 9, as erroneously stated in the Messenger of April 2, that Bro. Ray E. Zook of Flora, Ind., begins meetings in the Spring Creek church of Middle Indiana.

Bethany students are occasional and always welcome visitors at the Publishing House. Two recent ones were the Misses Florence Miller and Mary Harlacher from Oregon, of Albany and Grants Pass respectively. We are told that their tastes run to music.

Bro. W. H. Yoder and wife drove over from Waterloo Monday morning of last week in time to call at the Messenger offices before the Ministerial Board meeting began. We appreciate this, for in order to do it they had to get up "a great while before day."

Bro. G. W. Kieffaber of Akron, Ohio, is entitled to your genuine sympathy. His post card received this (Monday) morning will tell you why: "Sister Kieffaber went home—died suddenly—April 6. Burial will be made Saturday afternoon in Mount Morris, Illinois, beside her father, Daniel Emmert."

Bro. M. J. Brougher brought with him when he came to the Board meeting a large family Bible of the old-fashioned type with the family records in it and everything. He prized it highly but the binding was in need of repairs. The House fixed it up in good shape and had it ready for him when he wanted to start back home.

Mission and Ministerial were the two Boards that met this time in both separate and joint sessions. Besides the members mentioned elsewhere, this week or last, those named below were at their posts of duty. Place them, please, where they belong: H. L. Hartsough, Rufus D. Bowman, Nora M. Rhodes, H. H. Nye, Paul H. Bowman, Leland S. Brubaker.

Other out-of-town missionaries at some of the Board meeting sessions were Bro. E. L. Ikenberry of China, Sister Clara Harper of Africa, and Bro. E. H. Eby, formerly of India. Brother and Sister Wm. Beahm had tried to drive out from Chicago but were turned back by the heavy snowdrifts. Which reminds us that the Waterloo Yoders after going some distance homeward decided to come back and wait till the highways could be cleared. But the wait got too long so they left their car and went home by train.

Bro. D. L. Forney of La Verne, Calif., writes us of the serious illness of Sister Forney and asks "an interest in the prayers of the faithful in her behalf." His fine faith and Christian spirit in this trying hour is well shown in these further words from his letter: "She has had the anointing service and has the prayers of many around us here and many are concerned for her as you may be sure her bosom companion and family are. We know God can raise her up if he so wills and we submit to him knowing that he doeth all things well."

Bro. John H. Good, pastor of the Church of the Brethren in Springfield, Ohio, Religious News Service informs us, has been named chairman of "A permanent civic interracial commission which will unify the work of all race groups in the city." The purpose is to "give a fair deal to all peoples regardless of race, color or creed." For instance, it will insist "that employment and relief agencies consider each applicant upon the merits or worth of his individual case." One of its first objectives will be "to assist in the erecting of a much needed Y. M. C. A. for Negroes."

Bro. Jas. Q. Goughnour has changed his residence from Slater, Iowa, to 1245 E. Ninth St., Des Moines, and is now in position to do some revival meeting work in the churches.

Bro. Harlan Smith, now pastor at Stet, Mo., wishes he could be back in China at the work he loves most. He was at the Mission Board meeting to confer about the possibilities the future may have in store for him.

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Miscellaneous Items

The reader is invited to look over page 2 where are listed the more than 500 churches with Messenger clubs. This is the biggest list we have yet published in the four years of Messenger club experience. It means that one half of our churches have now availed themselves of our economical plan for putting the church owned Messenger in at least 75% of the resident Brethren homes of a congregation.

To Religious News Service we are indebted for the information that the Black Rock Congregational church of Bridgeport, Conn., has decided to eliminate "infant baptism in favor of a formal dedicatory service. . . . Rev. Charles S. MacDowell, pastor of the church, declares that children should not be baptized until they reach the age of accountability. The dedicatory service includes a pledge for parents to train their children in the service of God until the child reaches the age of full reason and knowledge of his acts and decides to accept baptism."

Youth Conference of the Church of the Brethren in Indiana. For the first time the young people of the Church of the Brethren in Indiana are to hold a state wide conference. This meeting is to be held at North Manchester, Ind., April 29-May 1. Registration will be open to as many youth as care to come from the churches. Their pastors, teachers and advisers are also invited to register. Registration fee is twenty-five cents each. At least five should be present from each church, so that one from each church could be in each of the five discussion groups. These groups will discuss Missions, Church and State, Peace, Young People's Program and Church Ideals. The Manchester Ladies would like to know ahead of time how many are expecting to come from the various churches. Please write in to William Smith, North Manchester, Indiana, this information by April 28. Theme—The theme of the conference is "Lord Teach Us." Speakers include Rufus D. Bowman, Leland Brubaker, Wilbur S. Barnhart, M. Clyde Horst, H. L. Hartsough, Anetta Mow, H. F. Richards, J. O. Winger, Dan West and M. R. Zigler. A large attendance is expected. A fellowship banquet is to be served on Saturday night at the college in which 600 are expected to participate. J. O. Winger is toastmaster. Reservations should be in early. Every youth leader is urged to bring his young people.—L. W. Shultz, North Manchester, Ind.

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With Our Schools

Juniata College

President Rufus D. Bowman of Bethany Biblical Seminary, addressed the student body in chapel on Monday morning, March 7. While on the campus he interviewed several preministerial students.

High school seniors from all parts of Pennsylvania and surrounding states will be guests of Juniata on two days that have been planned for them: Saturday, April 23, competitive examination day, and Saturday, May 7, subfreshman day.

The district forensic contests of the Pennsylvania Forensic and Music League were held at Juniata on Friday, April 8, when high-school students from six counties were guests of the college for the day.

The Biddle General Information Contest, established by the late Hon. Joseph F. Biddle of Huntingdon, was held on Saturday afternoon, April 2. The first prize was won by Shelley Berkeley, member of the First church of Pittsburgh, Pa., who has won a prize in the two preceding contests.

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Conference Business

Laying Hands on Ministers and Missionaries

We, the Upper Conewago congregation, petition District Meeting of 1936 through Elders' Meeting of the Southern District of Pennsylvania to petition Annual Meeting as follows:

Notwithstanding the fact that the subject of the "Laying on of hands" has been subject to considerable agitation in the past, nevertheless the church in regular council assembled October 3, 1936, after a thoughtful and prayerful consideration feels that, because of the grave responsibilities resting on the ministry and missionaries, and because of the definite example set by the Apostolic church, Acts 6: 6, Acts 13: 3, we petition Annual Meeting to instruct the various Ministerial Boards to carry this sacred apostolic example in installing ministers and in sending out missionaries.

Paper passed to Annual Conference.

Answer: We refer this paper to the General Ministerial and General Mission Boards to report to Conference of 1938.

Report of the Boards

I. The New Testament Teaching and Practice

Jesus often laid hands on the sick (Luke 13: 13; Mark 6: 5). The early church observed this practice as instructed by Jesus (Acts 28: 8). Jesus laid his hands upon the children as he blessed them (Mark 10: 13-16). The apostles laid their hands upon those who were baptized as a symbol of the enduement of the Holy Spirit (Acts 8: 14-20).

The laying on of hands was also customary in ordinations or consecrations to an office or work (1 Tim. 4: 14; 5: 22; 2 Tim. 1: 6; Acts 6: 6; 13: 3).

II. The Church of the Brethren Practice

In our church we have practiced the laying on of hands at baptism as a symbol of consecration and the gift of the Holy Spirit as recorded in our Minutes, Article 3, 1848 and Article 4, 1894; in the anointing service for the sick, Article 6, 1860; also in ordaining elders, Section 3, 1919 Report. In 1935 the Annual Conference decided to install deacons with "a consecration prayer and the laying on of hands."

III. Recommendation

The teaching of the New Testament and the spirit of the practice of the Church of the Brethren justifies the laying on of hands when brethren or sisters are installed into the ministry or sent out as missionaries.

Therefore we decide that the elders who have charge of such installations or consecration services, observe in the fear of the Lord, this New Testament symbol of the enduement of the Holy Spirit, and exhort the recipients thereof not to neglect the gift, which is given by prophecy with the laying on of the hands of the presbytery (1 Tim. 4: 14).

HOME AND FAMILY

The Cost of Easter Day

BY MILDRED MICHAEL

I find my Master kneeling there
  In dark Gethsemane,
Rung from his heart of deep despair
  Come drops of agony.

I see my Jesus toiling up
  The steep Golgotha hill,
To drink thereon the bitter cup
  With his submissive will.

I watch him nailed to Calvary's cross,
  With nails so cruelly driven.
My head is bowed in grief and loss—
  But lo! my Christ is risen!

I hear my Savior gently say,
  "Bring thy cross, follow me;
The price I paid, and Easter Day
  Is thy eternity."

Flora, Ind.

"Behold Thy Son"

BY LEO LILLIAN WISE

Down upon her plump knees digging round the roots of plants in the flower bed beside the garden fence was Minnie Snapp. And there she was as Abby Gabriel, her next-door neighbor, came up.

"Seems as if I'll never get caught up with my flowers this spring," complained Minnie surveying the results of her labors.

"Humph! Abby Gabriel."

The harshness of Abby's voice smote upon Minnie's kind heart. She leaned back to sit upon the edge of the walk, her knees rebelled against being pressed in the dirt. Minnie was thinking in dismay: "Why can't I ever remember what to say and what not!"

As for Abby Gabriel, she stood slimly erect, and with hair untouched by greying notes so liberally sprinkled in Minnie's own dark tresses. Abby had lost her only child, a son, a few months before. A widow, Abby lived alone; and grief was wearing away her heart.

"Humph!" Abby repeated, "I don't care whether I do anything with flowers this year or not!"

In her anxiety to turn the trend of thought, Minnie plunged the deeper by asking: "Are you going to the Good Friday services tomorrow?" At once her heart sank, and she wished she had bitten her tongue, as a suffering mask overspread her neighbor's face.

"No, I'm not." A strange hardness filled Abby's voice, something which Minnie had never heard before in all their years of intimate friendship. There was a hurtful pause, almost crushing in its intensity.

"How can I go?" demanded Abby bitterly, at last. "How can I go to see the tall lilies and listen to mu knowing that I'm all alone?"

After a pause she added: "Do you realize that I only fifty-five years old? All my people have lived old, old age. If I am like the rest, there are liable to thirty-five years ahead of me. Think of the lon years to come!"

Minnie felt her eyes swimming in tears, and she w unable to voice the feelings surging through a lo heart. Then Abby, her face agonized with grief, turn and walked back into her own house.

Wistfully Minnie stared after the departing woma longing to say just one word that would ease. Wi her trowel still held in an upraised hand Minnie bow her head and softly prayed: "Dear Father, I can't s what's in my heart, but you can help her."

She turned again to her work, resting secure in h faith that God would have the answer upon the way b fore ever her petition was uttered, although she cou not have given an adequate explanation for her belie

In her own house Abby sat listlessly. "Ah, but Ji had been a bonny lad," she thought. He had been gi en to laughter and singing; he was loyal to the ve core to his high ideals. He had risen high in his pr fession as he'd studied the problems of forestry. H always said that he'd be marrying and settling dow upon the farm still held by Abby.

Jim had been in the west a few years, sent there f special work. Like a stunning blow had come the u expected message of his death. It had occurred aft just a few brief hours of illness, although he had bee given the best of professional care. Jim had com back, not to the farm, but to the quiet resting place i his father's plot near the county church.

As Abby sat reviewing her grief, a rap sounded u on the front door. Hastening to see who her call might be, she was met by a stranger.

"Ma'am," he fumbled with his hat held in one han after the manner of a shy man, "are you Mrs. Abb Gabriel?"

"Yes," she said, noting the rugged strength depicte in the man's homely face. Her voice grew warm as sh invited: "Will you come in?"

"Thank you, ma'am." The big man followed he and took the chair she indicated. Then he square himself round in the chair to look directly into her fac "I'm Bill Grubbs," he announced.

Abby's hand flew to her throat.

"Jim's friend," continued the caller.

"Yes, yes," she said low. Had not Jim's letters bee filled with things about Jim and Lizzie Grubbs? Abb recalled one sentence—"They are the salt of the earth kind of folks." To Bill and Lizzie she was indebte

for the account of Jim's last hours—generous details that a mother heart desired.

"I'm on my way east," Bill explained, "and I told Lizzie I couldn't come so near you and not stop off!"

"Indeed you couldn't!" the woman cried, the cake of ice she had been carrying as a heart was dissolving. "And now you will please excuse me while I get us some dinner."

With deft hand Abby Gabriel prepared the kind of a dinner she would have gotten on short notice for Jim. She opened cans with lavish regard. Then when they were seated at the table she asked the man to return thanks. His humble gesture told her that he was a man given to prayer.

"You know," and it was with a bit of awed wonder he said the words as they sat in the room again, "this is just like Jim pictured for us so many times. Why, even the little tykes in our home could see you and your house because he made it so real."

"How many children have you?" Abby questioned. "Jim told me, but for the moment I can't recall."

"Three," he told her, "two boys and a girl. They just about worshiped Jim!"

For hours he talked, revealing the kind of life Jim had lived in that faraway state. This made glad her hungry heart, for now Jim was brought close once more. At last the man had said brokenly: "Ma'am, I'm not gifted at finding words to tell what is in my heart." He halted, looking down at his clenched big hands. Then he went on: "But when Jim passed I want you to know that it wasn't losing a chapter for me; it was the whole book I'd lost!"

Abby Gabriel was not ashamed of the tears flowing down her cheeks; it was as if she had received a benediction healing her sore heart.

It did not take undue urging to have the man consent to stay all night. He told her about his mission east in the hope of finding a place among friends he'd know. They had known years of trying privations.

After Abby had shown him to Jim's old room she went on to her own. Brushed her hair faithfully, thinking over the things Bill had told her. Sitting down in her little rocking chair she took up her Testament to read. But she was impelled to leave off, and turn to the soul-stirring account given by John concerning the crucifixion of our Lord and Savior. But when she came to the twenty-sixth verse, somehow the words, "Woman, behold thy son," seemed to leap at her. Gasping she reread the words. Kneeling by her chair she bent her head down upon her hands and gave a prayer of thanksgiving.

The next day as many were entering the church doors for the commemorative services of Good Friday, Abby, with Bill Grubbs at her side, stopped Minnie Snapp to say: "Minnie, my dear good friend, I want you to meet Bill Grubbs, a valued friend of Jim's. He and his family will soon be coming to take over the farm work."

Minnie could not speak, but the welcoming look upon her face spoke volumes to the man. Yes, she knew she had heard that the man on Abby's farm had been wanting to leave because of failing health. Deep in her heart Minnie was saying: "Dear Father, you do send the answer on the way before ever we ask!"

Bellefontaine, Ohio.

Easter Dawn

BY VALLEY MILLER DIEHL

'Tis morning's glorious dawning;
Though darkness went before
The wondrous Light is beaming—
Christ lives forever more!

'Tis morning's glorious dawning;
Around us blessings pour.
Glad hearts look up rejoicing—
Christ lives forever more!

'Tis morning's glorious dawning;
Behold it and adore!
Go forth for him proclaiming
Christ lives forever more!

Fort Defiance, Va.

He Goeth Before

BY REBECCA FOUTZ

As we approach another celebration of the resurrection, with its joy and assurance, it brings to mind one of the very precious things that Christ did on his last night of earthly life. In those final hours he talked to his disciples of a number of things but when he told them that he must die, his next words were a promise to meet them in Galilee after he had risen, "I will go before you into Galilee" (Matt. 26: 32, Mark 14: 28).

Because they then comprehended so little of what he said and in the stress of what followed, even forgot such an important appointment, it was one of the first things of which the angel reminded the early visitors at the empty tomb. "He is risen, . . . he goeth before you into Galilee; there shall ye see him, as he said unto you" (Mark 16: 6, 7).

Christ had to go by way of the cross to keep that appointment. That was the only way that he could give them what they were to receive at the meeting place. And the disciples had to travel there to receive it. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them" (Matt. 28: 16). And there he gave them the great commission, which was that he wanted every one in the world to know that he died that they too might meet him at an appointed place—in the Father's house

of many mansions. He wanted *all* told that he went before and not only showed but opened the way.

But to keep that appointment, "all" too must go by way of the cross of atonement for sin cleansing, followed by the rising from death to a new life, then travel the way that Christ did and taught. "Teaching them to observe all things, whatsoever I have commanded you" (Matt. 28: 20). And through the Holy Spirit he will give strength and guidance so that even the least can keep in the way that leads to the appointed meeting place.

May we who have started on this way continue in it. May we also fervently labor and pray, not only that all should know of him and the way he has opened to the Father, but that those who have not done so, may yet accept the invitation to meet him and turn into the way that leads to life everlasting.

Philadelphia, Pa.

Crucifixion

BY AN INTERESTED OBSERVER

It takes little imagination to crucify a person for his own sin. And many have been crucified when they were innocent. Men have plenty of imagination for that. And men may crucify another, because it is easier to blame someone else than to take the blame for their own sin. But *to be willing* to be crucified in innocence to shield or save the guilty, only God has imagination enough for that.

You see, crucifixion is only relatively a tragedy. It was tragic for the unrepentant thief. True, he was crucified for his own sin. But his crucifixion brought resentment. That was tragic. It brought death.

His companion thief was likewise crucified for his own sin. But through crucifixion salvation came to him: "This day shalt thou be with me in paradise." Crucifixion was the greatest boon of this thief's life; for it brought him not death, but eternal life.

Jesus, too, was crucified because of sin (crucifixion is always because of sin), but not his own. It is always easier to attempt to still the tongue of the prophet than to get rid of the sin he points out. There have, perhaps, been more innocent than guilty victims of crucifixion. "So persecuted they the prophets which were before you," said Jesus; and today we may add, "So persecuted they the prophets which came after them."

Jesus' crucifixion is, of course, classic. It was no tragedy, but just the sundown before the most glorious of all sunrises. Who can say that sundowns are less glorious than sunrises? If Jesus had called his twelve legions of angels and forestalled his crucifixion, that would have been tragedy. Then would the sundown have been inglorious. But Jesus was unresentfully, even forgivingly crucified, taking all tragedy out of and making it *lovely*.

Present-day crucifixions follow much the same m tives as those which brought crucifixion to Jes Those motives are gleaned out of feelings of wani authority, jealousy, accusations of friendliness wi sinners, being shown sin and the remedy therefor— just the same as in Jesus' day. The one difference that present day crucifixions are not to the death. Th extend to neglect and loss of position.

The main thing to remember in times of crucifixi is that resentment makes it tragic; also that no salv tion then results. Fifty per cent of those crucified wi Jesus were saved. That is a very high percentage light of the history since that time. This proves th crucifixion is not always successful, never one hundr per cent. But it was God's idea of bringing salvati to a lost world. Perhaps yours and mine are Goc idea of saving a situation, the next best expedient cases where people will not confess their own sin. Fc giving, unresentful crucifixion is not tragic, but *love* And it must have saving power, else God would n have willed it either for Jesus or for us.

Every Christian must undergo something of cruc fixion: "He that doth not take his cross and follo after me, is not worthy of me." Then, let us "take it unresentfully, willingly, forgivingly, even as Jesus di

In a Village Camp

(Continued From Page 14)

work among the women have seen many a bushel grain thus cleaned. The extra work women do in ge ting their grain ready to grind, the rice ready to coo and the grain cleaned with the winnowing fan, to s nothing of the crude way they have of filling and ca rying water for the family use, convinces me that the task is indeed one of real drudgery.

This time of the year various kinds of beans a available to help out in the culinary department. Som times we go into homes where they are shelling the beans and while we visit with them, we join in t shelling. At first they are not anxious for us to hel thinking that white folks should not do the same so of work they do.

All of this goes along with evangelistic work. Ho varied are the days and how varied the work of o day! If ever a people knocked cut-and-dried-progran to pieces, these jungle tribes do it! We may set up program when we start out, but by the time we ha finished our tour we find it did not work out as w planned at all. It is up to us to fit into their progra and not they into ours. This is true to a very large e tent, but what matters it so long as souls are won an brought into the kingdom of our Master?

Umalla, India.

THE CHURCH AT WORK

LEADERSHIP TRAINING

Southern District of Virginia 1938 Rallies for Leaders

M. E. Clingenpeel, Boone Mill, Virginia

In February and March two similar meetings were held in two sections of the district, so located as to make one of the two accessible to all the churches. No effort was made for a mass attendance, but all ministers, local officials and active leaders were urged to attend. The attendance was encouraging and indicative of interest in the church program.

The meetings consisted of forenoon and afternoon sessions with a noon lunch and fellowship hour. An effort was made to make the entire day an occasion of informal fellowship, discussion and thinking together on the theme: Vitalizing the Church. We were concerned about facing the situation "as is" and gaining inspiration and courage to do our bit in bringing about a situation that is more nearly as it ought to be.

Bro. Walter Kahle was our guest speaker for both morning and afternoon sessions. Several of our own folks took part on the program which was concluded with a forum hour directed by Bro. Kahle. In considering the matter of vitalizing the church or deepening the spiritual life of our people, we had called to our attention the opportunity and responsibility of the free ministry, the added responsibility of the pastor, also of the Sunday-school superintendent and the laity. Our district director of children's work was given an opportunity to present the matter of children's work as a step towards the goal of a vitalized church.

In conclusion the loyalty card was presented as a practical means of doing something about deepening the spiritual life of our people back in our local churches. The response to these meetings was quite favorable and I think they were very much worth while.

PEACE

Senator Nye Is Brought to Marshalltown

By Harl Russell, Marshalltown, Iowa

The N. C. P. W. of our city made arrangements with Senator Gerald P. Nye to come direct from Washington for an address the afternoon of March 13. After we had completed that important step, we secured the much needed co-operation of the local Junior Chamber of Commerce to sponsor his coming. This was very well done and the financing was done without any offering being taken nor was there an admittance charge at the door. Two thousand people heard the address in the Coliseum while many more heard it over the radio. His subject was, "Who Creates War?"

The senator's two-hour address was an indictment of munitions manufacturers who breed hate and suspicion among nations of the world in an effort to build up a sale for munitions for war purposes, then sell to both warring factions.

He deplored the co-operation of the United States government with these manufacturers in permitting sale of munitions and ship-building supplies to foreign countries, under the assumption that such a wide open policy would be beneficial to this country from an economic standpoint.

Senator Nye, in offering a remedial course, said that the American peope must wake up and refuse to permit "racketeering" by forces which would promote war for profit. He advised taking profits out of the sale of munitions in time of war, and calling a halt on any more appropriations for additional armaments. He advised a public referendum before war can be declared.

Senator Nye made an excellent impression in our community. He is not fanatical and he gives a good impression as a clear, sincere thinker who has carefully collected the facts basic to his convictions. Any group interested in the promotion of the cause of peace can feel assured that he will be worth the expense and effort required to secure him for a speaking engagement.

Peace Play Contest

A first prize of $200 is being offered by the New York Religious Drama Council for the best one-act play on the subject of Peace. The other awards will be: second prize, $100, donated by Samuel French; third prize, $50, offered by the Religious Drama Council; and fourth prize, a bronze medal, donated by Samuel French.

The contest opened March 1, 1938, and will close on July 1. The plays must be suitable for production in churches by children, young people, or adults. The playing time must not exceed one hour. The judges will be chosen from leaders in the professional theater, educational drama, and peace organizations. The prize winning play will be submitted to Samuel French for an offer of publication. For further information and a copy of the rules, address the Religious Drama Council, 71 West 23rd Street, New York City.

WOMEN'S WORK

An Answer to a Letter

By Mrs. C. A. Pentz, Denton, Maryland

My Dear Mrs. Hoff: You asked me to write about the mother's activities of our church. We organized a group about seven years ago. Four years ago we felt the need of a separate organization for mothers of the preschool age. Now we have a senior and a junior group. The junior group consists of mothers of the first and second babies, the senior of school age children and up.

Seventy-five per cent of the junior group subscribe for the Parents' Magazine at club rates. In this way we are able to get some reference books for our library. We do not follow the Parents' Magazine program suggestions in detail. At the present these mothers have outlined three lessons on the child's physical welfare, three on the mental, and three on the spiritual development. The county nurse is an honorary member and is very helpful. A Miss Shelby from the University of Maryland demonstrated the proper garments for small children at one meeting.

There is a splendid spirit of Christian fellowship in this group. They have made baby garments for the babies of Spain at some of their meetings. They have had showers for three expectant mothers the past year. They enjoyed so much the story of the African Stork Shower written by Modena Studebaker and sent by Miss Mow. They meet in the homes and enjoy the social hour, where simple refreshments are served—as tea and wafers.

This year we decided that the senior group meet on the

same day the Aid meets, devoting an hour in the afternoon to mother's problems. We use some of the program suggestions in the Parent-Teacher magazine. Then we have the mother and daughter observance by Abbie Graham ordered from the International Council of Religious Education, 203 N. Wabash Street, Chicago, Ill. We find it helpful. We also have a question box in which questions which mothers would like answered may be placed. We do not serve refreshments in this group.

There are also other activities. A year ago a course was given to our young people on The Preparation for Marriage and the Christian Home through our organization. We had our mother and daughter banquet recently. Our county nurse and our district director were our guest speakers. We all felt it was the best we ever had. We also observe mother and daughter week, the daughters give a tea or luncheon and an appropriate program is given on Mother's Day. Both groups are putting on plays some time this spring. There are joint activities suggested in the booklet, Mother and Daughter Observances, which we are hoping to work out.

We are proud of our group and want to do the best for them. Any suggestions you may have will be appreciated.

CHILDREN'S WORK

Taking Inventory on Your Children's Program

During the last eight years a number of standards, or measuring sticks, have been available for local churches. You've known them by names like these:

Standard A for the Church School, to measure a church school as a whole (a very high standard for the very best schools).

Standard B for the Church School (a not so high standard for the average schools).

Standard for the Beginner Department of the Church School.

Standard for the Primary Department of the Church School.

Standard for the Junior Department of the Church School.

Standard for the Vacation Church School.

Standard for the Weekday Religious Education School.

* * *

All of these standards were built to measure four things:

Curriculum (325)
- Fellowship (80)
- Worship (85)
- Service (80)
- Study (80)

Leadership (285)
- Personal Qualities (165)
- Training and Experience (120)

Organization (245)
- Unity of Program (50)
- Staff of Workers (35)
- Supervision of Workers (50)
- Constituency (50)
- Records and Reports (25)
- Outside Relationships (35)

Building and Equipment (145)
- Rooms (40)
- Equipment (35)
- Literature and Supplies (40)
- Service and Upkeep (30)

* * *

No doubt one of these days new standards will be available. We are beginning to talk about a unified program in the local church—one in which religious education and action, Sunday school and church—are no longer separated. Books, such as Beaven's "The Local Church," and many current articles in church periodicals, point this way. And whenever we begin to put into practice the idea of "the church for children, the church for youth, and the church for adults," we will then want a standard that measures all of the church program for children—and not Sunday school.

But until we have really begun to do that, let's cling to our old standards. If your church is interested in any of these, write the Brethren Loan Library, 22 S. State St., Elgin, Ill.

ADULT CHRISTIAN WORKERS

Christian Conduct

1 John 1: 5—2: 6

Sunday, May 1, 1938

I. Walking in the light, not in the darkness (1 John 1: 5 ff.).
1. God is light and in him is no darkness at all.
2. Light is the symbol of truth, purity, righteousness.
3. What about a Christian who walks in the shadows (1 John 1: 6, 9, 10; 2: 4)?
4. What about a Christian who walks in the light (1 John 1: 7)?

II. Practical suggestions from F. E. Belden's poem (see hymn No. 318, Brethren Hymnal).
1. Look for the beautiful and the true (stanza 1).
2. Think of the beautiful and the true (stanza 2; also Philpp. 4: 8).
3. Talk of the beautiful and the true (stanza 3; also Psa. 19: 14).
4. Live for the beautiful and true (stanza 4; Matt. 28: 19, 20).

III. Discuss the following statement: "Some people cause happiness wherever they go, and some cause happiness whenever they go."

CORRESPONDENCE

EASTERN CONFERENCE ON CHURCH MUSIC AND PAGEANTRY

The eastern conference on church music and pageantry to be held on the Juniata College campus, June 21 to 26, is being carefully planned to meet the needs of our own denomination.

This conference is for all song leaders, pianists, organists and pastors who live east of Ohio.

Besides some of the very best music educators in our own church, we have secured the services of Dr. H. Augustine Smith of Boston University. Dr. Smith is no stranger to many of our Dunker folk; he has taught in similar music conferences in the east, and served us very well at one of our national church conferences at Hershey, Pa., a few years ago. Most of our churches use dramatizations and pageants in the church program, especially with the work of the young people. Dr. Smith's experience throughout America and in Europe as well has made him an authority in this field.

The music leaders of your church should come to this conference. If they can not afford the expense, which is very low, the church should send them. The returns to the church in service from these leaders will more than compensate for the small outlay.

Complete details of the conference will be sent to all pastors in May. Where there is no pastor it will be sent to the elder.

Any inquiries should be addressed to Prof. Charles L. Rowland, Juniata College, Huntingdon, Pa.

Huntingdon, Pa. C. L. Rowland.

ENLARGING THE BORDERS OF ZION

For several years the Zion church, Michigan, has been hoping and praying for a revival meeting; but due to our extreme isolation hesitated to call in an evangelist. Several months ago we read in the Gospel Messenger of the coming of Brother and Sister B. M. Rollins to Michigan for evangelistic work. We immediately wrote to them about the possibility of securing their services for a meeting at Zion. Although their time was occupied far in advance, they graciously gave us two weeks of their vacation period. They came to us the first two weeks of February.

From the very first of the meeting they won a place in our hearts. The attendance and interest increased nightly and climaxed with unusual results. The other churches in the community worked harmoniously with us.

Brother and Sister Rollins labored earnestly. They visited nearly every home in the community, addressed nine schools, conducted one all-day meeting, and preached eighteen sermons. Sister Rollins conducted the music and story hour in a splendid manner. There was an average of more than twenty children nightly. Old and young were gripped by the messages from these youthful evangelists.

Nineteen were baptized into the Zion church and three united with the Free Methodists. Six reconsecrated their lives, giving up beer and tobacco. Thirteen of those reached were heads of families. The average age was twenty-one. Hearts were reached that we were unable to touch for years and the entire community was revived. Truly the borders of Zion have been enlarged.

Crystal, Mich. W. H. Good, Pastor.

OUR PLEASANT VIEW RECEPTION

It was just a few minutes before noon of March 3 that our little family, with our few earthly possessions, brought our car and truck to a stop before the beautiful parsonage of the Pleasant View church of Northwestern Ohio. With no one in view we made our way to the door of our new home. At the turn of the door knob we entered and it was a warm atmosphere that welcomed us. Someone had seen to it that the fire in the furnace had been going the last few days so that the house would be thoroughly dry and warm. Our eyes beheld a house that was spotlessly clean with floors glistening with wax. On into a kitchen with newly laid linoleum we strolled. Opening a door in the large built-in cupboard we saw shelves loaded with flour, sugar, cereal, eggs and canned foods of many varieties. Winding our way to the basement we met with another surprise. Potatoes, apples, country ham, cabbage, carrots, etc., were there in abundance. Soon a car stopped in front of the parsonage. In it was one of the young married men of the church. After greeting us he informed us that dinner was prepared and waiting for us at his home. We accepted the gracious invitation and enjoyed a sumptuous meal. Dinner over, we returned to the parsonage. Word had been passed around and a number of the members were there to help unload and arrange our things. When everything seemingly possible had been done for us, the members returned to their homes leaving us to ourselves. Only pastors who have experienced such receptions know the emotions that come over one's heart at such a time. As we retired the first evening in our new home it was with a sincere prayer to God that through consecrated lives and faithful service we might be worthy of all these kindnesses.

But these things did not end with the first day. Each day seems to bring some new welcome, appreciation or helpfulness in some way. And all of this has been done in a quiet and unassuming way. Such welcomes are helpful in more ways than one. We have been assured of the appreciation of these good people for our coming and for whatever service we may be able to render. Our physical needs have been supplied and many things done to make our stay comfortable and pleasant. But most of all this reception has been an inspiration and a challenge to us to give our utmost in the service of God to this community through the channel of this, his church.

Lima, Ohio. Clarence R. Bowman.

A DISCIPLE OF SERVICE

One hundred and twenty-five years ago Grandfather Weddle boarded a ship bound for the New World. He did not leave the coasts of Germany alone, for with him were the members of his happy family. Happy because of the thoughts of what lay before them in America.

After reaching the land which they so desired to make their home, they settled down in the beautiful foothills of the Blue Ridge Mountains of Southern Virginia. Today, this farm home remains as the home of a great-granddaughter. Perhaps we should not mention her name, but let us look at her life and perhaps we will be able to live a life of greater service by so doing.

She is not a character who will be recognized as a heroine by the world at large. Even though she has not been acclaimed by the world, she is well known and greatly loved and admired by those who have had the privilege of coming into her fellowship.

First of all, she was an individual who lived a life of devoted service—not service in one realm of life, but in all the areas of life. We know that she helped her parents and also helped to provide a livelihood for herself and the members of her family because her father died when she was but twelve years of age. She began her church activities early by carrying lunches to the men who were building the church home of the community when she was seven years of age. She united with the church when fourteen years old. Since, she has been an active member, ever ready to assist in every possible way. She has been an attendant at the communion service for seventy-two years. After her marriage in 1871, the home became the home of visiting ministers, a shelter to the needy, and a haven for homeless children, of whom more than twenty-five have found refuge. She has packed lunches for school children for seventy-five years. We can readily see that her life is a life of service. Above all else we are led to say that she is a sincere believer in the heavenly Father. It is from him that she receives the power, the impetus and the strength for her life. Because of this great fact many have been led to live a life that is more worthy.

Lastly, (quoting from a clipping which appeared in an eastern newspaper): "Today, at eighty-seven, she stands erect and presides graciously and serenely over her household of eight people, doing all of the cooking, her counte-

nance beaming with the light that comes only to those to whom the evening of life brings contentment. When asked what she thought of the present generation, she replied: 'Life is just what each one of us makes it.'"

Fayetteville, W. Va. Edgar S. Martin.

REDEDICATION OF MARILLA CHURCH

Sunday, March 27, was a red letter day for the community of Marilla. On that day the members of the Marilla congregation rededicated their church. There had been no regular preaching services at this place for several years, or until last fall when we took up the work here in connection with Brethren and Harlan. They have, however, kept a community Sunday school going.

A few years ago they decided their place of worship needed some repairing. They appointed a committee and went to work. A new foundation came first, and a new roof next. Finally the inside was covered with a fiber composition. New pulpit carpet and aisle rubber were put down, making it look almost like new. They had first resolved to do nothing for which they could not pay. So the church was rededicated without a debt. There are a few minor things still to be supplied.

Bro. J. Edson Ulery of Onekama, a former pastor and now elder, preached the sermon. There was a good-sized audience, those from the community, old friends and neighbors filling the house. The Sunday schools of Onekama, Brethren and Harlan each brought us a special selection in song.

While this church is under pastoral care from the Church of the Brethren, it is really a community church, being the only church within a radius of several miles. It has an evergreen community Sunday school, under the care of Rev. Wm. Beers, a retired United Brethren minister. Bro. Beers is a very capable leader, being wonderfully concerned about the welfare of the community in which he lives. He is ably assisted by his good wife, son and daughter-in-law and two grandchildren. They all live in one house as one family. Love of Christ and love of family rules in their home. Then they go out to bring this love to others. Marilla is a fine community in which to work. The people here have their problems, but love for others seems to rule and they are trying not only in the church but in all activities to promote goodwill and let Jesus rule.

Brethren, Mich. Max Hartsough.

ELDER J. O. STREETER PASSES ON

Eld. J. O. Streeter passed away March 16 at the Sacred Heart hospital in Spokane, from a sudden heart attack, just as preparations were being completed for his removal to his home in Chewelah, Wash. He had undergone a major operation at the hospital, and because he had shown such a marked improvement lately, his death was a distinct shock to his many friends in this section.

Funeral services for the beloved pastor were held from the Methodist Episcopal church in Chewelah, March 19, with Bro. Harry Hanson of the Brethren church of Spokane officiating. Burial was in the local cemetery.

Bro. Streeter was born in Lovilia, Iowa, May 25, 1867. When he was fourteen years of age he went with his parents, Mr. and Mrs. Otis Streeter, to Octavia, Nebr. There on April 10, 1886, he married Alice Keller, and the couple made their home there for twenty years. To this union four children were born—three daughters and one son, Jerry, who preceded his father in death. Bro. Streeter was engaged in farming and conducted a mercantile establishment while in Nebraska. In 1901 he was ordained as a minister in the Church of the Brethren.

In 1906 Brother and Sister Streeter came to Chewelah and engaged in farming. For the last ten years they made their home with the daughters, Mrs. R. R. Spedden of Chewelah, Wash., and Mrs. O. C. Gardner of Los Angeles, Calif.

Bro. Streeter was pastor of the Church of the Brethren at Mt. Hope for a number of years. He had occupied the pulpits in all the local churches on numerous occasions. Because of his long residence here and his popularity he was called upon to officiate at many weddings and funerals. He also held evangelistic services in Brethren churches in many sections of the state. He was presiding elder of the Church of the Brethren in Spokane and at Mt. Hope at the time of his death, and had been president of the local ministerial association.

The deceased was stricken with illness a few weeks ago while spending the winter in California. The Streeters had completed a trip by car which extended as far east as Maine and through the southern states to California. While en route they visited Bro. Streeter's birthplace and many of his old friends whom he had not seen for many years.

Bro. Streeter was loved by all who knew him. He is survived by his widow and three daughters, Mrs. R. R. Spedden, Mrs. Don McCart and Mrs. O. C. Gardner. There are also fourteen grandchildren and four great-grandchildren.

Chewelah, Wash. Mrs. Julian Hartill.

NICHOLAS J. BRUBAKER

Nicholas J. Brubaker, son of John and Mary (Neff) Brubaker, was born April 23, 1868, on a farm near Girard, Ill., and passed away at his home in Los Angeles, Calif., Feb. 25, 1938.

When a boy he attended church and Sunday school at the Pleasant Hill church, and became a member in 1885. He was chosen teacher of a class, and was elected superintendent the following year. In 1893 he finished his classical academic course at Mt. Morris. In 1894-95 he attended DePauw University at Greencastle, Ind. He became Professor of English in Lordsburg College in 1898. In 1899 he was united in marriage to Martha Masterson.



He spent thirty-eight years as a teacher, twenty-six of these years being in the Los Angeles City Junior High schools. He attended the University of Southern California, receiving his A. B. degree in 1915 and M. A. in 1918.

He was a member of the School Masters Club of Southern California, the High School Teachers' Association, and the National Education Association. During these many years of public service he gave liberally of his time to various organizations with which he was affiliated. At times he served as vice president of the Los Angeles City Teachers' Club, was a delegate to the National Education Association at Minneapolis in 1928, and served as president of the La Verne College Board of Trustees.

He became a member of the South Los Angeles church, which called him to the ministry in 1910, and to the eldership in 1918.

"N. J.," as he was affectionately known to so many, was always ready to serve his Master in any way, and gloried in the service of his Lord. In the period of years he was a minister, he preached in every Brethren church in Southern California. When living in communities where there was no Brethren church, he was active in whatever church needed his services, having taught a Sunday-school class almost continuously. He taught his class at Calvary church, Los Angeles, the Sunday before his sudden passing.

He was a great lover of books, and spent a part of each day studying the greatest of all books, the Bible. He was a true companion, a great personality, a most genial soul.

On his desk were notes of a sermon he was writing, which beautifully describes the way he lived: "For the old I would ask a life strengthened by storms of many experiences, filled with the fruitage of daily duties well performed, mellowed by the sunshine of many summers, radiant with sympathy, buoyant with hope, fervent with love; for his last days I would ask the respect of his neighbors, the admiration of his friends, the devotion of his family, the comfort of the Holy Spirit, the outstretched hand of the Elder Brother, the accompaniment of God through the valley of the shadow of death, the welcome of the Father into the company of the blessed."

Bro. F. D. Howell of Calvary church, Los Angeles, assisted by Bro. Luckett of Long Beach, Calif., conducted the funeral services. Scriptures read were: Psa. 121; John 14: 1-6; 1 John 3: 1-3. The second verse of this last scripture was one of N. J.'s favorite texts. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Pastor Frank D. Howell spoke in part as follows:

"A great poetic soul has been called home. His going was so sudden and so quiet that it almost seems that he was simply translated as was Enoch of Old Testament history. This sort of translation is, perhaps, a bit of a shock to loved ones and friends; but it seems indeed very beautiful that one's life can be so normal, alert, full, and rich until the very hour that God beckons him to his reward.

"In the brief one and one-half years that I have personally known Bro. Brubaker, I have had almost a feeling of awe, in that I seemed to be in the presence of a soul with a unique spiritual vision and relationship.

"As a younger minister in association with an older minster, I have been much encouraged by his poetic point of view, his suggestions, and his encouraging words concerning my own work. Bro. Brubaker's physical presence of course will be missed by his good wife, as well as other relatives, and his many friends. But the inspiration of his great spiritual life shall remain with us as a beautiful memorial which he himself built.

"He was a true companion, a great personality, his loved ones will always hold in constant remembrance the tone and quality of his matchless life."

He leaves to mourn their loss: his devoted wife; also three brothers and three sisters: Riley F. Brubaker of La Verne, Calif., Caleb C. Brubaker of La Verne, Calif., A. O. Brubaker, pastor of the Santa Ana, Calif., church, Mrs. Elizabeth M. Vaniman of La Verne, Calif., Mrs. Frank Snell of La Verne, Calif., and Mrs. Isaac Harshbarger of Girard, Ill. There are many nieces and nephews.

The following was written by Harry H. Masterson, on the occasion of the death of his brother-in-law, N. J. Brubaker, and presented to his sister, Martha M. Brubaker:

Today I can almost see the old familiar twinkle play
About my dear departed brother's eye,
Again behold his smile, and hear him say:
"Yes, weep, but not too much,
O'er this poor broken bit of clay.
This old and outgrown house, wherein I could no longer stay;
For the Master Builder bade me come to live
In one that is so grand and new.
Here I shall rest in this most glorious dawn,
And wait awhile, a very little while.
'Twill not be long e'er you shall join me too
In this new home, and ever-growing throng."
Again the twinkle of his eye, the winsome smile—
"They shall live on and on; those born of love can never die."

Los Angeles, Calif. Mrs. Martha M. Brubaker.

A BEAUTIFUL RECOGNITION

The golden wedding anniversary of Brother and Sister Jacob B. Neff of Milford, Ind., was well observed on Friday evening, March 18, 1938, at the Bethel church in Milford. A large group of friends and relatives were present.

These good people now live on the farm where Mrs. Neff was born seventy-two years ago. With the exception of twenty years spent in Milford (two miles away), they have spent all their married life on their present farm location. Two children, Mrs. Lawrence Dewart, and Mrs. Perle Wehrley; one grandchild, Chloe Alice Wehrley, aged six months; and Mrs. Neff's mother, Mrs. Matilda Dubbs, ninety-two years of age enjoyed this remembrance of their loved ones.



The local church presented the couple with a splendid reading lamp and a guest-log for the occasion. A program of old hymns, favorites of the Neffs, scriptures, poems, and addresses was enjoyed. Bro. Otho Winger spoke forcefully of the achievement in living which these two good people had accomplished for fifty years. After the program in the church auditorium the group went to the basement where refreshments were served. Brother and Sister Neff taught school in their early life and some of their pupils spoke fittingly of their influence. They share their goodwill, sympathy and means in the community. They have helped to build the Bethel church and a community interest in the best. Camp Mack was located on their farm on Lake Wawbee and they have been very much interested in its work and growth. May they have many more happy and fruitful years.

North Manchester, Ind. L. W. Shultz.

LET'S HONOR THE LIVING

The members of the Ladies' Aid Society of the West Dayton church believe in honoring the living while in service, rather than praising them after they have passed on. So with this thought in our minds, we planned a surprise party for our president, Mrs. Sarah Ann Murray, who has served us so faithfully for the last sixteen years. She,

although now seventy-two years of age, is happiest when entertaining others in her own home or at the church.

It was at a regular Wednesday Aid meeting. Our quilters were quilting in their Aid room. How excited they were trying to talk and laugh so as to muffle the sounds coming from the basement. There, the tables were being set with many tasty dishes. Green candles were tied with pink bows and pink favors on green doilies filled with candies made our tables very attractive.

At 12 o'clock the dinner call was given. Those downstairs were seated around the tables, waiting for the ladies to come from the Aid room, and anxiously watching to see the surprised looks on their faces. Mrs. Murray came in last and we all clapped and said, "Surprise." No wonder she paused and dropped her head for a moment as she gazed into the faces of seventy-six persons who had come to honor her. She was then ushered to her place, and our pastor's wife, Mrs. Prather, gave thanks. A few songs were then sung by all, and by this time Mrs. Murray had composure enough to say a few words.

We were also very happy to honor Mrs. Mollie Brubaker and Mrs. Ed Martin who had served us as the presidents of our organization in preceding years; also Mrs. Elizabeth Shively who was a charter member. To add more to our pleasure was the presence of Bro. and Mrs. Detrick for Mrs. Murray served as president all during their pastorate with us. Frances Coffman, daughter of Bro. E. S. and Mrs. Coffman, represented them. A sister to our president, Mrs. Amanda Beeghly, and daughter Dora, were also with us. To complete our list of guests were Brethren Prather and Hogdgen.

A hearty meal was enjoyed by all, and the dishes taken from the tables; and then the candles of the anniversary cake were lighted and we were served cake and ice cream. While still around the tables, we presented to Mrs. Murray a beautiful black leather pocketbook, a gift from the society as a token of appreciation for the years of loyal service. She gave a heartfelt response. A dialogue was then given by Mrs. Gladys Peters and Mrs. Lola Backus, entitled "Our Future Ladies' Aid Society." A most impressive closing was experienced as Mrs. Detrick prayed such an inspiring prayer and led us in the beautiful hymn that she sang so many times while serving us: "When We All Get to Heaven." With tears of gladness and of sadness in our eyes we said, "Amen." I am sure we carried home with us the thought, "It was good to have been there in that mountaintop of prayer."

Dayton, Ohio. Nora Neff, Secretary of the Ladies' Aid Society.

A COMMUNITY REVIVAL

It has been nineteen years since we moved from Wichita to Zenda, Kans., and since we are isolated from the Church of the Brethren we have worshiped and taught all these years in the Community church at Zenda. But, oh, how we have longed to hear some of our dear Brethren of like faith, and we have prayed that this desire might be granted. At last our prayers were answered in the coming of Brother and Sister Oliver H. Austin of McPherson, Kans. From March the 2nd to 20th they conducted a revival in our Community church. And what a revival! What an ingathering of precious souls and what a wonderful work the Austins have wrought in this community! There were sixty-seven who came forward and confessed Christ as their Savior. Fifty of these have already been received into the church and the others will be received in the near future. Of this group thirty-two are high school students and young people and seventeen are fathers and mothers for whom the church has prayed for years. Bro. Austin preached the Word with power. Sister Austin led the inspirational song service and gave stories and readings which were enjoyed by both old and young. She organized a chorus of community children which delighted the audience with song nearly every evening. All of our teachers co-operated in a wonderful way, which made it possible for the Austins to have personal conferences and group meetings for the high school students. The whole community has been deeply stirred and lifted to a higher plane of Christian living. May the Lord continue to bless the Austins with power to carry on in this beautiful way of service for the kingdom.

Zenda, Kans. Mrs. V. E. Whitmer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Luther-Weaver.—By the undersigned, at the home of the bride's grandmother, Mrs. Cassie Horner, Edith Blanche Weaver, of Waterford, Pa., and William Luther of Fairfield, Pa.—W. E. Wolford, Ligonier, Pa.

McGonigle-Beck.—By the undersigned, March 23, 1938, Norval McGonigle and Marion Beck, at the home of the bride's parents, Nickerson, Kans.—Luther Harshbarger, McPherson, Kans.

Miller-Barber.—By the undersigned, at his home near Westminster, Md., March 26, 1938, Guy Irvin Miller and Martha Barber, both of Westminster, Md.—William E. Roop, Westminster, Md.

Siple-Smith.—By the undersigned, at his home, March 17, Adam F. Siple and Anna C. Smith, both members of the church in York.—S. S. Blough, York, Pa.

Smith-Sharp.—By the undersigned, at his home, March 28, Robert T. Smith and Annie E. Sharp, both of York, Pa.—S. S. Blough, York, Pa.

FALLEN ASLEEP

Bowser, Milton C., was born in Meyersdale, Pa., Oct. 13, 1870. In early manhood he united with the Progressive Brethren church. At the age of twenty-one he went to Iowa to work. There he met Orpha Fike of Eagle Center, Iowa, who became his bride on Dec. 6, 1894. To this union were born two sons. In 1898 the family moved to a farm near Fessenden, N. Dak. Later they homesteaded near Hurdsfield, N. Dak. Seventeen years ago they bought a residence in Carrington which is now their home. Three years ago Mr. Bowser had a stroke and his health had been poor since then. Death came Feb. 28, after another stroke. Surviving are his wife, two sons, five grandchildren, four sisters and two brothers. Funeral services were held at the Brethren church by Rev. Ralph McNeil, with interment in the Carrington cemetery.—Mrs. Walter McKee, Carrington, N. Dak.

Butterbaugh, Jennie, daughter of Samuel and Mary Fink Ewing, was born near Hagerstown, Md., Aug. 12, 1866, the first born of eleven children. She moved to Lanark, Ill., in 1890. Dec. 29, 1892, she was married to Ira E. Butterbaugh. To this union three daughters were born. When she was nineteen she came into the fellowship of the Church of the Brethren. In the summer of 1927 she with her husband came to Pasadena, Calif., to make their home. Her husband passed away June 26, 1932. Surviving besides the daughters are five grandchildren, one great-grandson, two sisters and two brothers. She fell asleep at her home in Pasadena March 19, 1938. Funeral services by the writer.—Grant T. McGuire, Pasadena, Calif.

Bywaters, Mrs. George Ed, aged 63 years and seven months, died on Feb. 10 at the home of her daughter. Death was due to cancer. She was a member of the Mt. Zion Church of the Brethren. Funeral services were conducted by her pastor, Bro. A. Joseph Caricofe, with burial in the cemetery near by.—Elsie Broyles, Luray, Va.

Cease, Mary Catherine, daughter of John and Elizabeth Valentine, was born Dec. 2, 1874, in Highland County, Va. She was of a family of eleven children, three brothers and three sisters having preceded her in death. In early childhood she moved with her parents to Lonoke County, Ark. On Oct. 15, 1898, she was united in marriage to Charles H. Cease, and became a loving mother to his two small children. When a young girl she confessed Christ as her personal Savior, uniting with the Church of the Brethren. In later years she became a member of the Old Order Brethren church. Throughout her life she was faithful to Christ. She was a devoted wife and mother. She made friends wherever she went, her life being spent in doing good for others. She departed this life at the home of her stepdaughter near Greenville, Ohio, March 16, 1938. She was ill five and one-half months but bore her suffering with patience. She leaves a devoted husband, a stepdaughter, one stepson, two step-grandchildren, two sisters, two brothers and many other relatives and friends. Funeral services were conducted at the Old Order church near Palestine, Ohio, by Eld. Arthur King, assisted by Eld. Edward Hyre and Bro. Charles Garber. Interment in the Fort Jefferson cemetery.—Mrs. Harry Williams, Greenville, Ohio.

Deeter, John B., aged 83 years, passed away at the Brethren Home, Greenville, Feb. 2. He had been suffering with heart trouble, and prior to his death he suffered several acute attacks. Because of his declining health Brother and Sister Deeter disposed of their belongings and became residents of the Brethren Home some eighteen months ago. Bro. Deeter had lost his eyesight. He was prominent in the affairs of the Church of the Brethren. He held the title of deacon for more than fifty years, and had served as treasurer of the Ohio district organization for twenty-two years. In 1931 he was elected treasurer of the national council. Bro. Deeter is survived by his widow, Sister Angie Deeter, who will continue to reside at the Home in Greenville, and a son. Funeral services were held in the West Milton Church of the Brethren by Bro. S. A. Blessing, assisted by Bro. Stutsman of Greenville. Interment in the Sugar Grove cemetery.—Mrs. Irvin Furlong, West Milton, Ohio.

Eldridge.—Mrs. Edward, was born July 31, 1900, to Mr. and Mrs. Orren Delong of Dekalb County, Ind., and departed this life on March 16, 1938, very suddenly while the family were about their work on the farm. She was united in marriage with Bro. Eldridge on Sept. 23, 1919. To this union were born three children, all surviving. As a child she was a member of the United Brethren church, but at the time of her marriage she transferred her membership to the Cedar Lake Church of the Brethren. In this church she was a very devoted and consecrated member. Her concern for the work of the church was deep and sincere. She was active in much worth-while work in the community. She leaves her companion, three children, mother and father, four brothers and five sisters besides a host of neighbors and friends. Funeral services were conducted by her pastor, the writer, assisted by Bro. A. F. Morris.—G. A. Zook, LaGrange, Ind.

Eskildsen, Ida Anderson, was born in Denmark July 29, 1879, and departed this life, after a brief illness, March 2, 1938, at the Butte Valley hospital in Dorris, Calif. She accepted Christ at an early age and was baptized into the Church of the Brethren. At the age of twenty-one she came to America, making her new home at Ramona, Kans. On Jan. 5, 1907, she was united in marriage to Andrew Eskildsen. They lived at Ramona until 1914 when they moved to Mt. He-

bron, Calif. To this union were born seven children, all of whom are members of the Church of the Brethren. She leaves her children, three sisters, one half sister, two brothers and a host of friends. Her husband preceded her in death in 1935. Her kindliness and hospitality and welcome hand that she extended to all will be greatly missed in our community. Funeral services were conducted by Eld. Lester Huffman, with interment in Lake View cemetery.—Mrs. Ethel Shoemaker, Dorris, Calif.

Etter, Franklin, son of Joseph E. and Annie Heidlebaugh Etter, was born near Dayton, Ohio, Oct. 22, 1866, and passed away at his home in Englewood March 24, 1938. On Jan. 1, 1888, he was united in marriage to Ellen Engle Hocker, who preceded him in death July 14, 1936. To this union were born five children. About forty-seven years ago he became a member of the Church of the Brethren and lived a devoted Christian life. He was elected to the deacon's office Oct. 24, 1906. For more than twenty years he was treasurer of the Lower Stillwater congregation. During the greater part of his church life he served as Sunday-school teacher. His interest and counsel in the church and community will be greatly missed. He leaves two sons, three daughters, seventeen grandchildren, two great-grandchildren, one brother and one sister. Services at the Lower Stillwater church by Eld. J. W. Fidler, assisted by Eld. A. W. Oren and the writer. Interment in the Fairview cemetery.—Hugh Cloppert, Dayton, Ohio.

Firestone, Catherine, was born June 21, 1851, at LaFayette, Tippecanoe County, Ind., and passed away Feb. 26, 1938. She united with the Brethren church when very young and remained faithful. She was united in marriage to Daniel Firestone March 10, 1870, in Ozawkie, Kans. To this union were born four daughters and two sons. Her husband and two daughters preceded her in death. She leaves two sons, two daughters, twenty-seven grandchildren and thirty-five great-grandchildren and many friends and relatives. She was a faithful worker in the church. She served as deaconess for many years. She will be missed in the church and community. Funeral services were conducted by ministers of Nyssa. She was laid to rest in the Nyssa, Ore., cemetery.—Mrs. Molla Brubaker, Colorado Springs, Colo.

Gipe, Anna H., widow of Elias B. Gipe, died at the home of her son and daughter-in-law, Brother and Sister Paul S. Gipe, in West York, Pa., Feb. 22, 1938, after an illness of brief duration. She was aged 72 years, 8 months and 23 days. She was a faithful member of the church for many years. She read her Bible through each year and was a faithful attendant at services as long as she was able. Six children remain to mourn her departure. Two brothers and one stepbrother also survive. Brief services were held at the Koller funeral home, with further services in the Spring Creek church at Hershey, by the undersigned, her pastor. Interment in the Spring Creek cemetery.—S. S. Blough, York, Pa.

Good, Sidney A., died at the home of a son in Hagerstown, Md., March 19, 1938, aged 76 years. He was a member of the Unity congregation. Surviving are his wife, eight children, a number of grandchildren and one brother. The body was returned to his home community, and services were held from the Fairview church with Eld. J. S. Roller in charge. Interment was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Hart, Isaac S., son of James and Minerva Smelser Hart, was born in Union County, Ind., Sept. 6, 1857, and died at College Corner, March 10, 1938. Bro. Hart had lived all his life in Union County, except the first ten years of his married life which he spent on the Smelser homestead in Wayne County. He was married to Minnie Lybrook Nov. 8, 1884. To this union three children were born. Bro. Hart's main work was farming. He was also interested in many other activities. He was township trustee, director of Farmers State Bank of College Corner, Ohio, and a member of the County council. He was an active and loyal supporter of the Four Mile church. He united with the church June 30, 1903. He was elected clerk and treasurer in 1904 and served in that office until his death. He had been a deacon for many years and also served as Sunday-school teacher. He will be greatly missed in the home, church and community. He leaves his wife, three children, four grandchildren, one great-grandchild, a brother, a sister and a host of friends. Funeral services were conducted at Four Mile church by the pastor, assisted by a former pastor, Bro. E. R. Fisher. Interment at College Corner.—F. E. McCune, Kitchel, Ind.

Jackson, Dessie S. Kirkpatrick, was born Nov. 13, 1881, near Kinross, Iowa, and departed this life Nov. 17, 1937, at her home in Columbus, Kans. She was the oldest daughter of Samuel H. and Annie B. Kirkpatrick, deceased. On Nov. 24, 1912, she was married to Gale C. Jackson of Columbus, Kans., where they had since made their home. Her death came suddenly after a few hours' illness of heart ailment. She united with the Church of the Brethren early in life and lived a consistent Christian life. She is survived by her husband, one sister, five brothers and a host of nieces, nephews, other relatives and friends. One sister preceded her in death. Services were conducted in the English River Church of the Brethren at South English, Iowa, by Bro. John D. Brower. Interment in the church cemetery.—Mary Coffman, South English, Iowa.

Jenkins, Jacob C., died at his home in Cavetown on Feb. 26, aged 74 years and one day. The immediate cause of his death was heart and kidney trouble, although he had not been well for some time. He was a hard working man and had reared a large family of children. He will be greatly missed in his community and church. He was an earnest Bible student in his time. He could readily give any Bible information. His widow and nine children survive. He was a member of the Mt. Zion church and was a regular attendant until his health failed. Services were conducted by his pastor, Bro. A. Joseph Caricofe, assisted by Bro. H. F. Sours. Burial was in the cemetery near by.—Elsie Broyles, Luray, Va.

Knupp, Martha Jane Hollar, wife of the late Benjamin Knupp, departed this life March 18, 1938, aged 61 years, 1 month and 18 days. She was a member of the Timberville congregation and a consistent member of the church since youth. Her death, probably caused by despondency and ill health, brought shock to many. She is survived by one son, three daughters, eight grandchildren, one brother and two sisters. The funeral service was held from the Timberville church with her pastor, the writer, and Eld. L. M. Clower officiating. Interment in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Kulp, Sister Elsie, was born Feb. 24, 1881, and died March 7, 1938. She lived in West Earl Township. She was a member of the Church of the Brethren. She is survived by her husband, one son, three daughters, three grandchildren, two brothers and three sisters. Services were held in the Bareville Church of the Brethren by Brethren Harvey Markley and Alvin Wenger. Burial in the Groffdale Mennonite cemetery.—Amanda Weaver, Lititz, Pa.

Mathias, Eliza, wife of the late A. W. Mathias, died at her home near Mayland, Va., March 17, 1938, aged 65 years. She was a member of the Unity congregation. Surviving are nine children, eighteen grandchildren, one brother and five sisters. The funeral service was held from the Linville Creek church with Elders C. E. Nair and S. D. Zigler in charge. Burial in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

McNabb, John, son of George and Charlotte McNabb, was born near Cameron, Fenton Township, Canada, Feb. 4, 1864, and departed this life March 16, 1938. At the age of eight years he came with his parents to New Haven Township, where he had lived since. On Sept. 25, 1888, he was united in marriage to Matilda Bollinger of Carson City, who preceded him in death Jan. 11, 1934. He was a member of the Church of the Brethren and a true and faithful Christian. He leaves two daughters, one son, nine grandchildren, one great-grandchild, one brother, many nieces and nephews and a host of friends. He was a devoted husband, a loving father and a good neighbor. Funeral services were conducted by Eld. J. F. Sherrick, assisted by Rev. George W. Lewis.—Lois Sherrick, Carson City, Mich.

Micheal, Amanda E., was born on June 1, 1888, at Idaville, Ind., the daughter of Mr. and Mrs. John Grubb. She first moved to Mansfield, Ill., with her parents. Later she moved to Decatur, Ill., where she resided until her death March 27, 1938. Sister Micheal was 49 years of age. She was married to Henry M. Micheal Sept. 23, 1909, and was the mother of three children, all of whom are still living. She leaves her husband, two daughters, one son, mother, brother, and granddaughter. Sister Micheal was a faithful member of the Church of the Brethren. She endured months of suffering without complaint. She showed the utmost determination in attending church, even when she was in great pain. Funeral services by the undersigned, her pastor, in the Decatur Church of the Brethren.—John Wieand, Decatur, Ill.

Oller, Bro. H. S. Bashor, was born in Waynesboro, Pa., Feb. 16, 1877. He died in the Waynesboro hospital on March 11, 1938. He was the son of Samuel and Samantha Adams Oller. When in his teens he consecrated his life to his Savior and united with the Church of the Brethren. His zeal for the church was manifested by his constant attendance. He was ever willing to give of himself and his possessions for the cause of Christ. He is survived by a sister and three brothers. Funeral services were held in the Waynesboro church by Elders L. K. Ziegler and C. R. Oellig. Interment was made in the Price church cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Parlette, David H., aged 77 years, 4 months and 4 days, died at his home near Cavetown on Jan. 18. He had been in declining health for a number of years. He conducted a truck farm until his health failed. He was twice married, and is survived by four children by his first marriage. He also leaves by the second marriage a wife and four children. He had been a member of the Mt. Zion church for some years. Funeral services were conducted at the Mt. Zion church by his pastor, Bro. A. Joseph Caricofe, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Pfeifer, Sister Lina C., daughter of Isaiah and Lucinda Wenger Oaks, was born near Union, July 1, 1891, and departed this life March 18, 1938. Her girlhood days were spent near Union until her marriage with Glen H. Pfeifer on March 18, 1911, when she came to West Milton to live. To this union were born one son and two daughters. She is survived by her children, her husband, two grandchildren, a son-in-law, daughter-in-law, her mother, one brother and one sister. She was devoted to her family and was always concerned about their welfare. Soon after her marriage she united with the Church of the Brethren and was always a willing worker, especially in teaching in Sunday school. Sister Pfeifer's death followed four months of illness from heart trouble. The high esteem in which Sister Pfeifer was held was attested to by a large attendance of sorrowing friends at the funeral, and the numerous floral contributions. Funeral services were in charge of Bro. S. A. Blessing, assisted by Bro. Helstern, in the West Milton church. Interment in Riverside cemetery.—Mrs. Irvin Furlong, West Milton, Ohio.

Phillips, James Thomas, aged 83 years, died Jan. 18 at his home near Stanley. He was a retired funeral director and his health had not been good for several years. His wife preceded him in death several years ago. He is survived by one daughter. He had been a member

of the Mt. Zion church for a number of years. Funeral services were conducted by his pastor, Bro. A. Joseph Caricofe, assisted by Rev. E. M. Vaughan of the Baptist church. Interment was in Graves Chapel cemetery.—Elsie Broyles, Luray, Va.

Powell, Catherine M., daughter of Mr. and Mrs. David B. Runk, was born June 4, 1870, and died March 25, 1938. She was preceded in death by her husband, an infant daughter and two sons. Surviving are three sons, one sister, two brothers, a number of nephews and nieces and many friends. She was a faithful member of the Church of the Brethren. Services were held in the Cherry Grove church by the undersigned, assisted by Bro. Marion Scholten.—Martin Scholten, Rockhill Furnace, Pa.

Rhoades, Bertha A., daughter of Robert J. and Mary Wolford, was born Oct. 16, 1879, in Hampshire County, W. Va. She departed this life in the Good Samaritan hospital at Dayton, Ohio, March 7, 1938, as a result of an automobile accident. About forty-five years ago she accepted Christ, uniting with the Church of the Brethren, and remained faithful. She came to Ohio with her parents forty-four years ago. In February of 1903 she was married to Harvey Brumbaugh. After two and one-half years he was called to his reward. This union was blessed with two children. May 30, 1908, she was married to Samuel Rhoades. To them were born two daughters. She was a faithful companion and a kind and loving mother. She is survived by her husband, a son, three daughters, one stepdaughter, one brother, two half brothers and eight grandchildren. Funeral services were held at Salem Church of the Brethren by Eld. Hugh Cloppert and Rev. Cashman of the Brethren church.—Mrs. Martha Blackburn, Union, Ohio.

Rollins, Francis A., was born May 12, 1866, in Bedford County, Pa., and died Oct. 5, 1937. He was instantly killed by a speeding automobile while walking along the highway to the hospital where he was employed. He was a member of the Mennonite church for a number of years but united with the Church of the Brethren in 1923. He is survived by his widow and six grown children. Bro. B. M. Rollins, his son, is well known in the brotherhood. Funeral services in the Keyser church by the undersigned, assisted by Bro. A. R. Showalter. Burial in the Keyser cemetery.—C. O. Showalter, Keyser, W. Va.

Shultz, Sister Charlotte, was born Jan. 13, 1848, at Lancaster, and was called home March 18, 1938. She was married to George P. Shultz in December of 1866. Three children were born to this union, one son and one daughter preceding her in death. The surviving daughter had been a constant companion to her mother since the death of Bro. Shultz in 1931. A granddaughter whose mother died when she was four years of age was reared in this home. Sister Shultz leaves one daughter, six grandchildren, four great-grandchildren and one brother. She was the oldest member of the Church of the Brethren at Lancaster. Funeral services were in charge of Bro. W. C. Stinebaugh, with burial in the Lancaster cemetery.—Dessie Heaston, Warren, Ind.

Sink, Sister Eva C., of Bowbells, N. Dak., was born Jan. 13, 1887, at Carthage, Mo., and passed away March 23, 1938, at San Haven, N. Dak. Having been in frail health for many years her condition gradually grew worse until the end. She became a member of the Church of the Brethren early in life, and remained faithful. She was united in marriage to Homer Sink of Bowbells on Aug. 13, 1906. To this union were born six sons and seven daughters. One daughter passed away at the age of three years. Besides her husband and children and grandchildren she is survived by three brothers. Funeral services were conducted at the Presbyterian church in Bowbells by the writer, with interment in the Bowbells cemetery.—Jorgen Boe, Kenmare, N. Dak.

Snyder, Bro. John S., son of Brother Samuel and Sister Emma Snyder, was born Sept. 26, 1878, and departed this life Feb. 3, 1938, after having weeks of intense suffering, which he bore with courage and patience. In 1905 he was united in marriage to Bertha Smith, and in 1907 he was called to the deacon's office. He was active in church work as long as his strength permitted. He will be missed in the home, church and community. He leaves his wife, one daughter, one son, three sisters, one brother and two grandchildren. Funeral services were held in the Snake Spring Valley Church of the Brethren by Bro. D. I. Pepple, assisted by Bro. Alva Shuss. Interment in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

Somers, Kenneth, aged 5 years, 8 months and 3 days, the son of Brother and Sister George Somers of York, Pa., died at the York hospital on March 20, from injuries received when struck by a car. He is survived by his grandparents, mother, father, one sister and two brothers. Funeral services were conducted at Ida Grove Church of the Brethren by Rev. B. D. Castor and Bro. A. Joseph Caricofe. Burial was in the family cemetery near by.—Elsie Broyles, Luray, Va.

Still, Sarah Elizabeth Klepper, was born in Hawkins County, Tenn., July 14, 1860, and departed this life March 18, 1938. She was married to David Still Jan. 13, 1887. To this union were born ten children, five having preceded her in death. She united with the Church of the Brethren at the age of sixteen, and lived a faithful Christian life. She with her family moved to Washburn, Mo., in 1912, and she spent the rest of her life in this community. She was a loving wife and mother, always kind and patient to everyone. She and her husband celebrated their golden wedding anniversary in January of 1937, with all of their children present. She leaves her husband, four daughters, one son, seventeen grandchildren, three great-grandchildren, three brothers, two sisters and a number of other relatives and friends. Funeral services at the home by Bro. Wilbert Erisman.—Mrs. Wilbert Erisman, Fairview, Mo.

West, Sister Ruth Ann, of Los Angeles, Calif., passed away Dec. 14, 1937, at the Lutheran hospital, at the age of 81 years. Sister West was a pioneer resident of Belleville, Kans., but with her husband moved here about twenty years ago. Her husband passed away in 1928. They had lived together fifty-three years. She was the mother of twelve children, eight of whom are living. Sister West was a regular attendant at the services of the church. She will be missed by many friends. Services by her pastor.—J. E. Steinour, Los Angeles, Calif.

ANNOUNCEMENTS

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Westminster, April 27.

Maryland, Middle, Leetown and St. Margarets, April 20, 21.

North Dakota and Eastern Montana, Cando, June 26-29.

Ohio, Southern, West Milton, May 6 and 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 26, 27.

Pennsylvania, Middle, Martinsburg, April 12-14.

Pennsylvania, Southeastern, Ambler, April 20, 21.

Virginia, First, Daleville, April 20-22.

Virginia, Northern, Woodstock (Valley Pike house), April 15, 16.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

California

April 17, 7:30 pm, Reedley.
April 18, 7:30 pm, Inglewood.
April 21, 7:30 pm, Hermosa Beach.

Florida

April 24, 7 pm, Sebring.

Idaho

April 22, Payette Valley.
April 29, 8 pm, Boise Valley.
May 13, Bowmont.

Illinois

April 17, 18, First, Chicago.
April 17, 7 pm, Sterling.
April 21, 6:30 pm, Elgin.
April 24, 7:30 pm, Panther Creek.
May 16, 7:30 pm, Lena.

Indiana

April 17, Pike Creek.
April 17, Pleasant Valley.
April 17, Syracuse.
April 23, 7:30 pm, Michigan City.
April 23, 7:30 pm, Nettle Creek.
April 24, 7:30 pm, Kokomo.
May 1, Muncie.
May 8, Pleasant Hill.
May 14, Beech Grove.
May 28, 7:30 pm, Middletown.
May 28, 7:30 pm, Mt. Pleasant.
May 29, 7 pm, Blue River.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.

Kansas

April 16, Pleasant View.
May 14, 7:30 pm, Parsons.
May 15, Wichita, First.

Maryland

April 24, Woodberry.
May 1, 7 pm, Denton.
May 1, 6:30 pm, Pipe Creek.
May 1, 4 pm, Pleasant View.
May 7, 5 pm, Brownsville.
May 7, 2:30 pm, Piney Creek.
June 4, 2:30 pm, Broadfording.

Michigan

April 17, Sugar Ridge.
April 24, Florence.
May 7, 7:30 pm, Woodland.

Missouri

April 25, Shoal Creek.

Nebraska

April 22, Lincoln.

Ohio

April 17, 7 pm, Eversole.
April 18, 7:30 pm, Pleasant Hill.
April 18, 7:30 pm, Sidney.
April 23, East Dayton.
April 25, Pleasant Valley.
May 2, Silver Creek.
May 15, 7:30 pm, Lick Creek.
May 29, Wooster.

Oklahoma

April 30, Big Creek.

Oregon

April 24, Grants Pass.

Pennsylvania

April 17, 6:30 pm, Bunkertown.
April 17, Chambersburg.
April 17, 7 pm, Fairview.
April 17, Sipesville.
April 17, Tyrone.
April 19, Fairview, Georges Creek.
April 20, 7 pm, Waynesboro.
April 23, 6 pm, Hatfield.
April 24, Altoona, Twenty-eighth Street.
April 30, 2 pm, Spring Grove, Kemper house.
May 1, Geiger.
May 1, Palmyra.
May 1, 7:30 pm, Pittsburgh.
May 8, Farmers Grove.
May 8, 2 pm, Manheim.
May 8, Pike (Brothersvalley).
May 8, 7 pm, Snake Spring Valley.
May 11, 12, Florin house, West Greentree.
May 14, 15, 10:30 am, Hade house, Falling Spring.
May 15, New Paris house, Dunnings Creek.
May 17, 18, Mohlers (Springville).
May 21, Back Creek.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 9:30 am, Bermudian.
May 22, 4 pm, Harrisburg.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 28, 2 pm, Akron.
May 29, Ridge.
May 31 and June 1, 10 am, Chiques.

Virginia

April 16, 6 pm, Pleasant Valley.
May 7, Midland.
May 14, Oak Grove.

West Virginia

August 7, Salem.

Winters, Cyrus H., died March 7, 1938, aged 68 years, 3 months and days. He was active in the work of the church, having served deacon for about twenty-six years and as superintendent of the nville Sunday school for about thirty years. He was also inter-d in the community affairs and had a large circle of friends. Sur-ing are his wife, one son, one daughter and two granddaughters. vices were conducted at Annville by Brethren David Snader and l Zeigler, with interment in the South Annville cemetery.—Esther Bucher, Annville, Pa.

Woodward, William E., aged 80 years and one month, died on Dec. 15 his home. He had been in declining health for some months. He a hard worker and reared a large family. Practically all his life spent in the community where he was born. He was frugal, hon-and industrious and had the respect of friends and neighbors. He always ready to help his neighbors in time of need. He had been ried for fifty-nine years. He is survived by his companion and children. Three children preceded him in death. He was a mem-of the Lutheran church for many years but before his death he ed for the anointing and this service was administered to him. vices were conducted by his pastor, Rev. B. D. Castor, assisted by . A. Joseph Caricofe. Interment was in Beahm's Chapel cemetery. sie Broyles, Luray, Va.

oung, Emma M., wife of Bro. Daniel Young of Hallam, Pa., died . 23, 1938. Sister Young belonged to the York church. She was l 46 years, 1 month and 22 days. She is survived by her husband, mother, two sisters, three brothers and other relatives and friends. ices at the Creep funeral parlors of York, by the writer, as-ed by Eld. Daniel Bowser. Interment in the Mummert cemetery. S. Blough, York, Pa.

CHURCH NEWS

ARKANSAS

ringdale.—We were greatly strengthened to have Elders A. W. inson of Cabool, Mo., and A. M. Peterson of Mountain Grove with n a meeting. The messages strengthened our souls in Christ. We te any members that might be passing through to stop and visit us. We would be glad if the brethren who are looking for a location would come and see our country before buying.—Mrs. . Hershey, Springdale, Ark., March 30.

CALIFORNIA

esno.—We met for basket dinner and fellowship on Jan. 30, at h time the payment of the building fund debt was celebrated. final payment on the $5,000 indebtedness was made to the General ion Board on Jan. 1. Mr. J. R. Rhoads gave a history of the ch. The Fresno church was organized in November of 1912, with ty-two members. At this time the first church was built, which w the parsonage. As the membership grew it became necessary ve a larger building. The present church was built and dedicated ept. 6, 1925. At the present there are 377 members. The Sunday ol contributed $2,665.86 to this fund since 1927. The Women's k, organized in 1931, has given about $1,700. From personal ges which were made in the last year, about $1,600 was raised. L. W. Boyd, a member of the board of trustees, burned the ten notes which were returned by the General Mission Board. Spe-mention was made of this Board for their kind co-operation. special mention was made to our former pastor, Bro. B. F. s, who was instrumental in furthering the drive for clearing up debt.—Alvena Armey, Fresno, Calif., March 21.

n Bernardino.—In January the Sunday-school officers and teach-ad a surprise party for Edward L. Neff, their superintendent. 13 Mr. Al Ray took the congregation to La Verne for the re-l conference. Sunday school was held at our church and the of the day was spent at the conference. On Feb. 20 we observed ifteenth anniversary of the church with an all-day service. The ing services were held as usual, with Bro. R. D. Glick, our pas-giving the sermon. A basket lunch was served at noon. At the noon service we heard from former pastors, elders and members. ief history of the church was given and a session of congrega-singing was held with Robert Walker of La Verne leading the . Mr. Walker also gave selections on his violin. We were in-happy to have Bro. M. R. Zigler of Elgin, Ill., as our speaker. oke on the urban church. Bro. Zigler also spoke at the eve-service. On Feb. 27 Mr. Ray Perry of the American Sunday l Union showed slide pictures of his work in San Bernardino and side counties. These were interesting and inspiring. The inter-te girls, led by Mrs. W. S. Wingert, took charge of the morn-ervice on March 6. Mrs. C. P. Shaffer, district intermediate or, gave the message. None of our people were affected directly e recent floods.—Beulah Ries, San Bernardino, Calif., March 24.

ILLINOIS

.—We met in council March 14. Bro. H. Jesse Baker, our pas-as elected delegate to Annual Conference. Delegates to district ng are J. P. McIlnay and William Hare, with C. W. Stauffer ohn Cunningham as alternates. Bro. Baker's work in the Polo n has been very commendable during this year and he was a unanimous invitation to remain as pastor for the coming beginning Sept. 1. March 27 we had 245 present at Sunday , which is the highest attendance in the history of this church. ge attendance for the past quarter was 161. This was due to the splendid work and co-operation given our superintendent, Fred Miller, and our pastor. The Dixon B. Y. P. D. gave a play, The House on the Sand, Feb. 13 and the Freeport B. Y. P. D. presented the plays, The Only Day I Have, and Thou Fool, at the local church March 6. Both plays were well presented. As a return program our young folks have chosen For He Had Great Possessions as their Easter play. The men's organization, led by Francis Shenefelt, has planned several projects, such as paying for new furnace in the parsonage, and the repairs for parsonage and church. These obligations amount to $300. The Friendship Circle recently served lunch at Price Heckman's sale and cleared over $60. During the coming months they will study Mecca and Beyond. Brother and Sister Wayne Gerdes of Dixon were here March 27 and gave an interesting program with their musical goblets. Our spring love feast will be held on Good Friday evening, April 15. Plans have been made for special pre-Easter services, with the six Protestant churches in Polo co-operating. The deputation team of Bethany Biblical Seminary will give a program on April 24.—Mrs. Hazel Krum, Polo, Ill., March 28.

Sterling.—Christmas season was observed with an appropriate pageant, When the Light Shone, with thirty people taking part. On Dec. 26 Miriam Fackler had charge of an impressive service, at which time she talked of Changes in Palestine, with slides to illustrate her talk. Another service in which we used stereopticon pictures was in regard to the work of the American Bible Society, which was in charge of our pastor, Bro. B. N. King. Our young married people have presented a play at the following churches: Dixon, Milledgeville and Lanark. On March 27 the young people presented a fine play. During January and February we held vesper services instead of the regular evening services. A mite box program was given March 6, and the mite boxes were opened. The amount of this offering, which goes for the Mt. Morris Home, proved to be very gratifying, as did our achievement offering this year. Our Aid and missionary society are very active. The men's organization has been organized and is interested in worth-while projects. Our love feast date has been set for Easter evening.—Helen Hoak Eikenberry, Sterling, Ill., March 29.

INDIANA

Beech Grove.—We met in council March 1. Bro. E. O. Norris was chosen as elder. We are glad to have Bro. Norris with us again. Our

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church organized a Christian Workers' meeting. The young people are preparing an Easter program which will be given Sunday morning. The members of the Aid Society are busy quilting. We meet each Wednesday for an all-day meeting. Our president, Sister Verne Hiday, keeps her group well supplied with work. We presented flowers to our sick members and to the aged who are unable to attend services. The home of Sister Emma Pettigrew, deceased, has been sold and her son, Bro. Dale Pettigrew, and wife, who have so many times opened their doors to the church, entertained about fifty members and friends on March 17, before going to their new home which they recently purchased. We will have a father and son banquet in the near future. The Sunday school is progressing very well under the leadership of Bro. Ralph Hunt. Our communion services will be held May 14. We are hoping and praying for a year of spiritual growth.—Mrs. Zella Fuqua, Fortville, Ind., March 26.

Camp Creek.—We met in council March 18 and elected the following: Trustee, Ira Shively, ministerial board and Messenger agent, Glen Disher; Messenger correspondent, Laura Flory; program committee, Grace Snell; missionary treasurer, Ruth Whiteleather. The communion will be held June 4, 8:00 P. M. We are having pre-Easter services from April 10 to 17. The speakers will be Brethren David Metzler of Nappanee, John Metzler of Bourbon, G. G. Canfield of Plymouth, Wayne Ikenberry and Glenn Rummel of the home congregation and N. H. Miller, our pastor. A committee has been chosen to make a survey of the district before the meetings. March 27 we were happy to have with us the Manchester College quartet.—Laura Flory, Nappanee, Ind., March 28.

Marion.—Our much needed revival was enjoyed and spiritually beneficial to the members. Our pastor, Bro. Loren Bowman, offered his services during the holidays for this purpose. We received nine new members by baptism and six by letter. Occasionally the B. Y. P. D. group sponsors the evening worship service, and recently they planned a musical program, Hymns and Their Stories. We are glad to say that the churches in the district where the program has been given have contributed graciously with their offering toward our church pledge on the new building. Rev. J. Frank Jenner of the Anti-Saloon League was present Feb. 27 in the evening service with some helpful thoughts and facts. Our council was held March 12. April 15 at 7:30 P. M. we will have our first communion in our new place of worship. We invite our friends to help make this service one of love and honor to our Master. A fellowship dinner and program was held recently in honor of Sister Hulda Norris. In the evening Bro. Wilbur Norris brought the sermon. The Home Builders are preparing a play, House on the Sand, as a means of raising funds to help pay our church debt. We have found the enevelope system for proportionate giving very successful and helpful and feel that we have instituted a very worthwhile system of finance for the church.—Ruby Witter, Marion, Ind., March 25.

Muncie.—The program given by the Manchester College students on Feb. 6 was well received. Feb. 24 the Sunday school and church held an everybody's birthday party. The total number of years represented in the ages was 2,410. The Men's Work has recently been organized. The outlook for their work is good. Our council was held March 3. Bro. R. K. Showalter was elected delegate to Annual Conference. Our leadership training school closed March 13. The enrollment was 52, with an average attendance of 41. Our pastor, Bro. R. K. Showalter, will have charge of pre-Easter services. The church is planning for a series of Sunday evening studies on our foreign mission work, following our pre-Easter services. Our church together with Union Grove conducted the WLBC radio devotional services during the week of March 14. The services were in charge of our pastor. Bro. G. W. Phillips of Elkhart, Ind., preached a challenging sermon in our church on March 20. Our love feast will be on May 1.—Mrs. Cletis R. Bowers, Muncie, Ind., March 31.

Pittsburg Mission.—Brother and Sister J. Edwin Jarboe just closed a successful revival in our church. They labored faithfully from March 6 to 21. Twenty-two were baptized and one reclaimed. The members were spiritually strengthened. Bro. Jarboe brought strong gospel messages at every service. Sister Jarboe directed the congregational singing. The interest and attendance were good. We wish to express our thanks to the neighboring churches that co-operated and helped us in each service, especially Pyrmont and Fairview. We do not have an organized church here but are keeping up a good live Sunday school, with Bro. Dean Cripe as superintendent. We hope we may become an organized body soon. Our services are the only regular religious services held in this township. We are starting prayer meetings and will have one each week. We greatly feel the need for regular preaching services. Among the new homes reached in this meeting is a family, Brother and Sister C. E. Foster, who came from the Baptist church. Bro. Foster is a talented Bible student and we feel he will be of much help to our group.—Mrs. Dean Cripe, Delphi, Ind., March 24.

Syracuse.—The dangers and degradation of intoxicating drink, and the great urgency of total abstinence from it, have been impressively emphasized here in two special services. The first was in our church on Jan. 16, in charge of General Superintendent F. W. Lough, of the Clean Life League, with Mrs. Lough and Evangelist U. T. Hollenback accompanying him. A union service was held in the Methodist church Feb. 6, sponsored by the Anti-Saloon League. This was a dramatic presentation of a criminal court procedure, Prisoner at the Bar. The league was represented by Mr. Huddleson of Indianapolis, who served as judge in the trial. Members of our group who served in the cast were: Brethren Guy Symensma, Leonard Barnhart and our pastor. It depicted the sad story of a father brought to trial after the killing of his wife while he was intoxicated. It has been generally declare the most impressive temperance play ever given here. A great an renewed resentment was stirred against the intoxicating curse whic is rampant in the wrecking of lives and homes and in the projecting tragedies like this in our communities.—Mrs. Ralph G. Rarick, Syra cuse, Ind., March 25.

MARYLAND

Meadow Branch.—We were favored by a very instructive and in spiring talk on the art of Christian homemaking, at the regular youn people's meeting on March 27. The speaker was Mrs. Fred G. Holl way, wife of the president of Western Maryland College, Westmi ster, Md. The devotional service was in charge of the represent tives of the B. Y. P. D. of Pipe Creek church. Our next love fea in the Meadow Branch house will be held April 14, at 6:30 P. M. Br Noah Sellers of the Black Rock congregation is expected to officiate. Wm. E. Roop, Westminster, Md., March 28.

Peach Blossom.—Our revival services, conducted by Eld. James M Moore of Lititz, Pa., began Nov. 28. The eighteen excellent sermon he preached were uplifting and appreciated. Three were added to th church by baptism. An elderly man and his grandson also decide to follow in the Master's steps, but desired to make their church hom with another denomination. The young people of the Fairview churc have organized their own B. Y. P. D. Last October some of ou young members made a temperance float for the Halloween parade Easton. Our local W. C. T. U. have recently been instrumental i starting a Loyal Temperance Legion among the children. This conducted by one of our young mothers. The cantata, Ruth th Moabitess, has been given several times by a chorus of about thirt voices. They are now practicing Elijah. This group sang Chris mas carols at the Easton church and at the home for the aged. W had a Christmas program, and a play, The Gift of Gifts, was give by the Senior and True Blue classes. The Messenger is being sent every home in the congregation. On Feb. 6 a Gospel Messenger pr gram was given at Easton. This helped us to more fully appreciat our church paper. Some topics discussed were: The Power of Goo and Bad Literature, Church Loyalty and Appreciation, History Messenger and Its Publishers, Messenger Content. The Fairvie B. Y. P. D. gave the dialogue, The Messenger Comes to Cedar Grov Bro. J. C. Beahm is ably instructing a teachers' training class. Ou church was repainted by the trustees, assisted by a few other men bers. The ministerial board decided to have a minister from eac of the six churches of the Mar-Dela Peninsula to exchange pulpit during the year. March 13 Bro. Albert Fike preached a helpful se mon at the Easton house. Eld. William E. Sanger preached at th Fairview house.—Mrs. C. W. Walbridge, Easton, Md., March 24.

Piney Creek.—We met in council March 12, and a number of off cers were elected. Delegates to district meeting were Brethre Edw. Copenhaver and S. K. Utz, with Brethren Chas. Bowers an Birnie L. R. Bowers as alternates. Our prayer meeting leader Raymond Rhineman, assisted by Charles Bowers. The church elect Bro. C. F. Bucher as elder. Our love feast will be on May 7 2:30 P. M. The B. Y. P. D. is doing a good work. Bro. Ge Bowers asked to be relieved of the ministry, and the church grant his request.—Mrs. Vergie A. Bowers, Taneytown, Md., March 15.

Woodberry.—Our council was held on March 11. Our pastor gave splendid report on his work for the year. There were thirty-fou added to our church during the year, eighteen by baptism and si teen by letter. Our delegates to district meeting are Brethren C. Hinegardner, J. S. Law, and Sister Grace Rairigh. Our love fea will be held on April 24. On March 13 our pastor baptized a fathe mother and three children of one family. Our church work moves with much interest and splendid attendance. March 17 the mothe and daughters held a meeting. A play was given by the intermec ates, entitled America for America. March 18 we had a teache meeting and our guest speaker was Mrs. Philips. She spoke building. She gave a very fine talk.—Mrs. William Horn, Baltimor Md., March 24.

PENNSYLVANIA

Back Creek.—We met in council on March 19, at the Brandt hous A good report was given by the deacon brethren. Samuel Hawbak was elected church treasurer; Mildred Heckman, secretary; Russ Flohr, board of trustees; the writer, church correspondent. The thi Saturday in May was the permanent date set for our love feast the spring, and the third Saturday in October, in the fall. March at the Brandt house we organized a singing class, conducted by Sol mon Wingert, which will continue every Saturday evening for twel weeks. Interest has been good. With the help of our ministers, de cons and laity we hope to burst forth in a new reality in serving Go —Martha E. Meyers, Chambersburg, Pa., March 28.

TEXAS

Nocona.—Following the Annual Conference we were pleased to ha Eld. J. A. Miller visit us for two weeks. In August Brother a Sister B. M. Rollins of Keyser, W. Va., held a three weeks' eva gelistic meeting. Attendance was good. These young evangelis labored very earnestly. Bro. Rollins preached powerful sermons a Sister Rollins conducted the devotions. Everyone enjoyed her stori and rag paintings which she gave nightly for the children. Eig were baptized and two reconsecrated their lives. Bro. Rollins serv private communion to two of our shut-in brethren. One of our go brethren, Marshall Jennings, died since the meeting. Eld. Kidwell seriously ill. This is the second time Brother and Sister Rollins ha

en with us, and we look forward to their return.—Mrs. Abe Molsbee, ocona, Texas, March 22.

VIRGINIA

Middle River.—Since our last report three have been added to our urch by baptism. Our B. Y. P. D. invited Mrs. Flory of Bridgeater to show her pictures and tell of her trip to Japan, which was njoyed by all. Interest and attendance have shown a marked inease in all church activities since the coming of our pastor and wife January. We are enjoying our piano which was purchased reently. At our council a committee was appointed to redecorate the terior of our church. Doors leading to Sunday-school rooms have en placed on each side of the rostrum. Our B. Y. P. D. meets twice month and we have special services at our church every other Sun-y night. Brethren W. E. Cline, B. B. Garber and J. W. Garber are r delegates to district meeting which is to be held in the Sangerlle church in April. We observed world day of prayer with the ethodist church. We are having services each night during the eek preceding Easter. Our pastor, Bro. Samuel Harley, will bring e messages. Our Aid has been unusually busy this winter.—Mrs. ank Y. Garber, Waynesboro, Va., March 22.

Moscow.—We met in council Feb. 18. Delegates to district meeting e Sidney Byerly, W. J. Shull, with Paul Reeves, R. P. Clatterluck, R. Sheets and Rosa Byerly as alternates. A collection of $26 was ken for the Spanish sufferers. The Ladies' Aid also sent a box of dding. Feb. 20 we were much pleased to have Dr. J. S. Flory of idgewater give us an excellent sermon. After his sermon we took r achievement offering, which amounted to $200. March 13 we were ad to have Bro. Wimer, a Bridgewater college student, give us an teresting sermon. We are expecting Bro. M. G. Wilson of Cloverle, Va., to be with us in a series of meetings the first of September. ir Aid Society has increased in attendance and interest. They have en helping in many ways. We meet in homes during winter months. Mrs. Verna Sheets, Mt. Solon, Va., March 18.

Peters Creek.—Our church met in council on March 2. The folwing were elected as delegates to district conference: Albert Shoalter, Luther Shepherd; alternates, Galen Showalter, Harold Craun. ir Messenger campaign has been completed and we are glad to say at the Messenger is now in more than seventy-five per cent of e Brethren homes of this congregation. We are glad to state that r heating plant and baptistry are completed and repairs are just out finished. Our church attendance has kept up well for the nter.—Mrs. J. S. Showalter, Roanoke, Va., March 16.

Pleasant Valley.—Our council was held March 12. The goal for misns for next year was set at $1,000. Of this amount $650 will go the General Mission Board and $350 to the district board. Members re urged to write their congressmen and senators, opposing the islation now pending before Congress which will appropriate vast ms of money for war purposes and give dictatorial powers to the esident. The committee in charge of this is composed of Mary O. ller, Ruth I. Cline and Frank S. Driver. The report of the pasal committee was made by Harry A. Driver. Our communion will held Saturday preceding Easter Sunday at 6 P. M.—Frank S. iver, Weyers Cave, Va., March 20.

Valley Bethel.—We met in council March 11. The treasurer gave favorable report. It was decided to retain the following officers: ller, C. B. Gibbs; clerk, R. E. Bussard; treasurer, Mary Bussard. legates to district meeting are R. E. Bussard and W. E. Bussard, h Bro. C. B. Gibbs and Mrs. R. E. Bussard as alternates. March Brother and Sister Guy Stump of near Waynesboro, Va., accomied by Agnes and Ruth Kimball, were with us and gave a very teresting and helpful program on faith.—Mildred E. Bussard, Bolar, ., March 14.

WASHINGTON

Ilisforde.—We held a successful series of meetings during the last k of December and the first week of January. Bro. Mark Schrock the Olympia church was the evangelist. Eleven were added to the irch by baptism. Our communion services were held at the close the meetings. Bro. Paul Longenecker, district field man, was with Jan. 23. He will be with us again on April 24. Sister C. E. Verk was elected president of the senior Aid for this year, with Sister an H. Verbeck, president of the junior Aid. Plans are being made an all-church night. Our mother and daughter banquet will be l in May. Two of our active young ladies, Bertha Longanecker Eva Robinson, have gone to Chicago to attend Bethany Biblical inary. At our recent council the church accepted a percentage get system for the ensuing year. Considerable work has been e on the landscaping of our church and parsonage grounds. We e to do a great deal more this spring. Six letters of membership e been received. The interior of our church has been varnished. church basement has been calcimined and redecorated. Other rovements have added greatly to the convenience and appearance the building. We are practicing for the Easter program. Our sionary society, led by Sister Henry Colbert, is studying Mecca Beyond. On the world's day of prayer this group, and all others cared to, met in an inspirational meeting at the C. E. Verbeck ne. Our pastor and wife, Brother and Sister Glenn M. Harmon, close their pastorate here Sept. 1, after serving us successfully the past two years. A successor has not been chosen. Our pas-s little daughter recently swallowed two open safety pins, but y were successfully removed and she is home again.—Mrs. Earl ganecker, Tonasket, Wash., March 17.

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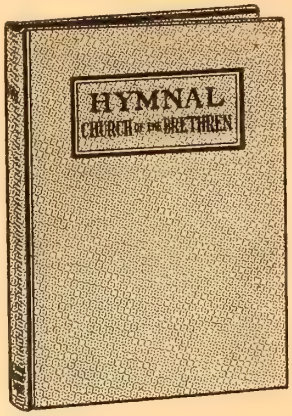
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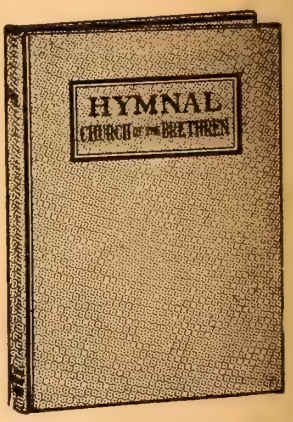
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GOSPEL MESSENGER

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Gramstorff Bros., Inc., Malden, Mass.
Artist: William Hole

THE TRANSFIGURATION

"And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them; and his garments became glistering, exceeding white, so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus" (Mark 9:2-4).

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DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 9: 14-19

"They were not able"

Impotent Disciples

When an afflicted boy was brought to the nine disciples, they couldn't give any help. They seemed powerless in the presence of evil. When war, labor trouble or class antagonism appears to afflict the social order and violate the rights of the individual today there are those who say Christians can't help; we do indeed seem powerless in the face of the complex problems that vex our times.

Jesus deplored the impotence of the disciples; he charged their failure to lack of faith. Is it likely that his attitude toward us would be anything like this if he were to diagnose our situation? It is not Jesus' fault that we are so powerless in the presence of evil.

Tuesday: Mark 9: 20-29

"But Jesus raised him up"

The Power of Jesus

Jesus was soon master of the situation that baffled his disciples. He turned defeat into victory, anxiety into the joy of deliverance. Men had to marvel at his power whether they were friendly to him or not. All had to admit that his power was unique. We share with the disciples the conviction that his power was of God and proved him to be God's Son.

The presence of Jesus brings victory into many a situation in our day too. Homes troubled by misunderstanding and dissension find peace and order when he enters. Churches find power to transform their communities. Individuals find strength to stand up under difficulties and live useful lives.

Wednesday: Isa. 6: 5-13

"Then I said, Here am I; send me"

Vision and Consecration

Isaiah was worshiping in the temple when he found himself, by vision, in the presence of God in glory. He felt his own unworthiness and found cleansing from sin. Then he was ready to listen when God told him of a service that needed to be performed for his people. He responded gladly to God's call, even though he realized that the mission was a difficult one.

Visions do not come for their own sake; they come to prepare us to do something, and nearly always point the way toward duty. They succeed in their purpose only when we give ourselves heartily to the tasks which are set before us. Otherwise we are merely visionary.

With a Vision in the Heart

Two men work side by side in the shop or on the farm. They may be doing the same tasks but their ways of acting are quite different; the one has a vision in his heart, the other hasn't. The one who has the vision is purposeful; he knows what he wants to accomplish. He sees farther than the present task; he does even the details of his work well because he knows that they have significance. The other man finds work to be drudgery because he sees no meaning in it. He slights details because he does not realize that they make a difference.

The man with the vision is likely to do more work with less effort than the other because he is working toward a goal and is happy in making progress to that end. The one who sees no farther than his task soon finds that he must seek other interests to keep from becoming a mere machine grinding out routine.

People get discouraged with life when they can see no meaning in it. The cure for many of the world's ills is a vision of the possibilities in human existence. The Christian religion ought to give men this vision. The program of the church and the program of the individual Christian ought to provide enough inspiration to keep a vision in the heart and carry that vision through the drab and thankless tasks of a prosaic world.

The daily grind becomes a race when there is a vision in the heart.

Ezek. 37: 11-14; Philpp. 3: 8-14; John 15: 15.

Thursday: Acts 19: 3-8

"And he entered into the synagogue, and spake boldly"

Sending After Seeing

Paul's great work followed a vision. It would hardly have been possible, had the vision not preceded it. The definiteness of his experience helped him to know what to do when he found others who were confused in their ideas and ideals. The Holy Spirit was a great reality in his life, and so he knew what to say when he met those who had not realized the Spirit's power. He himself relied upon the Spirit for guidance. When the Spirit blocked the way he waited; when he spoke, Paul acted.

Men today can not be sent forth to help their fellows until they get a vision of the need and what can be done to fill it. The Holy Spirit brings such visions to men. The need is great. The resources are dependable. But action awaits vision.

Friday: Ezek. 2: 1-7

"I send thee . . . to nations . . . which have rebelled against me"

Heeding After Hearing

Ezekiel, too, had a vision of the the glory of God. It overwhelmed him at first, but when the Spirit came into him he was able to look up and listen. What he heard was a commission to take a message to Israel. Israel was sinful and stubborn and showed no inclination to hear, but that was not to affect Ezekiel. He was responsible to God, and the carrying out of his commission rested with him before his God.

When men face difficulties in their tasks, it soon appears whether they have the stability of a call from God in their hearts. If they have, they go steadily ahead.

Saturday: Ezek. 12: 21-28

"The word which I speak shall be performed"

The Effect of Vision

Some visions should never come to reality. They are too theoretical. One test of validity of the visions of ancient prophets was whether or not they came to pass. If they didn't, the prophet was counted false; but if they did, he was authenticated. There were some visions of true prophets, however, that took a long time to work out. People tended to make light of such visions, but the message of Ezekiel here is that the word of the Lord is sure; God will stand by the visions of his prophets.

It takes faith to hold to a vision while it is working out. Many fall by the wayside, the victims of discouragement and impatience.

Sunday: Acts 26: 12-20

"I was not disobedient unto the heavenly vision"

Service After Vision

These words were spoken after perhaps twenty years of the most strenuous kind of service in which many dangers, hardships and discouragements were encountered. There is not a hint of wavering in them. Paul had established the principle of obedience in his life and he was going straight forward as long as life was granted to him. Imprisonment didn't stop him; nothing stopped him until the final summons came.

It is a great thing to live a consistent life like Paul's in obedience to a vision of God's will. A young man or woman can do nothing finer than start out on such a course and carry on.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., April 23, 1938 No. 17

EDITORIAL

These Twilight Times

THERE have been many twilight times in the history of man—times when men did not know, or could not know, what would be the final outcome of the storm of change then sweeping over the world.

One who has recently returned from Germany writes of the profound twilight which has engulfed the people of that land. The Germans themselves can easily know less of what is going on in their country than observers watching from the outside. For within that great land men and institutions are under artificial controls. No one knows what would happen if these compulsions were relaxed. Newspapers and radio mean nothing where facts are withheld, colored, or obviously distorted into propaganda.

Of this land where men live as in a dream, our traveler spokesman says: "The twilight is so fantastic and all-prevading that it is utterly impossible for anybody to define or predict anything. Fears multiply but so do heroic attitudes. Men derive a strange resolve to bravery from the growing darkness."

Something of this twilight is casting its shadow across the whole world. Such darkness was to be expected in times when men did not know what the rest of the world was doing. But today there are many means for obliterating ignorance and bringing the truth to all. The irony in the situation lies in the fact that these channels for the spreading of light are choked with propaganda. And so, as in Germany, who knows what is the actual situation?

Obviously at such times one can not get much help from the uncertain shadows of the twilight world without. It is as if one were lost in a dark forest, or in some great cavern. It is said that the best thing in such a situation is to sit down and calmly take stock of one's dilemma and his resources for meeting the same.

Let those who are already conscious of the growing twilight of our times endeavor to do the same. Are not the real resources to be found by way of the promptings from within? If one will be quiet and seek for higher help there are spiritual compensations to match every personal need. What if the times are out of joint? Many worthies of the past have found in such a challenge to new spiritual insights and achievements.

It is thus that the twilight, though it turn to night, must eventually issue in the dawn of a new day. Then those who have held to the truth as it wells up from within will most certainly find themselves on solid ground. When the storm is over and the sun shining again, the house that was builded on a rock will still be standing. It is even so with a life. H. A. B.

The April Meeting of the General Mission Board

THE members of the General Mission Board assembled Tuesday, April 5, with Vice Chairman Yoder in charge. The chairman, Otho Winger, was unable to attend on account of illness, but we were assured of his interest through helpful letters. Bro. J. K. Miller was also absent as he had not returned from a trip south. The other members, J. J. Yoder, H. H. Nye, R. D. Bowman, L. S. Brubaker and Nora Rhodes were all present. The opening devotions were led by W. Harlan Smith in a way to put us all in mind of the importance and large responsibility of the work. The meeting lasted for two days and a half with much of the nights included. The business of the Publishing House is always a part of the business and the many details and considerations in this department were given much thought and consideration.

Many of the duties of the Ministerial Board also overlap and are considered together in a joint meeting of the two boards. This consumed a good half day and dealt with such matters as pastors in weaker churches, summer pastors, proper consideration and appreciation for the work of our older ministers and the importance of enlisting the interest of our strongest young men in the work of the church, both as ministers and active laymen. A committee working on some co-operative

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plan to care for our ministers as they grow old reported and was continued to mature a plan to be recommended to the ministers and churches.

The war in China and the tragedy of our three missing missionaries from the Show Yang station were given much thought. While it is difficult to believe that our missing friends may not have made the supreme sacrifice, it was thought that without more definite information we shall cherish the hope that they may yet be found to return to their work. But if the sacrifice has been made, great faith was expressed by all present that the Lord will overrule it for great good to the church, and the extension of the gospel. Appropriate records were made on the minutes of the mysterious tragedy and again the Board asked to share the sorrow of the families and the China Mission through letters from the office.

The mission families now home on furlough from China were approved to return as conditions might permit. All feel that so far as conditions permit, China in these days of war and oppression needs friends, and that those who go now in the name of the Lord will do much to make a place for the permanence of Christianity among that people. Hazel Rothrock was also appointed to go out this year, if the way opens. Galen B. Ogden and wife of Conway, Kans., were approved to go out in 1939, feeling that a year in Bethany Seminary would help to increase their usefulness, especially since the turmoil in China remains so active.

The Africa field calls urgently for more general evangelistic missionaries, who can contact villages, create Bible classes, discover and encourage teachers and organize groups of Christians for worship and fellowship. In other words they feel the need of keeping the church growing along with its schools and other institutions, so that these institutions may be kept in touch with Africa's need and life as represented in the growing Christian church. Here is a chance for those who love the Lord and love people. Ira Petre and wife of Hagerstown, Maryland, were appointed to go out in 1939. They are now in Bethany Seminary and it was felt another year should be given them there before leaving for the field.

There seemed an unusually large demand upon the funds on hand and many appropriations were made after much careful consideration. Bro. M. M. Myers, home from China, and the secretary were asked to speak at the missionary convocation at the Lawrence Conference. Bro. William M. Beahm finds it impossible to return to Africa, since the doctor advises against it for the present on account of Mrs. Beahm's health. He will continue to teach missions in Bethany Seminary. Nettie Senger, in China, has had a continued attack of arthritis and the Board suggests her return as soon as conditions may permit.

The care of the children of Africa missionaries has always been a problem. They ask for a home in America where they might be kept together. This was referred to a committee to study. Bro. L. A. Blickenstaff who visited Africa on his return to India makes a splendid report of what he saw and the large progress he thinks the Nigeria Mission of the church has made. We are sure, too, that his help in matters financial was appreciated by the mission, as reported by letters. Other items in his report must go over to the Lawrence meeting for consideration.

The Board desires that the church will not forget the dreadful needs of China for continued relief. Many feel the suffering in that land will excel in extent almost anything in the world's history. It was decided that Bro. O. C. Sollenberger and his son, Howard, who is a third year student in Manchester College, shall return to China this fall for relief work. Since Sister Sollenberger's health is not so good she encourages this sacrifice for the cause. They will remain out for a period of two years, if conditions demand it. The father will give his attention to the work of our mission which he left, and his son in relief work, first in the area of our own mission, and then to help in other areas as opportunity might demand. C. D. B.

With Great Respect

WHAT is the primary purpose of preaching? Of teaching? Of evangelism? Of religious education? What are the most important qualifications of a pastor? What is the mission of the church? What is the ideal church program? And what is the best this and that and whatever else you want to ask about?

There is no end to the questions and earnest honest thinking about them can be very profitable. Indeed it is hard to see how one can be a very useful servant of the church without raising such questions and trying to answer them. This, too, notwithstanding the fact that absolute agreement as to the right answers is too much to expect. There should be and can be general agreement but not in all details.

Yet there is one great idea that must be implicit in any approach to such questions as are suggested above. It is a deep conviction that spiritual realities are the supreme value in human life. Without that there's just no use to begin.

Has it already occurred to you that this is only another way of saying what a great soul saw and said many centuries ago? To the general effect that if anyone would make much of life he must believe that God is and that he is a rewarder of them that seek after him (Heb. 11: 6)?

We said it as above out of respect to twentieth century fastidiousness. One must be careful to be nice in the presence of culture. E. F.

THE GENERAL FORUM

Ruth and Naomi

BY MAY ALLREAD BAKER

They gathered round the two in Bethlehem.
"Is this Naomi, come to us again
From Moab?" But she answered bitterly,
"Nay—call me Marah! Full I went from thee,
And have returned with empty hands. Have fled
That land of desolation. All are dead—
My sons and husband—they lie buried there."
"But who is this with thee, this damsel fair?"
Naomi's stern face softened. "God forgive
My hasty words! Good neighbors, I shall live
From this day forward for this maiden here,
Who left her home, and all her heart held dear
To follow me. The treasure of her love
Can scarce be measured save by heaven above.
I shall be sad no longer. Nay, in truth,
I should rejoice. Behold! My daughter Ruth."

Lewisburg, Ohio.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

III. The Settlement Grows

THE migration that had brought the first group of families from Pennsylvania and Maryland to the Shenandoah Valley in 1783 was not without its influence. When the balmy days of spring came again, followed by the lovely summer weather with promise of needed crops, letters were speeding their way back to anxious friends in the north, giving account of the venture. That these on the whole gave favorable impressions of the southland is evident, and that other groups were impelled by the same desire to migrate is certain.

We are not surprised, then, that by the following year another group was ready to join friends who had gone before. Accordingly, in the summer of 1785 seven more families joined the little settlement at Flat Rock. Again, they were partly from Pennsylvania and partly from Maryland. In the recent years, especially since the outbreak of the Revolutionary War, numerous families of Brethren had moved across the border into Maryland. Some of these now disposed of their Maryland homes and moved farther south. There were doubtless two reasons for this: as land was cheaper, larger estates could be had for the same money, and most of the Brethren needed large estates for their large families. It is also likely that the wanderlust, awakened in them, impelled to further ventures.

The tide of migration, having now swung into full tide, continued, however, to grow. After 1785, for some years a fleet of covered wagons could have been seen more than once in a year wending their way up the old Indian trail along the Shenandoah River to Flat Rock.

The settlement grew rapidly until, in 1787, thirty-two families had come. Most of these settled at first in the vicinity of Flat Rock, so that the Shenandoah Valley was beginning to feel the impact of a vigorous Dunker community.

These families were not penniless immigrants. They had been thrifty farmers, tradesmen and mechanics in the provinces to the north, and were now setting out to better their fortunes in a new land. Moreover, most of them were young, or relatively young. They did not come as adventurers, but as settlers; they were seeking homes for themselves and their families. About all they asked of life was an opportunity; they meant to carve their own fortunes. Most of them possessed sufficient means to purchase a farm at the then prevailing prices, make a down payment and, by thrift and economy, meet the deferred payments as they came due.

Their first houses were little log cabins, hastily constructed, which they made to do until they could get some land under cultivation and have the food supply reasonably assured. They generally located their homes close to a spring or running stream, to insure the water supply. In this they had located favorably, as the region abounds in springs and rivulets. Many of the best homes of the community today still receive their water supply from a never-failing spring, the seat of one of the early settlers.

It requires little imagination to picture the Flat Rock settlement in the fall of 1787—a group of a score of families making the best of what they had in their little frontier shacks, but looking forward hopefully to the time when they could afford more of the comforts and conveniences of life. All in all, they were a brave, aspiring and hopeful group. They had not expected to find the frontier a bed of roses. They came with strong hearts and devout spirits, seeking to build homes where they could be free in body and soul.

Unquestionably, they found a fine Christian fellowship with one another. Most of their houses were too small to accommodate many visitors, and much of their community worship, at least in fair weather, may have been held out of doors. But that Bible reading and family devotions were to be found in most of the cabins, there is little doubt.

The leader of the settlement was, of course, John Garber. For eight years he and his family had pioneered in the valley, and had made their name and their church a symbol of what is finest and best in life. He had traveled and preached extensively, and had made many friendly and helpful contacts. The Indians trusted and respected him, for they had learned by experience that he was a friend of all men. He had

made it easy for his brethren to come into the new country and be understood and appreciated.

But John Garber was no longer a young man, and his health was failing. Frontier life, hard work and exposure were telling upon him. During the four years since his older sons and their families and friends had begun to settle about him, he had walked among them as a patriarch. He was loved and respected wherever he was known. In the fall of 1787 he was very ill. On the third of September he made his will. The will was probated December the twenty-seventh of the same year. Sometime between these two dates, he closed his eyes in death, in the presence, it is believed, of his entire family, wife, seven sons and three daughters, and many friends.

So far as known, he was the first of the Virginia Brethren to pass on to his reward, and was probably the first to be interred in the family burying ground near the Flat Rock church. A small gravestone, bearing the inscription, "17 J. H. G. 87," is all the remembrance his friends saw fit to record—a testimony to the modest life he had lived. His wife survived him twenty-one years, and died at the age of seventy-five.

Bridgewater, Va.

On Immortality

BY LUCILE LONG

Second Half

FINALLY, it is only in the calm acceptance of all eternity as his rightful inheritance that the soul of man can do his best work. For he does have work to do, and few of us dream of salvation except as we, like our Master, work the works of him who sent us. There is nothing in this idea contradictory to that of waiting in patience. The trouble with the attempts of many Christians to do good is that they do it so foolishly, so rashly, so intermittently. Many a pastor, especially in these days when it is the fashion to tell all young people, regardless of their intelligence, experience, or spiritual insight, that they are the hope of the world and that they should immediately return to their home communities and reform them—many a pastor, I say, finds one of his greatest problems in the zealous performers of good deeds in his church. This well meant zeal on the one hand and the apathy too characteristic of church members on the other are the Scylla and Charybdis of his pastoral career.

But there is a kind of worth-while accomplishment that is the final glory of Christianity. It comes slowly, like the corn in the ear and the fruit on the vine. There is first the desert life of John the Baptist, the three years in Arabia for St. Paul. But at last the Christian finds the source of his strength and his task, and then—and only then—he goes out to do the will of God effectively. And neither the long period of preliminary meditation nor the greatness of the task attempted nor the quiet inevitableness of its performance are ever possible to the soul who does not know that eternity is in his heart. Some people see ever about them horses and chariots of fire, are forever hearing above them the wings of twelve legions of angels. And it is of people like that that Christ's church is built. What wonder that the gates of hell do not prevail against it?

If, then, nobility of living is possible only to him who knows he is an immortal soul, how may such an assurance be achieved? For as we have already indicated, not all spiritually sensitive people reach this belief easily or quickly.

We may begin by saying that it is hardly a result of planning or picturing or dreaming of heaven. That the mind of man should forever attempt to visualize heaven is neither surprising nor objectionable. As a matter of fact, a certain type of mind always brings to the idea the measuring reed of Ezekiel and no doubt finds comfort in its use. But most pictures of heaven are unsatisfactory. The finite can not grasp the infinite, and in the attempt to do so often comes close to the ridiculous. Even when inspiration touches such dreaming, as in John's vision of the holy city, it is not the gates, not the streets, nor the walls of chalcedony and jasper and amethyst that capture the imagination. Rather heaven is a place of harpers harping with their harps; there is a tree there, whose leaves are for the healing of the nations; God shall wipe away all tears. So beauty and joy and the ultimate achievement of the perfection for which we strive are our heaven. Even from all that John has to offer us we turn to another scripture: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Neither do we reach this faith in immortality by which great men live and die through reasoning. Thoughtful Bible students, when asked to quote specific texts on which to base their faith, are usually surprised to find so few. Especially is it true that Jesus, who returned to certain fundamental truths again and again in his teaching and reinforced them with parable and object lesson, has little to say on the subject.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"If it were not so!" In that circumstance explanations would have been necessary. But since it is everywhere taken for granted, little is said on the subject.

Most young people, I think, go through a period of passionate intellectual speculation in which all the beliefs taught to them in childhood are subjected to fierce investigation. During this time, they read and listen to everything they find and weigh argument against argument. They are delighted to find as many pros

as cons (if my own experience may be taken as typical), but they find no spiritual resting place that way. I think sometimes even the impressive analogy of St. Paul, when he explains his faith, is only partially satisfactory. So the silences of Jesus become eloquent at last—he explained to us all that could be explained.

Belief in immortality is, after all, a gift and an achievement. In so far as it is the first, we come very close to the mystery that lies at the heart of our religion. We believe in the Lord Jesus Christ, and we receive salvation, eternal life. It is as simple as that. And here, as always, our victory is our faith.

Belief in immortality as an achievement is more a thing that can be reduced to words. It is a natural and, I believe, inevitable accompaniment of heroic Christian living. If it is true, as I have tried to say, that no noble living is possible without this belief, it is also true that no very vital belief is possible without the noble living. We come back to Jesus' words:

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

Jesus saith unto him, I am the way, the truth, and the life.

Jesus *is* the way—the way to heaven, the way to heroic living, the way to an unshakable belief in this doctrine of immortality. And he is this way for us because, as we accept him by faith and begin to follow his teachings, we experience his power in our own lives.

Whatever we may think of Paul's explanation of the resurrection, there is a belief of his which we never dream of questioning, a miracle in his life which we can not ignore. Paul died daily and Christ lived in him. His simple words with their breath-taking impact are the only ones adequate to explain his life:

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

So he writes to the Colossians:

For ye are dead, and your life is hid with Christ in God.

When Paul declared that above all things he would know Christ and the power of his resurrection, it was of no doctrine of immortality that he was thinking. It was of a greater miracle than that—that a man, and he the chiefest of sinners, should become, under the marvelous providence of God, a minister to the gentiles. That the old man, of whom Paul never ceased to be painfully conscious, should be replaced by the follower of Christ, that the lusts of the flesh should be subject to the power of his crucified Master, that miracles should be wrought through him—around the tremendous implications of such a resurrection the mighty imagination of Paul never ceased to play. Here was the power of the gospel, here was the triumph of Christ: a new man. After that, as he knew full well, one might attain unto the resurrection of the dead.

It is impossible to think of Paul in any dark moment in a Roman dungeon wondering if there was a life after death. He had suffering enough, and persecution enough, and "beside those things that are without, that which cometh upon me daily, the care of all the churches." But he did not have this particular anxiety. Many a person has read with startled tears the words of the letter to the Philippians:

For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.

"Whether it be by life or by death" was not a matter of concern so that Christ might be magnified. Paul speaks of the spirit world with the same quietness and naturalness which he uses for that other world in which his cloak from Troas was a necessity.

And we, if we ever reach any worth-while faith in immortality, do so in the way Paul did. There must be in our own lives a resurrection, the greatness of which makes this crowning belief of the Christian faith entirely simple and credible. The faith chapter of He-

Utilizing the Product of Our Church Colleges

BY C. ERNEST DAVIS

Now is the time for our churches to prepare to utilize the product of their colleges. Members of senior classes are now thinking of graduation and of the positions they hope to find. It will make a big difference to them and to the church whether they get jobs in church communities where they can be of service to the church or are forced to go into communities where their efforts are lost to the Church of the Brethren.

If churches desire to have the benefit of the services of these young people they should be looking about in their communities now for possible openings in schools, pastorates, agriculture, and business of all sorts. In particular, this is the season when school meetings are being held and teachers selected for next year. If you know of an opening of any kind, send the information to the placement bureau of your college and notify any student in whom you may be particularly interested.

The church has put time, money, and toil into the rearing and education of these college graduates. Let us not lose the product by carelessness and indifference now at the critical moment but prepare to utilize it by taking a little forethought and making a little effort.

McPherson, Kans.

brews is one that must forever take captive the imaginations of men. Its mighty sweep, its majestic, triumphal chant is a thing to wonder at. I still remember my start of surprise and sense of discovery when I first found the phrase which belongs not only to the martyr host, but to all ordinary Christians.

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong . . .

Out of weakness were made strong! It is the final testimony to the power of our religion. *Out of weakness were made strong!* It is the triumph song of John's company of saints around the throne. *Out of weakness were made strong!* It is the one last, incontrovertible proof of immortality.

All who have felt that power in their lives understand what Jesus said when he replied to Thomas, "I am the way." All who have faced seemingly impossible tasks and have performed them know that the mansions may be depended upon. All speculative difficulties vanish before the soul who knows here and now the power of the resurrection.

A very great saint of old wrote:

Beloved, now are we the sons of God, and it doth not yet appear what we shall be.

And it hath not yet appeared even after these two thousand years. But now, as then, it matters very little. The sons of God know themselves to be immortal.

Bridgewater, Va.

The Future System of the Brethren Ministry

BY F. E. MALLOTT

We have not forgotten the topic. The future always is related to a past. The inquiry concerning the beginning of the pastoral system of the ministry is yielding more information. I am in receipt of a letter from Bro. John Heckman of Polo, Ill., which pushes the beginnings of the pastoral system back several years earlier than 1896. (See Messenger for March 5, page 24.)

Bro. Heckman's letter follows:

"You invite suggestions as to when pastoral work began in the Church of the Brethren. . . .

"On July 28, 1891 Bro. P. R. Keltner entered upon full time pastoral service in the Sterling, Ill., church. He did not receive a stipulated amount of salary but he made an accurate account of all his expenses and they were paid by the Mission Board of Northern Illinois and Wisconsin. He continued at Sterling as full time pastor for fourteen years.

"Again on June 23, 1889 the Chicago church was organized with an enrollment of twenty charter members. At this same meeting W. R. Miller was elected to the ministry and 'immediately entered into active service as pastor of the Chicago church.' He continued as pastor for over fifteen years.

"Before this time W. R. Miller had been in the grocery business in Chicago, but he failed in business. When he was elected to the ministry he received only a very small part of his support from the Chicago church. But he did receive some. What they lacked in making up his support his brother, D. L. Miller, supplied. This I have from D. L. himself. Bro. W. R. Miller gave his full time to the pastorate. Beginning date as above.

"The financial records of Northern Illinois and Wisconsin show that the district fully provided the first house of worship for the Chicago church.

"Some time in the year 1895 the Lanark church called Bro. I. B. Trout from Ohio to the pastorate of the Lanark church. I do not have at my command the exact date in the year.—John Heckman."

Bro. Heckman has put us all in his debt by writing the above letter. We have pushed the beginning date in 1889. It is connected with the operation of Mission Boards.

But in Philadelphia it was a consecrated individual who supported an early pastor. Even though under a Mission Board in Chicago, it is D. L. Miller who acts the part Sister Mary Geiger took in Philadelphia.

All the principals in the above letter are dead save one. In order to check accuracy and gather additional items of interest I have submitted Bro. Heckman's letter to Bro. P. R. Keltner and have questioned Bro. Keltner.

Writing me under date of March 14 from his home in Freeport, Ill., he first endorses as accurate Bro. Heckman's statements.

He informs me that his employment at Sterling was his first service as pastor.

He assures me that he called himself "pastor" and the brethren called him "pastor." He adds: "The word pastor was not used often then."

In answer to a question concerning the amount of expenses in the early 1890's he answers as follows:

"I took an average of the first five years we were there, and it is slightly above $45 a month. The house rent is included in this."

Bro. Keltner informs me that the financial arrangement of "expenses and no stipulated amount endured the whole term of fourteen years."

His letter concludes with a paragraph which I think ought to be inserted in the record for its intrinsic value as showing the conditions surrounding an early pastorate and results won.

"Allow me to say a few words concerning the results of our work while in Sterling. There were thirteen members there when wife and I moved there and began our work. A Sunday school was organized

at once. A church organization was effected in about a year. The church building was moved and enlarged on a better location. During these fourteen years there were between eighty-five and ninety received into membership by baptism. Our conveniences were not modern. All these baptisms were performed in Rock River, in all seasons of the year, perhaps more in winter than summer. The effect on the public was not harmful, rather an inspiration."

Chicago, Ill.

Fighting Fire With Fire

BY JOSEPH VAN DYKE

IV. A Challenge to the Church of the Brethren

THE time has come when, because of the complex nature of modern civilization, it has become impossible to successfully fight evil with evil. This fact is proved conclusively when we consider modern nations and their use of the violence we call war.

In the good old days only men went forth to battle, and there was honor of a sort between enemies. There was a loose code of ethics in ancient warfare. Men who were trying to murder each other on the battlefield did it according to certain rough rules, and a gallant soldier was honored by both sides alike. Little remains of chivalry in today's wars.

When we read in our newspapers about war in Ethiopia or Spain or China, we are appalled by the brutality of war as it is waged by civilized nations. The deadly machine gun which mows down the enemy, the shrapnel which bursts into a thousand pieces any one of which may mangle, the gas which eats out the lung tissue—it seems we can not get used to them. But these are used only against combatants.

It has become the common thing, in recent years, to read of civilians being included in the casualities of war. Bombing planes drop their highly explosive bombs on hotels, schoolhouses, railroad stations, anywhere. Whole villages are blown to bits, including the babies, and the old women and old men who ran too slowly. The economic blockade, which means starvation to noncombatants, is a respectable weapon and used by all nations.

War, as it is fought today, is a kind of double suicide. It is a violence which consumes both the user and the opponent, as well as innocent bystanders. The nation that goes to war today is playing the part of the three Japanese who strapped their bodies to a torpedo which, when it exploded on its objective, blew them to bits. Both sides must lose. That one of them will be named victor means little when each country has burned up the best of her youth and the major part of her wealth, and has built up walls of bitterness and distrust which will take generations to break down.

What is the alternative?

Love. We have known about it for a long time. We have read it and talked it and written it. We have said that we believed it and in our close circle of fellowship we have even practiced it a little. But we have never taken it out into the arena of world conflicts and given it a trial there. We have never demonstrated that force can be defeated by love. We have never proved before the world that good can resist evil.

Today, as never before, the world is ready to change from the old self-destroying method to a new one. Some one must show the way. Some group, large or small, must demonstrate, so that all the wide world can see, its faith in the possibilities of love as an instrument in fighting evil.

Humbly and sincerely I suggest that task for the Church of the Brethren. We have behind us a testimony of faith and individual action. Before us is the greatest opportunity ever given a group like ours. We, who call ourselves brothers, can, if we wish, show what brotherhood means; we can put into vivid action the new technique. For such a time as this our church was born.

In violence-torn Spain we have a mission. We are beginning to fulfill it there. In China and Japan we have a mission. In every country of the globe where violence is, we have a mission. Here in America we have a mission. What will we do about it?

Nothing, I fear. It would take a great deal of conviction, and a great deal of work. It is much easier to hold an idea intact in one's head, than to translate it into action.

But if we should—if we should, the America of the future and the world will have its first practical demonstration of a way of life which must become habitual in every nation if the kingdom of our Lord is ever to be a visible reality.

Dare we accept this challenge? *Dare we refuse it?*

Burt, Mich.

Who Is Responsible?

BY H. A. MERKEY

Abstract of a funeral sermon occasioned by the killing of Bro. C. Raymond Geib by a hit-and-run drunken driver. This report is as printed in the Weekly Pick-Up of Manheim, Pa., and sent us by Bro. J. I. Byler of Lancaster, Pa.—Ed.

WE are holding in custody in connection with this brutal killing one young man who will have to answer for the charges of involuntary manslaughter and "hit and run driving." Besides, he should answer for the charges of drunkenness and ignoring a stop sign. There is bitterness in the hearts of many against this young man. Though in a sense I have great sympathy for him, nevertheless I think he should be punished and penalized for this deed. Man is a free agent with the power to choose or to refuse, and since he chose the path of error which resulted in this terrible tragedy, on this ground I base my statement.

It is a tragedy to endanger your own life, but it is a far greater responsibility to endanger the life of your fellow men. But let us carry the thought, who is responsible for the killing of my good friend?—just a little farther. Is he alone to blame? Can I wash my hands and say I am innocent from the blood of my friend? Might it be possible that others are involved in this cold-blooded tragedy?

How much is the individual to blame who sold to him the liquor which caused him to be insensible to the extent that he claims he knows nothing of the tragedy?

How much is the proprietor of the hotel to blame, whose place of business is so attractively lighted that it enticed him to enter and spend his money for that which is not bread?

How much blame should be charged to the wholesaler? He is not interested in his fellow men's welfare, but rather seeks to enrich his own interests by conducting a large wholesale liquor business.

Should we overlook the fact that our own commonwealth is busily engaged in the liquor business with the express purpose of creating an income and thus making a nation of drunkards, rather than respectable citizens?

How much responsibility should be placed upon the manufacturer of this damnable curse, who in glaring, attractive pictures displays his particular brand as creating health, wealth, and prosperity, or by the picture of an aged married couple who are on the verge of celebrating their fiftieth wedding anniversary, representing that their daily menu included rum?

How much responsibility rests upon those who signed the application for a liquor license to be issued to some individual near their own home or some other home?

Are you willing to assume part of this guilt—you—who favored the repeal of the Eighteenth Amendment by raising propaganda that it was worse in the days of prohibition than before, and used every opportunity to have the open saloon return?

How much are you to blame, who remained quietly at home and raised no voice or sentiment against the repeal of this amendment when the opportunity was yours?

What is your answer, guilty or not guilty?

I ask you again: Who is responsible for the killing of my friend, your friend, husband, father, son, brother, teacher, singer, citizen, businessman?

Christians and fellow citizens of our town and community, since our hearts are touched as never before, through this experience, shall we not awake and arise in the strength of our manhood and in the power of the Lord Jesus Christ to defeat this curse that lies at the bottom of most evils? Let us begin and continue the fight until every beer joint, roadhouse and every bar in our respectable hotels is closed.

The wise man says: "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Drink is deceiful—harmful—deadly. No drunkard shall inherit the kingdom of God. What a solemn warning! What a great task is ours to save men from destruction! For your sake, for your children's sake, let us arise and go.

Manheim, Pa.

Make Disciples

BY O. P. WILLIAMS, JR.

MARK this truth, few men ever left the world richer, who did not make disciples. Glory attends the magnificent twelve whom Jesus gave.

Go thou and do likewise. Make disciples for some great cause. Endow men and women and children with a zeal for goodness and purity. Endow them with God's grace. Make a place for them and go with them to their training places. Endorse for them the leadings of the Spirit.

See to it that they become possessed of a self-giving purpose. Reveal to them how to pray. Introduce them to the controls of character. Mould them into a passion for progress in the purposes of God. Let them feel the integration of the commonplace with the eternal and persuade them to speak in defense of the high.

Devote them to love, to unselfishness, to self-abandon, to zeal. Let them create and suggest and lead and assemble and divine.

Give them Jesus' concept of morals. Let them grow and glow and find their happy place in the scheme of things. Make disciples of them. Whether they be old in years or in the flush of youth, grant them to participate in the program of progress.

Plattsburg, Mo.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A YOUNG man went to a distant town, fell in with a bunch of boys who drank liquor, and one winter night was thrown into jail for breaking a groceryman's showcase glass.

A friend of his, an older man, was informed of his whereabouts. It was zero weather, the building was open, and there was nothing to sleep on but a bare cement floor.

Calling a conference of the groceryman and two policemen, arrangements were made by the friend to get the boy out. With tears in his eyes, he promised never to drink again.

Ottawa, Kans.

HOME AND FAMILY

Trust

BY IDA M. FISHER

Who dares to smile
While others weep,
When sorrows crowd
So fast and deep?

'Tis he whose trust
Is placed in him
Who cares for us,
Though paths are dim.

Soft whispering
We hear him call,
"Lo, I am here,"
When shadows fall.

Lewistown, Pa.

Hard-Boiled

BY ADA CASSELL SELL

"ISN'T she kind of hard-boiled, Jim?" whispered Arlene.

"Sh!" cautioned the young man who had been steering Arlene carefully through the back of the crowd on the camp-meeting grounds.

Two dark eyes grown stormy, a head held high, accosted Arlene Hughes and Jim Mercer.

"Yes! I heard you! I'm hard-boiled, am I? Well, it's not to your credit that you're not! Baby! That's what you are!"

"Come on, Nita!" said Amy Lewes. Angrily Amy hastened to lose her accuser. "We contaminate the earth they tread!"

"Arlene! Come here! What are you doing?" scolded Jim.

"I'm going to talk to her! I feel so small! I must see her, Jim. It's no use, you've got to let me hunt her!"

Like a fleet deer Arlene sprinted along the edge of the crowd. Most of the folks were hunting their parked automobiles or already driving them out of the grounds. It was dangerous for a girl, even a winged one, to maneuver among the menagerie of fiery-eyed beasts coming at her from every angle. But she too was on fire. Never had Arlene craved anything so much as she did an interview with the girl whose feelings she had hurt. Jim, the meeting of the Y. P. D. council planned for later in the evening, the new dress waiting at home to be tried on, the new book shouting to be sampled—none of these things mattered. She began to sob, she had to see the girl. "God, take me to her! It's just as if I'd hurt a pretty, dumb creature, maimed it, the look she had in her eyes! I can't bear myself! I hate to be like that! I'll never judge anyone again, never!"

Just as she felt the terribly awful depths of despair that come when one has to give up a cherished soul-objective short of a coveted realization, she caught a glimpse of a flying crimson scarf, the one the girl had worn. In no time she had hold of one end. Scornfully the girl pulled at the other end; it was a tug-of-war.

"Amy, she would like to speak to you," said Nita, very quietly and sweetly for a girl who had donned so much make-up, and was then tossing something away that blazed a second on the grass before it was extinguished.

"What do you want?" growled Amy. "Can't you let me alone? I tell you I'm hard-boiled! You shouldn't associate with such as we are! Should she, Nita?"

The words were rendered exclamatory by a wild, ringing laugh.

"Amy, I'm sorry! Truly, I am! Now you tell me what I am! Oh, I know it's something despicable, but spit it out!"

"Despicable, did you say? No, no! You are a little ewe lamb sheltered from every blast; yes, from every little draught that could hurt. Your life has been beautifully secure. The best a home could offer has been yours; the best a church could offer has been yours; the best a school could give has been yours, clear on through college. And I? I am an orphan, for myself as they say since I was fifteen; work when I have work, Nita and I bunk together. We do not always have enough to eat. But even if we use more make-up than you and smoke occasionally, we're clean otherwise. And from now on we'll not do anything to give girls like you a chance to call us what you did to your sweetie! Shall we, Nita? We could tell you some things about him you'd hate to believe."

"Tell me!" commanded Arlene. She liked Jim somewhat, but occasionally noticed a tendency in him from which she recoiled. She could not have defined it.

They told her kindly, frankly, as one woman to another. Arlene thanked them.

"But you haven't said what I am!" pleaded Arlene, begging for punishment.

"We're not out calling names, sister," grinned Amy; "we're too nice to do that."

Nita giggled. By that time the three girls caught the humor of the situation and laughed together like pals. All the icebergs of remorse melted from Arlene's heart, and those of hurt and rage from the others. How good it felt—like sunshine after a hurricane.

"After Jim takes me home, I'll send him away. You two come to my house and we'll really get acquainted, shall we?"

"We'll be there, Arlene," said the grateful Amy. And her smile was sweet.

Altoona, Pa.

When Tomorrow Becomes Today

BY LULA R. TINKLE

ARE you waiting until tomorrow to possess the thing that would make your life richer if you had it today? Perhaps each one of us is guilty of putting off until tomorrow some worthy deed, some kindly word, some needed change, awaking each new morn to find that tomorrow did not arrive with the dawn. When does tomorrow come? Does tomorrow ever become today?

About a year ago a new family came into the community. We invited them to come to church, and to enroll in the Sunday school. This was the reply: "We have a few debts we must pay, then we can buy some better clothes. We really do want to get started to church, but our clothes are not as good as we would like to wear to church. As soon as we get on our feet a little better we plan to get our car fixed up, then we will start in going to church." The year slipped by, the old debts are paid, and new ones are made. Their clothing is better, but they hope for still better. The car is in running order, but it does not run fast enough. They are still wanting to do the very thing they desired a year ago, and are waiting for a deeper joy tomorrow, which they might have had the whole past year.

Sarah and John, a week before their wedding, were making plans for their future, when these remarks were heard: "John, don't you think we ought to join the church, now that we are starting out upon our married life? Everything is so new, and wouldn't it be a good time to begin living a Christian life? You know we have often said we would join the church some day."

"Of course we have, Sarah; but don't you think we should wait until we get our new home built? We will have such a busy life for a few months that it seems to me we should hardly take on any more. Then too, Sarah, we can hardly break away from our old friends so suddenly. I fear you would miss your old chums so much that you would not be quite content. I do want you to be happy in your new home. I am sure we will find the church a blessing when we are a little older, but perhaps we should wait another year."

They did wait another year, two years, and ten years. Three children came into the home, bringing new joys, new cares, sickness, debts. They have journeyed on year after year, still conscious of the fact that there are better things in life, and longing in their hearts to have an abiding joy they heard about years ago, but tomorrow has never come.

The newcomers, and the newlyweds are not the only ones who are waiting for the tomorrow. There is a long, long line of well meaning folk on the "waiting list." Who are they? Some wait until tomorrow to read the Bible. They are so rushed today. They hope there will be fewer duties tomorrow and more time to read. But tomorrow the duties multiply and the hours seem shorter. Some wait until tomorrow to play and talk and read with the children. Day after day they plan and wish for more companionship with the children, but today is so full. But lo, tomorrow the children are grown up, and seeking other companionships. So their dreams are never realized and those golden opportunities are lost.

There is a friend burdened by sorrow, illness or financial losses. A word of sympathy and encouragement is needed, and we fully intend to show a special interest in him. But tomorrow may be a more convenient time. But see the headlines in the daily on that very day when we intended to have a talk with him, that day we called tomorrow. "Suicide, caused by financial losses and ill health." Where was the friend in need who is a friend indeed? Waiting for the tomorrow.

No one can afford to put off until tomorrow to do, or say, or be that which will bring happiness, make life more fruitful, or enrich experiences for self and others. "Today is ours. Tomorrow belongs to God." Believing this may help us so to live the today that God in his wisdom may see fit to send us a tomorrow. But it then becomes our today.

Upland, Ind.

HOME AND FAMILY FUN

Popcorn Feeds

"MA, where's the popcorn popper? O. K. I'll get it."

"And the butter is out on the back porch. Please use the popcorn in the sack. That in the box isn't ready yet."

Popcorn feeds are easy for most homes. Yet this wonderful joy of family life is often neglected. Even if used, mother has all the work to do.

Why not have mother stay out of the kitchen? Let the children do the popping. I know that the popcorn may not be popped just right, and the butter may be wasted a trifle, the floor may be a little dirty, and all that, but to have the family co-operation will be worth all the mess.

After the corn is popped why not play games? Any home game would be in order. Also good red apples would be in order. Tell fortunes with apple peelings and, seeds. Carve figures from apples. Play, *Button, button, who has the button?* and the old family game, *I'm hid.—Robert W. Tully for the Recreational Fellowship.*

OUR MISSION WORK

In the Land of the Monkey Bread Tree

BY D. W. BITTINGER

Chapter VIII

Change in Monkey Bread Country

THE years brought changes in Baobab land. In the ten years following Anjikwi's first timid venture to the village of the mission more changes took places in his country than had taken place in several centuries before. First the boys and girls learned to write and soon afterward the paths were full of children hurrying here and there with notes, for to have one's voice speak for one in a place where he was not, was a marvel more wonderful than their own ancient witcheries. Then other mission stations sprang up over the countryside and people of other localities also learned to read and write. When a messenger traveled he was burdened with letters of salutation bearing nothing more than a wish that everyone was well. Still later, boys were sent off to different institutions of higher learning quite some distance away and the complexities of postal runners and postal orders were learned.

The countryside was full of different languages and once in a while a smattering of pidgin English was heard. The English words for things the tribesmen had never seen before were accepted along with the things themselves, and one coming into mission territory had almost to learn a new language. With folks from many tribes working at a common task, tribal outlooks enlarged and reduced tribal enmity resulted. Money came into common use and was desired by all alike. If the tribes did not gather round the church and school, they did gather round the Saturday pay line. Best of all they gathered round the chapel at time of prayer call too.

Diseases began to come under control and no longer did epidemics of smallpox and other diseases devastate the country of its people. Day in and day out there flowed through the hospital a stream of folks desiring treatment for everything from stubbed toes to measles, from whooping cough to chicken pox, leprosy, syphilis, blindness, epilepsy and evil spirits. Some got well and some were buried, but the stream flowed on.

The teacher or white man's yard was full from morning until night, week in and week out, with people who came for the settlement of all sorts of difficulties. These varied from fights to major and minor thefts, to adultery and wife stealing, even to questions of a spiritual, theological and metaphysical nature.

On Sunday the citizens of Baobab country came out in great numbers to the church. Work was laid aside, impressive, almost unimaginable amounts of clothes were put on, and the drab interior of a plain mud church with mud seats became a riot of color and a sanctuary of perfume. But the service was reverent and sincere. It seemed to reach a bit deeper into the soil of everyday life than some services on civilization's Broadways. On Sunday, too, a score of boy preachers traversed the country up and down, holding services under twenty Baobab trees in as many villages. Sunday had become a day of rest and worship.

With many of the changes Anjikwi was well pleased, as were also his countrymen. But there were some that he hoped would not be permanent. He saw growing up about the mission a group of folk who were becoming mission dependents. They were forgetting their old trades, and when the mission had no work for them they were without work. He knew nothing about civilization's unemployment situation and his country never had any such problem, but he saw the roots of it growing and it disturbed him. He saw his own crafts and culture being neglected in the wild struggle for imported culture and imported things. He saw the white man working hard trying to manage and direct a sudden and new rise to what he had heard called civilization, but what seemed to him a kind of instability.

But he heard the teacher again and again outline the hope for the future, and it so well fit his own life that he himself might have originated it. Certainly this hope sprang from his own people.

It seemed to Anjikwi that the need was to put Christ on the farm and on the threshing floor, and not only in the school or the mission compound. He felt there was need to keep the Baobab people's feet rooted deep in the soil. More effort should go to enrich the culture of his people, rather than to destroy it. Thus would the white man's civilization and thinking be enriched also. It seemed to Anjikwi that the ideal way would be to take away centralization around a mission station, and make it rather a headquarters for a widespread church and educational work. The need was to head everything up in the black men of Baobab country, rather than in foreign white men. He hoped to see a community health consciousness spread up and down the land, with a church and a school in every village. The purpose of change he believed to be to enrich, rather than to arbitrarily change life. Thus might the Boabab

What to Pray For

Week of April 23 to 30. Remember all the missionaries in the homeland. (See inside cover of April 30th GOSPEL MESSENGER for names of those on furlough.) Pray that their contacts with the home church may give them new courage and that they may inspire us to a deeper consecration.

folk grow their own future rather than mark all the way with copied signs and the white man's idea of the roads which should be taken.

Toward this end Anjikwi and the teachers work. And as to its value in an unsteady and confused world they have high hopes.

Garkida, Africa.

Missionary Patches

BY FAYE MOYER

THE women of the missionary society wanted to really do something worth while. They met one day in the little country home of one of the members, and there they sang glad songs and prayed earnest prayers. They realized that reading and singing and praying were good, but not enough. It takes more than these to make a missionary society most worth while. Prayers and songs only can never send missionaries across the ocean into heathen India or pagan Africa. No, in addition to all this, it takes coins—bright, shiny ones and plenty of them, to send men and women to tell the world of Jesus' dying love.

And so they talked and planned; one suggested this, another that. Finally, one woman with an earnest heart suggested a good plan. It was Martha who had the clever idea and they all liked so well. All the women agreed that this unique way of doing good would be interesting and help in a real way to spread the gospel story in a faraway country.

This was the plan. Now Martha had a discarded green dress that would never do anybody much good as it was. So why not play a game of pretense with it. There were to be imaginary holes all over the dress in front, in the back, on the sleeves and about the hem. Why should not each woman lend a hand and choose some gay colored patch and sew it over one of these imaginary holes. But underneath the gay patch was to be placed a shiny coin, the best she could save out of her earnings. The patch was to be sewed on tight. Then all the coins were to go to faraway Africa to help tell the blessed story. What a bright idea! They all liked it and agreed that that was just what they would do.

And so they sang other songs and prayed even more earnestly, for in their hearts was a gladness because they had purposed in their hearts to do a very good deed within the next few weeks.

So Martha went home from that splendid missionary meeting, took the green dress out of the box where it had been lying folded for so many weeks. As she unfolded it her eyes shone brightly and her heart beat happily for was not this well-worn dress going on a good mission as it would pass around from farm house to farm house where one kind hand after another would place in it a coin sewing it on securely with a bright patch! But Martha herself would sew on the very first patch to carry her love token to heathen black friends. So she took of her meager earnings and gave what she could. It was not so much, but she gave it willingly and prayerfully. Selecting a bright red patch, she sewed it over an imaginary hole on the right sleeve. Then she passed the dress on to her nearest missionary society neighbor.

And so the green dress that Martha wore made the rounds, passing into each humble home of that happy group of women. Each woman gave of her love and means for a cause that was good. And truly, the right hand never knew what the left hand did. For each woman sewed in her gift secretly. In due time every woman had contributed her bit and there were no more holes. The dress returned to Martha, who carefully folded it and placed it in a box to await the time when they should next meet.

And it so happened at that time that one of their number who had gone out to Africa as a missionary had returned on furlough. So they arranged that their next meeting should be held in the church on an evening when the lady missionary could talk to them. After the talk by the missionary who told of Africa and its needs, came the time for the green missionary dress with bright patches to speak. As the dress was taken out of the box, and as it was held before the audience, it spoke in a language that touched the hearts of the people. It told a tale of love and sacrifice. The green dress shone bright with gay patches, from neck to hem, and it hung heavily weighted down by coins concealed under the patches. The patches were cut open and the coins rolled out one by one, until they lay in a shining heap in the lap of the missionary who was to be the messenger to carry these gifts of love to faraway Africa as she returned.

But this was not the end of the story of the green dress. Along with the coins went the dress with the missionary patches to Africa. Months later this same missionary had a prayer meeting service in the little mud church in faraway Africa. She wore this same green dress with the gay patches, each patch showing the cut where the coin had slipped out. As she stood before her audience of black seekers of truth, she told them the story of the poor widow who gave her two mites, her all. And then she told the tale of these missionary patches, of the love and sacrifice and prayers of their friends in the missionary society in faraway America. In turn the hearts of these dusky faced people were made glad as they learned of the good deeds of the good women across the sea. They prayed, in turn, for the givers of these coins.

Missionary patches—yes, bright colored, gay missionary patches, sewed on with stitches of love, concealing the gifts of sacrifice, sent with earnest prayers.

That is what can patch up great misunderstandings, cover imaginary holes of doubts and fears and bring far countries and peoples close together—so close that all are one in one great cause for Jesus Christ's sake.

This true story would not be complete without adding this bit of rhyme which was written by one of the members of the missionary society after she heard of the dress's sermon in Africa.

The Story of a Dress

This is the dress that Martha wore
So long ago in days of yore.
It was the fashion's whim and style,
Being as green as River Nile.
She swished and flouted it, I bet,
It ne'er became the least bit wet.

This is the dress that Martha wore,
That she discarded when she tore
The places we have tried to patch
With bits of cloth that did not match.

A coin was placed by every one
Who sewed a patch, a task well done.
The coin was needed 'cross the sea
To save Ham's daughters—one, two, three.

Folks just sewed on what they had
To make the darkest child grow glad.
They did not know what each one did,
As they the coins in sewing hid.
We held the dress and felt its weight,
Its contents we could not then state.

There came a night to open seams
And count the coins with their bright gleams.
Five dollars and some more we found;
In Faye's soft lap they made a mound.
For on the night she spoke to us
We cut the patches with no fuss.
So glad was she, and her bright smile
Made us all feel it was worth while
To pinch and save that many joys
Be given to these girls and boys.

She took the dress along with her—
The parting caused our eyes to blur—
We were o'erjoyed when she wrote
And told us of her trip by boat.
And of the dress she took along
To show the children who belong
To her own school where she doth teach.
This dress helped her so much to preach
'Bout white folks loving heathen girls
With tender hearts and midnight curls.

She said they looked at it with awe;
Such wonderment she never saw.
It showed them how the white folks give
To teach the darkest ones to live.

Yes—
This is the dress that Martha wore,
Shown to the folks on foreign shore.
Can you imagine, I can not,
One half the joy this dress has brought?

Garkida, Africa. —*Mabel Hammond.*

Tsinchou China Notes

BY ELIZABETH B. WAMPLER

Letters Are Deeply Appreciated

Perhaps at least some of us have grown lax in sending news of our work, thinking mail is too uncertain to try to get news to you. But if the mail that goes safely although slowly from us to the home folks is as much appreciated as the few letters and magazines, especially the Gospel Messenger, that get through to us are appreciated, during these days of isolation and anxiety, then it is well worth our while to risk the mail occasionally.

Living One Day at a Time

We are realizing more and more what it means to live a day at a time. We have periodically faced the question of whether to remain at home or try to flee to a place of greater safety with our little boys. But the weeks come and go and we are comparatively safe and quite comfortable, for which we are most grateful to our heavenly Father who cares for his own. Each morning for many weeks, our little group of believers gather for a morning service of praise, a prayer for those less fortunate than we, and a plea for guidance during these days of uncertainty in China, and growing less certain for more nations than China and Japan.

(Continued on Page 20)

Monthly Financial Statement

During the month of March contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $5,495.04. The total received for the year beginning March 1, 1938 was $5,495.04, detail as follows:

	Receipts for March	Total receipts since 3-1-38
World Wide Missions	$ 968.70	$ 968.70
Women's Work Project	727.20	727.20
Home Missions	35.24	35.24
Foreign Missions	320.54	320.54
Junior League Project	22.00	22.00
India Mission	4.00	4.00
India Boarding School	5.00	5.00
India Share Plan	25.00	25.00
India Missionary Supports	790.16	790.16
China Mission	170.57	170.57
China Share Plan	74.50	74.50
China Missionary Supports	416.89	416.89
South China Mission	55.00	55.00
Africa Missionary Supports	204.10	204.10
Africa Mission	76.69	76.69
Africa Share Plan	85.25	85.25
Africa Leper	18.00	18.00
Conference Budget Undesignated	1,136.03	1,136.03
Conference Budget Designated for—		
Board of Christian Education	49.00	49.00
Bethany Biblical Seminary (at Elgin)	43.50	43.50
Bethany Biblical Seminary (at Chicago)	119.67	119.67
Youth Serves	148.00	148.00
Total Budget items	$5,495.04	$5,495.04
Non-Budget items—		
China War Relief	330.56	330.56
China—Spain Relief	142.80	142.80
Spanish Relief	123.62	123.62
Special Peace Fund	4.80	4.80
	$6,096.82	$6,096.82

The following shows the condition of General Mission Board foreign and home mission finances on March 31, 1938:

Income since March 1, 1938	$ 6,998.84
Income same period last year	7,395.62
Expense since March 1, 1938	23,651.60
Expense same period last year	14,023.64
Mission surplus March 31, 1938	6,743.17
Mission surplus February 28, 1938	23,395.93
Decrease in surplus March, 1938	16,652.76

KINGDOM GLEANINGS

Calendar for Sunday, April 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Receiving Vision for Service.—Mark 9: 2-10.

Christian Workers, What Does Church Membership Mean?

B. Y. P. D., Our Church Heritage.

Intermediates, A Place of Enjoyment.

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Gains for the Kingdom

One baptized in the Everett church, Pa.

One baptized in the Center church, Ohio.

One baptized in the First church, Los Angeles, Calif.

Seventeen baptized in the Bellefontaine church, Ohio, Bro. John Good, evangelist.

Five baptized in the White Oak congregation, Manheim house, Pa., Bro. Irvin Heisey, evangelist.

Thirteen baptized and three received by letter in the Nappanee church, Ind., Bro. H. A. Claybaugh, evangelist.

Fifteen baptized and three await the rite in the Cherry Lane church, a mission point for Licking Creek and Back Creek congregations, Pa., B. E. Waltz, evangelist.

Five baptized and one received on former baptism in the Salamonie church, Ind., Brother and Sister A. P. Musselman, evangelists, also one baptized previous to these meetings.

Nineteen baptized, four received by letter, two received by right hand of fellowship, and one reclaimed in the Second South Bend church, Ind., Bro. Edward Stump, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister E. S. Coffman, May 8-22, in the Shepherd church, Mich.

Bro. Wilbur Garber of Port Republic, Va., June 5, in the Sangerville church, Va.

Bro. Wm. Riddlebarger of Wichita, Kans., April 24, in the Belleville church, Kans.

Bro. Michael Kurtz of Richland, Pa., May 7-21, in the Maidencreek church, Pa.

Bro. W. E. Thompson of Dixon, Ill., May 22 to June 5, in the Four Mile church, Ind.

Bro. E. C. Woodie of Mapleville, Md., May 22, in the Mechanic Grove church, Pa.

Bro. John E. Rowland of Mechanicsburg, Pa., April 24, in the Boiling Spring church, Pa.

Bro. C. F. Holsopple of Myersville, Md., June 19 to July 3, in the Sandy Creek church, W. Va.

Bro. C. F. Holsopple of Myersville, Md., pastor, May 8-22, in the Pleasant View church, Md.

Bro. S. Paul Daugherty of Pleasant Dale, W. Va., July 25 to August 7, in the Salem church, W. Va.

Bro. David Snader of Akron, Pa., May 15, in the Fredericksburg congregation, Meyer house, Pa.

Bro. J. E. Rowland of Mechanicsburg, Pa., June 5, in the Three Springs house, Perry congregation, Pa.

Bro. Guy E. Wampler of Daleville, Va., April 25 to May 8 in the Walnut Grove church, Taylors Valley, Va.

Personal Mention

"Aunt Lydia" I. Wirt, of Lewiston, Minn., and her two sisters of the Chicago suburbs whom she had been visiting, Mrs. S. J. Yohn and Mrs. T. O. Evans, were early last week callers at the Messenger rooms.

Returning from India Missionaries Anna Warstler and Hazel Messer reached New York Wednesday morning of last week, three days overdue. According to the press dispatches it was the most stormy crossing of the Atlantic yet experienced by the Queen Mary.

Bro. James A. Sell who preached the dedicatory sermon in 1888, is scheduled to preach the morning sermon in an all day fiftieth anniversary service at Elizabethtown, Pa., Sunday, May 1. In the afternoon short talks will be given by G. N. Falkenstein, S. S. Eshelman, S. S. Shearer, H. A. Merkey, J. C. Zug and others. In the evening Pastor H. K. Ober will preach.

Bro. J. Quinter Miller has for many years and in many connections given distinguished service to the cause of religious education. On March 25, last, he was elected Executive Secretary of the Field Department of the Federal Council of Churches, according to the April number of the Federal Council Bulletin. "Dr. Miller is expected to take up his new duties in September."

Sister D. L. Forney of La Verne, Calif., whose serious illness we mentioned last week, passed into rest Wednesday evening, April 13, according to word received at the mission offices next morning. More about the life and homegoing of this good mother in Israel, her faithful service in America and India, will come later. Meanwhile we can share the sorrow of the bereaved ones, both in the homeland and beyond the seas.

Bro. Leonard M. Lowe, pastor of the Bowmont church of Idaho, has accepted a call to a joint pastorate of the North Saint Joseph and Mound City churches of Northern Missouri. Brother and Sister Lowe are already located in the Mound City congregation. "Their ability, enthusiasm and consecrated efforts for the kingdom," says District Secretary J. H. Mathis, "will be appreciated not only by the congregation but by the entire district."

"A letter dated March 13 has been received from Oberholtzer at Liao Chow, Shansi, which indicates that he was safe and well at that time. He states in the letter that he expected the Wampler family at Chin Chow, Shansi to visit him shortly." The foregoing was contained in a message from the State Department of Washington received at the mission rooms Thursday morning, April 14. It had been included in a telegram from the American Embassy at Peiping as a "message from Mrs. Minnie Bright."

Annual Conference—Lawrence, Kansas

Annual Conference convenes at Lawrence, Kans., June 8 to 14.

Your church should represent. Congregations whose membership is 200 or less are entitled to one delegate.

Congregations having more than 200 members are entitled to two delegates.

All business for Conference Booklet should be sent at the earliest date possible to the secretary.

J. E. Miller,
Elgin, Ill.

Golden weddings continue to be the order of the season. March 22, last, was the day for Brother and Sister N. R. McKinnie of Sabetha, Kans. We just now found out about it so our congratulations are somewhat belated. More details in the correspondence department next week.

Bro. J. M. Blough's letter from London written April 7 said they were to sail from Glasgow on the Cameronia April 23 and were due at New York May 1. He and Bro. D. J. Lichty will represent the First District of India on the Lawrence Standing Committee. The Bloughs may be addressed at Belleville, Pa.

Iowa was represented last week by a group of six, returning from a Chicago trip where the four young men in the party had a radio audition. The remaining members of the group were Mrs. Ben Wilbur of Dallas Center, mother of two of the young men, and Mrs. Suzie Wicks of Adel, a friend and pilot for the party.

Sister Goldie E. Swartz, writing from Bombay, March 15, having given good-byes that morning to friends at Dahanu, said: "The Bollingers and I are coming the overland route in part—Iraq, Palestine, Egypt, Italy, S. Europe and then from England on April 20 by Queen Mary, arriving in New York about five days later."

The younger Finches were much interested in the bookbinding machinery. Father and Mother Finch gave that respectful attention too but their chief concern was with persons, especially the Brubakers whose pastoral service at Covina they remember with genuine affection. They also spoke with great appreciation of the present work there of Pastor Mark Cripe.

Chairman H. L. Hartsough of the General Ministerial Board and President Ralph W. Schlosser of Elizabethtown College will be leaders in the Ministerial Conference and Fellowship at Juniata College Monday and Tuesday, May 2 and 3. At the same time will be the Women's Conference directed by Mrs. Ross D. Murphy, president of the National Council of Women's Work.

With Our Schools

Juniata College

Rev. John C. Hare, pastor of the Third Presbyterian church, Altoona, Pa., spoke at the Easter vesper service on Sunday afternoon, April 3, in the Stone church. The service was held on the last Sunday afternoon before the spring recess.

The Bailey Oratorical Contest, held Wednesday evening, April 6, was won by Miss Roberta Weyant of Tyrone, Pa., and Charles Ellis of Baltimore, Md. The contest is the oldest on the Juniata campus, having been established many years ago by the Hon. Thomas Fisher Bailey.

Dr. J. F. L. Raschen, head of the modern languages department of the University of Pittsburgh, spoke at the Tuesday Forum on the evening of April 5 on the subject "Behind the Scenes in Europe." The address, followed by a period of questions, was an illuminating study of the economic and social factors which are determining life in Europe today.

Extensive curriculum changes, effective next fall, were announced with the appearance of the new college catalogue. The core of the changes is an attempt to make the work of the college more unified and coherent. Briefly, they equalize requirements for graduation, provide a uniform program for the freshman year, and at the same time allow each student a measure of freedom in course selection after the first year.

Miscellaneous Items

The Achievement Offering from the Bowmont church, Idaho, was forty dollars, not eighty dollars, as reported in a recent news note. There was a misreading of one figure which made this difference. But even so it was a good offering. Had all the churches given at the same rate the brotherhood Achievement Offering would have amounted to over $70,000.

The McPherson College A Cappella Choir of thirty-two voices under the direction of Professor Nevin W. Fisher, head of the Voice Department, will broadcast over WHO, Des Moines, Iowa, Saturday afternoon, April 23, from 2:30 to 3:00 o'clock. The choir is making a two week's trip into Missouri, Iowa and Nebraska, where they will appear in a number of Brethren churches.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Christopher Sower and Son, by H. A. Brandt of the Gospel Messenger staff. Brethren Publishing House, Elgin, Ill. 135 pages. Single copy, 75c. Ten or more copies to one address, 50c each.

I've read the story several times. It was good at the first reading; it was better with each reading. There's a reason.

Naturally I'm interested in our church history. I knew something about the life and work of Christopher Sower, Sr., and of Christopher Sower, Jr. I knew that historians gave them a high rating. I always felt that the Church of the Brethren did not fully appreciate what these two early Brethren did for the colonies and for the church.

The reading of this book helped me to appreciate the genius of these two men and the influence of the Sower Press which was so unique in colonial history from 1738 to 1778.

The author has taken what facts are known concerning the Sowers and, with his keen historical sense and vivid imagination, has given us a story that pictures afresh the incidents that caused General Conference to arrange to celebrate the setting up of the Sower Press in 1738 this year to be known as the Sower Bicentennial.

Perhaps it will matter little whether those whose race is nearly run study again the life of the Sowers, but it will matter much whether the younger generations familiarize themselves with their noble career. Beset with many and serious problems the Sowers set themselves to the task of providing reading matter for their fellow Germans throughout the colonies. They had conscientious scruples as to what that reading matter should be. While the printing of the Bible was basic with the Sower Press, there came from its office many other publications dealing with current events, moral, educational, reform and state problems.

In Christopher Sower and Son the author has developed a story that clothes these men of old again in human form and helps us to live over their times and understand their problems.

That all may possess this fine book the price has been cut to 75c for a single copy. But better still, in club rates of ten or more copies to one address, the book costs only 50c per copy. Every congregation should have at least ten copies and many should have several times ten.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for May, 1938

Emphasis for 1937-38—"Christ in the Life of the World"

Special Emphasis for May—"Rural Church"

Special Days

Mother's Day—May 8.
Good Will Sunday—May 15.
Conference Offering—May 22.
Memorial Day—May 30.
Rural Life Sunday—May 22.

If "Rebuilding Rural America," by Dawber, has not already been used in the church program, plan for a review and discussion of this book.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).
Workers' conference.
Mothers and Daughters' Week—May 8 to 15.
Mother and daughter banquet.
Honor Cradle Roll parents—May 8.
Recognition of graduates of schools and colleges.
Plan for Conference Offering. Emphasize the sending of an offering to Annual Conference.
If not already provided for, arrange to send your minister to Annual Conference.

Adult Christian Workers' Topics

May 1—Christian Conduct.
May 8—Safeguarding Family Health.
May 15—Religion in Rural America.
May 22—Rural Childhood and Youth.
May 29—The Rural Church and the New Day.

The last three outlines will be based on Mark H. Dawber's "Rebuilding Rural America." Any minister may get this book through the Gish Fund for 40c.

Young People's Sunday Evening Topics

May 1—A Rural Church in Action.
May 8—The Future of the Rural Church.
May 15—How We Got the Bible.
May 22—The Bible as Good Reading.
May 29—The Place of the Bible in the Life of Young People Today.

MINISTRY

Suggestions for the Observance of Rural Life Sunday

FIFTH SUNDAY AFTER EASTER, MAY 22, 1938

Origin of Rural Life Sunday

Rural Life Sunday finds its roots in the Rogation Days, days set apart by the Christian church for the purpose of offering special prayer to God for his blessings on the fruits of the soil.

Rural Life Sunday was launched at a meeting of the International Association of Agricultural Missions, held in January, 1929. At that meeting a recommendation was adopted requesting the Home Missions Council, the Foreign Missions Conference and the Federal Council of the Churches of Christ in America to promote the observance of the fifth Sunday after Easter each year as Rural Life Sunday.

The plans worked out for the observance of Rural Life Sunday are providential. Today as never before there is need for developing a sense of comradeship on the part of the people who live and toil in the countryside throughout the world. Today, as never before, our governments, both state and federal, are becoming aware of the interdependence of town, city and country, industry and agriculture.

It is still true, however, that "man does not live by bread alone" and the countryside, the cities, our governments, yea our civilization, need spiritual redemption. It is our hope and prayer that this order of service and the co-operation manifested on the part of the leadership of the church with other agencies interested in improving country life in arranging for the observance of Rural Life Sunday, will all help to develop a deeper sense of dependence on and comradeship with God the Creator and Sustainer of the universe, "in whom we live, move and have our being."

Order of Service

PRELUDE

CALL TO WORSHIP:

Sing unto the Lord a new song,
And his praise from the end of the earth.
For while the earth remaineth, seedtime and harvest,
And cold and heat, and summer and winter, and day and night shall not cease.

HYMN: "Holy, Holy, Holy."

RESPONSIVE READINGS: Ex. 3: 5; Jer. 4: 3; Mark 4: 28; Psa. 65: 9-13; Psa. 8.

Leader: Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

People: For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns.

Leader: For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

People: Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou has so provided for it.

Leader: Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

People: Thou crownest the year with thy goodness; and thy paths drop fatness.

Leader: They drop upon the pastures of the wilderness; and the little hills rejoice on every side.

People: The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

Leader: O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

People: When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained:

Leader: What is man, that thou art mindful of him? and the son of man, that thou visitest him?

People: For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Leader: Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:

People: All sheep and oxen, yea, and the beasts of the field;

Leader: The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

All: O Lord our Lord, how excellent is thy name in all the earth!

HYMN: "For the Beauty of the Earth."

PRAYER IN UNISON:

Our heavenly Father, we are grateful for the marvelous universe which thou didst create. We are glad for the starry heavens, for the hills and valleys, for the streams tumbling down the mountainside and the mighty purifying rivers, for the ocean and the continents, for the beauty of the myriad flowers and the songs of the birds, for the tall trees in the great forests and for the tiny plants that grow in the shady places along the highways and byways, for the glorious pictures thou dost paint in the heavens at sunrise and sunset.

We are glad that in planning this world and the processes of life, thou didst plan to have us be co-laborers with thee in meeting our physical, intellectual, social and spiritual needs.

We are very grateful for thy special revelation unto us through thy Son, our Savior. We are glad for the record we have of his life and for the way he demonstrated life's possibilities as he went about in the countryside doing good.

We pray that, as we join with others this day in thinking about rural life throughout the world, thou wilt bless us in this service and all who bring inspiration, guidance and help to those who live in the countryside and help them achieve more of the abundant life. Help them all so to live and toil that as they go about their daily tasks in the field, in the home, on the mountains and in the valleys, they may have the blessed consciousness and assurance that they are, indeed, co-laborers with thee.

Continue to warm our hearts and bless us we beseech thee as we join with others throughout the world in praying:

Our Father, who art in heaven, Hallowed be thy name. Thy Kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread: and forgive us our trespasses as we forgive those who trespass against us. Lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever. Amen.

SCRIPTURE: Psa. 23.

OFFERING.

DOXOLOGY.

HYMN: "This Is My Father's World."

SERMON OR ADDRESS.

HYMN.

BENEDICTION.

Subjects and Texts

"The Greatest Ideal for Our Community" .....Matt. 6: 10
"The Abundant Life in the Countryside" .....John 10:10
"The Good Shepherd" .....John 10: 14-16
"The Challenge of the Harvest Time" .....John 10: 32-38
"God's Fellow Workers" .....1 Cor. 3: 4-9
"The Interdependence of the Material and the Spiritual" .....1 Cor. 3: 16, 17
"A Balanced Ration for Christian Living in the Countryside" .....Luke 10: 27
"The Stewardship of Our National Resources" .....Luke 12: 16-21
"The Challenge to Grow" .....Mark 4: 1-9
"Our Promised Land" .....Joshua 1: 1-9
"The Comradeship of Christ in the Countryside" .....Matt. 14: 27-33

Prepared by the Committee on Town and Country of the Home Missions Council and the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

CHILDREN'S DEPARTMENT

Annual Conference Exhibits

Two exhibits are being planned for the Lawrence, Kansas, Annual Conference:

1. An art exhibit of picture treasures from the walls of our local churches. Do you have a beautiful picture on the walls of your children's rooms? If you do, would you be willing to send it to Lawrence? If you would, will you write the Children's Department, Board of Christian Education, at once saying so, and giving the name, size and coloring of the picture? Give the name of the painter too, if you can. We want to eliminate all duplications, yet have as wide a variety as possible.

2. A handcraft exhibit of all kinds of activities children have carried on in various church and church school sessions—posters, notebooks, ivory soap carvings, etc. If your church has something to exhibit, please see that materials reach the Lawrence Conference not later than June 8, 1938. Each piece should be labeled in some way to show name, address, age of pupil, teacher, and the purpose back of making this particular thing.

Here's hoping for a splendid exhibit.

ADULT CHRISTIAN WORKERS

Safeguarding Family Health

Mother's Day

Matt. 15: 21-28

Sunday, May 8

Most mothers and fathers, like the Syrophœnician mother, are vitally interested in the health of the family. Some states proclaim the first week of May as Health Promotion Week. It is generally agreed that most people have more health knowledge than they practice. The Founder of the church was vitally interested in health and so should be his followers.

Some adult groups will arrange for a doctor or a nurse to speak to them on the above named problem. Others will discuss freely the phases of the problem that applies to their community.

I. Safeguarding the Family as to Proper Nourishment.

1. Some families need more food than they are getting.
2. Some have sufficient quantity, but need a better balanced diet.
3. Most family diets are deficient in milk, fresh fruits, raw and cooked vegetables, tomato and orange juice, etc.
4. Should the family be induced to eat things they do not like?

II. Safeguarding the Family as to Sanitation.

1. Some drinking water is polluted due to poorly covered wells, surface water, bad location.
2. Disease is spread by the common house fly; breeding places should be destroyed and homes screened.
3. How shall we escape if we neglect?

III. Safeguarding the Family as to Accidents and the Spread of Disease.

1. In Illinois accidental deaths from automobiles increased from 728 in 1920 to 2,628 in 1937. Who is responsible?
2. In the same state cases of syphilis increased from 11,115 to 24,276 in the same period. The state now requires a premarriage health examination, but some couples try to evade it. Smallpox has been reduced from 8,536 to 922 cases due to vaccination. Diphtheria cases were reduced from 14,375 to 1,676 due largely to immunization. What can the church do to get people to co-operate?
3. Many rural communities have too few doctors, dentists, and hospitals. Some people neglect to use what they have. How may young doctors be induced to locate in these needy places? How get sufficient hospital accommodations?
4. Some communities hire doctors to keep the people well. This requires co-operation.

IV. Safeguarding the Family as to Worry and Mental and Physical Strain.

1. Let us provide for regular and sufficient sleep.
2. Let us provide for leisure time and recreation.
3. Let us provide for relaxation through change of work or hobbies.
4. Let us give time to meditation and prayer: private, family, church worship.
5. Rejoice in the Lord (Philpp. 4: 4-9).

WOMEN'S WORK

A Guide to the Discussion of Friendship, Courtship and Marriage, Living Together, and the Family

By Mrs. E. G. Hoff, Elgin, Illinois

Many women have expressed a desire that there might be more materials to be used with girls and young women's groups. The Women's Work now offers one such aid, prepared by Mrs. J. Z. Gilbert of Los Angeles, Calif., former director of Mother and Daughters. Mrs. Gilbert has been a successful mother and has had large experience with girls' groups in testing out the materials she has to offer. Besides, she has read widely and pursued studies under Dr. Popenoe of the Institute of Family Relations in Los Angeles, Calif.

Mrs. Gilbert offers this material as a guide for discussing the subjects of Friendship, Courtship and Marriage, Living Together, and the Family. Questions are raised on the definition, the cost, the test, and prerequisites of Friendship, the sacrifices necessary, how it may be maintained and how it may be jeopardized. Under the heading, Courtship and Marriage, questions are centered around petting, going steady, the purpose and the length of courtship, the parent's attitude, frankness, the preparation necessary and the place of God's guidance. The section on Living Together includes the problem of social adjustment, in-laws, finance, freedom of individual expression, causes for drifting apart, and consequences of leaving out God. Discussion questions under The Family deal with the changes caused by the coming of children, the establishing of a policy of discipline and guidance, maintaining happy family relationships and loyalty and a Christian atmosphere amid opposing forces, and fixing definite standards of service to humanity.

Altogether there are sixty-four stimulating questions which are bound to face every youth growing into maturity and every parent and leader who guides youth. There are quotations to vitalize the discussions and a bibliography which will serve as a guide and provide scientific data.

This series may well be used by groups of girls and young women, by B. Y. P. D. groups, and by mothers and parents as well. Much depends on the leader who should be informed, understanding, approachable, convincing, and a sincere Christian.

Order through the General Mission Board, 22 South State Street, Elgin, Illinois. The price is 10c.

Tsinchou, China Notes

(Continued From Page 15)

No News From Our Northern Stations

We have heard nothing from our co-workers at Ping Ting and Show Yang for three months. All but Liao Chow where Mr. Oberholtzer holds the fort alone, seems so far away, farther than Tientsin from America in so far as communication goes. But nothing can break the prayer line between us. We wonder much how our fellow workers fare. We think much of Miss Senger at Taiku who is ill there. She is so near us and yet not a word can we hear from her or send to her.

In the Face of Great Difficulty

It is very difficult to plan our program of work. Carts are practically never available for our use in going to the villages since this war is on. So it means not going or else walking. Sometimes we do not go and sometimes we walk depending on the distance we have to go. Our men can go much more than the women can, so the women's work for the present is almost entirely confined to the city and very near villages. But most of the women of the city have gone away for the present, hearts filled with fear. Many have jumped in wells as the easiest way to end it all, they think. Those we can reach, of both men and women, are very eager to talk to the Christians. "What attitude is the believer in Christ taking toward the present situation?" is a common question. Our Christians all through the country are very eager to have the evangelist visit their villages now. They want them to help and to plan and to comfort the hearts of their women folk. The evangelists are able to reach practically all in our territory where there are Christians or inquirers, but they can not go as often as desirable. Most of the usual classes have had to be called off. Our native helpers have been very brave in standing by their work, even when they have no assurance that their pay will be coming when due. The getting of money is a very difficult problem at present. But we neighbor together with three different missions.

Thankful for Food

So far we are able to get all the food supplies we need. It is not always what we want, but that is not serious yet. Our storeroom was well filled for the winter for we had a good garden. But we can not know what awaits this community and what will be the condition when present supplies are exhausted. However we must not let that worry us today.

An Air Raid

In January there was an air raid in our city. Ten bombs were dropped. Six people were killed and four were injured. Planes have returned twice. They circled about the city and left without dropping any bombs.

We Need Your Prayers

We know the home church prays much for China and for your representatives here, but do not forget the local Christians in this time of stress and strain. Christ's message of peace and calm is very effective at this time and people are eager for it.

CORRESPONDENCE

HOW THE WORK HAS GROWN AT LANSDALE

For a number of years there had been a strong desire among members in this community to have an organized Church of the Brethren in the city of Lansdale, Pa. Accordingly, a number of these members met on the evening of March 18, 1936, to consider some plan of action.

At the meeting it was decided to hold services for a few weeks, and then decide, if advisable, to continue the work.

Our first services were held on March 22, 1936, consisting of a Bible school and church services, with Bro. Wm. J. Wadsworth, Jr., in charge. At that first Bible school service there were twenty-six present. After the second Sunday we met again and the enthusiasm was so strong that we decided to continue the work. We elected a Bible school organization and a few officers to look after the work of the church. Our progress was very rapid and we were able to meet all our obligations with ease. We were particularly fortunate in having in our community a hall that was well equipped to conduct public meetings. And here we held our services for the greater part of the first year.

Our next task was the securing of the necessary equipment for the Bible school, church and communion services. On Sunday evening, May 10, 1936, we held our first love feast and communion with sixty-one in attendance. Our pastor, Bro. Wadsworth, was assisted by the four members of the church committee. None of us shall ever forget the spirit of Christian fellowship that prevailed in that service.

At a later council meeting in May, we elected deacons, trustees and other officers to complete the organization of our church. At that meeting we called Brother and Sister Wadsworth to serve in the pastorate and the eldership. On Sunday, May 24, our pastor conducted the installation service for our deacons and their wives.

In October we conducted our first evangelistic services, which were well attended by our membership as well as those of neighboring churches.

On Christmas night, we had the pleasure of surprising Brother and Sister Wadsworth at their home in Norristown, the occasion being their tenth wedding anniversary at which time the church presented to them a purse in appreciation of their services.

By the beginning of the New Year we felt the need of a more adequate place of worship and were able to secure a desirable location in the heart of the city, which is our present place of worship.

Our work during 1937 was very successful. As a result of our spring evangelistic services we baptized two precious souls, both young people. At the love feast and communion which followed we closed our charter, which had previously been granted in our county, with thirty-five signing the pledge of fellowship. Such a full and happy day it was and may it long be remembered!

On Easter morning another impressive service was conducted, when six little children were consecrated to the Lord.

Last fall we conducted a two weeks' evangelistic service, when visiting ministers of our city and brethren from nearby churches, together with our pastor, delivered inspiring messages. On the second Sunday night the Gottshall a cappella choir rendered a most inspiring program. The attendance at all these services was large and at times it was necessary to add to our seating capacity.

Our service program at present consists of Bible school and worship service each Sunday morning, with a special Bible study service held on the second Sunday evening of each month. Prayer meeting each Wednesday evening. Our Sunday morning services are unique as no one leaves at the close of the Bible school and many more always come for the worship service. We pray that we shall be able to continue this custom throughout the experience of our congregation.

At our morning church service, Jan. 2 of this year, we dedicated $1,471.50 for our building fund; $700 of this sum was laid aside at the close of 1936; the balance was contributed during 1937. Besides this fund our contributions have made possible the purchase of all the necessary equipment for our work, in addition to meeting all our running expenses. All of this money has been contributed by free-will offerings, as we are not in sympathy with the use of schemes or pressure for the raising of money. We believe the scriptural injunction, "Freely ye have received, freely give." We are looking forward with pleasure to the possibility of breaking ground for our new church in the near future.

Mrs. Harvey D. Stoneback.

Hatfield, Pa.

WOMEN'S ORGANIZATION OF NORTHWESTERN OHIO

We met in our District Women's Meeting on Tuesday afternoon, March 13, in the Eagle Creek church, Williamstown, Ohio. Our president, Sister George Throne, read different scriptures for our devotional lesson, bringing out thoughts about women of the Bible. Our round table was conducted by Sister Rosetta Cottrell. She stressed the liquor question and peace. It was suggested that our women should belong to the W. C. T. U., and our children be taught in the school, the home, and church against the liquor evil. Since the women have an opportunity to vote, we should get the right kind of people on our school boards, and they will get teachers who are willing to teach against this evil. Much was said against free cigarettes, especially the marijuana drugged cigarettes, which are almost worse than alcohol.

Parents should keep clean papers and books in their homes for their children to read. We decided to write Governor Davey, and thank him for the interest he has taken in health and against narcotics. We are also sending letters to President Roosevelt, asking him to promote peace instead of war.

In our Wednesday afternoon women's meeting, March 16, our president conducted the meeting. We had a reading given by Sister Gertrude Snyder. There was an address, Who's Responsible? by Mrs. Charles Ensign, a W. C. T. U. worker. She urged our leaders to get the facts about this evil, and then teach it to the members of their churches.

In our business meeting, the report the secretary brought to us indicated that our women are busy in the Lord's work. Eighteen churches reported as having one or all of the different departments of our Women's Work. The amount given since March 1, 1937, for our national project was $267.35. Other sums given were: For foreign missions, $75; home missions, $92.83; district work, $50.50; local church, $1,370.69. We have also helped in Spanish relief, given to flood sufferers, the Brethren Home and the needy. We are taking for our district project the getting of an electric refrigerator for the Old Folks' Home at Fostoria, Ohio. The writer was re-elected secretary-treasurer. May God bless our women for their faithful work.

Millbury, Ohio. Ella E. Karn.

IN MEMORIAM—JOHN P. MILLER

John P. Miller, son of Samuel A. and Anna Miller, was born at Cove, Garrett County, Md., on Oct. 11, 1875, and departed this life March 22, 1938, aged 62 years, 5 months and 11 days.

When eighteen years of age he confessed faith in Jesus Christ and united with the Church of the Brethren, Bethsaida Chapel congregation, in Maryland. On Nov. 1, 1900, he was united in marriage to Mary Martha Gnagey. To this union four children were born, Glen of Eaton, William and Dale of Frederick, Ohio, and Verda Miller Blocher of Franklin Grove, Ill.

In the year 1906 he located in Frederick, Ohio, and engaged in the grocery and coal business. For a few years thereafter he engaged in farming. In 1910 he was ordained to the gospel ministry in the Middle District Church of the Brethren. He served this congregation for about ten years, and later served as elder and assisted in the ministry of the West Milton church until his death.

He was intensely interested in every effort for the good of the community, and served for three terms on the County Board of Education, and for several years as president of the Farmers' Institute in the Frederick community. He was a good father, a devoted husband, an energetic minister, an aggressive citizen, and a faithful friend. He will be greatly missed in the home, in the church and the community.

On Oct. 22, 1918, his wife passed to her reward. He was married on Sept. 3, 1920 to Cornelia Baker. He leaves to mourn his passing the devoted wife, four children, a stepmother, seven brothers and seven sisters, the most of whom reside in Maryland. He also leaves four grandchildren, Donald, Robert, Louise and Lucille Miller of Eaton, Ohio, and a host of other relatives and friends.

West Milton, Ohio. Mrs. Irvin Furlong.

IN MEMORY OF EVA EMMERT KIEFFABER

Eva Irene Emmert, daughter of Daniel and Emma (Potter) Emmert, was born Jan. 17, 1879, near Mt. Morris, Ill., and went home to be with her Master, from her earthly home in Akron, Ohio, on April 6, 1938.

Nearly all her early life was lived near or in Mt. Morris, where in her college days she was interested mostly in art and painting. Several beautiful paintings that hang on the walls of her late home bear mute testimony to her interest.

It was while in college that she met her future husband, Eld. G. W. Kieffaber, to whom she was united in marriage Oct. 17, 1907, by Eld. D. L. Miller of sacred memory. To this union three children were born: Emmert, Mary (now Mrs. Walter Zimmerman) and Ruth (in her senior year in high school).

In early childhood she chose to follow the Savior, uniting with the Church of the Brethren. For several years she was a teacher in the Mt. Morris Sunday school, and later served nobly with her husband in a number of churches of which he was pastor. She was always sincere and devoted in her religious life in the home, the church and the community. She lived an exemplary Christian life. She will be greatly missed, but her influence will live on. Rev. 14: 13 is a fitting tribute.

On Oct. 17, 1937 they celebrated their 30th wedding anniversary at the home of their son, Emmert. For the past two years she was in ill health but able to care for the home and enjoy the services of the sanctuary occasionally. She attended the church service three days before the end which came suddenly and peacefully.

She leaves to mourn her sudden call: her devoted husband and three loving children, all of Akron, Ohio; her mother, Mrs. Daniel Emmert and sister, Elsie Emmert, both of St. Charles, Ill.; also two brothers, G. C. Emmert of Mt. Morris, Ill., and H. L. Emmert of Los Angeles, Calif.

The funeral service was held in the First Church of the Brethren, Akron, Ohio, conducted by Eld. G. S. Strausbaugh, assisted by Eld. C. H. Petry and Rev. Emery Eshelman. The family accompanied the body to Mt. Morris, Ill., where further services were held and the body laid peacefully to rest beside that of her father.

Columbiana, Ohio. Mabel E. Strausbaugh.

TRAGIC DEATH OF C. RAYMOND GEIB

At the midnight hour on March 11, the tragic news of the death of Bro. C. Raymond Geib reached us. He was struck by a "hit and run" drunken driver, while returning at a late hour from his office to his home, and died a few minutes later. The church and community were grieved at the untimely passing of one whose life had proved so useful. Having established a general insurance agency and notary office, his services were in great demand. The basis on which his business was established brought him many clients who found his judgment unquestioned. He had many friends because he was always cheerful and friendly. He is survived by his wife, Agnes M. Geib; one son, Stanley, and two grandchildren; his aged parents, Frank W. and Katie E. Geib, residing at the Neffsville Brethren Home; two brothers and two sisters also survive him.



Early in life he attended what was then Millersville Normal School, and Elizabethtown College. He followed the teaching profession in the local schools for eight years, after which he entered general office work until seven years ago, when he opened what was a general insurance agency.

At the time of his death he was secretary of the local Chamber of Commerce, and director in a town Building and Loan Association, and welfare Board Relief Association. Yet, he found sufficient time to devote to his favorite pastime, music.

Besides being one of the choristers in our church he was a member of the East Petersburg a cappella male chorus and served as secretary of that group. A large class of senior girls in our Sunday school always appreciated his faithful work as a Sunday-school teacher. To them he was more than a teacher, he was a real friend. One civic organization, his Sunday-school class, and the male chorus which rendered three selections at the funeral services, attended the services in a body.

About 800 people called at the late home on the evening before the funeral to view the body of our departed brother, which lay among the floral tributes sent to the home by his many friends. He was forty-five years of age and a great support in the work of the church, financially and otherwise, very seldom missing at our regular services.

Private services were held at his late home, followed by public services at the East Fairview church where about one thousand people gathered to pay the last tribute of respect to our dear brother. Services in charge of the undersigned, a close friend of the deceased, assisted by O. R. Brooks, pastor of the United Brethren church.

Manheim, Pa. H. A. Merkey.

IN MEMORY OF SISTER MABEL NOLEN

Mrs. Florence Mabel Nolen was the wife of Posey L. Nolen, a minister of Buffalo Ridge, Va. Sister Nolen was born at Patrick Springs, Va., Feb. 14, 1890, and died at Stuart hospital, Sept. 22, 1937, in her forty-eighth year. She was the daughter of Mrs. Millie Taylor and her late husband.

In October of 1919 she was united in marriage to Posey L. Nolen, as his second wife. She assumed the task of mothering four motherless children. It can be said she did this task well, even as she was faithful in the performance of her duties as a member of the Brethren church. She was a home-loving and kind mother, always ready to lend a helping hand. Her pleasing personality was characterized by kindness, courage, goodness, honesty, faithfulness, and sincerity.

She leaves her faithful husband, Posey L. Nolen; two daughters, Frances and Elaine; three sons, Robert, Frederick and Leon; two stepdaughters, Mrs. Laura Stone and Mrs. Ucella Callahan; two stepsons, Elkaniah and Dave; her mother, one brother, three sisters and many relatives and friends.

Funeral services were conducted by Brethren P. E. Bowman and S. H. Flora of Bassetts. Interment was in the family cemetery, near her mother's home.

Buffalo Ridge, Va. Mrs. Lula M. Nolen.

J. B. AND ANGIE DEETER

J. B. Deeter, last child of John S. and Sarah Reed Deeter, was born near the Sugar Grove church, Newton Township, Miami County, Ohio, July 4, 1854. He was of a family of seven children, four boys and three girls, all now having passed on. He grew to manhood in the community of his birth and lived until 1903 on the south part of the farm on which he was born.

Angie Younce Deeter, daughter of Larkin and Katherine Shellabarger Younce, was born in Union Township, Miami County, Ohio, Nov. 2, 1854. She grew to womanhood in the community of her birth. She is the third child in a family of twelve children, seven boys and five girls. Nine of these children are living.

Brother and Sister Deeter were married Oct. 16, 1873, and made their home on the farm mentioned above until 1903, and in the immediate community until 1906, when they moved to West Milton to care for Mrs. Deeter's mother, who passed away in 1918.

This union was blessed with two children, one daughter Lillie who was an invalid for many years, passing away Oct. 29, 1917; one son, Dorsey A., lives in Covington, Ohio. There is one granddaughter, Virginia Hahne Deeter.

One year after their marriage they applied to the minister who married them, Elder Jesse Stutsman, for membership in the Church of the Brethren, and he received them in Christian baptism. They immediately subscribed for the church paper and had been subscribers ever since, this being the sixty-third year.

Bro. Deeter and wife were elected to the deacon's office in March of 1877, at the Sugar Grove house, Pleasant Hill congregation and had served since in the Covington, Salem and West Milton congregations.

He was a farmer during his active life, but also settled many estates, some small and some larger, but two being quite large.

He served the church as treasurer of the Pleasant Hill congregations for twenty-two or twenty-three years, as treasurer of the district of Southern Ohio for twenty years, and treasurer of the general church for seven years.

While still living in West Milton they felt old age coming on them, so made sale of their property, and Sept. 12, 1936, took residence at the Greenville Old Folks' Home where they enjoyed a happy home and a sweet fellowship.

Bro. Deeter died March 2, 1938, at the Brethren's Home, Greenville, Ohio. Services were conducted by Elders S. A. Blessing and G. O. Stutsman at the home and West Milton church, with burial in the Sugar Grove cemetery.

Greenville, Ohio. G. O. Stutsman.

ELD. LEONARD FRANCIS LOVE

Leonard Francis Love was born in Gibson County, Ind., on April 9, 1841. At the age of five he moved with his parents to Perry County and two years later to Harrison County, Ind., where he grew to manhood. He was converted to the Christian faith when he was seventeen years of age, thus beginning a long and useful life of Christian service. In 1861 Bro. Love was united in marriage to Martha E. Shreck. To this union were born twelve children, seven sons and five daughters. Bro. Love and wife united with the Church of the Brethren in 1868 and were active in organizing the Harrison County church which was the first of the denomination to be organized in Southern Indiana. Here Bro. Love was installed into the ministry.

In 1883 Bro. Love moved with his wife and family to Nebraska, where he not only provided for his large family but gave much time and effort in the free ministry to various churches in the state. He was ordained to the eldership by the Bethel church in Nebraska.

Moving to Denver in 1895, Eld. Love soon took charge of the Church of the Brethren Mission which congregated in the old Villa Park schoolhouse. Under the leadership of Bro. Love the Denver Church of the Brethren was organized in 1896, and later built their own house of worship at 14th and Irving Streets. The change of population which came with time necessitated another change, which, largely through the efforts of Eld. Love, resulted in the securing of the site and the construction of the present church building at 1101 S. Washington Street. For seventeen years Eld. Love served the Denver church as pastor without remuneration, as well as serving several other congregations in the capacity of presiding elder. From 1914 to 1918 Eld. Love lived near Limon, Colo., preaching at the Bethany church. In addition to all these untiring efforts, Eld. Love was active in helping to organize the Sterling, Haxtun, Bethany, Antioch, and Colorado Springs churches. Sister Martha Love, who had been a constant help and companion through the years, passed to her reward Feb. 6, 1923.

March 19, 1925, Bro. Love was united in marriage to Mrs. Nancy Ann Brown, who survives him in his death.

This venerable patriarch departed this life Feb. 21, 1938, at the age of ninety-six years, ten months and twelve days. Besides his wife he is survived by six sons, four daughters, thirty-one grandchildren, thirty-two great-grandchildren,

one great-great-grandchild, and a host of friends who mourn his passing.

Funeral services were conducted by the undersigned, assisted by Eld. H. C. Long.

On Feb. 28, 1938, just one week after the passing of Elder Love, his wife, Nancy Ann Love, fell asleep in the Lord. The funeral services for Sister Love were conducted in her old home community in Gallatin, Mo.

Denver, Colo. John S. Whiteneck, Jr.

IN MEMORIAM—ELDER TOBIAS S. FIKE

This memorial and tribute dedicated to the honored memory of Elder Tobias S. Fike, by the Thurmont Church of the Brethren, Thurmont, Md., of which he was elder for many years, and an active minister of the Thurmont Church of the Brethren, until the time of his demise, and because of the realization of our great loss of such a high-type man as a member and elder of our congregation which is sincerely felt, not only by the members of the church, but also by the community, we do with depth of sorrow and regret hereby record to his memory.

As a churchman, his God and our God came first. To his wife he was a most considerate and loyal husband; and a kind, generous, loving father to his children, who in turn reciprocated to the fullest extent and appreciation his paternal love.

A man of kindly disposition towards all men, but with a keen and quick perception to grasp any and all intricate matters, and yet with a strong determination to do the right; he was firm in his convictions, when he knew it was for the best interest of any organization, and welfare of all the people interested therein.

In this tribute to our lifelong friend, Elder Tobias S. Fike, his memory is held by us in grateful remembrance. He was not afraid to pass from this life, to the frontier of the great mystery, for he loved his God.

"And when he fell in whirlwind, he went down as when a lordly cedar, green with boughs, goes down with a great shout upon the hills, and leavs a lonesome place against the sky."

The foregoing memorial and tribute to our esteemed and lamented brother and elder, Tobias S. Fike, is adopted by the Board of Trustees of the Thurmont church.

Chairman: A. Merhle Ecker.
Lester E. Wolfe.
George B. Hoke.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Nuss-Coonney.—April 2, 1938, by the undersigned, at the home of the bride's parents, John H. Nuss and Anna Mae Coonney, both of Lititz, Pa.—James M. Moore, Lititz, Pa.

Shoemaker-Butts.—By the undersigned, at his residence in Fruitville, Lancaster, Pa., April 2, 1938, Harry S. Shoemaker and Mildred Grace Butts, both of Shippensburg, Pa.—W. N. Zobler, Lancaster, Pa.

Sink-Altic.—At the parsonage, by the undersigned, March 20, 1938, Albert M. Sink and Mary Martha Altic, both of Russiaville, Ind.—Robert L. Sink, Bringhurst, Ind.

Wolf-Lees.—At the parsonage, by the undersigned, March 26, 1938, John V. Wolf to Relna Doris Lees, both of Peru, Ind.—Robert L. Sink, Bringhurst, Ind.

Zimmerman-Zell.—March 26, 1938, by the undersigned, at his residence, Samuel H. Zimmerman of West Earl, Pa., and Kathryn A. Zell of Lititz.—James M. Moore, Lititz, Pa.

FALLEN ASLEEP

Alexander, Hannah Virginia Mincer, daughter of Mary Magdaline Donnehon and James Mincer, was born near New Sharon, Mahaska County, Iowa, March 4, 1858, and departed this life April 1, 1938, at the home of her daughter, Nora Colyn, near Corning, Iowa. On Dec. 18, 1884, she was united in marriage with John Alexander of Pontoosuc, Ill. To this union were born three children. Mother was raised in the faith of the Brethren church and some time after her marriage she and her husband were baptized, and remained faithful. She had strong faith in her Savior and read her Bible every day in later years. She enjoyed singing hymns and always sang a few hymns before retiring each evening. Her husband preceded her in death two years ago. One daughter preceded her ten years ago. She leaves one daughter, one son, one son-in-law, one sister, nine grandchildren, one great-grandchild, a number of nieces and nephews and many neighbors and friends. She enjoyed going to church and always attended regularly unless sickness prevented. She had been ailing with a cold the last week and died of a severe heart attack on April 1. She had made all her funeral arrangements. A short funeral service was held at the Slate funeral home, conducted by Bro. A. L. Sears. Further services were held in the Brethren church near Prairie City, Iowa, with Eld. W. I. Buckingham in charge. Interment in the Monroe cemetery beside her husband and daughter.—Nora Colyn, Prescott, Iowa.

Barr, Sister Prudence Price, was born near Waynesboro, Pa., July 24, 1854, and died at the Church of the Brethren Home at Huntsdale, Pa., March 25, 1938. She was the daughter of Jacob and Prudence Funk Stover Price. She was a direct descendant of Pioneer John Jacob Price, an active minister in the early history of our church, who came to America in 1719, and who was a traveling companion of John Nass while in Germany. On Dec. 24, 1873, she was married to Frank Barr who preceded her in death more than thirteen years ago. To this union were born three sons and four daughters. Three daughters and three grandchildren survive. On Jan. 1, 1872, she consecrated her life to her Savior and united with the Church of the Brethren. As long as she was able she was constant in church attendance and active in the Ladies' Aid Society. She was anxious for her homegoing. Funeral services were conducted in the Waynesboro church by her pastor, Eld. Levi K. Ziegler, assisted by Rev. R. D. Crees of the First Brethren church. Interment was made in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Cline, Margaret Catherine, died at the Old Folks' Home, Timberville, Va., aged 67 years, 4 months and 2 days. She was a member of the Church of the Brethren for many years. Surviving are two children, two brothers, one sister and a number of grandchildren. Funeral service was held from the Linville Creek church, with her pastor, the writer, officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Erickson, Erick, was born in Tyark, Sweden, Feb. 12, 1851. He was united in marriage to Anna Lundburg Nov. 19, 1876. To this union six children were born. His wife and three children preceded him in death. Three children, ten grandchildren and five great-grandchildren survive. About 1900 he joined the Church of the Brethren and remained faithful. Although he could not hear well in the last few years, he loved to be in his place in church. He gave of his time and money to help in church work. Funeral services were held in the Fairview church, by Orlando Ogden, with interment in the Fairview cemetery.—Mrs. Orlando Ogden, Udell, Iowa.

Forney, Sister Lizzie H., wife of Theodore Forney, was born Oct. 9, 1868, and died March 12, 1938. She leaves her husband, one son, four grandchildren and two sisters. About forty-four years ago she gave her heart to Christ and united with the Church of the Brethren. She remained faithful and as her body grew weaker her faith grew stronger. Funeral services were held in the Lititz church, with Bro. J. M. Moore officiating.—Mrs. Louis Huebener, Lititz, Pa.

Gibble, Anna A., widow of the late Henry B. Gibble, died at the home of her daughter in Sporting Hill near Manheim, Pa., on March 23, 1938, aged 86 years. Her husband and seven children preceded her in death. Surviving her are one daughter, three sons, eighteen grandchildren, twenty-seven great-grandchildren and four great-great-grandchildren. Sister Gibble was one of the charter members of the East Fairview church, having been installed into the deacon's office with her husband in 1902. She was known to many of us as "Granny" Gibble. She was interested in the work of the kingdom and very seldom missed public worship and prayer meeting until a few years ago. Services at the home and also at the East Fairview church, by the home ministers, assisted by Eld. J. B. Brubaker.—Mrs. H. A. Merkey, Manheim, Pa.

Gibble, Annie K., wife of the deceased John Gibble, was born Aug. 20, 1859, and died March 7, 1938. She resided in Elizabethtown for many years. She is survived by one sister, Mrs. Nathan Zug.—Katie L. Shearer, Elizabethtown, Pa.

Hartle, Calvin, was born near Covington Feb. 8, 1869, and passed away March 13, 1938. He was the son of James and Catherine Hartle, both deceased. On Feb. 15, 1894, he was united in marriage to Cora Frye. She preceded him in death on Nov. 10, 1930. On Jan. 3, 1898, he united with the church and lived a faithful Christian life. He spent his entire life on the farm. He was one of a family of nine children. Frank Hartle of Covington is the only one living.—Mrs. Leo Ganger, Bradford, Ohio.

Horst, Bro. David B., aged 60 years, died at his home Jan. 27, 1938.

He is survived by his wife, three daughters and one son, a number of grandchildren and several brothers and sisters. A son preceded him in death. Funeral services were conducted at the Palmyra church by Elders F. S. Carper and Thomas Patrick, assisted by Elders W. F. Garber and J. C. Zug. Interment in the Spring Creek cemetery at Hershey.—Mae E. Basehore, Palmyra, Pa.

Jennings, Bro. Emanuel, was born July 12, 1852, and departed this life Jan. 9, 1938. His companion, who was Angie Brown, preceded him about five years ago. He was raised in a Brethren family. He united with the church late in life, but had been regular in attendance at the services and communion until his illness about six weeks ago. He is survived by three children, a daughter and two sons. Three children preceded him in death. Funeral services were held in the Church of the Brethren by his pastor, Bro. H. C. Eller, and Rev. Jenkins. His body was laid by the side of his wife in the cemetery adjoining the church.—Mrs. Laura E. Fouch, Brownsville, Md.

Kennedy, Newton, of Mayland, Va., died at the home of his daughter near Grottoes, Va., March 30, 1938, aged 80 years. Bro. Kennedy had suffered from rheumatism for more than twenty-five years. He was a member of the Unity congregation. Surviving are his wife, a daughter, one son, a stepson, three brothers, three sisters, twenty-four grandchildren and eight great-grandchildren. Funeral service was held from the Bethel church near Mayland with Elders S. D. Zigler and C. E. Nair officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Kuns, Noah, was born Jan. 16, 1862, at Cerro Gordo, Ill. His parents were Henry and Carolyn Kuns, pioneers in their community. To this union nine children were born, four of whom are living. Noah Kuns married Ella E. Class of Monticello, Ill., Feb. 22, 1883, who passed away June 10, 1932. To this union seven children were born: Ernest E. of McPherson, Kans.; Frank B. of Panhandle, Tex.; James Eldo of Sacramento, Calif.; Henry O., deceased; Daniel Glenn of Sedgwick, Kans.; Mrs. Marie Hornbeck of New York City; and Mrs. Laurine Jenkins of Dallas, Texas. When fifteen years of age Bro. Kuns was baptized in the Church of the Brethren. He spent his early life on a farm in Illinois, moving to Kansas in 1892, where he was engaged in banking and farming. He served a number of years as president of his bank. In recent years he had spent most of his time in California, caring for his fruit interests. En route from California to Florida, and while making a short visit with his sister, Mrs. George Ulrey at Cerro Gordo, Ill., he was suddenly stricken with apoplexy, passing away three days later, March 11, 1938. His oldest son, Ernest E., was with him during his last illness. He is survived by his six children and his two sisters, Mrs. Mary C. Vaniman of McPherson, Kans., and Mrs. Hannah Ulery of Cerro Gordo, Ill.; and by two brothers, Daniel F. and John Kuns of Los Angeles, Calif. Funeral services were conducted by the undersigned and Rev. Witham of the Baptist church.—J. J. Yoder, McPherson, Kans.

Landis, Sister Rebecca Luphold, widow of David M. Landis, was born March 8, 1858, and died Dec. 23, 1937. Her husband preceded her in death thirty-two years ago. She is survived by eight sons and three daughters, thirty grandchildren and eight great-grandchildren. She was a member of the Church of the Brethren. Funeral services were held at the East Petersburg church by Elders M. G. Forney and H. K. Ober. Interment in the East Petersburg Mennonite cemetery. —Mrs. Emanuel Seifert, Landisville, Pa.

Lucore, Bonnie Bell, was born July 9, 1935, at Arriba, Colo., and passed away on March 27, 1938, at Grand Junction, Colo. She died of double pneumonia. Bonnie Bell was a granddaughter of Mr. and Mrs. J. A. Switzer of the Pomona district, and is also survived by her parents, Mr. and Mrs. A. B. Lucore, three brothers and one sister. Funeral services were conducted by the writer.—O. H. Feiler, Grand Junction, Colo.

Main, Sister Margaret R., was born Sept. 6, 1868, and died March 29, 1938. She was baptized into the Church of the Brethren March 17, 1889, and was a faithful member for forty-nine years. She was the mother of twelve children, all of whom united with the church of her choice. Her husband and one son who had given himself for the ministry preceded her in death some years ago. Sister Main was a continuous challenge for us to live our best. She will be greatly missed in the community. Interment in the Pleasant Hill cemetery near the church she loved. Services were conducted by F. E. Williar and the writer.—S. Ira Arnold, New Market, Md.

McCormick, Barbara Ann Reprogle, was born in Marshall County, Ind., March 6, 1868, and died March 10, 1938, at the University hospital, Ann Arbor, Mich. She had been a faithful member of the Church of the Brethren for fifty years. In 1886 she was united in marriage to Jacob McCormick, and to this union five sons and three daughters were born. One daughter preceded her in death. Forty years ago they moved to Michigan and the last fifteen years they lived on their farm near Hart. Funeral services in the Church of the Brethren in Hart, with Rev. C. H. Coats officiating. Burial in South Hart cemetery.—Mrs. Fannie Smith, Lake Odessa, Mich.

Miller, Sister Mary, wife of Martin Miller, died at her home in Lincoln March 21, aged 79 years. She is survived by her husband, one brother and several nieces and nephews. She was a member of the Brethren church for many years. Funeral services at Middle Creek church by Bro. Samuel Hess of Royerford and Bro. J. Bitzer Johns of Denver. Interment in adjoining cemetery.—Mrs. Abram G. Zug, Lincoln, Pa.

Myers, Mrs. Lizzie S., widow of the late John S. Myers, died March 25, 1938, aged 76 years, 1 month and five days, at her late home in Ephrata, Pa. Death was caused by a sudden heart attack. She is survived by one son, one daughter, one brother and one sister, and five grandchildren. Funeral services were conducted in the Ephrata Church of the Brethren by Pastor Galen R. Blough, with interment in the Bareville cemetery.—Ella Mohler, Ephrata, Pa.

Oberholtzer, Christian W., was born April 28, 1859, and departed this life on March 20, 1938. He is survived by his wife, Amanda, two daughters, Mary Shearer and Martha Brandt, and nine grandchildren, all in America. One son, Isaiah, is a missionary in China, on the field at this time, while his wife and three children are on furlough in Elizabethtown, where the children are attending Elizabethtown College.—Katie L. Shearer, Elizabethtown, Pa.

Ogden, Clemmie Icel Carr, daughter of S. D. and Belle Hardman Carr, was born Oct. 16, 1892, in Appanoose County, Iowa. She was married to Cliff A. Ogden on Oct. 23, 1910. To this union were born nine children. Four of this number passed away in infancy. She accepted Christ early in life and in 1916 she transferred her membership to the Fairview Church of the Brethren. She had been confined to her bed since October. She passed away on March 21, 1938. Twice during her illness she called for the anointing service. She was ready to meet her Lord. She leaves her husband, two daughters, three sons, one granddaughter, two sisters, one brother, three half brothers, one stepsister and three stepbrothers besides other relatives and friends. Funeral services were conducted by Rev. Wilson of the M. E. church, assisted by Brethren Glenn Carr and Edgar Caster. Interment in the Fairview cemetery.—Mrs. Orlando Ogden, Udell, Iowa.

Shank, Aaron Luther, was born in Waynesboro, Pa., Nov. 20, 1861, and died at his home near Modesto, Calif., Feb. 26, 1938. He was the son of Daniel R. Shank and Rebecca Funk Shank of Waynesboro, Pa. He was joined in holy matrimony to Rebecca Garber at Mt. Morris, Ill., in 1894. Three sons were born to this union. The family moved to Southern California in 1910. One son preceded him in death. He leaves his beloved wife, two sons and eight grandchildren. He was a member of the Church of the Brethren for many years. Recently he called for the anointing service. Funeral services were conducted by the undersigned, assisted by Eld. J. R. Peters, at the Shannon funeral home in Modesto. Interment in the Wood Colony cemetery.—J. W. Deardorff, Waterford, Calif.

Sheets, Retta Izella, daughter of John L. and Mary Jane Johns Pentecost, was born Aug. 20, 1885, near Goodwin's Corner, Union County, Ind., and died in the Richmond hospital March 28, 1938. She had lived her entire life in this community. She was united in marriage to John A. Sheets Feb. 6, 1906. To this union six children were born. She united with the Four Mile Church of the Brethren in 1908, where she had been a faithful member ever since. She will be greatly missed in the home, church and the community. Beside the husband and six children she is survived by six grandchildren, four brothers and one sister. Funeral services were conducted at the church by the pastor. Interment was made in the cemetery at College Corner, Ohio.—F. E. McCune, Kitchel, Ind.

Shirkey, Ervin H., of near Keezletown, Va., died at the Rockingham County Memorial hospital, Harrisonburg, Va., on March 27, 1938, aged 41 years. Death followed a brief illness of three weeks. He was a member of the Unity congregation. Surviving are his wife, parents, three brothers, and four sisters. Funeral service was held from the Bethel church at Mayland, Va., with Eld. I. C. Senger and the writer in charge. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Wade, William Preston, son of John and Mary Wade, was born at Parkersburg, W. Va., Oct. 3, 1865, and departed this life at his home near Bradford, March 29, 1938. He came with his parents in early childhood to Ohio and lived the greater part of his life in this community. He was united in marriage to Ida Miller Nov. 23, 1890, with whom he shared the joys and sorrows of companionship for more than forty-seven years. To them were born five children. Two children preceded him in death. He united with the Church of the Brethren at the age of sixteen and for more than fifty-six years helped in advancing Christ's kingdom. He was a lover of music and was chorister of the Harris Creek church for many years. He was always willing to give his services when called upon. During his affliction he called for the anointing service. In his passing the family loses a devoted companion and father; the church, an earnest worker; the community, a good neighbor. He leaves his faithful companion, two daughters, one son, four grandchildren, one great-grandchild, two sisters and other relatives and friends. The family appreciated the neighbors and friends who so kindly assisted during their sorrow.—Mrs. Leo Ganger, Bradford, Ohio.

Wagner, Sister Violet Basehore, wife of Bro. Homer Wagner, died at her home, Feb. 28, 1938, after an illness of several weeks. She was aged 38 years. Besides her husband she is survived by her son and daughter, and her mother. Funeral services were conducted at the Palmyra church by Elders F. S. Carper and J. C. Zug. Interment in the Hanoverdale cemetery.—Mae E. Basehore, Palmyra, Pa.

Yarian, Charles Edward, son of Adam and Sisetta Yarian, was born Sept. 10, 1876, near Bourbon, Ind., where he spent thirty years of his life. Since that time he had lived at Galion, Ohio. He passed away March 30, 1938. In 1913 he was married to Florence Miller who survives. He also leaves four brothers and two sisters. He was a member of the First Reformed church of Galion, Ohio. Funeral services by the writer in the Good funeral home. Interment in the Sand Ridge cemetery.—N. H. Miller, Bourbon, Ind.

CHURCH NEWS

CALIFORNIA

Hermosa Beach.—At our last council we were encouraged by some good reports. Our Sunday school has sent $25 to China for relief work. March 9 the district officers of Women's Work met with us in the evening for a meal, and presented a program. March 13 the La Verne deputation team brought us helpful messages. A social hour was held after the program. Bro. James Bowman brought the evening message on March 20. We have been using our Wednesday evening prayer service for studies in soul winning. These meetings are conducted by our pastor, Bro. Galen Walker, in preparation for our special evangelistic meetings which will start April 6. Rev. A. H. Ackley will have charge of the music. Our love feast is set for April 21, at 7:30 P. M. All departments of the church are putting forth special efforts in the great work which is ours to do in this vicinity. We always welcome new workers here.—Mrs. Vinna Bowman, Hermosa Beach, Calif., April 1.

San Diego.—We enjoyed interesting programs at Christmas time. In the morning the primary and junior children gave an interesting program. In the evening the young people gave a pageant. Feb. 13 Bro. M. R. Zigler of Elgin, Ill., gave a talk to a large audience. Feb. 20 Brother and Sister Geo. Carl and Bro. Peter Fesler, members of district board, were in our midst. Feb. 27 the La Verne deputation team, led by Vernon Heckman, gave a helpful program. March 13 Bro. Sollenberger of China gave a lecture on the conditions in China. In the evening Lorell Weiss, La Verne field man, gave a talk. We are planning a special Easter program. We are much encouraged with the increase in attendance. We have reached the 150 mark. We are much in need of Sunday-school teachers. Anyone looking for a new location would surely be welcome here. We need helpers for vacation Bible school in June. The Women's Work circle is busy. They are quilting and some are making fancy work for a bazaar. Some are painting the chairs and tables in the primary department.—Mary L. Kregear, Spring Valley, Calif., March 29.

Waterford.—On Feb. 20 Bro. R. C. Martin and wife of Valley, Wash., came to assist in a revival meeting. An evangelistic visitation of our community had been made prior to this and proved to be a great help. The community had been divided into small districts, and Sunday-school workers were sent out in teams of two to make the survey. They were well received in all homes. The response was very encouraging, with a beautiful spirit of co-operation and fellowship manifested. Bro. Martin gave us many inspiring messages and his wife brought interesting and helpful object lessons and stories for the children. As a result fifteen were baptized and one reinstated. Many more are thinking seriously of making the wise choice. The meetings closed with a love feast, with Bro. Martin officiating. March 17 we met in council. We had a reception for our new members on March 27. March 20 we were favored with a talk by Sister Martha Shick, who told of her work in China. Sisters Shick, Zimmerman and Heiny were with us in the interest of Women's Work of Northern California.—Mrs. J. R. Peters, Waterford, Calif., April 1.

COLORADO

Haxtun.—The Ladies' Aid recently sent in their district dues. So many of our former members have moved away. March 17 some of our members attended services at the Sterling church where Bro. Messamer of Wiley, Colo., has been conducting a series of meetings. The young people of the local Methodist church were invited for a joint meeting with our B. Y. P. D. on March 13. There was a good response and all enjoyed the program. The McPherson offering was lifted on March 20. Our Easter offering will go to the Board of Christian Education. Our council was held March 7. On March 26 a fellowship supper was served to our members and friends. The main object was to present the financial needs of the church. A good program was rendered and a social time was enjoyed by all. March 13 our peace secretary, Willard Hart, read an appropriate article in connection with the poster placed on the bulletin board. The poster is entitled, "War has buried many—let us now bury war." Services will be conducted by our pastor each evening during Passion week, with our love feast on Good Friday evening. Easter Sunday is designated as decision day and our pastor suggested that each one put forth a special effort to live closer to Christ and help others to do the same. Our Easter cantata, The King Eternal, will be rendered by the chorus, directed by Bro. M. M. Heiny.—Mrs. Warren D. C. Wood, Haxtun, Colo., March 28.

IDAHO

Payette Valley.—Our church met in council March 31. Three letters were granted. Delegates were elected for the district meeting at Twin Falls in May. Those elected were Mrs. Maud Sumner and Mrs. Ellen Schubert, with Jake and Marvel Bowers as alternates. Our love feast will be held the fourth Friday in April.—Marvel Bowers, Payette, Idaho, April 1.

INDIANA

Blue River.—We met in council March 31. Our communion will be held the last Sunday evening of May. We are expecting Bro. Chas. Bonsack to be with us April 30 and May 1. Bro. McFadden of Ohio will hold a two weeks' meeting here the first two weeks of November. The Women's Work has been progressing. We are meeting twice a month in the homes. We are quilting, making comforters, and also have a program each time. We are using the outline, Women in Bible and History. The world's day of prayer was observed at the meeting March 4. Our pastor, Bro. L. U. Kreider, exchanged pulpits with Bro. Kendall of South Whitley on March 20. For the last several Sundays object lessons and sermonettes have been given for the children just before the preaching hour. We have been having evangelistic sermons and expect to have a week's evangelistic meeting prior to Easter.—Wildah Brown, Albion, Ind., April 4.

IOWA

Dry Creek.—In February Bro. O. A. Myer and the undersigned, accompanied by Brother and Sister S. L. Barnhart of Cedar Rapids, Iowa, attended the McPherson regional conference. This privilege proved a blessing in several ways. Our first father and son banquet was held on March 23, with eighty-two present. Bro. S. L. Barnhart gave an inspiring talk. J. A. Sutera gave a talk for the fathers and Ralph Knapp gave a talk for the sons. Bro. Myer gave a talk on the privileges and companionship of fathers and sons. March 27 Bro. Myer and the writer visited the Muscatine church. Bro. Myer was in charge of the evening services. On Monday we took Brother and Sister Wyatt and daughter to visit some of the isolated members. April 3 Bro. Myer and the writer visited the Cedar church in behalf of the Board of Administration. We greatly enjoyed the fellowship and the privilege of meeting new folks. We left the services in charge of the young people's class and received very favorable reports of their efforts in taking charge of the services. Brother and Sister J. Edwin Jarboe will be with us in evangelistic meetings from May 22 to June 5. Our program committee is busy practicing for the Easter program. We are expecting Elder and Sister D. W. Miller home from Florida where they have spent the winter, but since our cold weather and snow has come again we sincerely hope they will postpone their coming until warmer weather. We are anxious to welcome them home but we are more concerned for their health, especially Mrs. Miller's, since she isn't very strong. We are wishing them a safe journey home.—Mrs. O. A. Myer, Robins, Iowa, April 7.

KANSAS

Bloom.—We met in council on March 27, and decided to retain all the old officers for another year. We also decided to represent at Annual Meeting. Our delegate is A. C. Keller, with C. C. Weddle as alternate. We are still without a pastor.—Mrs. S. E. Weddle, Bloom, Kans., April 5.

LOUISIANA

Roanoke.—Roanoke Aid Society gave a shower of linens to the local hospital as a Christmas project. Our Christmas program was given by the primary department on Dec. 26. Feb. 10-27 Bro. Ernest Coffman gave us a series of evangelistic messages which increased the zeal of our membership. Our communion service was held March 4. Three of our number attended the regional conference at McPherson, Kans. The young people's class is preparing signs to be placed on the church lawn and on the highway which passes near the church indicating the name and location of the church, as it was thought that some Brethren people pass through our country unaware that a church is near. Easter music is being prepared by the young people's class.—Mrs. Glenn N. Harris, Jennings, La., April 2.

MARYLAND

Brownsville.—Bro. Minor Myers, on furlough from China, gave two very instructive and inspiring messages in March. March 20 student volunteers from Bridgewater College gave a program at West Brownsville. Our pastor, Bro. H. C. Eller, has been giving us some excellent sermons on the cross, leading up to our pre-Easter services which will begin Palm Sunday. The Cross Hymns of the Church will be the theme for the messages. Ministers from neighboring churches will speak. Bro. Emra T. Fike of Oakland, Md., will begin a two weeks' series of meetings at the South Brownsville house on Easter Sunday evening. He will speak at the Easter sunrise service and the morning worship service. Delegates to district meeting are Wilbur Jennings, John Prince, J. C. Younkins and Jesse Holder. A community leadership training school is being planned for May. Bro. Mervin Martin has been licensed to preach. Bro. J. Bowlus, who has been our faithful elder for nine years, was re-elected for three more years. Sister Mae Rowland from Longmeadow, Md., was our guest speaker at the women's missionary meeting in January. We took in our offering envelopes and received $37, which was given to the Women's Work project. A committee, with the help of our pastor, has made some plans for repairing and improving our church building. Our communion service will be held May 7 at 5 P. M.—Mrs. Laura E. Fouch, Brownsville, Md., April 4.

Denton.—We held our council Jan. 9. Brethren N. A. Seese and J. W. Krabill were elected delegates to district meeting, with Bro. Earl Holsinger and Mrs. C. A. Pentz as alternates. Our young people are doing splendid work, led by Sister Ruth Holsinger. In the winter they sponsored a harvest home service, when donations were brought in for our Old Folks' Home. They conduct the worship service every other Sunday evening and are arranging for the Easter program. The women's missionary society are studying the book, Mecca and Beyond. At the December meeting the Women's Work of Ridgely brought us the program. On March 13 our society presented a program at Ridgely. We always enjoy these exchange meetings. The mite boxes were brought in at the February meeting. The women's Bible class held a covered dish supper in January, having the men's Bible class as guests. In the early spring our Sunday-school superintendent gives out dimes to be invested and the proceeds which are

brought in are used for missionary work. Early in February an appropriate program was arranged, and the dime money which was brought in amounted to $46. A father and son banquet was held Feb. 17, with sixty-four present. Rev. T. H. Turkington of the Methodist Protestant church was the guest speaker. The mother and daughter banquet was held Feb. 25, with eighty-six attending. Mrs. Andrew J. Hoff, our district director, and Miss Mattie Smith, county nurse, were guest speakers. Mrs. E. S. Hollinger of Chestertown, Md., gave a reading. International temperance Sunday, March 20, was observed in the morning with a union meeting with the two Methodist churches. One of our local doctors, Dr. E. Paul Knotts, addressed an audience of nearly 400. We feel that much good will result from this meeting. In the afternoon the Sunday-school institute of the five churches of the Eastern Shore was held at our church. Teaching Materials was discussed by Eld. J. C. Beahm; Teachers' Training by Bro. Arthur Purcell. In the evening Eld. W. M. Wine addressed the audience on Temperance. Sunday evening the senior mothers presented the play, Chimneys. We will have special services each evening during Holy Week. Our communion will be held May 1 at 7 P. M.—Mrs. C. A. Pentz, Denton, Md., March 31.

Frederick.—The Men's Work group elected Jesse C. Shaver as their president for the new year. Jan. 9 our pastor exchanged pulpits with Bro. Stauffer Curry of Westminster, Md. Jan. 16 the young people had charge of the evening service. Talks were given by Walter Thomas and Lawrence Rice. Jan. 18 our church had charge of the morning devotions over our local station WFMD. On Jan. 20 we held our workers' conference supper, with thirty-three present. Plans for the next three months were discussed. The B. Y. P. D. has adopted a project of printing a twelve-page monthly paper, The Brethren Herald. Jan. 23 the B. Y. P. D. presented a timely and interesting feature. They had five men who had been conscientious objectors during the World War relate their experiences while in camp and prison. Following this meeting the church service was in charge of the home enrichment division of Women's Work. The program included a playlet, Some Friends of Mothers. The home enrichment division has placed in our Sunday-school library the Parents' Magazine, Good Housekeeping, The American Girl and The American Boy. Feb. 6 the Boy Scout troop from our church attended services in a body. The evening service was in charge of the Men's Work organization. Talks were given by G. Elmer Brengle and Harry B. Grove. The men are doing some commendable work. They recently gave programs at the DeGrange Mission and the Montevue Home. They are also making personal visitations in connection with the revival meeting. They sponsored a five-minute talk on missions for three consecutive Sundays prior to our Achievement Offering. This offering amounted to $106.90. Our mission offerings this year have been the best in our history. March 6 was roll call Sunday and 226 members were present. The evening service concluded a two weeks' evangelistic meeting by our pastor, Bro. Shober. Ten were baptized. March 18 we held our council. There was a unanimous vote to install to the ministry Brethren Norman Ford and Lawrence Rice, and to relicense Bro. Walter Thomas. Delegates to district meeting are Mrs. Walter Thomas and Roy L. Leatherman; alternates, Mrs. John W. Wolfe and Charles Rice. The pastor reported 665 calls on members and prospective members during the past six months, and 89 sermons and addresses; average Sunday-school attendance, 249; average morning worship attendance, 194; average evening attendance, 137; junior church average attendance, 29; B. Y. P. D. average attendance, 62; father and son banquet attendance, 104. Brother and Sister Shober were unanimously elected to serve this church in pastoral work for another year. Through the kindness of Miss Florence Garner this church presented to the C. Burr Artz city library the History of the Church of the Brethren of Maryland, by J. M. Henry. March 25 the B. Y. P. D. presented a play, Well, Did You Ever? It was repeated on March 27.—Mrs. John W. Wolfe, Frederick, Md., April 3.

Monocacy.—On Feb. 13 Eld. L. H. Brumbaugh of Westminster was present at our young people's meeting and preached a very inspiring sermon. With a large audience present on Feb. 20 Eld. Ira Arnold and family, former missionaries in India, gave us a very interesting program, Worship in Art. March 6 Bro. Arthur Purcell of Washington, D. C., came to visit our Sunday school, after which he delivered a very instructive sermon on The Church. March 26 we held our regular spring council. Our delegates to district meeting are Brethren E. P. Schildt and S. R. Weybright, with Brethren J. P. Bowman and Clarence Putman as alternates. Eld. E. P. Schildt was chosen elder-in-charge for another year. We will begin a one-week series of meetings on May 15, closing with the love feast on May 22. Examination service will be held at 10:30 A. M., and communion service at 6:30 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 5.

MICHIGAN

Florence.—March 24 we met in council. We will have our love feast on April 24. We are having pre-Easter services, April 15-17, with an Easter program on Sunday evening. March 27 the men's chorus from Middlebury gave us an evening program which was much appreciated. Our attendance and interest are good, especially since our revival in December when Brother and Sister B. M. Rollins were with us. Our Messenger agent has the Messenger club organized. We are planning to give the play, The Gospel Messenger Comes to Cedar Grove. We are planning to have a mother and daughter and father and son banquet for the church and community. Brother and Sister Paul Halladay from North Manchester will be with us and give us the messages. They will also stay for the Sunday service. We have monthly recreation meetings for our junior young people in the church and surrounding community. Have had an average attendance of thirty. Our aim is clean recreation for the young people and worthwhile programs. At our last party we had a debate.—Mrs. Geo. S. Sherck, Constantine, Mich., March 28.

Sugar Ridge.—Jan. 5 the Aid Society met, with fifteen present, and spent the day quilting. Jan. 15 the mothers and daughters held a meeting, with twenty-three present. Some of the daughters served lunch at the close of the meeting. Jan. 19 Aid met at the D. O. Flora home, with fifteen present. Jan. 23 the pastor gave a very good sermon on Unanswered Prayer. Feb. 3 Sister Etta Lair passed away. She will be missed as she was an active member. She helped to organize the first Aid Society in this church about thirty-three years ago. Feb. 20 the pastor gave a fine sermon on Stewardship of Life. Feb. 23 the Aid surprised the pastor's wife as it was her birthday. They quilted on a quilt for her. March 2 the Aid had a surprise shower for a widow, Sister Lydia Hessong, and left her a nice lot of groceries. March 30 the Aid furnished dinner to the Extension Club leaders. April 2 we met in council and elected officers. Sister Eliza Blocher was elected church correspondent; Messenger agent, Aid Society. April 3 Bro. B. A. Miller gave us a good sermon. The Sunday-school attendance is increasing since an epidemic of measles is over. We have prayer meeting every Thursday night. We are preparing for a week of pre-Easter services. We will have our communion on Easter Sunday evening.—Mrs. Eliza Blocher, Custer, Mich., April 4.

MISSOURI

Mountain Grove.—We met in council March 27, 1938. Bro. Doran Brubaker was chosen delegate to Annual Conference, with Bro. A. M. Peterson as alternate. Bro. Wilmer Brubaker was elected and installed into the ministry. A plan was adopted whereby we will have one hundred per cent Gospel Messenger club after this. We are expecting Bro. J. I. Kaylor of Sulphur Springs, Ark., to hold our pre-Easter services. Bro. J. W. Fidler of Brookfield, Ohio, will be with us for a series of meetings just after Annual Conference. Our Aid Society is meeting every week. The B. Y. P. D. is well organized and doing fine work.—Mrs. Doran Brubaker, Mountain Grove, Mo., March 28.

Shoal Creek.—We met in council March 10. We decided to hold our love feast April 25. A joint young people's rally was held Jan. 22, 23, which was greatly enjoyed by all present. Our elder, Bro. Gripe, and wife celebrated their golden wedding anniversary March 15, with open house in the afternoon.—Mrs. Wilbert Erisman, Fairview, Mo., March 30.

NEBRASKA

Kearney.—Bro. Ralph Hatton of Omaha, Nebr., conducted four evening meetings for us. Seven were baptized. We enjoyed a communion at the close of the services. Brethren Ralph Hatton, J. J. Tawzer and S. M. Forney were present. Some members came from Hastings, Nebr. After the communion Brethren J. J. Tawzer and S. M. Forney and their wives had communion with our elderly Sister Hodge. She was anointed at this time. We got our idea for landscaping our church lawn from an article written by Sister Mary Polk Ellenberger, which was published in The Gospel Messenger of May 29, 1926. We are going to plant shrubs in memory of our members who have passed on. White lilacs were donated by some of our friends who are not members of our church.—Lydia F. Evans, Kearney, Nebr., April 3.

Lincoln.—On Feb. 27 Lucille London gave a very interesting talk on the regional conference. March 4 the church met in council. It was decided to have our love feast following the revival meeting. We voted to retain our pastor, Bro. Smith, for an indefinite time. June Yearout will be the evangelist for our meetings starting April 10. The B. Y. P. D. sponsored an all-church social March 24. A good program was presented. There were eighty-five present. March 27 Dr. Minnie Laureman had charge of the services. During the week of March 20 Bro. Smith officiated at four anointing services. He has anointed eleven persons during the two years that he has been with us. Our members have shown an increased interest in Bible study. The personal campaign which was started about two weeks ago is showing good results. Our attendance is increasing.—Bernice Schwartz, Lincoln, Nebr., March 31.

OHIO

Danville.—Church loyalty month was observed during October. Our Women's Work rally was held Oct. 1. The attendance was good and the paper quilt blocks were returned which had been distributed at a previous meeting as a special means of making money for mission work. The amount realized was $36. Bro. W. Russell Shull was with us on Oct. 10, and spoke on The Mind of Christ for Our Day. Our communion was held Oct. 23, with Bro. D. R. McFadden officiating. Our pastor, Bro. Charles Zunkel, conducted a two weeks' evangelistic meeting at Sugar Creek in November and during his absence one preaching appointment was filled by Bro. D. F. Stuckey, representative of Home Mission Board. Our father and son supper was held Nov. 16. Our Men's Work group remodeled our communion tables. A new furnace has also been installed. Union Thanksgiving services were held in the Methodist church, with our pastor as speaker. Our Christmas program centered around a play, Peace I Give Unto You. An offering of $105 was received for missions. The junior department sent their money for the African project. They also sent scrapbooks, puppets and print squares. Our church has been successful in securing its first Messenger club this winter. Sister Clara Harper was with us in the morning service on March 13. In the evening she

met with the young people. March 18 family night was sponsored by the men's organization. A very interesting program was enjoyed by a large crowd. Bro. Krieger, pastor of the Owl Creek church, was the guest speaker. At present our pastor is conducting a two weeks' revival in the Marion church. We have been experiencing quite a lot of sickness in our midst, but we are looking forward to better health conditions.—Mrs. Herschel Richert, Danville, Ohio, March 31.

Harris Creek.—We met in council April 2, and our pastor was retained for an indefinite length of time. He was also chosen to represent the church at Annual Conference. Etoile Sargent and Fhern Cassel were chosen as delegates to district meeting to be held at West Milton. The young people are planning to give a play, For He Had Great Possessions, on Easter evening. We have been saddened to lose three of our faithful members in the last two months. It is a challenge for us to take up the work they have left behind. The Ladies' Aid is planning a market and bazaar for the Saturday before Easter.—Mrs. Leo Ganger, Bradford, Ohio, April 4.

Painter Creek.—Brother and Sister Chas. L. Flory were with us for two weeks of preaching, singing and encouragement. Visible results are: Three additions to our church family; a splendid growth in our Sunday-school attendance during the three Sundays of the revival. Further results from this time on should be noted in deeper consecration in the work of the kingdom by our church group. Our pastor, Bro. Honeyman, says that our revival is not yet over for between now and Easter we hope there may be others ready to enlist in the service of the King. We have almost completed the study of Bro. Crumpacker's book on China. We have been using it at the C. W. period on Sunday evening. Because of present conditions in China this study is especially interesting. Our B. Y. P. D. is preparing an Easter program.—Mrs. Levi Minnich, Greenville, Ohio, April 4.

Pitsburg.—We met in council March 17. Delegates to district meeting are Brethren Roy K. Miller and William Royer. Bro. Roy K. Miller is our delegate to Annual Meeting. We are having a week of pre-Easter services. These services are to be conducted by our pastor, Bro. Miller. We are planning to have our evangelistic meeting some time during October, with Bro. R. E. Shober as evangelist. We were glad to entertain the Women's Work meeting in February. Eight hundred attended the meeting. At that same time the Men's Work meeting was held in the M. E. church in Pitsburg, with 200 in attendance. These meetings were an inspiration to all to go forth during the coming year with greater determination to serve the Master.—Mrs. J. W. Eikenberry, Arcanum, Ohio, March 28.

West Dayton.—Sept. 19 we worshiped in our church auditorium after a redecorating period of more than a month, with Prof. J. Raymond Schutz of Manchester College as speaker in the morning, and Bro. N. B. Wine in the evening. Sept. 26 we held our annual installation services for officers and teachers. In the evening the candlelighting service and installation of the church choir by our minister, Bro. J. Perry Prather, followed, with pictures of great authors and their hymns. Bro. D. D. Funderburg of Elgin, Ill., spoke at our redecoration debt reduction day Nov. 21, and assisted at our love feast in the evening. Dec. 5 a large group met in the church and surprised our minister and family with a pantry shower, at which time the business and professional women's class sponsored a missionary tea, with Mrs. Minnie Bright as the speaker. Dec. 19 our minister, assisted by the choir, presented an unusual type of sacred musical program. In the evening the children gave a helpful Christmas program. Our annual school of missions opened Jan. 2 and continued through Feb. 13. We had an average attendance of 163 for the seven sessions. Our minister gave a general survey of our mission fields on Jan. 2; Sister Anna Lichty spoke on life and work in India, Jan. 9; Bro. D. J. Lichty spoke on the spirit of the India church, Jan. 16; Sister Olivia Ikenberry gave a vivid story of China and her needs, Jan. 23; the Southern Ohio missionary rally was held at Ft. McKinley, with Brethren Bonsack and Beahm, Jan. 30; our B. Y. P. D. gave an inspiring play, Converting Dad to Missions, Feb. 6; we concluded with four reels on India, Padre Sahib, Feb. 13. The young married people conducted a missionary tea on Jan. 16, with Sister Anna Lichty speaking. The women's Bible class conducted a missionary tea March 6, with Mrs. Hal Smith, United Brethren missionary to Africa, speaking on the needs of Africa. In November the men's club sponsored a father and son banquet, with Bro. J. Homer Bright as speaker. Feb. 2 they sponsored a fellowship supper, with Jesse Haines speaking. March 15 they had another fellowship supper, with a fine program. On March 27 they had charge of the Sunday evening services. The men have been looking after some needy folk. The Ladies' Aid Society newly carpeted the pulpit platform, bought beautiful maroon hangings for around the platform, for the altar, and hangings for the lectern and pulpit. A new Wicks pipe organ was dedicated with appropriate services on Feb. 20. In the morning Bro. J. A. Robinson of Johnstown, Pa., preached the sermon, and in the evening Henry A. Ditzel gave an organ recital. The choir, directed by C. W. Detrick, with Wilbur Klepinger as president, deserves the hearty thanks of the church for the sponsorship of the organ project. We have been having some of the finest and most spiritual sermons from our ministers on the Message of the Church, stressing our church doctrines. We have had an average Sunday morning attendance of 265 for the past three months. We are looking forward to a better and fuller service for our Master.—Mrs. Harry Beam, Dayton, Ohio, March 30.

West Milton.—At Christmas time the primary department presented a splendid program before the adult group. The B. Y. P. D. rendered a play, The Light of Men. Feb. 13 the young people presented another play, The House on the Sand. As part of our worship serv-

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

Maryland, Eastern, Westminster, April 27.

North Dakota and Eastern Montana, Cando, June 26-29.

Ohio, Southern, West Milton, May 6 and 7.

Pennsylvania, Eastern, Springville (Mohlers house), April 26, 27.

Virginia, Second, Sangerville, April 27-29.

LOVE FEASTS

California

April 24, Covina.
May 15, 4 pm, Los Angeles, Hancock Street.

Florida

April 24, 7 pm, Sebring.

Idaho

April 29, 8 pm, Boise Valley.
May 13, Bowmont.

Illinois

April 24, 7:30 pm, Panther Creek.
May 16, 7:30 pm, Lena.

Indiana

April 23, 7:30 pm, Michigan City.
April 23, 7:30 pm, Nettle Creek.
April 24, 7:30 pm, Kokomo.
May 1, 6:30 pm, Four Mile.
May 1, Muncie.
May 7, 7:30 pm, Anderson.
May 8, Pleasant Hill.
May 14, Beech Grove.
May 14, 7:30 pm, Elkhart Valley.
May 26, Pleasant Valley.
May 28, 7:30, Middletown.
May 28, 7:30 pm, Mt. Pleasant.
May 28, 7 pm, English Prairie.
May 29, 7 pm, Blue River.
June 1, Baugo.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.

Kansas

May 7, Gravel Hill.
May 9, Belleville.
May 14, 7:30 pm, Parsons.
May 15, Wichita, First.

Maryland

April 24, Woodberry.
May 1, 7 pm, Denton.
May 1, 4 pm, Pleasant View.
May 7, 5 pm, Brownsville.
May 7, 2:30 pm, Piney Creek.
May 8, 6:30 pm, Beaver Dam.
May 8, 7 pm, Locust Grove.
May 14, 4 pm, Beaver Creek.
May 22, 5:30 pm, Pleasant View.
May 22, 6:30 pm, Monocacy.
June 4, 2:30 pm, Broadfording.

Michigan

April 24, Florence.
May 7, Harlan.
May 7, 7:30 pm, Woodland.
May 20, 7:30 pm, Shepherd.

Missouri

April 25, Shoal Creek.

Nebraska

April 22, Lincoln.

Ohio

April 23, East Dayton.
April 24, 7 pm, Ft. McKinley.
April 24, 7:30 pm, Hartville.
April 25, Pleasant Valley.
May 2, Silver Creek.
May 15, 7:30 pm, Lick Creek.
May 29, Wooster.

Oklahoma

April 30, Big Creek.

Oregon

April 24, Grants Pass.
May 7, Mabel.

Pennsylvania

April 23, 6 pm, Hatfield.
April 24, Altoona, Twenty-eighth Street.
April 30, 2 pm, Spring Grove, Kemper house.
May 1, Geiger.
May 1, 5 pm, Lancaster.
May 1, New Enterprise.
May 1, 7 pm, Norristown.
May 1, Palmyra.
May 1, 7:30 pm, Pittsburgh.
May 7, 8, 1:30 pm, Midway.
May 7, 8, Richland.
May 7, 8, 2:30 pm, Welty.
May 8, 6:30 pm, Berkey, Shade Creek.
May 8, Farmers Grove.
May 8, 6:30 pm, Huntsdale.
May 8, 7 pm, Lansdale.
May 8, 2 pm, Manheim.
May 8, Pike (Brothersvalley).
May 8, 7 pm, Snake Spring Valley.
May 11, 12, Florin house, West Greentree.
May 14, 7 pm, Mechanic Grove.
May 14, 15, 10:30 am, Hade house, Falling Spring.
May 15, Ephrata.
May 15, New Paris house, Dunnings Creek.
May 17, 18, Mohlers (Springville).
May 18, 19, 1:30 pm, Graybill (White Oak).
May 21, Back Creek.
May 21, 1:30 pm, Bareville, Conestoga.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 9:30 am, Bermudian.
May 22, 4 pm, Harrisburg.
May 22, 1:30 pm, Maidencreek.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 28, 2 pm, Akron.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 29, 5 pm, Carlisle.
May 29, Ridge.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1:30 pm, Manheim (White Oak).

Tennessee

May 7, 7 pm, New Hope.

Virginia

May 1, 7 pm, Sangerville.
May 1, 7:30 pm, Timberville.
May 7, 7:30 pm, Summit.
May 14, 7 pm, Midland.
May 14, 6 pm, Mill Creek.
May 14, Oak Grove.
May 21, 6:30 pm, Linville Creek, Cedar Run.

West Virginia

August 7, Salem.

ice on Feb. 13 a quartet rendered a special number. The Gospel Messenger agent, George Hoke, announces that seventy-five per cent of the members have subscribed for the paper. As a part of our worship service each Sunday morning our pastor, Bro. Russell Helstern, devotes some time telling Bible stories to the children. At our last council the church re-elected Bro. Helstern as pastor. Kenneth Furlong was re-elected as clerk. Our church will be represented at Annual Conference by Bro. Helstern, with Bro. Blessing as alternate. Delegates to district meeting are: Brethren Helstern, Erbaugh and Studebaker, with Brethren S. A. Blessing, Dohner and Mishler as alternates. March 20 Brother and Sister Lichty, missionaries to India, were with us. In the morning Bro. Lichty delivered the message. Pre-Easter meetings will be conducted in our church by our pastor April 13-15. Our church and community were saddened to hear of the death of two of our members, Bro. John B. Deeter and Sister Glen Pfeifer. Bro. D. R. Murray of Columbus, Ohio, will hold evangelistic meetings in our church the last two weeks in August.—Mrs. Irvin Furlong, West Milton, Ohio, March 25.

OREGON

Myrtle Point.—Dec. 19 the drama, The Voice of Christmas, was given to a large audience. We had a watch meeting, with an all-church social and refreshments early in the evening, ending with a consecration and prayer service. Feb. 1 the Women's Work was reorganized with the following officers: President, Minnie Hermann; secretary-treasurer, Florence Root; Aid director, Minnie Kroeger; missionary director, Sister Wolff; mother and daughter director, Ruth Ward. The Women's Work has progressed nicely this past year. The Aid made comforts, quilts, coverings and helped the needy in various ways. The missionary meetings have been interesting, with an average attendance of nine. There has been a growing interest in the mother and daughter meetings. We enjoyed having Bro. Shank of Portland with us in our revival, which ended March 13. Three accepted Christ and many reconsecrated their lives. The new parsonage is nearing completion. Most of the work has been donated and the women have been serving meals at noon. We will have pre-Easter services, with a love feast on April 14.—Florence Root, Myrtle Point, Ore., March 23.

Portland.—At a recent council we decided to hold our spring love feast on April 15. A committee was authorized to investigate some outposts, with the idea of doing some extension work. Reports from the Damascus Sunday school are encouraging. We hope to secure someone to hold a series of meetings this spring if possible. During the absence of our pastor, who was holding meetings at Myrtle Point, the pulpit was supplied by Brethren Will Snelling, E. M. Hubbard and Stanley Keller. We are grateful for the help and messages of these Brethren.—Mrs. Octavia Hoppes, Portland, Ore., March 30.

PENNSYLVANIA

Akron.—We met in council March 30. David H. and Emma R. Snader were elected as delegates to district meeting. David H. Snader was elected delegate to Annual Conference. He was also elected elder-in-charge for three years. Bro. Geo. B. Wolf was elected clerk for three years. The church decided that a minister and one deacon be elected. Harry Dohner was chosen to be licensed as minister and Clarence Judy as deacon. The spirit of the Lord was present throughout the service.—David H. Snader, Akron, Pa., April 1.

Chiques.—On Jan. 30 Bro. Jno. Byler, who represents the Anti-Saloon League of Lancaster County, brought us a helpful and timely temperance sermon. Feb. 26 we held our council. Our delegate to Annual Conference is Bro. B. G. Stauffer, with Bro. D. G. Gibble as alternate. Delegates to district meeting to be held in the Springville congregation, Mohler house, April 27, 28 are Elmer Zug, Henry B. Shearer and Herbert Wolgemuth, with Fanny Shearer, Geo. Summy and David G. Gibble as alternates. It was decided to remove the church shed at Chiques and plant a hedge along the east side of the cemetery. A prayer meeting committee was appointed to get the lists ready for '38. The committee consists of Brethren Elmer Zug, Dawson Hoster, Isaac Bomberger and Herman E. Geib. On March 13 the Ever Faithful class sponsored a missionary program. Our guest speaker was Sister Elizabeth Oberholtzer, returned missionary from China. She was accompanied by her three children. March 19 and 20 Bro. James M. Moore was with us in a Bible institute. He was with us for three sessions. Our collection for Elizabethtown College amounted to $22.40. Our Aid Society is kept quite busy. Our young people gave a program on Feb. 27 at the Salunga house, Mountville congregation. They are scheduled to render a program in our congregation April 24, with Bro. Caleb Bucher as speaker. Since our last report one has been reclaimed.—Fanny Zug Shearer, Manheim, Pa., March 26.

Conemaugh.—Our two weeks' revival began Jan. 9, with Bro. D. I. Epple of Woodbury as evangelist. The average attendance was 260. The last night 350 were present. He preached very good sermons, and the whole membership was revived. Co-operation of all the members of the church was appreciated. Twenty-six were baptized and two were received on former baptism. One has been baptized since the meeting and six members were taken in from the other congregations by letter. We are much interested in the church loyalty campaign in our district. Our Sunday-school attendance has exceeded our enrollment on many Sundays. Very few of these leave after Sunday school. Our attendance at Wednesday evening prayer service averages 100 or more. Recently some of the organizations have purchased a mimeograph and typewriter to be used in printing our church bulletin. They also bought songbooks. Our Achievement Offering in February amounted to about $60. The Women's Work is planning to send a box for Spanish relief. At their meeting last Friday Sister J. A. Robinson gave an inspiring message about Present Day Opportunities for Women. We are planning to have a week of meetings before Easter, with different ministers bringing us messages each evening. Easter morning we will have a sunrise prayer service, sponsored by the B. Y. P. D. We will have a decision service for Christ by our pastor in the morning, and in the evening the married people's organization will have charge. The service will close with a blackboard illustration, Raised From the Empty Tomb.—Lizzie Hohan, Conemaugh, Pa., April 4.

Falling Spring.—The council was held on March 5. Our love feast was set for May 14 and 15, at the Hade house, beginning Saturday morning at ten-thirty, with services continuing until noon on Sunday. Our treasurer, Bro. Harry Stamy, who served us for more than thirty years, resigned. His son, Bro. Guy Stamy, was chosen to fill the vacancy. Bro. Samuel Plum was appointed secretary to fill the vacancy caused by Bro. Guy Stamy's election to the office of treasurer. Bro. Welty Smith was elected delegate to Annual Conference, with Brethren Lowell Gearhart and Guy Stamy as alternates. We hope to elect a preacher at the love feast, and at the same time we plan to install our licensed brother, Lowell Gearhart.—Grace E. Smith, Waynesboro, Pa., March 28.

Harrisburg.—A recognition service was held March 27 for Bro. J. E. Whitacre and family. Bro. R. R. Baugher, chairman of the pastoral committee, presided. The speakers were: Bro. H. K. Ober of the district ministerial board, Rev. Jacob E. Rudisill of the Ministerial Association of Greater Harrisburg and Dauphin County, and Bro. H. J. Beachley of the local congregation. Bro. R. L. Fyock directed the music and the junior choir sang. Eld. H. K. Ober presented Bro. Whitacre and his family with a gift in behalf of the congregation in appreciation for his services during his pastorate which began Nov. 1, 1929. In the evening Bro. Jesse Whitacre of Reading conducted the devotionals. Bro. J. E. Whitacre terminated his pastorate by delivering a farewell sermon.—Mrs. E. M. Byrem, Camp Hill, Pa., March 27.

Juniata Park.—Our church is still growing. Five have been bap-

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tized by our pastor, Bro. J. J. Shaffer. The work Bro. Edwin Jarboe started in January is still bearing fruit. Last Sunday the church was filled almost to capacity. Bro. Fletcher's class attended 100 per cent. He has a class of boys. It does one good to see them coming in the church carrying their Bibles. No wonder Bro. Fletcher is so proud of them.—Mrs. W. F. McKendree, Juniata, Pa., March 26.

Maiden Creek.—Our council was held March 19. At the request of Bro. Moses Krommes to become a minister, the church called Elders Michael Kurtz and H. K. Ober of the ministerial board to license him for one year. Our love feast will be held on Sunday instead of having a two-day meeting. Delegates to district meeting are Eld. H. H. Reber and wife. Several of our Sunday-school classes made it possible to have The Gospel Messenger in every Brethren home in our congregation. We are planning an Easter program. We are glad that we have good interest and attendance at all our church services. We expect to have new cement walks to the main entrance of our church in the near future.—Claude C. Weidman, Hamburg, Pa., March 29.

Manheim.—We met in council March 7. Delegates to district meeting are Brethren J. Norman Weaver and H. A. Merkey. A very instructive Bible institute was held in our church March 5, 6, with Eld. James M. Moore of Lititz as instructor. The interest and attendance were excellent. Our elder and Bro. Moore exchanged pulpits at the morning service. During the first quarter the young people held four outstanding meetings. Bro. Caleb Bucher of Lancaster gave four studies from the Book of Mark, which were appreciated very much. Our young men's Bible class, jointly with the young men's class from the Salunga Sunday school, rendered a program on April 3. Eld. H. F. King was the speaker on this occasion. He spoke on Doing Does It. The a cappella male chorus of East Petersburg will render a program of sacred music on May 22. Our Sunday school and other church activities are moving nicely.—Mrs. H. A. Merkey, Manheim, Pa., April 4.

Mingo.—Since our last report four certificates of membership were received. Bro. H. F. King of Myerstown, Pa., gave us very helpful and inspiring messages one week prior to our love feast, Oct. 8 at the Skippack house. New Year's Eve we had an inspirational watch night service. We have had some interesting services this winter. The young people have had music and Bible study once a month. Feb. 6 Bro. Caleb Bucher of Lancaster, Pa., was the speaker at our young people's meeting, and Feb. 20 Sister Emma Ziegler told us of her work in India. The Mingo house has been painted, giving it a very pleasant appearance. March 12 we met in council. The delegates to district meeting are Brethren S. H. Hess and Albert Gottshall. The Sisters' Aid Society gave a report of their splendid work for the past year.—Carrie K. Hoffman, Collegeville, Pa., April 4.

Palmyra.—Jan. 9 a group of student volunteers from Elizabethtown College gave a program of readings, special music and a sermon. Feb. 6 our Bible institute was conducted by Bro. Forest Weller from Elizabethtown College. Feb. 27 Sister I. E. Oberholtzer and family were with us for the evening service. Bro. Henry Oberholtzer spoke to the B. Y. P. D. and Sister Oberholtzer spoke at the C. W. service and at the church service. March 4 the world's day of prayer was observed in our church, with the other churches of the town uniting with us in the service. March 8 the mothers and daughters held their quarterly meeting. March 27 the a cappella chorus from Elizabethtown College gave a program. Our council was held March 30. One letter was received and three were granted. The church decided not to send a delegate to Annual Conference. The delegates to district meeting are Brethren S. E. Meyer, A. C. Reber, J. C. Zug, Amos Curry and Amos Blouch. Mrs. Moses Groy was appointed Messenger correspondent. Our love feast will be held May 1.—Mae E. Basehore, Palmyra, Pa., April 4.

Pittsburgh.—Although an epidemic of sickness has affected the attendance, yet good audiences were assembled each Sunday morning to hear the sermons on the Book of James by our pastor. Some special effort by the music committee brings a new inspiration to the services. Our temperance organization, led by Sister Fern Jamison, has given some fine readings. Mrs. Fred Kellam gave the reading, That Drinking House Over the Way. Bro. Stanley Fadely, missionary chairman, is doing a good work. The special altar offering the last Sunday of each month takes the place of the benefit suppers. Another important change in the parsonage arrangements has been effected, and we hope it will be better for finances as well as convenience. The property owned and occupied as the pastor's home for the past twelve years was recently rented and the former parsonage adjoining the church again provides a comfortable home for our pastor and family. Since Sister Shideler, the pastor's wife, has been suffering with rheumatism for some time, the United Bible class and others moved the household goods to the new location. Brother and Sister Shideler have expressed sincere gratitude. We pray that Sister Shideler may soon be well and able to be at her post in the Aid and Sunday school. The council was held March 21. Elder M. J. Brougher, representing the ministerial board of the district, was present. It was decided to grant a minister's license to Bro. Emerson Shideler. He is a son of our pastor, and is now attending a theological school in Chicago. Our love feast was set for May 1, at 7:30. Special holy week services will be held as a climax to the Sunday evening community services of three community churches, the last service being on Palm Sunday. The fellowship in worshiping together has been much enjoyed and we hope will have a deep spiritual meaning.—M. Elizabeth Barnett, Pittsburgh, Pa., March 26.

Ridge.—We met in council March 24, and our missionary treasurer reported $62.17 received since September. We sent $56.50 of this for home and foreign mission work. Our young people also sent $10 to the Elgin office for foreign mission work. Our women's group gave $5 as their mite box offering for missions. Bro. Robert Cocklin of Mechanicsburg, Pa., will conduct our revival this spring, beginning May 15, and ending May 29 in an all-day service. We enjoyed the pleasure of having Bro. Minor Myers, returned missionary from China, with us on March 17. Our pastor, Bro. Alden Mitchell, has been helping our young folks to hectograph a small church paper, called The Ridge Beacon. The paper will be sent out every two months and the project is financed by the young folks.—Mrs. John Booz, Shippensburg, Pa., April 4.

Schuylkill.—Recently Brethren Cyrus Krall and Wm. Forrey preached for us. Feb. 20 Bro. Lester Royer gave us an interesting missionary address. March 12 a young people's program was rendered. Bro. Earl C. Keeney gave the address. We met in council March 14. Eld. S. K. Wenger and our church clerk were elected for three years again. Two certificates of membership were granted. Brother and Sister Geo. Lehman and Brother and Sister Harold Binkley were installed into the deacon's office. No delegate will be sent to Annual Conference. Delegates to district meeting are Brethren Harold Binkley and Arthur Wolfe, with Bro. Arnold Zechman and Sister Esther Zerbe as alternates. Our love feast will be held May 21 and 22 at the Big Dam house at 10 A. M.—Mrs. Arnold Zechman, Pine Grove, Pa., March 28.

Shade Creek.—Since our last report two of our young men, Brethren John Weaver and Millard Weaver, have been licensed to preach. Sept. 19 Bro. M. J. Brougher of Greensburg closed a successful evangelistic meeting in the Berkey house. Twenty-two were received by baptism. Sister Grace Clapper, missionary to China, gave three very interesting messages in our churches. April 24 to May 8 Bro. J. M. Geary of Jerome will hold evangelistic services in the Sugar Grove church at Blough.—Nellie Lehman, Blough, Pa., March 25.

Shamokin.—Our evangelistic meetings opened on Feb. 20 and lasted until March 6, with Bro. R. A. Nedrow in charge. He labored faithfully and his sermons were interesting and helpful. The messages in song were appreciated. Five were baptized. Some of his sermon titles were: Essentials for a Successful Revival, God's Message to the Churches, Prayer, Disappointed Believers, The Gospel of a Second Chance, The Crooked Made Straight, The Open Door, Weighed and Wanting, The Lost Christ, Our Lord's Return, The Model Church, Excuses, The Lord's Prayer, Repentance, Conversion, Responsibility for Right Hearing, No Room for Jesus, What Will He Do in That Solemn Day?—Nora Paul, Shamokin, Pa., March 25.

Springville.—March 12, 13 Bro. Ralph Schlosser of Elizabethtown College was with us. He gave us four very beneficial messages, and was very much appreciated by all. On March 19 the male chorus from Grantham College favored us with an evening of inspiring music. They also gave a few selections in song on Sunday morning, and two of them favored us with fine messages. The B. Y. P. D. served a lunch at noon. Our council was held March 21. Our delegates to district meeting are: Ruth Royer, Ralph Heisey, Amos Heisey, with E. M. Dinger and Samuel Heffley as alternates. Delegate to Annual Conference is R. P. Royer, with Ralph Heisey as alternate. The district meeting will be held at the Mohler church April 26, 27. Our love feast will be held May 17, 18 at Mohlers house, 10 A. M.—Mrs. Abram G. Zug, Lincoln, Pa., April 4.

Tyrone.—The B. Y. P. D. has been conducting a contest in attendance which is proving successful. The attendance has been averaging about sixty at each service. Guest speakers lead in the discussion. The Sunday school is growing in interest and attendance, averaging around 200 each Sunday. Several new pupils have been enrolled during the past three months. During January our pastor assisted Rev. H. G. Reese in a revival at Pitcairn, Pa. There were twenty-seven conversions. It was an exchange service. Rev. Reese will assist us in our meeting beginning April 3, and continuing until Easter Sunday. We will close with a communion service. Our offerings for missions the past year were more than the previous year in spite of the current unemployment and limited income. March 27 we had a rather unique service. A fine reference Bible was given to each couple who has been married in the past two years. Eighteen Bibles were presented in an appropriate public service. The latter part of April our pastor will be absent, assisting in a revival in the East Petersburg congregation. We took part in the week of prayer service. Bro. J. R. Snyder was chairman of the program committee. At our council on March 3 Brethren A. C. Harpster, A. W. Adams and John R. Snyder were elected delegates to district meeting. During the pastor's absence in January the pulpit was supplied by Bro. Earl Harshbarger, P. B. Bratton and the student volunteer group from Juniata College. We have a leadership training class, with an enrollment of thirty. They are doing commendable work.—Pauline Adams, Tyrone, Pa., March 28.

West Conestoga.—Jan. 9 a Bible institute was held at the Middle Creek house by Bro. R. W. Schlosser. He gave us three inspiring talks on church doctrines. Jan. 16 Bro. David Gibble was our guest speaker at the morning services. Bro. J. I. Byler gave us a temperance talk at Middle Creek Feb. 13. Our church met in council and elected Brethren Henry Hess, R. E. Myer and P. B. Myer as delegates to district meeting. Bro. Harvey Markley is our delegate to Annual Meeting. Our love feast will be held May 25, 26. April 3 Bro. Ollie Hevener preached at the Lexington house. We expect to hold a revival meeting at the Lane house, beginning April 18, with Bro. Aaron Heisey of Midway, Pa., as evangelist.—Amanda Weaver, Lititz, Pa., April 4.

VIRGINIA

Midland.—We met in council March 5. Bro. A. J. Smith was re-elected on the ministerial board. The Ladies' Aid gave a very interesting report. The men decided to repair the church this spring. This will include papering and painting the inside of the church and painting the outside. We will have a one week revival at Mt. Hermon, with Bro. Chesley Hinegardner as evangelist. Our two young ministers, Brethren Norman and Ray Andes, will be relicensed for another year. Our B. Y. P. D. sponsored a program at the Valley View church March 6. Our topic was Some Evil Effects of the Liquor Problem. Bro. John Kline of Manassas and Bro. I. N. H. Beahm of Nokesville were recent visitors at our church. Both gave inspiring sermons. Our love feast will be held at the Midland house May 7.—Virginia Long, Bealeton, Va., March 30.

Mt. Zion.—Our young people presented the pageant, The Seeking Wiseman, to an appreciative audience on Christmas night. On Jan. 14 we held our council. Two letters were granted. Petitions expressing the peace sentiment of our congregation are to be sent to our Congressman and Senators. The following officers were elected: Elder, D. N. Spitler; clerk, Nathan Spitler; treasurer, N. A. Varner; Messenger agent, Elizabeth Wakeman; Messenger correspondent, Elsie Broyles; board of Christian education, Dr. Glen Spitler; delegates to district meeting, C. N. Spitler and J. W. Huffman. We enjoyed a program by the Bridgewater volunteer students on March 13. For several years our B. Y. P. D. has sponsored these programs which are presented at four churches in our community. I am sure other B. Y. P. D.'s would enjoy their visits. On March 21 our pastor and wife gave a very pleasant social for our B. Y. P. D.—Elsie Broyles, Luray, Va., March 25.

WEST VIRGINIA

Crab Orchard.—We met in council Feb. 20. Sisters Bessie Comer and Hazel O'Neal were chosen as delegates to the district meeting, with Brethren Francis Comer and Alton Martin as alternates. We are making a drive to get new songbooks before our series of meetings this spring. We are also trying to renew our Gospel Messenger club and get as many new subscribers as we can. Our Sunday school is progressing nicely with a good attendance. Prayer meeting is growing more interesting and attendance is increasing. We have received one new member by letter.—Ruth Spangler Quintier, Crab Orchard, W. Va., April 1.

Oakvale.—Two deacons and their wives were installed by Bro. Eugene H. Kahle, elder and pastor. The Sunday school has made splendid progress all winter. On March 27 we elected Charlie Ingram and Memager Alley delegates to district meeting, with Thelma Wimmer and Boyd Weeks as alternates. The district meeting will be held at Daleville, Va., April 20-22. The laymen group from Smith Chapel have been asked to hold our revival immediately following the close of schools. The church granted letters to two of our girls who have married and gone to other churches.—Fannie Wimmer, Oakvale, W. Va., April 1.

Salem.—Our Sunday school has been progressing nicely with Bro. William Wolfe as superintendent. The average attendance of the last quarter was higher than last year's attendance. We are planning to give a Mother's Day program on May 8. Our revival meeting will be conducted by Bro. S. Paul Daugherty, beginning on July 25, and ending with the love feast on Aug. 7. We feel fortunate in getting him for our meeting as we know of his ability as an evangelist.—Treva Younkin, Brandonville, W. Va., April 5.

Terra Alta.—The Co-operative Brethren and Church of the Brethren of Terra Alta met in council March 14. Bro. Claude Studebaker of Pittsburgh preached for us on Sunday evening and conducted the business session the following evening. Mrs. Oren Van Sickle and Mr. A. R. Fike were elected delegates to ministerial and Sunday-school meeting to be held at Eglon. Miss Iva Welch and Mrs. R. D. Nine were elected delegates to Annual Conference at Winona Lake. It was decided to paper the church anew. A revival meeting was discussed. It was decided to have an evangelistic meeting this summer. The Sunday school was reorganized with Arch Whitehair as superintendent; Frank Messenger, secretary; Frank Arnold, treasurer. The church of the Brethren of the First District of West Virginia and Western Maryland have purchased the Terra Alta Lake and its surroundings for a camp. They have named it Camp Galilee. The youth of our community are enthusiastic over this project. During August church camps will be in session. All denominations are invited to camp with us at Terra Alta. During the intense heat of the summer plan to enjoy the West Virginia hills in an educational, healthful and Christian camp.—Mrs. Rowland Whitehair, Terra Alta, W. Va., April 3.

WISCONSIN

Rice Lake.—March 19 Bro. Lear came to us from Chicago and preached at a called council. All officers were retained until the time of reorganization in August. Brother and Sister Bryan of Dixon are with us and are doing a wonderful work. The young people are assuming new interest. We are looking forward to our two weeks of meetings prior to Easter. They will be conducted by our pastor, Bro. Bryan. Our communion will follow soon after the meetings. We hope to witness an ingathering of souls and a renewed consecration on the part of our members. Pray for us.—Geo. M. Hineline, Rice Lake, Wis., March 28.

Stanley.—On March 20 we were favored with a visit from Bro. John Bear of Chicago. Bro. Lewis Hyde is our pastor again for the coming year.—Mrs. Clayton Mock, Stanley, Wis., March 28.

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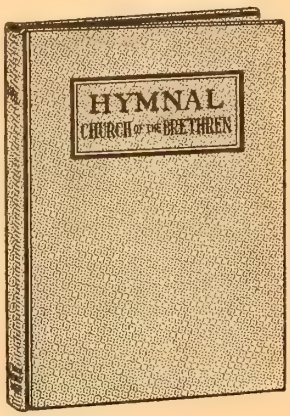
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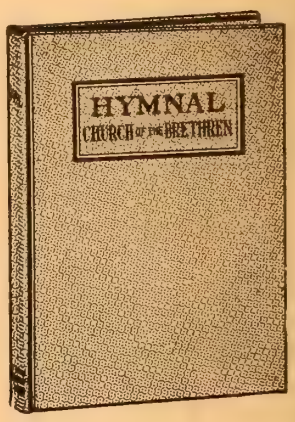
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., April 30, 1938 No. 18

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 9: 30-37

"Whosoever shall receive one of such little children in my name, receiveth me"

The Childlike Spirit

It is a very common thing in the world to render service where a return may be expected, where the service may be reciprocated. But there shall be nothing like that among Christ's followers. If they have the spirit that is in their Master, they will be ready to help even a little child who can make no return at all in kind.

The willingness to help anywhere that help is needed is basic in Christian service. If we have this spirit we will not ask for personal credit; we will be ready to work with others, and will not be selfish about the methods used.

Tuesday: Mark 9: 38-44

"Forbid him not . . . For he that is not against us is for us"

Humility in Working Together

Some good church people are zealous to have the church get in on the ground floor of all helpful movements so that its standing may be enhanced. This view has its merits but also its limitations.

Certainly the thing paramount in the minds of Christians should be getting the service done in the best possible manner. There are some things that the church can do best; these it ought to undertake zealously. But there are other things that can be done better otherwise. The Christian ought to be broad enough in spirit to encourage other agencies of service as well as his own.

The spirit of co-operation is a Christian grace much to be desired and sought after.

Wednesday: Mark 9: 45-50

"Be at peace with one another"

Narrowness Rebuked

Folks who are ordinarily agreeable to get on with personally may become quite stubborn and hard to work with in behalf of a cause. They feel that loyalty to the cause demands that they defend it against all semblance of opposition. And while they would be gracious if only their own interests were at stake, they are tenacious when they regard the cause to be in any way endangered.

Jesus' counsel is to be at peace with one another. Little progress can be made by strife, even for a good cause. If we find ourselves inclined to be selfish or unco-operative, we do well to use stern measures with ourselves.

Teamwork in Service

The need of the world today demands teamwork on the part of Christians. A new impression of the extent of the Christian's task and the diversity among Christian believers came to those who attended the conferences at Oxford and Edinburgh last summer. At first, the delegates tell us, there seemed to be such a wide difference among those attending the conferences that little could be hoped for in the way of understanding and co-operation. But as the work proceeded, the differences became less obtrusive and the likenesses more apparent. There was found to be considerable unanimity of purpose and experience. The delegates, diverse as their beliefs and practices were, left with the aspiration to discover ways of working together more unitedly at the common task.

This experience is not an isolated one. When people come together and face seriously a great task they are likely to find common interests.

There are real differences that separate people—differences of interest, faith, ideals, convictions, experience. But the task that confronts the church today is so great that many different approaches can profitably be made to it if they do not clash or interfere with one another.

Teamwork is essential. We may find ourselves hitched up with teammates that we do not understand or like. But this is an added encouragement to the cultivation of brotherliness on our part.

Neh. 3: 1 ff.; 4: 6; Eph. 4: 1-16.

Thursday: Neh. 4: 15-23

"Half of my servants wrought in the work, and half of them held the spears"

Co-operation Meeting Opposition

While Nehemiah was rebuilding the wall of Jerusalem a situation arose which threatened to stop the project. In order to avoid this the builders took up weapons to defend themselves and their work—half of the people working and half holding the weapons. The point here for us is the example of co-operation. The people were willing to make a division of labor, and then each person did his part faithfully.

No one of us can do everything that needs to be done. It is wise to co-operate to such an extent that a division of labor will be effected and each person get his portion. Then each should do his part faithfully, knowing that the whole project will be weakened if he fails.

Friday: Acts 1: 10-14

"All with one accord continued steadfastly in prayer"

Waiting Together

There would be more co-operation in work if there were more fellowship in prayer. The disciples were commissioned by the Lord, but they did not immediately enter upon their task. It is fortunate that they did not, for succeeding events indicate that they needed the unifying and co-ordinating influence of the Holy Spirit as well as his power. They waited together and prayed together until the Spirit came upon them together. And then they could stand together, witness together, and work together.

Perhaps the upper room would be a good place for Christians to begin in trying to work together.

Saturday: Heb. 10: 19-25

"Not forsaking our own assembling together, as the custom of some is"

Worshiping Together

Fellowship in worship is basic to comradeship in work. We can worship privately and we should do so. No man can afford to be dependent upon the group for his worship experiences. He must stand on his own feet as a Christian, and to do this he must pray on his own knees. Each person has his own problems to take to God and his own personal need for fellowship with God. But each person also needs to find fellowship in worship with a group.

Many people today are spiritually poor because they are neglecting the riches of the church assembly.

Sunday: 1 Cor. 3: 5-11

"I planted, Apollos watered; but God gave the increase"

To Every Man His Part

Mrs. A. mothered the child, Mrs. B. taught him in Sunday school, and Brother C. pastored him. He became a Christian and grew up to be a useful man. Who is entitled to the credit? If he joins the church in a revival meeting, the revivalist may go away with another saved soul credited on his list. After all it is God's Spirit that woos the lad and his own heart that responds.

This is typical of all good work. It is here a little and there a little, one person's example here and another's encouragement there. When a number do their part faithfully, God's Spirit can move upon the heart and bring results.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., April 30, 1938 — No. 18

EDITORIAL

You Are Very Highly Honored

HAVE you thought of the great honor which the ages have done you by placing you at this crucial point in history? Many precious values are hanging in the balance and your influence may be the deciding factor. Are you sure it's going into the scales on the right side? Are you humbly grateful for so great an opportunity?

The right side is the side of absolute integrity in the face of a tempting chance to twist the truth a little. It is the side of deep concern for what may happen to another in distress while you are comfortable at home. It is the side of the greatest happiness for the greatest number in preference to exclusive privileges for a few. It is the side of trust in God and love for all his children, especially the bad ones.

Think how rare a privilege it is to be alive now. There are so many interesting problems on the twentieth century docket. Some of these are exceedingly delicate, requiring the utmost in skill, judgment and patience. What a chance for distinguished service!

There is so much more glory in facing a difficult task graciously and courageously than in living one's days in luxurious indolence. The celestial committee which has charge of assigning spiritual entities to their respective planets and centuries must have had a lot of confidence in you to set you down here.

Do you appreciate it? Are you going to prove worthy of the trust reposed in you? E. F.

The Significance of Differences

THAT the tide of popular interest and emphasis changes through the years is evident to all who care to recall the story of a decade. And changes in emphasis come in the field of religious thought quite as certainly as in art, politics, business and the social conventions.

Thus the stress upon what religious groups have in common is giving place to an appreciation of the meaning of differences. These are not simply matters of chance, but generally root back into ideas, convictions or principles once considered important, and because of survival, likely still of significance.

Which is to say that differences are not to be lightly considered. They may easily represent not only the most distinctive but the most precious heritage which has come down to a group. Does not even nature suggest the value of differences? Her world is the more beautiful and efficient because of the complementary aspects of life. Thus while thinking of similarities, do not fail to note the significance of differences.

H. A. B.

These Brethren Can Walk Together

ISN'T it interesting to watch brethren clash in their opinions about the duty of the church to straighten out this crooked world? Except that clash is almost too harsh a word, when they do it with such fine regard for each other's good intentions. This is the sort of thing that makes for better mutual understanding and the progress of the kingdom. But the difference in their thinking on the subject is very plain.

One view holds that the church has no business trying to reform political and social systems. Christ's kingdom is not of this world. The church and the world are distinct institutions, with nothing in common except that they are both made up of people. The task of the church concerns individuals only and that task is to present the gospel to them and to induce as many as possible to accept it and to rejoice in the salvation which it brings. It calls upon men and women to come out from the world, be separate from it and touch not the unclean thing. The church should prosecute this task with all possible diligence but not with any expectation that a sufficient number would respond ever to affect seriously the general downward trend of world life.

The other view is not so clean-cut and definite, for there is more variety in it, but all shades of opinion agree that the church does have a responsibility for improving conditions in every phase of human life.

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Some would have the church attack directly the problem of reorganizing society by deciding what economic system it would support, whether capitalism, socialism or what, perhaps by aligning itself with a particular political party or platform; in short, by helping as an organization to "make America over" and the whole world. Others would agree with the first view as to the individual emphasis in the church objective, but would hold it to be every Christian's duty to do all he can to improve the lot of everybody else. This would certainly involve sharing in the effort to solve our many social problems.

We recommend a checkup on this question in the light of the most basic principle of our religion. Beyond all question that is love. And love does give light. It was love that moved the Father to send his Son to save us. It was love that moved the Son to give himself to this task, even to the supreme sacrifice. He loved unto the end. It is love that moves his followers. If anyone is not moved by love, he is not a follower of Christ. A true follower of Christ loves much. His love knows no limits but the limit of his resources. He loves everybody. That's why he can not look upon suffering, injustice or wrong of any kind anywhere and do nothing about it. That's why wrong in any and every relationship of life is the business of the church. That takes in commerce, agriculture, politics, everything. Nothing can escape the aggression of love. It's the nature of the thing.

But all this does not justify love in exhausting itself in an emotional spasm, or in striking out blindly without sense or reason in a frantic endeavor to establish social justice and world peace. Love is most effective when it acts wisely. Because it is love, it is under the most solemn obligation to do just this.

A church made up of members who love, as the followers of Christ love, will desire to make its love effective in the utmost measure. It can do this best by perfecting the largest possible number of personalities. There is no more strategic point of attack than right here. Nothing else will help the cause so much as this. The church is peculiarly constituted for this work. Its means of grace, its opportunities for ministry to human need, its direct appeal to individual men and women, all challenge it to the utmost diligence in this supreme service to the kingdom of God.

This is why the brethren are right who insist that it is the business of the church to save individuals and perfect them in Christian manhood and womanhood. This is why the brethren are right who insist that it is the business of the church to help bring in a better social order. It all comes from the nature of this wondrous and mysterious thing called love. And from the further fact that this is the controlling force in the followers of Christ.

You have heard of persons who loved well but not wisely. Perhaps also of some who love wisely but not hard enough? The times call for a church made up of a great multitude who love wisely and with all their might. E. F.

A Marketing Mystery

THERE is another kind of spread beside that which Johnnie heaps on his bread and butter. In a way it is the spread which Johnnie does not get. We are thinking of the difference between what the producer receives and the price pair by the consumer.

A recent study of meat prices showed that the producer got 6.9c of the 18c paid by the consumer for beef. In other words, more than sixty per cent of the cost to consumers was chargeable to the expense of distribution. Or it took one and one-half times as much to distribute as to produce a pound of beef! The difference between 18 and 6.9 is 11.1, and this was divided as follows: retail 6.4c, wholesale 1.1c, processor 2.8c and marketing expense .8c.

All this but repeats what is generally known—that distribution is the heavy end of cost, and getting heavier and heavier. The mystery is why this should be so. Well, the consumer is chiefly responsible—since he insists on so much in the way of service. Take bread, for an example. Consider the beautiful wrapper. We do not know for sure, but this could cost about as much as the flour in a loaf. Then there is transportation. The writer sometimes eats bread that is baked in Chicago, hauled to Elgin in a big truck, distributed to stores in Elgin on another truck, and finally sold over the counter a loaf at a time. Is it any wonder that a penny's worth of wheat costs a dime by the time one gets it in a neatly wrapped loaf?

There are at least four ways to reduce the spread in marketing: eliminate service, concentrate volume, improve business management and standardize the product. But people will have to get poorer than they are now to do much about possible ways to reduce the spread that multiplies the cost of bread. H. A. B.

Not Pride but Shame!

OUR federal government has recently found a new outlet for the taxes we pay. In cold deliberation, the powers at Washington have appropriated $2,500,000 to establish a brewery and liquor business in the Virgin Islands. The first shipments of alcoholic poison have arrived and the promise is for a regular 2,000 cases a week supply. Proud of it? Hardly. Ashamed is the more appropriate word, and we lift our voices in protest against an iniquity thus made a part of our very life.—*New Jersey Presbyterian.*

THE GENERAL FORUM

Forgive Me, Lord

BY HELEN HOAK EIKENBERRY

Oh, Lord, forgive me. I have bowed today
Beneath this cross, which bravely
I had carried all the way.
I bore it o'er rough places,
Staunchly bore it all along.
But today I heard the whispers of despair,
And lost my song.
I bowed beneath this cross of mine,
Too much for me to bear,
Thought only of sorrow,
And forgot that you were there.
In weariness I yielded,
Nor would go another mile,
When I forgot the way for me
Was lighted by your smile.
Oh, Lord, forgive me. Let me take my cross,
My song. It is for me to scatter
Loving-kindness all along,
To never let a mortal know
The cross I daily bear,
To never bow my head with grief,
But raise it with a prayer.
Oh, Lord, forgive, and let me lift this cross again
Upon strong shoulders. Let it there remain
Till I have journeyed o'er each rocky mile,
With thy dear hand to guide me all the while.

Sterling, Ill.

Consecration

BY S. S. BLOUGH

THE doctrine of consecration does not rest on a single Bible text. Frequent references are made to it. Even when the word is not used the idea is emphasized. We should ponder well its importance. How are Christians affected by the teaching?

Consecration means set aside for a sacred purpose. The word carries its own meaning. Between its prefix and suffix is the root *sacrare* or *sacer,* hence to hold sacred, or the state of being sacred. It is often used in public address or private conversation without much consideration of the weight of its meaning. In the Scriptures it is not used lightly. In Israel persons were consecrated by means of offerings to God. Sacred office was given by anointing the person. In the New Testament period hands were laid on the individual accompanied by prayer. In this way one was set apart, dedicated or devoted to the worship of God. A sacred relationship was thus established.

The vessels consecrated or dedicated for use in the temple were to be used for no other purpose. Of the Christians, Paul says: "Ye are not your own, for ye are bought with a price" (1 Cor. 6: 19-20; 7: 23). What does this signify? "Therefore glorify God in your body and in your spirit, which are God's. Be not ye servants of men" (1 Cor. 6: 20; 7: 23).

In some cases God chose the individual and consecrated him. At times the church was asked to select through the Holy Spirit. Usually, however, in consecration the individual willingly sets himself apart and permits the consecration. The sinner accepts salvation. The minister or missionary or other worker, seeing the need and anticipating the joy of service, presents himself and is accepted of God and set aside for his purpose. God consecrates, hence man must not defile or turn into wrong channels of service.

The act of consecration is the recognition of Christ's absolute proprietorship. In a general way this ownership is recognized as in the saying, "We are his people and the sheep of his pasture," but it is not fully appreciated. Every individual must by his own choice declare him owner. This after all is simply giving Christ his own. There is a general expression that "all that I have and am is his," but too often it is not taken seriously. In a spiritual moment we grasp the truth and acknowledge it, but usually we go on in life and forget about it.

Since we are bought with a price we should glorify God with our entire being and with all that we possess. Even with all of this dedication we can not fully repay God and Christ for what has been done for us, but the grace of God enters in.

In a perfect consecration we would not exalt self, but glorify God. We press forward in our own interests only as they enhance the interests of our Lord and Savior, and of his kingdom. Not how much will I receive but how much can I give? Our faith will be strengthened, our courage enlarged, our wills filled with his will. We will "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," and become more able to serve him.

Then how many parents, like a mother of old, are willing to consecrate their children to the Lord, and carefully bring them up in "the nurture and admonition of the Lord"? This after all will be a very successful way to enlarge the movement of Christian youth in the generation that will follow this. It was a sacrifice for Hannah to take Samuel to the service of the tabernacle, but after all his fine judgment worked wonders in Israel. So will the bringing of the growing childhood and youth into the service of Christ.

When every member consecrates fully with a willing heart, a new spirit will dominate, and what a working body we will become! How our lights will shine, and how we will spread the gospel! There will be enough and to spare of men and means to carry on the

Lord's work through the Church of the Brethren. "Ye are not your own," therefore give unto him ever that which is his. Let there be a real and not a pretended consecration.

York, Pa.

The New Birth

BY ALBERT C. WIEAND

WHENEVER anyone speaks of "the new birth," we think at once of the discussion of Jesus with Nicodemus, in John 3.

Nicodemus thought of Jesus as a "teacher come from God"—probably as a *prophet*. The Jews were momentarily expecting a prophet of God to arise, and Nicodemus believes Jesus to be him.

In the background of his thinking there is another conception. The livest topic of conversation and debate among the Jews in Jerusalem in those days was the imminent coming of "the kingdom of God." Indeed because of the interest aroused by the preaching of John the Baptist, in the words of Luke, *"They supposed that the kingdom was immediately to appear."*

Indeed there were *three current theories* as to just how this kingdom of God was to be ushered in, each represented by a political party or religious sect.

(1) In the first place, there were the *Sadducees* (and probably the so-called "Herodians") who believed that through Rome and the half-Jewish Herods the kingdom would come. And therefore they advocated compromise and co-operation with and subserviency to Rome, and the full adoption of the Greco-Roman culture. This, they said, is the way to bring in "the kingdom of God." But, as viewed by Jesus, this was the substance of the third temptation of our Lord, as recorded in Matt. 4: 8-10.

(2) Then, in the second place, there were *"The Zealots,"* a sect barely mentioned in the New Testament. They were the "Bolshevists" of their day, the bloody revolutionists, who with fire and sword and assassination and by organizing an army were ceaselessly plotting to drive out the Romans and set up again the Jewish independent kingdom, after the pattern of the Maccabean revolution and reign for a hundred years. The "kingdom of God" for these was literally "food and drink" and material wealth and prosperity.

This conception of the kingdom and method of bringing it in, also Jesus had thought through, and summarily rejected. It is the substance of the first temptation, as recorded in Matt. 4: 2-4.

(3) There was also a third religious sect or political party among the Jews—namely, the Pharisees. They also had their theory as to how "the kingdom" was to come. It was to be ushered in by stupendous signs, in apocalyptic fashion. Hence the Pharisees were always demanding of Jesus signs that he was the Messiah, "signs from heaven." This view, too, Jesus had considered and summarily rejected. To demand "signs from heaven" was to tempt God. There would no such sign be given. This was the essence of the second temptation, to "cast himself down from the pinnacle of the temple."

These were the popular expectations of the Jewish people, in the time of Jesus, and these were the hotly debated political questions of the day. The tension became greater and greater until in A. D. 66 to 70, they broke out in open war with Rome, which led to the utter collapse of the Jewish kingdom in any form, and the scattering of the Jewish people throughout all nations to the ends of the earth.

So it was when Nicodemus the Pharisee and "a ruler of the Jews" came to Jesus. He came to discuss the coming of the kingdom of God with Jesus. He began cautiously and diplomatically. But Jesus plunged at once into the heart of the subject, saying that there is only one way in which "the kingdom of God" can come to any man. He must be *born* into it. That is the way men ordinarily get into any kingdom—they are *born* into it. Men get into the kingdom or empire of Rome by being *born* into it. And there is no other way of entering into it or of recognizing it or appreciating it. "Except a man be born again [anew, from above, of God], he can not see [or enter into], the kingdom of God."

But how is this possible? "How can a man be born when he is old? Can he enter a second time into his mother's womb and be *born?*"

It is clear from these statements, as well as from what follows, that both Jesus and Nicodemus are thinking of the manner in which a human life begins, so far as the body is concerned. This, Jesus suggests, is analogous to the way a new *spiritual* life also must begin. Now just what is this analogy?

Well, just how does a human life begin? In the first place, there are two cells—a male sperm cell and a female cell or ovum. Each of these two cells has a certain life of its own—but how feeble, and limited, and short-lived!

But then when the male sperm cell finds and fertilizes the female ovum cell a distinctively new life with altogether new dimensions and possibilities begins.

Now on the spiritual side what does all this mean? What are the equivalents of the two cells? And what is the new life?

Here again the teaching of Jesus is most explicit—at least so far as the source of the new life is concerned. For when pressed for further light on the subject by Nicodemus, Jesus explains that he is speaking of being "born of the Spirit." In the first chapter of John, the expression is "born of God"—and not of the flesh, or of blood, or of the will of man.

The Spirit of God, then, the Holy Spirit, must impart the new life.

But what is the other factor in this new birth? It can be nothing less or other than one's own inner, central self. That there is such an inner central self, or soul, has been much disputed since William James, the psychologist, said that "since souls were out of fashion, he would attempt to write a psychology without a soul."

But in recent thought, the inner central self or soul has been gaining status again. In fact we are seeing ever more clearly that without such an inner central self, or ego, or soul we could not have freedom, or choice, creativity, or conversion, or prayer, or real religion. Indeed, psychology without a psyche or soul is a contradiction in terms. In fact, all along, the greatest philosophers and religionists have seen more truly than the behavioristic psychologists—and have never given up belief in the soul. And now some psychologists are coming back to the same belief.

Now it is precisely this inner central self, or ego, or soul that must be *reborn,* if one is to have a new life, or be born into the kingdom of God. God is spirit; hence, his kingdom is a spiritual kingdom, and it "is within."

The new birth then takes place when the Spirit of God, the Holy Spirit, takes possession of the spirit of man—of his inner central self, or soul. Whenever any man turns over the controls of his life to the Spirit of God, then and only then, is he "born again," "born anew," "born from above," "born of God."

But this can not take place unless a man will quit trusting in himself, unless he will "deny himself." How often Jesus teaches this great truth! It is central and fundamental in all his teaching. So long as a man trusts in himself, thinks he can "paddle his own canoe," or get along without God, this simply can not happen. But just the instant he realizes the impossibility of getting along by himself, and if he also believes God and trusts him utterly enough to turn himself, at the very center of his being, over to God, just then the Spirit of God comes into his spirit. Whenever he turns over the controls to God as revealed in Christ, then and not until then does God take possession of his inner central self—and then he is born again.

Is the new birth then a gradual process? Or an instantaneous experience? It is both. It is always a gradual growth, in that there are a hundred things and influences and experiences that lead up to it. And it is also instantaneous in the fact that it is consummated in the moment when the inner central self is yielded to the Spirit of God.

Another thing also is perfectly apparent. If God through the Holy Spirit is to take over the control of the inner self or spirit of man, every sinful attitude or choice or purpose of heart must be changed and given up, or turned about. That is, there must be repentance—i. e., the renunciation of sin and evil, and the affirmation or choice or purposing of good and right.

Now Jesus Christ is the perfect revelation of the goodness and righteousness of God, and of the exceeding sinfulness of sin, and also of the perfect all-sufficient remedy for sin.

And so all depends in the last analysis upon a man's acceptance of Jesus Christ and of the righteousness and love of God as demonstrated in his life and in his death and resurrection. "He that hath the Son, hath the life; and he that obeyeth not the son hath not the life, but the wrath of God abideth on him."

Oak Park, Ill.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

IV. The Larger Settlement

THE death of Elder John Garber in 1787 left the Brethren in the Shenandoah Valley without a natural leader. Of the more than thirty families that had come from Pennsylvania and Maryland in the past four years probably the majority were still in the neighborhood of Flat Rock. But some had moved on farther south.

We shall now try to visualize the larger settlement in the valley as it was forming itself and see what it was like by the fall of 1794, when the first Annual Meeting was held in Virginia. One is embarrassed by the scantiness of the records, yet enough is known to enable us to see the picture, at least in outline.

In this expansion as well as in the settlement John Garber's family played an important part. Of his immediate family, two of the sons became permanent settlers of Flat Rock. Martin, who seems to have been a minister when he came to Virginia, remained on his 400-acre farm and was for many years without doubt the most influential Dunker in the valley. He was ordained at an early date and is on record as the first elder of the Flat Rock congregation. This is doubtless true so far as the formal organization of the church is concerned. It is not probable that an organization of the group as such was ever effected in John Garber's lifetime.

His brother, Jacob, who was a deacon in the church, also made his home in the vicinity. The two brothers worked hand in hand in the interests of the church and, with a substantial body of members from the beginning, made the mother church a dominant influence in the valley for many years. Here young brethren were elected to the ministry who later went out to become leaders and organizers elsewhere.

Other Brethren centers were soon to emerge, but who the earliest settlers were, it is impossible in most cases to say. It is more than probable that there were

isolated settlers, if not small settlements of Brethren at several places in the valley quite as early if not earlier than the coming of John Garber. We have already seen that the Holsingers were at Long Meadows several years before his arrival in the valley. It is known that one Joseph Fultz came into Shenandoah County before the Revolution and served in the commissary department under Washington during the war. It is not certain that he was a member of the Brethren Church at the time, but it is known that some of his children married into Brethren families, and his family history is closely intertwined with our early church history in the valley.

As a rule these early settlers lived quietly and inconspicuously until a minister came among them and publicized their presence by holding meetings and otherwise bringing the church into notice. That there were several cases of the kind at this early date is evident. Daniel Garber, one of the sons of John Garber, is credited with being the founder of the Cook's Creek congregation in Rockingham County, some four miles south of Harrisonburg. When he moved to this section is unknown, but that there was an active group of members here of which he was the leader as early as 1788 is certain.

Another center of activity was at Middle River, near New Hope in Augusta County, and here another of the Garber brothers was at the head of affairs. This was Abraham, who with Daniel had accompanied their father to Flat Rock thirteen years before. No doubt both of these young men had been called to the ministry at Flat Rock and had now set out to carry the gospel torch to other sections of the valley, a work which their father had so nobly begun.

Because of this activity in Rockingham and Augusta counties, the leaders at Flat Rock felt their parish was becoming too large for them to administer satisfactorily, so in 1788 they called a conference to consider the advisability of dividing the territory. Accordingly an east and west line made to coincide with Market Street which passes through the center of Harrisonburg was agreed upon. This line dividing the territory into the upper and lower valley, left Flat Rock some twenty-five miles to the north with Middle River approximately the same distance to the south and Cook's Creek in the same territory only a few miles from the line.

Thus by 1788 there were three well-defined centers of Brethren activity in the Shenandoah Valley, and these were divided into two units for administration. It does not appear that any other center developed before 1794, but other workers were coming into notice.

Samuel Garber, who married a Miss Stoner in Maryland and joined his father's settlement at Flat Rock in 1783, became an active evangelist and was a powerful influence among the Brethren in the valley for some years. Among other travels he made three preaching tours through the valley as far south as Tennessee, a distance of three hundred miles. In this way he established centers of Brethren influence, at some of which churches have since grown up. He is said to have been a preacher of unusual power, and was probably one of the earliest of our church leaders to devote his efforts chiefly to evangelistic work. Later he moved to Tennesee and settled in Washington County, where he was active in building up the church in that state.

John Garber's other two sons, John and Joseph, both ministers, after serving the church at Flat Rock for some years migrated by way of Tennessee and Kentucky to Ohio, where they became leaders in establishing the church in the Miami Valley. These continued the use of the German spelling of the name Garver, and as such have been prominent in the Southern Ohio district to the present time.

But John Garber and his seven sons were not the only leaders of the early church in Virginia. His three daughters in time acquired husbands and established homes, and true to the family tradition, two of them married ministers and the third a deacon. But as husbands then as since were regarded as the heads of the families, we shall try to keep the record straight by leaving the consideration of them for another chapter.

Bridgewater, Va.

Is Christianity Coming to Judgment?

BY GALEN B. ROYER

DEVELOPMENTS thus far in the twentieth century force the above question upon any observing, meditative mind from this angle:

About a century ago there lived in Germany one Karl Marx. During his life his followers were not many. Today his book *Das Kapital,* is the Communist bible. It teaches that because of economic inequalities, there must be a great world struggle before all men will have equal rights. Its ideal is collective ownership of all business and industry. To bring this about there must be revolution, crush the present social order and set up a new one. The movement is in no way Christian, for Marx taught that "religion is the great opiate of the people." Meekness and humility are fit only for slaves. Instead, "might is right." As relates to Christianity, his communism is pure atheism.

Then within the last two decades Adolph Hitler, a familiar representative of a class of dictators rising in different parts of the world today, is forcing the principles of the National Socialist Movement, the Nazi, upon nations wherever he can. While in jail in 1923 he wrote *Mein Kampf,* the bible of the New Germany now in the making, and the guide wherever his influence dominates. The appeal of Fascism is partly reflected in the fact that about 5,000,000 copies in

ten different languages of *Mein Kampf* have been sold to date. Otto Tolischus in *New York Times Magazine,* Oct. 18, 1936, characterizes the book as, "lumping together force, terror, racial hatred, mysticism, patriotism and social justice." He also says: "It is a throwback to the law of the jungle in which the herds of humanity, called nations or races, fight for feeding grounds in a catch-as-you-can struggle in which the individual is nothing and the herd is everything, in which all rules are suspended and might is right."

The surprising part of the movement is the slap it gives to Christianity. For it seeks to restore the gods of old German mythology, placing great restraint upon Christianity and persecuting and suppressing the Jew. Its rallying cry is, *get hard,* and this is being hammered into the people of Germany, especially her youth and maidens.

It is true that both Communism and Fascism have

Some Tenets in Common

with the ideals and principles taught by Christ. Thus far good and very good. These captivated the American students of the last half century who went to Europe to finish their education and returned praising the philosophy particularly of Marx. They apparently overlooked the methods advocated to attain the Utopian ends, and due to their teaching, arises the confusion now in our own land.

It is important not only to accept and teach the principles of Jesus, but since he said, "I am the Way," our way of life must conform to his. He taught meekness, humility, peacemaking for all men. His sympathy was with the weak. Instead of struggle, co-operation; instead of "might is right," "love your enemies"; instead of destroying life, he came that men "might have life and have it more abundantly."

There is a

Noble, Heroic Minority

who are "walking in the King's highway." They are the *salt* and the hope of present day Christianity; but by large Christianity as such has broken down. It is a mess. Many leaders and members do not in the least mix their religion with their business. Their way of life is better expressed by the movements of Communism and Fascism. Christianity, not Christ and his principles, have broken down at least in these counts:

First: In the war spirit, for Christian and non-Christian nations side by side fight a similar make-up in the ranks of the enemy.

Second: In the appalling social and economic wrongs.

Third: In the present race for larger armaments under the delusion that larger and more battleships make for peace.

Is Christianity Responsible

for the heartless, heart-breaking conditions in China today?

Half a century ago, Christianity was the only missionary religion among the nations of the world. The nearest approach in such activity was Mohammedan. The other great religions were static and remain thus even today.

Judging from the history of missions, modern Christianity has never been really awake to her opportunities, did not lay hold upon her task of world evangelization, did not "go," and did not enter open doors as her resources justified. To her shame she has become timid. Retrenchment in recent years has been her outstanding move. While thinking missions in conventions, and many questioning the right to evangelize non-Christian lands, Communist, Nazi and Fascist movements have acted vigorously even in countries classed Christian, whose doors are not entirely open to their isms.

Had the church been obedient to her orders from the Supreme Commander, would Japan be the aggressor she is, and would China's millions be suffering as they are?

Our land is still abiding in the desire and spirit of peace. We are praying that peace may prevail in spite of wrongs done us. Why this strong desire and earnest praying? "Oh, we don't believe in war!" Is that the real reason? Perhaps if we knew our hearts as our Father knows them we peace-loving people would discover we want

The Ease of Peace

not the burden, the sacrifice and the heartache attending war. Anyhow, in looking over missionary endeavor it has been "ease in Zion," lack of sacrifice and but little concern for the teeming millions who never heard of Christ, that has controlled the large body of the church.

I am now thinking in terms of our own denomination. Sacrifice in giving is so unusual that every such real effort finding its way to the mission rooms, appears in the MESSENGER. It is "news!" After all the capable agitation which our earnest secretaries put on to bring our giving up approximately to our opportunities and ability, where in the usual annual analysis of the brotherhood's giving is there any indication of any group, district or congregation, which is coming anywhere near the tithe of their income for the Lord's work?

The appeal to which the church responds best is not the great issue behind the Master's command, "Go." Let there be starving in India, as there was years ago, and double the money flows in to feed the body, than followed to feed the soul. Three beloved missionaries disappear in China. (I think I understand in part the

heartache of the parents of those three beloved children and in no sense do I wish to belittle their bereavement. I sympathize with them.) And our leaders try to stir us up by speaking of a "challenge" due to their disappearing. But what has happened to Christ? Did he not die a more tragic death, in fact the greatest the world shall ever know? Has he not given the church the challenge of the challenges? Is Christ little or nothing and sympathy for fellow men everything? The three have entered into that Paradise which put Paul into a "strait" because he had not yet been called to glory. But

China's Thousands

are being hurried through the gates of death due to the same conflict. That condition is the real challenge; that is Christ's living challenge; that is real cause for heartache—and the more so since Christianity did not press her claims harder.

During the centuries when Israel was the favored nation, and she departed into the ways of idolatry, Jehovah used a heathen nation to discipline her, to carry out his judgment against her. Then when that heathen nation became overbearing, he judged and destroyed it. Is Christianity entering the period of judgment as the godless spirit of "might is right" is rising in her midst? Shall she be trampled underfoot by the dogs of war mercilessly tearing her to pieces, because of her indifference and disobedience to going into all the world?

Huntingdon, Pa.

Our Covenant Relationship

BY CHAS. D. CASSEL

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2: 21).

It is well that we consider before we vow unto God. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better it is that thou shouldest not vow, than that thou shouldest vow and not pay" (Eccles. 5: 4, 5). Vows ofttimes are the outcome of fear, as in the case of Jonah when he vowed to God in the whale's belly. He kept his vow and met God's approval. Elder George Zollers of sacred memory gives his experience on a whaling boat. As they encountered severe storms, and when the life was endangered, then vows were made; but when God spared their lives they forgot their vows. But Bro. Zollers kept his vow and became a minister of the gospel with more than ordinary influence.

A vow is made because of need. By the Holy Spirit or Comforter we are reproved of sin, and of righteousness, and of judgment, and are made to realize the sinfulness of sin; therefore, we feel the need of a Savior. And if intellectually honest, open to the truth, morally goodhearted, willing to do what is right, we are in quest of the truth and receiving a knowledge of God's Word by hearing, we believe. According to Rom. 10: 17: "So then faith cometh by hearing, and hearing by the word of God." Subsequently we are made willing to accept the conditions of grace and turn from Satan to God. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me" (Acts 26: 18).

Having gone through evangelical repentance and conversion, we are ready to confess faith in the authority of Jesus Christ as the Son of God, and his power to save, as experienced by Paul. "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12). Also 1 Peter 1: 4, 5: "Reserved in heaven for you, who are kept by the power of God."

By this time we must understand the philosophy of the new birth and appreciate the honor of being endowed with the greatest gift ever bestowed upon man, that of becoming a son of God, an heir of eternal life.

The next step is to enter into that covenant relationship with God through Christian baptism; and we confess before God and his administrator that we believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel. Do we still believe this? And do our works substantiate such a belief? Has his gospel become our life? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2: 10). Peter also sets forth this importance in 1 Peter 1: 22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren."

The Church of the Brethren has always been outstanding in recognizing the all things. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1: 3). Jesus, in the great commission, says: "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28: 20). It means much to be faithful to this first part of our vow; it also means great effort on our part as we by his grace strive against the inclinations of the flesh.

In the second part of our covenant or baptismal vow we promise to renounce Satan with all his pernicious ways, and all the sinful pleasures of this world. This is all very reasonable, for we can not have the Spirit of

Jesus and tolerate or look with the least degree of approval upon sin. If the spiritual part of our being is to develop, it must be at the expense of our carnal nature. In our renouncing sin is implied our promise to refrain from all that is out of harmony with God's Word, such as affiliating ourselves with a lodge or secret orders. Jesus says: "Swear not at all" (Matt. 5: 34). Nor should we take up arms, as our Master taught that he came not to destroy men's lives, but to save; and not to use the law contrary to God's Word. As Paul says: "Why not rather suffer wrong?" Also we promised not to adorn the body, but that our attire be consistent with the doctrine of Jesus Christ; and not to frequent places of amusements: for how could we gratify the lust of the flesh and yet grow in grace? To be pure is essential. "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid" (1 Cor. 6: 15). To be master of the situation means to renounce these completely; to compromise with them means to fall short of the glory and purpose of God. Our heavenly Father looks with contempt upon the works of the flesh, but has pleasure in the fruits of the Spirit (Gal. 5: 19-22). We also promise to take the Matt. 18: 15 plan for reconciling offenses. The thought of peace is rightfully emphasized. Are we faithful in these things?

In the last part of our covenant, we willingly promise to live faithful till death. We have not promised a thing that we can not do by the grace of God, if we want to. We have an adversary that does not approve of obeying the Holy Spirit, and as we were conceived and born in sin, he is in a position to cause us some trouble. But Jesus says: "Greater is he that is in you, than he that is in the world." The victory is ours if we want it.

Satan is very bold nowadays; he is right among us. He says: "This matter of the Lord's Prayer is becoming monotonous, and to kneel always in prayer is not just absolutely necessary; this matter of greeting one another with the holy kiss is ridiculous, and the matter of plain dress is unscriptural; it was only a fancied notion of the forefathers, who did as well as they understood. Furthermore, in this day of better school advantages, and with the many young people in the church, our policies must be changed; we must put on a different program. The change from college life to church life is too marked; we can not depend altogether on the new birth; we must keep abreast of the times. Our music must be different; just congregational singing does not appeal, and it will not do to be so narrow-minded. We must be more sociable and compromise somewhat with those of other denominations, that there may be a better feeling and more effective work done in combating the evil in the world."

Now then, in the face of such influence, one must be well established in the faith to remain faithful to our church vows.

The marvelous plan of salvation is the product of the great I AM, the only true God, and did not originate with insignificant man. But it was graciously given to meet all ages, as the good Lord knows that human nature has not changed all down through the centuries. He knows better than we do what is best for man.

It is with pleasure that we refer to such as were faithful. First to Abraham, the father of the faithful, in whom God had great confidence. Moses was faithful in all his house (Heb. 3: 2). Jephthah made a vow to God, and against great odds he was faithful to his vow (Judges 11). Hannah vowed to God; she was true to her vow and became mother to an outstanding prophet (1 Sam. 1: 11). In Heb. 11 we have an entire chapter listing those who were true to their vows, with Paul the great herald of the cross. Many that lived at the time and since the organization of our beloved fraternity by the faithful eight at Schwarzenau, Germany, were faithful to their covenant, though in many cases this meant great sacrifices. All these great witnesses may some day loom up against us if we should prove unfaithful to our vows, especially when we have every opportunity to be true. Now may the God of peace keep us faithful till he comes.

Manheim, Pa.

Concerning the Multitudes

BY J. CLYDE FORNEY

THE one great human desire is to be happy. It is the will of the Father that all men shall be happy and that their happiness shall be of the highest order. Jesus had much to say about his own supreme joy and prayed that the disciples might have his joy complete in them—a joy like that was his from the beginning. It was a consuming passion of the Master that men might have life abundant and joyous.

When Jesus looked out upon the multitudes something took hold of his inner soul which moved him very deeply. On one occasion he wept for the city of Jerusalem. At another time he was moved with compassion for the people and he issued a call to prayer. On another occasion, he looked upon the multitudes and noticed that they were hungry and he had them sit down and he saw that they had food. The crowds came to him and followed him and he taught them many things. There was a unique relation between Jesus and the multitudes.

"Seeing the multitudes of people, Jesus went up into the mountain. There he seated himself, and when the disciples came unto him, he opened his mouth and taught them."

We are interested in the fact that Jesus was very conscious of the multitudes. He saw them as something more than a great crowd of people gathered together. He saw them as persons possessing great common needs. He saw the distress and despair upon their faces and the hidden hope for relief and happiness hidden in their hearts. They were unhappy and the Master knew it. This is the one reason why they were following the Master. They were seeking a way out.

As Jesus looked out upon the multitudes he saw their individual needs and their individual hopes. There were those who were looking for the time when the old kingdom of David would be established once again. There were others who were hoping that the ideal kingdom would be established here in this life with the promise of the kingdom in heaven. Some were anxious to find comfort and complete contentment and permanent relief from the sorrows of this life. There was one group there that was hoping to gain full control of the earth. This was their highest hope and ambition. There were sympathy seekers who felt a special need for pity and condolence; they were asking for favors and privileges. The God seekers were there also—those who desired to have firsthand knowledge of the Eternal. They desired the title, Son of Man. Many desired to be called the sons of God. Not a few were willing to be looked upon as those persecuted for righteousness' sake. Some were already under the rod of persecution. This was what Jesus saw, and not just a mass of people. For he saw the needs of men.

The heart of the Master was stirred and it was now very necessary that he retire into a mountain for prayer and thought. How long he was alone we do not know, but when the disciples came unto him he had a great message upon his heart. It was a message for the multitudes. He opened his mouth and gave them the Sermon on the Mount. The first part of that message has to do with the secret of happiness; it has to do with Christian character; it deals with the essentials of entrance into the kingdom of God. These first verses contain the secret to the more abundant life.

Jesus says, if you would be happy and find life at its best, it is very necessary that you come into a state of absolute dependence upon God. "Blessed are the poor in spirit." The individualistic and self-sufficient man has closed the first door to happiness. It is important that a man feel the need for something greater than himself. The second step toward the happiness of which Jesus speaks is to possess a capacity for grief. It is to possess a sensitiveness to the sorrows, sufferings and needs of humankind. Humility, a sense of reality and proportion, is the third requisite to happiness of the sort that Jesus talks about. A passion for truth and a desire to know God is another essential for God-given joy. Give thyself diligently to know the truth. To see beauty and behold the truth and look upon the good is a desire that can be realized only through purity of inner life and it opens the way to godly joy. Happiness is due the man who has learned to walk in the way of peace; the way of peace with self, with men and with God.

The religion of Jesus is simple. And the demands that it makes upon men are simple, yet they are exacting to the highest degree. Thus much is required of him who would follow the Christ. Here are three quite clear requirements for us who would find the most abundant life in following the Christ.

It is required of all Christians that they see the multitudes, yet not just as so many people gathered together in a great city, or some section of the country or in some large auditorium; but in terms of their needs and life situations. It is required that the Christian be sensitive to the cries of the multitudes of those who are in dire need of food and the material necessities of life. "If a man see his brother in need, and close up his bowels of compassion, how doeth the love of God abide in him?" What of the multitudes of children who are looking up with longing hearts into the face of the leadership of this hour? Can it be that any one would deny them the rights that are theirs? The distressing call of youth is heard by the follower of the Master. The Christian must see the discouraged face, the weary mind, the distressed heart and the oppressed spirit. It is required that the Christian be sensitive to the needs of men. There lived in the city of New Haven, Connecticut, a very wonderful little English lady. She did not spend much time with her home. It would have been easy to criticize the way in which she took care of her home. However, she was interested in something far more important; she was interested in people, and especially in those who were in distress. She was very sensitive to the suffering of men and animals. Every day she was out somewhere helping some one or looking after an unfortunate person or animal. She could not rest until the suffering were relieved. Her heart was moved at the news of any one far or near who was in distress. I would that we might see the multitudes, weary and distressed, discouraged and disheartened, and wondering what it is all about anyway! The Christian is sensitive unto the needs of men; he does see the multitudes.

It is imperative that Christian men and women everywhere retire to the heights and remain in solitude until they have come into full possession of the answer and remedy to the needs of humanity. It is one thing to see the need of human society, but it is quite another to adequately meet the needs. Paul had a clear vision of the world in which he lived and its needs. But, before he set out to meet those needs he went into a soli-

tary place waiting the time when he would come into possession of the satisfactory solution of those needs. The message of the emancipator of the children of Israel at the Red Sea was: "Stand still and see the salvation of the Lord." It is most important that the leadership of our day take time to think things through in terms of the highest good. It will mean real effort on the part of some extending on into the small hours of the night in the spirit of agony. This will be essential before any kind of a satisfactory conclusion can be reached. Study, thought and prayer are the chief duties of the Christian in these hours of uncertainty.

Once the answer has been found and formulated into the most simple statement it must then be set forth in no uncertain voice of authority. This gospel message must be so clear and unmistakable that men will see in it the solution to the present human problems. The tendency has been, and is all too common now, to make the message of Christ so complex and mysterious that men understand it with difficulty. It has been a great mistake to think that the religion of the Christ has only to do with the world to come. The Christian religion, when taken at full value, can make the world a different place in which to live. And it becomes the God-given duty of the follower of the Christ to demonstrate this fact in the whole of society and to proclaim this message in clear and simple language. This will be done in personal living and daily conversation.

The multitudes await the time when some sympathetic spirit will see the dire needs of their families and their neighbors and take some time to think constructively and creatively about them. They seek a leadership in the Christian church that will retire to the hill of prayer and study and remain until the prophetic message has been burned into the soul. They ask that this message be presented so that they can understand it and that it bear upon its wings the solution to present-day dilemmas.

Elgin, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A CITIZEN of our town had been in the country helping relatives for a while. Upon his return his large garden needed cultivation.

Early the next morning he arose, took the hoe, and started to work. Ten minutes later the nurseryman living next door came over and offered the use of a garden plow. It was joyfully accepted and many hours of time were saved.

Some people are like that! They seem to find happiness in anticipating opportunities for human helpfulness.

Ottawa, Kans.

"The Kingdom of God Is Within You"

BY J. WILFORD PRICE

THERE seems to be some confusion on the part of some Christians concerning the interpretation of certain portions of the writings of the prophets. I am referring now to those sections which speak in highly pictorial language of the glories and splendor of the Messianic kingdom which was to come. It it true that the prophets often spoke of this coming kingdom in materialistic forms; however, we must remember that many of these statements are in poetic form. Also, there are many passages which show that the prophets understood the inward spiritual nature of the kingdom as consisting in "a new heart and a new spirit" (Ezek. 36: 26), and in doing justly, lovingkindness, and walking humbly with God (Micah 6: 8).

We, as Christians, believe that these blessings and splendors of the kingdom foretold by the prophets are amply and fully being fulfilled in Christ, though in a spiritual sense. For a precedent for this view, read Acts 15: 13-18. At that conference at Jerusalem James said: "Brethren, hearken unto me; Simeon hath rehearsed how first God visited the gentiles, to take out of them a people for his name, and to this agree the words of the prophets; as it is written, after these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof and I will set it up."

What James is here saying is that "the tabernacle of David" is being built again in the Christian church, or in the kingdom of God in the Christian era. In other words, the references in the Old Testament concerning the "tabernacle of David" and the "throne of David" being restored are to be spiritually applied to Christ's reign here and now. This is a fine rule to remember in Old Testament interpretation. If you find yourself speculating on prophecies, remember to read Acts 15: 13-18. Christ never taught anything about a literal kingdom, or a revival of Israel as a nation, so I think we do well to follow his example.

Paul taught that he who is Christ's is a spiritual Israelite, "and if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. 3: 29).

Jesus' teaching on the kingdom is such a fine, beautiful teaching, that we miss a lot if we fail to catch his meaning. He said: "My kingdom is not of this world." "The kingdom of God is within you." "But seek ye first his kingdom and his righteousness."

The kingdom is not outward and material, but inward and spiritual, and consists of the reign of God in the hearts of men.

Bergey, Pa.

OUR MISSION WORK

Visiting the Leper Colony

BY MODENA MINNICH STUDEBAKER

It was on a Monday afternoon that Dr. Bosler took Bro. Blickenstaff, his new nurse (Miss Brumbaugh), Alice Engel and the writer to the leper colony to see the leper injections. Dr. Bosler has an old car, and we went in it.

When we arrived, we went into the injecting veranda. There were four cement barrels lined up for the patients to sit on when they received their injections. If the patient is sitting, the assistants who give the injections will not get them too low down on the hips of the patients. On the large stove, needles for the injections were being boiled, and one boy's job was to watch the temperature of the boiling water, so that the needles would be resterilized. We were seated at one side of the veranda, and the patients started coming in, in a long single line. Each patient had a card in his or her hands which they held up for the doctor to see. On it was their case number, and a daily temperature chart, so that they could be checked on exactly, and not given the usual injection if they had been ill during the previous week. And such a line of patients! About 250 filed past in the two hours we were there. We were so weary when they had all gone by that we could scarcely sit still any longer, yet Dr. Bosler does that work twice a week, besides the 101 other jobs which call for his supervision.

But the people who passed by in that line were intensely interesting. Usually when one sees pictures of lepers, they show the extreme cases which have great nodules on their faces. In reality, many of the lepers look so much like an ordinary person, that if one did not know they were lepers, he would not guess it. Of course, there are the badly multilated cases, but there are also the many, many cases which show almost no signs of their pitiful condition. These are the cases not very far advanced, or they have a type of leprosy which does not cause nodules.

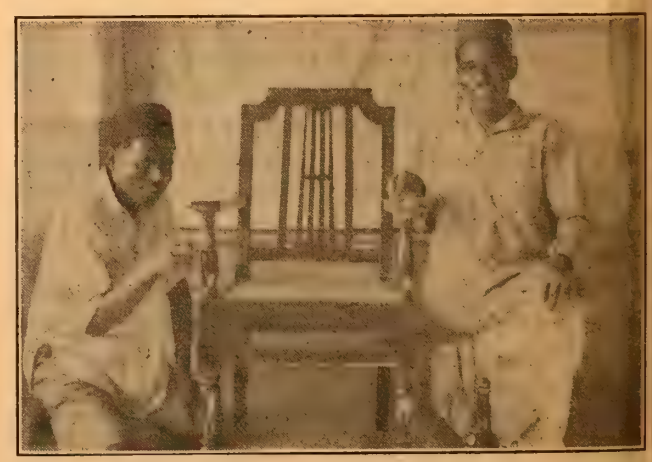
First in this long line came a large group of women. Tall women, short women, fat woman, and little shriveled-up women. One of them had a rather dignified bearing and had her hair done high on her head. The English government people who visit the colony, say that she is the African "Queen Mother Mary," as she does have something of the bearing of the Queen Mother of England. All the patients were supposed to be in a certain order, and if they do not come in that order, it causes a great deal of confusion in the keeping of the record cards. So Dr. Bosler has made a rule that if the patients do not come in their proper order, they will lose their treatment for that day; most of the patients are very eager for their medicine, and so most of them do as they are told.

But here is one old black mammy out of her place in line! The doctor gives her a little fatherly scolding, instructs the two policemen to keep the line coming smoothly and in order, and to tell the mammy that she can not get her injection today. The old woman leaves, protesting.

The policemen are very efficient. They adore being the big bad policemen! They would be even stricter than necessary, but for the eye of the doctor upon them. They are dressed in—guess what? Nothing less than sturdy blue coveralls from Montgomery Ward of Chicago, U. S. A. and they have "Garkida" sewed on the back of their coveralls in bright red letters. Doctor Bosler showed us how he gets the coveralls to fit. He has one very tall policeman, whose coveralls fit perfectly. Then he told one of the shorter policemen to turn his back to us, and we saw that his coveralls were the same size as the uniform of the tall man. He simply had his pinned over in an ample fold. Thus all of the policemen are clothed. They also wear a native cap on their heads and a bright red native scarf around their waists.

As the patients file by, the doctor looks at each one, salutes, and states what dosage his injection is to be, according to the patient's progress. Then the patients go and sit on the large cement barrels and get their leg or hip (whichever they choose) daubed with iodine, and then receive the injection of oil. Some of them let the long needle slip in their skin without moving a muscle of their face, or showing any signs or pain. Some of them on the other hand, squirm and grimace.

All of the helpers who tend to the patients and do the injecting are lepers themselves, who have been



This picture from India shows two vocational school students finishing a chair for the church at Taropa.

chosen to help in this work. The doctor says that he chooses them not only for their efficiency, but also for their pleasant personalities. And we were aware of that, for some of the crew were especially pleasant. One little fellow who always daubed iodine on the patients was as cute a little chap as could be found anywhere. One time he was daydreaming when a patient came up. The patient gave him a nudge, and the boy looked up towards us. He knew that we had all seen the little byplay and he was so embarrassed! He kept smiling at us all the rest of the afternoon, with friendly, embarrassed smiles.

Some of the patients had lost their cards. Dr. Bosler would talk sternly to them, and then finish it up with a laugh. He is very good to them and you can see the genuine love in their eyes for him, as they file by. Two boys told him "The wind blew our temperature cards away." The doctor then told them to hide them in their huts where the wind couldn't reach them.

And what a line of old men there was, along with the young and middle-aged men! One blind man came tapping up with his cane. He was out of his place in the line, but since he was blind, the policemen were more kind to him, and took him back to his proper place. Some of the cases looked so strong and healthy that it was hard to believe that they had dreaded leprosy. But some of them were most pitiful to see. They came hobbling in on their poor stumps of feet with all toes gone and just a hard stubby calloused end left. Many of them had such twisted hands that they could hardly hold their cards up for the doctor to see. Some of them had their feet tied up because of ulcers which they had had for so long. Their feet had been bandaged for so long that the foot was permanently depressed at that spot. Some of their faces were a mass of great nodules. One old man had an ulcer which the doctor wanted to see so he stepped out of line to open it up. The cloth had been walked on until it was half grown fast to the foot. When he showed the ulcer, it looked so raw and pitiful, but the doctor said it was numb and entirely past the stage of feeling.

Then a group of children came by. The doctor joked with them. He says that the number of children coming in now, is the most encouraging thing about the leper work, for it is with them that one has a chance really to restore a normal and happy life. One little girl came shyly up. She was a tiny thing and the doctor told us that she had come into the colony while he was away on his month's vacation. She had come for treatments, but when they started to give her the first injection, she fought and screamed until they took her down on the floor and finally got the needle in by main force. When the doctor returned from his holiday he said, "Why, men, we can't do that. If she doesn't want the treatments, she doesn't have to take them." The injectors were a little taken back, and protested that she couldn't get well without injections. "Yes, I know, but this place is for those who come of their own free will. If she doesn't want them, let her do without them." It wasn't so long, however, that with the persuasion of a little sugar, the small patient had learned to take her injection as well as the next one.

And so the afternoon passed by. When we at last arose wearily we said, "Do you do this every week?" "Oh, this is only half of the patients," the doctor answered. "Come back on Thursday and we'll send the other half of them through."

On the Sunday preceding this visit, we all went to a pool in the river to witness the baptism of a group of lepers. We stood on the bank of the pool as the lepers went slowly into the water, one at a time. There was something gripping about the scene. To see an old man who could hardly hobble into the water, on his toeless feet, go in slowly, and then kneel down and cover his black face with stubs of hands, waiting for the love and strength of an Almighty Spirit, was real drama. Bro. L. A. Blickenstaff stood there with tears in his eyes. All of our hearts were strangely touched.

Garkida, Africa.

An Unusual Missionary Gift

THERE seem to be three parties to this unsual contribution. It seems that Mrs. J. rendered some very valued service to Mrs. M. Now Mrs. M. felt she would like to pay for this, but Mrs. J. declined to accept. Thereupon Mrs. M. called upon the pastor of Mrs. J., who advised that money for mission work in Africa was most needed, and that evidently Mrs. J. was interested there. Thereupon Mrs. M. sends a $150 contribution to the General Mission Board, asking that the receipt and the credit be given to Mrs. J.

Of course, there are more than three parties involved in this, for there will be the missionaries in Africa and the great multitude of Bura people who will learn to know Christ because of the fine spirit of these two good women. In a world seething with hate and preparations for war, how wonderful it is to have such a Christian transaction as a sample of a kind that is so much needed.

What to Pray For

Week of April 30 to May 7. Pray for our Italian Mission, Brooklyn, New York. Pray that the immigrants who come to our land may feel our welcome. Staff: Laura Myer and Brother and Sister Giovanni Allegri. Remember the Men's, Women's and young people's work throughout the brotherhood.

KINGDOM GLEANINGS

Calendar for Sunday, May 1

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Following Vision With Service.—Mark 9: 14-29.

Christian Workers, Christian Conduct.

B. Y. P. D., A Rural Church in Action.

Intermediates, What the Christian Faith Means to a Home.

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Gains for the Kingdom

Two baptized in the Midway church, Pa.

Two baptized in the Empire church, Calif.

Twelve baptized in the Arcadia church, Ind.

Four baptized in the Bowmont church, Idaho.

Twenty-two baptized in the Sebring church, Fla., D. E. Miller, pastor.

Twelve baptized and six received by letter in the Des Moines church, Iowa.

Four baptized and five received by letter in the Colorado Springs church, Colo.

Eleven baptized in the Muskegon church, Mich., Bro. L. W. Shafer, evangelist.

Eleven baptized and three await the rite in the Harmon church, N. C., Bro. N. C. Reed, evangelist.

Nineteen baptized and one reinstated in the Old Furnace church, W. Va., Bro. E. A. Lambert, evangelist.

Seventeen baptized and one reclaimed in the Big Creek church, Okla., Bro. Herbert Ruthrauff, evangelist.

Six baptized and one received on former baptism in the Hamilton church, Ohio, Walter Hawke, pastor-evangelist.

Eleven baptized and ten received by letter in the Springfield church, Ill., Bro. Galen T. Lehman, pastor-evangelist.

Ten baptized and one received by letter in the Pontiac church, Mich., Bro. Claude T. Trombley, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister June Yearout, May 22, in the Beaver church, Iowa.

Bro. Carl Valentine, May 15, in the Welsh Run church, Pa.

Bro. J. T. Glick of Bridgewater, Va., Aug. 14, in the Center church, Ohio.

Bro. H. F. King of Myerstown, Pa., May 1, in the Gettysburg church, Pa.

Bro. F. H. Barr of Myrtle Point, Ore., May 11, in the Albany church, Ore.

Bro. B. B. Ludwick of Markleysburg, Pa., June 6, in the Elbethel church, Pa.

Bro. C. F. Holsopple of Myersville, Md., April 24, in the Grossnickle church, Md.

Brother and Sister B. M. Rollins, May 2, in the Center Hill church, Kittanning, Pa.

Bro. John F. Graham of Windber, Pa., May 22 to June 5, in the Penn Run church, Pa.

Brother and Sister G. G. Canfield of Plymouth, Ind., May 22, in the South Waterloo church, Iowa.

Brother and Sister Oliver H. Austin of McPherson, Kans., May 1, in the Bartlesville church, Okla.

Bro. B. E. Waltz of Needmore, Pa., May 1-15, in the Corner church, nine miles south of McConnellsburg, Pa.

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Personal Mention

Bro. H. H. Hendricks changes his address from Wauseon to Alvordton, Ohio, R. 1.

The Standing Committee delegate to the Lawrence Conference from Northern Iowa, Minnesota and South Dakota, will be Eld. W. O. Tannreuther, alternate for Eld. J. A. Eddy, deceased.

Bro. John H. Oxley, in order to be more centrally located in continued service to the Gravel Hill and Verdigris churches of Southeastern Kansas, has moved from Gridley to Madison, Kans., R. 1.

Bro. W. E. Buntain, pastor of the Oakland church of Northern California, stopped off for a conference with the Ministerial Board offices, as he was on his way to Philadelphia to get his family and take them to Oakland.

Bro. Dan West is scheduled to speak in Southern Ohio churches as follows: Pleasant Hill, Monday evening, May 2; Greenville, Tuesday evening, May 3; Marble Furnace, Wednesday evening, May 4; Trotwood, Thursday evening, May 5.

Secretary H. Spenser Minnich of the Conference Program Committee, General Manager R. E. Arnold of the Brethren Publishing House and Children's Work Director Ruth Shriver of the B. C. E. Staff, were quite enthusiastic about the Lawrence Conference grounds which they looked over last week. They were specially concerned with the facilities for exhibits, breakfast conferences and group meetings of various kinds. They report them excellent. You will be hearing more about all this later.



Bro. J. A. Guthrie's correspondents will please note his change of address from Blissfield, Mich., to Swanton, Ohio.

Bro. James A. Sell has moved. His address is changed from Hollidaysburg to Martinsburg, Pa., care of M. C. Howe.

Bro. Jesse W. Whitacre, pastor of the Reading church of Eastern Pennsylvania, is now occupying the newly purchased parsonage and this means a change in his street number. The new address is 619 Church St., Reading, Pa.

Middle Maryland has chosen Eld. E. C. Woodie as Standing Committee delegate to the Lawrence Conference, with Eld. A. M. Dixon as alternate. "The presence and inspiration of Bro. C. D. Bonsack with us was much appreciated," says Clerk Henry C. Eller.

Bro. M. R. Zigler will be the speaker for the day at the regular quarterly ministerial meeting of Northern Indiana to be held at the New Paris church, Saturday, May 14. Just back from three Eastern District Meetings and a visit with Bro. H. C. Early, he found Bro. Early as alert and as full of questions as ever.

Bro. T. D. Heiston, Kimball, Va., in his eighty-sixth year and confined to his bed most of the time, has just renewed his subscription to the Gospel Messenger. He keeps his Bible and the Messenger within easy reach all the time. To help him forget his sufferings as much as possible, which at times are intense, he has set out to count the number of times the divine names and related words occur in the Bible. Here are a few of his findings: God, in the Old Testament, 1,891; Lord, in the Old Testament, 5,119; Lord, in the New Testament, 673; Father as applied to God, once in the Old Testament and 251 times in the New Testament. Many other words are included in his listings.

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Miscellaneous Items

Sunday, May 1 is the day for the Florida annual district Sunday-school meeting. And the place is the Clay County church, near Middleburg.

Any church with songbooks in a usable condition which have been replaced by new books and willing to dispose of them for use at a mission point will please communicate with B. E. Waltz, Needmore, Pa.



This picture shows the McPherson College A Cappella Choir of thirty-two voices which will appear on the Lawrence Conference program. The choir is under the direction of Professor Nevin W. Fisher, head of the Voice Department at the college. The choir recently completed a twelve-day trip which took them to churches in four states —Iowa, Missouri, Kansas and Nebraska. While in Des Moines, Iowa, they gave a program over Station WHO. The McPherson College A Cappella Choir comes very highly recommended.

Northern Virginia has a way of mixing business and addresses in District Conference. That makes the two-day business session rather unique and, as one recent observer sees it, helpful all around.

Bicentennial Anniversary. On May 8 the Upper Codorus congregation of Southern Pennsylvania will celebrate the bicentennial anniversary of the establishment of the aforesaid church, then known as the Little Conewago church, in 1738, by Eld. Daniel Leatherman, the first established Church of the Brethren west of the Susquehanna River. The celebration will consist of an all-day meeting for which the following speakers are listed: Eld. Hiriam S. Eshelman of Mt. Joy, Pa., who will speak and sing in German; Prof. G. N. Falkenstein of Harrisburg, Pa., who will give a historical talk on events connected with the organization; Eld. C. D. Bonsack of Elgin, Ill., who will talk on conditions and trends of the church in the past, present and future. There will be remarks and reminiscences by homecomers. A general and very cordial invitation is extended to all, and especially to those who have ever lived here, and their friends, to join us in these services. Free meals will be served in the basement of the church.—A. S. Baugher, Lineboro, Md.

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With Our Schools

Manchester College

For ten days, beginning with the Easter vacation, the college a cappella chapel choir will give a series of programs in the churches of Ohio.

At the recent meeting of the college trustees, Dr. Levi S. Shively of Ball State Teachers' College, formerly president of Mt. Morris College, was elected president of the trustee board.

The college had a great treat recently in having on the campus for a day Dr. T. Z. Koo, the famous Chinese Christian statesman. It was remarkable how kindly he could talk about the Japanese, in the face of the great war which that country is waging on the Chinese.

The annual parent-student banquets this year were for the fathers and daughters, and the mothers and sons. These were held on March 25 and 26. They brought hundreds of parents into the school to visit their sons and daughters and enjoy an evening with them. These meetings are counted among the most pleasant and profitable of the year's program.

Arrangements are being rapidly completed for the closing of the school year. The alumni day will be Saturday, May 28. The baccalaureate sermon will be delivered by Dr. M. Clyde Horst, pastor of the Chicago Church of the Brethren, on Sunday afternoon, May 29, at 2:30 o'clock. The commencement address will be given by President L. A. Pittenger, of Ball State Teachers' College, on Monday morning, May 30, at 9:00 o'clock.

HOME AND FAMILY

A Yesterday

BY MINNIE B. SHERRICK

There's something amiss at the fireside,
It's dreadfully lonely and still;
At morning or noontide or evening
There's vacancy nothing can fill.

I long for the noise and the clatter,
The shout and the banging of door,
And look all in vain for the scatter
Of balls, books and toys on the floor.

The windows need prints of wee fingers,
We miss tracks of small shoes on the floor,
And sweet in my memory lingers
The sound of the old cupboard door.

They reveled in all dusty places
But that did not matter to me,
For even the grime on their faces
I miss and get lonesome to see.

They are out and away in life's duty
Espousing the right against wrong,
Diffusing dark places with beauty
And filling drab places with song.

And dreaming I wait by the embers
Till they've burned to a dim afterglow;
I count o'er and o'er the Septembers
And wonder where all the years go.

O soul of the years—high or ebb tide
My heart craves a dower of thee—
Forever let memories and dreams abide,
To bring back my babies to me!

North Manchester, Ind.

Are You a Personal Evangelist?

BY GRACE HILEMAN MILLER

RECENTLY I sat in a group making a study of personal evangelism. The leader insisted that every real Christian is a personal evangelist whether he or she realizes as much or not; and, after meditating on the subject for several days I am sure she was right.

No, no, I hear you say, that is all wrong, I can not preach, I can not even talk about religion to an audience of one. I do not know how to begin. Why, I'm afraid I could not even answer questions right.

Ah! yes, but to be effective any personal evangelist must begin long before he or she says one word; in fact, the spoken word is often of little or no avail because the lived word does not correspond. The lived word reflects the attitude of the heart which is the key to the whole situation.

Dare any one deny that the simplest, easiest and most universal point of contact to any soul is a friendly smile, that gesture of Christian love understood by every human being, regardless of color, tongue, social standing or age? The stoic woman of foreign birth instantly develops a sparkling eye and friendly face when faced with a genial smile bespeaking a loving heart willing to lend a helping hand or a sympathetic ear. A smile may be the first hint of the genuineness of the Christian religion to a troubled soul. For example, several years ago a Mexican man and his wife arrived in our town, penniless, with just a rambling old Ford, a reclaimed tent, meager supply of camp cooking utensils and furniture. After seeking in vain for a place to pitch his tent on a vacant lot, he happened to notice a middle-aged woman on the street who smiled at his wife and baby. Instantly he felt he had found a friend. Pulling up to the curb, the man told their trouble, how they were searching for a place to camp until he could earn money to rent a house, for he had a job.

The woman, a devout Christian, who opened her home each Sunday for evangelical services in the Spanish language, invited the family to make their home in her back yard. They accepted an invitation to attend Sunday services. About a year later both were received into church membership.

Who of you has not had the privilege of linking a friendly smile with a gentle pat on the hand or cheek of a baby in an army of total strangers and noticed the seemingly electrical smile which immediately spread over the face of the mother. A Filipino father and mother were recently prevailed upon to visit a certain large Church of the Brethren after struggling for weeks with an unsurmountable fear that they could not receive a welcome in such a large and beautiful American church edifice where hundreds of Americans worship. Their personal evangelistic friend passed on the word to show a friendly attitude toward the cute Filipino baby. In the language of the sixteen-year-old son of a woman interested in the salvation of this couple here is the result: "Guess your Filipinos got welcome enough; all the women of the church were just eating their baby up, and were they tickled!" The father soon asked for a Protestant Bible and six months later he and his wife walked down the aisle of that church in response to the invitation to accept Christ as their Savior.

A sympathetic tear speaks a language of love capable of penetrating even the heart of stone. When Jesus wept at the news of the death of Lazarus, the Jews marveled and said: "Behold how he loved him!"

Another type of personal evangelism in which every follower of Jesus is called to share is intercessory prayer; in fact, it ofttimes paves the way for an opportunity to let one's light shine in a dark corner

through a friendly smile, a loving touch or a sympathetic tear.

Though the foregoing types of personal evangelism are commonplace they are so sparingly used or appreciated; and yet, every harvest of souls has been reaped from fields discovered through intercessory prayer, prepared by friendly smiles, cultivated with loving touches and quickened by sympathetic attitudes and in some certain corners by the compassionate tear.

May we let our light so shine that others will see Jesus in us and be led to glorify the heavenly Father.

La Verne, Calif.

Imaginary Troubles

BY JESSE C. SHAVER

A FRIEND of mine (an automobile mechanic) told me recently that one of his greatest problems is dealing with customers who have imaginary troubles. Just recently, he said that a customer complained there was something wrong with his carburetor, and insisted that adjustments be made. This mechanic is sufficiently efficient to know when a car is operating at its best and when not. The mechanic took a dry cloth, wiped the dust from the carburetor and told the owner when he returned that he felt the car would do better. The following day the owner returned to the place of business, patted the mechanic on the back and said the car was perfect. And, it would have spoiled the whole picture not to have charged the owner for "adjustments" that were not made.

We are told one of the problems of the doctor is the patient who has imaginary aches and pains. Doctors "relieve" these aches and pains frequently by giving pills and liquids of no medicinal value.

In a recent comical movie, the leading lady made a statement that her doctor had discovered that she had high blood pressure on one side and low blood pressure on the other and she seemed proud of the fact her case was unique in its rarity. She said she didn't know there was anything wrong with her until her doctor told her so. Neither did she know that the doctor she was consulting was a veterinarian instead of a physician. Of course, this is just as ridiculous as we humans sometimes act.

We seem to appreciate the privilege of complaining. When a person is asked how he is, he usually replies: "I can't complain," or, "I can't kick," as though he wished he had something to complain about. And, why is it, so many people like to talk about their operations, or the pain they suffered when they had their teeth pulled, or what have you?

Someone has said the chronic is the person who feels bad when he feels good, for he is sure he is going to feel worse.

Again, someone has appropriately said: "Most of my worries have been over things which never happened."

The operator of every automobile, with few exceptions, has experienced the occasion when an imaginary flat tire made his car operate so unnaturally. It was surprising how much better the car rode when, upon investigation, it was found there really wasn't any "flat" at all.

Then that Sunday morning headache folks so regularly get—hurting enough to stay at home from Sunday school and church, but not enough to keep you from going out riding. Oftentimes people excuse their absence from services by offering to God excuses they wouldn't themselves accept. As a rule an excuse is a man-made reason for not doing something we don't want to do. It would be better if we left excuses alone for in using an excuse, we in most cases, misuse it.

I can not reconcile the attitude of folks who find it difficult to sit through a church service of an hour, and yet they do not whimper when sitting in one position for several hours at a time, at a ball game, at a movie, or a card game.

Then, silliest of all, is the belle who will sit for hours under the heat of a permanent wave machine, emerging looking as though she had been scalded and plucked. The imagination, first cousin to our will, is just as pliable and will do just what we want it to do most.

Were you in Sunday school and church last Sunday? If not, what was your excuse?

Frederick, Md.

"Isn't She Peculiar?"

BY CHESTER E. SHULER

A GROUP of ladies were having an interesting afternoon together. There was so much to talk about.

They didn't immediately notice the arrival of a tardy member of their party—the "quiet" lady who was such a good listener, therefore nice to have with them.

She came in, and while hanging up her hat, couldn't avoid hearing snatches of their conversation. The "subject" was a lady who had recently moved into the community.

"Yes, she's the oddest person—"

"And so very unsual in many ways—"

"I'd say she's just plain *peculiar*—"

"That is very true," interrupted the Quiet Lady, taking her seat; "why, do you know, my dears, she's so 'singular,' so 'unusual' and so 'peculiar' that I don't believe she's talked unkindly about any person for ten years. . . . She's a stranger here, but happened to come from my home town, and I've known her for a long while!"

Harrisburg, Pa.

THE CHURCH AT WORK

ADULT

Elgin School of Missions

In January of this year the Highland Avenue Church of the Brethren, Elgin, Illinois, held a School of Missions for the entire church. The entire evening of each of the five Sundays of the month was devoted to this study.

The evening began regularly at 5:30 o'clock with the entire group fellowshiping together in the church basement. A light lunch was served cafeteria style. These five hours of Christian fellowship did much toward welding the church into a working group. More than a hundred were present each evening for this session and remained through the entire evening. From 7 to 8 o'clock the group divided into three departments for class discussion. Children, youth, and one class of adults studied China; the other adult class studied the rural life problem as it is related to the church.

At 8:00 o'clock the entire school with others met in the church sanctuary for worship and instruction. The latter varied between sermon, illustrated lectures, missionary play and program by missionaries on furlough.

The attendance was regular with a growing interest unto the end. One person voiced the sentiment of many when she asked, "What will we do when this school is over?" The enrollment was more than half adults, the remainder were children and youth in about equal numbers. There is evidence that much good was accomplished and plans are being laid for future schools including other themes.

TEMPERANCE

Temperance Work at First Church, Chicago

By Roy S. Dean, Forest Park, Illinois

One of the traditions of our church has always been a definite stand for total abstinence from alcoholic beverages. We are striving for a sober world as well as a warless one. How this can best be achieved may be a question in the minds of some. Perhaps a brief survey of what has been done and what is now being done at First church would prove enlightening to some of our readers.

Several of our women belong to the local union of the W. C. T. U., and a number of our young people are members of the Youth's Temperance Council (which is the youth's department of the W. C. T. U.). This council has been organized just a year. The membership is representative of about five different denominations in the community, and the monthly meetings are held in the various churches of the neighborhood. Several council members are making a survey of the saloons (taverns) of the community and are recording the results on a map to be used in future work. A scrapbook composed of clippings from newspapers and periodicals is also being assembled for the same purpose. Some members visit churches and schools of our city and give temperance talks and alcohol education demonstrations. In short, the aim is to find out what alcohol is and what it does to the body and brain, and then give others the benefit of our learning.

One of the active departments of the two organizations is the Medal Contest Department. Contestants memorize approved temperance selections and declamations and compete with other contestants for silver, gold, pearl, diamond and last the grand diamond medal. For a number of years the local W. C. T. U. has sponsored these contests from time to time. They have been given in our churches, Sunday schools and our public schools. One of the members of our congregation (who incidentally is state Y. T. C. director) has won all of the medals to and including the diamond, and expects to try for the grand diamond at the National W. C. T. U. convention to be held in California this summer. The local W. C. T. U. Contest Director is Mrs Emma Willard, and the State Y. T. C. Director and winner of the above-mentioned medals is Miss Laura Willard.

PEACE

Memorial Day Play

"Are We Keeping Faith?" is a new peace play, written for Memorial Day by Ed. R. Herndon of Oklahoma. There are but four characters in the play and the stage setting is very simple. Thus it may be used by a small or large church. It has a real message and ought to provoke a good bit of thought concerning our responsibility in a world which is torn by war. Single copies may be purchased for five cents, or five copies to one address for 15c. Write to the Board of Christian Education, 22 South State St., Elgin, Illinois.

No Banners Flying

A new peace play, entitled "No Banners Flying," which is easy to produce and which gives a splendid message, has come to our attention. It is an answer to popular arguments for war and preparedness.

Elaine, inspired by the idea that her father died a heroic death "with banners flying" in the World War, breaks her engagement because her fiancé has decided to drop military training in college and work in the peace movement of the community. She accuses him of cowardice and lack of patriotism. Elaine is almost heartbroken when her mother tells her that her father had not died gloriously, but had endured a living death in the veterans' hospital where only her mother had been visiting him almost daily without recognition, and had been buried just that day, "with no banners flying—just the dark clouds overhead—a cold, drizzling rain—and—taps." Elaine is made to see the futility of her father's bravery and determines that Don shall not be offered as another human sacrifice.

This is a one act play requiring about thirty minutes for presentation. No costuming and very little stage setting is necessary. There are four women characters. No royalty. Order copies from the Board of Christian Education, 22 S. State St., Elgin, Ill., at 35c each.

ADULT CHRISTIAN WORKERS

Religion in Rural America

Sunday, May 15

Note: See Dawber's "Rebuilding Rural America," Chapters 1 and 2; The Church and American Rural Life; Grace Hollinger's "The Rural Church in Action," in Our Young People, April 16.

I. The Future of American Christianity Depends Upon Rural Religion

1. Three fourths of the churches of America are in the open country and town under 2,500 population.

2. The one fourth of America's churches that are in the city are run largely by rural-bred people.

3. The large cities are not reproducing themselves and

must depend upon migration from the country to maintain their population and direct their life. Due to the difference in the size of families, it is said of rural people, as of the meek, "they shall inherit the earth." Ten city people have seven children; these seven have five; these five have two and one-half. Ten rural people have fourteen children; these fourteen have nineteen; these nineteen have twenty-seven. The religious training of these youth is the task of the country church and home. Few of these youth are won for Christ after they reach the city.

II. Religion Thrives Better in Rural Areas

1. All great religions had their origin in the country. Note the origin and growth of Christianity: Abraham, a stockman; Moses and Amos; Jesus, with his home in Nazareth; the fishermen of Galilee.

2. Jesus taught the sanctity of the family (Matt. 19: 3-12; Matt. 18: 1-6). The farmer needs a family; they work and live together. There are fewer temptations and forces to destroy the rural family. Hence rural family life, on the whole, is more wholesome.

3. Jesus taught the supremacy of the spiritual values (Matt. 6: 19-34, especially verse 33; Luke 12: 13-21). What do the birds, flowers, crops, calves, pigs, thunderstorms, sunsets, beautiful lanscapes, the seasons, the soil and reproduction teach us as to the Eternal? Compare these with pavements, tenements, flats, loop districts, shops, theatres, bright lights. Which environment seems most hopeful for religion?

4. Jesus taught man to love God and his fellow men.
   a. In the country there is time for quiet meditation (?).
   b. Sunday is still a holy day (?).
   c. The church is respected (?).
   d. Family worship is possible (?).
   e. Visiting and helpfulness are the rule (?).
   f. The wealth of the soil and natural resources are being conserved for future generations (?).
   g. If not, why not?

MEN'S WORK

Men's Work at Franklin Grove

By Evan Kinsley, Franklin Grove, Illinois

In a meeting last year in March the men considered together worthy projects that might be undertaken as a year's program. A brief outline of those projects is here given with a summary of the results.

1. The Franklin Grove church had felt the need for some time of supplying a permanent parsonage for the pastor. The men's organization decided to start a fund to be used either immediately or in short time for that purpose. The men had formerly undertaken group projects such as farming a rented farm. Two summers ago they succeeded in netting the sum of $300. It was decided that for the year then starting, to change this method somewhat. Each of the men who was willing and able undertook a personal project and made a definite pledge. For example, several pledged a hog or two, or an acre of corn. Those unable, or who did not wish to make personal pledges, were included in a group project of farming four acres of popcorn.

Immediate need for a parsonage arose last fall and a modern home was purchased. The men then co-operated to improve the premises and provide necessary repairs for both plumbing and heating systems. The net result of all these pledges amounted to over $700. Part of this sum was used for immediate repairs; the remainder is to be used to gradually pay off the parsonage debt. Similar projects of this nature have been pledged for the ensuing year.

2. There was a need for the replacement and addition of shrubbery on the church lawn. The organization decided to shoulder this responsibility. This has been done during the past months.

3. Not forgetting the need for educational, inspirational and social occasions, a committee was appointed to arrange several meetings during the year when outside talent would be invited in. Two of these meetings were held. In December an oyster supper was provided, followed by a very inspirational talk by Bro. M. R. Zigler. All the Men's Work organizations of the churches of the district were invited to be our guests for this occasion.

4. In line with the general opinion that the men should contribute some definite part to the regular church program, the decision was made to arrange the service for one Sunday evening. A very fine program was given by the men during last November.

The spirit and strength of our organization is definitely on the increase. The men naturally feel a just pride and satisfaction over a worthy work so successfully begun. They enthusiastically embark on a new year's work with the hope that similar success may crown their efforts.

WOMEN'S WORK

Hand in Hand

By Mrs. E. G. Hoff, Elgin, Illinois

It was a picture of a hand within a hand which we saw in a book of beautiful prize photographs, nothing more, but it caught and held us in rapt attention. The hand within the hand was chubby and dimpled. It was a baby's hand. The hand which held it was hollowed as a cup, ample and graceful. That was a mother's hand. In it rested the tiny fist. The picture told the age-old story of the trusting confidence and security a child feels, touching mother. It told of the patience, sufficiency and love of a mother, touching baby.

The ministry of mother hands to baby hands is not to be measured. Hand in hand the mother leads the child on its way to that tomorrow, when the tiny hands, then grown strong and capable, may find their own way.

Leading a child by the hand across the hidden years to hidden goals of life demands a supreme effort.

"They are such little hands,
Be kind. Things are so new and life but stands
A step beyond the doorway. All around new day has found
Such tempting things to shine upon and so
The hands are tempted hard you know.
Give them not love, but more—above
And harder still—patience with love."

There are so many crossroads. Which way shall we go? Shall intention and hunches alone be our guides? Or shall we seek scientific methods and newer trends, which are built upon the best the past generations have contributed? How can this be done except by a personal, as well as a united search, for enlightenment through books, magazines, study courses, affiliation with the P. T. A. and Christian character building agencies. The church's responsibility is large in this area. Families must remain Christian. The hand of the baby and the hand of the mother must be linked with the hand of God—a hand within a hand within a Hand.

CORRESPONDENCE

REDEDICATE CENTER HILL

One of the red letter days of Center Hill was the rededication of the interior of the Center Hill church by Eld. D. B. Maddocks of Altoona, Pa., also the installation of a hundred-dollar outside bulletin board, electrically lighted, given by the Ladies' Adult Bible Class.

Eld. D. B. Maddocks was with us all day on Nov. 28, 1937. He spoke twice on that day. His subject on Sunday morning was Matching the Extravagance of the Cross; in the evening he spoke on Uniting With Christ in Building His Valuable Church in the Community. At the latter service, the Armstrong County Christian Endeavor Chorus favored us with two numbers of special music after which Eld. D. B. Maddocks had charge of the rededication and prayer. Enough money was subscribed and paid to more than care for the improvement. After the services, Pastor and Mrs. W. C. Sell entertained Eld. D. B. Maddocks and the young people of the chorus at their home, serving light refreshments sponsored by the men's brotherhood of the church.

Since the church has recently purchased three fourths of an acre of ground adjoining the church, with a house, we are looking forward, not only to the modernizing of the house for a parsonage, but the dedication of it to the Lord some time in the future.

Kittanning, Pa. Mrs. Kay Bowser.

IN MEMORY OF ELDER CHARLES H. ZIEGLER

Bro. Charles H. Ziegler was born near Myerstown, Pa., Sept. 17, 1888, and died March 20, 1938. He lived to be 49 years, 6 months and 3 days old. He married Susan Edris on Oct. 6, 1910. The widow, nine daughters, and one son remain to mourn his departure. He was the son of Elder Levi and Sarah Ziegler who both preceded him in death. At the early age of ten he accepted Christ as his Savior. Not the last days of his life, but all of it was devoted to the Lord.

In the year 1914 the church called him to the deaconship. In this office he faithfully served until 1919, when the Spirit, through the church, elected him to the ministry in the Richland congregation. His ordination was effected Aug. 17, 1929.

For twenty years he was afflicted with asthma which was very annoying and hindered him very much in the duties on his farm. But when the sick needed comfort he was ready to respond to encourage them. One would think that he would have been justified in excusing himself from support of church activities, but not so, for he taught in the Sunday school for many years.

Bro. Ziegler was in his preaching, zealous; in faith, steadfast; and always ready to bear a testimony for his Lord. As a personal worker he was diligent in sharing his Christian experience with others to win them for Christ and the church that he loved. He is sorely missed in the home, church and community.

His funeral was held in the Richland Church of the Brethren where a large throng of people gathered to pay their last tribute to our departed brother. Does this not prove that he had many friends?

John 16: 33 was used as a text for the services which were conducted by the ministers of the congregation. His body was laid to rest in the Richland cemetery.

Richland, Pa. Michael Kurtz.

JUNIATA COLLEGE MINISTERS' FELLOWSHIP

Monday and Tuesday, May 2, 3, Huntingdon, Pa.

In answer to an oft expressed wish for a retreat and fellowship the college this year has provided a program of discussion and meditation. Bro. H. L. Hartsough, chairman of the General Ministerial Board, will lead a series of discussions on the ministry, and Bro. Ralph W. Schlosser, president of Elizabethtown College, will discuss the problems of evangelism.

Monday, May 2

4:00-5:20 Chairman: Trostle P. Dick
Devotions .....J. A. Robinson
The Ministry .....H. L. Hartsough
7:30 Chairman: C. O. Beery
Devotions .....J. H. Clapper
Evangelism .....R. W. Schlosser
Social Hour with Brethren Students

Tuesday, May 3

8:00-8:45 Prayer Fellowship .....George L. Detweiler
9:00-10:15 Chairman: W. S. Long
The Ministry .....H. L. Hartsough
10:20 Stone Church .....College Choir
10:45-11:20 Chairman: C. C. Sollenberger
Evangelism .....R. W. Schlosser
11:30 Lunch
1:15-2:15 Chairman: A. R. Coffman
Evangelism .....R. W. Schlosser
2:15-2:30 Business Session—Trostle P. Dick, Chairman
Election of Officers
2:45-3:30 Closing Session .....C. C. Ellis, Chairman
Address .....H. L. Hartsough

WOMEN'S PROGRAM

Monday, May 2

9:00 P. M. Social Hour with Brethren Students

Tuesday, May 3

8:00-8:45 Prayer Fellowship
.....Mrs. Zola Detweiler, Tower Room
9:00-10:15 Chairman: Mrs. Ernest Brumbaugh
National Women's Work
.....Mrs. Florence Murphy, Church Social Room
10:20 Chapel .....Stone Church
College Choir
10:45 Women and Missions .....V. Grace Clapper
11:30 Lunch
12:30 Women's Leagues of Juniata College
.....Brumbaugh Hall, Social Rooms
2:45 Closing Session .....Stone Church

Huntingdon, Pa. Morley J. Mays.

FROM A CONSTANT READER

Dear Brethren and Sisters of the Greensburg church: We were sadly disappointed this morning. We could not get to church, as our car refused to go. So in order to pass the time, I spent much of the day reading the Bible and the Gospel Messenger. I found in this blessed magazine many things to cheer us on our way. I have been a constant reader of the Gospel Messenger for sixty years. Its weekly visits are as welcome as if it were a dear friend from a far country. The Messenger gives us much spiritual food. I feel sure it would be a blessing to every family reading its sacred pages, and I hope many of our dear people will be encouraged to subscribe for it, at least for one year.

Mary A. Nedrow.

Greensburg, Pa.

CHRISTLIEB GOLDEN WEDDING

On Nov. 2, 1887, Miss Alice S. Swartz of New Germantown, Pa., became the bride of J. L. Christlieb of Newville, Pa., at a ceremony performed at the home of relatives in Adel, Iowa. Sunday, Nov. 5, Brother and Sister Christlieb celebrated their golden wedding anniversary at a reception given in their honor in the Church of the Brethren in Grants Pass.



A program was presented in the afternoon, at which Marie Johnson played the wedding march; Arelene Johnson sang Sweet Hour of Prayer; George Shade sang I've Grown So Used to You; Marie Johnson and Alma Fern Johnson sang I Love You Truly, and Bro. H. W. Johnson and wife sang Silver Threads Among the Gold. A poem which was written especially for the occasion was read by Mrs. J. O. Brubaker, and two numbers which were requested by Sister Christlieb were sung by the congregation. Joseph L. Edmister of La Verne, Calif., gave a brief talk.

Following the program Brother and Sister Christlieb received congratulations, and refreshments were served. Bro. Christlieb cut a wedding cake made by Mrs. Shade and decorated in keeping with the fiftieth anniversary and topped with a small bride and bridegroom. Many gifts and flowers were presented the couple. About 100 friends of Brother and Sister Christlieb attended the reception.

Brother and Sister Christlieb have lived in Grants Pass for the past twenty-six years. During his fifty years of married life Bro. Christlieb has been engaged as a machinist in the east and on the Pacific Coast. He owned a ranch near Centralia and was employed by the city here for a number of years. He was also a member of the city council for seven and one-half years.

Sister Christlieb has been an active worker in the Church of the Brethren most of her life. She started three churches and also three Sunday schools and was instrumental in a fourth being started. She is also an active member of the local W. C. T. U.

Grants Pass, Ore. Doris Sheldon.

CRIST GOLDEN WEDDING

Mr. and Mrs. John H. Crist of Mound City, Mo., celebrated their fiftieth wedding anniversary March 14 at the home of one of their daughters, Mrs. Sam Andes. The children were all present except one son, Dr. Ray Crist of Port Townsend, Wash., who was unable to come on account of illness. Those present were: Rev. Lee Crist of Grafton, W. Va.; Mrs. Harvey Ellenberger of Tekamah, Nebr.; Mrs. Louis Henderson and Mildred Crist of Omaha, Nebr.; Mrs. Jerry Rowlett, Mrs. Sam Andes, Mrs. John Furhman and Mrs. Casper Driver, all of Mound City, Mo.



In addition to their seven daughters and two sons, the Crists have twenty grandchildren and three great-grandchildren. There have been no deaths in the family circle during this fifty-year period.

As all were seated around the table at the noon hour, at their accustomed places, they sang: Praise God From Whom All Blessings Flow, and were truly grateful beyond words for the Father's continued blessing, and to be spared through all these many years.

Sister Crist was formerly Emma Frances Glick. She was born in Missouri. Bro. Crist was born in Virginia. The wedding took place at the bride's home, that of Mr. and Mrs. Samuel Glick, near Mound City. The ceremony was by Rev. George Shamberger, now of Sublimity, Ore. Both are members of the Church of the Brethren and have served in the office of deacon the past forty years. They have never been without the Messenger in their home.

Mound City, Mo. Ruby Crist Driver.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Lesko-Fordyce.—By the undersigned, April 12, 1938, Michael Angelo Lesko and Mary Ethel Fordyce, both of Summerfield, Pa.—B. B. Ludwick, Markleysburg, Pa.

Lownes-Harshbarger.—By the undersigned, at the parsonage of the First church, Chicago, Ill., April 1, 1938, Ernest Lownes and Ada Harshbarger.—M. Clyde Horst, Chicago, Ill.

Morrison-Troyer.—By the undersigned, in the First church, Chicago, Ill., April 6, 1938, Stewart Morrison and Helen Troyer.—M. Clyde Horst, Chicago, Ill.

Parks-Herrick.—By the undersigned, in the First church, Chicago, Ill., April 3, 1938, Harold Parks and Nina Herrick.—M. Clyde Horst, Chicago, Ill.

FALLEN ASLEEP

Baker, Mary Audrien, daughter of Bro. Samuel and Sister Wilma Baker of Waterside, Pa., was born Jan. 26, 1931, and died at the Nason hospital March 5, 1938, after two weeks' illness of rheumatic fever. Her illness developed very unexpectedly and her little life was quickly taken from us. Her life, though short, has left its imprint on our memories and her loving personality shall not soon be forgotten. She is survived by her parents, a twin brother, another brother, one sister and her grandparents. Funeral services were held in the New Enterprise Church of the Brethren by the pastor, Bro. Wilfred N. Staufer, assisted by Bro. D. T. Detwiler. Interment was made in the Replogle cemetery at Waterside, Pa.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Ball, Mary Bernice, daughter of Bert and Rose Peck, was born near Bement, Ill., July 16, 1896. She had lived most of her life in the vicinity of Bement, Cerro Gordo, and Decatur, Ill. She united with the Church of the Brethren at Oakley, Ill., when she was twelve years of age and continued in fellowship with her church and her Lord until the end. She was married to Hansen Ball Sept. 27, 1924. One son was born to this union. She passed from this life at the Decatur and Macon County hospital April 9, 1938. She leaves her son, her mother, two brothers and many other relatives and friends. Funeral service was held in the Cerro Gordo Church of the Brethren in charge of the undersigned, assisted by Bro. Walter S. Coffman, pastor of the Cerro Gordo church. Interment in the Peck cemetery.—John B. Wieand, Decatur, Ill.

Blocher, Clara Alstadt, widow of Jonah M. Blocher, was born May 7, 1865, and died April 1, 1938. From her early home near Dayton, Ohio, she attended Mt. Morris College and later took up a homestead near Cando, N. Dak., where she taught school and served as Sunday-school secretary in her state district in the Church of the Brethren. Here also she was married to Jonah M. Blocher in 1893. Later they moved to Los Angeles, Calif., and became affiliated with the Pentecostal church. Her husband met an accidental death in 1929 and was buried in Evergreen cemetery of the Church of the Brethren, where she also was buried. Services at the graveside by the undersigned.—D. L. Forney, La Verne, Calif.

Bopp, Mary Ann, was reared in the home of Mr. and Mrs. John Deeter. She united with the Church of the Brethren in March of 1885, under the preaching of Eld. Geo. Studebaker. Her husband, John Bopp, died Nov. 8, 1905. She spent her entire life in Delaware County. Her life was an outstanding example of Christian living. She suffered much during her long sickness but bore it all with Christian fortitude. She leaves one son, three brothers and two sisters. Funeral services were conducted in the Union Grove church by Eld. J. A. Miller, assisted by Elders I. E. Weaver and R. K. Showalter.—J. A. Miller, Muncie, Ind.

Brumbaugh, Bro. Charles O., a prominent and retired merchant of New Enterprise, Pa., died at his home March 30, 1938. Bro. Brumbaugh suffered from a heart condition and other ailments and was in

bed for about two weeks. He celebrated his seventy-fifth birthday on Friday prior to his death. He had spent his entire life in New Enterprise, being one of the organizers of various enterprises of the community, such as the telephone company, water company and bank. He was a man of kind, jovial disposition and will be greatly missed by the entire community. He was a lifelong member of the church. He was born March 25, 1863, on a farm near New Enterprise. His parents were John S. and Deliah Over Brumbaugh. He was married to Sister Annie Ebersole who died fifteen years ago. Surviving are a son, Howard, a daughter, Mrs. Ruth Over, a granddaughter, one brother and a sister. Funeral services were held in the New Enterprise Church of the Brethren by his pastor, Bro. Wilfred Staufer, assisted by Bro. D. T. Detwiler. Interment in the church cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Burgard, Bro. Noah S., was born May 4, 1857, and died March 21, 1938, at the home of his son, Granville Burgard, York, Pa. He was a faithful member of the Church of the Brethren for fifty-seven years. He was a very regular attendant in Sunday school and all church services. Surviving are four children and six grandchildren. Funeral services were held in the First Church of the Brethren by Brethren Daniel Bowser and Joseph Baugher. Interment was made in Mummerts cemetery.—Florence L. Keeney, York, Pa.

DeRhodes, Mary Alberta, daughter of Eld. A. W. and Ella Harrold, was born on Christmas Day, 1893, and died Nov. 7, 1937. While young in years she accepted her Savior and became a faithful member of the Zion Hill Church of the Brethren. On Oct. 5, 1915, she was united in marriage with Wilbur DeRhodes. To this union three sons and two daughters were born. Services were conducted in her late home by her pastor, Eld. G. S. Strausbaugh. Interment in the Columbiana cemetery.—Mable E. Strausbaugh, Columbiana, Ohio.

Duncan, Bro. George, was born in Virginia, Oct. 17, 1865, and died at his home in Arrowwood, Alta., Canada, March 25, 1938. He was a son of Samuel and Louisetta Hilton Duncan. He was united in marriage to Sarah Butterbaugh Oct. 10, 1889. To this union were born fourteen children, two having preceded him in death. He united with the Church of the Brethren in his youth. The family moved to Alberta, Canada, in 1910. Bro. Duncan had been blind and suffered considerably for more than two years. He knew the end was approaching and made arrangements for his funeral services, which were in charge of Bro. Glen McCune of Irricana, Alta., and the writer. He is survived by three sisters, his wife, twelve children, thirty-one grandchildren and five great-grandchildren. Interment in Arrowwood cemetery.—J. H. Brubaker, Arrowwood, Alta., Canada.

Fenninger, Sister Mary, widow of John Fenninger, died April 3, 1938, after a short illness, at the home of her daughter in Leola. She was aged 67 years. Her husband preceded her in death less than a year ago. Seven children and five stepchildren survive. Funeral services were held in the Bareville church by Brethren D. S. Myer, Paul D. Wenger and Rev. Fred D. Pentz of Heller's Reformed church. Interment in the Zeltenreich cemetery.—Addie A. Myer, Leola, Pa.

Frame, Sister Laura Riggle, daughter of Mr. and Mrs. Daniel Riggle, was born April 25, 1858, on a farm southwest of Waterford, Ind., and departed this life at her home in Dunlap on March 31, 1938. On Dec. 18, 1884, she was married to Cyrus Frame, who survives. A son preceded her in death on June 25, 1921. She is survived by her husband, one daughter, four grandchildren and one great-grandchild. Sister Frame became a member of the Church of the Brethren at the age of sixteen, and remained faithful. Funeral services were held at the home by the undersigned.—George Stull, Elkhart, Ind.

Grogg, Amos, was born Aug. 9, 1860, and departed this life March 12, 1938. Funeral services were conducted by Rev. R. H. Dick, an Evangelical minister, and Eld. A. S. Baugher at the Black Rock church, Upper Codorus congregation. Burial in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Grove, Sister Sarah E., was born Aug. 26, 1864, and died March 14, 1938, at the home of her daughter, Mrs. Jesse Mansberger. She was a lifelong member of the First Church of the Brethren. Surviving are four daughters and two sons. Funeral services were held at her late home by Eld. Daniel Bowser. Interment was made in the Union cemetery at Spry.—Florence L. Keeney, York, Pa.

Hade, Paul Leslie, son of Bro. Leslie and Sister Nellie Kling Hade, Waynesboro, Pa., died Feb. 4, 1938. He was aged ten years and four months. His death was due to pneumonia. He is survived by his parents and three brothers. Funeral services were held in Prices church. The services were in charge of Brethren Carroll Valentine and Willis Rice. Interment in the adjoining cemetery.—Anna V. Rice, Zullinger, Pa.

Hawbaker, Sister Mary, wife of Bro. John Hawbaker, died March 29, 1938, aged 45 years, in the bounds of the Welsh Run congregation. She united with the church thirty-seven years ago, and remained faithful. She was always interested in others. She is survived by her husband, eight children, one sister and two brothers. Funeral services were held in the Welsh Run church, by Bro. William Hunsberger, assisted by Bro. C. H. Hunsberger. Interment in cemetery adjoining church.—John D. Martin, Mercersburg, Pa.

Hisey, Mary Ellen, daughter of Peter and Elizabeth Troup, was born near New Paris, Ind., and died April 4, 1938, at her home near Bristol. She was 74 years of age. She was united in marriage to Samuel Hisey in 1886. She is survived by one son, one daughter, one brother and one sister. An infant son preceded her in death. Sister Hisey was a faithful member of the church. Funeral services were conducted at the Bethany church by E. C. Swihart, assisted by the writer. Burial in the Hoover cemetery near Milford.—G. W. Phillips, Elkhart, Ind.

Hissong, Mable Nellie, daughter of Wm. and Lora Long, was born Jan. 13, 1915, and departed this life April 3, 1938, at her home near Beecher City, Ill. She was married to Harry W. Hissong Jan. 11, 1933. To this union one daughter was born. Besides her loving husband and little daughter she is survived by her father and stepmother, five sisters, three brothers and an aged grandmother. She gave her heart to the Lord two years ago. She was a member of the Kaskaskia Brethren church. She had a smile and a kind word for everyone and will be missed by all. She has gone to rest with God and join her mother and two sisters who preceded her in death. Funeral services were conducted by Bro. Oliver Dearing. Interment in the Spring Hill cemetery.—Mrs. S. C. Mize, Beecher City, Ill.

Hitechew, Sister Martha, of New Enterprise, Pa., died at the Nason hospital April 7, 1938, following a long illness. She was born in Somerset County Oct. 24, 1872, a daughter of Mr. and Mrs. Harrison Duster of Central City, Pa. Surviving are two daughters, four stepchildren, two brothers, nine grandchildren and one great-grandchild. She was a member of the New Enterprise Church of the Brethren. Funeral services in the Holsinger Church of the Brethren by her pastor, Bro. W. N. Staufer, assisted by Bro. D. T. Detwiler. Interment in the Holsinger cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Inglish, Sister Mary James, died at her home March 3, 1938. She was the daughter of Wm. H. and Elizabeth Parker Southall. She was born in Cumberland County, where she spent her entire life. She married Wm. Inglish in 1914, and he preceded her in death in 1915. Sister Inglish was one of the charter members of Mt. Horeb church. She joined this church when she was nineteen years old and for fifty-four years was a member. Although she had been unable to attend services for many years, she was always interested in her church. Funeral services were held at Mt. Horeb church by Bro. Wm. C. Sweitzer, assisted by Rev. T. P. Reynolds of Cumberland. Burial was made in the Mt. Horeb cemetery.—Edna Elgin, Columbia, Va.

Johnson, Sister Lucy Bateman, aged 71 years, died Feb. 2, 1938, at her home near Penn Laird, Va. She had been in failing health for several years. For many years she was a member of the Mill Creek Church of the Brethren. She is survived by her husband, William Johnson, and one daughter at home. Another daughter recently preceded her in death. Funeral services were held in the Mt. Pleasant Church of the Brethren, with burial in the church cemetery. Brethren C. E. Long and Homer J. Miller conducted the services.—Lera Bowman Jarrels, Penn Laird, Va.

Kagey, Bro. George H., aged 77 years, died March 25, 1938, at the home of his daughter near Dayton, Va. He was the son of the late Jacob P. and Mary Weller Kagey, and was born in Rockingham County, Va., where he spent his entire life. His wife, Sister Annie Myers Kagey, preceded him in death about one year ago. He was a lifelong member of the Mill Creek Church of the Brethren. He is survived by one daughter, one son, three grandchildren, five sisters, four brothers and other relatives. Funeral services were conducted by Brethren C. E. Long and Homer J. Miller in the Bridgewater church, with burial in the nearby cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Myers, Robert L., son of Marion L. and Bertha Bryant Myers, was born in Miami County, Ind., on Oct. 18, 1916, and met a sudden and tragic death in an automobile accident on Nov. 25, 1937. He had always cherished a sincere interest in the higher things of life and on May 15, 1932, he accepted Christ and placed his membership with the Dunkard Brethren church. He took an active interest in the affairs of the church and had been Sunday-school secretary for several years. He was a diligent student of the Bible and of church history. He had some musical talent and enjoyed especially the old hymns of the church. Besides his parents he leaves a younger sister who was with him in the accident, and an older brother, two aged grandparents and a close friend, Flora Eikenberry, who was also with him in the accident. Funeral services were conducted at Pipe Creek Church of the Brethren by Bro. Frank Fisher, assisted by Thomas Shively and Herbert Parker.—Bertha Bryant Myers, Peru, Ind.

Oestermyer, Sister Carrie, was born in La Porte County, Nov. 14, 1877, and died at the hospital in La Porte April 9, 1938. On Feb. 12, 1915, at South Bend, she was united in marriage to Fred Oestermyer of La Porte. Surviving are her husband, one son, one daughter and four grandchildren. She united with the Church of the Brethren a number of years ago. Funeral services were held at the Ebbert and Giese chapel, by Bro. Kenneth W. Murphy. Burial at Patton cemetery in La Porte.—Mrs. Nathan B. Cross, La Porte, Ind.

Sellers, Sister Lamanda Dubs, departed this life on Feb. 14, 1938, at the home of her son, Eld. N. S. Sellers. She was aged 81 years, 9 months and 19 days. Her husband, Samuel Sellers, preceded her in death about three years ago. She was a member of the Church of the Brethren for over fifty years. She was always faithful and consistent in her Christian life, not given to many words but cheerful and inspiring in her utterances. Funeral services were conducted at the Black Rock church, Upper Codorus congregation, by Brethren C. Geiman and G. M. Resser. She was laid to rest in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Shaffer, Sister Mary Miller, departed this life on Jan. 22, 1938, aged 76 years, 7 months and 25 days. Funeral services were conducted at the Black Rock Church of the Brethren by Brethren C. Geiman and G. M. Resser. Interment was in the adjoining cemetery.—Mark A. Wildasin, Lineboro, Md.

Shank, Bro. John H., passed away March 22 at a hospital near Baltimore, after a lingering illness of six months. He was aged 67 years. He was a lifelong resident of the Downsville district, and the son of Samuel and Mary Martin Shank. For forty years or more he had been a member of the Church of the Brethren. He is survived by seven sons, eight daughters, two sisters, two brothers and a number of grandchildren and great-grandchildren. Short funeral services were held at the home of his son, Lewis, near Williamsport, with further services at the Manor church, with Bro. Rowland Reichard officiating. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Shirk, Fremont W., died Wednesday evening, April 6, at his home in Ephrata, Pa., aged 80 years, 1 month and 13 days. He is survived by his wife, Elizabeth Adams Shirk, and the following children: Wilson, Peter R., Harvey, Elmer and Charles, all of Ephrata, Pa., and Mrs. Sallie Ammon of Lincoln, Pa. Also one brother, John L. Shirk, survives. Funeral services were held in the E. and H. funeral home by Pastor Galen R. Blough, with interment in the Bowman cemetery, Ephrata, Pa.—Mrs. Allen Mohler, Ephrata, Pa.

Welch, Andrew Joseph, was born July 16, 1866, and died April 2, 1938. He was a member of the Church of the Brethren for the past fifty years. Bro. Welsh's passing was rather sudden. His widow, Sister Lucinda Thomas Welsh, two sons, two daughters and four grandchildren survive. Services in the Markleysburg Church of the Brethren by the undersigned, assisted by Eld. George Van Sickle and Rev. Petete of the Pentecostal Church of God. Interment in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Whitmer, Sister Lydia Echard, was born Sept. 28, 1853, and died Feb. 11, 1938. She united with the Church of the Brethren some years ago and lived a life of faithfulness to her family and friends. Her husband preceded her in death forty-four years. A son died last year. Sister Whitmer's death resulted from complications after a fall in 1936 in which she broke her hip. She remained an invalid from that date. She is survived by an aged sister, two sons and two daughters, eight grandchildren and four great-grandchildren. Funeral services at Salem Lutheran church by Bro. P. F. Cline, assisted by Arthur L. Hahn. Interment in the church cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

Wilhelm, Ella R., died suddenly March 1, 1938, due to an asthmatic heart condition. She was aged 78 years. She went to public school and Palatinate College, and later to Millersville State Normal school. In 1889 she was married to J. H. Wilhelm, who died nearly fifteen years ago. To this union four children were born, two dying in infancy. She united with the Church of the Brethren in about 1892. In her last Bible she had written a record of the number of times she had read it. From 1925 to 1937 she read the Old Testament six times and the New Testament twenty-nine times. Her church held first place in her life and she was active to the last. She was sincerely interested in the work of the Ladies' Aid. The evening before she died she attended church and seemed to be as well as usual. Her sudden death came as a shock to all who knew and loved her. She will be greatly missed in the church and by all her friends. Surviving are one sister and two sons. Services were conducted in the Myerstown Church of the Brethren by Brethren Harvey Frantz and Lester Bucher, with interment at Mt. Hope cemetery.—Helen C. Bucher, Myerstown, Pa.

CHURCH NEWS

CALIFORNIA

Covina.—The young people of the district held their rally in our church on Jan. 23. About 300 came in time for Sunday school and church. A basket dinner was enjoyed after which they had their program and later their recreation. Jan. 30 Bro. George Carl who has spent many years on the coast organizing churches gave us a very instructive message on stewardship. Bro. Esbensen was our guest speaker on Feb. 13, giving us a very vital message. Feb. 27 Mr. Henry Hall gave a drama, The Judge and the Dope Peddler. He depicted the evils which confront our young people. Each Sunday evening a junior church is conducted by Mrs. Hazel Boots. Their junior choir appeared for the first time on the morning worship program. A Christian Endeavor is to be organized very soon for those of junior high school age. This will be led by Mrs. Florence Holden. Jan. 28 the Covina church entertained the Pomona church with a dinner and program as we were losers in our contest. Bro. Ernest Carl is manager of summer camps at Camp La Verne where various groups meet for Bible study and recreation. He showed pictures of the camp and told of their activities. Beginning April 11 we will have pre-Easter services conducted by Bro. Mark Cripe, our pastor. The following week Bro. Kurtz of La Verne will give five lectures on the doctrines of the church, closing with our love feast on April 24. We invite all to be present who may wish to worship with us.—Eulalia Overholtzer, Covina, Calif., April 6.

Los Angeles, Hancock Street.—In regular council Dec. 8, the church installed as deaconess Sister Alta Miller, wife of Bro. Lawrence Miller, deacon. Dec. 12, 1937, marked a forty-year service in the ministry of Bro. D. M. Miller and wife, of which Bro. Miller gave us an interesting reminiscence. Later in the week a large group of friends in behalf of the church extended the season's greetings to Brother and Sister Miller at their home in Whittier. On Dec. 12 we were privileged to have with us Dr. Stone, a Chinese lady on furlough from the Bethal Mission in Shanghai. Miss Stone completed her education in America, and returned to Shanghai where she has spent years training Chinese for medical missionary work. The Christmas program, including a brief talk by Bro. G. I. Michael, was given in the morning of Dec. 19. In the afternoon a number from here with visitors from elsewhere, listened to an interesting program at the Chinese Sunday school. Civic improvements now under way in the old China Town may offer better and more adequate quarters for the steadily growing Sunday school and adult Bible classes, directed by Sister Margaret Early. One was received by baptism since our last report. Eld. D. A. Crist and wife from Quinter, Kans., were with us Dec. 20. Besides two inspiring sermons Bro. Crist gave a vivid word picture of conditions during storms in the dust bowl. Various Bible classes, mentioned in previous letters, under the teaching of Sister Della Lehmer, are continuing regularly and with increasing interest.—Katherine Newsom, Los Angeles, Calif., April 7.

DISTRICT OF COLUMBIA

Washington City.—On Jan. 2 our pastor outlined the possibilities of growth and development for the new year and presented to us a real challenge. Jan. 6 the women's council held a luncheon at which time Mrs. Edington, president of the missionary committee of the women's council of the local Federation of Churches, was the speaker. Jan. 9 our pastor began a series of sermons at the Sunday evening service on Great Religious Paintings. Each sermon was prefaced with a short biography of the artist. A copy of the picture on which the sermon was based was presented to each one present. The prayer services each Sunday evening preceding the sermons were led by Bro. J. H. Hollinger, Dr. Roy Nicholson, Dr. Ernest F. Sappington and Rev. J. L. Mixon. On Jan. 23 Dr. William Sly of New York, a retired Presbyterian minister, gave an illustrated lecture on Trumpet Voices of Peace. Feb. 6 the members of the Boy Scout troop of our church were our special guests at the morning service. This organization held their annual banquet at the church on Feb. 11. Our achievement offering was lifted Feb. 13, amounting to $225. Feb. 16 the young people held their annual social at the home of Brother and Sister J. H. Hollinger, with 99 present. Recently Miss Clue, a Chinese language teacher, addressed the Sunday evening adult group. Feb. 22 the eleventh annual banquet of the Friendship and Goodwill Bible classes was held with 135 present. Feb. 20 Miss Ruth Walker, missionary to Ethiopia under the direction of the United Presbyterian Board, spoke on the subject: Religious Trends in Religious Education. March 3 Bro. Dan West gave us a report of his relief work in Spain. The speakers at our women's luncheon on the same day were Miss Lydia Burkin from the Friendship House of this city and Captain Rhoda Milliken, Chief of the Women's Bureau of the local police department. March 6 was dedication Sunday, it being the seventh anniversary of the completion of our new Sunday-school building. March 15 the young people held their fourth annual banquet, with 140 present, at which time Dr. J. L. Fendrich, the new pastor of the Metropolitan Presbyterian church of this city, gave an appealing address. March 20 our adult choir gave a Fanny Crosby memorial program. Our pastor preceded the songs with a brief history of their origin. Prior to this program on the same evening Dr. Howard Oxley, director of education in the CCC camps, gave a message telling of his work with the young men in these camps. March 29-31 our dramatic club gave a four-act Biblical drama, Follow Thou Me. Our services continue to be well attended in response to the appealing messages of our pastor, Bro. Warren D. Bowman. At the morning services every available space is filled to its capacity and the order and spirit of the service are most inspiring. March 27 nine babies were consecrated at the morning service.—Mrs. Jacob H. Hollinger, Washington, D. C., April 7.

IDAHO

Emmett.—The board of administration met on March 25 and decided to advise the church to accept Pastor G. L. Montz's resignation which will take place in August. As Eld. Miles Blickenstaff is living in our midst he was recommended by the board to fill the position as part-time pastor. The church accepted the two recommendations in a called council. At a former meeting Miles Blickenstaff and Catherine Harris were elected as delegates to district conference at Twin Falls this spring.—D. J. Wampler, Emmett, Idaho, April 4.

Moscow.—We held an all-day meeting on March 13. In the morning a memorial service was held in honor of three sisters of sacred memory, Adelia Cox, Martha Driskill and Lora Beebe. The seats which were made possible by their gifts, were dedicated. The Sunday-school room had been refinished and the entire church had been redecorated. At noon a basket dinner was enjoyed by all, and in the afternoon a business meeting was held. Mrs. Cecil Hart and Mrs. Preston Moody were chosen as delegates to district meeting. The church requested Bro. A. R. Fike to stay on at Moscow for the tenth year. The Women's Work has been reorganized, with Mrs. A. R. Fike as president; Mrs. Cecil Hart as superintendent; Mrs. Albert Kienholz as secretary-treasurer. The Sunday evening service is now in charge of the B. Y. P. D. and the adult departments. At present we are studying the Book of Acts. Brother and Sister Miller of Albany, Ore., were with us for special meetings from Nov. 21 to Dec. 5. Bro. Miller gave us splendid sermons. We feel that the church has been helped spiritually by their work. Sister Miller had a story for the children each evening. Attendance at Sunday school is increasing and we feel encouraged by the interest which is shown at all our meetings.—Mrs. Otha Lyon, Moscow, Idaho, April 9.

ILLINOIS

Cherry Grove.—We held our council on March 18. At this time our pastor, Bro. W. E. West of Mt. Morris, was elected elder; Freeman

Law, trustee; Doris Hawbecker, clerk; Ira Eisenbise, treasurer. Bro. George Wolfensberger was elected to represent our church at Annual Conference. Our love feast will be held on June 5 at 7 P. M. We are looking forward to our revival meetings to be held in September by Brother and Sister B. M. Rollins. An Easter program is being prepared.—Mrs. Vinnie Brunner, Lanark, Ill., April 13.

Chicago, First.—Our congregation met in council on April 6 and elected delegates to our conferences. Several young ministers were relicensed and three were elected to the ministry. It was voted to ordain David Wieand to the ministry. Delegates to Annual Conference are Brethren Fred Strohm and W. W. Slabaugh, with Brethren Moyer and Wieand as alternates. Delegates to district meeting to be held at Mt. Morris are Sister Allie Eisenbise and Brethren Donald Klinger, Joe Sanger, and Ray Dean. Sister Eva Trostle and Bro. Albert Klinger are alternates. The request of the Bethany and Northwestern school of music for the use of the auditorium for the oratorio, Elijah, to be given on May 24 was granted. The Christopher Sower pageant will be presented on May 15. This pageant will be given at Lawrence on June 11.—Ray Dean, Forest Park, Ill., April 11.

INDIANA

English Prairie.—In February a group of our young people and their teacher, Bro. Ike Kline, and wife went to Ft. Wayne to their sectional conference. They enjoyed their meeting, after which the group attended the Back Home hour at the Gospel Temple. On March 27 Sister Clara Harper was with us at a sectional meeting and brought inspiring messages. We are very sorry that four of our members have moved to other congregations. Our communion will be held May 28, 7 P. M. Our services have been hindered because of measles in our community. Bro. Walter Heisey of Manchester College has been giving a home to home visit in our church in the interest of the college. The junior Sunday-school class had dinner at the home of their teacher on April 3, after which they went to visit an elderly brother. They gave a little program. They also shared some of their dinner with this brother.—Mrs. Clemon Burger, Howe, Ind., April 11.

Four Mile.—The Joint Aid Institute of the Nettle Creek, Buck Creek, Richmond and Four Mile churches was held all day at our church on April 6. The two speakers were Mrs. Anna Lichty and Mrs. Esther Bright Denlinger, both of Trotwood, Ohio. A playlet, The Plight of the Outcast, was given by the Four Mile ladies. Our council was held at the church April 8. The date of the communion was set for May 1, 6:30 P. M. Our pastor, Eld. F. E. McCune, and wife were selected as delegates to Annual Conference. Elizabeth Brown and Robert Stevens were elected delegates for district conference, with Alma Snyder and India Stevens as alternates. Our evangelistic services will begin May 22, and will continue until June 5, with Bro. W. E. Thompson of Dixon, Ill., as the evangelist. Our Easter program, The Triumph of Life, will be given next Sunday morning. A Mother's Day program is being planned. Our church has suffered great loss recently in the death of Bro. Isaac Hart, senior deacon, and Sister Retta Sheets, who had served as president of our Aid Society.—Dorothy J. Moore, Liberty, Ind., April 12.

Nappanee.—Our services have been filled with inspiration and devotion. Our pastor has recently used his influence in a series of sermons against the present social evils, such as dancing, card playing, theatre going, etc., and is interested much in deeper spiritual convictions and service, which is very commendable. We have reached our quota for the Messenger club. Jan. 3-9 our church united with the other churches of our city in a week of prayer. The ministers exchanged pulpits. Rev. Seelig of the Methodist and Rev. Mullett of the Mennonite faiths brought us messages. The achievement offering was lifted. We have purchased new songbooks for the Sunday school. Members of a neighboring denomination contributed special music at our services Feb. 13, in appreciation of a donation given by our congregation for the construction of their church building which was destroyed by a cyclone last summer. March 6 a service by the Religious Education Department in our city schools, of which Sister H. D. Emmert is teacher, was given. The churches recently co-operated in making a religious survey of our city, inviting non-churchgoers to religious services. March 13-27 Bro. H. A. Claybaugh of Goshen, Ind., held a very spiritual revival here, with Sister Cora Stahly as music director. The interest and attendance were splendid. Thirteen were added to the church by baptism and three by letter. April 6 pictures of Bethany hospital and Chicago were shown by a representative of Bethany hospital. April 7 we met in council. Bro. David Metzler was chosen as delegate to Annual Conference. Brother and Sister H. D. Emmert were retained as pastors. Our love feast will be held April 21 at 7:30 P. M. Six letters of membership were granted and one member has passed away since our last report. April 10 we will worship with appropriate services, and will have our annual membership roll call. The district B. Y. P. D. will convene at our church April 10, with Clara Harper, missionary to Africa, as guest speaker. Miss Harper will also speak at the evening service. April 17 we will have a sunrise service at 6 A. M., children's program at the worship hour, a cantata, Life Eternal, rendered by the choir in the evening.—Mrs. Floyd E. Klaus, Nappanee, Ind., April 8.

Pleasant Valley.—We are glad to report an increase in attendance and interest. Our midweek prayer meetings have been started again after several years of silence. We gather in the homes for these services. We have begun a special Bible study program in the Sunday school, using the leaflet, Chapters of Pure Gold, published at Elgin, as our outline. We are encouraging memorizing choice Scripture verses, and have a few moments of open discussion on the week's chapter before the entire Sunday-school body. Mrs. Galen Bowman was chosen as Bible study director for the Women's Work of the district. It is through her efforts, with the aid of the writer who is local assistant, that this study is promoted. We have just completed the redecorating of the church and installing two high power electric light bowls. At the council last September Bro. Noble Bowman and wife were ordained to the eldership by a unanimous vote. He and the other two resident ministers, Galen Bowman and Homer Schrock, have divided the work equally among themselves, and are doing a fine work. Pleasant Valley communion will be held Thursday evening, May 26.—Mrs. Noble Bowman, Middlebury, Ind., April 11.

Salamonie.—We met in council March 11. Donald Stroup was elected treasurer. Brother and Sister A. P. Musselman conducted our revival meetings March 20 to April 3. Inspiring messages were given each evening by Bro. Musselman, and Sister Musselman had charge of the song service and choir. Six were added to the church, five by baptism and one was taken in by former baptism. One was baptized previous to these meetings. Our love feast was held on April 4. We feel our attendance was hindered much because of sickness in many homes. However we had fairly large crowds. Our pastor's wife, Mrs. W. C. Stinebaugh, who had been unable to attend services for some time, was with us Sunday morning and attended communion service. We were surely glad to have her with us again. We believe that these meetings have strengthened us so that we may be able to do more and a greater work for Christ.—Dessie F. Heaston, Warren, Ind., April 9.

White Branch.—We met in council at the Brick house April 1. We have three church houses in our congregation, Brick, Locust Grove and White Branch. All our council and communion meetings are held at the Brick house. Bro. David Lily was elected on the ministerial board to fill the vacancy of Bro. Charles Harrison, who is leaving us. It was decided that each church elect a correspondent, and the writer was elected at our morning service. We have preaching at each house on Sunday mornings, preceded by Sunday school. Our evening services are alternately at the three houses, preceded by a young people's meeting. Our young people gave a peace play, Brothers, at our church last fall, and since that time they have given it at four other churches. We have a very enthusiastic group of young people, with Bro. Carl Hilbert as teacher. We have again succeeded in getting The Gospel Messenger into seventy-five per cent of the homes. Our Ladies' Aid meets each week with Sister Grace Hilbert as president of the adult division and Sister May Chamberlain supervisor of the junior department. March 25 we had a social in the basement of our church. It was a get-acquainted meeting, with the five families who have recently moved in our neighborhood invited as guests. Four out of the five came. We served a lunch after a program consisting of several short talks, and songs by the men's quartet. Thirteen of our Aid members attended the district Aid convention at the Four Mile church April 6.—Mrs. B. F. Hawkins, Mooreland, Ind., April 7.

KANSAS

Belleville.—Our Sunday-school attendance has held up well during the winter months and we are looking forward to our revival which will begin April 24 and continue for two weeks. Bro. Wm. Riddlebarger of Wichita, Kans., will be the evangelist. The love feast will be held on May 9. Early in March the Helpers class surprised our pastor and wife, Brother and Sister W. W. Gish, with a pound shower, which was much appreciated. The program committee is preparing an Easter program.—Mrs. Clyde Seitz, Belleville, Kans., April 6.

Conway Springs.—Bro. R. W. Quakenbush filled the pulpit on Feb. 6, as our pastor and several young folks went to Monitor to attend the young people's rally. Feb. 13 we took an offering for mission work in China, General Conference Budget, and China war relief. Over $40 was raised. In the evening a drama, The Tail of the Dragon, was given to a large crowd. Some from Wichita attended. March 11 we had an oyster supper. It was a real social event with Rev. Strader of the Christian church as guest speaker. March 13 the McPherson College male quartet was with us. They gave an excellent program. A large crowd was present to hear them. A freewill offering of $10 was received. March 20 we had a missionary program. March 21 a meeting of the Northwestern District of Sumner County was held in the M. E. church on Christian Education. Sumner County has eight districts. Guest speakers were present from different parts of the county. We had our business meeting April 10. A business man, Mr. G. A. Talbert, of Conway Springs, gave our church $50, and we decided to buy some chairs with the money. He also gave $50 to five other churches of our city. Bro. Quakenbush is to be our delegate to Annual Conference, with our pastor, Paul Thompson, as alternate. We voted to retain our pastor for another year. The Ladies' Aid will serve the Jayhawk club on April 12. The Willing Workers' class had their meeting and social on April 5. The young people will have an Easter breakfast at the church. We had seventy-five at Sunday school on April 3 and sixty on April 10 just after the blizzard.—Amos O. Brubaker, Conway Springs, Kans., April 12.

Gravel Hill.—Our elder and pastor, John Oxley, and family have moved to the Verdigris congregation but will continue to serve us part time. He has been bringing a series of inspiring pre-Easter messages. Besides regular services, a basket dinner, Easter egg hunt, and special program will be given on Easter. Our love feast will be held Saturday evening, May 7. The intermediates will attend Camp Cauble in June. They have doubled their class enrollment in a contest. Our young people will entertain the young people's rally of Southeastern Kansas in June. John Oxley was elected delegate to Annual Conference, with Clara Kaufman as alternate. The Ladies'

Aid will sponsor the mother and daughter banquet in May.—Clara Kaufman, Gridley, Kans., April 11.

Washington Creek.—We met in council March 19. Pastor Argabright was elected to represent us at Annual Conference, with Sister Elizabeth Postma as alternate. We have been having good attendance at our Sunday evening services. On March 18 the Leaders' class gave a church supper, with a large attendance and good entertainment. We will have church night once a month when we will take our suppers and have a good time visiting. More than seventy-five per cent of our families are receiving The Gospel Messenger. We are looking forward to Annual Conference as we are just twenty miles from Lawrence. On March 30 there were seventeen men and thirteen women at the church. The men cut down and sawed the dead trees around the church. We aim to plant more trees in the near future. The ladies cleaned the church and prepared the dinner. We plan to have a sunrise service on Easter and have breakfast at the church. The Leaders' class will have an egg roast after church. Our ladies have met all day each week since Christmas but will soon have to meet just half a day as spring work is here.—Vera M. Postma, Lawrence, Kans., April 9.

West Wichita.—At our council in March the church voted to offer Bro. W. W. Riddlebarger another three-year term as our pastor. The men are sponsoring a week's evangelistic campaign preceding Easter. The B. Y. P. D. has elected new officers. Recently Miss Ruth Hammond, city librarian, gave a talk. The group will present a play, The Portrait, on April 3. Nine of our teachers and workers attended the community training education school sponsored by the Wichita Council of Churches, which was held at the First Methodist church Feb. 15 to March 25. We had an out-of-town speaker, author of the nursery textbook studied. Our Sunday school is growing, a record attendance having been set recently. The Fellowship class redecorated the church basement. At a recent vesper service the women and girls presented a tableau, The Unknown Soldier. The men and boys are sponsoring a Boy Scout troup, with Owen Kimmel as Scout Master, Delbert DeSelms, assistant; Harry Clark, chairman of troup committee. Mr. McCullough, secretary of the local Y. M. C. A., addressed the men and boys at their meeting on April 1. As the Annual Conference is to be held in our state, we wish to extend an invitation to any visitors who might be passing this way to worship with us.—Dorothy Stephens, Wichita, Kans., April 11.

LOUISIANA

Rosepine.—Brother and Sister Ernest Coffman held our revival meeting Feb. 28 to March 13. March 13 Brother and Sister Firestone and Brother and Sister Charles Osborn and son were with us. We had a members' meeting and discussed getting a pastor. Two children gave their hearts to God. They will be baptized April 17 by our Eld. J. B. Firestone. We met in council Feb. 13 and elected Brethren Ora Harriman, George Weber and Ozan Smith as deacons. They will be installed in office on April 10. We have two services a month now. The first Sunday Bro. J. B. Firestone is with us and the third Sunday Bro. M. L. Woodhatch and Sister Myrtle Barley take charge.—Margaret Harriman, Rosepine, La., April 5.

MARYLAND

Beaver Dam.—We met in council April 2, with only ten members present. Eld. D. O. Metz, who was confined to the house at that time, secured the service of Bro. Wm. E. Kinsey who presided in his stead. We elected two deacons, Brethren Melvin Eyler and Chas. Metz. The former is a nephew and the latter a son of our elder. Four trustees, Brethren Joe Six, Wm. Garver, Chas. Metz and N. E. Bohn, were elected. Brethren N. E. Bohn and Joe Six were elected delegates to district meeting. The date for our spring love feast is May 8, 6:30 P. M.—Norman E. Bohn, Union Bridge, Md., April 13.

Locust Grove.—We met in council April 7. Our love feast will be held on May 8 at 7 P. M. Bro. Wm. E. Baker was chosen elder. Brethren Norman Kline and Wm. Purdum are delegates to district meeting, with Eld. D. E. Kline and Anna Kline as alternates. We contemplate holding a series of meetings some time this summer. Our Aid will meet this Wednesday at the home of Sister Kattie Martin. It was decided to renew Sister Leatherman's license to preach.—Mrs. B. R. Purdum, Mt. Airy, Md., April 11.

Manor.—We met in council March 26. Bro. D. Frank Miller was elected trustee. Sister Reba Long and Katie Miller were elected delegates to district meeting, with Brethren Rowland Reichard and George Baker as alternates. One delegate is yet to be elected from the Sharpsburg church. Because of many other pressing duties, Bro. H. R. Rowland resigned as our elder after eleven years of faithful service. We were sorry to lose Bro. Rowland as our elder, but are glad that Bro. Rowland Reichard, his nephew, was willing to assume the duties of elder along with his duties as pastor. May 7 at 4 P. M. we will have our communion. On March 6 our pastor, Bro. Reichard, began a series of meetings, continuing until March 20. He labored earnestly for the salvation of souls as well as for the strengthening of the spiritual life of the members. As a result five were received by baptism. Some of the members from Sharpsburg worshiped with us from time to time and helped to add interest and encouragement to the meeting. We appreciated the message of song which was contributed by the Elmer Rowland family quartet. We were glad for the visits and the interest and help contributed by Brethren E. C. Woodie, H. R. Rowland and H. J. Martin and Rev. Baker and Rev. Roy Long of the Progressive church. The children gave messages in song. The St. James W. C. T. U. rendered a short temperance program preceding the sermon on March 16. On Feb. 28 the Cheerful Workers' class rendered an interesting missionary program. Our attendance has been increasing. Bro. Minor Myers, returned missionary from China, was with us on March 23 and gave an interesting lecture. An offering of $21.25 was lifted at this meeting for China missions. The B. Y. P. D. is preparing an Easter program to be given at Downsville on Easter night.—Naomi H. Coffman, Fairplay, Md., April 11.

MICHIGAN

Harlan.—We met in council March 16 at the home of Bro. Earl Abshire. Officers were elected as follows: Myles Byer, trustee for three years; Janette Byer, clerk; Earl Abshire, treasurer; S. C. Byer, sexton; the writer, Messenger agent and correspondent. Our love feast will be held on May 7. An offering of $8.50 has been sent for mission work. It was decided to have a pre-Easter revival, with Bro. Max Hartsough in charge one week and Bro. Wright in charge one week. The meetings are now in progress and we are praying souls may be won for Christ. Our union Sunday school is increasing. Our largest attendance was seventy-two. Bro. Coffman who is sent out by the General Mission Board will be here for a few days' revival in July. We are much encouraged over our work here.—Mrs. Edna Foote, Copemish, Mich., April 11.

Shepherd.—There has been a gradual increase in Sunday-school attendance in the last few months. The present enrollment is sixty-one. On Feb. 20 the state B. Y. P. D. officers met here for their regular meeting and worshiped with us in the morning. A meeting for men and boys on Feb. 25 was well attended. Seven denominations were represented among the fifty people who enjoyed this fellowship. Our Women's Work group has been reorganized, with Sister Olive Schechter as president; Sister Bess Hoyle, vice-president; Mrs. Anna Fisher, superintendent; Sister Iva Harmon, assistant; Sister Anna Utz, secretary-treasurer; Sister Vivian Stauffer, flower committee; Mrs. Lois Barber, mother and daughter superintendent. Feb. 27 the peace play, Protect Us by Thy Might, was presented by the young people. Council was held March 7. The following officers were elected: Elder, Bro. C. A. Spencer; clerk, Sister Anna Utz; treasurer, Bro. Ray Hoyle; trustee, Bro. Paul Spencer; music director, Sister Olive Schechter; Messenger agent and correspondent, Iva A. Harmon; member of ministerial board, Ray Hoyle. Our budget for the past year has been fully met. The county religious education convention for this district was held at Leaton on March 20. Bro. D. E. Crouch preached for us on that day. The regional men's meeting of Vestaburg, New Haven, Crystal, Rodney and Shepherd was held here March 25, with the president, Burton Sherrick, presiding. Dr. E. C. Beck of Central State Teachers' College gave an address. World's day of prayer was observed in co-operation with the Church of Christ. Our Easter program will be presented in the evening of Easter Day, and will consist of a tableau and messages in music and song. The Sunday-school convention for the churches in this group will be held here on May 1. Our spring revival will begin May 8, with Brother and Sister E. S. Coffman as evangelist. Our love feast will be held May 20 at 7:30 P. M. Neighboring churches are invited to attend.—Iva A. Harmon, Mt. Pleasant, Mich., April 13.

MISSOURI

Wakenda.—In November the state pastors' conference was held in our church. The out-of-state speaker was Bro. C. D. Bonsack. Because of inclement weather his lecture on his travels was postponed. During the Christmas holidays we enjoyed a sermon by our pastor's son, Robert Sherfy. He also rendered a special number in song. The Gospel Messenger has been placed in seventy-five per cent or more of the homes in our congregation. We are looking forward to the coming of Bro. H. S. Ruthrauff of Hutchinson, Kans., who will conduct an evangelistic meeting in October or November. Our business meeting was held March 8, with a good attendance. Three letters were granted to a family who moved into a neighboring congregation. Mrs. Roy Bowman was chosen clerk to fill the vacancy left by Mrs. Everett Hawkins. The Ladies' Aid is sponsoring a bake and food sale at our near-by town. We are also planning to have a mother and daughter meeting in May. Plans are being made by our pastor to designate the month of May as loyalty month. Members of the a cappella choir from McPherson will be guests of Bethany, Rockingham and Wakenda churches on April 14, at which time they will render a program at the Rockingham church. A picture, The Guardian Angel, has recently been purchased and dedicated to the church in memory of Ida P. Hollar, deceased. Bro. Sherfy gives a spirit-filled sermon each Sunday morning at 10 o'clock. The men have planted a number of shade trees on the church lawn.—Sara E. Fifer, Hardin, Mo., April 8.

MONTANA

Poplar Valley.—We met in council March 27. Our elder, Bro. Ray Harris, and wife from Minot, N. Dak., were with us, accompanied by Brother and Sister D. A. Miller also of Minot. They came in time to give us a meeting Saturday night. Visiting brethren brought us inspiring messages Sunday morning and evening. We elected delegates to district and Annual Conference. Our congregation observed the world day of prayer on March 4, by meeting for a special prayer meeting in the evening. We have prepared an Easter program for next Sunday. Each member of the pre-adult classes has some part in it.—Eunice Swank, Poplar, Mont., April 11.

NORTH CAROLINA

Peak Creek.—March 13 Bro. N. C. Reed of Mt. Airy, N. C., began a series of meetings at Harmon, a point near Peak Creek. As a result

eleven were baptized, and three await the rite. A Sunday school was organized, with Sister Jennie Miller as superintendent. Plans are being made for a meeting to be held at another point near Peak Creek. We hope this meeting will also be a satisfying success.—Hallie Sheets, Wagoner, N. C., April 11.

OHIO

Bellefontaine.—On April 11 seventeen were received into the church by baptism as a result of the evangelistic meetings held by Bro. John Good, pastor of the Springfield church. Bro. Good brought us fine messages, enriching souls of believers and pointing the way of salvation unto sinners. Since our last report four have been received by letter. Some time ago the young people had a fellowship supper at the church, followed by the showing of slides secured from the Board of Christian Education at Elgin. Our pastors, Brother and Sister Cottrell, were our delegates to district meeting. Others also attended and brought back good reports. By personal visitation, pledges were secured to make individual payments on our parsonage debt by March 1, 1939. The Women's Work labors faithfully to make their monthly payments on the same. We would ask an interest in your prayers for the work of the Master. Brother and Sister Cottrell labor faithfully to minister unto the spiritual needs of our people.—Leo Lillian Wise, Bellefontaine, Ohio, April 12.

Center.—The men's organization is aiming to make a personal visit to each family hoping to get The Gospel Messenger in each home. One was received into the church by baptism since our last report. At our council meeting April 6 one letter of membership was granted. The finance committee reported that of the total budget of $1,900 for the year $920 has been received in the first six months. Pre-Easter services will be held April 13-15, with the love feast on April 17. It was decided to pay one-third of the cost to all our young people who attend camp at Zion this year. Our delegate to annual meeting is M. M. Taylor, with Leroy Domer as alternate. Delegates to Sunday-school convention are Maud Royer and Nora Bosler, with Galen Young and M. M. Taylor as alternates. April 3 H. B. Plichard, field secretary of the Anti Saloon League, brought the message. The offering for this work amounted to $56.45. April 24 members of the home mission board will have charge of the meeting. Even with much sickness the Sunday-school attendance during the winter was larger than last year. We have the promise of Brother and Sister D. J. Lichty, missionaries to India, to be with us May 15-17. Our revival meetings will be conducted by Eld. J. T. Glick of Bridgewater, Va., beginning Aug. 14, to continue for two weeks.—Mrs. Milton Taylor, Louisville, Ohio, April 7.

Hartville.—Our pastor, Bro. Mulligan, has been bringing us wonderful messages. The Ladies' Aid has been busy at their weekly meetings. The B. Y. P. D. has been having meetings every Sunday night. Since our last report one letter has been granted. Jan. 23 the B. Y. P. D. presented Bro. Rolland Showalter of Canton in the evening program. The Jan. 23 morning service was dedicated to peace, and the offering amounted to $28.41. This was used for relief in China and Spain. Our Sunday-school workers' conference was held Jan. 28. Our men's quartet sang for the evangelistic services in the Alliance church on Feb. 1, where Brother and Sister Austin were the evangelists. Our pastor attended the Ohio State Pastors' Convention at Columbus Jan. 31 to Feb. 3. Feb. 13 the B. Y. P. D. sponsored a musical program and a colored quartet rendered the music. The B. Y. P. D. and the Home Makers' class held a Valentine social Feb. 14. The father and son fellowship supper was held Feb. 15. Feb. 17 the mothers and daughters held a mass meeting, when Virginia Bixler introduced the mission study, Mecca and Beyond. A Valentine social followed and refreshments were served. Feb. 20 the achievement offering amounted to $91.61. The Women's Work presented the play, The Two Builders, on Feb. 27. World day of prayer was observed in a union service at the Reformed church on March 4. The Manchester College alumni banquet for Northeastern Ohio was held here March 5. The Women's Work organization served the banquet. A council was called March 10 to consider redecorating and repairing the church building. March 27 an offering of $8.87 was received for the promotion of the Zion Central Project. That evening the women who studied Mecca and Beyond rendered a missionary program. April 3 the B. Y. P. D. presented a peace play, Brothers. We met in council April 8. Our communion will be held on April 24, 7:30 P. M. Solicitors for the redecorating fund reported $1,235 pledged up to the present time. Sister Mulligan will be our Annual Conference delegate, with I. R. Young as alternate.—Mrs. Russell Stickler, Hartville, Ohio, April 11.

OREGON

Albany.—Our pastor, Bro. J. D. Miller, and his wife returned the last of February from a three months' visit in the middle states. On their return a reception was given for them. Since our last report one letter of membership has been received. Bro. Barr of Myrtle Point, Ore., will be with us in a revival, starting May 11 and closing May 27 with the communion service. An Easter program is being prepared. The play, Challenge of the Cross, will be given at that time.—Mrs. E. C. Bowman, Albany, Ore., April 12.

PENNSYLVANIA

Carlisle.—We met in council April 4. Two letters were granted. A petition of the Willing Workers' class was granted to arrange more classrooms. Our missionary secretary was asked to get in touch with Bro. Spenser Minnich to arrange for a definite plan to absorb the fund known as the Alva Harsh plan, which the Sunday school has

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

Idaho and Western Montana, Twin Falls, May 5.

North Dakota and Eastern Montana, Cando, June 26-29.

Ohio, Southern, West Milton, May 6 and 7.

LOVE FEASTS

California

May 15, 4 pm, Los Angeles, Hancock Street.

Idaho

May 13, Bowmont.

Illinois

May 1, 7 pm, Lanark.
May 1, 7 pm, Mt. Morris.
May 16, 7:30 pm, Lena.
May 21, West Branch.
May 23, 7:30 pm, Yellow Creek.
June 5, 7 pm, Cherry Grove.

Indiana

May 1, Muncie.
May 1, 6:30 pm, Four Mile.
May 7, 7:30 pm, Anderson.
May 8, Pleasant Hill.
May 14, Beech Grove.
May 14, 7:30 pm, Elkhart Valley.
May 21, 7:30 pm, Arcadia.
May 21, 7 pm, New Salem.
May 26, Pleasant Valley.
May 28, 7:30, Middletown.
May 28, 7:30 pm, Mt. Pleasant.
May 28, 7 pm, English Prairie.
May 29, 7 pm, Blue River.
June 1, Baugo.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.

Iowa

June 20, South Waterloo.

Kansas

May 7, Gravel Hill.
May 9, Belleville.
May 14, 7:30 pm, Parsons.
May 15, Wichita, First.

Maryland

May 1, 7 pm, Denton.
May 7, 5 pm, Brownsville.
May 7, 2:30 pm, Piney Creek.
May 8, 6:30 pm, Beaver Dam.
May 8, 7 pm, Locust Grove.
May 14, 4 pm, Beaver Creek.
May 15, 6 pm, Westminster.
May 22, 5:30 pm, Pleasant View.
May 22, 6:30 pm, Monocacy.
May 28, 4 pm, Grossnickles.
June 4, 2:30 pm, Broadfording.

Michigan

May 7, Harlan.
May 7, 7:30 pm, Woodland.
May 8, 6:30 pm, Pontiac.
May 14, 8 pm, Thornapple.
May 20, 7:30 pm, Shepherd.
June 12, Rodney.
June 18, Crystal.

Ohio

May 1, Springfield.
May 2, Silver Creek.
May 3, 7:30 pm, Trotwood.
May 15, 7:30 pm, Lick Creek.
May 29, Wooster.
June 5, 7:30 pm, Stone Lick.

Oklahoma

April 30, Big Creek.

Oregon

May 7, Mabel.
May 27, Albany.

Pennsylvania

April 30, 2 pm, Spring Grove, Kemper house.
May 1, Geiger.
May 1, 7 pm, Green Tree.
May 1, 6:30 pm, Huntingdon.
May 1, 5 pm, Lancaster.
May 1, 7 pm, Martinsburg.
May 1, Mohler house, Lower Cumberland.
May 1, New Enterprise.
May 1, 7 pm, Norristown.
May 1, Palmyra.
May 1, Replogle.
May 1, 7:30 pm, Pittsburgh.
May 1, 6:30 pm, Roaring Spring.
May 1, York, First.
May 3, 7 pm, Greencastle.
May 7, 8, 1:30 pm, Midway.
May 14, 15, Richland.
May 7, 8, 2:30 pm, Welty.
May 8, 6:30 pm, Berkey, Shade Creek.
May 8, 2 pm, East Fairview.
May 8, East Petersburg.
May 8, Farmers Grove.
May 8, 6:30 pm, Huntsdale.
May 8, 7 pm, Lansdale.
May 8, 2 pm, Manheim.
May 8, Pike (Brothersvalley).
May 8, 7 pm, Snake Spring Valley.
May 11, 12, Florin house, West Greentree.
May 14, 7 pm, Mechanic Grove.
May 14, 15, 10:30 am, Hade house, Falling Spring.
May 14, 15, 2 pm, Salunga.
May 15, Ephrata.
May 15, 6:30 pm, Koontz.
May 15, 2:30 pm, Marsh Creek.
May 15, New Paris house, Dunnings Creek.
May 15, 6:30 pm, Newville.
May 17, 18, Mohlers (Springville).
May 18, 19, 1:30 pm, Graybill (White Oak).
May 21, Back Creek.
May 21, 1:30 pm, Bareville, Conestoga.
May 21, Heidelberg.
May 21, 22, 10 am, Hanoverdale, Big Swatara.
May 21, 22, 1:30 pm, Mummerts, Upper Conewago.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 7 pm, Ambler.
May 22, 9:30 am, Bermudian.
May 22, 4 pm, Harrisburg.
May 22, 1:30 pm, Maidencreek.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 28, 2 pm, Akron.
May 28, 29, 1:30 pm, Myerstown.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 29, 5 pm, Carlisle.
May 29, Ridge.
May 29, 1:30 pm, Welsh Run.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1:30 pm, Manheim (White Oak).
June 5, 6:30 pm, Penn Run.

Tennessee

May 7, 7 pm, New Hope.

Virginia

May 1, 7:30 pm, Timberville.
May 7, 7:30 pm, Summit.
May 8, 7 pm, Sangerville.
May 14, 7 pm, Midland.
May 14, 6 pm, Mill Creek.
May 14, Oak Grove.
May 21, 6:30 pm, Linville Creek, Cedar Run.

been supplying. Our pastor gave a good report. We are planning to hold pre-Easter services four nights, April 12-15. Easter night the young people will give a pageant. Our pastor has been following an interesting outline of the life of Jesus for several Sunday nights with great results. We hope to see some additions to the church as a result of the same. We do not expect to represent at Annual Meeting this year. Our pastor will labor with us in an evangelistic effort Sept. 11-25. Our love feast will be held May 29 at 5 P. M.—J. E. Faulkner, Carlisle, Pa., April 8.

Conestoga.—Jan. 16 Eld. D. H. Snader of Akron delivered an inspiring sermon at Bareville. Jan. 23 Brethren A. C. Baugher and Nevin Zuck were with us in the morning service. An offering was taken which amounted to $83. Our achievement offering amounted to $89. The Chiques male quartet favored us with special music at a Purity program given by our young people on Feb. 6. On March 4 some of our sisters joined with the women of three other denominations of our community in the world's day of prayer. At our council on March 12 the following delegates were elected to district meeting: Sisters Sara Groff, Mildred Myer and Miriam Wenger, with Sister Anna Hess and Brethren Harry Heinaman and Jacob Ebersole as alternates. Two have been received by letter and two letters have been granted recently. One sister has been removed by death. Our love feast will be held at Bareville on May 21, at 1:30 P. M.—Addie A. Myer, Leola, Pa., April 12.

East Petersburg.—The B. Y. P. D. met March 17 in the home of Lunda Zurin. An interesting program was presented on the theme, What a Christian Believes About Life. Plans for the coming summer were discussed and a new committee was appointed to encourage membership in the group. The next meeting will be held May 1, when our evangelist, Bro. John R. Snyder of Tyrone, is scheduled to speak to the group. The pre-Easter service which will be held in the Salunga church will begin April 13. Messages will be delivered by Brethren P. J. Forney, S. Clyde Weaver, Earl Brubaker, Roy S. Forney, W. N. Zobler and M. G. Forney. Easter evening the chorus of thirty voices will present a service in story and song entitled The Easter Vision. Sunday evening service will be held in the East Petersburg house. April 18 Bro. John Snyder will begin a series of revival meetings in the East Petersburg house.—Mrs. Emanuel Seifert, Landisville, Pa., April 1.

Elizabethtown.—Jan. 6 we met in council. Brother and Sister Elmer Eshelman and Brother and Sister Harry Gerber were installed in the deacon's office by Brethren Wenger and Nathan Martin. Jan. 23 being the first Sunday of Bible institute at the college we had Bro. Ralph Schlosser bring us the morning message. Bro. Minor Myers brought us the evening message. Jan. 31 Bro. Rufus Bowman brought us the morning message. Our pastor, Bro. H. K. Ober, was in Ohio holding evangelistic meetings for two weeks in February. During his absence Bro. J. Hershman took charge of the work. Feb. 13 Bro. Balsbaugh brought us an inspiring message. Feb. 28 to March 13 our evangelistic services were in progress, with Bro. J. W. Fidler of Brookville, Ohio, as evangelist. The services were well attended and his messages were very forceful and uplifting. Many special numbers in music were rendered. Thirty-one were added to the church, twenty-nine by baptism and two reclaimed. March 16 we met in council, and named our delegates for Annual Conference and district meeting. We are looking forward to May 5 when we will celebrate the fiftieth anniversary of Elizabethtown church. Bro. James A. Sell, who preached the dedication sermon fifty years ago, will be with us. March 29 the mothers and daughters from the Palmyra church were with us and rendered a very interesting program, consisting of a playlet, special music, readings, and a talk by Mrs. Kettering.—Katie L. Shearer, Elizabethtown, Pa., March 31.

Everett.—We met in council March 30, and one letter of membership was received. One has been received by baptism since our last report. Four delegates were appointed to go to district meeting, which will convene at the Martinsburg church. March 6 we had the pleasure of listening to the volunteer mission band of Juniata College. On March 27 Sister V. Grace Clapper, missionary on furlough from China, gave us two very interesting talks. An offering was lifted for missionary work which amounted to $23. We decided to have services during Holy Week, with our pastor, Bro. E. M. Detwiler as the preacher. We have mission study every Sunday evening, with Bro. J. Replogle leading the adults, Bro. Detwiler, the seniors; Mira Simmons, the juniors. Our church has recently organized a junior Aid. An Easter program is being prepared. The B. Y. P. D. will render a candle light service on Palm Sunday. The mothers and daughters are planning for their annual banquet. A religious survey of our county has recently been made, with the view of increasing Sunday-school and church attendance. Our own church and Sunday school has been organized to contact the people who have given our church their preference. An increase in attendance is already noticeable.—Mrs. D. B. Brallier, Everett, Pa., April 8.

Fredericksburg.—May 7 we met in council. Bro. G. G. Meyer was re-elected as elder for three years. Delegates to district meeting are John Lentz and M. I. Homer. Eld. S. G. Meyer is our delegate to Annual Conference. May 20 Bro. John Byler of Lancaster gave a talk on the liquor problem. Our church co-operated with the other churches in the community in Lent services. March 27 Bible institute was held at the Fredericksburg house, with Sister Martha Martin with us. We have the promise of Bro. David Snader to be with us in a series of revival meetings to be held at the Meyer house May 15. Our love feast will be held May 28, 29 at the Meyer house.—Mrs. Robert Hostetter, Fredericksburg, Pa., April 12.

Hanover.—On Jan. 25 the B. Y. P. D. again repeated the playlet, In Perfect Peace, to a large audience. Recently an offering was lifted for the Van Dyke mission. Jan. 30 Eleanor Bergetresser gave some of her observations of her recent European tour. Feb. 27 Bro. M. M. Baugher showed slides of some of the standard hymns of the church. The congregation joined in singing these songs as they were illustrated in art accompanied by the words. March 6 Bro. C. B. Sollenberger spoke in the interest of missions. March 20 the B. Y. P. D. of Black Rock gave a return program of music, reading and talks, which was much appreciated. Our love feast will be held May 1 at 6 P. M.—A. P. Hetrick, Hanover, Pa., April 5.

Harrisburg.—Jan. 3-7 our church participated in union services during the week of prayer with four other denominations in our community. Jan. 11 Men's Work organization reported that they had gone over the goal for securing subscriptions for The Gospel Messenger. Bro. I. F. Baker illustrated, with slides, the United States mail service. Jan. 16 Bro. J. E. Whitacre tendered his resignation as pastor, having accepted a call to the Geiger Memorial church, Philadelphia, Pa. Jan. 3 the pulpit was filled by Bro. Minor Myers, China missionary, in the morning, and by Bro. Floyd Mallott of Battle Creek, Mich., in the evening. Bro. Mallott spoke at the following midweek prayer service. Feb. 6-20 evangelistic services were conducted by Rufus P. Bucher of Quarryville, Pa. Eight were received in the church. They were baptized by Bro. J. E. Whitacre the Sunday following the evangelistic endeavor. March 6 one was received in the church and was baptized by Bro. Whitacre two weeks later. March 20 Bro. Whitacre conducted a service for the older members of the congregation. March 27 a recognition service was held in the afternoon for Bro. Whitacre and family. In the evening he delivered his farewell sermon, terminating his pastorate which began in November of 1929. The church prospered in membership in that time from 189 to 421. In 1930 the church had a building expenditure of $20,000, which is more than half paid at this time. A gift was presented to Bro. Whitacre and family in appreciation of services rendered. Bro. Whitacre presented each family of the congregation with a complete directory which also contained a picture of his family.—Mrs. E. M. Byrem, Camp Hill, Pa., April 4.

Hatfield.—We met in council on March 26. Our delegate to Annual Meeting is Bro. Norman S. Frederick, with Bro. Wm. M. Delp as alternate. Delegates to district meeting are Brethren George K. Henning and Wm. M. Delp, with Brethren David N. Cassel and Frank Munzinga as alternates. Our love feast will be held at the Hatfield church on April 23, at 6 P. M., with preparatory services starting at 2 o'clock. We expect to have the faculty of Elizabethtown College conduct a five session Bible institute for us.—J. Herman Rosenberger, Souderton, Pa., April 5.

Indian Creek.—At Christmas time we gave baskets of groceries and cash to needy families instead of giving gifts to the Sunday-school pupils. The church met in council on March 5 and decided to purchase new songbooks, Spiritual Hymns and Songs. We are glad that we

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again for the third successive year have the seventy-five per cent of the families subscribing to the Messenger, thereby securing the club rate. The B. Y. P. D. had its yearly reorganization, at which time Joseph Moyer was elected president. The B. Y. P. D. sponsored a week-end conference, with four sessions, Feb. 19, 20, with A. C. Baugher as speaker. These proved very inspirational. The B. Y. P. D. also held a service at the Allentown mission, with Eld. Elmer Moyer accompanying them, and giving the message. We were happy to have several missionaries in our midst. Sister Lucile Heckman of Africa gave a talk to the Sunday school and Sister Clara Harper of Africa also gave an address. The Friendly Bible class of young married women enjoyed three evenings of missionary inspiration. Feb. 2 Elsie Pfister addressed them on her work among the people of Kentucky. Feb. 14 Clara Harper addressed them on the women of Africa, and on March 14 Emma Ziegler addressed them on the women of India. We expect to have Emma Ziegler with us in a young people's meeting on April 2. On Feb. 6 a group went to the county home and held a service for the people there, after which they were shown through the newly remodeled building. We are looking forward to a Bible institute to be held here April 23, 24 by R. W. Schlosser.—J. Wilford Price, Bergey, Pa., April 1.

Waynesboro.—Our two weeks' evangelistic meetings closed last evening with an attendance of 665 at that service. Bro. T. F. Henry of Johnstown, Pa., was the evangelist. He preached sixteen forceful gospel sermons. There were thirty-five decisions for Christ, one of which was a rededication. Thirty-four are applicants for baptism. On Feb. 6 the a cappella choir of Juniata college presented an inspiring program of sacred music. At the morning service the Conference Budget field man of our district, Bro. C. B. Sollenberger, gave us a message on Stewardship. At a special service on Feb. 17 the four newly elected deacons and their wives were consecrated for their work. We had an enrollment of twenty-five in our leadership training class during February. They studied Prophetic Movement in Israel. Our Women's Work organization sponsored a program on March 2. The importance of home training and environment was stressed by a playlet, Chimneys, and by an address given by Mrs. Dan West. On March 13 Rev. Lee J. Gable, Anti-Saloon League representative, gave a helpful temperance address.—Sudie M. Wingert, Waynesboro, Pa., April 4.

TENNESSEE

New Hope.—We held our council March 12. Plans were made to clean and paint the church and to finish planting evergreens in the church yard. We decided to carry on the budget system for our church work. Our love feast will be held May 7 at 7 P. M. Bro. Fred Bowman will have charge of our Easter services. B. Y. P. D. work is moving along nicely. The adults have one program each month, which proves very interesting. The Women's Work, with Sister Bessie Archer as president, meets on Wednesday after the second Sunday of the month. Each woman is invited and urged to attend these meetings. It has been reported that the County Singing of Washington County will be held at our church the second Sunday in May. Our elder, Bro. Laughrun, is conducting a revival at the Liberty church. In a few weeks he will begin a revival at Schoolfield, Va.—Mrs. A. C. Diehl, Jonesboro, Tenn., April 11.

VIRGINIA

Sangerville.—Bro. M. M. Myers and wife were with us Feb. 20, and gave interesting talks about their work on the China Mission field. The B. Y. P. D. held a banquet in the church basement March 16. About 150 were present. Brethren Ernest Muntzing and Guy Stump were the speakers. Our church met in their visit council March 26. It was decided that our ministers would make an annual church visit this year. They gave a very interesting and encouraging report of their visit. Elders A. S. Thomas and Simon Glick from Beaver Creek congregation and Eld. Homer Zigler from Elk Run congregation gave interesting and helpful talks. Bro. Levi Senger and wife and Bro. Willie Simmons and wife were installed into the deacon's office. The wives of Elders J. M. Foster and J. L. Driver were installed at the same time. Our election for Annual Meeting delegate resulted in a tie between Brethren A. L. Miller and C. A. Click. Delegates to district meeting are Brethren A. J. Miller, C. A. Click, J. S. Caricofe, J. S. Wine and a tie between Noah Spitzer, S. L. Wine and Minor Wine. The district meeting will be held in our church April 27-29. Our love feast will be held on May 1 at 7 P. M. Our series of meetings will begin June 5, with Bro. Wilbur Garber of Mill Creek in charge.—Mrs. C. A. Click, Bridgewater, Va., April 6.

WISCONSIN

Stanley.—Bro. J. W. Lear from Chicago, Ill., met with us March 20 and gave a spirit-filled sermon. The church met in council the following Tuesday. Bro. A. F. Tyson asked to be relieved from the finance board, and Sister Ada Miller was elected to fill the vacancy. The treasurers gave good reports. The Aid Society has been doing some worth-while work. They served the Chamber of Commerce supper, and also held a bake sale, from which they made fair profits. They pledged themselves to pay $25 on the parsonage debt during 1938, and this has been paid. The church treasurer reported that $124 had been paid in as a result of the penny-a-day project by the young people. Attendance has been good. We are sorry that a family of five are leaving us for the west. An evangelist, Rev. Donnelly of the Baptist church, came to Stanley March 26 to hold a union revival for one week. Both Sunday evening services were held in the Church of the Brethren. We had a very good attendance. There was special music each evening.—Mrs. Jacob Winkler, Stanley, Wis., April 9.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, China
Oberholtzer, I. E. 1916.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Gauntz, Mary E., 1936.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Ober, Mary Velma, 1936.
Pollock, Myrtle R., R. N., 1917.
Schaeffer, Mary, 1917.

Tientsin, China, 53 Race Course Road, % Hugh McKenzie
Bright, J. Homer, and Minnie, 1911.

Tsinchou, Shansi, China
Senger, Nettie M., 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

On Furlough
Clapper, V. Grace, R. 5, Johnstown, Pa., 1917.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, % C. S. Lininger, R. 2, Huntington, Ind., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % T. F. Parks, R. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. H. L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond, and Irene Frantz, % General Mission Board, Elgin, Ill., 1930.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, % General Mission Board, Elgin, Ill., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
Blickenstaff, L. A., 1921,
(Serves part time Inter-Mission Business Office)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blickenstaff, Mary, 3435 Van Buren St., Chicago, Ill., 1920
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey, and Florence M., % General Mission Board, Elgin, Ill., 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., % General Mission Board, Elgin, Ill., 1931.
Shickel, Elsie N., 40 Magnolia Ave., Sebring Fla., 1921.
Swartz, Goldie E., % General Mission Board, Elgin, Ill., 1916.
Warstler, Anna M., % General Mission Board, Elgin, Ill., 1931.
Ziegler, Emma K., Hatfield, Pa., 1930.

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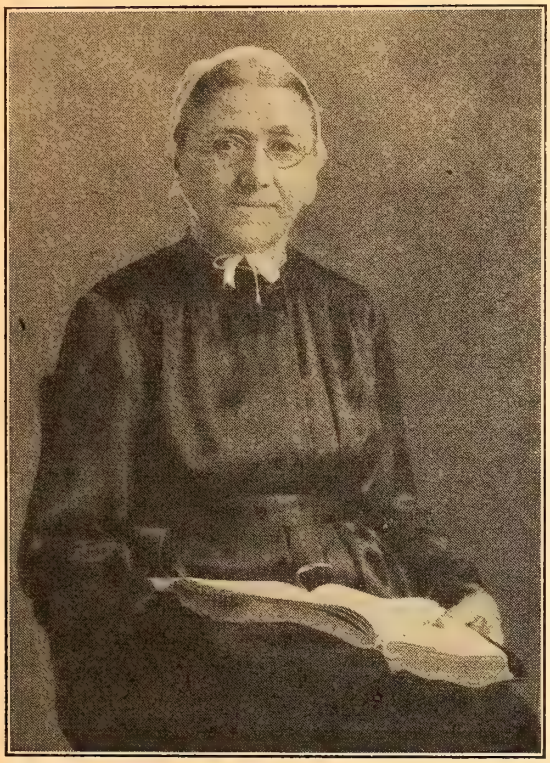
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Vol. 87 | Elgin, Ill., May 7, 1938 | No. 19



A MOTHER AND HER BIBLE

(Sarah Brubaker Crist, See Page 25)

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DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 10: 17-22

"He went away sorrowful: for he was one that had great possessions"

Failing to Stand the Test

This man's possessions became the cause of sorrow to him, because they kept him from following the highest that he knew. Christ had called him to follow him. The man had to decide between his possessions and Christ. He made what he knew was the lower choice, and went away sorrowful.

There are many heavy hearts in the world, due to choices that are less than the highest. The easy way is not the happy way. It is the way of cowardice and self-censure. To choose it is to fail. Such a choice spoils even the satisfactions of the lower values.

Tuesday: Mark 10: 23-31

"All things are possible with God"

How to Stand the Test

The only way to stand the test of the higher choice is simply to make the necessary sacrifice. We can talk all day and all night about giving our lives wholly to Christ, and it will not avail us much unless we actually do what we are talking about. Is the kingdom worth the best that we have? Then give it. Does the kingdom require all that we have? Then grant it.

Do not waver because of difficulty of complete consecration. Even though it is as hard as threading a camel with his high hump through a needle's eye, it can be done by the help of God.

Wednesday: Job 42: 10-17

"And Jehovah turned the captivity of Job when he prayed for his friends"

Standing the Test

Job's friends did not trust him. They thought that his affliction was brought on by sin. They thus questioned his sincerity. But Job stood for his own integrity, even to the point of charging God with dealing unfairly with him. This, of course, Job ought not to have done, but it was under severe provocation and was not held against him, for his heart was in the right place. The requirement of him in the end was goodwill to his friends who had accused him falsely. God turned his fortunes when he prayed for his friends.

One of the tests which we must stand is goodwill to all, even those who we think misjudge us. There is little merit showing a sweet spirit when everything goes along smoothly. It is when we are slighted and mistreated that the real test comes.

Who Can Be Saved?

If the requirements for salvation were low, the salvation would be a cheap sort of thing that everybody could have along with his sins, ambitions, and enjoyments on the plane of the flesh. But salvation is not at all of that sort. It is high enough to satisfy our highest ideals and aspirations, high enough to be worth giving up everything else to get it. We can not therefore expect to get it cheaply.

When we examine Christ's idea of what salvation is and requires, we are not surprised to read that the disciples asked, "Then who can be saved?" The requirements are so high that few rich men can meet them. They must take their hearts off their riches and set them on Christ. And if they do this their riches will become resources in their hands to be used for the things that are on Christ's heart. They will not keep their wealth to use on themselves or their children. It will become the servant of their interest in humanity.

One wonders how many Christians there are, measured by this standard, when so much money is spent on conveniences and luxuries by those who call themselves Christians, and so little comparatively on the work of the kingdom. The money test comes not only to those who pay income tax; it comes to all who have income and handle money. Unless we have a Christian attitude toward money, let us not be too sure that we are of the kingdom.

Mark 10: 26, 27; Matt. 13: 44-46; Philpp. 3: 8, 9.

Thursday: Matt. 25: 14-23

"Thou hast been faithful. . . . Enter thou into the joy of thy Lord"

Faithful Servants

Not every one is deprived of money when he follows Christ, as would have been the case with the rich young ruler. Some are given money to administer as a trust for their Lord. The way they administer the finances entrusted to them is an indication of the way they would administer the larger spiritual treasure. By faithfulness in financial matters, they show that they are worthy of greater responsibilities.

One of the tests of a Christian is the way he gets money and uses it. The Christian should be different in this respect from the non-Christian. Helpfulness to all concerned should be the outcome of both his getting and his spending. The Lord will then be pleased with his administration. The good steward is in the end a happy man.

Friday: Matt. 25: 24-30

"Cast ye out the unprofitable servant"

Unfaithful Servants

The lesson from this part of the parable is not that we have a hard and exacting Master. It is rather that unfaithfulness on our part will lead to a bitter end. No parable is valid at all points. Most parables are intended to teach a single lesson in an impressive way. The lesson of this one is that faithfulness in our present trust leads to the reward of greater opportunity, and unfaithfulness takes away the opportunity that we have.

People are stingy with their money because they want it for themselves. But selfishness with money leads to a disappointing end. It loses for us the blessing that we might gain.

Saturday: Luke 16: 1-10

"He that is faithful in a very little is faithful also in much"

The Question of Stewardship

There are things that we can learn even from crooks. Jesus drew a parable from one. This man was about to lose his job, so he figured out a way to get ahead by using the money that was going to be taken away from him anyhow. Of course it was not his money, but that is not taken into account in the application. The point of the parable seems to be making money serve future ends. There is a time coming when we must give up the money that we have. Are we wise enough to use it while we have it in such a way as to make friends for us in the hereafter?

Foresight of the right kind is far too rare among those who get and handle money. Some spend all they get on passing desires; others hoard what they get so they will sometime have a great deal. But to be well used, money must be put to work serving the useful needs of men.

Sunday: John 15: 8-16

"Herein is my Father glorified, that ye bear much fruit"

The Test of Fruit Bearing

The test of a vine is the grapes it bears; the test of a life is the fruit that it produces. A Christian without good works and useful deeds is no better than a fruitless vine; indeed he isn't as good, for a vine may be beautiful without fruit, but he can't be.

What is the daily fruitage borne by our lives? Is it such as to indicate that we have a close and abiding connection with Christ, and through him with God? Such a relationship makes productive Christian lives.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

The Home Is the Key

FOUR boys of high-school age were in serious trouble. They had been breaking into houses. Under the circumstances what should be done? A more pertinent question in such a situation is: What can be done? At sixteen to eighteen it is already pretty late to do much, for the golden days for shaping a life have by that time already passed.

Or take the reverse situation. Suppose those who make up a group of high-school age are showing unusual poise. What is pretty sure to be one of the principal factors back of precocious maturity? We have little fear but that careful investigation will show such happy developments resulted from the right kind of home life. In other words, the home is certain to be a key factor.

Indeed, it is perfectly obvious that much which is being done to right this or that unfortunate situation is little more than a salvaging operation. We are not against such efforts, far from it; but an ounce of prevention is still and everywhere worth several pounds of cure. How much better to prevent some serious mistake, than to wait and try to make something of the pieces after the accident!

The community, and even the state, can do all too little where the home fails. And if homes generally fail, the community and the state are drawn down in the general collapse. Indeed, extra activity on the part of the state in the field under consideration is an ominous sign. It means that social disintegration has reached an advanced stage. And when this is indicated only heroic measures avail.

The home is basic. It is the key institution. And in it the key individual is the mother. The community and the nation are safe only when there are many mothers who share the sentiments of one young mother who wrote, referring to the loss of our three missionaries: "I have wished that I were capable of doing so great a work, but since I am not, I will try to raise a son or daughter who can some day be of such service." It is in hearts such as this that one finds the genesis of a true home—the home that is the key to a Christian future for the world. H. A. B.

For the Long and Steady Pull

AREN'T you glad that the tension of Lent and Easter is all over and forgotten and you can settle down again to normal living? But are you? And can you?

Right there is the eternal problem of special seasons and special days. And it never does get entirely settled. To some these special occasions are substitutes for normal, regular, more wholesome and more useful activities. Into them are crowded the interest and enthusiasm that ought to characterize one's religion the whole year through. To others they are an annoying intrusion upon the even tenor of one's life to be endured and gotten over with as gracefully as possible. To still others, let us hope, they are a scarcely necessary yet welcome reminder of the constant need for vigilance in everyday faithfulness.

Everyday faithfulness! That is what counts and about all that does count, either for personal character building or for the wider progress of the kingdom. If the lenten season with its great Easter climax has strengthened you to this end for the months to come, then thank God for it and go forward in the joy of the new energy acquired. But don't bank on the folks who came to church on Easter Sunday and had not been there since Christmas. Did you tell them that their new suit is really very nice and that it was good of them to let you see it?

Christmas and Easter, to be sure, are days of such exceptional significance that they stand out in a class by themselves. They well deserve special recognition. And we should be quite willing also to allow Mother's Day a place in the charmed circle, though it grieves us to see the beautiful sentiment back of it fighting for its life against the assault of the commercial spirit. But

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the tolerance of your unworthy servant is subjected to a heavy strain when a self-appointed committee writes him a finely engraved letter, imploring him to write the governor of his state asking that he designate a certain week of the very near future as Goodwill Week.

Now it happens that the editor of this paper, as you may indeed have heard, believes very strongly in the value of goodwill. And so, without asking the governor's consent he proclaims next week as goodwill week. You are hereby authorized both to preach and to practice, especially to practice, goodwill all next week. Permission is also given to do likewise through all the weeks after that.

It is further recommended that all other Christian virtues and graces be included in this campaign. To the end that each of the weeks ahead may be richer and more rewarding than all the weeks that have gone before it. E. F.

Must the Heart Grow Harder?

AMERICAN generosity has been one of the marvels of all time as a quality of national character. What other nation has poured out life and funds for the sake of the distant unfortunate quite like the Americans? Of course, many Americans had a background of hardship and when they came into plenty they were free-handed with their wealth.

But a change of heart is now evident. "The American people have generally changed their minds on the question of relief in other nations. The money no longer flows out. . . . They are not rushing even to relieve suffering." Of course there are reasons for this hardening of the heart. Times have changed even in America. Some do not have the wherewithal to respond. Others with means are doing nobly by established and necessary benevolent programs. But even when these and other allowances are made there is no mistaking the fact that the American heart has grown harder.

Why should this be so? Consider the daily diet of thrills dished up by the average newspaper. Crime and death and war almost invariably make the front page. Consider how in time the most responsive human spirit must become satiated, even calloused. Indeed, whether one reads, or listens to the radio, there is no end of things which may tend to harden one's heart.

Yet the Christian must not forget that it was the seeming hopeless plight of the masses which constituted the chief challenge to the sympathy and sacrifice of the Master. And if we look at the world through his eyes we may easily see more hope in the situation than we first surmise. In any case, it is still the burdened who need relief, the discouraged who need cheer, and the lost who need salvation. H. A. B.

Practicing and Feeling

"PRACTICING the presence of God" is an act of the will, not a state of the emotions. It is doing, not feeling. It is going about your daily duty in the knowledge that God is with you. Such knowledge must give satisfaction beyond measure to any normal mind. But the satisfaction which comes from intelligent conviction and right doing is as great as any that can come from an emotional thrill. It is likely to be deeper and more enduring.

One brother says that he has never been conscious of God's presence. He may indeed be missing a rich experience that might be his. Or that may be just his way of informing us that he is less mystically minded than some of us. He does not have visions and hear voices as some of his brethren do and his imagination is intellectually controlled.

His life indicates that he knows God better than he is willing to claim. He seems to understand God's will quite well. He often lays his personal business aside that he may do something for the church. He is the man everybody expects to lead out in any special church or community activity.

He may not be feeling the presence of God as much as he might but he acts as a man should who knows God is near enough to watch him. What would you call that? E. F.

Where America Gains

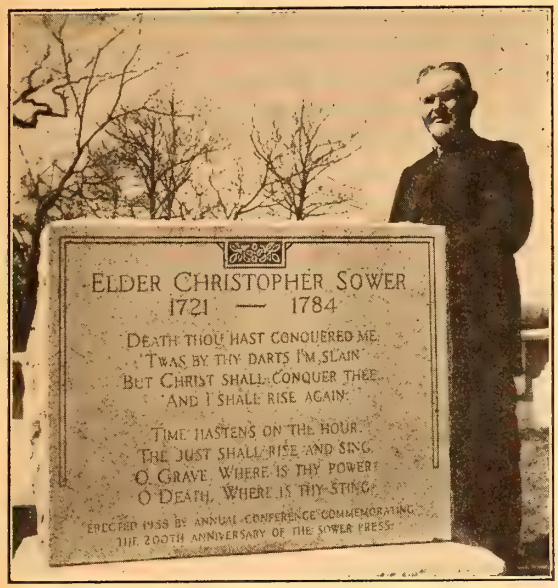
THE first settlers to come to America naturally did so for various reasons. However, a chief consideration was commonly some matter of conscience. Such men and women came to America to stay—to subdue the wilderness and build new homes. They were quality emigrants.

But there came a time when other considerations became more important. Thus in eras when America offered free land or high wages, the matters of conviction just mentioned gave way to other motives. And many who came, did so in the hope of returning to some fatherland at the earliest possible date with the largest possible fortune.

Within recent years there has been a swing toward the original basis for emigration. America has been gaining a new crop of men of conviction at European expense. "For the last five years colleges and universities in the United States have been taking in these exiles from Fascist Europe to fill gaps in their scholastic staffs. All of them have been men who refused to prostrate their intellectual freedom before the gods of force. Many hold that America may benefit from the loss of freedom in Europe in the same way that Italy benefited in the fifteenth century from the scholars who fled there after the Turks took Constantinople."

H. A. B.

THE GENERAL FORUM



Eld. J. N. Cassel standing beside the new marker erected over the grave of Christopher Sower, Junior. Photo by H. Spenser Minnich.

Methacton the Last Home and Burial Place of Elder Christopher Sower, Junior

BY JOSEPH N. CASSEL
Chairman of the Sower Marker Committee

WHEN Christopher Sower was taken captive by the soldiers of the Continental Army and taken to the army prison at Valley Forge, Gen. Muhlenberg came to his assistance by using his influence with Gen. George Washington. A permit was issued to him to go to Meduchin, but not to return to his home at Germantown. Just how this locality came to be called by the name Meduchin, now Methacton, historians are unable to tell. It seems to have been so named by the early German settlers who came here. The writer remembers his parents going to Medecha to meeting as it is called in Pennsylvania German. No township or village was known by this name. It was, and is still so named by the older people, a locality of elevated ground on the Matantawny trail, now known as the Germantown and Reading pike.

The records of Washington show that an escort was given to Christopher Sower to bring him to the home of Conrad Stem, who permitted him to live in a cabin near to the site of the springhouse that is still standing on the farm. Mr. Daniel Anders, whose father, Samuel Anders, had owned the farm before him, reported that in making certain excavations they came upon the foundations of the cabin and a piece of the mortar is preserved by the Historical Society of Montgomery County.

Just why Elder Sower should have come to this home we do not not know at this time. Conrad Stem was a trustee of the burying ground, and meetinghouse and school where Christopher Sower is buried. On this trustee board appear the names of Peter Keyser, George Baker and others, also Conrad Stem, Jr., who in 1809 gave a part of the farm to the Brethren for a meetinghouse and a burying ground.

At the time of Christopher Sowers' death the church property was in the hands of a board of trustees for the Dutch Anabaptist Society. However, permission was granted to any godly Protestant minister to hold services there when not interfering with the services of the Dutch Anabaptist Society. All traces of this society seem to be lost. The property is now in the hands of the Mennonites.

In June of 1778 Christopher Sower returned to his home in Germantown. It was at this time that his home and all his earthly possessions were taken. It is believed by many that his parents and wife were buried on the homestead. In 1780 he and his daughter Catherine came again to Methacton. He was destitute, but not forsaken, for his brethren and friends ministered to his needs. Businesslike he records the names and amounts of those who gave, and made promise that he would repay as soon as he was able. Before his death he writes: "The above has all been paid." Again we quote Mr. Daniel Anders, "that by repairing and rebinding old books and such other work that his skillful hands were able to do, he was able to support himself and make restitution to those that had helped him."

But the mighty champion of truth and right must fall under the cruel blows of persecution. Even so, he seems to have entered into the work of the church with renewed zeal. The distance that we now travel in an hour, it required a day to cover in his time. He came to his sixtieth birthday with a deep sense of appreciation, and writes among other verses:

I was always sinful wand'ring,
Since my wisdom was but small;
Now I trust my Shepherd's leading,
Who has power over all.
His protection will provide,
Under crosses that betide.
So that I his care can trace,
In the times of deep distress.

Such love is beyond a measure,
Which around me he has thrown.
Thou, my soul, be not forgetful,
Of the mercies he has shown.
Thou art in his debt indeed,
Patiently to give him heed;
Him to serve and him to love,
While here in this world you move.

Alas! I must feel quite lowly,
Many times lament the loss;
That so much of worldly trouble
Found much place within my breast;
And my heart did so confuse,
That of love I oft did lose;
And the work which most was needed,
Oftentimes was unattended.

Under many storms of trouble,
And temptations great and small,
God still knew how to protect me,
That I did not come to fall.
Love to me did still extend,
Wonderful and without end.
Without him I must have perished,
In the time of great distresses.

Rejoice, my soul, and give thou praises,
For the patience of thy God;
Since he has by many wonders,
Kept for thee an open path.
May his great and sovereign will,
Keep me in his statutes still;
May his care me still befriend
Till my last expiring end.

His stay at Methacton continued a little over three years, during which time he was engaged in church work. But the end soon came. In the sixty-third year of his life he closed his eyes to the scenes of this world.

They laid his body in the plot adjoining where the Stem family, who had befriended him are buried. Here under the shadow of a mighty oak tree rests what was mortal of this great man. But the life that he lived lives on in many lives and is bearing fruit.

It will be well worth our while to read and reread the tribute that his son, Christopher, who was in London at the time of his death paid to him. In a letter to his brother, Samuel, Christopher the Third wrote:

London, February 2, 1785.

My Dear Brother:

I received your letter of the first of September last, and was much affected at the information it contained. The father, then, who raised us with tenderness, in whose lap and from whose lips we have received so much salutary instruction as must appertain to everlasting life, if practiced by us, is now no more. I was never more unmanned than when I received this news. All my philosophy forsook me at once; which is the more extraordinary, as my soul wished him well, and I am convinced his change is for the better.

He lived the Christian and died the death of the righteous. Oh, may our latter end be like him! He is numbered among the children of God and his lot is among the saints. He has fought a good fight, has finished his course, has kept the faith. He knew his Redeemer liveth. Merciful men are taken away. The righteous are taken away from the evil to come. They have no continuing city here. They enter into peace and rest. And, although I am sensible of all this, I grieved and sorrowed as if I were ignorant concerning them that are asleep, even as others that have no hope.

Forgive me, dear brother, this digression; forgive me this burst of sorrows.

Our Parents being now transplanted into a world where the clock doth not strike and from whence no one returneth, it becomes my duty as elder brother to enjoin you never to lose sight of those instructions you have from time to time received from them: put them into practice and you will be benefited by them. You will find them an ample compensation for our terrestrial hopes and disappointments. Let your spare time be spent in reading books on Religious, Moral and Historical subjects. They will enlarge your mind, disclose the wiles of Satan, and lead you to the knowledge of man. In the first must be your delight and the others you will consider as only secondary things. Make piety, industry, and honesty the undeviable rule of your whole life. Make yourself master of your trade or the profession you are now learning and do not for any paltry reason change it for another.

It gives me singular satisfaction to reflect that you live in the neighborhood with Brother Urner and let me recommend to you to consult him on all occasions and take his advice as that of a father. Salute him and his family most cordially from me and Hannah and assure them that although at this great distance I am open both to instruction and reproof. And finally, dear brother, remember what I have said unto you, I say unto you all.

A descendant of Elder Sower recently made this statement, "He was on the wrong side," meaning that he was a tory and opposed American independence. We still praise the men who have fought our wars; but some day we shall bestow greater honor upon those who have labored for peace and brotherhood. Elder Sower suffered the loss of all his earthly possessions so that in his conscience he might be free. Shall we do any less?

Fairview Village, Pa.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

V. More of the Leaders

Among those who came into the Shenandoah Valley in the migration of the 1780's was a young, unmarried man. This was an exception to the rule. Generally these migrants were youngish married people with growing families, who were seeking permanent homes. They were people of sufficient means, usually, to secure homes to their liking, and were making their choice when the opportunities to secure good farm homes were abundant. How it happened that this young man was among those who were seeking new homes is not known.

His name was John Flory. It is thought that he came from York County, Pennsylvania. The evidence indicates that he came about 1785. He was then nineteen years old, having been born August 28, 1766. Presumably he grew to maturity in the Flat Rock neighborhood, but there seems to be no record of him until five years later, when, on the twenty-sixth of April, 1790, he married Catherine Garber, the oldest of

John Garber's three daughters. She was then nineteen years of age and he a little less than twenty-four.

Soon after this they established themselves on a farm in Rockingham County, near Pleasant Valley. This was in the bounds of the Cook's Creek congregation, where Daniel Garber, Catherine's brother, was the leader, as we have seen. These brothers-in-law worked in great harmony and with commanding ability in the upbuilding of the church. The Cook's Creek congregation was the first in the Shenandoah Valley to provide itself with a house of worship, in or about 1820.

It is not known whether John Flory was elected to the ministry at Flat Rock or not until he came into the Cook's Creek congregation, but he became an active church worker. In Rockingham County he found among his near neighbors, a group of Mennonite families, with whom, it is said, he held long and frequent discussions on several matters of church polity, especially baptism; and these debates did not cease till practically the entire group accepted baptism by trine immersion. Among these were the Showalters, Landeses, Hedricks and others.

Another of John Garber's daughters, Magdalene, was married to George Wine. It seems to be pretty well established that this George Wine was the oldest of the twelve children of Michael and Susanna Wine, and was born at Beaver Dam, Maryland, June 3, 1774. They settled on a farm in Augusta County, near the village of Sangerville. Here George Wine became an aggressive church leader. He gave much time to the work of the church and was a careful shepherd of the flock. The church grew and prospered, and was probably the next center to develop into an independent congregation after those we have already mentioned.

It is interesting to observe, parenthetically, that the section around Sangerville came to be thickly settled, and for many years has had a large population of Brethren. The Sangerville congregation has long been and remains to this time the largest congregation in the Second District of Virginia, with a membership of more than 700. Through all this time the Wines have furnished a large part of the ministry, and are still numerous in the community.

Daniel Miller was the husband of Anna Garber, the last to be mentioned of the John Garber family. Little is known of this family. They settled on a farm a few miles north of Timberville, in Rockingham County, but continued to worship with their relatives at Flat Rock. He was a deacon.

Jacob Miller's was one of the six families that came to Flat Rock in 1783, as we have seen. Born in 1748, he was thirty-five years of age when he came to Virginia. He was the father of eight children, five sons and three daughters. He purchased a considerable tract of land on Holman's Creek, a few miles from Flat Rock, where he established his home and where his children grew up and married. There seems to be no record of the mother. Jacob Miller does not appear to have been an official in the church. He is representative of that fine body of Christian laymen who, through all our history, have had much to do with determining the financial solidity of the church and establishing the reputation of its members for a high type of social ethics and honest dealing. It is proper to add that Elder J. Carson Miller, the beloved elder of the Flat Rock congregation for many years, represents the fourth generation of Jacob Miller's descendants. He resides on a part of the original estate of his great-grandfather.

Another man to play an important part in the early history of the Flat Rock settlement was John Gluck (Glick). Where he came from and when he arrived in Virginia have not been discovered; but it seems practically certain that he was among those thirty-two families that came from 1783 to 1787. He was then probably a layman and escaped special notice. But he later became an able minister and was active in the work of the church.

He was born in 1754, and in 1778 was married to Elizabeth Bosserman, who was six years younger than he. They established themselves on a farm of some 400 acres on Smith's Creek, east of New Market, and nearly ten miles southeast of Flat Rock. Here they developed a splendid estate and reared their family of five sons and one daughter. It was evidently here, also, that he was elected to the ministry. Besides caring for the home and the farm, both he and his wife found much time for the service of others.

The Glick home seems to have been a well-regulated establishment. When the sons grew up, it would seem, they were put in charge of the farm, thus releasing the father for greater activity in the church and otherwise. He seems to have been one of those useful men, whose advice is frequently sought by his neighbors. His wife,

"Consider the Lilies"

(Luke 12:27)

BY MILLIE B. RUMLEY

You thought you brought just flowers to me
When you brought in this sweet bouquet.
But, oh, what joy flowers can be
When one must stay in bed by day!
The night is long, the day so drear
Until one brings a smile, a flower;
Then straightway we respond to cheer.
How friends brighten a weary hour!
Again we hear the message sweet
About the lilies, and we know
That we may rest in him replete.
And this is why the flowers grow.

Payette, Idaho.

Elizabeth, was equally active. It is said she brought more babies into the world than half the doctors in the neighborhood combined. She is described as diminutive in stature and exceedingly vivacious. She kept an excellent saddle-horse and answered calls, day and night, over a large extent of territory. She died at the age of ninety-two.

Michael Wine, who has been repeatedly mentioned, was an important member of the Flat Rock community; but he can be more appropriately treated in connection with the house he built, which will be our next chapter.

Bridgewater, Va.

The Rural Life Conference

REPORTED BY IRA D. SCROGUM

(Held at Bethany Biblical Seminary, Jan. 24, 25)

I. Population Trends

Up until the Civil War the population of the United States practically doubled every ten years. Since that time, the rate of increase has been steadily slowing up, until America is rapidly approaching a state in which the population level will remain stationary; which in all probability will be followed by a period of declining population. At the present time there are only about enough children being born to maintain the population at the stationary level. Early estimates placed the probable population of the United States at 200,000,000 by the year 2000 A. D. Subsequent estimates have given a revision of this figure downward until it now seems likely that the population of the United States will not exceed 150,000,000. This peak will be reached about 1950 or 1960, with an actual decrease in population beginning a few years later.

The three factors which determine the status of the population are: (1) the birth rate; (2) the death rate, or more accurately, the mortality rate; i. e., the expectation of life; and (3) immigration.

Even though immigration played an important part in the rapid increase of population in the United States in the past, it is at present a negligible factor, and will most likely remain so. It does not affect, therefore, the status of rural America.

Life-expectancy is a more important factor but obviously with definite limitations as to its variability. It is interesting to note that the life-expectancy, based on birth, increased nearly five years during the period of 1930 to 1935; the most rapid increase during the depression of any period in our history. The highest life-expectancy of any nation is found in New Zealand, where it is sixty-seven years for males, and sixty-nine years for females, based on birth. As compared with these figures, the life-expectancy in the United States is sixty-one years for males, and sixty-four for females. Even if we were to approach the high rate of life-expectancy attained in New Zealand, we could expect an increase of population due to this factor of only about ten per cent. The increase of population due to increased life-expectancy is, therefore, very definitely limited; while on the other hand there is a decline in the birth rate in the United States of approximately two to five per cent.

The dominant fact, therefore, in determining population trends is the birth rate of the country. Several factors of significance to the problem of rural life might be noted.

First, a comparison of the number of children under five years of age per 1,000 women between the ages of sixteen and forty-four, reveals a falling birth rate, as follows:

In 1800 there were 976 children to every 1,000 women
In 1850 there were 699 children to every 1,000 women
In 1900 there were 541 children to every 1,000 women
In 1934 there were 350 children to every 1,000 women

Since it takes a ratio of 370 children under five years of age to every 1,000 women of childbearing age to maintain the population at the stationary level, it will be noted that the present ratio is slightly inadequate to maintain the present population. This stationary ratio was reached in 1930. The declining birth rate has been somewhat aggravated during the depression, which caused a loss of somewhere between 200,000 and 300,000 marriages; and a decrease of births of approximately 500,000 to 1,000,000. There has been a rather definite increase, however, in both the number of marriages and the number of births during the last two or three years. Furthermore, a declining birth rate naturally means an increase in the age of the population. The fewer the children the greater the proportion of aged people.

In the second place, the birth rate varies with different groups though it is consistently higher among country people than among city folks. The birth rate is highest among farm laborers, next among farm owners, much lower among industrial workers in the city, lower still among those engaged in business, and lowest of all among professional folks. Since it takes a ratio of three children per mother (two and one-half children per woman) to maintain the population at the stationary level, we find the birth rate of city folks inadequate to maintain the present population, whereas the birth rate of rural folks is somewhat above this ratio. Of recent years, however, the birth rate among rural people has been falling rapidly. Even so, at the present differential between the birth rate of country folks and city people, every 1,000 families of country folks will have twice as many descendants 100 years hence (the third generation) as compared with every 1,000 families of city people.

Some of the reasons there are more children born to parents in the country than in the city were stated as follows—

(1) In the country the family is the economic unit; in the city the individual is the economic unit. Urban life does not need the family economically; whereas on the farm all of the members of the family work together for their common welfare. The farm wife is an economic asset, worth about $700 a year; and the children even at a very early age help out in the work of the farm. In the city, there is lacking a common interest, and intimate knowledge of each other's work, and oftentimes any mutual sharing of responsibilities—the husband has his work, which he may not share with his wife at all; she has work of an entirely different nature, or is interested in bridge parties and women's clubs; and the children live in an entirely different world, at school or on the streets. Oftentimes, both husband and wife are taken out of the home for the greater part of their time which makes it harder for them to rear children than is the case with their country cousins.

(2) It costs more—perhaps three times as much—to rear children in the city as on the farm. It is estimated that it costs approximately $150 a year to rear a boy on the farm, which over a period of fifteen years until he is able to earn a part, or all, of his way, totals $2,250. In the city, the cost is two or three times this amount, and the boy is not able to contribute to the family income by helping in the

work. Furthermore, self-support comes later—not before eighteen or twenty, or even later—whereas the farm boy can earn as much at the age of twenty-five as he can at forty-five (the high peak of the average earning curve). The farm boy can get started in life much easier than the city boy who must start with a small income, or sometimes with no pay at all, and work up; which makes it impossible for him to have children or even maintain a home until comparatively late in life. Very few folks who do not have children before they are thirty ever do have children at all.

(3) The use of contraceptives is more common and widespread in the city than among farm folks.

(4) Social standards in the city are oftentimes unfavorable if not actually antagonistic to having children in the city.

(5) In the country there is no moral or religious retardation such as exists in the city.

Finally, the trend towards the city has affected the farm problem. In 1880, the United States was more than fifty per cent rural; i. e., more than half of the people lived on the farm and in small villages. In 1930, only about twenty-one per cent of the total population lived on the land. This trend towards urbanization has had its effect upon the birth rate. For example, practically eighty per cent of the Catholics in the United States are urban, but in spite of their attitude towards birth control, the birth rate among Catholics has fallen to almost the same level as that among Protestant city dwellers. They are now engaging in definite efforts to develop strong centers of rural life as a means of maintaining the present status of their membership. Because of the low birth rate in the city, the present status of our cities can be maintained only by the influx of folks from the farms and small villages. For example, approximately forty per cent of all new industrial workers in the city come from the country. Likewise, at the present time, practically seventy to seventy-five per cent of the active church members, and church leaders, in city churches come from the farm. (The per cent among Brethren churches would be considerably higher than this.) The city church can be maintained only by dependence upon farm folks who find their way into the city.

Chicago, Ill.

Conference Business

Report of the Conference Committee on Counsel for Conscientious Objectors

The Committee on Counsel for Conscientious Objectors desires to make the following recommendations to the Conference of 1938 on the positions that our people should take in the event of war:

I. Types of service considered consistent with the historic position of the church:

1. Constructive service under church or civilian direction, such as housing, road making, farming, forestry, hospitalization, and recreational work.

2. Relief work under the church or civilian direction in and outside of the war zone, or in neutral zones, either as a denomination or in co-operation with the Friends and the Mennonites.

II. Types of services considered not consistent with the historic position of the church:

1. Chaplaincy in the army or navy.

2. Red Cross service if this organization is definitely committed to render active service under military command in the event of war.

3. Hospital service if under military command.

4. Y. M. C. A. work if under military command.

5. Services of any kind with the ranks of the army, all which are without question under direct military command.

III. Types of peace testimony to register our convictions and to avoid our participation in war-related activities:

1. The refraining from the purchase of such as Liberty Bonds to finance war.

2. The renunciation of, or the sacrificial use of, profits derived from industry, farming, or invested securities as a result of war; sacrificing always during war periods to build a fund for the furtherance of good will and for the support of families who suffer because of their conscientious objections to war.

3. The protesting against federal income taxes if used for military purposes.

IV. Plan of action to meet war crises:

1. That as a denomination we present our historic position on war and peace in the form of memorials to the President of the United States and to the governors of states in which we have members located. We urge that influential members of our churches present, informally and unofficially, our position to local governmental officials who might by their position become part of the mobilization system.

2. That in local congregations the pastor or the minister in charge of the congregation shall prepare those members subject to the military call to meet the crisis.

3. That in the event of a war crisis the minister in charge of the congregation shall consult with the Conference Committee or a regional or district representative of the committee on any situation not covered by previous church decisions or situations in which, in the judgment of the minister, their counsel and advice would be helpful. The minister shall counsel with those subject to military conscription and advise with them regarding the position of the church in terms of any particular problem.

4. That the local congregations of the brotherhood be urged to declare their purpose to give relief to bona fide cases of suffering on account of their conscientious objection to war in either peace time or war time and that they have the privilege of calling upon the district and the brotherhood for assistance when the burden becomes too heavy for the local churches to bear.

5. That in states where teachers' oath laws have been enacted, or proposed, our districts or our local churches, or both, express our convictions in opposition to such laws. Also, that in cases where members object because of conscience to such laws and suffer loss thereby, the recommendation just preceding be carried out.

6. That in case of federal action in the direction of conscription in war time, or of state legislation favoring compulsory military training in state colleges or high schools, our districts or local congregations, or both, express our convictions against such laws to those responsible for the legislation in question. Likewise, that protest be made against existing regulations providing for compulsory military training in state high schools or colleges.

Rufus D. Bowman, Chairman.
C. Ray Keim, Secretary.

HOME AND FAMILY

I Am Your Mother

BY H. H. HELMAN

I AM your mother.
In the pangs of pain I gave birth to you.
To you I have given an unfailing devotion.
I have prayed for you, hoped in you and rejoiced in you.
Your wrongs have pierced my heart.
Your goodness has cheered my days.
I have taught you, warned you and led you.
I trusted in you, believed in you, loved you supremely.
You have laid heavy burdens upon me which I have borne willingly.
You have added blessings to my life which made it like heaven.
I have pointed you to the God of my salvation.
I have read to you from the Book of books.
I have taken you to the house of prayer and worshiped with you.
I have watched you step confidently out into the world of work with a mother's pride in my heart.
I live in the life of you, my child.
I will never leave you or forsake you.
I am your mother.

New Carlisle, Ohio.

O Little Mother!

BY LEO LILLIAN WISE

SPEAKING as an elder mother to one with her first-born, and giving a free interpretation to a certain German poem, I am moved to exclaim: "I look at you and the quick tears sting my eyelids!" For there is such a lovely look upon your face—something of awed wonder, that although the gates of Death yawned hungrily for you, somehow by the grace of God you were permitted to live and enjoy this small creature with your beloved, this small creature who is flesh and blood of the two of you.

And as you sit with the child at your breast softly caressing the lovely little fuzzy head with one gentle hand, I know you are dreaming high dreams and hopes for this child. Yet! you catch your breath in a sudden premonitory gasp, and hold the precious little warm body more closely. Are you seeing the shadow of a towering cross? For after all it is that mothers are fated to take so much of punishment, not only by way of long hours of toil and labor, but heart-aches when a mother longs to shield her child from disappointments and failures.

I know that you are moved to swift pity as you look at the child of a dear friend, a child deficient perhaps mentally or physically. Compassion makes you long to tone down the glow of pride in your own, and desirous to say the right word and not the wrong one. You will find it hard, but if your compassion is broad enough I'm sure you will meet the need graciously.

You will find the first few years so very precious that I pray you may enjoy them to the fullest, the few years when your little one has his whole world bounded by you and his father. This is the time when his every need is anticipated and met by you, when he is so very dependent upon you and does not know that there are worlds beyond!

There will come the time when you must stifle a sigh because the toddler momentarily deems himself independent of your care and strides manfully on a few steps. But never fear, for many times he will come hastening back to the haven of safety in his mother's arms, only to go just a little farther upon his next excursion into the marvelous land awaiting his lusty curiosity. May it be that as long as you live in earthly realms he may have the knowledge that you are waiting with your love and comprehension of his desires.

School days will fly by, and you beset by so many problems, for it is a time to help the growing youngster live with other folks and play a game fairly. Still in the stress of trying days you may find yourself guilty of giving way to impatient word or action, that in later days you will be humiliated by haunting memories. May you be big enough to say: "Little one, I beg your pardon; mother did not mean to do wrong!"

There will be times when it seems to you that you are a buffer for your child. Things go wrong for someone has said a harsh word, or given an unjust criticism, and it will seem to you that you long above all else to save your child from hurt. But you can not do that, nor can you save him from the consequences of his own acts. But you can keep on believing in him.

You will need a saving grace of humor, for after all it is a bit disconcerting when you have taught your child to make his or her own decisions, to find that his thinking process differs so sharply from your own. I know that.

But the way will be a delightsome way, filled with exquisite mosaic pictures. It will be made up of little acts of endearment, little touches of sudden temper, soft confiding gestures, and the lovely airs of grace. For the unfolding of a child's life is so akin to that of the opening of a rare flower.

However, along with the sunshine of life will come the shadows. You will bend over his bed with anxious fear gripping your heart, for sudden squalls of illness will sweep upon you and then with equal rapidity will come recovery making the shadowy hours seem like mist.

And all the time, though you may not see it, the shadow of the cross is near. What that cross may be

is not given you in advance to know—disappointments, accidents, failures, even Death's angel as an unbidden guest. But suppose the angel does come and summon your darling? After the searing blast of numbing pain has dulled a bit, may you look back into your store of memories and see the loveliness that life has held. Sometimes we think that the grave holds only the symbol of buried hopes, and then find that the loving Father God himself makes that grave to blossom into something very dear and precious, blessing the paths of men.

"O little mother, I look at you with quick tears stinging my eyelids, and pray that God may keep you safe in his love!"

Bellefontaine, Ohio.

Our Debt to Our Mothers

BY GRANT MAHAN

THIS Mother's Day, for some reason, has made me stop and think more of what mother-influence means to a man than ever before. It came upon me much as did the realization of what Christ had done for us men came upon me more than fifty years ago: it was overwhelming. It is strange how slow we are to realize some of the most important things in our lives.

Our fathers in the flesh and in the Spirit have done much and have left their influence over all the country. Their names occupy much space in the history of church and state, while the space occupied by the mothers is quite limited; and yet the feeling remains that to our mothers we owe more than we ever repay—more of our character, more of our ideals. To them we turned in the critical moments of our lives, knowing that from them would come only what was good and true and helpful. The total of their influence over us morally and spiritually we can never realize while we live upon the earth.

So we must feel that a man like Timothy, who had both a Christian mother and grandmother, was doubly blessed. Paul wrote of the "unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice," which clearly shows that Timothy's faith came from and was due to these two godly women: from them came the main part of his spiritual inheritance.

We have spiritual mothers and grandmothers in these our days; and daily we extend thanks and praise to the Lord because we were so fortunate as to have

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Which Is the Typical Mother? — BY HELEN HOAK EIKENBERRY, *Sterling Illinois*

There were two mothers, each with a splendid son. In the columns below each mother speaks of her hopes for her son. Which of the two mothers appears to you to be nearest the typical American mother today? And which of the mothers is you?

1. I want him to become a brilliant, powerful and popular leader of men, and I shall spare no effort or money in helping him to attain this greatness.

2. I shall foster in him a determination to win in the battle of life, to have confidence in his ability, to brush aside everything which might hinder his climb to high position.

3. He shall fight for his rights, and demand his share of this world's goods.

4. Believing the world to have progressed far since I was young, I shall see that his education and home environment fit him for life in a modern world. I shall encourage him to be a pioneer in new thought, causing public opinion to discard worn-out ideas and customs of a past century.

5. People shall look upon my son to admire him, and the world shall call him great.

1. I pray that he may become a thoughtful, humble servant of God and his fellow men, with no thought of attaining greatness. I shall so live and pray that he shall attain nobleness and righteousness, which is the only greatness.

2. I shall instill in him a devotion to principle, which shall enable him to recognize wrong, and to battle it, not only for his own sake, but for the sake of others. I shall teach him that human ability is nothing without God. I shall teach him love, which will not permit him to disregard the rights of others.

3. May he fight with the weapons of precept and example to preserve Christ's ideals. May he demand nothing but the right to live and worship according to the dictates of a Christian conscience.

4. Knowing that time can not change the great fundamentals of right and wrong, I shall teach my son to love those homely virtues of truth and honesty and lowly service, which have always belonged to the great of soul. May my son's pioneering be onward into realms of thought and action where he need not discard the precious ideals of our fathers. God, I pray that he may do no pioneering in the sidepaths of moral and spiritual uncertainty.

5. People shall look upon my son to love him, and the weak shall not fear him. And may God call him great!

LAWRENCE CONFERENCE PROGRAM

The 152nd Annual Meeting of the Church of the Brethren

General Conference Programs

Lawrence, Kansas, June 8-14, 1938

Conference Director, C. Ernest Davis
Director of Music, Nevin W. Fisher

STANDING COMMITTEE

First meeting 1 P. M., Wednesday, June 8 in Snow Hall, Room 101.

BOARD MEETINGS

In Marvin Hall

General Ministerial Board—Tuesday, June 7, 2:00 P. M., Room 111.

Board of Christian Education—Tuesday, June 7, 8:00 A. M., Room 111.

General Mission Board—Tuesday, June 7, 10:00 A. M., Room 110.

Board of Christian Education and General Ministerial Board—Tuesday, June 7, 3:00 P. M., Room 111.

General Ministerial Board and General Mission Board—Tuesday, June 7, 7:00-8:00 P. M., Room 110.

Council of Boards—Wednesday, June 8, 8:00 A. M., Room 110.

Bethany Seminary Board of Directors—In Kansas Union Memorial, Monday, June 13, Breakfast 6:30 A. M.

TUESDAY, JUNE 7

Marvin Hall Auditorium

8:00 P. M. Fellowship of young people and Board Members (Directed by Recreational Fellowship).

SECTIONAL CONFERENCES

WEDNESDAY FORENOON, JUNE 8

9:00-12:00 District Directors of Children's Work.

9:00-11:00 Women's Forum—Marvin Hall Auditorium, Room 206. Mrs. Jennie Heckman, chairman. Mrs. V. F. Schwalm, discussion leader.

WEDNESDAY AFTERNOON

Marvin Hall Auditorium—J. H. Mathis, presiding

2:00- 3:00 Church Relationships, General, District, Local. (Intended for all, including young people.) H. L. Hartsough, leader.

3:00- 4:00 A Vision of Our Task—Theme for each group.

1. District Boards.
   a. Mission and Ministerial—Room 109. Edgar Rothrock, discussion leader.
   b. Boards of Administration—Room 116. J. W. Lear. discussion leader.
   c. Christian Education—Room 110. J. Perry Prather, discussion leader.
2. Men's Work—Room 206. Allen Weldy, chairman.
3. Women's Work—Fraser Theater.
   A Vision of Our Task—Mrs. E. G. Hoff, chairman.
   Opening Remarks—Fellowship of Kindred Hearts.
   The Task of Brethren Women in Our Church Today, Mrs. J. H. Mathis.
   The Task of Brethren Women in Our World Today, Mrs. Dan West.
   Worship, Mother Hearts Around the World.
4. Young People—To meet in joint session with Men's and Women's conferences.
5. Children's Work—Marvin Hall, Room 111. Mary Grace Martin, chairman.
   Address—What Is Happening to Our Children in A. D. 1938?—J. D. Reber.
   Forum—Where Are the Leaks? A pastor, public school superintendent, and a probation officer as interviewers.

WEDNESDAY EVENING

7:00- 9:00 Sectional Conferences—Marvin Hall.

1. District Boards Administration Principles.
   a. Mission and Ministerial—Room 109. Edgar Rothrock, discussion leader.
   b. Boards of Administration—Room 116. J. W. Lear, discussion leader.
   c. Education—Room 110. J. Perry Prather, discussion leader.
2. Women's Work and Children's Workers—Fraser Theater. Mrs. H. L. Hartsough, chairman.
   Theme: The Contribution of Rural Homes
   Our Heritage, Mary Polk Ellenberger.
   Childhood Memories, Mrs. W. H. Yoder.
   My Country Home, Mrs. Paul B. Studebaker.
   Songs, Mrs. S. L. Barnhart.
   On to Our Grandchildren, Mrs. Leroy Miles.
   Devotionals—Pictures of God's Great Out of Doors, Brother and Sister E. G. Hoff.
3. Young People—Marvin Hall, second floor, Room 206.
   A. Worship and Fellowship, Paul E. Miller.
   B. Panel Discussion Groups (All held in Marvin Hall).
      a. Adventures in Recreation—In charge of Recreational Fellowship. Room 206.
      b. The Missionary Faces His Task, C. D. Bonsack, Room 201.
      c. Money Management, W. M. Kahle, Room 202.
      d. Peaceful Change, Dan West, leader, Room 207.
      e. Preparation for Marriage and Home Life, Warren D. Bowman, leader. Room 210.
      f. Meeting the Needs of Intermediates, Grace Hollinger, leader. Room 102.
      g. Visualizing Our Tasks (officers and advisers). Leland S. Brubaker, leader. Room 205.

THURSDAY FORENOON, JUNE 9

7:00- 8:40 Breakfast Conferences—Kansas Union Memorial.

1. Sponsored by Men's Work—Ballroom. Allen Weldy, presiding. Address, First Century Christianity for Our Day, C. E. Resser.
2. District Directors of Children's Work.
3. District Boards—Banquet Room. (Reports from previous sessions) M. R. Zigler, leader.
4. Intermediate Leaders—Men's Lounge. Grace Hollinger, leader. Address—Your Intermediates and You, Raymond R. Peters.

9:00-11:00

1. Women's Work—Fraser Theater. Mrs. R. D. Murphy, chairman.
2. Young People—Marvin Hall, second floor, Room 206.
   a. Worship.
   b. Continuation of panel discussion groups.
   c. General Assembly Address, Perry Rohrer.
3. Men's Work Executive Committee—Marvin Hall, Room 205.
4. Peace Commission and Peace Workers—Marvin Hall, Room 201.
5. Children's Workers—Mary Grace Martin, presiding. Marvin Hall, Room 111.

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The Lawrence Conference

June 8-14

BY H. SPENSER MINNICH
Secretary Conference Program Committee

THE program for another Conference is presented in this issue. For many members living in the middle west it is not another Annual Conference; for them it is the first one. The Committee of Arrangements, Brethren X. L. Coppock, Earl M. Frantz and James H. Elrod have chosen very well in selecting the University of Kansas at Lawrence, with her par excellence auditorium and commodious classrooms, as the place for this Conference. Chancellor Ernest H. Lindley and his administrative officers most graciously offer us the facilities of the institution. Our situation will be similar to that at Ames, Iowa, in 1934. Information concerning rooming facilities will be issued soon by the Committee of Arrangements.

President V. F. Schwalm of McPherson College is our Moderator and will preach the Conference sermon on the very vital subject, "The Rôle of Religion in Modern Life." On Thursday evening Moderator Schwalm will introduce Chancellor Lindley, who will give us an official welcome. The official response will be given by President Otho Winger, who has served six times as Moderator of our Conference. Chancellor Lindley indicates special satisfaction in this arrangement, for President Winger was one time his pupil.

Tuesday and Wednesday the General Boards will be busy in meetings on work assigned to them. Beginning Wednesday forenoon and continuing to Thursday evening, the time is devoted to sectional conferences. These should be of great help to church workers. Among the high points in our week at Lawrence should be the sessions on Building the Local Church, the Rural Life Program, the Christopher Sower Meeting, the breakfast conference on Church and State, and as always, the Missionary Convocation. Many of our strongest speakers, veterans of many Conferences, will be on the program. A number of new voices will be heard also. More than seventy different persons, representing over twenty-seven of our forty-eight districts are definitely participating in the program.

Breakfast and luncheon conferences will be more numerous this year. The University Memorial Building offers a splendid cafeteria and several rooms where simultaneous meal conferences may be held. For a moderate price we may sit at tables and be served and will not need to be delayed in starting the conference because of standing in a long cafeteria line. This will necessitate purchasing tickets a day in advance for those meal conferences.

Among the speakers from outside our fraternity will be David M. Edwards, president of Friends University at Wichita, Kansas, and Mark Dawber, New York City, Secretary of the Home Missions Council. Charles M. Sheldon, of Topeka, long known as a contributor to the *Christian Herald* and famous for his little book, Robert Hardy's Seven Days, sends his regrets that other engagements prevent his accepting an invitation to speak. He writes, "My best wishes and earnest prayers go with you and all associated with your Conference. In all the history of the church there never was a time when spiritual power was more needed. The church that Jesus loved ought to be the Powerhouse."

The program is quite full. It will be impossible for every person to attend every session. The members of your committee believe the church is best served by a full, rich program, even though weariness of the body and mind prevents you from taking in every session. To get the best results we suggest you study the program carefully and select the sessions which promise to give you the greatest help. When you go to a session be there on time. Give your mind fully to the message at hand. Encourage the speaker by your vital interest. Stay until that session is adjourned. Take notes. Store up the points of each message as if you expected to make a detailed report to the folks back home.

The program brings us the thinking of many minds. Our speakers will come from Pennsylvania, from California, and states between, and from China, Sweden, India and Africa. They come from the pastorate, the farm, the kitchen, the mission field, the college classroom and the public school. Our Conference is a wonderful institution for the sharing of viewpoints and the unifying of our thought and fellowship.

Your program committee, H. L. Hartsough, chairman, R. E. Mohler, J. I. Baugher, V. F. Schwalm, J. E. Miller and the writer are deeply indebted to many people, including M. J. Brougher, Chas. D. Bonsack, R. H. Miller, Paul H. Bowman, R. W. Schlosser, Calvert N. Ellis, D. W. Kurtz and Ruth Shriver, for constructive suggestions for this Annual Conference. Among their suggestions we mention the following: 1. The local church faces tremendous problems and we should contribute something to strengthen it. 2. Our brotherhood program, and especially some local churches, are almost paralyzed because of large numbers of members who contribute practically nothing. 3. Development of deeper faith in Christ and his church. 4. Our presentation of the gospel must be made practical and concrete for our needs today. 5. Emphasis on Brethren heritage. 6. Conservation of our understanding of and influence in rural life. 7. Spiritual and practical help enabling Conference delegates to go home and do better church work.

Elgin, Ill.

OUR MISSION WORK

When Embers Glow

BY FLORENCE MOYER BOLLINGER

On New Year's evening of 1937 a family gathering of mother, sons, daughters and grandchildren assembled at the home of one of the older brothers of the clan. There were thirty in the happy gathering and twelve or more longed to be there. Two large candles from faraway China burned for the absent ones.

When a generous lunch had satisfied all, the crowd gathered around the hearth fire, sang old songs and reviewed memories—memories of a few of the family circle whose chairs by the fireside were ever vacant; memories of others separated by many miles—a son and family in China, a son and family in India and a daughter and family in India.

Someone suggested that each one tell his outstanding achievement or joy during the past year. As one may imagine the responses were varied, bringing laughter as well as serious thought. When it came to mother's turn she responded with words to this effect: "My greatest satisfaction is in the service of the Lord. There is nothing this world can offer me that I would exchange for the joy and comfort I have in Jesus Christ."

There was a hush and pause as the older ones in memory viewed the years in which mother has unfalteringly stood grounded in her faith and ideals—difficult years in the rearing of such a large family and the set purpose of rearing them for God. It was three years ago that the family circle celebrated mother's birthday presenting her with seventy rosebuds and a large cake with seventy candles. Mother goes triumphantly on, victorious in her faith and happy and helpful in the interests of her children and others

As long as I live I shall remember the "Sunday School Wagon." It was a three-seated spring wagon drawn by Old Harry or Prince. And it was packed full every Sunday morning as we went to the Hatfield country church. Mother taught no class in those days. I suppose she thought that she had a big enough class at home. Never a night passed as I remember, but that the children at bedtime chose stories to be read from the "Jesus Book." I think mother was fifty years young when she began teaching a Sunday-school class. She has had various groups since then and the past few years her interests have centered on a class of young mothers. She often writes me of their activities.

Mother's interest in her church has ever been keen. In another letter I find: "I too feel quite alarmed about the shortage of money in the mission budget. We have had several very stirring sermons and missionary addresses this spring and summer. I just can not see how people who claim to obey all of God's Word can be so indifferent when it comes to giving.

"What treasures there are in memories! Last Sunday Mrs. Dan Heebner invited Sara and me home with them for dinner. In the afternoon they took us to Kline's burying ground where the first minister of our church is buried. A memorial service was held for our first Brethren. This man, Peter Becker, came from Germany in 1719. Bro. Abraham Cassel, who was called the old historian, was a great-great-grandson of Peter Becker, and he erected a large headstone at Becker's grave. There are also many others whom I knew who are buried there. This place lies about a mile this side of Harleysville and when I was a girl of ten I went there. The meetinghouse was filled and many were outside. I became so lost in thought while I was sitting there I thought I was again in my old home in Harleysville, till I awoke to my senses and realized that my home was in Lansdale."

Much of mother's pleasure in life has come through little things. In another letter I read: "On Christmas afternoon Katherine was reading to Paul's children. I slept on the chair and little Barbara saw me sleeping. Katherine told her I was tired. Barbara then said, 'Grandma is tired. She made dinner.' I thought it was so considerate of a child of three to think that making dinner would tire me." And another letter: "I must tell you about Gordon [a grandson]. This is his first year at school and when he brought home his first report card the marks were all very low. As his mother looked at it and made no comment Gordon asked: 'Mother, am I very dumb?' She said he was not, warning his father to not reprove him or he would not want to show his report another time. So his father told him it was good and gave him five cents. Last week he brought his second report and the marks were much improved; his father gave him fifteen cents. This made Gordon so happy he immediately went downtown and bought his mother a handkerchief. This pleased his mother very much. I know what joy it gives a mother when her boy gives her his first little gift. I remember how happy I was when little Herbert gave me a little pin cushion. I still have it and am sorry it does not have a date on it so I could know how old he was at the time he made it."

That such a little thing as a shirt should leave memories brings both laughter and tears. "I wish I could hear you sing your solo, Amsey; Florence wrote that you were going to sing that night. I always enjoyed hearing you sing; I often think how kind you treated me when I came into your home. Those memories will linger as long as I live. I remember especially one time, I think it was the last time I visited you in your

Virginia home, and you were getting ready to do some threshing. The morning I left you dressed up in a clean shirt for my sake. That was not required, yet I have never forgotten it. I hope you may experience real joy and satisfaction in your work in India."

Mother's flowers have been the source of much of her joy, and I think of her health too, these past years. She has labored with them, loved them and shared them with many others. " We have very pretty iris in bloom, some are very fragrant, also a bush of little white flowers. These when mixed with the iris make a beautiful bouquet. We gave one to Anne, one to Lena and I have just picked another bunch to give to Mrs. Nyce tomorrow." Again she wrote: " I see my letter is getting very lengthy, but I must write a little about my flowers. The dahlias are luxurious. I bring them in by the armfuls and when any come in I hand them out. We also have beautiful California bells. They are so fragrant that when I come down in the morning the whole house is scented with their fragrance. I have all kinds of zinnias, petunias in all colors, cosmos and many other varieties which I can not name. But soon we may look for frost and then good-by to the flowers. I feel so sorry to see them go."

Though mother is often alone she is not lonely. In a letter dated September, 1934, I read, " This little verse in Isa. 26: 3: 'Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee.' This is my comfort and strength."

If there is one hope I have for my mother it is not necessarily that her years may be lengthened, for she has lived a rich full life and the blessing of her life will live on. But my hope and prayer is that this perfect peace may continue as her comfort and strength. That she may until the end share with God in the beauty of her flowers, and some day when the vistas of a fairer land are near she may find that rest in which " He giveth his beloved sleep."

It would be hard to peruse these letters if I did not see a living mother back of them. In this I am reassured by a recent letter saying: " I am hoping to come to New York to meet you when you arrive next May." What a joyous meeting that will be!

It is in the sifting and sorting process in preparation for this trip that I came upon these letters which seem too precious to destroy. Through them I pen this tribute to my mother as a bouquet for Mother's Day.

Ahwa, Dangs, India.

What to Pray For

Week of May 7 to 14. Pray for the missionary educational work of the church to the end that every member may realize the obligations of the Great Commission. May there be an increased interest in mission study in every age group.

Mecca and Beyond

Brief outline for the study of the women's mission study book, Mecca and Beyond. Program Outlines, price 10 cents, contains the full outline. Order from General Mission Board, Elgin, Illinois.

PROGRAM 6

CHAPTER 8. Christ and the Moslem World.

Looking at Christ Through Cathedral Windows.

" The spirit of Christ is the spirit of missions."

HYMN: Praise Him, Praise Him.

SCRIPTURE: Colors in the cathedral window:

Purple	Heroism	Luke 9: 51
Yellow	Success	Philpp. 4: 13
Green	Cheer	John 16: 33
Orange	Warmth	1 John 1: 7
	Fellowship	
Blue	Calmness	Matt. 6: 28, 29, 34
Red	Courage	Matt. 28: 19, 20
	Action	

HYMN: We've a Story to Tell to the Nations.

PRAYER.

POEM:

Missions

" Someone told the story of the cross,
Long ago on old Judea's plains.
Others took the tidings on to Rome,
Preaching there, in dungeons and in chains.

" Someone crossed the ocean to the isles,
Spread the story with a heart aglow;
Others carried it to desert sands,
Others toiled o'er mountains heaped with snow.

" Down the ages has the story come,
Ringing out its challenge all the way;
Told by loyal folks in every clime,
Shall we fail to pass it on today?"

OUTLINE OF CHAPTER 8:

1. State the four situations as found in Moslem lands, page 195.

2. Attitude of Moslems toward Christ, pages 196, 197.

3. Lights and shadows of Islam, pages 198-206—

Lights	Shadows
Belief in one God.	Intolerance.
Faithful to the Koran.	Fanaticism.
Direct prayer to God.	Dishonesty.
Prayers promote unity.	Lack of personal solace.
Fosters democratic spirit.	Failure to attack injustice.
Courage of conviction.	Impedes progress.
International fellowship.	Superficial.
	Hampers individuals.

4. Social aspects of Islam, pages 206-208.

5. Importance of the individual, pages 209-214.

Note. It is estimated that there are approximately 25,000 Moslems in the United States. There are about 10,000 in Detroit, 2,000 in Pittsburgh, 3,000 in Cleveland and 5,000 in New York. Chicago, Cincinnati, Indianapolis and Kansas City are also centers of the faith. There is a Moslem Arab newspaper printed in New York. Another paper, The Moslem Sunrise, is printed irregularly in Chicago.

KINGDOM GLEANINGS

Calendar for Sunday, May 8

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Co-operating in Service.—Mark 9: 30-41.

Christian Workers, Safeguarding Family Health.

B. Y. P. D., The Future of the Rural Church.

Intermediates, My Part in the Home.

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Gains for the Kingdom

Four baptized in the Reading church, Pa.

Eight baptized in the Wabash church, Ind.

One baptized in the Okeechobee church, Fla.

Two baptized in the Bear Creek church, Ohio.

Six baptized in the Battle Creek church, Mich.

Eleven baptized in the Elkhart City church, Ind.

Twenty-two baptized in the Sebring church, Fla.

One baptized in the Meadow Branch church, Md.

Three baptized in the East Chippewa church, Ohio.

Twenty-one baptized in the Fort Wayne church, Ind.

Eight baptized and two received by letter in the Wiley church, Colo.

Thirteen baptized and two received by letter in the Norristown church, Pa.

Six baptized in the Prairie City church, Iowa, Bro. J. Q. Goughnour, evangelist.

Three baptized and eight received by letter in the Pleasant Hill church, Ohio.

One baptized in the Buchanan church, Mich., Bro. Chas. Light, pastor-evangelist.

Seven baptized in the Yellow Creek church, Ind., Bro. H. A. Claybaugh, evangelist.

Five baptized in the Bethel church, Nebr., Bro. I. C. Snavely, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple, June 19, in the Koontz church, Pa.

Brother and Sister J. Edwin Jarboe, May 1, in the Thomas church, Okla.

Bro. Mitchell Stover of Waynesboro, Pa., May 22, in the Huntsdale church, Pa.

Bro. Galen T. Lehman of Springfield, Ill., Oct. 31, in the Bradford church, Ohio.

Bro. J. H. Clapper, June 5, in the Bethel house, Yellow Creek congregation, Pa.

Bro. Olonzo P. Fike of Oakland, Md., June 19 in the Clifton Mills church, W. Va.

Bro. Greene Shively of Millmont, Pa., May 8, in the Buffalo Valley congregation, Pa.

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Personal Mention

Bro. S. Paul Daugherty of Augusta, W. Va., writes us that he is available for evangelistic work through May and until June 13.

Middle Pennsylvania has selected Elders C. N. Ellis and D. I. Pepple as Standing Committee delegates to the Lawrence Conference, with Elders A. R. Coffman and H. H. Nye as alternates.

Eastern Maryland has chosen Elders Chas. E. Resser and Warren D. Bowman as Standing Committee delegates to the Lawrence Conference, with Elders S. Ira Arnold and William Kinsey as alternates.

Northern Virginia has selected as Standing Committee delegates to the Lawrence Conference Elders S. D. Lindsey, P. I. Garber and S. D. Zigler, with Elders J. S. Roller, Homer J. Miller and L. S. Miller as alternates.

Standing Committee delegates to the Lawrence Conference from Southeastern Pennsylvania, New Jersey, Eastern New York and Northern Delaware are Elders J. D. Reber and W. Harold Row. Elders Henry T. Horne and M. C. Swigart are alternates.

Sister Lizzie Corn of Independence, Kans., an agent for the Messenger for many years and for the past eleven years confined to her rocking chair, sends greetings to her many friends over the brotherhood, and wishes them to know that she is "thanking the good Lord for his many blessings."

Bro. D. L. Forney writes us from La Verne, Calif., to say that the many messages of sympathy which have come to him in his recent bereavement are much appreciated, even if they have not all been answered personally. "Then too the unselfish service and forty-two years of happy married life are a blessed memory, a comfort and joy that will abide." What a precious treasure!

Dr. E. L. Craik came to the end of his long struggle with ill health on April 28, at Lawrence, Kans., where he had been living since his breakdown compelled him to give up his college work. For many years he served both McPherson and Juniata as Professor of History. He was author of a History of the Church of the Brethren in Kansas. We shall expect to have more later about Bro. Craik's too short but significant career.

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Miscellaneous Items

Read "effects" and "effect" instead of "affects" and "affect" in the next to the last line of Bro. Grant Mahan's article in our issue of April 16. It makes sense both ways but not the same sense and the former is what Bro. Mahan wanted to say.

Christopher Sower Conference Offering

May 22 is the date for the Annual Conference Offering. This being the year for the Christopher Sower anniversary, the offering will be referred to as the Christopher Sower Conference Offering. The brotherhood world wide program needs $275,000 for its fulfillment. Last year brotherhood giving totaled $218,269. May we not accept the challenge of our Lord Jesus Christ, as expressed by the Holy Spirit in lives like Christopher Sower and his son, and really increase our giving about 30% and thus supply the church treasury with necessary funds. Will every church leader give and work to this end? Will many individuals who hear the Voice send in extra contributions this year to help fulfill the will of God?

The Wakenda church of Northern Missouri is planning a homecoming for the first Sunday in June. Pastor E. F. Sherfy "urgently invites any of our old friends going to the Lawrence Conference . . . to come a few days early and worship with us." The church is "just off highway 10 from Carrollton to Kansas City, 7 miles north of Hardin."

"I wish to express to you and your editors our great appreciation and gratitude for presenting the facts of the lives of the Sower family so vividly and impressively. They really seem to live again, men and women of God, whose ideals and teachings we are sadly in need of following today." So writes Walter S. Harley, Brooklyn, N. Y., of the sixth generation of the Christopher Sower and Rudolph Harley families, and for several years president of the Harley Family Association.

A Correction. In our issue of April 16, page 23, there appeared a communication, entitled "Enlarging the Borders of Zion," signed by W. H. Good. Bro. Good, whose correct address is Prescott, Mich., informs us that he had nothing to do with the writing or sending of this article. His report of the meeting referred to was published in our issue of March 12, page 29. We regret the duplication and especially the confusion as to signatures. We make this correction to set Bro. Good in the proper light in his home community.

Annual Manchester-Mount Morris banquet will be held at the Mount Morris church, Saturday, May 21, 6 P. M. Toastmaster, Prof. Ira Hendrickson, superintendent of Mount Morris high school since 1914. Honored guest, Dr. M. M. Sherrick, Professor of Foreign Languages at Manchester College. Prof. J. O. Winger of Manchester will be among the speakers. Special music by men and ladies' quartets from Manchester. Pastor Paul Studebaker of Franklin Grove will lead group singing.—John I. Masterson, Chairman Mount Morris Alumni Chapter.

Conference Business

Eastern Maryland

Because of the dangerous world situation of which we find ourselves a part, and because of the need for continued articulate protest against those things which would lead to war:

The University Park church through district conference of Eastern Maryland petitions Annual Conference that (1) we reaffirm our opposition to all types of war; (2) we consecrate our influence as citizens to the removal of those conditions which are conducive to the making of war; (3) we make a broader use of all our church publications in education for the strategy of making our influence felt.

"The District Meeting passed the inclosed query."

Middle Indiana

Manchester church petitions Annual Conference through the 1937 District Conference of Middle Indiana to locate the Annual Conference of 1939 in the Central Zone.

Answer: Passed to Annual Conference.

Middle Pennsylvania

We the Albright church hereby petition Annual Conference through District Conference to set forth the attitude of the church toward a brother who enlists with the government for military service, and that Annual Conference consider the preparation of a statement of what constitutes a member in good standing in the Church of the Brethren for use in time of emergency.

Passed by District Conference in Middle Pennsylvania.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

"Stars in the Sky," by Archer Wallace. Round Table Press. $1.50.

To live courageously and happily in difficult times is an achievement which Christian faith makes possible. Yet many Christians go about as though their course were under the spell of some evil fate or influence. To say that this ought not so to be is an inadequate answer to the situation. People need positive help and guidance if they are to have a most buoyant faith.

A recent book from the Round Table Press is addressed to this specific need. Its author is Archer Wallace, a writer already well known to Gospel Messenger readers. It consists of twenty-one meditations carrying inspiration from Scripture, well chosen incidents and experiences of people who have achieved under difficulty, and words of encouragement and guidance that are freighted with wisdom and sympathy.

How to go forward in the face of unfulfilled hopes is the problem in the first meditation; how to live above the invisible wounds of the heart, in the second; how to bring light to people's faces, in the third; "keeping up the pitch" when life seems out of tune, in the fourth, and so forth through twenty-one practical problems and needs which appear in one way or another in nearly every life.

The book is simply and attractively written. No one can miss its message. Those reading it may expect personal help. Teachers and ministers will find materials in it which will be useful in their work and a method which will enrich their service.—E. G. H.

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With Our Schools

Bethany Biblical Seminary

President Rufus D. Bowman visited Juniata College the week end of March 6, thus completing his visits to the Brethren colleges in the interests of the Seminary and of the future ministry of the church. During the week of April 4 to 8 he attended the Board meetings at Elgin; and during passion week he preached at the Bethel church, in Naperville, Ill.

Bro. A. C. Wieand conducted meetings for the Mennonites, April 3 to 12, near Canton, Ohio, and reports a rich fellowship with them.

The Faith Players gave an Easter play, "The Crown of Thorns," April 8 and 9, in the John Naas Hall on the Seminary campus.

Holy Week was observed at the First church with messages on Palm Sunday and Easter by the pastor, Dr. M. Clyde Horst. During the week sermons were preached by Brethren Warren W. Slabaugh, Fred C. Hollingshead, Floyd E. Mallott and Rufus D. Bowman. On Palm Sunday evening the First church choir sang The Messiah, and on Easter evening the love feast was observed.

Dr. Albert W. Palmer, president of the Chicago Theological Seminary, visited Bethany on April 6 and 7, and spoke at the regular chapel service on April 7. The occasion of his visit was an investigation of our Seminary's educational standing following her application for accreditization by the Association of American Theological Schools.

Our Debt to Our Mothers

(Continued From Page 11)

such women in our lives. As we look round about us we see so many, so very many, mothers and grandmothers who lack much of being that kind of women. What a misfortune for those who will come after them! Would that we had many more such as Timothy had. Would that the women of today would understand their duty and their responsibility to the generation that is now with us. How many could we find, even among our own people, of whom an apostle would have reason to say what Paul wrote of the mother and grandmother of Timothy? In the family the welfare of the spiritual part of youth seems to come, too often, after the financial, the intellectual, the social success. Isn't that a great reason why religion is nearly absent from the lives of many of the young?

For myself, I can say that this unfeigned faith dwelt in my grandmother Frances and in my mother Catherine. I can see no picture of my youthful years quite so clear as those of a small boy sitting at the feet of the godly woman and eagerly drinking in the truths which were made so clear and so plain. They are there for life, and to them I shall owe much of what will bring me the greatest happiness when I am done with the things of the earth. Thank God that such women were in my early years and that their influence has extended through life, perhaps being felt more strongly now than ever before.

So many boys do not have such an advantage. A look about us will show us that there are not many women who are willing to take the time to train up their little ones in the way they should go. The care, the training of these immortal souls, is entrusted to a servant or to a woman who is hired to come in for the evening while the mother attends to her social duties, her bridge, her parties. And the mother seems not to know or care what her child may be taught during her absence. If we, both men and women, could be impressed with the importance of child training as it is given us in the Old Testament, we would not be so apparently indifferent as to our children. The right kind of early training makes it easier for the child to choose the right way and take his stand early in life; and to take the firm stand early makes it easier to stand firm to the end.

There are too many parents, fathers and mothers both, who give so much effort to the training of their children in the things of the world, that there is little time and often no desire in their hearts to know more of the best thing in life. The parents do not put first things first in child training. The command never to be forgotten is to seek first the kingdom of God and his righteousness, and then comes the promise that other necessary things will be given. We have not the slightest doubt about this being the best way to proceed, the only right way; and we believe that much misfortune and failure to do what might be done has come from not obeying just this one commandment.

While we thank the Lord for our godly mothers and grandmothers, let us never cease to work and pray that there may be more such women among us.

Rehobeth, Md.

Mother and Son

(*John 19:25-27*)

BY McKINLEY COFFMAN

"Now there stood by the cross of Jesus his mother." This gives the mother's side of love. A mother's love is as strong as death. The mother of Jesus had cared for him in infancy and childhood. Her interest and prayers were ever in his behalf in all the various activities of life. At last she stood by the cross. She stood by him to the end amidst the crowd of taunting Jews and hardened Roman soldiers. Unquestionably it was extreme agony to witness the awful sight. Simeon was right when thirty years earlier he said to Mary: "Yea, a sword shall pierce through thine own soul also." The sword was cutting deep into the thoughts, emotions and soul, but she was suffering bravely. Her Son was dying nobly. Her suffering must have been lessened some by the pronouncement of the highest judge of the local tribunal, "I find no fault in him." The Scriptures close with no other details concerning the agonies of this devoted mother. Imagination and observation of mothers who witness tragic ends of beloved sons must suffice our curiosity concerning her sufferings.

"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold, thy mother." This gives us the Son's side of the picture. These words from the cross are words of love and affection. Personally it used to be very difficult to fathom the love and affection of Christ for his mother as expressed in these words, especially the address or salutation. The address, "Woman," seems so cold and icy. "Dear Mother," seems to us a proper salutation. Think of writing a letter on Mother's Day and using the salutation, "Woman." Just how would such an address appeal to mother?

There are at least three experiences in the gospels in which Jesus addressed his mother in words which appear very cold. When Joseph and Mary found Jesus in the temple, the mother said to him in words of love and tenderness: "Behold, thy father and I have sought thee sorrowing." He answered: "How is it

that ye sought me? Wist ye not that I must be about my Father's business?" At the marriage feast in Cana of Galilee, when the mother spoke to the Son, a very cold answer apparently was given in return. "Woman, what have I to do with thee?" As much as to say, "Do I take orders from you?" Then speaking from the cross, the Son says: "Woman, behold thy son." The Greek word which he used is the ordinary term for mortal woman. The same term is used in John 4 in addressing the woman at the well. What a chilling address indeed, as the last words to his mother! Can these really be words of love and affection? Yes, as cold as they may appear, there is a world of love here.

When Jesus was dying on the cross he must not give over to sentimentalism. Jesus always put the will of his Father first in his life; and now he will also put that will first in his death. Mothers are to be honored and mean much in life. But any individual has the wrong scale of values who puts father or mother ahead of Jesus Christ and the divine will. Jesus himself said: "Whosoever loveth father or mother more than me, is not worthy of me." Jesus was here demonstrating this great truth. First he prayed for those who put him to death. Next a thief commanded his attention. Then, he looked to his mother. Was he avoiding her for some particular reason?

Well, Christ was now giving his life for the sins of the world. He was dying for the total humanity. His own mother was just a fraction of that humanity. She was just a mortal woman. The term he used in addressing her included her as such. It may be interpreted the same as saying: "Mother, your salvation will be on exactly the same grounds as that of other women. Becoming your Savior, I can not make distinctions between you and others. I die for all. I am an impartial Savior. You must look to me as the rest of souls. 'Whosoever believeth in me shall be saved.'" Then Jesus must make it absolutely clear once and for all that he alone is Savior of the world and not his mother. Perhaps Jesus foresaw the heresy of Mary worship; and for this reason used the chilling term *gunee,* which means mortal woman, instead of *thea,* which has the opposite meaning, goddess. He settled the fact clearly that his mother was just a fraction of the total humanity.

But now he speaks to John: "Son, behold thy mother." This brings out the human affection of Christ for his mother. "To you, John, she is mother with all the tender instincts of a mother's heart, and worthy of a loving son's keenest interest. John, take her home and care for her." Christ loved his mother. He loved her unto the end. He died for her. His death was the atonement for her sins as well as for the sins of us all. The death of Christ is a part of the grace of God. Really, his death is the revelation of the marvelous grace, "That while we were yet sinners, Christ died for us."

Jesus also demonstrated that he was God in loving us all as he loved his own mother. He did not level the love of his mother down, to that of the common run when he used the address, "Woman." On the other hand, his love for all people was elevated to the same plane as the love which he had for his own mother. He was truly the Son of God. Only God can love like that. We are too human to love all other people as we love our mothers. There are some people so wicked, so sinful, so reeking with vice, that it is almost absurd to think of loving them at all. Only in Christ are we able to approximate it. Christ loved his mother to the ultimate—to the highest degree of love. He loved the people of the world to the highest degree of love. Things that are equal to the same things are equal to each other. What a revelation of God that Christ loves you and me and all people even as he loved his own mother! Again only God, the Son of God, can love to such perfection.

Troutville, Va.

A Tribute to Mother

BY RUSSELL HEMINGER

MOTHERS are God's most wonderful creation. Take away the *m* and we still have *others*—the ones our mothers live for. It is mother who shares the joys and sorrows, the trials and cares of her children's lives. Mother, unafraid, walks through the valley of the shadow of death—yes, sometimes even eternity itself—that she may give life to her little ones. It is her soothing hand and her comforting voice that we first feel and hear as she so tenderly nurtures and cares for us. It is she who patiently and willingly gives of her time and energy each day for our mending and sewing, washing and ironing, sweeping and cooking. When we are ill, it is her watchful care and gentle hand on our fevered brow that quickly restores us to health. Though we may stray from home, mother will breathe a prayer for our safety, and throughout the quiet hours of the night she eagerly listened for the familiar sound of returning footsteps. Mother's love never fails, even though we may thoughtlessly neglect and disdain her. When life's pathway is heavy she is ready to comfort and cheer. She will lift us up out of the chasm of despair and despondency. Her hand never falters and her footsteps never stray. She is a beacon light and a guiding star. Whether we wear a red flower or white, whether our mothers are living or a memory, let us honor and cherish them. We can have no other possession so precious as mother.

Wenatchee, Wash.

Lawrence Conference Program

(Continued From Page 12)

Theme: New Trends in Materials and Methods for Children's Work.

Using Creative Activities to Build Personality (20-minute talks with demonstrations).
a. Group projects.
b. Poetry.
c. Drawing and painting.
d. Soap carving.
e. Dramatization.
General discussion.

6. District Directors of Children's Work, Ruth Shriver, chairman.

THURSDAY AFTERNOON

2:00- 4:00

1. Young People (Continuation of panel discussion in groups), Marvin Hall, Room 206.
2. Leaders of Adults, D. D. Funderburg, chairman.
   a. The Church Program Through the Educational Method, A. C. Baugher.
   b. Money Management and Adult Education, W. M. Kahle.
   c. Women's Work and Men's Work Co-operating in the Local Church, Mrs. R. D. Murphy.
3. Children's Workers, Mary Grace Martin presiding.

Address, Childhood and Personality, Perry Rohrer. Discussion folowing address with a pastor, public school superintendent and a parent as interviewers.

5:00- 5:45 Missionary Presentation by China Missionaries—Fraser Theater.

GENERAL CONFERENCE SESSIONS

THURSDAY EVENING

7:30- 8:00 Auditorium—C. E. Davis, presiding.
Invocation, Dean Paul B. Lawson.
Introduction of the Chancellor by Moderator V. F. Schwalm.
Welcome, Chancellor E. H. Lindley.
Response, Otho Winger.
Scripture and Prayer, C. E. Grapes.
Address, The Nature and Significance of Christian Experience, C. C. Ellis.

FRIDAY MORNING, JUNE 10

6:30- 6:55 Morning Meditations—Fraser Theater.

7:00- 8:40 Breakfast Conferences:

1. Ministers and Laymen—Ballroom. Relation of Church and State, panel discussion. F. E. Mallott, leader, D. W. Kurtz, M. R. Zigler, DeWitt Miller. R. E. Mohler, presiding.
2. Young People—Banquet Room.
   a. Address, Perry Rohrer.
   b. Business Session.

9:00-12:00 Children's Period.
Northwestern Kansas Children's Leaders in charge. Veta Thompson, chairman.

9:00-11:00 Auditorium, Harvey Hostetler presiding.
Theme: Building the Local Church.

1. Building Church Fellowship, McKinley Coffman.
2. Planning the Preaching, Forest Eisenbise.
3. Winning Men to Christ, Earle Wm. Fike.
4. Enlisting Members in Service.
5. Getting People to Give Joyfully, Russell G. West.
6. The Church Reaching the Community, J. Clyde Forney.
7. Seeing the Program Whole, Ralph E. White.

Note: The foregoing speakers will eat cafeteria style in banquet room at noon. All who would like to ask questions should dine with them.

11:00-11:55 Bible Hour and Worship, Ray Shank.

FRIDAY AFTERNOON

12:15- 1:45 Luncheon for Public School Teachers and Administrators. Ball Room.

2:00- 4:00 Auditorium—W. A. Kinzie, presiding.

1. Rural Life Program:
   Contribution of the Church to Rural Life, W. H. Yoder.
   A Pastoral Farm Project, J. S. Zigler.
   The Scandinavian Co-operative Idea, J. F. Graybill.
   Our Government's Rural Program, Cal A. Ward.
   The Future of Church and Rural Life, Mark Dawber.
2. Recreational Programs:
   a. For Children—Same leadership as in the morning.
   b. For Intermediates, directed by Recreational Fellowship.

4:15 Missionary Presentation by Missionaries from India—Auditorium.

FRIDAY EVENING

Opening Business Session of Annual Conference

7:00- 9:00 Auditorium.
Worship, Paul H. Bowman.
Conference Sermon, The Rôle of Religion in Modern Life, V. F. Schwalm, Moderator.
Letters and Greetings.
Appointment of Committees and Boards.

SATURDAY MORNING, JUNE 11

6:30- 6:55 Morning Meditations—Fraser Theater. Mary Polk Ellenberger.

7:00- 8:40 Breakfast Conferences:

1. Minister and Layman (women included)—Ballroom. Theme: The Significance of Rural Life and the Country Church, Mark Dawber, leader. R. E. Mohler, presiding.
2. Student Ministers—Pine Room. Leland S. Brubaker, leader.
3. Intermediates and Their Leaders—Banquet Hall. Grace Hollinger, leader.
   What I Like in My Church—Talks by Intermediates.
4. District Directors of Children's Work.

9:00-11:00 Auditorium, Paul K. Brandt, presiding.
Prayer.
The Need of Our Times for the Christian College, David M. Edwards.
Panel Discussion: W. W. Peters, Calvert N. Ellis, R. W. Schlosser, R. H. Miller and J. G. Meyer.

9:00-12:00 Children's Period. Southeastern Kansas Children's Leaders in charge. Mrs. Chas. Cline, chairman.

11:10-11:55 Religious Experience and Ethical Conduct, Herbert F. Richards.

SATURDAY AFTERNOON

12:15- 1:45 Student Volunteers—Luncheon Conference. Pine Room.

12:00- 2:00 Fellowship Dinner for Pastors, Children's Workers, and Parents. Ball Room. Rufus D. Bowman, speaker.

2:00- 4:00 1. Auditorium, H. K. Ober, presiding.

Christopher Sower Bicentennial

Devotions as of 1738.
Music as of 1738.
a. Brethren Heritage, T. F. Henry.
b. Life Story of Christopher Sower, F. E. Mallott.
c. Applications for Life Today, Chas. D. Bonsack.

2. Recreational Programs.
   a. For Children. Same leadership as in morning.
   b. For Intermediates. Directed by Recreational Fellowship.

4:00- 7:00 Young People's Picnic, sponsored by Ottawa B. Y. P. D., and Vesper Service, sponsored by McPherson B. Y. P. D. (Place—See Bulletin Board.)

SATURDAY EVENING

5:00 College Dinner (Intended for college teachers trustees, general board members and wives. A few tickets available for others especially interested). Ball Room.
Educational Outlook and Issues, J. I. Baugher.
Brief Address.

7:00- 9:00 Auditorium—Paul Longenecker, presiding.
The Pageant of the Sowers—First Church Chicago and Bethany Biblical Seminary.

SUNDAY MORNING, JUNE 12

6:30- 6:55 Morning Meditations—Fraser Theater. L. W. Shultz.

7:15- 8:30 Breakfast Conferences:
1. Sponsored by Men's Work (women invited) Ballroom. Mastery in Money Management, W. M. Kahle. R. E. Mohler, presiding.
2. Teachers' Conference.
   a. Of Adult Classes, C. G. Hesse, leader. Banquet Room.
   b. Of Young People and Intermediates, A. C. Baugher, Pine Room.
   c. Of Juniors, Beginners and Primaries, W. L. Widdowson and Anna Miller. Corner in Ballroom.

9:00-10:15 Sunday School:
Adults—Auditorium. Foster B. Statler.
Young People—Fraser Theater. Ida Shockley, superintendent, Harper Will, teacher.
Intermediates—Marvin Hall, second floor, Room 206. Raymond Peters, superintendent.
Children—Marvin Hall, Rooms 109, 110, 111. Southwestern Kansas leaders in charge. Mrs. Nevin W. Fisher, leader.

10:25-10:40 Junior Choir and Recognition of District Children's Directors.

10:40-12:00 Worship and Sermon—Auditorium.
Worship, Clyde Mulligan.
Sermon, The Church in Our World, Edward Frantz.

10:30-12:00 Children's Church Service. Marvin Hall, Rooms 109, 110, 111.

SUNDAY AFTERNOON

2:00- 3:40 1. Auditorium—Ora Huston, presiding.
Worship, J. M. Blough.
The Oxford Conference Report, M. R. Zigler.
Peace Message, Dan West.
2. Recreational Programs.
   a. For Children.
   b. For Intermediates, directed by Recreational Fellowship.

4:00- 5:00 Auditorium—Sacred Music by Conference Choir, directed by Nevin W. Fisher.

5:00- 7:00 Conference Budget Field Men's Dinner—Banquet Room.

5:00- 7:00 Fellowship Dinner for young people. Ball Room. (Tickets must be purchased by Saturday noon.) Moderator V. F. Schwalm, speaker.

SUNDAY EVENING

7:30 Auditorium—Levi K. Ziegler, presiding.
Worship, conducted by young people.
Sermon, The Dynamic of the Church, D. W. Kurtz.

MONDAY MORNING, JUNE 13

6:30- 6:55 Morning Meditations—Fraser Theater, H. L. Ruthrauff.

7:00- 7:50 Breakfast Conferences:
1. Men's Work Executive Conference, Allen Weldy, chairman. Pine Room.
2. Bethany Biblical Seminary Directors. Banquet Room, 6:30 A. M.
3. District Directors of Children's Work.

8:00 Business Session—Auditorium.

9:00-12:00 Children's Period. Northeastern Kansas Children's Leaders in charge.

MONDAY AFTERNOON

1:30 Missionary Convocation, Otho Winger, presiding.
Hymn Singing.
Worship, J. S. Roller.
Missionary Address, Minor M. Myers.
Missionary Address, Chas. D. Bonsack.
Music.
Introduction of New Missionaries.
Presentation of Workers on Platform.
Christopher Sower Conference Offering.
Consecration Prayer.

4:45- 5:30 Africa Moving Pictures—Fraser Hall.

MONDAY EVENING

7:30 Worship, James Elrod.
The Challenge of Our Conference, J. W. Lear.

TUESDAY MORNING

8:00 Business Session.



Facilities for holding the Lawrence Annual Conference are very similar to those enjoyed at Ames, Iowa, in 1934. Amongst the university buildings available is the splendid Auditorium shown in the picture. Pictures of other buildings and a plan of the university campus will appear in later issues of the Messenger

THE CHURCH AT WORK

CHILDREN'S DEPARTMENT

Vacation Church School, Summer of 1938

Last year—1937—240 churches, or 22% of our churches, sent their boys and girls to vacation church school. This was a definite increase over the last three or four years.

Thirty-two million children will be released from the public schools during the summer months. Whether three months of vacation will help or not depends on what they do.

The 1938 materials leaflet is off the press and has been mailed to local churches. Order a free copy if you have not already received one.

Especially for Directors and Planning Committee

How to Plan and Conduct a Vacation Church School, Bulletin 610. 1937, 25c. Follow this one for most recent information.

The Church and Community Co-ordination. 35c, 1937.

Curriculum Materials for Vacation Church Schools. Bulletin 803, revised 1935. 10c.

The New Vacation Church School, Blair. $1.50, 1935.

Administering the Vacation Church School, Armentrout. $1.00, 1929.

A Summer Program for the Church School, Krumbine. $1.50, 1926.

ADULT CHRISTIAN WORKERS

Rural Childhood and Youth

Sunday, May 22

Note: See "Rebuilding Rural America," Dawber, Chapter 5

I. The Opportunity and Obligation of the Rural Home Toward the American Youth.

1. Rural families have twice as many children as city families; therefore, we conclude the opportunity for child nurture is twice as great. What happens to our rural youth is of utmost concern to the nation and to the church. This is the main source of their leadership.

2. The farm home should be a training ground in cooperation and loyalty. The family work and live together.

3. The farm home should develop initiative and personality. The responsibility of chores and the variety of farm experiences contribute much in this direction.

4. The farm home should develop moral and spiritual attitudes which are basic in Christian character.

5. The adults in rural families need training in the job of being parents. Many parents join discussion groups which meet at the church or in homes. Much literature is available in this field.

6. To do this job well, rural families must have fair incomes, decent houses, time for leisure and recreation, religious guidance. How may these be achieved?

II. The Opportunity and Obligation of the Rural School.

1. Due to the increased number of rural children, the distance between homes, the draining of wealth into the cities, the rural schools have much the greater task.

2. Some 53% of the pupils in our public schools and 58% of the teachers are in rural schools. Thus one third of the population must educate more than one half the children.

3. The rural teacher has less equipment and receives one half the pay of the urban teacher and does a bigger job.

4. Many rural youth are underprivileged as to schooling. Should the church raise her voice in their behalf?

5. Do you think government aid to the rural schools would be unfair to the city? How would you equalize this load?

6. Should rural schools be ruralized or should they follow the urban pattern?

7. Would you favor religious education in connection with the rural school program?

III. Problems Facing Rural Youth. How May They Be Solved?

1. Jobs. Many youth are not needed on the farm. One half of the youth of the city are out of work.

2. Delayed marriage. Many couples denied marriage on account of lack of funds and a job.

3. Low income from farming. Cost of equipment high.

4. Moral standards. Pagan morals from city finding their way into the country.

5. Should the church help worthy young couples to get a start in the rural community as farmers, merchants, doctors, ministers, teachers?

WOMEN'S WORK

Women's Missionary Material for 1938-39

By Nora M. Rhodes, Dallas Center, Iowa

The women of the church have many fine things in store for them in the way of missionary material in the year just ahead.

We will have the four separate programs for use during the fall months. These are as follows: "Our Girls' Mission Schools" for September, "Missionary Biographies" for October, "History of Five Mission Stations" for November, "Pioneer Missionary Women" for December. These are 5c each and will be released at Conference time.

For our book study we are particularly fortunate in having "Moving Millions," a treatise on India written by a number of that country's outstanding missionaries. The book is 50c. The program helps, How to Use, 25c, based on this book, will be ready by Sept. 1.

Every group of women in the brotherhood will want to avail themselves of this next year's programs. Order all material from General Mission Board, Elgin, Ill.

MEN'S WORK

Men's Work of Middle Indiana

By Oren Eikenberry, Flora, Indiana

The Upper Deer Creek church was host to the men of Middle Indiana in the semiannual meeting which was held April 10, 1938. Bro. H. Spenser Minnich was the guest speaker and gave inspirational addresses at both afternoon and evening sessions.

The men are enthusiastic about the new project, the support of Bro. I. W. Moomaw on the India field, and are responding in liberal offerings. Already one fourth of the yearly support has been sent to the Mission Board.

One encouraging feature of the meeting was the presence of so many pastors of the district, also a large group of laymen. We believe great things are ahead for the consecrated laymen of Middle Indiana.

Northeastern Ohio Men's Work

John W. Meyers reports that four more congregations have been added to the Canton subdistrict of Northeastern Ohio Men's Work. They are: Eden, New Philadelphia

Sugar Creek, and Baltic. At a meeting Friday evening, April 8, at the home of Bro. Frick, an organization was formed in the Eden congregation with officers as follows: Clarence Lantz, president; Robert Brumbaugh, vice-president; Paul Domer, secretary; Henry Jones, treasurer; Bro. Elmer Frick, chorister.

The subdistrict held its second meeting at West Nimishillen church, Sunday, April 10. It was a peace meeting. Sixteen churches were represented with a total attendance of approximately one hundred fifty. Seven dollars was raised for District Men's Work. The next meeting will be in June.

CORRESPONDENCE

JUST CRUMBS

1. The most beautiful smile is the one streamlined with ears.

2. Kindness is the universal language that every nationality can understand.

3. Independence is of greater value than any dole.

4. Debt is like a trap, easy to get into, but not so easy to get out of.

5. Going to war is losing a pound for the sake of saving a penny.

6. Peace and oppression can not live together.

7. If you don't want to trade with the devil keep away from his place of business.

8. Pride and power are infamous twins.

9. Character is your real self; reputation is your shadow which does not always coincide with your character.

10. Farming, preaching and teaching; these three, but the greatest of these is teaching.

Erie, Kans. Byron Talhelm.

SING WITH THE SPIRIT

I have spent almost half of my life teaching music and have always been very urgent in giving expression to the music sung. Singing is an expression of the emotions. We sing as we feel.

I have been thinking for some time that we will have to change our living or quit singing some of the hymns we have in our hymnbooks. The life we live has much to do with giving expression to our singing. I believe that is what Paul meant when he said: "I will sing with the spirit and the understanding also."

What do we mean when we sing that we want to be like Jesus? What does it mean to be like Jesus? Does our daily living prove what we sing? We sing, "Where he leads me I will follow," and then like Peter, follow a long way behind! What did Jesus mean when he said, "Follow me"? Did you ever try to walk in the footsteps of another? And did you find it an easy thing to do? Some of the steps were too short and some too long. Jesus, however, did not mean that kind of walking; he means for us to imitate him in life and character. Read 2 Cor. 3: 18; 1 John 4: 17.

Sometimes we sing, "I'll go where you want me to go, dear Lord," and then go places we know the Lord would not go. Or we sing, "I'll be what you want me to be; I'll say what you want me to say, dear Lord," then go home and abuse the wife and children, or say a lot of things that would not look well in print. In hymn 248, Hymns of Praise, we make a wonderful surrender, giving hands, feet, voice, will, silver and gold. When the collection basket goes around we drop in a nickel with the hand real low for fear some one will see the sacrifice we have made. I must mention one more hymn, the familiar, "Have thine own way, Lord." If we were as pliable as the clay in the hands of the potter, many of us would be living different lives. In the last verse of that hymn we ask the Lord to fill us with his spirit "till all shall see, Christ only always living in me." If that were true, what a change it would make in the home and in the church! We would not hear the jazz and ragtime music we so often hear, nor the silly conversations so common.

"If all the breath that is vainly spent, were to heaven in supplication sent, our songs would oftener be: Hear what the Lord has done for me!" We profess to be Christians and then live like pagans. Jesus says that if we love him, and keep his words, the Father will love us, and come unto us and make his abode there (John 14: 23).

Is Jesus living with you, and is his spirit guiding you? I am sure if we are always conscious of his presence and are walking in his footsteps we will not go astray. We will enjoy our religion and these hymns we sing will mean more to us and to those who hear. Then our influence for good will be felt in the community in which we live.

If we live by the Spirit, by the Spirit let us walk (Gal. 5: 25). "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin (1 John 1: 7). May our walk be close with God, and our singing be a true expression of the life we live. D. M. Glick.

Louisa, Va.

THE BLESSING OF CHRISTIAN OPPORTUNITIES

I was impressed by a certain article in a recent number of the Gospel Messenger, an article where the author spoke about children as well as grown folks not always remembering the text of a sermon they had heard, or even the title of a story. I do not believe any one could enjoy a good sermon or good story more than the writer. Yet, I admit that I do not always remember the text, though I may have enjoyed the sermon more than I knew how to express in words. Rather, I carry the thought of the sermon in my mind long afterwards, and especially so since the home church is closed and those of us who are isolated are permitted to attend church but once in several years.

I can recall the district meeting held in Lincoln, Nebr., last fall, the first meeting we have had the privilege of attending in years. I can not express in words how much good that Sunday did me. We got there in time for the Sunday-school period and stayed until after the night service, and what a day it was to me!

Naturally those who attend regularly would not think so much about a meeting held months ago. And I am still hoping and praying for the time to come when I will be privileged to attend my own blessed church and meet those of like precious faith more than I do now. My soul is still hungering and thirsting after righteousness, but I can only hope and pray until the good Lord sees fit to open the way for me to be filled.

Life to me does not seem complete without religious teaching and training. And not only the meeting was enjoyed, but hand clasps and visits with old friends as well. For me the many joys of that one day were beyond description. But I will say to those of you who have the privilege of attending church, and of having a chance to

hear such good talks and sermons, that you should take advantage of your opportunities while you can. For the time may come to some of you, as it has to some of the rest of us, that you may not have a chance! I have been in homes, supposed to be Christian, where church going was taken lightly. How I wished I might have had their chance. When I read of love feasts being well attended, and series of meetings being held, I can not tell you how my heart aches, and how I long to attend. It has been years since I have attended any such meetings and it will likely be some time before I do. The disappointment of not getting to attend is too great to endure with patience. Oh, church people, work while it is day, the night cometh when no man can work! Bertha Hardnock.

Alvo, Nebr.

THAT MESSENGER PICTURE

When I removed the wrapper from March 12 Messenger, and turned the first page, I saw the picture of a brother and his wife examining together the welcome weekly visitor—the Gospel Messenger. With a thrill of joy in my heart, I could see my own parents in a vision as they too, years ago, read the Messenger at our old home fireside. And I could not help but think how few we see today in the old familiar dress they wore. I remember when a child of asking mother why she made all her dresses alike. In a few well-chosen words she told me what the uniform meant to her. How happy the people of that day were in their simple dress! And how fitting to the inner self! I am quite sure the children and grandchildren of our parents feel a reverence for their childhood teaching, that they can never renounce the belief and atmosphere of mother's church. There is a spiritual feeling deep down in the bosom of the present generation of Church of the Brethren that can never be extinguished.

Oh, that we had more of the sweet, simple life today! May we, as children of those who have gone before, carry on the banner of love and peace-abiding citizenship which is so much needed today! To me the sweetest memory is that of remembering happy childhood days. I am finding life can be one of joy if we will only ask ourselves the question: Does it pay? Thank God for Christian parents, and may he watch over their wandering children.

Prairie City, Ill. Mrs. Ida Trimmer Fowler.

THE LORD HAS POWER

I want to drop you a few lines to let you know that we know that the Lord is still on the throne, and that he still has power. We have had the blessed privilege of seeing that power demonstrated in the last six months.

We were called to anoint a dear saint of God's, seventy-six years old, who had a very bad cancer; and, praise the good Lord, she is up and enjoying life. We were called to Milford, Nebr., to anoint a lady who was ill, and to the glory of the Lord she is feeling fine. We were called to Dorchester recently to anoint another lady who has cancer, and on our way back we stopped in Milford to see the first lady that we had anointed. We were not there five minutes before another lady came, and said: "I want to be anointed. Will you do it?" Praise the Lord we did it, to the glory of God. We also had an old brother who the doctor said had cancer, and that he could not live very long. So he called for the anointing. It has been over a year, he is still alive, and is in fine shape. This man had been taken to the hospital, and the doctor had said there was nothing to be done. But, praise the Lord, seeing is believing. In our personal work we are putting out various kinds of tracts, contacting the sick and needy, and have made a call for clothes, and are surely getting results. We started our revival April 10, with Miss June Yearout as our evangelist; our love feast will be Monday, April 25.

We are expecting a great meeting, God knows the city of Lincoln needs it. You can hear anything but the gospel of the Lord Jesus Christ. We ask an interest in your prayers. L. W. Smith.

Lincoln, Nebr.

IN SACRED MEMORY OF MY FATHER, HENRY M. NEFF

Henry Melvin Neff was born Sept. 30, 1863, near New Paris, Ind. He departed this life Feb. 20, 1938, at the age of 74 years, 4 months and 21 days.

Death came a few months after his heart was saddened by the death of mother, Mary Lue Nettie Cripe, whom he married fifty-one years ago. They both united with the



church in 1890 and remained faithful and active member until death.

His immortality was achieved in humble, honest work and living. He was not a seeker of high places, but quietly applied his talents in obscure and often unseen ways. He spoke few words but these were words of wisdom.

Many of his characteristics were no doubt acquired from his father, Elder Abraham Neff, who came from Virginia to Indiana in the pioneer days, and thus he came in touch with many varied experiences.

Left are three children, Raleigh, Abraham and George, together with ten grandchildren and one brother and sister.

The life of father will remain a monument upon whose crest will be indelibly chiseled such words as honesty, courage, goodness, faithfulness, kindness and sincerity, for he truly lived these virtues.

Such lives as his stand out as beacons along life's way to light the way for those of us who come after, and true light the way to higher living.

The funeral services were held in the New Paris church by Bro. Virgil Mock, assisted by Bro. Manly Deeter. The body was laid to rest in the Violet cemetery.

Goshen, Ind. Raleigh Neff.

PASSING OF MATTHIAS RYSTON FLOHR

Matthias Ryston Flohr was born Nov. 11, 1866 in Knox County, Ind., and died March 9, at his home in Lees Cross Roads, Pa. He was the son of the late William and Julia Ann Manheart Flohr.

He was married Jan. 5, 1892 to Miss Ida J. Baer, who survives him. Surviving also are four sons, three daughters, fourteen grandchildren, three brothers and four sisters. One daughter, Mrs. Ida Varner, was laid to rest March 15, 1937. Bro. Flohr was elected to the ministry in 1907 in the Back Creek congregation. While Bro. Flohr could not read, he had a wonderful memory and never hesitated in filling the pulpit. He visited the sick in many homes, and will be greatly missed in the church and in the community in which he lived. He was a lover of children.

Funeral services were held March 12 in the Church of the Brethren at Shippensburg, Pa., with Bro. Otho J. Hassinger officiating, assisted by Bro. Olden D. Mitchell, pastor of the Shippensburg church. Burial in Spring Hill cemetery.

Carlisle, Pa. Mrs. A. A. Evans.

SARAH BRUBAKER CRIST

(See Cover Page for Picture)

Sarah Brubaker Crist was born in Clark County, Ohio, Dec. 15, 1851. As a small child she was taken by her parents to Macoupin County, Illinois, and here at the age of twenty she became a Christian and was baptized in the Pleasant Hill church. Dec. 31, 1874, she was united in marriage with Isaac H. Crist. On the same day her sister and J. P. Vaniman were married. Dec. 31, 1924 at La Verne, Calif., a double Golden Wedding celebration was held for the two couples.

In 1887 they moved to Kansas, near to Olathe, and here on the frontier they did much work, Sarah caring for the family and the homework while her husband, Isaac, was out in church work. Bro. Crist says that often he would speak about her heavy duties, yet she would assure him they would get along and that he should go; during the eleven years Bro. Crist did much evangelistic work in widely scattered churches. In 1888 the General Mission Board requested them to open up a work in Kansas City. At that time only two members lived in Kansas City. For about ten years, he made two trips each month to the mission. By request of the District Mission Board in 1898 they moved to Kansas City to spend all their time in that work. In 1908 they moved to McLouth, Kans., and remained here for several years as pastors. Brother and Sister Crist came to Florida in 1919. During the earlier years here Bro. Crist held several meetings with good ingatherings for the church.

Elder I. H. Crist passeed away April 16, 1928, and Sarah (or grandma, as we called her) passed away the afternoon of March 26, 1938, with her son, Asa, sitting by her bedside reading to her from her own precious Bible. Of the seven children born into this home, one died in infancy and two others preceded their mother, leaving four living at the time of her death. These are: Roy Crist of Kansas City, Mo.; A. D. Crist of Florida; Albert Crist, Los Angeles, Calif.; Mrs. C. W. Eshelman, Topeka, Kans.

Besides her four children, she leaves three sisters: Diana Vaniman of La Verne, Calif., Mary A. Brubaker of the same place, and Emma Gibble, Girard, Ill. She also leaves to mourn her loss, thirteen grandchildren, seven great-grandchildren and a host of friends. After Bro. Crist died, grandma went to the La Verne Conference and stayed with her sisters for four years, and then returned to Florida. During the five and one half years, since her return, she had been quite well except for her bronchial asthma. Of course, she suffered continually, but without a murmur, and was cheerful and pleasant and anxious to do something for her Master.

March 27 she was placed in her final resting place in the cemetery at Middleburg, by the side of her husband. The text which she had selected was very fittingly illustrated in her life of faithfulness. "Be thou faithful unto death, and I will give thee a crown of life." The testimony of her husband before he left us was that she had been a faithful companion and pastor's wife. The testimony of her children was that she was a faithful mother to them. The testimony of her helpers in church work was that she was a faithful helper. She has left a worthy example for the younger generation to follow. Her life is not ended because it will live on in the Clay County church as well as in other churches in the brotherhood. Her funeral was conducted by Brethren H. B. Layman and the writer of this brief obituary. J. H. Morris.

Earleton, Fla.

JOHN SPARE GRATER

The Norristown Church of the Brethren was greatly shocked on the afternoon of Jan. 4, when it learned of the sudden and unexpected passing of Bro. John S. Grater. Death came to him at his beautiful home on Trooper Road after a very brief heart attack. Bro. Grater was only sixty-three years of age, and seemed to be enjoying reasonably good health.

John Spare Grater was born May 18, 1874 in the Limerick Township of Montgomery County, Pennsylvania. When he was about one year of age his pareents, Elder A. L. and Hannah Spare Grater, moved with him to Morrison, Ill. Here he grew to manhood. On an Easter Sunday when he was about fourteen years of age, he was baptized into the Rock Creek Church of the Brethren in Illinois. He attended Mount Morris College for a while also. Returning to Pennsylvania to make his home, he was united in marriage to Miss Bertha Oehlert on June 20, 1901. To this very happy union two children were born, Edgar H. and B. Mildred, both of whom are very active in the Norristown church.

Bro. Grater was a very faithful and active member of the Norristown Church of the Brethren during the entire thirty-seven years of his residence there. He had served the church in the capacities of church school superintendent, deacon, teacher, etc. At the time of his death, he was the beloved chairman of the official board. Bro. Grater was looked to as the spiritual father of the church. He was greatly loved by young and old alike, and always took an active interest in all the affairs of his church. His pew was vacant but very few Sundays in all the years of his residence in Norristown.

Bro. Grater was greatly respected in the community. For most of his life he was connected with the Fleder and Wolfe Radiator Works, having served with honor in the capacity of general superintendent for a great many years. He was a member of the borough council and the civics service clubs for a number of years.

Aside from his friendly and Christian spirit, Bro. Grater will be long remembered for his unusual love and faithfulness to his home and church. These were his very life.

Norristown, Pa. W. Harold Row.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Butson-Harris.—At the Roanoke Church of the Brethren, March 6, 1938, Bro. Emory E. Butson and Sister Rubye Marie Harris, both of Jennings, La.—Glenn Harris, Jennings, La.

Henderson-Miller.—By the undersigned, at the parsonage in Ottumwa, Wilbur Henderson and Gladys Miller both of Fredric, Iowa, Feb. 22, 1938.—Chas. A. Albin, Ottumwa, Iowa.

Kulp-Shaffer.—At the Mt. Joy church, by the undersigned, assisted by Pastor Q. A. Holsopple, Jan. 30, 1938, Samuel W. Kulp and Evelyn Shaffer.—W. W. Kulp, Windber, Pa.

Manges-Lehman.—George Manges and Florence Lehman, both members of the Rummel church, April 17, 1938, at the Rummel church parsonage, by the undersigned.—W. W. Kulp, Windber, Pa.

Palmer-Sears.—By the undersigned, at the home of the bride's parents, April 17, 1938, Betty Lee Sears of Louisville, Ohio, and Clarence S. Palmer of Canal Fulton, Ohio.—M. M. Taylor, Louisville, Ohio.

Pettit-Faucett.—By the undersigned, at the home of the bride's parents in Ottumwa, Gerald Pettit and Ruby Faucett, both of Ottumwa, April 17, 1938.—Chas. A. Albin, Ottumwa, Iowa.

Titler-Leininger.—By the undersigned, at my residence, April 7, 1938, Bro. Geo. Titler and Ethlyn Leininger of Jasper, Mich.—J. A. Guthrie, Swanton, Ohio.

FALLEN ASLEEP

Bechtel, John I., aged almost 79 years, died at home in Oaks, Pa., March 12, 1938. He spent his entire life in Upper Providence Township, Montgomery County, Pa. Feb. 5, 1881, he was married to Martha C. Reiff by J. T. Myers. Seven children were born to them. Six children and his wife survive. He was baptized by J. T. Myers in 1885, and was elected as deacon in 1892, and served faithfully. The place of Brother and Sister Bechtel was seldom vacant at any service in the Green Tree church. Funeral services were conducted by his pastor, H. S. Replogle, with burial in the Green Tree cemetery.—Edith B. Replogle, Oaks, Pa.

Bixler, Sister Rebecca E., widow of Theodore Bixler, died March 28, aged 79 years. She was a daughter of the late Christian and Savilla Royer. She was a member of the Church of the Brethren for many years. Surviving are a daughter and a son. Funeral services were conducted by Eld. Geo. A. Early and Bro. A. Stauffer Curry. Interment in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Brindle, John, son of Brother and Sister Willis Brindle who were faithful members of the Mechanicsburg church, died at his home in Mechanicsburg March 13, 1938, following a year's illness. He was a painter by trade, hard working and a good provider for his family. He is survived by his wife and two sisters. Funeral services were held by the writer and Rev. Bream. Interment in the Mt. Zion cemetery.—John E. Rowland, Mechanicsburg, Pa.

Clark, Nancy Ellen Redenbo, was born near Sidney, Ohio, May 2, 1859, and departed this life April 13, 1938. She came to Bond County, Ill., in early life, settling in Pleasant Mound Township, where she spent nearly her entire life. At the age of sixteen she united with the Church of the Brethren, and remained faithful. On Dec. 31, 1876, she married David Noffsinger. To this union four children were born. Mr. Noffsinger passed away Dec. 12, 1907. On April 16, 1912, she married Isaac A. Clark. She leaves one son, one daughter, fifteen grandchildren, seven great-grandchildren, one sister and three brothers. Funeral services were conducted in Pleasant Mound, Ill., by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

Culler, Sarah Larson, was born April 3, 1892, and departed this life March 29, 1938. Death was caused by cancer. She had been a patient sufferer for over forty years, having had three operations. Sister Culler was born at Jewell, Iowa, the daughter of Andrew and Christina Larson, who with three brothers and three sisters preceded her in death. Jan. 12, 1916, she was united in marriage to Frank Culler. To this union was born one daughter. Sister Culler united with the Church of the Brethren at Dumont, Iowa, in 1918, and remained faithful. Surviving are her husband, one daughter, three brothers and two sisters. Funeral services were held at the West Goshen Church of the Brethren by M. D. Stutsman, assisted by Foster Berkey. Burial in West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Ditman, Sister Hannah, widow of Joshua Ditman, died March 14, aged 83 years. She was a daughter of the late Lawrence and Louisa Gearing. She was a lifelong member of the Church of the Brethren. She is survived by two sons, a stepson and stepdaughter. Funeral services were conducted by Eld. Geo. A. Early, with interment in the Kreider cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Gibboney, Samuel J., was born in Westmoreland County, Pa., March 15, 1862, and departed this life March 30, 1938. On Dec. 22, 1886, he was united in marriage to Nancy Ann Smith. To them were born eleven children, two daughters preceding him in death. Bro. Gibboney was industrious in his chosen trade as steam engineer which he followed many years. In early life he united with the Brethren in Christ church, later affiliating with the Church of the Brethren in Bradford. He enjoyed attending services, but was handicapped for some years by failing health. Surviving are his devoted companion of more than fifty years, six sons, three daughters, thirty-three grandchildren and two great-grandchildren. Services were conducted from the home by Eld. G. E. Weaver.—J. E. Overholser, Bradford, Ohio.

Groff, Abner, son of Nathan and Emma Patterson Groff, was born in Miami County, Ohio, April 19, 1877, and died at his home in Dayton April 10, 1938. He was united in marriage to Nena Varner Dec. 22, 1915. He became a member of the Church of the Brethren early in life and remained faithful. He was a kind father and a devoted husband. He leaves his wife, three daughters, one son, two brothers and two sisters. Funeral services were conducted at the East Dayton church by the writer, assisted by Sister Goldie Killian. Interment in the Pleasant Hill cemetery.—Hugh Cloppert, Dayton, Ohio.

Haldaman, Sister Lizzie Miller, died in the Stephen Memorial hospital in Ephrata on March 11, 1938, aged 51 years, 10 months and 23 days. She was a member of the Church of the Brethren for many years. She was twice married. Her former husband, William Habecker, preceded her in death. She is survived by her husband, Wayne Haldaman, three sons and one daughter. Funeral services were held in the Bergstrasse Lutheran church by Eld. N. S. Stoner, assisted by the writer. Interment in the adjoining cemetery.—Noah Martin, Ephrata, Pa.

Haskins, Sister Mae Owens, was born Aug. 24, 1886, in Marion, Ind., and departed this life Feb. 19, 1938, in the St. Elizabeth hospital, LaFayette, Ind. She had been in the hospital a little over a week. She was a member of the Monticello Church of the Brethren. She leaves her husband, three sons, four brothers and one sister. Her father, mother and one sister preceded her in death. Sister Haskins will be greatly missed by all who knew her. She was a good mother, neighbor and friend. She was always ready to lend a helping hand whenever it was needed. Funeral services were conducted by the pastor, Bro. Frederick Hollingshead. Burial in the Pike Creek cemetery.—Gertrude Hibner, Monticello, Ind.

Hetrick, Sister Sarah H., wife of Deacon Edward K. Hetrick, passed away suddenly on March 27, 1938, from a paralytic stroke. She was born July 12, 1862, the daughter of George and Anna Hershey Forry. She had been a member of the Church of the Brethren for about fifty years, being a charter member of the local church. She had been married for over fifty years. She is survived by her husband, two sons, a daughter, thirty grandchildren, four great-grandchildren and two brothers. Funeral services were held by J. E. Myers, J. M. Stauffer and E. E. Baugher in the Hanover Church of the Brethren. Interment in the Rest Haven cemetery.—J. E. Myers, Hanover, Pa.

Hostetler, Hiram, was born March 7, 1876, in Richland Township, Cambria County, Pa., and departed this life March 25, 1938, at his home near Scalp Level. He was the son of Henry and Mary Weaver Hostetler. He was united in marriage to Cevilla Baumgardner on Feb. 26, 1899. Nine children were born to bless this union. One preceded him in death. He is survived by his wife, five sons, three daughters, seven grandchildren, two brothers, two sisters and a host of other relatives and friends. He united with the Scalp Level Church of the Brethren in 1902, and remained faithful. He was a regular attendant at church services, having established a record of perfect attendance for more than twenty years at Sunday school. His sickness was of short duration and came as a shock to his family and entire community. Funeral services were conducted by the pastor, Bro. G. E. Yoder, with interment in the Richland cemetery.—Mrs. Ethel Livingston Weller, Scalp Level, Pa.

Impton, Wayne Eldon, the son of Harold and Laura Impton, was born near Bryan, Ohio, Aug. 24, 1936, and departed this life on April 12, 1938. He was a strong and healthy child until about one week ago. Pneumonia was the cause of his death. He leaves his father and mother, his grandparents, four nephews, five aunts, several cousins and friends. He was laid to rest in the Edgerton, Ohio, cemetery.—Dewey Rowe, Bryan, Ohio.

Keller, Sister Nancy Ann, daughter of Eld. William and Nancy Stickler, was born at Centerville, Iowa, Dec. 24, 1862. In 1885 she became a member of the Fairview Church of the Brethren near Unionville, Iowa. In 1884 she was married to Jacob H. Keller and until his death in 1928 she shared with him in the work of the ministry in the Fairview church and in the Shelby County church near Leonard, Mo. For several years she lived with her only son, William, near Ankeny, Iowa, and died at his home April 16, after an illness of over four weeks. Funeral services were held in the Fairview church on April 18, conducted by Eld. Orlando Ogden, assisted by the undersigned. Burial was made in the Fairview cemetery.—Ora W. Garber, Elkhart, Iowa.

Kiewicz, Grace Charlotte, daughter of Thomas G. and Estella Perkins, was born in Chicago on Dec. 17, 1886, and passed away at the Winnebago County hospital after several weeks of illness at the age of 51 years. She accepted Christ in her youth and became a member of the United Presbyterian church in Chicago. On Sept. 2, 1912, she was united in marriage to Louis Kiewicz. To this union were born four children. With the family she moved to Rockford, Ill., in 1919, and later became a member of the First Church of the Brethren. She leaves her husband, three sons, three grandchildren, a sister and many other relatives and friends. One daughter preceded her in death. Funeral services were conducted in the First Church of the Brethren

in Rockford by the undersigned. Interment in the Greenwood cemetery in Rockford.—J. S. Flory, Rockford, Ill.

Loudes, Sallie J., wife of Milton C. Loudes, died at her home in Yerkes, Pa., April 2, 1938, aged 68 years, 4 months and 21 days. She was baptized in 1897 by J. T. Myers and remained faithful She was in services the Sunday before her death. She was the mother of three sons, all surviving. Her husband also survives. They took into their home two other children and raised them as their own. Funeral services were held in the Green Tree church, with interment in the adjoining cemetery. Bro. H. S. Replogle was in charge.—Edith B. Replogle, Oaks, Pa.

Mothersill, Sister Isaac, was born in Hartland, N. Y., Dec. 10, 1851, and died at the home of her daughter in Colfax Township, Mecosta County, Mich., on March 3, 1938. In April of 1889 she was united in marriage to Isaac Mothersill. To this union one daughter was born. She is survived by her husband and daughter, and two sons by a former marriage. Sister Mothersill was a faithful member of the Church of the Brethren for about forty-five years. She suffered much from a nervous disorder. Through all her suffering she remained faithful to her Savior. Services were held in the Brethren church by Bruce Brown and Samuel Stinger. Interment in the Marting cemetery.—W. E. Tombaugh, Rodney, Mich.

Myers, Bro. Gage, of Hesston, Pa., died in the Huntingdon hospital on April 4, 1938, aged 40 years and 4 months. He had been ill for over a year. He was a faithful husband, a good father and loyal to the church. He was always willing to do his part. He is survived by his wife, one son, his mother and a half brother. Services were conducted at the James Creek Church of the Brethren, where he and his family worshiped regularly, by the writer and Bro. Galen B. Royer. Interment in the Brumbaugh cemetery.—John E. Rowland, Mechanicsburg, Pa.

Oxenrider, Ida Ramsey, daughter of William and Mary Jane Ramsey, was born near William Center, Ohio, April 27, 1863, and died April 12, 1938. She was united in marriage to Ruben Oxenrider on Feb. 10, 1886. To this union were born three sons and three daughters. Two sons, three sisters and one brother preceded her in death. She leaves her husband, three daughters, one son, two sisters and three grandchildren. She was a faithful member of the Brethren church for many years. She lived a very devoted Christian life. Funeral services were held at the Church of the Brethren by the undersigned. Interment in the Brown cemetery.—Dewey Rowe, Bryan, Ohio.

Rudy, Sister Della, daughter of Samuel and Christena Furlong, was born in Miami County Jan. 2, 1871, and passed away April 12, 1938. Her illness was of short duration and her death came as a shock to the community. The anointing service was administered a short time before her passing and she seemed resigned to the will of God. She was united in marriage to John C. Rudy July 10, 1892, who preceded her in death March 1, 1932. To this union were born one son and two daughters. The daughters preceded her in death. She leaves her son, a daughter-in-law, a granddaughter and four brothers. One sister preceded her in death. She united with the Church of the Brethren forty-four years ago and lived a Christian life. She was of a cheerful disposition and made a host of friends who are saddened by her departure. She will be sadly missed in the church and community. Bro. Oliver Royer had charge of the funeral services which were held in the Pleasant Hill Church of the Brethren. Interment was made at the cemetery near Covington.—Mrs. Irvin Furlong, West Milton, Ohio.

Seiz, Albert B., was born Sept. 10, 1864, and died March 30, 1938, in Phoenixville, Pa. He had been for many years a member of the Green Tree church. During his later years he had been a member of the Baptist church. He is survived by his second wife and two daughters. Funeral services were conducted by Bro. H. S. Replogle, assisted by Rev. W. V. Murphy of the Baptist church. Burial in the Green Tree cemetery.—Edith B. Replogle, Oaks, Pa.

Spooner, Sister Ellen Byington, a beloved resident of Rodney, also a member of the Church of the Brethren for about forty-five years, died at the home of Mrs. James Frederick at Big Rapids on March 11, 1938, after a brief illness. She was united in marriage to George Spooner Sept. 20, 1880. Nine children were born to this union. Three sons and one daughter survive. Funeral services were conducted at the Brethren church by the writer, with interment in the Marting cemetery.—W. E. Tombaugh, Rodney, Mich.

CHURCH NEWS

FLORIDA

Okeechobee.—We held our first service in the new church on March 27. An all-day meeting was held, with a basket lunch at noon. Bro. Irwin Pletcher, former pastor, brought encouraging and inspiring messages in the morning and afternoon services. On March 27 we had the privilege of having Brother and Sister Geo. Carl with us. Bro. Carl gave us an inspiring message. We have had one baptism since we have been meeting in our new church. On March 27 we also enjoyed the vesper service. The ladies' quartet from Sebring brought us a musical program. On March 30 we were happy to have the Sebring Aid Society visit our Aid. Miss Elsie Shickel, missionary to India on furlough, spoke to us. She told us of the customs and dress of the people and showed samples of needlework done by the girls. She dressed one of our young ladies in India costume. We hope to have her with us again. On April 10 B. Y. P. D. was reorganized with Helen Rae Parker as leader. Our Aid Society has purchased over fifty glasses for love feast use. We meet twice a month now. On Thursday night before Good Friday we held our communion. We had an Easter sunrise service, sponsored by the young people. Pray that the work may go on at this place and that we may be more spiritual. —Mrs. Victor Domer, Okeechobee, Fla., April 19.

IDAHO

Bowmont.—We had an Easter program, after which Bro. Sam Bollinger delivered a short message. Four accepted Christ. In the evening the young people gave a peace play which was very inspiring. Our Sunday school is increasing in attendance and interest. We praise God for his goodness.—Mrs. V. W. Goodman, Nampa, Idaho, April 18.

ILLINOIS

Springfield.—Beginning the first of February, we started Sunday evening services, not having had evening services for some time. The attendance averages 115. Commencing with a candlelighting service other special features have included Feitshans high school choir, a playlet, and a Negro quartet. Our Sunday morning worship services are also well attended. Our pastor, Bro. Galen T. Lehman, recently held evangelistic services at the La Place church. During his absence, Brethren Geo. Miller and I. D. Heckman brought us very inspiring messages. Two complete visitations of the church constituency have been made by the laity recently. A Messenger club has been formed. The women have been very active, having held two doughnut sales recently, and they will serve a dinner to the Christian Business Men of this city in May. The week of April 3 pre-Easter services were held, with our pastor as evangelist. Eleven were baptized and there were ten additions by letter. Baptismal services were held April 13, and communion services April 14. Easter Sunday our Sunday-school goal was 150; there was an attendance of 172. In the afternoon several parents brought their babies for the consecration service. In the evening an Easter pageant was presented with the assistance of the young people and adult choirs.—Mrs. Gladys Lindgren Hollis, Springfield, Ill., April 18.

West Branch.—We met in council Jan. 10. Officers were elected. Bro. Merle Hawbecker who has served our church as elder and pastor for the past seven years tendered his resignation to take effect June 1. Bro. W. E. West of Mt. Morris was elected as elder. At our March council Brother and Sister Wayne E. Gerdes of Dixon, Ill., was asked to serve as pastor for the summer months. Our church is planning to celebrate the seventy-fifth anniversary of our first love feast on May 28 and 29, beginning at 6 P. M. Saturday. A basket dinner will be held on Sunday. The Manchester College deputation team gave an inspiring program on April 3. We expect the Bethany group on May 1. On Easter morning a program was given by the Sunday school. Bro. Paul Thompson and wife of Conway Springs, Kans., were with us last fall and gave very inspiring messages in a series of meetings. We are looking forward to a revival meeting this fall.—Mrs. Alga Strite, Polo, Ill., April 19.

INDIANA

Arcadia.—The work of this church is progressing. We have Sunday school every Sunday and preaching services both morning and evening. The attendance is good. On Easter the children gave a program of songs and readings. In the evening eight were baptized by the pastor, Russell Showalter. A few months ago four were baptized, making twelve additions recently. Our communion service will be held May 21 at 7:30 P. M.—Sarah Kinder, Arcadia, Ind., April 19.

Mexico.—We met in council March 3. One letter was granted recently. Our Sunday-school attendance has been increasing. The Ladies' Aid Society is busy quilting. A box of clothing is being fixed to send to the Spanish war sufferers. March 27 Bro. Virgil Finnell of North Manchester was with us. In the morning he preached on Communism and in the evening he showed pictures. On March 20 the young people of the Marion church gave a program. April 11-15 the four churches—Baptist, Methodist, Church of the Brethren, and Brethren—held a pre-Easter meeting. This was sponsored by the W. C. T. U. A good number from the Mexico church attended the men's meeting at the Upper Deer Creek church April 10. Bro. H. Spenser Minnich of Elgin gave two interesting talks and showed pictures in the evening. A good program was arranged. Our church, along with the other churches, is planning a vacation Bible school to begin May 17.—Mrs. Ernest Fisher, Mexico, Ind., April 20.

New Hope.—Sunday-school attendance is increasing under the superintendency of Bro. Roscoe Ross. We recently had a few meetings by a brother whom the mission board sent to this place and to Sampson Hill. We will soon be having an election of officers. Bro. J. S. Alldredge is still in charge of the services here. His regular time is every first and third Sunday of each month.—Wm. Coryea, Seymour, Ind., April 20.

Walnut.—We met in council March 11. Mildred Snyder was elected missionary treasurer, and the writer, Messenger correspondent. It was decided to increase the pastor's salary. March 27 the Home Builders' class presented a pageant, What Shall It Profit? It was very impressive. April 3 Bro. Virgil C. Finnell gave a stereopticon lecture, Balancing the Budget With Beer. The pastor brought the Easter message on Thursday evening preceding Easter, and the children gave a program on Easter morning. Our Aid Society has been doing quite a bit of work and we are to have a mother and daughter banquet in May.—Mrs. Laura Fitterling, Argos, Ind., April 18.

IOWA

Beaver.—We gave two programs at Easter time. In the morning the junior department and young people put on a play, The Children of Galilee. In the evening the Sunday school presented the religious drama, The Great Inheritance. In our March council the church called the undersigned for the fifteenth year of pastoral service. We are grateful for this confidence in us. Our crowds are increasing. Sister June Yearout will begin a revival here on May 22. We ask for prayers in behalf of this revival. We are organizing a Messenger club.—Oscar Diehl, Beaver, Iowa, April 18.

Des Moines.—During the past year the Des Moines church received twelve by baptism and six by letter. Our Sunday school is making wonderful growth. Our attendance is nearing the two hundred mark, and still increasing. Two of our faithful members were called home the past year. Brother and Sister Shenton will remain with us for another year. We are looking forward to our revival meetings, which will be held the first two weeks in May, with Bro. R. F. McIlnay of Minneapolis, in charge.—Mrs. Jennie Smithson, Des Moines, Iowa, April 18.

South Waterloo.—We have been enjoying some fine church activities. Bro. Yoder prepared a special series of Lenten sermons in preparation of the Easter time. The choir presented the cantata, The Gospel of Easter. The girls' glee club of the high school presented some of their contest numbers at one of the Sunday morning services. A song festival was enjoyed on April 3 when favorite hymns and special selections which had been requested were arranged into a program by the music committee. April 20 the a cappella choir of McPherson College will present a program. The B. Y. P. D. is sponsoring this program. Our church was host to the County Sunday School Convention on April 6, and those present enjoyed a profitable day in the interest of the Sunday-school work. We are looking forward to the coming of Brother and Sister G. G. Canfield on May 22, when they will begin an evangelistic campaign. Communion services are planned for June 20. Brother and Sister Yoder are the delegates to Annual Conference, with Brethren U. C. Miller and Samuel Fike as alternates. The Men's Work committee has outlined the plan for the corn-growing project which is under way for this season. The landscaping of the parsonage grounds is under the direction of the church trustees. The B. Y. P. D. presented a public program on March 27, and enjoyed a social on April 8. Brother and Sister Yoder spent a portion of the week beginning April 4 at Elgin in Board work. They also attended the McPherson Regional Conference Feb. 20-25, where Bro. Yoder contributed to the programs.—Mrs. E. H. Snavely, Waterloo, Iowa, April 15.

MARYLAND

Meadow Branch.—Our love feast was held April 14, and was well attended. About two hundred and fifty communed. Eld. Noah Sellers of the Black Rock congregation, Pa., officiated. Besides the home ministers, Brethren C. O. Garner, John D. Roop, Jr., and Bro. Miller from Black Rock assisted in the various services of the evening.

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One young married man was added to the church by baptism just before the love feast. The Sunday-school children rendered a good Easter program on Easter morning. A liberal offering was given for daily vacation Bible school to be held in June. The undersigned preached on Easter Sunday to a splendid audience at our Reisterstown mission.—William E. Roop, Westminster, Md., April 20.

MICHIGAN

Crystal.—We met in council March 26. Sisters Beulah Braman and Olive Noll were elected delegates to district conference. Our communion will be held June 18. The Sunday-school children gave an interesting program on Easter morning. The young people's choir gave a fine program in song. Bro. Samuel Bollinger made a few remarks on the meanings of Easter, and the influences it should have in our lives. Ninety-one were present. Our Sunday school is growing in interest and attendance. The young people are taking a real interest in the work.—Mrs. Martha E. Shrider, Butternut, Mich., April 18.

Muskegon.—Bro. Elmer Leckrone went to Manchester College, leaving Muskegon in December of 1937. On Nov. 10, 1937, Bro. L. W. Shafer baptized three persons. One has been baptized since then. Bro. Shafer makes a special trip from Durand, Mich., about one hundred miles distant, to bring us the Word of God. Bro. Shafer is a railroad man and receives his transportation free. Sister Shafer oftentimes accompanies him. Bro. Shafer held evangelistic services for two weeks beginning Jan. 30. Seven were baptized. On Feb. 18 Bro. J. E. Ulery of Onekama was with us. He was on his way to a Board meeting at Grand Rapids. The privilege of organizing a church in Muskegon was granted. Brethren J. F. Sherrick of the New Haven church and C. A. Spencer of the Shepherd church were appointed as a committee for organizing the church. The church was organized on March 19, 1938, with about twenty-five charter members. Brethren Sherrick and Spencer had charge of the program March 20. The officers are as follows: Elder, Bro. Shafer; clerk, Bro. Raymond Widing; treasurer, Bro. Douglas Erickson; trustee board, Brethren Albert Maibauer, Wm. Boyson and Fred Todd; ministerial and mission board, Brethren Frank Morrell and Clyde Jelf and Sister Vera Widing; Messenger agent and correspondent, Bro. Ralph Jelf. We are holding services at the township hall, located the first building east of the Muskegon Poorhouse. This is about a mile and a half east of U. S. 31-A. We are glad to have visitors at any time. Pray for us.—Bro. Ralph Jelf, Muskegon, Mich., April 16.

Pontiac.—Our pastor, Bro. Claude E. Trombley, conducted a two weeks' series of meetings which was climaxed by a wonderful Easter day. We are filled with a desire to reconsecrate our lives and to make ourselves more worthy of our Savior's great sacrifice. The True Blue class started the day by serving a sunrise breakfast. A program was given at this service. Later the children brought us their messages of love and joy, and our pastor gave us spiritual food in his message. In the evening the pastor baptized ten new members and received one by letter. Three young people rededicated their lives and three babies were dedicated. One small boy who was too young to be baptized was reconsecrated as he wished to give his life to Christ. Last month we purchased a parsonage within a block of the church. The pastor and his family are settled and enjoying their new home. The address is 67 N. Shirley Ave. Our Sunday-school and church attendance has been increasing. Interest is good and the offerings have been very generous, considering that the larger number of men are having little or no work. However, our fine new kitchen in the basement proves that they have not been idle. The Ladies' Aid contributed the funds and the men, the labor. We are planning a ham supper for April 21. The Lord is surely blessing our church and we sincerely hope none of us will disappoint him.—Mrs. Russel E. Wilsey, Lake Orion, Mich., April 19.

Rodney.—We met in council March 26. Our Men's Work was organized, with Bro. Wm. Brooker as chairman; Bro. James Fredrick, secretary. We decided to have our love feast on June 12. Our Sunday school is growing. Ninety-four were present on Easter Sunday.—W. E. Tombaugh, Rodney, Mich., April 18.

NEW MEXICO

Clovis.—We met in council March 25. The church voted to have our vacation Bible school in June. We had a full week of prayer meetings at different homes, beginning April 4, followed by a week of pre-Easter services, conducted by our pastor, Bro. W. E. Peckover. The meetings were well attended. Three adults and four children gave their lives to Christ. We held our communion service on April 17. These services have strengthened us spiritually.—Mrs. J. S. Adamson, Clovis, N. Mex., April 19.

OHIO

Bradford.—At our recent council Eld. John M. Stover was selected as presiding elder for the unexpired term of Eld. S. E. Porter, deceased. Eld. G. E. Weaver will continue as pastor, in co-operation with the Harris Creek church. J. R. Helman, Edwin Royer and Eld. G. E. Weaver were selected to represent at district meeting. We have secured Eld. Galen T. Lehman of Springfield, Ill., to conduct our revival meeting to begin Oct. 31. An Easter play, At Dawn, was presented by a group, sponsored by the Circle class. Passion week was observed by a series of services in co-operation with the other churches of the town. A spiritual sunrise service, with a large attendance, began our Easter Day observance. Many from other churches attended. Sunday-school attendance has shown a gratifying increase. One hundred and seventy were present on Easter morning.

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.
Ohio, Southern, West Milton, May 6 and 7.

LOVE FEASTS

California

May 15, 7 pm, Empire.
May 15, 4 pm, Los Angeles, Hancock Street.

Florida

May 29, Arcadia.

Idaho

May 13, Bowmont.
June 5, 7:30 pm, Nezperce.

Illinois

May 15, 7:30 pm, Milledgeville.
May 16, 7:30 pm, Lena.
May 23, 7:30 pm, Yellow Creek.
May 28, West Branch.
June 5, 7 pm, Cherry Grove.

Indiana

May 7, 7:30 pm, Anderson.
May 8, Pleasant Hill.
May 14, Beech Grove.
May 14, 7:30 pm, Elkhart Valley.
May 15, Elkhart City.
May 19, Middlebury.
May 21, 7:30 pm, Arcadia.
May 21, 7 pm, New Salem.
May 26, Pleasant Valley.
May 28, 7:30 Middletown.
May 28, 7 pm, English Prairie.
May 28, 7:30 pm, Mt. Pleasant.
May 29, 7 pm, Blue River.
May 29, Cedar Creek.
June 1, Baugo.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.

Iowa

May 14, Des Moines Valley
May 20, 7:30 pm, Libertyville.
June 20, South Waterloo.

Kansas

May 7, Gravel Hill.
May 9, Belleville.
May 15, Wichita, First.
June 5, Parsons.

Maryland

May 7, 5 pm, Brownsville.
May 7, 2:30 pm, Piney Creek.
May 8, 6:30 pm, Beaver Dam.
May 8, 7 pm, Locust Grove.
May 15, 6 pm, Westminster.
May 22, 6:30 pm, Monocacy.
May 22, 5:30 pm, Pleasant View.
May 28, 4 pm, Grossnickles.
June 4, 2:30 pm, Broadfording.
June 18, 4 pm, Beaver Creek.

Michigan

May 7, Harlan.
May 7, 7:30 pm, Woodland.
May 8, 6:30 pm, Pontiac.
May 14, 8 pm, Thornapple.
May 20, 7:30 pm, Shepherd.
June 12, Rodney.
June 18, Crystal.

Ohio

May 8, Eagle Creek.
May 14, 7:30 pm, Bear Creek.
May 15, 7 pm, East Chippewa.
May 15, 7:30 pm, Lick Creek.
May 29, Wooster.
June 5, 7:30 pm, Stone Lick.

Oregon

May 7, Mabel.
May 27, Albany.

Pennsylvania

May 7, 8, 1:30 pm, Midway.
May 7, 8, 2:30 pm, Welty.
May 8, 6:30 pm, Berkey, Shade Creek.
May 8, 6:30 pm, Boiling Springs.
May 8, 2 pm, East Fairview.
May 8, East Petersburg.
May 8, Farmers Grove.
May 8, 6:30 pm, Huntsdale.
May 8, 7 pm, Lansdale.
May 8, 2 pm, Manheim.
May 8, Pike (Brothersvalley).
May 8, 7 pm, Snake Spring Valley.
May 11, 12, Florin house, West Greentree.
May 14, Lower Claar.
May 14, 7 pm, Mechanic Grove.
May 14, 15, 10:30 am, Hade house, Falling Spring.
May 14, 15, 4 pm, Pleasant Hill.
May 14, 15, Richland.
May 14, 15, 2 pm, Salunga.
May 15, Carson Valley.
May 15, Ephrata.
May 15, 6:30 pm, Koontz.
May 15, 2:30 pm, Marsh Creek.
May 15, 6:30 pm, Mechanicsburg.
May 15, New Fairview.
May 15, New Paris house, Dunnings Creek.
May 15, 6:30 pm, Newville.
May 15, 7 pm, York, Madison Avenue.
May 17, 18, Mohlers (Springville).
May 18, 19, 1:30 pm, Graybill (White Oak).
May 19, 8 pm, Geiger Memorial, Philadelphia.
May 21, Back Creek.
May 21, 1:30 pm, Bareville, Conestoga.
May 21, 6:30 pm, Buffalo Valley.
May 21, Heidelberg.
May 21, 22, Bachmanville.
May 21, 22, 10 am, Hanoverdale, Big Swatara.
May 21, 22, Mountville.
May 21, 22, 1:30 pm, Mummerts, Upper Conewago.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 7 pm, Ambler.
May 22, 9:30 am, Bermudian.
May 22, Codorus.
May 22, 4 pm, Harrisburg.
May 22, 1:30 pm, Maidencreek.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 28, 2 pm, Akron.
May 28, 29, 1:30 pm, Myerstown.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 29, 5 pm, Carlisle.
May 29, Shrewsbury.
May 29, Ridge.
May 29, 1:30 pm, Welsh Run.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1:30 pm, Manheim (White Oak).
June 5, 6:30 pm, Penn Run.
June 11, Jennersville.
June 19, Yellow Creek, Bethel house.

Tennessee

May 7, 7 pm, New Hope.

Virginia

May 7, 7:30 pm, Summit.
May 8, 7 pm, Sangerville.
May 14, 7 pm, Midland.
May 14, 6 pm, Mill Creek.
May 14, Oak Grove.
May 21, 6:30 pm, Linville Creek, Cedar Run.

Sister Goldie Detrick brought us a thoughtful, vivid Easter message during the worship hour.—J. E. Overholser, Bradford, Ohio, April 19.

Hamilton.—We had a week of pre-Easter meetings conducted by the pastor, Walter Hawke. A splendid spirit was manifest during these meetings. Six were baptized and one was received on former baptism. We had the baptism on Easter morning and communion service on Sunday night which seemed to climax in a very spiritual way the meetings of the week. We are enjoying our new church immensely and feel that this has been quite a factor in the developing of the church program. Sisters Iva Martin and Alice Petry will represent our church at the district meeting on May 6.—Margaret Hawke, New Carlisle, Ohio, April 18.

OKLAHOMA

Big Creek.—During the morning preaching hour on March 20 Bro. Haney conducted a fitting memorial service for our beloved Sister Fleishman. Brother and Sister Fleishman began their first pastorate here Sept. 1, 1932, and left us in December of 1935 to accept a larger field of service at Dallas Center, Iowa. March 21 Bro. Herbert Ruthrauff of Hutchinson, Kans., began our two weeks' evangelistic meetings. He labored earnestly and gave sixteen inspiring messages. His song and story period for the children was greatly enjoyed by all. Seventeen were baptized and one reclaimed. Of this group six are heads of families. The choir will present a cantata, The Morn of Victory, on Easter Sunday, at the morning service.—Abbie S. Pote, Ripley, Okla., April 15.

PENNSYLVANIA

Green Tree.—Our attendance has kept up well all winter. Our Lenten services were well attended. All the sermons for Wednesdays and both sermons for Sundays during Lent, were on some event of the last week of Jesus' life. The children will give an Easter program. The spring love feast will be held May 1 at 7 P. M. Preparatory service will be held Sunday morning.—Edith B. Replogle, Oaks, Pa., April 14.

Koontz.—We met in council April 5. The delegates to district meeting at Martinsburg are Henry Koontz and Merle Detweiler, with David Baker and Lawrence Hoover as alternates. On Easter the children's program was given in the morning. This consisted of songs, exercises, recitations, and a talk by Bro. Merle Detweiler. The evening program was sponsored by the church chorus and featured songs of the cross and the resurrection, with short scripture readings preceding the songs. Sisters Laura Baker and Pearl Baker gave readings and Bro. Lawrence Hoover gave a short talk. Our love feast will be held May 15, 6:30 P. M. Our elder, Bro. D. I. Pepple, will begin an evangelistic meeting here June 19.—Mrs. Muriel A. Hoover, New Enterprise, Pa., April 20.

Little Swatara.—At our council on March 19 two certificates of membership were granted. Since our last report one certificate of membership was received. District meeting delegates are Brethren Paul Keeney, Levi Gibble and Samuel Zeigler. Bro. Ira D. Gibbel is our Annual Conference delegate. March 13 Bro. H. G. Fahnestock of Fairview preached for us. March 27 at the Schubert house Bro. Alton P. Bucher of Richland gave an address. Our B. Y. P. D. programs every third Sunday have been well rendered and inspiring. April 3 Bro. Ammon Merkey of Fredericksburg was the evening speaker. All these messages were appreciated. We will have pre-Easter meetings April 10-17. Our home ministers will conduct the services. The Sunday school is practicing for the Easter program to be given at the close of the services. Our love feast will be held May 7 and 8, at 10 A. M., at the Zeigler house.—Edith Harnly, Myerstown, Pa., April 4.

Lower Cumberland, Mohler house.—We met in council April 6. We decided to have young people's meeting and evening services every two weeks beginning April 18. The children are giving an Easter program. Our love feast will be held May 1. We invite all who can to be with us. We will have an all-day meeting.—Ethel Snyder, Mechanicsburg, Pa., April 15.

Mechanic Grove.—We were greatly benefited on Sunday, April 3, when Hon. John A. McSparren delivered a splendid temperance message. Rev. Wonderly, pastor of the M. E. church of Lancaster, gave a forceful welfare sermon in our church on March 17. We received six members by letter this winter. Our love feast will be held May 14 at 7 P. M. A self-examination service will be held Saturday afternoon of the same day. The delegates to the district meeting are Alvin Wenger, Loren Bucher and Martha Bucher. Bro. Rufus P. Bucher was elected delegate to Annual Conference. Our revival meetings will begin May 22, with Bro. E. C. Woodie of Mapleville, Md., as the evangelist.—Martha A. Bucher, Quarryville, Pa., April 11.

Midway.—Since our last report two have been received by baptism. Dec. 12 the student volunteers of Elizabethtown College rendered an inspirational program. Jan. 23 the B. Y. P. D. presented a program in the Annville church. Our delegates to the Bible institute at Elizabethtown College were Brother and Sister Cyrus Krall. Feb. 6 Bro. Norman Baugher was our guest speaker at the B. Y. P. D. meeting, and he also spoke at the church service. The achievement offering amounted to $81. March 13 Bro. Henry Bucher delivered a welfare sermon. March 20 Sister I. E. Oberholtzer, returned missionary from China, gave an interesting talk. The offering for China relief amounted to $80. The week end of April 3 Bro. A. C. Baugher conducted a Bible institute at our church. He delivered three inspirational lectures. Sister Baugher gave a very practical talk to the young people on The Christian Home. Delegates to district meeting are Howard Patches, Walter Bachman, M. J. Gibble, with Cyrus Krall, Perry Sanger and William Forry as alternates. Delegate to Annual Conference is Eld. S. K. Wenger, with P. H. Sanger as alternate.—Nora L. Zug, Lebanon, Pa., April 13.

Myerstown.—Oct. 31 the Granthem College quartet brought us a splendid message in song. Nov. 13 and 14 we held our fall love feast, with Brethren Henry King and Jacob Merkey as visiting ministers. Carl Ziegler gave a timely temperance talk on Nov. 28. Dec. 12 Ray Kurtz spoke to our young people on peace. We have been conducting our evening services in the form of a worship service, and have one continuous service instead of Christian Workers' meeting followed by preaching. Our attendance has increased. Feb. 20 Bro. R. W. Schlosser conducted a Bible institute. March 6 Bro. Henry King started a two weeks' revival in our church. His messages were inspiring and as a result eight stood for Christ. April 17 the children will render their program in the morning. In the afternoon a cantata will be presented by the chorus. April 24 we are expecting the East Petersburg chorus to give us a program. Our love feast will be held May 28 and 29.—Helen C. Bucher, Myerstown, Pa., April 12.

New Enterprise.—The Sunday school has decided to continue to support a missionary, and through the direction of the Mission Board we have been assigned Sister Emma K. Zeigler of Hatfield, Pa., who is located on the India mission field. She is on furlough at the present. Feb. 13 we had the pleasure of having Sisters Zeigler and Woods of Juniata College spend the day in our church. They brought two helpful messages and also spoke to the B. Y. P. D. This fellowshiping together has helped to create more of a missionary spirit within our church. For some time we have been planning and working on the remodeling of our church, especially the basement. With its completion rededicatory services were held March 13. Bro. C. C. Ellis, President of Juniata College, was the speaker, and brought us challenging messages. In the evening Bro. G. E. Yoder of Scalp Level, a former pastor, brought a timely message. Good music was furnished by octets, quartets and choruses. A fellowship dinner was served by the missionary society at the noon hour. Many people who formerly worshiped with us were here to enjoy the day and renew fellowship. The total cost of improvements amounted to a little over $2,700. This included a new heating plant, classrooms, rest rooms and other improvements. At these services a little over $2,200 was given in pledges and cash. April 6 we held our council. The delegates to district meeting are Brethren W. N. Staufer and D. P. Hoover and Sisters Sara Replogle and Esther Staufer, with Sister Iva Beach as alternate. Brethren E. M. Detwiler and D. I. Pepple were with us to assist in the election of two deacons and to license a minister. Brethren Calvin Over and Samuel Baker were elected deacons, and Bro. Alfred Replogle was licensed as minister. Our love feast will be held May 1. Since our last report eight letters have been received and three granted.—Mrs. Ruth C. Hoover, New Enterprise, Pa., April 11.

Perry.—Our attendance has been very good all winter. Our Christmas program was rendered by the children. We are very glad to get the Messenger into seventy-five per cent of the homes. Many of them had never seen the Messenger before. We are planning for our series of meetings to begin at the Three Springs house June 5, with Bro. J. E. Rowland of Mechanicsburg as our evangelist. On May 8 our communion will be held at the Farmers Grove house, with all-day services, starting at 9:30 A. M. On March 27 we reorganized the Sunday school at the Farmers Grove house. The following were elected: Bro. Jno. Simonton, superintendent; Bro. Jno. Campbell, assistant; Arlene Gibbons, secretary; Mrs. Jno. Simonton, treasurer. We are planning for a week's service at the Farmers Grove house prior to our communion on May 8.—Mrs. R. L. Cocklin, Mechanicsburg, Pa., April 12.

Richland.—On Jan. 16 Bro. Blough of the Ephrata church brought us an inspiring missionary message. There has been a decided increase in the attendance of our prayer meetings and our Sunday evening services. Eld. Michael Kurtz is conducting a study on doctrines of the New Testament every Sunday evening, following our B. Y. P. D. programs. Plans are being made to remodel our basement so that it can be used for more efficient Sunday-school work. We met in council on March 5. Our delegate to Annual Conference is Eld. Michael Kurtz. A daily vacation Bible school will be conducted June 13-24. We have the promise of Bro. H. K. Ober to be with us in a Bible Institute April 23, 24. Our love feast will be held May 7 and 8.—Eva A. Bollinger, Richland, Pa., April 11.

Welsh Run.—We met in council, with a good attendance. Delegates to district meeting are Brethren Martin Hunsberger, Ray Fisher and Russell Martin. Bro. Clyde Shipp was elected Sunday-school superintendent. We expect Bro. Carl Valentine from Price congregation to hold our series of meetings, beginning May 15, and closing with the love feast on May 29 at 1:30 P. M. Four certificates of membership were granted.—John D. Martin, Mercersburg, Pa., April 13.

White Oak.—Feb. 15 Bro. Aaron Heisey of the Midway congregation preached an inspiring temperance sermon at the Graybill house. Feb. 24 we met in council at the Manheim house. Delegates to district meeting are C. W. Gibbel, M. L. Hershey, Ollie Hevener and Levi Fahnestock. Delegates to Annual Meeting are Elders Chas. Cassel and C. W. Gibbel. Our love feasts will be held May 18, 19 at the Graybill house, and June 1, 2 at Kreider house. Both beginning at 1:30 P. M. March 6 Bro. Wm. Forrey preached at the Longenecker house. March 20 Bro. Irvin Heisey from Fredericksburg began a revival in the Manheim house, continuing for two weeks. Bro. Heisey labored earnestly and as a direct result five were added to the church.—Graybill Hershey, Manheim, Pa., April 11.

VIRGINIA

Ewing.—On our regular meeting days of April 16 and 17 we met in council to elect officers. Bro. J. H. Peterson has been serving this church for the past eleven years and is loved by most every one. Bro. J. R. Jackson of Limestone was elected as pastor for this year; Bro. J. H. Peterson, elder; Elbert Jones, treasurer; Maggie Crumley, clerk; the undersigned, correspondent. Bro. Jackson arrived April 18 to hold a revival meeting. We hope that much good will be done. Pray for us.—Mrs. Elbert Jones, Ewing, Va., April 19.

Mt. Horeb.—Attendance has been good during the past months, but is much better since spring is here. Our young people held a social on Feb. 26 at the home of our pastor. We played games and refreshments were served. Plans for the future of the B. Y. P. D. were discussed. It was decided that each member in turn take charge of the Sunday night B. Y. P. D. program. We elected our delegates and a substitute to attend the district conference at Daleville. Those elected were: Brethren M. R. Hooe and Bro. Claude Elgin, with Bro. W. C. Sweitzer as substitute.—Edna Elgin, Columbia, Va., April 6.

Summit.—On Feb. 20 two quartets and one violinist from Bridgewater College, led by Prof. Nelson Huffman, came to Summit with messages in song. This program was much enjoyed. On Feb. 27 Bro. J. M. Henry of Bridgewater preached on World Relations. This was sponsored by the B. Y. P. D. Our Aid Society has been reorganized, with Sister Effie Glick retained as president. Our society has grown spiritually as well as in number under her able leadership. We will meet in the homes instead of at the church for awhile, feeling that we can possibly meet with some who could not attend otherwise. Sister Dortha Craun is our Women's Work chairman and she is proving herself well fitted for this task. On March 4 several of the neighboring churches met with us in the world day of prayer meeting. Sister Sarah Myers, returned missionary, led in this meeting. We met in council on March 30. Our pastor, Bro. Bruce Flora, is planning several nights of pre-Easter services. We are hoping to have evangelistic services some time this year. Brethren Jesse Glick and Orvin Cline have been chosen delegates to district meeting. Bro. Bruce Flora will represent us at Annual Meeting. The date for communion has not been set.—Mrs. H. E. Cline, Weyers Cave, Va., April 6.

WEST VIRGINIA

Old Furnace.—The week of March 14 was prayer meeting week in homes at Wiley Ford, W. Va. This was followed by a series of meetings by Eld. E. A. Lambert of Cherry Grove, W. Va. This meeting meant much to all of the members. Each evening we had a song service, followed by an inspiring sermon by Bro. Lambert. He preached sixteen sermons. Nineteen were baptized and one reinstated. We pray God's blessings upon Bro. Lambert and the work.—David W. Tusing, Wiley Ford, W. Va., April 19.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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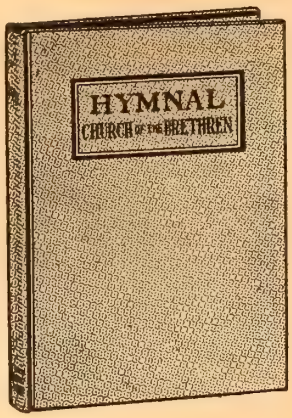
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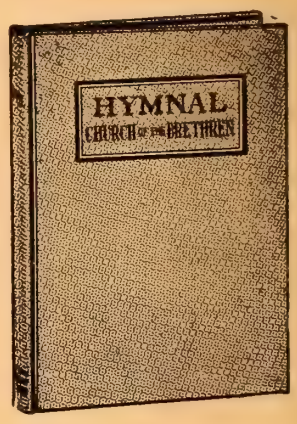
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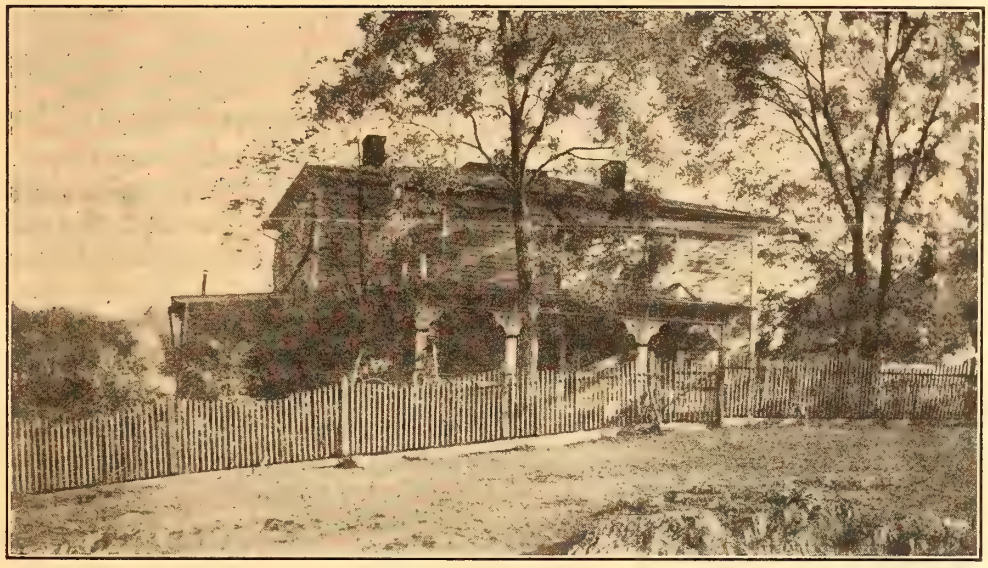
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., May 14, 1938 | No. 20



MICHAEL WINE RESIDENCE, FLAT ROCK CONGREGATION

This is the Michael Wine residence as it is today. As originally constructed the upstairs could be thrown into one large room. So adequate and commodious was this meeting place that for fifty years the Flat Rock congregation provided no other facilities for public religious services. Here Annual Conference was held in 1794. *See article on page 5.*

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10 minutes	5.00
20 minutes	10.00
1 hour	30.00



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Must Jesus bear the cross alone
And all the world go free?
No, there's a cross for ev'ry one,
And there's cross for me.

* * * * *

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Shine on all with luster bright,
Let your words and deeds be pure,
All for Christ you must endure.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., May 14, 1938 No. 20

EDITORIAL

How the World Changes

It is spring again. Earth is in the midst of the most interesting part of her yearly procession of changes. And with the sweep of change across the external world, there comes by some reflex a change in the spirit of man. In spring there is a new warmth in the blood and a kindlier tone to the voice. New faith is absorbed from the very air one breathes. Having lived until spring one has courage to face the year ahead.

But man is more than a reflex to his environment. For there are powers which arise from within, and even run counter to the world about us. Sometimes that which springs from within results in the change of environment. What we mean to say is that a man can change his world quite as surely as he is himself conditioned by the circumstances of external life.

Let no man despise the noble urges which arise within. Was it not St. Paul who set himself with singleness of purpose to accomplish certain things? Are not those who would do right, even though the masses go the broad way, the very salt of the earth? Shall we let the world change us, or shall we change the world? It is ours to choose. And that is how the world changes.

H. A. B.

It Takes More Than Information

"For the past eleven years," said the father with tears in his eyes, "I have been instrumental in helping boys. If my son goes to the penitentiary it will take me out of this work. How can I help others if I can not save my own son?"

The speaker was a respected public official, one of the four boys being tried was his nineteen-year-old son, and the sentence as finally given was from one to twenty years in prison. The judge had not responded to the plea for mercy since the youths in question all came from good homes with supposedly every opportunity to become worth-while citizens.

And so we are constrained to say again, that it takes more than information to live the good life. Boys as well as men must *will* to do the right, as well as *know* what is right, if they are to be worthy citizens.

H. A. B.

Playing the Game Together

In the athletic world they call it good sportsmanship when a loser accepts the result graciously and goes right on playing the game to the best of his ability. There is large room for the same spirit in the church, though we have better words for it there. The charity which thinketh no evil is one which holds high place. Useful also is the humility which is ready to concede that there might be more merit on the other side of the question than we thought.

To make the point more specific we call attention to three things in which the practice of the Church of the Brethren has changed with the passing years. Two differing views concerning them were in conflict for a long time, each striving, as was its right, for the ascendancy. One of them has won the support of an overwhelming majority of the church membership. What shall the adherents of the other view do now? Continue the argument indefinitely, or graciously yield to the prevailing judgment? What do you think?

One of the matters referred to in the preceding paragraph concerns the part the church should take in public affairs, in such problems, for instance, as world peace, temperance, social justice, and civil government in general. We have always believed in practicing peace ourselves but we have not always believed in trying to abolish war. We have always believed in temperance but not always in promoting temperance legislation. We have always preached justice toward all men but we have not always thought the church should try to establish a more righteous social order. We have always prayed for our civil rulers but we have not always helped to choose them.

In this whole matter of participation in affairs of state, the church as a whole has changed its viewpoint

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and its practice. Should those who do not approve of this change tolerate it nevertheless, or should they continue to agitate the subject, trying thus to bring the church back to the older way of thinking? That's the question we are considering.

Another change is in the attitude toward instrumental music in the public worship. This is favored in most of our congregations and has been given official recognition by Conference action. Yet some of the brethren are so unreconciled to it that they feel they must continue their opposition. Would it be too much to ask them to be content with the right to their own opinions, while they graciously grant that same right to others? What would those better words than "sportsmanship" suggest in this regard?

Most significant, perhaps, of the three changes alluded to in our second paragraph, is the method of dealing with such personal items of behavior as dress and amusements. In former years the church handled this problem by prescribing in considerable detail the pattern of conduct to be followed. A form of dress, called the order, was laid down, and certain kinds of amusement were definitely forbidden. We are not here discussing the merit or demerit of this procedure. We are only inviting attention to the fact that the church at large has changed it for a different approach. Appeal is now made to the conscience and character of the individual member and the choice of action is left to him (or her).

How greatly this method intensifies the need of intelligent and wholesome teaching is at once apparent, but the question of the moment is, what should be the attitude of the membership, especially the church leadership, toward the fact of change? Should all accept it and go to work with full determination to make the best of it? Should those who think the change was not wise, resist it to the utmost, against the counsel of their brethren, even at the price of church unity and peace?

As the reader well knows, the MESSENGER has been generous, some think more than generous, in according space to the minority point of view, for we believe in respecting the rights of the minority. Nor is there any intimation in these remarks that there should be a slackening of effort in the never ending fight on worldliness. The question we raise is whether that fight should be carried on in accordance with the present policy of the church in dealing with it, or in a vain attempt to bring the church back to the former ways. Surely that question is worthy of the most serious attention.

Would it not be wiser to recognize frankly the new situation and determine to find the best way to live with it? Whether to our liking or not, facts are facts and one of these is that the Church of the Brethren has changed its mind about the best way to handle certain difficult problems. The first and third of the three points named above are among the most delicate and most important of these problems. They both need all the wisdom and consecration that can be brought to bear upon them. The later attitude of the church toward them has not lessened by the smallest margin the opportunity for great service to the kingdom of God. It has magnified that opportunity.

Coming back to the figure with which we began—and we plead the example of Paul in comparing the church to an athletic field—let's play the game together. Let's fight, not each other, nor "the air" (1 Cor. 9: 26), but the common enemy. For the "game" is the most fascinating, the most demanding and the most rewarding in the world. E. F.

A Charge to Keep We Have

BOTH in nature and scope the charge which Jesus gave his church is very great, so great that it is impossible to conceive of any greater. What confidence he must have had in us. Was that confidence justified?

Consider the scope of it. All the nations, all the world, every creature, uttermost part of the earth—such are the all-inclusive terms in which the charge is set. The ambition of an Alexander or Napoleon could not surpass this. And they failed miserably. What hope is there that the church can do any better?

Consider the nature of it. That is where the real difference comes in. The military conquerors just named aimed at outward control. They wanted taxes and soldiers and physical submission. What they sought required a large amount of material power but nothing more. Jesus Christ asks his church to win the hearts of men. He wants to control thoughts and wills and feelings. He wants trust and love.

That's something different and infinitely harder to accomplish. And worth infinitely more. Which is precisely why conquerors of spirits are greater than conquerors of cities.

The task, though difficult beyond all human calculation, is not impossible. It is in fact certain of success. The secret of this confidence lies in the inexhaustible supply of available resources. God is behind this enterprise. The universe is for it and he made the universe. The whole creation is groaning and travailing in pain together for bringing this great end to realization.

The "pain" is inescapable, so obstinate are the opposing forces. No anesthetic can remove it. But it could be more gracefully endured, if not welcomed, by heartier co-operation on our part due to a livelier appreciation of the supreme worth of the achievement. And some day the birth pangs will be entirely forgotten, for sheer joy that the "man child" of a redeemed humanity has actually been born. E. F.

THE GENERAL FORUM

Into Tomorrow

BY ORA W. GARBER

Life's today is fast declining
And the sunset's red and gold
Point to that new day to follow
With its glories yet untold.
We shall drop the heavy burden
Of our cares and earthly sorrow
When we reach death's wondrous portal
And step through into tomorrow.

In that land beyond the sunset
Where we've often wished to be,
Free from all earth's limitations,
From all thought of time set free,
We shall find that bright tomorrow
We had longed for all the way
Is not, after all, tomorrow,
But eternally today?

Elkhart, Iowa.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

VI. Michael Wine and the House He Built

(See Cover Page Picture)

We shall now make the acquaintance of the real Michael Wine of history. He was born in Germany about 1745, and was brought to America by his parents with an older brother when he was three years of age. The family landed at Philadelphia, Oct. 25, 1748. They settled in York County, Pennsylvania, where the boy grew to manhood. It was in York County, it is thought, that the family first came in contact with the Brethren and became adherents of the Brethren faith.

As a young man Michael Wine migrated to Maryland and made his home in Frederick County. Here about 1773 he married Susanna Miller. They established themselves on a farm in the Israel's Creek neighborhood, which is in the bounds of the Beaver Dam congregation. Here he knew John Garber before he moved to Virginia in 1775. Here he was elected to the ministry and became active in the work of the church. Here he spent the early years of his married life with his growing family till the summer of 1783, when he sold his farm and, in company with five other families, moved to Flat Rock, Virginia, as we have seen.

In view of the legend that grew up around the name of Michael Wine and his wife, it may not be amiss to remind ourselves that in 1783 Michael Wine was thirty-eight years of age, a hard-working farmer, bearded, and the father of a growing family of children. This family continued to increase numerically until it numbered twelve, six sons and six daughters.

We have seen how the Wines were delighted with the spring and its locale on their first visit to it. They promptly purchased the land with the purpose of making it their home. But we are interested now especially in the house they built, which was to become their permanent dwelling place and attain to something of historic significance.

The house is built of logs, filled in with chunking and mortar, then plastered within and weatherboarded without. It is of heavy, solid construction, made of massive timbers when lumber was plentiful, and is as secure a shelter against weather as could well be built. It is beautifully located on the elevation above the spring, the spot selected by the Wines on their first visit.

But the house does not appear today like Michael Wine built it. Then it was finished with a high, steep roof, with lofty gables at the ends. A large chimney of stone was built on the outside at the end next the spring. This provided huge fireplaces on each floor from which the house was heated, and where, on the first floor, the family cooking was done.

The house is almost square in form, with a front and back porch, probably, of later construction, and a large basement. The lower floor was divided into rooms for the accommodation of the family. But the upper story was so arranged that it could all be thrown into one large room and furnished to accommodate the community as a place of worship. And so adequately did it serve this purpose that for fifty years the Flat Rock congregation provided no other facilities for public religious services. Surrounding congregations of the Brethren had supplied themselves with commodious meetinghouses many years before Flat Rock built its first church house in 1841. It was in this large upper room where the first Annual Meeting in Virginia was held, in 1794.

The estate remained in the Wine family till 1876, when it was purchased by Brother Benjamin Garber, who moved into the house in February of the following year. Shortly after this he undertook a complete remodeling of the house, changing both its interior structure and its external appearance. A spacious hallway was made to divide the house into two equal sections, each of which was further divided by a partition, so as to make four good-sized rooms on each floor. The stone chimney was removed and substituted by two brick chimneys brought up through the body of the house so as to provide a fireplace in each of the eight rooms. The steep roof and tall gables gave way to a roof relatively flat and without gables;

and a small, one-story kitchen was added at the end toward the spring. Today it presents the appearance of an inviting, up-to-date farm home.

The cover page cut shows the building as it appears today. The location is ideal. Sitting back, probably two hundred yards from the highway, it caps a little elevation which provides natural drainage away from the building in all directions. Yet the sloping, as one approaches the house, is so gradual as to be almost imperceptible. Only in the direction of the spring does it fall off rapidly, as indicated in the picture.

The spring is probably a hundred yards down the steep declivity from the little kitchen at the end of the house. It flows a strong, steady stream and is little affected by either wet or dry season. During the prolonged period of decreased rain since about 1930, there has been no appreciable diminution in the volume of the flow—or so I was informed by those who live on the place.

The springhouse of stone has long been erected over this spring, which provides almost the facilities of a modern dairy and a refrigeration plant at the same time.

A spot slightly below the left-hand corner of the picture is where, I fancy, Michael and Susanna Wine first caught the sound of gurgling waters as they came on that beautiful evening in autumn hand in hand through the forest to find the spring.

We are now ready to go inside. But that will take us to the Annual Conference of 1794, and we are to have that experience next week.

Bridgewater, Va.

More About Representation at the Annual Conference

BY W. H. ZIGLER

THERE are many splendid things to which the readers of the GOSPEL MESSENGER have their attention called—some impressing this person more, and some impressing that one more—but the article to which my attention has been especially attracted recently is the one on page ten of the April 16 issue, by Bro. Raymond R. Peters, entitled: "Shall We Represent at Annual Conference?" His description of the proceedings of "The council meeting of the local church," is so graphic and true to a number of cases in mind that we could not refrain from making mention of it in these columns and in this way. If there are those who chance to see this article, who missed the one referred to, they might be benefitted by turning to it yet.

Yes, there are those who are frequently criticized for even suggesting that their particular church be represented by delegate, after this manner: "Oh, yes, he thought maybe he would be sent." Well, what of it, if he did think so? If his purposes are righteous, and his motives pure and unselfish, he should be sent, if he is otherwise eligible. Certainly the opposite type of person has no business being charged with such a responsible duty, except it prove beneficial in deepening his own spiritual life. And even at that the venture may prove risky on the part of the local church—especially where the church has to furnish the wherewithall to bring about such an experience in the life of any brother or sister of which she is uncertain.

No, we are confident that no person, with the interest of God's kingdom at heart, can attend an Annual Conference without feeling more keenly a deeper consciousness of his responsibility to himself, to his church, to his Lord. A very dear brother, now of sacred memory, who stood in the front line in his congregation and in his district, and who kept himself so by his frequent attendance at the Annual Conference, even at his own expense, when not delegated to serve for one of these bodies, was heard to say again and again, these words: "My brother, it is not because I am so able, financially, to attend the Annual Conference, that I go so frequently; but because I need it so badly." It might not be out of place to say at this juncture, yet hardly necessary, that the church of which he was elder for a number of years, was one of, if not the most forward-looking congregations in the district of which he was a worthy representative. Well did Bro. Peters say, in substance, in his article, that this short cut of nonrepresentation at Annual Meeting is in the long run very expensive.

We very well recall an incident in an eastern state congregation when this very matter of representation was up in the council for decision, when the Conference was far west. After considerable discussion on the question before the house, for and against, the elder in charge spoke in about these words: "Well, it's so far away and the expense will be considerable, so we will just not represent by delegate this year. We will just use the money for some mission work here nearer home." And to the very certain knowledge of the writer, not one penny went from the church to any such cause, nor was it even mentioned publicly afterwards. There is no way of measuring what this congregation lost by that particular decision of the council meeting on that day, but to the casual observer there was little or nothing gained.

Personally the writer is at liberty to speak freely along this line, since he is not eligible to serve his congregation this year, having served in that capacity the limited number of times in recent years. Any one who was privileged to serve in that capacity at the Nampa Conference of last year knows full well the wonder-

ful binding power of representation by congregational delegates that is so effective in uniting the Church of the Brethren into one great moving force to bring Christ's kingdom in its fullness into the hearts and lives of men and women in this war-torn, booze-soaked, pleasure-mad, sin-sick world.

Churchville, Va.

The Lawrence Conference Program

BY H. L. HARTSOUGH

Chairman of the Conference Program Committee

THOSE who have been charged with the responsibility of planning the Conference Program offered to the church the result of their efforts in last week's Messenger.

Through the co-operation of many, whose names do not appear as members of the Program Committee, we believe the Lawrence, Kansas, Conference (June 8-14) will be a great spiritual experience to thousands of people. Will you pray that God may use this program to instruct, to inspire, to move men and women in the cause of Christ?

What does this program have to offer to those who will attend the Conference, and to the thousands of others who will read the report in the GOSPEL MESSENGER?

There will be profound sermons, on the great themes of the Bible preached by D. W. Kurtz, Edward Frantz, V. F. Schwalm, C. C. Ellis, Ray Shank and others. These, with the Morning Meditations, should give the Conference a deeply spiritual tone.

Missions, the great first work of the church, will be emphasized all through the Conference, with the climax coming on Monday afternoon in the great Missionary Convocation.

The application of our religion to present day problems will be given special emphasis this year. Such subjects as: Peace, Temperance, Economics, Marriage and Home Life, Parent Problems and Stewardship will be given careful consideration by capable speakers.

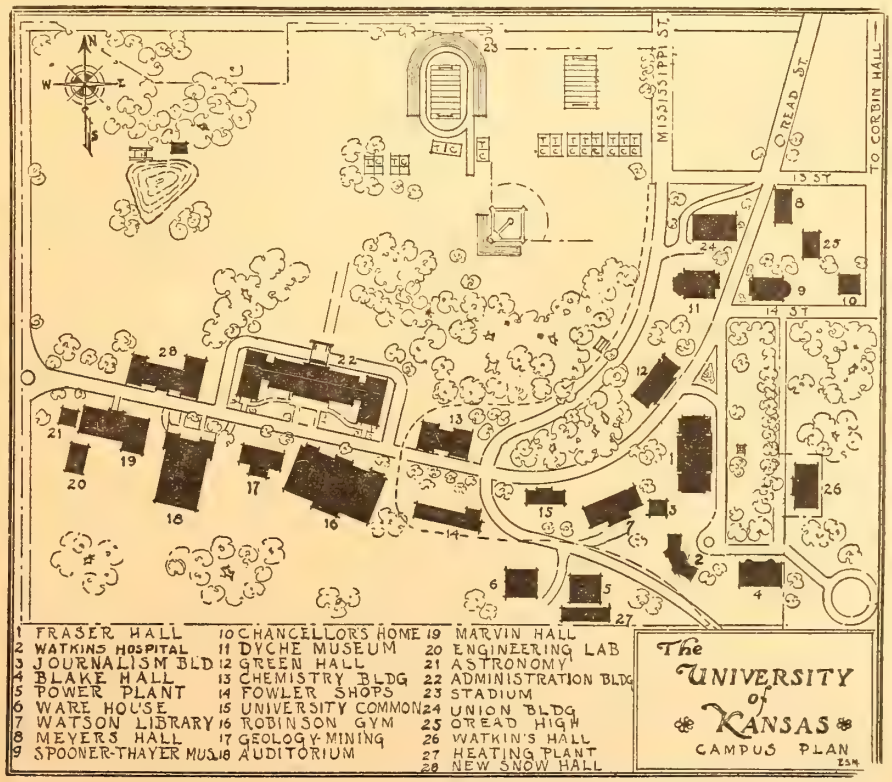
Breakfast conferences have been arranged for each morning to serve those who are interested in special phases of church work, such as the laymen, children's workers, district directors, student ministers, and others. At each of these breakfast conferences some vital church problem will be discussed.

This year we celebrate the bicentennial of the founding of the Christopher Sower printing press. On Saturday afternoon and evening programs will be given by able speakers that should deepen our appreciation for the founders of our church.

Many of us will go to Conference to get help on some special problem. In order to fill that need, group conferences and inspirational addresses have been planned on many subjects such as: building in the local church, administrative problems, district boards, the ministry, the Christian college, etc. These group conference programs should bring very helpful results to those who are seeking practical suggestions for their work.

Reader's right: Plan of the campus, University of Kansas, where the Lawrence Annual Conference is to be held. Below: Mirror Lake—a scene on the campus.





The participation of our young people in the Conference is growing each year. Note what a constructive program they have planned.

We prayerfully present this program to the church believing that, with the blessing of God and with the faithful work of those who have been asked to participate in it, God's name will be glorified and the church will be strengthened.

Our faithful secretary, H. Spenser Minnich, deserves a word of commendation for the painstaking and efficient way in which he has so planned the details of this program.

North Manchester, Ind.

Fundamental in Belief and Fundamental in Attitude

BY E. E. BARNHART

THE word fundamental is not used without some hesitation because it has become associated with a certain cause, and the cause is not always such as would represent the true meaning of the term. The word is a very good word but may have to be redeemed some time if it continues to be misused. It means that which is essential or primary, that which serves as a foundation or basis; a primary or necessary principle.

Some time ago a little booklet was given to me bearing the title, *The Essentials*. The contents of this booklet dealt with the fundamentals of the Christian faith. We would agree that most of the things set forth are essentials of the faith and important. It is important that we believe what is fact. It is the truth, said Jesus, that makes us free. If we minimize the importance of correct belief our Christianity is standing on one leg only. Correct belief often depends upon correct understanding. "What is the truth?" asked Pilate of Jesus. He might have been hedging a bit, but there are many souls amidst the division, perplexity and confusion of the present day who would really like to know. Accuracy of knowledge is not always easy to acquire.

Even with the Scriptures we have different translations and they express ideas that seem at variance with each other. Now everyone would know that translations are necessary if the Bible is to be given to all people. It is no little problem to make accurate translations. Since these are the work of fallible men they could hardly be expected to be infallible; and because of the fact that language changes may be improved from time to time. My personal conviction is that God inspired the original writings of the Bible and the nearer we get to them the surer our knowledge. But most of us do not have the intellect, power, equipment or opportunity to make exhaustive studies in the copies of the originals (which is all that is now possessed) so we in large measure must depend on the work of the others. But we are confronted with the question, which is best or the nearest right? I don't know, and am convinced that the best we can have is a growing knowledge of the truth. Bro. E. B. Hoff used to say there were many questions that he would just have to hang on the hook and maybe have to leave them there until the life after death.

But suppose we had complete accuracy of knowledge (one would appear a bit Pharisaical to claim it) there still remains the need for being fundamental in attitude, and this is just as important or more important than being fundamental in belief. Jesus said that he was the Way, the Truth and the Life, and that no one could come to the Father except by him. It is easier, it seems to me, to be confused about his sayings than about his attitudes. Dr. D. W. Kurtz made a statement relative to war a good while ago that impressed me much. He said, "It is possible that men may twist the words of Jesus to make them suit their ideas about war, but it is very difficult indeed to twist his actions." The attitude which Christ took toward revenge and defense is plain and is important. We think that a sanctified attitude toward God and all things is very important. Certainly it is important toward the truth.

The apostle Paul made a searching remark (1 Thess. 2: 8-12) when he said that it was because certain ones received not the love of the truth that they would be sent strong delusion, that they should believe a lie and be damned. It was primarily their attitude that was at fault. O my brethren, it is not always easy to keep this love of the truth uppermost in our desires. We are just creatures, subject to many notions and prejudices, until we are re-created by the Spirit of God and then it seems we must carry many of the trappings of the flesh so long. Brethren, let us pray constantly for one another that we may continue in the love of the truth, for he that will do shall know (John 7: 17). And may the God of all grace sanctify our attitudes toward all things.

People who are led of the Spirit do not fly the track because of sundry provocations and temptations. We hear it said sometimes in connection with the work of the church that you just have to handle so and so all the time with gloves on, because he or she is so easily offended. Persons of this kind drop out of services, and sometimes out of fellowship, because something was said or done that they just did not like. Oh, how much better it is to have such a supreme devotion, that one will be caused to do and be like the grandmother of a certain minister, who said: "I will never give up my God and his worship, nor my church, no matter what happens. I will continue to come even if the preacher doesn't speak to me." It is better to have a dozen such in a congregation than hundreds who have to be pam-

pered, coddled and entertained to secure a semblance of loyalty and devotion.

When we get to the place where the love of the truth will not draw people together for study, exhortation and worship we are in a bad way and need a baptism of fire from heaven upon us.

A right attitude will not only keep us seeking the light but keep us walking in the light that we have. "I am the Light of the world; he that followeth me shall not walk in darkness but shall have the light of life."

Ames, Okla.

A Profession or a Calling?

BY DAVID W. LEHIGH

THERE are two sides to a minister's office: his duty to man, and his duty to God. The first we might call his profession, the second, his calling.

The professional duties of the minister are of the highest order. As the physician works with sick bodies and the psychiatrist with disordered minds, so the minister is a doctor of sick souls. Folks who mourn the loss of loved ones, folks who have grievous problems and heavy burdens, look to him for sympathy, counsel and guidance. The broken heart, the sin-sick soul, the frustrated spirit, are his patients. His work is work that angels are proud to do.

But higher than this, he is a prophet of God, committed with the Gospel of Salvation, with the Bread of Life. He is the watchman of God's people, and responsible to him for their safety. This we may speak of as his calling.

We may here call attention to two facts in this connection. First, that his duty to God is the minister's primary duty. The other side of this work has been undertaken by the ministry because the love of God has constrained them to do it. Every people has had its cult of priests, pretended interpreters of the divine will. Most of these have betrayed and abused their devotees and lived as parasites off their bounty. When Jesus came, bringing a message of salvation to the men he loved, it was inevitable that he should command his followers to minister to the needs of suffering humanity. But their first duty is still to proclaim the gospel.

Second, that men may be trained to perform more efficiently the professional duties of a minister. Education may make a minister more useful. But he can only be educated in his duties to man. God always starts by looking on the heart and choosing a man who is best fitted for his work; then he trains him as he studies his Word and meditates on it in the fields, in the desert, under the stars. He alone can train men for his work.

In the confusion of these two phases of a minister's office lies the danger. In the present-day Christian churches the ministry has become truly professional. Men may enter it by marked-out ways. They may choose it because they feel the call of God, or because it is a respected profession, or because they think it an easy way of securing a livelihood. Only God can know the real motive. Again, any profession supported by the people must render a service which is acceptable to them, or sooner or later they will refuse to pay for it. Even the most consecrated pastor will feel the pressure to please his congregation, and eventually the minister forgets that he is God's servant and becomes a servant of the people. Such was the case in Eli's time. In 1 Sam. 2: 27 we are told that "there came a man of God unto Eli." Think of it, a prophet had to come to the high priest! But the prophet has always had to rebuke the professional ministry. Jeremiah had to do it. Martin Luther had to do it. Jesus had to do it. If it is not being done today, it is not because there is no need, but because there is no voice raised loudly enough to be heard throughout the general body of Christians.

The founders of the Church of the Brethren had these dangers in mind when they held to the free ministry. There is no temptation to seek an office for financial reward when that office has no salary, only sacrifice. Also, while the way into the pastoral profession is by the choice of the candidate, the way into the free ministry is by the voice of the church. This was the way in which God chose to call the first minister after Jesus had ascended. See Acts 1: 26.

The Church of the Brethren seems to be trending in the direction of a professional ministry. Many of us are sorry, for we fear that such a ministry will never stand by the Word of God as did the ministers and elders who have built up our church. We realize that the professional pastor can do some things that the free minister did not have time and training to do. But, after all, of what value are sympathy and sociability when they have to be paid for?

Hanover, Pa.

The Rural Life Conference

REPORTED BY IRA D. SCROGUM

Held at Bethany Biblical Seminary, Jan. 24, 25

II. Farm Poverty

In 1929, nearly half of the farms—forty-eight per cent—in the United States produced incomes less than $600; about seventy per cent of which are in the south. These farms are not needed economically; i. e., they do not contribute to any appreciable extent to the national income, but rather disturb the balance between production and consumption, making it necessary to limit crop production in order to offset the surplus produced on these farms. On the same farms, however, are born fifty to seventy per cent of all farm children. If you want to influence the future of America, therefore, this farm population, particularly in

(Continued on Page 20)

OUR MISSION WORK

The Christian Fair at Vyara

BY RACHEL M. ZIGLER

THERE was a great bustle of preparation, and a general air of excitement and expectancy all around the Vyara station, that not even a very new missionary could fail to catch. Temporary shelters were being built, and tents put up. The church was being decorated with the rows and rows of little paper flags that are essential to any celebration in India. The gateway leading to the church was covered with colored paper, and above it was a large banner which said in Gujarati: "Jesus Christ is the Way, the Truth, and the Light." Maps, booklets, pictures and handcraft, as well as sewing, were being brought in and placed in the carpenter shop, which had to temporarily suspend operations and become an exhibit room. Then on the evening of Feb. 8, a banner was placed over the road between the church and the mission bungalow, telling us that this was the Vyara Christian Mela, or fair.

Indian people like to come together, to walk about and to visit. They greatly enjoy this yearly fair, which combines the features of our school fairs and spiritual life conferences at home. The fair was held on Feb. 9, 10 and 11. On the day before this people began coming in from the villages, on foot or in carts. A few came on the train. Seventeen miles is the most distant of any of these villages from Vyara, but with their methods of travel all must stay over night. They used the temporary shelters, the tents and some of the schoolrooms as living quarters, and brought along food to cook. Firewood was provided for them.

This fair is a time of recognition and participation for the schoolboys and girls from the villages. Groups of them came with their teachers and did their own cooking. These were mostly boys, but three little girls, about eleven years old, came without their parents, and stayed on the girls' compound, doing their own cooking. Of course many children came with their parents. It may be that you have heard of a gayan sabha, a singing meeting. We had a real gayan sabha the first night of the conference. Each group of schoolboys representing an organized church sang for about twenty minutes, and the judges selected the group who did the best and second-best singing. There were five groups who participated. The songs were Christian songs, sung in the Indian manner, with one leader singing a line and then the whole group singing the same line. There is no harmony in the music here, everyone singing the melody, but they use drums and other musical instruments, and sing with much rhythm and enthusiasm. The Gadat church won first place, and the Vyara church second. The boys and men also enjoyed the sports and games which were held for an hour or so each afternoon following the meetings in the church. Everyone took part eagerly, and made it a time of fellowship.

The pradarshan, or exhibit, was another place which everyone enjoyed. The carpenter shop was filled with handwork, mostly done by schoolboys and girls here at the boarding school or in the village schools, but some exhibits were made by other Christian people. The variety and excellence of the work was remarkable. It was also very interesting to see what had been done with materials at hand, for very simple materials such as seeds, mud, reeds, etc., had been used to make clever and sometimes usable articles.

Each day the church was almost entirely filled to listen to the worship services, the inspiring talks and helpful lectures. It was a time of spiritual uplift for all the Christians of this section who were able to attend. Here in the vicinity of Vyara are about 2,000 Christians, scattered in the villages where they have small opportunity for fellowship. Therefore, they greatly enjoy meetings such as here reported. Three meetings were held each day, the chief speaker being Brother Timothy, an Indian speaker of great spirituality. He was a big man, six-feet-four. This is very unusual among our Indian men. His interpreter, about five-feet-one, looked very tiny beside him. Since he does not speak Gujarati, we had the privilege of hearing him speak in English. He gave a straightforward and earnest message to the Christian people to give up any sin that still remained in their hearts.

More than five hundred people enjoyed at least a part of these meetings. If these are a sample of our Gujarat Christians, we feel there is a great future for the church here.

Vyara, India.

What to Pray For

Week of May 14 to 21. Pray for Brother and Sister I. E. Oberholtzer of Liao Chow, China. Bro. Oberholtzer has been carrying on alone in the evangelistic program since Sister Oberholtzer returned with their daughters to America in July, 1937.

A Testimony

"THE nature of my business and the economic condition of our United States have made it hard for me to meet all my obligations, but of my obligations, this one for the support of a missionary gives me more real joy when paying than any other. After all, we are only stewards to handle and use what belongs to our heavenly Father."—*A brother in Indiana.*

Penny Per Meal

A PENNY per meal for missions does not seem like a large sum. Most any one of us could save and give such an amount and scarcely realize we had given anything. Yet such a sum would amount to $10.95 in a year. A good woman in Minnesota, deeply impressed by the supreme sacrifice which three of our missionaries in China made for Christ, has been saving a penny per meal. Another woman joined with her and we have received their first remittance.—*General Mission Board.*

Lassa News Notes

BY MRS. MARGUERITE BURKE

Africa Annual Meeting

Our annual mission meeting, held at Garkida the second week of January, was attended by all the members on the field. The Heckmans returning from furlough with Miss Brumbaugh, our new nurse, and Bro. L. A. Blickenstaff arrived the first morning of the meeting after a twenty-four-hour trip from Jos. We were very glad to see them.

A Visit to Other Missions

Along with electing officers, making and discussing plans, fixing budgets, etc., for the coming year's work, it was decided that the Burkes should be accompanied by Bro. Blickenstaff on their holiday tour among sister missions. We also saw several other places of interest and enjoyed the beauty of God's great out of doors. We feel we had a very valuable as well as pleasant trip.

A Message From India

We arrived home just three days before the semiannual refresher course for our district workers was to begin. More than twenty workers attended the two-day course. On Tuesday, the second day, in the evening our district meeting began with a message to the Africa church from the India church by Bro. L. A. Blickenstaff. It was interpreted into two different languages. The district meeting also lasted two days. About forty natives attended from the other two churches. The local congregation attended very well, and the new school chapel was filled every session All the missionaries except Miss Utz were present

Many Attend the Love Feast

On Jan. 25, we had the love feast and over 100 communed. It was a very fine service in spite of the large crowd. The windows and doors and every available space were packed full. Many had come to observe and sometimes they forgot to be quiet.

Dedication of School Chapel

Also on Jan. 25 the new school chapel was dedicated. We are hoping that it will serve for night religious classes, for compound prayers as well as for school assemblies.

The Emir's Son Sent to Lassa Hospital

The time of our heaviest medical program is again with us. We are only glad that we can serve in this way. On last Sunday the Emir of Yola sent one of his sons to the hospital in one of his fine new Chevrolet cars. The chief is a very strict Mohammedan. He has a government hospital and a doctor at his door free of charge, but he preferred to come to a Christian doctor, 150 miles away, and pay a fifty-dollar fee. We hope we may say and do some things while he is here that will increase his knowledge of the love and compassion of our Master and Savior.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: **The Historic Peace Churches**

Call to Worship: "The peace of the Lord be with you."

Response: Peace be to young and old who enter here.

Hymn: In Christ There Is No East or West.

Prayer: That we may be true to the teachings of the fathers of our church by trying not to quarrel with other members of the family or with our friends about us.

Scripture: Rom. 12: 18; John 18: 11.

Hymn: Rise Up, O Men of God (stanzas one and two).

Poem:

Ultimatum

"We will not fight!
The rolling drum and trumpet can no more
Excite. We were as foolish boys before,
But now we think as men. Our loyalty
To truth, to common weal, is victory!
We will not fight!

"We will not fight!
We once were cowards; we could not resist
The lies of statesmen, cries of 'Pacifist!'
But now we know that war is waged for gold—
And for men's profits shall our lives be sold?
We will not fight!

"We will not fight!
You may imprison us in walls of stone—
Our souls, our consciences, are still our own.
We are not heroes, only sober men,
Who vow that war shall never be again.
We will not fight!"—Thomas C. Clark.

From One Hundred Poems of Peace, Clark and Garrison. Used by permission of Willet, Clark & Co., publishers.

Offering: Bless Thou the Gifts Our Hands Have Brought.

Benediction: May the peace of God that passeth understanding abide with us all, now and forever. Amen.

To the Leader: For this program there will need to be much careful preparation in the way of reading. It will be necessary for you to become thoroughly familiar with the peace position of the Quakers, Mennonites and Church of the Brethren and then adapt that material for use with your junior group. It is also suggested that one or two stories, or as many as you will have time for, be assigned juniors before. Suitable stories may be found in Love Conquers and Peaceway Series, both of which may be secured from the Loan Library. For your reading, Position of the Society of Friends in Regard to War and other material may be had from the American Friends Service Committee, 20 S. Twelfth St., Philadelphia, Pa.; the Mennonite Publishing House, Scottdale, Pa., puts out two pamphlets, Nonresistance in Practice by J. S. Hartzler and The Principle of Nonresistance as Held by the Mennonite Church by John Horsch. In addition the pamphlets, Birth of the Church of the Brethren, by M. G. Brumbaugh, Foundations for the Peace Position of the Church of the Brethren, and the mimeographed sheet, Brethren, Doukhobors, Mennonites and Quakers, will be found helpful. These latter can be obtained from the Board of Christian Education, 22 S. State St., Elgin, Ill.

HOME AND FAMILY

A Prayer

BY ROBERT BYRD

I thank thee, Lord, for yesterday,
Nor for tomorrow pray;
One's gone, one's yet to come;
Dear Lord,
Teach us to use today.
Today is all I own, 'tis mine;
My God, 'tis thine, the Way—
So while I have it, teach me, Lord,
To wisely use today.

I made some grave mistakes, I own.
Forgive me, Lord, I pray.
I can not call them back again,
They're gone with yesterday.
And Lord, tomorrow may not come
For me, I can not say.
I only ask in humbleness,
Teach me to use today.

Junior, W. Va.

Empty Seats

BY D. W. SHOCK

"ARE you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair with the morning paper. "A doctor who is out day and night can't be expected to go."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying: "Now, my good imps, what have you done today to weaken the kingdom of God?"

The voice came from a suspicious looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some name, such as Malice, Envy, Pride, or Hatred.

"We have been busy today, making empty seats in churches," began one. "Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one man to slip to his store and fix up his books," another said with a horrible grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," offered one imp.

"I worried a good sister about her old hat until she decided to stay at home until she gets a new one," spoke up the imp labeled Pride.

"And I made several poor women who were hungry for God's Word stay at home to repine over their trials. I just said to them, 'Oh, these rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon.' That way I have kept many poor people home whom the rich people would have been glad to see and greet."

"That is one of the best ways I know of to cheat poor people out of heaven," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to go out," said one called Indifference. "Of course all these men will be at their place of business tomorrow, even if they feel worse. But they could not go to church, where they would not have any special mental or physical strain. And the ladies would have been able to clean house, do a large washing or go calling, but I made them think they couldn't walk to church unless they were perfectly well."

"Very good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts centered on higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom lying was the great art.

"To make ladies think that their servants need no Sunday privileges is good," suggested one.

"Very true," said his superior, "for as long as we can get Christian people to cause or allow men and women to work during the worship hours, we can keep many empty seats in churches, and men and women be kept away from God."

"I'm the Weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or that it is too cold, too hot or too damp to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind, rain and storm. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered their king, "when I find a Christian who has no more concern about the weather on Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather."

"I'm able to do a great deal with some of the ladies of the congregation," spoke up the imp called Fashion of This World. "I can make some people stay at home because the new hat did not come, or because

their clothes are out of style, or they have not gotten the new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent anyway—generally good-for-nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty. I have a plan that empties the seats of workers in the church."

"That is just what we want," said the king.

"I make the people overwork on Saturdays. For instance, I make some good man the preacher depends upon, or some devout Sunday-school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night and then he oversleeps or is sick the next day, and can't get out."

"A splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home next day without knowing they have broken the Sabbath on Saturday—the day before Sunday. Even a church party late Saturday is conducive to empty seats."

"You are doing finely, imps," his majesty said warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all week, but there will be no results from preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sunday. Your plans are excellent, but I might suggest another good point. All preachers are human and have some human imperfections—some fault of manner or speech. Get some of the church members to criticize the preacher before their children, some weaker church members and others. If you can stir up a spirit of faultfinding against the pastor, or among the members, it will make for more empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the pastor may preach like an angel to no purpose. See the results of your labor on High Street church today. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparations and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it too was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor the special numbers in music that make a successful church. It is the church members always being there and living the gospel sermons between times that draws in the unconverted, and makes a powerful preacher, tearing down the strongholds of Satan, leading a spiritual group of Christlike people. As soon as a Christian stays at home, for one excuse or another, I know I have a mortgage on his soul which, if he does not shake it off, I will foreclose on judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath. "I'll go to church, if only to defeat you!"

"What's the matter, dear?" asked Dr. Clark. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I can get my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat." She kept her word and influenced many others to let nothing trifling keep them from God's house; and one downtown church has begun to grow, and promises soon to be a great power for God, because of no empty seats.

Michigan City, Ind.

"Give Us This Day Our Daily Bread"

BY MARY POLK ELLENBERGER

ONE of the finest and most sacred scenes in the always interesting panorama of life that shifts and moves in the Christian home, one that gives indubitable proof of the refining influence of Christian civilization, is that of a loving and well-deported family gathered together at mealtime. However plain and simple the meal may be, the table will be invitingly spread with clean white linen and sparkling dishes. We hope also that there will be a centerpiece of flowers or fruit, or perhaps a fresh growing plant kept for that purpose to add a festive note, and to express a love for the beauties of nature, as the carefully selected and well-cooked food is neatly and daintily served for the physical nourishment of those surrounding the table.

Grace said by the father, mother or other member of the family by turn, reminds one and all of our utter dependence upon God, our heavenly Father, for the food so bountifully and wonderfully given, as are all other temporal blessings.

"Bread is the staff of life." A fine loaf of bread, fresh from the mother's hands, is a symbol of God's sustaining love and grace; it is a homely emblem of his infinite power and providence. Every man, woman and child should be taught to so esteem it. How well we remember that sweet old verse learned in childhood—

"Back of the loaf is the snowy flour;
And back of the flour the mill,
And back of the mill is the wheat and shower,
The sun and the Father's will."

But the tasteful arrangement of the material blessings, the reverent thanks expressed for them are only a part of the scene we call beautiful at this regular and oft repeated meeting time and place of the family. The

beaming countenances of the parents, the shining faces of the children, the gracious courtesy prevailing; the low-toned, interesting conversation, polite requests, alert responses—these all contribute to the good cheer and refinement of the occasion. And the main meal of the day should have the dignity of an occasion.

The old rule, "Children should be seen, but not heard," is no longer in vogue. On the contrary, children should be discreetly encouraged in self-expression by joining in the table conversation; but neither individually nor collectively should they be allowed to monopolize the time and attention of those present, nor to indulge in heated argument.

If it becomes necessary, which is not unusual, that a child must be disciplined at mealtime, is it not better for all concerned that he be removed from the room until the crisis is over, and he can return in the proper attitude?

Any unpleasantness at the table especially is very annoying and embarrassing to others; it is humiliating to both parent and child, and disciplinary measures are more apt to bring desired results if practiced in private. Children should early learn that good behavior is expected and required at the table at all times, not for their own good only, but out of consideration for others. They should learn that good table manners are a mark of good breeding.

Mealtime should be a time of pleasant peace, not a battleground for the exchange of poisonous darts of sarcasm, dark looks or sullen silences; all disagreeable subjects should be eschewed. Mind and spirit should be renewed as well as the physical life at the table in a Christian home. Parents who require and maintain correct table manners by example as well as by precept are training their children in one of the most valuable essentials of good breeding and right living, an open sesame into good company.

The proper atmosphere at the table aids digestion, teaches reverence and gratitude, cultivates courtesy and good manners, consideration for others and makes more secure the golden bonds of the family circle which in many cases in this age are all too slack. While the neglect of this all important training disrupts the serenity of the home and puts a handicap upon the child that will debar him from refined, desirable company wherever he may go.

In my girlhood I had a very lovely friend who had the reputation of being the finest conversationalist in our circle. The credit for her delightful accomplishment, we were told, was due to the unusually brilliant table conversation carried on and sustained by her cultured parents in their Christian home. In this she was led to participate. What a very worth-while life they lived, not for their own happiness and pleasure alone, but for the cultural effect upon their children and the reputation of their home life. And although her lips were stilled forty years ago, I have never ceased to value the intimate friendship with which she favored me. Her fine intellect, her kind heart, pure English and correct diction, her absolute freedom from slang, made by her "a lady of the old school," an example never to be undervalued or forgotten.

"*Give us this day our daily bread.*" Not only that material bread for our physical sustenance, but may we be partakers of that spiritual food that we may grow in the wisdom pertaining to eternal life, remembering and exemplifying the table talk and graces of the one who said, "I am the Bread of life."

Tekamah, Nebr.

"The Supreme Adventure of Life"

BY GRACE HILEMAN MILLER

"Good morning, I just had to run over for a little chat after reading today's message in our daily devotions book," declared Rebecca Kline as she opened the door to the home of her neighbor, Mary Cassel.

"Mary, I have been meditating all morning about what a writer calls the supreme adventure of life, and any way I turn I am compelled to believe he is right."

"Are you, Rebecca? I have been doing the same thing and I wanted to talk to you about it."

"We have always thought this supreme adventure to be such a difficult and almost impossible process; but after reading that devotional thought for today, it seems so simple. Where's your *Upper Room?* Let's read it together," continued Rebecca.

Reaching for and opening her book, Mary read thoughtfully:

"The supreme adventure of life is to find out the will of God and to merge our will with his. Again and again Jesus gave utterance to this thought, 'I came down from heaven not to do mine own will, but the will of him that sent me.'

"Whenever one is willing to forsake his own ways and follow the way of God, then peace and power come. This is the beginning of successful living."

"Yes, simple, but of a testing nature," soliloquized Mary, as she looked up from her reading.

"I know it is," replied Rebecca, "but it does simmer down to whether or not we will or will not conscientiously say, 'Thy will, not mine be done." Doesn't it?"

"Oh, I see," exclaimed Mary, as a light of understanding broke over her face. It is as the psalmist says. He that really wants to dwell in the secret place of the most High, shall abide under the shadow of the Almighty, and will lovingly and trustingly say, 'Thy will not mine be done.'"

La Verne, Calif.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 12: 13-17

"Render unto Cæsar the things that are Cæsar's"

Earthly Loyalties

The Jews thought they had a difficult problem for Jesus; we have some difficult problems too, in the realm of duty. How much regard should we give to earthly loyalties in serving our heavenly Father? Should a minister neglect his family to serve his church? How many evenings a week can a mother afford to spend out of her home on church business? How far is a father justified in giving money to religious and philanthropic uses when his own family has needs? How can all such values be weighed?

Jesus indicated that we should be mindful of both human and divine obligations at the same time. To forget either is serious.

Tuesday: Mark 12: 28-34

"The first is . . . Thou shalt love the Lord thy God"

Heavenly Loyalties

Life at its best is not a hodgepodge of experiences, duties and attitudes. It has a unifying and co-ordinating principle at its heart, and each element has meaning in relation to that principle. Out of the multiplicity of duties enjoined by the law, some of the more thoughtful Jews were seeking a central, unifying element. Some found it in ceremonial practices, some in ethical attitudes. But when the question was brought to Jesus, he pointed out love to God as the basic commandment and love to man as a near complement. If God is placed first and his will is made primary, other things should find their rightful place.

Wednesday: John 17: 13-19

"They are not of the world, even as I am not of the world"

Citizens of Two Worlds

The followers of Jesus are intimately related to two worlds. Jesus brought the two into direct relationship but did not succeed in reconciling them. He maintained his spiritual ideals, and it cost him his physical life. He warned his followers that they might expect some of the same experience.

Christians should be alert to maintain their spiritual ideals. But they must do it in a world that is not altogether friendly. They need to be on guard lest the hostile elements of the world drag them down to its level. Christ desires to keep them in the world to lift it up to his level.

What Makes a Good Citizen?

It takes a good man to make a good citizen. That is one reason why character education is so important in our public schools and Christian education in our homes and churches. The better piece of work we do in growing men and women, the greater may be the future of our country.

It takes more than self-interest to make a good citizen. A man must have regard also for the interests of others. Some people think of the state as a kind of grandfather who has unlimited resources to pour out, but this is far from true. Every benefit that comes through the state must be paid for by somebody, now or in the future. Benefits demanded now that must be gotten by increasing the public debt are taken from future citizens without their consent. Succeeding generations of citizens must pay the bill. Considerateness of others which lies at the heart of the Christian spirit lies also at the heart of good citizenship.

Good citizenship also requires ability to co-operate—to see the other persons' point of view, and work with others so that a way may be found to utilize values from their experience and yours too. It requires faith in man such as can be sustained only by an abiding faith in God and truth. It requires patience to wait and tenacity to hold on, grace to yield to the majority but courage to stand with the minority. He who would be a good citizen needs all that the Christian gospel has to give him.

Esther 4: 13-16; Rom. 13: 7-10; 1 Peter 2: 13-17.

Thursday: 1 Peter 2: 13-25

"Honor all men. Love the brotherhood. Fear God. Honor the king"

Duties of Citizenship

Christian citizens owe to their government the moral support which it needs to fulfill its functions. There are many sinister influences operating to paralyze its efforts to preserve order and provide a favorable situation for its citizens to work out their highest interests. Such influences need to be counterbalanced by greater influences for good.

Christian citizens owe to their government the financial support necessary to its rightful work. There have been governments that depended upon the spoils of war and tribute from the conquered for the wherewithal to rule. But government should be financed by those who get its benefits.

Christians should pray for rulers.

Friday: Dan. 2: 17-24

"God . . . removeth kings, and setteth up kings"

God the Founder of Governments

The kings of Babylon were not godly men, but that did not discourage Daniel. He saw back of history a God who was sovereign and would take a hand in the affairs of nations to remove kings and set up others. He saw in a panorama of history and vision the passing of kingdom after kingdom until the kingdom of God should become a reality among men.

A faith like Daniel's continues to have value. Unless we believe in a God over all we should hardly have courage to carry on to the end when there are so many evidences of ungodliness along the way.

Saturday: Rom. 13: 1-7

"Render to all their dues . . . honor to whom honor"

Duties to Rulers

It is easier to respect government in general than some of its representatives, especially if they promote things that you feel are out of harmony with the Christian spirit—for instance, a President who leads in the repeal of the Eighteenth Amendment and brings liquor back to curse our fair land. But Paul wrote to the Romans while Nero was ruling, and Nero doesn't have a reputation of being especially acceptable to good people. Yet Paul advised obedience and honor to rulers, which must have included Nero.

Rulers are symbols of orderly government. Their power for good comes from God, and we do well to give them respect.

Sunday: Psa. 15: 1-5

"Who shall dwell in thy holy hill?"

The Christian Citizen

In the center of Jerusalem stood the temple where God was felt to dwell. In one of the songs of the temple, the challenge went out as to who was fit to dwell on the holy hill in the presence of God. The answer came back in words that even yet reveal the requirements of true citizenship. Only those who are righteous in life, heart, and word can be worthy of such an honor.

Who can dwell in the city of God today? Certainly no one of less qualification than in times of old; rather more. When God is seen to be the Head of our social order, it will mean something to be a partaker in the benefits of government.

KINGDOM GLEANINGS

Calendar for Sunday, May 15

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Testing Discipleship by Service.—Mark 10: 17-31.

Christian Workers, Religion in Rural America.

B. Y. P. D., How We Got the Bible.

Intermediates, How Do We Worship in Our Church and Home?

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Gains for the Kingdom

Ten baptized in the Ivester church, Iowa.

Three baptized in the Laton church, Calif.

Five baptized in the Sterling church, Colo.

One baptized in the Harmonyville church, Pa.

Seven baptized in the Mount Joy church, Pa.

Twelve baptized in the Cerro Gordo church, Ill.

Nineteen baptized in the Huntingdon church, Pa.

Five baptized in the Middle District church, Ohio.

Three baptized in the Glendale First church, Calif.

Thirty-five baptized in the Nanty Glo church, Pa., Brother and Sister B. M. Rollins, evangelist.

Eighteen baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

Nine baptized and two received by letter in the Twin Falls church, Idaho.

Twelve baptized and two received by letter in the Westernport church, Md.

Ten baptized in the Mt. Pleasant church, Pa., Bro. B. B. Ludwick, evangelist.

Fourteen baptized in the Sidney church, Ohio, Bro. I. R. Beery, pastor-evangelist.

Ten baptized in the Chambersburg church, Pa., C. E. Grapes, pastor-evangelist.

Four baptized in the First Wichita church, Kans., James H. Elrod, pastor-evangelist.

Seven baptized in the Clovis church, N. Mex., Bro. W. E. Peckover, pastor-evangelist.

Five baptized in the Hutchinson church, Kans., H. L. Ruthrauff, pastor-evangelist.

Six baptized in the Uniontown church, Pa., Bro. C. C. Sollenberger, pastor-evangelist.

Seven baptized in the Rockwood church, Pa., Bro. W. F. Berkebile, pastor-evangelist.

Eleven baptized in the Lebanon City church, Pa., Eld. John E. Rowland, evangelist.

Five baptized and one reclaimed in the Peru church, Ind., Bro. J. W. Fiddler, evangelist.

Nine baptized in the New Philadelphia church, Ohio, Bro. A. H. Miller, pastor-evangelist.

Five baptized and three received on former baptism in the First church, Omaha, Nebr.

Forty-four confessions at Hampstead, Md., Brother and Sister B. M. Rollins evangelists.

Three baptized in the Beaverton church, Mich., Bro. R. H. Nicodemus, pastor-evangelist.

Three baptized and one reconsecrated in the Polo church, Ill., H. Jesse Baker, pastor-evangelist.

Thirteen baptized, two received by letter and two reconsecrated in the Canton church, Ill., Bro. Charles Dumond, pastor-evangelist.

Thirty-three baptized in the Calvary church, Calif.

Three baptized in the Payette Valley church, Idaho.

Thirty-six baptized, one reconsecrated and two received by letter in the Waynesboro church, Pa.

Thirteen baptized and one received by letter in the Norristown church, Pa., Bro. C. J. Hesse, evangelist.

Six baptized in the Fairview (Georges Creek) congregation, Pa., Bro. John C. Middlekauff, pastor-evangelist.

Twelve baptized and six await the rite in the Miami church, Fla., Bro. Ellis H. Wagoner, pastor-evangelist.

Sixteen baptized and others await the rite in the Long Beach church, Calif., Wm. T. Luckett, pastor-evangelist.

Six baptized, three await the rite and four were received by letter in the Oklahoma City church, Okla., Bro. Galen Ogden, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. F. H. Barr of Myrtle Point, Ore., May 11, in the Albany church, Ore.

Bro. Leo Miller of Ft. Wayne, Ind., May 22, in the Eel River church, Ind.

Brother and Sister Oliver Austin, May 22, in the Spring Creek church, Iowa.

Bro. C. B. Sollenberger of Carlisle, Pa., June 12-19, in the Mt. Olivet church, Pa.

Bro. Edgar Landis of Mercersburg, Pa., May 15-28, in the Stone Bridge church, Md.

Bro. M. R. Wolfe of Bridgewater, Va., June 19, in the Bean Settlement church, W. Va.

Bro. B. E. Waltz of Needmore, Pa., June 5-19, in the Locust Grove church, Johnstown, Pa.

Brother and Sister Ralph Hatton of Omaha, Nebr., June 20, in the Panther Creek church, Iowa.

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Personal Mention

Standing Committee delegates to the Lawrence Conference from the Second District of Virginia are Elders O. S. Miller, G. K. Stump, and C. G. Hesse. We are not informed as to alternates.

Bro. H. C. Early will be the guest speaker at the dedication and homecoming services, both morning and afternoon, of the Beaver Creek church of Middle Maryland, May 22. "Former members and residents are all cordially invited to attend these services."

Bro. J. O. Garst, one of Southern Ohio's most active long time elders, counselors and workers, after a long illness passed into his final sleep Thursday of last week. He was the leader in the compilation and publication of the History of Southern Ohio. We shall undoubtedly have more later about his life and homegoing.

The Inauguration of President Rufus D. Bowman of Bethany Biblical Seminary will take place at the First church, Chicago, May 22, 8 P. M., Central daylight saving time. Dr. Charles Calvert Ellis, president of Juniata College and chairman of the General Education Board, will deliver the address for the occasion.

Southern Ohio has chosen as Standing Committee delegates to the Lawrence Conference Elders J. H. Good, G. O. Stutsman, and J. H. Eidemiller, with Elders H. H. Helman, Ray O. Shank and H. M. Coppock as alternates.

Eastern Pennsylvania has selected as Standing Committee delegates to the Lawrence Conference Elders H. K. Ober, James M. Moore and F. S. Carper. The alternates are: Elders Nathan Martin, Michael Kurtz and Chas. D. Cassel.

Elder Grant Tooker, during recent years of Empire, Calif., passed to his reward on April 25. An account of his life and labors will appear at an early date. A gift to missions in honor of Bro. Tooker was sent by Mr. and Mrs. Frank Luckow of Butler, S. Dak. This is the state where Bro. Tooker was active in the ministry for many years.

"**Will you please** thank our many friends for their kind and helpful expressions of sympathy? They have given us new courage and faith to carry on for each tomorrow." The words are those of Sister Elva M. Craik, Lawrence, Kans., sorrowing but brave, and the reference is of course to the passing of Bro. Craik, as mentioned in our last issue.

Two China missionaries were seen one day last week about the halls of the House in conference with secretaries, a treasurer, and other less distinguished persons. They may have been wondering about the prospects and plans for their return to the distressed land of their adoption. Inquire of either Bro. O. C. Sollenberger or Bro. E. L. Ikenberry for further details.

"**Long letters** from the Brights tell of their safe arrival and of their dwelling in one of the Y. M. C. A. houses just back of the Y. M. C. A. Here Mrs. Bright is now in charge of the first Brethren Mission Home in Peiping. Mrs. Parker and children with the Cunninghams are living here also. They seem happy to be back and find things unusually quiet at Peiping at this time." From a communication going out from the mission offices to the "Dear Friends of China."

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Miscellaneous Items

A Conference Choir of boys and girls is being planned for the Lawrence Annual Meeting. The list of songs to be sung, and other details, will be found on page 20 of this Messenger.

Think what it would mean if at least 75% of the resident membership of your congregation could attend Annual Conference! Well, it is possible for that many or more to attend by way of the printed page. See how to get Lawrence Conference news as suggested on page 28 of this paper.

Conference Business

Southern Ohio

Because of the faith of the church in the ministry of healing, and because of the services rendered in the past by Bethany hospital, and with a desire to conserve the resources of said institution and use them more effectively for the church:

We, the Greenville church, petition Annual Meeting of 1938 through District Meeting of Southern Ohio, to conduct a thorough investigation of Bethany hospital and its associated Nurses' Training School, having in view the advisability of giving the institution official recognition and support.

Answer of District Meeting—Passed to Annual Conference.

May 30 at 7: 30 P. M. (D. S. T.) the New Paris young people are giving the Christopher Sower Memorial pageant at Camp Mack. Our church people in that area are encouraged to attend.—L. W. Shultz.

"**I believe** the people enjoyed the pictures, and I know that I was personally pleased both with the pictures and the lecture. I hope to be able to see the pageant in its reality given at Lawrence this June." So writes Bro. Robert F. Porte of the Co-operative Brethren church in Falls City, Nebr. He is referring to a showing of the Sower Slides made from pictures of the Pageant of the Sowers. The still film is $1.00 and return transportation; the glass slides, no rental fee, but transportation charges both ways. Note also that Bro. Porte hopes to see the pageant as given at the Lawrence Annual Conference in June.

Bethany Biblical Seminary calls the attention of all friends, alumni and former students to the following closing events for its thirty-third year: Graduate Recital, Miss Edna Kathryn Kesler, May 20, 8:00 P. M., Bethany chapel. Inaugural ceremony, Sunday, May 22, 8:00 P. M., First church. Reception at 6:00 P. M., in the Social Room. Mendelssohn's Elijah, by the United Choirs, Prof. O. S. Beltz, of Northwestern University School of Music, directing, May 24, 8:00 P. M., First church. Graduate Recital, Elias Franz Brightbill, May 25, 8:00 P. M., First church. Senior chapel, May 27, 10:00 A. M., Bethany chapel. Alumni Banquet and Program, May 27, 6:30 P. M., First church. Seminary Communion Service, May 28, 7:00 P. M., First church. Baccalaureate Service, Sermon by President Rufus D. Bowman, May 29, 11:00 A. M., First church. All-School Tea at 4:30 P. M., Bethany campus. Commencement Program, address by Dr. Charles LeRoy Anspach, president of Ashland College, Sunday, May 29, 8:00 P. M., First church. All are cordially welcomed to these services.

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Conference Lodging Announcement

Conference time is not far away. Some are beginning to wonder about lodging facilities. Our committee has the following information from the Chamber of Commerce at Lawrence, Kans. Lodging will be furnished in homes at a rate not to exceed $1.50 per room, per night, with two in a room. Where the room is taken for five nights or more the rate will not exceed $1.20 per night, per room. Lawrence also has good hotel facilities for any who care for them. There are a number of cottage camps within reasonable distance. There is plenty of camping space, equipped with toilet facilities, for those who care to bring their tents. There will probably be no charge for tent space, at least very small, if any. Lawrence is a university city and is accustomed to caring for people. We feel certain that there will be no difficulty in caring for all who care to come. Mr. George Hedrick, secretary of the Chamber of Commerce at Lawrence, will appreciate hearing from any who care to write him, indicating the kind of lodging they prefer, home, cottage camp, hotel, etc., and the probable length of time they expect to stay. He will arrange advance lodging for those who care to write him. If you do not arrange advance lodging go to the Memorial Union Building on the University Campus when you arrive, where you will find lodging headquarters. We recommend that we all arrange our lodging through the lodging headquarters, as that will simplify matters very greatly. Lawrence is going to be a royal host. We want to co-operate with them.—Earl M. Frantz, Secretary Committee of Arrangements.

THE CHURCH AT WORK

STEWARDSHIP

A Meditation

When have I given in order really to help others who are in need?

When have I given to add to the beauty or richness of living?

When have I given just to express my love for God or for another?

When have I given because of the responsibilities which my own opportunities and blessings have laid upon me?

When have I given for the sheer joy of it?

When have I given truly to further a worthy cause?

When have my motives been un-Christlike? Selfish? Legalistic? Forced by social pressure?

What do I need to do in order to change my motives so that they will be more truly Christlike?

What will be the first step in making my giving more Christlike?—From, Why Give, published by the Presbyterian Church, U. S. A.

LEADERSHIP TRAINING

The Leader in a World of Changes

The train was standing still. Beside it flowed a turbulent river, swollen by spring floods. Illusion began to take place: the river seemed to be standing still and the train seemed to be moving.

Above and beyond was the skyline of trees and hill. As the watcher's eyes traveled to the skyline height, everything fell into place again. The train seemed really not to be moving—as it was not; and the river seemed to be flowing—as it really was.

. . . .

Human beings—all of us, in all countries and climes—are living in a period of unusual stress and change. Standards of conduct, ideals, that once seemed to be fixed, are challenged by many. From a very widely known and accepted statement: "Our sociological theories, our political philosophy, our practical maxims of business, our political economy, and our doctrines of education are derived from an unbroken tradition of great thinkers and of practical examples, from the age of Plato in the fifth century before Christ to the end of the last century. The whole of this tradition is warped by the vicious assumption that each generation will live substantially amid the conditions governing the lives of its fathers and will transmit those conditions to mold with equal force the lives of its children. We are living in the first period of human history for which this assumption is false. Relativity must replace absolutism in the realm of morals as well as in the spheres of physics and biology. This of course does not mean that each generation must repudiate the values of its predecessor. It does mean, however, that no such system is permanent; that it will have to change and grow in response to experience. The day of authoritarianism, in the historical sense, is past."*

In the wider realm of government, the great mass of human beings feel insecure, afraid in this present hour. Are we on the verge of a world war? In America are we on the verge of a changed form of government? If America should have a dictator, will religious history of Germany for the last few years repeat itself? Will American ministers have to go to jail, or to concentration camps? (One major denomination in America is already considering how it will care for families of American ministers if and when this begins to happen.)

. . . .

In the midst of all this turmoil—what of the train, and the river, and the skyline? Because the river of change is flowing by so rapidly, illusion as to our basic ideals and foundations of life—the things we have regarded as fixed goals—may themselves begin to seem to move, when in reality, they are not, or should not, seem to move.

. . . .

Where does the leader come in, in this problem? He must help uncertain, fearful humanity to keep its eyes fixed on the skyline. There must be some certainties we can all cling to—or we are lost; faith in a better future, courage, love, unselfishness. Jesus did that constantly. His life was devoted to two things: trying to change the social order, the evil environment that bore men and women and little children down; and at the same time giving comfort, solace, perspective, and a reason for living to these oppressed and beaten down people.

What can I as a leader give to those who are lost in the sea of change?

* From the Department of Superintendence Yearbook, 1932.

WOMEN'S WORK

A House of Ideas

By Lottie Neher Hoff, Elgin, Illinois

A department store put on a contest to name a suite of rooms which had been arranged as an exhibit of modern furnishings. "The House of Ideas" won the prize. Here was the perfect kitchen, bath, sun parlor, bedroom, living room.

The slogan is appropriate also as an aid to both local and district directors in supplying helps for building mothers' group programs and locating materials on the home. In other words, build for yourself a House of Ideas—or in less poetic terms start a file or a scrapbook. Have you read something that you wish you had clipped, but simply can not remember where you saw it? It was just what you could use on a program. You chide yourself for your own carelessness. Or have you had forethought enough to clip it and slip it in the drawer in the bookcase with letters and other precious keepsakes where it may remain unidentified and out of place in much the same way the broom would be in the living room in the House of Ideas.

We would become more efficient if we followed some method whereby we could find this or that readily—if not in the dark, a thing the exact woman can do. A file or a scrapbook or a set of envelopes is a valuable arrangement. If you do not possess a file with alphabetical index, try a homemade one or buy an inexpensive paper one. The ten cent stores carry them for a quarter. Things are always where you place them in a scrapbook, but are permanently there—which is one objection. Large envelopes labelled may serve your purposes.

Whatever you use, have a number of rooms in your House of Ideas—a room for poems, one each for stories, articles, plays, letterings, advertisements, drawings, pictures, banquets, book reviews, program outlines.

Enter into this as you would a hobby interest. You will find unexpected helps here and there. Build your House of Ideas and then live in it. Use your ideas and treasure them.

MEN'S WORK

President Allen Weldy Sends "Good News From the Land of Goshen"

Several weeks ago it was the happy privilege of the writer to be the guest of the Goshen City's Men's Bible class fellowship luncheon meeting. This church does not have a regular organized Men's Work; however, the Men's Bible class is so organized and so full of extra activity that the good news merits passing on. On this particular Monday evening there were 75 present including a few guests from the Elkhart and Middlebury churches.

The evening's program consisted of the following: Toastmaster, Roy Kenaga; music by the quartet, composed of Kenneth Cripe, Russell Stout, Boyd Ogle, and Orus Holderman, accompanied at the piano by Roy Kenaga; address, "Making Money Out of Manhood Vs. Making Manhood Out of Money," by Bro. Ira Long, pastor of the Middlebury church; the evening was kept alive by jokes and stories by Bro. Ezra Flory, who is also a member of the class; brief remarks were made by J. Edwin Jarboe, Fred Priser, T. E. George, and the writer. The meal was prepared by the wives of the men of the social committee.

Meetings of this kind are held four each six months. The officers of the class are: president, Fred Priser; secretary, Carl Miller; treasurer, C. O. Cripe. The average class attendance on a Sunday morning is seventy. Bro. T. E. George, pastor of the church, has been the teacher of the class for the past eight years.

Bro. Priser, president, says that class officers are chosen for a six-month period so as not to burden anyone too long. During each six-month period the class is divided into three or four groups, each group being responsible for one meeting during this period and to work out their own type of program. In the month of June this year the men will put on a big meeting at which time they will entertain their wives. Bro. Priser and his committee are working on some definite program of work that he hopes will make a contribution to the church program in general.

YOUNG PEOPLE

Youth at the Lawrence Conference

Conference time will soon be here. Really before we know it time will have slipped by and we will be in session at Lawrence, Kans., for the one hundred fifty-second Annual Meeting of the Church of the Brethren. Of the large group of young people at the Nampa Conference last year, comparatively few B. Y. P. D.'s of the church were officially represented. We would like to urge every group in as far as possible to have someone officially represent them at this coming Conference. Now is the time to take care of this matter.

Our program is arranged to provide both fellowship and practical help for all young people who may attend. We know that you will enjoy the meetings which have been arranged and that together with the making of new friends, the fellowship of the entire group and the enthusiasm which you will feel you will go away with a new determination for your young people's work.

The first meeting is scheduled for Tuesday evening at 8 o'clock, June 7, when we will have a couple of hours of fellowship and fun with all the General Board members. Last year this was one of the high points of our meeting. It presents a unique opportunity for you to meet personally the men and women of our church who hold responsible positions in these Boards. These two hours are in charge of the Recreation Fellowship and everything points to a great time together.

Wednesday afternoon at 2 o'clock, June 8, we will meet in joint session with the general group to discuss church relationships. Pastor H. L. Hartsough, chairman of our General Ministerial Board, will be in charge. At 3 o'clock we will break up into various groups to discuss the most important subject of Visualizing Our Task. Young people will meet for discussion with the Men's and Women's groups. R. E. Mohler, Mrs. Dan West and others will speak in these meetings. For a vision of the responsibility of the church and for a better knowledge of the way it is organized to meet these needs you can not afford to miss these two meetings.

Wednesday evening at 7 o'clock the first youth section meetings will be held. For an hour we will be led in fellowship and worship by Paul E. Miller of Chicago in co-operation with the Recreation Fellowship. This will be a most unique opportunity for you to meet and get acquainted with young people from all over our brotherhood. Immediately following this period panel discussion groups on vital issues for young people will be held. We will tell you about these next week.

ADULT CHRISTIAN WORKERS

The Rural Church of the New Day

Sunday, May 29

Note: See "Rebuilding Rural America," Dawber, Chapter 8

I. Adequate Ministerial Service

1. How may enough trained, able men be secured to serve the country churches? Many rural churches are too small to support a pastor adequately. As a result the rural pastor is drawn to the city.

2. Some churches own farms which are rent free to the pastor, but education and farm equipment are costly. How may these problems be met?

3. Would you favor an enlarged Home Mission Budget so that the weaker churches could receive help?

4. Would more summer pastors help our rural churches?

II. More Women Workers Needed

1. The place and power of the women in rural life and the rural church deserve more serious consideration.

2. How may more trained and consecrated women workers be provided for the rural churches? What can women do? How may they be supported?

III. Rural Church Buildings and Equipment

1. A new appreciation of the sanctuary is needed.

2. Adequate facilities should be provided for worship, religious education, social and recreational activities.

3. The buildings may be inexpensive, but they should be beautiful and well kept.

4. Flowers are too rarely seen in rural churches, yet beauty aids worship. An active flower committee adds much.

5. Why not have a "Painting Bee" by both men and women?

IV. Church Fellowship Program

1. What does your church do to take the place of the old-

time two-day love feasts where they ate and slept at the church?

2. How does your church compensate for the Sunday dinner hospitality of our forefathers?

3. How often do you eat together as a church family?

4. How much do your families visit one another?

5. Some definite plan is needed.

V. A New Morale

1. Too many have lost faith in rural people and rural life. They are asking, "Can any good thing come out of Nazareth?"

2. The welfare of our nation and the world, the future of our faith and freedom rest with the rural people very largely.

3. Faith, courage and sacrifice are needed in the rural church of the new day.

4. Young people should be encouraged to serve in rural areas.

CHILDREN'S DEPARTMENT

Conference Choir of Boys and Girls

Those of you who attend Annual Conference each year know that on Sunday morning at the close of the Conference Sunday school, we are accustomed to have a children's choir.

The two songs that will be used this year are:

(1) **My God, I Thank Thee Who Hast Made** (found in The Hymnal for Boys and Girls, page 20, and in Junior Church School Hymnal, page 176, first, second, and fifth stanzas in this book). It is available too, on free mimeographed sheets, from the Elgin office—both words and music.

(2) **Oh, God, Whose Love Is Over All.** This song is available only on free mimeographed song sheets from the Elgin office. It is to be found in several children's hymnals, but a special arrangement of it has been prepared by Professor Brightbill.

The Elgin office, 22 South State St., will gladly send up to five copies each, of these, upon request.

1. **What ages of children will be admitted?** From four years on up to and including any intermediate boys and girls who will sing (fourteen years inclusive). The small children—up to six or seven—will not be able to help, but we always take them along on the platform with the older children—just because people love to see them. The others we hope can sing as follows:

My God, I Thank Thee Who Hast Made—All children who can memorize it.

Oh, God, Whose Love Is Over All—Juniors and Intermediates (nine years on up).

2. **Will the songs be sung from memory?** Yes.

This is a challenge particularly to Kansas churches. Can we produce at least one hundred and fifty boys and girls who will sing? Probably the bulk of our children will need to come from Northeastern Kansas and adjoining areas, with a sizeable group that come from farther states. Will Kansas do its best to put this children's choir across?

Professor Nevin Fisher, head of the McPherson Music Department, will be in charge of the choir on Sunday morning. There will be a rehearsal on Sunday morning during the Sunday-school hour and also during the days before for boys and girls who are in attendance at the Conference.

Begin in your children's department next Sunday morning. Send the words of the song home with them, so they can memorize them at once.

The Rural Life Conference

(Continued From Page 9)

these poorer areas, presents the largest opportunity. There has been a tendency for these southern conditions to spread to the corn and wheat belts, with its demoralizing effects. Where there is a decreasing farm income there is a decline of morale and attitudes, and a drain to the city.

The value of farm crops—grains, wheat, corn, etc.—has been declining in recent years in spite of agricultural education, experiment station extension services, and the efforts of the U. S. Department of Agriculture. On the other hand, the value of farm stock has been steadily increasing. For example, cows give two or three times as much milk as previously; hens lay better; and even though there are fewer hogs today than a few years ago the amount of pork produced is greater than ever before. These improvements have been made possible through better breeding, better feeding, control of disease, and the application of scientific principles of animal husbandry.

Tenancy has become an increasingly important factor in the farm problem in America. In the cotton belt tenancy runs as high as eighty per cent, in the corn belt as high as seventy-five per cent, and in the wheat belt practically the same. In grain farming tenancy is high, in stock farming much lower, in dairy farming lower still, and in fruit farming lowest of all. Animal farming tends to emphasize family and permanency. The chief factors which make for tenancy are, as follows:

(1) The interim between the maturity of the son and the retirement of the father. The average age of the father at the birth of the median son is approximately thirty years. When the son is twenty years old and ready to get started in life the father is fifty and not yet ready to retire. By the time the father is ready to retire, ten or fifteen years later, the son is already established in business in the city and no longer interested in taking over the farm.

(2) Lack of capital to get started. It would be helpful if the church, or some well-to-do member, would help the young man to get started on the farm by loaning him the necessary capital. Examples of this in Eastern Pennsylvania, with Brethren characteristic of no interest charges, were cited as typical of what might be done in a much larger way, and for the good of the rural church.

Concentration of wealth has its effect upon the farm situation. One per cent of the income receivers in the United States own thirty-seven per cent of the wealth; three per cent own fifty per cent. In ancient Greece the political power rested in the hands of the wealthy landowners. In cycles of approximately every 250 years the land came into the hands of a few who gradually gained more and more land until it was necessary for the government to take over the land and redistribute it to the private citizens. Within the last 100 years a similar process has been going on in America at a greatly accelerated rate. For example, in Illinois about seventy-two per cent of the farms are worked by tenants; in Iowa, seventy-six per cent; and in South Dakota, eighty per cent; whereas 100 years ago nearly all of the land was farmed by the owners themselves. As wealth becomes concentrated into the hands of fewer individuals, and the number of property owners decreases, there is an increase in government control and authority.

Farm wealth is largely dissipated by migration to the city. Estates are broken up and sold by heirs who have gone to the city; interest is paid to city bankers on mortgages and loans; and rentals are paid by tenants to the owners who live in the city. It is estimated that at least

one half of the income of the farms in the corn belt is going to the city. The flow of farm wealth to the city is graphically illustrated by the fact that northern farms used to sell horses to the city; now they are buying tractors, cars, gasoline, etc., from the city. "Dunkers are losing their farms because they have departed from the spirit of thrift and the principles of integrity," declared the speaker. "Keep out of debt," he advised.

Soil fertility is being depleted at an alarming rate. We can not continue to discount the future at six per cent interest, compounded. Soil resources are being depleted at the rate of approximately five per cent a decade; while soil conservation is able to effect a reclamation of only about two per cent a decade. Fundamentally, the solution of the problem is a matter of morals, of ideals, and of the attitude of the people. "I have more confidence in spending $100,000 on the rural ministry than in spending the same amount on soil conservation," came the challenge to the church. Efforts at soil conservation will have little value unless ideals are developed and maintained on the part of the folks who live in the country.

The demand for farm products is limited and subject to changing habits of diet. The three major factors in determining the demand are: (1) export, (2) the number of people, which is the most important factor, and which is definitely limited by our approximation to a stationary population, and (3) the changes in the dietary habits of the American people, and the relative consumption of foods. In the aggregate the amount of food consumed remains about the same as in previous years, though there has been considerable change in the relative consumption of various foods. For example, more sugar is being used today than ever before, and less corn as well as other cereal products. The consumption of milk has increased materially. Less beef is being used, but more pork as compared with the relative amounts in the past. The use of citrus fruits has increased three or four times over their consumption a generation ago, while the use of apples has decreased from ninety pounds per capita to forty-five pounds.

Our cities have ceased to grow; they are largely stationary at the present time. The country continues to grow at a slow rate. The trend for the next fifty years will undoubtedly be towards a settling down; i. e., away from mobility. This trend away from mobility will have a tendency toward a stabilization of the population, particularly in the rural areas.

Chicago, Ill.

CORRESPONDENCE

DO WE SACRIFICE?

Do we sacrifice when we are serving God? We are here as his agents to do his will. He intrusts money to us. Do we use it to the best advantage? The tenth is his. And if we use any more he will pay that back.

The Lord has a bookkeeping system with a recording angel to record all transactions—good or bad. He never cheats, nor is he slow in his payments. Read Rev. 20: 12.

The Lord has a great storehouse of love crowns with stars in them according to our work here. Now the Lord loves a cheerful giver, but when we give do we do it cheerfully? "He that giveth unto the poor, shall not lack; but he that hideth his eyes shall have many a curse" (Prov. 28: 27).

If a neighbor is in need in any way, and we go over and help him, are we making a sacrifice? No, for the Bible says: "Love thy neighbor as thyself." If we would do more sacrificing our church, district and mission treasuries would be on better footing.

I am a member of a brethren fire insurance company in this part of Virginia. We have a balance of several thousand dollars on interest. Standing shoulder to shoulder, we are ready to help some brother or sister who may have a loss. Are we making a sacrifice? No! Read Matt. 25: 40-46. This scripture will help to set one right. I know an elder and his wife who have given the best of their lives for the church. Years ago they gave the ground and practically built a small church house. This congregation now has a beautiful brick church almost paid for. They have a strong membership.

God has blessed this elder's labors. He is a real leader and a good shepherd. He now has a son on the mission field. But he does not feel he has made a sacrifice.

Most people have from one to two automobiles around the home. It takes money, money, money to keep an automobile going. And our church treasuries are suffering on account of this.

The time has been when I gave the last dollar for church work. Did I make a sacrifice? No! The trouble was I did not have enough dollars to give the Lord his part. Let us lay our burdens daily at his feet. Draw close to him and he will draw close to you. Let us not think what little we give the Lord is a sacrifice!

Roanoke, Va. W. P. Crumpacker.

A VISIT AMONG THE PENNSYLVANIA BRETHREN

For a long time I have had a desire to visit with some of the Brethren in Pennsylvania, but never could make it suit to do so until the present week. I have gone through the state often and have attended Annual Meetings there; and for many years I have had very dear friends there. The visit, when it finally was made, proved to be one of the most pleasant of my life; and, from the spiritual side, it was most profitable.

The members in the sections where they stand for the faith of the church have been called behind the times, and other disparaging things have been said about them. They have even been accused of wanting to make another split in the church. Those making these remarks are much mistaken in accusing them of wanting to form another body of the church. It was never my pleasure to mingle with a body who were so anxious to maintain the faith in its purity and entirety. Division is not their desire, nor is it their intention. They do believe that the church is going away from the faith of the Master in some respects, and that causes them the greatest sorrow. They want to hold fast all the truth as it was delivered by our Lord and his inspired apostles. And that is praiseworthy.

As for their being behind the times in things that are worth while, that is not true, either. They are progressive when progress can be made toward some really good end. They believe in having good homes and in keeping them in good condition. They believe in having the conveniences that are invented, whether for the inside or outside of the house. They believe in having good means of transportation and good machinery for their fields. But they desire to leave out of the lives of their families the frivolities and the gaiety which make so large a part of the average life. They do not want and will not have the fashions and follies of life. Their Scriptures tell them that they will have

to give an account for every idle word in the day of judgment. And they believe the Scriptures; they believe they are binding upon all who would live godly in this present world. Believing these facts with all their hearts, how can we expect them to live worldly lives? These things of the world pass away, but the Word of God abides forever.

It was my pleasure to meet with them where serious matters were to be considered and decided; and they were serious in their words. Nothing was said that could be found fault with; it was all directed toward learning the truth and then obeying it.

It was my pleasure to meet them in their homes; and in their homes they are serious. But they are happy and cheerful. The Bible is the man of their counsel, and they are familiar with it. They are very hospitable.

This is not saying that there are not to be found members among them who fail to live up to the standard. But an effort is made to have such amend their lives. Even the chosen ones of Christ were not all good men. I have felt better since being among them. The things of the world count for less, and the things of God for more.

More than fifty years ago, when I was a young man setting type in the Brethren Publishing House, there used to come good articles from a brother who lived near Union Deposit, Pa. His house still stands there near the main church of the congregation. His grave is in the burying ground beside the church: he rests from his labors, and his works do follow him. Practically all the writers of that time have gone to their reward. The brother here referred to was C. H. Balsbaugh.

Such meetinghouses as they have! and such congregations! The church referred to above seats eight hundred. Others of their churches seat hundreds; one of them, I believe, has a seating capacity of a thousand. And the preachers do not talk to empty benches. These people are wonderful in their church attendance. Their religion means something to them: it means worship and not a means of passing the time or showing off fashionable clothes.

It seems to me that the world would be better off, that there would be more real happiness, more usefulness, and very much more godliness in the world if we had more such church people as these are. I do not mean to flatter, but to write the truth. May the number of faithful and true followers of Jesus increase among us.

Rehobeth, Md. Grant Mahan.

WHAT OF OUR PREACHING

It is our firm conviction as a minister that, speaking generally, we preachers have not been giving out the message of our Lord altogether in the way we should. Too often, for various reasons, we branch off on by-paths and for the time, seemingly forget the one truth that we should emphasize above everything else, and without which our messages fail to have a vital effect on our people. And this is the price Jesus paid on Calvary to redeem the lost world. He said: "And I, if I be lifted up, will draw all men unto myself."

The Apostle Paul said: "We preach Christ crucified." There is a tendency among some modern churches to leave out the blood atonement, but here Paul says that the blood of Jesus Christ cleanseth us from all sin. On a recent trip I was privileged to listen to a cross section of the preaching of the typical ministers in one state, and am sorry to say, that with few exceptions, spiritual food was sadly lacking. One dealt with mind, thought, knowledge, etc., but gave not a word about the mighty power of Christ through the Spirit, nor of love without which Paul said, "I am nothing." And strange as it may seem, at the extreme opposite end of the state we listened to a sermon almost identical in thought, in a church of a different denomination, but Christ, left out. At another church the minister spoke at length of the achievements he had accomplished, and what he wanted to do where he was going in his next pastorate. Christ again was forgotten. Still another sermon was in a church where the pastor was on a needed vacation and a fellow minister filled his pulpit. Here almost the entire period was taken to eulogize the absent pastor. Now, how can we hope to have people go home and say as those two who had walked with Jesus: "Did not our hearts burn?" or as a brother said in a recent Messenger: "It was a good sermon, it made me better."

We get finance, business, education, entertainment and news all week, and it seems to me we ought to get food for our souls from the pulpit. We who are the witnesses ought not to forget that in our audience are those who have just entered the service, and those who have one foot in the grave, and sinners longing to find Christ. Some it may be, who may never get the message if we fail today to give it to them. So let us fill our sermons full of the self-sacrificing and undying love of our crucified Savior who said: "And I, if I be lifted up, will draw all men."

Ligonier, Pa. W. E. Wolford.

IS IT WORTH THE PRICE?

In trying to get subscriptions for the Gospel Messenger one receives many and varied answers, but one we received not long ago stands out from all the rest, because of the flat refusal to take the paper. We thought at first that the party meant they could not afford to take it.

So we said: "You want the paper, but can not take it? Then the answer came decidedly: "No, we do not want the paper. We would not have it. We took it one year and did not read it. It was not worth the price we paid for it."

So we said no more to them about it, but we have been thinking ever since. How does one know the Messenger is not worth the price if he never reads it? I am afraid too many of us who take the Messenger never get it read.

But how many who take a daily paper, do not at least look it through? The Messenger is full of good reading. I can say personally that I have many times read just one article in the Gospel Messenger that was well worth the price of the whole year's subscription!

Let us all take more interest in our church paper, for it is well worth the price paid for it.

Payette, Idaho. Marvel Bowers.

ELDER B. H. FUNK PASSES

The following is taken from the Bedford Bulletin: "Boyte Howell Funk, aged 82, passed away Sunday afternoon, Jan. 30, at a local hospital. Mr. Funk, who moved to Bedford County in 1895, was born at Singer's Glen, Rockingham County, Va., and spent his boyhood days in the publishing house of his grandfather, Joseph Funk, who was a pioneer settler of the Valley of Virginia.

"When B. H. Funk was twenty-three years old, he married Miss Barbara Funk, a distant cousin, who survives him. He and his wife then moved to Painesville, Ohio, where he entered Cobbs College. After he was graduated he was offered the position as instructor in Juniata College at Huntingdon, Pa. He remained there until he accepted

another position in Huntingdon with the Brethren Publishing House. He continued there until he decided to return to his native village where he was principal of the Singer's Glen School until he came to Bedford.

"Besides his wife, Bro. Funk is survived by one son, J. Q. Funk of Franklin, Ohio; three daughters: Mrs. Jesse L. Marshall, Thaxton, and the Misses Mary and Grace Funk of Bedford; also seventeen grandchildren. . . .

"Mr. Funk was connected with Saunders Warehouse, Bedford, for a number of years and was well known throughout the country."

In addition to the foregoing extract from his county paper, other items of interest to Messenger folks are supplemented. Bro. B. H. Funk early united with the Church of the Brethren. He served the Brethren faithfully in the sacred ministry of the Word for about forty years.

His nearly a score of years in the schoolroom as above stated, including much teaching in West Virginia, gave him large experience. His teaching, his farming, his bookkeeping for twenty-five years, his Sunday-school teaching, his preaching for forty years, and his acquaintance with Brethren Publishing interests, enriched him in scholarship and experience and broadened and balanced him "above his fellows."

Bro. Funk was ordained to the full ministry in the course of time and he served mostly among the several churches of Bedford County, and especially at Antioch, and Saunders Grove where he was elder-in-charge at the time of his death.

Bro. Funk was fundamental but not static. He was not in sympathy with many changes and departures among us in our day. He was against the fashions in body adornment and held to the idea that the simple life is maintained best by approximate uniformity in attire. It has been urged that this was his real attitude, and this should be said in this humble tribute.

Bro. Funk was an astute thinker, a great reader, a fluent writer and modest but profound preacher. He was dominated through life by that saintly man, Bro. James Quinter, after whom he named his only son. Reserved yet fearless, dignified yet humble, towering yet lowly, were among his many sterling qualities. The impress of his life among his fellows was as a true son of God.

The long personal acquaintance with our deceased brother declares the few lines above as but a brief and feeble tribute to one so loved and worthy.

Bro. John S. Showalter of Roanoke County officiated at the funeral service, assisted by others. Bro. Funk and Bro. Beahm were chosen to the ministry in the same congregation.

Nokesville, Va. I. N. H. Beahm.

BEAR YE ONE ANOTHER'S BURDENS

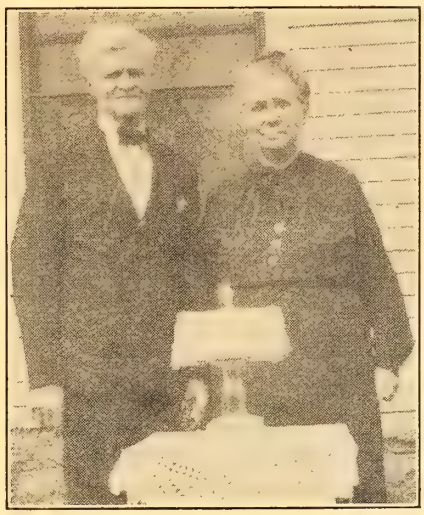
As we look about us in this day of hustle and bustle we wonder if we have not forgotten our duty in regard to those around us. Are we concerned about the brother who is having a hard pull because of sickness, or for some other reason beyond his control, or are we pointing our finger at him, so to speak? Certainly this world would be a better place to live, and most certainly the burdens of the unfortunate would seem lighter were we to have a cheerful word or otherwise lend a helping hand.

Let us take Christ as our example, who while on this earth was always sharing the burdens of those about him. Man was carrying the greatest burden that was ever borne; yea, staggering under the burden of sin and Jesus came and lifted that burden and bore it to dark Calvary. Shall we not in turn help to carry the burdens of those not so fortunate as we?

Augusta, W. Va. P. Stein Hockman.

CELEBRATE GOLDEN WEDDING

Tuesday, March 22, was a happy time for Brother and Sister N. R. McKinnie, who on that day gathered their sons and daughters together to celebrate the fiftieth anniversary of their marriage. They have four sons and three daughters, fourteen grandchildren and four great-grandchildren, and in all the fifty years there has been but one death amongst their descendants. This was Gerald Livengood, a grandson.



N. R. McKinnie and Susan Kimmel were married March 22, 1888, in Sheldon, Iowa, where they lived for fourteen years after their marriage. They came to Kansas in 1902, to settle on a farm one and one-half miles south of Morrill. This remained the home farm until they moved into Sabetha about seven years ago, to the home they now occupy at the corner of Ohio and 8th Streets.

Their children are: Belva, now Mrs. Norman Lanning; Delta, now Mrs. Lawrence Livengood; Earl, Will, Ralph and Charles McKinnie; Mary, now Mrs. Ralph Durstine. All of their children live in or near Sabetha and Morrill.

Brother and Sister McKinnie have been affiliated with the Church of the Brethren for many years. Bro. McKinnie served a number of years on the school board in District 57. He was president of the telephone company in Morrill for a time. They have been the kind of industrious substantial citizens that help to build communities.

For the anniversary dinner just their own sons and daughters, with Bro. McKinnie's sister and brother, Margaret and Robert McKinnie of Hiawatha, were there for the occasion. The color scheme for the table decorations was gold and white. A lovely wedding cake had a tiny bride and groom as a part of the decorations. The day was spent quietly with the family and in receiving the congratulations of friends and neighbors.

Sabetha, Kans. Leroy Sell.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boyce-Baker.—Willard Boyce and Lennie Baker, by Rev. Graham in the Presbyterian Home on April 17, 1938.—Edith Chapman, LaFayette, Ind.

Bryant-Fine.—By the undersigned, April 16, 1938, at the Covington parsonage, Floyd Louis Bryant and Cora Ellen Fine.—G. L. Wine, Covington, Ohio.

Cheek-Brower.—At the home of the bride, Dixon Township, Preble County, Ohio, Calvin Cheek and Hilda Brower, both of this community, April 17, 1938, by the undersigned.—F. E. McCune, Kitchel, Ind.

Kain-Guinn.—John F. Kain and Marion Guinn, by Rev. John E. Dillon, Jan. 19, 1938, at the St. Ann rectory.—Edith Chapman, La Fayette, Ind.

Matthews-Glessner.—By the undersigned, in the church at Sheldon, Iowa, April 17, 1938, Burrel Matthews and Mabel Lois Glessner.—J. E. Rolston, Sheldon, Iowa.

Munzinger-Derstine.—In the Zion Mennonite church, Souderton, Pa., Dec. 25, 1937, by the bride's pastor, Bro. Richard Munzinger of Hatfield, Pa., and Gertrude Derstine of Sellersville, Pa.—Mary E. Haring, Hatfield, Pa.

Remaly-Carter.—By Bro. Walter Replogle, March 6, 1938, James Remaly and Cleora Carter, at the home of her parents.—Edith Chapman, LaFayette, Ind.

FALLEN ASLEEP

Baugher, Elizabeth Keeny, widow of the late Eld. Henry M. Baugher, died at her home from complications following a broken hip, aged 77 years and 3 months. She was the daughter of the late Henry and Elizabeth Pfaltzgraff Keeny. She was a member of the Church of the Brethren for many years. She is survived by two sons, two daughters, some grandchildren and great-grandchildren, four brothers and four sisters. Funeral services were held April 3 from her late home in Spring Grove, and at the North Codorus Church of the Brethren, conducted by G. Howard Danner and James C. Sellers. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Becker, Bro. Jeremiah B., son of Levi and Anna Bruckhart Becker, was born May 18, 1852, and died March 23, 1938. He was married to Barbara Ann Pfautz, who preceded him in death one year and four months ago. They were members of the Brethren church for over fifty years, and served in the deacon's office for about thirty-five years. Bro. Becker never missed a love feast. He is survived by his two daughters and one sister. Funeral services were held at the Middle Creek Brethren church by the home ministers. Burial in the adjoining cemetery.—Mrs. Emanuel Seifert, Landisville, Pa.

Bellis, Mae Eldora, daughter of Fred and Lavina Hacker, was born in La Porte on Oct. 24, 1880, and died April 21, 1938, at the hospital in La Porte. On Jan. 2, 1903, she was united in marriage to Westly Bellis in Glenwood, Mich. She was a member of the Church of the Brethren, serving the church faithfully. She had strong faith in her Savior, and enjoyed to be in the services. She leaves her husband, three sons, two daughters and one sister. One daughter preceded her in death. Funeral services were held at the O. M. Haverstock funeral home, conducted by her pastor, Bro. Kenneth W. Murphy. Interment in the Harrison cemetery at Decatur, Mich., beside her daughter.—Mrs. Nathan B. Cross, La Porte, Ind.

Berry, Delbert, eldest son of George and Iva Berry, was born in Jackson County, Ind., near Seymour, July 23, 1921, and departed this life at his home near Pendleton, Ind., March 28, 1938. He leaves his parents, two brothers, grandparents and several uncles and aunts. He united with the Beech Grove Church of the Brethren Oct. 10, 1931, under the evangelist, J. W. Root. He was a faithful little worker in the church and Sunday school as long as his health permitted. Funeral services were conducted at the New Hope church by Brethren C. H. Hoover and E. L. McCullough. Interment in the Seymour cemetery.—Mrs. Zella Fuqua, Fortville, Ind.

Brown, Walter F., died at his home near Broadway, Va., on April 7, 1938, following a lingering illness of one year. He was aged 57 years, 5 months and 7 days. Surviving are two brothers and two sisters. The funeral service was held from the Cedar Run church, with the writer and A. J. Fitzwater officiating. Burial in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Brubaker, Dwight Harris, son of Sister Elsie Hoover and Brother Raymond H. Brubaker, was born Jan. 21, 1937, and died March 3, 1938. His death came very suddenly when he was apparently in usual health, and was a shock to his family. Although his stay with us was very short, his memory will ever be attended with brightness and sweetness. Funeral services at the Carson Valley church in charge of Eld. J. W. Hoover.—Mrs. Raymond Brubaker, Duncansville, Pa.

Fiant, Elizabeth A., daughter of Daniel and Sarah Ridge Fiant, was born Nov. 20, 1858, in Waterloo Township, Fayette County, Ind., and died at her home in Connersville, April 11, 1938. She spent her entire life in Fayette and Rush counties in Indiana. After her mother's death in 1886 she kept house for her father and was a mother to her younger sister, also caring for a niece who had been left an orphan at the age of three. It was this niece who took care of her these last years. She united with the Church of the Brethren Feb. 2, 1885. She believed and lived the Christian faith. Funeral services were held in Connersville, with interment in the near-by cemetery.—F. E. McCune, Kitchel, Ind.

Friedline, Sister Sophia L., died at the home of her son, Norman Friedline, near Biglerville, Pa., March 3, 1938, aged 83 years, 9 months and 23 days. She leaves one son, two sisters and one brother. She was a consistent member of the Church of the Brethren for sixty-three years. Funeral services were held at her late home by the writer, assisted by Bro. W. A. Keeney, with further services in the Mt. Joy United Brethren church near Ligonier, Pa.—W. G. Group, East Berlin, Pa.

Grimmett, French, was born at Sutton, W. Va., July 22, 1888, and departed this life March 1, 1938. He was the son of Andy and Louise Grimmett. Surviving are his widow, Mrs. Gladys Irwin Grimmett, four daughters, three sons, a brother and one grandchild.—Dora R. McLaughlin, Morgantown, W. Va.

Herbert, Evan Harrison, was born to Thomas and Martha Herbert on Sept. 25, 1870, and passed away at his home northwest of Deshler, Ohio, on April 18, 1938. The early years of his life were spent in and around Gallia County. In his young manhood he united with the United Brethren church. On June 18, 1899, he was united in marriage to Sallie Bandy, who preceded him in death. To this union were born two sons and one daughter. The daughter preceded him in death. On March 20, 1912, he was married to Mrs. Effie Dean Hammon, and two daughters were born to them. They moved to Wood County where he spent the remainder of his life. He leaves his wife, two sons, two daughters, one stepdaughter, one sister, four grandchildren and a host of other relatives and friends. Funeral services were conducted by the writer at the home of the deceased, with interment at the Bowling Green cemetery.—J. L. Guthrie, La-Fayette, Ohio.

Hollinger, Bro. Jonas R., was born March 7, 1876, and died March 14, 1938, in the Rosemere sanitarium, Lancaster, Pa., of which he had been a patient for eight weeks. He was a member of the Church of the Brethren for thirty years. He is survived by his wife, three daughters, one son, three grandchildren and one brother. Funeral services were conducted at East Petersburg church by Brethren P. J. Forney and S. Clyde Weaver. Burial in Graybills cemetery near East Petersburg.—Mrs. Emanuel Seifert, Landisville, Pa.

Johnson, John S., son of the late Jacob M. and Amanda Johnson, was born April 3, 1887, and died April 5, 1938. His father, two sisters and two brothers preceded him in death. Surviving are his wife, one daughter, one son, his aged mother and three sisters. He had been failing in health for several years, and died of a heart attack. Funeral services were held from the home of his mother. Services were in charge of Bro. C. C. Sollenberger, assisted by Rev. L. S. Clark, pastor of the Baptist church. Burial in the Oak Grove cemetery.—Mrs. Alta Lowdermilk, Uniontown, Pa.

Johnson, Sister Nancy Fairchild, was born Aug. 24, 1913, and departed this life April 5, 1938. She united with the Church of the Brethren Nov. 4, 1934, and remained faithful. She was always at her place in Sunday-school and church services when possible. She was friendly, kindhearted and true to all her friends and people. She was united in marriage to Raymond E. Johnson, Dec. 24, 1935. She is survived by her husband, her stepfather and mother, Mr. and Mrs. Raymond Baker, two brothers and two sisters.—Dora R. McLaughlin, Morgantown, W. Va.

Kelley, Louella May, daughter of Ephraim and Delilah Kelley, was born near North Georgetown, Ohio, June 3, 1878. In her early teens she united with the Reading Church of the Brethren. Her grandfather, Eld. Lewis Glass, was one of the founders of this church. She was married to a Mr. Stoffer, who lived with her for only a short time, leaving her to make her way through life as best she could. The greater part of her life was spent in the vicinity of her birth. Later she moved to Alliance and was one of the charter members of the First Church of the Brethren in Alliance. She was seldom absent from the Sunday morning services. She died at the home of her daughter, Greta Stoffer, in Alliance on Dec. 18, 1937. Funeral services in the church were conducted by her pastor, J. W. Fyock, Alliance, Ohio.

King, Charles, Jr., of Broadway, Va., died at the Kings Daughters hospital, Staunton, Va., April 21, 1938, as a result of injuries received in a hospital accident. He was aged 20 years, 2 months and 5 days. He was a member of the Methodist church. Surviving are his parents, five sisters and two brothers. The funeral service was held from the Linville Creek church, with Rev. H. B. Alexander and the writer officiating. Burial in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Lauver, John Elmer, was born at Mifflin, Pa., Jan. 1, 1864, and passed away at his home at Lohrville, Iowa, Feb. 5, 1938. When a young man he moved to Mansfield, Ill., where he joined the Brethren church. Nov. 6, 1894, he was united in marriage to Miss Clara May Miller. In 1907 with his family he moved to Lohrville, Iowa, where he passed away. He is survived by his wife and eight children, eleven grandchildren, one sister and three brothers, besides a host of friends and neighbors.—Ora Gnagey Fisher, Rinard, Iowa.

Lescelleet, Gerald Eugene, eight-month-old son of Sister Sara and Warful Lescelleet, was found dead by his mother Feb. 25, at his home at Jacobus, near York, Pa. The funeral was held Sunday, Feb. 27, at the Pleasant Hill Church of the Brethren, by the undersigned, and W. G. Group. Interment in the cemetery adjoining church.—Paul K. Newcomer, Spring Grove, Pa.

Little, Sister Ellen Z., widow of Scott Little, was born Aug. 7, 1863, and departed this life March 19, 1938. She is survived by two daughters, one son, four grandchildren, four great-grandchildren and one brother. She was a member of the Church of the Brethren of East Petersburg for forty-three years. Funeral services were conducted in the East Petersburg church by Brethren M. G. Forney, P. F. Forney and S. C. Weaver. Interment in the Graybill cemetery near East Petersburg.—Mrs. Emanuel Seifert, Landisville, Pa.

Michael, Jonah Wesley, son of Henry and Elizabeth Michael, was born in Maryland Oct. 30, 1851, and departed this life April 20, 1938. He came to Indiana with his parents at the age of two years and spent the rest of his life in Madison County. Nov. 25, 1874, he was united in marriage to Mary Ann Pettigrew, and to this union were born four children. Two preceded him in death. His companion departed this life Sept. 12, 1933. He leaves two daughters, one brother, one sister, sixteen grandchildren and twenty-eight great-grandchildren. Soon after their marriage Brother and Sister Michael united with the Beech Grove Church of the Brethren and were soon called to the deacon's office. They served faithfully in this work as long as health permitted. Bro. Michael was always kind and considerate. He lived a true and devoted Christian life. Funeral services were conducted at the Beech Grove church by Brethren E. O. Norris and Joseph Shepherd. Interment in the Beech Grove cemetery.—Mrs. Zella Fuqua, Fortville, Ind.

Miller, Mary Isabell, youngest of two daughters born to George and Amy Thornton, was born March 23, 1861, at what was then

known as Happy Hollow, about four miles west of Ottumwa, Iowa. Near the age of five years she and her parents moved to what was then known as Smokey Hollow, later known at Hynes, Iowa. Here she grew to womanhood and on Christmas Day of 1879 was married to Daniel Miller. They lived on the farm near Cuba, Iowa, where they reared their family of four children. Early in life Sister Miller was baptized into the Church of the Brethren. Her entire life membership had been with the Monroe County church. On Nov. 28, 1906, her husband passed away. She lived in Avery for a number of years, then moved to Ottumwa, and later to Albia. In November of 1935 she suffered a stroke of paralysis from which she never fully recovered. After she became unable to care for a home of her own she went to Madrid, Iowa, to make her home with her daughter and son-in-law, Mr. and Mrs. T. A. Davis. She passed away at the Madrid hospital on April 17, 1938. She leaves her sister, four children, ten grandchildren, four great-grandchildren, a large number of nieces and nephews and a host of other relatives and friends. Short services were held from the Miller funeral home in Osceola, with Bro. J. D. Brower presiding. Further services were held in the Avery church, and she was laid to rest beside her husband. Services were conducted by Bro. Homer Caskey, assisted by C. O. Nelson. Six pallbearers were selected from her grandsons.—Mrs. Harley Miller, Osceola, Iowa.

Monn, Susan Catherine, was born Nov. 3, 1849, and passed away at the home of her daughter, near Chambersburg, Feb. 19, 1938. She is survived by one daughter and two grandchildren. She had been a faithful member of the Church of the Brethren for many years. Funeral services were held from the home of her daughter by the undersigned. Burial in Cedar Grove cemetery.—C. E. Grapes, Chambersburg, Pa.

Monn, William, was born Jan. 3, 1862, and passed away suddenly while at his work in the Lincoln Hotel, Chambersburg, Feb. 25, 1938. He is survived by his wife and a number of nieces and nephews. He had been a member of the Church of the Brethren for many years. At one time he was active in the deacon's office. Funeral services were held in the Sellers funeral home, in charge of the undersigned. Burial in the Cedar Grove cemetery.—C. E. Grapes, Chambersburg, Pa.

Mummert, Sister Elmira L., died at her home in Big Mount, Pa., April 16, 1938, aged 77 years, 3 months and 6 days. Sister Mummert was a consistent member of the Lower Conewago congregation of the Church of the Brethren for many years. Services in the Mummerts Church of the Brethren near East Berlin, Pa., by the writer, assisted by Eld. K. D. Henry, with interment in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

Over, Fanny Florence Hershberger, wife of Howard S. Over, and daughter of George and Alice Hershberger, was born Sept. 29, 1874, in Snake Spring Valley, Pa. She departed this life March 3, 1938, at her home near Woodbury, Pa. She was a granddaughter of Eld. Henry Hershberger, one of the pioneer ministers in the Snake Spring Valley church. Her early girlhood was spent in that community. In 1894 her parents moved to a farm near Loysburg, and later to Martinsburg. On Nov. 11, 1899, she was united in marriage with Howard S. Over. Following her marriage she and her husband took up farming near Woodbury. Her last three years were spent on the Over homestead. To this union were born eight children. In 1901 she and her husband united with the Church of the Brethren and established a Christian home. Her children all became members of the same church. She loved her Christ and was a loyal and faithful worker in the Replogle church when health permitted. Her faith in God was exemplified in the anointing which was administered a few days before her passing. She was a faithful companion, a loving mother and a kind neighbor. Besides her husband and eight children she leaves her aged mother, fifteen grandchildren, four sisters and three brothers. Her father and one brother preceded her in death. Funeral services were held at the Replogle house by Eld. D. I. Pepple, assisted by Eld. J. H. Clapper. A large crowd attended her funeral. Her six sons were pallbearers. Interment in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Ramey, John, son of Thomas and Nancy Ramey, was born in Scott County, Va., May 27, 1858, and died Feb. 24, 1938, in Liberty, Ind. Bro. Ramey came west in 1901 and had lived in Wayne and Union counties in Indiana ever since. He was united in marriage to Sarah E. Hobbs July 14, 1887. Ten children were born to this union, all but one surviving. They celebrated their golden wedding anniversary last year. They had attended Four Mile and other churches quite regularly, but only less than a year before his death did he and his wife receive baptism. While not able to attend church much they seemed glad of this new experience. Funeral services at Liberty by the undersigned, with interment also in Liberty.—F. E. McCune, Kitchel, Ind.

Rudy, Sister Della, daughter of Samuel and Christena Furlong, was born Jan. 2, 1871, and passed away April 12, 1938. She was united in marriage to John C. Rudy July 10, 1892. He preceded her in death March 1, 1932. She leaves one son, a granddaughter and four brothers. She united with the Church of the Brethren forty-four years ago. Funeral services were held at Pleasant Hill Church of the Brethren, with burial in the Highland cemetery. Bro. Oliver Royer conducted the services.—Maude Arnett, Pleasant Hill, Ohio.

Smith, Mildred Lois, was born March 29, 1911. She lived her entire life in Beloit and Alliance, Ohio. Nov. 7, 1927, she was received into fellowship in the Alliance Church of the Brethren. For some time before her death she was superintendent of the junior department of our Sunday school. For several days before her untimely passing she was busy preparing a Christmas treat for the children in her department. She had been working in one of the stores of this city and on the evening of Dec. 14, 1937, she went to bed and was found dead the next morning by her parents. She leaves her parents, Harry and Lottie Smith, one brother and one sister. Funeral services by her pastor.—J. W. Fyock, Alliance, Ohio.

Smith, Ola Wilson, died March 25, 1938, aged 30 years, 10 months and 4 days. Surviving are his father, Jasper Smith, and four brothers and three sisters.—Dora R. McLaughlin, Morgantown, W. Va.

Stiffler, Bro. Fred L., was born Dec. 3, 1888, the son of George and Sarah Cattabuagh Stiffler, and died on Aug. 9, 1937. Although in failing health for several years his death came suddenly. He had attended the Sunday-school services just the day previous. He was united in marriage with Sister Ora May Shiffler on May 12, 1912. He is survived by his wife, one son and one daughter. He was a member of the Carson Valley congregation for many years, serving the church faithfully in many ways. He had been chorister for many years. Although being reared in a church of another denomination, he had great faith in the doctrines of our church. He was an active man in community affairs, serving on the school board for many years, being secretary at the time of his death. His presence is keenly missed in our Sunday school, church and community affairs.—Mrs. Raymond Brubaker, Duncansville, Pa.

Ulrich, Catherine Sausman, passed away at her home in McAlisterville, Pa., after a lingering illness, aged 76 years, 8 months and 11 days. She is survived by two brothers and two sisters. She had been a faithful member of the Church of the Brethren for a period of about fifty-six years. She had spent her entire life in Juniata County and in the bounds of the Lost Creek congregation. Funeral services were held in the Bunkertown church by the writer, assisted by Bro. J. A. Buffenmyer. Burial in the Bunkertown cemetery.—C. E. Grapes, Chambersburg, Pa.

Webb, John F., son of Homer and Alice Grafton Webb, was born in Cleveland May 6, 1882. On Oct. 13, 1907, he married Mary Yoder of Alliance. On March 27, 1934, he was received into fellowship in the Alliance Church of the Brethren through Christian baptism. Bro. Webb was sick for several months before passing away on Jan. 29, 1938. The pastor was called that morning, and soon after a season of prayer and the anointing he closed his eyes in death. He is survived by his wife, Mary, one brother and three sisters. Funeral services in the church by the pastor.—J. W. Fyock, Alliance, Ohio.

Winand, Sister Emma R., died at her home in New Chester, Pa., April 6, 1938, aged 81 years, 11 months and 4 days. She was a lifelong member of the Church of the Brethren. She always did what she could in her humble way for her Master. Funeral services were conducted in her late home by the writer, with interment in the Mummerts church cemetery, in the bounds of the Upper Conewago congregation near East Berlin, Pa.—W. G. Group, East Berlin, Pa.

Yates, Doris, daughter of Emry and Annie Yates, was born near Kinross, Iowa, March 4, 1919, and passed away March 31, 1938. She attended the Kinross school where she graduated with the class of 1936. Her one high ambition was to qualify for the teaching profession. She had been taking normal course in the Wellman school. Her work as children's teacher in the church school had been very successful. Doris possessed those sterling qualities which moulded her life like unto her Master's. She united with the Church of the Brethren when twelve years of age. Her sweet disposition had won for her a wide circle of friends. She leaves her parents, two sisters and two brothers, besides many relatives.—Mrs. Mary Coffman, South English, Iowa.

Yutzey, Martha, widow of Daniel Yutzey, and daughter of Eld. Conrad and Elizabeth Kahler, was born on a farm near Bolivar, Ohio, Sept. 3, 1851, and died at the age of 86 years, 7 months and 13 days. She was married to Daniel Yutzey in 1871. To this union were born three daughters. One daughter preceded her in death. She and her husband united with the Church of the Brethren in early life and remained faithful. Funeral services were held at the Center church April 16 by Bro. M. M. Taylor, assisted by Brethren J. C. Inman and Walter Young. Burial in the church cemetery.—Mrs. Milton Taylor, Louisville, Ohio.

CHURCH NEWS

CALIFORNIA

Glendale, First.—We met in council April 21. H. A. Frantz and wife were chosen as pastors for the coming three years. W. T. Luckett of the district Ministerial board presided. Four letters have been granted and five received. Easter Day three Sunday-school children were baptized. The children gave a progam in the morning and the choir, conducted by Mr. Andrews, gave an Easter cantata in the evening. April 13 pictures of La Verne Camp were shown by Ernest Carl. March 27 the deputation team from La Verne gave a program of speech and song. The thread and thimble club met at the home of the pastor's wife March 17. Mrs. Blanch Stutsman is president. The district officers of the Women's Council met with the Aid Society April 1. President, Della Lehmer; secretary and treasurer, Mrs. Cora Neher; mothers and daughters, Mrs. H. A. Frantz; Aid Society, Mrs. Chas. Fesler; Bible, Mrs. Rose Calvert; and missionary, Mrs. Mary Shaffer. Each has specialized in his

own particular line and we reaped the benefit. Our pasor will represent the church as delegate at the Annual Conference. E. M. Studebaker, President of La Verne College, spoke on the subject of Stewardship April 24.—Mrs. Lulu Terford, Glendale, Calif., April 25.

Long Beach.—Our pre-Easter services began April 6, and closed on Easter Sunday. Pastor Luckett brought soul-stirring messages, and thirty-five confessed faith in Christ. Sixteen have been baptized and others await the rite. Families were united in the Lord. A number who came were heads of families and there has been much rejoicing in our midst. Lives were reconsecrated and the Long Beach church experienced a real awakening. On Easter evening the church choir gave a good program of Easter music. April 20 we enjoyed a most spiritual love feast, with a large number in attendance. Bro. Luckett officiated.—Mrs. Emma Simmons, Long Beach, Calif., April 22.

Reedley.—In February two of our home town boys who have been on the mission field in Africa, spoke for us. Rev. Kenneth McConchie of the Full Gospel church told us of his work in the Gold Coast, and Rev. Ben Neufeldt of the Mennonite Brethren church showed slides and lectured on his work in Nigeria. He has met some of our own missionaries there. Bro. Lee Whipple also preached for us once. On Feb. 23 our district officers of Women's Work were with us for a day of instruction and fellowship. A potluck lunch was served. On March 4 a union world prayer service was held in the Baptist church. Special pre-Easter services were conducted by our home ministers. On Good Friday the union service was held at the Methodist church. The business houses closed from noon until 3 P. M. On Easter we had a program followed by a sermon by Bro. Paul Miller. In the afternoon three young people were baptized. In the evening we held our love feast with Eld. M. N. Wine officiating, assisted by Bro. J. A. Strain.—Mrs. Mamie Sink, Reedley, Calif., April 23.

COLORADO

Haxtun.—The time has changed for the evening services during the spring and summer months to 7:30 P. M. On April 10 slides were shown on hymns and their authors. One of our former members recently called for her church letter. Several pre-Easter readings were given by the young people each Sunday morning, and Bro. Heiny rendered a number of vocal selections, including The Holy City and The Palms. Our Sunday-school superintendent, Bro. Herbert Erickson, and family have our sincere sympathy in the death of his father and stepmother, which occurred about two weeks apart. The chorus sang a special number at the Easter morning service, entitled O Holy Father. More interest is being manifested in our Wednesday evening Bible class and the attendance keeps increasing. Our Ladies' Aid will serve the eighth grade banquet this year in the church basement on April 29. The annual business meeting and silver tea of the mother and daughter organization was held April 22.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 23.

Wiley.—Beginning Feb. 13 the local Methodist church united with us in a three weeks' series of meetings, which were held in our church. They were conducted by Rev. Mathis of Colorado Springs. An instruction class was formed for the seven who wished to unite with our church. For the week preceding Easter W. Earl Breon gave us good messages. Easter Sunday was quite full. The young people of the two churches had a sunrise service. After Sunday school the primary and junior children sang for us. Bro. Breon brought the sermon. In the afternoon we baptized a young father and mother and five young people and intermediates. That evening the young people gave a play, The House on the Sand, and Bro. Breon brought us a message. During the day there were three quartet numbers by J. C. Fasnacht and his three sons. Previous to our February meetings a young man was baptized. Two have recently been received by letter. During the winter a new gas heater was installed. The young people purchased an organ which is often played with the piano. In March more trees were planted. A small roof has been built over the back door of the church. In early February we had a McPherson banquet for those especially interested in McPherson College. Pres. Schwalm was the guest speaker. The following morning he spoke during the regular church hour.—Naomi E. Fasnacht, Wiley, Colo., April 22.

FLORIDA

Arcadia.—At a short session of council it was decided to hold our love feast on May 29. We wish to extend a cordial invitation to all of our neighboring churches to commune with us. The Easter season was observed in the Arcadia church by an egg hunt and cake and ice cream treat to the Sunday school. About fifty attended. A large and appreciative audience enjoyed an Easter program on Sunday morning. The work at this place is moving along smoothly. We are very thankful to report that several of our tourist visitors have decided to locate with us permanently, and have purchased homes in Arcadia.—Cloe Herren Tracy, Arcadia, Fla., April 24.

Miami.—During Holy Week we conducted our revival services, with our pastor, Eld. Ellis H. Wagoner, doing the preaching. Eighteen accepted Christ. Twelve have been baptized and six await the rite. Of the eighteen received only four came from homes in which there were any members of the Brethren, and only one in which father, mother, sisters and brothers were members of the church. Pray for us that we might be enabled to nurture these that they might grow into strong workers for him. We were glad for our many visitors during the winter. Special mention should be made of the visit of Elder and Sister G. H. Brallier of Curlew, Iowa, who aided us much in the work here. Brethren who plan to spend their winters in Florida will find in Miami a delightful climate as well as a place where their presence and service will be a real help in building up the church in a new community.—Mrs. Enos Overholser, Miami, Fla., April 20.

Sebring.—The church calendar was full of significant events during passion week. The most outstanding of these was the acceptance of Christ by twenty-two individuals as a result of the union evangelistic meetings. Of these converts there were five young people, four adults and thirteen children. Easter Day was full of special programs given by the children in the morning and evening. We held the baptismal service in the afternoon. A service for the consecration of babies was conducted by the pastor preceding the children's program in the morning. April 13 about seventy friends and neighbors of Pastor D. E. Miller and wife gathered at their home to celebrate their thirty-fifth wedding anniversary. A short program of music and other appropriate numbers was given in recognition of the occasion. A devotional book and a spray of thirty-five Easter lilies were presented them as gifts of remembrance and appreciation.—Mrs. Nora Hollenberg, Sebring, Fla., April 20.

IDAHO

Nezperce.—We met in council April 10. We decided to represent at district meeting by letter. June 5 was set for our spring love feast. A request was made to ask Brother and Sister Arnold to visit us in their work among the churches of the district after Annual Conference. The union Easter sunrise service was held at the church and was well attended. One hundred and five were present. An excellent program was rendered.—Mattie E. Thomas, Nezperce, Idaho, April 20.

Twin Falls.—Our adult forum, which meets before vesper service each Sunday evening, has been studying the Book of Acts, led by Bro. L. V. Nicholson. The men were special guests at both services the first Sunday in February; the ladies the second, the boys the third, and the girls the fourth Sundays. The ladies responded with the greatest number in attendance. Our pre-Easter service consisted of Seven Golden Sundays, beginning March 6 and continuing until Easter Sunday. Each Sunday evening a dramatic presentation, suggestive of Easter, was given by different groups. As a result nine were added to the church by baptism and two by letter. We welcome each one into our fellowship. Our church doors are always open and a special invitation is extended by our pastor at the close of each service. Our communion services were largely attended on Good Friday evening, with Bro. F. G. Edwards presiding. Our music chairman, Bro. F. G. Edwards, gave a special service recently, dedicating our new hymnals. Our basement has undergone some extensive alternations, which will greatly aid in caring for the district meeting which convenes here May 4-6. Being so far from the other churches in our district we are grateful for such a meeting in our midst, and will do our best to entertain all who come. Many of our group attended Easter services at Shoshone Falls, sponsored by the interchurch youth affiliation. Great throngs of worshipers assembled at the foot of a lighted cross in the majestic natural amphitheater in Snake River Canyon. The sun peeping over the rim, the white foam and roar of the mighty cataract in the background, and the call to worship sounded by three bugles from as many points and gradually dying away into silence added to the impressiveness of the service. Four of our young people took an active part in this service. A large group enjoyed an Easter fellowship breakfast in the church basement, sponsored by the B. Y. P. D.—Mrs. F. M. Heistand, Hazelton, Idaho, April 26.

ILLINOIS

Canton.—The children's Christmas program was given Sunday morning, Dec. 19. In the evening the young married people's class presented the play, The Dust of the Road. A party was given for the children on Dec. 23. Our pastor, Bro. Charles Dumond, and family have been with us since September of 1937. They have won a place in our hearts and have made themselves a part of the Canton church. On Dec. 20 we gave them a pound social. A good representation of the church was present and the tables were filled with gifts. The evening was spent in playing games and visiting together. Every organization in the church is working hard. The Women's Work was reorganized in February, with Mrs. C. J. David as president; Mrs. Joe Johnson, director of Ladies' Aid; Mrs. Paul Westerfield, director of missionary society. The Ladies' Aid meets every Wednesday to quilt, clean the church, bake doughnuts to sell, etc. They report a total receipt from March 1, 1937, to March 1, 1938, of $309.16. The Men's Brotherhood meets each month for a business meeting and a social good time with an inspirational program. They sponsor some worth-while project for the improvement of the church buildings and grounds each month. For December and January their project was the rewiring and relighting of the church. New fixtures were placed in the audience room. February and March a cement drive was placed from the street to the church lot. Also funds were raised for the advertising of the revival meeting. The project for the men in April is the placing of hardwood floors in the parsonage. Our Sunday-school attendance is increasing under the superintendency of Bro. Galen Hauger. It has been necessary to partition the basement to take care of the increase. At our last council we voted to have Bro. Dumond represent us at Annual Conference. Beginning March 30 and closing April 10 a series of revival meetings was conducted by the pastor, assisted by Bro. George Anglemeyer of Nappanee, Ind., who led our singing. As a result thirteen were baptized and two were received by letter. Two others

reconsecrated their lives to Christ. The spirit of revival continues in the church. Easter Sunday twenty-two of our young people attended a sunrise worship service, after which they enjoyed a breakfast together.—Mrs. Harry D. Rose, Canton, Ill., April 23.

INDIANA

Cedar Creek.—At our last business meeting our pastor, Bro. A. F. Morris, was retained for another year. He has been our pastor for twelve years. We enjoy our recent church improvements. The basement has been remodeled and a new rostrum and pulpit has been completed. Our love feast will be held May 29. We observed the Easter season by uniting with the churches of Garrett in the three-hour service on Good Friday afternoon at the Presbyterian church. On Friday evening our young people presented the play, Blessed Are They. Easter morning we met for a sunrise service. This service was the first of its kind for our church and was well attended. William Beahm, missionary to Africa, will be with us May 15. We are planning a dinner and service for May 8 in a home where distance from the church and continued illness has prevented these members from attending services.—Lucille Lung, Garrett, Ind., April 26.

Elkhart City.—Dr. O. E. Baker of the Department of Agriculture spoke here Jan. 28, sponsored by the district Men's Work. Eleven were baptized as a result of our co-operating in a citywide evangelistic campaign, which was conducted by Dr. Kernahan of Philadelphia in February. During our pastor's evangelistic efforts at the Union Grove church in Southern Indiana, Ernest Miller, a Mennonite missionary to India, spoke here March 20. Bro. Galen Bowman was with us March 27. Our Easter Sunday-school attendance was 422. Ten babies were consecrated to the Lord during the morning worship. In the evening the B. Y. P. D. presented an impressive Easter drama, For He Had Great Possessions. Our pastor and wife, Brother and Sister G. W. Phillips, were elected delegates to Annual Conference. Our communion will be held May 15. The Women's Work sewed for Bethany hospital April 8, and in the evening representatives from Bethany presented a program. Sister Clara Harper will speak to the mothers and daughters May 6, and at the meeting sponsored by the district B. Y. P. D. May 8. Bro. M. R. Zigler of Elgin will be with us May 15. We are happy that one of our number, Bro. Paul Milam, has been licensed to the ministry. Bro. Milam has been active in the district B. Y. P. D. and in the local church. He is now studying at Manchester College.—Mrs. Elbert Miller, Elkhart, Ind., April 22.

Fort Wayne.—At the New Year's Eve service six new members were baptized. On Jan. 23 Bro. William Beahm from Africa was with us in an all-day missionary meeting. On March 6 Miss Laura Shock told of her experiences in leaving war-torn China, and we were impressed with her eagerness to return. Our junior church, organized the first of February and led by Mary Armey, has made an excellent growth, with an average attendance of fifty. Our pastor, Bro. Leo H. Miller, conducted a revival at Lick Creek church March 20 to April 3. During his absence Prof. R. H. Miller of Manchester College spoke one Sunday, Bro. Emmett Eiler preached one Sunday, Rev. William Dauner of the First Evangelical church addressed us one evening, and a group from the First Christian church presented the play, The Eternal Hills. Miss Clara Harper gave very inspirational talks to our Sunday school and junior church on March 27. During Holy Week services fifteen new members were baptized. We had a wonderful communion service on Thursday evening. For the first time in our church we conducted the Good Friday service in the evening, with seven members speaking on the last sayings of Jesus on the cross. The Holy Week services were conducted each evening by our pastor. We had an Easter sunrise service and the young people held their Easter breakfast immediately afterwards. The Easter morning service consisted of the dedication of babies, and a sermon by our pastor. The Sunday-school attendance that morning totaled 279. The young people sponsored the presentation of the drama, The Boy Who Discovered Easter, in the evening. The church met in council on April 22. We will retain our pastor for another year. Vernon Miller, son of our pastor, was licensed to the ministry. The church is growing in membership, and is witnessing a mighty spiritual growth.—W. Eldo Miller, Fort Wayne, Ind., April 23.

Huntington.—On Feb. 20 a county peace service was held at the Huntington Presbyterian church. Dr. A. W. Cordier of North Manchester was the speaker. Our vacation Bible school will be held from May 23 to June 3, with Mary Boyd as superintendent. A lively comedy, Quadrangled Triangle, was sponsored by the B. Y. P. D., and given in the church basement on Feb. 24. The play was given on two later dates at near-by schools. On March 4 world day of prayer union services were held at the Huntington M. E. church. A sacred program was given by our choir on March 17. The weeks between March 16 and April 17 were known as our Lenten Voyage. A roll call of passengers was made on March 6. Personal evangelism was carried on by five different persons throughout the four weeks. Manchester College Alumni of the county held a banquet in the church basement on March 16. On March 27 the B. Y. P. D. had as guests the Presbyterian young people, with Rev. Hutchinson of the Presbyterian church as their speaker. Holy Week services were held at our church April 11 to 14. Bro. Keim gave us the messages. Baptismal services were held on April 14. Union Good Friday services were held at the Central Christian church from twelve noon to three o'clock. A large crowd attended. Union Easter sunrise services were held at the Reformed church. Following this service an Easter breakfast was served to thirty young people and two teachers by the pastor and his wife at the parsonage. At the regular church service on Easter morning three infants were presented to the church in a consecration service. Family night with potluck supper was held preceding the council meeting. It was decided to send our pastor, Bro. Keim, as delegate to Conference. The church is working on plans to redecorate the church auditorium and some rooms in the parsonage. April 24 we are to have the North Manchester a cappella choir at our church for a union service.—Mrs. Joy Barnhart, Huntington, Ind., April 25.

Middlebury.—We met in council April 8, and decided to send our pastor, Bro. Ira Long, as delegate to Annual Conference, with Bro. Cyrus Steel as alternate. Our communion will be held May 19. Feb. 7 a play, Prisoner at the Bar, was presented under the direction of Frank Wright, sponsored by the Anti-Saloon League. Our pastor recently held a two weeks' revival in the mission church in Canton, Ohio. During his absence the pulpit was filled by Bro. Virgil Mock. Several sisters from our Ladies' Aid attended an all-day meeting at the Elkhart church to help sew for Bethany. The men's chorus has been very active, giving programs at home and at several near-by churches. During pre-Easter week the churches of Middlebury held union services. The B. Y. P. D. and the young married people presented a cantata on Easter. On May 15 several students from Bethany will give a program. Bro. Amos Cripe was badly burned and is in a serious condition. Sister Mary Cripe has been in poor health for several years. Our sympathy and prayers go out to them and their family.—Mrs. Harry Eby, Middlebury, Ind., April 22.

Middletown.—We could not have our program last Sunday as so many of the children have the measles. The attendance at church is not so large, but we hope it will be better soon. We have prayer meeting on Thursday evenings. It is well attended and much interest is shown. We expect Bro. D. W. Bowman to preach for us tonight. He expects to leave for California soon. We invite other ministers to come and preach for us.—Florida Green, Middletown, Ind., April 24.

Pyrmont.—The young people's rally of Pyrmont, Fairview and Rossville was held in the Pyrmont church April 9 and 10. On Sunday morning Bro. L. W. Shultz from North Manchester delivered an able address, after which a basket dinner was enjoyed. A program was given by the young people on Saturday evening. Sunday afternoon and evening services were well attended. Bro. Chester Harvey from Manchester brought us an Easter sermon. A real spirit of helpfulness was manifested in our community just recently when a number of the men gathered at the home of one of our sisters and in one and a half days reroofed her house. The ladies gathered in the church basement and served dinner to the men. March 22 Bro. Virgil Finnell gave one of his illustrated lectures on temperance and purity. We feel that Bro. Finnell is making many sacrifices to bring these worth-while messages to the people.—Miss Uda Wagoner, Delphi, Ind., April 26.

Wabash.—Bro. John Smeltzer gave four very inspiring sermons during pre-Easter week. We received eight new members by baptism. On April 15 we met for our love feast. It was well attended. The children and young people gave a program on Easter Sunday. We are holding prayer meetings one evening of each week at the home of some member. We are deriving good results as we get into many homes where the members could not be with us otherwise.—Hazel Frantz, Wabash, Ind., April 25.

Yellow Creek.—Christmas season was observed by a program by the children and young people. The young people delivered eleven baskets to the aged and shut-ins. The Maple Grove young people presented a play, Possessions, on Feb. 6. Our revival services conducted by Bro. H. A. Claybaugh of Goshen, Ind., began April 3. Excellent sermons were given each night. Seven were added to the church by baptism. Bro. Homer Weldy directed the congregational singing. The interest and attendance were very good. Our church has purchased the Brethren Hymnal.—Mrs. Elmer L. Weaver, Goshen, Ind., April 26.

IOWA

Prairie City.—Brother and Sister J. Q. Goughnour of Des Moines, Iowa, have just closed a week of pre-Easter evangelistic meetings. Six were baptized and one reclaimed. Bro. Goughnour preached strong gospel messages at every service. The attendance and interest were good. Brother and Sister Goughnour visited in many of our homes and we feel that we have been spiritually strengthened. Our love feast was held April 14.—Mrs. Gail Timmons, Prairie City, Iowa, April 21.

MARYLAND

Baltimore, First.—The numerous activities of the last few months are indicative of the progress of the First Church under the direction of our pastor, Bro. I. S. Long. Renewed impetus to the missionary spirit of the congregation was given in a talk by Sister I. S. Long on Feb. 6, and by the recent decision of the church council to aid in the support of Sister Mary Alice Engel, missionary in Africa. The women gave a luncheon on Feb. 17, the proceeds of which were designated for a fund to buy silver for the church. This event was followed by the annual father and son banquet on Feb. 22, when the speaker was Folger McKinsey. Bro. J. F. Faulkner, president of the men's Bible class, was toastmaster. On March 27 the choir of Bridgewater College presented an interesting program of sacred music. The ladies' Bible class held a housewarming on March 29 for the pastor and his wife, who recently moved, with forty

in attendance. The Lenten season was marked by a series of services early in April, with Bro. C. H. Hinegardner, pastor of the Woodberry church, as the guest preacher, and climaxed with an Easter pageant by the young people of the church on Easter evening. The pastor is happy to report two converts as the result of the evangelistic emphasis. Love feast has been planned for April 24. Brother and Sister Howard Geiman of our congregation recently celebrated their golden wedding anniversary.—Elisabeth Rinehart, Baltimore, Md., April 19.

Beaver Creek.—On Feb. 11 our B. Y. P. D. was invited to a Valentine social in the Brownsville church. On Feb. 16 our B. Y. P. D. held a Valentine social at the parsonage with twenty-eight present. Since our church is being remodeled we are holding services at the Mt. Zion Union church. During the winter the two women's organizations have been quilting. On Feb. 17 the Ladies' Aid of San Mar gave a supper, clearing approximately $70. On March 17 we held our regular council at the Mt. Zion Union church. The parsonage committee, Clarence Fahrney, Harry Grossnickle, Mrs. E. C. Woodie, Katie Fahrney and Wilbur Moser, reported on their work. They have quite a little sum of money collected. Bro. A. J. Caricofe of Luray, Va., who was our evangelist last year at the San Mar chapel, will be in the Beaver Creek church this fall. The following trustees were elected: Howard Grossnickle, William Kline, Harry Grossnickle, Clarence Fahrney and Howard Reese. The women's organizations have charge of The Gospel Messenger subscriptions. The writer is Messenger correspondent for another year. Delegates to district meeting were: Brother and Sister E. C. Woodie, with Vergie Fahrney and Roy Kline as alternates. On April 3 the Myersville B. Y. P. D. brought special numbers in music and Bro. Clarence Holsopple gave a fine message. Pre-Easter services were held in our church by our pastor, Bro. Woodie, who gave very inspiring messages each evening. These services were closed by presenting the pageant, The Cross of Light, sponsored by the ladies' Bible class and the young people.—Carrie Moser, Boonsboro, Md., April 21.

Flower Hill.—We met in council April 10. Plans were laid to further beautify the church property. Brethren G. L. Baker and Rufus B. King were chosen as delegates to district meeting to be held at Westminster on April 27. Quite a bit of work has been done on the cemetery ground and a number of benches have been varnished. Beginning April 10 and continuing through Easter Sunday we had a series of services based on the words of Jesus on the cross. The following brethren assisted us in these services: E. P. Schildt, C. E. Resser, J. W. Thomas, C. F. Holsopple, S. Ira Arnold, Ralph E. Shober, E. C. Bixler and F. F. Holsopple. These messages were much appreciated. A Bible class has been organized and meets on the first Wednesday evening of every month with the pastor as teacher. We are making a study of the Book of Acts. Our general attendance has been increasing during the last several months.—Mrs. G. L. Baker, Gaithersburg, Md., April 21.

Reisterstown Mission.—We held our council March 20. It was decided to send again five dollars to our General Mission Board for our foreign missions. Bro. Arthur Sentz, one of our deacons, has been elected delegate to district meeting. A query goes to district meeting, asking for the privilege to canvass the district for funds to assist in the building of a church at this place.—Martha A. Knight, Reisterstown, Md., April 25.

MICHIGAN

Battle Creek.—Our pastor, Bro. Mallott, conducted a series of lessons on teaching. Bro. Brumbaugh, our assistant pastor, held meetings the week preceding Easter. April 16 the young people presented the play, Barabbas. Sunrise services were held Easter morning, with about thirty in attendance. The junior high of the Sunday school gave the Easter program at the Sunday-school hour. At this time we had a record attendance of 201. Four were baptized preceding the communion services, at which time Bro. McRoberts of Thornapple church had charge. Following the Taylor revival here in the city in January, two were added to the church. Our three choirs—senior, youth singers and temple—are planning a program to be given sometime in June. March 27 the S. O. S., B. Y. P. D. and adult forum met in a joint session, at which time the youth singers had charge of the music. Our boys have found that Bro. Brumbaugh is a very efficient scout leader. We are very thankful that through the effort of the tithing campaign we were able to raise cash amounting to $450 for a modern new floor which covers the entire church.—Mrs. Florence Snow, Battle Creek, Mich., April 26.

Beaverton.—We had a two weeks' evangelistic meeting conducted by our pastor, Bro. R. H. Nicodemus, just preceding Easter. Three gave their hearts to God, and many more are near. The membership is much built up. Easter Monday we had a love feast, conducted by Bro. John L. VanMeter of Midland, which was inspiring. We are resuming our Bible study class on Sunday evenings, with large attendance and much interest. This spring the men of the church and neighbors had a wood bee. The standing trees were donated and they were chopped and sawed and hauled to the church yard, about 30 cords in all. Dinner was served at the church.—Weltha Long, Beaverton, Mich., April 25.

NORTH DAKOTA

Carrington.—Interest and attendance have been good. We have had services almost every Sunday following Sunday school. The B. Y. P. D., intermediates and deacon brethren alternately take charge. The Sisters' Aid Society was reorganized in February, with

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.

LOVE FEASTS

California

May 15, 7 pm, Empire.
May 15, 4 pm, Los Angeles, Hancock Street.

Florida

May 29, Arcadia.

Idaho

May 13, Bowmont.
June 5, 7:30 pm, Nezperce.

Illinois

May 15, 7:30 pm, Milledgeville.
May 16, 7:30 pm, Lena.
May 23, 7:30 pm, Yellow Creek.
May 28, West Branch.
June 5, 7 pm, Cherry Grove.

Indiana

May 14, Beech Grove.
May 14, 7:30 pm, Elkhart Valley.
May 15, Elkhart City.
May 15, 7 pm, Rossville.
May 15, Union Grove.
May 19, Middlebury.
May 21, 7:30 pm, Arcadia.
May 21, 7:30 pm, Upper Fall Creek.
May 25, 8 pm, Wakarusa.
May 26, Pleasant Valley.
May 28, 7:30 Middletown.
May 28, 7 pm, English Prairie.
May 28, 7:30 pm, Mt. Pleasant.
May 29, 7 pm, Blue River.
May 29, Bremen.
May 29, Cedar Creek.
May 29, 7:30 pm, New Salem.
June 1, Baugo.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.

Iowa

May 14, Des Moines Valley
May 20, 7:30 pm, Libertyville.
June 5, Union Ridge.
June 6, Spring Creek.
June 19, Panther Creek.
June 20, South Waterloo.

Kansas

May 15, Wichita, First.
June 5, Parsons.

Maryland

May 15, 6 pm, Westminster.
May 22, 6:30 pm, Monocacy.
May 22, 5:30 pm, Pleasant View.
May 22, Ridgely.
May 28, 4 pm, Grossnickles.
May 28, 2 pm, Stone Bridge.
June 4, 2:30 pm, Broadfording.
June 18, 4 pm, Beaver Creek.

Michigan

May 14, 8 pm, Thornapple.
May 20, 7:30 pm, Shepherd.
June 12, Rodney.
June 18, Crystal.

Minnesota

May 15, Guthrie.

Ohio

May 14, 7:30 pm, Bear Creek.
May 15, 7 pm, East Chippewa.
May 15, 7:30 pm, Lick Creek.
May 21, 7:30 pm, Middle District.
May 22, Oakland.
May 29, Chippewa.
May 29, Wooster.
June 4, 7:30 pm, Black River.
June 5, 7:30 pm, Stone Lick.

Oregon

May 27, 8 pm, Albany.

Pennsylvania

May 14, 1:30 pm, Indian Creek.
May 14, Lower Claar.
May 14, 7 pm, Mechanic Grove.
May 14, 15, 10:30 am, Hade house, Falling Spring.
May 14, 15, 4 pm, Pleasant Hill.
May 14, 15, Richland.
May 14, 15, 2 pm, Salunga.
May 15, Carson Valley.
May 15, Ephrata.
May 15, 6:30 pm, Koontz.
May 15, 3 pm, Lebanon.
May 15, 2:30 pm, Marsh Creek.
May 15, 6:30 pm, Mechanicsburg.
May 15, New Fairview.
May 15, New Paris house, Dunnings Creek.
May 15, 6:30 pm, Newville.
May 15, 6 pm, Purchase Line, Manor.
May 15, 7 pm, York, Madison Avenue.
May 17, 18, Mohlers (Springville).
May 18, 19, 1:30 pm, Graybill (White Oak).
May 19, 8 pm, Geiger Memorial, Philadelphia.
May 21, Brandt house, Back Creek.
May 21, 1:30 pm, Bareville, Conestoga.
May 21, 6:30 pm, Buffalo Valley.
May 21, Heidelberg.
May 21, 22, Bachmanville.
May 21, 22, 10 am, Hanoverdale, Big Swatara.
May 21, 22, Mountville.
May 21, 22, 1:30 pm, Mummerts, Upper Conewago.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 7 pm, Ambler.
May 22, 9:30 am, Bermudian.
May 22, Codorus.
May 22, 4 pm, Harrisburg.
May 22, 1:30 pm, Maidencreek.
May 22, Springfield.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 28, 2 pm, Akron.
May 28, 29, 1:30 pm, Myerstown.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 28, 1:30 pm, Welsh Run.
May 29, 5 pm, Carlisle.
May 29, 6:30 pm, Leamersville.
May 29, 6:30 pm, Rummel.
May 29, Shrewsbury.
May 29, Ridge.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1:30 pm, Kreider (White Oak).
June 5, 6:30 pm, Penn Run.
June 11, 6:30 pm, Jennersville.
June 19, 6:30 pm, Mt. Olivet.
June 19, Yellow Creek, Bethel house.

Virginia

May 14, 7 pm, Midland.
May 14, 6 pm, Mill Creek.
May 14, Oak Grove.
May 15, 6:30 pm, Lebanon.
May 21, 6:30 pm, Linville Creek, Cedar Run.

West Virginia

August 7, Salem.

Mrs. David Graham, president; Mrs. A. B. Long, treasurer; Mrs. E. E. Wenger, secretary. While Sister Stemen, our elder's wife, was sick, members in the Aid each picked out helpful scripture verses and put them in small envelopes. They were placed in one large envelope and mailed to Sister Stemen. The Aid has knotted a quilt and done some quilting. They meet every two weeks and serve a ten-cent lunch. Royer Meyer of Cando preached for us one Sunday in March. A council was held March 27. The four pre-Easter four-minute talks, prepared by Bernard King of Bethany Biblical Seminary, were read following the Sunday-school lesson. Easter the James River congregation united with us for an all-day service. Brethren Stemen and Royer Meyer brought Easter messages in the morning. A basket lunch was served at noon. The afternoon program was as follows: Song by high school girls' glee club, song by Otto Richter family, duet by Brother and Sister Richter, song by Mrs. Richter and son, song by the four children. Bro. Richter took part in two male quartets. James River gave splendid support to the program. Bro. Frank Wingert of Franklin Grove brought a message. Brother and Sister Wingert and Albert Lutz and wife are living in their Carrington home for the summer. Royer Meyer brought a message in the afternoon. Bro. Stemen read an Easter greeting telegram from Rolland McKee of Bethany Biblical Seminary. Sister J. W. Wampler is leaving this week for La Verne, Calif., to visit her mother, Mrs. Eikenberry, who is ill.—Mrs. Walter McKee, Carrington, N. Dak., April 20.

James River.—We reorganized our Sunday school April 10, with Bro. George Stedman as superintendent. We had an attendance of thirty-seven, which we think was pretty good after a long winter of no Sunday school. Carrington held a very enjoyable Easter service, with James River as guests. Bro. Otto Richter and family gave several musical numbers. A girls' glee club of Hebron high school gave several numbers. We all felt that it was an inspiration to be there.—Mrs. J. W. Schlotman, Carrington, N. Dak., April 22.

OHIO

Bear Creek.—We met in council March 2. Delegates elected to district meeting are Anna Stoner, Charles Erbaugh and Clem Heck. Bro. Galen Royer was elected delegate to Annual Conference. Bro. William Beahm was with us Jan. 29, and on Feb. 13 Sister Anna Lichty brought us an inspiring address. Feb. 20 the Varsity chorus of Madison high school rendered several numbers in song, and Supt. Welshimer talked on Religious Training in the School. March 3 the workers' conference was held. May 6 the entire church district was visited by almost one hundred people. Our Sunday-school attendance is increasing. During March a series of missionary meetings was conducted by Sister Anna Lichty. March 12 she with the help of some Trotwood people gave a play, showing the way she visits in the homes in India. Pre-Easter services were conducted by our assisting minister, Bro. Galen Royer. A candlelighting service was held on Friday evening, the subject being Meditation on the Cross. Two were added to the church by baptism. Easter morning the B. Y. P. D. sang carols to the sick and shut-ins, followed by a breakfast at the church. A special dedicatory service was held for the babies of the church on Easter morning. Each member of the

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cradle roll was presented with a flower. Flowers were distributed to the sick in the afternoon. In the evening the Trotwood young people presented a religious play, For He Had Great Possessions. Our love feast will be held May 14 at 7:30 pm. Bro. Wilbur Bantz of Toledo will conduct a two weeks' revival in the early fall.—Miriam Filbrun, Dayton, Ohio, April 21.

East Chippewa.—Feb. 6 was a red letter day for us when the newly rebuilt and redecorated basement was rededicated. A new heating plant, kitchen and baptistry were added besides the rebuilding and redecorating. The cost amounted to $1,426.20. Bro. C. H. Deardorff of Ashland gave the rededicatory address and proceeded to raise the money. Pledges and offerings amounted to $1,127.51. We had previously raised $319.37. Bro. D. R. McFadden gave a brief history of the church. The church was built in 1890, and at the present time only five charter members are living. Other speakers were Brethren T. S. Moherman, Wm. Dessenberg, Glenn McFadden and C. C. Grisso and Prof. J. C. Meyer. A large audience was present for all these services. Most of the labor was donated by members and friends. Three have been baptized since the last report. Our love feast will be held May 15 at 7 P. M. April 12 the church entertained the district ministerial meeting. Brethren A. C. Wieand and J. O. Winger were guest speakers. The men's group of Black River, Chippewa, Wooster and East Chippewa were recently entertained in this church. On Easter the church was the scene of a beautiful wedding when the pastor's son, David McFadden, Jr., was united in marriage to Marie Hooley of Smithville. An Easter program, Easter Vision, was given on April 17. April 18 we were privileged to have the Manchester chorus in our community. They gave a most splendid program. Church decided to represent at Annual Conference this year by electing Brethren D. R. McFadden and Carl Smucker as delegates.—Sarah Blough, Sterling, Ohio, April 21.

Greenville.—We held pre-Easter services, with our pastor in charge. On Thursday evening we had our love feast with Bro. Roy Honeyman from the Painter Creek congregation officiating. On Friday we had a three-hour union service in the Methodist church. On Easter evening a fine musical program was rendered by the chorus. Our young people are planning to give a program on May 1. On May 3 Dan West is to be here and speak at the high school. He will speak at the church in the evening. Our council was held April 20 at which time delegates to district meeting and Annual Conference were elected.—Grace Rhoades, Greenville, Ohio, April 26.

Marion.—March 20 we had the pleasure of having Prof. Winger of Manchester College and the boys' quartet here for a program. Bro. Winger gave a splendid address in the morning and afternoon to the young people, and the boys gave us some fine music. In the evening Bro. Chas. Zunkel from Danville, Ohio, began our meetings. Attendance was good. Nine were received into the church by baptism. Bro. Zunkel gave us some splendid sermons. April 14 we held our communion, with Eld. J. L. Guthrie officiating, assisted by Brethren J. S. DeJean, S. L. Cover and Forest Bollinger. A union Good Friday service was held at one of the large churches. Fourteen were received into our church by letters of membership from the Eden church, which was disorganized. One letter has been granted. Plans are being made for daily vacation Bible school. Bro. Cover and Mrs. Homer Eber were delegates to district meeting at Eagle Creek in March. We are studying Mecca and Beyond in Women's Work, with Grace Holler as teacher. Sunday-school attendance is better since health conditions are better.—Grace Blessing, Marion, Ohio, April 21.

Pleasant Hill.—We are rejoicing over the splendid attendance in our Sunday-school and church services. We had a record attendance of 271 on Easter Sunday. Two new classes have recently been organized. We have a large group of young people and children. The juniors sing for us the first Sunday of each month, after which Bro. Royer gives them an illustrated talk. Our Sunday-school offering on this Sunday goes for home missions. We have been enjoying a study of Victorious Living, led by our pastor. Our church will be represented at Southern Ohio district meeting by Lester Sollenberger, Mary West, Bro. Royer and the undersigned. We are expecting a large number of our Sunday school to attend the county convention on April 24 at Piqua. The three churches of our town united in the pre-Easter services. On Easter the young folks gave a short play and a pantomime during Sunday-school hour. Eight were received by letter and three were baptized. We held our love feast on Monday night. Bro. Hugh Cloppert of East Dayton was a guest speaker at the union service on Sunday night. His message was much appreciated. We are looking forward to having Dan West with us May 2 at 7:30 to tell us of his work in Spain. Twenty of our sisters enjoyed the Women's Work conference at Pitsburg in February. We held our missionary meeting on April 1, at which time we brought in the Joash chest. Bro. Filbrun was here with his pictures which he took on his trip around the world. We feel much good has been accomplished the past year and we are looking forward to doing even better things for the Lord under the capable leadership of our pastor, Bro. Oliver Royer.—Maude Arnett, Pleasant Hill, Ohio, April 20.

OKLAHOMA

Bartlesville.—We met in council March 29. Brethren Ora Huston and Oscar Fike were with us. Our young people had to postpone their two-hour play until fall on account of the spread of so many diseases. We gave our Easter program in the evening. The young people presented the play, The Symbol of the Cross. The intermediates gave an Easter service based on the days of Passion Week. The service was arranged by Gletha Mae Noffsinger of North Manchester, Ind. We have a large and active B. Y. P. D., with Bro. Geo. R. Eller as sponsor. An Alcohol Education club has been organized in Bartlesville. To become a member you pledge to abstain from the use of alcoholic drinks. Most of our members belong. A meeting of the club was held at our church April 19. The speaker was Mrs. Ethel Gaston of Seiling, Okla. She is the State Secretary of the W. C. T. U. We are looking forward to our revival in May, with Bro. O. H. Austin as the evangelist.—Mrs. Howard Hurst, Bartlesville, Okla., April 23.

Oklahoma City.—March 4 we enjoyed a fine program by the McPherson College deputation team. March 7-20 we had our revival, with Bro. Galen Ogden of Conway, Kans., as evangelist. He gave stories and songs for the children and fine spiritual messages. The church was richly blessed. Six were baptized, three await the rite and four were received by letter.—Bertha Boggs, Oklahoma City, Okla., April 21.

PENNSYLVANIA

Chambersburg.—Our church is now in possession of the home on the corner of the church. Half of the building is occupied as a parsonage by the pastor, and a small apartment has been provided for the janitor. The remainder of the building is being converted into Sunday-school rooms. The house and the church are being connected by a new brick front being built to the church. Rally day was held March 27. The attendance was 279, and the offering amounted to $510. The church met in council March 9, and one letter of membership was granted and one received. The various reports showed the work to be in a good condition. Mrs. C. E. Grapes was elected delegate to Annual Conference. The pastor will represent the district on Standing Committee. The pastor was re-elected as pastor and elder for one year; Joseph Foust, clerk; Josephine McCleary, financial secretary; Bruce Bard, trustee; Abram Burkholder, finance committee; C. W. Foust, ministerial committee. Pre-Easter services were conducted by the pastor. Ten new members were received on Easter Sunday. The love feast was observed on Easter evening. The pastor was assisted in the love feast by Brethren M. B. Mentzer and A. E. Forney. Our Bible institute was held April 30 and May 1. Pres. R. W. Schlosser of Elizabethtown was the speaker. Our young people's department will entertain the rally of the Western Zone of our district in the afternoon and evening of May 8. We are planning to hold a dedicatory service when all the improvements are completed to our church and parsonage. Our attendance and interest have improved quite remarkably this spring.—C. E. Grapes, Chambersburg, Pa., April 26.

Codorus.—The council was held Jan. 3. At this time Elders Aaron Baugher and Samuel Lehigh were with us to ordain two of our ministers into eldership. They were Brethren M. M. Hartman and Geo. H. Keeny. The week end Jan. 15 proved to be very inspiring as we had a Bible institute in the Codorus house with Bro. H. K. Ober from Elizabethtown with us. On March 20 the four Sunday schools of our congregation held a joint meeting at the Pleasant Hill house. Our Passion Week services were conducted by our home ministers. On Easter morning the young people held an early service at the Codorus house. Bro. Eli Keeny of Bedford Valley was the speaker. The dates of our love feasts are May 22 at Codorus, and May 29 at Shrewsbury.—Grace K. Keeny, York, Pa., April 22.

Fairview (Georges Creek).—At our council on April 1 we decided to dig a basement under our church house in order to install a heater this summer. It was decided to hold a Bible school in May, soon after the close of the public schools. Our pastor will spend ten days as one of the instructors at Camp Harmony during the intermediate boys' camp. We have just closed a very successful evangelistic meeting which was conducted by our pastor, Bro. John C. Middlekauff. As a result six were baptized on Easter Sunday. The children gave a fine play on Easter, entitled Children of the Way. Our love feast was held April 19, and was conducted by Eld. Albert Haught, assisted by Bro. Edgar DeBolt and our pastor. The preparatory service was held on Monday evening, and was well attended. The parsonage has just been reroofed. The church supplied the material and Bro. Sylvester Merryman and Warren Berkshire donated their time and energy to do the reroofing. The choir, directed by Sister Marie DeBolt, has new choir books. The books were donated by three Sunday-school classes.—Mrs. Haddie Merryman, Smithfield, Pa., April 26.

Huntsdale.—March 13 Bro. Minor M. Myers, missionary on furlough from China, filled the pulpit in the morning. He gave a very interesting talk on his work in China. March 28 our church met in council. Auditors for one year are Brethren Clarke Sheaffer and Selden Mellinger. Sunday-school board was elected. We will not represent by delegate at Annual Conference this year. We decided to have our love feast on the second Sunday in May and the second Sunday in October. We decided to remove the tennis court from the church ground. Our Aid Society is kept quite busy quilting. April 10 Bro. Ralph Schlosser, President of Elizabethtown College, was with us in a Bible institute. It was very instructive and helpful. April 11-13 Bro. William Kinsey of New Windsor, Md., showed slides on the Crucifixion and Resurrection of Jesus. April 17 our pastor, Bro. L. K. Buffenmyer, sponsored a musical program, which was appreciated by all present. The Sunday evening services continue with studies in the Book of Luke. Bro. John Crusey of Chambersburg, Pa., presented the church with a number of fine shade trees, which have been planted. May 22 Bro. Mitchell Stover of Waynesboro, Pa., will begin a series of meetings. April 17 Bro.

Dan West spoke of his experiences in Spain.—Mrs. A. A. Evans, Carlisle, Pa., April 24.

Pleasant Hill.—We met in council April 15. Our love feast will be held May 14, 15, 4 P. M., at the Pleasant Hill house. James C. Sellers and Nelson Hoover were re-elected church treasurers; Wm. J. Yolee, cemetery board; Eld. G. Howard Danner, presiding elder. Two certificates of membership were granted. Arrangements are being made for a Bible institute this coming fall. We are also planning to hold a revival at the Pleasant Hill house.—Paul K. Newcomer, Spring Grove, Pa., April 22.

VIRGINIA

Harrisonburg.—The world day of prayer was observed in a union service in the United Brethren church. All protestant churches were represented on the program. The ladies' glee club of Madison College, with some of the outstanding male soloists of the Valley, favored us with a fine program in March. The B. Y. P. D. gave a pageant, The Two Builders, on March 27. The mothers and daughters held their banquet on March 18. Mrs. A. B. Miller, Dean of Women at Bridgewater College, and Mrs. Earl Bowman were the speakers. We have a large crowd. The father and son banquet will be held in May. This organization seems to be growing in interest and number. Our pastor, Bro. Earl M. Bowman, has been preaching a series of well prepared sermons on the Twelve Disciples. The mission study class continues with good interest. Dr. Flory of Bridgewater College gave a fine talk to the B. Y. P. D. on Monday night prior to communion services on the Sunday before Easter. The sunrise Easter services were impressive. Easter services were climaxed on Sunday night in a program of song by the choir, assisted by the junior choir.—Mattie Miller Texiere, Harrisonburg, Va., April 22.

WEST VIRGINIA

Morgantown.—We held our council on April 5. The following officers were elected to fill the vacancies made by the moving of the S. F. Guthrie family to Hazelton, W. Va. Bro. S. F. Guthrie was our Sunday-school superintendent, and Robert Sterner was elected to take this office, with Mrs. Ezra A. Wolfe as assistant. Mrs. M. M. Har was elected to take the place of S. F. Guthrie on our financial board. Dora R. McLaughlin was elected Messenger correspondent to take the place left open by Mrs. S. F. Guthrie. We are sorry to lose such faithful members and certainly hope they will be able to visit us often. Our young people are looking forward to the meeting to be held Friday night by Bro. Showalter and his group of young people from Keyser, W. Va. Our minister, Bro. Obed Hamstead, has recovered from the severe head injury he received when he fell at the church steps one icy morning. We are all thankful for his rapid recovery.—Dora R. McLaughlin, Morgantown, W. Va., April 27.

WISCONSIN

Stanley.—We will paint our church building as soon as arrangements can be made. Wood supply for the year has been on the ground for some time and on Easter Monday the men and boys gathered it up. The children gave a program on Easter Sunday. The Aid Society has been doing some very successful work, thus far having donated $25 toward paying off the parsonage debt, $27 to finish paying the district quota and $10 toward paying for the wood being hauled to the church. Praise the Lord for willing workers.—Mrs. Jacob Winkler, Stanley, Wis., April 21.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., May 21, 1938 No. 21



Photo by E. G. Hoff

A Rural Invitation to Camp

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHNG HOUSE, ELGIN, ILL.

CHURCH OF THE BRETHREN CAMPS FOR 1938

BY LELAND S. BRUBAKER

Director of Young People's Work



There is a decided stir in our church camping program. An increasing number of people are recognizing camping as a setting for the good life. Many districts are opening up new camp sites so as to make it possible to give their young people a chance for camp experience. This is to be seen in the increases in the number of camps sponsored, in camps organized and directed and in campers attending in the summer of 1937. Camp does present a very fine opportunity to have rich and deep fellowship, not only with fellow campers, but with God. Dr. Hedley S. Dimock of George Williams College, Chicago, sums it up in this very fine way:

"Camping at its best represents—while it lasts—the good life par excellence. It may give us a prophetic vision of the characteristics that ought to permeate the community and nation. It may provide us with the substance of faith in what may be. And yet we must recognize that the achievement of the good life in the camp setting must not be divorced from the attempt to find it in the more complex social relationships. Otherwise this experience of the good life that we find in the camp setting will be but a happy episode rather than a deep and driving motive for working persistently at the more difficult task of achieving the good life in the larger world setting."

We are glad to give you a list of our camps for this year together with the names of the managers or deans. This list may not be entirely correct but is the best that we have at this time. (See Trends in Camping, page 10.)

CALIFORNIA

Greenhorn Camp, John I. Coffman, McFarland, Calif.
Family Camp .....Aug. 8-15

Camp La Verne, Ernest W. Carl, La Verne, Calif.
Older Boys .....June 17-28
Young People .....July 26-Aug. 2
Younger Boys .....Aug. 2-9
Younger Girls .....Aug. 9-16
Older Girls .....Aug. 16-23
Adult Camp .....Aug. 23-29

Mount Hermon Assembly, J. E. Jones, 4119 Verrue Ave., Fresno, Calif.
Northern California Assembly ..July 11-18

CANADA

Blackfoot Arrowwood Camp, Chester Armey, Arrowwood, Alta.
Assembly .....July 14-19

COLORADO .. ..

Camp Ewing, O. E. Messamer, Wiley, Colo.
Assembly .....July 5-10

FLORIDA

Camp Seneca, Philip H. Lauver, Route 2, Box 764, Tampa, Fla.
Boys .....Aug. 8-13
Girls .....Aug. 15-20
Young People .....Aug. 22-27

IDAHO

Camp Stover, Earl Flory, Nampa, Idaho.
Idaho Assembly .....Aug. 10-14

ILLINOIS

Lewistown Camp, D. D. Funderburg, 22 S. State St., Elgin, Ill.
Young People .....Aug. 8-13

Pioneer Camp (Naperville), Ralph White, Naperville, Ill.
Intermediates .....Aug. 15-20

INDIANA

Camp Mack, L. W. Shultz, North Manchester, Ind.
Cabinet Retreat .....May 13-15
Music Camp .....May 30-June 4
Family Camp .....July 1-4
Training School and Bible Conference—
Junior Camp .....July 4-9
Intermediate Girls .....July 21-31
Young People .....July 31-Aug. 12
Intermediate Boys .....Aug. 13-23
Young Adults .....Aug. 24-28

IOWA

Pine Lake, Glee Goughnour, 1330 York St., Des Moines, Iowa.
Young People .....Aug. 15-20

Intermediate Camp, Inez Goughnour, 1330 York St., Des Moines, Iowa.
Intermediates .....Aug. 10-15

KANSAS

Intermediate Camp (Camp Cauble near Benedict), Raymond Peters, 210 N. 16th St., Independence, Kans.
Intermediates .....June 1-4

Kansas Young People's Camp (Camp Washunga—Junction City, Kans.), Galen B. Ogden, Conway, Kans.
Young People .....Aug. 22-27

MARYLAND

Camp Peniel, Mrs. E. S. Hollinger, Chestertown, Md.
Intermediate Boys .....July 17-23
Intermediate Girls .....July 24-30
Young People .....July 31-Aug. 6

MICHIGAN

Camp Little Eden, A. E. Taylor, 1913 Cadillac St., Flint, Mich.
Intermediate Girls .....July 10-16
Intermediate Boys .....July 17-23
Young People .....July 24-30

MISSOURI

Missouri State Camp, D. C. Gnagy, 210 Clark Ave., Warrensburg, Mo.
Young People and Ministers ...Aug. 15-20

Middle Missouri Camp, D. C. Gnagy, 210 Clark Ave., Warrensburg, Mo.
Intermediates .....(Date not set).

Northern Missouri Camp, Harlan Smith, Route 1, Stet, Mo.
Intermediates .....Aug. 2-7

NEBRASKA

Nebraska Camp, Ralph Hatton, Hershey's Park, Crete, Nebr.
Family Camp .....Aug. 8-12

OHIO

Camp Sugar Grove, Paul W. Kinsel, 235 Western Ave., Brookville, Ohio.
Intermediate Girls .....July 4-15
Intermediate Boys .....July 18-29
Summer Assembly .....Aug. 5-7
Young People's Camp .....Aug. 14-20
Young Adult Camp .....Aug. 20-24

Camp Zion, Ora DeLauter, Thornville, Ohio.
Young People .....July 17-23
Intermediate Boys .....July 24-29
Intermediate Girls .....July 31-Aug. 5
Young Married People .....Aug. 6, 7
Ministers' Retreat .....Aug. 8-12

OKLAHOMA

Camp Saline (Cleo Springs), Haven Hutchinson, Thomas, Okla.
Young People .....July 18-23

OREGON

Camp Myrtlewood, F. H. Barr, Myrtle Point, Ore.
Oregon Assembly .....July 26-31

PENNSYLVANIA

Camp Conewago, J. Z. Herr, Elizabethtown, Pa.
Youth Leadership Training ....July 24-30
Intermediate Camp .....July 31-Aug. 6
Senior Camp (1st week) .....Aug. 7-13
Senior Camp (2nd week) .....Aug. 14-20

Camp Harmony, H. B. Speicher, Boswell, Pa.
Intermediate Boys .....June 12-22
Intermediate Girls .....June 22-July 2
Three Day Conference .....July 3-6
Young People's Camp .....July 6-17
Harmony Assembly .....July 26-31
Junior Boys .....July 31-Aug. 3
Junior Girls .....Aug. 3-6

TENNESSEE

Tennessee Camp, Mrs. Bayard Addington, Gates City Highway, Kingsport, Tenn.
Young People .....June 28-July 1

VIRGINIA

Camp Bethel, C. S. Ikenberry, Daleville, Va.
Junior Girls .....June 13-20
Intermediate Girls .....June 20-27
Junior Boys .....June 27-July 4
Intermediate Boys .....July 4-11
Young People .....July 11-18
Youth Leadership .....July 18-25
Adult Family Camp .....July 25-30

WASHINGTON

Washington Assembly, Mae Rolle, R. 4, Box 40A, Olympia, Wash.
Assembly .....Aug. 3-8

WEST VIRGINIA

Camp Galilee, C. O. Showalter, 82 First St., Keyser, W. Va.
Intermediates .....Aug. 9-15
Young People .....Aug. 15-22
Adult Conference .....Aug. 22-29

Camp Hope, Robert Byrd, Junior, W. Va.
Young People .....Aug. 8-13

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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EDITORIAL

The Local and the General

THEY are parts of each other. They depend on each other. They need each other.

The local church is the place where the work is done for which the church exists. That's where the people live. That is the place to touch them and help them.

The general church program exists for the sake of the local church. That is its only excuse for being. To make more local churches and to strengthen the ones we have are the two halves of its whole objective.

To render this great service it must have the hearty support of the local church. Its work can not go on without this. And the local church needs to give this support for its own sake as well as for the success of the general work. Its own health requires this.

Selfishness is as bad for a church as for an individual. When a local church spends all its resources on itself it loses its largest opportunity for kingdom service. It cuts itself off from a share in the great work of planting churches in other lands. It shirks its responsibility for promoting the publication and other educational agencies so vital to church life.

Every church needs the fellowship of all the others. It gets this by co-operating in the general work. It strengthens the bond of unity and deepens the fine sense of satisfaction which comes from all pulling together in a great cause.

E. F.

When to Read Your Bible

"USUALLY murderers are the most industrious readers of the Bible," says city jailer Harper Chandler of Danville, Va. "They do some heavy reading as the time for their trial draws near. Most prisoners charged with serious crimes call for a copy of the Bible after they have been in jail for a week."

It must be perfectly obvious that while such interest is good, much more would have been gained by reading the Bible somewhat sooner. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." It does make a difference when you read your Bible. You can not make its truths a part of your life too soon.

H. A. B.

A New Appreciation

RURAL life is a way of living. Through centuries the Brethren considered it the way of life. Leaving the farm was almost the equivalent of forsaking the church. Now it is different. We have learned that we can develop and maintain urban fellowships. There is some evidence that we are losing our basic interest in agriculture. Probably we are setting a standard that draws our young people away from the farm.

If this be true it is time that we take an inventory of our trends and measure the probable outcomes. Economists and sociologists are calling the attention of the American people to the fundamental qualities of farm life in relation to the welfare of the whole nation. Basically they are telling us that there are too many people in the cities today and that there must be an adjustment both in city and rural populations. Otherwise there might be chaos and much suffering.

Therefore, the church should take an interest in this problem, finding work and creating food for the many discouraged people in America today. The real job of a farmer is to provide food for others as well as to make a living for himself and family. Not all people can or should live on a farm. Many would like to make their living on a farm. Others would rather live in the city. There ought to be a way to choose and a means whereby those who want to live out in the open countryside may own a farm and be taught how to till the soil. Industry calls our youth. Oil wells are alluring. Many financial plans seem to be much easier than the way of the farmer to make money. Many farmers are anxious to sell their farms and try a new way to make a living. This sets the style for rural youth.

Much care should be exercised in developing trends. Our rural people should carefully study trends, and

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this can best be done by observing what we say about rural life. The results can be detected by the way our youth decide vocations. The future of the church in rural areas depends on our youth giving their lives to agriculture. The young person who goes to the city should go there with an intelligent understanding of what the city offers. Likewise the country must be known. The church can and should give the necessary information to make an intelligent decision.

The General Boards of the Church of the Brethren have asked the faculty of Elizabethtown College to make a very definite study of rural life and to guide us in our planning. The faculty has appointed a committee composed of A. C. Baugher, R. W. Schlosser and Russell Weller to give special attention to this study. They have secured articles on rural life which appear in this issue. Plans are developing for other services to guide us in our thinking. D. D. Funderburg, our Adult Director, is giving much attention to the church and rural life. He, with the Elizabethtown College faculty, will undoubtedly bring to our attention a new concept regarding the importance of rural life to the nation and the Christian church. M. R. Z.

Looking Toward Lawrence

WHY should we not be turning our eyes in that direction? Think of the interesting things to be considered there. Even the intermediates are going to talk about What I Like in My Church. Wouldn't be a bad idea for some of us oldsters to think about that a while along with what we don't like. What's right with the church is at least as profitable a line of thought as what's wrong with it.

Enlisting members in service seems like a wholesome ambition doesn't it? Who would not like to know how to do this effectively? Come to Lawrence and find out. And isn't winning men to Christ still a large part of the work for which the church has been set down in the world? Getting people to give joyfully is a problem in many places. Indeed it is often a problem to get them to give at all. And to know how to get this done joyfully would be worth going a good many miles to learn.

Planning the preaching is of course of special interest to preachers but building a wholesome church fellowship and reaching the community should be the concern of all of us. And the country people, a phrase which doesn't leave out many of us, will be eager to know of the contribution of the church to rural life. Or perhaps they will be more eager to explain this to the city folks among us. All of us could wish to be on hand to receive the expert counsel which Lawrence promises on the relation of rural life to the future of the church.

Our people always have been strong for practical applications in preference to so much abstract theorizing. Well, after two competent leaders have led us into a new appreciation of our Christopher Sower heritage, one of our most widely traveled and practically-minded thinkers will show you, if you are there, how to apply the lesson to actual life as it is lived today.

Do you know of a more vital need in our church life than power, power to translate beautiful plans and fine ideals into action? A former and present pastor, an experienced teacher, a one-time college and seminary president—these are all just one man—will conclude the Lawrence Sunday by stating plainly what the church dynamic is.

We hear a lot of talk these days about experience and well we may, for it is the most effective teacher we have although terribly expensive sometimes. But just what *is* Christian experience and its meaning for determining the norm of conduct and the proper program of the church? The president of one of the General Boards who is also a college president will explain this. In order to hear it you will need to be at the very first general session of the Conference.

And at the first business session you will be faced up squarely with the question whether religion should be quietly laid aside as one of the many bygone superstitions of the dark ages, or whether it really belongs in modern life. And if the latter, where and how. The moderator himself will present the problem and the answer. This is the Conference sermon. Oh, yes, there will be other sermons but this is "*the* Conference sermon," more tamely designated in the outlived past as the moderator's opening address.

And there are many other fine things in prospect as provided by the program committee, which, if they should be mentioned every one, perhaps the MESSENGER itself would not contain the articles that should be written. These are mentioned that you might believe it worth while to go to Lawrence. Or, if that is not possible, that you might be led to think and pray about the Conference. E. F.

A Full-Time Program for One Church

"THE release of America from the licensed liquor traffic, the defeat of the gambling evil, the organization of economic justice, the abolition of race prejudice and discrimination, and the building of a warless world"—such were the long-time goals set by one denomination at a recent conference.

Of course all these things need to be done, and we wish our friends well in their effort. But the achievement of these goals will require more than the resources of one denomination. Meanwhile there will be plenty for the rest of us to do in the same fields. Why not pledge this group our hearty co-operation whether invited or not? H. A. B.

THE GENERAL FORUM

Springtime

BY VERA EMMERT JOHANSEN

Blossoms in the orchard
Shedding sweet perfume;
Violets by the roadside
Chasing old man gloom.

Lambs are in the meadow
Frisking here and there;
Cattle grazing idly,
Seemingly no care.

Bees are flower hunting,
They make no mistake;
Mother's in the garden
With her hoe and rake.

Buds on trees are bursting,
Life starts out anew,
We should all take courage
In every task we do.

Freeport. Ill.

The Rural Church

BY HENRY G. BUCHER

Principal of the Lebanon Independent Boro Schools

Does the status of the rural church constitute a problem? If it does not, there is nothing to solve. Careful consideration of the situation, however, is enough to convince the observer that a real problem exists.

The difficulties of the rural church today have arisen perhaps not so much because of deliberate sinning on the part of the membership, as a growing indifference culminating in a drifting process. Either progress or stagnation has its roots in the individual. So likewise, it may be said that irreligion has its beginnings with the individual. Conflicting interests may seriously damage an individual's or a church's spiritual growth when materialism is allowed to supersede all other interests. Of course, this may not be the only single factor responsible for the problem at hand. However, the experience of generations, and expressed by the greatest Observer of all time, that "no man can serve two masters," leads one to believe that Williams in his book, *The Expansion of Rural Life,* is right when he points out that the new interest in the objective phases of experience has sapped the sense of mystery of the early days and weakened the attitude of reverence. And again, he asserts that this age of the machine, of materialism and of excessive social life, has taken the mystery out of life for many people.

That the rural chruch needs revitalizing does not in the least imply the absence of opportunity for the rural church. From the point of view of personal religion it must be admitted that the rural farm population, in particular, enjoys the guidance of the unadulterated conscience to a greater extent than do the people of urban environment. This, therefore, is the rural church's supreme opportunity to build up a spiritual house.

Now let us turn to a consideration of the condition of rural churches. Rural church life will be discussed in the light of conditions found in general among various denominational groups as well as conditions found in rural congregations of the Brethren. It must be noted at this point that as regards ministers' salaries and pastoral charges in rural areas, the Church of the Brethren may not appear to have as serious a problem as other denominations who support salaried ministers. This is true because of the free ministry practice of the Church of the Brethren (a practice still found reasonably satisfactory in many areas).

Gillette, an eminent rural sociologist, points out conditions found among rural churches. These stated conditions are based on rural surveys.

"There is a widespread and deep-seated manifestation of stationary or declining churches. Of 1,515 rural churches in 19 Ohio counties, 56 per cent were open-country churches, and 12 per cent were town churches. The survey that was made showed that only 24 per cent of the open-country churches were growing, the remainder either being stationary or suffering decline; and that 62 per cent of the town-country churches and only 41 per cent of the town churches were stationary.

"Of 232 rural churches of Indiana surveyed, 38.6 per cent were growing in membership,13.6 per cent were stationary, and 47.8 per cent were losing ground. A more recent survey of Tippecanoe County shows that only about one-sixth of the 20,000 rural inhabitants attend church and one hundred square miles of the territory are untouched by churches."

"There is a general occurrence of dead and vacant churches. A few years ago it was estimated that there were 1,200 vacant rural churches in Missouri, 1,700 in Illinois, 600 in Tennessee; the 12 to 15 per cent of the rural churches in 12 counties of Ohio surveyed were vacant; and that in the whole nation there were 10,000 vacant country churches and probably from 30,000 to 40,000 about to be vacant."

"There is believed to be a relative deterioration of the ministerial supply and service in country churches." As far as the Church of the Brethren is concerned, this factor may have contributed very appreciably to the condition described in the May 3, 1930, issue of the Gospel Messenger in findings submitted by Paul H. Bowman which are set forth as follows: "Our Rural Church Commission reported in the *Yearbook*

a few years ago a study of the membership growth of 300 rural churches over a period of ten years . . . Forty-three per cent of the churches under the free ministry system had fewer members at the end of ten years than at the beginning. Twenty-two per cent had made no gain. . . . A church which makes no gain in ten years is losing ground. Thus it would seem that 65 per cent of those 300 churches which are under the free ministry are on the decline."

What are some of the underlying causes of the decadence witnessed? Surveys show that there has been an overchurching and a consequent duplication of effort. One authority asserts that overcrowding of churches means duplication of effort, small memberships, poor buildings and equipment, probably only occasional preaching and no pastoral ministration, and anæmic Sunday schools and other organizations.

Another cause to be considered is that of a shifting and thinning of population. This was the case, particularly in several states a few decades ago. This may be expected to continue since statistics show a steady increase of urban over rural populations.

"Economic conditions and state of agrarian mind" has been suggested as another cause of decadence. In a *Social and Economic Survey of a Rural Township in Southern Minnesota* it was found that some of the reasons for nonattendance given by those country people were such as: "Care of stock, delivery of milk at the station, bad roads, stormy weather, cold in winter, inability to secure hired girls."

However annoying or discouraging conditions may appear to be, it is incumbent upon the leaders and interested laymen of the Church of the Brethren to consider the present state of the church a challenge, and not to concede failure. What may the church do to succeed?

1. The rural church must be made to fit the community in which it is located. The church must also come to an understanding of rural life. The leaders must be rural-minded. Geographically, large areas must be covered. This should not be allowed to become a barrier to those charged with the responsibility of leadership. The entire body of members should be regularly contacted irrespective of the remoteness of the membership. There should be life in every quarter.

2. Perchance there may be competing and duplicating churches, there should be a swift elimination of such wastefulness. Where units of the Church of the Brethren could unite to advantage a policy of *uniting* rather than *dividing* should ensue.

3. It has been pointed out that another thing the church may do to succeed is to "specialize ministers in rural work and pay them a living wage." And, furthermore, it is believed by many publicists and church workers that "successful country-church work demands some special training in rural life and rural-church matters as is being demanded in the case of country teachers."

In the *Christian Observer* of Sept. 17, 1930 in an article, *The Country Church and the City,* the following statement appears: "The country church has a duty in this day of migration. Its duty is to the land and all the people that live on the land." Speaking of certain weakening conditions of the country church, the author says: "When it is thus weakened the minister should still remain; not be alarmed, not seek a change, but continue his ministry to all who live on a certain area of land. . . . The land is the source of national wealth and character. To retain the land in the service of Christ is the elemental duty of the minister."

It is the writer's opinion that no other area of human life offers a better setting for deep spiritual living than that afforded by the open country. Here one may enjoy freedom from the tenseness created by the impact of speed and noise characterizing urban life. Hence, religion may have a significance for the man of the soil that the man of the city may easily miss.

It has been well said by a notable country church director that "the right kind of a church for the rural life is one which, however simple in its worship, however small in its membership, is manifesty filled with the spirit of Christ, which is always the spirit of service, sacrifice and love. The rural church must seek to make every one who enters it feel at once—'These people are glad to be Christians and glad to have me with them, and truly it is good to be here.' Such a church will survive and in the best sense of the word will succeed."

Lebanon, Pa.

When We Approach Social Problems

BY FORREST L. WELLER

Professor of Sociology in Elizabethtown College

From time to time the church has been confronted with certain social problems the solutions to which were very significant in her institutional development. Examples of these in recent years have been temperance, war and peace, and the changing character of rural life. It is due to the fact that every field of experience, such as the social, presents certain rather definite problems that the following suggestions are made.

The *first* problem in a study of social situations is that which has reference to the relationship which exists between social problems and the programs which we have set up. No sooner have we formulated and attempted to promote a program than we become aware of many forces of opposition which previously ap-

peared of only slight significance. Program committees are usually impressed by the busy life carried on by those whom they place on programs; salesmen discovery extensive apparent poverty; and those who attempt to promote a religious program may easily gain an impression of religious indifference, an indifference of which they were previously unaware. The student of social reform finds many people almost immune to his suggestions. This is another way of saying that our problems bear an intimate relationship to that which we are trying to accomplish. We might even say that discouragement is a product of attempting to achieve, thus being one evidence of vitality.

A *second* type of problem concerns the relationship which exists between problems and our solutions to them. In the first place it should be stated that we have a tendency to formulate our problems in terms of the solutions which are already familiar to us. Medical science of a century ago clearly exemplifies this process. Many of the diseases familiar to present doctors were unknown to these early faithful men. However, medical science did not stop here but advanced by uncovering new diseases and then attempting to find the remedies for these. In dealing with social problems we have frequently rested content with a diagnosis of the problem in terms of some previously developed solution. This may have made us content with our insights but the problem remained unsolved. It is doubtful if we have actually understood the problem until we have been able to focus our attention at that point where our efforts make a difference.

Another manifestation of this second situation is found in the fact that the size of the social problem is not so absolute but varies in its appearance as we are prepared or not prepared to deal with it. Not every problem which is beyond our understanding is beyond that of some of our fellow men. In such a brotherhood as the Church of the Brethren we are not equally sensitive to the various problems which we face. Hence it becomes the privilege and duty of each to shed light on those problems which in his experience and insights have been most revealing. Hence one should not be discouraged when problems in one area baffle him. This is a time for co-operative effort.

Further, we are aware that new angles to our problems develop and former solutions lack their previous effectiveness. For example, those whose efforts are particularly with the rural church have found that urbanization and modern methods of transportation have added new aspects to their problems.

In the face of such a situation one may take one of two attitudes. When he is faced with the fact that his former solutions do not have the same effectiveness he may declare that conditions have become worse. This impression may produce in him attitudes of discouragement and even morbidness. A second, and more revealing procedure would be to discover in just what manner the problem which he is attempting to solve has changed. Frequently its essential character has remained relatively unaltered. Thus the situation which at one time provoked discouragement now adds stimulus for renewed effort. If one had the insights in times past might he not also be capable again? In such a program the contributions of both young and old are effective. This is not a time to be baffled and discouraged by the problems with which we are presented. Rather it is a period in which we need to make a clearer and more thoughtful analysis of their essential character.

Elizabethtown, Pa.

Rural Health Needs

BY CHARLES E. WEAVER

Practicing Physician in Manheim

We are writing from Lancaster County, Pennsylvania, "garden spot of the world." In this section the rural people have easily available the best in churches, schools, medical services, stores, banks. The land is rich, roads are good, electricity is cheap. Most of the people are godly or of godly parentage. The morale still seems good. Although there has been some suffering from unemployment, crop failures, low farm prices, taxes, intemperance, and other causes, very few are in actual poverty and distress. Here the Church of the Brethren has always been strong. This is a good place in which to live.

Blessed of God as we are here, we look out to other sections in America and in other lands. We see dire need. We, a largely rural people, notice especially the plight of our rural neighbors. We think their poor and sick have not had their share of attention in the great economic, social and religious movements that are shaking civilization. The health needs in many American rural communities present interesting opportunities for specialized Christian service. Could our church contribute more in solving this problem?

There is a shortage of doctors, dentists, nurses, social workers, and hospital facilities in two distinct types of rural communities. In the one type the population is too scarce to support proper medical service. These communities are in the mountainous, arid, national forest, or grazing sections. They lack the elements of permanency necessary to establish hospitals or to draw health workers. Wet years in the dust bowl and forestation or other land-use policies in the cutover sections of Michigan and Minnesota may improve health services in some of these communities. In the second type of communities the incomes of the population are too low to secure and support the ordinary necessities for health. These are located prin-

cipally in the Appalachian, Ozarks, cotton, and some seacoast regions. These usually have at least the average density of population of rural areas, a fairly old and established but backward economic and social organization, a high percentage of illiteracy, tenancy, extreme poverty, and a general lack of the recently developed features of modern civilization.

There are three factors in our economic system that largely control the flow of medical services to any community. They are: first, the recognition of the need and value of such services; second, the desire and demand for them; and, third, adequate purchasing power. Recognition of the value of medical service depends largely on education and intelligence. The ignorant, illiterate, and socially backward, will prefer patent medicines, home remedies, witch doctors, or quacks even when they know they are sick. By these same people some forms of sickness, such as hookworm disease or malnutrition, are not recognized at the time when medical service is helpful. Neither do they, in many instances, see the value of sanitation, vaccination, health examinations, prenatal care of mothers, and other preventive measures. So we notice that an important part of medical help to the rural needy is educational.

To create a desire for recognized valuable medical service is also important. The dramatic crises of birth, sickness, accidents and death attract universal attention, while the causes that created those crises interest but few. Too often it takes an epidemic of typhoid to stir up a demand for sanitation, a child strangling with diphtheria to break down hostility to immunization, a serious pulmonary hemorrhage to warrant health examinations, or a mother dying in eclamptic convulsions to create a demand for prenatal care. In rural communities where medical facilities are meager, distant, or not easily available because of poor transportation, no telephones, or physical obstacles, such as mountains and rivers, preventive medicine is doubly necessary.

Possibly the most important factor in determining the character and extent of medical service in any community is the ability to pay. A physician can not give any sort of medical service if he can not live, and he can not give good service without an income sufficient to procure the essential technical and educational equipment. In the two types of communities mentioned above most of the people do not have the ability to pay. How are they to get relief in their poverty and distress? Various forms of subsidies for physicians have been advocated and tried, but in most cases found impractical. Certain co-operative medical plans have been operating, but they avoid the most needy rural communities.

Extension of nursing services in certain rural communities is making possible better services by the physicians to a larger number of people. Making hospitals, laboratories and dispensaries more available by improved roads and transportation is a promising line of action. Some experiments have been made with an ambulance equipped for emergency surgical work and convertible into an emergency hospital ward. Such an ambulance with a doctor and nurse might be practical if connected with the hospitals serving certain rural communities.

In ministering to the poor and sick scattered in our rural districts we have a splendid opportunity to prove our love for Christ. As we minister unto them we minister unto him. And this is part of our missionary program.

And in these more prosperous and strong church sections health workers can be very useful to the cause of Christ. First, we can bear witness to the fact that it is possible to spend a number of years in the largest colleges, universities, and hospitals in the large cities and come back and continue loyal to the church. We can prove that it is possible to be a good doctor or nurse and a good Christian at the same time. With our larger incomes we can contribute more financially to the church than many others. We can help maintain an appreciation of the dignity and importance of rural life. We can help the unfortunate to new hope. We can help to adequately prepare the farm youth who will go to the city for their life work. We can seek to make the soil the breeding ground for a superior quality of folk for both country and city service.

In crowded, mechanized and industrial civilization of the cities much of the opportunity for religious expression is being crushed. In the simpler life of the country we more often find outlet for the worship of God in our work. Here it is easier to see God. From here we should be able to contribute much to a vision of a new and better day for the life of the world.

Manheim, Pa.

Rural Contributions to National Leadership and the Challenge to the Future

BY CHARLES D. HOWELL

Professor of Biology, Elizabethtown College

AMERICA'S traditions of freedom of speech, freedom of worship, and independence of thought and action were born in and nourished by a farm population. This population constituted nine tenths of the country in 1790, but had dwindled to one third by 1900, and to less than one quarter in 1930. But even as late as the turn of the century, the combined farm and other rural population totalled 45 millions, or 60 per cent of the people in America. In the present century the increase in rural population has not kept pace with the increase in the total population, partly because

many rural districts have become urban in this century. From 1900 to 1930 our rural population increased only 20 per cent, from 45 to 54 millions, while in the same period the urban population increased 126 per cent, from 30 to 68 millions. Thus, in 1930 the rural population formed only 44 per cent, or less than a majority of the people.

Some time ago a study was made of the number of men and women born in New Hampshire who had achieved eminence. In 1919, 325 of the 23,000 names listed in *Who's Who in America* were names of people born in New Hampshire. This is a ratio of one in 65, a remarkable ratio when you consider that at the time most of these 325 people were born, this small state held only one 145th of the people of the country. It is remarkable also because most of these people were from rural and rural farm homes.

In a review of the rural church, Dr. R. G. Armstrong tells of Hollis, a town of 800 people. In a given period of time, 36 men who later became ministers of the gospel were born in this town. During the same period, in the metropolis of the state, Manchester (population, 76,834), only 26 future ministers were born. The church in Henniker, which has never had more than 150 members on its roll at one time, sent out 14 ministers and 10 missionaries. Hopkinton, with only 1,200 people, gave 36 ministers to the church.

Who are the greatest contributors to the city churches? A survey was recently made in one of the largest churches in the largest city in New Hampshire, and, to the amazement of all concerned, it revealed that every member of the official board of that church came from a small town or a rural church. Ministers in almost all the large city churches can add innumerable examples of the dependence of city churches upon the sons and daughters of the country for their leadership.

A study of the places of birth of a random group of medical men whose names are listed in *Who's Who in America* shows that 56 per cent of them were born in towns which now have less than 8,000 people. Almost all of these towns and many of the larger ones in which some of these doctors were born were "rural" at the times of their births, so that the statement that 56 per cent of the leading medical men of the country have a rural origin is more likely an underestimate than an overestimate.

A recent survey of college faculties shows that the larger cities are apparently not contributing their share to the faculties of our colleges and universities. The country as a whole has contributed 67.8 professors for each million of the population. In contrast with this, the 32 largest cities have contributed only 60.4 professors per million, the six largest only 56.7, and the three largest only 50.5 per million. There are, of course, exceptional cities like Boston, New Haven, Providence, Columbus, Detroit and Indianapolis, which have contributed many more professors than would be expected from their populations. These figures are therefore not conclusive, but they lead one to believe that the leadership-worth of cities decreases as their populations increase.

The majority of the present influential leaders of this country were born between 1870 and 1890, when the nation was still between 60 and 70 per cent rural in character. Therefore, it is not strange that more of our leaders are rural-bred than are city-bred. It would be difficult to estimate whether or not rural areas actually have contributed proportionally more or fewer leaders than would be expected from the above percentages. Yet, considering the so-called "disadvantages" of rural life, it may be surprising to many to know that rural communities have contributed as much as they have.

Whatever the contributions of rural communities in the past, the potentialities for contribution to the future are still great. Recent statistics show that rural communities, which make up only 44 per cent of the population, are producing 60 per cent of the children who will form the next generation of adults, and that the cities are not producing enough children to repopulate themselves. Therefore, the youths of rural birth will have to fill many of the city positions in the future. These youths will become city folk, and probably will, like their predecessors, fail to have enough children to replace themselves. Therefore, in each succeeding generation young people will be drafted from the more prolific rural areas to serve the city.

Many biologists point gloomily to this migration of youth from country to city, and point out that it is *always* the best young people who go to the city. They point out further that this constant migration of the better element to the city will deplete our rural stock, and leave only the less able to supply the future bone, muscle, and brain power of the nation. However, I doubt that this migration will go so easily to this logical conclusion. First of all, I doubt this because we are even now witnessing a migration from the city to the country. Since 1930 twice as many people have gone from city to country as in the other direction. Second, I doubt this because, even at the height of the migration to the city it was *not only* the best element that left the rural community. Third, I doubt this because, at no time did *all* the best element go cityward. Today, moreover, we are finding that many of the most intelligent young people on the farms and in the small towns are electing to remain there.

That rural contributions are great has been generally accepted only within the past decade. Now, for

the first time, our eyes are open to the unique possibilities for directed training in these areas. Experience shows that city youth can not be successfully reached, while rural youth can. The Catholic church, some state secretaries of Protestant denominations, our best colleges and seminaries are aware of this and are training men especially for rural leadership.

The rest is up to the rural leaders. They must accept the challenge of the city for supremacy. If they are wise, and if their work is co-ordinated, they may exercise a greater influence on America's future than the city leaders. If they can not meet this challenge, it is hard to predict the fate of our rural-born traditions.

Elizabethtown, Pa.

Trends in Camping

BY PAUL W. KINSEL

THE camping program of the church is the most significant development in the field of Christian education since the coming of the Sunday school.

Seen in the perspective which only the passing of the years can give, it may be found to have made even a greater contribution than the Sunday school. "The summer camp is the youngest child in the rapidly-growing family of Christian education, which is no longer simply a Sunday school movement," says Dr. Percy Hayward. It is the youngest and the most promising from many points of view.

This camping program is not a movement peculiar to the church. It is in a very real sense a part of a broader camping movement in the United States today. We observe about us camps of all kinds and descriptions. We search almost in vain to find a character education organization that does not have a growing camping program. Boy Scouts, Girl Scouts, Girl Reserves Clubs, Hi-Y Clubs, 4-H Clubs and Y. M. C. A.'s are but examples of organizations that are sponsoring splendid summer camps.

Camping as a general movement is quite young. Its roots are difficult to trace, but one can go back scarcely farther than the eighties. Almost equally obscure are the beginnings of church camps. An important beginning of Christian training in the out of doors was made at Lake Chautauqua in New York as far back as 1874. But this movement developed into the Chautauqua program instead of into a camping program. The date most commonly used to mark the beginning of church camps is 1914, for in that year was started the first interdenominational camp—Lake Geneva.

The Church of the Brethren was rather slow to grant its youth a distinct place in the church program. At the Annual Conference of 1919 the young people had a meeting of their own. This clearly was an innovation. A year later when C. H. Shamberger began his work with the Christian Workers Board he began the study of camp and conference methods and procedure used in other denominations. In 1921 the first young people's conference was held at Winona Lake, Ind. The following year there were two conferences, the next year four and the next year eight. By this time the Church of the Brethren owned a camp—Camp Harmony in Pennsylvania. Those who attended the Annual Conference at Winona Lake in 1926 will remember hearing a great deal about Camp Alexander Mack, which had been dedicated the previous year. Camp Bethel in Virginia, Camp Sugar Grove in Southern Ohio and Camp La Verne in California were added in quick succession.

Although a bit slow in getting started, the Church of the Brethren today has the distinction of having more campers in proportion to its membership than any other denomination. Its camping program is widely recognized for its strength and effectiveness. In 1937 Church of the Brethren camps were held on twenty-eight different camping sites. There were sixty camp periods with a total of 367 camp days. The total attendance, not including leaders, was 5,595 as compared with 4,420 for 1936. These figures indicate the phenomenal growth which our camping program has been undergoing since its inception more than fifteen years ago.

The impact of our camps upon our total church program can never be adequately measured perhaps. That it is an effective and influential force even the most severe critic of camping can not deny. Now that our camping program has become a vital part of our church program, certain trends are evident and may well be considered by all who have the interests of the church at heart. There follows a discussion of a few trends which are perhaps among the more significant.

I. More and more camping periods are being provided for people at both ends of the age scale. The first camps were young people's camps. These provided for young people of both sexes roughly between the ages of sixteen and twenty-five. The next development was camps for intermediates, the boys first and later the girls. Out of the west came the idea of holding family camps which should include children and adults as well as young people. In the last year or two this idea has been spreading. Adult camps are now appearing on the summer schedule of many of the eastern camps as well as of those in the west. A variation of this is the Young Adult Camp. Camp Sugar Grove held a most successful first Young Adult Camp last summer. Both single and married young adults attended. Camp Mack also held its first Young Adult Camp last summer. It was attended only by older single people. But as adult camps are being de-

veloped, so also are children's camps being tried. Camp Harmony and Camp Bethel report splendid success for both their junior boys' camps and their junior girls' camps. As techniques for handling juniors in camp are developed this type of camp will undoubtedly become increasingly frequent.

The attendance records compiled by Elgin show this growth at both ends of the age scale, while the center is apparently leveling off to a more or less stationary figure:

	1936	1937
Children	312	578
Intermediates	1231	1779
Young People	2235	2297
Adults	642	941

II. One trend is moving towards institutionalization while a counter trend is moving against it. Let us examine some of the evidence.

A few of our camps are developing tremendous plants at considerable cost and with a large debt hanging over them. A majority of our camps are comparatively small. And rightly so. We can use only a few large camps, but we have use for many smaller ones. There are those who fear that some of our larger camps are moving in the direction of institutionalizing, of becoming an end in themselves instead of a means to an end. When a camp becomes large and possesses a large debt, attention is so easily shifted from those for whom the camp was built to the camp itself. Problems of maintenance, management and financing loom so large that other matters lose their significance. When this happens an institution has ceased to be a means to an end, but has become an end in itself. Many of our camps are endeavoring to escape this danger by "making haste slowly" and by refusing to incur a debt of sticking to a pay-as-you-go policy. No matter what building and financial policy a camp may pursue, it must be careful not to lose sight of the fact that it is only a means of serving human personalities.

Some of our camps have set up a system much like a school. The camper attends camp for a prescribed number of years and then "graduates," and is given a certificate or diploma of some sort. Arrangements have even been made in some cases for the exchange of "credit" between camps. All of this gives the camp a setup which becomes increasingly similar to school. Other camps are moving away from schoolishness. Those in charge of these camps believe that eight to ten months in the public schools is enough for one year and that the summer camping program should not resemble school so closely.

A third indication of institutionalization is the increasing way in which some of our camps are setting up a mold into which the individual campers are expected to fit. The program is all arranged and handed down. Authority and discipline are imposed from above. Other camps are striving to move away from all of this. They are attempting to set up a situation in which the individual can develop his best side in his own way. Intermediates are consulted and even given a hand in the building of their program, while young people are largely, in some instances entirely, responsible for the planning of the young people's camp. Authority and discipline are shared with their leaders by the campers.

III. Camping is becoming an increasing concern of the Elgin office, of the district officers and of the local church. Certain of the Elgin staff have been watching with careful eye the rapid growth of the camping program of the church. They have been constantly interested in helping to secure better leadership, in helping to build better programs and in helping to bring a camping program to sections of the brotherhood where camps have not yet been held. In the last two years it has been felt that some attempt to co-ordinate the camp work should be made, and so in 1936 and again in 1937 Camp Planners' Meetings were held at Bethany to which representatives from all of our camps were invited. Here were discussed the vital problems facing our camps, ideas were exchanged, theories aired and criticized, program and leadership suggestions made, etc. The results have been for the most part helpful and beneficial. Wisely no attempts to standardize the various camps have been made and this group has not in any way tried to dictate to the camps. Nor has any other group sought to do this. This gives each camp an opportunity to develop in its own way so that it can be of greatest service.

That district officers, particularly district Boards of Christian Education, are becoming increasingly interested in our camping program is evidenced by the new district camps that are springing up. Every year in the last decade save one has witnessed the establishment of one or more new camps. And these district officers are becoming increasingly interested in building camp programs which are more and more effective.

A local church has only to send a few of its young people to camp for a year or two to observe what camp does to one. Today many local churches offer to pay half the expenses of any one who wishes to go to camp. Nor is it unusual for the Sunday school or a Sunday-school class to pay all the expenses of some one who otherwise would not be able to attend camp. Some of the larger churches are sponsoring one- or two-day camps of their own, usually over week ends. This plan will become more commonplace within the next few years.

IV. Better leaders are being sought and developed. In the early days of camping there were only a few people in the church who were ready, or at least will-

ing, to undertake leadership in camps. These traveled from camp to camp during the summer to become the framework of leadership in each of the camps; the framework was filled in with local leaders. Over a period of years many of these local leaders have developed into outstanding camp leaders; others for various reasons have faded out of the picture. This practice of bringing in outside leaders has not been abandoned today. But it has become apparent that local leadership is even more important than excellent outside talent. It was early thought that leaders should receive some financial compensation even though it might not be more than a few dollars. Today it is generally agreed that the expenses of the leaders will be cared for, but that otherwise their services will be their contribution to the camp and a part of their contribution to the program of Christian education. This offers a splendid opportunity for an individual to give of himself in a definite way to the program of the church. And if he has the type of personality which will fit into the camp setup, what better way of serving could he find? Many of the leaders of today are former campers who have grown up with the camps. Every camp director and manager scans the faces of the campers today in search for those who will be the leaders in camp next year, in five years, in ten; for these who will be the pillars of the church of tomorrow.

V. The work camp is the next big development in camping. This is hardly a prediction, for it is already close to achieving the status of being a fact.

Not many of us yet know much about the work camp. The Quakers have perhaps been doing more pioneering in this field than has any other group. We have co-operated to a limited extent with the Quakers. Last year a most successful experiment was made in this field at Tunesassa in New York state. Here a group of Quakers and members of the Church of the Brethren lived together, worked at a piece of constructive work together and studied together for a number of weeks. Work camps combine study, research and discussion with some kind of active, big muscle work of a decidedly constructive nature and at a place definitely needy. Work camps provide an outlet for the inspiration and the build up of emotion which the individual usually secures in a camp. Further it gives the individual contact with some hard life situations and an opportunity to actually do something to remedy this situation. Work camps provide an excellent way for us to express some of our long cherished ideals of the simple life, peace, temperance, love for one another, service, brotherhood. Yes, you will be hearing more and more about work camps.

Within the short space of fifteen years the camping program of the Church of the Brethren has become an important phase in her program of Christian Education. Camping has come to stay. It will continue to grow. More and more of our people will each summer find their ways into at least one of our camps. More and more youth will be tied up closer to the church because of their camp experiences.

The church of today is being vitally influenced by our present camping program and in our camps of today is being molded the Church of the Brethren of tomorrow.

Brookville, Ohio.

The Brethren Go to the Shenandoah Valley

BY JNO. S. FLORY

VII. The Annual Conference of 1794

THE first General Conference of the Brethren in Virginia met in the large upper room of Michael Wine's home at Flat Rock on the twentieth of October, 1794. Or rather, that is the date on which the Conference finished its work. The last work of the Conference, except dismissing, was the completion of its report, which was signed by all the elders or bishops present, in the presence and with the approval of all in attendance.

The Annual Conference at that time usually lasted three or four days, sometimes longer. But it had none of the convention features which now consume most of our Conference week. There was no set time for the meeting. More often, I think, it met at Whitsuntide, usually in May, than in autumn, as this year. After 1777 the meeting was held annually, and came to be called the Annual Meeting, or Yearly Meeting. Before that it was the Big Meeting.

The meeting usually began about Friday. Brethren from a distance would arrive on horseback during that day, and be distributed among the brethren, and others, in the neighborhood, where they were treated to the best in store during their stay.

The first service would be held on Friday evening at early candlelight. Several of the visiting elders spoke and the meeting lasted two or three hours. The entire service was in German. A brother opened the meeting by lining a hymn, using one of the few hymnbooks present. For some it may be worth while to explain that he would read two lines, then some one would raise a tune, and the audience would sing; he would read two more lines, and so on till the hymn was finished. A fervent prayer followed, a prayer of gratitude, of love, and faith that leaned heavily on divine guidance. The sermons were rooted deeply in Scriptures, re-enforced with many quotations. These messages of love met a hearty response in the hearts of the audience. Souls were stirred and emotions quickened.

This first meeting is an index of what was to follow. The spirit of devotion and the flow of soul deep-

en as the days go by. Similar meetings on Saturday forenoon, afternoon, and evening lead up to the climax through Sunday in the celebration of the love feast on Sunday night. To go through an Annual Meeting in those days was a supreme soul experience. Do you wonder at the wisdom the brethren frequently displayed in reaching conclusions about difficult and baffling problems? Well, we need not wonder, for we know in whom they trusted for guidance and light. They have set a standard which should challenge the best in us in our stewardship of the Lord's work.

Then as now, the Conference concluded its sessions with the business matters that came before it. So far as the records indicate there was not a great deal of business before this meeting; but some of it was very important. If the records may be taken as a guide, the first item of business had to do with the ban, or excommunication. It does not appear that there was under consideration a case involving the extreme penalty, but rather the Conference was asked to consider the propriety or validity of using the ban as a means of church discipline. The Conference confirmed its former practice of invoking the ban in extreme cases.

Another matter of grave significance was before the Conference, seemingly for the first time; this was a case of heresy. The case originated in North Carolina and involved a certain minister, designated as Brother John H., who was reported to be preaching a "strange doctrine," and winning others to his way of thinking. A summary of his utterances was presented to the Conference. These dealt with such matters as the nature of heaven and hell, the resurrection, divine punishment, and whether God exists in bodily form. John H. was reported as having advocated the reverse of what the church held and taught regarding these doctrines. A document was also presented to the meeting, which was evidently intended to set forth the correct position of the church on the issues involved. This was probably prepared by a committee appointed at an earlier stage of the meeting.

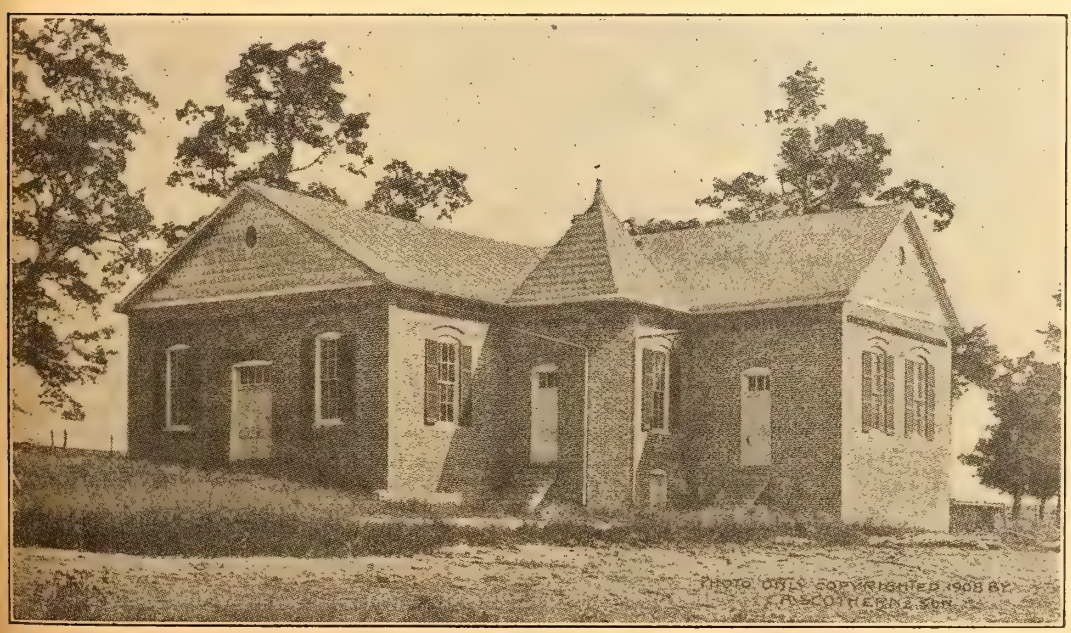
The minutes of this Conference that have come down to us are manifestly incomplete. There is no record of a decision on the matter. From another source, however, we know that no conclusion was reached.

This is a matter of such importance that we may be pardoned for pursuing its further history very briefly. Of the next two Conferences, for 1795 and 1796, no records are known to exist. But the matter was again before the Conference of 1797 without being finally disposed of. The following year, 1798, the written and signed testimony of two brethren that they had personally heard John H. say the things with which he was charged was presented to the Conference; on the grounds of which, presumably, the Conference reached a unanimous conclusion, as follows: "That we can not hold John H. and all that are of his mind as brethren as long as they do not acknowledge the doctrine of Jesus and his apostles as a true doctrine sent from God unto salvation," etc. This was intended to end the matter, and the decision was delivered to the offending brethren in North Carolina. But two years later the matter came up again. A request came to the Conference of 1800, stating that, "The brethren in Carolina desire to be informed more plainly concerning the conclusion made at the big meeting . . . of 1798." The Conference restated its former decision, and put it in language that could not be understood.

It is a satisfaction to reflect that, while the Christian world has been terribly harassed by heresies through much of its history, the Brethren have been blessed by having had but little of it in their ranks.

The minutes of this Conference are unsigned, and we do not know who the officers or other guiding spirits were. But at any rate, it is interesting to get a look-in on the General Conference of the church at work a hundred and forty-four years ago.

Bridgewater, Va.



Flat Rock Church of the Brethren—Built in 1907

Conference and Our Young People

BY EARL M. FRANTZ
Secretary of the Committee of Arrangements

Addressed Particularly to the Youth of the Western Zone

In this brief article I am addressing myself particularly to the young people of the Western Zone, in the hope that I might inspire some to take more seriously the opportunity which the 1938 Annual Conference offers. It is only once in three or four years that we have the privilege of attending a National Conference of our own church in our own territory. With this being true, certainly we will not want to allow this opportunity to slip by without taking advantage of it.

Do you realize that this is one of the biggest things in the church? Here, for a week, the whole program of the church and Christianity is analyzed and discussed, and inspiration and help given that will give power to carry on in Christian living. Many of the very best minds in our brotherhood, as well as in the whole country, are brought together in this great Conference. Where can you go to find anything so worth while, with such a small outlay of expense?

You Should Attend Conference—

1. To get better acquainted with the leadership of your church, present, past and future. Many of the finest Christian people in the world are leaders in your own church, and you can profit by knowing them. It will enlarge your perspective of life and deepen your appreciation of Christian personality. And, too, this year we are celebrating the Sower Bicentennial. You will appreciate your church more when you discover more fully the place her leaders have had as leaders of thought in other areas of life as well. And of course the future leaders of the church will also be there.

2. To learn more about your church as an organization. Do you understand your church and the things for which she is striving? Do you know about the simple, but powerful organization to which you belong? If you attend this Conference you will have a new and a deepened appreciation for your own church.

3. For the fellowship of other Christian people. Perhaps we do not realize just how much we are dependent on others for the development of our own personalities. In this mingling with others there is a mutual helpfulness which is extremely potent in the development of character and personality.

4. For the development of our own spiritual lives. There is a beauty in a well developed personality, which is always enhanced by spiritual contacts. A real spiritual experience in not something unusual or extra; it is always a part of a well-balanced life, which all may, and should, have.

5. To enlarge your vision of the universal touch of Christianity. Your contact with men and women from all parts of the world, those who have been facing the tasks of the church under every condition of life, will certainly enlarge your view of the world task. It will offer a mighty challenge for the investment of your life in a vital Christian program. The Christian church has mighty tasks to do, which will be done only when folks like us determine they shall be done.

Do I hear you saying, "I would like to go to Lawrence, but I just can't. Money and time are too scarce." Now let's be honest about this matter. Perhaps we will discover that we can not afford to stay away. For really the matter of expense is not so heavy. By cooperating with others it may often be lowered. If we would take into account the cost of admission and transportation costs, of many commercialized amusements, over a period of months, many would discover they could easily attend Conference with the money spent in less useful ways. It is often a question of interest and concern, rather than ability. We will have a great meeting on the beautiful campus of the University of Kansas. There will be many youth and leaders of youth there to greet you and to help you in life development as you have mutual contacts. Don't fail to attend; you will be sorry if you are not there.

Grundy Center, Iowa.

The Rural Life Conference

REPORTED BY IRA D. SCROGUM
Held at Bethany Biblical Seminary, Jan. 24, 25

III. The Rise of Urban Culture

The difference between urban and rural culture is of greater importance in determining the future of American civilization than is the difference between socialism and individual initiative, or of that between capital and labor.

The philosophy of living characteristic of the city is leading to social and economic decline. Urban conflict and competition are destructive of culture and the standards of living. Urban culture tends to supplant rural culture not only for folks who move to the city but also to spread to rural areas. Urban culture is dying because it disregards the solidarity of the family; because the individual rather than the family is the economic unit in the city.

The farm tends to preserve the past and to look to the future, whereas the city is interested primarily in the present. Rural laws, rural religion, rural sense of responsibility, are the bases for the solidarity of rural life.

The coming of inventions has had a decided effect upon American culture. It has tended towards the unification of culture and a more uniform standard of living. It has been responsible to a large degree for the growth of our cities. It has fostered the disintegration of the family. It has promoted a love for luxury, particularly in our cities. With the aid of machinery, there has been a shift in the problems of our economic life from production to consumption and distribution. Production virtues are no longer so important to our economic welfare; but consumption virtues have become increasingly prominent. The greatest problem is not production, but rather how to organize society so as to make the best use of the products of industry and

(Continued on Page 23)

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Dan. 1: 8-16

"At the end of ten days their countenances appeared fairer, and they were fatter in flesh"

Physical Efficiency

Simple living brings results, whether carried out for religious or other reasons. But when backed by the religious motive, its effectiveness is increased. The example of Daniel was no doubt recorded to give encouragement to those who were tempted to yield to the demands of their environment. It proceeds upon the principle that right living brings results that surpass those of evil living.

Temptation is ever with us. The heritage of simple living handed on from our forefathers re-enforces the example of Daniel and calls us to hold our ground against the rising tide of indulgence and dissipation. The simple, clean life is the best.

Tuesday: Dan. 1: 17-21

"In every matter of wisdom and understanding . . . he found them ten times better"

Mental Excellence

Daniel and his Hebrew friends were the honor students in Nebuchadnezzar's school. They made such a high record that the rest stood no comparison with them at all. They seem even to have outdistanced their teachers in learning and wisdom.

Students who keep themselves clean in body and mind still constitute the honor groups. Those who weaken their bodies and dull their minds with liquor and cigarettes find the odds against them. Their progress is slowed down as though they were trying to run a race with a great burden on their backs. Clean living is essential if one would make the best use of his mental capacities.

Wednesday: 1 Cor. 9: 24-27

"I buffet my body, and bring it into bondage"

Spiritual Mastery

The flesh is not evil in itself, as some have thought. But the physical impulses will be the undoing of a man unless he masters them and uses them for a constructive purpose. It is possible so to use them, by God's help. He has given us these impulses and capacities and put in them the possibility of great achievement.

Paul is a good example of spiritual mastery. He brought all his powers into service to the great ideal of filling Christ's purpose for his life. This mastery did not come without a struggle. He counted it worth much effort, and took heart from the discipline to which athletes subjected themselves.

A Disciplined Life

The Christian religion stands for disciplined living. It should make as much difference in life as cultivation makes in the apple. Unsatisfied with the wild apple of nature in the raw, it selects the good elements and discards the evil, bringing to a high state of usefulness what was before little more than a burden to the earth.

The Christian regards his opportunities and powers as trusts from God. To neglect his opportunities and dissipate his powers is a sin against his Maker. Living is a religious matter. The use one makes of his talents affects his relationship with God, and the relationship he has with God affects the use he makes of his talents.

This week we have a temperance lesson which deals with working efficiency. Alcohol tends in the opposite direction from the Christian religion; it tends toward an undisciplined life, returning the cultivated apple to its wild estate.

The Christian trains himself to be useful—alcohol and tobacco tend to make a man useless. He keeps his body clean and mind clear; alcohol and tobacco muddy up both. He is faithful and dependable; narcotics make one irresponsible. He brings the present into subjection to the future; narcotics exalt present satisfactions, come what may.

A drinking man is a poor risk in insurance; he is also a poor risk in industry and every phase of life requiring the full functioning of one's powers. There should be a premium upon the man who disciplines himself. He will survive when others fall by the way.

Prov. 4: 20-27; Eph. 6: 10-20.

Thursday: Rom. 13: 8-14

"Let us therefore cast off the works of darkness, and . . . put on the armor of light"

Self-Control and Service

It is very hard to achieve self-control without a purpose. The great American preacher knew what he was talking about when he preached on "The Expulsive Power of a Great Affection." The best way to rise above petty desires is to become possessed by a great purpose. A heart on fire with love for God and desire to serve him will have comparatively little trouble with the selfish impulses of the flesh.

Paul found that the secret of fulfilling the law was love to one's neighbors. When one is moved by love to his neighbors he will not knowingly do anything to injure them; rather, he will try to do them good.

Friday: 1 Peter 4: 1-11

"That ye no longer should live . . . to the lusts of men, but to the will of God"

The New Life Standard

There is great power in a good example. A person may meet severe temptations, but if he has a friend who stands out clean and fine he is much more likely to live a victorious life than otherwise. It is easier for a child to grow up strong and pure if he has parents who merit his respect and loyalty.

Peter found the example of Christ to be exceedingly helpful, and he recommends it to others. When we look at Christ and see the way he lived above the lust of the flesh and gave himself to fulfill the will of God, we are inspired to follow his example and honor the trust that he has placed in us.

Saturday: 1 Cor. 8: 1-13

"If meat causeth my brother to stumble, I will eat no flesh for evermore"

Self-Denial for Others

Beneath the selfishness of this age of commercial and social competition there is a strain of interest in others. We are social beings and are not complete in ourselves. No man can find happiness in himself alone. Happiness begins with the overflow of his life to others. The higher one is in the scale of moral progress the greater are his sense of responsibility and desire of helpfulness for others. Paul's statement in the scripture text for today indicates that he had reached a high point in moral development. He was willing to deny himself desirable food in deference to others' feelings.

It is possible to deny ourselves in such a way as to make others uncomfortable. Our knowledge of Paul's character leads us to think that he practiced self-denial graciously. He was not seeking honor for himself.

Sunday: 2 Peter 1: 5-11

"Give the more diligence to make your calling and election sure"

Temperance and Personal Efficiency

Diligence is a useful quality to anyone who would live the higher life. It is possible to go after fine things in such a halfhearted way that defeat is almost certain. To achieve virtue, knowledge, self-control, patience, godliness, brotherliness, love—all the Christian virtues—it is necessary to be in earnest about the effort, to exercise diligence.

People clear the way for the one who knows where he wants to go and quickens his step in that direction. Even the tempter will not long stand in the way of such a person.

KINGDOM GLEANINGS

Calendar for Sunday, May 22

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Serving Through Christian Citizenship.—Mark 12: 13-17, 28-34.

Christian Workers, Rural Childhood and Youth.

B. Y. P. D., The Bible as Good Reading.

Intermediates, How Have Men Worshiped in the Past?

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Gains for the Kingdom

Five baptized in the Rockford church, Ill.

Eight baptized at Spring Run church, Pa.

Three baptized in the Palmyra church, Pa.

Five baptized in the Fairview church, Iowa.

One baptized in the Olympia church, Wash.

Four baptized in the Manvel church, Texas.

Ten baptized in the Wesminster church, Md.

Four baptized in the Fruitland church, Idaho.

Fourteen baptized in the Harlan church, Mich.

One baptized in the West Alexandria church, Ohio.

Fourteen baptized and one awaits the rite in the Portland church, Ind.

Eight baptized and one received by letter in the Ottawa church, Kans.

Nine baptized in the Keyser church, W. Va., C. O. Showalter, evangelist.

Nine baptized and three received by letter in the Live Oak church, Calif.

Eight baptized and one received on former baptism in the Marion church, Ohio.

Eight baptized in the East Dayton church, Ohio, Bro. G. E. Weaver, evangelist.

Thirty-one baptized in the Lincoln church, Nebr., Sister June Yearout, evangelist.

Four baptized, six received by letter and one on former baptism in the Colorado Springs church, Colo.

Nine baptized, two await the rite and one reclaimed in the Ewing church, Va., Bro. J. R. Jackson, evangelist.

Two baptized and five received by letter in the Central Roanoke church, Va., M. Guy West, pastor-evangelist.

Four baptized and five received by letter in the First church, Wichita, Kans., James H. Elrod, pastor-evangelist.

Eight baptized, two await the rite, one received by letter and five reconsecrated in the Newton church, Kans., Bro. J. F. Baldwin, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ray Showalter, July 11-24, in the Red Hill church, Va.

Bro. M. Guy West, June 27 to July 10, in the Boone Mill church, Va.

Bro. G. A. Zook of La Grange, Ind., May 29 to June 12, in the Wawaka church, Ind.

Brother and Sister J. Edwin Jarboe of Syracuse, Ind., May 22, in the Pampa church, Texas.

Brother and Sister J. M. Geary of Davidsville, Pa., May 23, in the Ligonier congregation, same state.

Brother and Sister Oliver H. Austin of McPherson, Kans., May 22, in the Spring Creek church, Iowa.

Brother and Sister J. Edwin Jarboe of Syracuse, Ind., June 19 to July 3, in the Dry Creek church, Iowa.

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Personal Mention

Northwestern Ohio has chosen Eld. H. P. Garner as Standing Committee delegate to the Lawrence Conference, with Eld. A. P. Musselman as alternate.

Bro. James H. Elrod, pastor of the First church of Wichita, Kans., will speak over station KFH (1300), May 30 and 31 at 7:00 A. M. The church choir will give a program the next morning, June 1. It is the Council of Churches hour.

Bro. Samuel Brown, retired elder of Southwestern Kansas and faithful reader of the church publications for three quarters of a century has been quite ill with pneumonia but is now reported as slowly recovering. He is nearly 93 years of age.

Bro. Leander Smith and wife of North Manchester, Ind., have accepted a call to the Springdale church of Arkansas where they take up the work June 1. After that date they should be addressed at Springdale, Ark. They solicit the prayers of the brotherhood in behalf of their work in this needy field.

Bro. D. D. Fleishman's "heart is still heavy, but God has been very kind to me," he says, alluding to his recent bereavement. Pastor of the Dallas Center church, he is just closing a two weeks' meeting in the Muscatine church, also of Middle Iowa. It's a "big, needy field. The people seem anxious and hungry for the Word."

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The Standing Committee delegates to the Lawrence Conference from the First District of Virginia are Elders Russel G. West and W. M. Kahle, with Elders A. R. Showalter and J. S. Crumpacker as alternates.

Sister Anna Hutchison, writing for the China Mission the Letter of Greeting to the Lawrence Conference, tells of their gladness at the return of Bro. Bright, who had just arrived, and for the coming of the Cunninghams who, with Sister Bright, were remaining at Peking for the present. Sister Nettie Senger continued to improve slowly and expected soon to be taken to Peking to the Union Medical College for treatment.

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Miscellaneous Items

The Stone Lick church of Southern Ohio is planning an all-day meeting for June 5, with basket dinner. You are among those invited to attend.

The Germantown Sower program scheduled for May 30, will begin at 10 A. M., daylight saving time. Be sure to remember this. The place: Germantown Church of the Brethren, 6613 Germantown Ave., Philadelphia, Pa.

"Because of interrupted mails, letters have taken from one to six months to reach us. And for nine months, not until recently have we received the Gospel Messenger at all. Can you appreciate the resultant loss it has meant to us in information and inspiration from the home church?" That is what life has been like in war-torn China.

"One of the gains which made us all very happy was an entire family, father, mother, son and grandmother. The daughter was already a member of the church. The father is a fine man and a member of the police force." The reference is to the recent meeting in the Marion church of Northwestern Ohio, conducted by Pastor Chas. E. Zunkel of the Danville church, Northeastern, Ohio.

Conference Business

Protest Against War Toys

We, the Twin Falls Church of the Brethren assembled in regular council as of March 21, 1938, hereby petition the District Conference of Idaho and Western Montana, convened in Twin Falls, Idaho, May 4-6, 1938, that we go on record this day, and also petition Annual Conference of 1938, to be held at Lawrence, Kans., in June, 1938, to voice urgent protest against the designing, manufacture and sale of war toys, such as guns, tanks, soldiers, etc., which exploit and violate plastic childhood, foster the planting of the seeds of hate, thus further postponing the future realization of world peace. This is largely perpetuated when the chimes ring out, "Peace on earth, goodwill to men." May we as a people suggest in the above stead, toys of goodwill and friendship, thus appealing for peace and a better understanding among the children of the world, and thus preventing the more taking of the Christ out of Christmas.

Decision of District Meeting: We accept the paper and pass it on to Annual Conference.

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Annual Conference Railroad Arrangements

The railroad officials tell me that none of the roads are making any special convention rates.

Summer rates will be in effect by the first of June. Ask your local agent about them. It might be advantageous for some to purchase round trip tickets to the Chicago or St. Louis gateways and purchase from there to Lawrence, Kans. Some have suggested this. My investigation leads me to say that there will be little or no saving in such purchase and there will be extra bother.

If you purchase first class, which will give you the privi-

(Continued on Page 24)



Moderator V. F. Schwalm of the Lawrence Conference speaking from the platform in the big tent at the Nampa Conference last year. In the foreground sits Elder D. B. Eby of Olympia, Wash., a son of Elder Enoch Eby, one of the church leaders of his day, being eleven times Moderator of Annual Meeting.

Moderator Schwalm's Conference Offering Message

MEN NEED THE GOSPEL . . . BY V. F. SCHWALM

Men need the gospel because they need the forgiveness, the power, and hope which the gospel brings. Because there is much sin in the world, there are, or will be, many sin-sick folks who will need the message of forgiveness. The power of sin and sinful habits are all but unbreakable. The gospel is the power of God unto salvation, and has abundantly demonstrated its power to set men free. The good news of God has lighted up the faces of discouraged and despairing men and put in them the joy and radiance of hope.

But, "How then shall they call upon him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things."

Surely this day of supreme need of the Christian message in every land is no time to diminish our gifts for the Lord's work. The failure to reach our goals has produced a psychology of defeatism in the forces of the church and is paralyzing the work of the kingdom. But if our eyes could be opened to see the spiritual consequences to those who should, but do not have the gospel preached to them, this would be even more tragic. To save our own souls, as well as the bodies and souls of others, shall we not give generously—even sacrificially—this year!

HOME AND FAMILY

Home Folks

BY CLARA M. HESS

You may journey far and wide,
Meet your friends on every side;
Though their place is hard to fill,
And you know none ever will—
Let me say, whate'er befall,
Home folks are best folks, after all.

When you're tired or when you're blue,
Thoughts of home will come to you;
When you're ill, where'er the place,
And you long for someone's face—
Let me say, whoe'er may call,
Home folks are best folks, after all.

Though you quarrel now and then,
Skies will always clear again;
For 'tis here you laugh and scold,
Whether you are young or old.
Let me say, both great and small,
Home folks are best folks, after all.

Bareville, Pa.

The Way Father Did It

BY EZRA FLORY

FATHER kept a paddle behind the washhouse. He used it, too. When I took some of my grandchildren to Ohio one fall, they saw the old home and immediately inquired about the washhouse. That had come to be the most important building to them. They had heard me tell about that paddle kept there.

One time we came up from sawing wood in the forest with the old crosscut saw. I was very tired. I spied the cattle waiting at the water trough, and expecting at any minute father's call, "Ezra, pump water," I tried to reach the barn and be busy with feeding, so Andy would get that odious call. I resolved to get as far as the cedar trees at least, even should I hear the call. Just as I promised myself to get as far as cedars, I heard the call, "Ezra!" But I went on to cedars, a distance of only six feet. Then I turned quickly to answer: "What?" Father said: "You come here; I'll teach you how not to answer me when I call." Oh, that old paddle behind the washhouse! And besides I had to pump water!

It was just dark when our play ended and father asked: "Ezra, did you feed fodder to the cattle?" I had been asked to spread three bundles about the straw pile each evening. I said, "Oh, pap, I forgot." He ordered me to do my duty at once. How I dreaded that old log barn out in the dark! And to go all alone to toss out three bundles from back doors after dark was almost too much for as great a coward as I then was. But I went. I knew I had to go. I climbed slowly up and into the almost empty mow. I heard every rat, and every mouse—and some more! The memory of what mother said, came to me vividly: "Sometimes tramps sleep in the mow!" I felt about for a bundle. Raising this made strange noises, and I went out with the bundle. I spread it nicely and promised the cows they could have plenty the next day. When I reached the house, there stood father. He asked: "Now did you give the fodder?" "Yep," I answered. "How many bundles?" I was in fire. What should I answer? To tell a lie, and be caught, meant the paddle from behind that old washhouse. I knew father was watching me. What would you have done? I said: "One." "Go right back and give the rest," was the order. I went through the same ordeal a second time. I found one more bundle, and being so greatly frightened, I went out again with just that one. Coming to the house, I found my father waiting to ask: "Now how many?" What was I to do? I said, "Two." "Back again for the third bundle." When I finally came to the house, all trembling, he asked: "Now how many?" I answered firmly: "Three!" "Now go to bed," came father's order. After that I always fed before darkness came on.

But as I think back, it seems to me that father was a bit too stern. Was he? If he had known what a coward I was, he might have paddled me at once.

Another time brother and I were started planting a choice variety of pumpkin seeds. With hoes in our hands, pockets filled with seed, we had orders to drop two seeds in every other hill of corn and to miss every other row. We thought we could soon plant all these Aunt Mary pumpkin seeds, and loitered along planning play for the afternoon. Sooner than we anticipated, noon was upon us and we still had much seed. Should our afternoon plans be disrupted? The last round I conceived a way to make them go faster. Soon mine were about gone. I explained my secret to brother, and he got done before I did. We played that afternoon. About two weeks later as we sat at the dinner table, father asked solemnly: "Boys, did you plant all the Aunt Mary seeds?" Something darted through me, telling what must have happened. Father had been plowing corn. Had he happened upon these last rows we planted?

I answered in the affirmative. Then he said: "And did you plant all of them? I answered again in the affirmative. "How many in a hill?" I said, "Two." Then father said: "Two in all the hills?" I was caught and dropped my head. Father related in detail what he found while plowing corn. Mother said:

"Why, boys, is that the way you wasted our good Aunt Mary pumpkin seeds?"

"Just eat your dinners," father remarked. "But I let my knife fall, I could not swallow rightly. Then father said: "Now come down behind the washhouse." And that is why we followed our directions more carefully the next time.

Goshen, Ind.

Would You Have Thought of It?

BY FLORENCE C. HEBEL

THERE was a happy, chattering, laughing group assembled in the living room. There were three generations of two families who had been friends for many years. Separations had caused them to be anxious to tell old stories, ask questions of each other, make new jokes.

Only one big, handsome young man was making no contribution to the general merriment. He was seated on the arm of his deaf old grandfather's chair, repeating for him the tales that were going around. The old gentleman had a keen sense of humor and his mellow laugh rang out only very shortly after the others.

It was such a beautiful thing to do, and one that might so easily have been forgotten in that joyous crowd. The old man was self-effacing and would not have asked any one to speak again, unless he had been spoken to personally. In this general conversation he could not have followed the different speakers. A minister present spoke of it in his sermon later. How many young people would have thought to do it?

Liverpool, Pa.

Home

BY JESSIE MAHAFFEY

OUR esthetic nature demands our best efforts in homemaking. The beauty of life is in the view we take of it; and that, in that which we make of it.

There are two essentials in the making of a happy home. The first is the Spirit of God, without which we will never be able to make a home permanently happy, or congenial.

If we will let Jesus be the Head of the house in the home, it will be a happy home, and one that will be ruled by the best influences. Where love and harmony abide, a home can be made what it should be. Though it may not be equipped in splendor, it will be governed by the best motives, and the children will grow up to be God-fearing men and women.

Where the Spirit of God rules in the home, it is a refuge for the inmates, from the worries and troubles of the outside world.

What can be more sad than to see discord and coldness in the family circle? The home where the Spirit of God is not present is not fully fortified against discord and sorrow.

The next essential to a happy home is the love of art. The home can never be complete, without the touch of the hand that knows the meaning of art.

We can not all be perfected in art, but we can give the touches of beauty to the home that appeal to the finer senses, and create a desire to pattern this earthly home as much as possible after the heavenly home.

Hufsmith, Texas.

Family Worship

BY MRS. ROY KISTNER

When the shades of night are falling
Round my lowly cottage door,
Of the old home and my loved ones
I keep thinking o'er and o'er.

We are gathered round the hearthstone,
Wandering thoughts we then recall;
Father's reading from the Bible,
That most blessed Book of all.

Then around the family altar,
Father, mother, children all—
There, in an unbroken family,
Upon God, the Father, call.

Father's voice in intercession
That we all may faithful be,
Till we meet around the throne
And our Savior's face shall see.

Years have flown since childhood days,
But the lessons learned there
Time nor space can not erase,
Till we reach that land so fair.

Mother left us one sad evening;
Father's gone these many years;
Brothers, two, have joined that number
In that land that knows no tears.

Seems to me I see them standing
Just inside the pearly gate,
Waiting, watching, praying still
That not one will be too late.

One by one we'll reach the portal,
And we'll strike glad hands again;
Then we'll all be reunited
In that holy, happy reign.

In the land of the immortals,
There we'll join the angel band,
Father's prayers be turned to praises
When before the throne we stand!

There we'll sing their blessed praises:
God, the Father, Christ, the Son,
When this earthly life is over
And the crown at last is won.

Sabetha, Kans.

OUR MISSION WORK

A Cry From the Field

Selected by Mrs. C. I. Beery, Williamsburg, Pennsylvania

We do not ask, dear friends, that while we live
Praise shall be given;
We do not ask that o'er our grave
Tears shall be shed;
We do not ask that you shall say, "How brave!"
When we are dead.

But we do ask, dear friends, that here and now
Help shall be given.
Hold up our hands, dear ones at home, that we
Out at the front—
Disheartened, lonely—may encouraged be
To bear the brunt.

We ask, dear friends, that you for us shall pray
To God and plead
That Satan's unseen hosts, to us so real,
Vanquished may be,
And heathen souls, so long enslaved, may feel
That they are free.

A Jungle Village Home

BY SADIE J. MILLER

MANY of our Christian families are living near by or at our central mission stations. Thus they have access to the social and educational opportunities offered for their children. There are more families, however, that are out of reach of such facilities. The home I wish to describe is far away from the mission. It is so far removed that the smaller children in the family almost go into hysterics at the sight of white folks. Few people in America can imagine the very rare chances such children have to get anything uplifting.

The head of this home was once a Christian worker. He served the mission in the days when we had fewer trained men to fill the various places of responsibility. Educationally he was not far advanced, but he has always been a man of good report. He was thrifty and proved himself almost indispensible. When he ceased to be a mission worker he took up farming, and being of a splendid business turn of mind, he has made it quite a success.

Each village has a headman. He is appointed by the government. Some of these men are the poorest of leaders, but their position falls to them like the "succession of a throne." When the father dies the post of patel (headman) falls to his eldest son no matter how unfit or illiterate he may be. Some of these headmen live such dissipated lives that their houses are the last places a decent person would care to frequent or spend a night. The time comes too when the ordinary drinking villager, having lost his land, must leave his birthplace and go further out into the jungle. In this way he loses the headmanship to himself and his posterity. The man of money, especially the money-lender, often makes villagers his prey, in a very short time taking all they possess, making it impossible for them to carry on. Some have deserved nothing better, but a great number have been swindled out of land, house and home.

In this special village about which I am writing, the headman is illiterate and the Christian man is literate. As a result, government men or any others who come to visit the village, usually have their stopping place in this Christian home. The home is inviting and strangers are welcome. It seems that there are few hours of the day without someone coming to call or to stay for a longer or shorter time.

This exemplary Christian man is one for whose life our Christians, and in fact all of us, feel grateful. Five months ago twin girls were born in the home. He has three sons and one daughter by his first wife, one daughter plus these twin girls by the second wife. In the heathen home few twins survive because of the superstitious notions of the people. The midwives usually see to it that at least one is done away with. Especially is this true if the children are not both of the same sex. These two girls in this Christian home are named Sarasvati and Taramati. Saras means "the best." Tara means "a star." The suffixes carry the meaning Miss.

When we visited this home we found the twins lying in their two little swings in the front room. These cloth swings are by no means good cribs for such small children because they cause the children to lie cramped up from morning until night. Neither are they sanitary since proper air is impossible and good breathing is out of the question. The other day we saw five such swings hanging under trees out in a hayfield, where the mothers were helping to cut grass. Older children were by the trees to keep the swings moving in case the babies should wake up. I wondered how many of them had been given the little black opium pill, which most non-Christian mothers feed their little ones. This is done so that the children will sleep all day without waking up or crying. It is said that three fourths of the infantile deaths in India are caused by the use of opium. In this respect, Christian mothers as a rule are not guilty. Many of the Christian girls have learned the harmfulness of this drug through temperance instruction. A goodly number of the Christian women are educated, for they have gone through the training school for women where the subject of motherhood is taught.

The village people have not yet learned the value of

keeping their live stock in a separate building. To be sure there are reasons for this because the jungle has all sorts of wild animals which roam through the forest and over hill and dale. These animals of prey visit the villages by night and carry off some of the live stock, preferably goats. The goats are small and easy to kill. However, all their cattle are small when compared to cattle in America. Sometimes we show the Indian people the pictures of some stock farms in America and they are greatly impressed. How they admire them!

Most of the village houses are built very low because so many of them have only grass or bamboo walls, plastered with mud and cow dung. In the rainy season, exposed walls naturally are quite badly washed off, and so they build the houses low, having the roof extend far down past the walls. In this way the roof serves as a protection from the heavy rains. But again, in this respect our Christian friend has his house built higher than the ordinary house. He even has a loft for hay and other stores. His house is also above the average in that it has English made tile on the roof. Such a roof saves a lot of yearly expense. The grass or palm-leaf roots must be replaced each year with fresh materials.

The grain crop this year has not been a normal one. In this Christian house where they are accustomed to having several hundred bushels of rice, this year they have not more than one hundred bushels. It is all stored in bins. These are containers holding from ten to fifty bushels. Most of these bins are made of mud mixed with rice chaff. They are made by the women and they are just another part of the hard work which the women do. The bins are set up in rows in the house and often they form the only partitions found in the house. The rice is stored while still in the hull. This means that daily there is work for the women. They sit on the front veranda, if there is one, and pound the rice until all the hulls are loosened. Grinding, pounding, sweeping, cooking, waterfilling, and cleaning the part of the house where the cattle stay, all make a heavy day's work for every household among the farming class of people. The women get plenty of exercise and they are all the healthier because of it.

Along with all this work in this home they conduct a supply store which serves not only their own village, but people from the surrounding villages as well. The mother of the twins told me that she is kept very busy caring for these two little ones every day.

The community daily prayers are held in this home as well. It is plain to see that such a home has a wide influence. Would that every village in which there are Christians had at least one home of this type.

Umalla, India.

What to Pray For

Week of May 21 to 28. Pray for the Home Mission workers in the central west region of the brotherhood. Every community in America has its hundreds of people who still need to be won for Christ. The challenge for faithful service is ever before the church.

Monthly Financial Statement

During the month of April contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $6,881.07. The total received for the year beginning March 1, 1938 was $12,376.11, detail as follows:

	Receipts for April	Total receipts since 3-1-38
World Wide Missions	$1,197.72	$ 2,166.42
Women's Work Project	153.70	880.90
Home Missions	26.38	61.62
Foreign Missions	253.97	574.51
Junior League Project	16.42	38.42
India Mission	39.75	43.75
India Boarding School	31.36	36.36
India Share Plan	137.50	162.50
India Missionary Supports	591.51	1,381.67
China Mission	229.06	399.63
China Share Plan	12.50	87.00
China Missionary Supports	297.14	714.03
South China Mission		55.00
Africa Missionary Supports	684.35	888.45
Africa Mission	354.83	431.52
Africa Share Plan	60.73	145.98
Africa Leper	4.70	22.70
Conference Budget Undesignated	932.67	2,068.70
Conference Budget Designated for—		
Board of Christian Education	1,480.94	1,529.94
Bethany Biblical Seminary (at Elgin)	46.50	90.00
Bethany Biblical Seminary (at Chicago)	39.00	158.67
General Education Board	18.04	18.04
Conference Budget Share Plan	12.00	12.00
Youth Serves	260.30	408.30
Total Budget items	$6,881.07	$12,376.11
Non-Budget items—		
China War Relief	205.59	536.15
China—Spain Relief	150.45	293.25
Spanish Relief	192.24	315.86
Special Peace Fund		4.80
	$7,429.35	$13,526.17

The following shows the condition of General Mission Board foreign and home mission finances on April 30, 1938:

Income since March 1, 1938	$14,602.26
Income same period last year	12,174.70
Expense since March 1, 1938	32,439.23
Expense same period last year	28,091.56
Mission surplus April 30, 1938	5,558.96
Mission surplus March 31, 1938	6,743.17
Decrease in surplus April, 1938	1,184.21

Vyara, India, News

Feb. 5 was a great day for the Vyara church, and unique also, for two love feasts were held within her borders. One was held at Dolara where twenty-seven were baptized and some eighty communed. The other was at Chikhili, where eight were baptized and about 100 communed. We praise the Lord.

Now we are in the midst of our mela (a large gathering) and are receiving a great blessing.

This good word came from Bro. J. M. Blough on a postal card. Reports like this rejoice the hearts of missionaries and also all those in the home church who are concerned for the growth of the kingdom of God.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for June, 1938

Emphases for 1937-38—"Christ in the Life of the World"
Special Emphasis for June—"The Christian Family"

Special Days

Pentecost—June 5.
Children's Day—June 5.
Father's Day—June 12.
Annual Conference Sunday—June 12.
Educational Day—June 26.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).
Workers' conference.
Make final plans for sending representatives to camps and assemblies.
Plan for minister's vacation.

Adult Christian Workers' Topics

General Theme for the Month: "Achieving a Christian Home Today."
June 5—Marriage.
June 12—Ideal Parents.
June 19—Family Problems in Recreation and Study.
June 26—Religion in the Home.

Young People's Sunday Evening Topics

June 5—The Home, A Christian Institution.
June 12—The Home in the World of Today.
June 19—Christ in My Home.
June 26—Fascism and Communism.

YOUNG PEOPLE

Lawrence Conference—Panel Discussion Groups

Seven panel discussion groups have been arranged for Conference this year on as many youth interests. We are very glad to announce the groups as well as the leadership. They are—

a. Adventures in Recreation—In charge of Recreational Fellowship. Room 206.
b. The Missionary Faces His Task, C. D. Bonsack, Room 201.
c. Money Management, W. M. Kahle, Room 202.
d. Peaceful Change, Dan West, leader, Room 207.
e. Preparation for Marriage and Home Life, Warren D. Bowman, leader. Room 210.
f. Meeting the Needs of Intermediates, Grace Hollinger, leader. Room 102.
g. Visualizing Our Tasks (officers and advisers). Leland S. Brubaker, leader. Room 205.

These groups will meet in Marvin Hall on our Conference ground. The first meeting will be on Wednesday evening at 7:00 P. M. in Room 206. At that time the Recreational Fellowship together with Paul Miller will direct us in our worship. It is most important that you be present for this first meeting on Wednesday evening.

Are you interested in the missionary program of our church? Secretary C. D. Bonsack leads a group on the subject. Out of his love for the church and wide experience in mission work he has a great insight in this work. How to get and use money is something we are all interested in. W. M. Kahle from Virginia has been making an intensive study of this problem. He is the field man for the Southeastern Region.

Dan West with his experience in peace work and his recent relief work in Spain leads the group on Peaceful Change. At a time like this, we need to think clearly and sanely on this problem.

The section on the Home has always been popular. This year we have one to lead this group who is becoming more and more recognized as an authority in this field. Warren D. Bowman, pastor of the Washington City church, will be in charge of this group.

Then there is the work of intermediates. What a large field! And a needy one too. Miss Grace Hollinger will be in charge and she is planning to use the best intermediate leadership that we have in her group.

We want you to realize that here is a real opportunity to get help. Try to be there from the beginning so as to get the most help. Time—June 8, 7 P. M.

WOMEN'S WORK

Attend the Parent-Teacher Association

By Lottie Neher Hoff, Elgin, Illinois

Many mothers who feel the need of a mothers' group in their church may find the desire gratified in part by attending the P. T. A.

The child, after the age of five, is both a part of the home and the school. It becomes necessary for the parent to know about the child's environment in the school. Likewise, it is essential for the teacher to know the child's home circumstances. The welfare of the child is the object of both teacher and parent. This welfare is best served by a united effort. Does the child adjust well to pupils, to teachers, to applied study? Is there an understanding between parent and teacher when difficulties arise? Do parents have an intelligent interest in the aims of the school and its various projects? By organized effort parent and teacher interests become mutually helpful.

Further, a spirit of comradeship is fostered. Parents are interested in the community because they have personally touched the teachers who serve and the parents of the neighborhood. The child, likewise, appreciates the fact that his parents are interested in his efforts at learning, in his teacher, the projects of the school and will take time to co-operate wisely. He has a feeling of well-being and of belonging when these relationships are ideal.

Join the P. T. A. You may not always agree with all that is done or you may not feel you get too much, but give it your best constructive support. This phase of educational work is not without interest. Perhaps you are only a disinterested parent.

ADULT CHRISTIAN WORKERS

Marriage

Sunday, June 5

I. Preparation for Marriage.

1. How may adults help youth—
   a. To form right friendships?
   b. To choose the right mate?
   c. To carry on proper courtship?
   d. To enter upon marriage?
2. See "Home Builders of Tomorrow," Bowman, $1.00; "A Guide to the Discussion of Courtship and Marriage," Mrs. J. Z. Gilbert, 10c.

II. Tests of Marriage.

1. The test of continued attraction.

a. How may married mates hold the love, admiration, and delight of each other?

b. Is love like a spring or a reservoir?

c. There should be a gentleman and a lady in each home.

2. The test of harmonious living.

a. Are the married persons as courteous to each other after marriage as before?

b. Is each considered in planning the affairs of the family?

3. Is marriage giving well-trained children to society?

a. No family is complete without children. "No mother would give her child for an automobile after she has the child."

b. The home has unique possibilities as an educational institution.

Note: See "Six Tests of Marriage," 10c, and "Foundations of Happiness in Marriage," 50c, Leland Foster Wood.

INTERMEDIATES

Program for Intermediates and Their Leaders

Lawrence Conference

Wednesday, June 8

7:00 to 9:00 P. M. Panel Discussion. "Meeting the Needs of Intermediates." Grace Hollinger, leader. Marvin Hall, Room 102.

Thursday, June 9

7:00 to 8:40 A. M. Breakfast Conference for Intermediate leaders. Men's Lounge—K. U. Address, "Your Intermediates and You"—Raymond R. Peters.

9:00 to 10:30 A. M. Panel Discussion (continuation of Wednesday evening).

10:30 to 11:30 A. M. General Assembly of all young people. Address, Perry Rohrer.

2:00 to 4:00 P. M. Panel Discussion (continuation of morning group).

Friday, June 10

7:00 to 8:40 A. M. Breakfast Conference of all young people. Address, Perry Rohrer.

2:00 to 4:00 P. M. Directed recreational program for intermediates.

Saturday, June 11

7:00 to 8:40 A. M. Breakfast Conference of intermediates and their leaders. Talks by intermediates on "What I Like in My Church."

2:00 to 4:00 P. M. Directed recreational program for intermediates.

Sunday, June 12

7:15 to 8:30 A. M. Breakfast Conference for Teachers of Young People and Intermediates—Pine Room. A. C. Baugher, leader.

9:00 to 10:15 A. M. Sunday school at Marvin Hall, 2nd floor, Room 206. Raymond R. Peters, superintendent.

10:40 to 12:00 A. M. Morning worship in the auditorium.

2:00 to 3:40 P. M. Directed recreational program for intermediates.

5:00 to 7:00 P. M. Fellowship dinner for all young people. Ball room.

7:30 P. M. Evening worship.

The Rural Life Conference

(Continued From Page 14)

of the farm. There is no longer any need for increasing production; and unemployment will in all probability be a perennial problem in America. At the same time there is a need for a more equal distribution of wealth, and even of the necessities of life. The growth of inventions, and the efforts of manufacturers to boost production, is the chief factor in increased installment buying. In installment buying, which is primarily an effort on the part of the purchaser to secure comforts or conveniences before he is able to afford them, the consumer pays from twenty to thirty per cent more than the actual value of the article. This extra charge is necessary to cover the cost of accounting, interest, collection expenses, and defaulted payments.

Protestant doctrines laid the foundation for laissez faire in economics and democracy in government. Science has made the tremendous progress it has during the last 100 years because freedom has given it a chance to develop. Take away freedom and science will die. Science is in the greatest danger today. The surest way to lose freedom is to lose individual initiative and responsibility. As freedom gets out of balance the people get restless and become subject to propaganda, to the promises of dictators, and to forms of government alien to democracy. The vital question is whether our primary loyalty shall be to the family or to the state, which is the basic differentiation economically between fascism and democracy.

The greatest problem we are facing in America today is economic uncertainty. Security is the foundation of society. To own the land is the greatest security. It is doubtful if it is possible to have liberty without personal property. During the depression, more than fifty per cent of the land in the city of Chicago changed hands. No social system can survive a period of prosperity with the present decreasing birth rate.

To preserve American society, we must look to (1) science. Research has given us a wealth of facts and shown us the trends. The applications of this knowledge and authoritative information will be helpful in determining the course for the future, if applied in a practical manner. We must also consider: (2) religion, (3) education, (4) history. The example of New England culture is suggestive of a possible solution of the rural problem on a much larger scale. The Pennsylvania culture which compares with the New England culture in many respects, though with definite contrasts, also, points the way to a more satisfying rural life.

As a possible solution, the government might subsidize the family, though this has not proved very effective in European countries where it has been tried. In its final analysis the declining birth rate has a spiritual basis rather than an economic or sociological cause. It can be solved, therefore, only by a change in the attitudes of the people and their sense of values.

The only ultimate solution of the problem is in building a rural civilization which has its basis in the solidarity of the family. The ultimate welfare of the nation depends on what the parents teach their children. The ideals of the people—loyalty to the family, loyalty to the church, loyalty to the state, loyalty to the right, to honesty, to integrity—these are the bases on which a stable rural civilization must be built.

Sacrifice is essential. Hope for the preservation of American democracy lies in the rural people who love the

land. Love of the land and loyalty to the family build good homes. Good houses are built out of ideals and pride of ownership, and not necessarily on the best land. In fact, the best homes and farm buildings are found on comparatively poor land in New England and Pennsylvania, rather than on the rich agricultural land in the corn belt and the wheat regions of the west. "It isn't the crop; it's the people; it isn't the people themselves so much; it is their ideals and attitudes. The attitude of the people in the corn belt must change, or these farmers will lose their farms the same as the cotton planters in the south have lost their plantations."

There is need for building beautiful farm homes and better buildings; for improving the farm from generation to generation. This has been done in Germany, and other parts of Europe, where the best farms have remained in the hands of the same family for three to four hundred years. Each generation has made improvements, with the result that ninety per cent of the farm homes in Germany today have electric lights. To a limited extent this passing of the farm from father to son and from generation to generation has been true in New England and in Pennsylvania, where the best farm homes in the United States are found today. We must take the attitude of settling on the farm for the purpose of building permanent homes rather than for commercial reasons, rather than for the sake of making as much money as we can. Only in building homes for the sake of the family heritage and the welfare of rural America will we be able to meet this problem successfully. "The true economy is in children rather than in automobiles."

IV. Can the Church Meet the Rural Need?

In order to meet the need we must have leaders who have the Christian spirit, which is, in its purest sense, the extension of the family spirit to the community and to all of our social relationships. This spirit expresses itself politically in democracy; economically in co-operation; and intellectually in freedom. Democracy is the spirit of common welfare and individual initiative. Dictatorship is the subjugation of the individual to the welfare of the state. Paganism stands for the glorification of the state. The trend today is towards paganism. The conflict between the spirit of paganism and the ideals of Christian democracy constitute the greatest present-day challenge to the church. If the church can overcome this trend towards paganism, we can look to the future with hope and assurance. This is the ultimate objective of religious education; namely, the perfection of Christian character.

The characteristics of the leadership necessary to build a vital rural church program include the following: (1) Christian leaders must be as intelligent as the pagan leadership whose work they must counteract. They must know science. They must know the facts concerning rural life. They must know what they believe, and why it is so. They must be united in a common cause. (2) They must be as self-sacrificing for the good of rural America as are the pagans and the communists for their mistaken ideals of social welfare and false theories of governmental authority. They must be as devoted to the common good, and as loyal to the spirit of American democracy, as are the communists to their program for a world soviet internationale. (3) Since teaching and practice must agree, these leaders must be willing to do themselves what they try to get others to do. They must teach by example. They must be vitally interested in rural life; and willing to live the ideals of country life which they endeavor to instill into those whom they serve.

The only practical solution of the problem of rural America rests with the spirit of the people themselves. If the present trends continue it will most certainly lead to economic servitude, moral degeneracy, and more rigid government supervision. If the folks who love the country have the vision to see the possibilities, the courage to remain true to the ideals of American democracy, and the willingness to sacrifice for a better social order, there is much for which to hope. A strong rural church, with intelligent leadership, is the hope of American civilization.

Chicago, Ill.

Annual Conference Railroad Arrangements

(Continued From Page 17)

lege of riding in the Pullman cars (the price of the berth additional) your fare will be more than if you ride second class or coach. When you purchase your ticket, therefore, you should make it clear to the agent which form you want.

Ministers holding clergy books can ride on trains east of Chicago and St. Louis gateways for one and one half cents per mile. West of these points it will be the same if the rider wishes to take advantage of a berth. If he is willing to ride coach all of the way, in that instance he can ride for one cent per mile.

Last year many were disappointed in that they had to ride in coaches which were not air-conditioned. I was sorry for that. I did the best I could. I received promises from local agents which the railroad companies found themselves unable to meet. Their rule is to supply the regular trains with air-conditioned equipment. Extra travel desiring special coach privileges gets the same values if the companies can supply them. In some instances the summer traffic was so heavy that the companies did not have sufficient air-conditioned coaches to supply the demand. It requires time and much money to air-condition a coach and railroad companies are just like other people, they can not give what they do not have.

It is always more difficult to get accommodations on a return trip than it is for the going trip. There are a number of reasons for this which space forbids me to give. A desire to get you started may offer greater inducements than the necessity of getting you back home.

Write me if you need further information.—John W. Lear, G. R. T. A., Church of the Brethren, 3435 Van Buren St., Chicago, Ill.

With Our Schools

Juniata College

Miss Mary Ruth Myers, daughter of the treasurer of the college, Prof. O. R. Myers, and Mrs. Myers, was presented in senior piano recital by the department of music on Tuesday evening, May 3. Miss Myers, who is a candidate for graduation from Juniata on June 6, will enter the Eastman School of Music, Rochester, N. Y., for graduate study in piano next fall.

Two ministers of the Church of the Brethren, Lewis H. Brumbaugh of Westminster, Md., and Paul Z. Rummel of Cambridge, Mass., will join the faculty of Juniata College for the summer session of 1938. Bro. Brumbaugh is a member of the faculty of Western Maryland College, and Bro. Rummel has been director of visual education in the schools of Newton, Mass.

Bro. J. M. Blough, missionary to India, partially supported by the students of Juniata College through their Sunday morning Bible hour offerings, spoke on Sunday morning, May 8. Later in the morning he spoke at the services of the Huntingdon church.

The Hon. John W. Kephart, Chief Justice of the Supreme Court of Pennsylvania, has been announced as the speaker for the annual commencement exercises on Monday morning, June 6. President Ellis will preach the baccalaureate sermon on the preceding Sunday morning.

On Alumni Day, June 4, the class of 1927 will present to the college an oil portrait of the late Dr. I. Harvey Brumbaugh. The presentation will be made at a memorial service to Dr. Brumbaugh, in which three of the four living members of the class of 1888, this year's jubilee class, will participate.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Franklin-Fryer.—At the residence of the bride's foster parents, Eld. and Mrs. P. L. Fike, by the undersigned, April 29, 1938, Bro. Woodrow Franklin and Sister Mable Fryer, both of the Peace Valley congregation.—Wm. P. Bosserman, West Plains, Mo.

Gump-Fogel.—By the undersigned, at the Pleasant Hill church, April 17, 1938, Herbert Gump and Marjorie Fogel, both of Churubusco, Ind.—A. F. Morris, Garrett, Ind.

Jordan-Forbes.—By the undersigned, at the home of the groom's parents, April 16, 1938, Loyal Jordan and Claudina Forbes of Corunna, Ind.—A. F. Morris, Garrett, Ind.

FALLEN ASLEEP

Bishop, Sister Frances Dulaney, was born Nov. 8, 1868, at Carthage, Va., and died April 11, 1938, at Bonsack, Va. In early life she united with the White Rock Church of the Brethren and remained a faithful member. On her removal to Bonsack her membership was transferred to the Cloverdale Church of the Brethren. Her life was a benediction to those with whom she came in contact, a life of gentleness and goodwill. She loved her family and her friends. During her illness she conveyed to her loved ones the assurance that she was ready to go. She leaves her husband, H. B. Bishop, five sons, four daughters and several brothers and sisters. Funeral services were conducted by her pastor, M. G. Wilson, assisted by H. L. and S. P. Reed at the White Rock church, and her body laid to rest in the near-by cemetery.—M. G. Wilson, Cloverdale, Va.

Brumbaugh, Harriet, daughter of John and Margaret Ebie, was born in Stark County, Ohio, Sept. 12, 1847. She lived in the vicinity of Hartville all her life and was familiarly known as "Aunt Harriet." She was united in marriage to Isaac Brumbaugh March 5, 1899, and thus became a stepmother to his children. She was a member of the Church of the Brethren, and lived a quiet, consistent, Christian life. For the last seven years she had made her home with Mr. and Mrs. Mahlon Brumbaugh. She passed away April 19, 1938. She leaves four stepchildren with their children and grandchildren, three brothers and many nieces, nephews and friends. Funeral services were held at the Hartville Church of the Brethren on April 22, by the undersigned, assisted by Bro. S. S. Shoemaker, with burial in charge of the Ralph E. Bogard funeral home.—Clyde Mulligan, Hartville, Ohio.

Ebie, Sarah Carper, daughter of Andrew and Susannah Carper, was born March 28, 1865, and departed this life at her home in Hartville after a brief illness on April 22, 1938. She had lived her entire life in and around Hartville. During her girlhood days she united with the East Nimishillen Church of the Brethren, later transferring her membership to the Hartville congregation. She had been a devoted and faithful member. On Dec. 24, 1884, she was united in marriage to William Ebie. To this union were born two sons and four daughters. Her husband, one daughter and one son preceded her in death. She is survived by four children, one brother, nine grandchildren, three great-grandchildren and other relatives and a host of friends. Sister Ebie had lived a quiet unassuming life that was helpful to all. She had been very active in her church life, having served the church for a number of years as a member of the ministerial committee and superintendent of the Ladies' Aid work. She will be greatly missed by her family, her church and her neighbors and friends. Funeral services were conducted at the Hartville Church of the Brethren by the undersigned.—Clyde Mulligan, Hartville, Ohio.

Emmert, Walter Scott, son of Theodore and Catherine Emmert, was born on a farm near Adel, May 13, 1877, and departed this life very suddenly April 15, 1938. He grew to manhood on the old homestead and attended the college at Mt. Morris. He was married to Cynthia Pence of Dallas, Iowa, Nov. 26, 1898. To this union were born five children, two having preceded him in death. He united with the church when young, but later transferred his membership to the Baptist church, in which faith he remained true until death. He leaves a devoted wife, one daughter, two sons and two grandchildren. Funeral services were

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held at the Church of the Brethren, conducted by Rev. Johnson of the Baptist church, assisted by our pastor, L. A. Walker. Interment in the cemetery at Adel.—Mrs. C. G. Wicks, Adel, Iowa.

Gantz, Sister Grace Viola, was born thirty-nine years ago in Chambersburg, Pa., and died in the Waynesboro hospital April 6, 1938. She was the daughter of Aaron and Margaret Summers Yankey. Twenty-two years ago she was united in marriage to Roy D. Gantz of near Waynesboro. In 1928 she united with the Church of the Brethren. She is survived by her husband, six sons and three daughters. Services were held in the Waynesboro Church of the Brethren by Elders Levi K. Ziegler and H. M. Stover. Interment was made in Grindstone Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Hapner, Sister Lulu C., was born near Thomasboro, Ill., Nov. 4, 1879, and died at La Verne, Calif., April 20, 1938. She was the daughter of the late John and Laura Clements and the wife of Perry Hapner, who preceded her in death. Sometime later she accepted an invitation to make her home with a lifelong friend, Miss Hortense Lear. They shared their lives together in an ideal friendship. She was injured the day before her death when struck down by an automobile while crossing the street in front of the Lear home and never regained consciousness. Mrs. Hapner is survived by two brothers in Illinois and a sister at Washington, D. C. Funeral services were conducted at the La Verne church, which she had joined on Easter Sunday two years ago, by Eld. D. W. Kurtz, assisted by Eld. M. J. Mishler. Miss Lear accompanied the body to Champaign, Ill., where it will be placed in the family burial ground.—Grace Hileman Miller, La Verne, Calif.

Hare, W. W., was born in Morgantown, W. Va., March 17, 1851, and passed away at his home in Cazenovia, Ill., March 31, 1938. Nov. 5, 1881, he was united in marriage to Amanda Weaver of Washburn, Ill. To this union were born three children, one dying in infancy. Funeral services were conducted by the undersigned.—M. A. Whisler, Lowpoint, Ill.

Hickok, Bro. Loron Elsworth, was born Feb. 2, 1885, and died March 23, 1938. His death was due to pneumonia. He died a few hours after being removed from his home to the Indiana hospital. He is survived by his widow, Mrs. Grace Wise Hickok, and ten children. Five of his children belong to a former union in marriage. He was baptized into the Montgomery congregation and had been united with the Church of the Brethren for the past twenty-five years. His letter was transferred from the Montgomery congregation to the Manor congregation at Purchase Line. Services were conducted by Bro. Edwards in the Purchase Line Church of the Brethren. Interment in the Montgomery cemetery.—Mrs. Dorsey Rotruck, Clymer, Pa.

McKelvey, Thomas J., aged 71 years, passed away on April 10, following a long illness. Bro. McKelvey was a member of St. Paul's Reformed church of Chicora, but frequently attended the Center Hill Church of the Brethren inasmuch as the latter church is only a short distance from his home. Six sons and five daughters survive Mr. McKelvey, as well as twenty-six grandchildren, nine great-grandchildren and three sisters. Seven of Mr. McKelvey's children are members of the Church of the Brethren at Center Hill, from which place funeral services were held on April 12 in charge of our pastor, Bro. W. C. Sell, assisted by Bro. J. L. Nedrow of the Sipesville church and also by Rev. L. B. Greaser of the Baptist church near Cadogan. Interment in the Center Hill cemetery.—Mrs. S. Kay Bowser, Kittanning, Pa.

Metzgar, Sister Amanda, wife of Bro. Rolandis Metzgar, died very suddenly of a stroke, Jan. 15, 1938, at her home in Manheim, Pa., aged 48 years, 4 months and 10 days. She is survived by her husband, two sons, one daughter, one sister and six brothers. She was a member of the Church of the Brethren for many years. Services at the Manheim house by Brethren Charles D. Cassel, Christ Gibbel and Graybill Hershey. Interment in Manheim Fairview cemetery.—Susan M. Cassel, Manheim, Pa.

Ober, Sister Lizzie, wife of Clayton Ober, died Jan. 30, 1938, at her home near Penryn, Pa., in the bounds of the White Oak congregation, aged 56 years, 10 months and 14 days. She is survived by her husband, two daughters, six grandchildren, two brothers and one sister. She was a faithful member of the Church of the Brethren for many years. The past twelve years she suffered intensely with arthritis but bore it patiently. Services at Hershey Mennonite church by Brethren Charles D. Cassel and Milton Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Reiste, Katie Stover, daughter of Daniel and Sarah Stover, was born at Mt. Morris, Ill. She was united in marriage to Amos F. Reiste Jan. 2, 1890, and from their home in Ogle County, Ill., they came to Dallas County, Iowa, and soon settled on a farm near the Panther Creek church. She united with the Church of the Brethren early in life and with her husband remained strong in the faith. To this union were born one daughter and three sons. She leaves to mourn her passing her devoted husband, the daughter, two sons and nine grandchildren. One son preceded her in death eighteen years ago. Funeral services were conducted from their home in Adel by Bro. Olin Shaw, assisted by Rev. Sipple of the Christian church. She was laid to rest in the cemetery near the church of her choice and by the side of her son.—Mrs. C. G. Wicks, Adel, Iowa.

Ritter, Sister Barbara W. Hess, widow of Jacob Ritter, was born Nov. 17, 1854, and died March 30, 1938. She was the daughter of the late Joseph and Elizabeth Weilder Hess. She was a member of the Church of the Brethren for fifty-six years. She is survived by three daughters, three sons, thirteen grandchildren, five great-grandchildren and two brothers. Services were held at Middle Creek Church of the Brethren by the home ministers. Interment in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Ritter, Sister Kate, died March 3, 1938, at the home of her son near Manheim, Pa., aged 77 years, 3 months and 6 days. She is survived by two sons, five grandchildren and one brother. She was a consistent member of the Church of the Brethren for many years. Her husband preceded her about twenty years ago. Services at the Kreider house by Brethren Chas. D. Cassel, Christ Gibbel and Graybill Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Shockey, Sister Ruth Anna Pryor, was born seventy-nine years ago at Wolfsville, Md., and died April 17, 1938, at her home in Waynesboro, Pa. She had lived in Waynesboro twelve years and was a member of the Church of the Brethren for many years. Her husband, John H. Shockey, preceded her in death. She is survived by three sons and two daughters. Funeral services were conducted by her pastor, Eld. Levi K. Ziegler, assisted by Rev. R. D. Crees of the First Brethren church. Interment in the Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Shuss, Elizabeth B., was born in Keokuk County, Iowa, June 14, 1876, and died April 27, 1938, at her home in Table Rock, Nebr., after an illness lasting from early winter. She joined the Church of the Brethren at an early age. Most of her life was spent in the vicinity of DuBois, Nebr. She is survived by her husband and two sons. Interment in the DuBois cemetery, following funeral services in the Christian church.—Junius Shuss, Table Rock, Nebr.

Springer, Roswell James, was born Oct. 30, 1859, in Yorkville, Ill., and passed away April 10, 1938. He was the oldest son of MiCajah and Nancy Gary Springer. He came with his parents to Linn County, Iowa, when he was about six years of age, and had lived in this vicinity since that time. On Feb. 18, 1885, he was united in marriage to Mary M. Lucore, who preceded him in death. To this union were born four children, one dying in infancy. He is survived by three children, two sisters, one brother, nine grandchildren, two great-grandchildren, nieces and nephews and a host of friends. He was a member of the Church of the Brethren at Robins. Funeral services were held in Cedar Rapids by his pastor, O. A. Myer, assisted by Bro. S. L. Barnhart of Cedar Rapids. Interment in the Dunkard cemetery near Toddville, where Bro. Springer had been sexton for fourteen years.—Mrs. O. A. Myer, Robins, Iowa.

Slabaugh, Mrs. Lavina Stahly, was born near Nappanee, Ind., on April 26, 1868, the daughter of Henry H. and Mary Wickey Stahly, and died April 12, 1938. On Sept. 21, 1891, she was united in marriage with Myron M. Slabaugh. To this union were born eight children. Two children died in infancy and a daughter died in 1913. She is survived by three daughters and two sons, a foster sister and three brothers. In January of 1910 she united with this church and remained faithful. The family appreciates the kindly assistance and sympathy of the neighbors and friends. Funeral services were held in the Union Center Church of the Brethren by David Miller and the undersigned. —John D. Frederick, Nappanee, Ind.

Smail, Sister Mary Wise, daughter of Mr. John Wise, deceased, and Mrs. Belle Myers Wise, was born on Sept. 21, 1903, and died March 5, 1938. She was baptized into the Church of the Brethren at Purchase Line at the age of thirteen years, and had been a faithful church attendant and worker ever since. On Feb. 13, 1937, she was united in marriage to Mr. Horace Smail. She took sick quite suddenly just before her infant daughter was born on Feb. 15, 1938. Her condition became serious and she was removed to the Indiana hospital where she died almost a week later with sleeping sickness, leaving her husband and eighteen-day-old daughter. She will be missed very much in her home, her church and her community. Her life spoke of kindness and helpful deeds. Services were held for her in the Purchase Line Church of the Brethren, by the pastor, Dorsey Rotruck. She was laid to rest in the Montgomery cemetery.—Mrs. Dorsey Rotruck, Clymer, Pa.

Stahl, Sister Sarah Gochnour Wissinger, was born Nov. 26, 1861, and departed this life Jan. 10, 1938. She is survived by one son and one brother. Funeral services were conducted by Bro. L. B. Harshberger, pastor of the Locust Grove church, Johnstown, Pa.—Mrs. W. G. Wilson, Johnstown, Pa.

Stehman, Bro. Henry, died Jan. 11, 1938, at the Brethren Home at Neffsville, Pa., aged 87 years, 7 months and 11 days. He is survived by one sister and several nieces and nephews. He was a member of the Church of the Brethren for six years. Services at the Manheim house by the home ministers and Bro. Henry L. Hess. Interment in the Kreider cemetery.—Susan M. Cassel, Manheim, Pa.

Swihart, Celia A., daughter of Oliver and Susannah Smith, was born in Kosciusko County, Ind., in 1880, and died at her home in Elkhart, Ind., April 22, 1938. Her mother having died when she was but five months of age, she was raised in the home of an aunt. In 1896 she was united in marriage to E. C. Swihart. Soon after becoming residents of Elkhart in 1910 Brother and Sister Swihart were elected to the ministry, and later ordained to the eldership. For a number of years they served as pastor of the Elkhart City church. Sister Swihart was very active in Christian service, and she served in a number of capacities. She had not been in good health in recent years and for the past few months was confined to her home. During the past year she was anointed three times which was a source of great spiritual blessing to her. She is survived by her companion, three sons and a daughter. Funeral services were conducted in the Elkhart City church by the writer. Burial was made in the Prairie Street cemetery.—G. W. Phillips, Elkhart, Ind.

Toney, Charles E., son of Eld. W. S. and Mary Moss Toney, died at his home near Walton, Ind., Feb. 17, 1938, at the age of 58. In 1905 he married Maude Pierson, who survives him, together with five children. One son preceded him. For many years he was a member of the Church of the Brethren. Funeral services were conducted at the Walton M. E. church by the writer, assisted by Rev. T. J. Cotton of Walton. Burial was made in the Walton cemetery.—G. W. Phillips, Elkhart, Ind.

Warstler, Jonathan, son of Cyrus and Lydia Fausnhaucht Warstler, was born near Middlebranch, Stark County, Ohio, Oct. 7, 1881. After a long period of illness he died at his home in Hartville, Feb. 13, 1938. On Aug. 27, 1905, he was united in marriage to Irene Ulrich of the Hartville community. This union was blessed with three children. The son died in infancy. At the age of thirty years Bro. Warstler united with the East Nimishillen Church of the Brethren, later transferring his membership to the Hartville congregation, where he remained faithful. Brother and Sister Warstler spent their early married life on a farm near Middlebranch, later moving to their home in Hartville where they were residing at the time of Bro. Warstler's death. He is survived by his wife, two daughters, four grandchildren, one brother, one sister and many other relatives and friends. Bro. Warstler had been an upright Christian citizen and a helpful neighbor. The funeral services were conducted at the Hartville Church of the Brethren by the undersigned. Burial in the East Nimishillen cemetery.—Clyde Mulligan, Hartville, Ohio.

CHURCH NEWS

CALIFORNIA

Calvary.—Evangelistic services conducted by Bro. Neils Esbensen closed on April 13, but the revival is continuing. The attendance and interest were good. Many decisions for Christ were made. Seven were baptized. Of this number three were over seventy years of age. Instead of regular Aid work on March 31 we observed visiting day and 114 calls were reported. April 7 the district officers of the Women's Work spent the day with us, bringing inspiration with their messages on Goals. Easter was a day long to be remembered. Sunrise services with a large attendance were followed by a breakfast, sponsored by the men's organization. There was a record attendance of 310 at Sunday school. There has been a contest for new members, each class trying to reach their goal. A gain of thirty-three has been reported. The married folks' class, taught by Pastor Howell, won the contest and will enjoy a dinner given by Paul Duke, the general superintendent. In the evening an Easter cantata was given by the choir. At the conclusion twenty-three were baptized. Mr. Bachlund is terminating his work with the choir and Mr. Chas. Mahin, who studied under Mr. Bachlund, will continue this work. April 17 three more were baptized, making thirty-eight in the past few weeks. At the men's regular dinner we were privileged to hear Bro. Rothrock who spoke of camp life at Camp La Verne. Bro. Ernest Carl showed the pictures taken at camp last summer. Pastor Howell and wife are endearing themselves to the neighborhood people and are by their kindly interest bringing many of the parents of the Sunday-school children to services.—Mrs. Ethel C. Smith, Los Angeles, Calif., April 30.

Laton.—At our council in March Brother and Sister Elmon Sutphin were retained as pastors. The Church of the Brethren participated with other local churches in a union service for two weeks in March. The services were led by Mr. and Mrs. Edwin Brush of Stockton, Calif. Mr. Brush brought many spiritual lessons. The second part of each service was an illustrated sermon by Mrs. Brush. Several confessions of faith were made and applicants took membership in the church of their choice. Three were baptized at the Church of the Brethren on April 10. Recently Bro. R. C. Martin and family of Washington visited friends in our congregation, and Bro. Martin gave an inspiring message. At a recent union meeting a group of high school students led in a panel discussion on How to Prevent War. It was interesting and instructive. We have just finished putting a concrete foundation under our church building and plans are under way now to remodel one of our Sunday-school rooms. A landscaping plan has been initiated. The children gave a most credible program on Easter morning. In the evening the union Easter service was held at the Church of the Brethren. Bro. Fellers of the M. E. church brought the message. Sister Elmon Sutphin has been appointed superintendent to direct a vacation Bible school if teachers and helpers can be secured. We have been enjoying the special numbers in music by the chorus. The chorus meets each Monday evening for practice.—Mrs. Bessie H. Jenkinson, Laton, Calif., April 26.

La Verne.—We re-elected Eld. D. W. Kurtz as elder in charge. Eld. M. J. Mishler was re-elected assistant elder; C. I. Myer, church clerk; I. D. Yoder, Sunday-school superintendent; Crawford Brubaker, general superintendent of the Christian Workers and the Christian Endeavor societies. Ernest Snell, Perry Schrock, J. M. Roynon, Harry Blickenstaff and Earl Brubaker were elected as deacons, in harmony with a request from the deacon body. They will be installed in the near future. Sixteen were baptized on Easter Sunday by Bro. Kurtz and two the Sunday following. Several others have decided to be baptized at Camp La Verne. The choir, directed by Robert Walker, put on a musical program on Easter evening. The primary department visited the homes of shut-ins during Sunday-school hour and presented short Easter programs, a growing blooming plant and bouquets. The children's choir sang Easter carols on the street Easter morning which was followed by a breakfast at the church. The college music faculty put on a vesper service on Easter afternoon. The Aid society was hostess to the members of the Pomona society last Thursday. The men's laymen organization voted at their last meeting to assist the pastor by hiring a part-time secretary for him. Twenty-one men volunteered to help sponsor this project.—Grace Hileman Miller, La Verne, Calif., April 30.

Live Oak.—March 2 a native Chinese missionary spoke to us. His mission buildings at Shanghai, China, have been destroyed by the war. He intends to return and rebuild. We met in council March 4. The men's group meets the first Monday night of each month for a dinner, business session and program. They recently painted the interior of the vestibule and built a porch in front of the church. The two women's groups are very active in work and service. They assisted the men in buying a new rug for the parsonage. April 14 we held our love feast, with Pastor Liskey officiating. There was a good representation. As a result of Easter morning decision services three were received by letter and nine were baptized. Easter evening the young people gave a good program.—Mrs. Frank Ott, Gridley, Calif., May 2.

Pasadena.—During January and February the adult, young people's and intermediate groups followed rather closely a world friendship program for their evening services, holding separate sessions the first hour and uniting for the second period. The children's groups, primaries and juniors included their world friendship study with the regular church school lesson. Doorways by Mary Entwistle and Friends of the Caravan Trails by Elizabeth Harris were studied. The intermediates studied Tales From Moslem Lands by William W. Reid; the young people, The Young Moslem Looks at Life by Murray T. Titus; and the adults, Rebuilding Rural America by Mark A. Dawber. Several outside speakers were called in for the united session, one of which was Bro. M. R. Zigler, secretary of the General Ministerial and Christian Education Boards, who was engaged in conference work at La Verne. He spoke on the rural problem Feb. 13, supplementing the book studied by the adults. The season was closed on Feb. 20 by a drama, The Soldier of the Cross, put on by the young people. It was well done and received an excellent response in attention and offering. During the school of world friendship several special offerings were lifted, including world wide missions, China and Spanish relief and La Verne College. Pres. Studebaker of La Verne College addressed our morning assembly on March 27 on the Parable of The Talents. Services were conducted at the church by our pastor, Bro. Grant T. McGuire, each evening during the week preceding Easter. One member of the church school applied for baptism. On Easter morning the church house was filled to capacity, and splendid attention was given to the sermon, Easter Travelers. In the evening the choir rendered the cantata, Day of Triumph. On the following Sunday evening communion was observed. The tables were well filled. The interest in the women's missionary society has been gratifying. The average attendance for the first quarter of the year numbered forty-two, and the average offering was $5.85. This does not include any special offerings. Interest in the commissary, a new venture of the society, has also kept up well. Many needy families have benefited by it. The Women's Work council of the district met with the women and girls of our church at the bungalow on March 11, and presented a helpful program. One encouraging feature of the church program is the interest manifested in the midweek prayer meeting, the average attendance of which numbers nearly forty. The Bible study for the present is on the Book of Mark, conducted by the pastor.—Maud Newcomer, Pasadena, Calif., April 28.

COLORADO

Colorado Springs.—On Nov. 1 Bro. S. G. Nickey assumed the pastorate of this church. With Bro. Ray Hinton as Messenger agent, we succeeded in getting the Messenger club for this year. Sister Ida Heaston is president of the Aid Society. We are studying Bro. Crumpacker's book on China. On Easter Sunday the children gave a good program. In the evening the young people gave the pageant, He Lives. Since our last report six have been received by letter, four of our Sunday-school girls have been baptized, and one brother received on former baptism. Three of our young people are attending McPherson College this year.—Emma Beckner Hamm, Colorado Springs, Colo., May 3.

Sterling.—Jan. 11 Bro. Weaver of Haxtun gave a temperance lecture and showed temperance pictures. On the evening of Feb. 6 Bro. Whiteneck gave us an interesting peace message. Six of our members attended the regional conference at McPherson, Kans. March 6 we held our council. Bro. O. Perry Williams preached for us twice on March 6, and on the evening of March 7. March 14 Eld. O. E. Messamer began a week's meeting. Five were baptized. While we have been without a pastor for nine months our Sunday school has been well attended, the average being equal to a year ago. We have a young people's study hour on Sunday evenings. The children gave a very good Easter program, after which we went to a grove and gave them a picnic. Preparations are being made for some special numbers for Mother's Day. April 24 the joint meeting of Haxtun and Sterling young people was held in the Sterling church. April 28, 29 the men's organization and ladies' missionary society met at the church to clean and redecorate the parsonage and repair the church roof. Much work was accomplished. We expect to have it all done before our new pastor arrives. We are expecting Bro. Williams of Plattsburg, Mo., to take up the pastoral work about June 15.—Mrs. Ollie Ullery, Sterling, Colo., May 30.

IDAHO

Fruitland.—We held our communion on April 15. A splendid meeting was enjoyed. Bro. Clement Bontrager of Weiser was present. On April 14 three children were baptized. The young people enjoyed an Easter sunrise service on Payette Heights, and an Easter breakfast together. Our Ladies' Aid held a food sale April 16 and made $11.80. Several of our members attended an Easter cantata at the Episcopal church in Ontario on Easter Sunday evening. We could not give a cantata on account of illness. On April 24 an elderly lady was baptized.—Mrs. Fay Bowers, Fruitland, Idaho, May 3.

Payette Valley.—On Easter the young people had a sunrise meeting on Payette Heights, and a breakfast at the church. We had a very nice program at the church following the Sunday-school hour. We had a good attendance. The program was almost entirely given by the children. A beautiful duet was sung by our pastor, E. J. Glover, and Bro. Warner Glenn. The program was followed by a sermon by our pastor. Our Sisters' Aid is giving a program at each meeting, which is proving to be very interesting. On April 22 we held our love feast. On April 24 three were baptized—two young mothers and one little girl. Our enrollment is seventy-five, and there were ninety-two present at the Sunday school. We welcome visitors at each meeting. —Marvel Bowers, Payette, Idaho, April 28.

ILLINOIS

Cerro Gordo.—We have had twelve additions since Jan. 1. Six of these were baptized on Easter Sunday. The church chorus gave a cantata, In the Garden of Joseph. They will give a musical program in the La Place church on May 1. Our B. Y. P. D. gave their play, The House on the Sand, at six different churches. We have had return programs from La Place and Oakley. Our Sunday school has had an increase of eighteen per cent in attendance and thirty-five per cent in offerings over the first quarter of 1937. The Manchester players from North Manchester, Ind., gave The Color Line here in April. On April 10 Prof. William Shanklin from the American University at Beirut, Syria, gave a very instructive and interesting talk on Syria. The Ladies' Aid made over $100 serving at sales. The Men's Work is farming the Bobbs' land for the mission board.—Charlotte Copeland, Cerro Gordo, Ill., April 30.

CUT HERE

Conference Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money



General Mission Board,
Elgin, Illinois.

Dear Brethren:

Enclosed find ..... dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

.....

Please place this money to the credit of

..... Individual

..... Class

..... Sunday School

..... Congregation

..... District

Name of sender .....

Street Address or R. D. .....

Post Office .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and district should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

CUT HERE

Oak Grove.—We met in council April 17, and elected the following officers: Clerk, Pearl Hare; treasurer, Wm. Hare; elder, M. A. Whisler; Messenger agent and correspondent, the writer. Delegates to district meeting are: Zona McFarlin and Pearl Hare, with Lester Ogden and Mabel Hare as alternates. Our revival will be held some time this fall with Bro. John Wieand as evangelist. March 8 was the thirtieth wedding anniversary of the pastor and wife, Brother and Sister M. A. Whisler, when they were given a surprise shower by the church at the home of Brother and Sister Ben Moreland. Appreciation was expressed. The young people's spring rally was held in our church April 24, with a large attendance. Bro. Leland S. Brubaker gave two excellent addresses.—Mrs. M. A. Whisler, Lowpoint, Ill., April 30.

Woodland.—We met in council April 27. Letters were granted to Brother and Sister Clayton Wherley. The Berean Sunday-school class planted shrubbery around the church and graveled the parking space. The Aid reported serving 1,940 thresher dinners. We have enough Messenger subscribers to have club rates. The Aid sent Messengers to five homes. The American Legion presented a check of $10 to all active churches in our vicinity for the purpose of improvement and repair. Bro. Cletus Deardorff was chosen delegate to Annual Meeting. Permission was granted for the S. T. A. R. and Berean classes to hold a daily vacation Bible school again this summer. The ministerial board is instructed to look for someone to hold revivals and to be our pastor for next year. Bro. Dan West is to be in the Astoria church May 6. The Mother's Day joint all-day service will be held at Astoria this year. Bro. E. L. Ikenberry and wife, returned missionaries from China, are to be with us on that Sunday.—Mabel Stambaugh, Ipava, Ill., May 4.

INDIANA

Loon Creek.—Our church, with Bro. John Eberly as pastor, is progressing nicely. The attendance is increasing. Pre-Easter services started on April 13, with a communion service and continued until Easter. The primary department rendered a very interesting program on Easter. Several of our young people attended the young people's conference at North Manchester, Ind., April 29 to May 1. The mothers and daughters are giving a program May 11. We are looking forward to our revival meeting which will be held the last two weeks in August with Bro. Chas. Oberlin in charge.—Pearl E. Goslee, Huntington, Ind., May 2.

Rossville.—On March 24 we had a stereopticon lecture, Balancing the Budget with Beer, by Virgil C. Finnell. Our delegate to Annual Meeting is Bro. Frank Replogle, with Bro. Walter Replogle as alternate. We had a very impressive Easter service on Easter Sunday. It consisted of songs by a chorus and exercises and recitations by the children. We are expecting Bro. Leland Brubaker to be with us May 22 to give a missionary sermon. Our communion will be held May 15 at 7 P. M.—Edna Hylton, Rossville, Ind., April 30.

Salem.—We met in council April 28. We have started having Sunday evening services and Thursday evening prayer meetings again. Our harvest meeting will be held the first week in August and a series of meetings will start the second or third week in October, with the love feast following. The attendance has increased from twenty to fifty. This is the best attendance we have enjoyed for a long time. Our minister, Bro. Kessler, is leaving us in June for a three months' vacation. The mission and ministerial board will try and get a minister for us during his absence. We are trusting in the Lord that Salem will keep on increasing in the future as it has in the past few months. —Mrs. Marvin Wolfe, Knox, Ind., May 3.

Wakarusa.—Our Sunday-school and church services have been progressing nicely during the winter and spring months. Our pastor, Bro. H. A. Claybaugh, is back with us after holding two revival meetings recently. During his absence the following brethren preached for us: Lee R. Cory, W. H. Moore, Vernon Stump, Christ Metzler, David Miller, David Metzler, Sam Miller and Wm. Hess. The church decided to hold our love feast on May 25 at 8 o'clock. We are sorry to report the death of our oldest member, Mrs. Miranda Holderman, who died recently at the age of 93 years, 11 months and 13 days. She was a faithful member and had attended services until a few years ago when her health failed.—Mrs. H. O. Metzler, Wakarusa, Ind., April 29.

White Branch.—We held a sunrise service in our church on Easter morning. The program consisted of special songs and scripture reading by the young people. The Easter message was given by Bro. Carl Hilbert. Breakfast was served in the basement to about 130 members and friends. The 1938 graduates were the honored guests. There were six high school graduates and five eighth grade graduates. Lon McSherley, a former teacher, gave an address to the graduates. An egg hunt was enjoyed by all and a treat was given the two younger classes. Our Sunday-school attendance was 144. Our Sunday school is progressing very nicely, with Bro. Ferrel Shock as superintendent. Bro. D. E. Bowman delivered the morning address.—Mrs. B. F. Hawkins, Mooreland, Ind., April 30.

IOWA

English River.—We were spiritually enriched by a week of pre-Easter services. The worthy efforts of our pastor, Bro. Homer Caskey, and wife and the musical director, Bro. George Grove, co-operation from the members of our church and other churches and friends, made it a period of fellowship. On Tuesday night the intermediates gave a candlelight service. Friday afternoon from one o'clock until three we were taken back to the scene of Calvary and heard messages on the seven sayings from the cross. Friday night we held our love feast. The McPherson a cappella choir gave a splendid program to a large audience on April 18. Our pastor and three other members attended the regional conference at McPherson College in February. Delegate to Annual Conference is Sister Mettie Caskey, with Bro. Virgil Coffman as alternate. For a project, the proceeds going for missions, the B. Y. P. D. is mowing the church cemetery. A Mother's Day program is being sponsored by the mother and daughter organization. Definite plans are being made to have a daily vacation Bible school. Our attendance has been very good.—Mary Coffman, South English, Iowa, May 2.

Panther Creek.—The church has been enjoying some very special treats. On Easter Sunday we had the privilege of having the a cappella choir of McPherson, Kans., with us for our morning services, after which a basket dinner was enjoyed by a large crowd. The choir rendered several selections during the dinner. Bro. Nevin Fisher, choir director, is certainly worthy of praise for the fine work they are doing. On April 24 we had another wonderful day with Brother and Sister Ernest Ikenberry and family from China. Sister Ikenberry gave the address at the morning service and showed us the garbs that are worn in China. We feel that we know much more of the work they are doing. We are especially interested in Sister Ikenberry's work as the Sunday school partially supports her on the China field. In the evening Bro. Ikenberry gave a splendid address. On April 26 the men's organization held their regular business meeting, after which the film, The Empty Cradle, was shown. Special music and readings were also given. The Ikenberrys gave some talks on their work in China, after which light refreshments were served. A splendid time was enjoyed by all the families present. Our Aid served the junior and senior banquet this year for the Redfield high school. Our mother and daughter banquet will be held May 4. At our council in March the pastor, Bro. L. A. Walker, and wife were chosen as delegates to Annual Conference. Daily vacation Bible school will begin May 23, and will last for two weeks with our pastor and wife in charge. Our communion will be held on June 19. On June 20 Brother and Sister Hatton of Omaha will begin our evangelistic meetings. The church and Sunday-school attendance is growing under the efficient leadership of Bro. Walker and wife and co-workers. We would be greatly pleased to have anyone going to Annual Conference come this way and be with us at any services. The church is nine miles northwest of Adel.—Mrs. C. G. Wicks, Adel, Iowa, May 3.

Spring Creek.—We met in council March 8. Sister Martha Dutcher presented the plans for the landscaping, and the trees and shrubbery are now planted. It was decided to put new sills under the church. The Ladies' Aid will furnish the means to enlarge the rostrum and they also expect to do some more redecorating. We are expecting Brother and Sister Oliver Austin to be with us in a two weeks' evangelistic meeting beginning May 22. We will have our love feast on June 6. We have secured Bro. La Mar Bollinger of Fruitland, Idaho, a student of McPherson, Kans., to be our summer pastor. We are also planning for a daily vacation Bible school. Bro. Callie Dutcher and Sister Bertha Elliott were chosen as delegates to our district meeting next fall. Our church co-operated with the three churches in town in union pre-Easter services, meeting one evening in each of the churches and the pastors exchanging pulpits. The theme was The Place of the Cross in Sacred Story. Each evening before the sermon we sang our theme song, In the Cross of Christ I Glory. Attendance was good. An offering was taken each evening. The County Ministerial Association sponsored a three-hour service on Good Friday at the Baptist church in New Hampton. The various pastors of the county gave talks on the last seven sayings of Christ. There was a good attendance at this service. The business men of New Hampton closed their places of business during the service.—Mrs. Roy C. Stern, Fredericksburg, Iowa, April 30.

Union Ridge.—We met in council March 3. It was decided to have our spring love feast on June 5. Bro. Earl Jarboe, our pastor, is to represent our church at the Annual Conference. The Junior Bible Sunday-school class gave the play, For He Had Great Possessions, on Easter Sunday evening. Our young people are making preparations for the B. Y. P. D. sectional conference to be held here June 18 and 19. Leland S. Brubaker has been secured as main speaker.—Mrs. Ezra Burn, Hampton, Iowa, May 2.

KANSAS

Appanoose.—Our Sunday-school attendance has held up well during the winter months. For a few weeks our Sunday evening services were discontinued but were started again the first of April. On Easter Sunday evening our Sunday school gave a pageant, The Cross of Light, to a large audience. At the present time we are looking forward to the Annual Conference at Lawrence, which is only a few miles from us. Several of our young people attended the young people's rally at Sabetha April 30 and May 1. At the present time we are planning a Mother's Day program. Each Sunday our Sunday school has a birthday offering and the money will be added to our missionary fund for Sister Ella Ebbert. At the time of each offering the Sunday school repeats Psa. 96: 8.—Mrs. Clyde Morgan, Overbrook, Kans., May 3.

MARYLAND

Ridgely.—We met in council May 2. Brethren J. S. Rittenhouse and Earle Hutchison represented us at district meeting April 27, 28. April 7 the student volunteers of Bridgewater College gave a program at our church, consisting of quartet music, readings and talks. Our Men's Work had charge of our Easter morning service, which consisted of devotions, talks and special music. Easter evening the children gave a program. March 13 the Denton missionary society met with our women and gave a program on Our Moslem World. Our Women's Work is sponsoring a fellowship supper to be held in the church. The theme of the program will be Home Enrichment. March 25 the Denton and Peach Blossom men were invited guests of our Men's Work and were addressed by Rev. T. H. Turkington of Denton. The world day of prayer was observed in a union meeting with the other churches of the town. On March 20 our missionary committee sponsored a missionary program, at which time dimes were given to invest and mite boxes were distributed. The returns

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.

LOVE FEASTS

Florida

May 29, Arcadia.

Idaho

June 5, 7: 30 pm, Nezperce.

Illinois

May 23, 7: 30 pm, Yellow Creek.
May 28, West Branch.
June 5, 7 pm, Cherry Grove.

Indiana

May 21, 7: 30 pm, Arcadia.
May 21, 7: 30 pm, Upper Fall Creek.
May 25, 8 pm, Wakarusa.
May 26, Pleasant Valley.
May 28, 7: 30 pm, Antioch.
May 28, 7: 30, Middletown.
May 28, 7 pm, English Prairie.
May 28, 7: 30 pm, Mt. Pleasant.
May 29, 7 pm, Blue River.
May 29, Bremen.
May 29, Cedar Creek.
May 29, 7: 30 pm, New Salem.
June 1, Baugo.
June 2, Rock Run.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.
June 11, 7 pm, Wawaka.

Iowa

May 20, 7: 30 pm, Libertyville.
May 29, 7: 30 pm, Garrison.
May 29, 7: 30 pm, South Keokuk.
June 5, Salem.
June 5, Union Ridge.
June 6, Spring Creek.
June 19, Panther Creek.
June 6, 7: 30 pm, South Waterloo.

Kansas

May 26, 8 pm, Morrill.
June 5, Parsons.

Maryland

May 22, 6: 30 pm, Monocacy.
May 22, 5: 30 pm, Pleasant View.
May 22, Ridgely.
May 28, 4 pm, Grossnickles.
May 28, 2 pm, Stone Bridge.
June 4, 2: 30 pm, Broadfording.
June 18, 4 pm, Beaver Creek.

Michigan

May 20, 7: 30 pm, Shepherd.
June 12, Rodney.
June 18, Crystal.

Ohio

May 21, 7: 30 pm, Middle District.
May 22, Oakland.
May 29, Chippewa.
May 29, Wooster.
June 4, 7: 30 pm, Black River.
June 5, 8 pm, West Alexandria.
June 12, 7: 30 pm, Green Springs.

Oregon

May 27, 8 pm, Albany.

Pennsylvania

May 21, Brandt house, Back Creek.
May 21, 1: 30 pm, Bareville, Conestoga.
May 21, 6: 30 pm, Buffalo Valley.
May 21, Heidelberg.
May 21, 6: 30 pm, Spring Run.
May 21, 22, Bachmanville.
May 21, 22, 10 am, Hanoverdale, Big Swatara.
May 21, 22, Mountville.
May 21, 22, 1: 30 pm, Mummerts, Upper Conewago.
May 21, 22, 10 am, Big Dam house, Schuylkill.
May 22, 7 pm, Ambler.
May 22, 9: 30 am, Bermudian.
May 22, Codorus.
May 22, 4 pm, Harrisburg.
May 22, 1: 30 pm, Maidencreek.
May 22, Shamokin.
May 22, Springfield.
May 25, 26, 10 am, West Conestoga, Middle Creek.
May 28, 2 pm, Akron.
May 28, 29, 1: 30 pm, Myerstown.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 28, 1: 30 pm, Welsh Run.
May 29, 5 pm, Carlisle.
May 29, 6: 30 pm, Leamersville.
May 29, 6: 30 pm, Rummel.
May 29, Shrewsbury.
May 29, Ridge.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1: 30 pm, Kreider (White Oak).
June 5, 6: 30 pm, Penn Run.
June 11, 6: 30 pm, Jennersville.
June 19, 6: 30 pm, Mt. Olivet.
June 19, Yellow Creek, Bethel house.

Virginia

May 21, 6: 30 pm, Linville Creek, Cedar Run.
May 28, 7 pm, Unity, Bethel.
May 29, 5 pm, Garbers.

Washington

May 21, Richland Valley.

West Virginia

August 7, Salem.

will be brought in in October. Our love feast will be held May 22. We are looking forward to having Bro. Rufus Bucher with us in a revival some time this fall. Our pastor exchanged pulpits recently with Bro. Barry Fox of Easton and Bro. Wm. McDaniel of Denton. Members of our B. Y. P. D. gave a peace play, Are We Keeping Faith? at the spring B. Y. P. D. rally held in Easton on April 24.—Mary Cherry, Ridgely, Md., May 3.

Westernport.—Our church is growing. As a result of our fall revival six were baptized and two were received by letter. Bro. Showalter of Keyser, W. Va., was the evangelist. Through our pre-Easter efforts six more were baptized. We have splendid attendance at both Sunday school and church. On Feb. 27 a missionary pageant, In Perfect Peace, was given. Our missionary superintendents are Mrs. W. O. Devore and Mrs. Harry Fazenbaker. In March they gave the same pageant at the M. E. church at Keyser, W. Va. During January and February we studied the book, Mecca and Beyond, in our prayer meetings. The following five weeks we studied Our Mission Field in China. On April 19 we started a leadership training class. Our pastor, Bro. N. D. Cosner, is teaching the class. The theme is: The New Testament. Passion week we had two special services—one on Tuesday evening with our pastor as speaker and the other on Thursday evening with Bro. Arthur Scrogum as speaker. On Easter morning the children gave a fine program. In the evening the choir gave a cantata, Life Eternal. April 24 they gave the same cantata in the White Pine Church of the Brethren in the afternoon, and in the Mt. Storm Methodist church that evening. The young people are preparing a temperance pageant, What Shall It Profit? They are planning to give the cantata in the other churches of the district. A number of our young people are planning to attend Camp Galilee this summer. Our choir leader, Russell Foster Devore, will have charge of the music and the dedication of Camp Galilee on Aug. 14.—Mrs. Dorsey Rogers, Westernport, Md., April 28.

MICHIGAN

Sunfield.—In spite of much sickness the church work is moving along nicely. We do not have the full Woman's Work organization, but have a very active Aid Society. We expect to be represented by a good attendance of our sisters at a branch meeting or bazaar at the Lansing Aid Society, Lansing, Mich., on May 25. March 13 Sister Keller gave a sermon to the young people. Leading up to Easter, Bro. Keller preached a series of sermons on the cross. Palm Sunday, a consecration service was held for three children. We did not have our Easter program because of a severe epidemic of measles. We feel encouraged in our work by having Brother and Sister D. H. Keller with us every Sunday. They drive here a distance of forty miles from Battle Creek every Sunday. At our last council it was decided to have a revival this fall. The services of Brother and Sister E. S. Coffman have been secured. We anticipate a good meeting.—Mrs. Jennie Frantz, Vermontville, Mich., May 2.

MINNESOTA

Guthrie.—We met in council Sunday afternoon, April 24. Much business was transacted, but no decision was reached as to a student pastor for the summer. The spring love feast will be held on May 15. —Evelyn Saathoff, Bemidji, Minn., April 23.

OHIO

Black River.—The Easter season was observed by a program, The Dawn Immortal, on Good Friday evening to an attentive audience. On Easter Sunday afternoon we were favored by having the a cappella choir from Manchester College give a sacred concert in our church. The program was greatly appreciated. Plans are being made for a mother and daughter banquet in the near future. Our council was held April 23. The pastor, Arthur L. Dodge, was chosen delegate to Annual Conference, with Bro. F. L. Findley as alternate. Our love feast will be held June 4 at 7:30 P. M. Attendance and interest at services have been encouraging.—Mrs. Arthur L. Dodge, Spencer, Ohio, May 3.

Dupont.—We met in council March 2. Rolla Etter and Walter Noffsinger were elected trustees; the writer, Messenger agent and correspondent; D. P. Weller, elder; Verna Kohart, Sunday-school superintendent. The Home Builders' and young people's class gave an Easter program which was very impressive. There will be a mother and daughter banquet in the evening of Mother's Day, followed by a program. The Sunday school is progressing nicely, with an increasing attendance. We have prayer meeting each Wednesday evening. Our pastor, D. P. Weller, is leader. The Ladies' Aid is helping the church financially, and is now planning to install a new light plant. The Sunday-school classes are getting a fund for new seats. Each Sunday-school class has monthly class meetings. The adult classes will meet with Bro. George Hornish on May 22. The devotional services will be led by our pastor. Our next council will be held the first Staurday of June.—Anna Measel, Oakwood, Ohio, May 3.

East Dayton.—Bro. Weaver of Bradford, Ohio, came and held one week of revival services preceding Easter. The interest was good throughout the week so we continued another week. Eight decisions for Christ were made. Others are counting the cost. The meetings closed with a love feast. April 24 Mr. and Mrs. Fish of Columbus, Ohio, brought us a musical program which was enjoyed by a large audience.—Florence Lyday, Dayton, Ohio, May 5.

Middle District.—We met in council on March 12, and elected our pastor, Bro. C. V. Coppock, as delegate to Annual Conference. Brethren Marley Karn and Ralph Brumbaugh were elected delegates to district conference. March 27 the young people of the Methodist church gave a play, The House on the Sand. It was directed by one of our girls. Our young people gave a very good program on Easter evening. Our remodeling program has progressed very nicely. Five were baptized in our new baptistry. Our love feast will be held May 21, 7:30 P. M.—Mrs. Ethel Coppock, Tippecanoe City, Ohio, May 2.

New Philadelphia.—After being without a pastor for a lengthy time we looked forward eagerly to the coming of Brother and Sister A. H. Miller on Jan. 1. We welcome them into our midst as our leaders. With Bro. Miller's untiring effort, the increasing attendance and the general interest the outlook for the future is very encouraging. March 20 Bro. Elmer Brumbaugh of Kent, Ohio, gave a very interesting message to the young people. Pre-Easter services were held each evening for two weeks, with Bro. Miller in charge. Inspiring and helpful messages were given. Nine were baptized. The meetings closed with the love feast, with Bro. Miller officiating, assisted by Brethren Edw. Shepfer and John Sass. At our council Bro. E. D. Nolt was relicensed to preach. Bro. Edw. Snyder and Sister Mary Snyder were elected to the deacon's office, and were installed the following Sunday.—Anna B. Kopp, New Philadelphia, Ohio, April 30.

Oakland.—Business meeting was held Feb. 21. Delegates to district conference were chosen as follows: R. T. Waggoner, C. J. George and Harvey Martin. Our pastor, Ray O. Shank, was chosen to represent the church at Annual Conference. Our love feast will be held May 22. Our evangelist for this fall is Bro. J. O. Winger of Manchester College. We have recently done some much needed work in the basement, such as painting, improving the lighting and heating and refinishing the walls. Our committee reported that all the bills are paid. The Darke County chapter of the Manchester-Mt. Morris Alumni meeting was held in our church on March 15, with Prof. A. R. Eikenberry as the main speaker. J. O. Winger and Gletha Mae Noffsinger also gave short talks. The West Milton B. Y. P. D. recently gave a play, The House on the Sand, in our church. Harris Creek young people also gave us a play, For He Had Great Possessions. Our young married folks gave a play, The Bible in the Home. All these plays had fine lessons in them and were greatly enjoyed. The music department gave an Easter cantata. There has been an increase in Sunday-school and church attendance since last fall, and an increase in membership of twenty-one. While the pastor was absent in a meeting at Beech Grove Elders N. B. Wine of Dayton and Theo R. Eby of Union City cared for our appointments and brought fine messages.—Mrs. Wm. Toman, Gettysburg, Ohio, April 30.

Painter Creek.—April 8 was an interesting time for the fathers and sons of our church and community, when one hundred and twenty-five gathered around the tables for a fellowship supper. The oldest father present was eighty-seven years, and his great-grandson, fifteen months, was the youngest, making four generations for one family. There were two fathers who each had five sons at the table. Bro. Grover Wine from Covington was the guest speaker. Easter day was a joyous occasion. Two of our junior girls were baptized at the morning service. In the evening our young people presented a pageant, The Calvary Way. May 8 the men will have charge of the program. When Father's Day comes the program will be arranged by the women. May 1 our speaker in the morning was Rev. Wilkinson of the Anti-Saloon League of Ohio. The League is now working on the plan of putting study books in all the schools of the state so our youth will be informed on the effects of alcohol on the human body.—Mrs. Levi Minnich, Greenville, Ohio, May 4.

Sidney.—Our pastor, Bro. I. R. Beery, held pre-Easter services the week before Easter. During these services fourteen were added to the church. Baptismal services were held on Monday evening following Easter, after which we participated in the love feast. Our attendance has increased. We feel that Brother and Sister Beery are doing a wonderful work here.—Margaret Friend, Sidney, Ohio, May 2.

PENNSYLVANIA

Jennersville.—We met in council March 30. Sister Ebersole was elected church clerk; Ruth Lewis, auditor; John Willis, treasurer; William Grinestaff, trustee; Lula Grinestaff, Messenger correspondent; Mrs. Pearle Wimmer and Mrs. Geneva Onks, delegates to district meeting; with Major Willis and William Grinestaff as alternates. Our love feast will be held on June 11. During the late fall and winter we were favored by having with us groups of young people from other congregations bring us messages in songs and short talks. These visits were appreciated. The attendance has been good. Our Easter service was well attended. Our pastor, Bro. Ebersole, gave us an especially interesting message. Plans are under way for the painting and repairing of our church building in the near future.—Mrs. Lula Grinestaff, Oxford, Pa., April 25.

Rockwood.—Three of our young people attended Camp Harmony. Oct. 17 we held our communion with a good attendance. Our first father and son banquet was held Dec. 10, with seventy-six present. Bro. Guy N. Hartman, superintendent of schools of Somerset County, was guest speaker. A very inspiring message was appreciated by all. Sister Grace Clapper gave us an interesting talk on China Nov. 25. Bro. Tobias F. Henry of Johnstown held a special service Dec. 21, when Bro. Glen Bowlby was licensed to the ministry and Sister Alice Hamilton was installed into the ministry. The King's Daughters Sunday-school class raised money which was used to purchase new lights for the pulpit. An appropriate Christmas program was given Dec. 26. Our offering amounted to $24.67, and was used for world wide missions. Feb. 13 student volunteers from Juniata

College gave us a splendid program. Two food sales have been held—one Nov. 23 amounting to $53, and one April 16 amounting to $50. Our pastor, Bro. W. F. Berkebile, conducted pre-Easter services. Seven were baptized. The children and young people presented an Easter program. We had a large attendance, with 139 at the church school hour. Attendance and interest have been good during the past months.—Mrs. Viola Walker, Rockwood, Pa., April 25.

Uniontown.—At our council Feb. 23 we were much encouraged by the splendid interest taken by our boards. Bro. Sollenberger is delegate to Annual Conference, with Mary Fearer as alternate. It was decided to secure Bro. Lawrence Bianchi of Windber for our revival this fall We shall again co-operate in the summer Sunday evening union services. Bro. Sollenberger who has served us as pastor for the past eight years has been retained. On March 27 Miss Mae Macken of Philadelphia brought us a wonderful message relative to the W. C. T. U. April 1 quite a number of our people attended the workers' conference at Windber. Just recently our church was host to the alumni association of Juniata College. Two of our adult women's classes secured as guest speaker Mrs. Margaret Burrell, principal of one of our high schools, who brought us a very interesting msssage on peace. Our church co-operated this year in the union Holy Week service. Bro. Sollenberger was the speaker on Tuesday. Our pastor conducted pre-Easter services from April 10 to 14. During these meetings six were baptized. We held our love feast on Good Friday night, with about 200 communicants. On Easter Sunday evening the play, He Lives, accompanied by the choir, was presented. Bro. Calvin Bowman will be with us April 29 to show pictures of his trip to the Holy Land and our mission fields. Our regular quarterly building fund offering in March amounted to $370.—Mrs. Alta Lowdermilk, Uniontown, Pa., April 26.

Woodbury.—Council convened at the Replogle house April 2. Eld. S. P. Early of Roaring Spring was present. Bro. J. H. Clapper was re-elected pastor for another year. Delegates to district conference were Elders J. H. Clapper and F. H. Mohr, and Paul A. Stayer and Alice Baker. March 27 the volunteer mission band of Juniata College had charge of the morning service at Replogle, and the evening service at Holsinger. April 17 Sister V. Grace Clapper, returned missionary, delivered a very challenging message at the Curry house. Our love feast will be held at Replogle May 1.—Barbara S. Frederick, Woodbury, Pa., April 18.

Yellow Creek.—We met in council March 30. H. K. Clapper, Horace G. Clapper and Mary Clapper were chosen delegates to district meeting at Martinsburg, with Pearl Border, Percy Kegarise and Albert Leach as alternates. Six certificates were granted and five received. Bro. J. H. Clapper will begin a series of evangelistic meetings at the Bethel house June 5, closing with the love feast on June 19.—Mrs. Bertha Snyder, Hopewell, Pa., April 23.

VIRGINIA

Bethesda, Cloverdale.—At the council on April 15 the following delegates were appointed for district meeting: Mrs. Lewis Huddleston and Mr. E. E. Rieley. The building committee gave a favorable report. The young people gave an oyster supper at the home of Mr. and Mrs. J. A. Lumdsen The supper was well attended and the proceeds went to the building fund. Bro. M. G. Wilson preached two pre-Easter sermons, Thursday and Friday nights before Easter. The choir rendered several special numbers at these services. The women's organization, which was organized one year ago May 12, is planning a social celebration of its anniversary. This will be in the home of Mrs. Lewis Huddleston. A short program will be given consisting of a number from each department, followed by a social hour. A good representation from the men's organization attended the men's banquet at the Ninth Street church, Roanoke, on April 19.—Mrs. R. M. Foster, Blue Ridge, Va., May 1.

WASHINGTON

Omak.—March 27 Bro. J. Fred Ulery of Wenatchee gave us a good temperance lecture. Easter was observed by a sunrise service and fellowship breakfast at the church. The Sunday school rendered a good program. Bro. Earl Swallom preached on "What then shall I do unto Jesus which is called Christ?" We held a love feast April 24, with Bro. Swallom officiating. A series of illustrated Bible lectures have been planned to begin May 1. The Okanogan County Brethren Convention will be held at the Omak church June 5.—Florence L. Breshears, Omak, Wash., April 27.

Sunnyside.—On April 3 Bro. Paul Longenecker of Yakima gave a good sermon in the morning. We had a basket dinner at noon, and in the afternoon the workers met with him and received helpful thoughts for church and Sunday-school work. In the evening Bro. Longenecker showed pictures which were very interesting. Some of the pictures were taken of different churches when folks were leaving the church. He also took our group's picture as we came out of the church. The men have completed a nice parsonage, and are working on a garage. We had our love feast on Thursday before Easter. A good crowd from Outlook attended. We had an Easter program by the children and a play by the young people. We were favored with a peace program by the Yakima group. This Wednesday evening the Ladies' Aid is sponsoring a birthday dinner. Each person pays for the meal according to his or her age. They will have twelve tables decorated according to the months. The next week we will have a mother and daughter meeting. On May 22 there will be a convention at Sunnyside.—Mrs. Harold Minkler, Sunnyside, Wash., May 2.

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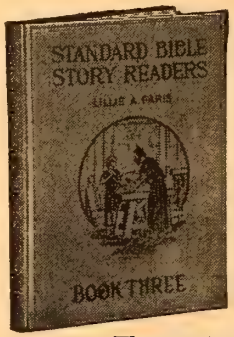
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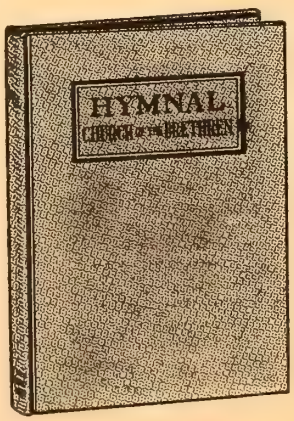
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., May 28, 1938 No. 22

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 14: 3-11

"She hath wrought a good work on me"

Mary's Gift of Love

Gifts are given for different reasons. Some give in return for gifts received, because they feel an obligation. Others give in order to gain something—the goodwill, favor or business of the other person. Some give out of gratitude, because they wish to express the appreciation they feel in their hearts. The finest gifts are those of love, given just for the joy of giving, because there is a possibility of making the loved one happy. Mary's gift was of the last sort. It was the expression of the love for Jesus that was in her heart. Gifts given from this motive find Jesus' approval.

Tuesday: Mark 14: 27-31

"Although all shall be offended, yet will not I"

Peter's Boast

It is not always easy to say just what one will do or will not do. There are times when we feel as if we would go through fire and blood for our Master. But when put to the test, we do not always stand up so well.

Peter was quite ready to profess loyalty to Jesus. But his purposes too far overreached his judgment. He did not take due account of his own weaknesses and his need of divine strength. Peter's failure is a warning to us, not to pledge less to Jesus, but to count the cost of what we mean to do and then go into it with a heart to carry through our fine purposes. Fellowship with Jesus grows by cultivation.

We should be duly modest in our professions of love to Christ and keep alert to temptations. Christ will see us through if we do our part.

Wednesday: Phil. 2: 12-18

"If I am offered upon the service and sacrifice of your faith, I joy, and rejoice with you all"

Zeal Born of Love

Paul was happy in making sacrifice for those he loved. Joy in sacrifice is a pretty good test of love. Unless genuine love is present, a person is likely to recoil or pity himself when called upon to suffer and toil for others. But when genuine love is present, nothing is too much to do for the loved ones.

I wonder whether this principle was not back of Christ's encouragement to rejoice in persecutions. We must have a high degree of love for him to be able to do that.

Sharing Our Love for Christ

Different occasions call forth different expressions of love. There are times when the best way to show love for mother is to work hard at the task she has assigned. Perhaps it is to run an errand, to care for other children, to wash the dishes, or to do some other service that is not especially interesting in itself. If love for mother is deep enough, hard tasks become easy, heavy burdens become light because they are done for her. But the child who loves very deeply will not be content with tasks well done; he will also want to say, "Mother, I love you," and will plan frequent little surprises and gifts to show his love. It is these extra attentions which keep the bond of love warm and firm. People who are stolid in their love miss much of possible enjoyment and enrichment of fellowship. Affection grows by free expression.

Our relationship with Christ is not very different in kind from human friendship. One of the high privileges of our religion is to have such a One as Christ for our Friend always, no matter what happens. It would be folly for us to profess love for him without tackling with firm hand the tasks which he assigns us, and seeking to please him through doing our work well. But while doing this, our relationship with him becomes richer and fuller if we give free expression to our love by saying often, "I love you," and "Thank you," going beyond our duty to show our love.

1 Sam. 20: 41, 42; Mark 14: 3-9; 1 John 1: 3.

Thursday: 1 John 3: 16-19

"Let us not love in word . . . but in deed and truth"

Love Shown in Deeds

John surely does not mean that love ought not to find expression in words. Perhaps he means, rather, that it is loving words unsupported by loving deeds that fall below the Christian level. A Christian ought to support his profession by useful living.

Christ gave us the great example of love working itself out in deeds. He laid down his life for us. And John tells us that accordingly we ought to lay down our lives for the brethren. He suggests a very tangible way to begin on this—sharing our goods with our brethren whom we see in need.

It will be too bad for Christians if they turn all relief work over to relief organizations. We need the opportunity for direct sharing. Christian love grows cold without it.

Friday: Eph. 3: 14-21

"To know the love of Christ that passeth knowledge

A Prayer of Love

The Christian sets for himself and his friends an impossible goal. Try climbing the stairs of Paul's prayer as he lifts his aspirations step by step. The top step is "filled unto all the fulness of God." The one just before it is to know the unfathomable love of Christ.

I once heard a Christian leader argue that it is no use to set a goal higher than one can expect to attain. But most of the fine things in life are achieved by so doing. Love often prays unanswerable prayers; it reaches beyond the possibility of realization, and in so doing points the beloved to God.

Saturday: Matt. 10: 32-39

"He that loveth father or mother more than me is not worthy of me"

Love to Christ Pre-eminent

The Christian loves his Master pre-eminently, not because Christ is jealous and demands the supreme place in our affections, but because he is supremely worthy and love of him glorifies every other worthy affection in our lives. The child who loves Christ has better love to offer to his parents. The man whose heart is fixed on his Lord should be able to be a more loving husband, father and neighbor. But if for any reason the issue is drawn in such a way that a decision must be made between Christ and human friends, loyalty to him must be given the preference.

There can be only one central devotion in a person's heart. If Christ is given supreme place in the life there is room for every loyalty that contributes loyalty to him. But everything discordant must be renounced.

Sunday: Psa. 116: 1-14

"I was brought low, and he saved me"

A Song of Devotion

It is a wonderful thing for a person to discover that he can have fellowship with God. Long ago the psalmist made that discovery. He cried to the Lord in his need, and the Lord helped him. The experience was so definite that the Lord became a great reality in his life. His heart went out in the response of gratitude and love.

God seeks to open an experience of fellowship with men. He is willing to give of himself. The person who reaches toward him in faith and trust will discover that God is the most precious Friend that man can have.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., May 28, 1938 No. 22

EDITORIAL

Both Are Becoming

THE kingdom of God is a becoming institution. It isn't spoken into being in an instant nor built in a day in a celestial factory off somewhere in the skies. The kingdom of this world is in process of becoming the kingdom of our Lord and of his Christ. It takes place on the earth and in time. It takes all the place there is on the earth and all the time there is anywhere. It *becomes* what it's going to be.

The individual Christian is a becoming person. He isn't made into a perfected personality in a minute, nor given a character miraculously manufactured in heaven. He too does his becoming right here on the earth a day at a time. And it takes him exactly as many days as God lets him live, not counting any of them out for vacations. But why should anybody want to miss any?

This becoming business, whether you think of your personal experience or of the whole developing kingdom of God, is the most fascinating thing the mind can imagine. E. F.

Differences and Likenesses

PERHAPS you have heard about this different world we are living in today, the changed conditions, and everything. And how the gospel and the church and the music and the preaching and the program and everything must be adapted to the times. We must consider what the world is thinking now. This is the twentieth century, and so on, and so on.

Indeed it is, and we must. It's all very true. And the therefore which it all boils down to is that the gospel should be given to the world of our day more intelligently and with greater urgency than ever. More intelligently because the world is different, more critical, more science minded, more unforgiving of mere good intentions. With greater urgency because it is the same world after all as the one our fathers knew, with the same essential needs, and because it is more evident than ever before that nothing but the gospel of Christ will meet these needs.

This different world of today and the world of yesterday have much more in common than in contrast and the likenesses are a thousand times more vital than the differences. The latter are conspicuous because they lie on the surface of life interests and activities but the former are buried deep at the heart of human nature. Sin is sin as surely now as it was two thousand years ago, no matter what you call it, and the wages of it is still death.

Nor is there any release from it except through the gospel of Jesus Christ. And the gospel is still the good news about the grace of God. E. F.

Our Church and Our Times

I. Our Living Past

Significance of the Past

IN matters of race, language, institutions and customs it is obvious that one is under profound obligation to the past. From either an individual or a group standpoint, we are what we are because of what has gone before. We of the present stand upon the shoulders of our fathers and either rise or fall depending upon what we do with our heritage. It is this significant relationship between what is, what has been, and what is yet to be, that justifies the historian's concept of a living past.

It is much as if a traveler were driving westward upon a highway stretching across our continent. The few miles of roadway within view at any given moment are important, but certainly not more important than the hundreds of miles already traveled and the great distances yet to be covered. Indeed, the small portion over which one happens to be moving is of little significance apart from the whence and the whither. And so it is with history—even with our own church history. Our present can not be understood apart from a living past.

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The Past We Forget

Important as is the past to an understanding of the present and the prospects for the future, it is nevertheless continuously in process of being forgotten. Time and change bring on the twilight of half remembered things, and after that the night of complete forgetting. And something like this happened with respect to the beginnings in the Church of the Brethren.

The chief factors tending to hasten the process of forgetting in the case of our church were three in number. They were: The language change from German to English, the persecution incident to the Revolutionary War, and the changes in interest and outlook growing out of the westward movement of our people. We Brethren have never fully realized what it cost our church when our people changed from German to English. Of course the change was inevitable. But coming as swiftly as it did, and without the immediate translation of our church literature, our people were for a time much like a ship without an anchor. And especially was this true when we remember the other complicating factors in the situation. The Revolutionary War had cost us the Sower press and sufficient persecution to start two movements: a trend toward compact groups in older communities and emigration to freer pioneer localities. It was this last which drew many of our people into the great westward movement of the American people.

A Brethren Renaissance

When Henry Kurtz joined our church in April of 1828 he found that the Brethren had already established strong centers as far south as the Shenandoah Valley in Virginia and that one Annual Meeting had been held as far west as Canton, Ohio. Meanwhile much was in process of being forgotten regarding the beginnings of our church in Germany and in colonial America. The critical situation then developing was certainly apparent to a man like Henry Kurtz. He saw that we were in great need of such a unifying force as a church paper. For twenty years he dreamed of the project. Finally, in 1851, he was permitted to begin the publication of the *Gospel Visitor* on his own responsibility.

The *Gospel Visitor* furnished the much needed medium for the exchange of news and views and the stimulation of thought. Consequently it was not long before other papers were started, schools opened, missions discussed and initiated, Sunday schools organized, committees and boards set up, and causes like peace and temperance given special attention. Meanwhile up through the schools came men like M. G. Brumbaugh and Jno. S. Flory who knew that the Church of the Brethren must have an interesting history, and therefore set about recovering it. Henry Kurtz and James Quinter had pioneered in making some of Alexander Mack's writing known to our people. But the younger men mentioned set about writing our church history. Brumbaugh gave us a History of the German Baptist Brethren in Europe and America. Flory's first contribution was his Literary Activity of the Brethren in the Eighteenth Century, and to this he has added: Builders of the Church of the Brethren; Flashlights From History. Since then a number of others have given us histories or interpretations. But much remains to be done to recover further details, because the records and literature of the time of beginnings are in the German language.

However, we have recovered enough of the story to know that the founders of the Church of the Brethren were more scholarly than once realized; that they were interested in writing, printing, education and the popular study of the Bible. They gave much thought to the problems of their day, as witness the Sowers' interest in German immigrant conditions, and their stand against slavery and war, and for peace. This recovery of the story of our church beginnings both in Germany and America, together with a better understanding of the spirit and aims of our church forefathers, has been an enlightening and heartening experience in the life of the Church of the Brethren.

A Church for These Times

There are few things in which people take more pride than the family name, a distinguished ancestor, the land of one's birth, or one's racial inheritance. In the matter of a church heritage, we of the Church of the Brethren have much for which we should be profoundly grateful. The typical Brethren youth has a physical inheritance which is above the average as a result of generations of clean living, wholesome home life and rural background. Then there is the moral heritage suggested by time-honored attitudes respecting personal integrity, industry, mutual aid and respect for the rights of others. All of this seems to spring, according to one of our most distinguished interpreters, from the basic intellectual position of no force in religion. This is why as a church we have stood for intelligent faith as against mere creedal assent, for a democratic church life as against caste and formalism, for love and peace as against force and war.

It is a great thing to possess a noble heritage—so great that it spells obligation as well as opportunity. Many thoughtful persons of our day are saying that the Church of the Brethren has been spared for just such a time as this. There are two reasons why we should not fail as we face the demands of our times: we owe our best to an expectant world; we also owe it to ourselves to do our best. In this strenuous present, and on the splendid foundations of the living past, let us arise to do our share in building the kingdom of our God and his Christ. H. A. B.

THE GENERAL FORUM

If War Had Ceased

BY ADA CASSELL SELL

If war had ceased as we were told
That conflict would erase
All war forever, evermore,
And we would have in place
Of strife, a democratic world,
Utopian, just right—
Well, this is what the folks would say:
"That was an awful fight!
I lost my boy and so did you;
But it was worth the fray
To see the world so well-behaved
This Decoration Day.
I scarce believed it when they said
That war, all wars would end;
But not the faintest sign of strife
Have I remarked, my friend!
And armies now are obsolete,
Munition plants are still,
The lords of war are all encamped
Upon a lonely hill;
They're ostracized, we'll none of them
Until they change their views.
There's not a country on the globe
That warlike means will use;
And all the millions that were spent
To mutilate and slay
Are put to better, finer use,
This Decoration Day."

Altoona, Pa.

Giving and Living

BY W. C. STINEBAUGH

In the passionate appeal which Paul made to the elders at Ephesus we have a suggestion as to what he thought of this matter of giving. Along with the admonition to steadfastness of faith there is the urge, "Ye ought to help the weak and to remember the words of the Lord Jesus, It is more blessed to give than to receive" (Acts 20: 35). Paul recognized here not only the one needing the help, but also the one who needed to supply that help. Giving confers a blessing on the life of the giver.

Paul knew what was at the heart of Jesus' ministry. "Freely ye have received, freely give." Hence a proper appreciation of God's gifts to us must result in our eagerness to share those benefits. In this statement Jesus had challenged the inherent and inherited inclination of human beings—acquisitiveness, or the expectation of receiving. He declared that it is the *giving* rather than the *receiving* that makes men grow in Christian personality.

Does this matter vitally concern pastors today? It does, and should concern every pastor who desires spiritual growth in his people. Such a pastor is interested not only in worthy causes to be promoted, in needy people who await help, but likewise in his members who must *give* in order to *live*.

Giving is one of the best general tests of spiritual zeal. It indicates one's chief interests. Wherever one invests his precious means, there his chief interest lies. A brooding hen insists on giving her all to her nest. Why? She has invested her very self in the eggs that she has been laying there. Even if we slip these eggs away from her for our own use, nevertheless the hen clings to that nest where she has deposited the best of her life. Show me a Christian who has been investing weekly and even daily his best efforts in the work of the church, and I'll show you one who is devoted to Christ and his church. It is not easy to lead him astray, to lure him away from these vital interests.

Does a pastor have any business inquiring into the giving practices of his members? Is he to minister only to the spiritual interests of his people and depend on the financial board to look after all money affairs? No, I am persuaded that we can not separate the spiritual health of an individual from his giving. His giving is at least one good indication of his spiritual welfare. These "wise men and understanding" among us who make good business men to handle our financial affairs in the church can not do it all. They may reckon budgets and devise best ways of raising funds, but the pastor must be alert as to how fully each member of his flock participates in these methods of raising the various amounts. To him it is alarming, even if the whole amount is subscribed and paid, to learn that comparatively few have assumed this task. To him it brings heartache to know how many have taken no part whatever in the glorious achievement. It moves him to grief to see that so many of his people allow others to do what was their personal work. Perhaps the pastor discovers that the younger ones depend on faithful parents to pay their share, even though these young people are wage earners. His own observations tell this pastor that those who do not spend any or much on the Lord's cause, are spending freely on their own personal wants. For instance, when he observes that 85% of his active families have traded cars during the past three years for new ones, or better ones, and yet responses in giving are sadly lagging, can he be driven to any other conclusion than this: personal interests are of first importance? Yet the pastor preaches according to Matt. 6: 33 and hopes his people make a practical application of this great principle. My conviction is that no one is really putting the kingdom first in his life who does not support the promotion of the kingdom with the best and first of his means—time, energy, money, life.

I feel that this first great principle of stewardship has never gripped a large percentage of our members. Is it not, then, a pastoral problem—a subject for Christian education? How can we expect to raise our budgets with facility when our people do not have the spirit of giving? Fellow pastors, how many of us are working on this problem? It may be that some of us say too much about money, especially if this consists merely in urging people to give more. However, I fear that most of us pass by on the other side and leave others to manage, or rather mismanage it. Certainly it is the pastor's business to do his best to prepare the hearts of his people so that the readiness to give is there. No one can question the need of such a feeling, and surely the pastor must be responsible for seeing that it is developed.

If faith, repentance, confession, baptism, love, prayer and service are essential to salvation, how can we neglect so basic a means of grace as giving? How can one fellowship with a God who so loved that he gave unreservedly, except he himself partake of this nature? My brethren, let us see that we "abound in this grace also," the grace of Christian giving. It means really living.

Huntington, Ind.

In Remembrance

BY OLIVE A. SMITH

"THIS do in remembrance of me," said Jesus when he gave to his disciples the institution of the Lord's Supper. And to them it became, not a command, but a privilege. As a memorial it was neither superfluous nor foolish. Not only did it keep him with them in a way not otherwise possible, but it was an act of worship. And real worship—we may as well face the fact—is a vital activity of the human soul which is losing ground in our modern world.

Someone has spoken of our Memorial Day Observance as "a pagan custom which binds us to a traditional past." Youth in general seems to shrink from it. A young man who claims to revere the memory of his father fretfully refused to accompany his mother to the spot of memory on Memorial Day. He repudiates any contemplation of that—

> "One far-off, divine event
> Towards which the whole creation moves."

And perhaps such repudiation is consistent, for he professes a positive disbelief in life beyond the grave.

A cousin of this boy said, of his own reaction to a Memorial Day visit to his father's grave: "I've never been there but once and I'll never go again." In the same breath, he added: "If I could be the man dad was, I'd feel pretty well satisfied with myself."

In his case, we may believe that his attitude was due to the merciless lashing of conscience, which "doth make cowards of us all." But how much sweeter and more comforting it is to have that attitude toward Memorial Day which causes us to join the flower-laden throngs who are bent on remembrance. And how infinitely sweet to go, knowing in our hearts—if not in our minds—that they are the ones who are really living, in contrast to those of us who appear to live in the flesh more than in the spirit.

In his *Love Letters of the King,* Richard Le Gallienne wrote; "Anything that we dare not look at must, in the end, conquer us." Is this modern tendency to put from us so many things which have to do with the depths of living, an illustration of that thought? Are we brave or cowardly when we shrink from facing the memories of those who gave, or helped to make life for us? "Examine yourselves" might well be adopted as a Memorial Day slogan.

We have often heard religious leaders speak of the inspiration resulting from visits to the land where Jesus walked and talked with men. To those who think in terms of spiritual living there is an infinite pulling power in the treasures of memory.

"Times have changed," is the all-inclusive excuse for those who shrink from observance of a day of remembrance. Yes, times have changed, which is exactly why we should resist the tendency to be "hard-boiled" and stoical with reference to the most sacred things of life. The life of groups and organizations grows richer, rather than poorer, in demonstrations of ritualism and formalities of all kinds. At the church alone are directed the shafts of criticism and sarcasm concerning all institutional and memorial observance. The spirit of Christianity is expected to live and grow, independent of all the habits of life which the Christ of all ages knew to be necessary for the development of a world which would be Christian.

"This do in remembrance of me" contains a challenge for the observance of every memorial which should be sacred to a Christian. Now, as never before, the grave speaks in no uncertain terms. The tomb of the Unknown Soldier demands that we bury war and assures us that it can be done. The grave of every martyr victim of greed and injustice speaks its message of warning that America will, if she is not careful, make for herself a national grave. And, in our personal experiences, the graves of those who loved us more than we can ever know, how they call us to courage and a conflict with the forces of spiritual death!

Why shrink from the observance of Memorial Day? Why choose to forget, rather than remember? Every "little green tent" rings with the message: "This do in remembrance of me."

El Cajon, Calif.

Which Way?

BY GRANT MAHAN

Our days are passing swiftly by, and we know that it can not be a long time until our course is run. That fact leads one to think every day which way he is traveling, whether upward or downward. Am I better today or this month than I was last month? Is the community better? Is the church better? We hear and read much about the great improvements that have been made in the world, and how much better place it is in which to live. But we can not take these statements as true. We may mean at least two different things when we say that things are getting better; one is that there are more comforts, more things to enjoy, than there were in former days; the other is that the people in the world are better than they used to be. If we take the former meaning, there is no doubt that the world is getting better, for we can not deny that we have more conveniences than our fathers and mothers had.

But if we take the second meaning, we think it would not be difficult to show that the people are not better. And we take the word in its religious sense: Are men and women freer from wrongdoing, more pure and holy, more as God would have them be than they were? Are the churches better? Do the lives of members better harmonize with the life of our Lord? There is a larger number professing Christianity, but they do not all possess the true spirit of it: it seems as if the church and the churches are constantly becoming more and more permeated with the spirit and actions of the people of the world who do not profess to believe on and follow our Lord.

To take a personal case. I have been familiar with the faith and practice of the church since a young boy, more than sixty years ago. We have good meetings now, many of them; but it so often seems to me that there is something which the brethren of those long-ago years had which we do not have, which we are getting farther and farther from as the years pass. And my case is not an individual one, separate from others; for so many have written to say that they have felt the same way. This is not saying or thinking that the church of those days was a perfect church; for there never was an age in which the church was perfect, and we have no reason to think such a time of perfection ever will come for the church in this world.

But to take another case. A letter written to me by a good brother some time ago said: "A County Singing Convention was attended by hundreds of people from all walks of life and most all religious faiths. This large body of people was entertained throughout the day by church choirs and groups of people from this and adjoining counties. Knowing why the Dunker faith was organized and the hardships our dear old church leaders had to endure, it almost broke my heart to see a Church of the Brethren choir, made up mainly of members of the church, appear on the platform a number of times in the afternoon as decidedly the most fashionably dressed group. It consisted of nine young women and four men, with the pastor's wife at the piano. All nine had bobbed hair. All nine had painted fingernails, the pastor's daughter included. Four had painted lips. Seven rings were worn, besides pins and other ornaments too numerous to mention. Oh, where are we, and what is the solution of our problem?"

The Spirit forbade the wearing of gold and other ornaments. The bobbed hair is not a glory to any woman, most of all not to any woman who professes to follow Jesus. The painted nails and lips are far from being a sign of godliness. These things are of the world, and we are not of the world if we are faithful followers of the Lord Jesus. The instructions, the commandments given by him are one thing; following the dictates of fashion in direct opposition to those commandments is something quite different. They do not travel the same road, and so do not lead to the same destination. Disobedience travels the broad way, and the end of this way is destruction, eternal separation from God and all the best things of eternity.

Many persons do not like to think of these things, do not like to be reminded of them. This is due to the fact that after one has determined to do what he knows is forbidden by the Lord, he does not like to be reminded of his sin. It will do us all good to read repeatedly the history of the Jews as given in the Old Testament. After seeing so many works of God wrought to save them, they were still ever ready to forsake him and obey the gods of the other nations. Their chosen prophets prophesied falsely and the people were pleased to hear them do so. But they would imprison or kill the prophet who was true to his Lord, who would tell them nothing but the truth. And it was their sins, their refusal to hear and obey the Lord, which led to the destruction of their nation and made them wanderers and outcasts in the world. And that condition has been theirs for many centuries. They were warned repeatedly, but they would not obey.

If with them, "every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" There is no escape under such circumstances, for God is no respecter of persons, and if he spared not his chosen people when they were disobedient, we have not the slightest reason to think that we shall escape when we are guilty of the same disobedience. We need to remind ourselves and all with whom we come in contact, that there are only two ways; the one is the way of obedi-

ence, which leads to life; the other is the way of disobedience, which leads away from the life which is so freely offered to us, and which is the one thing really worth striving for while we have life here. Do not forget that these two ways do not lead to the same destination. Today is our time for choosing; tomorrow it may be too late. Today if you will hear his voice, harden not your hearts.

Rehobeth, Md.

Monkey Business

BY ROY WHITE

"THE people sat down to eat and to drink, and rose up to play" (Ex. 32: 6b).

To be right with God, we must use rightly the things he makes available.

Food and drink are necessary to life; no Christian dares ignore the physical needs of his family (1 Tim. 5: 8), or the material needs of his fellow men (Matt. 25: 31-46); but the Israelites in this story made the enjoyment of these things an end in itself. "Come on over for lunch"; "Let's stop by and have a drink"; thus they whiled their time away when there were important decisions to be made and serious work to be done.

Men who live on the brute level of self-gratification are off their balance. This kind of behavior is natural to a monkey, but is deadly to the spirit of a man. These people were deep in the wilderness and, so long as they continued this monkey business they were bound to remain there. Many a man has been lost because of a "bread and butter complex." A fitting epitaph for such men and monkeys would be, "He fed his family"; or, "He got all he could." These people, like diabetics, suffer injury or death from a thing which we must have and which is not of itself evil. When food and drink take more than their legitimate share of the schedule it is bound to upset one's mental and spiritual equilibrium.

"And they rose up to play." Certainly play is not wrong. Many a person is in the grave, or the hospital, because he led a tense and overstrained life. People who can not relax need sympathy, and probably will not require it very long. However, play may be the most deadly enemy of things which are desperately important. With amusements increasing in length, number and attractiveness, it is a wise person who allows the spirit of God to help him keep his play from becoming serious. Many a wreath of flowers might well bear the caption, "The time he spent winning games, could have saved his soul."

Food and drink, entertainment—is this life? For a time these things monopolized the life of the Hebrews. But back of the terrible mistake they were making, was a warped religious perspective. It makes no difference that they had gone through the forms of worshiping God. They were wrong. If they and their leader had given more time to God and less to their sensual gratification, they would have sensed their weakness. They would not have had a feeling of false security.

Today in our own economic wilderness we see the time of our fellows increasingly taken up by advertising, market quotations, comics, sports and amusements. I wonder if we have not passed the danger point already. I wonder how long we shall remain in this wilderness. I am sure that no amount of monkey business can save us.

Chicago, Ill.

The Scope of Character

BY H. H. HELMAN

IT is related that a German financial wizard used to produce an enormous roll of bills, show it off, and then shove it into his pocket saying, "All is mine." When the Johnstown flood burst forth there was a girl, they say, who saw the approaching danger and had time to escape, had she tried. Exclaiming, "I must tell others," she delayed her escape until it was too late, while she warned many and enabled them to save themselves.

The whole scope of character lies between these two expressions. At one pole are those who say, "Everything is mine," and pursue selfishly whatever the world has to offer. At the other pole are those who exclaim, "I must tell others," and have hearts big enough to share whatever blessings come into their lives.

The cry of the world's beloved always has been, "I am going to tell others." The William Booths, the David Livingstones, the Albert Schweitzers, the Stanley Joneses—all have had this philosophy of life. Without naming them our memories could recall also those who have lived saying, "All is mine." They are not the beloved. In their day they may have been feared; but seldom loved. Character is measured by how near one lives to the one or the other of these poles.

New Carlisle, Ohio.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A FATHER sent his son on an errand, then fell to wondering whether the boy could faithfully execute it.

Leaving his work at a busy hour of the day, he put on his coat and followed the lad, watching to see that dangers were avoided and he was not imposed upon; then hurried back to await his return.

God is like that! He expects us to serve him, but is always lovingly hovering near to help in our hour of need.

Ottawa, Kans.

HOME AND FAMILY

Daily Food

BY VERA EMMERT JOHANSEN

Just as the earth needs drops of rain
To feed each root and pod,
Our lives have need of daily bread—
Communion with our God.

A Christian life, if kept in growth,
Demands much time and care,
Demands surrender of our souls
And quiet hours in prayer.

With blessings raining from above,
Refreshing us each day,
Our lives should never cease to give
If we but work and pray.

Freeport, Ill.

Her Commencement Dress

BY ELIZABETH R. BLOUGH

LAURA came home from college to get some clothes for her commencement. She was jubilant, glad to be with us and glad that she was going to graduate.

"Only think, mummie, really and truly, when I started to college, I thought this day would never come." She flung her arms around my neck and added, "It was good of you to let me have an education."

I smiled at her belief in her own knowledge of things. She knew so little, yet she was happy in the consciousness of having studied hard and passed her examinations. I spoke of her clothes. "Your slips and underwear are all ready, tomorrow we'll go to buy the dresses, shoes and hose."

What a gay time we had at dinner; her two brothers always loved to tease her and had missed her while she was at school. Jim held up a biscuit for her inspection, "Please, notice the flakiness and the brown crust of these biscuits which our mother baked; they differ somewhat from some we used to have months ago." But he got no further.

Lawrence interrupted: "Her biscuits were not so bad, but a lemon meringue pie without any sugar, that has haunted me!"

Laura's eyes were dancing when she said: "You boys wait until I cook some of the fancy dishes, I learned about at school. You'll be surprised."

But Jim was ready with: "Oh, no, we won't! We're beyond that. Your last great surprise was the fish you fried with the scales on."

The next morning Laura and I bought a dress which needed to be altered. We are waiting for the fitter to come and pin the dress as it should be, then I could make the necessary alterations myself. Now the partitions between these small rooms do not reach to the ceiling. So one can not help hearing the conversation in the next small room. The words came clearly: "So this is Ellan Guyer's dress, Bert Guyer's daughter; we were well acquainted. He was the kindest man I ever knew; he knew when to be kind and when to hold back. But he couldn't refuse his daughter anything. And this dress is in the same extravagant style she always had things. I was in Mr. Hartman's office, and I can see Ed Guyer now, when Mr. Hartman spoke to him about his bill. He couldn't seem to make ends meet; and I never saw so tired a face, as he had."

Laura looked at me in horrified amazement. Ellan was one of her friends and more than once, Laura had asked me for a dress like Ellan's. Now Laura said: "Oh, mother, Ellan's mother is sick now; she talked to me yesterday about expenses." The clerk came in just then and the fitter proceeded to do her work but not before Laura asked me: "Mother, are we paying too much for this dress?"

"No, it is not too expensive; I am taking care of that," I replied.

That evening she and her brother Lawrence talked about it. Laura said: "I never thought that Ellan was spending too much money, I thought her mother had perfect taste and so—"

Lawrence answered: "I don't think any girl has the right to use up the flesh and blood of her own mother in the effort to have fine clothes. I don't like to put it that way, but we all think that a mother is too precious to be coined into money for even a daughter's sake."

"Come and see my clothes," commanded Laura. Together they went to Laura's room where her clothes were being laid out to be packed. "I don't want to make it hard for any of you, if I can possibly help it. I'd rather do with cheaper things."

Lawrence looked them over judicially, then he answered: "I am sure that none of us will be deprived of what we need on account of what your commencement clothes have cost."

Hatfield, Pa.

She Obeyed Her Mother

BY JULIA GRAYDON

BEFORE going on a picnic with friends, a little girl of twelve years was told by her mother not to go out on the water in a boat. She promised to obey, but it was rather hard for her to see her young companions getting into a boat and sailing away, full of fun and very happy.

But the boat was not in good condition and finally there were cries of distress, and the little girl standing

on the bank, and too small to help, saw the boat go down and realized that her companions had drowned.

Too small to help, but not too small to obey, and the newspaper writer who gave the account spoke especially of the fact that the child who saw the accident had been told not to go out in the boat.

She will never forget what she saw, nor will she ever forget what her mother said to her that day.

"Children, obey your parents in the Lord," is as timely today as it was when those words were first spoken.

Harrisburg, Pa.

Not Even Yet

BY REBECCA FOUTZ

As one follows the life of Christ as shown in the four Gospels, a certain wonder grows. By many and various ways he expressed his great love for humanity and revealed his Deity. Certainly it was not common for anyone to so care about the lot of the poor and oppressed, the afflicted in body and mind, to even raise the dead and compassionately forgive sins, to preach about a loving heavenly Father and his kingdom coming on earth.

Yet with all this Christ was not generally accepted. As his ministry nears its close, John records his amazement at such unbelief, thus: "But though he had done so many miracles before them, yet they believed not on him" (John 12: 37).

Then we stop short, having to admit that after centuries of repeated verification from experience that Christ's teachings are truth and that his way is the only way to life and the best, that John's statement is still a fact and one that should cause us greater wonder, even humiliation, than the first reason for it.

Would all mankind be in such throes of distress of one kind or another, from the capital and labor and economic perplexities of our own land to the war and dictator crushed people of other lands, if Christ and his way and teaching were truly believed, which would mean that they would be followed?

Most people know the right but are not willing to follow it. Like the rich young ruler they may even turn sorrowfully away when Christ says that they must love their fellow man as themselves. This would mean to follow the golden rule in all the relations of life, to renounce war, liquor, gambling, narcotics, smoking week, sinful pleasures and low morals, all of which are promoted for material gain although costing human life and souls.

And even though Christ has done and can do great and marvelous things, give peace and joy, life abundant here and life eternal hereafter, yet they believe not on him.

Philadelphia, Pa.

Hearts Come First

BY HELEN HOAK EIKENBERRY

Mother was weary and discouraged. She had worked hard all day, and her back ached. But everywhere she looked she could see more tasks awaiting her. She was wondering how she could ever get them all done, when in burst little Johnnie, his face beaming, but his feet leaving grimy tracks on mother's newly scrubbed linoleum. In his eagerness to show mother the fine marks on his school report card, he had forgotten all about wiping his shoes.

He saw the look of despair on mother's face at sight of the tracks, and he was penitent.

"Mother, give me the cloth, and I'll clean the dirt all off!"

But to mother those tracks were the last straw.

"No! You can't do it right! I'll do it myself. How often must I tell you not to track on my floor? And today of all days, when I'm nearly dead!"

Now, that wasn't like mother. She was tired and unreasonable. Johnnie dare not even try to tell her how sorry he was to have forgotten, and he couldn't mention his report card either. He and mother had been looking forward to this day for a long time. But now those good marks he had worked so hard for didn't matter at all, because mother didn't even want to see his card. He guessed she didn't love him anymore, and he was afraid of her too.

Johnnie appeared to be looking out of the window in the next room. He had to have his back toward the door where mother was, because he wasn't sure he could hold back the crying.

But already the storm was over, and mother regretted her words. She could hardly believe she had acted so. Quick as a flash she realized how she had wounded her precious little boy's heart, and her heart yearned toward him. She saw his little form shaking before the window, and then the crying which he had been bravely trying to hold back burst out in one great sob.

And then mother was there with her arms about him, and he knew she really did love him.

"Mother's so sorry, dear."

"It's all right, mother. You were so tired, and then I spoiled your nice floor with my tracks. I guess it was my report card made me forget."

"Yes, dear, of course it was. Now let's look it over together; shall we?"

That night mother prayed, "O Lord, deliver my soul from becoming enslaved with the everyday tasks which sometimes seem so important. Help me to remember that hearts come first, and may I never, with a fretful spirit, rob them of joy, and play and love."

Sterling, Ill.

OUR MISSION WORK

The Child's First Teacher

BY MABEL W. MOOMAW



Pictures furnished by the author: Above—some mothers who came from the villages with their babies for the special health day; below—mothers at Anklesvar who helped to entertain the village women. Mrs. Moomaw stands at the extreme right in the lower picture.

FEB. 7 was observed as a special health day at Anklesvar. The different events were sponsored largely by the normal students of the teachers' training class.

The day opened with a devotional program with many mothers and babies from different villages present. At this program the mother's place as the child's first teacher was stressed. The baby show then followed. Nearly seventy babies were examined, the criteria used by the judges being, weight in reference to age, cleanliness of both clothing and body, and freedom from any form of skin disease. There was a notable improvement in the general health and cleanliness of babies enrolled this year in comparison with those of previous years.

During the weeks prior to the central health day the students had been holding recreation and health programs in a number of surrounding villages. They had also given some demonstrations in the preparation of soap and some simple home remedies, such as sulphur ointment and menthol-eucalyptus ointment for colds. The teaching given in the villages was very helpful in preparing the way for the central health day which was attended by mothers with their babies from eight different villages.

At the prize-giving ceremony a health drama entitled "The King's Sons" was given by the boys of the Middle School. Here again the place of both father and mother as the child's first teachers was emphasized. Prizes consisted of cocoanut oil soap and jars of sulphur ointment and cold ointment, all of which had been prepared by the normal class students in their course on "Methods for Village Improvement." Hand engraved certificates made by one of the students were also given to the winning babies from each village.

Anklesvar, India.

Hungry and Ye . . .

BY H. SPENSER MINNICH

A Statement of Our Relief Work

JESUS revealed the love of the Father by the helpful touch to the needy. He gave food, he healed, he comforted the brokenhearted and he taught. Our church has its ongoing program of teaching and preaching. During the past year the peoples of the world witnessed much distress. Some of it was in America and much in other countries. The General Mission Board treasurer as receiving agent of relief funds reports the following receipts for the year ended Feb. 28:

Spanish Neutral Relief	$10,980.70
China War Relief	2,276.40
China—Spain Relief	2,736.87
American Mission to Lepers	75.00
General Flood Relief	22.00
Miscellaneous Relief	20.67
	$16,111.64

The campaign for Spanish relief funds was launched in May, 1937. Since then we have co-operated with the American Friends' Service committee in the distribution of food and clothing in the most needy areas of Spain. Dan West spent five months administering relief there. David Blickenstaff went to Spain in November of 1937 and he continues there. Brother West

returned to America in February. His report appeared in the GOSPEL MESSENGER of April 2.

Last autumn when the war became very devastating in China the church realized a new and possibly more serious relief problem called for our help. We are interested in China, especially because of our mission work and because we have workers there who know the language and understand the people. Accordingly, a China relief fund was started. There was also started a China-Spain fund for those who wanted to help at either place according to the need. When this fund was started it was indicated that the money would be used half in each country unless the need dictated otherwise.

The staff of the General Boards in its recent survey of the situation feels the need for continuing relief work. We trust our members will be generous. Contributors are free to designate to either Spain or China. Those wishing their money to be used at the neediest place according to the judgment of the Boards may continue giving to the China-Spain fund. The fifty-fifty division was altered beginning last March 1, giving Spain 25% and China 75%. Receipts for relief for the new fiscal year, two months, March 1 to April 30, 1938:

China-Spain	$293.25
China	536.15
Spain	315.86

The need in China is appalling. Daily newspaper dispatches reveal terrible suffering. Our missionaries have been busy caring for many refugees. Because of war conditions our missionaries have not felt free to write detailed descriptions of the tragic need. When China had famine or flood in years gone by our missionaries sent pictures. We can not expect such now and should not need such, to stir us to generous relief giving. Our work is carried on as follows:

"We have three plans, one is direct giving of foodstuffs; another, giving either grains or money for work done, such as repairing buildings, and digging a few cisterns; another is seed for sowing, and hospitalization and medicines for those who can not pay for it." (Excerpt from Minerva Metzger's letter.)

As indicated in the Mission Board's report, printed in the MESSENGER of April 23, Howard, the son of missionaries O. C. and Hazel Sollenberger is to sail to China to do relief work. His knowledge of the language and people will enable him to effectively work in relief and reconstruction tasks.

While we in peaceful America supply the funds, David Blickenstaff and Howard Sollenberger, sons of India and China missionaries, respectively, will be giving the cup of water in the name of Christ who both redeemed us and calls us to the ministry of mercy. We ought to be giving a hundredfold more for relief than our record this year shows.

Elgin, Ill.

Memorializing a Loved One

"I HAVE been a tither for years. Enclosed is a check for $200 which is the biggest part of the tenth of some insurance which I received recently at the death of my husband. I hope this may bring cheer into some lives and help along the work of the Master."

The good woman who wrote the letter from which the above was taken loved her husband, and wants to carry on some of his ideals of life. She has chosen wisely in making a gift which will be used to set missionaries at their task, and to make possible the development of Christ's kingdom in a world so sorely needing it. Some people memorialize a loved one by a huge marble marker set out in a cold cemetery for the casual few to observe. Has not this woman chosen wisely in desiring to write the name of Christ in the hearts of the boys and girls throughout the world as a memorial to her husband?

If interested in fitting memorials, write for *Ten Ways to Keep the Light Burning,* issued by the General Mission Board, Elgin, Illinois. There is not charge for the leaflet.

Thanks to the Juniors

I WANT to express our appreciation of the nice box of junior supplies which the Heckmans brought out to Africa. It contained some very excellent and well prepared pieces of work. In addition to finding a useful place in our work here, we are sure it did the juniors who collected and prepared the materials a great deal of good. We want to express to you our appreciation for directing their thoughts and fingers along African lines.—*Desmond Bittinger, Garkida, Africa.*

Does This Warm Your Heart?

A GOOD woman, who certainly does not possess much of this world's goods, sent $50 for relief in China and Spain, or to be used according to the need. She says: "The Lord has been so good to us the past year that we feel it would not be right not to help as much as we can." We also received from her congregation $43 for the home mission offering and we happen to know that $25 of it came from this good woman.

What to Pray For

Week of May 28 to June 4. Remember our missionary workers among the Chinese in Chicago, Detroit, Los Angeles, Washington, D. C., and other places where Sunday schools, study classes and visitation are carried on. Pray for the Orientals and Negroes in our midst.

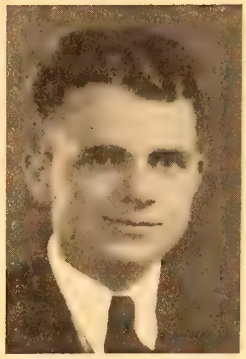
THE CHURCH AT WORK



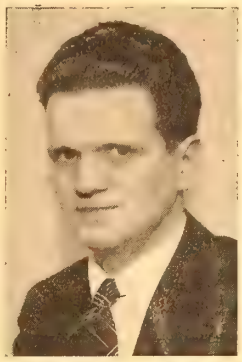
BERNARD N. KING



MRS. ELLA KING



F. C. HOLLINGSHEAD



CECIL C. IKENBERRY



MRS. EFFIE IKENBERRY

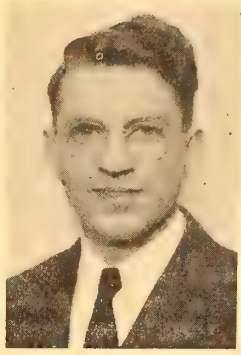
MINISTRY

Introducing the Class of 1938 at Bethany

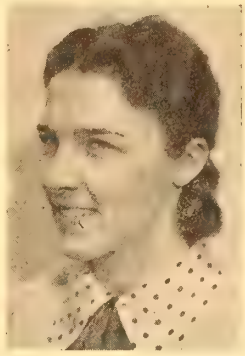
BY RUFUS D. BOWMAN

President of Bethany Biblical Seminary

The class of 1938 at Bethany numbers seven. Four young men are candidates for the B. D. degree at the commencement exercises Sunday, May 29, at 8:00 P. M. They are: Bernard Nathan King, Fredrick C. Hollingshead, Cecil C. Ikenberry, and Raymon Ernest Eller. These young ministers are completing three years of graduate work in the Seminary and have done splendid work. They are consecrated and capable and are a credit to Bethany Biblical Seminary and the church. The pictures of these Seminary graduates and their wives are shown with this article.



RAYMON E. ELLER



MRS. ANNA ELLER

The class of '38 includes two who are completing the three-year course in the School of Sacred Music: Elias F. Brightbill and Edna K. Kesler. They have specialized in church music and will be able to render a valuable service to the churches of our brotherhood.

Hazel M. Foster will be granted a certificate for the completion of the two-year Bible Training Course. The Bible Training Course aims especially to prepare layworkers for more effective local church service.

Bernard Nathan King was born Sept. 3, 1906, on a farm near Denton, Md. He is the son of Milton F. and Annie Bucher King. He graduated from Ridgely High School in 1924 and from Juniata College in 1930. He taught four years in the Maryland high schools. While teaching, he served as part-time pastor of the Cherry Grove and Georges Creek congregations during 1930-31, and also as pastor of the Ridgely congregation during 1932-34. He served a period as supply pastor of the Fruita and Grand Valley congregations, Western Colorado; and since Jan. 1, 1936, has been student pastor of the Church of the Brethren, at Sterling, Ill.

Bernard King was married to Ella V. Baugher, daughter of Elder Aaron S. Baugher and Lydia Buser Baugher of York County, Pennsylvania, on July 6, 1934. Mrs. King graduated from Elizabethtown College in 1928. She served as a teacher of music and English in the schools of York County, Pennsylvania, and also as camp instructor in Brethren Youth Camps. Lowell Dwight King came to grace their home on Feb. 26, 1938.

Fredrick C. Hollingshead was born at Saxton, Pa., Oct. 22, 1911. He is the twin son of George and Tury Hollingshead. He united with the Church of the Brethren at the age of thirteen, served in the local church as Sunday-school teacher and music leader, and in the Middle District of Pennsylvania as a young people's leader. He was licensed to the ministry by the Stonerstown congregation at the age of seventeen and installed at the age of nineteen. In 1935, Fredrick received his A. B. degree from Juniata College and entered Bethany the following autumn. During his Seminary course, he has served the Monticello congregation, Indiana, and will take up the full-time pastorate there June 1.

A very important event in his life has been announced. On June 26, Fredrick Hollingshead and Mary Ellen Horst, daughter of Dr. and Mrs. M. Clyde Horst of Chicago, will be married. Mary Ellen Horst will graduate from Manchester College, May 30.

Cecil C. Ikenberry was born at Daleville, Va., Aug. 12, 1906. He is the son of Elder C. S. Ikenberry of Daleville, Va. Cecil received his A. B. degree from Bridgewater College in 1928, and taught at Daleville Academy from 1930-33. He was a student at Bethany during 1933-35, and returned this winter to take his final year with the class of 1938. He has served as manager of Camp Bethel since 1929, has been a leader in many young people's camps, and did part-time field work in the First District of Virginia during 1935-37.

Cecil Ikenberry and Effie Early were married in 1931. Mrs. Ikenberry graduated from Bridgewater College in 1926, and taught in Daleville Academy for five years. Two daughters bless their home: Carolyn, aged three, and Lavonne, aged two.

Raymon Ernest Eller was born March 31, 1910, Roanoke County, Virginia. He is the son of Elder C. E. Eller and Rebecca Henry Eller. Raymon graduated from Daleville

Academy in 1931 and has also received the A. B. degree from Bridgewater College. He served the Church of the Brethren at Fayetteville, W. Virginia, as summer pastor in 1934. He has spent the last three years at Bethany. His activities include dramatics, the Bethany Male Quartet, and during 1937-38 was in charge of the Parental School.

Raymon Eller and Anna Belle Whitmer were married June 13, 1937. Mrs. Eller is a daughter of W. O. Whitmer of Monticello, Minn. She graduated at the Monticello High School and spent three years in the Bethany School of Music.

WOMEN'S WORK

The Lawrence Conference Program

By Anetta Mow, Elgin, Illinois

The women of the church will soon be preparing to leave for Annual Conference again. They will be going with the families 'tis true, and they will be looking forward to all the meetings of the Conference, but without doubt many of the women will be especially eager to attend the meetings which are prepared for the women. It is hoped that many women will be in attendance and that every woman will feel that it will be a week of great blessing for her and for her church.

Beginning on Wednesday forenoon, the women will meet for a period of discussion. Every woman should come prepared to enter into this discussion. Wednesday afternoon there is to be a joint meeting of all groups and ages in which the work of the church will be brought forth, and after that the women will meet together to take up the subject, A Vision of Our Task. In the evening a service will be held for the women. The Contribution of Rural Homes is to be the theme. This promises to be an interesting and inspirational service. As usual on Thursday forenoon, the women will meet for their business meeting and the missionary program for the coming year will be presented at this time. No woman should miss this forenoon's program.

On Saturday afternoon and also on Saturday evening, all women will attend the services based on the Lives of Christopher Sower and Son. During the afternoon service on Saturday, the women as well as the men will give their special project offerings. The Pageant on Saturday evening showing the events in the lives of the Sowers, is a presentation which everyone will wish to see.

It is urged this year that many women attend the breakfast conferences held under the direction of the ministers, laymen and Men's Work. Helpful things will be said which the women need as much as do the men.

CHILDREN'S DEPARTMENT

Won't You Come Along With Us?

(A Message to Lovers of Children)

BY MARY ALICE JONES

Director of Children's Work, International Council of Religious Education

There will be a great many of us there: children's workers from north, east, south, and west; from city churches, suburban churches, town churches, country churches: Episcopalians, Presbyterians, Methodists, and Baptists; for four days we shall look and listen and talk to one another.

What is it all about? Why, it is the International Convention of Religious Education, that great gathering of all the Protestant forces which meets once in four years. The next convention will be held in Columbus, Ohio, June 28 to July 3, 1938. The program will include general sessions of all the convention members when we shall sit in a body in a great convention hall and hear addresses by world leaders from the United States, Canada, and Great Britain on the importance of our task as Christianity challenges the modern world.

An important part of the general sessions will be the devotional services when together we shall be lifted to new heights of fellowship with one another and with God. In addition to the general sessions there will be a great many conference groups. The children's division workers will have four hours of conference on each of the days of the convention when we shall consider the more specific problems of teaching children in the present day.

A special feature of the convention will be the great exhibit which is being assembled from all over the country. There will be various types of visual aids showing children's groups actually in session so that we can really see what type of equipment and program will be most useful. There will be movies which will show us just what happens in a group of children when a skillful leader guides them through activities in meaningful religious experiences. Books, pictures, lesson material, all of the best available resource material from all the publishing houses will be brought together for each age-group. It will not just be brought together. Each afternoon a person well informed on the program of religious education for children and knowing intimately the materials will guide groups through the exhibit so that each of us as a member of the convention will get some feeling of acquaintance with the materials that are available to help her in her own work with her own children in her own church.

No less important than the program, in fact perhaps even more important, will be the opportunity for fellowship with other children's leaders from all over the country. Practically all the national directors of children's work for the denominations, the children's editors, and the state council directors of children's work will be there. To each of us this opportunity to see all the rest of us together will bring new enthusiasm, inspiration, and knowledge for our important work.

Full information regarding the convention program and registration blanks can be secured from the Board of Christian Education, Church of the Brethren, Elgin, Ill., or the International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Illinois.

Through the "Eye-Gate" at the Convention

The International Convention of Religious Education at Columbus, Ohio, June 28 to July 3, 1938, will give a more prominent place to its exhibits than any such convention ever held. A tour of the exhibit space in the Convention Hall will be an up-to-date course in Christian education in itself.

First of all, there will be a publishers' exhibit around the three outer walls of the main hall. The publishers' exhibit will be a classified, unified one in which the publishers will merge their identities. There will also be a bookstore in which sales of the productions of all publishers will be made. All publications will be grouped by topics so as to be most useful. The publishers say that this will be the most complete exhibit in Christian education ever provided.

Then in the center of the main hall there will be displays

grouped under four main themes, developed as follows:

1. World Needs and Issues, covering social issues, such as temperance, crime, gambling, world peace, race, economic justice, and "reaching the unreached."

2. The Program of Christian Education. This will include children's work; youth work and summer camps; adult work and schools in Christian living; family and parent education; leadership education and summer schools; creative recreation; Sunday-school work; vacation church school; evangelism and stewardship; radio education; visual education; and housing and equipment.

3. The Institutional Resources of North America for meeting world needs, including unified Council exhibit; Federal Council of Churches; National Council of Federated Church Women; Committee on Co-operation in Latin America; American Association of Theological Schools; Religious Education Council of Canada; and Council of Church Boards of Education.

4. The World Outreach of Christian Education. This will be a unified missions exhibit, set up by the co-operating missions agencies and including town and country life, and the United Christian Advance, in addition to the total missionary enterprise.

Delegates are being advised to visit the above four main sections in the order in which they are named.

ADULT CHRISTIAN WORKERS

Christian Parents

Sunday, June 12

I. The Christian Father:

1. As husband (Col. 3: 19; Eph. 4: 31, 32; 1 Peter 3: 7; 1 Tim. 3: 2).
   a. Is it true that every young man must sow his wild oats? Christian men believe in and practice Christ's ideals of purity and faithfulness.
   b. "Remember thy home to keep it holy" and "Remember that thy wife is thy partner and not thy property" are good commandments for husbands.
2. As father (Matt. 7: 9-11; Luke 15: 20, 32; Eph. 6: 4; Prov. 3: 12; 13: 24; 1 Tim. 3: 4, 5).
   a. What do these scriptures teach us?
   b. Do fathers need to study the needs of their children? How much time and companionship do they owe them?

II. The Christian Mother:

1. As wife (Prov. 18: 22).
   a. Loyalty, sympathy, industry, kindness are vividly portrayed in Prov. 13: 10-31.
   b. This description has no equal in literature.
2. As mother (Luke 1: 26-55).
   a. What kind of education do mothers of your community need most?
   b. Are they good housekeepers? Do they understand their children's needs? Do they have child study classes? Do they know God? Are they able to reveal him to their children?
   c. How does your church meet these needs?

III. The Christian Grandmother.

1. How can grandmothers be a blessing?
2. Should they expect to rule the household?
3. How may they be helped to make needed adjustments in old age?
4. How may they make the burden of young parents lighter?
5. Can one ever get too old to do good?

YOUNG PEOPLE



Meetings Planned Especially for Young People

Wednesday Afternoon, June 8

Marvin Hall Auditorium—J. H. Mathis, presiding

2:00-3:00 Church Relationships, General, District, Local. (Intended for all, including young people.) H. L. Hartsough, leader.

3:00-4:00 A Vision of Our Task—Theme for each group. Young People—To meet in joint session with Men's and Women's conferences.

Wednesday Evening

7:00-9:00 Sectional Conferences.

Young People—Marvin Hall, second floor, Room 206.

A. Worship and Fellowship, Paul E. Miller.
B. Panel Discussion Groups (All held in Marvin Hall).
   a. Adventures in Recreation—In charge of Recreational Fellowship. Room 206.
   b. The Missionary Faces His Task, C. D. Bonsack, Room 201.
   c. Money Management, W. M. Kahle, Room 202.
   d. Peaceful Change, Dan West, leader, Room 207.
   e. Preparation for Marriage and Home Life, Warren D. Bowman, leader. Room 210.
   f. Meeting the Needs of Intermediates, Grace Hollinger, leader. Room 102.
   g. Visualizing Our Tasks (officers and advisers). Leland S. Brubaker, leader. Room 205.

Thursday Forenoon, June 9

9:00-11:00 Young People—Marvin Hall, second floor, Room 206.

a. Worship.
b. Continuation of panel discussion groups.
c. General Assembly Address, Perry Rohrer.

Thursday Afternoon

2:00-4:00

Young People (Continuation of panel discussion in groups), Marvin Hall, Room 206.

Friday Morning, June 10

7:00-8:40 Breakfast Conference

Young People—Banquet Room.
a. Address, Perry Rohrer.
b. Business Session.

Saturday Afternoon, June 11

4:00-7:00 Young People's Picnic, sponsored by Ottawa B. Y. P. D., and Vesper Service, sponsored by McPherson B. Y. P. D. (Place—See Bulletin Board.)

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, May 29

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Maintaining Personal Efficiency.—Dan. 1: 8-16, 19, 20; 1 Cor. 9: 24-27.

Christian Workers, The Rural Church of the New Day.

B. Y. P. D., The Place of the Bible in the Life of Young People Today.

Intermediates, Where and How Can I Worship the Best?

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Gains for the Kingdom

Seven baptized in the Ambler church, Pa.

Five baptized in the Toledo church, Ohio.

Eight baptized in the Manchester church, Ind.

Two baptized in the Shoal Creek church, Mo.

One baptized in the King Ferry church, N. Y.

Six baptized in the Cedar Rapids church, Iowa.

Three baptized in the Shippensburg church, Pa.

Three baptized in the Union Bridge church, Md.

One baptized in the Mineral church, Va., Bro. J. T. Glick, evangelist.

Four baptized in the Brick church, Nettle Creek congregation, Ind.

Eleven baptized and three reconsecrated in the Akron church, Ohio.

Four baptized and three received by letter in the Germantown church, Pa.

Eight baptized in the McLouth church, Kans., Bro. Hylton Harman, evangelist.

Two baptized in the Brookville church, Ohio, Roy B. Teach, pastor-evangelist.

Twenty-three baptized in the Lancaster church, Pa., Bro. J. A. Robinson, evangelist.

Five baptized in the West Greentree church, Pa., Bro. B. W. S. Ebersole, evangelist.

Six baptized in the Huntington church, Ind., Bro. Howard H. Keim, Jr., pastor-evangelist.

Twelve baptized and one received on former baptism in the Hermoa Beach church, Calif.

Five baptized and one reclaimed in the Yakima church, Wash., Bro. B. J. Fike, evangelist.

Fifteen baptized and one reclaimed in the Salem church, Ohio, Bro. J. W. Fidler, evangelist.

Eight baptized in the Baltimore, Woodberry church, Md., C. H. Hinegardner, pastor-evangelist.

Twelve baptized in the Bartlesville church, Okla., Brother and Sister Oliver H. Austin, evangelists.

Twelve baptized and six received by letter in the Tyrone church, Pa., Bro. H. G. Reese, evangelist.

Seventeen baptized in the Altoona, Twenty-eighth Street church, Pa., Bro. G. E. Norris, pastor-evangelist.

Fourteen baptized, ten await the rite and four reclaimed at St. Margarets, W. Va., B. E. Waltz, evangelist.

Six baptized and one received by letter in the Morrill church, Kans., Bro. J. F. Baldwin, pastor-evangelist.

Two baptized and two received by letter in the Grand Junction church, Colo., O. H. Feiler, pastor-evangelist.

Eighteen baptized in the Sugar Creek church, Ohio, Bro. H. S. Gipe, evangelist, also one baptized since the meetings.

Fourteen baptized and two received by letter in the Detroit church, Mich., Harvey R. Hostetler, pastor-evangelist.

Three baptized in the Upton church, Back Creek congregation, Pa., Brethren Daniel Bowser, H. M. Stover and Carl Valentine, evangelists.

Sixteen baptized, one received on former baptism and one by letter in the Center Hill church, Pa., Brother and Sister B. M. Rollins, evangelists.

Twenty-five baptized and five received by letter in the Ashland City church, Ohio, Bro. J. O. Winger, evangelist, and three baptized since the meetings.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister E. S. Coffman, May 29, in the New Haven church, Mich.

Bro. Buryl Hoover of Wawaka, Ind., June 15, in the Cedar Lake church, Ind.

Bro. Jesse Ziegler of College Park, Md., June 12-26, in the Eglon church, W. Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 13-26, in the Ladoga church, Ind.

Brother and Sister B. M. Rollins of Keyser, W. Va., began May 17 in the church at Hyndman, Pa.

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Personal Mention

Bro. H. N. Butler is taking up the pastorate of the Brooklyn church of Middle Iowa. His address is changed accordingly from Mount Morris, Ill., to Brooklyn, Iowa.

Bro. Harvey R. Hostetler, pastor of the Detroit, Mich., Church of the Brethren, will conduct morning devotions over Station WWJ, May 30 to June 2, at 7:15-7:30 o'clock Eastern Standard Time. The Detroit church choir will sing.

Dr. H. Augustine Smith of Boston University will direct his pageant, The Christus, at the Men's Mass Meeting to be held at Camp Mack on June 5. The pageant will be given at 7:30 P. M., Central Standard Time. All who can come are invited. This program will climax a splendid day and an inspiring music camp. For details of the Mack Church Music Camp, see page 24.

Humble apologies are hereby made for a typographical error in the Messenger for May 21, page 13. In Dr. Jno. S. Flory's article, the very last sentence in the long paragraph in the second column should read: "The Conference restated its former decision, and put it in language that could not be misunderstood." More than half of last week's papers were printed before it was discovered the "mis" had been lost from the "understood."

Sister Rebecca Foutz of Mt. Airy, Philadelphia, Pa., kindly sent us a program, newspaper notice and some personal comments on the Christopher Sower Bicentenary Celebration sponsored by the Germantown Historical Society, held on Saturday, May 14. In connection with this program a tablet was unveiled of which it is stated: "The bronze tablet placed on the old parsonage of Trinity Lutheran church indicates the site nearly opposite, at 5255-63 Germantown Avenue, where Christopher Sower founded his printing and publishing house in 1738. . . . The second Christopher Sower owned the site of Trinity church, and at the corner where the tablet has been placed Jacob Bay, aided by the Sowers, operated the first permanent American type foundry, beginning 1772."

Bro. Amsey Bollinger, lately returned for a furlough period from our India mission field, will be the morning speaker, Sunday, May 29, at the Auburn church, Indiana. This word from Mrs. Goldie Killion, the pastor.

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Miscellaneous Items

The Washington Summer Assembly, we are requested to announce, will be held Aug. 3-8, at Garden Springs, Spokane, Wash.

We are sorry about the love feast notices which did not get into the Messenger but they reached us too late to be of any value.

"Books are masters who instruct us without rods or ferrules, without words or anger, without bread or money. If you approach them, they are not asleep; if you seek them, they do not hide; if you blunder, they do not scold; if you are ignorant, they do not laugh at you."

Most recent and strongest attack against gambling in churches was made by Bishop George Craig Stewart of the Chicago Episcopal Diocese who barred gambling in all parishes under his jurisdiction, condemning such practices as a "cancerous invasion of our social vigor and health."

The Harmon Foundation, pioneer in production of films for church use, is co-operating with the Foreign Missions Conference of North America in organizing an expedition to the Belgian Congo and French Cameroon for the purpose of filming Africans at home and missionaries at work.

Evidence multiplies in colleges and universities throughout the country that the time is ripe for a fresh religious movement. Many students are seeking a controlling life-purpose and an inner satisfaction which they do not possess—and which the life of revolt that has marked recent generations was unable to supply.

India does not speak one language, nor even one group derived from one single family; 125 different languages belonging to four different families are spoken in the country. As Burma has been excluded from India, a large number of languages has been also eliminated. The number given as 125 does not include the European languages spoken in India.

The Pageant of the Sowers as given in John Naas Hall the evening of May 15 by members of the First church and Bethany Biblical Seminary, Chicago, we understand is to be repeated for the benefit of many who did not get to see it the first time. This is good news for those planning to attend the Lawrence Conference, for it is this group that will give the Pageant of the Sowers on Saturday evening in the Auditorium.

Further details of the Men's Work program at Camp Mack, June 5, were available as we were about ready to go to press. The meeting is scheduled to begin at 2:00 P. M., Central Standard Time, and continue through the afternoon and evening, concluding with the pageant, The Christus, as noted elsewhere on these pages. The principal speaker for the afternoon service is Bro. R. H. Miller of the North Manchester College faculty.

One broadcast period for the Lawrence Conference program is assured and it is possible others may be arranged. Through the courtesy of Station WREN the Thursday evening program, June 9, from 7:30 to 9:00 o'clock will go on the air. This will be the opening session of the general Conference sessions, and will include the address of welcome by Chancellor E. H. Lindley, the response by President Otho Winger, and the address of President C. C. Ellis on: The Nature and Significance of Christian Experience.

A Book Request. We have received an urgent request for a copy of the book, "Brethren Tracts and Pamphlets." If anyone has a copy they will be willing to give or sell, will you please send it to the Board of Christian Education as soon as possible?

Lawrence Conference Choir plans are discussed in an article by Bro. Nevin W. Fisher which appears on page 24. There is a possibility the Sunday afternoon program of sacred music may be broadcast. If you are thinking at all of singing in the choir be sure to read Bro. Fisher's statement.

A New Gish Book, Home Builders of Tomorrow, by Warren D. Bowman. The Gish Committee has decided to include in the list of books for ministers, Home Builders of Tomorrow, by Bowman. Dr. Garry Cleveland Myers, head of the Department of Parent Education, Cleveland College, Western Reserve University, Cleveland, Ohio, says: "If I could put only one book, excepting the Bible, into the hands of my adolescent friends, it would be Home Builders of Tomorrow, by Dr. Warren D. Bowman." This announcement is made now so that every minister will know that this book will be listed. The Gish price will be announced next week. Probably another book will be approved and announced at that time.

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Standing Committee for 1938

Africa	Desmond Bittinger
California, Northern	W. R. Brubaker
California, Southern, and Arizona	D. W. Kurtz, W. T. Luckett
Canada, Western	J. H. Brubaker
China	Minor M. Myers
Colorado, Eastern	E. F. Weaver
Colorado, Western, and Utah	O. H. Feiler
Denmark	
Florida and Georgia	Harvey M. Landis
Idaho and Western Montana	Van B. Wright
Illinois, Northern, and Wisconsin	I. D. Leatherman, M. Clyde Horst
Illinois, Southern	Walter S. Coffman
India, First	D. J. Lichty, J. M. Blough
India, Second	A. F. Bollinger
Indiana, Middle	Edward Kintner, Chas. R. Oberlin
Indiana, Northern	Edward Stump, Frank Kreider
Indiana, Southern	E. O. Norris
Iowa, Middle	S. L. Shenton
Iowa, Northern, Minnesota and S. Dak.	W. O. Tannreuther
Iowa, Southern	Homer F. Caskey
Kansas, Northeastern	L. H. Root
Kansas, Northwestern	Dennis Kessler
Kansas, Southeastern	Raymond R. Peters
Kansas, Southwestern	H. L. Ruthrauff
Maryland, Eastern	Charles E. Resser, Warren D. Bowman
Maryland, Middle	E. C. Woodie
Maryland, Western	
Michigan	D. P. Schechter
Missouri, Middle	I. V. Enos
Missouri, Northern	W. Harlan Smith
Missouri, S., and Arkansas	R. L. Gass
Nebraska	I. C. Snavely
North Dakota and E. Montana	Ray Harris
North and South Carolina	Fred Dancy
Ohio, Northwestern	H. P. Garner
Ohio, Northeastern	Clyde Mulligan, C. H. Petry
Ohio, Southern	J. H. Good, G. O. Stutsman, J. H. Eidemiller
Oklahoma, Pan. of Texas, and N. Mexico	Ora Huston
Oregon	H. G. Shank
Pennsylvania, Eastern	H. K. Ober, James M. Moore, F. S. Carper
Pennsylvania, Middle	C. N. Ellis, D. I. Pepple
Pennsylvania, S. E., N. J., and E. N. Y.	J. D. Reber, W. Harold Row
Pennsylvania, Southern	C. E. Grapes, N. S. Sellers, S. S. Blough
Pennsylvania, Western	John D. Ellis, T. F. Henry
Sweden	J. F. Graybill
Tennessee	G. W. Petcher
Texas and Louisiana	J. B. Firestone
Virginia, Eastern	G. W. Beahm
Virginia, First	Russell G. West, W. M. Kahle
Virginia, Northern	Samuel D. Lindsay, Peter I. Garber, S. D. Zigler
Virginia, Second	O. S. Miller, G. K. Stump, C. G. Hesse
Virginia, Southern	M. E. Clingenpeel, W. F. Vest
Washington	Jay V. Eller
West Virginia, First	C. A. Thomas
West Virginia, Second	A. C. Auvil

Meetings Planned for Young People

(Continued From Page 15)

Sunday Morning, June 12

9:00-10:15 Sunday School:
Young People—Fraser Theater, Ida Shockley, superintendent, Harper Will, teacher.
Intermediates—Marvin Hall, second floor, Room 206. Raymond Peters, superintendent.

10:40-12:00 Worship and Sermon—Auditorium.
Worship, Clyde Mulligan.
Sermon, The Church in Our World, Edward Frantz.

Sunday Afternoon

2:00-3:40 Auditorium—Ora Huston, presiding.
Worship, J. M. Blough.
The Oxford Conference Report, M. R. Zigler.
Peace Message, Dan West.

5:00-7:00 Fellowship Dinner for young people. Ball Room. (Tickets must be purchased by Saturday noon.) Moderator V. F. Schwalm, speaker.

Sunday Evening

7:30 Auditorium—Levi K. Ziegler, presiding.
Worship, conducted by young people.
Sermon, The Dynamic of the Church, D. W. Kurtz.

Monday Afternoon, June 13

1:30 Missionary Convocation, Otho Winger, presiding.
Hymn Singing.
Worship, J. S. Roller.
Missionary Address, Minor M. Myers.
Missionary Address, Chas. D. Bonsack.
Music.
Introduction of New Missionaries.
Presentation of Workers on Platform.
Christopher Sower Conference Offering.
Consecration Prayer.

Monday Evening

7:30 Worship, James Elrod.
The Challenge of Our Conference, J. W. Lear.

Tuesday Morning, June 14

8:00 Business Session.

CORRESPONDENCE

MY FIRST ANNUAL CONFERENCE

At this time of the year, for more than one hundred and sixty years, arrangements have been made somewhere in the United States, and once in Canada, for the holding of an Annual Conference. The work of preparation has varied according to the geographical location and also according to the period of time in which the meeting was held.

My first Conference was in May-June of 1882. It was held on the farm of John Arnold in Elkhart County, Indiana at the junction of what is now Federal Road No. 6 and State Road No. 15. Three open farm fields were selected. All convenience had to be arranged for. This land is underlayed with sheet water, which can be reached by driving down a pipe with screen about eighteen to twenty feet. Many such wells were put down and an abundance of water was available for man and beast.

A large tent, with seating capacity for about 5,000 people, was located at the south end of the ground, and near an apple orchard, which gave shade to those desiring it. North of the tabernacle tent was built a dining hall in accordance with the Annual Meeting decision of 1879. It had upright board side walls about ten feet high with a canvas tent covering the interior. There was an aisle through the center the full length of the hall, with tables on each side, provided with a doorway for each table. Adjoining the north end of the dining hall was built a large furnace with pans where cooking was done by Cyrus Lants and Solomon Rowdabaugh, deacons, as head cooks. These brethren also did the cooking a few years later at Muncie, Ind., when the Conference was held there.

A short distance to the west of the cook shed was erected a large lunch counter. Twenty head of large cattle were corn fed by contract to be used at this meeting. The bread was baked in Chicago, 110 miles west, shipped to Milford Junction, Ind., on the B. and O. railroad, one and a half miles south of the place of the meeting. The box car in which the bread was shipped was lined with heavy paper. There were no paper wrappings on the loaves in those days. Two boys, D. W. Weybright and his nephew, Elmer Troup, used a farm wagon to haul the bread. They lined the inside of a double sideboard wagon bed with muslin, and hauled the bread from the car to the meeting grounds. Bro. Weybright told me recently that the bread was still warm when they opened the car door. He also said that there were 5,000 loaves used on Sunday, and an estimated attendance of 16,000 people. This was claimed to be the largest attendance up to this time at any Conference.

How did the people get to Conference in those days? At that time there were no airplanes, no automobiles, no bicycles, and but very few buggies. The folks near and far for at least forty to fifty miles came in farm wagons. Many stayed during the meeting. Horse feed and water were available on the grounds. They used their farm wagons to tie their horses to, and from which to feed them. The Cincinnati, Wabash and Michigan railroad, now a part of the New York Central system, passed through the Arnold farm from north and south. This road laid a siding, built a depot, cut in the telegraph lines, and gave good railroad accommodations from many parts of the United States. The Baltimore and Ohio east and west line, one and one half miles south of the meeting grounds, built a track parallel with the wagon road, inside of the fields, from their main line, north to the meeting ground, so they could land their passengers on the grounds. They also placed a number of sleeping cars adjoining the grounds for the use of their passengers during their stay at the meeting.

The territory surrounding the place of meeting is noted for large farm barns. At Annual Meeting time of the year is when they are empty, or nearly so. These barns were dusted and supplied with hay or straw on the floors, and all the blankets available were used to accommodate the men from a distance with sleeping quarters. The farm houses were also specially prepared to accommodate the women with night lodging. The Bethany church house, 60 x 80 feet, located three fourths of a mile east of the meeting grounds, was also prepared for sleeping room. People walked several miles in order to get a place to sleep. Transportation was mostly limited to the aged.

This 1882 Conference went down in history as one to be long remembered in the annals of the church. For a number of years prior to this Conference there was a difference of opinion as to what constituted loyalty to the church. On Wednesday, May 31, 1882, the Conference decided to disfellowship those who would not comply with former decisions. On Thursday, June 1, 1882, one group that was disfellowshiped and others walked about one mile west of the meeting grounds to a country schoolhouse, known as the Clayton school, District No. Seven, Jackson Township,

Elkhart County, Ind., and there organized a new church, known as the Progressive Brethren, afterwards changing the name to the Brethren church. According to the Conference minutes there were thirty members on the Standing Committee. They had the use of the Arnold farm home residence to hold their meetings. The late Eld. W. R. Deeter was chairman of the Committee of Arrangements. Bro. John Arnold and Bro. John Weybright were also members of that committee with others.

Syracuse, Ind. J. W. Rowdabaugh.

EASTERN PENNSYLVANIA DISTRICT MEETING

The seventy-second regular District Meeting of the District of Eastern Pennsylvania was held April 27 and 28 at Mohler's meetinghouse in the Springville congregation east of Ephrata. The Elders' Meeting convened on Wednesday in the Church of the Brethren at Ephrata, during which time an inspiring missionary meeting was held at Mohler's.

The newly-organized church at Allentown, with twenty charter members, was recognized. The retiring officers serving as a committee on credentials, 109 delegates were seated from the 42 congregations of the district.

The meeting was organized by electing the following as officers: H. K. Ober, Moderator; R. W. Schlosser, Reading Clerk; and James M. Moore, Writing Clerk.

The offering at the missionary meeting was $213.80, which was turned over to the District Mission Board. An offering of $592.31 was also taken up toward a permanent church home for the Allentown congregation, and the District Mission Board is to take steps toward procuring a good location.

The District Treasurer was authorized to pay $100 a year toward the tuition of such ministers of the Church of the Brethren of Eastern Pennsylvania who are attending Elizabethtown College.

A plan was submitted by the District Mission Boards of Southern and Eastern Pennsylvania to provide suitable housing for returned missionaries on or near Elizabethtown College campus. The plan was approved, and if approved by the District Meeting of Southern Pennsylvania will be put into operation.

Delegates elected on Standing Committee are Elders H. K. Ober, James M. Moore and F. S. Carper, with Elders Nathan Martin, Michael Kurtz and Chas. D. Cassel as alternates.

James M. Moore,
Lititz, Pa. Writing Clerk.

LOOK UP AND SEE GOD'S MESSAGE

As often as we fail to appreciate the beauties of nature and the work of God's hand, just so often we fail to receive his message which he sends to us so many times during each day.

One evening, while standing on the L station platform, I had an opportunity to watch the sun go down. It was beautiful in its power, its radiance. There were clouds all around, quite heavy black ones, and at times only part of the sun was visible, sometimes all of it. As I looked down into the street, I could see the grime and dust of the city's traffic and hear the noise and din attendant with it. But when I looked up again, lo, there was God's signal of light, power and radiance dispersing all the unpleasant scenes of the street below. It shone through the clouds and reflected its glory, even in the east.

Seeing the sun in all its glory brought these thoughts to my mind: How often we find it impossible to see God's hand in our life; we wonder why our trials are so hard to bear; we look down into the street of life and can find no balm for our hurts; no wine and oil for our wounds; our hearts grow heavier and heavier with sorrow and grief; then we look up, and see his goodness and love shining through the clouds of despair and gloom, dispelling even the greatest of our troubles. Then as we gaze, we seem to see his smile, and we are made to think of the words of Browning: "How soon a smile of God can change the world," and once again we are assured of his presence. Then think of the clouds that overshadow the sun. We each have the power within us to drive away the clouds of despair and gloom, and if we use this power, we increase it from day to day until we are able to see the smile of God all the time.

This spring, after our big snow, I saw a little old lady sweeping snow and water from her walks. As I passed, I made the remark that it was very slushy underfoot, and her answer contained the cure for all our ills. She said: "I do not know; I have been looking up all morning, and have seen the sun shining to melt the snow and ice." How wonderful life would be if we could all look up through the clouds of gloom and sorrow and see the wonderful smile of God driving away all that is unpleasant in our lives! There is plenty of sunshine for all of us, and we can have our share of it if we but look up and see it.

Let us all, when we have the opportunity to see the sun shining through the clouds after a stormy day of life, think of this—of God's love shining through to us. This is his message.

Forest Park, Ill. M. Ethel Dean.

WHAT'S IN YOUR ATTIC?

Do you have stored away somewhere in your attic or basement any of the following Brethren literature that you would like to release to the Brethren library? In many cases we lack just one or two issues of having complete volumes. If you have any of the papers we need, I shall be glad to give you the information as to the exact issues we are looking for, if you will just drop us a card.

Inglenook: Especially 1899 and January to March, 1900; 1908, January 28 and February 4.

Gospel Visitor: Several numbers of 1859, 1867, 1870 and 1872.

Primitive Christian: Several numbers of 1876, 1882, 1883.

Christian Family Companion: Several numbers of 1865 and 1866.

Our Young People: Certain numbers of 1906 to 1914, 1925; March 31, 1934; April 18 and May 23, 1936.

Brethren Teachers' Monthly: April, May, July, 1907; November, 1913; April and October, 1926; June, 1935; August, 1936.

Brethren's Almanac: 1871, 1873, 1874, 1876, 1880, 1881, 1882, 1883.

Full Reports of Annual Conference: 1895, 1921, 1923, 1924, 1929.

Missionary Visitor: 1894-1896; December, 1923.

Minutes of Annual Conference: 1921, 1931 and following.

Our Children. All before 1932; January, 1933; January, 1936; September 25, 1937.

Our Boys and Girls: Any before 1932; February 4, 1933; October 20, 27, 1934; August 24, 1935; March 21, September 5, 1936.

Brethren Evangelist: 1929 and all before; March 8, 22 and April 9, 1930; May 22 and October 9, 1937.

Bible Monitor: 1926 and all before; 1927, January 1, 15, March 1, 15; April 1, 1928, February 1, December 15; 1929, February 1; 1930, March 1.

Vindicator: 1872, 1873, 1874, 1877, 1878, 1879, 1880; 1883, May and June; 1888, December; 1889, June; 1904, March; 1908, September, October, November; 1909, Febuary.

The Pilgrim; The Landmark; The Gospel Preacher; The Pilot; Our Sunday School; Our Children at Work, published in the seventies; The Young Disciple; District Minutes for all districts of the brotherhood; the Missionary Advocate; and any other Brethren magazines you may have.

The Librarian,
Bethany Biblical Seminary.

3435 Van Buren St.,
Chicago, Ill.

SISTER ANNA MARIE FORNEY

Sister Anna Marie Forney, nee Shull, was born Jan. 9, 1871, at Virden, Ill. She died at La Verne, Calif., April 13, 1938, aged 67 years, three months and four days. She was the daughter of George and Elizabeth Brubaker Shull, members of the Church of the Brethren, and she along with her brothers and sisters early became members likewise.



Her father, of a devout and pious family line, was called by death when Anna was four years old, thus leaving the care of the family to the widowed mother, who also died eleven year later. Anna, with her brother William and younger sister, Martha, now Mrs. John Lear, made their home with their older married sisters and their uncles, the late S. S. and John A. Brubaker of Virden, Ill. Her mother was the oldest child of Jacob and Anna Frantz Brubaker, of the Frantz-Brubaker lineage who figure largely in Brethren activities, our present Gospel Messenger editor being one of them. Her early education was in the Pleasant Hill school. She later attended Mt. Morris College, after which she engaged in teaching in a neighboring school.

When Manchester College was opened in 1895 she enrolled as a Bible student, acting as first matron of the ladies' dormitory. It was here on Jan. 1, 1896 she was united in marriage with D. L. Forney who was laboring in the Arkansas mission field under the General Mission Board. While working in this field they received the call to go as missionaries to India, sailing from New York Oct. 27, 1897, with Ruth, their firstborn.

After one year of language study at Bulsar with the Stovers they took up work at their future station Navsari-Jalalpur. This was their first field of labor during their two terms of service on the India field. Experiences during these years were some of the most precious and richest of her life, mingled also with trials and tests of faith known only to the Father above. On one occasion while her husband was out in the famine district caring for stricken people, cholera broke out among those being cared for on the mission compound at home. Then it was she lifted her heart in prayer to God for help and her prayer was answered and the plague was stayed. The 91st Psalm became especially precious in her life ever after and was read at her funeral service. During the years of service in India and in the homeland six daughters were born, three of whom survive the mother: Mrs. Harlan J. Brooks, Jalalpur, India; Mrs. Virgil R. Kindy, Burbank, Calif., Mrs. Joseph D. Cosner, Waterford, Calif. During the last term of service in India, 1920-26, their daughter, Kathryn, passed away in 1925, later in 1932 the daughter Lois; an infant daughter passed on in 1906.

Besides her husband and three daughters, she leaves six grandchildren, an only brother, W. H. Shull, a minister at North Manchester, Ind.; two sisters, Mrs. J. C. Whitmer, Glendora, Calif., and Mrs. J. W. Lear, Chicago, Ill.; also a host of other relatives and friends.

During her illness of three months, suffering from an acute attack of Hodgkin's disease, she was patient and appreciative of all kindly ministrations from family and friends. Some of her last audible words were of prayer. Near the close of the day, of her last day on earth, her spirit took its flight to be with her Savior and the dear ones gone before.

Funeral services were held at the La Verne church conducted by Dr. D. W. Kurtz, her pastor, who used the text: "She Hath Done What She Could." He was assisted by Elder M. J. Mishler, teacher of the Women's Bible Class of which she was a member. Six nephews acted as pallbearers when her body was laid to rest in the Evergreen cemetery west of La Verne, and beside her daughter Lois, on the eve before Easter, a day heralding the resurrection triumph of her Lord, whom she loved and served.

La Verne, Calif. Grace Hileman Miller.

THE PASSING OF ELD. TOBIAS S. FIKE

Elder Tobias S. Fike, son of Samuel A. and Rachel Synder Fike, was born Dec. 28, 1856 in Preston County, West Virginia. He passed away Feb. 14, 1938, at his home in Thurmont, Md. He was eighty-one years, one month and seventeen days old.

His early life was spent with his parents. At the age of fifteen he was baptized into the Church of the Brethren and immediately became active in the Lord's work. During the winter of 1876 and 1877 he taught the Accident school.

On Aug. 1, 1878 he was united in marriage to Ella Mae Frush. To this union were born twelve children, six of them having died in infancy. A son, Ellis C., preceded him in death. Besides his devoted wife, five daughters survive: Mrs. Bertha Anderson, Gormania, W. Va.; Mrs. Corda Allender, Baltimore, Md.; Mrs. Martha Arbaugh, Loys, Md.; Mrs. Elma Lawyer and Mrs. Ida Dern, Thurmont, Md. There are thirteen grandchildren and two great-grandchildren. He also leaves one brother, Elder John S. Fike, Eglon, W. Va.

He and Mrs. Fike settled on a farm in Preston County, West Virginia. In 1882 he was elected to the deacon's office. He was elected to the ministry in 1888. In 1892 he was ordained to eldership. During this time his father, on account of age, resigned the oversight of the home church leaving him and a brother in charge.

In 1895 he served on the Standing Committee at the An-

nual Conference at Decatur, Ill., after which he held a series of meetings at the Dutchtown church, Milledgeville, Ill. The need for a pastor was so great that in the fall of 1895 he sold his personal property and with his family moved to Illinois. Because of ill health he served this church only fourteen months, when he returned to the mountains of West Virginia and settled again on his farm. However, he continued his services to the home church. During this time he did evangelistic work, holding meetings in West Virginia, Maryland, Pennsylvania, Illinois, Iowa and Ohio while his family carried on the work at home.

In 1901 he and his family again moved to Milledgeville, Ill., where he was again pastor of the Dutchtown Church of the Brethren for one year. In 1903 he again served on the Standing Committee at the Annual Conference at Bellefontaine, Ohio.

In 1904 he took up the pastoral duties at Elk Lick, Pa. He remained in service at this church until 1906, when he located on a farm in Frederick County, Maryland. However, he was retained as elder of the Elk Lick church until 1908.

In 1908 he accepted the pastorate of the Woodbury church in Baltimore, and remained with them until 1911. In this year he served on the Standing Committee at the Annual Conference in Winona Lake, Ind.

From this time he served as elder of the Monocacy church, residing in Thurmont, Md. He again served on the Standing Committee at Hershey, Pa., in 1918. In 1921 the Monocacy church divided and he became elder of the new organization known as the Thurmont church, and remained elder until his demise. During this time he served as elder of the Piney Creek church. Not only was he elder of the Thurmont church, but he devoted all his time as pastor.

He ministered in the Thurmont church longer than any other place. His efforts were quite profitable. During his pastorate a new church was built. The congregation increased many times in number. He was very active in Sunday-school work, was teacher of the Bible class up until the past year. His entire time at Thurmont was given to the church without remuneration. During his ministerial life he officiated at a large number of weddings, preached a great many funerals and baptized many people.

He was a lifetime subscriber to the Gospel Messenger and a daily Bible reader. He assisted all five of his daughters in securing homes for themselves. Father was a man of sound judgment and his presence and wise counsel will be greatly missed by his good wife, children, grandchildren and his many friends.

The funeral was the largest ever to be held in the Thurmont church. Twenty-five or more ministers attended, most of them co-workers of his for many years. Brief services at the home were conducted by Elders L. J. Flohr and Elmer P. Schildt. After the services at the home the body was removed to the Church of the Brethren, where further services were held conducted by Elder John J. John, assisted by Brethren E. C. Bixler and Wm. Kinsey, all of New Windsor, Md. Ministers of the Thurmont Ministerial Association, of which he was president, attended in a body and acted as honorary pallbearers. Rev. E. D. Bright, pastor of the Trinity Evangelical and Reformed church, Thurmont, spoke briefly emphasizing the loss sustained by the association and the community. During the services two hymns were sung by a group of male voices from the Frederick City Church of the Brethren. They were: "In the Land Where We Never Grow Old," a favorite of Bro. Fike's, and "It's Good Night Here but Good Morning Up There." Grandsons of the deceased acted as pallbearers. They were Hobart Anderson, W. Earle Lawyer, Strafford Lawyer, Tolbert Lawyer, Delmer Lawyer, Charles Allender and Wayne Allender. There was a profusion of floral emblems. His body was laid to rest in the beautiful Blue Ridge cemetery in Thurmont.

He has gone from us, and we miss him, but his work still lives in the lives of many that were influenced to live better lives.

Elma Fike Lawyer.

Thurmont, Md.

PASSING OF ELDER GRANT TOOKER

Grant Tooker, son of James and Josephine Tooker, was born near Kankakee, Ill., May 28, 1872, and was called to his eternal reward from his home at Empire, Calif., April 25, 1938.



He moved with his parents to Wetonka, S. Dak., in the spring of 1883 where he received his education and later taught in the rural schools for a period of twelve years. In 1905 he was united in marriage to Elizabeth Thompson and to this union were born five children: Marion W., Lester O., Dora Bell and Grant Calvin, all of Empire, Calif., and Olive May of South Dakota. There are two grandchildren. Besides his family he also leaves his mother, Josephine Tooker of Salem, Oregon, and three sisters: Mrs. Eva Lebold and Mrs. Jennie Deuber of Salem, Oregon, and Mrs. Olive McKanna of Edgerly, N. Dak.

Bro. Tooker joined the Church of the Brethren in 1901 and in 1902 he was elected to the ministry. He served the Willow Creek church, South Dakota, until the fall of 1928 at which time he took up the pastorate at the Empire, Calif., church which he served until the fall of 1930. In the spring of 1931 he moved with his family back to South Dakota and again served the Willow Creek church until the fall of 1936, at which time he retired and moved with his family to Empire, Calif.

In addition to his work as minister in South Dakota he operated his own farm, and made his living at that. He was also a very busy man and leader in the community there. He served on the county board of supervisors for fourteen years, on the school board, was president of the farmers' elevator, etc.

In the fall of 1937 he was elected presiding elder of the Empire church, and also associate elder of the Modesto church. The writer soon learned that Bro. Tooker was not only a wise counselor with a rich and mature experience, but that he was a great man of God in unselfishness and a deep-seated love to the church. His chief concern was for the church to prosper and grow, and in this he spared no effort. His clear thinking, his absolute unselfishness and his wholehearted consecration, made him a most valuable elder. He knew the pastor's problem, and was always most careful to co-operate with him.

The writer was with him when four months ago the doctors finally agreed that his sickness was incurable. Bro.

Tooker heard this calmly and without complaint. Instead of this discouraging him in his effort for the church, it seemed rather to challenge him to his very best. He said: "I am willing for God's will to be done, for I know it is best." A few weeks prior to his death he was anointed, and during this and also the many special prayer seasons made in his behalf, he had a most remarkable experience in the reassurance of the nearness of God. His last few days were most glorious for it was clear that God had permitted him to see beyond the veil. His last days were spent with his beloved family, and their experience together with God in the midst in the most sacred way, and also the hours he would ask his pastor to be there for special revelation and encouragement, can never be forgotten.

The funeral service was held at the Empire church April 27 with an attendance of about 400. The writer was in charge of the service, with Elder J. S. Zimmerman assisting.

Empire, Calif. Niels Esbensen.

BRIEF BIOGRAPHY OF DR. E. LeROY CRAIK

Elmer LeRoy Craik was born near the village of Marietta, in Marshall County, Kans., on March 7, 1886. He was the eldest son of a family of four children. The parents were David James and Mary Frances (Rink) Craik. The father, who passed away in 1906, was of Scotch-English origin and the mother was German. The father counted John Paul Jones, Daniel Boone and Dr. James Craik, the private physician of George Washington, among his ancestors.



In the fall of 1893, the family, after having spent a season in Marysville, Kans., moved to Adrian, Mo., where young Craik began attending school. A short time was spent in a rural school, but the most of his earlier education was secured in the Adrian schools. He discontinued his schoolwork when in the ninth grade and at the age of fifteen went to Tonkawa, Okla., to work with his father. In the fall of 1901, he entered the Tonkawa High School. In the fall of 1902, the University Preparatory School of Oklahoma, located at Tonkawa, opened its door and LeRoy was one of the first students. He took three years of preparatory work in this institution. Here he received his inspiration to be a teacher.

In October of 1905 he began teaching his first school in Kay County, Oklahoma. The death of his father on April 17, 1906, threw the responsibility of caring for his mother and sisters upon the young teacher, a responsibility which he cheerfully assumed. The year 1906-1907, he taught the fifth grade in the Tonkawa public school.

His burning desire to enter college induced a good teacher of his to furnish the money to make the freshman year possible. Accordingly, on Sept. 6, 1907, he went to McPherson to enter the college, registering as a college freshman. His studies were largely along classical lines. His interests were in the Irving Literary Society, the debating club, and the college paper.

On Dec. 1, 1907, as the result of a revival by T. S. Moherman, he professed conversion and united with the Church of the Brethren, Frank H. Crumpacker, now of China, administering the rite of baptism.

He was identified with the Y. M. C. A. throughout his college course, serving on the devotional committee and for one year as vice-president. During the school year 1909-1910, he tutored in Latin and Greek. On May 27, 1910, he was graduated from McPherson College with the degree A. B. In the following September, he took charge of the department of Latin and Greek. A few years later he dropped the Greek and taught Latin and German.

Desiring further preparation, in 1915 he secured a leave of absence from McPherson College, and in September of that year, entered the University of Kansas as a university fellow in history. He spent two whole years in graduate work, which was supplemented by summer work in 1911, 1913 and 1916. In June, 1916, he was granted the Master of Arts degree by the university. At this time he completed his book—"History of the Church of the Brethren in Kansas." This research study satisfied the requirement of the university for the degree Master of Arts.

By June, 1917, he had completed the requirements of residence for the degree of Doctor of Philosophy. The dissertation upon which he wrote is entitled "Southern Interest in Territorial Kansas." Returning to McPherson in September of 1917, he devoted himself solely to teaching history and political science. Later he did further graduate study at the University of Chicago, University of Edinburgh, Scotland and Cambridge, England. He was a member of the American Historical Association and of the American Political Science Association. He was also a member of the honorary fraternity, Tau Kappa Alpha. In the fall of 1924 he went to Juniata College, Huntingdon, Pa., as the head of the history department and he had been connected with this institution up to the time of his death.

In June, 1930, Doctor and Mrs. Craik, with their eldest son, Warren, conducted a European tour of a party of twenty.

Two years ago he was granted a leave of absence because of illness and was looking forward to resuming his teaching in Juniata when he received the call from the Father above on the morning of April 28.

On Sept. 7, 1910, he was united in marriage with Miss Elva Rosetta Miller of Lone Star, Kans., a former student of McPherson College. They are the parents of two sons, David Warren (born Aug. 19, 1914) and Eldon Lionel (born Oct. 28, 1918) and one daughter, Lois Laurene (born June 11, 1922), all of the home.

Before he left he offered a prayer for each member of the family, then quietly went to sleep. He leaves two sisters—Mrs. John G. Engle of Enid, Oklahoma, and Mrs. L. C. Longpine of Sulphur, Okla.

He, like his father and mother, departed this life in the month of April.

Memorial services were held at the Washington Creek church, near Lawrence, Kans., Sunday afternoon, May 1, 1938, conducted by Brethren J. J. Yoder of McPherson, and W. A. Kinzie of Navarre, Kans. The order of service for this occasion, which had been so beautifully planned by Dr. Craik, on Sept. 2, 1924, including a special hymn, sermon text and officiating minister, was carefully observed and faithfully fulfilled. His body was tenderly laid to rest in the quiet country burial ground near the church in the presence of a large and sympathetic assembly which gave evidence to the high esteem the church and the community held for this unselfish and devoted Christian husband, father and friend. Dr. Craik's closing words of his order of service were these: "May God richly bless all those whom I leave behind."

Navarre, Kans. W. A. Kinzie.

A RED LETTER DAY

Saturday, May 7, was surely a red letter day for the folks at the Harlan, Mich., congregation. On that day nine Sunday-school boys and girls were baptized, and in the evening the Lord's Supper was celebrated, the congregation being led by their elder, Edson Ulery.

But to go back a short time. The Harlan church was at one time a flourishing congregation, but reverses came. Folks moved out and none came to take their places. Many of the older members died. The congregation dwindled until finally they had no minister. The attendance at Sunday school waned. Other denominations in the community were in the same plight. Finally, the folks came together and agreed to organize a union Sunday school, and as the Brethren had the best house services were held there. They tried to get someone to preach for them, and as no Brethren preacher was available, they secured the service of a nondenominational preacher. Things went slowly for several years, and not satisfactory to all. Finally this preacher moved away and the people looked for another. The Brethren determined to use every effort they could to secure a leader of their own faith.

Last fall the writer came to Brethren as pastor of Lake View and Marilla. As Harlan is only a few miles distant, after much prayer and thought it was added to our pastorate. Assisted by Rev. Wright, an independent preacher, we held a three-week's revival there at Easter time. As a result twenty came out, fourteen being baptized into the Church of the Brethren. This, in connection with one who came on a former baptism, makes fifteen added to the church; others are thinking seriously.

We are now holding services twice each month in the morning, and also twice in the evening. Bro. Wright preaches the Sunday mornings we are not there. They also hold cottage prayer services in the various homes each Tuesday evening. It is beginning to look brighter. The folks are encouraged. Interest is increasing. God is being magnified. Jesus is being glorified. The Spirit is leading. We need your prayers.

Max Hartsough and Wife,
Brethren, Mich. Pastors.

THE GOLDEN RULE

What is the Golden Rule? Is there any explanation to it? What did Jesus mean when he said: "Whatsoever ye would that men should do to you, do ye even so to them."

God has spoken it (Matt. 7: 12), and it seems as if God had written it upon the hearts of all people, for this principle can be found amongst all humanity.

Have you ever thought what you would do if the circumstances were reversed between you and the other party with whom you are about to deal? Will we allow a child to bring us back to God's way?

Listen to the story of a boy of ten years: The writer, walking downtown, met a lad with his little wagon loaded with fine crating lumber. Some of it was very useful, and he asked the lad what he would take for his load of lumber.

Quickly the lad said: "Well, Mister, if this lumber was yours, and I wanted to buy it of you, what would you ask of me for it?"

So logical was his answer that it struck me with great force, and demanded a quick response, which was readily given. And the bargain closed.

In the boy's application of the Golden Rule in business, reversing the general trend, is there not an appeal to all to forget themselves for a while, and do unto others as they would that others do unto them? And if there would not result a wonderful transformation in almost every enterprise surrounding us, then the Golden Rule would have failed as never before.

Will we learn God's will and apply it to our lives? "If any man has not the spirit of Christ he is none of his."

Lena, Ill. Ezra Lutz.

THE FUTURE OF OUR CHURCH

Did you ever read the history of the Church of the Brethren? Did not the high aims and determination of its builders inspire you? By constant work and high goals they established a church of which we are proud. Now its future is in our hands.

For a church to work effectively, and to be extensive, there must be co-operation. Jesus began with twelve men and through them Christianity was spread throughout the world. Our church is not as large as some; but if we set our hearts to it, we can have a church whose influence is keenly felt in the community, the nation and the world.

We must be unselfish—the kind of people who give their lives, money, and power to help others. We must be people who believe in Christ and try to follow his pattern. Sometimes we are tempted to follow an easy road. Let us listen to the Voice that said: "This is my Son, hear ye him." Christ must come first. Perhaps we should look at our own lives to see if we are doing our best. Let us go before God, and without making any excuses, ask ourselves these questions:

1. Do I go to church when I feel like it, and can not think of any other place to go, or do I go to church for the real purpose—to worship God? Yes or no?

2. Do I take my full responsibility doing the things that I am capable of doing, instead of waiting for some one else to do them? Yes or no?

3. Am I dependable? Can I be trusted to do the things that I have promised? Do I always keep my promise—no matter what the cost? Yes or no?

4. Do I want our church to grow? Do I live a good life that is an influence for others to join our church and worship with us? Yes or no?

Would our church grow if every member was just like you? If we believe in a thing, we work for it. If we believe in Christ we follow him. Beulah Weber.

Independence, Kans.

PASSING OF MARGARET GILLETT STATLER

Too often it takes catastrophe or tragedy to convince people of the saving power of the gospel of Jesus Christ. They seek the spectacular or unusual experiences to reveal the efficacy of religion, overlooking the beauty and truth of God as exemplified in ordinary individuals. And the Christian church has been perpetuated by the "common people" who "heard him gladly"; they are the ones who have given life to the gospel of service. Those who perform these humble tasks are vital inspirations for today.

Such an inspiration was the life of Margaret Gillett Statler, which completed its earthly span in Glendale, Ariz., March 26, 1938. Ever since her life began, Feb. 14, 1882, Greenwood County, Kansas, in the home of Elder C. E. and Rachel Kuns Gillett, she had only known the ordinary commonplace things of life. She obtained a mediocre education. She had no special talent, no exceptional native ability; but she followed the leading of a Higher Power, always choosing the best, though not the easiest way. At the age of twelve she united with the Church of the Brethren. Later, or on Jan. 28, 1907, at Bangor, Calif., in founding a home, she chose a companion with the same ideals and one worthy to become a father, J. N. Statler of Iola, Kans. Their home has been shared with many; their hospitality was unlimited. Their service to the church in the capacity of deacon and wife was not marked with color, but was steady and true. Her determination to put service first also evidenced itself in con-

ducting Sunday schools in isolated districts; in caring for the sick and unfortunate; in a consistent church attendance; in a cheerful smile in times of adversity; in maintaining a home worthy of the name. Her greatest contribution to the world are three Christian daughters and two Christian sons. One infant son preceded her, also a brother, sister and father. But four sisters, four brothers, a mother, a grandson, and some forty nephews and nieces remain to testify that the life of God does manifest itself in the heart of ordinary folks, for we saw it in our sister, and Aunt Maggie!

Funeral services were in charge of the pastor, B. F. Waas, who gave assurance of eternal life.

Glendale, Ariz. Addie Gillett Kurtz.

MACK CHURCH MUSIC CAMP

Last year a considerable number of young people were attracted to the music camp put on at Camp Mack by the music committee of the church. This year another is to be held from May 30 to June 5. Professor Alvin Brightbill is dean, and the other instructors are Prof. H. Augustine Smith of Boston University, Paul Halladay, P. L. Huffaker, L. M. Hoff, W. H. Miley, Elias Brightbill, D. W. Boyer, Jacob Meyer, Jr., Eugene Teeter and William Beery.



Prof. H. Augustine Smith

There are numerous attractive features, but the courses by Professor Smith are outstanding—courses in Church Music and Choir Directorship. The opportunity of fellowship with such a leader in the field of church music is a privilege indeed.

The fee is seven dollars. Further information can be gotten from L. W. Shultz, North Manchester, Ind., or A. F. Brightbill, 3435 Van Buren St., Chicago, Ill.

For an announcement covering the pageant to be given the closing day of the music camp, see under miscellaneous items on the Kingdom Gleanings pages.—Ed.

THE LAWRENCE CONFERENCE CHOIR

It is highly desirable that all persons who have had any experience whatsoever in chorus singing participate in the Conference Choir at Lawrence, thereby helping to make this phase of the Conference a success. The Sacred Music Hour, which has been planned for Sunday afternoon, June 12, from 4:00 to 5:00 o'clock, can be made an unforgettable occasion in the minds and hearts of thousands of people; it will supply spiritual inspiration and moral dynamic for all who sing as well as for all who listen.

The authorities of the University of Kansas have kindly placed at our disposal both the pipe organ and the grand piano in the University auditorium. Miss Ruth Weybright, who is a teacher in Bridgewater College, will accompany the choir on the organ, and Mrs. Rush Holloway of McPherson, Kans., will accompany on the piano. It is possible the Sunday afternoon program may be broadcast over station WREN, 1220 kilocycles.

The first rehearsal of the Conference Choir will take place in the auditorium on Wednesday evening at 9:00 o'clock. Let all singers who are on the Conference grounds at that time come to main auditorium of the University. Subsequent rehearsals of the choir will be announced from time to time.

The following selections have been made for the Sunday afternoon Sacred Concert: Hymns from the Brethren Hymnal, 22, 234, 247, 262, 485 and 486. (All of these hymns will be found in the Conference Booklet.) Separate oratorio choruses, The Heavens Are Telling, from Haydn's Creation; Unfold, Ye Portals, from Gounod's Redemption; How Lovely Are the Messengers, from Mendelssohn's St. Paul; and Be Not Afraid, from Mendelssohn's Elijah. Other choruses are: The Lord's Prayer, by Malotte, arranged by Deis; and Praise to the Lord, based on a 17th century German tune, arranged by Alfred Whitehead; the male chorus, Open Our Eyes, by W. C. Macfarlane.

Anyone desiring to sing in the choir and having copies of these choruses should bring the music along to the Lawrence Conference. Copies of these selections may be secured at the choir rehearsals.

McPherson, Kans. Nevin W. Fisher.

WHEN EASTER CAME TOO SOON

This is the story of one for whom it seemed that Easter came too soon—Andrew Jasper Lawhorne, son of D. S. and Nettie B. Lawhorne. He was born Aug. 4, 1915, and met his tragic death on the morning of April 16, 1938.

His death cast a deep gloom over an entire community. His happy smile and unselfish disposition won him many friends and will linger long in the memory of those who knew and loved him.

Andrew Lawhorne was only twenty-two years of age, but had gone far to establish himself and build up a future. For several years he had been engaged in work for the Southern Mineral Company in Nelson County, where he held a responsible position until his death.

In early childhood he chose to follow the Savior, uniting with the Baptist church. He was always kind and ready to lend a helping hand. His pleasing personality was characterized by kindness, courage, honesty, faithfulness and sincerity. He won friends wherever he went, because he was always cheerful and friendly. His funeral was a large one. He leaves to mourn his sudden call: his mother and stepfather; one brother and five sisters; three half brothers, four stepbrothers, five stepsisters, his aged grandparents and a host of friends and relatives.

Funeral services were held in the Oronoco church by Eld. R. M. Figgers on Easter Sunday, April 17. The body was laid to rest in the adjoining cemetery.

Oronoco, Va. Ethel M. Figgers.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Archer-Halsey.—By the undersigned, at his residence, May 14, 1938, Dallas L. Archer of Cromwell, Ind., and Sister Wilma C. Halsey of Syracuse, Ind.—Ralph G. Rarick, Syracuse, Ind.

Clock-Switzer.—By the undersigned, May 8, 1938, Charley C. Clock and Helen L. Switzer, both of Grand Junction, Colo.—O. H. Feiler, Grand Junction, Colo.

Finckh-Bierman.—By the undersigned, in the church at Worthington, Minn., May 15, 1938, Bro. Roy Finckh and Sister Velma Bierman, both of Worthington, Minn.—J. Schechter, Worthington, Minn.

Grabill-Neher.—By the undersigned, at the Walnut Church of the Brethren, April 8, Dale Grabill of Angola, Ind., and Pauline Neher of Hamilton, Ind.—C. C. Cripe, Argos, Ind.

Harrison-Barker.—By the undersigned, at the Brethren parsonage, May 7, 1938, Ennis Harrison of Fruita and Beulah Barker of Glade Park.—O. H. Feiler, Grand Junction, Colo.

Heiny-Shively.—By the undersigned, at the Empire church, Calif., May 1, 1938, Bro. Byron Heiny of Empire and Sister Blanche Shively of Modesto.—Niels Esbensen, Modesto, Calif.

Kauffman-Allerding.—By the undersigned, at my residence, May 7, 1938, Frank O. Kauffman of Alta, Mich., and Marguerite Ruth Allerding of Freeport, Mich.—C. L. Wilkins, Freeport, Mich.

Leffue-King.—By the undersigned, at my home on April 30, 1938, George Thomas Leffue and Clara Mae King, both of Boone Mill, Va. —I. D. Hoy, Boone Mill, Va.

Stine-Stegner.—At the home of the writer in York, Pa., April 30, Russell Garland Stine and Norma Jeanette Stegner, both of York County.—S. S. Blough, York, Pa.

Workman-McMahon.—By the undersigned, at the parsonage, April 9, 1938, Eldon Workman and Helen McMahon, both of Danville.—Charles E. Zunkel, Danville, Ohio.

FALLEN ASLEEP

Arnold, John A., was born May 21, 1859, and passed away April 15, 1938, after a brief illness. He was a member of the York congregation for a number of years. He leaves two daughters, one son, two sisters and one brother. Funeral services were conducted by the undersigned, his pastor, at the Koller funeral parlors. Interment in Greenmount cemetery in York.—S. S. Blough, York, Pa.

Berry, Delbert, son of Brother and Sister George Berry who are faithful members of the Beech Grove congregation, passed away March 28, 1938, aged 16 years. Delbert was never very strong physically. He united with the church when quite young. Funeral services were conducted in the New Hope church near Seymour, Ind., by the writer, assisted by Bro. Estle McCullough.—C. H. Hoover, Anderson, Ind.

Brumbaugh, Esther, daughter of Owen D. and Hannah Shively, was born July 28, 1852, near New Lebanon, Montgomery County, Ohio, and departed this life Nov. 27, 1937. She was united in marriage to Emanuel Brumbaugh on Dec. 17, 1876. To this union were born one son and two daughters. Her son and one daughter preceded her in death. In June of 1878 she with her husband united with the Church of the Brethren. On Aug. 31, 1882, they were called to the office of deacon. In this office she was a very active and loyal worker until a few years before her death. She leaves her husband, one daughter, two granddaughters, one great-grandson, one brother and a host of other relatives and friends. She had been a faithful wife, a loving mother and a devoted Christian. Funeral services were conducted by Bro. Roy Teach.—Ida E. Ullery, Brookville, Ohio.

Cummings, Essie Ophelia, daughter of E. S. and Lizzie Fox, was born at Walker, Ellis County, Kans., Dec. 17, 1885, and died April 20, 1938, at Larned, Kans. She was married to Henry Cummings June 24, 1907. To this union were born three sons and one daughter. She united with the Church of the Brethren early in life and lived a consistent Christian life. She was unselfish, always ready to divide with the needy. She leaves one great-grandson, six brothers and seven sisters. Funeral services at Larned, Kans., by Elders H. D. Michael and Edgar Stauffer.—E. S. Fox, Larned, Kans.

Ebie, George, son of John and Margaret Ebie, was born in Stark County, Ohio, Dec. 16, 1845, and passed away at his home in Olney, Ill., on April 26, 1938. He was united in marriage with Mary C. Slichenmyer on Sept. 23, 1875, and to this union were born three daughters, one passing away in childhood. He united with the Church of the Brethren early in life, and remained a faithful and sincere Christian. He served in the office of deacon for many years. His only remaining sister preceded him in death just one week. Surviving besides his aged companion are the two daughters, five grandchildren, four great-grandchildren, two brothers, many friends and nieces and nephews. Funeral services were held at the U. B. church in Olney by Bro. Oliver Dearing, assisted by Rev. Paul Milhouse of the U. B. church. Burial in the Haven Hill cemetery in Olney.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Gannte, George G., aged 64 years, 3 months and 21 days, was born in Catawba County, N. C. He enlisted in the U. S. Army in 1902 and was honorably discharged because of disability Oct. 2, 1903. He was married to Ruth Cox June 5, 1922, and to this union were born one daughters and four sons. One son preceded him in death. Besides the immediate family he is survived by other relatives and many friends. He was baptized into the Church of the Brethren July 6, 1930, and had been a faithful member. Bro. Gannte died at his home in Dandridge April 26, 1938. Funeral services were held at French Broad Church of the Brethren by Bro. R. P. Pritchett and Rev. Garden of the Presbyterian church.—Ethel M. Jones, Dandridge, Tenn.

Graybill, Harry Snavely, was born April 5, 1878, and died April 25, 1938, at Harrisburg, Pa. He is survived by his widow, Catherine Baeshore Graybill, one daughter and four sons. He is also survived by a brother, Jacob F. Graybill, missionary to Sweden, who is now home on furlough. Funeral services were held in the Harrisburg church of which he was a member. Brethren R. R. Baugher, H. K. Balsbaugh and J. E. Whitacre officiated.—Mrs. E. M. Byrem, Camp Hill, Pa.

Greenewalt, Sarah Guthrie, was born to Robert and Sarah Guthrie in Washington County, Pa., July 15, 1844, and departed this life at her home in Jackson Township, Allen County, Ohio, May 6, 1938. Dec. 3, 1868, she was married to William Henry Greenewalt, and to this union were born six sons and two daughters. The husband and three sons preceded her in death. She united with the Church of the Brethren early in life and lived a true Christian life. She leaves three sons and two daughters, nine grandchildren, fifteen great-grandchildren and many friends and other relatives. Funeral services were held in the County Line Church of the Brethren, of which she had been a member for many years. Services were conducted by Eld. W. D. Landis and the writer. Interment in the La Fayette cemetery.—J. L. Guthrie, La Fayette, Ohio.

Hardin, Susie Meissner, was born in Elkhart, Ind., 76 years ago. She became the bride of Chas. Hardin in 1893 at Pentwater, Mich. The couple lived in Oceana, Benzie, Muskegon and Mason counties. She died March 12 at her home near Scottville, Mich. Her husband, one son and two sisters survive her. Funeral services were conducted from the Stephens funeral home by the undersigned, with burial in Smith Corners cemetery near Hart, Mich.—L. H. Prowant, Custer, Mich.

Huffman, Katherine, was born June 29, 1862, and died April 14, 1938. She became a Christian and united with the Church of the Brethren many years ago, and remained faithful. Her life was a benediction to all who came in contact with her. She suffered so much and bore it with such a fine spirit of Christian patience. Services in the Brethren Home at Darlow, Kans., by the undersigned, with interment in the Pleasant View cemetery.—Chas. A. Miller, Hutchinson, Kans.

Peters, Susan E., wife of the late Steven B. Peters, died April 10, 1938, after an illness of less than two days. She was seventy-five years old, and the mother of eleven children, all surviving her. When a young girl, living in Franklin County, Va., she united with the Church of the Brethren. She was a most devoted and loyal member, and the doctrines and the teachings of the church were very sacred to her. With her husband she served in the office of deacon for many years, both in the Franklin County and Roanoke City churches. She had been to church on Thursday night before she became ill on Saturday. Her quiet and modest ways caused her to be loved by both old and young in the church and community. Funeral services were conducted by her pastor, M. Guy West, assisted by D. P. Hylton at the Central church, Roanoke, Va.—Mrs. P. E. Faw, Roanoke, Va.

Reynolds, Anna Louise, daughter of David and Anna Barnhart, was born at Leitersburg, Md., Jan. 4, 1872. In early life she became a member of the Lutheran church, but later united with the Church of the Brethren. In 1890 she was married to Charles C. Reynolds of Hagerstown, Md. They have lived in Maryland, Illinois and Iowa. While visiting in Illinois she became ill in April and passed away at the hospital in Dixon, Ill., May 5, 1938. Her husband, nine children and seventeen grandchildren survive. Funeral services were held in the Des Moines Valley church near Elkhart, Iowa, Sunday, May 8, conducted by the undersigned, assisted by Eld. Earl Deardorff of Panora, Iowa.—Ora W. Garber, Elkhart, Iowa.

Roudabush, Simeon Buford, was born Dec. 2, 1861, and died of a stroke of paralysis April 12, 1938. Funeral services were conducted at Linville Christian church by Bro. S. L. Garber, assisted by Rev. Wolfe of the United Brethren church. Burial was made in the Dayton cemetery by the side of his wife who preceded him six years ago.—Effie S. Wampler, Harrisonburg, Va.

Sherman, Edwin Albertus, son of Christopher and Hannah Hinman Sherman, was born northwest of Garrett, March 10, 1861, and departed this life April 19, 1938. He spent most of his life in the vicinity of his birth. He received his education in the Noble County schools. He was married to Mary Rebecca Haynes May 5, 1889. She preceded him in death eleven years ago. To this union were born nine children, all living. Three sisters and one brother, seventeen grandchildren and a large number of other relatives also survive. For his occupation he chose contracting and mason work. Eighteen years ago an attack of cerebro-spinal meningitis greatly impaired his body and he gradually lost physical strength until the end came. Seventeen years ago he chose Christ as his Savior and united with the Church of the Brethren and was installed as deacon. He was active and interested in the church activities. Funeral services were conducted by his pastor, Bro. G. A. Zook, assisted by Rev. A. F. Morris at the Union church near Garrett. Interment in the Union cemetery.—Mrs. Walter Kern, Garrett, Ind.

Shoemaker, Infant daughter of Brother and Sister Carl Shoemaker lived only seven days. Burial was made in the Mt. Zion cemetery on April 25, 1938. Services were conducted by Bro. S. L. Garber.—Effie S. Wampler, Harrisonburg, Va.

Signs, Wesley Earl, son of Brother and Sister Victor Signs, was born at Osceola, Ind., Dec. 21, 1936, and died at his home near Argos, Ind., May 9, 1938. He leaves his father, mother, one brother and three sisters. Funeral services were conducted by the writer at the Walnut Church of the Brethren.—C. C. Cripe, Argos, Ind.

Sliger, Bro. Allen C., aged 84 years, died at his home in Clifton Mills, W. Va., April 14, 1938. Death was attributed to heart condition. He was a lifelong member of the Church of the Brethren and was a well known citizen in his community. He leaves his widow, Hester Hovater Sliger, three sons, two daughters, three brothers and one sister. Funeral services were conducted by Bro. Chester Thomas in the Clifton Mills church, with burial in the Willet cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

West, Mrs. Melvina, wife of Thomas Harrison West, was born Aug. 11, 1868, and died April 19, 1938. She suffered eight days from an operation for appendicitis. Funeral services were conducted at the Linville Christian church, with burial in the church cemetery by the side of her husband who preceded her in death fourteen years ago. Services were conducted by Bro. S. L. Garber, assisted by Rev. Wolfe of the United Brethren church.—Effie S. Wampler, Harrisonburg, Va.

Wheeler, Bro. James, aged 65 years, 7 months and 9 days, died at his home near Alto, Va., April 9, 1938. He had been a member of the Church of the Brethren for thirty years. He is survived by his wife, three daughters, four sons and seventeen grandchildren. Funeral

services were held in the Oronoco church by Eld. R. M. Figgers. Interment was made in the cemetery near by.—Ethel M. Figgers, Oronoco, Va.

CHURCH NEWS

CALIFORNIA

Hermosa Beach.—Our church conducted evangelistic meetings ten days preceding Easter, with the pastor, Bro. Walker, as evangelist, and Rev. Ackley of Manhattan Beach as song leader. The meetings were well attended and enjoyed. Thirteen were received into the church, twelve being baptized and one received on former baptism. Our children presented a program on Easter morning, followed by a message by the pastor. In the evening the young people had charge of a vesper service and a sermon followed this. Baptismal services were held at the close of this service. April 21 the love feast was held. April 29 the district young people's banquet was held in our church, with our young people in charge and the women helping with the cooking. Nearly two hundred were present.—Mrs. Vinna Bowman, Hermosa Beach, Calif., May 6.

Lindsay.—Our young people were hosts to Circuit Three of the Northern California District of the B. Y. P. D., at which time they entertained those from six churches. There was a large attendance and much interest was shown. At noon there was a basket dinner. In the afternoon each church rendered some special music, followed by an address by Bro. Eisenbise from Fresno. Lorell Weiss delivered the morning message. The general theme was Evangelism. The passion play in pictures was presented at the church. Under the leadership of our pastor, Bro. W. M. Platt, our church conducted pre-Easter services. Each evening one Sunday-school group had charge of the devotional period, after which our pastor gave a sermon on the events of Christ's life leading up to the crucifixion and resurrection. An evangelistic effort was made throughout the meeting. On Easter Sunday evening a vesper service was held, followed by the Easter message. The following night we held our love feast.—Mrs. Dan W. Bergman, Tulare, Calif., May 4.

IDAHO

Nampa.—Our new church is being rapidly completed. It will likely be ready for occupancy by middle of July. May 8 Bro. C. Ernest Davis of McPherson College gave the Mother's Day address. He also gave his peace lecture to a full house in the evening. We enjoyed these messages very much. Monday evening the Truth Seekers' class gave the pastor a shower in honor of his birthday. The Nampa church membership now numbers over five hundred. Several members attended district meeting at Twin Falls last week.—H. H. Keim, Nampa, Idaho, May 10.

ILLINOIS

Lanark.—We held our council March 17. We decided to hold our love feast May 1. Mrs. Wm. Puterbaugh was elected delegate to Annual Conference, with R. M. Livengood as alternate. The church voted unanimously to ask Bro. Leatherman to remain with us for another year beginning Oct. 1, 1938. He feels his work will be hindered without the help of his good wife, who was killed in an automobile accident on Feb. 24, but the church people are back of him one hundred per cent. With the help of his devoted daughter Eleanor we feel much good can be accomplished. Bro. J. W. Lear filled his pulpit both morning and evening on March 6. The young married people's class of the Sterling church gave us a program March 20, consisting of a play, The Little Miracle, and musical numbers of which were a number of glassaphone duets by Mr. and Mrs. Gerdes. On March 12 the churches of the community met in the high school for a pre-Easter service, led by the ministers of the town. Our pastor gave two appropriate sermons on Palm Sunday. One of our local young girls of the Christian church gave three sacred solos on the chimes on Palm Sunday evening. The sunrise service on Easter was sponsored by the young people and was well attended. In the evening the play, He Had Great Possessions, was given. Our Sunday school is having a contest with the Polo Sunday school. The object is to try to stimulate attendance at Sunday-school and church services, the losers to give a program to the winners. Mother's Day will be observed in a special way. A pantomime, Mothers of Men, will be given in the evening.—Vivian Livengood, Lanark, Ill., May 7.

Rockford.—The three-hour service on Good Friday was observed at several of the churches and one of the large theaters, with appropriate and impressive programs. An interested group met in the church basement for a sunrise Easter service and breakfast. The children gave a splendid program after a short Sunday-school session. A junior choir added much to the program. The evening program was composed of songs by the adult choir and tableaux. Our elder, Bro. J. W. Lear, was with us and officiated at our love feast April 23. Five young people were baptized just before the love feast. We recently redecorated the interior of our church and it is cheerful and heartening. Co-operation always brings good results. We are sorry to have to give up our Sunday-school superintendent and wife for the summer and will welcome them back next fall. Several letters have been received and others granted. Our Aid Society meets once each month and sponsors temperance, peace and general programs. The missionary society meets one evening each month. The Manchester College deputation team of five students gave a splendid program including a play on April 3. The program had been announced over the Rockford radio station. Three young ministers and their wives of Bethany Biblical Seminary gave us an excellent program on May 1. This program had been broadcast also. This radio station gives our local W. C. T. U. the privilege of broadcasting a program once a month without charge. Sister Allie Eisenbise of Bethany will have charge of the work here in the absence of the pastor and family, beginning the last week of May.—Mrs. L. A. Flory, Rockford, Ill., May 7.

Virden.—We met in council May 4. Two letters were granted recently. The Manchester College deputation team gave an inspiring program on April 3. Sunday evening, April 17, the young people gave an Easter pageant. The Women's Work is progressing nicely with a good attendance. The Aid helped on the purchase of a new furnace and is planning to redecorate the church. Plans are being made for a union Bible school beginning June 6. We are planning for a homecoming to celebrate the twenty-fifth anniversary of the Virden church. Mrs. Anna Lichty, missionary on furlough from India, will be with us June 5. Mother's Day was observed in both morning and evening services. Bro. E. F. Caslow is delegate to Annual Meeting, with Sister Lois Brubaker as alternate.—Lillian Harshbarger, Virden, Ill., May 9.

INDIANA

Manchester.—We met in council April 7. Bro. H. L. Hartsough who has served faithfully for almost nine years was re-elected as pastor for another term of three years. We chose as delegates to Annual Conference Bro. Hartsough and Sister Adam Ebey. Bro. Arthur Shull was relicensed to preach for another year. On Palm Sunday evening our adult and young people's choirs gave the sacred cantata, The Holy City. We held services each evening of the week preceding Easter. Our children and intermediates participated in our Easter morning services. On Easter evening eight members were received into the church by baptism, making a total for the past year of twenty-one baptized and four reclaimed. The Indiana young people's conference was held here April 29 to May 1. This was attended by more than a thousand young people.—Clara Boone, North Manchester, Ind., May 10.

IOWA

Cedar Rapids.—Our church made it possible for our pastor, Bro. S. L. Barnhart, and wife to attend the regional conference which was held at McPherson, Kans. Feb. 7 Bro. Barnhart read a paper before the Ministerial Association on The True Call of the Minister in Our Democracy. In the recent past the Christian Service class has added new furniture to the parsonage and the Fellowship class, a new rug to the living room. A committee was appointed to investigate possible desirable locations for a new church. It was decided to hold an evangelistic meeting this fall. Our pastor gave the first midweek Lenten service at the Y. M. C. A. The services of Passion Week were as follows: Wednesday evening, a preparatory service for the communion which followed on Thursday evening with 102 present; Friday evening, a service of meditation. Easter Sunday was a full day with appropriate services both morning and evening. April 19 the a cappella choir of McPherson College rendered a splendid program which was well received. April 24 six were received by baptism. Since our last report six letters of membership have been granted. We are hoping that a goodly number of our folks will be able to attend the Annual Conference at Lawrence, Kans. Many of them have never had the privilege of attending one of these meetings. May 5 the mother and daughter banquet was held in the Second Christian church, with about ninety present.—J. K. Miller, Cedar Rapids, Iowa, May 6.

Fairview.—We had pre-Easter services from Sunday until Thursday evening when we had our love feast. We had very good attendance. We recently had five additions by baptism. One man, seventy-nine, and his wife, seventy, are very happy in their new experience and regret they wasted so many years.—Mrs. Orlando Ogden, Udell, Iowa, May 7.

KANSAS

Newton.—We just closed a very successful evangelistic meeting, conducted by Bro. J. F. Baldwin of Morrill, Kans. The messages throughout the meeting were Christ centered and brought conviction to many hearts. As a direct result eight were baptized, two await the rite, one received by letter and five were reconsecrated. Sister Baldwin was with us one week and added inspiration to the meetings. An interesting story was given for the children each evening. The attendance was hindered on several occasions on account of rains. The meetings closed with a love feast with Bro. Baldwin officiating. Ths church has been greatly blessed and strengthened.—Mrs. H. F. Crist, Newton, Kans., May 7.

Ottawa.—On April 13 the McPherson College a cappella choir presented an exceptionally good program in our church. Much appreciation was voiced for the well-balanced program. Our pre-Easter services were helpful and inspirational. On April 24 three heads of families and five Sunday-school children were baptized. We recently received one brother by letter. The baptisms were administered by our elder, Bro. W. B. DeVilbiss and by Bro. Paul Bechtold. Bro. Bechtold recently accompanied a group of our young people to the young people's district conference in the Sabetha church. Our Easter cantata was well rendered. Our Ladies' Aid has given the church house the usual spring cleaning. Our love feast will be held May 8. A group of our men attended a brotherhood meeting at Richmond, Kans., on April 25. Our pastor, Bro. L. A. Fleming, delivered the address. Our church group is eagerly looking forward to attending the Annual Conference at Lawrence.—Mrs. H. B. Wheeler, Ottawa, Kans., May 4.

Topeka.—The pre-Easter services were held in the five different

churches in Oakland, with the pastors of these churches having charge of the services each evening. Attendance and interest were good. Topeka church is looking forward to Annual Conference with much interest since Lawrence is only twenty-eight miles from Topeka. Most of our members have never had the privilege of attending Annual Conference. Our pastor, L. H. Root, brings us wonderful messages. In February our church was saddened by the death of one of our much loved mothers, Sister E. M. Reed, who had been ill for one year. Bro. C. E. Davis from McPherson College was with us May 1 and gave a forceful address, Keep Your Shirt On. Our mother and daughter banquet was held on May 3, with fifty-eight present. A short program of readings, and songs was given. Our speaker was Laura Steckley from the Baptist church. She had been a missionary in India for five and one-half years.—Mary M. Smith, Topeka, Kans., May 12.

MARYLAND

Westminster.—The glee club of Bridgewater College gave a sacred concert Sunday afternoon, March 27. Rally day services were held April 3. Dr. C. E. Forlines taught the Sunday-school lesson to the adult group, and Prof. L. H. Brumbaugh brought the message in the church service. On April 3 the B. Y. P. D. gave a program at Palmyra, Pa. April 8 the intermediate class sponsored the presentation of the illustrated lecture, Children From Every Land. Mrs. Isaiah Oberholtzer gave a most inspiring address on April 10. Services were held each evening during Passion Week. Decision day was observed on Easter Sunday morning. The sermons had been evangelistic in character for six Sunday mornings preceding Easter. Eight were baptized on Easter Sunday and two more were baptized several weeks later. On Easter Sunday evening the choir rendered the cantata, The Crucifixion. April 24 Mr. George Crabbe, superintendent of the Anti-Saloon League of Maryland, gave a very informative temperance address. In the evening Eld. C. D. Bonsack brought an inspiring message. District meeting was held here April 26, 27. A number of our women attended the interdenominational church women's luncheon on May 3.—Mrs. H. Edgar Royer, Westminster, Md., May 5.

MICHIGAN

Thornapple.—Bro. J. E. Ulery of Onekama was with us from Jan. 9 to 20. Each week day from ten to twelve A. M. we took up the study of Ephesians and Mark. The first week each evening Bro. Ulery talked on Christianizing our community ideals. The weather and roads were fine and the attendance was good. The members were strengthened and many were put to serious thinking. Since these meetings the pastor's family has been quarantined for scarlet fever and two Sundays we did not have church services. Brethren H. W. Peters of Lansing and Daniel Brumbaugh of Battle Creek have preached for us recently.—Mrs. Roy McRoberts, Lake Odessa, Mich., May 11.

MISSOURI

Shoal Creek.—We held our love feast on April 25, with Eld. A. W. Adkins officiating. There were forty-five members present. On April 26 Brethren A. W. Adkins and Wilbert Erisman began a few nights of meetings southwest of Washburn, Mo. They found a very receptive field but could not stay as long as was needed in a somewhat new field. Two, a husband and wife, were baptized. Several others seemed very near to accepting the Savior. We do not have a church building there so we held the love feast on May 2 in an old canning factory building. Fifteen members partook in the service and there were over one hundred spectators. We pray that much good seed has been sown that will bring forth much fruit.—Mrs. Wilbert Erisman, Fairview, Mo., May 11.

NEBRASKA

Lincoln.—The first Sunday of every month the B. Y. P. D. sings at the old folks home at Milford, Nebr. To date they have gone three times. May 1 Sister June Yearout delivered the message. This was preceded by a duet, two musical numbers and group singing. Each Wednesday night Bro. Smith, our pastor, has charge of the service at the city mission. May 4 Sister June Yearout delivered the message and a few men gave their hearts to Christ. Bro. Smith held three anointing services during April. April 24 the church had an all-day meeting. Sister June Yearout delivered the message in the morning, and we had a basket dinner at noon and baptismal services in the afternoon. Twelve were baptized. A three-week revival meeting came to a close May 1. Sister June Yearout delivered many fine messages. We had such grand results the first two weeks that we decided to continue for another week. The attendance was large. Visitors drove many miles to hear her. Thirty-one joined the church, two being under thirteen years of age and the rest from thirteen to seventy-six. We had an impressive communion service May 2. Over 100 attended. We also had many spectators. May 6 the B. Y. P. D. had a get-together in honor of June Yearout. Much of the evening was spent in singing old songs. About forty were present.—Mrs. Robert H. Evans, Lincoln, Nebr., May 7.

NORTH CAROLINA

Mt. Carmel.—On April 24 our Sunday school was reorganized as follows: Superintendent, Mrs. Arnold Jones; secretary-treasurer, Ruby Faircloth; assistant, Mrs. Mable Sheets; adult teacher, Mr. G. Arnold Jones; young people's teacher, Mrs. Arnold Jones; children's teacher, Mrs. Mable Sheets. Our attendance is increasing with the return of summer. Extensive plans are being made for church activities. The church members met in March and wired for electric lights and improved the grounds about the church. Thursday of last week the ladies planted flowers about the church building and cemetery. Plans are being made for holding the annual camp assembly near Scottville. We expect three hundred or more to participate in the activities.—Mrs. Hempleman Jones, Furches, N. C., May 4.

OHIO

Akron.—June 20 we expect to begin a two-week daily vacation Bible school. We will entertain the district Sunday-school convention July 13, 14. Two were baptized as a result of our November revival, with Bro. Hugh Cloppert of East Dayton as evangelist. Nine were baptized following our pre-Easter services, and four were reconsecrated, making a total of seventeen baptisms, four reconsecrations and six received by letter since Oct. 1, 1937. Since that date our pastor has had five anointings. Nov. 13, 1937, we held our communion, with an attendance of 150. Home communion was held Nov. 15 for Grandma Emma Trachsel. Six babies were consecrated at the service on Easter morning. One Sunday in early fall we were favored by two talks by Wm. Beahm. Mother and daughter meetings are held regularly each month. Banquet was held May 13. Men's Work is sponsoring such work as redecorating basement, keeping up parking grounds, etc. As our pastor, C. H. Petry, goes as district delegate to Annual Meeting we have selected his wife, Roxie Petry, to represent the Akron church as delegate to Annual Meeting.—Rosa M. Bennett, Copley, Ohio, May 9.

Brookville.—We met in council Feb. 22. Delegates to Annual Meeting are Roy B. Teach, Paul Kinsel, with Alma Teach and J. W. Fidler as alternates. Delegates to district meeting which was held at West Milton were Roy B. Teach, Alma Teach and Paul Kinsel, with Edna Kimmel, Ira Brenner and Ruth Wenger as alternates. The pre-Easter services were well attended and our pastor, Roy B. Teach, gave us some good sermons on the last sayings of Jesus on the cross. Two were baptized. On Sunday evening our love feast was held, with our pastor and Paul Kinsel officiating. On Mother's Day the primary, junior and intermediate children gave a half-hour program. A carnation was pinned on every mother present.—Ida E. Ullery, Brookville, Ohio, May 10.

Salem.—The interest and attendance have increased during the past months. The men organized their work March 18, with D. K. Rinehart as chairman; Harry Swartz, vice-chairman; Roy Honeyman, secretary-treasurer. Some of the activities they are planning on doing in the near future are personal evangelism, helpfulness in service to others, co-operation in community service and beautifying the church and the church grounds. The men are looking forward to a steady growth in their work. Our two weeks' revival began March 20, with Bro. J. W. Fidler as evangelist. Fifteen were received by baptism and one was reclaimed. Bro. Fidler gave us very helpful and spirit-filled messages. April 10 we held our communion, with a good attendance. Bro. Edward Miller officiated. A spiritual sunrise service at the church began our Easter Day observance. Bro. Paul Kinsel delivered the morning message, and in the evening a cantata, The Victorious King, was presented at the Phillipsburg school, in which all the churches of Phillipsburg and a number from our church participated. We were glad to have Bro. Peter Quartel from the Rescue Mission in Dayton and Bro. H. M. Coppock fill our pulpit recently. May 8 we observed Mother's Day in a very fitting way. The Willing Workers' class gave a very good Sunday-school opening service, and presented each mother with a potted petunia. Sister Hannah Sollenbarger received special recognition as being the oldest mother present. In the evening a good Mother's Day program was rendered. We held our mother and daughter banquet May 9. A good attendance enjoyed this fellowship supper together.—Naomi Sibert, Union, Ohio, May 11.

Stone Lick.—Our love feast which was scheduled for June 5 is postponed until fall. There has been sickness in our congregation but Sunday school has been interesting and Bro. Garst has been faithful to bring us gospel messages. We are looking forward to an all-day meeting June 5. We will have a basket dinner. We invite you to come and spend the day with us. We sympathize with our Bro. J. M. Garst in the passing of his father May 5.—Anna Lesh, Goshen, Ohio, May 9.

West Alexandria.—We met in council April 1. Our love feast will be held June 5 at 8 P. M. Brother and Sister J. G. Groff were chosen as delegates to district meeting. It was decided not to send a delegate to the Annual Conference. On Easter Sunday the children brought a program of readings, exercises and songs. They were assisted by a quartet of young folks. Our pastor brought an appropriate message. A quartet of young mothers pleased the audience with a song. One new member was received by baptism on Easter. May 7 the mothers and daughters enjoyed a covered dish dinner and an appropriate program. Mother's Day was observed with a sermon by the pastor. In the afternoon the First Brethren church of our village held a baptismal service in our church. Brother and Sister George Kempton and daughter and Brother and Sister Hobart Kempton and son of New Carlisle were welcomed back to worship with us on Mother's Day. Our Women's Work is organized as follows: President of Women's Work and Aid, Grace Campbell; president of Bible, Mrs. J. G. Groff; missionary, Frances Gilbert; children, Myrtle Henry; secretary-treasurer, Bertha Cooper. Meetings are held bimonthly. By means of quilting, sewing, serving dinners and banquets and holding markets the Aid has helped to pay our church debt. On Feb. 23 a number of ladies went to the home of Sister Maria Rinehart, who was confined to her chair from a paralytic stroke, for a devotional

meeting. This was much appreciated. Sister Rinehart had been a loyal Aid worker and her death removed a true member. The Sunshine committee has visited in several homes and presented flowers to the sick. Our missionary director has set aside May 22 for a special missionary offering. Young people from Manchester will have charge of the worship on May 15. Our church was well represented at the district Aid meeting. The Christmas cantata was well rendered to a large audience.—Mrs. Howard Cunningham, West Alexandria, Ohio, May 9.

PENNSYLVANIA

Diamondville, Manor.—An interesting and inspirational program, consisting of several missionary plays and other special numbers, was presented on Feb. 27, at which time we lifted our achievement offering. On Easter Sunday morning the children rendered a program after the close of the Sunday-school hour. In the evening the Sunday school joined with the Purchase Line Sunday school in presenting a pageant, The Life of Christ in Song and Drama.—Mrs. Dorsey Rotruck, Clymer, Pa., May 3.

Huntingdon.—On Feb. 13 the college a cappella choir gave an excellent program, directed by Prof. C. L. Rowland. On the same date the achievement offering was taken. On Feb. 20 Bro. D. J. Lichty of India had charge of the service. On March 4 the men held a father and son banquet, and an interesting program was given. The music was rendered by students from the college. Dr. Donald M. Rockwell acted as toastmaster and Dr. E. S. Kiracofe gave the address. From March 6 to April 17 the church conducted a loyalty crusade, with the following services: March 6, enlistment Sunday; March 13, consecration Sunday; March 20, family Sunday; March 27, youth Sunday; April 3, stewardship Sunday; April 10, Palm Sunday (decision day); April 17, victory (Easter) Sunday. During these services we had as special features an address by Pres. Rufus D. Bowman of Bethany Biblical Seminary; a Fanny Crosby memorial service; and a dramatic presentation, Pilgrims of the Way, by the young people. During Holy Week a series of five sermons was preached by the pastor. On Easter Sunday evening a cantata, The Promise of Easter, was presented by the choir. During the loyalty crusade nineteen were received by baptism. Six were baptized on Palm Sunday and thirteen on Easter Sunday. Several others have indicated a desire to be received in the near future. The district meeting of Middle Pennsylvania was held at Martinsburg, April 12-14. The delegates from here were Mrs. Homer Donelson and Brethren George Detweiler, Calvert N. Ellis and J. Clyde Stayer. Mrs. George Detweiler spoke to the women at Martinsburg on the subject, Peace. During the past quarter the church lost three members—two by death, Mrs. G. A. Bumgardner and Mrs. Susanna Gochenour; and one by letter. Brother and Sister E. S. Kiracofe were received by letter from the Elizabethtown church. Bro. Galen B. Royer presented a very interesting series of messages at the midweek services during the quarter on the subject, The Near Hereafter. During the present quarter Bro. Detweiler is conducting a doctrine study class in connection with the midweek services. The interest and attendance have been good.—R. B. Stambaugh, Huntingdon, Pa., April 27.

Norristown.—At the church school workers' fellowship supper on Jan. 8, Bro. Stanley Moyer and our pastor presented an interesting statistical analysis chart of the progress of our school covering a period of ten years. Feb. 6 we were privileged to have Sister Emma Zeigler, returned missionary to India, with us in our morning service. She spoke to the Sunday school and gave a very helpful message at the worship service. At this time we lifted the achievement offering. The young people conducted services at the county prison Feb. 20. March 6 was youth Sunday in our district and the young people had charge of the morning service. The family of our esteemed Bro. J. S. Grater presented the church with a beautiful piano in memory of a devoted husband and father. We appreciated the service of Bro. C. J. Hesse from March 21 to April 3 in a preaching mission. Bro. Hesse's messages were most helpful and as a result thirteen were baptized on Easter morning, and one was received by letter. We appreciate the co-operation of the adjoining churches during these services. The infant son of our pastor and wife was presented for

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ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.

LOVE FEASTS

Florida

May 29, Arcadia.

Idaho

June 5, 7:30 pm, Nezperce.

Illinois

May 28, West Branch.
June 5, 7 pm, Cherry Grove.

Indiana

May 28, 7:30 pm, Antioch.
May 28, 7:30, Middletown.
May 28, 7 pm, English Prairie.
May 28, 7:30 pm, Mt. Pleasant.
May 29, 7 pm, Blue River.
May 29, Bremen.
May 29, Cedar Creek.
May 29, 7:30 pm, New Salem.
June 1, Baugo.
June 2, Rock Run.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.
June 11, 7 pm, Wawaka.
June 29, 8:30 pm, Cedar Lake.

Iowa

May 29, 7:30 pm, Garrison.
May 29, 7:30 pm, South Keokuk.
June 5, Salem.
June 5, Union Ridge.
June 6, Spring Creek.
June 19, Panther Creek.
June 6, 7:30 pm, South Waterloo.

Kansas

June 5, Parsons.

Maryland

May 28, 4 pm, Grossnickles.
May 28, 2 pm, Stone Bridge.
June 4, 2:30 pm, Broadfording.
June 4, 3:30 pm, Long Green Valley.
June 18, 4 pm, Beaver Creek.
June 19, Bear Creek.

Michigan

June 4, First, Lansing.
June 4, New Haven.
June 12, Rodney.
June 18, Crystal.

Ohio

May 29, Chippewa.
May 29, Wooster.
June 4, 7:30 pm, Black River.
June 5, 8 pm, West Alexandria.
June 12, 7:30 pm, Green Springs.
June 18, 19, 11 am, North Poplar Ridge.

Pennsylvania

May 28, 2 pm, Akron.
May 28, 29, 1:30 pm, Myerstown.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 28, 1:30 pm, Welsh Run.
May 29, 5 pm, Carlisle.
May 29, 6:30 pm, Leamersville.
May 29, 6:30 pm, Rummel.
May 29, Shrewsbury.
May 29, Ridge.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1:30 pm, Kreider (White Oak).
June 4, 1:30 pm, Mingo.
June 5, 6:30 pm, Penn Run.
June 11, 6:30 pm, Jennersville.
June 19, 6:30 pm, Mt. Olivet.
June 19, Yellow Creek, Bethel house.

Virginia

May 28, 7 pm, Unity, Bethel.
May 29, 5 pm, Garbers.

West Virginia

August 7, Salem.

consecration. Bro. A. C. Miller from Pottstown church brought the message on April 10. Our love feast which was held May 1 was well attended. Bro. Row was assisted by Bro. Paul Robinson of the Ambler church.—Emma N. Cassel, Norristown, Pa., May 2.

Palmyra.—April 3 a group of young people from Westminster, Md., gave a program for our B. Y. P. D. They were accompanied by their pastor, Bro. A. Stauffer Curry, who preached the evening sermon. April 7 we had a meeting of the officers and teachers of the Sunday school. The officers of the beginners' department entertained us with an interesting program of special music and readings, after which the teachers had a conference. April 10 the colored quartet from Harrisburg gave a program. This program was sponsored by the junior department. April 24 the Hatfield chorus gave a program of sacred songs which was very inspiring. The Loyal Workers' class sponsored this program. On May 4 we had a fine lecture by Mrs. Grace Livingston Hill, on the subject, The Lost Message. One adult class is having a rummage sale in Harrisburg. The proceeds of the above named programs will be applied on the building fund. During Holy Week our Eld. F. S. Carper preached a series of sermons on the distinctive doctrines of the Church of the Brethren. Sunday morning two sisters were received by baptism. In the evening the young people gave a program on The Great Inheritance. On April 29 a young married man was baptized, making three baptisms since our pre-Easter services. On April 24 Bro. Carper preached a sermon on The Prayer Veil. The first Wednesday night of the Lenten season Bro. J. C. Zug preached on The Cost of Our Redemption. This was followed by services each Wednesday night by Brethren Reber and Garber. Pre-Easter services were held. Our love feast was on May 1, with an attendance at Sunday school of 528, after which Bro. Henry Bucher of Lebanon preached on the Unity of the Church. He also preached at 2 P. M. Eld. James M. Moore of Lititz preached a powerful examination sermon in the evening, and officiated at the love feast. We were challenged to live closer to God.—Mrs. Moses Groy, Palmyra, Pa., May 5.

Purchase Line, Manor.—In March Purchase Line entertained district four in their council meeting. On March 13 the community sing, sponsored by the different churches of district four, was held in the Purchase Line house. Although it was raining, there was an overflow crowd. On March 24 the young people's council of circuit five sponsored a program. John Ellis, pastor of Moxham church, Johnstown, was one of the speakers. In a very impressive manner he showed pictures he took while on his world tour. Miss Alice Stewart of Homer City, Pa., gave a lecture on peace. April 3 Sister Grace Clapper delivered an uplifting and inspirational message. On April 5 at the pastor's home, she spoke in a meeting of the Ladies' Aid and told interesting facts about China. On April 17 we presented a pageant, The Life of Christ in Song and Drama, to about 350 people. This pageant was written by several members of the Diamondville and Purchase Line churches. It portrayed eight scenes from the life of Christ, beginning with the calling of Peter and Andrew, and ending with the resurrection scene. Besides forty characters presenting beautiful scenes with their highly colored oriental costumes under colored lights, there was a chorus of twenty people. Costumes and scenery were made by members of the two churches. Plans for a mother and daughter banquet to be given May 7 at the Purchase Line house are under way.—Mrs. Dorsey Rotruck, Clymer, Pa., May 3.

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meeting. This was much appreciated. Sister Rinehart had been a loyal Aid worker and her death removed a true member. The Sunshine committee has visited in several homes and presented flowers to the sick. Our missionary director has set aside May 22 for a special missionary offering. Young people from Manchester will have charge of the worship on May 15. Our church was well represented at the district Aid meeting. The Christmas cantata was well rendered to a large audience.—Mrs. Howard Cunningham, West Alexandria, Ohio, May 9.

PENNSYLVANIA

Diamondville, Manor.—An interesting and inspirational program, consisting of several missionary plays and other special numbers, was presented on Feb. 27, at which time we lifted our achievement offering. On Easter Sunday morning the children rendered a program after the close of the Sunday-school hour. In the evening the Sunday school joined with the Purchase Line Sunday school in presenting a pageant, The Life of Christ in Song and Drama.—Mrs. Dorsey Rotruck, Clymer, Pa., May 3.

Huntingdon.—On Feb. 13 the college a cappella choir gave an excellent program, directed by Prof. C. L. Rowland. On the same date the achievement offering was taken. On Feb. 20 Bro. D. J. Lichty of India had charge of the service. On March 4 the men held a father and son banquet, and an interesting program was given. The music was rendered by students from the college. Dr. Donald M. Rockwell acted as toastmaster and Dr. E. S. Kiracofe gave the address. From March 6 to April 17 the church conducted a loyalty crusade, with the following services: March 6, enlistment Sunday; March 13, consecration Sunday; March 20, family Sunday; March 27, youth Sunday; April 3, stewardship Sunday; April 10, Palm Sunday (decision day); April 17, victory (Easter) Sunday. During these services we had as special features an address by Pres. Rufus D. Bowman of Bethany Biblical Seminary; a Fanny Crosby memorial service; and a dramatic presentation, Pilgrims of the Way, by the young people. During Holy Week a series of five sermons was preached by the pastor. On Easter Sunday evening a cantata, The Promise of Easter, was presented by the choir. During the loyalty crusade nineteen were received by baptism. Six were baptized on Palm Sunday and thirteen on Easter Sunday. Several others have indicated a desire to be received in the near future. The district meeting of Middle Pennsylvania was held at Martinsburg, April 12-14. The delegates from here were Mrs. Homer Donelson and Brethren George Detweiler, Calvert N. Ellis and J. Clyde Stayer. Mrs. George Detweiler spoke to the women at Martinsburg on the subject, Peace. During the past quarter the church lost three members—two by death, Mrs. G. A. Bumgardner and Mrs. Susanna Gochenour; and one by letter. Brother and Sister E. S. Kiracofe were received by letter from the Elizabethtown church. Bro. Galen B. Royer presented a very interesting series of messages at the midweek services during the quarter on the subject, The Near Hereafter. During the present quarter Bro. Detweiler is conducting a doctrine study class in connection with the midweek services. The interest and attendance have been good.—R. B. Stambaugh, Huntingdon, Pa., April 27.

Norristown.—At the church school workers' fellowship supper on Jan. 8, Bro. Stanley Moyer and our pastor presented an interesting statistical analysis chart of the progress of our school covering a period of ten years. Feb. 6 we were privileged to have Sister Emma Zeigler, returned missionary to India, with us in our morning service. She spoke to the Sunday school and gave a very helpful message at the worship service. At this time we lifted the achievement offering. The young people conducted services at the county prison Feb. 20. March 6 was youth Sunday in our district and the young people had charge of the morning service. The family of our esteemed Bro. J. S. Grater presented the church with a beautiful piano in memory of a devoted husband and father. We appreciated the service of Bro. C. J. Hesse from March 21 to April 3 in a preaching mission. Bro. Hesse's messages were most helpful and as a result thirteen were baptized on Easter morning, and one was received by letter. We appreciate the co-operation of the adjoining churches during these services. The infant son of our pastor and wife was presented for

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ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.

LOVE FEASTS

Florida

May 29, Arcadia.

Idaho

June 5, 7:30 pm, Nezperce.

Illinois

May 28, West Branch.
June 5, 7 pm, Cherry Grove.

Indiana

May 28, 7:30 pm, Antioch.
May 28, 7:30, Middletown.
May 28, 7 pm, English Prairie.
May 28, 7:30 pm, Mt. Pleasant.
May 29, 7 pm, Blue River.
May 29, Bremen.
May 29, Cedar Creek.
May 29, 7:30 pm, New Salem.
June 1, Baugo.
June 2, Rock Run.
June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.
June 11, 7 pm, Wawaka.
June 29, 8:30 pm, Cedar Lake.

Iowa

May 29, 7:30 pm, Garrison.
May 29, 7:30 pm, South Keokuk.
June 5, Salem.
June 5, Union Ridge.
June 6, Spring Creek.
June 19, Panther Creek.
June 6, 7:30 pm, South Waterloo.

Kansas

June 5, Parsons.

Maryland

May 28, 4 pm, Grossnickles.
May 28, 2 pm, Stone Bridge.
June 4, 2:30 pm, Broadfording.
June 4, 3:30 pm, Long Green Valley.
June 18, 4 pm, Beaver Creek.
June 19, Bear Creek.

Michigan

June 4, First, Lansing.
June 4, New Haven.
June 12, Rodney.
June 18, Crystal.

Ohio

May 29, Chippewa.
May 29, Wooster.
June 4, 7:30 pm, Black River.
June 5, 8 pm, West Alexandria.
June 12, 7:30 pm, Green Springs.
June 18, 19, 11 am, North Poplar Ridge.

Pennsylvania

May 28, 2 pm, Akron.
May 28, 29, 1:30 pm, Myerstown.
May 28, 29, 10 am, Prices, Antietam.
May 28, 29, Meyer, Fredericksburg.
May 28, 1:30 pm, Welsh Run.
May 29, 5 pm, Carlisle.
May 29, 6:30 pm, Leamersville.
May 29, 6:30 pm, Rummel.
May 29, Shrewsbury.
May 29, Ridge.
May 31 and June 1, 10 am, Chiques.
June 1, 2, 1:30 pm, Kreider (White Oak).
June 4, 1:30 pm, Mingo.
June 5, 6:30 pm, Penn Run.
June 11, 6:30 pm, Jennersville.
June 19, 6:30 pm, Mt. Olivet.
June 19, Yellow Creek, Bethel house.

Virginia

May 28, 7 pm, Unity, Bethel.
May 29, 5 pm, Garbers.

West Virginia

August 7, Salem.

consecration. Bro. A. C. Miller from Pottstown church brought the message on April 10. Our love feast which was held May 1 was well attended. Bro. Row was assisted by Bro. Paul Robinson of the Ambler church.—Emma N. Cassel, Norristown, Pa., May 2.

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Spring Run.—We met in council at the Pine Glen house on March 28. Officers and trustees were elected to fill the various needs. Plans were made for a two weeks' revival at the Pine Glen house to begin May 9 and close with the love feast May 21. Bro. Edgar Detwiler of Everett, Pa., is the evangelist. A fitting program was rendered on Easter Sunday by the Sunday school. Eight persons gave their hearts to the Lord and were baptized the following evening. A husband and wife and a father and daughter were among those received by baptism. The missionary society which meets once a month is making a study of the book, Mecca and Beyond. The Aid Society has been holding all-day meetings every two weeks. Quite a number of our people attended the district meeting at Martinsburg April 12-14, and brought back interesting reports. Mother's Day was observed by the Sunday school giving an appropriate program. The Aid Society had charge of the devotional period for the morning church service. The Sunday school has been meeting in a workers' conference once a month during the past winter.—Mrs. Maggie Gill, McVeytown, Pa., May 9.

Waynesboro.—Since our last report thirty-six have been received by baptism, one by reconsecration and two by letter. Most of these made decisions for Christ during our recent evangelistic meeting when Bro. Tobias Henry was evangelist. On Easter evening our choir presented the cantata, Alleluia. We had three pre-Easter services. We participated in the union three hour services on Good Friday, at which time our pastor had one of the meditations. The service on Easter morning was preparatory for our love feast. Our pastor's theme was: Christ's Resurrection and Our Hope. Our love feast on April 20 was deeply spiritual and impressive. Bro. Ziegler administered private communion to seventeen shut-ins. On April 24 an earnest group of student volunteers had charge of the morning service. Nine children's workers from Westminster, Md., visited the children's division of our Sunday school on April 24. After the morning worship service they with twenty-one local children's workers retired to the parsonage where they enjoyed a box luncheon. On April 25 our local W. C. T. U. held a covered dish luncheon in the social room of our church, at which time members of the Youth's Temperance Council presented an interesting program.—Sudie M. Wingert, Waynesboro, Pa., April 28.

VIRGINIA

Central, Roanoke.—As a result of our pre-Easter services which were conducted by the pastor, M. Guy West, seven united with the church—two by baptism and five by letter. The play, He Had Great Possessions, was given as a climax to our Easter services. May 1 was the thirteenth anniversary of our church. Our speaker was Ex-Governor Trinkle. He inspired the large audience to be thankful for the many blessings we are receiving, and to give our tithes to the Lord. The offering for the day was $622.56. The climax for this day was our love feast. Each year the first week of May we have our anniversary banquet. This was a nice social occasion. Our elder, C. S. Ikenberry, and our pastor gave inspiring talks. We also had special music and readings. May 8 at our evening service a cast from Bridgewater College gave the drama, Job. Since we began stressing the Covenant of Loyalty in our church we have been having outstanding results in attendance and giving.—Mrs. P. E. Faw, Roanoke, Va., May 9.

Hopewell.—We met in council on April 24. Our present pastor, Newton L. Poling, accepted the invitation to remain with us another year. Plans are being made to remodel our church. A daily vacation Bible school will be conducted under the direction of our pastor. —Alice T. Gilbert, Hopewell, Va., May 2.

WEST VIRGINIA

Bean Settlement.—We met in council April 23, and elected Bro. Roy M. Heare and Sister Viola Timbrook on the finance committee. We decided to call a ministerial meeting for 1939. Bro. D. W. Tusing of Wiley Ford, W. Va., who was recently licensed to preach, conducted the opening devotions at council, and on April 24 preached his first sermon to an attentive audience. Although Bro. Tusing has been very active in the work of the Sunday school, we feel that his efforts in the ministry will be even more inspiring. We are planning to begin a series of meetings on June 19, with Bro. M. R. Wolfe of Bridgewater, Va., as evangelist. The young people sponsored an Easter program which was much enjoyed.—Mrs. Olive Peters, Rockoak, W. Va., April 28.

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SWEDEN

Graybill, J. F., and Alice, on furlough, Richland, Pa., 1911.

CHINA

Note: Address all China missionaries temporarily % Hugh McKenzie, 53 Race Course Road, Tientsin, China.

Liao Chow, Shansi, China
Oberholtzer, I. E. 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Gauntz, Mary E., 1936.
Metzger, Minerva, 1910.
Ober, Mary Velma, 1936.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle R., R. N., 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Schaeffer, Mary, 1917.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Clapper, V. Grace, R. 5, Johnstown, Pa., 1917.
Ikenberry, E. L., and Olivia, 3435 Van Buren, Chicago, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % T. F. Parks, R. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. H. L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond, and Irene Frantz, Eglon, W. Va., 1930.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, % General Mission Board, Elgin, Ill., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
Blickenstaff, L. A., 1921,
(Serves part time Inter-Mission Business Office)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blickenstaff, Mary, 3435 Van Buren St., Chicago, Ill., 1920
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey, and Florence M., % Emma T. Moyer, Lansdale, Pa., 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Shickel, Elsie N., 40 Magnolia Ave., Sebring Fla., 1921.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
Warstler, Anna M., 311 Huron St., Goshen, Ind., 1931.
Ziegler, Emma K., Hatfield, Pa., 1930.

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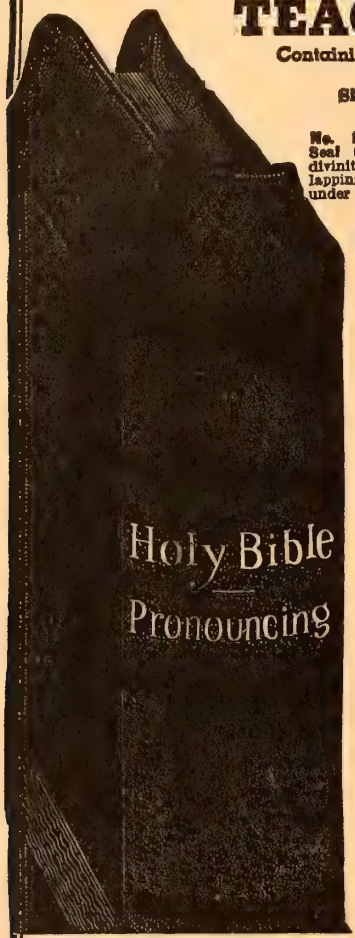
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B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*

b ch. 3. 26.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., June 4, 1938 No. 23



Gramstorff Bro., Inc., Malden, Mass.
Artist: William Hole

"SHE HATH DONE WHAT SHE COULD"

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? . . . And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me."

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DAILY DEVOTIONS

BY E. G. HOFF

Monday: Mark 14: 32-42

"My soul is exceeding sorrowful even unto death"

The Test of Sorrow

Jesus was in deep sorrow as the shadow of the cross fell over him. He was too courageous and manly to pity himself as some men do, but he was well-nigh overwhelmed with grief. The causes may not all appear, but we know that he was deeply grieved that the response to his efforts was so meager. Instead of accepting him as the Giver of life, his people were about to crucify him. And then, too, his own disciples were very disappointing, one of them actually betraying him.

In his grief, Jesus held on to the Father's will. He came through victoriously. It takes more than death to break a faith such as his.

Tuesday: Mark 14: 43-50

"And straightway . . . cometh Judas, one of the twelve, and . . . betrayed him"

The Test of Betrayal

It is not so hard to be courageous in the face of one's enemies when he has loyal friends. But when one's friends begin to turn against him, then a man is really put to the test.

Jesus had that experience. One of the twelve whom he had himself chosen, with the guidance of the Spirit as he no doubt felt, turned against him. This man had been especially trusted in the group, being made its treasurer. All the while that Jesus was serving so magnanimously and teaching so unselfishly, Judas was lusting after the contents of the bag. And in the end he sold his Master for thirty pieces of silver. But Jesus wavered not.

Wednesday: Heb. 2: 5-12

"Jesus, because of the suffering of death, crowned with glory and honor"

From Affliction to Glory

It is hard to see the law of cause and effect working in the griefs and joys that make up our lives. Affliction comes and seems not to contain at all the seed of rejoicing. But taken in the right way sorrow leads to joy; affliction, to glory.

This is manifest in Jesus. It was through the discipline of affliction that the finer graces in his character were wrought out. It was because of the way he endured affliction that God could bring him honor. It was his willingness to accept death that opened the door to him to be the Possessor and Giver of life.

The Cross Is Best

The cross is best. Jesus came to that conclusion. He earned the right to speak wth authority on this question. It is hard for us to see that the cross is best. It was hard for him too. He reconciled himself to it only upon his knees in communion with the Father. The struggle was a real one—so intense that his sweat became like great drops of blood falling upon the ground. But the battle was won.

Christian goals are not reached without commitment to the way of the cross. Perhaps that is why so few of them are being reached today. We are content with a religion that does not cost more than we can conveniently pay. And the results are commensurate with what we put into it.

The world avoids crosses, seeking to save itself from pain. In so doing it loses the results of sacrifice. Unless we seek our standards of devotion and conduct from a better source we can hardly expect better results. But we have clear guidance in the example of Christ. His life and death show beyond question that the way of the cross is best.

Why death should be required in order to sustain life may remain one of the puzzles of the universe. But it is a fact which we see working out even on the plane of the animal creation. God knows that this makes the best kind of world, and it is for us humbly to accept his will as Jesus did.

John 12: 24-26; Mark 10: 45; 14: 36; Matt. 16: 24, 25.

Thursday: Heb. 5: 1-10

"Though he was a Son, yet learned obedience by the things which he suffered"

Enduring the Cross

Figures and comparisons are helpful in understanding Jesus. To the Jewish Christians the ministry of the priests was typical of that of Jesus. The priests were called of God to stand in his presence, bringing petitions and offerings to him in behalf of the people. Jesus did that too, but he did more; he was himself the Victim, sacrificed for the people's sins. In thus going to death he learned obedience as no priest or sacrificial animal could. He gained a perfection that made him a better offering than priests could ever present. Though he was a Son, yet he went to the cross. That is one of the great marvels of the story of salvation.

The discipline of suffering shows in the life of the person who has the spirit of Jesus. It works a sanctification of character which nothing else can produce.

Friday: Gen. 32: 24-32

"Thou hast striven with God and with men, and hast prevailed"

Power in Submission

A proper balance between effort and resignation is a very useful achievement. There is much futile beating of the air at cross-purposes with God, Needless to say this is a waste of energy. On the other hand, there is a sort of resignation to God, or fate, that is not accompanied by the necessary effort to act in harmony with the will of God. Failure attends this procedure too.

The pictorial representation of Jacob's experience is useful at this point. Here is a man who learned by bitter experience that effort apart from God led only into trouble, and that God's blessing is necessary to make effort worth while.

Saturday: Heb. 12: 9-13

"All chastening seemeth . . . grievous; yet afterward it yieldeth peaceable fruit"

The Ministry of Pain

Pain wracks but it need not wreck. It vexes, but it need not destroy. It seems to be remedial in its ultimate purpose. It falls into the classification of chastisement when lessons are learned through it. The body may indeed be overcome by its sting, but the spirit can usually make use of it.

I do not think we are to take pain as always directly due to sin or as necessarily a manifestation of God's dissatisfaction with us. That leads to discouragement for those who have put forth earnest effort to do right. But pain is a challenge to us to learn patience, trust and sympathy. Whatever its cause, we hold in our power the decision as to the use we will make of it. Pain will pass, but it may teach permanent lessons.

Sunday: Psa. 42: 6-11

"Jehovah of hosts is with us;
The God of Jacob is our refuge"

A Cry of Distress

Faith grows on the tree of affliction. The finest faith is never found apart from severe testing. It is in trouble that one learns the preciousness of the Divine Presence. It is in extremity that one comes to appreciate the strength of God's sustaining grace.

The psalmist lived amid confusion and turmoil, but he could be calm in the realization that God's protecting care was over his people. With the sense of God's presence he could wait for order to come out of chaos, peace out of war, godliness out of irreverence. The lesson which the psalmist learned is much needed today.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., June 4, 1938 No. 23

EDITORIAL

Let Brethren Be Brethren

THERE are not as many kinds of Brethren as there are varieties in some other religious fraternities. And yet, who is there amongst us but what feels that we should have greater unity, that somehow the Brethren should discover the way to be Brethren indeed?

Of course the principle underlying the highest type of brotherhood is simple and plain enough. Does not even nature teach that there is a unity in the lights and shadows one sees from any window, a unity of complementary organs such as one finds in the human body, a unity through the balance of diverse forces which maintains the equilibrium of the universe? Yes, there are unities that are richer and higher than those forced through some superficial uniformity.

In a plea for this higher type of unity, we quote these words directed to the differing groups within another fraternity: "There must be room in the brotherhood for all opinions. Each of these groups has a definite contribution to the development of Christian attitudes. Each should have the utmost freedom to make that contribution without being harassed or called names. Each should allow the other that freedom on the basis of one of our cherished and historic principles—unity with diversity." H. A. B.

Before Telling It in Public

"AT least if you can not use them for publication we may be able to talk them over privately."

That was surely a happy thought. It relieves the situation immensely. You know some things are better talked over privately than publicly. It isn't so embarrassing. In the calmer atmosphere there is greater likelihood of a sound conclusion. Then, if found wise, it may be submitted to the public for confirmation.

Talking it over privately first is not always necessary but it makes an editor happy to have a contributor recognize the possibility. And the principle has a wider application. It is often better to talk over with a trusted counselor your plan for remaking the world before telling it right out in the public meeting.

E. F.

Brethren and the United Church

BRETHREN should dwell together in unity. The sweet singer of Israel observed that it is pleasant when they do. It is more than pleasant. It is good. It is useful to the cause of righteousness.

In this time of wars and rumors of wars among the nations, it is especially encouraging to note increasing signs of peace among the churches. Two great branches of Methodists and a third smaller body of that name have recently effected organic union. The churches known as Congregational and Christian did this several years ago. A little more time and patience will probably bring at least two of the Brethren groups together. One hears now and then of other possible approaches.

The Federal Council of Churches of Christ in America is not a united church but a loose affiliation of many churches. It looks in the direction of closer union. A World Council of Churches of similar nature is in process of formation.

A careful consideration of all these union efforts will disclose two important facts. One is that many prejudices must be overcome. The other is that essential values must be preserved. It is hard to say which is the more difficult but both must be done. Our Lord's prayer that his disciples may all be one can be realized in no other way.

What can we Brethren do to help the good cause along? Have we any responsibility in this matter? Opportunity is the measure of responsibility. What does that tell us?

Well, we have a great heritage from the past, and a great challenge from the present. While our heritage has undoubtedly given us our share of prejudices to be overcome, it has also bequeathed to us eternal values

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which our day needs terribly. Let's glance at some of these on which the pressure of the times is most urgent.

Is any more outstanding or appropriate than the principle of peace? In the face of great temptation we have tried to guard it faithfully. Look at our world now. They have listed us in the small group of historic peace churches. Will we be faithful to our trust? There's every likelihood that the war pull will become terrific within the next few years, possibly the next few months. Shall we give in? Or shall we help to hold fast this precious treasure, clean and unsullied, ready for the united church of Christ? Here's opportunity, responsibility and challenge: To preach and practice the doctrine, when it's hard to do it, that not hate but love, not guns but goodwill, not conquering but suffering, not power over but power with, is the way to world well-being.

What value is more vital to national strength and happiness than the preservation of our homes and a wholesome family life? And how the times are threatening these! Do you think husbands and wives should be faithful to each other, that parents should love and understand their children, that children should love and respect their parents? The Brethren tradition at this point is strong and beautiful. Would it not be a choice value to carry over into the united church?

We Brethren practice certain rites heavily charged with suggestions of social equality and service. And you know the pressure of our day along this line. The call comes loud and long for a fairer distribution of earth's good things and more concern for the underprivileged ones; in short, for a society with more brotherliness running through it. Who more fittingly than Brethren can champion this worthy cause and make a lasting contribution to it?

And just to mention one more line of special effort, how our times cry out for simple, honest and clean living, men and women of integrity and purity, a new and mighty overflow of rugged, not selfish but rugged and strong, character. Yes, we mean individuals, persons, for the qualities of which we speak belong to persons only, and only persons of this caliber can give us the righteous co-operative enterprise so much commended now. No need can surpass this. What an opportunity for Brethren!

The point of this preachment is simply this: The much to be desired union of Christendom can be useful to the kingdom of God, only as it conserves the values essential to true Christianity. And Brethren can render no greater service to their cause than by working faithfully at the task of producing these values. It is in this way that we will be able to make our largest possible contribution to the United Church of Christ, if and when that beautiful dream some day becomes a fact. E. F.

Overcoming Moral Recessions

A CERTAIN Jewish leader has diagnosed the current ailment of the world as a moral recession. The term is certainly up to date enough that even the nonchurchman should understand what is meant. However, it is not unfair to say that the most the rabbi has contributed is a new name for an old malady.

Now certainly quite as important as diagnosis is the matter of remedy. That is, if a moral recession is our trouble, what is to be done about it? Well, the Jews have had their ups and downs for thousands of years. No living group can speak on this problem from a richer heritage of experience. What is the Jewish cure for a moral recession?

"We feel that what is necessary is not so much a change in the economic order as a transformation of personality, and that religion provides the best sanction for that. We are trying to bring religion closer to the ordinary man and woman making it daily a part of their lives."

In effecting this transformation great stress has been placed upon the contribution of the younger element in the Jewish group. In a pageant which is supposed to represent the Jewish method of overcoming moral recessions, Abraham is represented as denouncing paganism and leading a youth movement resulting in the birth of the Jewish people; Joshua is represented as leading a younger and less stubborn generation into the Promised Land; after the Roman conquest the people were again saved by means of educating the youth; finally, in the crisis of today, "The spirit of youth calls for loyalty to the heart and soul of the Jewish ideal, devotion to justice, thirst for brotherly love, and loyalty to the ideal of the fatherhood of God."

H. A. B.

About Means and Ends

ONE of the delicate questions of Christian diplomacy is that of right proportion among issues and themes demanding attention, when good and great men can not agree on their relative importance.

One brother writes us at length about the "ominous silence" which he notes in sermons and articles concerning the most fundamental doctrines, while subjects of minor concern get the major emphasis.

Our observation convinces us that the difficulty is largely due to confusion between means and ends, between symbols and the spiritual realities pictured by them. If silence about symbols—it is not absolute silence, just diminished emphasis—is so threatening to the welfare of the church, what shall be said of the slight regard given to the great truths which the symbols represent?

The danger of substituting means for ends is fully as great as that of neglecting the means. E. F.

THE GENERAL FORUM

Garden Magic

BY ALDA BICKNELL

There's sweet magic in a garden
If we like to make things grow,
And I'm sure it comes from heaven
Just to keep our souls aglow.

For I'm free from care and hatred
As I sow and tend and plan,
And my happy heart is singing
As I love my fellow man.

Bridgewater, Va.

Your Church and You

BY I. S. LONG

I KNOW nothing new to say about the church to which we belong. I know a rare person who thinks we had as well be swallowed up in the larger churches, seeing we no longer wear a distinct garb. I have heard a few of our young people agreeing that one church is as good as another, ours being no exception. I do not agree with these latter two classes of folks.

One occasionally hears also that we should give up, seeing we are a small church in numbers. Really, is it numbers that we need, or that God needs? Or is it a quality of people he needs? Not more people, but a better kind of people is the pressing need today.

If a church or a country has traditions worth preserving, no matter about the size of either, that church or country should live. One can not think of the U. S. A. without thinking of "Liberty enlightening the world," or without thinking here is a chance for all, regardless. China has something worth preserving surely, else how did that great people hang together all these ages, while other great nations rose and fell? India posits the spiritual and assumes the material, a marvelous attitude, the opposite of our attitude.

Likewise, if a church or country has a real contribution to make to the wealth of the world, that church and country should survive. Where did we get our standards of art, sculpture, oratory, poetry, language? From Greece, a very small country. Where, in reality, did we get our knowledge of God? Whence did our Christ come to us? Where did we get our Bible and Moses and St. Paul? From little Palestine, as small as one of our New England states. It is not size, but worth-whileness that counts.

The writer maintains that the Church of the Brethren is distinctive among churches and has traditions worth preserving, and makes a real and distinct contribution to the wealth of the race. For example, not all churches agree to take the whole Book as their creed. Nor do all people agree literally to do all the Master commanded to do. Nor do all literally "follow in his steps" (1 Peter 2: 21). Jesus himself, to fulfill all righteousness went down into the water and was immersed. To teach his disciples and us all something high and holy, he washed the disciples' feet. He thought it a great experience to have a feast of love, the brotherhood meal, immediately afterwards. And he gloried himself in perpetuating his, at that time, inglorious death upon the cross. See him do all those things, really see him, and one loses all hatred of others, loses all love for sin and pre-eminence, and comes to surrender self in utter abandon to that marvelous Personality, loving him who first loved us. So baptism as we perfom it, and the "night-before-he-was-betrayed-rites" are all in place, and we are safe in observing them.

Moreover, the high social principles of the Book that we both believe in and practice pretty well are worth noticing. Paul asks: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" This is just what folks usually do. Our Brethren, on the other hand, have always sought to settle our difficulties out of court, quietly and without cost, and without recrimination. Each party to the dispute chooses a judge and these two choose a third, before whom the case is brought and settled. Going to court is allowed by the church only against an unreasonable person. This has been the practice of our church so far as my observation and experience go. I say that sort of church is worth preserving.

On arrival home from India in 1930, I asked a church leader about divorces in our church. He said, "We don't have any." Since then, however (blame it on the depression!) we have had a few, to my own knowledge, and to our shame also. But how few we have comparatively! Very few other churches have as good a record, bad as ours is. Well, if our homes afford a high social and pure standard of life, is not the church that aids to this wonderful record worth preservation?

When I was a boy we often heard the expression, "A Dunker's word is as good as his bond." And it was in those days. About the year 1932, after an address in my home church, an old man came to me saying, "What you said today about the integrity of your fathers was true, sir. I have lived here among you for fifty-one years, and have built many of your houses and barns, and never lost a red cent at the hands of any of you people. They paid me." We young people merely need highly to resolve to be as noble as our forefathers were. That sort of church is highly worth while belonging to, I maintain.

Perhaps some of you young people do not know that your church never had a slave or slaveholder in it. From the beginning, we were brothers of all men, everywhere, and were the masters of no man's soul or body.

Moreover, your church never had a barkeeper in its membership, and drunkards never were tolerated. Your church was and is a sober one. The Church of the Brethren is one of the first temperance organizations that ever existed. For example, the writer was in a community largely dominated by our people, and was holding a revival meeting at the time of the state referendum on the Eighteenth Amendment. While the state went wet about three to two, that precinct went dry eighteen to one. Personally, I thank God sincerely for such a church. What the world needs is adherence to this same high standard on the part of every so-called Christian.

Your church promotes peace and is forever opposed to war. She never did, and please God, never shall bless or take any part in any war. Our people will do good, will build, will construct, will bless. We refuse resolutely to destroy and to kill, either by retail or wholesale. We belong to him who said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And, "All they that take the sword shall perish with the sword." We believe this, for it is the experience both of individuals and nations. We leave fighting to non-Christians. We are for peace. We will suffer wrong or loss rather than go to war. We believe in the long run Gandhi is right in insisting that "soul force is stronger than physical force." One's cause must be just. He can afford to wait for the triumph of a just cause. There are not many other historic peace promoting churches. One should praise God for these great churches, even though they may be minority groups.

Our Lord urged that life does not consist in the abundance of things one possesses (Luke 12: 15). The Church of the Brethren has shown an example of a people living simply, not overindulging in luxuries, not spending on show and shows, not aping the world until recently, surely not indulging in excesses of the flesh and appetite. Others commend us for the fine family life and good homes of our people.

These things being so, how any of our young people can have an inferiority complex before others is a thing I can not understand. True, we may not show the flash and dash and style of some others. We don't need to. It is a well-known fact that in college and university our youth are distinguished for scholarship and character. The writer was for twelve days in a group of about 300 preachers, since at home in 1930, and the dean of the university told us: "You are the only group of preachers here who do not smoke." Who thinks because he does not swear and smoke and drink cocktails like others that he is somewhat inferior? Not I. Rather, virtue is always appreciated. Honest folks are sought. Clean manhood and womanhood are at a premium the world around.

And so, my friends, I belong to a church that I can boost, and not be ashamed of. Honestly, I think every one of you should feel the same way. We as a people dare to follow Jesus in all his instituted rites and will. Why call him Lord, if we're not going to obey? And, how indeed could you belong to a group, however big and reputable, that takes up the sword as soon as the band plays and the drums beat? Ah, will not our blessed Lord know us by the company we keep?

Yesterday, a woman told me: "No one can ever know the Catholic church and leave it." I replied, "No one can be a good Protestant and ever give it up either." No one can give up the Church of the Brethren unless he wants less.

I would like to urge our young people to hand on to the next generation the same high ideals, the same integrity of character, the same high social standards of living, the same devotion to our Father in heaven and his Word, and the same clean inheritance that you have received from your fathers. You should sincerely thank God for your church and serve your generation and your country remaining members of this distinctive church. Sing, yes, sing meaning every word you say—

"Faith of our fathers, living still . . .
We will be true to thee till death."

Baltimore, Md.

An Anniversary Meditation

BY GRACE QUINTER HOLSOPPLE

"Histories of the past, and anniversaries habit are tracts for the time in which we live"

THE Sower Anniversary should bring results to those who know the spirit of the two Christopher Sowers. We are stirred as we think of those early days in our church history, when strong men of God were breaking new paths and proving their convictions, not counting their lives dear. We are stirred again as we read of their benefactions in bringing the press to colonial America. Their motive for establishing the printing interest was "that of distributing the Scriptures and religious literature." And what a blessing those publications were including the sixty-four issues of a *Spiritual Magazine,* the first religious periodical published in America, and they were distributed free! The doctrine of our church leaders compelled the study of the Bible. The leaders being German, they saw the necessity of placing the Bible, printed in their own language, in the homes of the people. The early church was tremendously interested in the education of her children. As early as 1738 the mother church main-

tained a Sunday school for unmarried members and an "open forum," and later in 1744 the meeting included all young persons whose parents were members of the church.

When the American army occupied Philadelphia and Germantown during the Revolutionary War, their cavalry stabled on the "Sharpneck" property, used the unbound sheets of the newly printed German Bibles to bed their horses. How precious these pages were in the eyes of Christopher Sower is proven by the fact that later he gathered enough of them out of the debris to bind several complete Bibles. What an enduring monument to the cruel inhumanity of war and injustice in the confiscation of his property! Our minds fail to understand, and our faith questions as we remember these splendid beginnings which were so rudely shattered by the breaking up of their press, and which was followed by a century when the pioneering activities seemed to be abandoned.

With the fiftieth anniversary of the passing of my father, James Quinter, into the spirit world (May 19, 1888), the thought of his part in the renaissance of the publishing and educational interests of the church comes to our minds with a fresh emphasis. The fact that he had been reared in the atmosphere of the early Quaker environment where a flame still burned which had been lighted over a century before by the spirits of Alexander Mack and Christopher Sower may have strengthened his early zeal to promote the ideals which animated them. His passion for an education was rewarded by his own persistent effort so that, equipped for teaching, he taught for seven years in the Lumberville School near Phoenixville, Pa. It was during these years he was called to the ministry at the age of twenty-two years. Having had a very real spiritual experience in finding God, he never hesitated to respond to the call to preach the Word, and the prejudice which many were disposed to feel against him on account of his youth was dispelled by his deep piety and devotion. While the call of duty frequently involved sacrifice on his part, he was none the less ready to heed the call. While teaching he was called to visit and pray with a smallpox patient. Rather than refuse to render this service, he closed the school and made the visit. Escaping the disease himself, when all danger was over he reopened his school.

As early as 1842 he removed to Western Pennsylvania to the Georges Creek congregation. Here the church furnished a small farm which was given him for his use on which he lived for fourteen years, supplementing his ministry by teaching a school held in the community Mennonite church. Here he was also selected by the Board of Education of Nicholson township to examine teachers in reference to their qualifications for teaching. In addition to his local ministerial service he traveled many miles on horseback to fill distant appointments. This probably establishes the date of the earliest supported ministry in the Church of the Brethren.

He writes of these years of his ministry in terms that portray the unselfish and devoted service which only a minister who has heard the call, "Feed my sheep," may experience. The words "pastor" and "flock" in his writing, in his articles written later for the *Gospel Visitor* on the "Complex Character of the Christian Minister," explain his clear vision of what the work of the minister means in the development of the church. During these years he wrote and spoke of the need of Christian education. Remembering that the early church leaders were men of education, remembering the early attempts of the Sowers to spread the gospel by means of their press, also knowing that the Sowers were foremost in education, having been associated with the Germantown Academy, he welcomed the news that a church paper was being established by Henry Kurtz, to which he contributed under the non-de-plume of "Clement." While this monthly periodical was bitterly opposed by some, yet true to its purpose, "Devoted to the exhibition and the defense of gospel principles and gospel practices in their primitive purity and simplicity, in order to promote Christian virtue, brotherly love and universal charity," it prospered.

In 1856 he accepted the invitation of Henry Kurtz to become the assistant editor, and his first editorial shows his courage in launching again such an enterprise, but shows also a deep interest in his Brethren and above all a fidelity to his Lord which demanded that he "shun not to declare the whole counsel of God."

Immediately upon accepting the partnership in the *Gospel Visitor* he began to prepare the minds of the church people for the need of an educational institution. "A school under the control and influence of the Church of the Brethren, where the youth of the church might be educated, surrounded by the influence of gospel Christianity," was a dream of his youth and a plan of his manhood. Others who shared this desire soon learned to appreciate the quiet patience and forebearance that was his against opposition to this movement.

Many who had forgotten or never knew the consecrated efforts of the early church leaders to bring the gospel to the homes and hearts of the membership designated this movement, along with Sunday schools and the missionary enterprise, as "innovations."

It has been said by one of our church historians that the early church leaders preached the truth or sought the truth from the Word and did not "teach as commandments the traditions of men." This principle characterized the teaching and preaching of James

Quinter. He never confused traditions and commandments, always endeavoring to keep clearly before the people the commands as set forth in the gospel. This principle was clearly indicated in his attitude on the "dress question." The Quaker hat and bonnet had become the symbol of a nonresistant people, but there was little agitation concerning a form of dress until the close of the 18th century. Christopher Sower denounced the hoop skirt vehemently. My father denounced gay colors in dress, but there is no record of a definite form of dress as a test of membership until the latter half of the 19th century. Confusing nonconformity with uniformity became a burning issue which continued for more than two generations.

The Sowers did not consider their work had failed when their press was destroyed. James Quinter did not grow impatient when he could not see more rapid return to the progressive methods of the founders of the church.

In all ages God has chosen men to hold aloft the standards of truth. May our present ministry know only Christ and him crucified—the great Head of the church, and the gospel which he brought.

Washington, D. C.

"Room at the Bottom"

BY CHARLES E. ZUNKEL

A FEW years ago one of America's renowned preachers spoke in the city of Chicago at the Sunday Evening Club at Orchestra Hall. It was the great Sunday evening church service in the loop. His subject was "Room at the Bottom."

I did not hear his sermon, but I have remembered the subject and it has come to represent a great truth in the life and ministry of Jesus. I have no apologies, therefore, in borrowing that subject.

Mark 10 records an interesting experience Jesus had with his disciples. James and John came asking seats, chief ones, in the new kingdom. Their request, it seems to me, was based upon some of the current kingdom thinking of the day. They must have visualized the temporal kingdom, free from the political domination of Rome. Their request was one such as we of today might ask of a political friend who had been elevated to the presidency. Naturally we might desire to be on the cabinet. Had they not "left all and followed"?

Jesus used the incident to teach a much-needed lesson in proper attitudes toward life. He reminded them that the gentiles have rulers who "lord it over them." But it is not to be so among them. "Whosoever would become great among you, shall be your minister; and whosoever would be first shall be servant of all."

Picture a great pyramid of men. With its broad base and conical shape, it towers toward a peak. As one nears the summit there is diminishing room for others. At the top there is room for only a few. If one can imagine it sharply peaked, he can visualize room for only one. If there is any pushing or crowding, men begin to roll down the sides toward the bottom. But, at the bottom, there is much room. Those at the top are there because they are supported by others. In reality, true greatness does not belong to them. It belongs to those who support them. It belongs to those who bear burdens. The greatness of the Son of Man lay in his servitude, in his bearing of the burdens of others. He was great, not because of pomp or show, not through that which robs someone else, but because of love, mercy, sympathy, kindness—that which enriches another.

There is room at the bottom in life. Many aspiring youths dream of a great future. It is right that they should dream such dreams. In this community, youth may be conscious of a local lad who passed through the Loudonville High School. He was probably just one among the many. But today he is head of the Department of Research and vice-president of a great corporation. About us are brilliant examples of such aspiring boys and girls.

One may ask, however, why do other youths aspire to be like that? There may be many reasons. Probably among them are these: The desire for fame and honor; the hunger for economic security; the conviction that greatness is measured by renown. And one need not condemn youth for such seemingly selfish ambitions. Are there not many ministers who have dreamed dreams of a big church, a large salary, much prestige? Instead, we ought to have contented ourselves to do well the immediate task ahead of us, knowing that it, if well done, will contribute its fair share to the kingdom of God.

We often forget that the method of real achievement in life is doing common tasks in an uncommon way. Many who have become renowned have done so because they were willing to pay the price. They may have been willing to plod along through poverty, persistently doing well their duties, even though it meant real sacrifice. And we often forget the long years of patient devotion that have gone before some great discovery or so real service to humankind. Many of our noblest benefactors have really begun at the bottom. No crowding was necessary. No treachery or deceit was needed. "Whosoever would become great among you shall be your minister." There is room at the bottom.

One can scarcely consider this problem without thinking of the choice of a life work. Many of our young people are rural youth. As a people we have been afflicted with the idea that if one wants to make his or her life worth while he or she must choose a pro-

fessional career. I am convinced this is untrue. Rural life is still the backbone of our nation. The rural church holds the destiny of Christianity in America, it is being said. Let those of our fine rural youths, who love the farm, feel assured this is not throwing life away. On the other hand, some girls are saying that to make their lives worth while they must not seek marriage and a home. They believe that a career, with its freedom and with economic independence, is to be preferred. They fail to see the joys they miss, the securities that come from a home and family. To be a mother is no shame; rather, it is an honor. There is room at the bottom!

It is interesting to consider the implications of this in church life. There have been parents who have desired places of leadership in the church for their children. Being disappointed in this, they have dropped out of church life. There have been those who have even considered the advantages for their children in membership in a large or popularly known church. Sometimes there have been people on prominent boards or committees of the church, who, when they were released from office, have dropped out of church life and have ceased to financially support the church. The ministry is not exempt, either. It is so easy to fix the gaze on the prestige or the emoluments of office and fail to labor for the larger interests of the kingdom of God. "Whosoever would become great among you shall be your minister." There is room at the bottom!

Life affords limitless opportunities to minister to the needs of humanity. To meet these needs of men with love and mercy, to blot out pain and suffering, to give encouragement to the disparaged, to relieve anxiety and sorrow, and in all of these there is opportunity for each of us. No crowding is necessary. No deceit or treachery needs to be employed. There is room at the bottom!

Danville, Ohio.

Church Treasurers

BY HARL RUSSELL

THE job of being church treasurer is one not desired by most members. Most folks do not want to be bothered by details and responsibility. They feel the task requires too much patience and perseverance to make the position acceptable. Most members are hesitant even about reporting what the membership has been giving to the church program. Much less would they be willing to state publicly that funds are needed for a worthy cause in the church budget. And actually to approach members about their financial responsibility to the church, as Christians, is out of the question. The treasurer's job is one that they, by all means, will "let George do."

For fear the office might fall on him or her, a member will often re-elect an inefficient incumbent for another term. The thought seems to be, "I wouldn't have his job for anything." I recall one church treasurer who could not keep the account straight, and who could not give an intelligent report at the quarterly council. That treasurer would write checks on the church account in payment of congregation obligations, and the checks would often be returned because of lack of funds. Yet this treasurer served several terms.

There is a solution to this problem. It would seem to be a fundamental necessity that a nominating committee be appointed before the members convene in business session at the time of the annual election of church and Sunday-school officers. This committee should properly be appointed by the elder and should be representative, but not too large. It should carefully weigh the qualifications of the members for the different offices. This committee should prepare a slate of nominees and should not hesitate, especially in the case of persons nominated for church treasurer or other equally important offices in the church and school, to nominate entirely new person for such offices. The old system of voting until you elect, with no nominations, has resulted in tremendous inefficiency in the leadership of our churches. Nominations from the floor, with no previous meditation on the offices as a whole or those qualified to fill them, is almost as bad as having no nominations at all. To me, it is more of a divine call to be elected by the church for an office when I know that a nominating committee prayerfully discussed my qualifications for the office before placing my name before the congregation.

The job of church treasurer is not one for a new member whom we hope to interest by "giving him something to do." It is not a position to be used for experimentation. Certainly I would think that only a seasoned, though not necessarily an old member, should be considered for the office. Such a person would be familiar with the financial problems of the local church and would also understand something of the general church program of which his church should be a unit of financial support.

It would hardly appear that you would want a person who is not reasonably successful in administering his own private business. If he is a farmer, he should be one who rotates his crops, takes care of his stock and machinery and who is willing to learn new methods of farming. If he is a merchant, he should be a good business man, community-minded and dependable in his dealings. Folks have confidence in a man who can manage his own affairs well and win the respect of the community. Without a doubt, such a man would have the confidence of the membership as he fills the office of treasurer, and he would naturally be as

likely to use system and careful management in this work as he has demonstrated in his own affairs.

However, he may have the above qualifications for the office and yet not be a good member to select unless he is open-minded. If he is willing to use modern machinery and methods in his business, but wants to keep the church program in the "horse and buggy" stage, you can't use him. If he thinks that missions are a waste of money, and that all the church funds should be invested in the home community, he lacks the larger outlook. If he thinks the minister does not need advanced schooling, and if he feels the pastor should "get by" on a minimum salary in good, as well as in poor times, you should be patient and attempt to help him to see aright—but don't nominate him for church treasurer. If he thinks the use of offering envelopes and the securing of pledges are "new fangled" ideas, he is poor material for church treasurer. A man who does not welcome new and useful ideas and methods in the work of the local church is not helping the church to function as it must in our present age.

Besides these qualifications, he should have mental and emotional stability. A person who can not see the potential financial strength in the members of his church because he himself has had difficult financial reverses, is not mentally as stable as he should be. It is a handicap many people have, in that they think others are in the same situation they themselves are facing. When his bodily ailments or financial misfortunes color his viewpoint noticeably, a man has not the mental and emotional stability desirable in a church treasurer.

If we have tried to use good judgment, and yet find we have elected a treasurer who does not take care of the work well, must we go on and re-elect him year after year? Is it not far better to nominate and elect someone else who we think has favorable qualifications for the work? A good steward of the Lord's business can not neglect to do what he can, with Christian grace, when election times comes to his church.

Marshalltown, Iowa.

Is Mine Catching?

BY EZRA FLORY

"Dey says she's got r'ligion," remarked Aunt Dinah doubtfully of a certain camp meeting convert. "Ef she has, she's took it mighty light; it don't hinder her goin' on just de same as ebber, and nobody don't need be 'fraid ob ketchin' it from her."

Alas! this seems to be the kind of religion possessed by many people. They never communicate it to others. Let us ask every day: Am I communicating the religion of Jesus Christ to others? Do I talk about the Bible? Do people come to me to have it explained? Do I find joy in helping others in their difficulties? Do I use all my time talking about news of the day? What is supreme in my life? Are children influenced by the righteousness of my life? Do some say, "I want to live as he lives"?

Goshen, Ind.

Pioneers of Northern Illinois

BY JOHN HECKMAN

Elder Joseph Emmert of Lee County, Illinois, was the son of John Leonard Emmert who moved from Berks County, Pennsylvania, to Washington County, Maryland, in 1798. His grandfather was John Jorig (George) F. Emmert. His grandmother was Sara Rowland. His wife was Catherine Avey. His children were: Jacob, John, Elizabeth, Henry, Catherine and Ezra. Elder Michael Emmert of Ogle County, Illinois, was his nephew, as were also David and Joseph Emmert of Carroll County, Illinois.

In 1842 Elder Joseph Emmert and his son-in-law, Christian Lahman, made a trip on horseback to northern Illinois. It is no stretch of the imagination to see them visiting the three or four families of Brethren in Carroll County, one of which was that of his nephew, David Emmert, who was that very year diligently engaged in building the noted mill in what is now the city of Mt. Carroll. This mill is still standing. A love feast was arranged for, the first love feast ever held in northern Illinois. There were at least three families present, besides the visitors from the east—David Emmert, Daniel Arnold and Elder Henry Strickler. There were a few Brethren families living in Ogle County who might have been present. It was a time of great joy for the little group. The love feast was held under the trees in the house yard at the home of Daniel Arnold.

Brethren Emmert and Lahman returned to the East as they had come. The following year they moved by covered wagon to Lee County, Illinois, and settled six miles east of Dixon on what is now Route 30. Emmert's Cemetery best marks the place. He became the founder of the Rock River (Franklin Grove) congregation. A few others moved in the next year. In 1845 they organized the church with thirteen charter members. It was the second church organized in the district. The names of the thirteen members are: Elder Joseph Emmert and wife, John Emmert and wife, Jacob Emmert and wife, Christian Lahman and



The Emmert church, built in 1847

wife, Isaac Seitz and wife, Susan Edmunds, Hannah Riddlesbarger and David Gantz.

In 1847 they built a small church. Elder Emmert paid most of the $700 cost himself. It was the first church built in the district of Northern Illinois, and the second church built in the state. The first built in the state was at Liberty, in Adams County of Southern Illinois, about 1832 or 1833, where Elder George Wolfe lived.

Elder Jacob Long, his wife and nine of his ten children left Hagerstown, Md., June 19, 1845, and arrived at his brother-in-law's, or John Fridley's place, July 31. Three of their children were married. Four or five other families were with them and made up the company of about thirty. His son, John, then twenty-one years old, rode the saddle horse all the way and drove the six-horse team with a "jerk line." The following spring the remaining daughter, Mary, and her husband, Samuel Garber, a minister, arrived. The Long family took up government land six miles west of Mt. Morris and their settlement became known as the "Maryland colony." The community still carries the name of "Maryland."

Elder Jacob Long was the first Brethren minister to locate in Ogle County, Illinois. The Longs and several other families of members scattered over the west part of the county became the charter members of the West Branch church. His son-in-law, Samuel Garber, was the second minister to locate in the county.

In the summer of 1846 the West Branch church was organized. Where the meeting was held is not known. Elder Jacob Long was chosen elder in charge. This is the third Church of the Brethren organized in the district. Besides these two ministers, there were three others in the district at this time. They were: Elder Joseph Emmert of Lee County. Elder Henry Strickler of Carroll County, and John Lauver of Stephenson County, a minister.

The scattered members had held one love feast in the county in the fall of 1845 in the bank barn of John Price, Sr. In the fall of 1846 a second love feast was held at the same place. Evidently some, or possibly all of the above named ministers were present. Jacob Price, of Franklin County, Pennsylvania, was likely present as he made a visit to Illinois that summer. It was at this feast that Isaac Hershey was chosen to the ministry. He was the first minister elected in Northern Illinois and Wisconsin.

In the two years of 1848 and 1849 the first West Branch meetinghouse was built. It was located on the corner of



West Branch church as rebuilt in 1860-62



Silver Creek church built in 1868

the farm of Elder Jacob Long. It was built of brick. Lightning damaged it in the year 1859 and it was torn down and the present stone church was built on the same ground. The first church house was arranged to hold love feasts. While the stone church was being constructed in 1860-62, two love feasts were known to be held, one in the barn of David Butterbaugh and the other in the barn of Elder Jacob Long.

Many of the folks of the West Branch church and community to the fourth and the fifth generation today point with pride to Elder Jacob Long as their ancestor.

Daniel Long and family came to Ogle County, Illinois, October of 1846. They settled a few miles north of Mt. Morris near a stream called Silver Creek. There were three sons and ten daughters. The sons were: David, John and Andrew; the daughters: Susan, Nancy, Kathern, Mary, Elizabeth, Margaret, Sara, Rebecca, Elnora and Ella. Susan and her husband, Isaac Hershey, and Nancy with her husband, William Young, had come in 1841. Mary and her husband, Daniel Zellars, came in 1843. Kathern married Abram Miller and remained in Maryland. The others came with their parents. Sarah became the wife of Samuel C. Price, Margaret the wife of Daniel Moats, Ella the wife of Henry Kerns, and John married Caroline Kerns.

The one daughter, Kathern and Abram Miller, her husband, remained in the east. These are the parents of the great Miller family, so widely known among our people: D. L. (Daniel Long), Wm. R., Martin S., Frank Z., A. F., David A., George K. and Anna, wife of Elder Galen B. Royer. The brothers were all ministers but Martin and Frank. The latter was a deacon for many years in the Polo church. When D. L. Miller in the summer of 1860, at the age of nineteen came west to Illinois, and again in 1863, he was coming to visit his grandfather, aunts, uncles and cousins.

Daniel Long was a quiet and unassuming individual. He was a man of deep piety. He served the church in the deacon's office. His children followed his Christian example. They with a few other families were the nucleus of what later became the Silver Creek church. A number of them were charter members when it was organized in 1867, and made a large contribution to the upbuilding and success of that congregation.

Daniel Long died in January, 1864, aged seventy-three. His wife was Elizabeth Fridley, sister of John Fridley, Sr. She died in May, 1847 only a few months after coming to Illinois, at the age of fifty-two.

Polo, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, June 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Serving by Personal Devotion to Christ.—Mark 14: 3-11, 27-31.

Christian Workers, Marriage.

B. Y. P. D., "For the Honor of God and My Neighbor's Good."

Intermediates, When Is the Best Time to Stop a Fight?

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Gains for the Kingdom

Five baptized in the Garrett church, Pa.

Three baptized in the Flora church, Ind.

One baptized in the Raisin church, Calif.

One baptized in the Osceola church, Ind.

Four baptized in the Reading church, Pa.

Ten baptized in the Leesburg church, Fla.

One baptized in the Beachdale church, Pa.

Six baptized in the Pittsburgh church, Pa.

Fourteen baptized in the Timberville church, Va.

Three baptized in the Mechanicsburg church, Pa.

Eight baptized in the Bethany church, Philadelphia, Pa.

One baptized at Warm Beach, Wash., E. W. Roop, minister.

Three baptized in the Seattle church, Wash., Bro. Harper Will, evangelist.

One baptized in the West Goshen church, Ind., Bro. G. A. Snider, evangelist.

Nine baptized in the Kokomo church, Ind., Bro. Robert Sherfy, evangelist.

Twelve received into church fellowship in the First, San Diego church, Calif.

Ten baptized in the Monitor church, Kans., Galen B. Ogden, pastor-evangelist.

Five baptized and eleven received by letter in the South Beatrice church, Nebr.

Three baptized in the Belleville church, Kans., Bro. Wm. Riddlebarger, evangelist.

Thirty-three baptized in the Calvary church, Calif., Bro. Niels Esbensen, evangelist.

Eight baptized in the Linville Creek church, Va., Bro. Marshall Wolfe, evangelist.

Twelve baptized in the Marsh Creek congregation, Pa., Bro. H. F. King, evangelist.

Sixteen baptized and four received by letter in the Wenatchee Valley church, Wash.

Sixteen baptized in the Fostoria church, Ohio, Bro. Reuben Boomershine, pastor-evangelist.

Five baptized, one received by letter and one on former baptism in the Bridgewater church, Va.

Two baptized and two await the rite in the Ames church, Okla., Brother and Sister J. E. Jarboe, evangelists.

Eight baptized and one reinstated in the Clover Creek church, Pa., Brother and Sister I. S. Long, evangelists.

Two baptized and two received by letter in the First Grand Valley church, Colo., O. H. Feiler, pastor-evangelist.

Ten baptized and three received by letter in the Chicago Douglas Park church, Ill., Brother and Sister Paul Studebaker, evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. Herbert Miller, June 12, in the Quakertown church, Pa.

Brother and Sister B. M. Rollins, June 14, in the Ladoga church, Ind.

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Personal Mention

Dr. Jesse M. Bader, Executive Secretary for the Federal Council of Churches, is speaking over the blue network of the National Broadcasting Company on the Thursdays of June at 12:00 o'clock noon, Eastern Daylight Saving Time. His theme for the five messages is: Where to Go For Help.

Though unnamed here he is abundantly worthy of a personal mention. He has been a reader of the Messenger for more than fifty years and likes it yet. No doubt he has many good points but we can vouch for two. He preaches everywhere and always the duties of giving freely for the kingdom's sake and taking the church paper.

Bro. George C. Carl and wife of La Verne, Calif., were among our recent visitors. After many years of pastoral service at various points on the Pacific Coast, they are making a vacation tour of the country, living in their trailer as they go from place to place. It's really another honeymoon they're taking. Perhaps you will recall that they had a golden wedding not long ago.

Bro. Desmond Bittinger was a guest of the mission offices for several days last week and a most welcome visitor at the Messenger rooms. The Bittingers had reached American shores about two weeks before. Bro. B. will represent Africa on the Lawrence Standing Committee. Yes, it is his vivid chapters from "In the Land of the Monkey Bread Tree" that you have been enjoying lately.

President R. W. Schlosser of Elizabethtown College will be the speaker at an all-day dedication and homecoming service in the Chambersburg church, Fourth and Liberty Streets, Chambersburg, Pa., Sunday, June 19. The occasion will mark the dedication of the newly acquired parsonage and the rededicating of the remodeled and redecorated church. Pastor C. E. Grapes invites all former members and friends.

Bro. William Beahm might naturally have been expected to talk about Africa in his recent sermon at the Elgin church. But he scarcely referred to the land of his own missionary labors. Beginning with impressions received in Westminster Abbey, he found easy going by way of the eleventh chapter of Hebrews to the like faith of our "three lost missionaries." His impressive tribute was most timely for Conference Offering Day.

Sister Nora Anna Myers Miller, wife of Eld. B. F. Miller of Grottoes, Va., and mother of Pastor A. C. Miller of Pottstown, Pa., passed into rest early Saturday morning, May 21. Though in failing health for several years she was confined to her bed for but one week. Brethren S. D. Miller and C. E. Long gave comforting words to the large assembly at the Pleasant Valley church near Weyers Cave where Sister Miller had attended services for more than forty years. We shall have more later about the life and homegoing of this faithful mother in Israel.

Miscellaneous Items

The Cincinnati church of Southern Ohio will have an all day meeting June 5, with basket dinner at noon. Bro. J. O. Winger of North Manchester, Ind., will speak both morning and afternoon. The Women's Work will furnish coffee and table service for all who wish to bring their lunch. You are invited.

The name of your church should be mentioned with every bit of church news sent in. This is the only sure way to prevent mistakes in crediting news and save the Messenger office a lot of time trying to figure out to what church undesignated news belongs. Of course we realize that the very ones who need this reminder most will probably not see it at all, but we repeat it anyway.

Pastor's Manual wanted. If any ministers would like to dispose of their copies Bro. Elgin S. Moyer, Bethany Biblical Seminary, 3435 Van Buren St., Chicago, would be glad to hear from them. Bro. Moyer still has "several dozen copies of my book, Missions in the Church of the Brethren. They are for sale to individuals at $1.25 a piece, or they are free to church, Sunday-school or camp libraries, being paid for out of my tithe for this purpose. This offer holds until the supply is exhausted."

The attention of all pastors and elders in the east—Pennsylvania and all other states east of Ohio—is called to the folder mailed to them this week announcing in detail the Eastern Conference on Sacred Music. Both the music commission of the church and the local committee have spared no efforts to make this a very outstanding conference. Every church, every Sunday school, every young people's meeting can be helped if you send a representative. Don't fail to attend to this important matter. Address any further inquiries to Charles L. Rowland, Juniata College, Huntingdon, Pa.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Home Builders of Tomorrow. Warren D. Bowman. Elgin Press. $1.00.

We have here a new and timely book by the pastor of the Church of the Brethren in Washington, D. C., formerly a member of the faculty of Juniata College. In recent years Dr. Bowman has made a special study of the home and how to build the ideal Christian home. All normal young folks hope some day to have a home of their own and are open to sane suggestions as to how they may build their homes.

From his wide reading, from his keen observations of others, and from his own experience the author has produced an outstanding book. He deals with facts, he recognizes old and well established principles that have long been tried and approved, and sets forth a course that will help to guide aright the young as they plan for the days to come.

Under five captions he presents a racy treatment dealing with these subjects: Forming Friendships, The Choice of a Mate, Courtship, The Engagement, and Entering Upon Marriage. He recognizes conditions as they are and understands what they should be and may become. He neither preaches nor does he condone questionable standards, but suggests a sane course that must lead to a contented and happy home.

There is not a dull page in the book. The contents appeal to the young and are just as helpful to the middle aged and old. Camp leaders will find it a book for campers, Sunday-school teachers will refer their classes to it repeatedly; ministers will use it with those who seek advice; and parents will place it in the hands of their young people.

The introduction is by Dr. Garry Cleveland Myers who says that if he had only one book outside of the Bible to place in the hands of young people that book would be Home Builders of Tomorrow.

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From Nampa to Lawrence

(Items gleaned from these pages for the past church year)

Brethren Action is the name of a new paper, the first issue of which has just come to our desk.

Bro. Russell G. West, pastor of the First church of Roanoke, Va., received severe injuries in an airplane accident.

Sister Mary Grace Martin has entered upon her new work with the editorial staff of the Brethren Publishing House.

Eld. Jerome E. Blough of Hollsopple, Pa., after an illness of eight months, passed peacefully into rest the morning of Aug. 21.

Bro. Harvey M. Barkdoll of Glendora, Calif., coming ninety-five years young, stopped in at the Messenger rooms for a pleasant chat.

Bro. Warren D. Bowman, professor of education and psychology in Juniata College, accepted a call to the Washington, D. C., church.

Bro. James A. Sell, ninety-two, was the chief speaker at an all-day homecoming service in the Center Hill church of Western Pennsylvania.

Brother and Sister M. R. Zigler were welcomed home from their summer in Europe by the Elgin church the evening of Sunday, Oct. 10.

Bro. Herman B. Landis and wife sailed for Africa Jan. 22. Bro. J. Homer Bright and wife and Dr. E. L. Cunningham and wife sailed for China Feb. 19.

Bro. Dan West was at the Publishing House recently, his first visit since his return from Spain, and those who heard his report had a rare privilege indeed.

Dr. I. Harvey Brumbaugh, former president of Juniata College and long-time professor of education and Latin, died suddenly of a heart attack on Aug. 9.

For the first time the young people of the Church of the Brethren in Indiana held a state wide conference. The attendance was large; the place, North Manchester.

To date there has come no additional information of any details of the mysterious disappearance of our three missionaries at Show Yang, China, on the evening of Dec. 2.

Oct. 1 Dr. Barbara M. Nickey, B. Mary Royer, H. L. Alley and family, Kathryn Kiracofe, W. J. Kinzie family and Earl and Rachel Zigler sailed for the India mission field.

Bro. Moy Gwong, writing briefly in answer to many inquiries about his welfare and the state of the work in South China says: "We are glad to report we are still busy in the work."

Miss Gladdys E. Muir, professor of history in La Verne College was in Elgin a few days checking materials for her forthcoming history dealing with the settlement of the Brethren on the Pacific Coast.

Bro. J. Quinter Miller, Secretary of the Connecticut State Council of Churches has been appointed Executive Secretary of the Field Department of the Federal Council of Churches of Christ in America.

The Upper Codorus church of Southern Pennsylvania, first established Church of the Brethren west of the Susquehanna and then known as Little Conewago, celebrated its bicentennial anniversary on May 8.

HOME AND FAMILY

Violets

BY IDA M. FISHER

What's that bit of heavenly blue,
Surest sign that spring is here?
Oh, a violet peeping through!
With life, and hope and cheer.

Little flower of the wood,
Modest though you be,
You're a little bit of heaven—
And you are dear to me.

Though others choose a costlier flower,
My choice would fall on you.
Dear little flower of memories,
And sweetly fragrant too.

Lewistown, Pa.

A Troubled Thought

BY EDITH LUDWIG

I WAS passing down through the hall of a large dormitory this summer at commencement time. Many rooms were already vacated, with doors open. The usual litter overflowed from the trash-can closet into the hall. Standing near the door of one of the empty rooms was one of the dormitory office assistants. We spoke together. She had come to check up on a key. We looked around inside. Magazines were thrown on the floor. Some trivial toiletries were left, yet sufficient to attract a maid's eye. Amid the paper on the floor, crushed, half-smoked cigarettes were very prominent. On the window sill were more, along with beer bottles and decaying fruit. Everywhere were empty boxes. In the closet was a discarded pair of evening slippers, a dress, a once smart but now crushed hat.

It was not an unusual room at moving time in a dormitory. Always there is disorder, and discarded articles of apparel, to the joy of maids. But the matter left in this room was not such as would indicate its occupants as students. Yet they were, and more than that; they were teachers in public schools during the winter. The magazines on the floor were not of the type that would mark the reader as a student, for they were of the lightest fiction. Yet, granting that their purpose was for relaxation, there still did not appear in the debris anything that represented the best in living. There were, instead, signs of life other than study in the cigarettes, the bottles, candy boxes, slippers with run-down heels, empty evening dress boxes and so forth. These, some may say, represent legitimate means of relaxation. Some may indulge in all these activities with discretion, but many do not. In summer school where work is concentrated, there is not so much time for making merry. The saying, "They get by all right," too often holds true, yet there remains the difference in satisfaction returns, of being a thorough, original working student, who enjoys his work, and one who gets a smattering and thinks it's all a bore because he isn't doing enough to find it interesting.

We were still looking around, and expecting the maid of the floor any minute to clean up. What would she think of this room? Humbly enough, she, as others of the other floors, have taken and returned garments which they laundered with special care for the "ladies" on the halls. With many of the students, with most, in fact, I am sure the attitude of the Negro maids could well be one of respect and admiration. How about this case? For here were evidences of liberties, of which if they themselves were guilty, they could not hope to hold their jobs. Then, too, this was a southern school where smoking and drinking have not been considered the activities of a lady. Particularly has it not been approved for teachers. Again, I wondered what would this simpler race think.

Leaving school at noon, I made a change of trains at a large city that night at nine o'clock. After being settled comfortably in the well equipped train, three people, two men and one woman, passed through, roving from one coach to another. They passed through several times. The woman caught my eye. Her disordered appearance was pronounced. The loose talk and loud laughter indicated the revolting truth—intoxicated.

The next day, still going, but now by bus, there was another incident. It was the usual scene at the bus station. People were getting out and indicating their baggage. Porters were on the jump. Those who expected to get on stood by, the colored people in a dusky group. Down street came a well dressed young man and girl. They were loud in their manner and swaying. As they passed the colored group, they swayed yet more and held to each other. On they went with a steady flow of silly talk and loud laughter.

I watched the effect of this on the Negro group, particularly the women. Their faces at first registered intent observation, then surprise. Then as the truth dawned upon them they glanced at one another making low comments. What do they think when they see trim, smart looking young white women intoxicated?

Two hours later there was a similar case. Two people, a man and a woman, paced to and fro near the bus during its ten-minute stop. The man guided the woman. They were middle-aged. Her appearance was a bit wild about the hair and eyes. She staggered some but he held her. Sick? No, a very silly and constant grin dispelled that supposition. Finally they de-

scended some steps past a group of waiting Negro women. The intoxicated woman's condition was so evident that open-eyed stares from the colored people met her awkward steps. Then an exchange of glances and mumbled comments.

Again, I wondered, what do the Negro women think when they see drunken white women. Not the white women who frequent night clubs, or who follow the lowest levels, or who lead the fastest life, but those who, for example, hold good positions, attend universities, those who travel, who dress well—women who would be insulted if considered less than entirely respectable.

More and more do I wonder what the women of the simpler race think.

Concord, Tenn.

For Sale . . . Baby Boy . . . $300

BY FLORENCE S. STUDEBAKER

One night many years ago a group of night raiders swooped down on the plantation of Moses Carver near Diamond Grove, Mo., and carried away a number of slaves. Among them was a young Negro mother and her six-months-old son.

"What can we do with the brat?" complained a gruff-voiced raider to the leader. "He'll begin to bawl about the time we are in a tight place and then it will be all over for us."

The mother hearing the conversation groaned and pressed the little body close to her own. "God help me, I can't give him up. He's all I'se got in dis wo'ld."

But Rebecca Carver's prayer was unanswered. The raiders paid no attention to her pleadings that the child was ill, but ruthlessly tore it from her bosom and left it on a doorstep.

Later emissaries sent out searching parties for the slaves, found the babe dying with whooping cough in the home of a circus owner who was in league with the raiders. How to bargain with the night riders was the problem. At last a broken down race horse was brought out.

The raiders looked him over carefully and at last said: "The horse is not worth more than three hundred dollars. Give us the horse and we'll give you the brat. He really isn't worth that much."

What? A baby boy not worth more than three hundred dollars? Let us see what happened afterward. Perhaps we will then know something of what he is worth to the world now.

Back at the plantation the motherless little boy was given the name of his master and mistress according to the custom of the times among slaves. Later, because of his honesty and industry, they called him George Washington. When he was big enough to work he helped with the chores, tended the fires, and assisted his mistress in the kitchen where he learned to cook and serve delicious meals. He could mend as neatly as any woman.

When the chores were done, he went to the woods near by where he learned many lessons from his companions, the squirrels, birds and flowers.

At first his only book was Webster's blue back speller, and as he afterward said: "Even as a boy, I realized that life requires a thorough preparation; there is no short cut to achievement. Veneer isn't worth anything. And so I studied that book until I knew every word of it."

Hungering and thirsting for knowledge, working his way through the grades, into high school, through college without one cent of assistance from his friends, George Washington Carver once traded for a race horse for three hundred dollars is known the world over as the Director of Agricultural Research at Tuskogee Institute.

At one college he was rejected because he was a Negro. Nothing daunted, he worked at odd jobs until he earned enough to start a small laundry. By this means the way finally opened for him to graduate from Iowa State College with honors in 1890.

All his life Dr. Carver has been busily occupied with the common things of life; or as some one says, "Making something out of nothing." The secret of his achievement lies in the philosophy he loves to instil in the hearts of his pupils. "When you do the common things of life in an uncommon way, you will command the attention of the world."

James Childers has complied a list of the scientific marvels of Dr. Carver. "From wood shavings he has made synthetic marble, from peanut shells he has made insulating walls for houses. From the muck swamps and the leaves of forest floors he has made valuable fertilizers. From cow dung he made paint; from the lowly sweet potato he has made 118 products. Among these are flour, meal, starch, library paste, glue, vinegar, shoe blacking, ginger, ink, rubber compound, chocolate compound, dyes, molasses, wood-filler and caramels. From the clays of the earth he has made nonfading paints and pigments. Once when asked regarding a painting he had made of nine roses, as to whether the paint would fade, he laughingly replied: 'I got the paint out of the soil, sir. The Lord has had it stored in these Alabama hills a long time. Don't you think for one minute that it's going to fade now just because I used it for some flowers. From worn-out sandy soils he has produced paying crops." The next time you get hold of a peanut, look at it carefully and see if you can discover how Dr. Carver made 285 useful products from it, including milk, butter, cheese, in-

stant coffee, sauces, shaving lotions, wood stains, dyes, wood, lard, linoleum, flour, breakfast foods, stock foods, face powder, tan remover, shampoo, printers' ink and even axle grease.

"Dr. Carver cares nothing about marketing his products," says a friend; "he merely discovers them, then gives them away to anyone who wants them." Astonishing as it may seem, nevertheless it is true, money means nothing to him.

The story is told of how certain wealthy peanut growers in Florida were suffering greatly from a diseased crop. They sent Dr. Carver some specimens. He told them what was wrong and how to cure it. After his diagnosis and treatment had proved correct, they sent him a check for a hundred dollars, promising they would send the same amount monthly as a retainer's fee. He sent back the check telling them that God didn't charge them anything for growing the peanut, and that he shouldn't charge them anything for curing it.

And yet this man renowned the world over for his chemical wizardy in creating useful products from things most people throw away, was once considered to be worth less than three hundred dollars!

Franklin Grove, Ill.

Religion by Proxy

BY H. L. RUTHRAUFF

Ten maidens went to meet a bridegroom who did not arrive until midnight. They were equipped with lamps, but only five took oil. When the lamps were needed, the other five wanted to borrow. This is Jesus' story of the tragedy of woeful neglect and carelessness.

Many people are like that with their religion. When all goes well they leave their religion on the ash heap, but when the crisis of life comes and their souls are empty, they would like to find a substitute or borrow. Of all the things your neighbor may have to loan, you can not borrow his religion. No, you can not even buy it. In Acts 8, Simon the sorcerer desired to buy the power of the Holy Spirit and the answer was—"Thy silver perish with thee, because thou has thought to obtain the gift of God with money." Neither can one be a Christian by proxy. Sometimes we meet those who feel that one member of the family has enough religion for them all. The godly life of a sainted mother can not cover the devilish meanness of a son or daughter. Many men these days have their religion in their wife's name. Many parents send their children to glean enough virtue for the family. Religion is most personal. The only way one can become a Christian is through a personal, direct experience with a living, very real God. There can be no substitution for a vital Christian life. When life's sun sets we shall have to stand on our own record.

Religion is a living, progressive thing. Church membership, or the fond memory of years of service in the kingdom of God, is not sufficient. Sometimes we dare to forsake God and the church and live like imps of Satan, trusting church membership to serve as a passport to heaven. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he reap." No man can live today on the heartbeats of last month.

Many feel that religion really does not matter. One can take it or leave it. So the five neglectful maidens thought until they stood before a door that had closed forever. One's relationship with Christ is a personal matter. No one can die or live in your stead. No one can enrich your soul for eternity but you.

Hutchinson, Kans.

"Fast" Time

BY CHESTER E. SHULER

You may like "fast time," or you may not. It makes little difference with God how man tries to manipulate his times and seasons. They go on just the same. Time flies, eternity approaches for every one of us. All time is really "fast" time, when we think carefully of the fleeting years.

"Life is too short and eternity is too long to live carelessly, or unkindly, or in any way not pleasing to God," said an aged man some time ago. "Every time I hear a clock strike, I am made to think that I have one more hour to account for when I meet my Maker."

A small girl was asked why she was working so very hard. She replied, "My candle is almost burned out and I have not got another." Life is much like a candle burning out. Some candles consume more quickly than others. Sometimes they are suddenly blown out by a breath of air. Life's candle is uncertain at best.

Wasted time can never be recalled. Time—whether we call it "fast" or "slow"—never returns. It goes on, and on, and on.

It is time to use time carefully.

Newport, Pa.

What to Pray For

Week of June 4 to 11. Pray that a great impetus may be given to the missionary spirit of the church through the inspiration of Annual Conference. Pray for the Missionary Convocation that a real dedication of life to the task of fulfilling the missionary purpose of God may result.

ANNUAL MISSION REPORTS

Fifty-Third Annual Report of the General Mission Board

For the Year Ending February 28, 1938

BY CHAS. D. BONSACK

Secretary General Mission Board

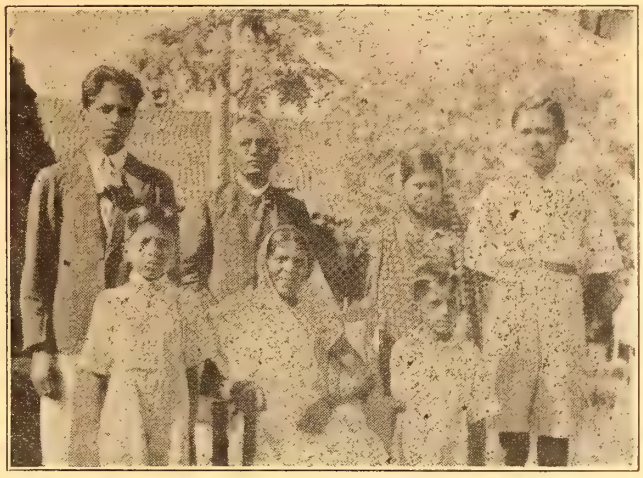
THE past year has been an unusual one in many respects. The year began with great hope in all fields. In India the movement among the untouchables created an opportunity greater than usual. In China there was evidence of great progress, especially among those in responsible positions. But in the midst of the year war broke out between Japan and China. This demanded many adjustments with attending strain and anxiety. Then in December came the great tragedy at Show Yang, which brought grief to our entire church and the Christian world. Much prayer has been offered for the work and workers. The results are not all that we prayed for, or had hoped, but we know the Lord will overrule it all for the good of his people. We are sincerely grateful for his blessing and the faithful cooperation of the church in these days of anxiety and distress.

The War in the Far East

The war in China has made us face adjustments and shift workers. We also had to decide what course to take in this land of war and danger. We cabled our missionaries that they should consider carefully the advice of the United States consuls and use the best judgment of the mission. The mission decided to grant the privilege to any one to evacuate their stations and return home if they desired. All decided to stay. The words of Jesus, "The good shepherd giveth his life for the sheep. But he that is an hireling, . . . seeth the wolf coming, and leaveth the sheep, and fleeth, . . . because . . . he careth not for the sheep" (John 10: 11-13), and the tremendous challenge and duty to share faith and fellowship with the Chinese Christians, made it most difficult for a faithful missionary to do otherwise. We believe the church will be inspired and blessed by their heroic loyalty and devotion. What the future from the war may bring to the world we can not say now. The conditions will be watched and the utmost caution in our work will be exercised. Those on the field urge us for help to carry on their work for relief, redemption and peace. We know there are those who shall respond. As the way may open, they shall be sent as the Lord and our best judgment shall direct.

The Show Yang Tragedy

The whole church was thrown into great anxiety and grief, when on the evening of Dec. 2, 1937, our three missionaries at the Show Yang station in China disappeared after answering a call for help in the home of a near-by family. These workers were Minneva J. Neher of La Verne, California, and Alva Harsh and wife, the former's home being at Eglon, West Virginia, and his wife, Mary Hykes, of near Hagerstown, Maryland. As the Japanese armies went into the Shansi Province of China, we feared the dangers of accidents from bombs. Our missionaries were safely kept through this siege, but about a month later when they were most active in administering to the hundreds of frightened refugees and Christians as a result of it, their disappearance occurred. Our other missionaries made investigations, as has also our own government. Up to the present we have no exact knowledge of what happened. The State Department desires to make further inquiry when hostilities have subsided. The missionaries on the field fear that their three comrades have made the supreme sacrifice to the work to which they had dedicated their lives, although they lack any certain evidence.



Viragi Amtha, Ratanbai, and their family. Viragi Amtha is a hospital evangelist.

If this fear of our missionaries proves to be true, it will be a great loss. In the delicate war situations it seems that both Chinese and Japanese had become their friends. The parents of all of them still live and have suffered much in these days of anxiety and uncertainty. Yet all have co-operated with the Board and mission as attempts have been made to get the facts. We know the church shares with these parents and friends in their deep sorrow and anxiety. But we believe if we are to finally hear nothing more from them in the flesh, the Lord will overrule it for a revival of faith in our hearts and churches, even as he did Calvary two thousand years ago. We pray that it may be even so!

The Other Fields

India has had a fruitful year. The baptisms for the year have been 368. They have now about twenty-one

organized congregations with a baptized membership of over six thousand. The Christian community numbers nearly ten thousand, since in India, as elsewhere, there are many secret disciples who are not yet identified with the baptized membership. There are 4,250 pupils in the various schools. In the year over 46,000 treatments were given at the hospitals to more than 11,000 different persons. The hospitals have taken in fees for services more than $13,000. The various churches also made contribution of about $2,000, which indicates the march toward self-support and the increased blessings coming to those people who have struggled with the direst poverty in the past.

The work in Africa increases with the years. A new station was planned for and will be opened this year. The statistics for the year have not reached us, but it has been a year with increasing results in every way. The trying climate has caused some sickness among the workers, but we are glad to say they have improved for the most part. This mission asks for a home for the missionary children in America and the Board is giving consideration thereto.

Personnel

The greatest loss in missionary personnel was in China. The three who disappeared, as before mentioned. Sister Emma Horning died just at the close of last year, and Nettie Senger has been invalided through an attack of arthritis. There sailed in February as new workers, Dr. E. L. Cunningham and wife. Five new workers were sent to India in the persons of Earl Zigler and wife, William G. Kinzie and wife, and Kathryn Kiracofe. To Africa were sent as new workers, Grayce Brumbaugh, R. N., and Herman B. Landis and wife. We now have (including those on regular furlough), in India, forty-two missionaries; in China, twenty-eight; in Africa, twenty-six, and in Sweden, two. This makes ninety-eight missionaries in all fields. This is an increase of only five over the ninety-three reported last year, even though we sent ten new ones out during the year, which indicates that the rate of retirement increases with the years, as we are just beginning to face the time when somebody will be dropping out each year, more or less, because of age.

Relief for China

As long as the war continues in China there will remain much need for relief. With homes looted and burned, and bombs having been dropped on many civilians in a land without adequate medical aid, much medical relief will be needed. The children, women and aged people suffer most in such times. Every reasonable effort must be made to continue our gifts of mercy to these suffering people. Never before has such a large population of unprepared, peaceful people been afflicted with the imposition of a modern war machine. Our spirit of love and mercy must express itself. Many feel that if the Christian church fails in such a dire need, the east may forever turn against the west and if so Christianity and peace may be postponed for many years.

The Church in America

We feel the church at home has done well in the midst of economic uncertainties in keeping up the budget of the church and the Board is deeply grateful for this co-operation. We have been able to share support with many of our weaker districts as well as congregations in some of the stronger ones. The work of summer pastors still helps congregations as well as these young men. Loans to help buy and build a few church houses and some contributions to pay interest on others has made it possible to keep many churches going and growing.

The Leper Work in Nigeria

The Leper Colony at Garkida now has more than 600 of these unfortunate people. It is a town within itself. To provide these folks and their families, in most cases, with homes, land to farm, medicine and hospitalization, schools, worship, teachers and all necessary buildings to carry on this most needy and Christian service, is a gigantic but a genuine Christian task. We are grateful to the government of Nigeria and the Leper Associations for their continuous help. The American Leper Association especially has contributed generously from the beginning. This association helps lepers through the various mission boards and deserves the constant help of those who bring hope and health to this suffering people. They have recently increased their support to the above work from $2,800 to $3,500 per annum, which is deeply appreciated. One can easily grow enthusiastic in looking at such a work as the fulfillment indeed of Christ's request to "heal the lepers."

The Need and Outlook

We are living in a disturbed age. Materialism and nationalism have captured human thinking. The gospel of hope and the spiritual values of life were never more needed. It is the only way out of our present confusion. It must begin in our own hearts first. We must find joy and hope in the love of God before we can share it with others. We must gladly walk with Christ among the needy and suffering people of the world. We need to learn again that "life is more than food and raiment," to say nothing of the lesser things to which we give our time and money. Suffering in China and Spain as the result of war has scarcely touched our sympathies. We can not be disciples of Christ and yield to sin and selfishness or be slaves to the things that perish. We plead for a new dedication of life to the things of the Spirit. Only in this direction will we find God and peace, as well as survive the present world crisis.

Comparative Statement of Mission Funds

Receipts

	1936-1937	1937-1938	Increase (I) Decrease (D)
Contribution of living donors	$145,320.88	$150,096.76	$ 4,775.88 (I)
Bequests and lapsed annuities, net income from investments, etc.	48,231.85	33,438.52	14,793.33 (D)
	$193,552.75	$183,535.28	$10,017.45 (D)

Expenditures

	1936-1937	1937-1938	
Administration	$ 8,129.85	$ 9,211.41	$ 1,081.56 (I)
Missionary Education	6,365.41	7,197.87	832.46 (I)
India Mission	57,598.66	61,695.77	4,097.11 (I)
China Mission	29,951.71	32,099.42	2,147.71 (I)
South China Mission	326.04	290.71	35.33 (D)
Sweden Mission	4,918.51	4,840.12	78.39 (D)
Denmark Mission	139.41	143.20	3.79 (I)
Africa Mission	31,668.34	34,625.46	2,957.12 (I)
Home Missions	28,107.25	25,951.76	2,155.49 (D)
	$167,205.18	$176,055.72	$ 8,850.54 (I)

Above is given a comparative financial statement by the treasurer for the past two years. There is a slight increase in the gifts from living donors for this year over last, for which we are most grateful. The decrease in income from other sources of $14,000, plus, is due to the fact that last year the sale of the Greene County, Virginia, farm, was included. Otherwise there was some increase here also. We are glad to note the increase of $15,000 plus for annuities and endowment.

In the increase of expenditures, about $7,000 of this was increased expenditures on the foreign field, where more workers were imperative to hold the work already started, ten new ones going out last year. In China because of the war, the treasurer did not have reports for the last two months at the close of the year, or the expenditures would have been much greater. The increase in administrative expense is due to adjustment in wages, additional cost of deputations and more help needed in the office. The decrease in the Home Department is largely because of two special gifts to churches last year that were not in this.

There was an improvement in income from the investment department for the year. The net income from this source after paying annuities, office expenses, etc., was $18,000, compared with $6,800 of last year. The rate this year on our total investments of $1,716,612, including all "frozen" assets, was 4.1% against 3% last year. The rate on investments not in default of interest this year was 4.9%.

Expenditure of the Conference Budget Dollar

BY H. SPENSER MINNICH

Assistant Secretary General Mission Board

(For Year Ending Feb. 28, 1938)

By action of the Winona Lake Conference 1935, the General Mission Board was made the agency to receive contributions and to disburse to other Boards the amount authorized and to use all of the balance for mission work. Funds designated for missions or any other agency are used as directed. The disbursement was as follows:

Board of Christian Education	$18,250.00*	8.3
General Ministerial Board	5,250.00	2.4
Bethany Biblical Seminary	25,500.00	11.7
General Education Board	1,500.00	.7
Ministerial and Missionary Service Fund	12,000.00	5.5
Conference Budget Promotion	5,672.87	2.6
Missions as Administered by General Mission Board	150,096.76	68.8
	218,269.63	100%

* Because of balance from previous year Board of Christian Education allowed $1,000 in favor General Mission Board.

The detail statement as to how the Boards carried on their work and expended the money appears annually in the Annual Conference minutes.

Expenditure of the Missionary Dollar

(For year ending Feb. 28, 1938)

India	$ 61,695.77	35.
China	32,099.42	18.2
Sweden	4,840.12	2.7
Denmark	143.20	.1
South China	290.71	.3
Africa	34,625.46	19.7
Home Missions	25,951.76	14.7
Administration	9,211.41	5.2
Missionary Education	7,197.87	4.1
	$176,055.72	100%

The first June Messenger each year reports detailed expenditure of mission funds in the various fields as well as in the home office.

The expenditure of the Mission Board will be noticed as larger than the receipts from contributions. The Board receives additional income from the Brethren Publishing House, from bequests and lapsed annuities.

If the missionary giving of 150,000 Brethren to their general brotherhood work averaged one cent per day for one year the amount would be $547,500. Figure what one cent per day from all members would mean in your congregation. Allowing that one third of our members are either unemployed or small children, yet one cent daily from two thirds of our members would mean a big increase in missionary giving.

Report From the Scandinavian Mission for 1937

BY J. F. GRAYBILL

Nineteen hundred thirty seven is a matter of history and nothing can be recalled or changed. There are certainly a number of things we would change if we could, and not a few things we would do different if we were to do them again. But the one to whom we must give account in the day of judgment knows, not only all our ways and even thoughts, but the very motive of every action and will reward accordingly.

General Condition

These northern countries are at peace within themselves and with surrounding nations, so far as politics are con-

cerned. We fear it has been too quiet. They are at ease in Zion. Indifference has overtaken the people. A purging is needed. A Swede in Germany has said: "The religion in Germany has been of a poorer kind and the persecution is seemingly purging it. I have heard more evangelical preaching of late than in years before." I am sure we can say that many countries are in the same class. We are convinced that such is the case in Sweden and Denmark.

The Work in Sweden

The Church of the Brethren has been trying in its reserved way to take its share of this great work to lift the church of Christ to a higher plane of Christian living and the salvation of sinners. We are one of the smaller churches and not able to make as great an impression as some of the larger churches. But we want to let our light shine to the glory of God, and do our part as best we can.

We have been revived and encouraged during the year by visitors from the home church. This is always an inspiration to the work. First, Dr. Hamer, from Manchester College, was with us a few days in the middle of the summer. It happened to be over the week end and we were able to use him at an open-air service. His address was greatly appreciated. Later in the summer Brother and Sister Zigler were with us. They visited at most of the stations and points of work. Bro. Zigler spoke at the Tenth Anniversary of the Olseröd in its present home. The Ziglers also visited in some of the members' homes. We believe their visit was mutually profitable. They got some idea, if only in a small degree, of our problems and pressing needs. Young material is needed on the job. Our people also got some idea of what the church on the home base expects of them.

We have made some changes which we think will be for the better. A young brother was placed in charge of the work at Vannaberga, where there has been no resident minister the last five years. They have organized a Sunday school with an attendance beyond their anticipation. The young brother is enthusiastic and we hope he will do a good work resulting in fruit for the Master. The new year has begun with hopeful prospects. There have been accessions, some await the rite of baptism and others are near the fold. Our great difficulty is trained leaders. We lack the proper equipment for developing leaders.

The Work in Denmark

The work in Denmark is all but encouraging under present conditions. The young people's society is still continuing its meetings as best it can, assembling in the homes of members. We have no preacher there. All the preaching is done by Swedish workers. Five visits, of from eight to fifteen days each, were made during the past year. There are occasional meetings by preachers of other denominations who travel over the country, but it is evident that this is not conducive to the progress of our work. The great need at this place is a trained man. Here is a good opening for service by a young Dane, trained in our church and with the right heart and mind—one who knows his people and wants to serve his Master in an acceptable way.

Brother and Sister Zigler visited here, but the trip to Germany cut their visit short. Yet they saw the material and the great need for help in the work. I think they agree with us, that here is a field white unto harvest.

We have splendid young people here, but they are being lost to the church. There is more workable material in Denmark than there is in Sweden. Those who have been here to inspect the work see the possibilities and realize the need, but the help is not forthcoming. The church in Denmark has waited fourteen years for help. It is not surprising that they are beginning to lose hope after waiting so long. I believe there is a good work to be done in this field if the right man can be placed in charge. I know that the heathen fields are more appealing to such as contemplate mission service. In many ways the difficulties are less and the work more fruitful. But do we believe it acceptable to God that we neglect this field, and should we surrender this field because of the problems? We believe God would have us work this field. And only when we have done our best will we be excusable before him. Therefore we have been praying and shall continue to do so until the Lord provides the sacrifice.

Financial Report

Expenditures for Sweden

Missionaries' support	$1,335.48
Missionaries' taxes	88.83
Native Workers' support	896.35
Property expenditures	99.99
Traveling expenses	412.10
Publication	128.20
Total	$2,960.95

Expenditures for Denmark

Publication	$ 57.44
Property expenditures	64.48
Traveling expenses	43.22
Total	$ 165.14

Malmö, Sweden.

Our India Field in 1937

BY C. J. SHULL

The Church

The church's workers in India have enjoyed a year of peace, blessings, and encouraging successes. The statistical report reveals 368 baptisms which means just three more than one per day from Jan. 1 to Dec. 31. Our twenty-one organized churches now have a membership of 6,054, part of the harvest reaped as a result of fifty-three years of Christian witnessing. Nineteen Indian ministers and five licentiates co-operate with seven missionary ministers in the primary responsibility for the spiritual nurture of this membership. At the same time, the work of ninety-five Sunday schools with their teachers and officers must be remembered.

Evangelism

All rejoice that evangelism is receiving a new emphasis by the missions and churches in India. The National Christian Council has been sounding a clarion call to all of us to advance in this work and has given all the encouragement it could through conferences, literature, and special tours by Council secretaries and others. Bro. E. K. Ziegler, chairman of the Gujarati section of the Evangelistic Committee of the Bombay Representative Christian Council, was loaned by our mission for a few weeks of intensive work in evangelism among the churches and missions of Gujarat. In some parts of this area groups are coming with requests for Christian teaching. Among the Bhil people, in particular, a definite mass movement toward Christ is well under way. Anklesvar, Raj Pipla and Vyara in the northern part of our field are all definitely affected by this movement. Doors are open with larger opportunities than ever before in the history of the mission. And further south, Jalalpor, Khergam and the Dangs continue to be most fruitful fields enlarging borders of the kingdom.

Changes in Personnel

D. J. and Anna Lichty, Emma Ziegler and Elsie Shickel, proceeded on regular furlough during the year. Returning to join the ranks again were Sadie J. Miller, Olive Widdowson, H. L. Alley and family, Dr. B. M. Nickey and B. Mary Royer. In addition to this we were greatly encouraged by the addition of new workers to our forces. Early in the year Bro. Ralph Townsend arrived to become a teacher in the school for our missionaries' children at Woodstock. Later in the year Brother and Sister Wm. Kinzie, Brother and Sister Earl Zigler, and Miss Kathryn Kiracofe came for work on the plains. It had been six years since we had had new recruits on the field, perhaps the longest period in the history of the mission. New blood is good for our work, helping us to keep out of ruts and bringing new challenges.

Medical Service

Table 4 of the statistical report tells something of our ministry of healing. Our two hospitals at Bulsar and Dahanu are growing yearly in popularity and in the number they serve. The whole south Marathi area was glad for the return of Dr. Nickey early in November. Considering the fact that she did not return until the eleventh month of the year, the Dahanu report shows what a splendid work was done in her absence by Nurse Messer and Dr. Peter Paul. Dr. Peter is one of own boys who has completed his medical work and we rejoice in his efficient work as a doctor.

Conclusion, India's General Situation

It is the conviction of us all that these are strategic days for work in India. In a recent issue Bombay's leading English daily tells of the impressions received by a British statesman, Lord Samuel, who has just finished a tour of the country. Lord Samuel speaks of the "great mental activity" which prevails and of the capable leadership which has emerged under the new regime of self-governing provinces. On every hand one sees evidences of new life and vigor. Men are turning from the old to the new. With an awakening desire for the spread of literacy, the establishment of temper-

1937 INDIA MISSION STATISTICS

Table I. Foreign Staff

Date of First Work in India	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1894	*35	8	3	10	14		8

*Seven of this number on furlough.

Table V. Philanthropic

Mission Stations	Widows Home				Baby Home			
	Institutions	Total	Women	Children	Institutions	Total	Boys	Girls
Anklesvar	1	12	5	7				
Dahanu					1	12	5	7
Totals	1	12	5	7	1	12	5	7

Table II. Church in the Field

Church Congregations	Native Staff				The Church										Contributions for Church Work—Dollars
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places of Reg. Wor.	Baptized During Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian Instruction	Sunday Schools	Sunday School Teachers and Pupils		
Agaswan	5		4	1	1	3	9	480	325	325	60	4	121		28
Ahwa	18	1	14	3	1		16	500	220	50	300	1	150		90
Amletha	4	1	3		1	2	2	200	80	80	200	3	200		30
Andada	1	1			1		10	150	171	88	325	3	100		15
Anklesvar	28	4	20	4	1	7	100	1,400	970	750	200	6	507		245
Bamanvel	3	1	2		1	1	4	200	131	15	105	2	129		41
Bulsar	22	1	16	5	1	1	3	550	319	18	300	8	500		228
Champavadi ...	3		3		1	1	26	235	168	168	50	2	84		29
Dahanu	4	1	2	1	1			84	29	14	56	1	48		200
Gadat	8	1	5	2	1	4	8	550	409	409	60	5	192		31
Jalalpor	18	3	10	5	1	5	21	499	454	454	1,250	6	610		183
Jamoli	4	1	3		1	2		201	80	88	80	3	64		23
Jitali	2	1	1		1	4	38	500	260	260	500	2	88		33
Khergam	25	2	21	2	1	14	47	580	413	250	745	14	795		319
Kikakui	5		4	1	1	5	13	500	283	283	180	6	160		30
Palghar	5		5		1	1		30	38	21	156	2	66		14
Rohid	2		2		1	5	17	325	265	265	50	5	168		44
Umalla	8	1	7		1	1	10	491	260	260	210	4	300		100
Unai	9	1	7	1	1	7	6	290	159	159	250	8	225		90
Vada					1			43	26	3					2
Vyara	21	5	13	3	1	9	38	1,500	994	850	175	10	432		200
Totals	195	25	142	28	21	72	368	9,308	6,054	4,810	5,252	95	4,939		1,975

Table III. General Education

Mission Stations	Total Under Instruction. All Schools	Kin.		Elementary Schools				High & Middle Schools				Industrial Schools				Tch. Training Schools				Edu. Fees—Dollars
		Kindergarten	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions	Total Pupils	Male	Female	
Ahwa	421	1	26	16	336	304	32	1	25	21	4	1	34	34						
Anklesvar	513			12	310	258	52	2	101	60	41	2	83	72	11	1	19	19		437
Bulsar	1,211	1	28	23	1,027	849	178	3	75	58	17	1	81	40	41					
Dahanu	56			3	56	54	2													
Jalalpor	672			12	614	480	134	5	58	46	12									20
Palghar	119			4	119	101	18													
Umalla-Vali ...	442			9	400	350	50	1	42	30	12									
Vada*																				
Vyara	816			25	687	530	157	1	77	52	25	1	52	52						
Totals	4,250	2	54	104	3,549	2,926	623	13	378	267	111	5	250	198	52	1	19	19		457

*Work closed since last year.

Table IV. Medical

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries											Medical Fees Rec'd—Dollars
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Visits to Homes	Major Operations	Minor Operations	Obstetrical Cases	Total Individual Patients	Total Treatments	
Ahwa											1	1,200	*	*	*	*	*	1,300	
Bulsar	1	1	1			3	2	1	23	419	1	25,043	207	67	439	43	5,413	25,250	9,940
Dahanu ...		1	1	1		2	2	1	30	716	1	19,559		†238		84	5,974	19,559	3,260
Umalla ...											1	560							58
Totals ...	1	2	2	1		5	4	2	53	1,135	4	46,362	207	305	439	127	11,387	46,109	13,258

*No record.
†Major and minor combined.

ance, and economic, mental and spiritual redemption is it any wonder that as never before men should turn to Christ as the Source of hope? We feel that these are great days in which to be missionaries in India. Let the church stand by us.

Palghar, India.

Africa Mission Report for 1937

BY H. STOVER KULP

Staff

In 1937 our shortage in staff again made itself felt. For a part of the year six of our number were in America at one time. That is more than a fourth of our staff. Sister Alice Engel who arrived on the field in April has proved a very valuable addition to our missionary group. Before the end of the year we had received word of the appointment of others for Africa. These new workers are sorely needed, for in 1938 four of our families will be in America on furlough.

There has been rather more sickness than usual during the year. Three of our number had to undergo treatment for amœbic dysentery. But we are thankful to report that at the close of the year health conditions had become more nearly normal.

Richard Desmond Bittinger was born Dec. 15, 1937.

Building

A new residence, replacing a somewhat temporary one with a thatched roof, was completed at Lassa. A new school chapel was also built at Lassa. A new dispensary was erected at Garkida. Two residences at Garkida, which formerly had grass thatch, were remodeled and galvanized roofing used to replace the thatch. This was done to remove the fire hazard which the grass roof presented.

For the school and dispensary buildings grants were received from the government.

Schools

The enrollment in our schools shows a substantial increase. The improvement here is even more than the mere increase of numbers would indicate. Much elementary school work is now being done in village classes for religious instruction. We have more than thirty such classes. This means that many of those who come to the schools at the mission stations have already had a substantial start in school work. Having a more select group in our schools has greatly increased the quality of the work done. We are increasing the agricultural emphasis in our schools. This is as it should be for ours is an entirely rural area.

For years we have been giving advanced work for those in training for teachers, evangelists and medical helpers. The course has now taken definite shape with prospects for graduating the first class in the spring of 1938. This has greatly increased the interest of those in training and created a desire for others to enter the training school.

Medical Work

The number of those who have their physical ills alleviated in the name of Christ through our hospitals and dispensaries continues to increase. Due to quick and often heroic work on the part of our medical missionaries and their helpers epidemics are no longer the terrible visitations they once were. In the spring there was an epidemic of cerebral spinal meningitis which our medical workers had to deal with. This was especially bad in the Lassa area. Prompt action when smallpox broke out also prevented the spread of this dread disease.

The training of African helpers continues with increasing satisfaction. The coming of the nurse to Garkida hospital has greatly increased the efficiency of the training of medical assistants carried on in connection with the training school.

An account of our medical work must necessarily mention the very fine bit of leprosy work that is being carried

Continued on Page 35

AFRICA MISSION REPORT FOR 1937

Table I. Foreign Staff

Date of First Work in Africa	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Resident Stations
1922	21	7	1	8	5	4

Table II. Church in the Field

Church Congregations	Native Staff Supported by Native Church	Organized Churches	Other Service Points	Baptized During the Year	Church Membership	Under Instruction for Membership	Total Christian Community
Garkida	10	1	57	78	221	163	384
Lassa	2	1	12	8	52	62	114
Marama	3	1	23		41	77	118
Leper Colony		1		19	134	139	273
Totals	15	4	92	105	448	441	889

Table III. General Education

Mission Stations	Elementary Schools				Training School	
	Schools	Boys	Girls	Total	Training School	Students
Garkida	1			245	1	48
Lassa	1	76	24	100		
Marama	1	78	7	85		
Leper Colony	1	72	34	106		
Totals	4	226	65	536	1	48

Table IV. Medical

Mission Stations	Physicians	Nurses	Native Assistants	Hospitals	Dispensaries	Village Dressing Stations	Total New Cases	Major Operations	Minor Operations	Obstetrical Cases	Total Dispensary Attendance and Hospital Days	Receipts, Fees, etc., in Dollars
Garkida	1	1	26	1	1	5	2,754	34	198	45	31,224	$660
Lassa	1	2	17	1	1	5	2,405	59	143	7	32,606	190
Marama		1	6		1	2	1,199		11	6	6,220	55
Leper Colony	1		16	1	4	1	626	*	*		84,029**	
Totals	3	4	65	3	7	13	6,984	93	352	58	154,079	$905

* No report.
** Treatments.

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1938

MISSION INCOME AND EXPENSE

INCOME		
World Wide Fund (Schedule 27)	$105,739.86	
India Mission (Schedule 1)	24,904.80	
China Mission (Schedule 2-A)	21,013.57	
South China Mission (Schedule 2-B)	253.00	
Sweden Mission (Schedule 3)	911.17	
Africa Mission (Schedule 5)	23,265.17	
Home Missions (Schedule 6)	7,447.71	
Memo—		
From living donors	150,096.76	
From other sources	33,438.52	
Total Mission Income		$ 183,535.28
BALANCE March 1, 1937—		
World Wide Fund (Schedule 27)	910.19	
India Funds (Schedule 1)	8,197.42	
China Funds (Schedule 2-A)	1,213.00	
Denmark Funds (Schedule 4)	1,429.13	
Africa Funds (Schedule 5)	4,166.63	15,916.37
		$ 199,451.65
EXPENSE		
Administration (Schedule 7)	$ 9,211.41	
Missionary Education (Schedule 8)	7,197.87	
India Mission (Schedule 1)	61,695.77	
China Mission (Schedule 2-A)	32,099.42	
South China Mission (Schedule 2-B)	290.71	
Sweden Mission (Schedule 3)	4,840.12	
Denmark Mission (Schedule 4)	143.20	
Africa Mission (Schedule 5)	34,625.46	
Home Missions (Schedule 6)	25,951.76	
Total Mission Expense		$ 176,055.72
BALANCES February 28, 1938—		
World Wide Fund (Schedule 27)	12,556.38	
India Fund (Schedule 1)	8,197.42	
China Fund (Schedule 2-A)	1,213.00	
Denmark Fund (Schedule 4)	1,429.13	23,395.93
		$ 199,451.65

BALANCE SHEET AS AT FEBRUARY 28, 1938

ASSETS

CURRENT			
Cash on hand and in bank		$ 89,039.64	
Contributions Receivable		14,432.52	
Accounts Receivable—			
Foreign bills paid and advances	$ 9,883.32		
Contingent advances	5,533.65		
Gish Testament Fund—overdraft (Schedule 14)	269.35		
Student Loan Fund—overdraft (Schedule 14)	702.80		
Gish Publishing Fund—overdraft (Schedule 14)	89.84	16,478.96	
Advances to field treasurers (Schedule 21)—			
India Mission	12,412.03		
China Mission	13,896.03		
Sweden Mission	2,186.16		
Denmark Mission	97.66		
Africa Mission	15,040.38		
South China Mission	81.54	43,713.80	$ 163,664.92
GENERAL SECURITIES			
Church Extension Bills Receivable (Schedule 16)		31,641.90	
Contingent Investments Receivable (Schedule 17)		94,914.67	126,556.57
INVESTMENTS FOR ENDOWMENT AND ANNUITIES			
Farm Real Estate Mortgage Loans		219,592.97	
Farm Real Estate Sale Contracts		61,682.68	
Farm Real Estate		139,154.53	
City Real Estate Mortgage Loans		34,500.00	
City Real Estate Mortgage Bonds		137,996.50	
U. S. Government Bonds		161,725.00	
Railroad Mortgage Bonds		130,756.93	
Public Utility Mortgage Bonds		389,252.88	
Industrial Bonds and Debentures		113,705.00	
Liquid Investment Securities		26,238.50	
Common Stocks		165,435.00	
Preferred Stocks		42,054.50	
Brethren Publishing House (equity)		50,000.00	1,672,094.49
			$1,962,315.98

LIABILITIES

CURRENT			
Accounts Payable		$ 8,021.99	
Notes Payable (Schedule 23)		18,695.13	
Foreign Transmission Certificates Outstanding (Schedule 22)		3,775.21	
Special Funds—			
Denmark Poor Fund (Schedule 14)	$ 1,484.93		
General Relief and Reconstruction (Schedule 14)	7,073.97		
Sundry (Schedule 14)	1,217.39		
Book and Tract Work (Schedule 14)	5,086.11		
Ministerial and Missionary Service Fund (Schedule 13)	7,689.89		
Board of Christian Education (Schedule 28)	1,331.21		
Special Peace Fund (Schedule 28)	576.87		
Africa Leper Fund (Schedule 14)	704.52		
Memorial Funds (Schedule 14)	450.00	25,614.89	$ 56,107.22
GENERAL FUNDS			
Church Extension Fund (Schedule 15)		44,745.87	
Contingent Agreements (Schedule 17)		94,914.67	139,660.54
ENDOWMENT AND ANNUITY FUNDS			
Mission Endowments (Schedule 9)—			
World Wide	767,772.19		
India	7,849.64		
China	1,909.79		
H. H. Rohrer Memorial	812.68		
Mary A. Culp Memorial	406.33		
Floyd F. Rhodes Memorial	2,800.00	781,550.63	
Miscellaneous Endowments (Schedule 10)			
Ministerial and Missionary Service	3,008.13		
Gospel Messenger	14,792.86		
Gish Estate	46,151.99		
Book and Tract	23,519.00	87,471.98	
Endowment Annuity Bonds (Schedule 11)	402,952.68		
Mission Annuity Bonds (Schedule 12)	320,204.27	723,156.95	1,592,179.56
RESERVE FUNDS			
Mission Building and Contingent Reserve (Schedule 18)		82,060.66	
Reserve for Mission Advances (Schedule 20)		68,912.07	150,972.73
MISSION SURPLUS			
World Wide Fund (Schedule 27)		12,556.38	
India Fund (Schedule 1)		8,197.42	
China Fund (Schedule 2-A)		1,213.00	
Denmark Fund (Schedule 4)		1,429.13	23,395.93
			$1,962,315.98

Schedules

1. India Mission Fund

Balances, March 1, 1937—		
Quinter Memorial Fund	$ 6,571.91	
India Village Fund	950.00	
Dahanu Family Line Hospital Fund	63.05	
Stover Memorial Fund	583.96	
J. B. Emmert Memorial Fund	28.50	$ 8,197.42
Receipts		
Contributions—		
India general donations	$ 2,227.02	
India Native Workers	216.00	
India Boarding School	602.89	
India Share Plan	2,261.27	
India Missionary Supports	18,433.60	23,740.78
Endowment Income (Schedule 19)—		
Floyd F. Rhodes Memorial	71.25	
India general endowment	202.18	
Rohrer Memorial	20.93	294.36
Floyd F. Rhodes Memorial Endowment (Schedule 9)		50.00
Book and Tract Fund (Schedule 14)		150.00
Bequests and Lapsed Annuities (Schedule 24)		669.66
Total receipts		24,904.80
From World Wide Fund to balance (Schedule 27)		36,790.97
		$ 69,893.19
Expenditures—		
American Missionaries—		
Supports	$ 22,085.72	
Medical expense	1.00	
Educational grants	25.00	
Furlough rents	291.89	
Attending conferences	199.64	
Publications to field	119.04	
Transportation to field	4,520.07	
Outfit allowances	525.00	
Doctors' literature	100.00	

Unclassified expense		51.55	
Total expense directed from home office			$ 27,918.91
Annual Budget Expenses (Field Operating)—			
Ahwa—			
Boarding School	$ 729.83		
Evangelistic	1,186.88		
Property Expense	139.63		
Station Expense	385.03	2,441.37	
Anklesvar—			
Evangelistic	1,636.54		
Farm	.08		
Girls' Boarding School	1,056.09		
Property Expense	189.90		
Station Expense	252.74		
Vocational Training School	2,517.24	5,652.43	
Bulsar—			
Primary School	463.62		
Khergam Boys' Boarding School	978.17		
Bulsar Evangelistic	1,269.11		
Khergam Evangelistic	1,786.18		
Khergam Girls' Boarding School	978.18		
Khergam Industrial School	218.18		
Property Expense	702.16		
Station Expense	380.07	6,775.67	
Dahanu—			
Evangelistic	407.28		
Property Expense	137.78		
Station Expense	250.73	795.79	
Jalalpor—			
Evangelistic	2,211.79		
Property Expense	181.68		
Station Expense	190.91	2,584.38	
Palghar—			
Evangelistic	536.36		
Property Expense	139.74		
Station Expense	127.26	803.36	
Umalla—			
Evangelistic	1,802.18		
Property Expense	71.18		
Station Expense	290.07	2,163.43	
Vyara—			
Boys' Boarding School	799.99		
Evangelistic	2,565.62		
Girls' Boarding School	1,333.90		
Industrial School	258.95		
Property Expense	217.12		
Station Expense	431.25	5,606.83	
General—			
Administrative Offices	669.71		
Baby Home	306.84		
Bible School—Gujarati	1,225.45		
Council Fees	167.27		
Furlough	1,313.29		
Income Tax—Missionaries	186.86		
Landour Property Expense	253.05		
Language	72.00		
Medical	77.82		
Missionary Children School Expense	326.32		
Publishing	125.27		
Rural Reconstruction	7.59		
Training	444.81		
Vacations	181.82		
Widows' Home	161.30	5,519.40	
Total Annual Budget Expense			32,342.66
New Property (New land, buildings and equipment)—			
Landour—			
Community Hospital			363.64
Gross Expenditures			60,625.21
Less—			
Excess credits on New Property expenses realized from sales (carried forward)			369.82
			60,255.39
Loss on exchange—			
On missionary supports		583.55	
On Annual Budget items		856.99	
		1,440.54	
Less exchange on New Property excess credits		.16	1,440.38
Total Expenditures			61,695.77
Balances, February 28, 1938—			
Quinter Memorial Fund		6,571.91	
India Village Fund		950.00	
Dahanu Family Line Hospital Fund		63.05	
Stover Memorial Fund		583.96	
J. B. Emmert Memorial Fund		28.50	8,197.42
			$ 69,893.19

2-A China Mission Fund

Balances, March 1, 1937—			
Liao Chou Girls' School Building		$ 813.00	
Ping Ting Girls' School Building		400.00	$ 1,213.00
Receipts—			
Contributions—			
China general donations	$ 2,318.51		
China Native Worker	317.55		
China Share Plan	962.41		
Liao Chou Hospital	97.94		
China Missionary Supports	16,513.30	20,209.71	
Endowment Income (Schedule 19)		49.19	
Bequests and Lapsed Annuities (Schedule 24)		516.67	
Book and Tract Fund (Schedule 14)		100.00	
Farm Improvement Fund		138.00	
Total Receipts			21,013.57
From World Wide Fund to balance (Schedule 27)			11,085.85
			$ 33,312.42
Expenditures—			
American Missionaries—			
*Supports		$ 15,537.45	
Less—			
Exchange sharing	$ 445.74		
M. Pollock loaned services	89.63		
Refunds on furlough	80.00	615.37	
		14,922.08	
Medical grants		124.23	
Furlough rents		470.80	
Attending conferences		169.78	
Publications to field		83.18	
Outfit allowances		700.00	
Transportation to field		1,055.71	
Furniture allowance		100.00	
Doctors' literature		30.00	
Unclassified expense		27.84	
Total expense directed from home office			$ 17,683.62
***Annual Budget Expenses (Field Operating)—**			
Liao Chou—			
Rent	17.35		
Repairs	54.26		
Boys' School	410.47		
Girls' School	436.19		
Men's Evangelistic	277.50		
Women's Evangelistic	414.15		
Medical	1,043.97		
Language Teacher	25.00		
Miscellaneous	31.45	2,710.34	
Ping Ting—			
Rent	11.20		
Repairs	163.81		
Boys' and Girls' School	1,650.00		
Men's Evangelistic	860.00		
Women's Evangelistic	470.61		
Medical	1,273.49		
Language Teacher	81.00		
Miscellaneous	101.68	4,611.79	
Shou Yang—			
Repairs	49.96		
Boys' and Girls' School	125.09		
Men's and Women's Evangelistic	275.88		
Medical	50.00		
Language Teacher	30.00		
Miscellaneous	66.59	597.53	
Tai Yuan—			
Rent	265.00		
Repairs	19.83		
Men's Evangelistic	234.90		
Women's Evangelistic	51.00		
Language Teacher	12.00		
Miscellaneous	17.48	600.21	
Tsin Chou—			
Rent	55.00		
Repairs	37.94		
Men's Evangelistic	540.95		
Women's Evangelistic	304.76		
Language Teacher	7.50		
Wool Work	100.00		
Miscellaneous	8.00	1,054.15	
General—			
Furloughs	8,572.08		
Inter-furloughs	350.00		
Language School	896.00		
Miscellaneous	364.88		
Tung Chou Tuition	303.75		
Tung Chou Contribution	334.73		
National Christian Council	50.00	10,871.44	
Total Annual Budget Expense			20,445.45

*Reporting for ten months only account war conditions.

New Property (New land, buildings and equipment)—			
Tai Yuan—			
Church (partial)		750.00	
Residence		4,350.00	
		5,100.00	
Less previously charged		750.00	
Total New Property Expense			4,350.00
Specials—			
Shansi Christian Union		5.97	
College of Chinese Studies		50.00	
Treasurer's Office		29.88	85.85
Gross Expenditures			42,564.92
Less—			
Gain in exchange—			
On New Property	1,748.00		
On Annual Budget items	8,215.75	9,963.75	
Rental Tientsin property	167.73		
Sale (partial) Shou Yang Medical Center	334.02	501.75	10,465.50
Total Expenditures			32,099.42
Balances, February 28, 1938—			
Liao Chou Girls' School Building		813.00	
Ping Ting Girls' School Building		400.00	1,213.00
			$ 33,312.42

2-B South China Mission Fund

Receipts—			
Contributions—			
South China general donations			$ 253.00
From World Wide Fund to balance (Schedule 27)			37.71
			$ 290.71
Expenditures—			
Annual Budget Expenses (Field Operating)—			
School Operating		$ 13.80	
Building Repairs		31.83	
Moy Gwong Support		450.00	
Total Annual Budget Expenses			$ 468.03
Less exchange gain			177.32
Total Expenditures			$ 290.71

3. Sweden Mission Fund

Receipts—			
Contributions—			
Sweden Missionary Supports			$ 861.17
From Book and Tract Fund (Schedule 14)			50.00
Total Receipts			911.17
From World Wide Fund to balance (Schedule 27)			3,928.95
			$ 4,840.12
Expenditures—			
American Missionaries—			
Supports	$ 1,300.00		
Less exchange sharing	3.47	$ 1,296.53	
Publications to field		6.46	
Total expense directed from home office			$ 1,302.99
Annual Budget Expenses (Field Operating)—			
Malmö—			
Publication	134.00		
Traveling	303.43		
Native Worker	207.70		
Native Worker, Rent	46.90		
Missionaries' Taxes	92.84	784.87	
Vanneberga—			
Native Worker	118.92		
Property Expense	25.73		
Traveling	67.00	211.65	
Kävlinge—			
Native Worker		241.20	
Olseröd—			
Native Worker	369.04		
Property Expense	78.79		
Traveling	60.30	508.13	
Total Annual Budget Expense			1,745.85
New Property (New land, buildings and equipment)			
Malmö—			
Part payment on church debt			2,000.00
Gross expenditures			5,048.84
Less			
Exchange gain on Annual Budget items		79.97	
Refund—A. Anderson		128.75	208.72
Total Expenditures			$ 4,840.12

4. Denmark Mission Fund

Balance, March 1, 1937—			
Denmark Church House Fund			$ 1,429.13
Receipts—			
None			
From World Wide Fund to balance (Schedule 27)			143.20
			$ 1,572.33
Expenditures—			
Annual Budget Expenses (Field Operating)—			
Traveling		$ 45.18	
Interest on loan		48.64	
Publications		60.06	
Property expense		18.75	
Total Annual Budget Expenses			$ 172.63
Less exchange gain on Annual Budget items			29.43
Total Expenditures			143.20
Balance, February 28, 1938—			
Denmark Church House Fund			1,429.13
			$ 1,572.33

5. Africa Mission Fund

Balance, March 1, 1937—			
General Fund		$ 666.63	
Garkida Training Center		3,500.00	$ 4,166.63
Receipts—			
Contributions—			
Africa Missionary Supports	$ 15,799.54		
Africa general donations	5,499.94		
Africa Share Plan	989.61		
Africa Leper	159.41	22,448.50	
From Book and Tract Fund (Schedule 14)		200.00	
Bequests and Lapsed Annuities (Schedule 24)		616.67	
Total Receipts			23,265.17
From World Wide Fund to balance (Schedule 27)			7,193.66
			$ 34,625.46
Expenditures—			
American Missionaries—			
Supports		$ 13,815.52	
Medical grants		110.75	
Furlough rents		125.00	
Attending conferences		155.20	
Publications to field		65.94	
Outfit allowances		300.00	
Transportation to field		2,466.10	
Doctors' literature		150.00	
Unclassified expense		19.83	
Total expense directed from home office			$ 17,208.34
Annual Budget Expense (Field Operating)—			
Garkida—			
Education	$ 1,140.60		
Medical	971.49		
District Evangelism	605.56		
Residence Equipment	484.30		
Premises	485.49		
Shop	169.70		
General	388.35		
Mail	120.41	4,365.90	
Lassa—			
Education	679.47		
Medical	972.00		
District Evangelism	582.05		
Residence Equipment	121.50		
Premises	189.54		
Shop	121.50		
General	289.96		
Mail	120.89		
Nursery	313.65	3,390.56	

Deficit in bold type.

Marama—			
Education	631.80		
Medical	388.72		
District Evangelism	241.56		
Residence Equipment	134.44		
Premises	241.58		
Shop	71.36		
General	264.99		
Mail	59.68	2,034.13	
Chibbuk—			
Education	95.12		
Medical	94.00		
Residence Equipment	289.76		
Shop	111.27		
General	121.50	711.65	
General—			
Furloughs	2,756.98		
General Administration	853.90		
Literature	239.66	3,850.54	
Total Annual Budget Expense			14,352.78
New Property (New land, buildings and equipment)			
Lassa—			
Residence No. 1		1,701.00	
Cost of partly completed projects (to be itemized when completed)	1,888.39		
Less the same last year	1,697.18	191.21	
Actual New Property Expense			1,892.21
Specials—			
Commissions on drafts		124.92	
Christian Literature Committee		77.20	
Institute African Languages		15.00	
Helser Budget at Kano		537.98	755.10
Loss on exchange—			
On Supports		191.67	
On Annual Budget items		199.12	
On New Property items		26.24	417.03
			$ 34,625.46

6. Home Mission Fund

Receipts—			
Contributions—			
Home general donations			$ 7,447.71
From World Wide Fund to balance (Schedule 27)			18,504.05
			$ 25,951.76
Expenditures—			
Aid to Districts—			
Florida and Georgia		$ 90.00	
North and South Carolina		912.00	
Tennessee		1,200.00	
Southern Virginia		1,114.96	
First Virginia		270.00	
Eastern Virginia		1,824.00	
First West Virginia		125.00	
Second West Virginia		979.92	
Western Maryland		399.96	
S. E. Pa., N. J. and N. Y.		996.96	
Western Pennsylvania		229.13	
Michigan		942.48	
Western Canada		205.00	
North Dakota and Eastern Montana		249.96	
Southern Illinois		1,464.02	
Nebraska		600.00	
Northeastern Kansas		129.96	
Southeastern Kansas		1,064.94	
Eastern Colorado		599.94	
Oklahoma, Panhandle of Texas and New Mexico		1,254.90	
Northern Missouri		399.96	
Middle Missouri		954.04	
Southern Missouri and Arkansas		504.48	
Northern California		100.00	
Southern California and Arizona		864.96	
Idaho and Western Montana		1,249.98	
Oregon		1,200.00	
Washington		774.96	$ 20,701.51
Interest on Church Debts—			
Lake Ridge, N. Y. (E. Pa.)		220.00	
Richmond, Eastern Virginia		500.00	
Piqua, Southern Ohio		118.28	
San Diego and Glendale, So. Calif. and Ariz.		236.00	
Alliance, Northeastern Ohio		324.00	1,394.28
Summer Pastors—			
North Dakota and Eastern Montana		55.00	
Northern Missouri		125.00	
Southeastern Kansas		150.00	
Middle Missouri		97.40	
Oklahoma, Panhandle Texas and New Mexico		30.00	457.40
Greene County, Virginia, Mission—			
Special returns			**184.08**

Deficit in bold type.

Traveling Evangelists—			
E. S. Coffman—Appointments in Florida, Tennessee, North and South Carolina, Virginia, Alabama and Louisiana—miles traveled 4,366.			
Time and mileage		1,536.64	
Less offerings—21 meetings		680.81	**855.83**
Miscellaneous—			
Federal Council Commission on Evangelism		25.00	
Home Mission Council		100.00	
International Bureau of Architecture		33.34	**158.34**
Home Secretary Department Expense—			
Salaries and office help		1,863.24	
Traveling		381.23	
Rent		36.00	
Stationery and supplies		55.47	
Telephone and telegraph		14.03	
Postage		55.59	
Literature and Loan Library		74.07	
Auto insurance		14.50	
Miscellaneous		12.07	
Conferences		62.28	2,568.48
Total Expenditures			$ 25,951.76

7. Administration Expense

General Secretary's Department—			
Salaries and office help		$ 3,323.28	
Traveling		366.80	
Rent		156.00	
Stationery and supplies		171.90	
Telephone and telegraph		66.38	
Postage		112.82	
Literature		45.17	
Madras Conference contribution		244.00	
Miscellaneous		14.81	
Conferences		105.20	
Board members' expense		638.94	
Medical examination		8.00	
Foreign deputation		355.51	$ 5,608.81
Treasurer's Department—			
Salaries and office help		2,066.15	
Traveling		127.14	
Rent		117.00	
Stationery and supplies		368.09	
Telephone and telegraph		51.30	
Postage		267.27	
Burglary insurance		33.00	
Miscellaneous		12.61	
Fidelity bonds		32.50	
Interest on borrowed money		521.64	
Exchange		5.90	3,602.60
Total Administration Expense			$ 9,211.41

8. Missionary Education

Salaries and office help		$ 4,058.60	
Traveling		132.77	
Rent		192.00	
Stationery and supplies		348.13	
Telephone and telegraph		18.40	
Postage		593.78	
Literature and Loan Library		2,033.57	
Yearbook expense		56.57	
Miscellaneous		15.58	
Conferences		50.14	
Missionary Education Movement		75.00	
Visual Education		436.36	
Deputation travel		249.22	
Exhibits		6.19	
		8,266.31	
Less—			
Literature sales	$ 948.17		
Visual Education sales	120.27	1,068.44	
Total Missionary Education Expense			$ 7,197.87

9. Mission Endowment

World Wide—			
Balance, March 1, 1937			$737,675.61
Receipts numbered—			
174571	$ 100.00		
148	100.00	200.00	
Transfers—			
From Annuities (death lapses—Schedule 11)	63,115.00		
From Bequests (Schedule 24)	200.00	63,315.00	
		801,190.61	
Less—			
Refund to Annuities paid	411.84		
Loss on investments (Schedule 26)	33,006.58	33,418.42	
Balance February 28, 1938			$ 767,772.19
India—			
Balance, March 1, 1937		8,087.05	
Receipts—none			
Less—loss on investments (Schedule 26)		237.41	

Balance, February 28, 1938			7,849.64
China—			
Balance, March 1, 1937		1,967.55	
Receipts—none			
Less—loss on investments (Schedule 26)		57.76	
Balance, February 28, 1938			1,909.79
H. H. Rohrer Memorial—			
Balance, March 1, 1937		837.26	
Receipts—none			
Less—loss on investments (Schedule 26)		24.58	
Balance, February 28, 1938			812.68
Mary A. Culp Memorial—			
Balance, March 1, 1937		418.62	
Receipts—none			
Less—loss on investments (Schedule 26)		12.29	
Balance, February 28, 1938			406.33
Floyd F. Rhodes Memorial—			
Balance, March 1, 1937		2,850.00	
Receipts—none			
Less—transfer to India Mission (Schedule 1)		50.00	
Balance, February 28, 1938			2,800.00
Total Mission Endowment			$ 781,550.63

10. Miscellaneous Endowment

Ministerial and Missionary Service—			
Balance, March 1, 1937		$ 3,508.38	
Receipts—none			
Less			
Transfer to Ministerial and Missionary Service (Schedule 13)	$ 500.00		
Loss on investments (Schedule 26)	.25	500.25	
Balance, February 28, 1938			$ 3,008.13
Gospel Messenger—			
Balance, March 1, 1937		15,185.82	
Receipts numbered—			
170643	25.00		
174100	25.00	50.00	
		15,235.82	
Less—loss on investments (Schedule 26)		442.96	
Balance, February 28, 1938			14,792.86
Gish Estate—			
Balance, March 1, 1937		47,444.82	
Transfer from Bequests (Schedule 24)		100.00	
		47,544.82	
Less—loss on investments (Schedule 26)		1,392.83	
Balance, February 28, 1938			46,151.99
Book and Tract Work—			
Balance, March 1, 1937		24,199.16	
Receipts		20.00	
		24,219.16	
Less—loss on investments (Schedule 26)		700.16	
Balance, February 28, 1938			23,519.00
Total Miscellaneous Endowment			$ 87,471.98

11. Endowment Annuity Bonds

Balance, March 1, 1937		$457,342.68	
Receipts numbered—			
171477	$ 125.00		
171519	3,600.00		
173560	2,000.00		
175042	1,000.00		
177317	2,000.00	8,725.00	
		466,067.68	
Less transfers—			
To World Wide Endowment—death lapses (Schedule 9)		63,115.00	
Balance, February 28, 1938			$ 402,952.68

12. Mission Annuity Bonds

Balance, March 1, 1937		$326,454.27	
Receipts numbered—			
170611	$ 2,000.00		
171216	2,000.00		
172490	2,000.00		
172493	500.00		
173900	1,000.00		
174081	3,000.00		
174271	1,000.00		
JR1383	200.00		
175317	750.00		
175340	2,000.00		
175395	1,400.00	15,850.00	
		342,304.27	
Less transfers—			
To Bequests and Lapsed Annuities—death lapses (Schedule 24)		22,100.00	
Balance, February 28, 1938			$ 320,204.27

13. Ministerial and Missionary Service Fund

Balance, March 1, 1937		$ 5,650.01	
Receipts—			
Gish Estate Endowment (Schedule 19)	$ 285.17		
General endowment (Schedule 19)	87.71		
Conference Budget (Schedule 14)	12,000.00		
Brethren Publishing House (Schedule 25)	2,000.00		
Endowment principle (Schedule 10)	500.00		
Total Receipts		14,872.88	
		20,522.89	
Expenditures—			
Registered relief	12,004.67		
Missionary specials	235.00		
Ministers' special	593.33		
Total Expenditures		12,833.00	
Balance, February 28, 1938			$ 7,689.89

14. Special Funds

General Relief and Reconstruction—			
Balance, March 1, 1937		$ 149.51	
Receipts—(designated for)			
American Mission to Lepers	$ 75.00		
China Famine	5.18		
China-Spain Relief	2,736.87		
China War Relief	2,776.40		
Flood Relief	22.00		
General Relief	.49		
German Christian Relief	5.00		
Russia Inland Relief	10.00		
Spanish Relief	10,980.70		
Total Receipts		16,611.64	
		16,761.15	
Expenditures—			
China Famine Relief, Inc.	5.18		
American Red Cross (Flood)	22.00		
Foreign Missions Conference (China)	150.00		
Russia Inland Relief	10.00		
American Friends (Spanish)	8,600.00		
Dan West—time, Spanish	900.00		
Total Expenditures		9,687.18	
Balance February 28, 1938			$ 7,073.97
Sundry Balances—			
(No change from last year)			
Japan Mission Fund		98.80	
Philippine Mission Fund		81.40	
Porto Rico Mission Fund		234.42	
Arab Mission Fund		50.00	
South America Mission Fund		152.34	
New England Mission Fund		52.50	
Cuba Mission Fund		331.27	
Australia Mission Fund		16.00	
Jerusalem Mission Fund		200.66	
Total Sundry Balances			1,217.39
Student Loan Fund—			
Expenditures—			
Loans made		2,133.19	
Receipts—			
Loans repaid, principal	300.00		
Loans repaid, interest	123.00		
Donations	200.00		
Total Receipts	623.00		
Balance, March 1, 1937	807.39	1,430.39	
Deficit, February 28, 1938			**702.80**
Gish Publishing Fund*—			
Expenditures—			
Purchase of books		2,606.60	
Miscellaneous		27.36	
Total Expenditures		2,633.96	
Deficit, March 1, 1937		109.78	
		2,743.74	
Receipts—			
By sale of books	1,513.23		
From Gish Endowment (Schedule 19)	1,140.67	2,653.90	
Deficit, February 28, 1938			**89.84**
Conference Budget—**			
Receipts		75,326.52	
Expenditures		75,326.52	

Deficit in bold type.
* See close of Schedule 28 for further details.
**See 1938 Conference Minutes for details

Book and Tract Work—			
Balance, March 1, 1937		5,400.53	
Receipts—			
Contributions	28.43		
Endowment note interest	9.00		
Endowment Income (Schedule 19)	604.98		
Total Receipts		642.41	
		6,042.94	
Expenditures—			
Endowment rebates	17.50		
Tract mailing	60.47		
Tract publication	378.86		
Contributions to—			
India Fund (Schedule 1)	150.00		
China Fund (Schedule 2-A)	100.00		
Africa Fund (Schedule 5)	200.00		
Sweden Fund (Schedule 3)	50.00		
Total Expenditures		956.83	
Balance, February 28, 1938			5,086.11
Gish Testament Fund—			
Deficit, March 1, 1937		269.35	
No receipts—no expenditures			
Deficit, February 28, 1938			**269.35**
Denmark Poor Fund—			
Balance, March 1, 1937		1,484.93	
No receipts—no expenditures			
Balance, February 28, 1938			1,484.93
Africa Leper Fund—			
Balance, March 1, 1937		13.69	
Receipts—			
From American Mission to Lepers		3,500.00	
		3,513.69	
Expenditures—			
Withdrawn by Africa Mission Treasurer		2,809.17	
Balance, February 28, 1938			704.52
Memorial Funds—			
Receipts—			
R. E. Burger	500.00		
W. H. and Susannah Weybright	500.00		
Interest (Schedule 19)	15.00		
Total Receipts		1,015.00	
Transfer to World Wide Mission Fund (Schedule 27)		565.00	
Balance, February 28, 1938			450.00
Men's Work Project—			
Balance, March 1, 1937		7.50	
Receipts—			
Contributions—1937 Project		210.84	
		218.34	
Expenditures—			
To M. R. Zigler—Oxford Conference		218.34	
Total of Special Funds			$ 14,954.93

15. Church Extension Fund

Balance, March 1, 1937	$ 44,764.63	
Receipts—		
Interest on Loans	6.27	
	44,770.90	
Expenditures—		
Discount on prepayments	25.03	
Balance, February 28, 1938		$ 44,745.87

16. Church Extension Bills Receivable

Balance, March 1, 1937	$ 34,235.73	
Loans Made—		
Oklahoma City, Oklahoma	2,000.00	
	36,235.73	
Payments on Loans—		
Fresno, California (balance)	$ 1,628.49	
Battle Creek, Michigan	335.03	
Johnson City, Tennessee	390.31	
Malmö, Sweden	2,000.00	
Wiley, Colorado	120.00	
Oklahoma City, Oklahoma	120.00	4,593.83
Balance, February 28, 1938		$ 31,641.90

17. Contingent Agreements

Balance, March 1, 1937	$ 92,260.00	
New Entries—fourteen	8,828.00	
	101,088.00	
Ledger Write-offs—		
As losses or through liquidation	6,173.33	
Balance, February 28, 1938		$ 94,914.67

18. Mission Building and Contingent Reserve

Balance, March 1, 1937	$ 58,556.69	
Receipts—		
Brethren Publishing House Reserve	$ 32.68	
Bequests (Schedule 24)	14,727.57	
Lapsed Annuities (Schedule 24)	21,100.00	
Brethren Publishing House earnings (Schedule 25)	8,000.00	
Investment Income (Schedule 19)	18,166.50	62,026.75
		120,583.44
Expenditures—		
To World Wide Fund (Schedule 27)	30,000.00	
Investment Losses—pro-rata share on Mission Annuity investments (Schedule 26)	8,522.78	38,522.78
Balance, February 28, 1938		$ 82,060.66

19. Investment Income and Expense

Receipts—			
Interest and dividends from—			
Farm Mortgage Loans		$ 13,150.62	
Farm Real Estate Contracts		2,108.08	
City Real Estate Loans		2,507.21	
City Real Estate Bonds		3,928.80	
U. S. Government Bonds		4,868.45	
Railroad Bonds		5,694.85	
Public Utility Bonds		20,795.00	
Industrial Bonds		6,149.82	
Liquid Investment Securities		1,617.51	
Common Stocks		6,338.75	
Preferred Stocks		1,875.00	
Endowment Notes		66.79	
Foreign Bank Balances		34.16	
Contingent Investments		705.40	
Total Receipts			$ 69,840.44
Expenditures—			
Annuities Paid			$ 42,746.04
Endowment Income transferred—			
Rohrer Memorial (Schedule 1)		$ 20.93	
India general (Schedule 1)		202.18	
Floyd Rhodes Memorial (Schedule 1)		71.25	
China general (Schedule 2-A)		49.19	
Mary A. Culp Memorial (Schedule 27)		10.47	
C. C. Wenger Trust		75.00	
Book and Tract Work (Schedule 14)		604.98	
Ministerial and Missionary Service Fund (Schedule 13)		372.88	
Gish Publishing Fund (Schedule 14)		1,140.67	
Gospel Messenger (to B. P. H.)		380.53	
Memorial Funds (Schedule 14)		15.00	
Notes Payable interest		200.00	3,143.08
Office Expense—			
Salaries and office help		3,108.65	
Traveling		134.29	
Rent		126.00	
Stationery and supplies		228.03	
Telephone and telegraph		35.03	
Postage		98.58	
Workmen's Compensation insurance		67.72	
Miscellaneous		20.06	
Information service		11.50	
Fidelity bonds		32.50	
Annuity publicity		5.43	
Investment Advisory Service		800.00	
Bank Custodian Service		858.31	
Security transfer expense		32.09	
Legal Services		25.00	
Field Men expense		198.93	
Recording expense		2.70	5,784.82
Surplus, transferred to Mission Building and Contingent Reserve (Schedule 18)			18,166.50
			$ 69,840.44

20. Reserve for Mission Advances

Balance, March 1, 1937		$ 67,321.70	
Receipts—			
India Land Investment Fund	$ 64.96		
India Co-operative Credit Fund	146.72		
India Dahanu Medical	780.52		
India Bulsar Medical	598.17	1,590.37	
Balance, February 28, 1938			$ 68,912.07

21. Advances to Field Treasurers

India—			
Balance, March 1, 1937		$ 11,103.59	
Charged for—			
Drafts bought	$ 50,000.00		
Advices sent	5,167.06		
Other transfers	814.79	55,981.85	
		67,085.44	
Credited for—			
Expenditures on field		54,673.41	
Balance, February 28, 1938			$ 12,412.03
China—			
Balance, March 1, 1937		8,117.24	
Charged for—			

Deficit in bold type.

Drafts bought	27,025.25		
Advices sent	9,740.51		
Other transfers	1,302.99	38,068.75	
		46,185.99	
Credited for—			
Expenditures on field		32,289.96	
Balance, February 28, 1938			13,896.03
Sweden—			
Balance March 1, 1937		2,108.98	
Charged for—			
Drafts bought	2,960.20		
Advices sent	.50		
Other transfers	198.16	3,158.86	
		5,267.84	
Credited for—			
Expenditures on field		3,081.68	
Balance, February 28, 1938			2,186.16
Denmark—			
Balance, March 1, 1937		124.60	
Charged for—			
Drafts bought	111.70		
Other transfers	4.56	116.26	
		240.86	
Credited for—			
Expenditures on field		143.20	
Balance, February 28, 1938			97.66
Africa—			
Balance, March 1, 1937		15,310.50	
Charged for—			
Drafts bought	23,267.90		
Advices sent	9,106.63		
Other transfers	1,235.89	33,610.42	
		48,920.92	
Credited for—			
Expenditures on field		33,880.54	
Balance, February 28, 1938			15,040.38
South China—			
Balance, March 1, 1937		157.70	
Charged for—			
Drafts bought		214.55	
		372.25	
Credited for—			
Expenditures on field		290.71	
Balance, February 28, 1938			81.54
Total Advances to Field Treasurers..			$ 43,713.80

22. Transmission Certificates

Balance Outstanding, March 1, 1937..				$ 859.77
Receipts—numbered				
170720	$ 85.00	175787	$ 5.00	
J1261	1.25	175991	20.00	
172515	25.00	176071	15.00	
173235	100.00	176612	5.00	
173874	1.00	J1464	50.00	
J1345	27.46	J1464	50.00	
174348	100.00	J1464	50.00	
174395	10.00	J1464	30.00	
174521	100.00	J1464	50.00	
175371	3,000.00	J1464	50.00	
175467	15.00	177161	10.00	
175645	11.00	177170	5.00	
175661	5.00	177180	5.00	
Total receipts for which certificates Nos. 2998 to 3023 were issued				3,825.71
				4,685.48
Expenditures—				
Certificates redeemed				910.27
Balance, February 28, 1938				$ 3,775.21

23. Notes Payable

Balance, March 1, 1937		$ 21,370.13
Receipts—		
Money borrowed		15,700.00
		37,070.13
Expenditures—		
Notes paid		18,375.00
Balance, February 28, 1938		$ 18,695.13

24. Bequests and Lapsed Annuities

Receipts—		
From bequests—		
Numbered—		
170828 M. B. & C. R.		$ 142.86
171042 M. B. & C. R.		214.73
171883 M. B. & C. R.		446.80
172578 M. B. & C. R.		2,000.00
173899 M. B. & C. R.		74.07
174048 M. B. & C. R.		78.30
174169 M. B. & C. R.		300.00
174573 M. B. & C. R.		50.00
174936 M. B. & C. R.		34.80
175275 M. B. & C. R.	2,000.00	
JP1427 M. B. & C. R.	8,837.26	
175921 M. B. & C. R.	500.00	
959 M. B. & C. R.	95.00	
1256 M. B. & C. R.	14.00	
171296 World Wide Endowment $200.00; Gish Endowment $100.00	300.00	
171409 India $83.33; China $83.33; Africa $83.34	250.00	
174367 Foreign	28.50	
JP1427 Africa $200.00; China $100.00; India $253.00	553.00	$ 15,919.32
From lapsed annuities (Schedule 12) for—		
M. B. & C. R.	21,100.00	
India	333.33	
China	333.34	
Africa	333.33	22,100.00
		$ 38,019.32
Expenditures—		
Transfer to—		
M. B. & C. R. (Schedule 18)		
Bequests		$ 14,787.82
Less—Probate papers	$ 10.25	
Less—Legal services	50.00	60.25
		14,727.57
Lapsed Annuities (Schedule 18)		21,100.00
World Wide Endowment (Schedule 9)		200.00
Gish Endowment (Schedule 10)		100.00
India Mission Fund (Schedule 1)		669.66
China Mission Fund (Schedule 2-A)		516.67
Africa Mission Fund (Schedule 5)		616.67
World Wide Mission Fund (Schedule 27)		28.50
Probate Papers, etc. (as above)		60.25
		$ 38,019.32

25. Brethren Publishing House

Receipts—		
Earnings transferred		$ 10,000.00
Expenditures—		
To Mission Building and Contingent Reserve (Schedule 18)	$ 8,000.00	
To Ministerial and Missionary Service (Schedule 13)	2,000.00	$ 10,000.00

26. Reserve for Investment Losses

Receipts—		
Transfers from the following Funds to cover losses—		
Mission Building and Contingent Reserve (Schedule 18)		$ 8,522.78
World Wide Mission Endowment (Schedule 9)		33,006.58
India Mission Endowment (Schedule 9)		237.41
China Mission Endowment (Schedule 9)		57.76
Ministerial and Missionary Service Fund (Schedule 10)		.25
H. H. Rohrer Endowment (Schedule 9)		24.58
Gospel Messenger Endowment (Schedule 10)		442.96
Gish Estate Endowment (Schedule 10)		1,392.83
Contingent Advances (Moomaw Memorial)		216.78
Book and Tract Endowment (Schedule 10)		700.16
Mary A. Culp Endowment (Schedule 9)		12.29
		$ 44,614.38
Expenditures—		
Charged off losses on following investments—		
Farm Mortgage Loans—		
Idaho	$ 18,723.21	
Utah	10,520.30	
Colorado	1,294.24	
Oregon	4,867.48	
Wyoming	1.25	
Missouri	3,952.07	
Indiana	426.91	
Illinois	2,196.03	
	41,981.49	
Less gain on sale Kansas farm	803.71	$ 41,177.78
Bonds and Stocks—		
Real Estate bonds	2,175.00	
Railroad bonds	243.75	
Common stocks	1,565.00	
	3,983.75	
Less gains—		
Public Utility bonds	$ 75.00	
Government bonds	420.00	

Industrial bonds	52.15	547.15	3,436.60
			$ 44,614.38

27. World Wide Mission Fund

Balance, March 1, 1937			$ 910.19
Receipts—			
Contributions for			
World Wide Missions		$ 42,459.05	
Women's Work Project		15,575.51	
Foreign Missions		5,103.09	
Junior League Project		2,811.47	
Intermediate Project		82.60	66,031.72
Transfers from—			
Conference Budget Fund (Schedule 14)		9,104.17	
Mary A. Culp Endowment (Schedule 19)		10.47	
Memorial Funds (Schedule 14)		565.00	
Bequests (Schedule 24)		28.50	
Mission Building and Contingent Reserve (Schedule 18)		30,000.00	39,708.14
			$ 106,650.05
Expenditures—			
Administration Expense (Schedule 7)		$ 9,211.41	
Missionary Education Expense (Schedule 8)		7,197.87	
India Mission deficit (Schedule 1)		36,790.97	
China Mission deficit (Schedule 2-A)		11,085.85	
Sweden Mission deficit (Schedule 3)		3,928.95	
Denmark Mission deficit (Schedule 4)		143.20	
Africa Mission deficit (Schedule 5)		7,193.66	
South China Mission deficit (Schedule 2-B)		37.71	
Home Mission deficit (Schedule 6)		18,504.05	$ 94,093.67
Balance, February 28, 1938			12,556.38
			$ 106,650.05

28. Board of Christian Education

(A) Conference Budget Funds

Balance, March 1, 1937			$ 2,131.89
Receipts—			
Bank dividend (closed bank final)		$ 29.44	
Designated receipts—			
General	$ 3,055.93		
Peace	257.13		
American Bible Society	84.82		
Opposition to Sunday Desecration	15.00		
Vacation Bible Schools	5.49	3,418.37	
From Conference Budget Fund		14,638.14	
Total Receipts			18,085.95
			$ 20,217.84
Expenditures—			
Administration Expense—			
Salaries		$ 3,406.51	
Traveling		505.64	
Rent		72.00	
Stationery and supplies		330.92	
Telephone and telegraph		24.21	
Postage		200.91	
Literature and Loan Library		862.49	
Year Book		29.42	
Miscellaneous		74.91	
Regional work		233.47	
Conferences		113.25	
Leadership Training		295.84	
Board members' expense		838.06	
Contributions		283.33	
Music		187.54	
Visual Education		408.31	
American Bible Society		250.00	
Recreation		213.59	
		8,330.40	
Less—			
Literature sales	$ 247.57		
Visual Education sales	15.51	263.08	$ 8,067.32
Peace Department—			
Salaries		435.00	
Traveling		95.52	
Rent		40.00	
Stationery and supplies		30.52	
Telephone and telegraph		11.53	
Postage		77.21	
Literature and Loan Library		667.05	
Miscellaneous		1.73	
Conferences		204.22	
Visual Education		1.69	
		1,564.47	
Less Literature sales		100.51	1,463.96
Temperance Department—			
Salaries		213.56	
Rent		12.00	
Stationery and supplies		30.58	
Telephone and telegraph		.99	
Postage		15.90	
Literature and Loan Library		102.42	
Finnell field work		100.00	
Conferences		179.91	
Visual Education		3.06	
		658.42	
Less—			
Literature sales	43.45		
Visual Education sales	2.05	45.50	612.92
Adult Department—			
Salaries		1,231.10	
Traveling		335.47	
Rent		90.00	
Stationery and supplies		65.91	
Telephone and telegraph		7.92	
Postage		36.74	
Literature and Loan Library		104.28	
Men's Work		206.51	
Miscellaneous		5.80	
Conferences		19.20	
		2,102.93	
Less Literature sales		24.89	2,078.04
Young People's Department—			
Salaries		1,858.11	
Traveling		362.56	
Rent		118.25	
Stationery and supplies		144.06	
Telephone and telegraph		15.86	
Postage		235.60	
Literature and Loan Library		811.49	
Miscellaneous		9.10	
Conferences		46.00	
Camps		74.49	
		3,675.52	
Less Literature sales		467.44	3,208.08
Children's Department—			
Salaries		1,709.55	
Traveling		409.62	
Rent		36.00	
Stationery and supplies		146.12	
Telephone and telegraph		15.85	
Postage		184.63	
Literature and Loan Library		447.72	
Miscellaneous		6.88	
Conferences		171.93	
Leadership Training		102.52	
Visual Education		.74	
District Directors		331.43	
		3,562.99	
Less—			
Literature sales	102.18		
Visual Education sales	4.50	106.68	3,456.31
Total Expenditures			18,886.63
Balance, February 28, 1938			1,331.21
			$ 20,217.84

(B) Special Peace Fund

Balance, March 1, 1937			$ 1,646.09
Receipts—			
Contributions			922.22
			$ 2,568.31
Expenditures—			
Salaries		$ 684.92	
Traveling		97.95	
Stationery and supplies		11.27	
Telephone and telegraph		2.50	
Postage		267.17	
Literature and Loan Library		123.62	
Hutterites in Germany		100.00	
Emergency Peace Campaign		300.00	
Conferences		404.26	
		1,991.69	
Less Literature sales		.25	
Total Expenditures			1,991.44
Balance, February 28, 1938			576.87
			$ 2,568.31

Statement of Gish Publishing Fund for Year Ended Feb. 28, 1938

	Inventory 3-1-37	Bought	Sold to B. P. H.	Sold to Ministers	Inventory 2-28-38
11. Bible Dictionary	25			25	
26. Bible Atlas	7	25		14	18

36. Universalism Against Itself	165				165
68. Archæology and the Bible	21			8	13
86. A History of the Christian Church	11	25	1	16	19
92. Greatness and Simplicity of the Christian Faith	37			3	34
93. Essentials of Evangelism	10			2	8
95. Parish Evangelism	21				21
107. Report of Washington Missionary Conference	4				4
108. The One Volume Bible Commentary	6	50	1	41	14
111. Visitation Evangelism	13			1	12
116. The Local Church	12			1	11
121. The Clash of Color	21			1	20
125. The Christian Doctrine of Peace	1			1	
126. The Church and Missions	1			1	
149. The Madness of War	4				4
157. Between War and Peace	5			1	4
162. Church Finance	16			9	7
163. Disciple Winners	1			1	
167. The Preacher and His Missionary Message	7			1	6
171. Which Gospel Shall I Preach?	1			1	
176. Open Doors in Religious Education	2			1	1
177. The Christ of the Classroom	3			3	
181. Flashlights from History	2	25		16	11
183. Grace in the New Testament	4			1	3
185. Liberating the Lay Forces of Christianity	25				25
192. Cruden's Complete Concordance	24	25	1	46	2
195. F. B. Meyer	12			6	6
196. Cultural Changes in the Church of the Brethren	6	25		17	14
198. Jesus and the Rising Generation	7			7	
199. The Finality of Jesus Christ	4			4	
200. Cokesbury Funeral Manual	18	75		79	14
201 Preachers Present Arms	21			11	10
202. Home Missions Today and Tomorrow	39			7	32
203. The Christian Message to the World Today	43			35	8
204. Revolution in Economic Life	43			10	33
205. The Life Portrayed in the Sermon on the Mount	69			45	24
206. Our Movie Made Children	17			15	2
208. Sadhu Sundar Singh	17			6	11
209. Prayer	43		1	29	13
210. One Hundred Poems of Peace	14	25	1	26	12
211. Problems of Christian Family Life	17	50		54	13
212. John Frederic Oberlin, A Protestant Saint	22			8	14
213. Preaching and the Mind of Today	26			26	
214. Doran's Ministers Manual (1936)	5			4	1
215. Evangelism in a Changing World	40			17	23
216. Art of Ministering to the Sick	45		1	33	11
217. Doran's Ministers Manual (1937)	119	30		149	
218. Victorious Living		285		235	50
219. The Funeral Message		200		141	59
220. Religion in Shoes		200	2	117	81
221. The Minister's Wife		250		236	14
222. Doran's Ministers Manual (1938)		300		291	9
223. Rebuilding Rural America		250		149	101
224. The Minister's Job		250		137	113
225. Living Religion		250		128	122
226. Oxford Message and Decisions		300		149	151
227. Edinburgh Conference Report		300		139	161
228. Message and Method of the New Evangelism		300		109	191
	1,076	3,240	8	2,613	1,695

Statement of the Fund

Cost of 3,240 books bought	$2,106.45	
Postage and packing on same	500.15	
Publicity, committee expense, etc.	27.36	
Deficit March 1, 1937	109.78	$2,743.74
By sales, 2,613 books to ministers	$1,502.72	
By sales, 8 books to B. P. H. at cost	10.51	
Income from Gish Estate endowment	1,140.67	2,653.90
Deficit, February 28, 1938		$ 89.84

Giving of Individual Congregations

For the Year Ending February 28, 1938

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the same. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

1. Florida and Georgia

Arcadia	$ 11.00
Bassenger-Okeechobee	41.00
Clay County	48.50
Glenside	
Lakeland	23.00
Miami	5.00
Sebring	1,168.84
Seneca	23.50
Sunnyland	14.50
Tampa	109.15
Winter Park	49.40
Unallocated	225.25

2. North and South Carolina

Bailey	
Berea	$ 2.00
Blue Ridge	3.00
Brummetts Creek	
Flat Rock	12.30
Golden	19.00
Little Pine	
Lowman Valley	
Melvin Hill	21.04
Mill Creek	59.50
Mountain View	
Mt. Carmel	
New Bethel	
New Haven	
Peak Creek	
Peterson Chapel	
Pigeon River	
Pleasant Grove	
Pleasant Valley	
Riverside	
Rowland Creek	
Spindale	
Upper Brummetts Creek	
Unallocated	10.00

3. Tennessee

Beaver Creek	$ 18.50
Cedar Creek	1.53
Cedar Grove	3.60
Central Point	
Cumberland	
Ewing	6.10
French Broad	59.00
Fruitdale	15.00
Hawthorne	
Jackson Park	23.00
Johnson City	83.60
Knob Creek	79.25
Liberty	15.12
Limestone	32.25
Lone Star	
Meadow Branch	73.86
Midway	3.25
Mountain Valley	32.00
New Hope	9.44
Niota	
Oneonta	11.00
Piney Flats	
Pleasant Hill	49.60
Pleasant Mount	
Pleasant Valley	23.93
Pleasant View	5.49
Rock House	
Walnut Grove	5.00
White Horn	25.38
Wolf Creek	
Unallocated	47.65

4. Southern Virginia

Antioch	$ 425.86
Beaver Creek	14.20
Bethlehem	213.21
Boone Mill	114.03
Burks Fork	
Christiansburg	54.52
Coulson	9.00
Fraternity	117.67
Fremont	5.00
Germantown	132.00
Laurel Branch	33.74
Maple Grove	10.00
Mt. Hermon	34.24
New Bethel	6.00
Pleasant Hill	
Pleasant Valley	27.20
Pulaski	5.00
Red Oak Grove	40.00
Schoolfield	10.60
Shelton	
Smith River	5.18
Snow Creek	39.75
Spray	47.00
St. Paul	
Topeco	118.27
White Rock	3.00
Unallocated	

5. First Virginia

Antioch	$ 5.00
Bethany	46.08
Cloverdale	585.25
Copper Hill	41.36
Crab Orchard	79.50
Daleville	284.47
Greenbrier	15.00
Green Hill	65.65
Hopewell	16.25
Jeters Chapel	2.75
Johnsville	
Lynchburg	45.78
Monroe	
Mt. Horeb	
Mt. Joy	28.70
Oak Grove	163.29
Oakvale	5.00
Otter River	
Peters Creek	175.50
Pleasant View	62.21
Poages Mill	62.50
Roanoke, Central	150.03
Roanoke, First	511.19
Roanoke, Ninth Street	88.23
Saunders Grove	
Selma	5.00
Smiths Chapel	15.75
Terrace View	40.80
Hollins Road	31.14
Troutville	398.43
Unallocated	436.79

6. Eastern Virginia

Belmont	$ 53.05
Bethel	1.06
Central Plains	
Fairfax	482.26
Hollywood	6.60
Locust Grove	32.50
Madison	50.00
Manassas	459.00
Midland	171.17
Mine Run	
Montebello	
Mt. Carmel	108.65
Nokesville	352.05
Oronoco	34.76
Rappahannock	
Richmond	55.73
Trevilian	20.92
Valley	62.19
Unallocated	6.00

7. Second Virginia

Barren Ridge	$ 624.94
Beaver Creek	260.22
Bridgewater	1,265.47
Buena Vista	37.43
Chimney Run	
Concord	
Crummits Run	
Elk Run	111.41
Highland Co. Mission	
Lebanon	528.23
Middle River	127.07
Moscow	349.26
Mt. Vernon	179.94
North Fork	
Pleasant Valley	811.44
Pocahontas Mission	
Sangerville	426.40
Staunton	108.08
Summit	476.58
Valley Bethel	108.67
Waynesboro	200.28
White Hill	21.37
Unallocated	48.45

8. Northern Virginia

Brock Gap	$ 23.70
Browntown Mission	13.00
Cooks Creek	407.02
Damascus	17.00
Flat Rock	187.51
Greenmount	498.43
Harrisonburg	258.14
Linville Creek	339.96
Lower Lost River	1.00
Mill Creek	995.63
Moorefield	7.50
Mt. Zion	146.00
Newport	85.00
North Mill Creek	35.00
Pleasant View	26.27
Powells Fort	
Rileyville	51.00
Salem	74.29
Smith Creek	11.00
South Fork	3.50
Timberville	186.79
Trout Run Valley	
Unity	172.88
Upper Lost River	28.14
Woodstock	98.71
Unallocated	94.24

9. First West Virginia

Allegheny	$ 7.16
Bean Settlement	
Beaver Run	16.00
Capon Chapel	
Eglon	730.84
Greenland	92.32
Harman	109.00
Keyser	39.00
Knobley	
Morgantown	58.86
New Creek	4.50
North Fork	
Old Furnace	32.59
Petersburg	7.61
Red Creek	17.59
Sandy Creek	409.00
Seneca	
Tearcoat	74.00
Terra Alta	23.75
White Pine	157.47
Unallocated	18.20

10. Second West Virginia

Beans Chapel	
Bethany	$ 18.00
Bowden	36.88
Glady	4.27
Goshen	
Mt. Hebron	
Mt. Zion	
Pleasant Hill	
Pleasant Valley	5.00
Shiloh	
Union Chapel	
Valley River	16.85
Unallocated	24.67

11. Eastern Maryland

Baltimore, First	$ 380.31
Baltimore, Woodberry	340.00
Beaver Dam	115.95
Bethany	90.15
Bush Creek	168.67
Denton	196.89
Flower Hill	61.04
Frederick	516.80
Green Hill	244.66
Locust Grove	118.92

Long Green Valley.	272.96
Meadow Branch	307.41
Middletown Valley	732.93
Monocacy	97.49
Piney Creek	53.64
Pipe Creek	869.59
Sams Creek	314.04
Thurmont	86.28
University Park	108.56
Washington City	1,438.99
Westminster....	883.16
Unallocated	268.34

12. Middle Maryland

Beaver Creek .....$	246.37
Broadfording	476.51
Brownsville	452.09
Hagerstown	1,545.57
Johnsontown	6.24
Leetown & St. Margarets	12.15
Licking Creek	39.92
Long Meadow	324.80
Manor	299.37
Martinsburg & Vanclevesville	73.77
Pleasant View	951.53
Welsh Run	214.42
Unallocated	45.92

13. Western Maryland

Bear Creek .....$	152.50
Cherry Grove	10.15
Fairview	56.80
Frostburg	25.50
Georges Creek	1.95
Maple Grove	43.50
Oak Grove	18.50
Pine Grove	21.36
Westernport	42.34
Unallocated	

14. S. E. Pa., N. J. and E. N. Y.

Ambler .....$	423.29
Amwell	15.00
Brooklyn, First	47.10
Brooklyn, Italian Mission	10.00
Coventry	637.18
Greentree	603.21
Harmonyville	27.08
Norristown	224.06
Parkerford	275.18
Philadelphia, Bethany ..	50.00
Philadelphia, Calvary ..	200.00
Philadelphia, First	824.49
Philadelphia, Geiger Memorial	145.00
Philadelphia, Germantown	272.05
Pottstown	15.50
Quakertown	214.76
Royersford	562.94
Springfield	199.46
Wilmington	89.50
Unallocated	573.10

15. Middle Pennsylvania

Albright .....$	30.70
Altoona, First	1,480.72
Altoona, 28th Street	582.70
Amaranth	
Ardenheim	234.29
Artemas	13.87
Aughwick	44.84
Bellwood	78.52
Burnham	98.40
Carson Valley	98.00
Cherry Lane	78.32
Claysburg	57.55
Clover Creek	111.90
Dry Valley	144.05
Dunnings Creek	187.65
Everett	375.89
Fairview	336.09
Glendale	
Hollidaysburg	288.05
Huntingdon	1,571.04
James Creek	72.06
Juniata Park	37.09
Koontz	117.84
Leamersville	46.40
Lewistown	931.46
Lower Claar	17.85
Martinsburg	721.19
New Enterprise	875.93
Queen	
Raven Run	55.26
Riddlesburg	20.45
Roaring Spring	588.65
Smithfield	67.24
Snake Spring	494.16
Spring Mount	337.78
Spring Run	760.32
Stonerstown	49.69
Tyrone	222.50
Upper Claar	7.00
Williamsburg	162.68
Woodbury	813.44
Yellow Creek	213.53
Unallocated	238.53

16. Western Pennsylvania

Allegheny Valley .....$	5.00
Bear Run	11.68
Berlin	23.61
Brothersvalley	70.85
Center Hill	331.84
Conemaugh	440.95
Connellsville	79.45
Cumberland	137.02
Elbethel	13.40
Fairchance	50.08
Fairview-Sculton	60.27
Geiger	55.05
Georges Creek	101.98
Greensburg	555.68
Hooversville	69.10
Hostetler	21.33
Hyndman	17.04
Indian Creek	25.00
Johnstown, Morrellville .	78.50
Johnstown, Moxham ...	173.18
Johnstown, Roxbury ...	167.00
Johnstown, Walnut Grove	1,086.67
Ligonier	131.90
Locust Grove	230.07
Manor	272.12
Maple Glen	116.83
Maple Grove	144.11
Markleysburg	40.63
Meyersdale	460.14
Middle Creek	93.84
Montgomery	51.08
Mt. Joy	453.13
Mt. Pleasant	112.89
Nanty Glo	173.19
Oakdale	26.71
Penn Run	90.75
Pittsburgh	101.50
Pleasant Hill	318.22
Plum Creek	115.94
Quemahoning	374.62
Robinson	87.33
Rockton	63.31
Rockwood	119.05
Rummel	450.90
Salisbury	77.87
Scalp Level	1,045.00
Shade Creek	195.26
Sipesville	136.92
Somerset	248.44
Summit Mills	14.00
Ten Mile	44.60
Tire Hill	252.58
Uniontown	630.47
Westmont	212.44
Windber	241.51
Wooddale.	6.46
Unallocated	287.04

17. Eastern Pennsylvania

Akron .....$	728.13
Annville	650.49
Chiques	2,001.05
Conestoga	969.39
West Conestoga	671.90
Conewago	242.42
East Fairview	934.04
East Petersburg	1,016.35
Elizabethtown	3,199.38
Ephrata	1,719.54
Fredericksburg	196.47
Harrisburg	411.24
Hatfield	695.48
Heidelberg	487.43
Indian Creek	1,667.52
Jennersville	46.40
Lake Ridge	121.27
Lancaster	1,442.22
Lebanon	610.37
Lititz	646.31
Long Run	11.00
Maiden Creek	257.76
Mechanic Grove	478.30
Midway	827.96
Mingo	839.87
Mountville	601.91
Myerstown	450.19
Palmyra	1,907.84
Peach Blossom	382.73
Reading	118.54
Richland	1,643.79
Ridgely	146.79
Schuylkill	114.05
Shamokin	30.60
Spring Creek	610.49
Spring Grove	16.00
Springville	925.73
Swatara, Big	813.34
Swatara, Little	531.46
West Green Tree	847.38
White Oak	2,099.54
Unallocated	236.02

18. Southern Pennsylvania

Antietam .....$	157.67
Back Creek	141.27
Boiling Springs	33.25
Buffalo	40.33
Carlisle	315.09
Chambersburg	122.41
Codorus	701.77
Falling Spring	67.57
Greencastle	147.65
Hanover	247.54
Huntsdale	287.11
Lost Creek	444.48
Lower Conewago	28.04
Lower Cumberland	112.06
Marsh Creek	153.00
Mechanicsburg	172.92
Mount Olivet	87.12
New Fairview	435.28
Newville	54.51
Perry	31.95
Pleasant Hill	81.93
Ridge	97.25
Shippensburg	98.45
Sugar Valley	98.73
Upper Codorus	336.67
Upper Conewago	748.55
Waynesboro	3,812.58
Weltys	308.27
York	1,584.61
Unallocated	* 155.56

* This figure includes $22.75 from Madison Avenue York Congregation.

19. Northeastern Ohio

Akron .....$	351.15
Alliance	92.20
Ashland City	430.04
Ashland Dickey	185.49
Baltic	192.26
Bethel	
Black River	717.96
Bristolville	2.03
Canton, First	307.81
Canton, Maple Avenue ..	32.41
Center	339.91
Chippewa	237.85
Cleveland	26.41
Danville	262.79
East Chippewa	457.74
East Nimishillen	227.00
Eastwood	34.00
Freeburg	215.00
Hartville	462.41
Kent	19.20
Lincoln Heights	72.55
Maple Grove	115.82
Mohican	110.15
New Philadelphia	26.15
Olivet	632.00
Owl Creek	134.31
Reading	199.23
Richland	92.73
Springfield	131.46
Tuscarawas	13.10
West Nimishillen	215.03
White Cottage	310.56
Woodworth	109.65
Wooster	181.00
Zion Hill	147.11
Unallocated	227.00

20. Northwestern Ohio

Bellefontaine .....$	57.00
Black Swamp	298.32
County Line	48.50
Defiance	153.85
Deshler	18.50
Dupont	114.37
Eagle Creek	299.49
Fairview	20.31
Fostoria	170.78
Green Springs	129.36
Hicksville	
Lick Creek	284.17
Lima	368.02
Marion	96.98
Oak Grove	43.52
Pleasant View	456.79
Poplar Ridge	140.85
Portage	
Ross	165.04
Sand Ridge	6.00
Silver Creek	466.96
Stony Creek	88.50
Sugar Creek	172.02
Swan Creek	83.45
Toledo	186.25
Unallocated	32.78

21. Southern Ohio

Bear Creek .....$	1,123.68
Beaver Creek	425.86
Beech Grove	211.01
Bethany	7.50
Bradford	308.39
Brookville	729.11
Castine	131.79
Charlestown	
Cincinnati	205.62
Circleville	14.00
Columbus	23.23
Constance	40.23
Covington	602.30
Donnels Creek	296.15
East Dayton	560.51
Eversole	296.34
Ft. McKinley	466.87
Georgetown	283.52
Greenville	331.16
Hamilton	8.00
Harris Creek	233.55
Lexington	20.00
Lower Miami	316.25
Lower Stillwater	1,170.75
Marble Furnace	41.89
May Hill	66.18
Middle District	149.01
Middletown	14.74
New Carlisle	525.32
Oakland	427.69
Painter Creek	513.73
Piqua	65.50
Pitsburg	385.35
Pleasant Hill	585.86
Pleasant Valley	66.31
Poplar Grove	381.59
Prices Creek	148.41
Salem	953.75
Sidney	13.00
Springfield	317.21
Stone Lick	
Strait Creek	19.02
Trotwood	486.00
Troy	87.56
Union City	273.82
Upper Twin, Eaton	277.11
Upper Twin, Gratis	90.90
West Alexandria	87.80
West Charleston	214.72
West Dayton	241.66
West Milton	301.98
Unallocated	741.94

22. Michigan

Battle Creek .....$	182.06
Beaverton	162.96
Crystal	27.00
Detroit	123.50
Elmdale	126.87
Elsie	8.25
Flint	88.67
Grand Rapids	72.23
Harlan	10.50
Hart	
Homestead	
Lake View	101.37
Lansing	69.14
Long Lake	71.00
Marilla	14.93
Midland	45.81
Muskegon	1.50
New Haven	82.86
Onekama	76.89
Ozark	5.45
Pontiac	60.89
Rodney	17.91
Shepherd	147.20
Sugar Ridge	130.74
Sunfield	65.12
Thornapple	31.60
Vestaburg	50.00
Woodland	430.12
Zion	27.34
Unallocated	180.50

23. Northern Indiana

Auburn .....$	67.77
Baugo	173.00
Bethany	380.10
Bethel	174.80
Blissville	173.42
Blue River	322.93
Bremen	196.43
Buchanan	43.28
Camp Creek	95.73
Cedar Creek	98.91
Cedar Lake	157.70
Center	22.79
Elkhart City	809.62
Elkhart Valley	182.19
English Prairie	170.00
Florence	215.70
Ft. Wayne	599.04
Goshen City	902.11
La Porte	221.75
Maple Grove	46.47
Michigan City	82.88
Middlebury	487.46
Mt. Pleasant	300.63
Nappanee	312.28
New Paris	1,402.06
New Salem	193.92
North Liberty	247.78
North Webster	46.35
North Winona	60.00
Oak Grove	20.00
Osceola	111.36
Pine Creek	210.30
Pleasant Chapel	34.61
Pleasant Hill	44.30
Pleasant Valley	230.08
Plymouth	295.25
Rock Run	318.75

Salem	18.50
Shipshewanna	
South Bend, First	364.10
South Bend, Second	454.81
Syracuse	83.78
Turkey Creek	45.99
Union Center	417.76
Wakarusa	92.90
Walnut	146.78
Wawaka	133.50
West Goshen	1,510.00
Yellow Creek	293.85
Unallocated	2,098.51

24. Middle Indiana

Andrews	$ 34.50
Bachelor Run	200.53
Bethel Center	17.72
Buffalo	30.30
Burnettsville	34.72
Cart Creek	48.49
Clear Creek	324.94
Eel River	500.67
Flora	464.71
Hickory Grove	186.74
Huntington	81.51
Liberty Mills	342.46
Logansport	60.74
Loon Creek	234.00
Lower Deer Creek	50.11
Manchester	3,367.31
Markle	57.56
Mexico	818.94
Monticello	76.75
Peru	330.53
Pipe Creek	502.95
Pleasant Dale	219.92
Pleasant View	69.13
Portland	1.76
Prairie Creek	10.30
Roann	83.17
Salamonie	370.04
Santa Fe	137.78
South Whitley	84.80
Spring Creek	523.85
Sugar Creek	25.00
Upper Deer Creek	100.39
Wabash City	35.68
Wabash Country	92.70
West Eel River	86.57
West Manchester	663.60
West Marion	6.15
Unallocated	196.84

25. Southern Indiana

Anderson	$ 755.64
Arcadia	111.30
Beech Grove	91.20
Buck Creek	290.44
Fairview	316.67
Four Mile	321.03
Howard	90.72
Indianapolis	273.49
Killbuck	25.07
Kokomo	149.64
Ladoga	83.33
Maple Grove	71.45
Middletown	23.00
Muncie	1,444.81
Nettle Creek	917.93
New Hope	
Pyrmont	380.05
Richmond	27.40
Rossville	552.78
Sampson Hill	
Summitville	
Union Grove	114.88
Upper Fall Creek	12.26
White	10.00
Windfall	
Unallocated	234.45

26. Western Canada

Bow Valley	$ 64.25
First Irricana	6.87
Merrington	1.00
Second Irricana	10.00
Vidora	
Unallocated	

27. No. Dakota and E. Montana

Berthold	$ 7.00
Brumbaugh	
Cando	77.93
Carrington	37.48
Ellison	
Grand View	30.81
James River	
Kenmare	41.06
Milk River Valley	1.00
Minot	45.13
Pleasant Valley	12.00
Poplar Valley	29.77
Ray	
Surrey	86.27
Unallocated	26.60

28. No. Illinois and Wisconsin

Batavia	$ 30.20
Bethel	193.40
Cherry Grove	136.15
Chicago, Douglas Park	67.03
Chicago, First	1,693.80
Chicago, Hastings Street	10.00
Chippewa Valley	27.92
Dixon	114.48
Elgin	1,026.04
Franklin Grove	314.69
Freeport	236.38
Hickory Grove	
Lanark	551.69
Lena	179.41
Maple Grove	26.02
Milledgeville	278.00
Mt. Morris	1,400.75
Pine Creek	39.50
Polo	369.94
Rice Lake	30.34
Rock Creek	14.25
Rockford	207.93
Stanley	65.39
Sterling	299.03
West Branch	72.30
White Rapids	39.10
Worden	12.11
Yellow Creek	53.29
Unallocated	473.90

29. Southern Illinois

Allison Prairie	$ 50.21
Astoria	221.93
Camp Creek	
Canton	125.72
Cerro Gordo	337.80
Champaign	59.26
Decatur	226.39
Girard	398.21
Hurricane Creek	17.00
Kaskaskia	1.00
LaMotte Prairie	19.47
Liberty	4.00
Martins Creek	10.00
Oak Grove	46.47
Oakley	82.25
Okaw	181.63
Panther Creek	28.15
Pleasant Grove	
Romine	
Springfield	43.04
Virden	355.40
Walnut Grove	53.16
Woodland	155.83
Unallocated	202.00

30. No. Iowa, Minnesota and So. Dakota

Barnum	$ 80.91
Curlew	337.60
Greene	68.84
Guthrie	33.23
Hancock	
Ivester	1,193.45
Kingsley	132.15
Lewiston	51.00
Minneapolis	8.00
Monticello	
Root River	296.83
Sheldon	39.71
Slifer	
South Waterloo	1,186.28
Spring Creek	118.37
Union Ridge	29.27
Waterloo	107.05
Willow Creek	14.98
Winona	22.50
Worthington	226.74
Unallocated	83.17

31. Middle Iowa

Beaver	$ 34.00
Brooklyn	24.81
Cedar	253.95
Cedar Rapids	832.06
Coon River	82.88
Dallas Center	1,157.49
Des Moines, First	154.76
Des Moines Valley	193.34
Dry Creek	69.00
Fernald	137.37
Garrison	51.90
Indian Creek	14.50
Iowa River	168.14
Muscatine	
Panther Creek	622.32
Prairie City	122.20
Unallocated	43.43

32. Southern Iowa

Council Bluffs	$ 40.60
English River	710.37
Fairview	87.00
Franklin	38.70
Libertyville	175.85
Monroe County	1.00
Mt. Etna	54.00
North English	
Osceola	3.00
Ottumwa	17.00
Salem	41.81
South Keokuk	144.82
Unallocated	8.44

33. Nebraska

Afton	$ 8.66
Arcadia	
Beatrice	30.18
Bethel	91.94
Enders	28.68
Falls City	17.65
Kearney	19.29
Lincoln	182.73
Octavia	36.93
Omaha	54.44
Silver Lake	17.85
South Beatrice	158.56
South Loup	16.58
South Red Cloud	
Unallocated	17.25

34. Northeastern Kansas

Abilene	$ 20.00
Appanoose	45.95
Buckeye	94.53
Granada	3.75
Holland	21.28
Kansas City, Calvary	
Kansas City, First Central	
Lone Star	49.50
McLouth	154.00
Morrill	364.96
Navarre	72.87
Olathe	22.09
Ottawa	91.89
Ozawkie	7.00
Richland Center	36.39
Rock Creek	10.00
Sabetha	70.85
Topeka	94.89
Wade Branch	
Washington	41.30
Washington Creek	22.63
Unallocated	78.43

35. Northwestern Kansas

Belleville	$ 71.99
Burr Oak	4.00
Maple Grove	122.52
North Solomon	53.84
Quinter	250.70
Victor	37.00
White Rock	18.00
Unallocated	1.30

36. Southeastern Kansas

Fredonia	$ 17.50
Galesburg	7.00
Gravel Hill	9.25
Grenola	
Independence	110.25
Mont Ida	29.13
Osage	121.65
Paint Creek	11.75
Parsons	101.32
Scott Valley	
Verdigris	17.96
Unallocated	42.20

37. Southwestern Kansas

Bloom	$ 60.45
Conway Springs	68.35
Eden Valley	49.70
Garden City	53.50
Hutchinson	84.65
Larned	76.31
McPherson	738.68
Monitor	722.45
Newton	48.81
Pleasant View	32.50
Prairie View	60.44
Salem	218.74
Wichita, First	362.00
Wichita, West	49.85
Unallocated	242.65

38. Eastern Colorado

Antioch	
Bethany	$ 12.00
Bethel	9.82
Colorado Springs	16.00
Denver	58.34
Haxtun	78.16
McClave	34.89
Miami	47.78
Rocky Ford	324.17
Sterling	50.85
Wiley	389.22
Unallocated	23.00

39. Western Colorado and Utah

First Grand Valley	$ 125.21
Fruita	39.50
Glade Park	
Grand Junction	35.25
Unallocated	5.00

49. Oklahoma, Panhandle of Texas and New Mexico

Ames	$ 51.83
Antelope Valley	2.25
Bartlesville	34.55
Bethel	
Big Creek	82.82
Clovis	51.36
Guthrie	3.00
Monitor	2.00
Oklahoma City	13.50
Pampa	13.40
Paradise Prairie	20.00
Pleasant Plains	83.48
Red River	
Thomas	401.76
Waka	5.01
Washita	220.56
Unallocated	136.60

41. Texas and Louisiana

Falfurrias	$ 62.46
Fort Worth	19.81
Manvel	41.80
Nocona	10.00
Roanoke	182.88
Rose Pine	
Unallocated	42.50

42. Northern Missouri

Bethany	$ 69.98
Honey Creek	7.34
Log Creek	5.00
North Bethel	30.20
St. Joseph	1.00
Plattsburg	40.59
Rockingham	42.92
Shelby County	16.70
South St. Joseph	27.85
Wakenda	54.81
Unallocated	1.00

43. Middle Missouri

Adrian	$ 9.50
Centerview	
Deepwater	7.00
Happy Hill	9.89
Kansas City	67.00
Mineral Creek	33.89
Osceola	9.00
Prairie View	1.00
Spring Branch	
Turkey Creek	32.40
Warrensburg	74.34
Unallocated	23.80

44. Southern Missouri and Arkansas

Broadwater	
Cabool	$ 136.01
Carthage	12.00
Fairview	
Greenwood	3.15
Jasper	1.75
Mountain Grove	67.17
Nevada	
New Hope	
Oak Grove	3.00
Peace Valley	5.50
Shoal Creek	15.36
Springdale	
Unallocated	29.09

46. Northern California

Bakersfield	$ 72.15
Butte Valley	35.07
Chico	60.52
Chowchilla	15.00
Codora	29.00
Elk Creek	
Empire	581.61
Fresno	395.56
Laton	109.95
Lindsay	212.50
Live Oak	80.40
McFarland	470.60
Modesto	282.76
Oakland	89.72
Patterson	23.50
Raisin	71.64
Reedley	121.10
Rio Linda	50.70
Waterford	312.44
Unallocated	233.73

47. Southern California and Arizona

Covina	$2,348.30
Glendale, Arizona	439.36
Glendale, First	157.19
Glendora	528.48
Hemet	125.62
Hermosa Beach	301.92
Inglewood	97.87
La Verne	3,214.95
Long Beach	765.81
Los Angeles, Belvedere	622.16
Los Angeles, Calvary	221.61
Los Angeles, First	402.00
Pasadena	1,679.16
Phoenix	176.74
Pomona	273.83
San Bernardino	153.18
San Diego	21.27
Santa Ana	245.42
Unallocated	182.00

48. Idaho and Western Montana	
Boise Valley	$ 173.75
Bowmont	178.11
Clearwater	26.29
Emmett	58.75
Fruitland	323.35
Moscow	32.52
Nampa	293.82
Nezperce	47.50
Payette Valley	21.00
Twin Falls	81.80
Weiser	45.35
Whitefish	36.75
Winchester	
Unallocated	36.00
49. Oregon	
Albany	$ 148.35
Ashland	145.05
Grants Pass	152.04
Mabel	110.90
Myrtle Point	237.11
Newberg	41.89
Portland	156.00
Weston	1.00
Unallocated	35.00
50. Washington	
Ellisford	$ 407.64
Forest Center	7.50
Mt. Hope	3.00
North Spokane	
Olympia	355.18
Omak	83.86
Outlook	105.29
Richland Valley	7.00
Seattle	77.47
Sunnyside	67.25
Sunnyslope	45.39
Tacoma	44.92
Wenatchee Valley	377.00
Whitestone	62.20
Yakima	154.94
Unallocated	35.00

Congregations Giving $5.00 or More Per Member

	Members	Average Per Member
Cedar, Middle Iowa	18	$14.11
Covina, Southern California	214	10.97
Curlew, N. Iowa, Minn., & S. Dak.	33	10.23
Mabel, Oregon	11	10.08
Pleasant View, Middle Maryland	106	8.98
Sebring, Florida and Georgia	133	8.79
Indian Creek, Eastern Pennsylvania	199	8.38
Spring Mount, Middle Pennsylvania	44	7.68
Richland, Eastern Pennsylvania	229	7.18
Lower Stillwater, Southern Ohio	168	6.97
Chiques, Eastern Pennsylvania	298	6.71
Elizabethtown, Eastern Pennsylvania	479	6.68
Muncie, Southern Indiana	224	6.45
Akron, Eastern Pennsylvania	113	6.44
May Hill, Southern Ohio	11	6.02
Dallas Center, Middle Iowa	202	5.73
New Paris, Northern Indiana	250	5.61
Waynesboro, Southern Pennsylvania	730	5.22
Mingo, Eastern Pennsylvania	163	5.15
Black River, Northeastern Ohio	140	5.13

Summary Classification of Giving

Congregations Giving Per Member	Number	Membership	%	Gave	%	Average in Each Group
$5.00 or more	20	3,765	2.3	$ 25,360.47	11.6	$6.74
$3.50 to $4.99	24	5,789	3.5	23,158.77	10.6	4.00
$1.00 to $3.49	337	68,563	41.6	122,694.60	56.2	1.79
Under $1.00	534	80,306	48.7	36,184.22	16.6	.45
Nothing	111	6,361	3.9			
	1,026	164,784	100. %	$207,398.06		
Unallocated Giving				10,871.57	5.	
				$218,269.63	100. %	

General Statistics of Giving for Year Ended February 28, 1938

District	Total Credits	Total Membership	Members Giving Per Capita: Nothing	Under $1.00	$1.00 to $3.49	$3.50 to $5.00	$5.00 or More	Average Contribution Per Member: 1933	1934	1935	1936	1937	Total No. Churches	Churches Contributing: Nothing	Under $25	$25 to $200	Over $200
1. Florida and Georgia	$ 1,719.14	666	6	435	92		133	$1.44	$2.13	$1.51	$2.17	$2.58	11	1	5	4	1
2. North and South Carolina	126.84	1,608	1,216	392				.11	.06	.05	.09	.08	23	17	5	1	
3. Tennessee	623.55	2,597	356	2,130	111			.21	.29	.28	.23	.24	30	9	13	8	
4. Southern Virginia	1,465.47	5,470	463	5,007				.19	.19	.22	.24	.27	26	4	9	11	2
5. First Virginia	3,361.65	5,672	335	4,342	995			.47	.59	.64	.55	.59	30	5	7	14	4
6. Eastern Virginia	1,895.94	2,987	132	2,113	742			.59	.68	.57	.57	.63	18	4	3	8	3
7. Second Virginia	5,685.24	6,095	969	3,112	1,867	147		.95	.98	.98	.92	.93	22	6	1	6	9
8. Northern Virginia	3,761.71	7,108	106	5,673	1,329			.47	.44	.44	.53	.53	25	2	7	11	5
9. First West Virginia	1,797.89	3,371	496	2,406	469			.48	.41	.54	.59	.53	20	5	6	7	2
10. Second West Virginia	105.67	663	326	337				.21	.28	.22	.26	.16	12	7	4	1	
11. Eastern Maryland	7,666.78	4,974		1,310	3,598	66		1.57	1.68	1.64	1.68	1.54	21			10	11
12. Middle Maryland	4,688.66	3,339		1,172	2,061		106	1.30	1.30	1.21	1.45	1.40	12		2	2	8
13. Western Maryland	372.60	1,099		963	136			.43	.37	.30	.29	.34	9		4	5	
14. S. E. Pa., N. J. and N. Y.	5,408.90	3,530		1,346	2,057	127		1.92	1.45	1.34	1.43	1.53	19		3	7	9
15. Middle Pennsylvania	12,663.63	10,502	195	4,713	5,489	61	44	1.07	1.07	1.12	1.32	1.21	42	3	4	18	17
16. Western Pennsylvania	10,995.53	12,354		7,645	4,709			.72	.80	.74	.88	.89	56		8	31	17
17. Eastern Pennsylvania	32,348.69	10,041		1,033	5,044	2,483	1,481	3.16	3.14	2.88	3.09	3.22	41		2	7	32
18. Southern Pennsylvania	11,103.62	6,463		2,216	3,517		730	1.83	2.11	1.80	1.91	1.72	29			18	11
19. Northeastern Ohio	7,311.51	5,638	38	2,714	2,746		140	1.28	1.27	1.41	1.52	1.30	35	1	3	17	14
20. Northwestern Ohio	3,901.81	2,985	36	1,053	1,896			.82	1.15	1.18	1.42	1.31	25	2	3	14	6
21. Southern Ohio	15,283.87	10,468	89	3,462	6,472	266	179	1.11	1.28	1.30	1.46	1.46	51	2	8	11	30
22. Michigan	2,412.41	2,659	13	1,890	756			.78	.82	.88	.84	.91	29	2	6	20	1
23. Northern Indiana	15,112.23	8,426	36	2,437	5,703		250	1.16	1.44	1.47	1.66	1.79	49	1	3	24	21
24. Middle Indiana	10,473.86	5,971		2,009	3,646	316		1.61	1.61	1.69	1.92	1.75	37		4	19	14
25. Southern Indiana	6,297.54	3,413	223	1,256	1,710		224	1.00	1.18	1.76	1.65	1.85	25	4	3	9	9
26. Western Canada	82.12	402	22	380				.38	.38	.57	.43	.20	5	1	3	1	
27. N. Dakota and E. Montana	395.05	562	88	393	81			.57	.51	.59	.60	.70	14	4	3	7	
28. N. Illinois and Wisconsin	7,963.04	4,760	110	1,652	2,602	396		1.89	1.60	1.50	1.66	1.67	28	1	3	14	10
29. Southern Illinois	2,618.92	2,541	52	1,029	1,460			.74	1.05	1.01	.98	1.03	23	3	5	10	5
30. N. Iowa, Minn. and S. Dak.	4,030.08	2,317	98	843	1,343		33	1.38	1.50	1.69	1.81	1.74	20	3	3	9	5
31. Middle Iowa	3,962.15	1,793	72	675	652	174	220	3.26	1.99	2.59	2.44	2.21	16	1	2	9	4
32. Southern Iowa	1,322.59	1,170	61	606	503			1.14	1.14	.94	1.20	1.13	12	1	3	7	1
33. Nebraska	680.74	1,402	51	1,351				.76	.38	.44	.41	.49	14	2	5	7	
34. Northeastern Kansas	1,302.31	1,800	230	1,191	379			.82	.67	.74	.61	.72	21	3	7	10	1
35. Northwestern Kansas	559.35	868		711	157			.83	.99	.78	.55	.64	7		2	4	1
36. Southeastern Kansas	468.01	917	47	844	26			.71	.65	.73	.57	.51	11	2	5	4	
37. Southwestern Kansas	2,869.08	2,072		961	954	157		1.33	1.08	1.08	1.19	1.38	14			10	4
38. Eastern Colorado	1,044.23	1,374	29	1,007	338			.48	.65	.62	.67	.76	11	1	3	5	2
39. Western Colorado	204.96	314	20	280	14			.52	.85	.72	.42	.65	4	1		3	
40. Okla., P. Texas and N. Mex.	1,122.12	1,143	48	848	247			.55	.67	1.07	.73	.98	16	2	7	5	2
41. Texas and Louisiana	359.45	423	31	211	168	13		.40	.65	.74	.96	.85	6	1	2	3	
42. Northern Missouri	297.39	1,112		1,107	5			.53	.35	.53	.28	.27	10		4	6	
43. Middle Missouri	267.82	849	88	746	15			.50	.46	.55	.40	.32	11	2	5	4	
44. So. Missouri and Arkansas	273.03	648	180	362	106			.26	.23	.43	.43	.42	13	5	6	2	
46. Northern California	3,247.95	2,588	14	1,164	1,410			.96	1.15	1.23	1.50	1.26	19	1	2	10	6
47. So. California and Arizona	11,956.87	3,617		349	1,576	1,478	214	2.98	2.65	3.03	2.71	3.30	18		1	5	12
48. Idaho and W. Montana	1,354.95	1,574	12	1,089	473			.79	.89	.75	.76	.86	13	1	1	9	2
49. Oregon	1,027.34	555		66	478		11	1.50	1.25	1.56	1.90	1.85	8		1	6	1
50. Washington	1,833.64	1,884	73	1,275	431	105		.75	.94	.80	1.01	.97	15	1	3	8	3
Unallocated	2,441.70												1,026	111	189	441	285
	$218,269.63	164,784	6,361	80,306	68,563	5,789	3,765										
Average of entire Brotherhood								$1.19	$1.23	$1.23	$1.33	$1.32					
Average necessary to raise budget								1.78	1.73	1.72	1.70	1.67					

Report of Evangelistic Offerings

The following is report of offerings taken at evangelistic meetings held by our traveling evangelist, E. S. Coffman (for the period ended February 28, 1938. These are not credits on the Conference Budget.

Arcadia, Florida and Georgia	$ 11.34
Miami, Florida and Georgia	7.08
Clay County, Florida and Georgia	22.00
Bassenger, Florida and Georgia	9.14
Okeechobee, Florida and Georgia	16.23
Sunnyland, Florida and Georgia	16.00
Lakeland, Florida and Georgia	19.22
Jonesboro, Tennessee	64.20
Johnson City, Tennessee	63.49
Mill Creek, Northern Virginia	56.55
Fraternity, Southern Virginia	75.00
Maple Grove, Southern Virginia	33.15
Coulson, Southern Virginia	22.52
Smith River, Southern Virginia	35.00
Pleasant Hill, Tennessee	53.99
Rowland Creek, North and South Carolina	12.54
Brummetts Creek, North and South Carolina	12.15
Fruitdale, Tennessee	42.21
White Pine, First West Virginia	.50
Pleasant Grove, North and South Carolina	10.00
Cedar Creek, Tennessee	30.00
Roanoke, Texas and Louisiana	68.50
	$680.81

Africa Mission Report for 1937

(Continued From Page 22)

on. The work at the leper colony is rapidly becoming more effective. One indication of this is the lower age of those who are now being admitted. This means those are coming who are not yet in the advanced stages of the disease. The evangelistic fervor at the leper colony is a source of joy to us all.

We should also record the substantial help given our medical and leper work by the government. The American Mission to Lepers continue their much appreciated grant.

Extension Work

There are two phases of extension work in 1937 which are worthy of mention. One was the opening of a new mission station at Chibbuk. It was actually near the close of the year when formal permission was given by government to occupy the site. Because of sickness and shortage of staff no one was available to be placed at the station. The work was, however, begun under the supervision of Dr. Burke, who was able to make occasional visits. Building has begun and work has opened up in a small way.

The other phase of extension work was the result of missionary and evangelistic activities in areas occupied by our mission stations. In this work the local churches have taken an active and leading part. In areas under our Garkida and Marama stations between eighty and ninety villages are being reached more or less regularly with the gospel message. An outstanding development has been the opening to reach an entire tribe. This is the small Whona tribe which borders on the Garkida area. On Easter thirty-six Whona youths made a confession of faith in Christ. They were followed by others during the year. This work is carried on by a Bura Christian under the support of the Garkida church. Throughout all our area there have been many requests for us to start classes for religious instruction. Lack of trained workers and adequate missionary staff to supervise has made it impossible for us to grant these requests.

"Pray ye the Lord of the harvest that he thrust forth laborers into his harvest."

Supports of Missionaries

Each missionary receives a personal support. The following list shows the supports being provided in a special way:

California—

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.
Glendora Primary Department, partial support of Gordon Shull (son of C. G. Shull), India.
Glendora Sunday school, "Willing Helpers' Class," William M. Beahm budget,* Africa.
La Verne congregation and Sunday school, Lynn A. Blickenstaff and wife, India; Susan S. Shull, India.
La Verne congregation, "Friendship Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.
Long Beach Sunday school, Lucile G. Heckman, Africa.
†Northern California Sunday schools, Minneva J. Neher, China.
Pasadena Sunday school, "Fellowship," "Seniors," "Men's and Women's Bible classes, Dr. Lloyd R. Studebaker, Africa.
Southern California Aid Societies, Modena Minnich Studebaker, Africa.
Southern California Sunday schools, Clarence C. Heckman, Africa.

Colorado

Rocky Ford congregation and Sunday school, partial support of Ernest M. Wampler, China.

Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

Illinois

Cerro Gordo Sunday school, Dr. A. R. Cottrell, India.
Chicago congregation, Dr. Daryl M. Parker budget,* China.
Decatur Sunday school, Harriet Ann Beahm (daughter of Wm. M. Beahm), Africa.
†Elgin (Individual) partial support, Alva Harsh, China.
Girard Sunday school, one-half support of Laura M. Cottrell, India.
Mount Morris College Missionary Society, D. J. Lichty, India.
Mount Morris Sunday school, Sadie J. Miller, India.
Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.
Virden Sunday school, one-half support of Dr. Laura M. Cottrell, India.

Indiana

A friend, Nettie M. Senger budget,* China.
Cedar Lake congregation, partial support of Mary Velma Ober, China.
Elkhart congregation, partial support of Mary Velma Ober, China.
Manchester College Sunday school, partial support, Laura J. Shock, China.
Manchester College Student Volunteers, Clara Harper budget,* Africa.
Mexico congregation, Lillian Grisso, India.
Middle Indiana Sunday schools, Mabel W. Moomaw, India.
Middle Indiana Men's Work, I. W. Moomaw, India.
New Paris congregation and "Truth Seekers' Class," partial support, Chalmer G. Shull, India.
Northern Indiana Sunday school, Mary Schaeffer, China; Marguerite Burke budget,* Africa.
Southern Indiana Sunday schools, Dr. Howard A. Bosler budget,* Africa.
West Goshen congregation, Anna Warstler, India.

Iowa

**Cedar Rapids congregation, partial support and budget* of Hazel Rothrock, China.
English River Sunday school, Nettie M. Senger, China.
Dallas Center Sunday school, half support, Harold and Gladys Royer, Africa.
Ivester congregation, W. Harlan and Frances Smith, China.
Panther Creek Sunday school, one-half support of Olivia D. Ikenberry, China.
South Waterloo Sunday School, Primary Department, Nora Anne Royer (daughter of Harold Royer), Africa.
South Waterloo Sunday school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

Kansas

Northeastern Kansas Sunday schools, Ella Ebbert, India.
Southwestern Kansas congregations, Frank H. Crumpacker, China.
Yoder, J. D. (Monitor congregation), Myrtle Pollock, China.

Maryland

Baltimore First congregation, partial support of Alice Engel, Africa.
Eastern Maryland Sunday schools, Ruth Utz budget,* Africa.
Hagerstown, Harlan J. Brooks and wife, India.
†Middle Maryland Sunday schools, Minerva Metzger, China, and Mary Hykes Harsh budget,* China.
Western Maryland congregations, Ida C. Shumaker budget,* India.

Michigan

Michigan Sunday schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.
Michigan Sunday schools, Junior Departments, partial support of Ernest Ikenberry, Jr. (son of Ernest Ikenberry), China.
Michigan Sunday schools, Edith Bosler, Africa.

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THE CHURCH AT WORK

PEACE

Goodwill—Packed in Suit Cases

By Mrs. Lucille West, Newville, Pennsylvania

The Committee on World Friendship Among Children has planned a project whereby an expression of goodwill can be sent to the children of Spain. This committee is in cooperation with the American Friends Service Committee, and the suit cases are being delivered by the Quaker, Mennonite and Brethren relief workers on the fields. Our own representative there at the present time is David Blickenstaff. These suit cases are sent prepaid and arrive freight free from Marcus Hook, Pa., to Vigo, Spain. At Vigo they are piled into the relief truck and taken to the needy places. It seems that they almost arrive directly to the suffering children. The cost for sending them thus is very nominal. These suit cases are being distributed in both Loyalist and Nationalist Spain. This project is nonpartisan, as is also the relief work.

This gives us another good chance to express concretely our love and friendship in a time of bitterness and strife. Most of the relief done on both sides is partisan and therefore given with some bitterness. Nonpartisan help should therefore seem a little more fragrant and pure, and be more easily understood especially by children.

How can we do it? It is very simple. You must send for a Goodwill suit case. It is 15 x 10 x 5 inches, price $1 to the Committee on World Friendship Among Children, 297 4th Ave., New York City. Instructions for filling it will be inside the suit case. Also you will find suggested helpful materials that will aid you in carrying on the project.

Many groups, children, young people, and women, have found great pleasure imagining the Spanish lad or lassie in the clothes they purchase. The children's department at Ambler, Pa., is filling ten of them. It could also be used as a vacation Bible school project. This would be especially fitting for our Women's Work group.

What fun to send goodwill to saddened hearts! Miguel Aguilera writes: "Although you do not know me and you may not even have heard my name, I want to write a few words to express the gratitude I feel for all that you have being doing for the Spanish children. I am sure that if you had been present at the scene I saw this afternoon you would have cried from happiness. I had the privilege of going along on a visit to the hospital to give one of the suit cases to a little boy who was well again after being very seriously ill. I do wish you could have seen the boy when he opened the suit case. His face was full of happiness, his eyes shining and he was so overcome that he did not know how to begin. An automobile, pictures, paper, soap, a toothbrush, socks, handkerchiefs, a towel, a warm sweater, oh, so many things—and the suit case, too! Taking everything in his hands and dropping them only to pick them up again he was so excited that he could not say a word. What joy for me to see the boy so happy, and for this happiness I blessed you American children. His father was killed in the war and he had had nothing but sadness and sufferings, and so to see him happy, forgetting everything and just being a child with his playthings, gave us all a very happy moment."

News of the suit cases has spread. Thousands of homeless boys and girls are hoping they may be the fortunate ones. Would you like to help answer their hopes?

ADULT CHRISTIAN WORKERS

Family Problems in Recreation and Study

Sunday, June 19

I. The Gospel of Play and Recreation.

1. If play is the spirit set free from boredom, monotony and worry, then what place should it have in the Christian home?
2. Discuss the following:
   a. "We are too busy in our home for play."
   b. "I do not allow my children to bring home friends to play."
   c. "Skillful parents have made countless homes happy memories for life by making them play centers as well as work centers."
   d. "Do not allow your children to play with toy guns; it will be easier for them to use real ones when they are grown."—A Chicago judge.
3. Questions:
   a. How may we enrich the meal-time experience?
   b. What are the possibilities of a family night?
   c. How may the difficulties be overcome?
   d. Should the home have a play room?
   e. How much and what kind of play equipment should the family own?
   f. How may the radio and automobile be used for recreation?
   g. See "Home Recreation," Recreation Handbook, Board of Christian Education.

II. The Family Study Program.

1. How may parents continue their reading habits amidst family duties?
2. What kinds of books, magazines and newspapers should the average home have?
3. How may children be encouraged with their school work?

MINISTRY

"Brother Bryan of Birmingham"

(An Appreciation of the Gish Fund)

By Merlin C. Shull, Nappanee, Indiana

Every minister should read "Religion in Shoes, or Brother Bryan of Birmingham." Brother Bryan, as a young minister, went to Birmingham, the Pittsburgh of the South, nearly forty years ago. He went to a little church in the heart of the city, and with that little church he has remained all these years. He stayed not because he could not go elsewhere, but because he could not leave. For the cords that bound his heart to Birmingham were too tightly drawn. This little book of only 186 pages shows what one humble man can do when he really allows the love of Christ to flood his heart. A few years ago, Brother Bryan was voted the most useful citizen of Birmingham. Neither captains of industry, professional reformers nor politicians could compare with this minister of the cross who took upon himself the joys and sorrows, the hunger and cold of Birmingham. He won the hearts of all races, classes and creeds. The labor unions love him, the business men respect and trust him. With a tactful, simple message of love, he ministers to the firemen, policemen, telephone girls, trade unions, business men's clubs, and in hospitals, jails, and fire halls. He is called "The Pastor of Birmingham."

All his work is done in such a beautiful spirit that no other minister is jealous of him. No Greek restaurant proprietor will allow him to pay for a meal. The firemen buy his automobiles. Food stores generously donate, without solicitation, to his ministry to the poor. Brother Bryan took Birmingham to his heart and Birmingham has thrown her arms about him and will not let him go. Truly, "he who loses his life shall find it." Brother Bryan wields a powerful spiritual sword. How can the bartender hate him, even though he seeks to close his business? For wasn't it Brother Bryan who spoke beautiful and comforting words at the funeral of his little girl only a few weeks before? And how that little tot loved those pretty flowers Brother Bryan brought from his garden. Truly, "One can go just as far as he loves." The beauty of this book lies in the fact that Brother Bryan did just the thing that all ministers can do. Though we may not be brilliant preachers, we too can carry in our hearts the winsome love of our Christ. We too, can go about doing good. We too, can open our hearts and love all mankind in our community—the rich, the poor, the good, the bruised and fallen, the worker and the capitalist. This little book might easily change the life and the ministry of anyone who reads it.

It pains me deeply to learn that only about one tenth or even less of our ministers avail themselves of the great storehouse of good things, so generously provided for them through the Gish Fund.

(Note: The regular price of Religion in Shoes, or Brother Bryan of Birmingham is $1; Gish Fund price to ministers of the Church of the Brethren, 50c).

YOUNG PEOPLE

Indiana Young People's Activities

By L. W. Shultz, North Manchester, Indiana

Indiana B. Y. P. D. Conference

April 29 to May 1 the first state conference of young people of our church was held at North Manchester. Some 633 registered delegates, many friends and adult leaders made it a very good meeting. About 569 sat down together at one time at a fellowship supper. Northern Indiana registered 247; Middle Indiana, 222; Southern Indiana, 74. There were many registered from out of the state. The theme of the Conference was: Lord, Teach Me.

Middle Indiana B. Y. P. D.

The Middle Indiana B. Y. P. D. met in business session April 30 at 4 P. M. They found that toward their ten-hour project for youth serves they had raised nearly sixteen hours. Their next year's goal is twenty hours, or six hundred dollars. The new cabinet members chosen are: president, Lester Young of West Manchester; secretary, Ruth Sink of Bachelor Run; treasurer, Francis Rody of Loon Creek; editor, Mary Elizabeth Winger of Manchester; music, Martha Keever of Manchester; Recreation, Vernon Stinebaugh of Salamonie; project, Edward Gilbert of Clear Creek; adviser, L. W. Shultz of Manchester.

B. Y. P. D. Cabinets

The B. Y. P. D. cabinets of Indiana, Ohio, Michigan and Illinois held their annual retreat at Camp Mack May 13-15. Leland Brubaker and J. O. Winger were their leaders.

Christopher Sower Memorial Pageant

May 30 at 7:30 P. M. (D. S. T.) the New Paris young people are giving the Christopher Sower Memorial pageant at Camp Mack. Our church people in that area are encouraged to attend.

WOMEN'S WORK

Helpful Books

By Ruth Shriver, Elgin, Illinois

Growing Up, by Karl De Schweinitz. $1.75, 1931.

"The story of how we become alive, are born and grow up." It is intended for boys and girls but adults have been helped greatly through its wholesome beauty.

Children's Prayers, recorded by their mother, Darr. $1.25, 1928.

A very stimulating and helpful record of the prayers of three little sons, covering a period of six years or more.

The Child's Approach to Religion, Fox. $1.00, 1929.

The author, a minister, is writing to Margaret and Bill about the way in which they may teach their son, Ian, about God. "The Kindliness of Jesus," "The Idea of God," "God as Father," "Prayer" and "The Old Testament" are some of the chapter titles.

The Home and Christian Living, Hayward and Hayward. 75c, 1931.

One reader said of this book, "I wish my parents could have read this when I was an infant." It approaches the task of homemaking on the fundamental principles that the home should "so guide its own life that it will cause the maximum all-around capacity of its members to emerge." Very practical.

The Problems of Childhood, Angelo Patri. $2.00, 1926.

Mr. Patri, a universal friend of childhood, has given us a true view of childhood in all its variety. He has acted as interpreter for what children have no words to express. In these stimulating pages home and school see each other.

Character Guidance and Occupations for Children, McCallum. $1.00, 1929.

A masterful presentation of the needs of childhood with suggestions for meeting these needs. Stories for children. Scriptural basis for each chapter.

MEN'S WORK

Men's Work of Northeastern Kansas

By Ernest E. Watkins, Ottawa, Kans.

The Men's Work organization of Northeastern Kansas held a rally at Topeka, April 2 and 3. This meeting was planned at the men's meeting at the district meeting held last fall at Ottawa. The men's group from Topeka gave an invitation for the men of the district to meet at Topeka for a spring rally, and plans were made for this meeting, which proved to be very successful. Eight churches of the district were represented with a total registration of sixty-two men. This was a good representation as many pre-Easter meetings were in progress.

The rally began Saturday evening with a banquet served at 6:30 by the Topeka ladies. Dean Mohler's address was an inspiration to everyone. There was much enthusiasm and pep displayed throughout the entire evening. The visiting laymen were given lodging in the homes of the local members. Breakfast was served in the church basement at 7:30 Sunday morning. The Topeka ladies did some close figuring to serve the banquet for thirty cents and the breakfast for twenty cents.

Dean Mohler gave another powerful message Sunday morning, which was enjoyed by the large crowd present for the services. A basket dinner was held at noon for the local and visiting members.

Supports of Missionaries

(Continued From Page 35)

Ohio

Bear Creek congregation, Anna M. Lichty, India.
Black River congregation, one-half support, Corda L. Wertz, China.
Center congregation, I. W. Moomaw budget,* China.
Eagle Creek Sunday school, Catherine R. Oberholtzer (daughter of I. E. Oberholtzer), China.
Freeburg congregation, Corda L. Wertz budget,* China.
Greenville congregation, Ernest Joseph Wampler (son of E. M. Wampler), China.
Happy Corner Sunday school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
Hartville congregation, partial support, Grayce Brumbaugh, Africa.
Individual, support of Dr. Howard A. Bosler, Africa.
Lima Sunday school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
Moyer, brothers and sisters, partial support of Faye Moyer, Africa.
Netzley, Effie K., Corda L. Wertz budget,* Africa.
Northwestern Ohio Sunday schools, one-half personal support and part of budget,* Faye Moyer, Africa.
Olivet congregation, A. D. Helser, Africa.
Olivet Aid Society, one-half support, Esther Mae Helser (daughter of A. D. Helser), Africa.
Owl Creek congregation, one-half support, Lola Helser, Africa.
Pleasant View Sunday school, one-half support, Corda L. Wertz, China.
Poplar Grove (Individual family), Donald Eugene Wampler (son of E. M. Wampler), China.
Salem congregation, Minnie F. Bright, China.
Southern Ohio Sunday schools, partial support of Elizabeth W. Wampler, China; O. C. Sollenberger, China.
Trotwood congregation, Elizabeth Oberholtzer, China.
Upper Twin, Eaton, partial support of Kathryn Kiracofe, India.
Wertz, Clara, Corda L. Wertz budget,* China.
White Cottage congregation, one-half support, Evelyn Horn, Africa.

Oregon

Oregon B. Y. P. D.'s William M. Beahm budget,* Africa.

Pennsylvania

†Big Swatara (Individual) partial support, Alva Harsh, China.
†Carlisle congregation, partial support, Alva Harsh, China.
Carson Valley congregation, one-fourth support, Esther Beahm, Africa.
Chiques congregation, Alice M. Graybill, Sweden.
Coventry congregation, H. Stover Kulp, Africa.
Eastern Pennsylvania Sunday schools, I. E. Oberholtzer, China; Desmond Bittinger, Africa.
Elizabethtown congregation, Irene Bittinger, Africa.
†Ephrata congregation, Mary Hykes Harsh, China.
Family in Southern Pennsylvania, E. L. Ikenberry, China.
Greencastle congregation, "Willing Workers' Class," partial support of Emma K. Ziegler, India.
Green Tree congregation, Clara Harper, Africa.
Hatfield, "Other Folks" class, Donald Parker (son of D. M. Parker), China.
Hatfield Sunday school, Margaret Ruth Brooks (daughter of H. J. Brooks), India.
Heidelberg, Myerstown and Richland Sunday schools, Desmond Bittinger budget,* Africa.
Huntingdon congregation and college, J. M. Blough, India.
Jones, Ralph (Mingo congregation), Robert Ziegler (son of Edward K. Ziegler), India.
Lancaster congregation, Mary Schaeffer budget,* China.
Lebanon congregation, Florence Bollinger, India.
Lebanon congregation "Helping Hand" class, Alberta Sollenberger (daughter of O. C. Sollenberger), China.
Maple Spring (Quemahoning congregation), partial support, Esther Beahm, Africa.
Martinsburg (Clover Creek congregation), Dr. Daryl M. Parker, China.
Mechanic Grove Sunday school, "Willing Workers' Class," partial support of Lois Mow (daughter of Baxter Mow), India.
Mechanic Grove congregation, "Sunshine Scatters Class," partial support, Joseph Mow (son of Baxter Mow), India.
Middle Pennsylvania Sunday schools, Martha Neiderhiser Parker, China.
Middle Pennsylvania B. Y. P. D.'s Wm. M. Beahm, Africa.
Midway congregation, Edward K. Ziegler, India.
New Enterprise Sunday school, Emma Ziegler, India.
Palmyra congregation, J. F. Graybill, Sweden.
Peach Blossom congregation, two-thirds support, Anna Hutchison, China.
Richland congregation, B. Mary Royer, India.
Richland congregation, "Gleaners and Friendship Classes," Patricia L. Bittinger (daughter of Desmond Bittinger), Africa.
Roaring Spring congregation, Anna Crumpacker, China.
Salunga Sunday school (E. Petersburg congregation), Baxter M. Mow, India.
Scalp Level congregation, personal support and budget,* Dr. H. L. Burke, Africa.
Shade Creek, Rummel, Scalp Level and Windber congregation, Anna Z. Blough, India.
Snake Spring congregation, "Faithful Workers' Class," J. Homer Bright, China.
Southeastern Pennsylvania Sunday schools, Phillip and Naomi Kulp (son and daughter of H. S. Kulp), Africa.
South Annville Sunday school (Annville congregation), partial support, Gladys Royer, Africa.
Southern Pennsylvania Sunday schools, Christina Kulp, Africa.
Spring Creek congregation, Eliza B. Miller, India.
Spring Run and Pine Glen Houses (Spring Run congregation), Dr. Barbara Nickey, India.
Tire Hill, Partial support, Esther Beahm, Africa.
Walnut Grove (Johnstown congregation), Mary Gauntz, China.
Walnut Grove (Johnstown congregation), "Good Samaritan Bible Class," one-third support, Anna Hutchison, China.
Waynesboro congregation (Missionary Association), Minor M. Myers, China.
Western Pennsylvania Sunday schools of Seventh Circuit and Greensburg congregation, Martha N. Parker budget,* China.
Western Pennsylvania Sunday schools, Ida C. Shumaker and Olive Widdowson, India, and V. Grace Clapper, China.
Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
West Conestoga congregation, I. W. Moomaw budget,* India.
West Green Tree congregation, W. G. Kinzie, India.
White Oak congregation, B. Mary Royer budget,* India.
Woodbury congregation, "Adult Bible Class," partial support, Harold Royer, Africa.
York, First Sunday school, J. M. Blough budget,* India.

Tennessee

Tennessee congregations, partial support, Dr. Howard A. Bosler, Africa.

Virginia

Bridgewater Sunday school, Anna B. Mow, India.
First and Southern District Sunday schools, partial support, Elsie Shickel, India.
Madison congregation and Novella E. Utz, Ruth Utz budget,* Africa.
Manassas congregation or B. Y. P. D., Edward Ziegler budget,* India.
Northern Virginia Sunday schools, Edward K. Ziegler budget,* India.

West Virginia

Eglon, congregation, Ilda Ziegler, India.
Sandy Creek congregation, Verna Blickenstaff, India.

*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.

†Since Dec. 2, 1937, Missionaries Minneva J. Neher, Alva and Mary H. Harsh have been missing in China. No other assignment for support has yet been made.

**Sailing to field as a new worker is subject to war conditions.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

CORRESPONDENCE

DISTRICT MEETING OF IDAHO AND WESTERN MONTANA

The District Meeting of Idaho and Western Montana convened at the Twin Falls church, May 4 to 6. Sectional meetings for elders, men and women consumed the afternoon of the first day. The first public session was on the evening of May 4, when the Twin Falls people presented a worshipful session in music. Following this, Bro. M. S. Frantz, pastor of the Nampa church, gave the keynote address on the subject: Why Conference?

An interesting ministerial meeting on Thursday forenoon, featuring The Minister's Job as Supervisor, Prophet and Shepherd, was presented by capable speakers. The final message, The Code of Ethics for Ministers and Churches, was given by our District Secretary of Ministry and Missions, Bro. C. Noble Stutsman. The missionary meeting on Thursday evening presented two speakers: Sister Van B. Wright, who spoke on Home, the Place Where Missionaries Are Produced; and Bro. G. R. Montz, who gave the missionary sermon.

On Friday morning the time was spent in the interests of Christian education. The main theme was The Church in Co-ordinated Action. This was presented by ten speak-

ers. The subtopics discussed were: Church School Leadership, Worship in the Children's Department, Worship in the Adult Department, The Class, The Cradle Roll and the Church, Children and the Church Service, Young People and the Church, Adult Organized Groups, The Bible Institute. On Friday evening the subject was Peace and Temperance. A movie, The Beneficient Reprobate, was shown and a peace sermon closed the conference.

As a guest of the Conference, Bro. C. Ernest Davis of McPherson College rendered much aid on the program, filling in where vacancies occurred. Our thanks are due him.

The first business session was on Thursday morning at about 11:00 A. M. The delegates chose as Moderator, Bro. M. S. Frantz, and as Reading Clerk, Bro. C. Noble Stutsman. Clement Bontrager held over as Writing Clerk. Reports showed progress in the various departments of the district work. Finances proved to be in good condition. The men and women of the district are coming more and more to occupy front line positions. Elder Van B. Wright was chosen to represent our district at the Lawrence Conference. Elections placed more capable laymen on the Board of Administration and Church Extension. A protest against war toys was sent on to Annual Conference. The district went on record as favoring a District Executive Secretary, who will serve the district on a half-time basis. The time for holding district meeting was changed from Wednesday, Thursday and Friday of the first week in May to a week-end affair: Friday, Saturday and Sunday, so scheduled as to make it the first Sunday in May. This will make it possible for more young people to attend the meetings. The district went on record as favoring a goal of $650 for the support of McPherson College. Appropriate resolutions were adopted and a district meeting which marked real progress in the life of our church in a wide extended northwestern area came to an end. Progress has been made; yes, but the years to come will demand more of effort if we are to be found faithful to our trust in Idaho and Western Montana.

Clement Bontrager,
Writing Clerk.

Weiser, Idaho.

A TESTIMONY AND WITNESS TO GOD'S LOVE

Through the Holy Spirit God has directed me to give my testimony to his greatness and wonderful power. How wonderful to be a child of God, and how empty one's life would be but for the love of God and his care!

I had poor health for eleven years. I am the mother of twelve children, all living, and all have accepted Christ but two small children. My early married life was wonderful in health, but there came a time when I began to feel I was not where God wanted me. I prayed I might not be so busy I could hardly have time to think of holy things, but God had given us the children and it was my duty to care for them. But the time came when I was laid aside and given time to meditate more on holy things.

In the fall of 1936 God wonderfully spoke to me, yet my body was gradually getting weaker and weaker. It seemed the doctors were unable to do anything. One told me to go to Canada, but I knew I could not. Suddenly, early one morning, the voice of God told me to take the Bible and see what God had for me. I was directed to Isa. 40: 28-31. There I read: "He giveth power to the faint." Those words meant more to me than anything else I could have received. How wonderful to come boldly to the throne of grace where we may find grace to help in time of need! But there was something to be done, for faith without works is dead. And so I felt the great need of prayer. A good sister advised me to be anointed, as I am a great believer in the promises found in James 5: 14. One week after my first experience God wonderfully touched my body through anointing and my strength came back speedily. I had the full assurance that God had a work for me to do. Nor did I want to neglect the gift which I had received, which truly was the best gift I could have ever received, because it changed my life completely. Instead of being worried and troubled, that all disappeared. If we have faith in God we will not worry and fret, but pray, and God will take care of us. We who have trusted, tested and tried him, know his promise is true. So why not claim his promise, since we know that Jesus never fails? But we must keep in close fellowship with Jesus and see that there is nothing between us and our Savior. Then we are where Jesus can hear when we pray. According to Psa. 66: 78, if we do not regard iniquity in our hearts, the Lord will hear us and bless us. How wonderful to have faith in God!

Jesus will never forsake his own, and we who love the Lord will never willfully sin against him. If by the weakness of the flesh we should stumble, God is by our side with his everlasting arms to uphold us. The Holy Spirit is the Christian's Guide, ever gently leading us and convicting us when we are tempted and tried. By faith in God we have victory.

I feel God has called me to witness for him and so I write these words. If one can not cross the ocean, nor preach like Paul, he can tell the love of Jesus. He can say that he died for all. None of us are so small but what God has something for us to do. The little stones are needed as much as the large ones in building our heavenly mansions. So God helps us to do what he bids us do. May God richly bless all the readers of the Gospel Messenger. It is always rich in spiritual food, and I hope may never be anything else but Spirit-filled.

Royersford, Pa. Mrs. Morvin Wisler.

IN MEMORY OF HENRIETTA ELSON

Henrietta, daughter of Abram and Sophia Trowl Huff, was born Jan. 22, 1860, near Wawaka, Ind. She was united in marriage with Bro. J. Harris Elson, Oct. 10, 1889. To this union one son, J. Gordon, was born.



Bro. J. H. Elson served as a minister of the Wawaka church for a number of years. During this time, the Elsons lived on a farm near the church and their doors were always open to anyone who needed shelter. Being much given to hospitality, they often had guests who were always extended a hearty welcome and urged to stay as long as they desired. Visiting evangelists were warmly received and left, feeling richly blessed for having made their home with this happy pair. A number of patients were nursed back to health in their home by Sister Elson's kindly hand, or tenderly cared for by her during their last days.

When Bro. Elson became too old to farm, they moved

into the village of Wawaka where in 1921, he died suddenly of a heart attack.

Sister Elson united with the Church of the Brethren in her youth and was a faithful and consistent member throughout her long life. She was widely known for her loving service and faith in humanity, her sweet Christian spirit and her quiet acceptance of what God had in store for her. Although her life was often overshadowed with sorrow and disappointment, she never became bitter but rather the more patient and appreciative of blessings that came her way. Like Dorcas of old, her hands were always outstretched to the poor and needy and no service was too small for her to render. She somehow always knew when there was sickness and whenever possible went to help, quietly assuming a responsible place in the home and eagerly seizing the opportunity to serve her king. She was a great lover of flowers, growing a profusion and sharing their beauty and fragrance with others less fortunate. For many years the Wawaka Aid was blessed by her presence and council. She was a real sister to the older members and a mother to the younger ones. The work she did for the Aid Society was no small amount and especially was she known for her fine quilting.

Etta passed from this life on April 17, at the home of her stepson, Tell Elson of Auburn, where she had spent the past few years of her life. Besides her son, she leaves two grandchildren, Albert and Elizabeth Elson who live with relatives in the east.

The funeral services were held in the Wawaka church, her pastor, Bro. B. E. Hoover, officiating. She was laid to rest in the Fairfield cemetery beside her husband.

After her death, a newspaper clipping was found in her handbag which in brief sums up her philosophy of life. It read: "Don't be dead from the neck up. If for nothing else, be thankful that you are alive and able to do a brotherly deed to someone, somehow and somewhere."

Wawaka, Ind. Blanche Blosser Frick.

THE PASSING OF ELDER JACOB A. BRICKER

Elder Jacob A. Bricker was born in Franklin County, Pa., Oct. 18, 1855, and passed to the world beyond in Philadelphia, Pa., Dec. 31, 1937, at the ripe old age of 82 years. Up until a few weeks before his death he followed his daily tasks as carpenter for six days of the week and the other day found him at the church services either as a member in the congregation or out somewhere preaching. Church going was his custom from his youth up.



He belonged to the old school, of whom too few remain in our midst. They were pioneers, and though without educational advantages, preached the Word with power and effectiveness, not out of books or as a tale that is told, but out of the fullness of an abiding experience. They did not prepare their sermons in a pastor's study surrounded with books and commentaries of every description. They had to support the family as well as fill the appointments at the scattered preaching places. Only men of master minds and unlimited physical resources could do both. They preached the Word with power. Bro. Bricker was just this type of man for the fifty-four years in which he served in the ministry.

Just a week before his death, he and Sister Bricker celebrated their fifty-ninth wedding anniversary, of course in a quiet way because he was not so well. Surely they must have learned the art of living together, for their home was one of peace and tranquillity, a home of prayer and Christian living. Sister Bricker before her marriage was Margaret Isabel Utz.

Brother and Sister Bricker and their daughter, Mrs. Ruby I. Boerner who survives, became members of the First church in Philadelphia about twenty-two years ago when they moved from Baltimore, Md. He always took an active part in the affairs of the local congregation and frequently represented the church as delegate to district meeting where he was a wise leader in the activities of the district. He represented the Southeastern District of Pennsylvania on the Standing Committee in 1932.

Funeral services were held in his late home by Elder M. C. Swigart, pastor of the Germantown church. He was assisted by the writer. A further funeral service was held in Hagerstown, Md., where many of his former acquaintances also gathered to pay the last tribute of respect to one of wide influence. Interment was made on the family lot in the Broadfording cemetery. If a man die shall he live again? The answer is in the New Testament, "Jesus brought to light life and immortality." Ross D. Murphy.

Philadelphia, Pa.

LENA HARB COFFMAN

Lena Harb Coffman, daughter of LaFayette and Mary Jane Hawkins Harb, was born at Union, Ohio, Aug. 27, 1868. She departed this life March 29, 1938, at the age of 69 years, 7 months and 2 days at Piqua, Ohio.

She was united in marriage with Amos B. Coffman Jan. 27, 1887. Happily they walked life's highway and fought its battles until two years ago, when her companion passed away.

To this union were born four children. One, Cecil, died in early childhood. She leaves to cherish her memory three children: C. David Coffman, Lansing, Mich,; Arthur F. Coffman and Mrs. Helen Lee, Piqua; also five grandchildren, one great-grandchild, two brothers, and one sister.

At a very early age she dedicated her life to the service of her Master and became active in his work, teaching a Sunday-school class and doing whatever she was called to do with a keen sense of the responsibility.

About twenty-six years ago the family moved to Piqua, Ohio. At that time there was no church of her choice here. Soon thereafter she set before her family the goal of "A Church of the Brethren in Piqua."

At once she became busy at this task and on March 17, 1914, became a charter member of the Ladies' Aid. She served faithfully and loyally as president for many years. She was one of the four charter members present on March 17 of this year when the Aid celebrated the twenty-fourth anniversary. The years came and went but she never lost sight of her goal and today a large church and Sunday-school membership are here as living monuments to her.

On Tuesday morning when her Master came to take her home from this life he found her busy and happy in the work to which she had dedicated herself while so young; so—

Why should our tears in sorrow flow,
When God recalls his own,
And bids them leave this world of woe,
For an immortal crown?

Is not e'en death a gain to those
Whose lives to God were given?
Gladly to earth their eyes they close,
To open them in heaven.

Her toils are past—her work is done
And she is fully blest;
She fought the fight, the victory won,
And entered into rest.

Piqua, Ohio. J. M. Wise.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gilbert-Fargo.—On May 7, 1938, at the parsonage, Charles Gilbert of the Methodist church and Nora Fargo of the Church of the Brethren.—David P. Schechter, Mt. Pleasant, Mich.

Miller-Wolf.—By the undersigned, in his home, May 1, 1938, Leland Miller of McPherson, Kans., and Charlotte Wolf of Eldora, Iowa.—J. J. Yoder, McPherson, Kans.

Roth-Henschen.—By the undersigned, at the Pleasant Dale Church of the Brethren, Decatur, Ind., April 17, 1938, Floyd Roth and Mildred Henschen, both of Decatur.—Russell Weller, Keystone, Ind.

FALLEN ASLEEP

Buffington, Bro. John Marshall, of Union Bridge, Md., died very suddenly of a heart attack Jan. 27, 1938. He was born April 14, 1862. He was married to Sister Cornelia Lippy March 16, 1899. He is survived by his wife, a son and daughter, six grandchildren, four brothers, one sister and a host of friends. Bro. Buffington united with the Church of the Brethren soon after marriage and remained faithful. He had been a peaceable citizen of this community all his life and a good husband and father, and a kind neighbor. Funeral services were conducted in the Church of the Brethren in Union Bridge by Brethren J. J. John and Joseph Bowman. Interment in Pipe Creek cemetery.—Cora Wolfe Black, Union Bridge, Md.

Callahan, Carl Edward, died at the home of his parents near Broadway, Va., May 3, 1938, at the age of thirteen months. Surviving are his parents, two brothers and one sister. The funeral was held from the Cedar Run church, with the writer officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Cook, Sister Anna Elizabeth, was born near Mechanicsburg, Ohio, on Nov. 3, 1856, and left us on April 11, 1938. In October of 1872 she was united in marriage with Daniel Cook. One son, Charles, was born to them. Bro. Cook preceded his companion in death twenty-six years ago. She lived a beautiful Christian life and will long be remembered for her deeds of mercy. She is survived by her son, three brothers, one sister and two foster children. Services by the undersigned.—D. G. Berkebile, Union City, Ind.

Grammer, George, was born in Montgomery County, Ohio, Sept. 30, 1874, and departed this life at his home in Michigan, May 13, 1938. Nov. 29, 1899, he was married to Maggie Simmons. To this union were born one son and two daughters. When nineteen years of age he united with the Church of the Brethren and remained faithful. In 1917 he and his family moved to Michigan where he spent the remaining years of his life. He leaves his devoted companion, one son, two daughters, three grandchildren, two sisters and many relatives and friends. Funeral services were held for him May 16 at Cornell church, by the undersigned. His body was laid to rest in the cemetery near by.—Max Hartsough, Brethren, Mich.

Meador, Bro. Moss, son of Andrew and Louise Dillon Meador, was born in Virginia May 17, 1858, and passed away at his home in Flora, Ind., April 29, 1938. He is survived by his wife, Mary Boone Meador, two sons and five daughters, nineteen grandchildren and eight great-grandchildren. He was for many years a member of the Flora Church of the Brethren. Two months before his departure he called for the anointing which was administered by his pastor. Funeral services were held in the Old Order church, with Eld. Jacob Skiles and the undersigned in charge. Burial in Maple Lawn.—Ray E. Zook, Flora, Ind.

Miller, Sister Elizabeth Walker, was born in Stony Creek Township, Somerset County, Pa., Nov. 14, 1847, and died Jan. 28, 1938, at the Old Folks' Home at Windber, Pa. Aunt Lizzie, as she was commonly called, was the youngest daughter of Eld. Daniel P. and Elizabeth Horner Walker, and a sister of Eld. D. H. Walker, deceased. She was married to Eld. P. U. Miller who preceded her in death twenty-two years ago. No children were born to this union so she spent about four years living with some of her relatives. Then she went to the Old Folks' Home and enjoyed living there very much. She was a faithful member of the Church of the Brethren for about seventy years. She had been a regular church attendant. Funeral services were held in the Pike church at Brotherton by Lewis S. Knepper, assisted by H. Q. Rhodes. Interment in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

Morgan, Elizabeth Kintzel, was born Nov. 2, 1849, and departed this life May 5, 1938. She suffered immensely and had been bedfast for twenty-one weeks. She was an active member of the Church of the Brethren for many years. She is survived by four sons, one daughter, one brother, thirteen grandchildren, thirty-two great-grandchildren and seven great-great-grandchildren. Funeral services were held by the undersigned at Struphours church. Interment in the adjoining cemetery.—Ira D. Gibbel, Myerstown, Pa.

Niswander, Sister Alta Shreely, wife of Eld. Albert M. Niswander, died of a heart ailment April 12, at her home near Lemasters, Pa., aged 57 years, 4 months and 25 days. She was a member of the Church of the Brethren since 1909. She had served her Master faithfully for almost thirty years. She leaves her loving husband, six children, two brothers and a host of friends. Funeral services were held at Upton Church of the Brethren by Eld. Edgar Landis and Edward Wengert. Burial at Cedar Hill cemetery.—Nelson L. Wilson, Greencastle, Pa.

Shugard, Sister Lillian Rosenberry, died March 14, 1938, after a brief heart attack. Her sudden passing was a shock to the family, the church and the community. She was a faithful and active member of the Germantown Church of the Brethren. She was among us as one who ministered. We can truly say she bore the testimony of her Lord. She suffered least from her own pain and most from the sorrows of others. She lived a beautiful life. Besides her faithful ministry in her church she was a devoted wife and mother. She will long be remembered for her unusual devotion to her home and family. She is survived by her husband, Howard, one daughter and three sons.—Mrs. M. C. Swigart, Philadelphia, Pa.

Shulow, Ruby Frances Amstutz, daughter of Samuel and Carrie Ewing Amstutz, was born July 21, 1915, in Orange Township, Hancock County, Ohio. She departed this life May 12, 1938, at the home of her parents. She was a fine Christian young woman and her going was a shock to all. She was united in marriage to Willard R. Shulow July 3, 1937. She united with the Bethel Church of Christ at the age of twelve years and remained faithful. Her favorite Scripture was the fourteenth chapter of St. John. She attended Bluffton high school and had been employed with the Triplett Electrical Company until a few months ago. She was well known and loved by all. She leaves her husband, her father and mother, three brothers, two sisters and many relatives and friends. More than 450 people attended her funeral in the Bethel Church of Christ. Services were conducted by Rev. Davis and the writer. Interment in the Thompson cemetery.—J. L. Guthrie, LaFayette, Ohio.

Snyder, Christian Bernard, son of Bro. Elmer and Sister Kathryn Snyder, was born Feb. 8, 1938, and died March 10, 1938. Besides his parents he is survived by two sisters and his grandparents, Mr. and Mrs. C. B. Snyder and Mr. and Mrs. Nathan S. Zug. Funeral services were held at the home, with interment in the Chiques cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Stocksdale, Bro. Colonel Grant, son of Charles and Grace Noffsinger Stocksdale, was born near Union City, Ind., Oct. 19, 1907, and passed away April 19, 1938. At the age of thirteen he accepted his Savior and was always interested in the work of the kingdom. On Aug. 8, 1934, he married Sister Lola Mae Weaver. Theirs was a happy Christian home. He is survived by his companion, his father, seven brothers, two sisters and his grandmother, Mrs. Amanda Noffsinger of Union, Ohio. Services in the Union City church by the writer.—D. G. Berkebile, Union City, Ind.

Stover, Bro. Roy W., died at the Chambersburg hospital May 8, 1938, aged 51 years, and 26 days. He had been ill for more than a month. He was a son of the late John A. and Annie Winger Stover of Clay Hill, and was a lifelong resident of the Greencastle-Antrim community. He was a successful livestock dealer and traveled much through Cumberland Valley, Pa., and the Valley of Virginia. He was a popular city councilman of Greencastle for a number of years, which position he held till his death. He was a charter member of the Greencastle Church of the Brethren. He was ever zealous and discreet in forwarding church work. He held definite and decided views as to qualities that should characterize a minister and pastor. He was very practical in his plans for church finances and contributed liberally of service and money. He will be greatly missed in the community, in the church, and in his home. Surviving are his widow, Mrs. Mary Gilland Stover, two sons, one daughter, five sisters and one brother. Funeral services at the home in Greencastle, conducted by Brethren J. I. Thomas and C. E. Grapes. Interment in the Cedar Hill cemetery.—J. C. Beahm, Greencastle, Pa.

Vogt, Albert James, was born near Buffalo, N. Y., Sept. 4, 1862, and passed away at his farm home in the bounds of the Prairie View Church of the Brethren, Morgan County, Mo., aged almost 76 years. He is survived by his life companion, Sister Mary Ramer Vogt, and nine children. One child passed away in infancy. A little less than a month prior to his passing he suffered a heart attack but apparently was recovering. Later pneumonia developed which caused his death. Funeral services were in charge of Eld. James M. Mohler of Leeton, Mo., with interment in adjoining cemetery.—W. W. Holsopple, Versailles, Mo.

Wilson, Laura Garling, daughter of Daniel and Eliza Garling, was born May 25, 1872, near Upton, Pa., and departed this life at the Chambersburg hospital March 13, 1938. In early childhood she chose to follow the Savior and united with the Church of the Brethren in 1889. She served her Lord and Savior faithfully for almost fifty years. She was always sincere and devoted in her religious life, in the home, in the church and community. She will be greatly missed, but her influence will live on. She leaves her devoted husband, two loving children, two grandchildren, two sisters and three brothers. Funeral services were held in the Upton Church of the Brethren by Elders A. M. Niswander and Edgar Landis. Burial was made in the cemetery adjoining the church.—Nelson L. Wilson, Greencastle, Pa.

Winters, Bro. James S., died in the Somerset Community hospital on April 4, 1938, aged 72 years. He spent most of his life on a farm near Somerset, Pa. Surviving are his wife, Susan Kimmel Winters, two sons, his aged mother, two brothers, one sister and several grandchildren. One daughter preceded him in death. Funeral services were conducted at the home by his pastor, Bro. H. Q. Rhodes. Burial in the church cemetery at Brotherton, Pa.—Mrs. A. R. Knepper, Berlin, Pa.

Yeater, David E., son of Elias and Elizabeth Yeater, was born in Juniata County, Pa., May 10, 1870, and died May 14, 1938. He was married to Mary Jenkins Oct. 25, 1893. They spent most of their married life in Cedar County, Iowa. Twelve children were born to them, nine of whom survive. He is also survived by his companion, five brothers and one sister. He became a Christian and joined the Church of the Brethren about thirty-four years ago. He was elected to the office of deacon, and was faithful in every trust committed to him. He had been in failing health for nearly two years due to cancer. Funeral services were conducted by the writer in the Cedar church. Iterment in the Clarence cemetery.—U. J. Fike, Clarence, Iowa.

Young, Sister Annie B., widow of Jacob H. Young, departed this life April 27, at her home in Mt. Joy, Pa., following an illness of eight months. She was born March 23, 1861, in Rapho Township, the daughter of the late Abram E. and Fannie Brubaker Heistand. She was a faithful member of the Church of the Brethren for forty-six years. Her husband preceded her in death about six months ago. She is survived by twelve children, twenty-nine grandchildren, seventeen great-grandchildren and four brothers. Funeral services were held at the Florin house, West Greentree congregation, by the home ministers. Interment in the Chiques cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

CHURCH NEWS

ARIZONA

Phoenix.—The church is moving along nicely. Council is held the first Tuesday evening of each month, with splendid interest and attendance. We are planning a forward movement plan, looking toward a new church plant and a full-time pastor. Sunday school is growing. The Easter service was well attended. In the evening the young people gave a play. The Men's Work has been organized. The Women's Work organization has had a very good year. The women are making plans for the summer months.—Mrs. Clyde W. Miller, Phoenix, Ariz., May 14.

CALIFORNIA

Raisin.—The Reedley young people gave a worth-while program Feb. 27. The district officers of the Women's Work met with us Feb. 24. They brought many helpful suggestions and created a greater desire for the missionary work. Our revival meeting, conducted by Bro. Forest Eisenbise of Fresno, closed March 20. All messages were inspiring and helpful. There were one baptism and four confessions. We feel the church has been built up and has taken on new life. We must not forget the Bible institute and prayer meetings that preceded the messages each evening. The teaching was made clear and plain. We were sorry that everybody did not avail themselves of the opportunity of knowing more about the Bible. Much credit is also due Sister Eisenbise for leading so ably in the song services, and also for contributions at different times from their talented family. The meetings last Sunday were among the largest during the revival. A basket dinner was served at noon. We enjoyed having many guests with us. The congregation has increased and the attendance at Sunday school has been almost doubled. More interest in the work is manifested. Brother and Sister Eisenbise took active part and gave us helpful suggestions at our missionary and women's community club meetings. Since our meetings closed the young married people's class and the trustees cemented our basement. All the labor was donated and the contractor, not a member of any church, donated one-third of his time. The Ladies' Aid gave $50. The church is grateful for the combined efforts of all. A good Easter program was given by the young people and intermediates. May 7 a consecration service was observed in connection with the Sunday morning service. Including the four children and two babies, there was but one Brethren baby. The Aid Society and missionary meetings are well attended. The Aid sponsored a banquet and food sale. The missionary circle is reading Brethren in China. We decided to send $5 for the Annual Conference offering.—Elizabeth Kimmel, Raisin, Calif., May 15.

COLORADO

Haxtun.—District meeting for Eastern Colorado will be held at the Haxtun church Aug. 20-22. Our young people went to Sterling, Colo., Sunday afternoon of April 24 for a joint meeting with the young people there. They remained for the evening C. E. rally at the Christian church. A petition to congress to prohibit liquor advertising was circulated on April 24. This was sponsored by the W. C. T. U. for the National Temperance and Prohibition Council. On April 24 our pastor baptized six and three letters were received for associate membership. The newly elected officers of our mother and daughter organization are: Mrs. Heiny, chairman; Mrs. Ullrich, vice-chairman; Mrs. Ruby Heaston, secretary-treasurer. Vesper services for the 1938 senior graduating class were held on May 8. The address was given by Rev. Claude Kinsley who spoke on Building the Background. The eighth grade graduation exercises were held May 10 at this church, with Rev. Howard Elston, pastor of First Methodist church of Sterling, Colo., delivering the address. A temperance lecture was given May 11 by Bob Williams of Ft. Collins.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 16.

FLORIDA

Tampa.—We held our council March 19. Plans were made for the addition which we have recently made to our church building. Many of our tourist brothers and sisters have returned to their homes, leaving our attendance much diminished. We were happy to have Sister Elsie Shickel of the India mission field with us recently. She gave two very interesting talks on the work being done in India. The children in the primary department gave a short program Easter morning. During the church hour we sang many Easter hymns. Bro. Harvey M. Landis preached a sermon on the resurrection. A number of our members attended the Sunday-school convention at Middleburg, Fla., May 1. The young people's group honored the mothers on Mother's Day with several appropriate songs. Plans are being made for our daily vacation Bible school to be held in June.—Marion Gunn, Tampa, Fla., May 11.

ILLINOIS

Freeport.—A missionary play, The Lost Church, was given early in February. We also gave the play at another church at their request. On Feb. 22 our pastor, Bro. D. D. Harner, and his wife had open house. Many members and friends called and were served tea. The young people gave two plays, Only Day I Have, and Thou Fool, on Feb. 27. They later gave this program in the Dixon and Polo churches. A missionary program was given March 27 by Brother and Sister E. L. Ikenberry and Brother and Sister Robert Byrd. April 2 a deputation team from Manchester College gave a program consisting of music and a play, The Color Line. At Easter time our church put on a cantata, Mary of Bethany. On April 22 a men's meeting was held in our church. After a short program the problems of remodeling the church basement was brought up and about $500 was raised to carry on this work. At council on April 25 the church voted that the trustee board carry to completion the work of remodeling the basement. Bro. D. D. Harner was chosen as delegate to Annual Conference, with Sister Harner as alternate. Communion will be held May 22. April 24 we enjoyed a play given by the Polo young people. The play was entitled For He Had Great Possessions. On Mother's Day evening a program was given. May 11 a fellowship supper was enjoyed by the mothers and daughters. A program of vocal solos, a reading of a one-act play, a piano solo and several short talks were given.—Mrs. Morris Firebaugh, Freeport, Ill., May 12.

INDIANA

Brick (Nettle Creek).—On Feb. 20 Laura Shock, missionary on furlough from China, gave us two inspirational messages on mission work. In the evening the B. Y. P. D. gave a missionary playlet. At the three services offerings were lifted for mission work. In the afternoon of March 13 the B. Y. P. D. sponsored a mass peace meeting. Prof. J. R. Schutz of Manchester College spoke for Senator Nye who could not be present. April 1 the Nettle Creek congregation met in council and chose Eld. O. D. Werking as delegate to Annual Conference. The Master Key class sponsored a sunrise service and an Easter breakfast. An impressive service was given with an inspirational message from Rev. Geo. Manley, a Methodist minister. We held our love feast April 23, with Bro. C. H. Hoover officiating. On Sunday we were favored by several selections from the male quartet from Anderson. The quartets from Manchester College were with us in the afternoon of May 15 for a program of songs. They were accompanied by Prof. J. O. Winger. Several of the young people attended the state B. Y. P. D. conference at Manchester April 29 to May 1. A family of four was baptized on Easter. The Constant Workers class recently held services for the inmates of the County Infirmary at Centerville.—Mary Dutro, Hagerstown, Ind., May 16.

Michigan City.—Our church sponsored a pre-Easter revival meeting, with the pastor as evangelist. At each meeting one of the seven sayings of Jesus Christ while on the cross was used as the theme. Twenty were baptized, three united with other churches, three await the rite of baptism and one was received by letter. A sunrise service was held on Easter. The Sunday-school children presented an Easter program in the forenoon. The B. Y. P. D. presented an Easter pageant in the evening. Our communion was held April 23, with over seventy communicants. Elders Galen Bowman and Kenneth Murphy were visiting ministers and contributed in the conducting of the meeting. Several were present from the La Porte church and the Buchanan, Mich., church. May 13 the women's organization sponsored a mother and daughter banquet with sixty-four present. A fine program with a candlelighting service was put on after the meal. Five young men and the pastor served the tables and washed the dishes. The pastor was elected delegate to Annual Conference and Mrs. Shock was elected to represent the Women's Work at the Conference. There were ten of our young people at North Manchester during the state B. Y. P. D. convention and they made a report to the church during the worship hour the following Sunday evening. There has been much illness in our group since the first of the year, but no deaths resulted.—D. W. Shock, Michigan City, Ind., May 16.

New Hope.—Sunday-school attendance is increasing under the superintendency of Bro. Roscoe Ross. Services are held every Sunday evening except the fourth Sunday night of the month, when a cradle roll program is given. Sister Zoe Dailey is superintendent of that department. We will have a Ross reunion the first Sunday in August, with a basket dinner at noon. Bro. J. S. Alldredge is still meeting with us the first and third Sundays of each month.—J. W. Coryea, Seymour, Ind., May 16.

Pittsburg Mission.—We are getting ready for a Children's Day program. We have organized a Ladies' Aid, with Mrs. Mildred Eis as president. We had a fine attendance at communion on April 15, with Eld. Angle present at the services. We are having good attendance at services. Bro. Finnell preached for us two Sunday mornings and

showed pictures in the evening. We are making plans to paint and decorate the church.—Mrs. Dean Cripe, Delphi, Ind., May 16.

West Manchester.—Our elder, Bro. A. M. Stine, will represent us at Annual Conference. Bro. T. G. Weaver of North Manchester will be our pastor for the summer. May 3 we had a fellowship supper to welcome Brother and Sister Weaver. Our love feast was held May 7, and was well attended. Bro. G. W. Deaton of the Eel River church officiated. Our young people gave the play, He Lives, to an appreciative audience on Easter Sunday. One Sunday afternoon in March a goodly number motored to Mexico, Ind., and held services for the members in the Mexico Welfare Home. Bro. Lester Young has been appointed president of the young people's department of Middle Indiana.—Mrs. Frank Wolfe, North Manchester, Ind., May 14.

KANSAS

McLouth.—On May 8 Bro. Hylton Harman of Kansas City closed a two weeks' revival in the McLouth church. His messages were delivered with much spiritual power. Eight young people accepted Christ during the meeting. On May 20 Bro. Harman will deliver the commencement address at the McLouth high school.—Ira N. H. Brammell, McLouth, Kans., May 14.

Morrill.—On March 28 the teachers and officers enjoyed a covered dish supper and a very helpful and inspirational meeting. On March 29 our women met to discuss organization under the general plans of Women's Work. Our women have never been so organized but decided to try it. Our pre-Easter meetings were held April 3 to 17, with Bro. J. F. Baldwin in charge. Six were baptized and one was received by letter. Our pastor conducted meetings at Newton, Kans., during the following two weeks. Bro. Earl Breon of McPherson, Kans., was our guest speaker on May 1.—Mrs. Wray Whiteneck, Hamlin, Kans., May 10.

Salem.—A special offering for the Crumpacker fund was taken during February which amounted to $43. The acting pastor was elected to serve our church for the remainder of the fiscal year. Groups as well as individuals from McPherson College have been with us at various times to assist in our services. Our Easter worship service was very impressive and was well attended. The ladies have been able to help in a financial way with several projects by having lunch counters at the early spring sales. We have recently had a new roof put on the church, and the parsonage is to be painted in the near future. The pastor was elected as delegate to the Annual Conference. A number of others are also planning to attend the Conference.—Mrs. Luther Harshbarger, McPherson, Kans., May 18.

MARYLAND

Baltimore, Woodberry.—Our church work is progressing with good attendance. During Holy Week our pastor held services. After a message by the pastor on Easter Sunday, seven stood for baptism. In the evening a musical program was given by the adult choir. April 24 we held our love feast. Our elder, Bro. Jacob Hollinger, presided. We had a splendid service with a large number participating in the feast. Before the love feast eight were baptized by our pastor and two were rededicated in the morning service. The Aid Society workers are busy with quilting. On Mother's Day we had a program with the young people's choir taking part. We are now planning to enlarge our building and put in a baptistry.—Mrs. William Horn, Baltimore, Md., May 15.

Union Bridge.—Our church and Sunday school have been progressing nicely. Attendance has been good. Our Aid Society has also been doing splendid work under the supervision of our president, Sister Jesse Pfoutz. We have been meeting regularly once a month. Quite a number of our folks attended our district meeting at Westminster April 27. Our love feast was held at Pipe Creek May 1. Under the direction of the Anti-Saloon League, Ten Nights in a Bar Room was presented to a large audience on March 22 in the Methodist Protestant church. We are planning for our daily vacation Bible school to be held the latter part of June. A singing class will probably be held. Since our last report we have received three by baptism, and have granted six letters of membership.—Mrs. Cora Wolfe Black, Union Bridge, Md., May 16.

MICHIGAN

Detroit, First.—The work here under the direction of Pastor Harvey R. Hostetler is progressing nicely. There was good attendance at services all through the winter. With the coming of the Lenten season the church entered upon a five weeks' church loyalty crusade. Each Sunday, beginning March 13, we placed special emphasis on some phase of our church program—family day, guest day, roll call Sunday, community day and young people's Sunday. The attendance and interest were good. During the last two weeks of Lent evangelistic meetings were held. An important part of these meetings was the children's story hour. Fourteen were baptized and two received by letter. An Easter dawn breakfast was sponsored by the young people, with seventy-five attending. The pastor preached a special sermon for the children preceding the regular church service. We had baptismal service in the afternoon and communion in the evening. About $375 was received as a self-denial offering for the building fund. Bro. Hostetler will represent our church at Conference. On May 15 he was elected as associate elder of this church. Bro. J. E. Boyd was elected to the deacon's office. The mother and daughter banquet on May 13 was well attended. The toastmistress was Mrs. Mable Bowman Price. We carried out the theme: The Home Nest. Short talks were interesting. Readings and music completed the program. Bro. Hostetler has been asked by the Detroit Council of Churches to conduct the morning devotions over WWJ from May 30 to June 2. This service will begin at 7:15 A. M. The choir will assist with music. The Laymen's Club had a chicken supper on April 29. The Mother's club has continued its regular monthly meeting.—Mrs. Walter R. Gordon, Detroit, Mich., May 17.

New Haven.—We met in council and officers were elected. On Easter our young people gave a splendid program. Many good thoughts were brought to us in song and reading. On Mother's Day the mothers and children gave a program which was enjoyed by all. Our attendance in Sunday school and church has been good. We are looking forward to having Brother and Sister E. S. Coffman with us for a week of revival meetings beginning May 29. Our love feast will be held on the evening of June 4. We enjoy having our neighboring churches with us.—Mrs. Naomi Cramer, Middleton, Mich., May 16.

MISSOURI

Cabool.—Last winter the play, Nanu Waits, was given by the young people. A missionary offering was taken at this time and $12 was sent in. An appropriate cantata was given during the Christmas season. Bro. W. A. Erisman of Fairview brought us a message during the absence of our pastor. We sent in $50 for achievement offering; $10 of which was given by the Women's Work. During council in March one letter was accepted and two granted. It was decided to have the love feast on May 23. We have sent offerings to McPherson College and for Spanish relief. The cantata, The King of Glory, was given at Easter time. The children gave a nice program in the morning. The ladies had a successful bazaar and bake sale before Easter. We are glad that we have been able to get the club rates for The Gospel Messenger. One of our members, Sister Taylor, aged 95, has been laid to rest. It was decided to have a union vacation Bible school beginning June 5. Meetings will be held at the Brethren church.—Florence Jones, Cabool, Mo., May 18.

Deep Water.—We met in council May 15, and as the time for electing new officers had run over time they decided to hold the same officers until the regular time for electing them. We voted to keep Bro. L. M. Baldwin as pastor for another year. We are greatly encouraged by the co-operation the church is giving. Our Sunday school is increasing in number. We are looking forward to a series of meetings. The elder and pastor suggested that we sponsor a campaign to get seventy-five per cent of the families interested in taking The Gospel Messenger.—Mrs. Etta Skaggs, Montrose, Mo., May 16.

NEW YORK

King Ferry.—We had the pleasure again this year during the missionary conference at Cornell University to have two of our missionaries visit us. Bro. D. J. Lichty gave us two interesting messages on Jan. 30 and Bro. Ikenberry brought messages on April 6. We are glad for these visits each year. The world's day of prayer was observed in a union service of all the churches of the larger parish and was held in our church. Our pastor had prayer service and a good lesson three nights during Passion Week. Our Easter program was given by the children, with three numbers from the chorus on Sunday night. The Easter offering went for missions. One was baptized on Easter Sunday. On April 24 our church joined with the other churches of the larger parish in a mass Easter music program at Union Springs. Each church gave one or two numbers and all joined in the mass choir for two numbers. This made a choir of 140 voices. We are having another Lord's project for this summer and each one is to give offerings to the church fund they think best. At our last council we planned to put shrubbery on our church grounds. Those who could were to donate shrubs. Our delegates to district meeting were Brethren C. W. Zimmerman and H. D. Jones. They gave their reports on May 1. Sister Kittie Bowman will represent our church at Annual Conference. May 15 we will have our spring love feast. The B. Y. P. D. leader, Mrs. Vernon L. Bowman, sponsored a Mother's Day program. The pantomime was very much enjoyed, as well as special music. We are looking forward to May 22 when Bro. Dan West will be in our church for the morning worship. The same night he will give a talk at a mass meeting in Sherwood school auditorium. The second contest with the red and blue dime cards closed the last Sunday in April, with about ninety dollars for the building fund. Bro. A. P. Wenger will be with us in a week-end Bible institute in the near future. Our revival meeting will begin on Aug. 14, with Bro. R. P. Bucher as evangelist.—Mrs. Gertrude Roller, King Ferry, N. Y., May 12.

OHIO

Ashland City.—We closed a very successful revival April 10, with Bro. J. O. Winger of North Manchester, Ind., as evangelist. A good interest was manifest from the beginning. Twenty-five were added to the church by baptism and three by letter. Three were baptized since the meeting. We feel the church is much strengthened. Bro. Winger gave us good messages. The meetings were followed by a love feast Monday night, with a large attendance. Our pastor, Bro. Deardorff, is conducting a weekly study class for the benefit of the new members. The men's organization put on a special program for the mothers on May 8. Each mother present was presented with a carnation. Our B. Y. P. D. held an impressive sunrise service on Easter morning. In the evening the North Manchester chorus was with us and rendered a good program. Sister Goldie Swartz, missionary from India, returned home April 26. She gave us a fine address on the spread of Christianity in India. Our Sunday-school attendance fell off somewhat through the winter due to sickness, but is now increasing again. We have seen the need of organizing a new class for some newly married folks.—Mrs. Fern Keefer, Ashland, Ohio, May 16.

Columbus.—The Co-operative Brethren church of Columbus, Ohio, has been newly decorated. This was made possible not only by the gifts and the work of the local members and friends but also by the aid of the Mission Boards of the Brethren church and Church of the Brethren. The Columbus church wants to express appreciation to the church people of Ohio who give their mission offerings through these Boards for mission churches such as ours. We rededicated our church on April 24. Bro. H. E. Helstern, pastor of the West Milton, Ohio, Church of the Brethren, preached the rededication sermon and Bro. J. Garber Drushal, of the Brethren church, offered the prayer of rededication. Both these brethren were with us in our communion service in the evening. We enjoyed fellowshiping with Brethren Helstern and Drushal and were spiritually encouraged to continue on in fuller service for our Savior. On Easter morning the Sunday school realized its long-desired goal. There were one hundred and ten present; the Sunday school's largest attendance in the more than eight years of our pastorate here. May 1 we were favored with a musical program by a young people's orchestra led by Mr. Denune of the United Brethren church. Mother's Day is always a very special day in our church. The feature of the morning service was our mother's quartet. After the sermon each mother present was presented with a white carnation. In the evening a Mother's Day program was given by the primary department and the young people. Our boys and girls are looking forward to our daily vacation Bible school which will be held in July. We ask an interest in your prayers.—D. R. Murray, Columbus, Ohio, May 16.

North Poplar Ridge.—The Manchester quartet gave a musical program at our church on Feb. 6. Pre-Easter services were held on Wednesday and Thursday evenings, and an Easter cantata was given by the Defiance church and our church on Friday evening before Easter. The same cantata was given at the Defiance church on Easter Sunday evening. On May 8 a mother and daughter fellowship supper was held. Mrs. Adam Ebey of North Manchester, Ind., was the speaker for the evening.—Nora Chase, Defiance, Ohio, May 17.

Olivet.—During the winter quarter church interest and attendance continued to go forward unabated. The enrollment was 163, with an average attendance of 98. A Valentine B. Y. P. D. joint social with White Cottage was held at the local church. A father and son banquet was enjoyed March 22. Guest speaker was Rev. Williams of the M. E. church of Somerset. Other numbers were furnished by local talent. An eight-acre tract of land adjacent to the parsonage was purchased by the trustees. Several offerings taken by the missionary committee amounted to $129.02. The women had three Aid Society meetings and contributed to Esther Mae's and Bro. A. D. Helser's support. Their average attendance was eighteen. The missionary year closed with Bro. A. D. Helser's support paid in full. The cabinet held one meeting. Brother and Sister DeLauter attended the Ohio state pastors' convention at Columbus. Bro. DeLauter has been chosen as our delegate to Annual Conference. The Messenger is again coming into seventy-five per cent of the homes of our church people.—Mrs. Chloe De Rolph, Thornville, Ohio, May 17.

Sugar Creek.—We closed a very successful revival on Easter Sunday with Bro. H. S. Gipe as evangelist. The word was preached in a simple yet convincing manner, and the children were delighted and interested in the chalk talks which were brought to them each evening. Bro. G. D. Armentrout contributed to these meetings by his leadership in song. As a result eighteen accepted Christ and were baptized Easter Sunday. On Easter evening a larger number than had been present for years surrounded the communion tables. It was truly a spiritual feast. Since these meetings another one has been taken into the church by baptism, which makes a total of twenty-eight new members in the last six months. Our pastor, W. D. Landes, and wife represented us at the district meeting in the Eagle Creek church. Our Sunday-school attendance has been keeping up splendidly and we feel encouraged to press forward in the work of the Master.—Mrs. Nina Landes, Lima, Ohio, May 18.

Toledo.—On March 8 we met in council. Mrs. Fern Thornton and Bro. Wilbur Bantz were elected as delegates to district meeting which was held at Eagle Creek church, March 15-17. March 20 baptismal services were held, and sixteen were baptized. This was a very beautiful service. Candles were used as lights. March 10-15 our pastor, Bro. Wilbur Bantz, conducted Holy Week services, with our communion on Thursday night. About ninety-six attended. On Easter the young people gave a play, The Unlighted Cross. Baptism was administered to five young people. On April 18 Bro. Bantz left to hold evangelistic meetings at Pioneer, Ohio, for two weeks. The pulpit was filled on April 24 by Bro. J. Hornish, and on May 1 by Clara Harper, returned missionary from Africa. The women met April 28 to give the church house a general cleaning. The mothers and daughters held their annual banquet May 6. An interesting program was given, followed by a social hour. On Mother's Day Mrs. Braun of the Juvenile Court gave an address, sponsored by the mothers and daughters. A flower was presented to every mother present. The Sunday school is growing, the attendance being around two hundred every Sunday. Much credit is due our superintendent, Mr. LeRoy Eberly. The morning worship attendance is very good, with inspirational sermons by our pastor. The Aid Society is active and meets each week. The mission director of the church just recently organized a mission band, consisting of forty boys and girls.—Mrs. Vella Marks, Toledo, Ohio, May 12.

Zion Hill.—Since our last report our Christmas mission offering was $60. Our pastor held revival meetings at Eastwood church in January. During his absence Stephen Yoder and Jonas Horst brought us splendid messages. March 20 the sub-district Sunrise group held their meeting at Woodworth with a good attendance. A week of pre-Easter services were held by our pastor, Bro. G. S. Strausbaugh, closing with our love feast services. April 19 Mr. and Mrs. Wilber Fish gave a musical program with very unusual instruments. May 1 John Ellis of Johnstown, Pa., showed pictures of his travels around the world at a union meeting in the Reformed church.—Kathryn Rohrer, North Lima, Ohio, May 16.

OKLAHOMA

Ames.—We met in council March 25, at which time Bro. Oscar Fike conducted the election and installation services for two deacons. Brethren Millard Provolt and Ora Munkres and their wives were elected and installed in a very impressive service. April 10 Brother and Sister J. E. Jarboe commenced a revival. Two were baptized and two await the rite. Four others united with other churches. The women's meeting was held at the home of Sister Lourena Grantz in April, and with Sister Josie Hedges in May. Twenty children enjoyed an Easter picnic with their teachers and the pastor and family. The pastor took part in the sunrise service conducted by the young people of the Christian church. Our love feast was held at the close of the revival. We are co-operating in every way possible in the closing exercises for the public schools. The sermon for the graduates was given on May 15. The pastor would like to encourage all who can to attend Annual Conference. We are planning to hold a union daily vacation Bible school after harvest. The school board has given consent to us to use the schoolhouse for this.—Mrs. Florence Barnhart, Ames, Okla., May 18.

Bartlesville.—We have had a wonderful revival with Brother and Sister Oliver H. Austin as evangelist, May 1 to 15. Bro. Austin preached the Word with power, and his sermons were interesting and practical. Sister Austin's work as music director and story teller was deeply appreciated. There were twelve baptized. On the last night there was a very impressive service when a splendid young man confessed Christ and all of our young people came forward, pledging their loyalty to him and to the church. A basket dinner was served at the church the last Sunday in honor of Brother and Sister Austin and our high school graduates. The church has been greatly encouraged and helped by this meeting.—Mrs. Harry Boltz, Bartlesville, Okla., May 16.

PENNSYLVANIA

Altoona, Twenty-eighth Street.—Our B. Y. P. D. presented a drama, The Living Water, at our morning service on Easter. In the evening the mixed choir sang the cantata, Jesus Lives. April 22 our mothers and daughters had a very interesting meeting at which time a number of our leaders gave talks on different phases of the Christian home. May 10 we held our mother and daughter banquet, with 165 present. After the banquet we assembled in the main auditorium where we listened to a well prepared program. April 24 we held our communion, with 231 surrounding the tables. Bro. Norris was assisted by Brethren Bittner and Feathers. Our men's chorus sang at the Mt. Zion Baptist church May 3. Several weeks ago we had fifty men from the First U. B. church as guests of Bro. R. B. Replogle's Sunday-school class. May 15 Bro. Replogle and his class returned their visit by taking seventy-five men to their Sunday school. May 15 at our morn-

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.

LOVE FEASTS

Idaho

June 5, 7:30 pm, Nezperce.

Illinois

June 5, 7 pm, Cherry Grove.

Indiana

June 4, 8 pm, Camp Creek.
June 4, 7 pm, Pipe Creek.
June 5, Bremen.
June 11, 7 pm, Wawaka.
June 13, 7:30 pm, Eel River.
June 29, 8:30 pm, Cedar Lake.

Iowa

June 5, Salem.
June 5, Union Ridge.
June 6, Spring Creek.
June 19, Panther Creek.
June 6, 7:30 pm, South Waterloo.

Kansas

June 5, Parsons.

Maryland

June 4, 2:30 pm, Broadfording.
June 4, Hagerstown.
June 4, 3:30 pm, Long Green Valley.
June 18, 4 pm, Beaver Creek.
June 19, Bear Creek.

Michigan

June 4, First, Lansing.
June 4, New Haven.
June 11, Onekama.
June 12, Rodney.
June 18, Crystal.
June 25, Zion.

Ohio

June 4, 7:30 pm, Black River.
June 5, 8 pm, West Alexandria.
June 12, 7:30 pm, Green Springs.
June 18, 19, 11 am, North Poplar Ridge.

Pennsylvania

June 4, 1:30 pm, Mingo.
June 5, 6:30 pm, Penn Run.
June 11, 6:30 pm, Jennersville.
June 19, 6:30 pm, Mt. Olivet.
June 19, 6:30 pm, Quakertown.
June 19, Yellow Creek, Bethel house.

Virginia

May 28, 7 pm, Unity, Bethel.
May 29, 5 pm, Garbers.

West Virginia

August 7, Salem.

ing church service our pastor, Bro. G. E. Norris, held a recognition service for our new members. He preached a wonderful sermon on My Church. Since the first of the year thirty have been baptized and nine have been received by letter. Sister Grace Clapper, missionary from China, was with us in April and gave us a very wonderful message about her work and the Chinese people. Since the last report our pastor has baptized seventeen.—Mrs. H. W. Troutman, Altoona, Pa., May 16.

Ambler.—Youth Sunday was observed in our church March 13, when our congregation enjoyed a remarkable service given by the B. Y. P. D. Three brief talks were given as well as special music by our young people. The pastor's message, Christ's Call to Youth, was inspiring. Our B. Y. P. D. continues to grow, and it is gratifying to see so many at our church services. On Easter evening they presented a special program, The Passion of Christ in Word and Song. In the absence of our pastor, March 20, Bro. Irwin S. Hoffer, filled the pulpit. On April 1 our congregation was invited to attend the preaching mission services at Norristown church. These services were conducted by Bro. C. G. Hesse of Bridgewater, Va. We had a fine representation present. The churches of Ambler and vicinity united in services during Holy Week. April 10 the interchurch concert orchestra, sponsored by our church, gave a concert. The children gave their program on Easter morning in a unified service. The choir helped with special music. The Ambler Youth Council sponsored an Easter sunrise service at Fort Hill. Our B. Y. P. D. had an active part. Our council was held April 22. At this meeting a new constitution was adopted. We were glad to hear our mortgage on the parsonage had been reduced $900 during the past year. It was decided that our pastor, Bro. Paul M. Robinson, should be retained as our full time pastor from June 1. We were glad to entertain the annual district meeting of Southeastern Pennsylvania, April 20, 21. April 24 seven were baptized. The pastor spoke on The Sacrament of Baptism. On Palm Sunday a beautiful lily was placed in the church by the young women's Bible class in memory of their former teacher, Sister Anna M. Brunner.—Mrs. John K. Snyder, Ambler, Pa., May 10.

Back Creek.—At the Brandt house on May 1 a Mother's Day program was given by the young people. Special music was rendered by the Shanks church quartet. Following the program a message with many inspiring thoughts about mother was brought by Bro. Norman Dentler. On May 8 Bro. M. B. Mentzer brought a good message on Mothers. The Brandt B. Y. P. D. attended the B. Y. P. D. rally of the Western Zone at the Chambersburg Church of the Brethren on May 8. We are looking forward to our love feast on May 21, hoping to live closer to God. On June 4, 5 we have arranged for a Bible institute to be conducted by Bro. Schlosser of Elizabethtown College. Both our church and Sunday-school attendance has been good.—Martha E. Meyers, Chambersburg, Pa., May 10.

Bethany.—Feb. 27 Bro. Dan West spoke to us about Spain. During February our evening services were centered on youth. We had a youth rally on March 6. Our speaker was Pres. R. W. Schlosser of Elizabethtown College. He delivered a challenging message, Christianity Is Practical. He also spoke at the morning service on Knowing God Better, and held a workers' conference in the afternoon. A Lenten program was planned, with special services for six Sunday nights, beginning March 13, and ending on Easter. Inspirational messages were given by Pastor Zuck, the choir and soloists and the Eastern Baptist Seminary quartet. Our pastor conducted a week day class for children. Eld. M. C. Swigart conducted the preparatory service on April 13, followed by the love feast the following evening. The meeting was well attended, with Eld. Ross Murphy officiating. Easter morning program was given by the children, with a message by the pastor, assisted by the choir. A final Lenten service was held in the evening, with the choir assisting. Council was held April 27. The church extended a call for our pastor to stay another year and he accepted. During our special services eight were received by baptism. Mother's Day was observed with mothers from Rebecca Home as guests. The pastor brought a Mother's Day message. The choir rendered suitable music. In the evening the choir gave a musical program.—Mrs. M. Mahler, Philadelphia, Pa., May 18.

Center Hill (Glade Run).—The cradle roll department has fifty-one babies enrolled. The junior-intermediates have been securing the services of Miss Hazel Long of the Worthington high school to instruct them every second Sunday evening in an hour of sacred music. Our B. Y. P. D. recently purchased sixteen copies of Young People's Handbook. The church has again secured The Gospel Messenger at the club rate. Once a month our missionary secretary, Mrs. Carmon Bowser, has someone present missionary news. The money raised by members presenting a penny for each year of their life on the Sunday nearest their birthday is used for foreign missions. Recently the Sunday school purchased maps for all classrooms where teachers desired them. Mrs. Alice D. Sell has created a great interest in Bible study and reading. Her class meets on Sunday evening before the sermon and has studied Matthew, James and part of Romans. More than fifty New Testaments with the Psalms, and several new Bibles have been purchased. Nineteen have read the entire Bible through since the contest of Bible reading in Western Pennsylvania started. Some have read it through twice and one has read it three times. More than 60,000 chapters have been read. Feb. 20 the women's adult Bible class and Men's Brotherhood met for the first time in a union social. Bro. J. V. Ankrom and wife of the Allegheny church and several others were present as guests. Bro. Ankrom and two other men presented the spiritual and financial needs of the church. The church voted to lift an offering the last Sunday of each month and present it as a gift to Bro. Ankrom for the good work he is doing there. On April 26 the Men's Brotherhood secured our county judge, Honorable Frank Graff, to be guest speaker at a combined meeting of men and women. March 8 a large number of our members attended the Armstrong County Christian Endeavor rally. Two of our members were re-elected on the executive staff. March 3 the colored quartet sang several selections in the morning. March 13 a union Sunday-school Bible conference of more than 300 people was held in the United Presbyterian church at Worthington. On April 25 our pastor was chosen by the State Sabbath School Association as superintendent of the young people's department for Armstrong County. On May 1 he was voted as vice-president of the Armstrong

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Please find enclosed 25c for The Gospel Messenger from the date you receive this order until August, 1938. I want to read all the news about the Lawrence Conference.

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County Ministerial Association. March 27 the men graveled the church parking ground. Twenty-three men and boys gave freely their day for the work, and six who could not be present gave a dollar apiece to help cover expenses. April 3 Bro. Stanley Kay Bowser brought a forceful messge on Eternal Punishment. May 2 our spring revival will begin, with Brother and Sister B. M. Rollins as evangelists. Our pastor has been preparing us for their coming. On Easter two young people were baptized. We are praying that many more will accept Christ during the two weeks Brother and Sister Rollins are with us. Our church recently paid $1,550 for a site of ground adjoining the church for a parsonage location.—Mrs. Stanley Kay Bowser, Kittanning, Pa., May 1.

Claysburg.—Our church met in council April 6, at which time the pastor, Bro. C. L. Cox, was re-elected to serve his thirteenth year beginning Sept. 1, with Bro. S. C. Weyant as elder. Our delegates to the district conference were Brother and Sister Chauncey F. Lingenfelter and Sister Mary Miller. On April 3 the B. Y. P. D. of the Second Circuit held their rally in our church with Bro. John D. Ellis, pastor of the Moxham church in Johnstown, as their speaker. In the evening Bro. Ellis gave an illustrated lecture on his trip to the Holy Land. On April 10 the Southern Cove men's chorus gave a sacred concert which was appreciated by every one present, and on April 30 the Moxham choir presented a cantata, Life Eternal. On April 29 the mothers and daughters held their banquet, with Mrs. A. R. Coffman as speaker. Our Men's Brotherhood has been holding monthly meetings with an average attendance of thirty-five. May 1 our pastor began a week of special services, closing with communion on May 8, with the pastor officiating, assisted by Bro. Frank Brubaker. Four united with the church by baptism, and one hundred and twenty-eight took part in the love feast.—H. D. Miller, Claysburg, Pa., May 16.

Lebanon.—We recently enjoyed two weeks of spiritual evangelistic services, with Bro. John Rowland of Mechanicsburg as evangelist. Eleven were baptized. On April 5 the church met in council. Elders Henry King and Michael Kurtz were present to assist in the election of two deacons. Brethren Quinter Lishey and Paul Martin were elected to this office. Our delegates to district meeting were Paul Breidenstein, Caleb Zeigler and Nathan Martin. We decided not to represent at Annual Conference. The juniors and intermediates had charge of the Easter program. They were assisted by the male quartet and the mixed chorus. The men will have charge of the Mother's Day program. Pre-Easter services were conducted by the home ministers. The ministers are making plans to organize a class in Bible doctrines. We are planning for our love feast on May 15.—Mrs. Carl W. Zeigler, Lebanon, Pa., Aprl 27.

Meyersdale.—Jan. 3-7 our church joined with the other churches of the town in an observance of the week of prayer. Jan. 13 Bro. DeWitt L. Miller was installed as pastor and elder. Bro. Tobias Henry of the district ministerial board conducted the installation. Dr. Guy Hartman delivered the key to the congregation. Dr. B. A. Black, president of the Meyersdale Ministerial Association, gave the welcome address on behalf of the community and other churches. A social hour followed. Feb. 17 the mothers and daughters held their banquet, with 230 present. Mrs. Miller gave a fitting address, The Glory of Being a Woman. Feb. 20 the deputation team from Juniata College presented their program. Feb. 27 the choir sponsored an old favorite hymn night. Many of the old songs were used. Some were sung as solos, duets, mixed quartets and trios. During January and February Bro. Miller presented a series of sermons on the Oxford and Edinburgh conferences. March 2 the Lenten season was begun with an Ash Wednesday dinner, after which the pastor spoke on How to Get the Most Out of Lent. During Lent cottage prayer meetings were held in the various homes. March 22 the Juniata College Alumni banquet was held in our church. The pastor preached the first four nights of Holy Week on the general theme, Great Choices of the Last Week. On Good Friday the young people sponsored a play, Release. We co-operated in the union Good Friday services, which began at noon and lasted throughout the afternoon. The sunrise service was combined with the local churches and the music was furnished by our choir. We had our love feast service on Easter Sunday, with 299 attending. Prior to the communion several were baptized. Easter morning during services an intermediate choir of fifty sang several numbers. We have been co-operating in the loyalty campaign of the churches in Western Pennsylvania and our attendance has been on the increase.—Elsie Clapper, Meyersdale, Pa., May 4.

TEXAS

Waka.—Our attendance and interest have increased somewhat with the advancement of spring. Bro. H. W. Forney of Fay, Okla., brought us inspiring messages on April 24. Our Women's Work group observed the luncheon program, sponsored by the National Council of Christian Women. The neighboring churches co-operated in this impressive service, using the theme: Christian Unity in Service. The luncheon program was held in the church basement which was beautifully decorated. We hope to observe the May 8 program luncheon each year. Plans are made to observe Mother's Day in a fitting manner. A rose parade and program to honor all mothers will be given May 8.—Mrs. Ray G. Burger, Waka, Texas, May 7.

VIRGINIA

Christiansburg.—Our church had a valentine party in the church, with about thirty present. Brother and Sister Clarence R. Bowman left us Feb. 28. We regretted their going but hope they may have much success in their future work. We welcomed Brother and Sister O. F. Bowman on March 15. Our young people met in March in a cabinet meeting at the home of Brother and Sister F. M. Lawson. Our installation service was held by H. L. Reed and M. E. Clingenpeel on April 10. We held our council March 9. Our next council will be held on Wednesday evening instead of Saturday. It was voted to have a nominating committee to recommend the officers to be elected for next council. Our pastor will be the evangelist for our next revival. Slides of memorial parks are being planned to be shown in our church by the women's organization to help raise money to paint the church. The district cabinet gave a very interesting program April 24. We are expecting to have a special program for Mother's Day by the young people, also a special sermon. We are planning a vacation Bible school for the children beginning May 23, continuing two weeks, five days a week.—Lena Nolley, Riner, Va., May 3.

Cooks Creek.—At the March council delegates to district meeting and Annual Conference were elected. Bro. L. S. Miller was elected as delegate to Annual Conference. On April 10 Bro. Minor M. Myers and wife, on furlough from China, gave us a very inspiring message about the work on the China mission field. The young people attended the community Easter sunrise service on the hillside near the State Teachers' College at Harrisonburg. At Garbers church Eld. H. C. Early delivered the Easter sermon. On Sunday night the B. Y. P. D. rendered an Easter program in music. Bro. L. S. Miller has secured a set of slides on Alcohol as a Beverage. His lectures have created much enthusiasm among the churches. On May 1 the Bridgewater volunteer students had charge of the morning service at the Pleasant Run church. At a recent council the following church officers were elected: Mrs. Ralph Myers, clerk in the absence of Bro. O. F. Bowman who has accepted a pastorate at Christiansburg; Walter Flory, treasurer; Sisters' Aid Society, Messenger agent; Olive Flory, Messenger correspondent; Vernon Flory, registrar. As the church grounds at Hinton Grove are under construction the council decided to hold the love feast at Garbers church on May 29.—Olive Flory, Harrisonburg, Va., May 10.

Ewing.—We have just closed a two weeks' revival, with Bro. J. R. Jackson of Limestone, Tenn., as evangelist. Nine were baptized and two others will be baptized later. One was reclaimed. Everybody took a great interest in the meeting and we had good attendance. Bro. Jackson will be back the fifth Sunday of May if not hindered. Our Sunday school and young people's meetings are still going fine. —Mrs. Elbert Jones, Ewing, Va., May 5.

WASHINGTON

Olympia.—At our March council the church decided to elect a board of administration as an effort to simplify and unify our church organization. The board will begin its work at the beginning of the new church year. Those elected on this board were: Oscar Thomas, Lyle Conner, Orin Michael, Maude Gregory, Lelia Looney, Blanche Beigh and Mae Rolle. The pastor and elder are also active members of the board. This board meets one evening each week to study the aims and purposes of the church. Bro. Schrock held pre-Easter meetings April 4-17. The children gave an Easter program in their own department during the Sunday-school hour. In the evening the choir gave a musical program. April 14 we held our love feast. About one hundred members communed. Several members from neighboring churches were present. A one-act play, Who Is My Neighbor? was presented at our monthly fellowship meeting March 31. We have had one baptism since our last report. A reception was held at the church for new members on April 21. A co-operative play, The Spider Web, was presented at the church on March 19. A mother and daughter tea is planned for May 5. The coast churches' convention will be held at Richland Valley May 22.—Blanche Beigh, Tumwater, Wash., May 4.

Richland Valley.—Eight of our young people attended the western Washington Brethren Youth Conference in Seattle April 1-3, and reported a very inspirational meeting. We held our Easter sunrise service in the church because of rain. The Mossyrock community church joined us in our sunrise services, and their pastor gave the main address. A very good Easter program was presented by the Sunday-school classes, followed by the Easter sermon by Bro. Whisler. We dismissed our Easter Sunday evening services to attend the musical program at the Mossyrock church. Bro. H. G. Shank of Portland, Ore., is beginning his revival meetings May 8, closing with the love feast on May 21.—Elsie Nikos, Ajlune, Wash., May 3.

WEST VIRGINIA

Eglon.—On Dec. 1, 1937, we met in council. We also met in council on March 9. On Dec. 20 we had a prayer service for Brother and Sister Alva Harsh. Bro. Harsh, who was from this community, was always highly respected by us. Pre-Easter services were held beginning on Palm Sunday and continuing through the week to Easter morning. Our revival meeting will be held from June 12 to 26, by Bro. Jesse Ziegler of College Park, Md. Bro. Joseph Miller of Broadway, Va., will conduct a singing school some time the last of July or the first of August. The ministerial and Sunday-school meeting will be held here on June 3 and 4. Our B. Y. P. D. is growing in interest and numbers. On Dec. 26 we gave a Christmas cantata and on Mother's Day we gave a play in honor of our mothers. Our B. Y. P. D. members have been taking an active part in church work.—Esther Fike, Eglon, W. Va., May 8.

Keyser.—On Sunday before Easter the young people's class gave a religious drama, As Easter Dawns, to a large audience. This play carried a fine message and was well given. As a result of our pre-

Easter services nine were added to the church by baptism. On Thursday evening preceding Easter the love feast was observed. There were 150 present. At the Easter season the Keyser church was able to reach a long sought goal. On April 23 we paid off the old church debt which had been hanging over our church for seventeen years. On April 24 our church treasurer, J. W. Ebert, burned the old note. During the last three and one-half years our little church has raised approximately $5,000 over and above our running expenses. This money was used to buy a parsonage, which is paid for. This property has been improved by painting and installing a hot water furnace. Our basement has been finished, Sunday-school rooms made and cement walks laid. We have been able to do these things because of the untiring efforts of our pastor, Bro. C. O. Showalter, and because of the earnest and hearty co-operation of the members. Some of our men have been tearing down box cars at the B. and O. shops here in order to get free lumber. This lumber is being prepared for use and transported to Camp Galilee. The camp truck leaves from here each Saturday loaded with supplies and workers. As a result of these activities cabins are being erected at one-fifth the original estimated cost. On May 6 Prof. M. R. Wolf, head of the Bible Department of Bridgewater College, held our Bible institute. This institute was greatly enjoyed. The Bridgewater Alumni banquet was held at our church May 7. Our council was held April 7. Mrs. Georgia Ludwick, treasurer of the Ladies' Aid gave her yearly report. She reported a total of $391.91 raised and expended by our Aid. Mrs. Fay Vernon and Mrs. C. D. Ludwick were elected as delegates to the district educational meeting.—Mrs. Nellie McNeill, Keyser, W. Va., May 9.

Pleasant View.—On April 10 our pre-Easter services began and continued through Wednesday. Some wonderful messages were brought to us. The average attendance was seventy-four. April 14 we held our communion, with Bro. Martin conducting the service, assisted by Bro. Clower. The service was very helpful to all. On Friday afternoon before Easter a little egg hunt was held for the children. Easter Sunday morning a wonderful message was brought by our pastor, the theme being Christ the Way. An offering was lifted for district work. The loyalty pledge cards were placed in the offering plates at this time. Brother and Sister Martin were delegates to district meeting. They were accompanied by three young people from our group. On May 1 a report on the district meeting was given. A splendid message was brought to us on A Picture of Mother. Bro. Martin is away on the second Sunday of each month so we had our Mother's Day sermon a week earlier. Our Sunday-school attendance is increasing. On April 24 the attendance record doubled that of a year ago. Ninety-four were present. At our council in March we decided to have our series of meetings from Aug. 21 to Sept. 4, with Bro. Merlin Garber as evangelist. We are looking forward to having the county song convention at our church one Sunday this summer.—Mrs. J. W. Foy, Whipple, W. Va., May 5.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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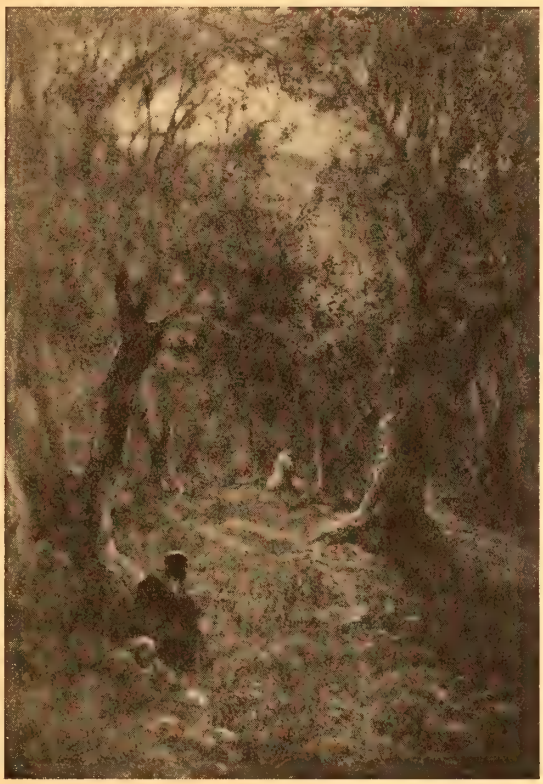
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Brethren Publishing House, Elgin, Illinois

GOSPEL MESSENGER

Vol. 87 Elgin, Ill., June 11, 1938 No. 24



Gramstorff Bro., Inc., Malden, Mass.
Artist: William Hole

FACING THE SUPREME TEST OF SERVICE

"And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch" (Mark 14:32-34).

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Isa. 53: 4-9

"He was wounded for our transgressions; . . . with his stripes we are healed"

The Suffering Servant Foretold

Mystery of mysteries that the prophet saw! The bearing of grief for others, the suffering of affliction for the healing of mankind. Search of the Scriptures indicates that his pictures came out of the bitter experience of Judah. As the chosen servant, Judah should have given herself for the salvation of the world. But she was blind to her opportunities. It remained for One who was the embodiment of the highest values in the heritage to head out into the larger meaning of vicarious suffering and service.

A prophet who could see thus deeply into the purposes of God is worthy of an important place in the story of the unfolding of salvation.

Tuesday: Mark 15: 22-32

"And it was the third hour, and they crucified him"

The Crucifixion

In worshipful meditation let us see whether we can not picture more vividly than we have done before the tragic scene on the cross. One minister speaks of never really realizing the agony of the cross until he stood before a painting by a great artist. A painting might help; a painful experience might help more. Let us utilize all the resources of imagination, reason and experience to reconstruct the scene as we read the story. Remember that the nails pierced hands that had ministered only helpfully, feet that had walked only in the way of service. The flesh that was torn was dedicated only to the purposes of God.

Wednesday: Mark 15: 33-41

"And Jesus uttered a loud voice, and gave up the ghost"

The Great Sacrifice

Jesus gave up his life. No man can do more. The life he gave was without sin, and was laid down willingly out of devotion to mankind. No man can do as much. But those who would have the spirit of Christ may seek to follow his example. Their sufferings will be partly for their own sins, for the best of men blunder and fail. But by his grace they may enter into the meaning of his great sacrifice and keep its power alive in the world. When Jesus died the great sacrifice was made; but there is a sense in which it was only begun.

We need to enter more sacrificially into the experiences and needs of others, especially those who are less fortunate than ourselves.

Love to the Uttermost

Love is the power by which men are saved. A little love helps a little, but in order to save to the uttermost there must be love to the uttermost. Life is not changed with a great transformation without the exercise of great love.

When Jesus loved and lived, his love reached some people. But folks were not greatly moved until he loved unto death. The birth and growth of the Christian church followed, not preceded, Calvary. The evangelization of the world was not undertaken until new life came forth from the Seed that was planted in the earth.

When Christians really get to loving unto death, the world will feel the power of the Christian gospel. The gospel contains no magic. Its power comes out of love. When love is feeble, it is weak. When love is strong, it is powerful. The truth that is in it must be fructified by love, else it will be barren of results in the lives of men.

It is vicarious suffering out of love that gives hope for the coming of God's kingdom among men. The forces of evil can not stand against it. Selfishness and hatred have no weapons with which to protect themselves from its power. Even ignorance must yield. When we look at a land like China today and see the forces of evil rampant, we might lose heart were it not for the witness of love to the uttermost by Christians of yellow skin and white who stop at nothing to serve their Christ. Love to the uttermost will win.

John 10: 7-15; 13: 1, 34, 35; 1 John 3: 13-16.

Thursday: Mark 15: 42-47

"And he rolled a stone against the door of the tomb"

The Sealed Tomb

A friendly man named Joseph asked for the body of Jesus, prepared it for burial, and laid it in a tomb. When all was done that he could do he rolled a stone against the opening of the tomb and went on his way. Jesus in a tomb! It was all over, as far as Joseph could see. He was a devout man and thoughtful, else he would not have done what he did to honor Jesus. But he couldn't see beyond the tomb. What a blessing is ours above his! We know that the tomb was not the end; that it was but the garden of a new and greater life.

The spirit of Jesus goes forward. No tomb door blocks its course. Death has not the final word.

Friday: Heb. 6: 13-20

"Jesus entered for us, having become a high priest for ever"

Christ's Priesthood

The language of this passage is difficult for us to understand who have not been brought up in the Jewish way of interpreting Scripture. The idea is present in it that appears at so many points in the Epistle to the Hebrews, viz., that the privilege and obligation of the Christian are so much greater than those under the Jewish dispensation that he ought to bestir himself to a greater response. One of the superior features is the mediatorial work of Christ which far exceeds in worth the ministry of the Old Testament priests.

Do we indeed appreciate and use as we might the privileges which we have in Christ?

Saturday: 1 Peter 3: 13-22

"Christ also suffered for sins . . . that he might bring us to God

Suffering and Serving

Suffering for evil-doing has its purpose. It is beneficial if it brings about repentance and a discipline that will not again fall into the evil. But suffering for well-doing is better. We are following in the steps of our Lord when we suffer for well-doing. He, being righteous, gave his life for the unrighteous that through him they might find life. It is hard to get value from some of Peter's statements in this passage, but this one comes close to our needs. We need a Savior like Jesus to help us. We need the encouragement of his example to give ourselves unselfishly for others.

Sunday: 1 Peter 4: 12-19

"Insomuch as ye are partakers of Christ's sufferings, rejoice"

Sharing Christ's Sufferings

The difference between the true Christian and the non-Christian is nowhere more apparent than in the way of taking suffering. Suffering is always grievous to those who can see no purpose in it. One can endure patiently as long as he sees meaning in what he is doing. Suffering has meaning for the Christian. He need not expect to escape it; indeed, his afflictions may increase as he progresses in Christian service. But increasingly they are of the sort that are brought about by the sins of others, not by his own. In such afflictions he may rejoice, for they are of the same sort as Christ's.

The world awaits Christians who put the welfare of others above their own comfort.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., June 11, 1938 No. 24

EDITORIAL

Two Things to Do With Hard Facts

On the paper jacket of a little book the publisher had printed this testimonial from a contemporary: "Its appeal is to the intellect as much as to the heart. The facts are bravely faced, and then with simplicity and rare wisdom the writer brings to bear upon them the grace and truth of the gospel."

We liked that immensely. It clearly reveals the writer's own "rare wisdom." It indicates the only right way to deal with life's stern realities. That way includes two steps of great importance.

The first one is recognizing the facts, bitter though they be, making no foolish effort to explain them away. There they are. Admit it frankly and look them in the face with all their ugliness. Then you will be ready for the next step which is to see what "the grace and truth of the gospel" can do to them.

This will make it possible, perhaps even easy, to endure them bravely. It will certainly show a unique opportunity for growing some of the finer graces of character, and may open a door to a new kind of happiness you could not have found in any other way.

E. F.

Not Guilty? Sure?

When Jesus asked the Galileans to believe the gospel he also asked them to repent. Indeed that necessity was named first. The chronological question isn't worth arguing about. The important point is that you can not believe the gospel unless you repent. You could believe some things about it but you can not believe in it, as the more accurate version has it. Believing the gospel is believing in the gospel and that requires repentance.

Repentance is essentially an act of the will. Thinking and feeling are involved in it but the center of the thing itself is decision. It is a change of purpose. It is deciding to do differently. It is choosing a new objective.

One who has made his initial choice of righteousness and believed the gospel of Jesus Christ, does not need to lay again "a foundation of repentance from dead works and of faith toward God," but he does need to go on building on that foundation. And until he attains the fullgrown manhood which is measured by the stature of Christ, he will face plenty of calls to repentance. If indeed he escapes conviction of positive wrongdoing, he will surely see better ways of serving his fellows and promoting the kingdom of God. Let him repent and follow the new lead.

The sins of neglect and failure are many and grievous. It will take a lot of repentance to get them all forgiven. The divine grace is ready if we are. But conviction and confession must come first. E. F.

Our Church and Our Times

II. The Periods in Brethren History

The Period of Beginnings

The history of the Church of the Brethren falls rather easily into four distinct periods. These are: The Period of Beginnings, 1708-1776; Period of Expansion, 1776-1850; Period of Organization, 1850-1920; Period of Integration, 1920 to the present. These are rather obvious divisions, and if we do not oversimplify, will furnish a convenient formula for interpreting and remembering the history of our church.

What we know as the Church of the Brethren was founded in 1708 in the village of Schwarzenau, Germany. To understand why Schwarzenau was the scene of this event it is necessary to know that Wittgenstein, in which this village is located, is a natural land of refuge. Its secluded valleys to the south and east of the Rothaar Mountains had long furnished a place of asylum to the persecuted. And so it was but natural that to this land should come Alexander Mack and a group of kindred spirits. Here they studied their Bibles to find the utmost light, and here they worshiped God according to the dictates of conscience. In 1708

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a little group of eight students of the Word, five men and three women, went down to the Eder River and were baptized. They had previously read that portion of Luke Fourteen which deals with counting the cost of discipleship. And it was well that they did, for in a few short years persecution scattered the growing Brethren group far and wide from their refuge at Schwarzenau.

This is how there came to be a second beginning, and on a new continent. In 1719 Peter Becker headed a group of twenty families that sailed for America. They located northwest of Philadelphia in the general vicinity of what we know as Germantown. The next year Alexander Mack and many of like faith fled to Westervain in Holland. In 1729 this group chartered the ship Allen and also came to America, landing at Philadelphia in September of that year. Building homes, founding churches and generally fitting into the life of the Quaker colony of Pennsylvania occupied our people down to the time of the Revolution.

A glimpse back into those times shows that our people had settled principally on farms in Southeastern Pennsylvania, pushed across into Maryland, and were already spying out the Shenandoah Valley of Virginia. However, there was one church and an influential group in Germantown. Here Christopher Sower, Junior, and the younger Alexander Mack were co-elders of the church. And here, too, Sower continued the great printing business of his father, meanwhile encouraging education and generally championing the cause of the neglected German element in the colonies. Then came the Revolutionary War, and during it the loss of the Sower press in 1778. The persecution of the period served either to scatter our people or to drive them into more or less closed cultural groups. Thus ended the period of auspicious beginnings on a new continent.

An Era of Expansion

At least three centrifugal forces are significant in connection with the physical expansion of the Brethren group in the period from 1776 to 1850. First of all, there was the natural increase in numbers and the consequent pressure for more room. This factor helps not only to explain the swarming of our people, but the development of strong Brethren communities in good farming regions. The presence of a Brethren element in prime agricultural sections across a continent is not a matter of accident. It is best explained as due to our keen sense of agricultural values and our determination to locate where the soil was good.

Another centrifugal force was persecution. First in Germany, and again in America, this factor accounts for some settlements in new localities. For example, with the passage of certain unfriendly laws in Pennsylvania in Revolutionary War days, numbers of our people moved southward into the Shenandoah Valley of Virginia. Thus much as our people had come to America to escape persecution, so also in America they scattered to new and freer communities in order to escape unjust treatment. Those who did not scatter usually remained to form protective cultural islands in the older settled districts.

In the third place, many of our members were drawn into and became a part of the great westward movement of the American people. They may not have realized this at the time, but this does not alter the fact of their participation in a great national movement. As now located, approximately one fourth of the membership of the Church of the Brethren is in the southern half of Pennsylvania. One half of our membership lives east of the Ohio River. However, the fact that the other half of our membership lives west of the Ohio is proof enough of our share in the westward movement. From grandfather to grandson measures the time span for a rather typical series of moves, which for many families, began in Pennsylvania and ended from somewhere in the Mississippi Valley to the Pacific Coast. This is how our people and Brethren churches came to be scattered all the way across the United States and from Mexico on the south to and including Canada on the north.

In the Days of Organization

By 1850 the membership of the Brethren group is said to have reached 12,000, divided amongst 117 congregations. Most of these were naturally in the big rectangle bounded by Pennsylvania, Maryland and Virginia on the east, thence west through Tennessee to the Mississippi River, thence north to Wisconsin, and east to include Illinois, Indiana and Ohio, to the point of beginning in Pennsylvania. Of course it must be remembered that small groups of members were pushing much farther west, that a few had arrived on the Pacific Coast in the fifties.

By this date the hard work of relocating homes and subduing the wilderness was coming to an end in many communities. There was beginning to be time for something else. It was time to think in terms of organization. The little monthly paper which Henry Kurtz began to publish in 1851 was finding its way into hundreds of Brethren homes and stirring up dreams about the work and progress of the church. Thus in 1850 there were no state districts, but in 1856 a proposal was passed " for forming districts of five, six, or more adjoining churches, for the purpose of meeting jointly at least once a year, settling difficulties, etc., and thus lessening the business of our general Yearly Meeting."

The interests beginning to take shape in the fifties were retarded with the outbreak and for the duration

(Continued on Page 20)

THE GENERAL FORUM

Eventide

BY VERA EMMERT JOHANSEN

Those who love the words of Jesus
Those who follow where he leads,
Come at last to greet the Master
With a life of golden deeds.

And the deeds will live forever
Glowing in the eventide
Guiding many weary wanderers
To the loving Master's side.

Freeport, Ill.

The Rôle of Religion in Modern Life

BY V. F. SCHWALM

Moderator of the Lawrence Conference

The Conference Sermon

RELIGION has played a varying rôle in the history of the race. If one reads the history of the Hebrews, especially as told in the Old Testament, religion seems to permeate every aspect of life—social, domestic, educational, economic and political. It was woven in the very warp and woof of their civilization. At their best, their interests constantly reached beyond what they could see about them to a transcendent God who was supernatural.

The Greeks, on the other hand, while having gods and goddesses many, were much more this worldly, and had a lesser place for religion in their lives. Dr. Scheville of the University of Chicago once said: "They stood flatfooted on the earth and looked about them and recorded what they saw." Their lives were much more occupied with the things of the world around them and less dominated with the sense of the eternal.

In the middle ages, however, religion again dominated the life of society in a very remarkable way. The church or monastery provided whatever was then had in the way of schools, charity was administered by the church, the church had her own law courts, and the clergy took an active part in the affairs of state. Just as the great cathedrals of Europe, built in the middle ages, towered over the cities in which they were built, so religion dominated the life of the people of that time. The great universities of Europe that still thrive, the great art of Europe from Sistine Madonna to the Last Supper, and the great literary masterpieces of Europe from *The Divine Comedy* to *Paradise Lost* were products of the time when religion was the prevailing interest in the lives of men.

Modern time has seen organized religion playing a diminishing rôle in society. Many interests, in no way connected with religion, absorb the time and thought of men. Instead of the great established churches receiving financial support from the state, religion has been disestablished in practicallly all modern states so that it is no longer greatly subsidized by the state. In some nations, the church still has a favorable legal status, but in actuality it plays a minor rôle in the daily life of man. In several nations, the church is still tolerated, but not permitted to lift its head or its voice very high; while in one modern state, religion is declared to be an "opiate of the people" and systematic efforts for the destruction of religious faith are tolerated.

There are at least four very clear reasons for the relatively small place of religion in our life today. First, for reasons which I can not detail here, there has been an enormous growth in the power of the state. Many of the activities once assumed by religion have now been taken over by the state. This is especially true in education and the administration of charity. Elementary schools, secondary schools, and even higher education were once the exclusive province of the church. Modern times—since Jefferson and the French Revolution—have seen an almost complete transfer of education from the church to the state. The enormous load of charity—looking after the poor and unfortunate, which is now assumed by the state at such overwhelming cost—was once the almost exclusive function of the church. There were also other activities—judicial, recreational, economic and political—that once belonged to the church that have now been taken over by the state. Increasingly, the church tends to become like the Russian church where worship of God is permitted, but where the privilege of making any comments on, or criticisms of the social order is denied.

Second, the great developments in the field of the sciences have affected the rôle of religion. When materialistic science first began to play a major rôle, it seemed in conflict with religion. An antithesis was thrown up. Man was either for science or for religion. Not a few were lost to the church at that time.

Since then science has gone on to push back the horizons of knowledge. It has put into man's hand the power to master his environment in a much more effective way than before. The great progress in the cure of disease, the vast increase in the comforts of life, the rapidity with which we have conquered space and time, and the enormous facilities for doing the work of the world have come about through science. "Science today is religion's overwhelmingly successful competitor in showing men how to get what they want."

Many of the credulities which a medieval religion played have been dispelled. Instead of looking for the

City of God to come out of the sky, man now says to his fellows: "Come, let us in the spirit of togetherness build the City of God on the earth." Modern man is extremely this-worldly. He is occupied with his material environment. Secular education, the modern press, motion pictures, and the everywhere present radio serve to keep his material environment daily before him. He has little time to think of God, of spiritual realities, or the life beyond.

A third reason why the church has been playing a diminishing rôle seems to lie in the church itself. Institutionalized religion often is occupied with its own institutional or creedal problems. Sometimes it becomes badly entangled with the dominant forces of the society in which it exists. Oftentimes it has a stake in the vested interests and its roots are planted in the status quo. At such times it often forgets the interests of the masses of men whom it is designed to serve. So the masses, struggling with the day-to-day problem of earning their daily bread, and finding the abundant life for themselves and their families, pass the church by. There are not a few these days who believe that the great issues of our day and civilization are being fought out where the voice and influence of the church is but slightly felt, if at all. In Russia, in France, in Mexico and in other lands, the church has been repudiated; even in America, the great sweating, struggling masses of men in the breadlines or in the picket lines of labor have but little time for religion.

Fourth, the badly divided condition of American Protestantism has so weakened our forces that it becomes impossible to speak with any voice of authority in our day. It was not until our Roman Catholic brethren with their millions of constituents dared to speak that the motion picture world took much note of the protests of the church against indecent pictures. Our little denominational chirps must sound weak in the councils of the nation. What a tragedy that we are so divided that we can not now protest against the evils of intemperance, the vast and unnecessary armament of the nation, and other major evils in our nation.

What should be the rôle of religion today? What place should the church have amid the organizations competing for attention in modern society? What ends does religion seek to serve to justify giving it a place in our society?

One extreme view is, of course, that religion is an anachronism and that there is no place for it in an enlightened age and civilization. Religion, say these folk, belongs to the infancy of the race and has no place in the present advanced stage of civilization. I am inclined to believe that the number of those in America who sincerely hold to this belief is comparatively small.

But even among those who believe in religion, and the message of the church, there is the widest difference of opinion as to the particular rôle the church should play in modern life. What should the church be accomplishing in society? What should it attempt?

There is a large group of Christians who conceive the function of the church to be that of a life-saving station, or to be that of snatching the souls of men like brands from the burning in order to bring them salvation—salvation now and in preparation for the life to come. The interest of this group is prevailingly spiritual and in a sense other-worldly. They hold to the view that if you save the individual, you will save society, and that the church should not concern herself so much about social questions as about the souls of men. They are not indifferent to social sin, but they believe, as a rule, that society can best be made better by saving individuals in the spiritual sense.

At the opposite pole is another wing of Christendom, interested primarily in making this world a fit place in which to live. This group is not so much interested in saving men from the flames of eternal fire as in redeeming society from crime and vice and poverty, inequality and injustice. Their point of view is primarily this-worldly. They are interested almost exclusively in bringing the abundant life to men here and now. They talk very little about individuals or personal salvation, but a great deal about saving society, or social salvation.

Between these opposite poles all shades of emphasis prevail so that today the modern minister is in utmost confusion as to what should be his emphasis. Should he be primarily an evangelist seeking to lead individual souls into a saving, religious experience? Should he be primarily a teacher giving the most of his time to the religious educational program of his church? Should he be primarily a playfellow with the young people of his church in conferences and camps? Should he be primarily a shepherd helping his flock over the rough places of life? Or should he be a reformer using all his effort to bring about a more equitable distribution of wealth, better working conditions for labor, less unemployment and a warless world?

The modern church is confused and hesitant and uncertain. The modern pastor is torn between opposing points of view within his own church and often finds it difficult to know what he should do.

May I then, without assuming to be dogmatic, or entirely exhaustive, venture to suggest some things that I think religion should accomplish in modern life? Any single address on so vast a subject must needs be incomplete. You will fill in the omissions according to your own point of view.

I. *The church must continue to bring to individual men and women a gospel of personal salvation.*

No serious student of the Bible would question that

the Christian religion offers a message of individual salvation. From David's poignant cry, "As the hart panteth after the water brooks," to the generous call of Revelation, "Let him that is athirst come: and whosoever will, let him take the water of life freely," there is on almost every page the offer of everlasting life to everyone that believeth. The gospel is the power of God unto salvation.

To the soul that finds itself out of adjustment with God, or his fellow men, the gospel offers goodness and blessedness through faith and trust in Jesus Christ. To use ecclesiastical terms, the gospel offers justification and sanctification through repentance and faith. St. Augustine has expressed the experience in the unforgettable words, "Thou has made us for thyself, and our hearts are restless until they rest in thee." The literature of Christian history abounds with the testimony of great saints like St. Francis, Martin Luther, John Calvin, Alexander Mack, Christopher Sower and John Wesley—who have found peace, harmony, integration of life and triumphant joy through faith.

This doctrine has often been made odious because of an insistence upon a particular method of entering into the experience. Whether the method be cataclysmic, or whether it be quiet and without great visible demonstration is not so important as that there be reality at the heart of it. And the fact that some have been crude in method, and irreverent in the manner of presenting it, does not warrant a neglect of the doctrine.

When we use the term salvation, it must not be understood to be a narrow, exclusive term. It must include the whole of one's being. David Jones Evans in a recent article has said: "To confess Jesus as Lord as a bit of recital is mere traditional piety, to make one's own his love of man and God, his trust and courage, his moral judgments, his evaluation of the real goods of life and to know them as real solutions of one's own conflicts, to realize a more abundant life by means of them, to be stimulated by them to a spiritual adventure of abiding significance—that is to know the grace of God in our Lord Jesus Christ."

The Reformation leaders, the Pietists and the Wesleys and the great revivalists of America have put great emphasis on the importance of this doctrine. Some may have done this at the cost of other emphases. But as the scientific movement and the new emphasis on the social gospel made their appearance, this gospel message of salvation for the individual lost its supreme place and now has but little place in some churches.

Despite the seemingly carefree and indifferent attitude of the great mass of restless Americans, there are evidences of a widespread wistfulness, heart hunger, and spiritual insecurity. In certain quarters, it would seem that all the laws of God and man are defied with impunity and nonchalance. But I wonder if following all this hilarity, flippancy and sophistication, there are not, as there were in Rome at the end of the first century, many who are ill at ease, without peace, poise or a sense of inner security.

And there are many who are so hopelessly and helplessly enmeshed in the skeins of sinful habit as to be totally unable to escape by themselves. Their cry is the cry of Paul: "Who will deliver me from the body of this death?"

To this great throng of men and women who long for—or at least need if they do not long for—the gospel of peace and power and inner security, the Christian church still has the good news of the gospel. The good news says that for them there is forgiveness of sin, power for overcoming, integrity of life, and the peace that passeth understanding.

If we are to grow great Christian souls for the trying times which are undoubtedly ahead of us, we shall need to see to it that there is in the inner recesses of men's souls a sense of security against the outward storms of life, and an inner island of peace and quiet to which they can retreat and take their stand securely when the outward props and stays of life crumble. This seems to me to be an essential prerequisite of other undertakings of the Christian church, and I have especially emphasized it because I believe that our other undertakings rest upon a modicum of spiritual life at the heart of the individual.

Whatever else the Christian church does or does not undertake, it needs to consider its task as that of "an ambassador on behalf of Christ, as though God were entreating by us that men be reconciled to God." Of this experience one has said: "To live in disciplined harmony with nature's order, to feel the common ties and obligations of human togetherness, to reverence God with the heart's deepest loyalty is to enter into the creative warmth of life and its expanding dimensions." Men need personal salvation.

II. *Religion should teach and exemplify a personal and social ethic, that makes for a righteous nation.*

The cry of the great social thinkers of our time is for character in our people. In educational circles there is the frankest recognition of the failure of our schools at this point. Our nineteen-year-olds have been our greatest criminals. The extent and enormity of the crime wave are well known. The corruption in the government of modern American cities is appalling. James Bryce said the government of American cities was the greatest failure of democracy. It is still true. The cheap price at which integrity of character is bought and sold in our largest cities is evidence of the low state of public ethical conduct. Not so long ago the *Atlantic Monthly* carried an article entitled "The Collapse of Conscience." The cheap and even vulgar

nature of much public reading matter and public entertainment is an index to a weakened morality. In high circles of politics, business and finance, there has been sufficient evidence of questionable ethical practices to make us aware of a weakened morale.

Some years ago, Glenn Frank, in that epochal book, *Thunder and Dawn,* said that our American civilization can not be saved except by a fresh dynamic that can come through religion. I believe that this is true, provided religion makes rigorous ethical demands of its adherents. At St. Martin's church in London I heard Dick Shepherd speak of an Englishman who thanked God for the religion of England in that it was a reasonable and comfortable religion. A religion of that kind can not do much for men nor for society.

Our God is an ethical God. We are taught that he can not look upon sin with any degree of allowance. It is impossible to have fellowship with an ethical God if our own lives are unethical. Sin makes men hide from God, as did Adam. Just why this is true, I know not, but I know that we are so made that when our own lives are consciously unethical, we lose fellowship with him. When we are knowingly living unethical lives, we are inclined either to forget God and religion, or else we try to rationalize our wrongdoing, in which case our religion becomes an unreal and meaningless thing. It seems to me that the greatest danger to us now is the danger that grows out of the fact that men and women live comfortably within the church; men and women who through lack of teaching or the nature of their surrounding, through spiritual callousness that results from long practice or from a species of self-deception, are unethical in their relation to their fellow men and apparently know it not.

We are in need of a twentieth century Amos to stab us wide awake on the ethical requirements of our religion, to keep us from being at ease in Zion and prevent us from going into spiritual sleep on the brink of an abyss.

There is nothing equal to genuine religion for motivating the good life. America needs desperately a great influx of integrity of character, of social justice, of purity of character, of common honesty. If it is to come to us, it will be preceded or accompanied by a revival of genuine ethical religion. The church today must teach, and most of all it must exemplify the honesty, the purity, the mercy, the solicitude, the gentleness, the justice of our God. "If the salt have lost his savor, . . . it is thenceforth good for nothing but to be cast out, and to be trodden underfoot of men."

III. *The church should create the spirit of kindliness and a sense of brotherhood between men so as to heal the flaming antagonisms between classes, between races, and between nations.*

Between these divisions of our humanity, there grow up tensions that now and then break out into open conflict. In the great cities of America, during the last year, there has been going on the the bitterest kind of industrial warfare—a conflict which involved hundreds of thousands of homes and millions of men, women and children. Hatreds that have been smoldering for a long time, and that have no doubt been cultivated, have broken out into open flames of passion. It baffles the imagination to comprehend the suffering and loss of it all.

In senate halls we again hear reverberations of the sort of conflict that sounds like pre-Civil War days. If you read the speeches you will be impressed with the depths of race feeling existent even in our country. Meanwhile the suffering from war in other lands is sufficient to break the heart of any lover of humanity.

Considering the high price that Jesus placed on the value of human personality, that he gave us the Golden Rule, that he taught the essential brotherhood of all men, and that he enjoined upon us to love even our enemies—the Christian church should have something to offer to these groups in sharp conflict in our midst.

What is the church doing to release these tensions? What is she doing to relieve the causes of the tensions? Is the voice of Jesus or the voice of Karl Marx heard in the turmoil and confusion? Does it not seem to you that in matters where the life and health and happiness of so many of God's children are involved, we, too, should be interested? And if we do not become interested, I fear that many lives will be snuffed out, and perhaps the church of America suffer the outcome of the church in Russia and in Germany and in Mexico.

These are grave problems that face us. On many of these problems one can scarcely speak in many American congregations for fear of dividing his own flock. Let us not begin by blaming each other, but let us acknowledge that together all of us find ourselves involved in this unfortunate situation and in the spirit of Christ face these realities and work them out in the light of his teachings.

I am confident that we can not resolve these conflicts and relieve the tensions by holding a more or less formal church service twice a Sunday and inviting the parties involved to hear the sermon. If the church is to be heard at the tension points, then something of the kindliness, the goodwill and the love of Christ will have to be taken out into these areas of tension by his children and there they must demonstrate his forbearance, his solicitude for human suffering and his spirit of love and forgiveness.

This may not be the function of the church as an organization. But individual Christians must serve as leaven in the midst of the strife and conflict. For I fear that if the church does not Christanize our social order, then an unchristan, atheistic and materialistic

social order will arise and do to the American church what is being done to the church in Russia and other lands.

May I make several concluding observations regarding method in accomplishing these general ends?

First, the church must keep herself independent while seeking to serve humanity. One of the tendencies of organized religion has been to hold out its hand to receive from the state or from private philanthropy, only to find that while receiving gratuities, chains of influence were being woven about it so that later it was not in possession of its own soul. The church of America must keep itself free. It must not sell out to the state nor to any private interest. It must retain its freedom to pass moral judgment and to announce the judgments of God upon sin anywhere.

Orlo Price says: "The shame of the church is that she has lived so long on such good terms with an established order which has neutralized the most of her fundamental teachings. A kept church will not with impunity challenge the keeper." Neimöller of Germany is a threat to the dominance of the German government because he is a free man, unbound in conscience and in soul. He is no man's slave.

But the freedom of the church is not for dominance, but for service. To say that a church must not become subservient is not to say that it shall seek to rule and get supreme power—except such power as comes by being the servant of all and by virtue of the fact that it speaks in the name of the Lord.

Again it seems to me that the church will do well not to set up a false antithesis where there is none between science and religion, nor between many social organizations and the church. Much of modern science is or can be the handmaiden of religion in bringing health and the abundant life to men. Many modern social agencies are serving men to bring to them health, the necessities and comforts of life, as well as wholesome recreational activities. Let the church welcome any intelligent, wholesome service rendered by these agencies. Certainly health is better than disease, and a reasonable supply of the comforts of life—better than poverty. Let the church go on with her spiritual ministry, cooperating where possible with these secular agencies, and giving them credit for what good they do. For the church to continue to harangue modern science and to oppose, or even stand aloof from social agencies that are working for the good of the masses of the poor, is to court disaster, and hinder her own best work. It is true that much materialistic science has been antireligious and much has passed for science which is not truth. But scientific truth is God's truth and should be made available for the service of men. And perhaps some of the so-called secular social agencies may be the working of Christian principles into channels not directly under ecclesiastical control.

Not so long ago the editor of the GOSPEL MESSENGER wrote a powerful and courageous editorial, entitled "Playing the Game Together," in which he called attention to the fact that the church had always stood for temperance, peace and justice, and had practiced these ideals. In the past, however, we did not participate actively in movements to carry these ideals into the social order. Now, however, says he, the church as a whole has changed its viewpoint and its practice. I was heartened by this message.

The Church of the Brethren has always believed that a man was saved by grace through faith in the Lord Jesus Christ, it has always insisted that a man's faith should manifest itself in good works, that a man should live in right relation to his brother and that he should lose his life in service to mankind.

Let us therefore, as a church, preach the gospel of grace to the personal salvation of men, exemplify and teach the high ethical ideals of Jesus, and bring to an angry and divided world something of the kindliness, the love and goodwill of our Lord—keeping the church free, but serving the children of men for whom Christ died.

McPherson, Kans.

Anachronistic Attitudes

BY C. H. SHAMBERGER

SOMEWHERE in the world there is a bird that flies backwards. Different people have told me about it and their only guess at why it flies backwards is that it is more concerned about where it has been than about where it is going.

Lecturers, writers and the rest of us have moments when we look back and marvel at the changes which have taken place in recent time. Children accept change because they haven't any basis of comparison. Middle aged people are most too busy to spend much time thinking about it. Older people have both more time and more experience to consider change. Some are baffled by it. Others think it is great and some think the movement is from good to bad. And so people react to change in a variety of ways, but the most obvious determining factors are age and temperament.

It is not easy to calculate the influence of change upon the church. Not many years ago children growing up in Brethren homes were familiarized with the distinctive doctrines of the church. They were taught them at baptism, and heard them in sermons; but most of all they learned them in the home.

"Doctrines" to many meant triune immersion, plain garb, feet washing, nonresistance, nonswearing, the anointing, the salutation of the holy kiss, and temperance.

Many of those emphases had their origin in the background from which the church sprang. The Protestant churches were founded upon new interpretations of the Scriptures. In those days salvation seemed to depend upon forms of baptism and living up to the teachings of the Scriptures as interpreted by the denomination. That made the distinctive doctrines exceedingly important. Living in the country lent itself to simple living.

But change has conspired against many of these things. Education and movement to the towns and cities precluded a continuance of a distinctive garb for laymen. The dissemination of health education caused a diminishing practice of the salutation. The flu epidemic practically ended it. Other churches quit arguing about forms of baptism or the communion and began to emphasize the great Christian principles held in common rather than their differences. It would be difficult now to imagine people thronging to a debate between a minister of the Church of the Brethren and some other denomination on subjects of this type.

The church has retained an active interest in peace and temperance. It is scarcely accurate to think of temperance as one of the distinctive doctrines, for other churches were equally active in sponsoring it. There continues to be a practice of anointing and I presume that most Brethren "affirm" although one hears comparatively little about it these days. However, it seems fair to say that as a people we make fairly little use of courts.

A new day requires new emphases. The church today is in the towns and cities. What is even more significant is that the country today is very much like the city. Only the uninformed think of rural folk as back numbers. Communication, transportation and education have brought farm people abreast of the city people.

A church that looks back and wishes that it could return to the good old days can not serve its generation. I sat recently with a dozen fellows from Brethren homes. Their conversation turned spontaneously to fascism, communism, the New Deal and the economic muddle the world is in. Before they disbanded they were trying to see what place the church should have in all this. No one could have gotten that group excited about any of the distinctive doctrines most of them grew up on—with the exception of peace and temperance.

We live in a world shot through with scientific development. Great social changes are upon us. They are as real to this generation as pietism and doctrinal niceties were to the people of the nineteenth century. The church can only be a factor in modern life as it tackles the problems of the present.

Elgin, Ill.

The Christian's Joy

BY RAY O. SHANK

At the Friday Bible Hour of the Lawrence Conference

In chapters thirteen to seventeen of the Gospel o John we have recorded the closing events of our Lord' life. The writer states the purpose he had in mind i giving his gospel. It is found in the twentieth chap ter and the thirty-first verse. He says: "These thing are written that ye might believe that Jesus is th Christ, the Son of God; and that believing ye migh have life through his name."

In the center of the above mentioned section we hav a very fine picture illustrating the close relationshi that exists between Christ and his followers. It is th story of the vine and the branches. If we may confin our thoughts to chapter fifteen and verses one to eleve inclusive, we find a minor purpose which John had i writing certain things. Here he says: "These thing have I spoken unto you, that my joy might remain i you, and that your joy might be full."

The Master had just told the disciples that he wa going away. Their hearts were sorely troubled. H tried to comfort them by saying that he was comin back again, and that in the interim between his goin and coming, he would pray the Father to send anothe Comforter. These words would seem to indicate tha the Father and his Son did not want sad and trouble disciples, but happy and joyful followers. So we woul like to use this eleventh verse as a conclusion of and climax to the preceding ten verses. This may give different meaning, but we hope it will not do violenc to the commonly accepted treatment of the passage. Je sus desires that we have his joy and that our joy migh be made full.

Just what is the Christian's joy? It may be expresse in many ways. Is it not the joy of a spiritual visio that beholds ever new and increasing beauty—the jo of a spiritualized esthetic sense? Is it not the joy o an intellect that discovers and appropriates new an vital truth? Is it not the joy of spiritual ears that ar able to hear above the noise of a discordant world, th beautiful and captivating melodies of heaven? Is i not the joy of a yearning, seeking heart that experi ences the ecstacies of a divine love? Is it not the jo of a hungering and thirsting soul that finds satisfactio in the life abundant? Indeed, it is all of that and in finitely more, for the Christian's joys are legion i number.

Jesus is here representing himself to be the tru Vine, the sole Source of spiritual life and power. Hi believers are spoken of as branches. Our heavenly Fa ther is the great Proprietor of the vineyard. Ther are two kinds of branches and both are dealt with ef fectively. We shall look again at what happens t them. The third verse suggests our first point.

The Christian's joy is that which comes with a consciousness of forgiven sin. He says that we are *clean* through the Word which has been spoken. The removal of all filth and all guilt gives one a deep sense of joy. This cleansing and purification comes through the acceptance of his Word. When a sinner comes to a knowledge of the Word, he has a sense of guilt and he is unhappy in that state. But when he offers himself penitently and pleads for pardoning grace, he is most graciously forgiven, cleansed and purified. Then joy unspeakable is the experience. This is the Christian's first real joy, that of being clean before God.

This is a satisfying and an abiding experience. It is the joy that accompanies the new birth. It is the experience that always belongs to the new creature. When the indwelling Spirit bears witness to us that we are one of his, and that the blood of Jesus has cleansed us from all sin, and made us sons of God, we are really experiencing joy. This joy is evidenced in the life and upon the countenance of every true child of God.

In the second place, it is the joy of a vital and inseparable union with Christ. All of the blessings that come to one as a Christian are conditioned upon his abiding in Christ. For Christ is the great Source of life and the Sustenance of life. In him we live, move and have our being. As the branch draws its life giving nutriment from the vine, so are we dependent upon him for our life and continued service. There is no spiritual life apart from him. Continuous life means continuous abiding. For without me ye can do nothing. We are helpless, as Christians, without vital contact with him.

We are united with Christ through Christian baptism. "For as many as have been baptized into Christ have put on Christ." Being united with him, the spiritual man is renewed day by day. None are able to pluck us out of his hand, for we are inseparably bound to him. That sense of spiritual security gives the Christian a wholesome joy while he lives and serves in a world of uncertainties.

Closely related to all this is the joy of fruitbearing service. The branch has a very important function, that of bearing fruit. The branch that was barren was taken away and burned. Its presence in the vineyard was no longer desired. The fruitbearing branch was cultivated, pruned and given the very best care so that there would be increased production. So the soul that has been made clean through the Word, and has been united with Christ, the true Vine, is given sustenance in order that it may bear fruit. For we are chosen and ordained that we might go and bear fruit. He was chosen and sent by the Father, and now he sends us for the same purpose. Fruitbearing gives one great joy. The seventy returned with great joy because of the wonderful work they had done—even the demons were subject unto them. So every man who is righteous brings forth his fruit in his season and whatsoever he doeth shall prosper.

The happiest souls in the world are those who are constantly bearing more fruit. They may be pruned by affliction, opposition and persecution, but the spirit of Christ triumphs in their life, and more fruit is the result. Our Father is glorified in such lives, so why should not they be joyful in glorifying the Father? Incidentally, we evidence our discipleship by so doing.

The fourth joy we want to consider is that of answered prayer. We are not made happy by having our requests refused. But when we pray and the answer speedily comes we rejoice. Of course, if we regard iniquity in our heart he will not hear us. Or if we ask amiss the answer does not come. But when we are properly cleansed through the Word, and are united with him and abide in him, and when we bear much fruit, we ask whatsoever we will and it shall be done. The true believer will be very careful what he requests. He will ask only those things which are in harmony with the will of God.

What unlimited liberty and freedom in our prayer requests! Yes, we may ask just anything that the Holy Spirit inspires us to request. For in our moral relations, duties and privileges are correlative ideas. So that we must be kept clean by the washing of the Word and we must keep that vital contact with him and we must be more concerned about bearing fruit than anything else—these are indispensable conditions of this high privilege of just asking anything of him and having it done.

What spiritual magic will be performed among us when we learn how to pray in that fashion! What a transformation will take place in this world when we glorify our Father in such fruitbearing! What exquisite joy!

The Christian's joy is that of constantly abiding in his love. I am of the opinion that he is not talking about our love for him. He is pleading for our continuance in the possession and enjoyment of his love for us. The keeping of his commandments will enable us to do that. Nothing else that we can do will bring it about. Jesus said that it was the way he kept himself in his Father's love. When one is fully and completely in the Father's love all of his resources are available to the individual. That is the reason we can ask so much of him. That is also one of the reasons for our great joy. He will gladly exhaust all of his resources for our well-being if necessary. We should be extremely happy as long as we can keep him on our side. Of course, that means we must keep on his side. This perfect love of his should cast out any fears that we might have. His obedience to the Father led him to Calvary and he experienced the joy that was set before

him. Such unquestioned obedience upon our part will keep us constantly enveloped in his love. If we can live in such close communion with him, I suspect that many times even "before we have time to call, he will answer."

In conclusion, may I ask again why all of this teaching? Well, he says for the express purpose of infusing his joy in us and making our joy full and complete. What was his joy? He found it in obeying and loving his Father and in bearing fruit for him. This is the reason his Father continued to love him. If we keep ourselves in the love of God he will impart his joy to us and then our capacity for joy will be filled to the limit. He was going away from his disciples and they were sad. He wanted to comfort them, for he desires happy, joyful followers. May God help us to meet these all important conditions and enjoy our Christian life. May our holy joy of soul increase more and more until it comes to a heavenly fullness.

Gettysburg, Ohio.

What Mean Ye by This Service?

BY GRANT MAHAN

After the children of Israel had left Egypt and were on the way to the promised land, they were told about the passover and how important it was to explain it to their children who would ask them what they meant by the service. The keeping of the passover as directed would lead one who did not know why it was kept, to ask why. The example came first and was to be followed by the reasons for it. The Jews through the ages have been better teachers of the law of Moses than the average parent who accepts Christ is of the gospel. The children of Israel had great reasons for keeping the law of Moses; and the persons who have made a profession of faith in Christ as the Son of God who brought a saving gospel to mankind have as great a reason for obeying the commandments given in the gospel.

It seems that the children of the Jews are more familiar with their commandments than our children and grandchildren are with the commandments of the New Testament. It ought not to be this way. We have a new and better law, one which was given to take the place of the other; and we are under fully as much obligation to keep our law as the Jews were to keep theirs. Their law was superseded by a new and better law, which is ours. The penalties for breaking their law were severe, though the stress was laid more on the temporal than on the spiritual; more on this world than on the future, spiritual world. Isn't it well worth our while to try more persistently to have our children know the commandments given by Jesus and the reasons why we should be diligent in obeying them from the heart?

With them the parent, when asked to give a reason, was to tell the children how God had had mercy on them, freed them from Egyptian bondage, and given them the land promised long before to their fathers. If ours ask us why we do as Jesus commanded, we have even better reason to rejoice and tell our children why we obey. God loved us, the whole world, so much that he sent his Son that whosoever would obey him might have everlasting life. Besides the promise of future joys, we have the promise of sitting together in heavenly places in Christ Jesus in this present life. Ours is indeed a better covenant than theirs. If we really believe that it is better, why are we not more diligent in obeying it, all of it, including the teaching of it?

How many Brethren families are a hundred per cent for the church of their fathers? Not many; for we can recall family after family wherever we have lived, most of whose members are not found as worshipers together with us. Is it our fault or theirs? Have we failed to teach all things commanded us? Have we shown that we believe in the gospel of Christ, that we recognize it as the only saving gospel? Have we impressed the facts of it upon the minds and hearts of those who are to take our places in such a way that they have no doubts as to our faith? What does our faith mean to us? We can not hope to impress others with our religion unless we show by everything in our lives that we believe it and are doing all that we can to obey it. We can not hope to keep our children in this faith unless we let them see every day of our lives that we have been with Jesus, that we are striving with all our might to be faithful to his teaching, and that we have no other aim in life so important as their believing and living the same faith.

There are children in nearly every family of us who do not believe and accept the faith we have, and who do not follow us into the church relation. Have these children been shown that their parents really do believe with all their hearts in the saving power of faith in and obedience to what we are taught in the New Testament? What do we mean by the way we keep the services? We have seen the commandments obeyed in such a way that we could not have faith in the faith of the one keeping them. Some of the people are ashamed to be seen obeying them, and they show that they are ashamed. But the Word tells them and all of us that whosoever is ashamed of Jesus, of him will Jesus be ashamed when he comes again. We have all failed and come short: we have failed to do and we have left undone often in our lives. And these failures leave their mark upon those who have been with us and know us.

What do the services really mean to us? In these late years many of our members have ceased to believe and obey; they have fallen away and seem to believe

that most anything will do, that it is not necessary to obey all that was commanded by our Lord. And this in spite of the fact that Jesus said to teach all things and that man must live by every word that comes from God. There is need of a renewal of our vows to God and the church; there is need of a deeper consecration to our Lord; there is need of more faithful service every day of our lives. When we have these, and not until then, we can do the work which Jesus left for his church to do on earth until he comes again. His second coming will not be like the first, for he came in humility, as a sacrifice for the sins of the world; but next time he will come as Judge, a loving and a just Judge, who will reward every man as his work shall be, whether it be good or whether it be bad.

God's church does not have the influence over the hearts and lives of men that it should have. How much of this is due to the fact that we show there is not in us the full devotion to his work that should be found in every one who calls himself a Christian, a follower of the Lord Jesus Christ? We can do better for him; we can live better; we can work harder; we can give more of our time, our talent, our all, than we have given in the years that are gone. And if his service means to us what we say it does, the days to come will find us doing more and better work for him. May he help us so to do.

Rehobeth, Md.

"Peace Propaganda" From an Unexpected Source

BY CHESTER E. SHULER

I WAS summoned to the front door, the other morning, by a veteran of the World War. He was selling a veterans' magazine, in an effort to keep his family together. His pension has been cut drastically in recent years, it seems, and he is having a hard time of it.

Conversation developed the fact that he and I had served in the same (28th) division during the great conflict. Of course we enjoyed this reminiscential chat; but soon our talk turned to peace. Although this veteran knew much about war and had experienced many of its horrors—including the effects of a gas attack, which causes his teeth to loosen—he is intensely interested, now, in peace.

"You ought to visit the veterans' hospital at Coatesville," he remarked; "it's a sight worth seeing—but you'll have a time keeping back the tears when you see what war did to some of your buddies. We have only fifteen 'basket' patients there now," he added, significantly. A "basket" patient is one minus arms or legs, or both.

After his departure, I perused the magazine carefully. I hadn't been particularly anxious to read it, because I feared it would condone war, and uphold militaristic ideas and ideals. But I was agreeably surprised: nearly every article stressed peace in no uncertain terms. Some articles frankly condemned the individuals or societies that are promoting war.

"War Toys and War," was a caption which caught my eye. Here is a sample paragraph: "An important factor in promoting constructiveness on the part of the child is to be found in his toys and games. We have generally assumed that children have a deep-seated desire, even an instinct, to play with guns, cannons, tin soldiers, miniature forts, and other military paraphernalia. However, an exhibition of children's paintings held recently in New York City—for which boys and girls, aged from five to thirteen years, chose their own subject matter—showed a striking absence of military scenes. If there were an instinctive preference for the warlike, it would not have been eradicated and would appear in painting, which reflects the unconscious to a decided degree. *Is it not probable that the supposed popularity of military toys among children has been due to the vast number of such toys on the market, many of them imported from Europe, where war is in everybody's thoughts?* Toy manufacture has grown materially in the United States in recent years, especially in toys of a more constructive type—building and machinery—which are much more characteristic of American life. Of fifty thousand toys displayed at the 1936 American Toy Fair, less than one per cent dealt with war."

"German Germs" proved interesting—if not very comforting! "In the fourteenth century, during the 100 years war, *gunpowder* came out of Germany to the chivalrous horror of armored knights and feudalists. In the World War, as Ypres, *poison gas* was wafted from Germany over the morally indignant Allied lines. Will germs from Germany (ever scientific) be next?

"A respectable old German military journal, highly professional in its restrained tone, now discusses the matter in a matter-of-fact way. Certain conclusions are arrived at: faraway civilians will offer a better target than front-line soldiers; airplanes will be the most effective germ-carriers; early spring and late fall will prove the most suitable 'germ seasons.'

"Also: water, foodstuffs and domestic animals, as well as human, will be fair game. Bombs, glass tubes, cylinders, or special 'germ-sowers' will disseminate the plagues. The 'best' microbes would perhaps include spotted typhus, yellow fever, typhoid, paratyphoid, smallpox, cholera, dysentary. Mosquitoes and lice probably could be utilized. Chemists must busy themselves in preparation for scholarly totalitarian war!"

Have you read better "peace" propaganda lately?

Harrisburg, Pa.

OUR MISSION WORK

This Fragrance

BY MODENA MINNICH STUDEBAKER

If all the joys which life may hold
Over one long counter could be sold;
If they were bottled in flasks so tall
Like rare perfumes, which charm, enthrall,
Then all were labeled in lines of gold
In lettering, slender, or letters bold
As *fame, wealth, simple joys* and *power,*
And I were to choose my own heart's dower,
I should not hesitate at all,
For . . . I have heard the bird's low call.

For I have seen my small son at the gate
With cheeks aglow—a lad's rich estate,
And as I caught him within my arms
I caught the breath of childhood's charms.

I've sat with my love before winter's fire
And watched the fantasy of its desire.
I've walked alone with rain on my face,
And smelled the sweetness of damp earth's grace.

At dawn I have looked into my baby's eyes
And sensed the glory, which in creation lies.
Ah, the hours with simple joys are sweet
So Life, give me joys, from this fragrance, complete.

Garkida, Africa.

Parents' Day at Marla

BY IDA SHUMAKER

THE village of Marla-Dhodiawad seemed like a new place entirely. It was hard to believe that I was really in Marla. The villagers had put up one of the finest mandaps (booths) I had ever seen. Maganlal Madevlal, the teacher of the school, was responsible for the A1 Parents' Day program in this village.

Around the center pole of the mandap was a flower bed. It was bordered with whitewashed bricks. Likewise around the four pillars at the entrance were the white bordered flower beds. Banana palms and potted plants were artistically arranged and gave the whole place the appearance of a pretty garden.

The leveled off plot of ground was covered with clean sand from the river and overhead were many colored paper pennants. These little flags were strung in and around the mandap and long lines of them were waving around the court which was chalked off for the games and sports.

At the entrance of the mandap an eight-day clock had been placed. It was dressed up with a large sign of "Welcome." The mandap was right in front of the school and joined the veranda. The seating arrangements and chairman's table gave evidence of wise planning. Inside the schoolroom, the children's handwork was on display. This was roped off and on the blackboard was a big sign saying, "Do Not Touch."

The program was scheduled to begin at 12 o'clock, noon, but there was some delay. While the late headmen were arriving, a man from the village came with a case which I thought was a portable typewriter. He entertained the crowd with his choice Indian records on his own phonograph. So I found out that it was not a typewriter after all.

The teacher also had some of the children to line up and sing hymns and lead some songs. This music was over and above that prepared for the planned program.

Suddenly there was a stir and the folks, who had been sitting on the fancy benches behind the chairman's table, stood up. The audience whispered, "There they come. There they come." I looked up and there came a group in line reminding me of the Standing Committee at Annual Conference! These were the big men of the village.

The program, which had already begun under the chairmanship of the most highly educated man in the village, continued on in fine order. I had been asked to present the prizes at the close of the games and sports. These had been selected and paid for by the teacher and the villagers. Amid great clapping of hands and cheering the various prizes and awards were given out. It was a happy time for everyone. About 600 were present.

However, I was not feeling as elated as they. Previously I have mentioned the seating arrangements. The chair on which I sat caused me no little embarrassment. The village chairs which were available were armchairs and they were high and narrow, and the arms were not far enough apart. The chair given to me was the best and strongest one, but it was too small. I was conscious of that fact when I forced myself into it. When it was time for me to present the prizes, the chair arose wth me! When I was finally freed, my new dress was torn in several places. There was nothing else to do but smile and make the villagers feel at ease.

After the prize giving, rock-candy, alchi, valiarni, and mamra-sev (names of seeds and popped rice) were served to those present. This was a big undertaking and required considerable expense, but it was a joy to see how much the village people could do when they decided to co-operate. The entire program had been held in the face of opposition from some quarters and so it was a special time for thanksgiving that so many had joined together in a program of fellowship and praise to the Lord.

Khergam, India.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: What Can Juniors Do?

Call to Worship:

Leader: Rom. 12: 10.

Response: Luke 6: 31.

Hymn: In Christ There Is No East or West.

Scripture: Acts 17: 26; Isa. 2:4 (use as a responsive reading).

Prayer: We thank thee, our Father, for thy love to us. Help us to be friendly and kind to those near us and help us also to be loving and kind to those far away. We pray that Christ's kingdom of love may spread throughout the world. Amen.

Creed of the True Citizen: God hath made of one blood all nations of men, and we are his children, brothers and sisters all. We are citizens of the United States, and we believe our flag stands for self-sacrifice, for the good of all people. We want, therefore, to be true citizens and will show our love for her by our works.

Hymn: Children of Many Lands.

Poem: How Does Peace Grow? (Given in January 8, 1938 Messenger.)

Discussion: Ship East—Ship West, by Elizabeth M. Lobingier, pp. 33-48.
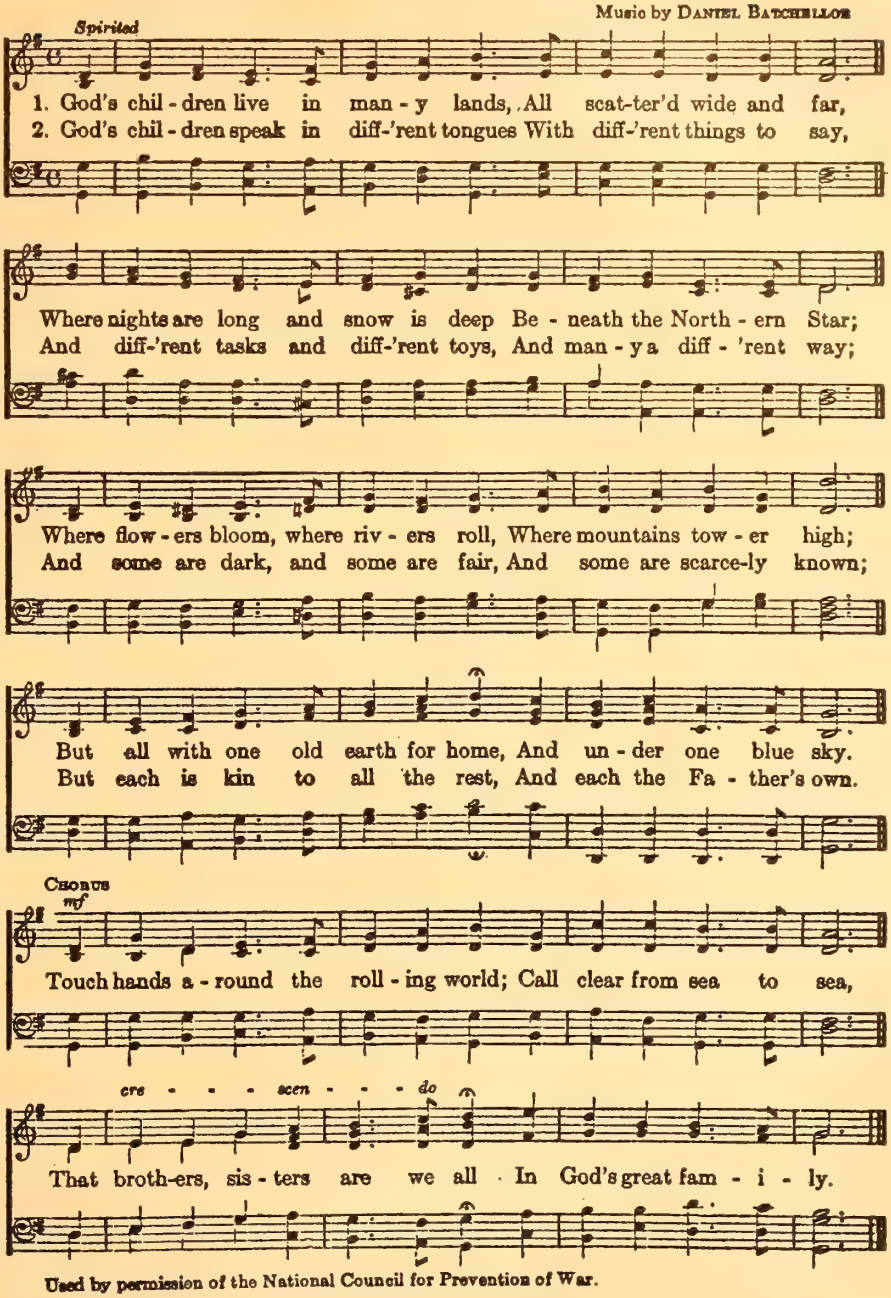
Offering: "Take ye up from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it."

Benediction: Keep us as thine own, O God, and fill our hearts with love to thee and our fellow men. Amen.

To the Leader: This subject of peace is so big that juniors often get the feeling that there is nothing for them to do. In your discussion develop these ways by which a junior group may do its share in bringing peace to the world: By being friendly to those about them particularly to those of another race; by refusing to take part in war games; by collecting war toys and destroying them; by filling friendship bags for children of other lands; by sending goodwill messages to boys and girls of other countries; by getting people to think about peace through posters and parades.

CHILDREN OF MANY LANDS

Music by DANIEL BATCHELLOR



Used by permission of the National Council for Prevention of War.

What to Pray For

Week of June 11 to 18. Miss Lillian Grisso and Miss Elsie Shickel at Anklesvar, India, need our prayers in behalf of their work among the girls. The girls' schools are places of power for the transformation of life. Miss Shickel returned on furlough last October.

An Open Letter

To all the dear ones who have been so interested in the work of the kingdom in this part of the great world field—Greetings to each one of you in Jesus' name! "Grace and peace be multiplied!"

Yes, Beloved, even though our time has been fully taken up in his service, yet, you who have prayed so definitely concerning the fiery trials and persecutions through which we were passing deserve a letter. The end of persecutions is not yet, but we take comfort in the knowledge that when God's work is moving steadily forward and gains for the

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, June 12

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Facing the Supreme Test of Service.—Mark 14: 32-46.

Christian Workers, Christian Parents.

B. Y. P. D., The Home in the World of Today.

Intermediates, Why Do Nations Fight?

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Gains for the Kingdom

One baptized in the Laura church, Ky.

Thirty-three received in the Covington church, Ohio.

Five baptized in the Des Moines Valley church, Iowa.

Five baptized and eleven received by letter in the South Beatrice church, Nebr.

Nine baptized in the Boiling Spring church, Pa., Bro. J. E. Rowland, evangelist.

Ten baptized in the Long Green Valley church, Md., Bro. W. N. Zobler, evangelist.

Six baptized in the Tear Coat church, W. Va., Bro. S. Paul Daugherty, evangelist.

Seven baptized in the Geiger Memorial church, Philadelphia, Pa., Bro. J. E. Whitacre, pastor.

Twenty-one baptized in the Hyndman church, Pa., Brother and Sister B. M. Rollins, evangelists.

Seventeen baptized, one reclaimed and two received by confession in the Pomona church, Calif.

Eighteen baptized and two reclaimed in the York, First church, Pa., Bro. H. M. Stover, evangelist.

Three baptized and eleven added by letter and associate membership in the Long Beach church, Calif.

Four baptized in the Oriental house, Lost Creek congregation, Pa., J. A. Buffenmyer, pastor-evangelist.

Nine baptized in the Bunkertown house, Lost Creek congregation, Pa., J. A. Buffenmyer, pastor-evangelist.

Two baptized and one received on former baptism in the Newton church, Kans., Bro. J. F. Baldwin, evangelist.

Nine baptized and one received by letter in the Mt. Morris church, Ill., Bro. Foster Statler, pastor-evangelist.

Six baptized, three received by letter, one awaiting baptism in the Nampa church, Idaho, M. S. Frantz, pastor.

Twenty-six baptized and fourteen received by letter in the Washington, D. C. church, Warren D. Bowman, pastor-evangelist, making the total additions of seventy-six in the past nine months.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. P. Bucher, Aug. 14, in the King Ferry church, N. Y.

Bro. Alonzo P. Fike of Oakland, Md., Aug. 21, in the Pine Grove church, Md.

Bro. Emra T. Fike of Oakland, Md., Oct. 30, in the Knobley church, W. Va.

Bro. Ernest S. Coffman of Elgin, Ill., June 19-25, in the Zion church, Mich.

Bro. Emra T. Fike of Oakland, Md., Sept. 10, in the Mt. Dale church, W. Va.

Bro. Merlin Garber, Aug. 21 to Sept. 4, in the Pleasant View church, W. Va.

Bro. Wilmer Petry of Akron, Ohio, June 5-19, in the Lincoln Heights church, Ohio.

Bro. Alonzo P. Fike of Oakland, Md., Oct. 2, in the Mt. Grove church, Eglon congregation, W. Va.

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Personal Mention

Bro. A. Jay Replogle, now in the midst of a revival meeting in the Amaranth church of Middle Pennsylvania, will have time for one or two other meetings this summer. Churches interested may address him at Everett, Pa.

Bro. M. J. Mishler and wife of La Verne, Calif., were among the Messenger's last week's visitors. They are seeing friends and kindred at various points in the east and will take in the Lawrence Conference on their homeward way.

Bro. Edgar Rothrock, pastor of the Pomona church of Southern California and member of the General Ministerial Board, will be the chief speaker at the dedication of the new church at Nampa, Idaho, July 10. "It will be a great day. All are invited to attend."

Bro. Wm. E. Hamilton and wife of Middletown, Ohio, made a first visit, for Sister Hamilton, to the Publishing House on the last Friday of May. On the same day Bro. John Heckman of Polo, Ill., made his—well, there doesn't seem to be any record of the number of his visits. We suspect he likes to come and we know we like to have him come.

Bro. Ira E. Foutz of Philadelphia, Pa., Assistant Executive and Publicity Secretary of the Pennsylvania Tuberculosis Society, has been very successful in interesting newspapers in his state in details of the Christopher Sower Bicentennial. If you have found news in your local paper concerning this important celebration it is very probable you have Bro. Foutz to thank for the same.

Bro. Samuel Bowser and wife of Ronan, Mont., have our congratulations on their approaching golden wedding June 17. A loyal supporter of the Messenger and the missionary work, Bro. Bowser writes: "Our children and grandchildren are very kind to us. The two great-grandchildren are yet too young to express themselves. Life is real enjoyable for which we give thanks to God and all who helped to make it so."

Bro. G. W. Kieffaber of Akron, Ohio, referring to his recent bereavement, writes us: "The vacancy left in our home, plus the tension experienced while the family lay snowbound for twelve hours while en route to Illinois, thus causing us to observe a beautiful sunset service for Sister Kieffaber at Mt. Morris—these experiences are made lighter by the many messages of sympathy we have received from members of the Messenger family."

Bro. F. H. Crumpacker's letter of May 2, said, along with other things: "I hope the Board will keep the people informed that we would like to get more news before them but because of no postal service we must go about one hundred miles to mail our letters or take chances with someone going that way and the latter is very uncertain. . . . I will tell you what a dollar will do. One dollar gold will feed a man for forty days. . . . We are now feeding about five hundred. . . . What shall we do? Letters are slow. We will likely add another couple hundred and then wait for more word and more money assurance." For the present the Crumpackers and other Ping Ting people should be addressed at Shih Chia Chuang, Hopei, China.

Sister Charles A. Radatz of Lewiston, Minnesota, and her son Harold of the newest Manchester graduating class, were recent visitors. They seemed to enjoy it but the main attraction was plainly the daughter Gertrude of the mission offices.

Bro. John Mellott of Needmore, Pa., will celebrate his seventy-ninth birthday Sunday, June 19, probably by delivering a sermon at 10:45 A. M., in the Pleasant Ridge church. He will be glad to be remembered, especially by the presence of his friends at church.

Sister Goldie E. Swartz was the first of the group to find her way to the Messenger desk but the Bollingers were not far behind. You may recall that they made the trip from India by the Overland route. Other missionaries in the party entertained by the office secretaries Friday evening the third were the Bittinger and Dr. Studebaker families from Africa, and Sister L. A. Blickenstaff from India.

Bro. Galen B. Ogden, pastor of the Monitor church of Southwestern Kansas, has great need of your sympathetic concern. In an auto accident Friday, June 3, his wife Oma Marie (Abuhl), and their little boy of not quite two years, lost their lives. The extent of Bro. Ogden's injuries is not yet known to us. There is an added note of pathos in the fact that the Ogdens were under appointment to the Africa mission field.

Bro. T. F. Henry, pastor of the Roxbury church, Johnstown, Pa., visited the Publishing House last winter in search of material for his thesis, "The Development of Religious Education in the Church of the Brethren." The thesis has been completed and accepted and this week he receives his doctor's degree from the University of Pittsburgh. Look in next week's Messenger for his address at the Lawrence Conference on Brethren Heritage.

Bro. Walter M. Kahle, Troutville, Va., field man for the Southeastern Region, has been developing some fine thinking along the line of Mastery in Money Management for individuals. He has formulated plans by which an individual may handle his money in a wiser way and be able to do more for the church and still enjoy the satisfaction of sound money management. Pre-Conference engagements have included discussions at the First church, Chicago; Cerro Gordo, Ill.; Mt. Morris, Ill.; Ottumwa, Iowa; Des Moines, Iowa; Parsons, Kans.

President C. Ernest Davis of La Verne College, it is to be, when or before the next school year opens. After fifteen years in this position President E. M. Studebaker retires at his own insistence. His resignation was tendered and declined more than a year ago. A few months ago it was tentatively accepted but withheld from the public until his successor was assured. His plans for the future have not been announced. President Davis is widely known to be well qualified for the post, both by experience and endowment.

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Miscellaneous Items

A mountain Sunday school in West Virginia would like to know whether your church or Sunday school has any discarded songbooks, hymnals old or new, that you want to dispose of. If so, please communicate with May Gans Kesner, Moser, W. Va.

On June 26 dedication services will be held in the Lick Creek church of Northwestern Ohio for the new parsonage which was recently finished. Bro. Otho Winger, president of Manchester College will be the speaker. Basket dinner will be served at the noon hour.—Mrs. Leo C. Stinebaugh, Bryan, Ohio.

District Meeting of Northeastern Ohio will be held in the East Nimishillen church Oct. 11-13. There was no invitation last year for the meeting in 1938, and according to custom, the officials grant the first request received during the year.—J. C. Inman, Moderator, Canton, Ohio.

The First church of Grand Rapids, Mich., is planning a Silver Anniversary Homecoming for July 17. "All former pastors are invited and urged to be present and any who have ever worshiped with the Grand Rapids church are cordially invited to spend the day in service and fellowship."

A Mass Meeting will be held at Sugar Grove Camp, July 4, 2:30 P. M. An interesting program of music, patriotic drill, and message by Eld. C. D. Bonsack is promised. Friends from all the churches of Southern Ohio are urged to attend. Bring your families and celebrate the Fourth in the house of the Lord.—Mrs. Alfred Flora, Trotwood, Ohio.

"Bingoism has been found to be the name for the prevailing philosophy of the day in America," according to Dr. H. C. Weber, president of the United Stewardship Council. His Graphic Horizons of Stewardship suggests that for sound finance, churches had better keep free from this unsound philosophy, holding fast to the "solid old-fashioned American virtues of work and thrift." Copies of Dr. Weber's Graphic Horizons of Stewardship may be had for 25c each. Address General Mission Board, Elgin, Ill.

The summer meeting of the women's organization of Southern Ohio is to be held at the Eaton church, July 20. The women of the district should keep this date open for another get together meeting for fellowship, inspiration, and learning to know our work better. The forenoon will be given over to group sessions in which each director will have charge. The afternoon will be missionary. Sisters Elizabeth Oberholtzer and Anna Lichty will be the speakers.—Mrs. Alfred Flora, Trotwood, Ohio.

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Information Concerning Gish Books

Home Builders of Tomorrow, by Warren D. Bowman is listed on the Gish list for forty cents, which makes it available to ministers of the Church of the Brethren only at this special price. This is a regular one dollar book and will be helpful to ministers as they contact youth in the local church, conferences and camps.

The supply of the following Gish books is limited and as soon as the present supply is exhausted these books will be taken from the Gish list: (5) Church Finance, by Wm. H. Leach, 50c; (5) F. B. Meyer, by A. Chester Mann, 45c; (7) The Finality of Jesus Christ, by Robert E. Speer, 65c; (7) Preachers Present Arms, by Ray H. Abrams, 55c; (31) Home Missions Today and Tomorrow, 25c; (30) Revolution in Economic Life, by W. Russell Shull, 35c; (9) Sadhu Sundar Singh, by C. F. Andrews, 45c; (8) Prayer, by O. Hallesby, 25c; (7) One Hundred Poems of Peace, 30c; (2) Problems of Christian Family Life, by George Walter Fiske, 15c; (13) John Frederic Oberlin, A Protestant Saint, by Marshall Dawson, 35c; (7) Preaching and the Mind of Today, by Gaius Glen Atkins, 45c; (20) Evangelism in a Changing World, by Ambrose M. Bailey, 65c. Two books, Our Movie Made Children, by H. J. Forman and The Christian Message of the World Today, are removed from the Gish list because the present supply is exhausted. In order to secure copies of the above books which are in stock now, orders must be immediate, if ministers desire them at the Gish price.

HOME AND FAMILY

Footprints

BY MILDRED ALLEN JEFFERY

Son wouldn't wipe his feet
On the mat outside the door,
But hurried through the house and left
Wet footprints on the floor.

And so I made white paper flags
(A flagpole was a pin),
And stuck one in each muddy patch
That son had carried in.

And on each flag I wrote some words,
Such as: "Son put me here."
And: "Please excuse me—Mother can't."
And: "Carelessness, my Dear."

And then I put on hat and coat,
And slipped off up the street;
And since that day there's been no mud—
For son has wiped his feet!

Hawthorne, Calif.

Six O'clock Bells

BY ADA CASSEL SELL

It was six A. M. by the alarm clock. Carrie was so glad for the five minutes until it really was six. Even five minutes counts when you're tired. Sam got out on his side of the bed, came around and kissed her exactly as he had done for the eighteen hundred and twenty-four preceding mornings.

Somehow Sam was always the same. Perhaps men were like that. No matter what the day promised, Sam's morning kiss was always identical. Carrie, whose emotions varied a little more, sometimes wished Sam would be a little different. But she liked his kisses.

He whistled as he laced his shoes. Carrie wanted Leeda to sleep as long as she could. Leeda, plucky little sister Leeda! Carrie sobbed when she thought of what Leeda was facing for the first time. She covered her face, but Sam saw the heaving covers.

"Crying, Carrie? What's up?"

"Oh, Leeda! I—"

"What's the matter with her?"

"I hate to think of her suffering!"

"Don't let me catch you crying about her again! Isn't she a woman too? Do you hear me?"

Carrie clung to Sam, glad he could be different. Of course he was right; but she could not help worrying over Leeda. The church bells rang.

"There! Six o'clock and all's well! Ding dong! All is well!" comforted Sam.

Carrie didn't tell him, but what the bells said to her was, "All is ill! all is ill!"

Carrie's baby was only two. Leeda expected hers that very day. Leeda's husband was a no' count, gadding somewhere, not worth the ground he walked on. Carrie heard her own little Nan calling "Mamma!" The baby's arms were new every morning, more healing than medicine; Carrie held her close. Nan's kisses were more precious than all the diamonds Mrs. North boasted, wearing them proudly while she debated, "Should she have a child or shouldn't she?" The shouldn't had won for ten years. In the meantime Sam and Carrie pinched along and knew happiness. And the Lord God approved of them.

"Mother!" The voice was tired.

"Yes, Leeda!"

"Better call the doctor!"

"Oh, God, just this once, help Leeda! I'll do anything for you, honest I will! I will!" It was a silent petition uttered while Carrie waited at the telephone for central to answer, and while Nan pulled at her skirts begging for a 'norange, and the mailman waited at the door for the postage due, and the bread in the oven was pleading to be taken out. But the Lord God heard the little prayer the while several eloquent and well enunciated pieces of oratory flared up and fizzled out before they rose higher than the roof.

Fighting to control herself, in a fairly steady voice Carrie summoned Dr. Huston.

"Is it very bad, Leeda?" It was. Her face showed that. At the same time there was a glory on it, not of the world of commonplace.

"Here! Drink this glass of chocolate milk!"

"I don't want it, Carrie." The voice was so weak and tired.

"Oh, please, Leeda! You must keep up your strength."

"I'm not scared, Carrie. You worry so, and make everyone's troubles yours."

"Oh, God, do go with her. Do help her. She doesn't know." More of Carrie's kind of praying.

Somehow whenever anyone in the neighborhood was sick, Carrie was always wanted. That was why she missed Sunday school and church so often. Some of the elect criticized her for it. But God didn't. He liked her little prayers breathed upward right at the time someone was in a real fix, and needed him in a hurry.

While waiting for the doctor, Carrie read two letters from her sisters in the west. Better not read them to Leeda now. Flood and drought victims couldn't write very cheerfully. The bells had told her right. Of course it was good that folks in their plight were put

on relief rolls, and it was nice the way the churches responded.

The doctor's coming and his handing a squealing bundle to her were events not far apart.

"Leeda! Oh! You're so happy! I never saw your face look like that before!"

"Happy! Guess I am! But you, Carrie? Guess you'll have some peace now! Give him to me!"

"Peace?" questioned Dr. Huston dubiously. To him it merely meant another burden for Carrie, who already worked like a horse. But then he was a man.

And the next morning as Sam kissed Carrie for the eighteen hundred and twenty-sixth time, the six o'clock bells rang. This time they sweetly said, "All is well."

Altoona, Pa.

Growing Up With Our Children

BY H. H. HELMAN

PARENTHOOD gives life a touch of maturity and helps to keep it sane and balanced. It broadens the scope of living, and if it is taken in a high-minded and responsible manner, it ennobles character. Children in the home, slowly growing into maturity, naturally renew and refresh the lives of their parents. This induces a wholesomeness, a poise, and a vigor of personality which should contribute to a happy home atmosphere, from which come constructive citizens and builders of a better world. In spite of all the social changes in these modern days the home is still potentially, and in reality, the most important character-building agency in society. The home that has a religious attitude, a social vision, a feeling of civic responsibility and an appreciation of culture, will have an influence upon the children that can not be lost as they take their places in the world. Growing up with our children, then, is not just a coined phrase; but a parental ideal. To do this requires an understanding and practice of certain fundamental principles in parent-child relationships. Chief among these are the following:

1. Parents should recognize the fact that *no two children respond in the same way to parental control and guidance.* Twins, inexplicably alike physically, often have quite different personalities and require a different regime of parental guidance. Parents may say, "I wish Charles were just like George," when what they really mean is, "I wish Charles would respond to the same suggestions that George does." In spite of the fact that Charles requires different and perhaps more strenuous treatment, he may have just as strong and promising a personality as George. It is not unusual for the child who seems most difficult to rear, to turn out to be most successful. Each child may require a different approach, and respond altogether diversely to the same parental attitude or suggestion. It is basic in rearing children that parents recognize and understand this principle of variableness in personality and responsiveness. Only when this is true can they really grow up with their children.

2. Every really successful parent *recognizes the "phases" of a child's growth and development.* Each new phase of life presents a new child requiring a new program of life and a new type of approach. Of course, the transition from one phase to another is not sharp and marked but this fact makes it all the more difficult for parents to adjust themselves to the needs, interests and capacities of the growing, changing child. The junior boy or girl is no longer a primary child, and should not be treated like one. An adolescent is a different type of individual from a junior, and to continue to treat him as a junior is disastrous and foolish. It has been noted that some children tarry longer in a certain phase, while others reach it earlier and hasten through it. Only by recognizing these phases of growing life can parents get the perspective necessary to properly guide the developing child.

3. The *"danger points" in a child's behavior and experience need to be matters of special study and of deliberate efforts.* Parents err most perhaps in their parental duties when they "fly to pieces" over the discovery of some vicious habit or of some escapade in the child's experience. When otherwise deliberate and loving parents suddenly become tyrannical dictators, there is great danger of creating quite a gulf between themselves and the child. It is nearly always safe to take time to study the contributing factors to a child's delinquency before administering sharp discipline. These "danger points" represent an easy exit into real criminality, which is often made easier by irritated parents. The approach to these knotty problems of child guidance should always be characterized by confidence and sympathy.

4. A parent should *refuse to believe that a child is innately incorrigible.* Often in their utter disappointment and chagrin parents will immediately relegate the child to a criminal career. Children just naturally migrate toward the ideal suggested for them by their parents. A criminal in the penitentiary of a midwestern state related how he gravitated toward a criminal's life because a physician suggested, to his mother and in his presence, that he had the earmarks of a criminal. Nothing will make guidance more uncertain and difficult than a lack of faith in the possibility of the child maturing into a righteous and wholesome personality. Parents should not lose faith in their child's inherent goodness and in its ability to thwart all evil and grow into virtuous manhood and womanhood.

5. Parents need to *beware of keeping a son or daughter overlong on the level of parental subjugation.* No father or mother wishes the child to become ab-

jectly subservient to an imposed authority, yet if it is held too long in parental subjection this weakness is sure to be developed. As a child grows and develops in strength of personality and judgment there should be a growing freedom of action. Then parental relationship is better expressed in co-operation than authority, and this will afford development toward wholesome self-expression. Of course, when the child's judgment is utterly lacking, then authority must come in. The mistake is made when, for instance, the adolescent boy or girl is kept in utter subjection without a chance to make his or her own choices even in the simplest things. The yes, yes child is usually considered a "lily." It is best to let the child grow up.

6. Parents should *meet the "infatuation" age with sympathetic understanding and wise counsel.* So much is involved when youth reaches this age or state that it constitutes one of the strategic experiences. The emotional element is so outstanding, with such strong biological backing, and the intellectual and deliberate so subjugated, that proper adjustment on the cultural and moral level is extremely difficult. Wise parents come to such a situation with an understanding heart, and never in a critical state of mind., It is so easy to create a condition of antagonism or of strained relationship unless great care is used in approaching this problem. Parents who can remember their own shortcomings during this age will be better able to cope with the situation.

7. The *"quirks" in parents' own personalities or maladjusted lives are stumbling stones to success* in child guidance. Strained home relations react tremendously on the child's personality. Lack of co-operation, quibbling, the lack of poise, uncouth practices in the home, all have their effect to prevent the wholesome development of personality in children. Sometimes more is wrong with parents or the home than with the children themselves. The child reared in a poorly regulated home doesn't have a fair chance, and no outside influence or training can make up for the delinquency of the home. An occasional introspective self-examination is good practice for most parents. The most potent influence in the world is that expressed by personalities. The child has a right to parents who can take care of any twists that may come into their own selves.

Any way you look at it, growing up with our children is just about the most difficult task adults face. We owe our children an honest effort to understand them, and a sympathetic approach to all their growing problems. When we have done the best we know we have little to boast about as parents. If we have seemed to be successful here or there, it is a good thing to share our experiences, but in an attitude of modesty.

New Carlisle, Ohio.

Our Church and Our Times

(Continued From Page 4)

of the Civil War. With the close of this struggle there ensued perhaps the most fecund period in the history of our church. Papers were started east and west. Schools of various sorts were opened until a score and a half might be listed. Our colleges and seminary represent what has survived of these. A number of major interests and causes loomed so large that committees and boards were set up. The first and best known amongst these is the General Mission Board of the Church of the Brethren. But this aspect of the period is a study in itself and is reserved for fuller subsequent notice.

In passing it may be noted that the interests and viewpoints of this period were so many and diverse, and so tenaciously held, that the lamented division of the eighties was a very natural result. There had been minor withdrawals before, but in the eighties there was a three-way split which cut to the very foundations. This gave us the Old German Baptist Brethren, the Church of the Brethren, and the Brethren Church. These groups are familiarly known as the Old Orders, the Conservatives, and the Progressives. However, these characterizations are perhaps not as distinguishing as they once were. From here on our principal interest is in the fortunes of the Church of the Brethren.

The Period of Integration

By 1920 the urge for something more or different had so far spent itself that many of our people were thinking in terms of what could be done to consolidate interests, reduce organization and promote co-operation. With reference to our numerous committees and boards it was beginning to be said that we were "all boarded up."

Of course, the trend toward integration is not strictly confined to the period beginning with 1920. Our Annual Conference is both result and cause with respect to this process. It is a far cry from the special meeting called in 1742 to the Annual Conference as we have it today. The revival of interest in printing initiated by Henry Kurtz was largely responsible for the trends characteristic of the period of organization (1850-1920), and so was naturally the first to register inevitable integration. By 1883 mergers and consolidations gave us one church paper, the GOSPEL MESSENGER; and by 1897 it was church owned and designated the official organ of the church. However, the period in which integration stands as the conscious policy of our church comes much later, or this side of 1920. Perhaps the most interesting example of integration is that which was merged to form our present Board of Christian Education. Thus recent trends in our church organization have been in the direction of compactness, balance and simplicity.

The tendency toward tightening up our church organization, consolidating, filling in and adjusting until all is a properly balanced and smoothly running whole, is in harmony with the demands of our present day. The physical frontier with its challenge to extensive development is gone. In every area of this modern life we are turning from the extensive to the intensive. The new frontiers are not beyond the ranges in some unclaimed territory; rather, they are near at hand and in areas already staked out. The new strategy is to consolidate and develop present holdings. The primary need is not more churches, but better churches—better in resources, numbers and in spirit. H. A. B.

An Open Letter

(Continued From Page 15)

kingdom are recorded, the enemies of the cross always get stirred up and the fires of persecution are fanned into a raging flame. You, who have written such encouraging and inspiring letters, should know, that up to date the victory has been the Lord's. Praise his holy name! We wish to thank you all in this way for the great help through the power of prayer. Continue to pray definitely, for since the enemies of the cross have now suffered such a crushing defeat, they are getting their forces lined up for another fierce attack.

We are just finishing up the yearly examinations in our fifteen village schools and in the Khergam proper co-educational day school. Both the school and the Bible course examinations were given. It is a joy as we travel over very bad country roads, in the heat, by the slow moving ox team, to come to a school and find these school children so eager to sing the hymns, repeat the assigned Bible verses and tell the Bible stories in their own unique way. And, best of all, it is encouraging to hear them pray to our dear heavenly Father their own prayers. They pray in the morning, in the evening, for the sick, and they give thanks for their food. God bless them all!

It is also heartening to see these children who for the most part are non-Christians in our village school, trained in the art of giving. On Jan. 20, which is Khergam's birthday and always observed as a day of special thanksgiving, praise and prayer, the children come in groups, headed by their teacher, and place their gifts on the altar. Their offering may be money, grain, vegetables, fruit, eggs, a live chicken or a goat, etc., yet they cheerfully place their love gifts there on the sacrificial altar for the King of kings.

It was also most inspiring to see the Christian families of our Khergam Christian community, go to the altar with their thank-offerings. Every member of the family from the tiniest babe in arms to the head of the family, had a love gift for the King of kings.

We noted especially the little boy who is tenth member of one of the Christian families take his offering to the altar. His father was the first head of the family who was baptized in the Khergam Church community. And he was the first to take up land and found a Christain home. The little son went up to the altar with his gift of six roasting ears. These were the first of the season and a rare treat at this time of the year. The tiny fellow was not able to carry them, as he was just learning the art of walking alone, so he half-carried and half-dragged them to the altar. I was very happy and it just made some of us shed tears of joy as we watched this tiny lad move towards God's altar. His eyes were shining like stars in deep pools of clear water. God bless them all, everyone, for Jesus' sake.

In our touring we are now moving on towards the village of Bamanvel. The church at Bamanvel is the Khergam church's first baby. We are going to examine the remaining two schools in that area and hold a love feast there. Prior to this we will have the installation of those who have been chosen as deacons to serve in the Bamanvel area.

It is helpful to see that these members at Bamanvel also are learning the joy there is in sharing. Most if not all that was needed for this feast of love, was given cheerfully by the folks in that area. May God be praised for all this growth! It sounds so easy when thus put down on paper, but God alone knows the efforts put forth. We praise him each step of the way for this gradual growth in the Christian graces. Glory to his name!

We plan to have our Khergam love feast on Good Friday. There will be more baptisms. Last December we had forty-one baptisms prior to our love feast. Among the number was a head of a family who was also the leader of his caste community. He put up a schoolhouse on his land and requested a Christian teacher, and we now have had a school there for several years. While paying a visit to this school recently he informed us that there are more heads of families asking for baptism. That means a great step forward among this class of people. We praise God and take courage.

This means also a great open door for more definite work, especially among women and girls. The next step for the older girls of this community will likely be the entrance into our Khergam Girls' Boarding and that will mean more Christian homes in the future. The boys who are already in training will choose these educated Christian girls as their wives if they have their choice. So, beloved, here is another matter for praise and prayer. This will stir up the watchful enemies of the cross. So please continue to pray most definitely for them, and for us who shoulder this great responsibility, for Jesus' sake.

Right now let me also add another "Thank you and God bless you" to you who are supporting the project of the Girls' Schools. What a rare pleasure and privilege is yours! I feel to shout his praises from the housetops, for the great share you have in bringing India to Christ. Know, and know truly, that you have made a wise investment, one that is bringing, and will yet bring, large returns for the Lord. I know you are happy in thus sharing and you will continue to share.

"Sing praises, unto the Lord, sing praises! Let us exalt his name together!" "What Hath God Wrought?" "And, I, If I Be Lifted Up From the Earth," and, "Seek Ye First the Kingdom of God," are some of the mottoes we use in our work every day.

Now I know I have not told you in this letter, all you wanted to know, but if plans carry, you shall have the rest at some future time. We do thank God for such intense interest in the pushing forward of the Lord's work in lands across the sea as well as at home. The time is short. Let us redouble our efforts in service for him. Do not forget the motto, "Prayer Changes Things." Also, "Praise Changes Things!" "Praise the Lord, O My Soul."

Now again we thank you,

In Jesus' Name,

Khergam, India. Ida C. Shumaker.

THE CHURCH AT WORK

ADMINISTRATION

The Front Lights in the Church Auditorium

Have you noticed how difficult it is to listen attentively to a minister on Sunday evening where the front lights are suspended but a few feet above the minister?

Some worshipers in the middle and rear of the church squint through the service, some shade their eyes at times, some gaze at different parts of the auditorium and some even close their eyes.

One pastor studied this situation and recommended to the trustees that the front lights be shaded on the side towards the rear of the church. He reasoned that people seated in the middle and back of the church do not use light from these front lights for their hymnals anyhow. They use only light from above and behind them, so why should they face the glare of those front lights?

These trustees did not appoint a committee, but experimented and found that, by painting the globe of the front lights on the side towards those in the back of the room, they provided a much better setting for the good sermon. Results may be noted as follows:

1. Blue Mondays caused by headaches were stopped. People of that congregation lived the sermon more happily.
2. Children from this church were not fidgety in school on Monday.
3. Young people found the lighting in the church auditorium as inviting and hygienic as that in a theater, so they came to church.
4. People in the middle and back of the church stopped squinting, gazing about, and closing their eyes.
5. And, Bro. Finance Chairman, the money which would have been spent for glasses was given to the church for missions.

PEACE

Dan West in Southern Ohio

Roy Honeyman, Peace Director for Southern Ohio

Dan West recently concluded a very satisfactory tour of the District of Southern Ohio. During the four days he was with us (May 2 to May 5), he spoke before one county ministerial association, ten high schools and large mass meetings at Greenville, Pleasant Hill, Marble Furnace and Trotwood. At the ten high schools, Dan addressed about 2,500 interested students. To all his listeners, and especially to the strategic high school groups, the following major points seemed to be effectively driven home:

(1) More appreciation of one's blessings.

(2) A willingness to share with the unfortunate anywhere, our extra clothing, money and relief workers and peacemakers like David Blickenstaff now in Spain and Howard Sollenberger, soon to go to China.

(3) The insanity and sin of war and the need for a willingness to study about and seek a remedy for the unchristian conditions that foment strikes, revolutions and wars that humanity might be saved instead of slaughtered.

Offerings at each of the mass meetings were accepted. These amounted to $139.15 which is being used for Spanish relief. Much clothing also is being collected, especially by the high schools, for the benefit of the Spanish children and mothers next winter.

It was quite encouraging during this tour to find how young people and old alike, respond to the need of an unhappy and destitute people. They are finding it a pleasant experience to play the part of the Good Samaritan.

Surely the people of the United States, contemplating the European situation, can not want war. Let us hope and pray, that our intelligent younger generation may be just the channel by which war may be outlawed and peace firmly established.

CHRISTIAN WORKERS' TOPIC

Religion in the Home

Gen. 18: 17-19; Luke 2: 40, 52

Sunday, June 26

I. The Aim

That children may keep the way of Jehovah; to do righteousness and justice (Gen. 18: 19).

That children and parents may grow in favor with God and man (Luke 2: 52).

II. The Method

1. The job mainly must be done in the home. Parents dare not abdicate. Experts in school, church and club can not take the place of parents.
2. Parents must first decide that they want their family to be Christian. This means standards of righteousness higher than the pagan world. This means loneliness, sacrifice, courage.
3. A religious atmosphere must be developed in the home. Atmosphere is more important than spoken words. It is little use to teach the story of Daniel if parents live intemperately. Children tend to revert to family type. How often does one hear, "He's a good boy; he has a good home."
4. Parents need to make the most of the bedtime hour and family devotions.
5. Sunday should be kept as a holy day. Worship, rest and change of program are the order of the day. How difficult is this in our day! How may father and mother plan a profitable Sunday for the family?
6. Church relationships should be cultivated.
   a. Parents should keep the criticisms of the church to themselves.
   b. Encourage the Christian decision and full church membership.
   c. Encourage regular attendance at the sanctuary.

TEMPERANCE

"It's the Drinker Who's a Sissy"

"It's the Drinker Who's a Sissy" is the title of a new leaflet that came to our desk recently. It seems to us to be stating a fact which both young and old need to comprehend these days. The discussion of this interesting statement will help the nondrinker to stand his ground when those about are asking him not to be a coward and telling him to come on and be a sport.

We have ordered a quantity of these leaflets which will sell for $1.00 a hundred. These will be included in our temperance exhibit at Lawrence. Be sure to see the exhibit and get samples of our literature.

If you have a good temperance idea, send it in and let us help you put it to work. Address your letter to the Board of Christian Education, 22 South State St., Elgin, Ill.

WOMEN'S WORK

Concerning Full Addresses

It is always important that the address on a letter be plain and written in full, but it is doubly necessary that the address on third class mail be complete and carefully written. A first class letter will be forwarded and some care is taken by the postal authorities to find the owner. But with third class mail the address must be complete and also correct or else the package is sent back to the sender demanding double postage even for the act of returning it. Hence this request is made to all the women that you send your most recent address, and write out the street number or the mail route plainly whenever you send for an order. Packages of material are frequently lost because the mail route was not known, or because the street number had not been given.

INTERMEDIATES AND YOUNG PEOPLE

Worship Program Materials

Leaders of young people and intermediates repeatedly request worship program materials. We have just added two books to the loan library which will help answer these needs. Each contains fifty-two complete worship programs with materials drawn from poetry, art, story, music and scripture. There are programs for special days and seasons. A wide variety of subjects is covered.

These programs should not be followed blindly but adapted to the occasion and to your group. We recommend these books as sources of material for worship programs in your church school and Sunday evening meetings.

"Lamps for Worship," by Sue Randolph Griffis is prepared for use by young people. "Intermediate Worship Services," by Nevada Miller Whitewell is similar in content but adapted to the interests of the younger group. Both books may be secured from the loan library or purchased from the Brethren Publishing House, 22 S. State St., Elgin, Ill., at $1.50 each.

ADULT WORK

A Real Family Group

The Church of the Brethren people in the State of Nebraska are holding their second annual Family Camp at Horkey Park, near Crete, Nebr., Aug. 8 to 13.

This is in reality a family camp. The whole family comes and the members of each family live together in one of the convenient cabins of the park. Most of the food is brought from home and the board bill is negligible. The discipline problem is also solved in this way.

The camp, however, has a triple program. Each of the three divisions—children, youth and adults, have special directors and leaders. Each works out a complete program for its division.

The park is large enough so that the three programs may run at the same time without interference. All come together for the assembly, the evening lectures, the one campfire, the picnic supper, and for swimming and recreation.

Most people are surprised at the fine time that whole families can have camping together. It was the privilege of the Adult Secretary and his family to live in the camp last year and enjoy this rich experience.

The Church of the Brethren has a number of family camps across the country which are growing in favor. Why not give it a trial?

CORRESPONDENCE

CHURCH GROWTH IN 1937

When I speak of growth, I think of tangible results which may be seen and enumerated, baptisms, the Sunday school with its attendance, and other things.

In a survey of the Church of the Brethren in the United States and Canada as shown in the Yearbook, I find some very interesting things.

In baptisms per church the District of Eastern Indiana stands at the top having an average of 12.2; Northern Virginia is second with 9.75. The highest number of baptisms for any district is 455 in Western Pennsylvania, and their average per church is 8.1 while Southern Pennsylvania stands alone in that it shows neither a gain nor a loss in membership, but it does show an average of seven baptisms per church during 1937, while the District of Canada stands alone in that it shows no baptisms and no pastors on support, either full or part time.

The highest net gain for any district is Southern Ohio having a gain of 405 and second high in baptisms 429. Northern Indiana is third in net gains 380 and third in baptisms 365.

Now, let us look at the other, and dare I say, discouraging side. Northeastern Kansas is bottom for net loss with 176 less than they had the year before, but they baptized 53, an average of 2.5 per church. The second in loss is also in Kansas, the Southwestern District with 110. In all, we have thirteen districts scattered over four regions showing losses; and one region, the eastern, with only five districts in which is one that shows no gain and none showing a loss.

Now, the relationship of supported or partly supported pastors to gains, Sunday schools and other church activities. (Forgive us, pastors.) This is a deep and far-reaching study, difficult to analyze.

Here are interesting studies selected mostly because outstanding in some way.

Districts	Churches	Average No. of Members	Average S. S. Attendance	Pastors	No. S. S.	Baptisms
Western Pennsylvania	56	221	111	37	59	455
Middle Pennsylvania	42	244	136	24	45	352
Southern Ohio	51	205	115	34	46	429
Northern Indiana	49	172	105	31	46	365
Northern Virginia	24	296	120	9	58	234
Northeastern Kansas	21	86	58	11	17	53
Southwestern Kansas	14	148	82	12	14	73
North Dakota	14	40	24	1	12	23
Southern California and Arizona	18	201	122	16	17	136
Nebraska	14	100	58	9	11	94
Idaho and Western Montana	13	121	45	9	9	22

First, let us look at Northern Virginia with 24 churches, 58 Sundays schools and only nine pastors.

Northeastern Kansas is top for decrease of members. Southwestern Kansas is second, maybe both too near the dust bowl.

Nebraska is top for per cent of increase having 6.7%.

Now, just a few more points of interest. All over our territory, we find the average Sunday-school attendance is about half to three fourths of the church membership.

Now, if our gains or growth has not been what we would wish, shall we not press on harder, living devout lives, then when our Lord comes, he may say, "Well done, good and faithful servants, enter thou into the joy of thy Lord."

Caldwell, Idaho. David Betts.

YOUNG PEOPLE OF NORTHWESTERN KANSAS

The young people of Northwestern Kansas held their annual conference at the Quinter church April 22-24. The program started with a banquet Friday night, with Kurtis Naylor as toastmaster. The Wagoner quartet directed the music. The address of the evening was given by Bro. Earl Breon of McPherson, the guest speaker of the conference. Approximately 150 were in attendance.

A very impressive and inspirational vesper service was held Saturday evening led by Virginia Jarboe.

Paul Wagoner was elected vice-president. Maurice Gish was elected as the young people's delegate to Annual Conference. A promotion committee was elected consisting of a member from each church in the district, who is to help promote the work in his local church.

The objectives of the conference for the following year are: missions, peace, increased church attendance, and greater co-operation with all forces of the church.

A collection amounting to $20 was taken for McPherson College.

A letter of greeting with a prayer for more holy living written by Eld. D. A. Crist, now of California, was read by Mary Woodward on Sunday morning and was deeply appreciated by the entire group.

At the close of the Sunday morning services Bro. Earl Breon held a very impressive installation service for the newly elected officers.

The young people of Northwestern Kansas look forward to greater inspiration in service through the able sponsorship of Bro. Lewis Naylor.

Covert, Kans. La Verne Bishop, Secretary.

REDEDICATION AT CLOVER CREEK

Our congregation was established in the year 1840, and formed the nucleus from which a number of thriving congregations have sprung. At the time of its organization Clover Creek congregation embraced what is now known as the Albright church at Roaring Spring, Smithfield, Fairview, Martinsburg, Williamsburg and part of Woodbury congregation. Our present church was built in 1881. Eld. D. B. Maddocks helped erect the church at that time and he also laid the plans for the remodeling which was done at the present time, which consisted of a baptistry, redecorating of the walls, painting of the woodwork and the installation of new light fixtures in the main auditorium. The basement was enlarged and plastered throughout, and a new wood floor laid. Two rest rooms were placed in the basement. The vestibule was enlarged and a cistern placed under it to supply water for the baptistry. Prior to this time the congregation used the Clover Creek stream, running near the church, for baptismal services. With the completion, rededicatory services were held April 24. Bro. C. C. Ellis, president of Juniata College, was the speaker for the forenoon and evening services and brought challenging messages. At the afternoon service Brethren C. O. Beery and A. R. Coffman, former pastors, brought timely messages. Bro. D. B. Maddocks had the rededicatory ceremony.

Good music was furnished by octets, quartets and chorus from the different congregations which sprang from our church. Dinner and supper were served by the ladies of the church to over five hundred people, who formerly worshiped with us and were here to enjoy the day and renew fellowship.

The total cost of improvements amounted to $3,696.84. At these services a little over $2,000 was given in cash. Monday evening, April 25, Brother and Sister I. S. Long from Baltimore, Md., began a revival which continued for two weeks. Every evening Sister Long gave a missionary message on India, which gave our people a deeper missionary spirit. Bro. Long preached strong spiritual and fundamental sermons challenging the church to greater consecration and zeal. We feel our church was spiritually helped by their labors with us. Eight were added to the church by baptism and one reinstated. Our love feast was held May 15. Our elder, I. B. Kensinger, officiated and was assisted by the pastor, S. C. Weyant, and by Brethren L. B. Hoover and A. L. Simmons. Our community vacation Bible school will begin June 6.

Martinsburg, Pa. Pearl Snowberger.

MINISTERS' AND WOMEN'S WORK CONFERENCE

The Ministers' and Women's Work Conference of the Juniata College territory met at Huntingdon, Pa., May 2 and 3. This is always a pleasant occasion for fellowship and inspiration, and this year the program designated the conference as Juniata College Ministers' Fellowship.

The subjects considered were: The Ministry, and Evangelism. Bro. H. L. Hartsough of North Manchester, Ind., chairman of the General Ministerial Board, led the discussions on the Ministry, and Bro. Ralph W. Schlosser, president of Elizabethtown College, led the discussions on Evangelism.

The conference opened with the president, Bro. Trostle Dick, acting as chairman. Bro. Hartsough was the first speaker. He has studied the ministerial situation in the brotherhood, so spoke out of his knowledge and experience. He outlines the ministerial problem as that of supply, training and direction, and distribution.

He divided the churches into three classes according to membership and to the financial support of the ministry: 92 churches with an average membership of 412, give $1,200 or more, as support; 190 churches with an average membership of 304, give less than $1,200 salary (average salary, $584); the 700 churches, with less than 200 members, have a total membership of 70,000.

The ministers of the Church of the Brethren have given themselves wholeheartedly to the ministry, rather than in some other profession that might have yielded them larger returns financially. Today the appeal to young men to enter the ministry can not be the financial, but ought to be the same incentive, as that of a foreign missionary—a yielding of a life to God for his service.

On Monday evening, Bro. Schlosser gave his initial discussion on Evangelism. He has had experience and success in evangelistic work, and his teaching showed he had the right basis—an adequate Savior for a needy sinner.

Evangelism is publishing the good news. Redemption is the keynote of the good news. Redemption is God's act, prompted by grace to bring guilty and fallen man back to himself through faith. "Faith is the hand that takes hold and grace is what saves." We can not eradicate the Adamic nature. We are all sinners; therefore, we need a Savior.

The sinner first has a consciousness of sin, followed by a conviction of sin, then comes repentance. Repentance leads to confession and restitution.

Salvation is past, present and future. Past salvation gives freedom from the guilt of sin, and present salvation from the power of sin, and future salvation from the presence of sin. This glorious message the evangelist is commanded and empowered to preach to a dying, lost world.

Tuesday morning Bro. Hartsough discussed what to do about churches that may need pastoral leadership. There is a challenge to the young men and to the churches, in regard to the supply of ministers in the brotherhood. To the young men: find them early, follow them up, keep before them a high standard of preparation, show the need of ministers for the future. To the churches: give your sons, respect the ministry, help ministers to an education, give better financial support, care for aged ministers.

General suggestions that may help churches in relation to pastoral leadership, are: conservation, larger parishes, consolidation, federation and free ministry.

Bro. Schlosser continued his discussion of Evangelism, by presenting the doctrine of Justification. Justification is the work of God, therefore "by grace" the source; the way, is through the blood of Christ; the basis, is by the obedience of Christ to be the medium whereby God could justify; and the proof, that God did justify the believer, is that Christ was raised from the dead.

Man's part in the doctrine of justification, is to believe it, and to do such works that all men may know he is saved.

Personal Evangelism, was the subject of Bro. Schlosser's closing address. The world will be brought to Christ one by one. It was Christ's method to call individuals. It was his personal invitation that led Matthew, James, John and Zaccheus to follow him.

Presenting Christ to individuals is harder than preaching to an audience. It means "being spent." It means work. "Do the work of an evangelist." As a first requisite, prayer was suggested. Prayer changes the heart.

The following were suggested methods for evangelistic work: house to house visitation, cottage prayer meetings, a gospel mission, revival meeting, a united effort. Those who are won to Christ need to be taught, that they may grow in grace and the knowledge of the truth.

Bro. Hartsough's closing address was on the Threefold Work of the Minister. The minister is a prophet. The day of preaching is not over. "If we fail to preach on gospel subjects no one else will preach them." There is a longing of people to get acquainted with God, and they expect to get knowledge of him from the pulpit. The minister is a pastor, or shepherd. There must be real human interest, sympathetic and thoughtful, in contact with the people, in visitation. The minister must be an executive, having the ability for organizing his people for work.

Special features, provided by the college, that added to the enjoyment and appreciation of the conference guests were: the social held by Brethren students after the evening service, also the splendid music rendered by the college choir during the chapel period.

A period of fellowship in prayer in the morning proved a time of spiritual refreshing. Sister Detweiler led the women's group and Pastor Detweiler the men's group.

A vote of thanks was extended the college for its entertainment, and the speakers for their helpful teaching.

Dr. Ellis expressed pleasure in the benefit and worthwhile effect to the college, established by the contact with the ministers.

The election of officers resulted in the following being elected: president, Bro. E. M. Hertzler of Windber; vice-president, Bro. S. H. Replogle of Oaks; secretary, Bro. C. O. Beery of Williamsburg.

Williamsburg, Pa. C. O. Beery, Secretary.

SISTER BARBARA NEWCOMER

Sister Barbara Newcomer, oldest member of the Lick Creek church, died at her home in Bryan, Ohio, April 22, lacking three months and seven days of being ninety-four years of age. She was born in Hancock County, Ohio, the daughter of Eld. Jacob and Katherine Brown. She came to Williams County when she was four years old, with her parents and an older brother. The journey which would now take but a few hours, was then made in several days in a covered wagon drawn by oxen. The family settled about two miles southwest of Bryan where they carved out a home in the wilderness, suffering many of the hardships and privations of pioneers.

She was married to Nathaniel Newcomer after his return from the army in 1865, and the next year they established their home on a farm about a mile south of Bryan, where they reared their family of eight children to manhood and womanhood, and where they lived until the family circle was broken by the death of the husband in 1910. Sister Newcomer then moved to Bryan where she resided until her death.

Her father was among the first elders of the Lick Creek church, which was organized at about the time his and other Brethren families moved into the neighborhood. She was a member of this church for about seventy years and in it she proved to be an earnest worker, particularly in the Sunday school, where she was a teacher for years. She never missed an opportunity to be in the regular services of the church when it was possible for her to be there. She was deeply interested in its work to the close of her busy life. One son preceded her in death some years ago. Funeral services were held in the Lick Creek church, conducted by Bro. Dewey Rowe and the undersigned.

North Manchester, Ind. Edward Kintner.

IN MEMORY OF GRANDMA MURRAY

Sister Sarah Ann (Looney) Murray, was born in Roanoke County, Va., March 19, 1844. She passed to her reward March 23, 1938, aged 94 years and 4 days.

She was married to Boston W. Murray in 1865, the officiating minister being Eld. Abram Naff, one among the first Brethren ministers of Franklin County, Va. To the above union were born seven children, three boys and four girls: Jos. H., Chas. O., Geo. F., Alice A., Emma E., Callie R., and Susie J. All of the children are living except Callie R., who died in infancy.

Also there are twenty-five grandchildren and twenty-six great-grandchildren. Her husband passed to his reward Jan. 30, 1880, at the age of thirty-nine, leaving the widow and six children (the oldest being thirteen), and without very much of this world's goods. But with faith in God and a willingness to work, she managed to feed and clothe the family and give them all a free school education such as could be had in those days. Grandma and her husband united with the Brethren church in 1876, and all through her life she was indeed a faithful and loyal member. During her young and middle life she would walk eight miles to services, Bethlehem then being the closest church.

Funeral services were held at the Boone Mill Brethren church March 26 by the writer, assisted by G. W. Bowman and L. M. Gammon, the latter being pastor of the Baptist church at Boone Mill, Va.

As I Knew Grandma

I have been closely acquainted with her for the past twenty-three years, and in many respects her thought and interest for others surpassed any that I have ever known. Many a time in her life has she denied herself things that she needed in order to help someone else. Quilting was a hobby with her nor is it known to the writer how many quilts she made and gave to people in need. Many a poor child has had a good night's sleep under covers made by grandma.

Whenever she heard of a home being destroyed by fire, even if that of strangers, it was her joy to send them bedding, and to walk miles in the community to solicit what she thought would be needed in housekeeping.

The last twenty years of her life she spent with her daughter, Susie, Mrs. J. W. Carbaugh, and the last three years she was confined to her bed. But during these years of suffering she didn't forget God, her church, or others. She loved to have company and did expect the ministering brethren to visit and read with her. Grandma was the first to advocate the building of a Brethren church at Boone Mill, and made the first donation of one hundred dollars toward the erection of the good building that has been a real blessing to this community.

The writer had the privilege of visiting in her home just two days before she passed away and in this last conversation, weak as she was, she talked about helping a widow a few miles away. She lived a life for others, and we will miss her very much, but the memories of her life will mean much to all that ever knew Grandma Murray.

Boone Mill, Va. I. D. Hoy.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Glunt-Alexander.—By the undersigned, at his home, May 21, 1938, Ondus Glunt and Helen Alexander of Hollansburg, Ohio.—Theo. R. Eley, Union City, Ind.

Lecklides-Brewer.—At the residence of the bride's father, Arthur Brewer, by the undersigned, April 16, 1938, Bro. Herman Lecklides and Sister Esther Brewer, both of the Oakland congregation, Ohio.—Theo. R. Eley, Union City, Ind.

Minnich-Brinkman.—By the pastor, at the parsonage, Charles L. Minnich and Mary Brinkman, May 25, 1938.—G. L. Wine, Covington, Ohio.

Sine-Caricofe.—By the undersigned, Frank Sine of Maurertown, Va., and Sister Lessie Caricofe.—A. J. Caricofe, Luray, Va.

Spitler-Dovel.—By the undersigned, May 15, 1938, Bro. Charles N. Spitler, Jr., of Luray, Va., and Sister Marie M. Dovel of Stanley, Va.—A. J. Caricofe, Luray, Va.

FALLEN ASLEEP

Bear, A. Ray, son of Mr. and Mrs. A. L. Bear of Greencastle, died Jan. 26, 1938, aged 28 years, 5 months and 20 days. Death was due to a heart condition. He was a member of the Church of the Brethren at Greencastle. In addition to his parents he is survived by his widow, Mrs. Helen Eshleman Bear, one son, two brothers and one sister. Funeral services were conducted by his pastor, J. I. Thomas, assisted by C. E. Grapes and H. E. Krone.—May Beahm, Greencastle, Pa.

Bright, Mary E., daughter of Joseph and Lovina Emery Bright, was born in Lehigh County, July 18, 1865, and departed this life April 16, 1938. Sister Bright was a member of the Church of the Brethren for over fifty years and was a very faithful member. She lived the sweet, simple life of a true Christian. She was very active in the Ladies' Aid Society. She had a stroke which confined her to her bed several weeks before her death. All through her illness she wore a cheery smile. She is survived by one brother and two sisters. She will be greatly missed by all her friends. Funeral services were held in the Quakertown funeral parlor, with our pastor, Bro. J. Herbert Miller, in charge.—Mrs. Raymond Bleam, Coopersburg, Pa.

Brungard, Catherine Rebecca, daughter of Howard and Amelia Boone, died at her home May 9 from complications following a protracted illness of several years. She was aged 50 years, 7 months and 13 days. She was a member of the Church of the Brethren for many years and was always active and loyal in Sunday-school and church work. She is survived by her husband, two daughters and two grandchildren. Funeral services were held May 12 at the Eastville Brethren church by the pastor, Charles A. Schwenk and J. A. Buffenmeyer of Bunkertown.—Mrs. Earl S. Kipp, Newport, Pa.

Chrise, Samuel, son of the late Daniel and Betsy Chrise, was born near Markleysburg, Pa., June 20, 1852, and died May 6, 1938, at the home of a daughter, Mrs. Josephine Clister, in Uniontown, Pa. In 1873 he was united in marriage to Mary VanSickle. To this union were born six children. Following the death of his first wife he married Mrs. Margaret Shipley Artis. To this uuion were born a son and a daughter. Surviving are his widow, three sons, two daughters, ten grandchildren and four great-grandchildren. For a number of years Bro. Chrise had been in declining health, and for five years he had been an invalid in a wheel chair. The anointing service was administered on Tuesday before he departed this life. When a young man he united with the Church of the Brethren. Funeral services in the Markleysburg church by Bro. Sollenberger, with burial in the Thomas cemetery.—Mrs. Alta Lowdermilk, Uniontown, Pa.

Diehl, Mrs. Leah Catherine, widow of George Diehl, died in August of 1937, aged almost ninety years. She was the oldest of the fourteen children of David and Esther Eby Kuhn. The youngest of the family, Mrs. Dessie Brubaker, survives. She is also survived by three children. She had been a member of the Church of the Brethren for many years.—May Beahm, Greencastle, Pa.

Etter, John M., was born near Chambersburg, Pa., July 15, 1875, and departed this life Feb. 26, 1938, at Quakertown, Pa. He was the son of Rev. Henry G. and Hannah Brant Etter. He is survived by his widow, Jennie Kurtz Etter, one daughter, two sons, seven grandchildren, three brothers and one sister. Services were conducted at the home and the following morning his body was taken to Chambersburg where services were held in the Church of the Brethren, with burial in the adjoining cemetery. Services were conducted by our pastor, Bro. J. Herbert Miller. Bro. Etter had been afflicted with arthritis for many years and was confined to his home for the past five years. He was a member of the Church of the Brethren at Quakertown. He was a wonderful neighbor and friends were always welcome to his home. He was always cheerful, even though his suffering was very great towards the last. He enjoyed singing, and was always happy when members from the church would conduct a program for him in his home. He will be greatly missed by all his neighbors and many friends.—Mrs. Raymond Bleam, Coopersburg, Pa.

Fry, Mrs. Ballentine, wife of Bro. W. H. Fry, was born in Monroe County, W. Va., May 20, 1875, and departed this life April 28, 1938. When she was sixteen years of age she moved to Rockingham County, Va., near Mt. Crawford. For many years she lived in Bridgewater. She leaves her husband, three daughters and one son. Funeral services were conducted by the writer, assisted by C. B. Smith in the Bridgewater church April 30.—C. G. Hesse, Bridgewater, Va.

Garman, Rebecca L., widow of Jacob Garman, died May 14, 1938, after having been confined to her home for more than a year and to her room for more than three months. She was aged 81 years, 5 months and 27 days. She developed a weakened heart condition which confined her to her bed for the last four weeks. Her pastor called in the evening of May 13 and left her in apparent good spirits, and in the early morning she passed away. Funeral services were held on May 17 by her pastor, assisted by Elders John R. Hershman and A. C. Baugher. Services were conducted as nearly in accordance with her suggestions as possible. Her body was laid to rest in the family burial plot by the side of her husband in the West Green cemetery.—Katie Shearer, Elizabethtown, Pa.

Gilland, Sister Keturah, widow of George Gilland, died at her home in Greencastle on Feb. 8, 1938. Death was due to pneumonia. She was born Oct. 2, 1860, in Waynesboro, Pa., and had spent her entire life in this community. She was a daughter of Samuel and Maria Hassler. She had been a member of the Church of the Brethren since girlhood. She is survived by three daughters and one son. Funeral services were conducted by her pastor, J. I. Thomas.—May Beahm, Greencastle, Pa.

Graham, Delores Marie, ten-month-old daughter of Robert and Angeline Curry Graham, departed this life at Harrisonburg hospital of pneumonia, April 24, 1938. Besides her parents she is survived by her grandparents and one sister. Services were conducted at the Branch church by Eld. J. L. Driver, assisted by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Grove, Sister Martha Emma, wife of Bro. John C. Grove of York, Pa., passed away after a brief illness of about two weeks. However, she had suffered somewhat from a chronic ailment for a number of years. She was aged 56 years, 6 months and 20 days. She was the daughter of Brother and Sister C. G. Trimmer and was reared in the faith of the Brethren. She united with the church in her girlhood and lived faithful and loyal as a member of the church in York. She and Bro. Grove were in the services whenever health permitted and she will be greatly missed. She was a faithful and loving wife and mother. She leaves her husband, one son, daughter-in-law, one granddaughter, two brothers, one sister and many other relatives and friends. Sister Grove had received the anointing during her last illness and expressed herself as being ready to make the change from her earthly life to the mansions in glory. Services at the home and the First Church of the Brethren by the writer, assisted by Eld. Elmer Leas. Interment in Greenmount cemetery.—S. S. Blough, York, Pa.

Knicely, Michael H., son of Peter and Malinda Knicely, was born March 15, 1877, and died suddenly at his home April 21, 1938. Besides his wife, Carrie Rexrode Knicely, he is survived by four sons, three daughters, three sisters and one brother. Services were conducted at the Branch church by Eld. A. S. Thomas, assisted by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Landis, Rupert, son of Samuel and Wilhelmina Landis, was born Dec. 22, 1868, and departed this life March 20, 1938. He joined the Church of the Brethren early in life and remained a loyal member of the church he dearly loved. He and his devoted wife, Clara Swartzbaugh Landis, served the church in various activities. They were well known in parts of Ohio, Illinois, Indiana and Michigan. Their many friends deeply sympathize with Sister Landis in this time of heartache and great loss. Funeral services were conducted in the Church of the Brethren in Covington, Ohio, by his pastor, Bro. G. L. Wine, and the writer. Interment in the Pleasant Hill cemetery.—C. F. McKee, Dayton, Ohio.

Miller, Mrs. Jennie, widow of B. Frank Miller, died May 14, 1938, aged 67 years. She was born at Dayton, Va. She is survived by one son, seven daughters, three sisters, one brother and ten grandchildren. Funeral services were held from her home in Bridgewater, Va., by the writer.—C. G. Hesse, Bridgewater, Va.

Minnich, William Stephen, was born May 17, 1856, and departed this life Feb. 25, 1938. He was twice married, his first wife being Martha Losh who died in 1899. His second wife, Alice Grogg, preceded him in death three years ago. He is survived by eleven daughters and two sons. Services were conducted at the Branch church by Bro. J. W. Hess, assisted by Eld. A. L. Miller. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Mitchell, William, passed away May 4, 1938, aged 60 years, 2 months and 6 days. He was a member of the Church of the Brethren for many years and attended church when he had a way to get there. He is survived by his wife and four children, four grandchildren and many other relatives and friends. He loved his God and his Bible, and loved to read and study. The funeral service was conducted at the Maple Grove church, with our pastor, Bro. Lewis Hyde, officiating. It was the largest funeral ever held at Maple Grove. Interment made in the Union cemetery.—Mrs. Clayton Mock, Stanley, Wis.

Richard, Mary Elizabeth, daughter of George and Susan Howdyshell Michael, was born June 30, 1861, and departed this life May 6, 1938, at the home of her daughter, Mrs. W. D. Wheelbarger. On March 12, 1885, she was united in marriage to Richard Thomas Richard

who preceded her twenty-two years ago. She is survived by one daughter, two sisters and seven grandchildren. Services were conducted at the Clover Hill Methodist church by Eld. A. S. Thomas. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Sheline, Bro. William B., son of David and Emma Hunsecker Sheline, was born near New Paris, Ind., April 20, 1871, and died at his home May 7, 1938, from the effects of a heart ailment, from which he suffered only five days. He lived his entire life in the community in which he was born. He was united in marriage to Hattie R. Smith Oct. 6, 1895, by Eld. J. H. Warstler of sacred memory. This union was blessed with one daughter and five sons. In 1896 he united with the church. He found great joy in the service of his Master, and was always willing to do what he could. He leaves his wife, six children, twelve grandchildren, one brother, one sister and a large number of other relatives and friends. Funeral services were conducted by Eld. O. H. Warstler at the New Paris Church of the Brethren. Interment in the Solomon Creek cemetery near his late home.—Mary C. Kiefer, Goshen, Ind.

Stroman, Rebecca Mae, daughter of George Curtis and Sister Ethel Wolfe Stroman, was born Jan. 31, 1938, in Adams County, Pa., and died April 29, 1938, at her home in York Springs, Pa. Death was due to pneumonia. She is survived by her parents, a sister, one brother, a stepsister and two aged grandmothers. Funeral services were conducted at the home by Lester M. Utz, pastor of the York Springs Lutheran church. Burial was made in Prospect Hill cemetery.—Mrs. Ethel I. Stroman, York Springs, Pa.

Winger, Sister Flora C. Laughlin, widow of Newton Winger, died at the Waynesboro hospital April 28, of burns received when her clothing caught fire while she was burning rubbish at her home that morning. She was aged 57 years. She was a member of the Church of the Brethren for many years. She is survived by eight children, six grandchildren, one sister and three brothers. Funeral services were conducted at the Broadfording church by Brethren D. R. Petre and Harvey Martin. Interment in the adjoining cemetery.—Mrs. H. J. Wishard, Hagerstown, Md.

Witmer, Abram Z., was born May 5, 1849, and died April 28, 1938. He is survived by one son and two daughters, nine grandchildren and twenty great-grandchildren. He was a member of the Brethren church for a number of years. Funeral services were conducted in the Elizabethtown church by Pastor H. K. Ober. Interment was made in the Chiques cemetery.—Katie L. Shearer, Elizabethtown, Pa.

CHURCH NEWS

CALIFORNIA

First, San Diego.—The church is experiencing a period of growth, and there is a splendid response from the neighbors and friends to the program. The active membership is most loyal in every respect. Several fine gifts were made to the church—new drapes for the baptistry, palm trees in front of the church, an electric clock, donation of labor and repair of building, American and Christian flags, twenty-five new choir robes for intermediate choir. The Friendship class is sponsoring the purchase of choir robes for the adult choir. The Women's Work, with Mrs. E. Jett as president, is doing some fine work. The district leaders were present May 11. The local group will organize the four departments of Women's Work soon. They have made a fine contribution in money and labor to the church program. The Sunday school, with Mrs. Ardeth Forror as superintendent, has an enrollment of 160. We need more teachers. Twelve were received into church fellowship May 15. Thirty have been received by baptism and letter since September of 1937. The young people's group has a fine group of officers. They meet every Sunday evening and a goodly number are loyal to the evening church service. The intermediates are in club work, choir work and plays for the Sunday evening service. Our vacation Bible school will be held June 13-26. We will need teachers. If you desire to take a two weeks' vacation in San Diego and could give half your time to work like this, write us. We are to have a new parsonage on the church lot in the near future. The present parsonage is small and one and one-half block from the church. Don't forget us in your trips south, and attend our services if you can. A fine group worshiped with us Easter Sunday. About 193 were present for Sunday school, with 230 for the morning service. The choir presented a musical program in the evening. Programs of interest are planned for the future with Dr. Studebaker of La Verne College, Rev. and Mrs. Wong and a group from the Chinese Mission, a musical program by WPA singers and U. S. Army men. May 22 our group will be entertained by John Gill of San Diego State College, with a travelogue.—Mrs. Mary L. Kregear, Spring Valley, Calif., May 19.

Pomona.—We have enjoyed a full and interesting program since our last report. A majority of us were able to go to Covina for a potluck dinner and program. March 29 we met in council and encouraging reports were given. It was decided to retain Bro. Edgar Rothrock as pastor, and he will represent us at the Annual Conference. In April the C. E. and Pioneer Girls' Club each gave a play. The Ambassador quartet gave a program on Sunday evening and Prof. La Fallette of La Verne preached for us one Sunday morning. Bro. Rothrock held pre-Easter services. Easter morning we held baptismal services, a short children's program, and our pastor preached a wonderful sermon to a full house. Since our last report seventeen have been received by baptism, two by confession, and one reclaimed. On April 21 the Men's Brotherhood of Southern California had a dinner in our church. April 24 we held our spring love feast with Bro. E. M. Studebaker in charge. Our Aid Society meets regularly and is very busy. During May our Sunday evening services were in the form of mission study. Different races gave the program: May 1, Negroes; May 8, Chinese from Los Angeles; May 12, La Verne College day; May 22, Mexicans. Our mother and daughter banquet on May 5 was well attended and a good program was rendered. We have decided to co-operate with the other city churches this summer in union services on Sunday evenings.—Mrs. Bessie Van Pelt, Chino, Calif., May 24.

COLORADO

Grand Junction.—We enjoyed a series of helpful and inspiring meetings with religious pictures, beginning April 3 and continuing for one week. Bro. O. H. Feiler conducted the meetings. We feel that the church was greatly inspired and built up spiritually by these meetings. Two were baptized and also took fellowship in communion services at the First Grand Valley church on April 18. Two have been received by letter. Our Sunday-school superintendent, Sister Leola Mohler, is now on a trip to Kansas and Indiana, visiting her daughters.—Ethel Bollman, Grand Junction, Colo., May 22.

McClave.—Our church has a new roof and we hope to soon repair the interior. In February Rev. Mathis of Colorado Springs preached for us twice. March 27 we had our quarterly birthday dinner, with those having birthdays in January, February and March being honored guests. On Easter the children presented a program in the morning, and a combined chorus from the Brethren and Methodist churches rendered the cantata, The Prince of Life, in the Methodist church in the evening. Our Aid Society served the junior-senior banquet for the McClave high school. May 22 Pastor O. E. Messamer will preach the baccalaureate sermon in the high school auditorium. Our cemetery although originally started by the Church of the Brethren is a community project and all denominations have worked faithfully until we have a beautiful cemetery. A beautiful stone fence with an arch over the main entrance has been built. A well has been dug and a windmill and storage tank put up which supplies water for more than 100 trees which were set out this spring. We are planning to co-operate with the Methodist church in a vacation Bible school. Our young married people have organized a class, with Mrs. Keith Cline as teacher.—Mrs. Mabel Cline, McClave, Colo., May 20.

FLORIDA

Leesburg.—In the three years since Sunday school has been organized here there has been a slow but continuous growth in the enrollment. We began with sixteen and at present have forty-three. The log chapel is completed except for minor details. Some shrubbery has been set out and we hope to have grass planted during the rainy season. At Christmas a gift of a dozen Bibles was given to the young people for use in the church. These are much appreciated. On Jan. 22 five were baptized. Feb. 13 five more were baptized. Brother and Sister J. H. Morris of Melrose, Fla., and Brother and Sister C. D. Hilton of Roanoke, Va., were with us that day and spoke during the morning services. Feb. 27 Brother and Sister John C. Clemens of Mainland, Pa., and Sister Kathryn Ziegler of Limerick, Pa., visited with us. Sister Ziegler spoke of the work in India. As the people in this community are especially fond of music the advisability of buying a piano had been considered for some time and these plans were completed May 3. Visitors are always welcome, and we appreciate any help they can give us in our services.—Florence E. Myer, Leesburg, Fla., May 20.

ILLINOIS

Chicago, Douglas Park.—We have been having a series of baptisms following a series of meetings held by Brother and Sister Paul Studebaker of Franklin Grove, Ill. So far ten have been baptized and three received by letter. Others are to be baptized after they have had more training in the significance of conversion. Inspired by Mrs. L. R. Nye the women are opening up relief assistance for emergency needs. Canned goods are collected and stored and used clothing is remodeled. These are distributed to unemployed families in the church and community. Pastor Roy White and his family are taking a week's vacation in the east.—Jessie B. Trent, Chicago, Ill., May 21.

INDIANA

Flora.—Since our last report our work has been somewhat handicapped because of so much sickness. Death has claimed some of our workers but others are filling the gaps and the Lord is blessing the efforts. Three have been baptized recently. The volunteer band from Manchester College sent representatives of their group to us and they gave a splendid program. The Bethany ladies' trio brought us much inspiration in a program of song. At our council we heard an interesting quarterly report from our pastor. Bro. Ray Zook was chosen as delegate to Annual Conference, with Oren Eikenberry as alternate. Plans are being made for a centennial service, commemorating the founding of the Church of the Brethren in this section. Our love feast was held May 20. On May 5 about 140 attended a mother and daughter banquet. A splendid program was arranged by three of the daughters. Recently Pastor Zook was in a revival meeting in the Spring Creek church. During his absence the pulpit was filled on Sunday mornings by Bro. R. H. Miller from North Manchester and Rev. Hinckley of the Methodist church. May 8 the women's society had charge of the service, with Mrs. Vernon Kinzie as their speaker. Sunday evening, May 15, the Men's Work was in charge, with Bro. Clay Syler speaking and a men's quartet from Liberty Mills furnishing the music.—Mrs. Catherine Eikenberry, Flora, Ind., May 24.

Kokomo.—We enjoyed pre-Easter services by Bro. Robert Sherfy. He preached inspiring sermons after which nine Sunday-school boys and girls made their decision for Christ. We appreciate the zeal and effort Bro. Sherfy put forth, which resulted in a new spirit being manifested. We observed Easter by the children rendering a program in the morning. In the evening the pageant, The Third Day, was presented by our people. The Sunday evening following we enjoyed a communion, conducted by Bro. Perry Coblentz. We have secured Brother and Sister Sherfy as summer pastors. The Aid Society has redecorated the church basement and is looking forward to the redecorating of the auditorium in the near future.—Mrs. Alpha Deardorff, Kokomo, Ind., May 21.

Osceola.—The work at our church has been progressing nicely during the past few months. Bro. Harold Myers of Goshen is sharing the pastoral care with Bro. Ervin Weaver. This arrangement will continue until Sept. 1. The attendance has been good. Recently we had a consecration service for the babies. A few weeks ago one of our girls was baptized. On Mother's Day the Women's Work sponsored a special program. The service was in charge of a ladies' trio from the Nazarene church in Elkhart. May 13 the annual mother and daughter banquet was well attended. The program was given by members of the local group and by Mrs. Shumacher and daughter of the First Brethren church who rendered a special number. On May 15 Chief White Eagle, a Christian Indian missionary from Wisconsin, was with us for morning and evening services. He brought to us the great need of mission work here in the home land among our American Indians. At these services several numbers in song were given by Bro. Myers and Miss Fallis of Goshen. Our committee has purchased the Brethren Hymnal.—Paul Singrey, Elkhart, Ind., May 24.

Syracuse.—A leadership training school for our churches in this part of the district, plus several churches of other denominations, was held in January and February in the Church of the Brethren at New Paris. Four members of our Syracuse congregation were enrolled in the school, and Pastor Ralph G. Rarick taught the course on Personal Religious Living. The Missions course was taught by Bro. J. S. Zigler, pastor at Rock Run. Sister Galen Whitehead served again as dean of the school, as she did also the previous year. In the concluding public service, an appropriate address was given by Bro. Russell V. Bollinger, overseer of the New Paris church and principal of public schools at Topeka. Our Aid Society was represented in the called union Aid meeting with a group of churches, April 5, at New Paris. The large assembly of women had luncheon together and turned out a considerable amount of sewing for Bethany hospital, Chicago. Sister Eva Trostle, director of social and religious phases of the hospital, Sister Ruth Kindig, housekeeper, and Supt. Omer B. Maphis were present. We were pleased to fellowship with and hear Bro. M. R. Zigler again as we did in our latest Northern Indiana Ministerial Meeting at New Paris on May 14.—Mrs. Ralph G. Rarick, Syracuse, Ind., May 20.

Upper Fall Creek.—May 21 we held our communion, with a good attendance. The two young people's classes remodeled our church basement and redecorated it. The classes gave a dinner for the church membership to dedicate the work they had done. We are grateful for this improvement. Our elder, Bro. C. H. Hoover of Anderson, gave a wonderful sermon in the morning worship and also in the afternoon. We are grateful for the work Bro. Hoover is doing in trying to build up the church. We took our Annual Conference offering.—Mrs. Phoebe Good, Middletown, Ind., May 24.

West Goshen.—Pre-Easter services were held in the West Goshen church April 10-17, with Bro. G. A. Snider bringing the messages. On Wednesday a special worship service was given by the young people, at which time a beautiful picture of Christ in Gethsemane was dedicated. The young people purchased the picture. On Thursday evening communion was held, with Bro. Snider officiating. One was received by baptism. We are happy to have Sister Anna Warstler with us again. She returned April 14 after serving as missionary in India for six and one-half years. On April 22 a reception was held for Sister Warstler, with about 200 present. This was planned by the young people. A program was given, consisting of special music and talks. Sister Warstler spoke dressed in native costume. Bro. Samuel E. Miller has been selected as delegate to Annual Conference, with Bro. M. D. Stutsman as alternate. On May 29 we will have missionary day, at which time Sister Warstler will speak. Conference offering will be taken.—Mrs. Mina Ganger, Goshen, Ind., May 24.

KANSAS

Belleville.—Our evangelistic meeting conducted by Bro. Wm. Riddlebarger of Wichita, Kans., closed May 8. The attendance was good, except for a few rainy evenings. Much interest was shown. Bro. Riddlebarger preached the Word with power and the church is much built up and refreshed. Three young men were received by baptism. We appreciate the earnest efforts of the evangelist as he did a great deal of calling in the homes of the community which was helpful. The love feast was held May 9, with forty-four members communing. Bro. Earl Myers of the Lovewell church officiated. —Mrs. Clyde Seitz, Belleville, Kans., May 19.

MARYLAND

Broadfording.—The volunteer group of Bridgewater College presented a program March 20, and the following evening Bro. Minor Myers, returned missionary from China, gave an interesting talk on his work in China. March 27 we held a song service in honor of the blind hymn writer, Fanny Crosby. On Good Friday evening the B. Y. P. D. presented a pageant, The Christian Trail. The children gave an Easter program. Our church met in council March 30. Delegates to district meeting April 21 were: Preston Myers, Nealy Koontz and the writer. May 8 the B. Y. P. D. rendered a Mother's Day program. The Women's Work conference was held here May 19, with the churches in the district being well represented. Some very good talks were given. Among the speakers were Brother and Sister Minor Myers. We will hold our love feast June 4.—Mrs. H. J. Wishard, Hagerstown, Md., May 20.

MICHIGAN

Onekama.—Our church was much strengthened by the two weeks' revival April 3-17, closing with a consecration service on Easter. Bro. I. D. Heckman of Cerro Gordo, Ill., was the evangelist. Through his earnest and untiring efforts six were taken into the church as associate members and seven applied for baptism. Our communion will be held June 11. Plans are in progress for a community vacation church school. With Bro. J. E. Ulery as our leader, we are looking forward to a busy and happy summer.—Grace Deal Showalter, Onekama, Mich., May 20.

Zion.—We organized an Aid Society the first of May, with Sister Correan Good as president. There were not many members present but we are hoping for a large membership. We also had the electric lights installed in our church this spring. Brethren Perry Arnold and H. Arthur Whisler from Beaverton have been filling our pulpit for over a month because of the illness of our Eld. W. H. Good. Bro. Ernest Coffman expects to be with us June 19 for a week of meetings, followed by a love feast on June 25.—Mrs. Mary Weaver, Prescott, Mich., May 22.

MINNESOTA

Lewiston.—On April 25 we were very happy to have with us six visiting Brethren ministers: Brethren J. H. Mathis, D. D. Funderburg, W. H. Yoder, W. O. Tannreuther, H. H. Wingert and Mark Burner. The purpose of their coming was to help make arrangements for a permanent pastor at this place. It was an inspiration to have these brethren in our midst. The church met in council April 25. Our communion was held May 15, but because of bad weather there were not many present. The United Workers class has purchased a rug for the pulpit. They have also papered two rooms at the parsonage. Our young people presented the play, He Lives, on Easter morning. Our B. Y. P. D. has continued through the winter and the interest is good. We expect our summer pastor, Bro. Paul Miller, the first part of June. He will attend the Annual Conference before coming. We will take an offering for Annual Conference on May 22.—Mrs. Ruth Eddy, Stockton, Minn., May 7.

NEW MEXICO

Miami.—The Ladies' Aid held a bazaar and food sale which made $25. Most of this is to be applied on the roof fund. A pageant, The Christmas Road, was given at Christmas time. The children and young people gave an Easter program. In the evening of Mother's Day a banquet and program was given for the mothers. This was given by the young people. At our council on May 1 we talked about having a homecoming in June, as next month will mark the twenty-fifth year since the dedication of the building. If any of our church members are passing through Springer at Conference time or any other time we hope you will plan to worship with us in Miami. We will appreciate any help you can give. Miami is twelve miles west of Springer.—Mrs. Iva Wray Lapp, Miami, N. Mex., May 19.

PENNSYLVANIA

Boiling Springs.—We met in council April 29. Bro. Charles Trimmer who had served the church as treasurer for twelve years handed in his resignation and Bro. Frank Carr was elected to fill the vacancy. The primary teachers and their classes gave a very interesting program Easter morning. At present we are without a resident minister. At the fall council the church voted to engage Bro. Albert Cook of Dillsburg for part-time pastor. He preaches for us every other Sunday and his work is appreciated very much. Our elder, J. E. Rowland of Mechanicsburg, began an evangelistic meeting on April 24 and continued for two weeks. Our love feast was held on May 8. Nine accepted Christ. There were also three baptized from the Mechanicsburg church and one from Carlisle, making thirteen in all. Our children's meeting will be some time in June.—Mrs. C. W. Trimmer, Carlisle, Pa., May 24.

Center Hill.—We have been greatly blessed and helped during the past two weeks, May 2-15, when we had with us Brother and Sister B. M. Rollins, evangelists. This was the second revival meeting which Bro. Rollins has conducted for the Center Hill church in just a few years. In these two weeks Bro. Rollins preached sixteen sermons, and with our pastor, Bro. Sell, made 160 calls. Bro. Rollins also spoke in five public schools in our community. Sister Rollins led the singing in all of our services, telling stories to the children, giving readings, and best of all, in our opinion, she gave several rag paintings, which were very well received. We had the following delegations present in groups in our meetings: Nanty Glo church, 19; Pittsburgh, 5; local young people, 46; women's class, 66; men's class, 59; Christian Endeavor, 11; West Kittanning Brethren church, 18; Markle Presbyterian church, 13; children's group, 84; mothers on Mother's Day, 46; Rockton church, 11. On May 15 our revival came to a close with 202 communicants at the love feast, the largest communion service in the history of the church. As a reward for their labors, Brother and Sister Rollins had the privilege of receiving into the church eighteen souls—one on former baptism, one by letter and sixteen baptized by our pastor on Sunday afternoon. All together,

we had a total attendance in the two weeks of nearly 4,000 persons, and an average attendance of 225, the largest service having 323 persons.—Mrs. S. Kay Bowser, W. Kittanning, Pa., May 20.

Germantown.—Since the first of the year we have held two week-end missionary conferences. Throughout the winter our church attendance has been good. Our midweek service has grown in spirit and in numbers. We rejoice in the manifest working of the Lord among our young people. Several prayer groups meet each week. We have been praying that God would call one of our young people to the foreign mission field. The teachers of our Sunday school meet frequently for a fellowship supper in the church and talk over our ministry as teachers. Each Wednesday our women meet at the church all day. We sew and also go out in groups to homes of shut-ins. One night each month we hold a women's meeting. At this time we have a missionary speak to us. This year our contributions are given to help pay expenses of one of our boys who is attending Bible college in preparation for the mission field. Our members have been wonderfully helped as they have been privileged to attend the Bible conferences throughout the summer at Bethanna. This conference is directed by Esther N. Swigart. This place is only four years old but it has been the means of touching hundreds of lives in this vicinity. The Lord truly is blessing this place. Out of the eleven young people who spent last summer there as workers, one is now on the mission field in India, one is doing mission work in our city and expects soon to be sent as a missionary to South America, five others are in Bible schools in various places preparing for foreign missionary service. The first conference for this season will be May 28-30. On May 30 the Christopher Sower Bicentennial Celebration will be held in our church. During the past year the lawn about the church was graded, seeded, and trees and shrubs were planted. A new fence was built around it. Four have been added to the church by baptism and three by letter since the first of the year. Others await the rite. —Mrs. M. C. Swigart, Philadelphia, Pa., May 14.

Greencastle.—A one-week evangelistic meeting was held by the pastor, Bro. J. I. Thomas, beginning April 10. On Easter a cantata, The Lord of the Eastertide, was given by a group of mixed voices from the congregation. At our council on April 18 the time for our love feast was changed from the first Wednesday to the first Tuesday of May and November. A report was given by the committee appointed to investigate sites available, hoping that we may soon have a building of our own. Bro. J. I. Thomas was re-elected as pastor.—May Beahm, Greencastle, Pa., May 21.

Lancaster.—Through the efforts of Bro. J. I. Byler, on Jan. 9 the Anti-Saloon League presented Prisoner at the Bar. Feb. 2 the Juniata College choir rendered an excellent program. On Feb. 6 we began a school of missions, a six weeks' study of different phases of mission work with classes for all ages. The first and second evenings of the school Mrs. Charles Workman reviewed the book, Rural America. The next two Sunday evenings our pastor, M. J. Weaver, reviewed Brethren in China. The fifth evening Sister I. E. Oberholtzer told of her work in China. The general theme for the juniors and primaries was Peace. Helen Shertzer used the textbook, Broken Guns, for the juniors and Annie Gromling used Ship East—Ship West for the primaries. On the last evening the entire group enjoyed the films showing the work of the Church of the Brethren in China. This is the fourth consecutive year the church has enjoyed a school of missions sponsored by the missionary committee of our local church. Feb. 27 the Elizabethtown College a cappella choir rendered a delightful program. March 14 Bro. J. A. Robinson from Johnstown began evangelistic services. These services were preceded by cottage prayer meetings. Bro. Robinson preached helpful sermons. Our pastor and Bro. Robinson visited in many homes. Twenty-three were baptized. Our pastor is conducting a training class for new members. The women's missionary society meets each month to study missions. They used Mecca and Beyond. The society supports a child in India and one in Africa and also contributes to the cause of missions of the entire brotherhood. We also rolled bandages for leper work in Africa. April 2, 3 Bro. Schlosser of Elizabethtown College conducted a helpful Bible institute. Palm Sunday our pastor conducted a consecration service for children. Special services were held Wednesday and Friday evenings of Holy Week. Easter morning we enjoyed a dawn service of music and a sermonette. At the regular morning worship a cantata, The King Triumphant, was sung by the choir. In the evening a pageant, It Is I, was presented. April 24 a male quartet from Lebanon brought an inspiring message in song. Bro. Henry Bucher gave a helpful talk. This service was sponsored by the B. Y. P. D. Our delegates to district meeting were: J. I. Byler, Raymond Heistand and Mrs. James Gromling. Our pastor will represent us at Annual Conference. May 1 our love feast was held. The examination sermon was preached by Bro. John D. Ebersole, who also officiated. May 6 our mother and daughter meeting was held, with a program of devotions, a tableau, recitations, vocal and instrumental music and a pledge by mothers and daughters. The guest speaker was Mrs. Ruth Grigg Horting. An offering was lifted for missions. Refreshments were served. The church re-elected Bro. Weaver as pastor and elder for a term of three years. The Junior League is being directed by Mrs. Fred Seldomridge and Ruth Martin. The Aid Society meets each week to sew. They have made splendid contributions to the local church and to missions. Mother's Day was appropriately observed. The senior girls rendered the opening devotions in the adult department. The men had charge of a special program. The Bethany class presented a carnation to each woman present who was fifty or more years old. The women and girls rendered a special Mother's Day program in the evening, with the pastor's wife bringing the message.—Mrs. Kenton M. Cox, Lancaster, Pa., May 12.

Lost Creek (Bunkertown).—April 4 we opened our annual pre-Easter revival, with our pastor, the undersigned, in charge. The Word of God was preached each night to large and interested audiences. The second week the sermons were based on the Passion and Sufferings of our Lord. On Good Friday we observed the three hours of devotions, based upon the seven sayings of Christ from the cross. The meetings closed with the love feast on Easter, when 220 surrounded the Lord's tables. As a direct result nine confessed Christ and were received into the church through Christian baptism.—J. A. Buffenmyer, Bunkertown, Pa.

Martinsburg.—Pres. C. C. Ellis of Juniata College gave an interesting lecture in the Memorial Church of the Brethren on March 16. This was the first of a series of lectures being sponsored by the men's Bible class. The men's quartet sang two selections. The second of this series was given by Bro. John D. Ellis of the Moxham church in Johnstown, on April 27. Bro. Ellis showed and explained moving pictures of his trip around the world. Passion Week in our church was observed by services each evening. On Good Friday afternoon from two to four o'clock a beautiful and impressive union service was held. Our pastor, Bro. Coffman, and six ministers from the different churches of the town spoke on one of the last seven sayings of our Savior. Appropriate hymns were sung by a choir of mixed voices from the various churches. On Easter the choir presented a program of Easter anthems. There were also vocal solos, numbers by a men's quartet and an impressive Easter reading. There was an appropriate Easter service by the pastor and on Easter Sunday evening the young people presented The Service of Joy and Gladness. District meeting of Middle Pennsylvania convened in the Memorial church April 12-14. A record crowd attended this meeting. Bro. M. R. Zigler of Elgin, Ill., addressed a large audience at the ministerial program on Tuesday evening of the conference. This was most interesting as Bro. Zigler has just recently returned from visiting the churches of California and last summer attended the International Conference at Oxford. Our men's choir sang at district meeting. There were two special numbers of music from the Martinsburg church. Communion services were held May 1, with the pastor officiating. There were 325 communicants. Mother's Day was observed by a sermon by the pastor. There was special music and a reading. Nine babies were consecrated. A mother and daughter banquet will be held on May 17. On May 15 Prof. C. L. Rowland of Juniata College will present the college a cappella choir in a program of sacred music. May 22 and 29 baccalaureate services for the Martinsburg high school and Morrisons Cove Vocational high school will be held in our church. A community vacation Bible school will be held the first two weeks in June. —Kathryn Long Lehman, Martinsburg, Pa., May 14.

Pittsburgh.—Our missionary committee distributed self-denial envelopes at the beginning of the Lenten season to the members of our church and Sunday school. On Easter Sunday the offerings were brought in, amounting to $75. Six young people were baptized. They were received into church membership and enjoyed the communion on May 1. This service was a spiritual uplift to all who participated. The service was in charge of our pastor, N. M. Shideler, assisted by our home ministers, Elders Dana Z. Eckert, V. C. Holsinger, and Lester Showalter. On Tuesday evening our returned missionaries, Brother and Sister D. J. Lichty, gave an account of their work. They were on their tour among the churches of the seventh circuit of Western Pennsylvania. A delegation from our church will attend the convention of these schools who aid in supporting the work of these missionaries. This convention will be held in the Robinson church May 22.—M. Elizabeth Barnett, Pittsburgh, Pa., May 18.

West Greentree.—March 1 we met in council and elected Brethren Hiram Eshelman and Samuel McDannel as delegates to Annual Meeting, with Brethren Allen Ober and John Buffenmyer as alternates. Delegates for district meeting were Brethren Henry Becker, Allen Ober and Henry Hoover, with Brethren Paris Ober, Earl Wittle and Samuel McDannel as alternates. March 13 Bro. B. W. S. Ebersole started a revival at the Rheems house. Interest and attendance were good throughout the two weeks. Bro. Ebersole brought us inspiring

ANNOUNCEMENTS

ANNUAL CONFERENCE

June 8-14, Lawrence, Kans.

DISTRICT MEETINGS

North Dakota and Eastern Montana, Cando, June 26-29.

LOVE FEASTS

Indiana

June 11, 7 pm, Wawaka.
June 13, 7:30 pm, Eel River.
June 29, 8:30 pm, Cedar Lake.

Iowa

June 19, Panther Creek.

Kansas

June 5, Parsons.

Maryland

June 18, 4 pm, Beaver Creek.
June 19, Bear Creek.

Michigan

June 11, Onekama.
June 12, 7:30 pm, Elmdale.
June 12, Rodney.
June 18, Crystal.
June 25, Zion.

Ohio

June 12, 7:30 pm, Green Springs.
June 18, 19, 11 am, North Poplar Ridge.

Pennsylvania

June 11, 6:30 pm, Jennersville.
June 19, 6:30 pm, Mt. Olivet.
June 19, 6:30 pm, Quakertown.
June 19, Yellow Creek, Bethel house.

West Virginia

August 7, Salem.

messages. Five were added to the church by baptism. April 10 we held our Easter program at the Rheems house, and Bro. B. G. Stauffer of the Chiques congregation gave a helpful message. We held our love feast May 11, 12, with Bro. John Zug from Palmyra officiating. Other ministering brethren were: Brethren Henry Ober, Ralph Schlosser, James M. Moore, Samuel Eshelman, B. G. Stauffer, David Gibble, Nathan Martin, and Jacob Trimmer. These messages were helpful and inspiring. We are looking forward to our vacation Bible school which is to be held the last two weeks in July.—Mrs. Henry E. Breneman, Elizabethtown, Pa., May 10.

VIRGINIA

Mineral.—On April 15 we met in council. Brethren I. N. Zigler and A. G. Wheeler were elected delegates to district meeting, with Bro. W. R. Brooks and the writer as alternates. Bro. J. T. Glick held a series of meetings for us beginning April 2. The first six sermons were on Christian Living. The remainder of his sermons were evangelistic. His sermons were most interesting and inspiring and were appreciated by all who heard him. One was added to the church. —Mrs. R. E. Mason, Mineral, Va., May 12.

Oakton.—On April 3 we had a social gathering in the basement of the church, which was attended by a large representation. We divided up in groups and each group had a good meeting. Sister Byron Flory gave the women a fine talk, after which we organized the Wommen's Work, with Mrs. Landon Miller as president; Mrs. John Miller, secretary-treasurer; Doris Miller, assistant secretary-treasurer; Mrs. Ira Miller, president mothers and daughters; Mrs. Joe Wine, missionary and secretary; Barbara Miiler, peace. April 17 the young people gave a fine Easter program. In the evening we had our love feast, with 130 communing. On April 24 the members of University Park, Md., church gave a pageant, The Dawning, which had a cast of forty. The program was very good and was attended by a large representation. On May 1 the colored minister, Rev. Barnes, and his fine group of students from the industrial school at Manassas, Va., gave us a fine musical program. On Mother's Day we had a good sermon by Bro. Addison Taylor. In the evening the young people gave a fine program. We are expecting Bro. Minor Myers, missionary to China, to be with us the latter part of June.—Mrs. Hiram B. Miller, Vienna, Va., May 12.

Olean.—We re-elected Bro. J. E. Barton as pastor for another year. Our attendance has been very good. We have held Sunday school all winter, and have preaching services regularly each month. We also have prayer meetings every Sunday night. We are looking forward to three additions to the church in June. We are also planning to have a revival soon. We have certain goals we are striving for and hope we will succeed in our work. Our crowds are increasing, and interest is growing. We desire prayers in behalf of our work.—Paul Reed, Kerns, Va., May 17.

Timberville.—The pastor conducted a church membership class during Lent and received fourteen by baptism on Easter Sunday. We were pleased to have Bro. M. R. Zigler of Elgin, Ill., bring us an inspiring Easter message. The three congregations of Linville Creek, Timberville and Unity gave their annual tri-congregational cantata during the Easter season. The cantata this year was The Dawn Immortal. The B. Y. P. D. presented the peace play, Brothers, in the local high school auditorium and also in several adjoining communities with commendable success. We held our love feast on May 1. Bro. C. B. Smith of Bridgewater officiated, assisted by the home ministry. On May 15 Allen G. Roach of the Anti-Saloon League gave a lecture in our church in the interest of temperance education. The high school baccalaureate worship was held in our church. Bro. L. M. Clower has been re-elected elder of the Timberville congregation, and Bro. S. L. Garber, assistant elder for the Mt. Olivet church. Our pastor will attend the Annual Conference as Standing Committee delegate and also represent us at the Convention of Christian Education to be held at Columbus, Ohio, June 28 to July 3.—Mrs. Samuel D. Lindsay, Timberville, Va., May 18.

WASHINGTON

Yakima.—April 3 Bro. B. J. Fike from Sunnyside started our evangelistic meetings, continuing until Easter. Bro. Fike gave us spiritual messages. Five were added to the church by baptism and one was reclaimed. On Easter the Sunday school gave a good program and Bro. Fike preached his last evangelistic sermon. In the evening a cantata, The Victorious King, was given by the choir. Friday evening our council was held. We decided to retain our pastor, Bro. Paul Longenecker. Decided to have a nominating committee which resulted by electing our elder, L. A. Gans, Pastor Longenecker, and Bro. Robert Faw. Our love feast will be held May 14. Delegate to Annual Conference is Bro. Longenecker, with Sister Longenecker as alternate. Delegates to our summer assembly at Spokane in August are Jeanny Riffey and Ruth McMurry, with Lucy Ardinger, Vera Deardorff and Robert Faw as alternates. April 24 we worshiped around a picture based on an experience of our Lord. The service was in charge of our pastor. A dramatic presentation of The Terrible Meek was given by three of our young people. May 6 we held our mother and daughter banquet, with a good program. Eighty-eight attended. On May 1 our choir gave the cantata, The Victorious King, in the Outlook church. May 8 the sermon was in honor of mothers. In the evening a play, That Home in Nazareth, was presented. We plan to have a birthday social on May 27. We also plan to have our daily vacation Bible school June 27 to July 7. May 1 a group from Sunnyside presented a play, The Easter Spirit, in our church.—Katie Baldwin, Yakima, Wash., May 12.

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Turkey Creek
Union Center
Union City
Union Grove
Upper Deer Creek
Walnut
Wawaka
West Manchester
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KANSAS
Belleville
Bloom
Buckeye
Conway Springs
Eden Valley
Fredonia
Galesburg
Holland
Independence
Kansas City, First
Central
Larned
Lone Star
Maple Grove
McPherson
Monitor
Morrill
Navarre
Newton
North Solomon
Ottawa
Ozawkie
Parsons
Pleasant View
Richland Center
Topeka
Washington
Washington Creek
Wichita, First
Wichita, West

LOUISIANA
Roanoke

MARYLAND
Baltimore, First
Baltimore, Woodberry
Bear Creek
Beaver Creek
Bethany
Broadfording
Brownsville
Denton
Frederick
Green Hill
Martinsburg-Vandevesville
Meadow Branch
Monocacy
Peach Blossom
Pipe Creek
Pleasant View
Ridgely
Sams Creek
Thurmont
University Park
Westminster

MICHIGAN
Battle Creek
Beaverton
Crystal
Elmdale
Flint
Florence
Lake View
Lansing
Marilla
Midland
New Haven
Onekama
Pontiac
Rodney
Shepherd
Sugar Ridge
Sunfield
Thornapple
Vestaburg
Woodland
Zion

MINNESOTA
Barnum
Guthrie
Hancock
Lewiston
Root River
Worthington

MISSOURI
Bethany
Broadwater
Cabool
Greenwood
Jasper
Kansas City
Mineral Creek
Mountain Grove
Nevada
North Bethel
Osceola
Peace Valley
Plattsburg
Rockingham
Shoal Creek
Shelby County
Spring Branch
Turkey Creek
Wakenda
Warrensburg

MONTANA
Grandview

NEBRASKA
Beatrice
Bethel
Lincoln
Octavia
Omaha

NEW MEXICO
Clovis

NEW YORK
Lake Ridge

NORTH CAROLINA
Brummetts Creek
Flat Rock
Fraternity
New Haven

NORTH DAKOTA
Berthold
Carrington
Surrey

OHIO
Alliance
Ashland Dickey
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Black Swamp
Brookville
Canton, First
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Center
Chippewa
Danville
Defiance
Donnels Creek
Eagle Creek
East Chippewa
East Dayton
Eastwood
Eversole
Fairview
Freeburg
Ft. McKinley
Fostoria
Green Springs
Greenville
Harris Creek
Hartville
Kent
Lick Creek
Lincoln Heights
Lower Miami
Maple Grove
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Oak Grove
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Reading
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Stone Lick
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Swan Creek
Toledo
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Upper Twin, Eaton
Upper Twin, Gratis
West Alexandria
West Charleston
West Milton
West Nimishillen
White Cottage
Wooster
Zion Hill

OKLAHOMA
Ames
Bartlesville
Big Creek
Guthrie
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Woodbury
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Meadow Branch
Pleasant Valley

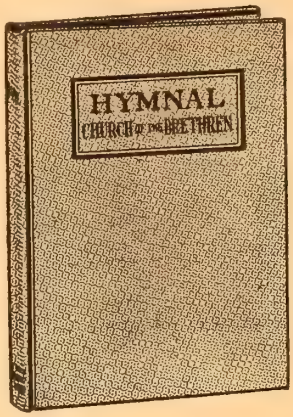
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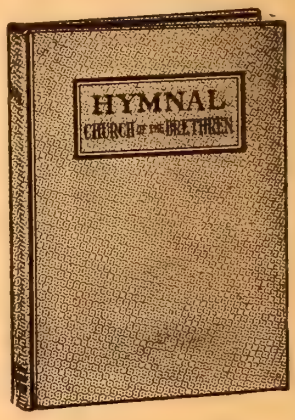
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WEST VIRGINIA
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Brethren Publishing House, Elgin, Illinois

GOSPEL MESSENGER

Vol. 87 Elgin, Ill., June 18, 1938 No. 25



Shown in this picture are the ministers and their wives of the Mill Creek congregation, Virginia: Brethren Joseph Pence and wife, H. C. Early and wife, Samuel Pence and wife, C. E. Long and wife. Mrs. B. F. Long and Mrs. I. J. Long who join in sending this picture write of these ministers and their companions: "They have served us long and nobly, and are all in their seventies except Bro. H. C. Early, who is now eighty-three. He still preaches every other Sunday and is young in spirit." In the background is the Mill Creek church, dedicated in May of 1920 by Bro. Otho Winger, who preached from the subject: Jacob at Bethel. To these ministers, and to Bro. Early in particular who served the congregation actively from 1889 to 1922, goes much of the credit for the building of this church house.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Psa. 16: 5-11

"Thou wilt show me the path of life"

Deliverance From Death

The psalmist broke through the current idea of death to a hope for a future life that should be life indeed in God's presence. He set his heart on God and found a fellowship with him too precious to break. He came to believe that God would preserve him in trouble and deliver him even from the power of the grave.

The approach of the psalmist is a worthy one, even in a Christian age. We have reason to believe that the things that are finest and best are, in the long run, conserved. The life of the spirit by this standard should be indestructible, and we are persuaded that it is so.

Tuesday: Mark 16: 1-8

"He is not here: behold the place where they laid him"

The Empty Tomb

When we stand at an open grave it is to consign the bodies of our loved ones to the earth. But the Christian believer has confidence within himself that graves of earth and concrete can not hold more than the bodies of God's children. God has a better future for them. He provides that the good in their lives shall have opportunity to come to its fullness in his presence. He takes them to himself.

The open grave of Jesus was to give us assurance of his living power and presence always, and lead us to hope that our future may be like his.

Wednesday: Mark 16: 9-16

"He appeared first to Mary Magdalene . . . And afterward he was manifested unto the eleven"

The Visible Christ

We are to a considerable extent creatures of the senses. We believe what we see, hear, touch, taste or smell. For many of us it is hard to believe anything that does not come into our experience through sensation. But there are spiritual perceptions, too, and the finer type of mind uses these increasingly for it deals in values which are above the physical sphere.

It seemed necessary for the disciples to be assured by sight and hearing in order to believe in the eternity of Jesus' life. But he encourages faith without sight. We have opportunity to believe though we see not. Most of the deeper realities are beyond the power of the physical senses. As we attune ourselves to them we shall comprehend the invisible Christ.

The Horizon of Our Service

It is impossible to draw limits around a service, however humble. Even a cup of cold water given in the name of Christ may put new heart into a discouraged soul and be remembered in eternity. Just one young lad was the only conversion in a revival meeting, but that lad was David Livingstone who later opened the Dark Continent to Christian missionary work. The parent, the teacher, the friend who just loves and helps may never know what word or deed will turn the direction of a life; perhaps it takes a thousand such to do so; but it is more often the inconspicuous overflow of love that helps rather than the formal, well planned effort to serve.

Everyday relationships may tend to become commonplace. But it is the spirit of the home, the church and the community that molds folks for eternity. And that spirit comes out of the atmosphere of daily attitudes and deeds. The attitude with which we wash the dishes, dress the baby or handle the horses may be making the impression that will determine life and eternity for someone. All of life is fraught with eternal possibilities.

Christians are out on no less a mission than to change the world of men and human relationships. Everywhere one looks there is need for change; there is room for improvement; there is a field for the Christian spirit. Who is sufficient for these things? Certainly no one apart from the triumphant power of the living Christ.

Matt. 10: 42; 25: 34-40; 2 Cor. 3: 5; 12: 9, 10.

Thursday: Mark 16: 17-20

"So then the Lord Jesus . . . was received up into heaven"

The Ascending Lord

Unanswerable questions arise as we contemplate the resurrection appearances and ascension of our Lord described in the Gospels. But these questions need not obscure the great facts symbolized by the narratives. Jesus, put to death on the cross, buried in a grave, lived and walked again among men, assuring them of his continued life, instructing them as to their mission, and finally withdrawing from them in such a way as to lead them to associate him always with God.

We need not necessarily localize heaven as a place above the clouds, or God as seated on a throne with Christ at his right hand in order to appreciate the eternal reality and power of Christ. We can contemplate him in the highest spiritual terms we know.

Friday: John 11: 17-27

"I am the resurrection and the life: he that believeth on me, though he die, yet shall he live"

Resurrection and Life

The Jews were looking for a future resurrection wherein all Jews should come forth from their graves to share in the joys of the Messianic age. Jesus assured Martha that it was unnecessary to wait for life eternal; it could be had immediately through him. To believe in him was to have new life as surely as though there were a resurrection from the grave. And that life was of such a quality that it would never die.

Jesus thus transforms the hopes and expectations that people have, giving reality to the useful ones here and now.

Saturday: Rev. 1: 9-18

"I was dead, and behold I am alive for evermore"

"Alive Forevermore"

In the forefront of the Revelation of John stands the vision of the glorified Christ living and walking among the churches, equipped to discern their needs and minister to them in due fashion. The great truths here are the presence of the living Christ and his fitness to minister to the needs of the church. The fact that he is alive forevermore should be a source of great encouragement to us who would minister and carry on his work. Our efforts are made in his presence and he is concerned to uphold our hands. He has the keys that unlock death and open the realm of life.

Sunday: Matt. 16: 21-28

"From that time began Jesus to show unto his disciples that he must . . . be killed, and the third day be raised up"

Jesus' Prophecy Concerning Himself

Jesus set his face toward Jerusalem well knowing what was to happen there. The indications were clear that the Jews would reject him when the great appeal was made at Jerusalem. That meant death for him. But the appeal must be made. Death must be accepted, not as the defeat of the cause but the seedbed from which was to spring life. He himself would come forth victorious over death to enter into the triumph of truth and righteousness. His course was to guide the way for all to follow who would have life.

The mystery of sacrifice is present in the lives of all who serve greatly. We too must set our faces toward Jerusalem if our course is to lead to a great end.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., June 18, 1938 — No. 25

Echoes From the Lawrence Annual Conference

After Fifty-five Years

To be strictly accurate we ought to call this the second Lawrence Conference. Don't remember the first one? Not much wonder, so many things have happened since then. It was fifty-five years ago. But you would remember, if you had tried to sleep in one of those straw-bedded, rain-soaked horse stalls in which many lodged.

That one was not held on the university campus. Such conveniences were not dreamed of in those days. The place of meeting was Bismarck Grove, a partly wooded tract owned by the Union Pacific railroad, a mile and a half, perhaps, east of town. The accommodations for Conference were not at all bad, according to the standards of the times.

The time was a full month earlier than this. "On Friday, May 11, the Standing Committee met and organized by electing Enoch Eby moderator, James Quinter writing clerk, John Wise reading clerk, J. S. Flory doorkeeper." The door never was very hard to keep shut, but that last named official has a title now which better designates his duties. They call him messenger. Pentecost came early in 1883, and that determined the Conference date.

As for the three principal officers, those were the years when that same three were filling the same places right along year after year. What a trio of Conference efficiency they made; each one a master at his appointed task. Though your present reporter was far from acting in that capacity then, he remembers well the Sunday morning sermon of Moderator Eby. The text was Eph. 5: 27. "A glorious church, not having spot or wrinkle or any such thing," and the discourse, in keeping with the emphasis of that period, was an impassioned plea for preserving the purity of the church. It was "*the* Conference sermon" even if they didn't call it that.

Only five years after that Brother Quinter, writing clerk of the first Lawrence Conference as of so many others, fell asleep in Christ while engaged in prayer at the North Manchester Conference of 1888. So the present Conference marks the fiftieth anniversary of that most significant event. It was several weeks earlier in the season, however, the date being May 19. It was Saturday afternoon, immediately preceding Pentecost Sunday for we were still using Pentecost as Conference timekeeper. It is indeed fitting and fortunate that the MESSENGER has been able to celebrate the semicentennial of the passing of this great man of God by the publication in the June 4 issue of a memorial meditation by his own gifted daughter, Sister Grace Quinter Holsopple.

The first Lawrence Conference was noteworthy in marking a milestone in the history of this paper. It was there and at Kansas City in the day immediately following that D. L. Miller and Joseph Amick, publishers of *The Brethren at Work,* came to an agreement with James Quinter and the Brumbaugh brothers, publishers of *The Primitive Christian,* to merge the two papers into one under a new name. And so it was that July 3, 1883, the first issue of THE GOSPEL MESSENGER appeared. All this was done under private ownership and auspices. It was several years after this that the paper became the property of the brotherhood.

Other Kansas Conferences

The first Lawrence Conference was also the first to be held in the state of Kansas. This one is the fifth. The others were the two Ottawa Conferences of 1887 and 1896, and the Wichita Conference of 1917. Moderators of the five have been as follows: 1883, Enoch Eby; 1887, Enoch Eby; 1896, D. E. Price; 1917, H. C. Early; 1938, V. F. Schwalm.

Eld. John Metzger of Cerro Gordo, Ill., widely known and loved, was a regular attendant at Annual Conference. At the first Ottawa Conference his absence was remarked upon. A telegram was read announcing the death of Sister Metzger. By a curious

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coincidence, at the second Ottawa Conference, a telegram was read announcing the death of Bro. Metzger.

The Wichita Conference convened under the shadow of a great and saddening fact. The United States had just entered the World War. What would it mean for the country and for the church? But the action at Wichita which probably meant most for the future of the church was the adoption of a committee report on the Election and Support of Pastors, a subject which had been on the docket for some years.

Enough of this rambling through the past. Let's turn our attention to the Lawrence Conference of 1938.

Tuesday, June 7

THE Mission Board was just ready to begin when we arrived. The Board of Christian Education had been in session for an hour or two. This is the day of the Board meetings. The Ministerial Board had their first session in the afternoon. There were joint meetings too in the afternoon and in the early evening. The Council of Boards will meet tomorrow morning.

We were struck by two things as the Mission Board began its sessions. One was the absence of Chairman Winger. The other was the presence of missionaries from the four fields, India, China, Africa and Sweden. That is very unusual. The absence of the chairman is unusual too though it had happened at the April meeting. This one was a great disappointment to all concerned. Bro. Winger's blind eye had been making trouble and its removal was found necessary. A telegram from Bro. Winger later in the day said that he was leaving the hospital for home and hoped to come to the Conference by Saturday.

Devotions were led by Bro. J. M. Blough of India. His prayer was fervent and comprehensive and dwelt especially on the sorely troubled situation in China. For a Scripture lesson he read the passage about preaching the gospel to all nations for a witness before the end could come. He stressed the fact that a lot of effective witnessing will be required before we can expect the consummation of the kingdom.

The three Boards met in rooms conveniently adjoining. In passing the B. C. E. open door once we observed that Dan West was presenting "A Peace Program for the Church of the Brethren." It had eight parts and the first part had fourteen points, so that made one think of President Wilson and his plan for world peace. We hope the plan is as good as it looks and sounds and that it really works. We think it will take much consecration and diligence but so do all good plans. You may hear more about this later.

Something Different

Thinking of peace makes us think of war and recalls an episode of Civil War days with which Lawrence was connected and a bit of our early Kansas Brethren history. Remember anything about Quantrell's Raid? The grandfather referred to in the following narrative was Eld. Abraham Rothrock, the first elder of our church in Kansas, according to the History of the Brethren in Kansas by Dr. E. L. Craik, who has recently gone on to his reward. The story as told by a granddaughter, appears in a Bulletin of the Rothrock Families, published this June. Here it is:

"My mother, the youngest of the family, was ten years old at the time and remembered very vividly the events of that tragic day. Their nearest neighbor was a Southerner and an acquaintance of Quantrell. It was at this place that Quantrell ate dinner. From this neighbor he learned that grandfather was a Northern sympathizer and had sons in the Union cavalry. After dinner they came over to grandfather's. Grandmother had prevailed upon grandfather to hide in the cornfield near the house. When they set fire to the house, grandmother and Aunt Mary tried to take some things out of the house. One of the men cursed grandmother and threatened to shoot her. Grandfather, seeing it from the cornfield, came out to protect her. He was met at the porch and shot three times, once in the neck, in the shoulder and in the left lung. He fell down into the open cellarway. A man who had stopped at grandfather's a number of times when teaming through there on the Santa Fe Trail, told Aunt Mary she had better get her father out before the house fell in on him, and he helped her get him out just before the house fell in. One of the men threatened to shoot him, and Auntie too, but she was such a spitfire she defied them and succeeded in dragging grandfather out of danger of the fire. After burning everything on the place and depriving them of water by sinking the water bucket in the well, the raiders hastily left and went back to Missouri barely escaping an encounter with the cavalry and leaving a trail of desolation behind them. Grandfather lived seven years afterwards but was never able to use his left arm."

After this incident Eld. Rothrock traveled as far east as Pennsylvania raising funds for the relief of the grasshopper sufferers. We are indebted to Bro. Edgar Rothrock of Pomona, Calif., for bringing this interesting history to our attention.

In the Later Evening

At the joint meeting of the Mission and Ministerial boards they talked about summer pastors, the problem of relief for aged ministers and the nonresident membership, the members of the church who live apart from any organized church. They want to help them and keep them in closer contact with the church. Incidentally they would like to call them something better, something that does not sound so negative as nonresident. Can you think of a more positive, more aggressive name?

Visual education was one of the subjects considered in the B. C. E. meeting. Editor E. G. Hoff gave an illustrated explanation of the wonderful possibilities in recent improvements in the "candid" camera. It seems as though some cameras must not be entirely candid. Most of those present looked as if they were getting it but it was a little too deep for some of us. We could tell, however, that the pictures were very fine.

The day's program closed with an hour of recreational fellowship between the young folks and members of boards, along with anyone else who wished to participate. It was under the competent direction of "Bob" Tully who has had an occasional corner in the Messenger on that subject for some time past. When the group was divided into boys and girls of all ages, it was really inspiring to see staid and sturdy years like those represented in Elders H. H. Keim of Idaho and J. E. Trimmer of Pennsylvania marching around with the rest of the boys. It is a good thing for old and young to play together. It makes the solution of church problems easier.

After this a look at the stars, a thought of the loved ones at home and another one of the goodness of God made the night's rest welcome and refreshing.

Wednesday, June 8

THE finest feature of that recreational fellowship hour last evening we missed mentioning. It was the closing moments when the Board members and the missionaries were introduced and the loyal support of the church solicited in their behalf. Earnest prayer to this end by Director Tully, with a fervent "good night" made an admirable finish to a delightful evening.

Women, Children and Councilmen

While the District Directors of Children's Work were meeting this morning and getting acquainted, the Council of Women's Work was having a general forum for the hearing and answering of vital questions. With Mrs. Jennie Heckman presiding and Mrs. V. F. Schwalm directing the discussion it was bound to be a profitable and inspiring session.

At the same time the Council of Boards gathered in solemn conclave. Certain routine matters were disposed of rather quickly. The report of the committee on the Oxford World Conference was, by recommendation of the committee itself, deferred until the next meeting of the Council. There was quite a lively discussion of a committee report on Federal Council relations but action on this was also deferred. The Conference Budget asking for 1939-40 was completed by filling in the missing item, $25,500 for Bethany Biblical Seminary. The total amount stands at $275,000.

Financial Secretary Minnich reported a small gain in the giving of the last three months over the corresponding period last year but the general situation and outlook was thought to be about the same. One of the most encouraging features is the Youth Serves project. The young folks in some sections are taking a most remarkable interest in supporting the general church program for a given number of hours. In the last three years they have put some $8,000 into it on this plan.

The Two Topnotchers

The highest point of interest was reached in the review of relief work in Spain and China. Brother Bonsack told of the needs and the work in China and Dan West did the same for Spain. The Council was deeply impressed with the unusual opportunity for kingdom service in both fields. In Spain the nonpartisan ministration of relief on both sides of the conflict there is bearing splendid testimony to our peace principles and preparing the way for a type of religion not known heretofore in that country. In China the fact that our missionaries have stayed at their post, regardless of cost, while everybody else runs away, is making a powerful impression in favor of Christianity.

Attention was called to the fact that China raised over a million dollars for flood sufferers in the United States while our country has so far contributed scarcely a hundred thousand to the infinitely greater need there. It was felt that our own brotherhood needs to be awakened on this subject and action was taken looking to this end. Howard Sollenberger is going with his father to China to serve in the relief work, just as David Blickenstaff is doing in Spain.

Second only to this in interest was the enthusiasm kindled in connection with reports on the Sower Bicentennial. The presentations at the Germantown Memorial Day observance were said to be of high quality. Especially noteworthy has been the appreciation by various historical societies, of the service of the Sowers to American history in general and to that of Pennsylvania in particular.

Literature issued by our own Publishing House in connection with this event has been most favorably received by our people, especially Bro. Brandt's historical story, Christopher Sower and Son, first published in Our Young People and later in book form.

Concluding the Council of Boards Meeting

Various other matters were passed on not mentioned here. Yearbook Editor J. E. Miller was re-elected for 1939, over his own earnest protest. He knows the difficulties involved in that job.

It was noted that the valuable library of our revered Bro. J. H. Moore is now safely deposited in the vaults of the Brethren Publishing House, and it was urged that more attention be given to similar possibilities else-

(Continued on Page 12)

THE GENERAL FORUM

If God Forgot

Selected by Mary H. Cassel, Lansdale, Pa.

If God forgot the world for just one day,
Then little children would not laugh and play;
Birds would not in the woodlands sing,
And roses would not beautify the spring.
No gentle showers throughout the summer long,
No autumn fields to cheer the heart with song,
No rising sun, no moon to give its light,
No placid lake reflect the stars of night.
No friends to help us on the toilsome road,
No one to help us bear the heavy load.
No light to shine upon the pilgrim way,
No one to care, or wipe the tear away.
No listening ear to hear the lost one call,
No eye to see the righteous battler fall.
No balm of Gilead to dull the throbbing pain,
No one to comfort and the heart sustain.
Millions would die in unforgiven sin,
With none to bring the lost and straying in.
Yea, this great universe would melt away,
If God forgot the world for just one day.

The Dynamic of the Church

BY D. W. KURTZ

The Sunday Evening Sermon at the Lawrence Conference

THE early apostolic church had spiritual power. It had no New Testament, no creed, except "Jesus is Lord," no wealth, or political influence. What gave them their power to overcome entrenched paganism? They went forth into a wicked world and injected a new spirit, and created a new civilization.

We are in a world dominated by secularism; some people believe we are near the day of doom. So they thought 1900 years ago; and again just before the Renaissance. We may be at the dawn of a spiritual Reformation, with a glorious era of creative life ahead. "According to your faith, be it unto you."

There are certain presuppositions if we are to have a *new world,* a new era of creative life.

1. There must be a faith. No civilization or church ever rises above her faith. The early church had absolute faith that Jesus is Lord. Faith means loyalty. They believed in their Lord; they loved him with all their hearts; and they served him with all their strength. Their loyalty was complete—they gave their lives gladly and gloriously for him.

Later they tried to state in words the meaning of their faith, but their religion was loyalty to a Person, the Living Christ. The amazing power of the early church can only be understood as we realize the oneness of their lives with their Christ. He was all in all, the fullness of Truth, and Love and Life. "In him was life, and the life was the light of men." "The kingdom of God on earth" was the cause, and Christ was the incarnation of the reign of God in man.

2. Naturally, no loyalty is vital unless there is sincerity; absolute honesty, and no camouflage, or hypocrisy. God is holy—righteous and loving. No one can have oneness with him without a genuine sincerity in his own life.

3. Prayer is the method by which man keeps vital the relation of God and man. It is communion, fellowship, mutual intimacy. A church can not be a church of power that does not know how to pray.

4. All spiritual power is of God, the Holy Spirit in the lives of men. But we need not change the mind of God to make him propitious so that he will give us his spirit; he is waiting and ready to bless each person who will only respond to him. Jesus is standing at the door, knocking for us to open to him. The Holy Spirit is always ready to empower each one who is ready for him.

5. All great ages of spiritual power were ages when men attempted great things for God. Pentecost only came when the disciples were ready to enter upon their task of a world-wide mission. Peter received his vision and power of the Spirit when he was to perform the task of instructing and receiving Cornelius and his family into the church. Visions are given and power is given for tasks. As soon as the church is ready to attempt big things for God, the power will be available for the tasks.

I mention these things as presuppositions, which must be present if the church is to get new power. I am sure that every Christian agrees that we can not have power without these basic conditions.

Dr. Harnack used to say: "Every revival of religion has been based on a simplification of the creed, and a great enthusiasm." It is my conviction that this analysis is correct and is needed just now.

One of the worst things about the church of Christ is its confusion of tongues. There is no simple *faith* that unites us, and no enthusiastic loyalty that gives power.

I am told that in Los Angeles there are sixty-four new sects so recent and small that no encyclopædia of the churches even catalogues them. The radio gives varied faiths which are recommended as the *summum bonum,* most of them are short cuts to salvation. "Believe this, or that, and give me your money, and all is well." There is a Babel, or confusion of tongues. The different denominations emphasize their differences, rather than their unity. Perhaps the leaders are well aware that the things that matter most are in all the evangelical churches, but the *methods, means,* and *symbols* are emphasized so much that the realities which they are to serve are overlooked. That does not mean that some symbols are not better than others; more

Biblical, and more effective, but the masses are confused in the Babel of emphases so that our loyalties are divided.

When Webster made his reply to Hayne he began: "When a mariner has been tossed about for many days in thick weather, he naturally takes advantage of the first pause in the storm to take his bearings with the stars, to see how far the elements have driven him from his true course. Let us profit by this wisdom and refer to the original question." So let us refer to the original purpose of the church, take our bearings with the stars, and see how far human frailties have driven us from the true course, and refer to the plan from which we have departed.

The early church gave us the New Testament. Their example of loyalty is our true standard. Before they made the New Testament they achieved their greatest victories. What was their program, their method, the source of their power?

I. They were loyal to a Person—to the living Christ. All else was insignificant as compared with this. The ecumenical creeds were far in the future. Greek speculation had not yet invaded the church. With all due respect to the great creeds of the church, it should be pointed out that not one of them mentions the word *love*. They were intellectual formulas, and not programs of action. The eastern church spent its time in attempting to define the *indefinable,* and became so weak that Mohammedanism swept the eastern church off the map. The western church was missionary, and was alive and active, and 100 years after Mohammed made his hegira, his invincible armies were stopped at Tours by the west. The early church had a program of action—to witness, reveal, gain followers to a person, the Person of Jesus Christ, who was alive—the living Lord. They were loyal to him. Loyalty means three things—it includes the whole mind—intellect, feelings and will. It means to believe, to love, and to serve. They believed that Jesus is Lord: they loved him with all their hearts; and they served him with all their lives. They revealed in their own lives that they were born again; that Christ was in them. L. P. Jacks pointed out the radiance of the early church. They had an abounding joy; an invincible courage; and they were always witnessing for Christ. This living, vital life in the early church was the power that broke down entrenched paganism, and created the spirit that made all that is valuable in western civilization.

Today we need a simple creed—and a new enthusiasm. What's wrong with the world? The basic sin of the world is secularism. This has many fruits: economic imperialism, nationalism, militarism and organized crime. But all of these monsters would disappear if men were universally committed to serve the kingdom of God. It is the business of the church to create, in society, the mind of Christ. Then Christian citizens would quickly create a righteous state, and justice and brotherhood in all human relations. How can this be done?

Normal religion has three elements: right beliefs, great devotion, and a program of service—putting ideals into practice. Orthodoxy is good, but it is not enough; we also need orthopraxy. But we will not get orthopraxy unless we have the *drive* which a deep devotion, a burning enthusiasm, an active love produces. It is always the emotions, the sentiments, that give the power. The locomotive will not move without steam, no matter how perfect its mechanism. All elements are needed.

II. But it is my conviction that we have enough machinery and we have about all the elements we need except the driving force of a *great enthusiasm.* We have plenty of boards and committees; our churches have ample organization, but we must have life; and then the dead bones of organization will put on flesh, and move and serve.

When Jesus put the whole law and the prophets in one word *love,* he was right. If we could get men to love God with all the heart, mind, soul and strength; and one's neighbor as one's self, there would be such a dynamic that the earth would tremble. All institutions would shake; every phase of our life in state and society would be renewed. Nothing that now exists would keep its *status quo.* There would be a revolution. We need that kind of revolution—a revolution moved and directed by love. If men really loved God—loved the truth, loved goodness and beauty, and their neighbor as themselves—all gossip would cease, all slander and suspicion would cease; wars would be no more; and all men would share the fruits of an age of abundance.

The church might need new forms of organization, but that would come as needed. Gœthe's insight that, "Der Geist erschafft sich den Körper," assures us that we need not worry about machinery, the new spirit of love would create whatever machinery is needed.

The dynamic of the church, the power of the church, the drive that makes things go is *love, enthusiasm,* a *fervent spirit,* a real *loyalty* to what we profess. The real drive is a *genuine loyalty to Christ.* Modernism, or Fundamentalism or Evangelism, as mere forms of belief are powerless. "The devils believe and tremble." It is not in belief alone; but loyalty to a Person, to *The Person,* to Jesus Christ, who is the true way of life. We have beliefs enough and machinery enough, but we do not have enough enthusiasm, love and loyalty. The church is too much like a flat tire; it may be a perfectly good tire, but even then it is not efficient till it has the *pneuma* or spirit. The moment the church is aroused to a genuine loyalty to Christ, so that his

cause, his kingdom are first—really *first,* then the Christian revolution will come, and the kingdoms of this world will become the kingdoms of the Lord and his Christ.

La Verne, Calif.

Brethren Heritage

BY T. F. HENRY

Given at the Christopher Sower Program of the Lawrence Conference

HERITAGE refers to the advantages we receive from those who have gone before and in a general way includes about everything. When attached to the word Brethren the subject is limited to a specific type of heritage, but an addition is made to the richness of its meaning.

Brethren History

The first organization of our people took place in Europe in the year 1708. Alexander Mack was the leading influence back of this organization and may be regarded as the founder of the church. All our historians point to a connecting link of influence between the movement known as Pietism and the early doctrines of our people. The Reformation was a marvelous religious movement and awakening which began in the early part of the sixteenth century, and which accomplished great good. However, it failed to establish a genuine warm spiritual type of Christian life among the Protestant peoples of Europe. The churches were bound by a cold formalism. As a result there developed a revival movement with the purpose of deepening the spiritual life. The members of this movement came to be called Pietists. In their emphasis upon spiritual realities some of them took the view that organization is of human origin and therefore the church as an organized institution should be disbanded. Alexander Mack was in accord with most of the beliefs and practices of Pietism, but could not agree with this idea of nonorganization. He therefore led out in the organization of what we have come to call the Church of the Brethren. Naturally there was included a number of pietistic principles in our church. Other sources contributed to their thinking, such as certain writings in the field of history and theology. Along with this we must remember that these early leaders were men of such genuine ability as to be able to discover and formulate principles of their own in the light of their prayerful study of the Scriptures.

The first group of Brethren members came to America in the year 1719 under the leadership of Peter Becker and settled at Germantown, Philadelphia. A few years later, on Christmas Day, 1723, an all-day meeting was held on which day the first church of our people in America was organized in the forenoon; in the afternoon the first members in America were received into the church by baptism; and in the evening the first love feast was held. The next year two additional congregations were organized, Coventry near Pottstown; and Conestoga in Lancaster County.

Alexander Mack came to America in 1729 and at once became a helpful influence in the church here. He was a man of outstanding ability and sound judgment. Unfortunately the church did not long enjoy the benefits of his counsel and guidance as Bro. Mack died in 1735 at the comparatively young age of fifty-six years. Associated with him and Peter Becker in this early period of our church were Alexander Mack, Jr., and the Christopher Sowers (Saurs), father and son, whose memory we honor especially this year, and others.

Brethren Heritage

1. The first fact with which I was impressed in the study of this subject was that our church recognizes the freedom of the individual. The viewpoint of Pietism was that an individual has a right to hold fast to the position to which he is led by the Spirit of God as he prayerfully studies his Word. We have no creed. No one determines for another the details of his belief. We are congregational in organization and democratic in procedure. This has its significance for our day in relation to strife caused by disagreement on minor points of doctrine. It is the spirit of Brethrenism to have fellowship on the basis of the points of agreement, and have an attitude of tolerance and suspended judgment on minor points of disagreement.

2. A second significant point in our heritage is our emphasis upon the spiritual life, sometimes called the simple life. The central truth is that of living for spiritual ends. "A man's life consisteth not in the abundance of things he possesseth" (Luke 12: 15). An editorial in a Johnstown paper recently carried the caption, "A Million Dollars Is Always Respected Regardless of the Man Attached to It." This common attitude is another suggestion of the need of this phase of our heritage.

3. A part of our heritage consists of an emphasis upon devout conduct. Religion is life. Truthfulness and honesty—therefore take no oaths; brotherliness—therefore do not go to law.

4. Of course a part of our heritage consists of a belief in the value of symbolism or Biblical ordinances—as baptism, feet-washing and the Lord's supper. As the marriage service does not make a man love his wife, but helps him love her; so these ordinances minister to the spiritual life of those who participate in them.

5. There is challenge for us in our heritage because of the consistent stand of our church on great moral issues. We were one of the first, if not the first of the religious bodies to raise our voice against slavery. The same is true of the use of intoxicating beverages. And on the subject of peace the noblest souls of every

period of our history, both by their words and example, speak encouragement and inspiration to us in our efforts for peace today.

6. Finally, I would speak of missionary zeal as a part of our heritage. In the beginning we have the picture of Alexander Mack and John Naas and others traveling through various sections of Germany on preaching tours. In 1724 we have Peter Becker and thirteen others making a tour of about a month visiting the scattered members on the frontier. In a later period we have the work of men like John Kline of Virginia who traveled among the churches of what is now West Virginia, Maryland, Pennsylvania, Ohio and Indiana. One year he traveled 6,463 miles, saying in his diary " mostly on the back of Nell, good faithful Nell." It is estimated that he traveled 100,000 miles on his preaching tours. In Illinois we learn of George Wolfe carrying on in similar fashion.

Then we have the development of our foreign missionary movement in more recent years and our splendid program at the present time. This is the continuance of the true spirit of our heritage and we would be unfaithful to it were we to give up our missionary zeal.

Such, then, is a part of the story. But story is not enough. There is the question of what we are doing with it. " To whomsoever much is given, of him shall much be required " (Luke 12: 48). Concerning our heritage we should take the following steps: (1) recognize and appreciate it, (2) be true to it, (3) enrich it, and (4) transmit it.

The Certainty of the New Birth

BY EDWIN E. JACOBS

One of the time-honored doctrines of at least Protestant Christianity is what has come to be called the new birth. Almost any treatise upon the spiritual aspect of our common faith is sure to contain some account of this process. After many years of observation and some study, the author of this article desires to set forth what seems to him to be some of its central truths.

Let it be noted, in the first place, that the new birth in the Biblical sense is something more than the result of some mere emotional experience, cataclysmic as the event may have been which induced it. Many a person has had his whole life changed by some shock of experience, such as the death of a loved one, or the loss of position, money or friends. Joan d' Arc had an experience so deep while attending her father's sheep, whether real or imaginary, that it bore fruit in her whole life even up to her martyrdom. Likewise, St. Augustine was so moved by his vision in the sky that he was never the same man afterwards. And in quite another field, a well-known American physicist was so aroused by reading his first book on electricity that it changed him from a careless youth into one of the great scientists of all time. All of these experiences fundamentally changed the course and purpose of the lives which experienced them.

It is often said that at college one ought to experience a real new birth, but that is speaking only in figure, meaning thereby a mental and moral awakening under the inspiring influence of a knowledge of the world of culture, setting one's whole being aflame with the infection of truth.

Nor, in the second place, do the changes referred to as the new birth affect the make-up of the physical body. To be technical, they do not in any way alter the basic hereditary factors of the cells. If so, then a changed man ought to beget changed offspring but even a cursory glance at the children of certain good and great men will show the cogency of the illustration. And the reverse is equally true; namely, that many a saintly man has come from a very godless ancestry. It has been the glory and foundation of all Christianity of every shade of belief, that each individual must seek salvation for himself and not by the way of his ancestors, however good. Eli's sons were a striking example of the truth that there can be no new birth in any real biological sense.

I once heard a teacher of college English say that it had been his experience that in more than one instance the study of some great poem had served to transform an entire life, giving new meaning and outlook. And it is one of the much-boasted functions of the small college that it offers the opportunity for the student " to find himself " and truth to tell, it does often do that very thing.

Nor is the new birth merely an up-welling of a high and esctatic emotion as such. I shall never forget my own emotion when I first viewed Leonardo da Vinci's Last Supper; nor the surge of feeling on seeing Michelangelo's heroic Moses; nor, for that matter, when I sat one time in the chancel of a church with the colored light streaming over me from richly stained glass windows. And in quite another field, I shall never forget how I felt on the discovery of new (to me) facts in science, as the finding of a gastrolith of a long extinct dinosaur. These are all never-to-be-forgotten moments.

Now, all of the experiences referred to above may be rich and satisfying in their results, but they do not seem to me to fulfill the rather well-defined New Testament definition of the new birth, the classical example of which is the incident relating to Nicodemus. The Biblical references to a new birth, to being born again, and of being born of God, are so many and so pointed that it would appear that the New

Testament writers not only believed in such a process, but that they intended to say something very definite about it. In other words, such expressions were not used flippantly, nor loosely, as is often done today. The applicant for a teaching position in the public schools said, in my hearing only recently, in answer to the question as to whether she belonged to church, that she was a church member, but as to the new birth, well, she knew nothing about that as her pastor did not stress it. Nor did he speak of the Holy Spirit, as both doctrines were, with him, rather passé, thereby denying, as it seemed to me, the very essence of Christianity and the possibility of a transformed life.

There are those who feel that the new birth is as sudden as a natural birth and occurs at a given time and place. Some say they have experienced it at the "mourners' bench"; others before they had made any outward move; others when they were "alone with God"; others even in a crowd, or when reading their Bible, or in a Sunday-school class, or strange as it may seem, in a college class. Some experience it at the funeral of a friend when it seems there is "only a starlit strip between the separation then taking place and the reunions of tomorrow."

I think we shall have to allow the faithful believer a rather wide margin as to conscious time and place, but it seems certain that it is impossible to separate the new birth from the act of becoming a Christian. Certainly no outward act such as baptism, "coming forward," giving the "minister your hand," bowing the head for prayer, is any assurance that the "great transaction is done," then and there. But that it must be done, however mysteriously, seems to me to be the *sine qua non* of conversion to Christianity.

In this "great transaction" there is much which science finds difficult to explain, for there are mysteries, for the Holy Spirit must play his part and the believer must be on his way to a "quieted, new, and chastened conscience." From and through this experience one must forever after experience a degree of assurance and the empowering for a holy and resigned life. These changes must be as deep as life itself and as thoroughgoing as only God can accomplish.

What is the new birth? I am not sure that any human definition can encompass it, but it must be so effective that one can only marvel; he can not explain. Men, there have been, who have been lifted from all that is base and evil to all that is good and holy—twice-born souls. By and under the results of the new birth we see lives of others transformed, and feel its warmth in our own breasts; but still there remains a mystery; nor can it ever be properly interpreted in secular terms as has been attempted by many writers, one such being the author of *The Return to Religion,* a book in which, in my judgment, he thoroughly traduces the whole matter; for it is not the result of conversion to Christianity. Jesus was not speaking in figure when he said to Nicodemus, "Ye must be born again"; he was expressing the central truth, namely, that there is no other way into the kingdom of God.

Ashland, Ohio.

Upon This Rock

BY WALTER S. COFFMAN

Our little boy cries when his house of blocks will not stand. The trouble seems to be that his carpentry does not take fully enough into account the law of gravitation. But he is learning. And it would be well if the human race would learn that there are moral and spiritual laws in this universe which must be considered when lives are being built. Against these the gates of hell can not prevail.

When I read *Gone With the Wind* I wondered why the author was awarded the Pulitzer Prize. For, with the exception of a few minor characters, the book is replete with sordid living. The main character is an unscrupulous woman who broke one after the other everyone of the Ten Commandments. Religion was a pretense with her, and the name of God to be conjured with. Every reputable convention was flouted. She trampled beneath ruthless ambition memories of parents and respected friends. She was a willful murderess. She stole and married her sister's lover shortly before the wedding day. Her husband became a pawn in her hands to gain wealth and power. Repeatedly by word and deed she bore false witness against her neighbor. She was willing to sell her virtue as collateral for borrowed money. Why shouldn't I wonder that such a work should be awarded a great prize?

And the answer came to me like a flash of light when I came to the end. For the end of the book is thoroughly in keeping with the type of life portrayed. At first she seemed to prosper. The desired result followed each flouted convention seemingly. Except that her deepest love was never requited. And finally, at the very close of the story comes disappointment. When I discovered that fact I no longer wondered.

Now the answer is very simple. The story is true to life, that is, to that kind of life. This is not meaning to say that all people live like Scarlett O'Hara, though many do. Nor is it meaning to say that all the sordid side of life should be so vividly portrayed. My favorite characters are those who portray virtues rather than vices. And my favorite teaching is positive rather than negative. But I am glad that when Margaret Mitchell set out to portray a sordid life, she had the courage also to portray the results which follow a sordid life. Usually we like for stories to end on a happy note. We like for them to marry and live happily ever

after. But in this story that is not possible if the author would be true to life and to life's verdicts. Life has decreed and it has been written that he who lives like the devil shall have a devil's reward. The author of this story has ended it in a way that is thoroughly in keeping with the kind of life she endeavored to portray. And she won the prize!

Much public opinion to the contrary, sordid living must bring sordid results. Our sacred literature teaches it. Life teaches it. But why are we so slow in learning it? Is it because we feel that while evil and accident may happen to the other fellow we are immune? It would be well if we, as a race, would learn that the laws of God are immutable. They can not be broken, we can only break ourselves upon them. The gates of hell can not prevail against them.

Cerro Gordo, Ill.

The Good Elder of the Local Church

BY H. C. EARLY

EVERY local church should have an elder, of course. An elder is essential to complete organization and equipment for all the duties and responsibilities of the local church. And every one of our one thousand local churches, and more, ought to have a good, efficient elder. This is one of the major needs of the church.

What does it take to make a good, efficient elder of a local church in our modern world? The answer to this question is necessarily broad, comprehensive. It covers more, much more in fact, than I shall attempt to state in my brief discussion of it in this article.

In the first place, there is character. Character is always first. Paul insists also upon good reputation. These are the elder's first and most important qualifications. What he is—character—and what the people think he is—reputation—determine for the most part the influence of what he says and does. Too much can not be said in favor of good character and an untarnished name in men of such high office.

The elder should have good health, an active temperament, good face, neat appearance, good manners, good common sense, winsome personality, and be not too young and not too old. These qualifications—of great value in all fields of service, secular and religious—have their supreme value in the Christian ministry and eldership. This fact should be borne in mind in ordaining men and choosing elders for the local churches.

The elder should know the people of his flock—*really know them.* It means to know not merely their faces, names, where they live, their occupations, and so forth. It means to know their inmost reality—what they think, what they would like to be and do, their plans and ultimate purposes. It applies to both parents and children. For how can an elder serve people whose largest and most vital areas of life are to him an unknown book? And the people served should in turn know their elder, even to the last child of understanding. This requires much personal contact. The elder must move among his people. He must find time so to do. The friendliest and most confidential relations must be cultivated, if he is to be of service to them.

The elder must be a man of vision and statesmanship turn of mind. Vision is sight. It means to see. Or in other words, it means to know, to understand. Mental and spiritual vision means knowledge, understanding. And this enables one to understand what the prophet meant, when he said: "Where there is no vision, the people perish." Of course, they do. How could it be otherwise? When the blind lead the blind, they all go into the ditch. There is no other way. In order to avoid such a calamity, the Lord requires that the leaders of the multitudes be men of vision. And nowhere in the world are wise, efficient leaders needed more than in the local churches. Nowhere does ignorance have a finer opportunity for havoc than in the direction of a local church.

The elder must be a Christian statesman, at least in some appreciable degree. This means that he knows and is able to do. He has long-headed understanding coupled with the ability to bring noble ends to pass. Understanding without ability to apply it to practical ends is little more than a mental luxury. The local church needs an elder familiar with the affairs of the kingdom of God and its trends in this complex age; one who is able to administer these responsibilities with wisdom and skill, and I think the most of the churches are looking for him.

The elder should be familiar with the general program of the church in all departments and should concern himself with its success. Especially is this true in the churches without regular pastors. Here the elder is the key man. And so is he in many churches with regular pastors. He keeps the membership informed and interested by keeping the program before them. He is always present on important occasions to direct where direction is not in the hands of a pastor. The membership is notified in advance and prepared for approaching occasions of special interest.

The elder should plan his work on a long-range program. He must look ahead. He must study the underlying trends in the church world, and these must have much to do in building both general and local programs. Long-headed management and skill, with grace, will go far in determining the conditions of tomorrow. And here is the big field of the elder.

Dayton, Va.

Echoes From the Lawrence Conference

(Continued From Page 5)

where. Bro. M. R. Zigler thinks there might be some rich finds awaiting discovery around Schwarzenau.

Church Relationship

What is so rich and rewarding as church relationships! During the hour of intermission your reporter has been circulating about the Lawrence Conference grounds improving his bearings and meeting friends. So there are other kinds of church relationships than are to be discussed at this afternoon hour. And they are the sort of relationships which make all others really worth while.

Well, the program for this afternoon is to begin with a consideration of the subject listed above as it relates to general, district and local conditions. Bro. J. H. Mathis is chairman and Bro. H. L. Hartsough is to lead the discussion. We came into the room fifteen minutes early and noted three youngish men comparing notes and planning how to get the most out of the afternoon's offerings. And that seems to be the spirit of this afternoon's meeting in the Marvin Hall Auditorium. The place is clearly too small, for as the minutes pass the people keep filing in until extra chairs fill all the available space.

The program proper began with a spirited singing of How Firm a Foundation, led by Prof. Nevin Fisher of McPherson College faculty. Bro. Ross D. Murphy of Philadelphia gave the opening prayer.

Bro. H. L. Hartsough began by saying that the local church is the objective in all we are trying to do since there is where the people live and there is where the work is done. The single thing the local church is trying to accomplish is that of evangelism, or the increase of Christian culture. The four significant aspects of this are worship, education, service and maintenance—and in the order named as to proper sequence. The organization for this is the official board or church cabinet, and the council meeting. We ought to make more of the council meeting. Age group organization does not conflict with, but can be made to supplement the other scheme of organization.

District and General Organization

To keep the all important local unit of organization from losing itself, and still in touch with the other local churches working toward the common end of increasing Christian culture, it is necessary to unify through the setting up of district organization. Necessary as all this is, it should not be overdone. A new unit that is emerging is that of organization by regions. There are certain justifications for this—geographic, college and organizational. But we need to think this through in relation to our total plan of organization. Finally, there is the general organization which exists for what it can do to strengthen the local church. General plans are co-ordinated through frequent meetings of the secretaries, editors and those charged with the management of the Publishing House. This organization is called the staff.

The Children's Charter

To make more concrete the vision of our task, the next hour provided for six simultaneous meetings. As scheduled, these were all for adults except the one in Room 111 in Marvin Hall. Past experience had convinced your scribe that adults can take care of themselves, so we decided to attend the meeting of Children's Workers in Marvin Hall. There we found the best part of a hundred persons present because of their interest in children. Sister Mary Grace Martin was in charge and the meeting opened with a reading of The Children's Charter. This is the nineteen-point statement of findings of the White House Conference on Child Health and Protection.

In the opening address Bro. J. D. Reber pointed out that change as it characterizes our age is doing something to our children. The problems of our age center around what the machine is doing to change home life and reduce jobs. Scientific mindedness is creating a tension in the lives of all, and of children in particular. Coupled with this is a social lag—an inability to solve the pressing problems of social interdependence. For example, what the expert knows is too often not even known to the local leader or patternmaker. Obviously such problems as listed above are doing something to our children. However, on the positive side it is worth noting that children are beginning to be treated as persons; curriculum treated as a means of getting from where you are to where you want to be; and finally, the conviction that the church must take more than fifth place as a factor in community influence.

Two other speakers spoke in similar able and earnest vein. From these we learned that we know enough to prevent delinquency if it could be generally known and applied. Also that the home is a key institution and should be so recognized. But this is enough to suggest how important and how earnestly considered is Children's Work.

More Sectional Conferences

These were in the evening from seven to nine, all five of them. Three had to do with "District Boards Administration Principles," if you know what that means. With Edgar Rothrock, J. W. Lear, and J. Perry Prather as leaders, their special topics were: Mission and Ministerial, Boards of Administration and Education. The other two were: one for Women's Work and Children's Workers, the other for young people.

The last named proved to be too much for editorial capacity, for instead of one discussion group it turned out to be seven. And since what there was of your reporter was all in one piece, he gave it up in favor of the women over in Frazer Hall. It should be said, however, that the young folks had a delightful period of worship and fellowship together before they separated into smaller groups.

We can at least note what their talk was about. It was in the form of panel discussions under such leaders as C. D. Bonsack, W. M. Kahle, Dan West, Warren D. Bowman, Grace Hollinger and Leland Brubaker. Their subjects were: The Missionary Faces His Task, Money Management, Peaceful Change, Preparation for Marriage and Home Life, Meeting the Needs of Intermediates, Visualizing Our Tasks, Adventures in Recreation. Well, there's a program for kindling the imagination anyway.

The Contribution of Rural Homes

This was the theme under study by the women. Mrs. H. L. Hartsough was in charge. Participants in the discussion were Sister Mary Polk Ellenberger, Mrs. W. H. Yoder, Mrs. Paul B. Studebaker, and Mrs. Leroy Miles. Their topics were: Our Heritage, Childhood Memories, My Country Home, On to Our Grandchildren.

A little late, all we got of the first paper was the closing stimulating thought that home builders are empire builders. From others we gathered that while the children of farm homes of a generation ago knew little of our modern ways of living, they nevertheless saw much of life and some high grade character training. We heard how a twelve-year-old hostess, assisted by her brother, entertained unexpected guests over Saturday night, when father and mother were away. We heard of shining lamps, tallow candles, smearcase and many homemade things.

We heard how a country homemaker of today discovers God in nature all about her and how dignity and self-respect may be restored to farm life. We were invited to weigh life's real values and consider which are of most real worth. "Whoever heard," for instance, "of a rose being lost in a dusty attic?" Indeed, the rural home may foster and guard many precious things worthy of being passed "on to our grandchildren." Two excellent vocal solos were given by Mrs. S. L. Barnhart.

Closing devotionals were conducted by Brother and Sister E. G. Hoff. The threat of rain and distant lodging prevented our enjoying these. We guessed they were to be illustrated as they usually are when the two of them work together. All who know the deep sensitiveness of the Hoffs to both the beautiful and the worshipful will know it was an inspiring finish to a high quality program.

Thursday, June 9

TODAY the breakfast conferences begin. There were four this morning, one each for District Boards, for Intermediate Leaders, for Directors of Children's Work, for Men's Work. To the second group Bro. Raymond R. Peters brought a message on Your Intermediates and You which those who heard it said was well put.

To Men at Breakfast

The presence of two women in the men's sections may have suggested one question raised in response to President Weldy's invitation to ask questions. Dr. Kurtz has been having trouble to get men out to men's meetings unless the women are invited too. Then they come and bring the men along. So he wondered whether these meetings should be thrown open to the women as a general policy. The answer to this which seemed to find favor was that there should be occasional ladies' nights or family nights or whatever you want to call them, but meetings strictly or primarily for men should also be maintained.

The principal feature of this breakfast discussion was an address by Dr. C. E. Resser of Washington, D. C., on First Century Christianity for Our Day. He has promised to submit an abstract of it for later publication but we may note here his main thesis. It was that the Christianity of the first century was devoted to transforming individual lives and this is still its chief business. Striking weaknesses of present day life, even church life, is the loss of a personal conscience and the refusal to accept responsibility.

The speaker thought the Church of the Brethren is in theory closest to first century Christianity, and that practice should measure up to this. He said the effectiveness of a Christian for service depends, first, on the religion he has, second, on his education, using this word in the broadest sense, and, third, on his mental capacity. He remembered that his mother used to go about her work singing the old hymn with so much loving-kindness in it, and suggested that this is much needed now.

Panel Discussions Again

With leaders and themes as suggested for last night, most of the forenoon was given to a continuation of the so-called panel discussion groups. That word panel seems to be quite elastic and easily takes on new shades of meaning. Your reporter was also a bit more elastic than last night and gathered a few gems of thought from various sources.

Here are some of the questions submitted in the missionary section: What types of missionary service are most needed now? What has been the effect of the war in China? What are the qualifications of a good missionary? Is it Christian to hold back applicants for

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HOME AND FAMILY

Kite Flying

BY MILDRED ALLEN JEFFERY

One day I saw men helping boys
To get their kites to fly;
The men were soon all flying kites—
The boys stood idly by!

Hawthorne, Calif.

Ears That Hear Not

BY GRACE MEEK SALA

We have moved to a new location, a noisy place, with street cars and interurban cars rushing in front of the house. A few blocks back of the house the railroad trains pass with rumbling, screeching noise. The first nights were sleepless ones. How could we ever rest after coming from the peaceful, quiet country? But we must have rest or we can not go ahead with our regular routine of work. After a few weeks we were able to settle down and sleep peacefully all night. During the day we do not hear things; we are contented and oblivious to our surroundings.

We must set the alarm clock now as we have a few blocks farther to go to work. The first morning we were out of bed and picked up the clock almost before it started its morning call. We were listening for it and were ready to respond instantly. That night we were out a little later than usual but desired to be at work at the regular time. The clock was set for the same hour. We shut off the alarm, thinking to rest a few minutes longer. But suddenly the sun was streaming in the window and we realized with a start that we were late. The next morning we were still tired and we let the bell ring. Why bother to shut it off? We rested a while with the same result; we were late again. Why set the alarm if we did not hear it? We felt there must be something wrong with the clock. We examined it and found the alarm had run completely down. The clock sounded its call as clearly as it had the first morning but we were deaf to the call.

Was there a call to you from the Lord back in the early morning of your Christian experience? "Leave your nets and follow me; sell what thou hast and give to the poor. Leave that wonderful revival as Philip did and go down into the desert. Come over into Macedonia and help us. Go, preach the gospel." Was the call clear and distinct at that time? Do you still hear it? "Oh," you say, "that was for the Lord's disciples and apostles, our neighbors and the preachers."

The noise of those rumbling cars and trains continues, and the alarm does not cease to call to sleeping people.

"Go, preach the gospel to the heathen." You reply, "I can't. I am married and our children must be educated and have Christian environment and the climate in Africa, I'm sure, would not agree with us. Then I've trained myself to work among educated people, not among heathen that would not appreciate me. Think of those thousands of dollars I've spent in preparing myself. I must get part of that back. The salary we would receive would not be adequate for our support, and too, the food we would have there would not, I'm sure, be a balanced ration and contain the proper food elements to build healthy bodies. There's Deacon Jones' son, Lord, why not send him? They have always been poor and such a change would not be so noticeable to him."

Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.

I like to think of what a Christian mother said about her children. When they were engaged in the Lord's work finances often were low; sometimes they had only beans to eat, but she knew from the health of her children that the Lord supplied the calories and vitamines which the beans lacked.

Let us get down on our knees before God with the simple faith of this godly mother and pray the Lord to unstop our ears, remove the scales from our eyes and open our hearts that we may hear and obey the call of the Spirit. The Lord will answer our prayers in a supernatural way for he has supernatural power and we can expect great things of our Lord in our lives when our hearts are attuned to his call.

Our senses are out of tune and dead because they have been dormant so long. Try putting an arm in a sling for a year, ten years or twenty-five and see the results. Or put a bandage over the eye and exclude the light for a long period of time. If the ear be closed to sounds for many years we know the results. We will have eyes that see not, and ears that hear not.

Is our hearing defective? Has the Lord blinded our eyes or deafened our ears? No, the Lord has not done this. But these things have come because of ignorance, blindness or hardness of heart. "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4: 18). "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ will give thee light" (Eph. 5: 14).

When we harden ourselves against divine impressions and callings and warnings, the mind, hearing and

sight become dull to the things of God. Where there is no life in the heart, there is no light in the mind and we are spiritually deaf and dumb. Our understanding is darkened through neglect or sin, or shifting the call to others.

In these last days if this be our condition, may the Lord shake us in a hard way that we may find ourselves and go back where we heard the voice, and saw the light. May we start again with our ears attuned to the Spirit's guiding, lest we miss the way. Let us instantly respond. "Have thine own way, Lord, have thine own way, and anywhere and anything for your glory, forever and ever. Amen."

Colville, Wash.

Flowers That Bloomed Along My Pathway

BY MRS. LURA FLICKINGER ENGLE

In the last three years it has been my misfortune to lose three lovely friends, all of them good Christian mothers, two having been at sometime my Sunday-school teacher, the other was an aunt. The three all so different, yet had that one important thing in common—Christ as their Leader. And while they are gone, lost to us now, we know because of their full lives of service for him, that they are with him even as John 3: 16 tells us.

To me, the first friend who passed away represented the beautiful. Although she was poor in this world's goods, how rich and full of good her life was! She was my Sunday-school teacher for six years and there were as many different denominations represented in her class. She showed a fine tolerance for each member's belief, making each one feel perfectly at home. She gave the class each Sunday in one hour enough truths to think on for a whole week. Because her class was made up of young mothers mostly, she felt a deep responsibility for their training. How often I have heard her say: "Mothers, your babies are as clay in your hands to model!" Her words and prayers were so sincere and beautiful and her faith so deep and fine. I shall never forget her. Her vacancy is one that can not be filled easily.

The second mother was also my Sunday-school teacher for many years. Her life was to me a tower of strength and long-suffering. Although her troubles were so great and of the nature that few of us experience, yet she carried on, teaching her class every Sunday, and entering into all of the activities of her church for many years. Meanwhile at home she cared for an invalid son who hadn't walked for over thirty years. Through all her troubles, she was cheerful and kept her faith until she was called home to a glorious victory!

The third mother, and my aunt, represented joy, sunshine, love and understanding. She did not despair because she could not be a Sunday-school teacher or leader, but found a place in the hearts of all with whom she came in contact. To know her was to love her. She gave much, in her unselfish way. If any were sick or there was trouble or sorrow in a home, she was one of the first to call and sympathize, or perhaps send some token of love. When she knew she could not get well she began to prepare her loved ones for her departure. She said she had much to live for, but if it was his will she should go, for she was ready to meet her Savior. A few mornings before she went away her pastor and a neighboring pastor anointed her. She approached death perfectly resigned to her Father's will and with the light beaconing her on. O grave, where is thy victory? Does the Christian life pay? These lives gave evidence enough for me. Mothers, let us be up and doing wherever we are, living full, helpful lives, having our treasure in the "Things That Never Die."

"Let nothing pass, for every hand
Must find some work to do,
Lose not a chance to waken love—
Be firm, and just and true,
So shall a light that can not fade
Beam on thee from on high,
And angel voices say to thee—
'These things shall never die.'"

Morrell, Kans.

The Jewel of Contentment

BY FLORENCE S. STUDEBAKER

During the time of the coronation of King George VI of England, a great deal was said by radio and newspaper regarding the crown. Great and elaborate preparations were made for the day when the crown was to be placed on the head of the new sovereign. Many people paid fabulous sums of money for the privilege of a vantage point along the route past which the king and queen would ride in the royal coach. One newspaper stated that some American millionaires paid $15,000 rent for a period of three weeks' time for a home facing this most important avenue. The crown itself is valued at thirty million dollars.

There is a crown each of us may have that is worth far more than any money value which might be placed upon it. It is the crown of contentment. Long ago a great playwriter said of this crown:

"My crown is in my heart, not on my head;
Not decked with diamonds and Indian stones,
Nor to be seen; my crown is call'd content;
A crown it is that seldom kings enjoy."

One of the finest ways to polish the jewel of contentment is to keep busy in worth-while activities for the common good. Parents eagerly search for toys and

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KINGDOM GLEANINGS



Gramstorff Bros., Inc., Malden, Mass.
Artist: William Hóle.

LOVE'S SUPREME SACRIFICE

Calendar for Sunday, June 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Suffering Servant.—Mark 15: 22-39.

Christian Workers, Family Problems in Recreation and Study.

B. Y. P. D., Christ in My Home.

Intermediates, Why Should Christians Try to Get Rid of War?

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Gains for the Kingdom

Fourteen baptized in the Pleasant View church, Md.

Two baptized in the Conway Springs church, Kans.

Three baptized and two received by letter in the Sterling church, Ill.

Four baptized in the Prices Creek church, Ohio, Kenneth Hollinger, pastor.

Eight baptized at Lynchburg, Va., Bro. Arthur L. Warner, pastor-evangelist.

Eleven baptized in the Lick Creek church, Ohio, Bro. Leo H. Miller, evangelist.

Twenty baptized and five reclaimed in the Old Furnace church, W. Va., Bro. Lawrence Bianchi of Park Hill, Pa., evangelist.

Four baptized in the Pleasant Plains church, Okla., Bro. Ora Huston, evangelist.

Two baptized in the Lower Miami church, Ohio, Bro. John Kneisly, evangelist.

Two baptized in the Empire church, Calif., Bro. Niels Esbensen, pastor-evangelist.

Five baptized in the Spring Creek church, Iowa, Brother and Sister Oliver H. Austin, evangelists.

Five baptized and two received by letter in the Hemet church, Calif., Bro. John Price, pastor-evangelist.

Seven baptized and eighteen await the rite in the Union Chapel church, W. Va., Bro. A. S. Arnold, evangelist.

Seven baptized in the Eden Valley church, Kans., Bro. W. Harlan Smith, evangelist, also one received since that time.

Fifteen baptized and seven reconsecrated in the Pampa church, Texas, Brother and Sister J. Edwin Jarboe, evangelists.

Fifteen baptized in the Pampa church, Texas, Brother and Sister J. Edwin Jarboe, evangelists, also two baptized before the meetings.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, July 11, in the Root River church, Minn.

Bro. Allen Hoover of Roanoke, Va., July 31, in the Beaver Creek church, Va.

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Personal Mention

Bro. Arlo Gump writes to have us note his change of address from Middlebury, Ind., to North Manchester, same state.

Bro. Ira R. Hendrickson of Mt. Morris, Ill., who has served his church and community for so many years and in so many ways, will be leaving Mt. Morris soon. The Hendricksons are moving to Minnesota.

Sister Ella Mae Fike, wife of the late Elder Tobias S. Fike, passed away June 7, at the home of her daughter, Mrs. D. L. Dern, Thurmont, Md., according to word received in the Messenger office last Friday.

Sister Mary Polk Ellenberger of Tekamah, Nebr., was licensed to the ministry at the business meeting of the First church, Nebr. She has contributed articles for our church publications and all will be interested in knowing that she has been counted worthy of this greater service.

Bro. M. J. Brougher, pastor of the Greensburg church and member of General Ministerial Board, and Bro. Ross D. Murphy, pastor of First church, Philadelphia, and president of the Pastoral Association, had the honorary degree of Doctor of Divinity conferred upon them by Juniata College at the commencement exercises, June 6.

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Miscellaneous Items

The Okanogan County Brethren convention which was announced for June 5, has been postponed until June 19.—Florence L. Breshears, Omak, Wash.

Echoes From the Lawrence Conference

(Continued From Page 13)

baptism? You can see these would make an interesting session. Bro. Bonsack stressed the idea that the ultimate aim is to build strong native churches and the missionary who can find and develop the leaders to do this is the man most needed now.

Slipping into the "peaceful change" group we found Dan West saying something about an all-compelling purpose for the Church of the Brethren. Sounds good, doesn't it? We heard references to Negroes, children, policemen, economic change, and it all gathered about the question whether the needed progress can be made without violence. And that raised another nice point: Do you mean without using violence or without suffering violence? Quite a difference, not?

Warren Bowman's crowd was wrestling with the problem of the unemployed college graduate. Was he worse off than if he had not gone to college? What would you say to that? In another room a voice that sounded like Leland Brubaker's was saying that there ought to be one cabinet in a local church planning the whole church program. And what do you think about that?

Mary Grace Martin had a room full of interested lookers and listeners. The walls were covered with "life situation" pictures. Talented girls were showing how to use creative activities to build personality, through such instruments as drawing, painting, soap carving and dramatization.

Still others were busy in other places. There was Walter M. Kahle somewhere trying to manage other people's money, or perhaps he was trying to show them how to manage it themselves.

Major Problems of Youth

Perry Rohrer talked about these in the general assembly of all the groups. He spoke of the problem of certainty, making goodness attractive and contagious, thinking intently on great issues, finding a goal which will set youth on fire. He spoke of the blessed fellowship found in recognizing limitations in knowledge, and in the pursuit of truth together with absolute confidence in its supreme value. We should not mistake anemic looks for piety. Youth should face such great issues as life, death, immortality and suffering. Youth should not be like soldiers marching in a parade, but should grapple with hard facts and fight through them to victory.

There was supposed to be a "Free Period for Personal Conferences" from eleven to twelve o'clock. So the program said. But the scheduled discussions just overflowed into this hour and almost filled it up. Which was possibly just as well.

Meeting With the Standing Committee

If you were with your reporter at one o'clock this afternoon you would find yourself meeting with the Standing Committee. Invitations were extended to editors and others to come in for the reports from the districts. The place of meeting is an interesting one. It is in the basement of Snow Hall, and judging from the pictures on the walls and the models of a strange prehistoric bird in a glass case, we met in some sort of a scientific lecture room. But in spite of the fossils about, the Standing Committee soon gave evidence of facing up-to-date problems in a up-to-date way.

Yes, there is the moderator's gavel and the meeting is called to order for the consideration of the afternoon's business. The announced item is the two-minute reports from the districts. Bro. P. I. Garber of Northern Virginia led in prayer. But there was a holdover item from the forenoon session—that of whether or not to bind in permanent form the available minutes of Annual Meeting. This was promptly voted.

Then began the roll call of reports from districts. Africa heads the list, so the first to speak was Bro. Desmond Bittinger of that field. He reported progress and increasing interest, but a need for missionary recruits. Then came the rest of the reports in proper order. There were up and down aspects to these reports, since conditions vary. But there was evidence that problems are being faced courageously, and with the help to be gained by an exchange of ideas and methods, it should be easier to make progress in the year ahead.

Adults in the Auditorium

Your scribe could not stay for all of the reports from districts, but at the approach of the two o'clock hour he hurried across the street to the Auditorium. A light rain was falling. In the foyer of the splendid Auditorium there was a typical Conference crowd making things buzz like a giant beehive. It seems that this fellowship was so delightful that even those who ventured into the Auditorium proper hesitated about coming forward where the program was to be held. But Bro. C. Ernest Davis is a good Conference director and he soon managed to get the front seats filled.

The afternoon's program in the Auditorium began with spirited singing of I Love Thy Kingdom, Lord, and with devotions led by Bro. Hylton Harmon of Kansas City. Meanwhile the young people were continuing their discussion groups and the children's workers were receiving inspiration through an address on Childhood and Personality and the discussion which followed.

But back to the program in the Auditorium. A father and his three sons composed a rather unusual

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OUR MISSION WORK

Christ and His Influence in China

BY MINOR M. MYERS

Missionary Convocation Address at the Lawrence Conference

CHRIST would have felt at home in China during his earthly career. The Orient and Palestine have much in common even in recent decades. The physical environment and customs are very simliar. Many parts of the Bible are readily understood by the Chinese. Such illustrations in the Scriptures as the threshing floor, winnowing grain, the woman grinding at the mill are familiar scenes and common experiences in China, thus need no explanation as is necessary for our children here in America.

Then, too, China has produced many great teachers and students of life and human relationships. In her long cultural history she developed a high ethical standard. Confucius, the great teacher and scholar, along with many other outstanding thinkers would have been a friend with Jesus, I think, for he and they were diligent seekers for the best way of life. It is in this kind of soil and on an ethical foundation of this character that Christ is building his church in China.

Jesus is the ideal not only in teaching but in perfection of character. His superb personality stands supreme among men, radiating light in the darkness, breathing the breath of life into failure and discouragement and giving hope and triumphant victory where despair and defeat were on the throne. He is universally supreme, the Revealer and manifestation of God, "The Way, the Truth and the Life," the Savior of men. It is he who gave value to life and meaning and purpose to living. He not only taught and lived the ideal life, he provided ways by which we, his followers, might also live the really Christian way.

The Chinese say: "We have much good teaching, but no one ever gave us an example, nor showed us how to live. Jesus shows us how to live his teachings." A Chinese man met with my Bible class once who was well versed in Chinese literature and the Buddhistic religion. He had in early life considerable Buddhistic teachings, but later became a Christian. Some years afterwards, thinking that Buddhism went deeper in its philosophy and thoughts of God and life, he left the Christian church to become a priest in a Buddhist monastery. There he studied for a number of years trying to learn more about God. But eventually he returned to the Christian fold, he says, "Because Christ not only taught and lived but, showed us how to live, through prayer—communion and fellowship with God—and through the guidance of the Holy Spirit, who leads into larger truth and knowledge and experience of God day by day."

Progress was very slow in the earlier days of Christian missionary work in China, largely because of the unfortunate way Christianity entered that great country. Both by geographical location and rich natural resources China became self-sufficient. And with the culture she had developed down through the centuries, became very proud. One can hardly blame her, for in that respect she was superior to her neighbors and all people with whom she had any contact. For the Christian religion to be forced upon the Chinese, as it was at the hands of western naval power, did not give it a glad reception; rather, it was looked upon with contempt and a high wall of prejudice was built up against it. The emperor issued an edict that any one who became a follower of that foreign religion would have his head cut off. But thanks be to God, his great love gradually overcame strong contempt and broke down prejudice.

Evidences of Christ's influence may be seen in the spirit and service of groups, that are not necessarily Christian. Remarkable growth has taken place in the generosity of Chinese society toward the needy, in times of famine, flood or war such as is on now. In 1921 during that great famine when millions of dollars were used in relief, 98c of every dollar was contributed from outside China; while for the 1934 great flood China herself contributed 98c of each dollar used for relief. Sharing within the family has been in practice for centuries, but not outside the family or clan. Unprecedented sharing and sacrifices have been made during the present war for the hundreds of thousands of refugees driven from their homes and for wounded civilians and soldiers. Many Christian groups have rendered most commendable service during these months of tremendous need.

Daily papers print more religious material than they once did. Perhaps this is largely due to the fact that some of the views and experiences of General Chiang Kai-shek, written by him for church conferences, were printed in full by the daily press and read by millions of China's readers. Newsstands and bookstores sell Christian magazines and books. Christian programs

What to Pray For

Week of June 18 to 25. Remember Brother and Sister I. W. Moomaw who are in charge of the educational work among boys at Anklesvar, India. Brother Moomaw is superintendent of the Vocational Training School, where the boys are taught the best methods of teaching, farming, gardening, carpentry, poultry raising, dairying, etc. Premchand G. Bhagat is headmaster of the Vocational School.

are broadcast. This is under the direction of Christian groups, but the time is granted by the national bureau in charge of the air. Emphasis is placed upon Christian literature for all classes, and Chinese Christian thinkers and writers are encouraged to give time to writing.

A wave of evangelism has swept over China. A large number of itinerating evangelists went from place to place teaching the gospel and received a responsive hearing. An urgent evangelistic note was struck by all local preachers and evangelists. In many sections of the country small groups sprang up giving strong emotional emphasis to their Christian ideas and experience, such as the holy grace group, the little flock and others. While they went off on tangents, they did put zeal into the gospel witness. Some of these were among business and educational men. The Y. M. C. A. in cooperation with the National Christian Council arranged for evangelistic efforts among the student classes. The first year Dr. Sherwood Eddy visited ten or more educational centers with a forceful gospel message, and tens of thousands heard him gladly. Many decided to follow Christ. The next year four of the ablest Chinese Christian leaders were chosen for the follow up work in most of the same cities. In their presenting Christ, by witnessing and thoughtful exposition of the gospel, they placed the Christian religion on a much higher plane in the communities, and hundreds of young men and women became interested in Christ and his gospel. Dr. E. Stanley Jones has made two or three visits to China, working among the Christian and non-Christian student and church groups with marked success. His last visit was last fall when he had to fly in behind the fighting lines.

A long list of individuals could be named, among all classes, whose lives have demonstrated the power and Spirit of Christ. Even an anti-Christian leader, a Chinese scholar, after making many criticisms of the Christion groups, churches and individual Christians said: "China to be saved must have the Spirit of Christ." Just recently other communist leaders who used to be bitter anti-Christians and who persecuted the Christians, said they misunderstood earlier, but now heartily welcome missionaries to work in territory they control, and are working shoulder to shoulder with the national government.

A daughter in one of China's prominent Confucian families, after reading at home the Chinese Classics, wanted to study English. To do this it seemed necessary to enroll in a mission school with English speaking people in charge. She, like most educated Chinese, looked with contempt upon the Christians, thinking their thought life, and philosophy very shallow. But she did admire the high type of character of the principal, and the way she loved the girls. One day after thinking deeply for some time of the universe, the laws of nature and a person's place in relation to them, her discouraged and despondent expression was noticed by her Christian principal. A private conversation followed during which the student poured out her heart, telling of her troubles. The teacher told her Christ could help her and marked a number of passages in the New Testament for her to read. She did this and received help. The more she read of the character of Christ the more she was attracted to him. She continued reading and praying and after a time came to the place where she wanted to follow Jesus. She wrote this home to her father. He sent her a list of Chinese religious books, asking her to read them and expressed a hope she would find in China's rich cultural and religious life satisfaction without accepting a foreign religion. She obeyed her father's command to read those books carefully, but she still wanted to be a Christian and wrote him her feeling. He replied that he wanted her to read books by atheistic and agnostic writers of the west before she made her final decisions. She bought the best books of that class from the western world and studied them carefully and still remained of the same opinion as before, and wrote her father the results of her study asking if he had other books to suggest. He wrote her that as she seemed to be hypnotized by that foreign religion she had better go on as she felt to do. A few days later she was received into the church, a happy girl. Continuing her school work, she went to England after graduation for advanced study and while there greatly enriched her Christian experience, deepened her faith and strengthened her convictions.

She returned to China, started a school for girls in her native province and is today an outstanding Christian woman educator. In 1935 she was one of a team of four prominent Christians chosen to present the claims of Christ and his gospel to the students in ten or more educational centers. Her story of how and why she became a Christian was listened to with great eagerness. The influence she and others of her type are wielding in China can not be measured.

Christ is drawing some of the most intellectual and otherwise outstanding men and women of China to him. His influence is growing and will continue to grow and extend throughout that great land if those who profess his name live true to the Father's will. His love wins for it goes out to the enemy, and down to the needy. In the midst of this terrible conflict in China, Christ's Spirit is revealed in the high type of character and attitude toward those who are bringing so much suffering upon them, loving them and continuing to maintain fellowship with Christians in the invader's country.

Bridgewater, Va.

Echoes From the Lawrence Conference

(Continued From Page 17)

quartet that sang at just this juncture. The father was Bro. Albright of the Ivester church, Iowa.

The first speaker was Dean A. C. Baugher of Elizabethtown College, and his subject: The Church Program Through the Educational Method. Now the church program is an organized effort to arrive at certain desired goals or objectives, and education is the method. This must touch and change adults as well as the children. Bro. Baugher's address was followed by another number by the family quartet composed of a father and his three sons.

At this point an unlisted speaker was given a place on the program. Bro. R. E. Mohler, Men's Work executive secretary, spoke to the point of how the 100,000 adults in the Church of the Brethren may co-operate to accomplish their common objectives. Then Bro. D. D. Funderburg explained something of the study courses planned for the church year. Need we explain that these two were pinch speaking for two speakers detained for some unknown reason?

Well, Bro. W. M. Kahle was found in due course of time, speaking to a group of young people on his favorite topic, The Money Problem. Of course, he was easily persuaded to change locations and speak to the crowd in the Auditorium—since that was just what he was listed to do. Bro. Kahle launched into his subject with vigor, showing that of the three great problems—production, distribution, and the use of money—the last is the least studied, and therefore the least understood. Why is the money problem acute in America? There are at least four reasons: Money is increasingly hard to get, increasingly hard to keep, is wasted for nonessentials, and we are seemingly becoming less skilled in its use. To meet this situation, and to become intelligent in the use of money, we need to understand the Christ method. Money may be used on the Christ level, the crowd level and the crime level. A sensible approach to the use of money involves, first of all, an appreciation of all one's life interests. But how can we tell the whole interesting story of Bro. Kahle's plan of money management? And yet you ought to know it.

A Pleasant Social Hour

Yes, we like the open spots in the program—the spots left so our people can satisfy their social instincts. We have always been Brethren indeed, as well as name, when it came to Annual Meeting occasions. There friend meets friend and brother meets brother until it is a most happy time of meetings. So as we were saying, we like the open spots left in the program. They make it a bit easier to do the thing that our people just would do anyway—visit together with friends and relatives not seen for awhile.

Suggestions on Tiger Hunting

The hour of pleasant social meetings between four and five o'clock came toward a close and your reporter started for Fraser Theater. But even on the way he saw many he knew—some at a distance and some more intimately. And then when meeting an old friend there is always the possibility of meeting a new one and gaining some interesting bit of information. And so it was on the way to Fraser Theater. Stopping to greet Bro. H. F. King of Myerstown, Pa., we were overtaken by Brother and Sister Bollinger of India. They introduced themselves, and when the walk to Fraser Hall was resumed we fell in with Bro. Bollinger. For we remembered that big tiger skin in the India mission exhibit, and wondered what this Missionary Nimrod could tell us about it. Yes, the skin measures twelve feet from the tip of the nose to the end of the tail! And Bro. Amsey Bollinger really shot the great big beast that once wore it. How? Well, it was at night. The creature had come back to finish an animal it had killed. The hunter had patiently waited for this, trembling a bit when he heard it coming and beginning to tear flesh and snap bones. Then, pointing his rifle at the tawny beast in the shadows, he snapped on the flashlight mounted on his rifle, and correcting his aim, finished off a splendid Indian tiger.

Some Glimpses of China

That tiger story proved so interesting we were at Fraser Hall before we knew it. And there on the steps were some more missionary friends. But the time had arrived to go in, and there we found a goodly crowd with more coming every minute. The first presentation was entitled: Medical Relief in War-Torn China. It showed something of the horror and suffering which follow when human tigers strike—or when defenseless cities are bombed. But the most impressive scenes were the two showing what must have happened in our mission stations in China when it became known that three of our missionaries had disappeared. It has been a long time since we have seen a more impressive missionary presentation. And we found out afterward that there was not too much time to get ready.

Another Intermission

The five o'clock missionary presentation ran overtime a bit, but there was still a good deal of time before the next meeting. So your reporter went back to the Auditorium thinking to pick up a sandwich or two at a cold lunch service hastily installed there. Why not go over to the main eating place at Memorial Union? And stand in line and wait and wait when there is not much time to spare? Well, we did not relish that, and finding nothing but a garbage box at the cold lunch place we were wondering if we would eat or not. And then we met up with some relatives who were planning to

combine their lunch with the Ernest Ikenberrys. Your scribe was pressed to join. He could hardly refuse though the time for such an intermission was short. Need we tell more of the excitement attendant on the collecting of additional supplies, the making and eating of sandwiches, and the sharing of two bricks of ice cream amongst a company of ten or a dozen?

First General Conference Session

Naturally your reporter was a minute or two late for the first General Conference Session. Of course there has been no end of meetings and conferences, but on Thursday evening at 7:30 o'clock Conference was to be formally opened with the address of welcome, the reply, and all that goes with such an occasion. And the meeting was opened on time—even ahead of time—since this was the session broadcast over the air. Well, as your reporter came in, Bro. C. Ernest Davis was getting the meeting under way. He is the Conference director. His job is to see that things keep moving, make announcements, and even a speech if necessary.

It seemed to us that there was an expectancy evident, a kind of electric charge in the air which one can feel on occasions of unusual promise. And how the goodly audience sang Faith of Our Fathers after Bro. Davis concluded his opening statement suggesting some of the historic associations enriching the occasion!

The first General Conference Session went off as planned except for the absence of Bro. Otho Winger who was to have replied to Chancellor E. H. Lindley's address of welcome. The service ran like this:

Dean Paul B. Lawson of Kansas University gave the invocation.

Moderator V. F. Schwalm introduced Chancellor Lindley in a happy way, indicating as he did so that as teachers and students count relationship the Chancellor is really his intellectual grandfather!

Chancellor Lindley graciously acknowledged this implied compliment and then spoke at some length of the historic background of the occasion and the location. Here at Lawrence New Englanders founded homes, churches and schools in the struggle to keep Kansas a free state. Lawrence—named for a famous New England educator—was the storm center of the free soil struggle. This led up to appropriate notice of what we have in common in the quest for the good life. And this, said the Chancellor, is a life inspired by love and directed by knowledge. Neither love nor knowledge alone is enough; they must be together.

Dr. D. W. Kurtz, who took President Otho Winger's place, was especially happy in his reply to the speech of welcome. Dr. Kurtz recalled the happy years spent in Kansas, the fine relationships which have ever existed between the university and the church colleges of Kansas, and accepted for the one hundred and fifty-second Conference of the Church of the Brethren the good wishes and ample facilities offered by the Chancellor in his speech of welcome.

The brief devotional period was led by Bro. C. E. Grapes, pastor at Chambersburg, Pa.

Dr. C. C. Ellis, president of Juniata College, gave the main address of the evening. He gave the first of two complementary addresses, the one dealing with: The Nature and Significance of Christian Experience. In conformity to Brethren practice he treated his subject from a scriptural rather than from the philosophical point of view. Christian experience assumes two realities—the living Christ and human life controllable by him; it is only possible because of Christ and revelation. He went on to show that Christian experience has significance and is determined because Christ is Lord indeed.

At the conclusion the audience had a chance to hear the first effort of the Conference choir, already at this stage of the meeting in strenuous training for the Sunday meetings. And then there were the announcements, amongst them Bro. H. K. Ober's call for all who could sing German. He was thinking of the Sower pageant to be given Saturday evening. A telephone message received from the McPherson hospital and reported by the Conference Manager recalled the sad accident in which Mrs. Galen B. Ogden and little son were killed, but brought the more cheerful word that her two sisters, though severely injured, were making progress toward recovery. A prayer for these suffering ones was offered, then came the benediction and dismissal. So ended Thursday at the Lawrence Conference.

Friday, June 10

Morning Meditations

To our personal knowledge the birds have been up and singing since three o'clock this morning. So why should man hesitate to rise for meditation, perchance to speak or sing the great Creator's praise. Well, there are to be four morning meditation hours, and the first one comes this Friday. The time is 6:30-6:55 and the scheduled leader is Sister Clara Harper, furloughing missionary from Africa.

Come, let us go to the place of worship. Yes, that was thunder. Dark clouds are overhead and more than occasional drops are falling. But as we said, the birds are singing their challenge to man to join in the universal chorus of praise. Arriving a few minutes early, we find a few others on hand, and by beginning time the best part of a hundred worshipers in the room. Just as the pianist begins the rain falls in earnest. There will be no dust today! Dust bowls of other years must be almost full of water! And still it rains. There shall be showers of blessing.

(Continued on Page 24)

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for July, 1938

Emphasis for 1937-38—"Christ in the Life of the World"

Special Emphasis for July—"Church and State"

Special Days

Independence Day—July 4.

Activities

Election of officers for year beginning Oct. 1, 1938.

Vacation Church School (if not held in June).

Present to church reports from departments, covering finance and other important factors.

Begin to lay plans for Religious Education Week (order materials).

Adult Christian Workers' Topics

July 3—Duties of the Church to the State.

July 10—Christopher Sower—A Man of God.

July 17—Rhoda, the Prayer Meeting Girl (Acts 12: 1-17).

July 24—The Man Who Makes the Best of Himself (Matt. 25: 22).

July 31—Questions Asked by Jesus.

Young People's Sunday Evening Topics

July 3—Nationalism and Internationalism.

July 10—Bright Spots in the World.

July 17—Co-operatives, a Christian Way Out.

July 24—What Difference Does Camp Make?

July 31—Inspiration of the Out of Doors.

YOUNG PEOPLE

Young People's Program Suggestions, 1938-39

A new leaflet with the young people's program suggestions for 1938-39 is now ready for distribution. Eleven units including peace, ideals worth living for, missions, the home and personal religious living are listed for study. The wide range of study units should increase interest in local programs and help young people get a better appreciation and understanding of world conditions.

A new feature this year is to be found in the schedule of socials for each month. For a New Year's party "Living Resolutions" is suggested. Another one is called a "Giver-er Up-er Party" and the May social, "Just We Two." Suggestions for games and stunts in planning these socials will be ready for distribution by the last of the summer. They will be a great help to any social committee who plans for the year's work in the local group.

As many copies of the Young People's Program Suggestions as needed may be secured free by writing to the Board of Christian Education, 22 S. State St., Elgin, Ill.

MEN'S WORK

Men's Work of Elk Run Church

H. G. Malcolm, Parnassus, Virginia

On Dec. 27, 1936, we held our first meeting and organized, with eleven members. At this writing we have increased our membership to thirty-two members. During 1937 we paid fifty dollars on our church budget. We have cleared up the grounds surrounding the church and built a cement walk from the church entrance to the gate and driveway.

For 1938 we have pledged one hundred dollars to the church budget, repaired the driveway, and beautified the grounds. We are now considering a basement under the church with a furnace and recreation rooms.

PEACE

Youth Peace Council at Work

By Eleanor Meyers, Secretary Y. P. C., Shippensburg, Pennsylvania

In Shippensburg, as elsewhere, the Church of the Brethren leads in the movement for peace. Bro. Olden D. Mitchell, pastor of the Church of the Brethren, is adult adviser of the Youth Peace Council of Shippensburg and vicinity. Two other members of the executive committee of the council also are active members of the Church of the Brethren. The Youth Peace Council was organized as a result of the work of two Christian college students who spent the summer of 1937 in and near Shippensburg conducting peace study classes disseminating valuable information about armament and peace legislation, and creating peace sentiment in the entire community. The work of these two volunteers was sponsored by the American Friends' Service Committee. During the winter the Local Youth Peace Council continued its monthly studies of questions relating to peace and war prevention. The council with the International Relations Clubs of Dickinson, Wilson and Shippensburg State Teachers' Colleges sponsored the coming of Representative Guy J. Swope to Shippensburg for an evening of discussion of federal legislation relating to peace. Several members of the council also heard Major Smedley D. Butler discuss his theories for the prevention of war. The council also sponsored several peace programs given in the various churches from time to time. The Youth Peace Council is now laying plans for at least four volunteers from the American Friends' Service Committee to use Shippensburg as their headquarters during the summer of 1938. It is hoped that through the work of the council and the volunteers this summer the entire Cumberland Valley may become a strong unit working toward a peaceful nation in a peaceful world.

ADULT CHRISTIAN WORKERS

Duties of the Church to the State

Sunday, July 3

I. Primary Duty

The primary duty of the church to the state is to carry on the work of the church, which is witnessing for God, preaching his Word, teaching young and old to obey God and follow Christ. "Righteousness exalteth a nation but sin is a reproach to any people." There can be no higher patriotism than this.

II. Specific Duties of the Church

1. To pray for the state, its people and its government (1 Tim. 2: 1, 2). What would happen to America if the 27,000,000 adults who belong to Protestant churches would pray diligently for their rulers?

2. To be loyal and obedient to the state, except in such cases where obedience would be contrary to the commands and law of God (Rom. 13: 1-7; 1 Peter 2: 13-17). Participating in war may be one exception. What are others?

3. To co-operate with the state in promoting the welfare of citizens (Matt. 22: 39), or in promoting public education, public health, justice, moral and economic welfare. How may the church co-operate?

4. To criticize the state when it departs from the standards set forth in the Word of God. Such criticism should be constructive and made to the people who can do some-

thing about it. Too much criticism of the state is mere faultfinding.

5. To leaven public life with the Spirit of Christ and furnish men and women who as Christians can contribute to this end. To what extent should Christian laymen be urged to accept official responsibility in the state? How may the church encourage good men who are in office?

6. To encourage and promote right relations between the nations of the world. What can missionaries do to bring this about? What can others do?

Note—For reference, see "The Message and Decisions of Oxford on Church, Community and State, 25c.

The Jewel of Contentment

(Continued From Page 15)

other pastimes that will keep the children busy, for to be busy is to be happy.

Many people try to find contentment by driving across the country at high speed, stopping at a roadhouse for drinks and a card party with friends. Others hope to find contentment by daily adding to the bank account. Jewels, mansions, high-powered cars, handsomely fitted yachts—none of these provide the one thing needful for real contentment.

What, then, is the secret of this pearl of great price? Is it not the consciousness that each passing day finds us growing and developing and progressing?

There is an old fable which tells of a conversation in a king's garden. It seems that all the plants began to complain. The oak was sad because it had no flowers, the rose was sad because it had no fruit, the vine was sad because it could only cling to the wall. "I am not the least use," said one. "I might as well die," said another. "What good am I?" said the vine.

As the king walked in the garden, he saw a pansy lifting up a sweet glad face. Upon inquiry as to the contrast between its happiness and the sadness of its companions, the pansy answered: "I thought you wanted me here, because you planted me, so I made up my mind to be the best pansy I could be."

Christian contentment must be developed in harmony with the development of other virtues. One writer says, "Christian enterprise, Christian hope and Christian ambition must grow harmoniously with Christian contentment. A man who wants nothing is a poor specimen of humanity, one who brings no honor to Christ. It is the man who wants desperately, and yet brings his want into obedience to Christ, and cheerfully accepts his will, who has the true contentment, and who honors Christ.

Jules Belasto, the man who modeled the Palm Olive building in miniature before its erection, had a great desire to grow in his talent. While still a small lad, he wrecked an antique chair his father was repairing for a baroness. When summoned before the baroness for explanations, and after confessing and asking forgiveness, he was amazed at sight of a wonderful box of tools of every kind of size and shape to fit a boy's hand. Years passed in which Mr. Belasto used every opportunity to model by working in his father's cabinet shop. Because of his painstaking care in his work, he became the modeler of beautiful buildings in miniature with wood. He found a way to create. He started on his road to contentment that day in the palace of the baroness.

At the accommodation desk of a large New York store is a lady whose special talent seems to manifest itself in spreading smiles and sunshine. With gnarled hands she will wrap and tie a bundle with the greatest of deftness and care. Her hair is snowy white. She is really happy. She loves her work and takes great pleasure in it. She is the picture of contentment for she has found a way to help others with kindness.

Sometimes we allow the petty things of life to annoy us. A certain picture shows a scene in the higher Alps. A noble eagle is in flight and scores of birds are pursuing him. The hawks and other larger birds he can keep away by striking at them with his claws. But on top of his head is a hummingbird, so tiny it can scarcely be seen. It is pecking away and scattering the feathers as the eagle soars higher. Naturalists say that sometimes the hummingbird will so peck and injure the brain of the eagle as to cause his death, while seldom or never in a fair fight with larger birds is he injured.

How often we allow little hummingbird worries to annoy us. We can not enjoy contentment. "To strengthen the higher, to control the lower, to enlist on the side of the higher every pure spiritual influence, to help us win tranquil mastery of ourselves, this should be our aim," says Farrar.

Only as we strive to curb our anxieties, yield ourselves to the Master's will; to consciously grow in Christian grace and stature, may we attain the jewel and crown of contentment.

Franklin Grove, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

AFTER all it isn't so important where our salary comes from, what our routine job is, where we are laboring in God's world.

The important thing is whether or not we have been able to discover the general direction God is going, and have set our faces resolutely in that direction.

Wherever we find ourselves there are numberless bits of brotherliness waiting to be done. God could not make a Stradivarius violin without Stradivarius. He can not do your "bit" without you.

Ottawa, Kans.

A Day

BY EVA OTT

STOP! Have a few serious thoughts with me, will you? Thank you.

I'm going to take you to a hilltop and leave you there to watch the rising sun. Can you see the glimmer of the red rays as they begin to light up the heavens? What are your thoughts? Are they of beauty? As you sit and watch this picture being painted by the hand of God you are doubtless awe-stricken at its wondrous beauty, and marvel at its sacredness. Look! There is the sun!

And now I'll take you back to your daily duties. I want you to think of the rising sun, or the newborn day, as a child from the age of one to sixteen; the forenoon as a young person from the age of sixteen to twenty-five; the noontime as the prime of life, or people from the age of twenty-five to forty; the afternoon as a middle-aged person from the age of forty to fifty-five; and the evening as an older person.

I want you to think of the sunrise as the beginning of your life when you were innocent, pure, and physically able. People marvel at a child when he begins to do things, as only a child can do them. In the home and school you find the foundation upon which you will build your house of character and personality. You learn how to associate with others; you learn discipline and simplicity. Are you taking or have you taken advantage of this? A famous religious organization has said: "Give me a child until he is seven years old and I will instill in him such faith and loyalty that he will never wander from me." If that is true, and it has been proved over and over to be so with few exceptions, can not the same be said of home and school training? Of course there are exceptions, and I will grant them.

Now comes one in the forenoon of our day—a young person. To such we say: "Your future is ahead of you, and is depending on you at this age. Are you, as a young person, living a life that when the close of the day comes you can smile and welcome your neighbor, Death? Or will you shrink and try not to answer his knock? Some day you will have to answer to Someone here or Someone elsewhere for all the unkind acts, words and deeds you have done. Think before it is too late."

Noon is the prime of life. If you have prepared yourself well in childhood, have eaten a good breakfast and spent a good morning, prepared yourself for some honest occupation, spent an industrious forenoon, you will be hungry for dinner and will welcome it. You have found and prepared yourself for your occupation whether it be great or small, in glory or in simplicity. Probably you have chosen your companion for life and hand in hand with him or her you are ready to start the afternoon work.

The afternoon brings work, worry and problems that you never dreamed of before. If you are strong and willing, you will be happy. Children may bless your home and make life seem less cruel.

And now—the evening. Have you lived a life that you can smile upon and say: "Yes, I've made mistakes, but they were not big ones; they did not hurt anyone. I have no regrets for the life I have lived"?

Churubusco, Ind.

Worse Than Chickens

BY FLORENCE C. HEBEL

I RAISE a few chickens. I have some old ones that sleep in the chicken house. Then I have some young Leghorns that have taken to a high tree. I can not catch them in the merciful darkness to place them in the house. I must bait them with feed into a coop and pen them in. Then I must catch them and carry them to the safer shelter. I tell them I will not hurt them but they can not understand me. They cry out and their hearts beat wildly.

How like them is humanity!

We are worse, for we ought to understand. We have the Bible and the example of some saintly ones who have faith in God.

Yet we shrink and tremble and lie awake nights worrying. Our God is all-powerful and is directing our lives aright. We could do so much more to help him save the world if we would only work with him instead of striving against our destiny.

Liverpool, Pa.

Echoes From the Lawrence Conference

(Continued From Page 21)

But the leader is speaking now. She, too, had noted the songs of the birds and the rare beauty of our surroundings. Beauty in nature and in life is a challenge to worship. Let us strive for that beauty of word and deed which makes the beautiful character. And so we were inspired and strengthened for the day by the first of the morning meditations.

Church and State

There was a convenient clearing up of the showers that made it possible to get over to Memorial Union for the breakfast conferences. Well, we had signed up for the breakfast conference for ministers, laymen and women on the problem of the relation of church and state. The meal service was a little slow, owing to the size of the crowd, but the time was pleasantly passed talking to table companions or listening to what was going on around.

The discussion period arrived, and Bro. F. E. Mallott pointed up the problem for consideration. He reminded us we could not have such a discussion apart from a Christian land. That is, the problem is a Christian problem, and as old at least as the king and priest tension of Old Testament days; or, as others say, the prophets' insistence on righteous living and their doctrine of the remnant.

Why is this problem so important now, and why viewed by so many in an alarmist attitude? The first of the panel members to speak to this point suggested there is a need for definition of terms and clarification as to function. The church has one line of interest, the spiritual welfare of men. The state has its functions.

Another speaker pointed out that hunger the world around is driving men to search for something better. And so we were soon into the problem of church and state. Thus it emerged that the church deals primarily with eternal principles and the state with the temporal. In a paragraph or two it is impossible to say all that was suggested in a half hour of discussion; therefore, we are glad to be able to list the main points in Bro. F. E. Mallott's summary. As we recall it, he said it had appeared there was general agreement on the age of the problem of church and state relationships—that it is a very old one. This should temper our thought and discussion. Again, above both church and state is humanity. Also that there was agreement the state is an instrument rather than an end. Finally, that in what was said there had been tremendous emphasis upon the need for moral or ethical leadership. Added to this was a comment from the floor to the effect that the church has two things which the state does not have. They are: (1) a perfect Ideal—Christ; (2) the Holy Spirit, or the perfect Dynamic.

Building the Local Church

Over at the Auditorium at nine o'clock the program was that of a sevenfold discussion of the problem of how best to build the local church. But first, there was spirited singing of hymns and a brief devotional period led by Bro. Galen T. Lehman. The two scriptures he used exalted the church and his prayer was that the program in prospect might do the same. Bro. Harvey Hostetler was the chairman for the period on building the local church.

Seven Men and One Purpose

We had seven speakers on as many aspects of the set problem. The first of these was Bro. McKinley Coffman and his emphasis was upon the need for building a Christian fellowship. The second speaker was Bro. Forest Eisenbise, and he shared his experience in planning the preaching part of the local church program. God has planned that there be preachers, and their preparation should be devotional as well as intellectual. From the inexhaustible storehouse of the Book, one should bring interesting and varied messages such as required by a gospel that will help people live today.

At this point Bro. Wm. Beery was asked to lead Lo, a Gleam From Yonder Heaven. Bro. Beery is only eighty-six years old and still vigorous. If you are not sure why it was appropriate that he do this, just look up the hymn used in the Brethren Hymnal.

The third speaker was Earle Wm. Fike, and in speaking on Winning Men to Christ, he stressed ways of helping men to want to do the things they ought to do—best of which are to lift up the appealing Christ, and demonstrate in your life something of the qualities of the great Ideal.

Bro. F. S. Carper, pastor and banker from Palmyra, Pa., spoke to the point of Enlisting Members in Service. Is your church one in which nine tenths of the work is done by one tenth of the membership? Well, try an early invitation to service, make much of the unity that comes through the Holy Spirit, suit tasks to distinctive abilities and encourage the able to serve.

A bit of variety came at this point, with Bro. Wm. Beery singing Rock of Ages as a solo.

Bro. Russell G. West is sure that Getting People to Give Joyfully is more than a matter of economics—it is a spiritual problem. Religion must be in the foreground, in the center of life if one is to give joyfully. Hence, the pastor's problem is how to help men put Christ first in their lives, live triumphantly and see the human interest aspects of human need.

How is the church to reach the community? Bro. J. Clyde Forney thinks it is important for the church to take a personal interest in individuals, have an adequate program, take its share of responsibility in community leadership and develop Christian statesmanship.

Seeing the Program Whole, Bro. Ralph White said that some churches are in danger of their parts. Specifically, there should be a common objective, unity in organization, challenging projects and a final check up. No, we can't tell it all.

Bible Hour and Worship

There was a brief change from the intensity of the seven man program, when a few moments were taken for announcements, the verse of a hymn and a prayer.

Then Bro. Ray Shank, pastor of the Oakland church, Gettysburg, Ohio, read a scripture lesson from John 15: 1-11, and spoke on the subject: The Christian's Joy. This as MESSENGER readers will recall is Christ's desire for his disciples as expressed in the familiar scripture used by Bro. Shank as the basis for his remarks. The speaker showed in detail how this joy may be realized. On this note the morning's program came to a close.

CORRESPONDENCE

THE LIQUOR BUSINESS

The liquor business is said to divert three billion dollars from legitimate trade. Besides the irretrievable damage it has caused throughout the nation, it has made millionaires of many who value the dollar above human life, or above everything that tends to elevate the character or promote the well-being of humanity in any way.

From Baltimore, Md., we have the statement that the Seagram fortune is estimated at $50,000,000 since the repeal of the Eighteenth Amendment.

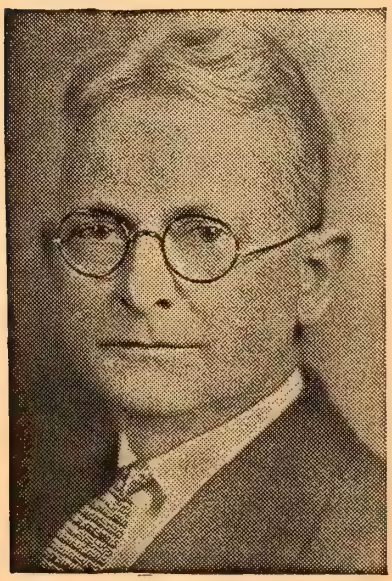
When will the people awake to the fact that the liquor business is a disgrace and an imposition and can never be anything else?

If the staggering figures of the liquor business could have been made by legitimate trade, and the money had been spent for the worthy poor, how many homes could have been made happy which are now desolate and poor! And how many children could be properly clothed and fed and put in school who have been denied these rightful privileges by the cruel hand of drink!

Hot Springs, Ark. Mrs. Jessie Mahaffey.

EASTERN CHURCH MUSIC CONFERENCE

The eastern conference on church music is to be held on the Juniata College campus June 21 to 26. The courses offered have been planned to meet the needs of our own denomination. Courses and instructors are as follows:



Religious Art; Pageantry—H. Augustine Smith, M. A., Litt. D., Director of Fine Arts and Religion at Boston University.

Hymnology—Making the Hymnbook Live Through Congregational Singing—Alvin Franz Brightbill, M. A., Professor of Church Music and Hymnology at Bethany Biblical Seminary, Chicago, Ill.

Building the Yearly Music Program of the Church; Music in Christian Education—Perry L. Huffaker, B. A., B. Mus., Director of Music and Christian Education, Church of the Brethren, Hagerstown, Md.

Voice Culture for Singers and Speakers; Voice Clinic—Nelson T. Huffman, B. A., B. Mus., Director of Music, Bridgewater College; Charles L. Rowland, B. Mus., Professor of Singing, Juniata College.

Instrumental Accompanying and Solo Playing—Nevin W. Fisher, Director of Music, McPherson College; Dorothea Beisser, piano and organ, Juniata College Summer Session.

Creating Effective Worship Programs—George L. Detweiler, B. Mus., pastor, Church of the Brethren, Huntingdon, Pa.

Charles L. Rowland.

Huntingdon, Pa.

AN OREGON SUNDAY-SCHOOL CONVENTION

The Sunday-school Convention of the Northern district of Oregon was held May 1 at Newberg, Oregon. The love feast on the preceding evening added much to the inspiration obtained during the sessions on Sunday. There was a very good attendance, numbering about eighty-six.

There were five speakers for the morning session. The topics discussed were: (1) How to Teach Children; (2) The Qualifications of a Teacher; (3) Means of Enrolling New Students; (4) Suggestions for Increase in Attendance; (5) Work of a Wide-Awake Superintendent. A short summary of the discussions follows.

A teacher must be zealous, with a love for others and for her work. She must always be at ease and natural. A continual devotion to God and communion with God are essentials for a really good teacher. In order to teach children she must be well trained and well-prepared every Sunday. A sympathetic understanding helps to win the confidence of the children.

In order to obtain the interest of others we must be interested in the work ourselves. Interest is best promoted when children are among their own age group. Thus we feel it is necessary that ample provision should be made for all ages.

If we are vitally interested in our Sunday school, we should not be afraid to advertise. To let folk know we enjoy their presence with us is one way of creating their interest in a wide-awake group.

Christianity is not merely to be discussed, but a way of life for our day. "Faith without works is dead." By varying the worship programs, bringing in unexpected though not frivolous things, interest can be created—sufficiently to get some folk out to church on time.

At noon, dinner was served for all, and at two o'clock we assembled for a short song service, after which the congregation was divided among three discussion groups. Each one chose one group and then we gathered in the main room for the final discussion of all groups together. Some of the high points from each group might well be mentioned, as well as the discussion topics. The topics were: (1) Should the young people have evening meetings, and if so what type of programs should be given? (2) Is a consistent devotional life essential to Chrisianity and how can such a life be developed? (3) How can friendliness be cultivated within a young people's group, and how is it related to the success of the church and to world peace?

It was unanimously decided that the young people should have meetings, and that there should be a definite goal and purpose. It is well to vary the programs, but they must be adapted to the individual group. It is well to study the doctrines and government of the church at this time.

Friendliness should be practiced daily. It should be shown to strangers in church as in our own home. In order to be friendly we must be understanding and sincere.

A consistent devotional life is necessary for the highest development in Christian life. It means a constant setting aside of our lives for God's service. "I want my life to tell for Jesus." Such a life can be developed by putting God first in all things. Communion with God by prayer and by the study of his holy Word are essentials for a devotional life. For it is only through communion and study that we know what his will for our lives is.

The meeting was full of inspiration and helpfulness.

There were many things said which we were able to take with us and put into practice.

The next Sunday-school convention will be held at Damascus in September. We hope to see you all again then.

Evelyn Burriss.

Albany, Oregon.

SOUTHERN MISSOURI YOUNG PEOPLE'S RALLY

May 21, 22 the Greenwood church was the place for a rally for the young people of the churches of the middle and east portion of the district of Southern Missouri. The evening of the twenty-first, at six o'clock, recreational games were sponsored by A. W. Adkins, the district field man. At eight o'clock a two-course banquet was served. About seventy-five persons were present. Decorations of pink and white home garden roses and meadow daisies with simple drapes of blue and white crepe paper presented a pleasing setting for the banquet. Following the period of fellowship an address was given by our district young people's adviser, Bro. R. L. Gass. The address was preceded by two much appreciated music numbers of southern song melodies by the young people of Douglas County. The theme of the program for the following day was: The Rural Church. A debate, Resolved: That the Accomplishments of the Rural Church Are Greater Than Those of the City Church, presented many good points, pro and con, and some good truths were brought to light. There remains as yet a mystery as to which side won. Discussions concerning the rural church were led by Bro. William Bosserman. The afternoon address by Bro. Paul Snyder of Essex, Mo., was challenging.

Dorothy Oxley.

Mountain Grove, Mo.

SISTER SALLIE BRIGHT SCHNELL

Sister Sallie Bright Schnell was born Feb. 3, 1865, in Bethlehem, Pa., and passed on to glory Jan. 5, 1938.

At a very early age she accepted the Lord as her personal Savior and lived a consistent Christian life until the end.



Brother and Sister Schnell on their fifty-second wedding anniversary

When she was very young many ministers visited the home to discuss spiritual things. At such times she would slip into a corner somewhere and drink in all they said, as it was meat and drink to her.

June 13, 1885, she married William H. B. Schnell of Philadelphia and came to the city to make her home. To this union were born four children, Alvin W., who passed on to be with the Lord at the age of 33, William who died at five months, Mrs. Edward J. Schwass of the Ambler Church of the Brethren and the writer at home in Philadelphia.

She was a devoted wife and mother. But her whole burden and concern were to see her children safe in the fold. The Lord appeared to her and assured her she would have her wish. He saved not only her children, but also her husband for whom she prayed twenty-five years. God truly hears and answers the prayers of a burdened mother's heart. What a comfort her testimony of faith was to many burdened souls. Truly many will rise up in that great day and call her blessed.

She had great faith in anointing for the healing of the body according to James 5: 13-16. About eighteen years ago she was miraculously healed of gall bladder trouble from which she had suffered for many years. Her witness and testimony has helped many to look to the Lord for deliverance and comfort in time of need. She did much visiting among the sick and shut-ins, also in the hospitals. Yes, she gave herself to the Master, her time, her strength, her talents, her all. She spared not herself and even to the last she was about her Father's business. She never murmured nor complained, but kept on giving out for others with not a thought of self.

About ten years ago she was very much burdened about the spiritual life of boys and girls as they received so little Bible teaching. The Lord laid it upon her heart to start a Week Day Bible School each Wednesday afternoon from 4 to 5. She asked me to help her and after praying about it I consented. Five children came out the first week. Through much prayer God has wonderfully blessed his work. Last year the average attendance was 100 with eleven classes. It is a community work for all children, Jew, Catholic and Protestant. Many souls have been saved and strengthened in the faith. She was at the head of the work, and is now missed by many boys and girls who have been helped and inspired by her sweet Christian life and character.

Her whole life and joy was in serving her Master and she has been used of him in many fields. She was always contending for the faith once delivered to the saints. She lived a deep spiritual life separated from the world and filled with the Holy Spirit. Her heart ached to see the church which she loved so much getting so modern.

She missed very few Annual and district meetings.

For many years she was a trustee of the Neffsville Orphanage, and the correspondent to The Gospel Messenger for the First church.

Yes, she is missed, and not only in her own home and church, but in the Salvation Army and other places of ministry to the poor and suffering.

Her home going was so peaceful, not a struggle or a sigh; she just fell asleep in the Lord. She leaves a husband, with whom she traveled for over fifty-two years; a brother, half brothers and half sister; two daughters, a daughter-in-law and six grandchildren. She also leaves Mrs. William Tomlin, a girl she took from Neffsville Orphanage and raised.

Our loss is her gain. To be with Christ is far better. She is happy with her Lord whom she loved with her whole heart. We who are left are awaiting the trump, when we together with our loved ones who have gone ahead, will be caught up in the clouds to meet the Lord in the air, and so shall we ever with the Lord.

Philadelphia, Pa. Sadie I. Schnell.

CELEBRATES FIFTY-FOURTH WEDDING AND BIRTHDAYS

On Sunday, April 10, the Root River Church of the Brethren near Preston, Minn., celebrated in one event the birthdays and wedding anniversary of Brother and Sister Thomas J. Sipe, Mrs. Sipe being seventy-five on April 4, and Bro. Sipe eighty on April 15. With their fifty-fourth wedding anniversary falling on April 7 it made a most fitting time to do honor to this much loved elderly couple.



A surprise dinner had been planned for them by the congregation, which was served in the church basement, following the morning service. The guest table was decorated with beautiful flowers and two lovely birthday cakes.

Mrs. Clarence Alexander, their only daughter and the only one of their three living children to be present, sat with her husband and five of the eleven grandchildren at the guest table. After dinner a program was presented, consisting of a piano solo, talks, and readings, several solos, and duets, and singing of the favorite hymns of Brother and Sister Sipe. A beautiful potted plant and a gift of money was presented to them by those present. Brother and Sister Sipe were both born in Virginia in or near Port Republic in Rockingham County. They both united with the Mill Creek Church of the Brethren in Virginia, being baptized by Bro. Christian Hartman, nearly forty-nine years ago. Several years after their marriage they came west, settling first in Cedar County, Iowa, and for several years farmed for Bro. John Zuck, the elder of the Church of the Brethren at that place. Out of this association together grew a very warm friendship between these two good families.

Later they moved to Waterloo, Iowa, where they attended the South Waterloo country church and later the Waterloo city church where they still have many friends. About twenty-five years ago they

moved to Minnesota and became a part of the Root River congregation, where they are known as Papa and Mamma Sipe to both old and young alike.

Their children are widely scattered. Carl, the oldest, resides in Montana; Harry in Tracey, Calif.; Mattie, now Mrs. Alexander, resides near them.

While neither Brother nor Sister Sipe are in the best of health they are seldom absent from the church services on Sunday.

Harmony, Minn. Mrs. W. F. East.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Walters-Mohler.—By the undersigned, at the bride's parents near David City, Nebr., John Walters of Haigler, Nebr., and Ruth Mohler of David City, Nebr.—L. L. Meck, Octavia, Nebr.

FALLEN ASLEEP

Bolander, Elizabeth Helton, daughter of Josiah and Mary Helton, was born March 13, 1855, in Lancaster Township, Huntington County, and died April 13, 1938. On March 4, 1875, she was united in marriage to Charles S. McElhaney and to them six children were born. One son died in infancy and two daughters passed away later in life. Three sons survive. The early years of her married life were spent on a farm south of Warren, and in 1902 they moved to a farm near the center of Jefferson Township and here she spent most of the remainder of her life. After her first husband's death she married Frank Bolander on Dec. 17, 1920. Early in life she accepted Christ, uniting with the Lancaster Church of the Brethren. Her present companion joined her in this faith following their marriage. For several years they had been deprived of the public services but their interest in the church was maintained through reading God's Word, the church periodicals and the visits of the pastor and fellow members. Besides the husband and three sons she is survived by seventeen grandchildren and many other relatives and friends.—Dessie F. Heaston, Warren, Ind.

Daugherty, Sister Mary Elzina, daughter of Michael and Rosa Krise, was born near Benton, Ind., on Oct. 8, 1870. She was united in marriage to John Daugherty on Oct. 9, 1890, moving then to the vicinity of Osceola, Ind., where she lived until death, May 18, 1938. She confessed Christ and was baptized on Dec. 19, 1913, remaining faithful. Since her illness which began two years ago she was not permitted to attend services very much, but enjoyed prayer and singing in her home. Early in her affliction which proved to be cancer she received the anointing. This was a great comfort and blessing to her. She was a patient sufferer, not desiring to be a care to others. Surviving are her husband, two sons, three daughters, fourteen grandchildren, five great-grandchildren and two brothers. Funeral services at the Osceola church by Bro. Earl Nusbaum, assisted by the writer. Burial in the Osceola cemetery.—Ervin Weaver, Elkhart, Ind.

Detrick, James, son of John B. and Mary Sites Detrick, was born in Grant County, W. Va., May 10, 1879, and died at his home near Mendon, Ohio, May 12, 1938. His parents moved to Logan County when he was about one year old and a few years later they moved to Mercer County where he lived until death. On April 25, 1901, he was married to Dessie Redmond. To this union were born five children. He is survived by his faithful companion, five children, six grandchildren, two brothers, one sister and many friends. He won friends wherever he went. He loved and cared for his home. He was a good husband and father. He loved his church and was faithful until the Lord called him home. He united early in life with the Church of the Brethren and spent many years in actual service for the Lord. He served as deacon for a number of years, also as trustee, church treasurer and janitor.—A. L. Coil, Mt. Marys, Ohio.

Fredrickson, Rudolph Carl, was born at Indianapolis, Ind., Sept. 16, 1852. When he was ten years old he came to Iowa with his parents, traveling in a covered wagon. In 1879 he was married to Katherine Yeager, who preceded him in death eleven years ago. One son, one daughter, five grandchildren and eight great-grandchildren survive. When quite young he became a member of the Church of the Brethren and remained in that faith, although isolated from the church for many years. He died at his home in Altoona, Iowa, May 23, 1938. Funeral services were held at the Cory Grove U. B. church near Elkhart, conducted by the undersigned. Burial was made in the cemetery adjoining the church.—Ora W. Garber, Elkhart, Iowa.

Funderberg, Elva Elizabeth, daughter of Mr. and Mrs. Milton Kreitzer, was born March 27, 1888, at Sabetha, Kans., and passed away at her home northeast of here May 23, 1938. She had lived all but two years of her life in Sabetha. She was married to John H. Funderberg Dec. 4, 1912. To this union two children were born, one dying in infancy. She also raised a foster child. She united with the Church of the Brethren in the first year of her married life and remained faithful, serving in the church school until her health compelled her to quit. Elva worked ten years as clerk in stores before her marriage. She had won many friends. She was a great lover of life and appreciated God's nature as manifested in natural things. She is survived by her husband, one son, her mother, two sisters, one brother, three nieces and six nephews. She was preceded in death nine years ago by her father and one sister. Services were held at the First Church of the Brethren by the undersigned, assisted by Bro. Roy Kistner. Interment in the Sabetha cemetery.—Leroy Sell, Sabetha, Kans.

Holsopple, John, son of Samuel and Anna Holsopple, was born in Darke County, Ohio, Oct. 12, 1855, and departed this life May 1, 1938. He was united in marriage to Elizabeth Wagoner June 21, 1874, who passed away in 1880. One child was born to this union but died in infancy. He was united in marriage to Susanna Utley Oct. 11, 1881, who preceded him in death in 1925. Four children were born to this union. One daughter died in 1926. He leaves three children, ten grandchildren and five great-grandchildren. He united with the Church of the Brethren at the age of seventeen years and remained faithful to the end. He gave sixty-five years of his life to Christ. Funeral services were held at the Pyrmont Church of the Brethren by Bro. John Root, with burial in the Pyrmont cemetery. The children appreciate the many kindnesses shown by the neighbors and friends during this time of sorrow.—Mrs. Dean Cripe, Delphi, Ind.

Lahr, William J., was born Aug. 4, 1870, son of Henry and Caroline Lahr, near Strausburg, in Tuscarawas County, Ohio. He died suddenly from a heart ailment at his home near Hartville, Ohio, on Nov. 26, 1937. He was a member of the East Nimishillen Church of the Brethren for forty years, in which church he was always active. He leaves his good companion, Sarah Dick Lahr, seven children, four grandchildren, one sister and four brothers. He is greatly missed by his church, family and friends.—Elden M. Petry, North Canton, Ohio.

Lahr, Sarah Jane, daughter of John and Nancy Dick, was born near Canton, Stark County, Ohio, Feb. 3, 1877, and departed this life Jan. 27, 1938. At the age of twenty years she and her husband, William Lahr, united with the East Nimishillen Church of the Brethren. She was an active church worker and will be greatly missed. She had not been well for some months but grew steadily worse after the sudden death of her husband, about eight weeks ago. She leaves three sons, four daughters and four grandchildren.—Elden Petry, North Canton, Ohio.

Martz, Bro. Jacob M., aged 80 years, died April 14, 1938, at his home near Penn Laird, Va. He was a son of the late Anderson Martz and was a member of the Mill Creek Church of the Brethren. He was twice married. His second wife survives, with six daughters, two sons, twenty-one grandchildren and thirteen great-grandchildren. Funeral services were conducted by Brethren Samuel Pence and W. F. Garber in the Mill Creek church, with burial in the Mt. Olive cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

McCann, Aldarada Belle Van Camp, wife of Wm. J. McCann, was born at Buchanan, W. Va., June 27, 1866, and died at her home in S. Milwaukee, Wis., May 21, 1938. She united with the Brethren church in early life, and was married on Aug. 23, 1888. In 1896 they migrated along with other Brethren families to Carrington, N. Dak. Soon after homesteading about twelve miles from Carrington, Bro. McCann was elected to the ministry, ordained as elder in 1904. He was active until after going to Wisconsin in 1923. Sister McCann lived a devout Christian life. Her health had been failing the past five years. They reared a family of twelve children, all living and all married. They were all present at the funeral except one son and one daughter of Los Angeles. Funeral services were conducted by Rev. G. R. Warren of the Methodist church. Interment in Forest Hill cemetery.—Mrs. Walter McKee, Carrington, N. Dak.

Oldham, John C., son of Samuel and Anna Oldham, was born near Arcanum, Darke County, Ohio, Sept. 26, 1871 and died April 29, 1938. From the time of his birth until 1915 he lived in Darke County. He then lived near Sidney until 1934 when he moved near Piqua where he had since resided. With the exception of eight years spent as a contractor and builder his entire life had been spent in farming. In his young manhood he accepted Christ and had been active in Christian service. He served the church in many places of responsibility. At the time of his death he was a deacon, a member of the pastor's cabinet and teacher of the men's Bible class. He was faithful to the tasks assigned him. He was firm in his convictions. His passing will be a great loss to the Piqua church. Feb. 11, 1892, he was united in marriage to Mary Niswonger. To this union five children were born. A daughter died in infancy. He is survived by his wife, Mary, three sons, one daughter, six grandchildren, one brother and three sisters. Throughout his life he tried to fulfill the obligations of life as they came to him.—J. H. Eidemiller, New Carlisle, Ohio.

Robertson, Sister L. Ruth, widow of Bro. David Robertson, died at the home of her daughter in Westminster, May 19, 1938. She was the daughter of the late Israel and Margaret Geigher Norris, and was eighty-five years of age. She had been a member of the Church of the Brethren for many years. She is survived by a son and two daughters. A short service was conducted at the home by Bro. L. H. Brumbaugh, with further services in the Westminster church, in charge of Bro. A. Stauffer Curry, assisted by Bro. Geo. A. Early. Burial in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Sketoe, John Jacob, son of Joseph and Sarah Sketoe, was born Oct. 2, 1864, near Batavia, Iowa. He spent his boyhood at that place and came to Elkhart as a young man, where for several years he taught in the schools of the county. He was united in marriage to Virginia Shultz on Oct. 20, 1889. Two daughters were born to this

union. When a young man he united with the Church of Christ at Elkhart, in which faith he continued until his death. He found great comfort in the Word of the Master and enjoyed reading his teachings. As a kind, loving husband, and a thoughtful and generous friend he is tenderly remembered. He is survived by his wife, two daughters, two sisters, three grandchildren and one great-grandchild. —Mrs. R. A. Kinzie, Ankeny, Iowa.

Werstler, Salome, daughter of Isaac and Christina Dickerhoff, was born near Hartville, in Stark County, Ohio, Aug. 21, 1861. She departed this life Jan. 8, 1938, after a long illness, resulting from a fall and hip injury, climaxed with pneumonia. On Sept. 14, 1936, at the age of 75 years, she united with the East Nimishillen Church of the Brethren. Her coming into the church marked the turning point in her life. She had been a very arduous church worker. She leaves her companion, William Werstler, two sons, one daughter and three sisters.—Elden M. Petry, North Canton, Ohio.

Wrightsman, Amos, aged 79 years, died at his home in Cerro Gordo, Ill., March 31, 1938. He was the son of Samuel and Anna Wrightsman, and was born in Roanoke County, Va., Nov. 13, 1858. He left Virginia with his parents in 1865, locating near Virden, Ill. On Aug. 5, 1880, he was married to Susan Shively, who survives him, with one son and five daughters. One daughter preceded him in death three years ago. He leaves twenty-three grandchildren, sixteen great-grandchildren and two brothers. He became a member of the Church of the Brethren after his marriage. He farmed in the Cerro Gordo community for many years, and after retiring lived in Cerro Gordo. He was of a cheerful disposition and always ready with an encouraging word or a helping hand for anyone in need.—Charlotte Copeland, Cerro Gordo, Ill.

Young, Catherine, daughter of John and Anna Widder, was born in Franklin County, Pa., Aug. 19, 1851, and departed this life at the home of her daughter, Mrs. Ida Wolf, Wichita, Kans., May 24, 1938. She grew to womanhood near the place of her birth, and in March of 1869 she declared her faith in Jesus Christ and united with the Church of the Brethren. Living true to this choice her life was used greatly in the work of the church up to the time that her physical strength no longer permitted her to participate in active service. On Dec. 19, 1869, she was united in marriage to Theodore B. Young, who afterwards became a minister in the church. To this union five children were born. One son and two daughters survive. In 1884 she and her family came to Kansas and settled in Wichita. She had since that time lived in or near the city. Funeral services were conducted by the writer. Interment in the Kechi cemetery by the side of her husband.—James H. Elrod, Wichita, Kans.

CHURCH NEWS

ARIZONA

Glendale.—Feb. 6 our church participated in union services in honor of the Boy Scouts. Our pastor, Bro. B. F. Waas, gave the address. We held our annual Women's Work program on Feb. 22. We had with us Sisters Neher, Fesler, Frantz, Lehmer and Schaeffer, all of California, who conducted the meeting to the enjoyment and benefit of all. The program included a potluck supper. Beginning March 6 our church, together with the local Baptist churches, commenced joint revival meetings, which continued through the following three weeks. This revival was a new experiment in this field, and the meetings attracted large crowds. Pre-Easter services were enjoyed by our congregation. These services were conducted by Bro. Waas. We had our love feast Thursday evening preceding Good Friday. Union services were held Good Friday with the other churches of our city. This meeting did much to create the real Easter spirit. April 24 Bro. Sollenberger, missionary from China, very interestingly reviewed for us some of his work. On Mother's Day a service was held for the dedication of babies, with several babies being presented. The mothers and daughters held an informal supper on May 13. Fathers and sons had their annual banquet May 27. A large representation was present.—Thelma Heatwole, Glendale, Ariz., May 29.

CALIFORNIA

Covina.—During the week before Easter Bro. Cripe gave a series of sermons. Easter morning an early union service was held in the Echo Bowl, after which 120 were served breakfast at the church by the Fellowship class. During the Sunday-school hour the children gave a program. In the evening the play, The Half of My Goods, was given by the young people. The following week Bro. D. W. Kurtz gave five lectures which were well received. Five were baptized and three were received by letter. Bro. Lorell Weiss was our morning pulpit guest on May 1. We closed with our communion in the evening, with Bro. Cripe officiating. May 4 we held our council. We decided to co-operate with the other churches in union Sunday evening services in July and August. Brethren Merle Butterbaugh and Marion Boots were chosen to serve as deacons. They were installed May 8. Two babies were consecrated. The young people had charge of the evening service, showing views of the destruction wrought by the March flood in San Gabriel Canyon where there were many summer cottages. On May 12 the men served a banquet to the mothers and daughters. Mrs. Frank Howell of the Calvary church gave the address. Others contributed music and readings. Mrs. Maud Runyan was toastmistress. Mr. and Mrs. J. P. Overholtzer will represent us at Annual Conference.—Eulalia Overholtzer, Covina, Calif., May 28.

Long Beach.—Since our last report there have been three baptisms and eleven additions by letter and associate membership. Our mother and daughter banquet was held May 11, when 133 surrounded the tables. Mrs. C. P. Shaffer was the guest speaker. The pageant, The Hanging of the Crane, was most beautifully rendered. May 18 the Men's Brotherhood observed family night. Officers were elected. Dr. C. E. Pentz was re-elected president of the association. On May 25 we met in council. Delegates to Annual Conference are: Mrs. H. H. Vaniman and M. T. Killingsworth, with Mrs. W. T. Luckett and Miss Merle Pebbey as alternates. At the close of this meeting a very impressive installation service was held when Bro. C. H. Cameron and wife were advanced in the ministry. The Camerons came to Long Beach recently to make their home and they are real assets to our church. On May 30 Pastor Luckett and family will leave for Lawrence Conference, stopping on the way to visit relatives. Others of our number will be leaving in a few days to attend the Conference. A two weeks' daily vacation Bible school will be held beginning June 20, with Mrs. E. H. Brubaker as superintendent. —Mrs. Emma Simmons, Long Beach, Calif., May 27.

IDAHO

Payette Valley.—Bro. C. Ernest Davis of McPherson College gave us a fine talk at the church on May 13. May 19 we had our council. One letter was received. The men are fixing up the grounds at the church. They expect to seed it down, and the women are planting more flowers around the yard.—Mrs. Marvel Bowers, Payette, Idaho, May 24.

ILLINOIS

Cerro Gordo.—The annual daily vacation Bible school will be held June 20 to July 1. Our church is co-operating with the other churches of Cerro Gordo in this activity. The B. Y. P. D. officers are: President, Paul Garver; vice-president, Elizabeth Arnold; secretary, Eleanor Christner; treasurer, Eileen Chapman; adult adviser, Bro. W. S. Coffman. Twenty-three young people from Cerro Gordo attended the spring rally at Oak Grove. The B. Y. P. D. is sponsoring the project of painting the church basement this week. Others are assisting them in the work. The Ladies' Aid provided the paint. Several from here are planning to attend Annual Conference. Our pastor is on Standing Committee. The La Place male octet gave an excellent program in our church May 15. Ira Arnold of New Market, Md., will speak here on Worship in Art on June 8. Bro. W. M. Kahle of Troutville, Va., will speak in the quarterly ministerial association meeting which convenes here June 2.—Charlotte Copeland, Cerro Gordo, Ill., May 31.

Mount Morris.—On New Year's Eve we had an all-church fellowship gathering taking the place of our regular quarterly business meeting. Our pastor, Bro. Foster B. Statler, outlined our program of advance from Jan. 1 to June 5. Bro. William Beahm spoke to our Men's Work group on Jan. 15, also preached for us the following Sunday morning and gave a missionary address in the evening. A union mother and daughter banquet was held in our church the last of January. We showed in part what we would do for peace by raising $50.55 for the Spanish-Chinese neutral relief on Jan. 30. The union world day of prayer was observed in our church. On March 1 and 2 fifty of our members met for a fellowship supper after which assignments were made for the visiting of members and friends of the church. The visit was in the interest of the church, the church program and for fellowship. Our midweek prayer services have been helpful. For several months our pastor led our discussion in the studying of Ephesians. During Lent we held our prayer meetings in the homes with our study centering on various phases of deepening the devotional life. On March 19 a union Sunday-school workers' banquet was held in our church with President Rufus D. Bowman as guest speaker. Bro. Bowman preached the following Sunday morning and gave a missionary address in the evening. The adult choir gave a sacred musical service the first Sunday of Lent and presented the cantata, Calvary, on Easter Sunday evening. The junior choir, which was organized recently, made their first public appearance on Palm Sunday by giving a musical vesper program. Our Passion Week services, conducted by our pastor, were helpful and well attended. Easter Sunday was a great day in our church. The Sunday-school attendance was 278 with 366 for the morning worship service. A goodly number attended the union sunrise Easter service in the Christian church followed by a baptismal service in our church, which was attended by seventy-five people. Several months prior to Easter, our pastor conducted a training class for the boys and girls wishing to unite with the church. Nine have been added by baptism and one by letter. April 25 we had an all-church gathering with a fellowship supper to launch the Easter to Pentecost program and in the interest of our new Hammond electric organ, which we have been enjoying since Palm Sunday. This is the men's project for this year and the payment of same has been practically covered by personal pledges. The organ was dedicated at a special service on April 24. Our pastor has been giving inspiring Sunday evening messages from Malachi and James. Brethren Statler and E. R. Henricks will represent us at Annual Conference. At our last business meeting Bro. Statler was re-elected for a period of three years. The work here is progressing with increased attendance and interest.—Earl McNutt, Mount Morris, Ill., May 26.

KENTUCKY

Laura.—We held our first services in our new church the third Saturday and the fourth Sunday in May. At our love feast were four-

teen men and nineteen women. Our church is completed except for inside painting and stairway from the basement. One has been baptized. I thank God I have two sons in the ministry, licentiates, who will be able to take their father's place some day.—Robert Fields, Laura, Ky., May 25.

MARYLAND

Green Hill.—Jan. 16 ten members of our B. Y. P. D. attended round table at Denton. Feb. 20 we lifted our achievement offering and the young people gave a dramatic arrangement on Stewardship. Easter Sunday the B. Y. P. D. had charge of the devotions and also gave a short program that night. May 20 our pastor and two of the young people attended the Sunday-school meeting at Denton. On Good Friday student volunteers from Bridgewater College gave a program to an appreciative audience. We held our council in April and decided to hold an evangelistic meeting in the early fall. It was also decided to divide the Sunday-school classes so as to form another class. May 15 Bro. Walter Mahan preached the examination sermon preparatory to the love feast. Forty-three members took communion. Four of our group were delegates to district meeting at Westminster April 27, 28. Our Sunday-school and church attendance has been increasing.—Sara Lusk, Pocomoke City, Md., May 23.

MINNESOTA

Barnum.—On Jan. 12 the men met and organized a Men's Work. Since then they have hauled and cut some wood for the church and have reshingled the roof of the parsonage and refloored the porches. March 5 we held our council. We decided to secure an evangelist to hold a revival some time during the summer. April 10-16 pre-Easter services were conducted each evening by Bro. Stern. Easter morning the Sunday school gave a short program, after which Bro. Stern gave us the Easter message. In the evening we held our love feast, with thirty-four present. Because of sickness all of our members were not able to attend. April 26 several members of the Mission Board were with us in the interest of the work at this place. Our young people have continued faithfully with their Sunday evening meetings. —Mrs. Conrad Kloepfer, Barnum, Minn., May 19.

NEBRASKA

Afton.—Bro. Guy Ankenman of Wilsonville preached for us Easter Sunday morning. On Mother's Day the men entertained the wives and mothers. They prepared and served dinner to about thirty-six. A short program was given in the afternoon. Bro. Ralph H. Hatton of Omaha, Nebr., field man, held a revival at the Afton church May 9-13. We had good attendance and received much spiritual benefits from his wonderful sermons. Eld. D. G. Wine was present during Bro. Hatton's stay with us.—Mrs. Harley F. Weybright, Cambridge, Nebr., June 1.

OHIO

Cincinnati.—Our regular services are holding up pretty well, although the attendance is down a little because of the approaching summer and nice weather. We feel keenly the loss of Bro. D. G. Replogle from our midst. He was a prominent deacon and worker in the church and was a great spiritual uplift to the rest of the congregation. His family will not be with us long as they are moving to Pennsylvania. We will miss them in our work and attendance.—J. Glen Blough, Mt. Washington, Ohio, May 26.

Donnels Creek.—On Mother's Day we were pleased to have with us Editor Frantz of Elgin as guest speaker, his subject being The Relationship Between the Church and the Home. Bro. Frantz' message was ably delivered and much appreciated. It was his first visit to the old home church in thirty-five years. We hope he may come again soon. At a recent church supper a pageant, Chimneys, was presented. This effectively portrayed home life at its best. The young people rendered an Easter play, As Easter Dawns. A representative of the Anti-Saloon League was with us recently. His address clearly indicated to what extent the liquor interests are going to make America liquor conscious. A generous offering was lifted for the cause of temperance. We met in council on March 2 and elected our pastor, Bro. Rolland Flory, as delegate to Annual Conference, with Bro. Cyrus Funderburg as alternate. Sister Dorothy Dresher and Bro. Fred Teach were chosen to represent us at district conference. Bro. Roy B. Teach of Brookville has been secured to conduct our revival services this fall. A committee has been appointed to solicit funds for some much needed improvements. The Ladies' Aid conducted a bake sale on April 30, which netted $26.61. We are glad to report an increase in Sunday-school and church attendance.—Edith Woodard, New Carlisle, Ohio, May 25.

Fostoria.—Our church was richly blessed through the Easter season. Bro. Boomershine held a week of pre-Easter services which resulted in sixteen baptisms. Sister Boomershine had a story for the children each evening. The baptismal service was held on Good Friday afternoon, with our love feast in the evening. A large worshipful group partook of this service. On Easter Sunday morning the a cappella choir from Manchester College, directed by Prof. Boyer, sang at the morning worship service. Easter Sunday evening the church chorus gave a cantata, Day of Triumph. The primary children gave their Easter program on Palm Sunday. All through February we had church or family night on each Wednesday evening. After the fellowship supper, groups met for various activities, such as prayer, boards, committees, chorus practice, etc. On March 3 a group of thirty-five motored to the Green Springs church to hear Brother and Sister Rollins, who were holding evangelistic services there. Several of our folks attended the district conference at Eagle Creek on March 15-17. Brother and Sister Boomershine were delegates. On March 27 four of our young people presented the temperance play, The Whirlwind. May 1 the Fostoria Youth's Temperance Council gave Ira Frantz' play, What Shall It Profit? Both plays carried an unforgettable message, and a plea for total abstinence. Our children's department is growing rapidly, necessitating more chairs and benches.—Mrs. Lena Hall, Fostoria, Ohio, May 20.

PENNSYLVANIA

Lost Creek (Oriental).—May 2 our pastor, the undersigned, opened a two weeks' revival in our church. The Word was held forth each night. The attendance was good and the interest fine. As a result of this meeting four confessed Christ and were received into the church through Christian baptism. The meeting closed with the love feast on May 15, with sixty surrounding the Lord's table.—J. A. Buffenmyer, Bunkertown, Pa.

Marsh Creek.—We held our council April 14 at Gettysburg. We were glad that our Eld. W. G. Group was able to be with us after his recent illness. Two were received by letter. April 24 Bro. C. B. Sollenberger, district field man, spoke in Gettysburg in the morning. Some of the young people went to York that afternoon to a young people's rally. Bro. H. M. Stover of the district mission board spoke at Gettysburg in the evening. May 1 Bro. H. F. King of Myerstown, Pa., began our revival meetings at Gettysburg, closing with the love feast at Marsh Creek on May 15. Bro. King labored earnestly for the Master. The attendance and interest were fine. The church was strengthened and twelve were baptized. Bro. King officiated at our love feast when a large number surrounded the Lord's tables.—Paul R. Kline, Gettysburg, Pa., May 19.

Mechanicsburg.—We met in council April 12, and Bro. John Rowland who has been our pastor for the past five years, was re-elected; member of ministerial board, G. H. Arbegast; clerk, Ruth Rowland; treasurer, Anna Brindle; trustee, John Cleaver; Messenger agent, Herbert Hershman; correspondent, Mrs. D. K. Miller. Our pastor conducted pre-Easter services. Three girls, all of one family, accepted Christ. May 5 a mother and daughter banquet was held. The guest speaker was Sister Sara Shisler. About seventy-five attended. Our love feast was held May 15, with all-day services. Eighty-five communed. The visiting ministers were: Brethren C. B. Sollenberger and O. W. Cook. May 15 the men's quartet of the Lebanon church gave a program.—Mrs. D. K. Miller, Mechanicsburg, Pa., May 23.

Reading.—On Feb. 13 Pastor Jesse W. Whitacre preached a splendid missionary sermon, Life's Richest Gift. The offering taken at this time amounted to $24. On March 1 we had our council. We purchased the house next to the church as a parsonage. The Ladies' Aid Society bought a rug for the dining room of the parsonage and a sister purchased a linoleum for the kitchen. On Feb. 2 the Gospel Trumpeteers rendered an interesting program of vocal and instrumental selections and several chalk talks. The men organized a Men's Work, and they immediately set to work to repair the basement. They are now putting an illuminated bulletin board in front of the church. On March 20 the Ladies' Aid Society sponsored a very good program, at which time the pastor of the Ephrata church delivered the address. On March 25 we were favored with a program by fifteen members of the Students' League of Many Nations. Spiritual music was well rendered. Holy Week services, April 10-17, were excellent and well attended. The home ministers and four visiting ministers delivered the sermons. The visiting ministers were: Howard A. Merkey, Amos Heisey, Ralph Jones and Alvin P. Wenger. Four were added to the church by baptism on April 20. On Easter morning we enjoyed a good program by the pupils of the Sunday school. On May 1 we held our love feast. Bro. J. C. Beahm preached the examination sermon in the morning, and Eld. D. H. Markey officiated at the love feast. The spirit of the meeting and the attendance were excellent. The attendance at services is increasing.—Mary L. Seylor, Reading, Pa., May 20.

Shamokin.—We met in council on May 21, with a splendid representation of our members present. As we have but two regular councils during the year, our Sunday-school officers were elected for the next fiscal year. Bro. Forney preached the examination sermon on Sunday morning preparatory to the love feast which was held in the evening. He and his good wife gave us much encouragement. We did not have so many present as on some former occasions but those participating enjoyed the blessed fellowship. Interest is increasing and Sunday-school attendance has increased considerably. We have 115 on roll. Our pastor and his wife are contacting the people in a very helpful way, and we are trusting that the Lord will do great things for us.—Ruth Reedy, Shamokin, Pa., May 25.

Westmont.—Our love feast on May 15 was largely attended and was very inspiring. Our Women's Work and B. Y. P. D. are well attended, and interest is good. A splendid offering was lifted for district mission work. Juniata student volunteer band was with us recently and rendered a very much appreciated program, after which a fine offering was lifted. On Easter a sunrise service was sponsored by the young people. Our pastor, Bro. C. W. Blough, presented a splendid message at the morning worship hour. The choir rendered a good program in the evening. Our choir is serving the church nobly. They have special music at each service. On Mother's Day the men's Bible class sponsored a program. Last Sunday an offering was lifted in behalf of the boys and girls who are going to Camp Harmony in June. The Rosebud quartet from Johnstown rendered a nice program. Our Sunday evening union services will begin the first Sunday in July and will continue through August. An offer-

ing will be lifted next Sunday for general mission work and will be sent along with Pastor C. W. Blough. His wife and daughter will enjoy the trip with him. Our achievement offering was taken at the proper time and was much appreciated.—W. H. Rummel, Johnstown, Pa., May 25.

VIRGINIA

Bridgewater.—March 27 Bro. J. M. Henry filled the pulpit in the absence of our pastor who was at Norristown holding a series of meetings. In the evening Bro. H. Spenser Minnich filled the pulpit. He was at Bridgewater attending a meeting of the Finance Commission of the Southeastern Region. April 3 was founder's day at the college. The service was held at eleven o'clock, with Bro. Warren Bowman of Washington as the speaker. He also filled the pulpit in the evening. The council was held April 13. The treasurer's report showed the finances of the church to be in good shape. Our communion was held the first Sunday in May, with good attendance. On Easter Sunday seven were received into the church; five by baptism, one by letter and one on former baptism. An Easter play, The Resurrection, was given in the evening by the young people. We held the Sower Bicentennial celebration May 15. Dr. Jno. S. Flory gave the address in the morning on the life of Christopher Sower, Sr. Prof. Paul Miller read the Scripture lesson from a copy of the first edition of the Sower Bible which is owned by Mrs. W. H. Huffman. In the evening the Pageant of the Sowers was given.—Ida E. Fry, Bridgewater, Va., May 20.

Linville Creek.—In February the Bridgewater male quartet rendered a very interesting program at the Cedar Run church. Pre-Easter lectures were given by Bro. Marshall Wolfe of the Bridgewater College Bible department. These were very inspiring and eight new members were added to the church. Our Easter cantata, The Dawn Immortal, given jointly with Unity and Timberville congregations, was presented at Linville Creek on Easter Sunday night. We were represented at district meeting at Valley Pike church by Brethren Leonard Miller and Carroll Wampler and Sister Dove Miller. Our Annual Meeting delegate is Eld. J. C. Myers, with Eld. A. J. Fitzwater as alternate. Our B. Y. P. D. is printing programs for the morning and evening services. They have also had several interesting socials and on May 13 they served a supper to the Ruritan Club, realizing a nice profit. On April 30 thirty-five members of the B. Y. P. D. made an inspection tour of the Western State insane asylum at Staunton, to study the effect of alcohol on the mind. The senior and young people's classes are now making a special study of alcohol as their Sunday-school lessons.—Elma Emswiler, Broadway, Va., May 21.

Sangerville.—Bro. Ernest Cave of Shenandoah was with us recently in our Sunday morning service. A training school sponsored by the B. Y. P. D. and the Ladies' Aid was held at the church by Prof. Wolfe, teacher of Bible at Bridgewater College. Eleven received credits. The Ladies' Aid has held three all-day sewing meetings recently. One meeting we donated and sewed for a large family who were in need. A pageant, He Lives, was rendered on Easter night. Mother's Day was observed and a program was given that night. We are planning for our vacation Bible school.—Stella V. Wine, Bridgewater, Va., May 20.

Unity.—An Easter cantata, consisting of about forty voices, was rendered at the Fairview church on April 19. Immediately following this Brother and Sister Samuel A. Harley of Ft. Defiance, Va., were in charge of a ten-day revival. His messages were full of interest and inspiration and we feel their work in the community has been a spiritual uplift. As a result one was received into full fellowship from the Progressive Brethren church. One of the largest attended services of the year was the special Mother's Day program which was conducted by Bro. S. D. Lindsay. On May 8 Bro. L. S. Miller gave an illustrated lecture at the Bethel church on the effect of alcohol. The love feast will be held at this place on May 28 at 7 P. M. Our church will be represented at Annual Conference by Brother and Sister J. S. Roller.—Minnie Roller, New Market, Va., May 25.

WASHINGTON

Wenatchee Valley.—Since our last report there have been sixteen additions by baptism and four by letter. The choir from our junior and senior departments presented a spring program. They gave the song-a-logue, Saved at Sea. It chanced we had several visiting Methodists with us that evening who were not accustomed to such excellent junior programs as ours. They declared it the best sermon they had ever heard, and that we should be obligated to give such a program over and over to others. Following Easter and its full and meaningful program we have had many other activities. Our pastor, Bro. H. S. Will, conducted a two weeks' evangelistic mission in the Seattle congregation. In his absence we enjoyed a unique experience one evening. Eld. H. H. Keim who has served in the ministry for over fifty years spoke, followed by Bro. Vance Sanger, whom we have just elected to the ministry, preaching his maiden sermon. Our Board of Christian Education has the plans well laid for our daily vacation Bible school to open immediately following the close of school. Sister Eldon Miller will act as director. A most excellent and inspiring mother and daughter banquet was enjoyed May 6. Assistant superintendent of schools, Prof. Wellington Pegg, a beloved friend of the church, brought a challenging sermon the morning of Mother's Day. The Friendship circle presented a program with their children in the evening. The following Sunday the young people brought a thought provoking message with their play, The House on the The Sands. Several of our members hope to attend Conference. We shall expect them to share with us its blessing when they return.—Geraldine Eller, Wenatchee, Wash., May 19.

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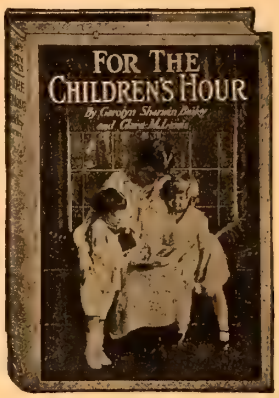
10 For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.
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Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., June 25, 1938 | No. 26

From the PREFACE to the SOWER BIBLE of 1743

Use of this translation of the concluding paragraph to the preface to the Sower Bible, edition of 1743, was suggested by Bro. F. E. Mallott, Professor of Old Testament and Church History at Bethany Biblical Seminary.—Ed.

"Because we are assured that whosoever reads the Scriptures with an upright heart, to him the Holy Spirit reveals within the heart the true meaning at the reading itself, and as every believer undergoes such an experience in himself individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. 11:9), and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. 31:34). But they shall all be taught of God, both small and great, when he shall pour out his spirit on all flesh, that sons and daughters prophesy, young men see visions and the old men dream dreams, and his spirit shall flow upon his servants and handmaids (Joel 2:28-32). So will he himself make clear his meaning, and show his might, yea verily, be the Word itself.

"For this join in supplication, whosoever can pray.

"Come quickly, Lord Jesus."

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Joshua 1: 2-6

"I will not fail thee, nor forsake thee"

Joshua: God's Choice

Man does not first reach forth to God; God seeks out man and lays before him the opportunity for godly living and service.

God's purposes are wise, and they include all men. He wants all to be his children and enter into the joy of following in the way of life and love. There is work for each to do. His kingdom tarries because men give imperfect response to his leading.

The lesson text brings to our attention a man in whom God saw great possibilities. God had an important task for such a man as Joshua, and laid hold upon him for it, promising divine strength and help.

Tuesday: Joshua 24: 14-21

"As for me and my house, we will serve Jehovah"

God: Joshua's Choice

When we read the lesson story it may seem that the only thing for Joshua to have done was to fall in line with God's plans and choose to serve him. But we should recall that Joshua made the choice of faith when he had only one man to stand with him against ten. And he and this other man were the only ones of their generation to stand the test and be loyal to God. It meant something, then, when at the close of his life he could declare that his lot was cast with the Lord and recommend the same course to his people.

Man's choice must be coupled with God's choice. Only as God and man work together can there be the working out of great destinies.

Wednesday: 1 Kings 18: 20-24

"If Jehovah be God, follow him; but if Baal, then follow him"

Jehovah or Baal?

The God of the universe can not be seen with human eyes or touched with human hands; worship of him is an act of faith. Yet it is possible to have great assurance of his reality and character. Elijah had such assurance. He believed that God was a more vital Agent in human affairs than Baal, and stood up to challenge Baal's 450 prophets to a showdown. And God did not fail him.

The natural successors of Baal's prophets are abroad in the earth today trying to deceive the people. But, thank the Lord, there are still Elijahs to stand for the spiritual worship of God.

Personal Choice and Its Results

Men need God today, as they did in Joshua's time. Their whole welfare is wrapped up in the attitude they take toward him. His heart goes out toward them always to bring them into the largest and fullest life. But he does not coerce them; he awaits their choice. He does not await idly; he woos them with many providences of mercy and goodness, and perhaps with some warning of what rejection will mean. But he leaves the choice to them.

Not once but many times do we stand at the parting of the ways. The paths open before us may not appear very different at their beginning, but the end of one is life, happiness and usefulness; the end of another is death, sorrow and disappointment.

Our friends help us to choose. Our environment helps us to choose. But in the last analysis, it is we who must choose for ourselves. Others will have to suffer some of the consequences of our choices, but they can not choose for us. We owe it to ourselves, to our friends and to God to make the highest choices.

Our choices should be intelligent and sincere. Next to indecision is rash decision. We must count the cost and pay the price.

Look back into your experience and try to discover the choices which have meant the most. Do you find anything there to help you in present and future decisions? Have you learned to use the Bible in making your choices?

Deut. 30: 15-20; 1 Kings 18: 21, 39; John 6: 67-69; Rom. 8: 35-39.

Thursday: Matt. 6: 24-29

"Ye can not serve God and mammon"

God or Mammon?

We have no altars of Baal in our parks or groves to lure men away from the churches, but there are equally diversive influences abroad in the world today. In the time of Jesus the worldly life got hold of men's hearts and kept them from God. The laying up of earthly treasures consumed their attention, so that they had neither time nor disposition to seek God's kingdom and his righteousness. Jesus warned them that they would have to choose between God and the worldly life; they could not serve two masters.

The worldly life is God's greatest rival for the devotion of men's hearts. Many have surrendered to mammon; others seek to serve both God and mammon. But there are those who serve God.

Friday: John 6: 66-71

"Lord, . . . thou hast the words of eternal life"

Christ or the World?

Christ's greatest following was from those who wanted help from him. Very often it was physical aid that they sought—either healing or food. He was their hero when he fed them. They wanted to follow a man who could give them food. But Christ's interest went much deeper than physical welfare; he was concerned about their spiritual health. When he dealt in spiritual values their interest wandered. They had little concern about eternal life, and turned away from him. Even his disciples were tempted to leave him, but remained to have their spiritual hunger satisfied.

Christ would improve the conditions of living, but his greatest concern is that men have life.

Saturday: Ezek. 33: 11-16

"Turn ye from your evil ways; for why will ye die?"

Life or Death?

With freedom of choice, God gave man laws the following of which will lead to life, and their rejection, to death. Otherwise human freedom would have no worthy field in which to operate.

There are always folks whom young people call "bad sports," people who can't take what's coming to them. Ezekiel had such to deal with in his day; they blamed God for what came upon them. The prophet showed them that their fate was determined by their own choice, and if they missed the way of life they had nobody to blame but themselves.

The way of life is open to those who will choose it.

Sunday: Psa. 119: 1-8

"Blessed are they . . . who walk in the law of Jehovah"

Blessedness of Right Choices

There is abroad the feeling that the godly life is narrow and circumscribed. It is indeed too narrow to have room for sin with its pleasures; but it is also narrow enough to miss the consequences—broad enough for love and kindness and brotherliness and fellowship with God and the pursuit of the truth. It is broad enough for the exercise of righteousness and the enjoyment of its rewards.

The psalmist found great joy in God's way. The righteous life offers the greatest opportunity for happiness. Men may search far and wide, but there is no better way.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

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Echoes From the Lawrence Annual Conference

Friday, June 10, Concluded

Midday Miscellanies

One of them was the noon luncheon for public schoolteachers and administrators. But before that got under way an opportunity had come to see the District Directors of Children's Work in action. How eager and interested they seemed: Perry Rohrer was talking to them about insight. He thinks it's a great thing and that the need of it, the lack of it, is also very great. He deplores the unhealthy interest in scandal which he finds everywhere. We noted that some of these splendid women are going to take a personality test tomorrow. Maybe they want to be better workers or something of that kind.

We hope you do not forget that children and children's workers are different creatures.

There are meetings for the children themselves, under competent guidance of course. The Conference is trying to show interest in all ages and classes. We surmise these children's periods are partly for the sake of the children and partly to provide a real live laboratory for children's workers.

But to come back to the luncheon. This particular variety is something new at the Annual Conference. The idea is to cultivate a closer fellowship among Brethren teachers in the public schools and to stimulate interest in the work of the church. Bro. Warren D. Bowman who had charge of it stated the purpose well. The chief speaker was Jay V. Eller of Wenatchee, Wash.

Bro. Eller thinks it's tragedy for one to be a teacher and forget that he is also a Christian. He believes that the teacher's opportunity for service to the church is often greater than that of the pastor. Even though he can not teach religion in the public schools in a formal way he can find many ways of really teaching it in the most effective manner. And he can always live it. Why should missionaries and preachers be expected to deny themselves and teachers even refuse to take a class in the Sunday school?

Rural Life

This is the special general program of the Conference on the rural church and a strong one it is. Chairman W. A. Kinzie's remarks about the new awakening to the significance of the rural church and what is happening to it were very pertinent indeed.

Bro. W. H. Yoder of Waterloo, Iowa, talked of the contribution of the church to rural life. The values are mostly intangible but very real just the same. You can't measure the worth of country church property in dollars and cents. It is all right that some country churches are perishing but many ought to live and can not, the way things are going. The number of farm owners is growing less and less, which is not promising for the permanency of the rural church.

Bro. J. S. Zigler of Northern Indiana was going to tell us about a certain pastoral farm project but he had so many good things to say by way of introduction that his time was gone before he got to it. For instance, you can never prevent soil erosion with farmers who will lie, cheat and steal. The fundamental need is a change in the attitude of the people. Perhaps we can get Bro. Zigler to tell MESSENGER readers yet about the farm project.

Bro. J. F. Graybill of Sweden discussed the Scandinavian co-operative idea. We can not deal much in percentages here but he said that seventy-five per cent of the business in Denmark, including both producer and consumer, is carried on by co-operative enterprise. He spoke of both advantages and disadvantages and seems to think it is working better in Denmark than in Sweden. It tends to keep prices down but is hard on small business. It helped the poor at first but does not now in Sweden. They don't get their share of the profit, because of dishonest managers. A co-operative is as Christian as the managers are.

Bro. C. A. Ward, a native Kansan raised not far from Lawrence but now of Lincoln, Nebr., is director of the Farm Security Administration for four states, Kansas, Nebraska and the Dakotas. He told what the

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government is doing in trying to help the farmer. He does not justify all the measures adopted but thinks that on the whole the effort is beneficial and should be appreciated.

Dean A. C. Baugher of Elizabethtown College talked about the relation of rural life to the future of the church. He defines a rural community as one in which there is no town of 2,500 population or more. Churches in towns of this figure and more are urban. Less than one-fifth of our churches are urban. Hence the future of the Church of the Brethren is most vitally connected with the future of farm life. In Poland God, home and land are the great words. They should be in America. Farm life fosters sacrifice, thrift, and a sense of partnership with God. Our colleges must give more attention to education for rural life.

In India and Africa

Dramatic presentations of our missionary work always attract the people, even though they come in the late afternoon when folks are tired. The large hall was thronged when Bro. J. M. Blough began reading the passage about Jesus' ministry of teaching, preaching and healing. This describes the missionary of today. Three scenes were portrayed this evening.

In the first the Bollingers entertained the Bloughs and the Lichtys at tea, the latter families having evidently traveled a considerable distance. It was interesting, informing, sometimes a little amusing to overhear their conversation about their various experiences. In the second scene Sister Lichty was preparing a group of twenty-one women for baptism. Her questions and instructions were exceedingly concrete, dealing with matters of special concern to these simple, earnest inquirers. In fact she got right down to brass anklets if not exactly to brass tacks. The third picture was that of a singing party of the newly baptized, rejoicing in their new found fellowship with Jesus. These often last far into the night, even all night sometimes. To see the gesticulations and instruments used would broaden the musical appreciation of those who knew only their Bach or Beethoven.

Following this Dr. Lloyd Studebaker of Africa spoke briefly of his medical work in that land. This subject is always interesting too, though it was not our privilege to hear the details of his presentation.

Opening Business Session

The first business session of the Conference is now held on Friday evening. While the delegates are responding to the invitation to be seated at the front, and the Standing Committee is finding places on the platform, Bro. Huffaker of Hagerstown, Md., is leading the congregation in singing good old hymns. Retiring Moderator Paul H. Bowman, at the request of Moderator Schwalm, is presiding. He declares the one hundred and fifty-second Conference of the Church of the Brethren in regular session.

Bro. Jas. M. Moore of Lititz, Pa., is appointed Conference Reader and his first service is the customary reading of Acts fifteen, with a few remarks about its meaning for the Jerusalem Conference. Bro. Bowman leads in fervent prayer that the same spirit may guide the deliberations of the Lawrence Conference.

Letters of greeting from the mission fields were next presented. It was a happy circumstance, indeed quite unique in our Conference history, that delegates from all fields were present. These were asked to present the greetings from their respective fields. Bro. J. M. Blough served in this capacity for the First District of India, Bro. A. F. Bollinger for the Second District of India, Bro. M. M. Myers for China, and Bro. Desmond Bittinger for Africa.

Greetings from the Lawrence Ministerial Alliance were also presented at this time.

Fitting replies to the greetings from abroad were offered by Chairman Jno. S. Flory of the committee appointed for this purpose, the other members of which are Bro. F. E. Mallott and Sister Ellen Wagoner, former missionaries in Africa and India respectively. The letter to China was very brief and restrained, in the hope that it might pass the Japanese censorship. It could not say nearly all that was in our hearts.

Religion for Today

The principal feature of this opening business session was of course the address of the incoming moderator. Before he gave it the McPherson College male quartet sang Steal Away Home in a manner which it would be difficult to surpass for depth of feeling and majestic gentleness. It provided ideal atmosphere for The Conference Sermon.

How able and comprehensive this was, MESSENGER readers already know, if they read The Rôle of Religion in Modern Life as printed in the MESSENGER of June 11. Except that cold type can never do justice to the spoken word as uttered by so forceful a preacher as Bro. Schwalm.

Saturday, June 11

"THIS is my story, this is my song" is a good beginning for a new day. Bro. Brightbill helped us with the singing and before that Bro. Shultz had put our longings into the early morning prayer. It was 6:30, the hour of "morning meditations." Next came "Don't Forget to Pray" and "Let Me Live Close to Thee" sung by what appeared to be a father and sons' quartet.

Sister Mary Polk Ellenberger was in charge. She spoke of the Jewish legend which tells how God put

music into birds, trees and waterfalls. She read some of those fine things from Philippians about the peace of God, about being true, pure, and about rejoicing. She did not want us to forget that Paul said, "Again I say, rejoice."

Rural Life

The rural emphasis is certainly strong at this Conference. We had it again for breakfast this morning. With Robert Mohler presiding and Ralph W. Schlosser as the chief speaker we were soon in the midst of more country facts and percentages, also in the midst of memories of family prayers in which were heard voices now seldom heard in this relation, those of our fathers and mothers.

Bro. J. S. Zigler, who did not get to finish his speech yesterday about the pastoral farm project, had his chance here. It was our chance, rather, for it was an intensely interesting disclosure of what Men's Work can do when it gets hold of something tangible. It's in the Rock Run church of Northern Indiana. He told about the corn and the orchard and how the labor of consecrated men can be made to produce spiritual values. Now the church owns the whole farm plant.

Bro. I. D. Heckman of Cerro Gordo, Ill., Bro. Dewey Rowe of Bryan, Ohio, and others spoke briefly of similar projects elsewhere, ten in all. But Bro. Zigler insisted that to get such things done you must have agriculturally-minded men. That was his strong point yesterday. The most vital factor is the attitude of the persons concerned. It is up to all of us to see that our country young folks are given the right slant on rural life. The college and the seminary can not do it unless the home folks help.

Christian Colleges Are Needed

This was Education Day too at the Lawrence Conference. The principal auditorium program of the morning was devoted to this subject. The main address was given by Dr. David M. Edwards, president of Friends' University, Wichita, Kans., on The Need of Our Times for the Christian College. There was also a panel discussion by W. W. Peters, Calvert N. Ellis, R. W. Schlosser, B. S. Trostle and J. G. Meyer. Bro. Paul K. Brandt presided.

Dr. Edwards found justification for the church college in the contribution which it has made to education in the past, but it is in a desperate situation, occasioned by impossible competition with tax-supported schools and by the diminished generosity of the public. He found the basis for Christian education in man's capacity for the ideal. And the need of its continuance in our international, racial, social and economic situations. Morale is down. Confidence is lost. We are taught that man amounts to little, that he is only "a sore spot on the skin of the earth." The other view is that man is only "a little lower than God." The debasement of personality is a challenge to Christian education.

A real panel discussion is hardly practicable when every speaker must get up and go to a microphone. Natural and informal conversation doesn't go well that way. There was, however, a bit of lively give and take. One speaker wanted to know why society is in its present mess if church colleges have had so large a part in educating the men who are today's leaders in industry and economic life. The answer of course was that they have not done their job as well as it needs to be done and as well as they are trying to do it now.

A Wedding Ceremony

Before the contracting parties were introduced there was an unexpected interlude of solemn reminiscence. Reference was made to the sudden death of Eld. James Quinter of sacred memory on the Saturday afternoon of the North Manchester Conference of just fifty years ago. The audience stood in silent tribute for a moment, followed by a brief word of prayer, expressing gratitude for the faithful service of the fathers, and invoking guidance into like faithfulness on the part of their sons of today.

The wedding turned out to be the union in holy wedlock of Christian Experience and Ethical Conduct, eloquently and fittingly performed by Pastor H. F. Richards of South Bend, Ind. He began by saying that if anybody knew why these two entities should not thus be united, he should now speak or forever hereafter hold his peace. That was Bro. Richards' unique way of impressing the fact that these two things do belong inseparably and eternally together. We make no effort here to report further his able presentation of his theme because we hope to have him do this in his own way as soon as he can.

"My Dreams for My Children"

The time had come for the luncheon hour on Saturday. On the stairway leading to the Ball Room, Memorial Union Building, was a crowd composed of children's workers, parents, and all others especially interested in childhood. The management furnishing the food for these breakfasts and luncheons occasionally failed to quite grasp the needs of these occasions as to help, and this being one at which hundreds were to be served, there was considerable delay at the door. But the crowd was good-natured, and Brethren style, used the waiting period to visit.

Inside, between four and five hundred, according to our estimate, sat down to the tables. Again there was opportunity for visiting while waiting for service. So fifteen young men were called to help get the food to the tables. And this was carried off without too much complication—though we did see a serving of ice cream

covered with crushed strawberries go streaming down over one good red dress.

But we must not forget "My Dreams for My Children." It was the McPherson College Ladies' Quartet that sang just before Rufus D. Bowman gave the address of the hour. Yes, Bro. Bowman has some dreams for Jane and Mack—seven at least as we listed his point by point presentation. Speaking of his desires for all children, he hopes that they may have good parents, for it is the parents who determine the character of our children. Then he hopes that children can have proper living conditions, good associates, attend good schools, fulfill the Brethren ideal of honesty, have a normal emotional life and be stirred by the proper motivations. And you hope and pray for all this, too.

Christopher Sower Bicentennial Program

Even before the address could be finished, at the luncheon, your reporter had to hurry over to the Auditorium to see if the Christopher Sower Bicentennial Program was going to come off as per schedule. If you have ever walked from the Inn at Hershey to the Auditorium Building there, you will know something of the exercise attendants at the Lawrence Conference are getting going back and forth between the place of meeting and the place of eating. But here at Lawrence there is no gulf fixed between the two points.

This Lawrence Conference is a real one—with people and automobiles and visiting and good speeches. Yes, there was to be a Sower Bicentennial Program all right. And Bro. H. K. Ober who had acted as chairman at the luncheon got to the Auditorium in time to preside at the Sower program—but it was at the expense of some of Bro. Bowman's speech.

This Sower Bicentennial Program was begun with devotions as of 1738 and music as of the same year. Of course we do not now know just how they then worshiped and sang, but every effort was made to have these authentic. Bro. H. K. Ober introduced the program by reading the address which Bro. G. N. Falkenstein prepared and gave for a similar assignment at the Germantown Sower Program. And then there were the songs and the Lord's Prayer in German. Bro. Hiram Eshelman of Mt. Joy, Pa., was a real help in this. He lined the hymns and all who could joined in on the singing. On the platform, and helping the leader, was the group who knew German and who had practiced for the occasion. Even their seating arrangement was as of 1738, for the men sat on one side and the women on the other.

And then there were the three addresses—and able they were, with Bro. T. F. Henry telling us of the Brethren Heritage, Bro. F. E. Mallott of Christopher Sower's Life Story and Bro. Chas. D. Bonsack of the Applications for Life Today. The speakers should have had more time for their great subjects. And so we are happy to say that the gist of all that they said, and intended to say is to appear in the MESSENGER. Look up the papers covering the Conference news and giving the Conference addresses.

College Reunion Occasions

No Conference is complete without college reunions. These are of various types. There is the kind at which the graduates assemble and presidents past or present, well known alumni, etc., are called on for brief addresses. There was seventeen minutes for one of these as directed by Bro. Oliver H. Austin in the auditorium at Marvin Hall. But your scribe could not stay for even all of this. It was nearing the time for the Annual College Dinner. And so he made his way back across magnificent spaces to Memorial Union. There was again delay in serving the crowd, but at long last nearly a hundred found themselves at the tables. Bro. Rufus D. Bowman was toastmaster. There seemed to be general appreciation of his handling of the reports from the colleges. In something like three minutes he gave a consolidated summary for the past year. Bro. C. Ernest Davis, the new president of La Verne College, was introduced, and other distinguished guests were asked to stand and give a few words, if they wished. Amongst these was Chancellor Lindley, who passed on the word that the superintendent of buildings and grounds had said he was finding our Conference folk "just about the finest crowd we have ever had." It will be gathered that this elect company at the college dinner would hardly be satisfied without some formal and scholarly address, which they were just at the point of receiving when your reporter remembered he was due at the Auditorium almost immediately. On the way over he remembered something about another college reunion—a gathering announced to meet at the farmhouse of Bro. John W. Daggett, some nine miles south of Lawrence. And so there are various kinds of college reunions, but all charged with memories of four happy years spent in the pursuit of knowledge and the making of enduring friendships.

The Pageant of the Sowers

We come now to give some report of the Saturday evening service. It is the time for the Pageant of the Sowers. But what shall your reporter say regarding this venture? Being personally concerned with certain phases of the development of the pageant, he naturally feels some hesitancy in giving any estimate of its effectiveness. But the crowd was all that the pageant's authors could ask for, since the Auditorium was nearly filled. As for the members of the cast, they spared no pains to realize the utmost of the pageant's possibilities. Those who put on the pageant were drawn from the membership of the First church, Chi-

cago, and from Bethany Biblical Seminary. We believe that many liked the Pageant of the Sowers. And there is the hope that Brethren communities generally will try to give the pageant in the course of the next few months.

It may be of interest to review the story of how the Pageant of the Sowers came to be. As long ago as the Ames Conference of 1934 the attention of the church was called to the approach of an important bicentennial date—the two hundredth anniversary of the setting up of the Sower Press at Germantown, Pa., in 1738. This served to direct attention to the possibilities connected with the anniversary. Hence at the Nampa Conference a committee was appointed to set a new marker over the grave of Christopher Sower, Junior—the resting place of Christopher Sower, Senior, being unknown. And then there was the matter of appropriate literature. Why not translate and publish the three hundred page diary of Christopher Sower, Junior? Here would have been the perfect symbol of our appreciation of what the Sowers did for the church and for colonial America in the field of printing. But the diary could not be located in time for this. Then came the idea of retelling the story of the Sowers as it appeared in *Our Young People,* and finally in book form as *Christopher Sower and Son.* The next step was to reduce the story to a pageant, a service for which the church owes its thanks to Anetta C. Mow, Mrs. L. A. Blickenstaff and Mrs. E. G. Hoff.

Sunday, June 12

Sunday Morning Meditations

WELL, it did not rain last night. Sunday morning, the great dome of blue sky overhead was as clear and bright as a new bell. Underneath the earth was fresh and cool from the recent and frequent rains. Again all nature conspired to suggest worship of the Creator. Bro. L. W. Shultz was the leader. Three steps he stressed as the way to God's presence: Silence in order to hear his voice, surrender in order to receive his direction, and action in order to give expression to what we receive. These steps were made easier through the use of music, suggestions, and pledges of intention.

Mastery in Money Management

At the Sunday morning breakfast conference your reporter attended the discussion leader was Bro. W. M. Kahle, and his topic the idea for which he is now giving his life. Do you find money hard to get, hard to keep, hard to manage? Well, Bro. Kahle finds this is not only a personal problem but one of universal incidence. It is falling alike on nations and individuals. Something should be done about this problem. Bro. Kahle in his unique way is doing something. You will want to hear what he has found out, and in the course of the next few months there will be literature released to make his findings available.

Sunday School at Conference

Going to Sunday school at Conference is always an interesting experience for your reporter. In the first place there are so many places to go. There was a look in at the Beginners, Primary and Junior departments. Since it seemed as though the children would be well cared for, we stopped at the Auditorium long enough to see that Bro. J. M. Henry was to superintend and Bro. Foster Statler the one to discuss the lesson. Assured that the adults were in good hands, your scribe thought to see how the young people at Fraser Hall were progressing. We got there in time to contribute our offering and see that Sister Ida Shockley was the superintendent and Bro. Jay Eller the teacher. He was challenged, as we were sure he would be, by the goodly group of young people before him. At twenty minutes of ten, when we left to return to the Auditorium, young people were still on their way to Fraser Hall.

A Second Balcony View

Come, look at the Sunday morning worshipers in the Auditorium at the preaching hour. A bit ago the Children's choir and the Children's Work district directors were on the platform. A high point in the Sunday morning service is always the appearance of the children with their lovely songs. The Children's Work directors stayed to sing a song by themselves. But now these have given way to the Conference choir. When the curtains were rolled back the most beautiful Conference choir arrangement we have ever seen was revealed. In the foreground was the McPherson College a cappella choir, and behind, row on row of singers. The organ was struck, and choir and congregation lifted a mighty voice, saying together: Come, Thou Almighty King! The view from the second balcony indicates that this was to be a wonderful service. But even so, we could not escape the candid camera! There was a parting of the curtains at the rear of the platform, and your candid reporter noted that Bro. H. Spenser Minnich was adjusting his camera for a permanent pictorial record of the Lawrence Conference. Our guess is that Bro. E. G. Hoff was using his camera from some other vantage point.

The Church in Our World

It was Bro. Clyde Mulligan who led in the worship period. Bro. H. L. Hartsough had the pastoral prayer. Marvelous music was rendered by the Conference choir under the direction of Bro. Nevin Fisher of the McPherson College faculty. High points in this were the numbers rendered by the McPherson College a cappella choir. The minister of the hour was the senior editor of your GOSPEL MESSENGER, and his subject, The Church in Our World. The speaker explained

that his purpose was the investigation of three propositions: (1) What the church is in the world for. (2) What facts make the task of the church so hard. (3) What is the church to do next? That sounds like an interesting threefold venture, does it not? Well, your reporter is not going to summarize the speaker's address in any more detail at this point. For we understand that before so long the substance of what was said will appear in the editorial columns of the GOSPEL MESSENGER.

Oxford and Edinburgh

"You ought to see the unrest in Europe if you think we have any here," was the way Bro. M. R. Zigler began. A year ago at Nampa he was commissioned by the Conference to represent us at Oxford and it seemed fitting that he should report to the Conference at Lawrence, which he did in a very interesting and informing manner. He explained the difference between Oxford and Edinburgh. One was on Life and Work, all about the relation of the church to the state, the community, war, economics, and everything like that. The other was on Faith and Order, the question of fundamental doctrine, liturgy, and the organization of the church itself.

He spoke of the spirit of humility and truth seeking which he found in these conferences, of the decision to combine them into one hereafter, and of the strong trend toward unity which was developed there, of the World Council of Churches, now in process of formation. You will recall the articles on these Conferences published in the MESSENGER last summer and fall.

"And he never said a mumblin' word." Remember that fine Negro spiritual? The afternoon session had opened with a splendid rendition of it by the McPherson choir. Bro. Ora Huston of Oklahoma City was in charge. Bro. J. M. Blough of India led the congregation in both silent and vocal prayer. The text of Jesus' sermon at Nazareth was the basis of his thought. Could you find the place in Isaiah where Jesus got that text? "Beautiful Savior," written in the twelfth century, was beautifully sung by the McPherson male chorus.

Miami Valley and Spain

The first world of Dan West was pretty small; there was big woods on three sides of it, but that world grew as he grew. So the world grows for all of us and for the Church of the Brethren. And none of us, not even the church, can go back into that little world we first knew.

Dan said we can just drop our peace doctrine or we can fulfill it. He thinks the latter is better. What do you think? With graphic word pictures he told of our opportunity in Spain to do this latter better thing. He told us how Dan Lichty got under his skin with a remark made in a speech last winter, when reporting what somebody said about two persons or two groups perhaps, of different social standing. "He made them feel that they need each other."

There was also a word or two from John Wright, a Friend (Quaker) who has worked in the Spanish relief cause. He exalted the policy of the historic peace churches as the only solution of any bad situation: "Love it to death." Don't take that in the sense he did not mean. He knows David Blickenstaff and had the pleasure of meeting David's father in Paris, "the block from which the chip came."

Two Late Afternoon Delights

One was the hour of sacred music by the Conference chorus assisted by the McPherson a cappella choir, under the direction of Prof. Nevin W. Fisher. Such things do not lend themselves to easy description. The program, both in content and rendition, was of high quality. Selections from the best known oratorios were in it in generous measure, and so were the best loved hymns. The antiphonal singing of Day Is Dying in the West, in which the congregation had a share, was much enjoyed.

The other of the two features was a fellowship dinner for young people at which Moderator Schwalm was the chief speaker. It was the second of the kind, the first having been at Nampa last year when the group heard Moderator Paul H. Bowman. Leland Brubaker, presiding, announced that he already had the promise of Dr. Kurtz, moderator-elect, to meet with the young folks next year.

Bro. Schwalm's pointed and stimulating counsel was greatly appreciated. He urged developing dignity of character and carriage, an *esprit de corps* for purity of life, a reputation for generosity and magnanimity, adventure and moral courage, administering self-discipline.

In such a company of exuberant spirits there were of course features of lighter vein but the dominating note was a sense of responsibility for carrying on the fine Brethren tradition of accumulated years. Jesse Zigler, Donald Royer, Lester Young, Kurtis Naylor, and May Rolle were named as a young people's cabinet for the whole brotherhood. Announcement was made of a probably Brethren work camp this summer. If your curiosity is sufficiently aroused try to find out what that means.

The Dynamic of the Church

This was the theme of Dr. Kurtz's evening sermon. He found his text in that fine phrase "fervent in spirit" which is precisely where you will find it to be if you look for it carefully enough. He dwelt on the joy and power and enthusiasm of the early church and wished the present day church might be like that. He thinks it could. For further particulars we recommend

an attentive reading of his sermon as given in our last week's issue.

The worship service this evening was directed by the young people, with Bro. Paul Kinsel leading in the reading of a portion of Luke fourteen, the passage cherished so much by the founders of our church. A double quartet sang Youth for Peace, a composition of Bro. P. L. Huffaker. Bro. E. M. Detweiler directed the congregational singing. The entire evening service was under the guidance of Bro. Levi K. Ziegler.

And so a great Sunday at the Lawrence Conference came to its close. The weather was perfect. And the spirit of the worshipers as nearly so, perhaps, as is commonly found among mortal beings. There were probably not far from five thousand people in attendance.

Monday, June 13

"As the hart panteth" was a good note with which to begin the day. Bro. H. L. Ruthrauff of Southwestern Kansas was leading the early morning meditations. He made much of Isaiah's vision in the temple as an example for us. "I am undone" is a healthy feeling, when it leads to forgiveness and release and a call to service. Your life can have no greater hour than when your soul makes personal touch with God.

The Men's Work Council had a breakfast meeting this morning. They were evidently planning on doing things. We caught something about a manual for ushers and heard hints of a similar thing for janitors. It all sounded very interesting.

A Business Session

Bro. A. C. Wieand conducted impressive opening devotions. He got his inspiration from a prophet's challenge to Zerubbabel: "Who art thou, O great mountain? Thou shalt become a plain." And do you remember about "Not by might," etc.? He also spoke of the greater works which the disciples of Jesus may do, if they meet the conditions.

Moderator Schwalm explained about the two parts of the Conference business activities, those of the Standing Committee and those of the open Conference in which the local church delegates are the major factor. The former had already spent several days in active work. There were seventy-five in that body this year and 403 delegates from the churches, a total voting strength of 478. The rules were read by Reader Jas. M. Moore. H. G. Shank and Chas. D. Resser were named tellers and Russell West timekeeper.

At this juncture an interesting and beautiful bit of symbolism engaged the attention of the Conference. A letter was read from Retiring Moderator Paul H. Bowman, presenting to Moderator Schwalm and his successors, a gavel and base. It was of walnut wood which had been part of a gate at the home of Eld. Joseph Bowman of Tennessee, a piece of wood which had been touched by the hands of many church leaders who had visited in that home. This historic significance made the gift the more appreciated.

Filling vacancies on the general boards and committees was the first business. This was done as follows. Resolutions: O. R. Myers, M. Clyde Horst; Mission Board: Otho Winger, W. Newton Long; Christian Education: H. K. Ober, Warren D. Bowman; General Education: Homer F. Sanger; Ministerial Board: W. H. Yoder; Bethany Seminary Electors: W. W. Slabaugh, E. G. Hoff, A. C. Wieand; Program Committee: L. W. Shultz, H. Spenser Minnich; Women's Work: Mrs. H. L. Hartsough; Men's Work: P. G. Stahley, James Breitigan, Chester George, H. V. Stutzman; Auditing Committee: C. G. Blough; Conference Trustees: R. P. Bucher, C. N. Ellis. A special committee on certain legal aspects of the work of the last named: J. E. Miller, Clyde M. Culp. Credentials: J. C. Myers, Oliver Royer, R. P. Bucher, M. S. Frantz, Harvey Hostetler. The moderator for next year is D. W. Kurtz.

Unfinished Business

Do you remember the report of the Mission and Ministerial boards on the subject of laying hands on ministers and missionaries, as printed in the MESSENGER some time ago? The idea was approved and the report was adopted with practically no discussion.

There was another item or two of unfinished business not printed in the booklet but consideration of them was deferred to a later stage of the meeting. Next came the

Annual Reports

Once these were a wearisome feature of the Conference. Now they are one of the most interesting. The change is due to the manner of presentation. Instead of long and tedious reading while delegates fight to keep from going to sleep, the secretary calls attention to the most significant points, with appropriate comment. This puts life into them, brings out questioning, altogether makes them a very helpful part of the program.

Reports were presented by the following: Missions, C. D. Bonsack; Publishing House, R. E. Arnold; Seminary, Rufus D. Bowman; Ministerial, H. L. Hartsough; Christian Education, R. E. Mohler; General Education, C. C. Ellis. A financial report of the Council of Boards was read by Reader Moore.

Consideration of these reports was suspended for ten minutes to grant time to Rev. A. F. Ragatz of Denver, Colo., to speak in behalf of the world-wide work of the American Bible Society. You may recall an article on

(Continued on Page 17)

THE GENERAL FORUM

This Speedy World

BY VERA EMMERT JOHANSEN

This speedy world is one mad whirl
  Of rushing to and fro,
And where this leads from day to day
  None care—none seem to know.

This greedy world is full of folk
  Who grab, who take, who keep—
Dissatisfied with each new spoil
  They grasp in troubled sleep.

This needy world is unaware
  That Christ brings love and peace,
Brings happiness in service free
  And joy that will not cease.

Freeport, Ill.

Christopher Sower, Senior

BY F. E. MALLOTT

Given in the Sower Program of the Lawrence Conference

A CERTAIN church historian has said that no people can live without the inspiration of saints. We do well therefore to set aside time in our Annual Conference and in our local churches to commemorate the noble deeds of one of the heroic saints, who in other days has graced our fellowship. Such a one is Christopher Sower, Senior.

His life span on the earth was sixty-five years and fell between 1693 and 1758. Born in Laapshe, Wittgenstein, he grew up in the region of extreme Pietism and Separatism—the district adjacent to that famous village of Schwarzenau.

He came across the Atlantic to Germantown in 1724 accompanied by his wife and three-year-old son. Two years later he left the fringes of urban settlement and went into the undeveloped region of what is now Lancaster County and there bought fifty acres of land. Fifty acres was the smallest parcel of farm land ordinarily sold in colonial Pennsylvania and this fact leaves us surmising that in 1726 Sower felt the limitations of poverty.

While living here on the frontier it is stated on doubtful evidence that he received apostolic baptism at the hands of Conrad Beissel in 1728. Certain it is that three years after this uncertain date of his baptism Sower returned to Germantown and built a house. In contrast to his previous seeming poverty the house he built was large and indicative of prosperity. The second story had hinged partitions, so that the whole could be thrown into a single large room. From 1732 on the Germantown church could have been described in language parallel to the New Testament phrase as "the church which meets in Christopher's house." During all the remainder of the lifetime of Sower, Senior, the congregation met under his roof and continued so to meet until two years after his death. Sower is a case of a man with financial ability using his means and his talent for the service of the church.

In 1738 Sower imported a press and became the pioneer of German printing in the New World. Sower himself has left the record that it was at a love feast that he concluded to attempt printing. There his fellow communicants talked of the need of printing in the American wilderness and urged it upon him personally. When a true and complete history of mankind shall have become possible, how many significant things will be seen to have begun at the table of the Lord! Those early Brethren understood the meaning of communion and love feast—a time of deep dedication to God and outreaching love to neighbor.

In attempting to estimate the character of such a one as Christopher Sower we rely upon the principle announced by Holy Scripture that he "being dead yet speaketh" through the impressions and memories left upon contemporaries and posterity. In the case of Sower very concrete evidence of his character exists in the surviving copies of his various publications. Not alone the content but the workmanship is eloquent of character. The paper which he made is still marvelously tough and existent. The original bindings are still good after decades of actual use, before the books became museum pieces. The ink which he made has not faded a single bit. Every syllable on the page can be read as clear as the day it was printed. His books today are objects of interest to the antiquarian, book collectors, and the experts among them pronounce Sower's books the equal in workmanship to those produced contemporaneously in the centers of Europe. It is a marvel that under the crude conditions of the Pennsylvania frontier, on a distant colonial fringe of civilization, such quality could be produced. But again it is not a marvel, for the workmanship exhibits the character of the workman. The simple and fundamental virtues—honesty, sincerity, dependability, thoroughness and accuracy—were the habit of Sower's life. In his workshop he must have worked with the conviction that even if a man's eye did not see, God saw. This is the first main point I would make in this character analysis.

But do not label him an unimaginative or stupid plodder. Quite the opposite; he was an adventurer, with a versatility bordering on genius. The evidence of Julius Sachse is that Sower's first trade was farmer or tailor. But it has been said he acquired and practiced thirty trades—some of which were optician, clockmaker, apothecary, cabinetmaker, wiredrawer, paper-

maker, salesman, bookbinder, printer, editor and surgeon. There is a streak of adventurer in every man of multiple occupation.

Furthermore, Sower was a Separatist, which being translated into our idiom means a freethinker, who had repudiated organized religion. He was a Separatist when he came to Pennsylvania.

I should like to emphasize the venturesome element in Sower's character. Some think of Christianity as an ancient religious tradition. It is, truly. Christianity is a tradition descended to us from antiquity. But the Christian faith is not an antique and its venerable age in no wise denotes decrepitude. Christianity is young animated by the eternal youth of its Founder. Its challenge is to adventurous living and quest for the kingdom.

In mature life, as Sower faced the actual conditions of his society and his individual existence, this versatile, adventurous freethinker was drawn into the church and captured completely by the Christian religion. In organized religion once more he found richness and depth of life and a channel through which he poured his own life's energy in unselfish service. Christopher Sower ought to be named the patron saint of all the adventurous, the restless, and of the young people—for youth loves adventure.

A third aspect of his life is that he had an international or rather a supernational view of the church. This is worth contemplating in the twentieth century. Sower lived in a time of sharp struggle between English and German for possession of Pennsylvania. Sower might have identified the church with the German culture and language. But he did not. He published in both German and English and by his example taught that the church is not to be identified with the accidents of nationality, language, or race.

A fourth aspect of Sower's life, which especially is worth emphasizing in our day, is his steady loyalty to the marriage vow. Loyalty to marriage vows is thought of sometimes as a feminine virtue, but erroneously so. This man, while still young, had his wife swept from his side by the irresistible force of a senseless fanaticism. He bore this with dignity, quietness, and patience; it was his calamity and cross; he devoted himself to the education of his son. The key to the greatness of the son is in the character of the father. Then after fourteen years—what a romance—the wife came back to her senses and the broken home was restored. Christopher Sower's example and its influence is one to contemplate steadily and analytically in this our day.

But a major point, which no study of Sower's life dares omit, is the fact that his character matured under the influence of his personal religion. We are given the most direct insight into his personal religion in his motto. We, of today, are apt to miss the significance to Sower himself, of that motto. To choose a motto was characteristic of his times. There is a sharp contrast between the eighteenth century and the twentieth. The people of the eighteenth century lived more leisurely and more introspective lives. From the eighteenth century in the realm of literature has come the great diaries. Whoever kept a diary in the twentieth century for longer than six weeks? The only mottoes we have are mass mottoes—slogans, and catch words of the crowd. One sarcastic commentator has suggested that America's mottoes are "Break down the old sales resistance" or alternatively, "Let's do something about it."

Sower's motto was "To the honor of God and my neighbor's good." Has it occurred to you that that motto is an abridgment of Jesus' summary of the commandments? Said the lawyer, "Teacher, which is the great commandment in the law? And he said unto him, Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth and the prophets" (Matt. 22: 36-40).

"To the honor of God and my neighbor's good." It was the attempt to apprehend the mind of Jesus and to order his life by it, that matured Sower into the Good Samaritan of Germantown and blazoned his name throughout colonial America. His was the heart which "poured forth kindness as a stream." Like his Master, he went about doing good.

But as a final point, Sower recognized clearly that in his life of service, the most fundamental service of all was to promote religious and Biblical knowledge. That service which has not its roots in the unseen transcendental world, is at best a sickly plant. Humanitarianism was the cult of the eighteenth century. But Sower was a religionist—a converted humanitarian—converted to religion.

The publication of his Bible was at the same time his most characteristic deed and his greatest. He published an edition of 1,200 copies and sold them for 18 shillings a piece. Up to that time the usual price of a German Bible in America had been 95 shillings. In purchasing power a shilling may be equated approximately to the present dollar. So we see what this publisher did for the poor German colonists, many of them isolated in the wilderness, and many others working as indentured servants under English masters and homesick in an alien environment. When people were too poor to buy a Bible, and desired one, this man of God gave it from his own resources. He and his son gave fifteen months of time to tedious toil without compensation to make possible the first edition of the Bible. While the second edition of the Bible in 1763 was a

financial success to the publisher, the edition of 1743 was a religious charity, carried through on a scale that for its day was a large financial operation. The publication of the Sower Bible on its financial side was an immense charity with a religious purpose.

That purpose was compounded of a faith and a vision. The last paragraph of the Preface to his edition of the Bible is, I believe, the noblest paragraph Sower, Sr., ever penned. In it we see the faith that moved him—and his faith is the basic and fundamental faith of a Dunker. In it we see the vision which moved him—and his vision is nothing less than the final consummation of the kingdom of the Lord Christ himself. I close with that paragraph. Sower writes:

"Because we are assured that whosoever reads the Scriptures with an upright heart, to him the Holy Spirit reveals within the heart the true meaning at the reading itself, and as every believer undergoes such an experience in himself individually, so one believes assuredly that the time nears when the whole earth shall be full of the knowledge of the Lord (Isa. 11: 9) and there shall be no need that brother teach brother and admonish him to know the Lord (Jer. 31: 34). But they shall all be taught of God, both small and great, when he shall pour out his Spirit on all flesh, that sons and daughters prophesy, young men see visions and the old men dream dreams, and his Spirit shall flow upon his servants and handmaids (Joel 2: 28-32). So will he himself make clear his meaning, and show his might, yea verily, be the Word itself.

"For this join in supplication, whosoever can pray.

"Come quickly, Lord Jesus."

Battle Creek, Mich.

One Way to Get Religion

BY ROY WHITE

"And they said, These are thy gods, O Israel, which brought thee up out of the land of Egypt" (Ex. 32: 4b).

Undoubtedly the religion of the impatient Israelites, as described in Ex. 32: 1-6, revealed more of the carnal weakness of men than it did of the will of God. Yet it had many points in its favor:

The people were ready to follow some religion and nothing better seemed immediately available.

A leader with wide experience was available at that time (Ex. 7: 1, 2).

These people were familiar with this accepted form of religion. Another religion would require more effort in organizing and might encounter more opposition.

This religion had powerful and influential sponsors.

It was based on ancient traditions.

It was sponsored by men of the highest scholastic standing.

Aaron was a busy man, with many responsibilities; he had no time to revalue accepted religious concepts.

Everyone seemed to agree that the religion was right; surely two million people could not be wrong.

Evidently cattle were the economic salvation of a nomadic people. If it was going a bit too far to make gods of these cattle, yet it was safer for the leader personally to yield to the demands of the majority, and thus avoid belittling the things they venerated.

So Aaron led his people where they asked to be led and the response to their religion was spectacular. The services were crowded and the crowd was enthusiastic. About the only man absent was Moses, and the only thing lacking in their religion was the spirit of God.

Chicago, Ill.

Germantown Sower Bicentennial Program

BY SARA C. SHISLER

Memorial Day dawned cool and cloudless, an ideal day for worship and fellowship. The historic, ivy-covered Germantown church with doors ajar extended a beckoning welcome to about five hundred people who attended the morning session.

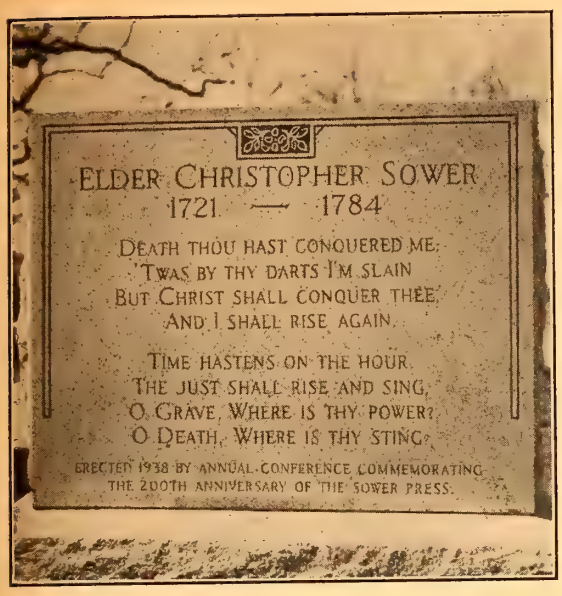
At ten o'clock, Bro. J. I. Baugher of Hershey, Pa., the chairman for the day, opened the service with very appropriate thoughts on the purpose of the program, with special emphasis on the fact that it is very fitting that we thus honor the Sowers, who are so worthy of our honor and appreciation. The audience was serious, expectant and attentive. The chorister for the day, Bro. Henry Gottshall of Souderton, Pa., then led the audience in singing "I Love Thy Kingdom, Lord," and "Faith of Our Fathers."

The Devotions as of 1738 were in charge of Bro. G. N. Falkenstein of Harrisburg, Pa. He traced the early history of the Church of the Brethren up to that year briefly in order to give the background of the church in 1738. He read Luke 14: 25-33 in German from his grandfather's Bible. This scripture was chosen because it was one used very frequently by the church fathers, especially at baptismal services. The prayer following was in English and was closed with the Lord's Prayer in German, prayed in unison. This was followed by several verses of a German hymn lined and led by Bro. Hiram Eshelman of Mt. Joy, Pa. The hymn selected was "Mein Gott, Das Herz Ich Bringe Dir." The response showed that many today still love the language of their forefathers.

The first address of the morning was by Dr. M. A. Stuckey of Ashland, Ohio, the subject, "Our Common Heritage to the Time of the Sowers." Dr. Stuckey is a teacher in Ashland College and is a member of the Brethren church. His address was rich in fact, inspiration and challenge. His aim was to investigate some of the elements which enter into our common heritage, and he enumerated six "well-nigh eternal privileges" bequeathed to us by our ancestors from Germany.

It was very appropriate that at the close of this message the congregation should sing "Am I a Soldier of the Cross?"

Bro. Roland Howe of Philadelphia, Pa., gave the second address of the morning on the theme, "The Life of the Sowers." He gave a challenge at the opening of his mes-



sage with the thought that we can not in good conscience reap the yield of yesterday's sowings without also sowing and passing it on to coming generations. Bro. Howe's portrayal of the life of the Sowers was all-inclusive and forceful.

The morning session closed with the singing of "A Charge to Keep I Have" and a closing prayer by Dr. Stuckey.

The noon hour proved once again the reality of the tie that binds us and makes us brethren. The Germantown congregation, our hosts for the day, extended to their guests the use of the church and grounds for eating lunch, and also served coffee and sandwiches.

The afternoon session opened at 1:30 o'clock with the singing of the hymn, "For Christ and the Church." Rev. A. V. Kimmel of the Brethren church of Philadelphia, had the invocation. Following the invocation, Bro. Eshelman led the audience in singing a German hymn.

The next part on the program was greetings from the Germantown Historical Society extended by Mr. Elliott, their representative. The chairman then asked that if there were representatives present from other historical societies they should respond with a short greeting. There was a response from the following: The Montgomery County Historical Society, The National Brethren Historical Society, The Fort Washington Historical Society, The York County Historical Society, The Huntingdon County Historical Society, and the Historical Society of Middle Maryland.

A recognition service followed. The chairman, Dr. J. I. Baugher, asked all in the following groups to stand and a count was made:

Those present by the name of Sower—11
The Sower descendants present—30
Those present living outside of Pennsylvania—14
Those from Eastern Pennsylvania—(about) 200
Those from Southeastern Pennsylvania—50
Those from Southern Pennsylvania—14
Those from Middle Pennsylvania—4.

The Souderton a cappella chorus, directed by the chorister, rendered the special music of the afternoon. Their renditions were in keeping with the spirit of the meeting.

One of the numbers rendered was the Sower Memorial Hymn, written by Christopher Sower and set to music by Henry G. Gottshall, one of his descendants.

There were two addresses during the afternoon session. The first on the theme, "The Educational Influence of the Sower Press," was made by Dr. C. C. Ellis, president of Juniata College, Huntingdon, Pa. He spoke with his usual seriousness and earnestness. He spoke of three periods of educational influence of the Sower Press and pointed out the fact that in each period the predominating influence has been moral and spiritual. He stressed the fact that the kind of influence the Sowers left was far-reaching and that which touched the deeps of the significances of the human soul. He said that their influence was radial and linear, and he summed it up by saying that the Sower influence was potent, vital and almost perpetual.

Immediately following the address the congregation sang, "O God, Beneath Thy Guiding Hand."

The last address in the church was delivered by Bro. C. D. Bonsack, secretary of the General Mission Board, Elgin, Ill., on the subject, "The Bicentennial Challenge." The audience had been challenged all day, and was ready for a supreme challenge. Bro. Bonsack was the man chosen for that task and he led the service to a high climax. He emphasized the practicability of the faith of the Sowers, their Christian poise and balance, their challenge to us to lead out in aggressive dependability in an age of change, and their challenge to us in their wise and generous use of money. He said that we must have a new sense of life's purpose and of personal responsibility. The Sowers were an example of Christianity which reduced religion to terms of life.

The heart of all the messages might be summed up thus: The Sowers were the gospel incarnate in human life. They lived and achieved so greatly and so unselfishly that their influence still lives vitally today and will continue to live. The challenge comes to us to incorporate into Christian living the great eternal principles for which the Sowers lived. The entire program was marked with reverence, and dignity and solemn purpose. Our chairman, Bro. J. I. Baugher, was the right man in the right place. Every one who had part in the program was earnest and capable.

The Bicentennial Offering was then called for. Bro. J. N. Cassel, chairman of the Marker Committee then told the audience how to reach Methacton cemetery for the service there. He explained that the marker was a simple one in keeping with the life of the Sowers, the cost being two hundred and twenty dollars. The meeting closed with one verse of "Blest Be the Tie That Binds" and a closing prayer by Bro. Bonsack.

A large number of people joined the pilgrimage to the cemetery about fifteen miles away. The estimated number there was about four hundred, forty of the number not having been present at the church. It was a sacred moment on sacred ground when the audience sang very reverently, "Faith of Our Fathers." Bro. H. S. Replogle, a member of the Marker Committee, had the invocation. Mr. Kirke Bryan, attorney-at-law, representing the Montgomery County Historical Society brought the greetings of his society in an appreciation of the Sower Press and in a challenge to emulate in our lives the principles which made them great. Bro. M. C. Swigart, pastor of the Germantown church, gave the dedicatory message at the close of which the marker was unveiled by Mrs. James Fry and her son Gilbert Fry, Sower descendants. Dr. C. C. Ellis led in the dedicatory prayer.

The marker is a simple marble slab, beautiful for its simplicity.

Souderton, Pa.

OUR MISSION WORK

An Oasis in the Desert

BY F. H. CRUMPACKER

We have been living in the parched desert so far as outside help and opportunities are concerned. Our job has been very much concentrated. The war conditions in the district make travel difficult and all of the officials advised us not to go far afield. This means that our large country field is suffering. We can not even call on the membership in the rural places.

But since we can not go afar to work, we are doing some special work locally. The effort has already been fruitful. During the past week we held a special class for inquirers. We had in the class about one hundred fifty. At the end of the week when we made a final examination of those seeking admittance into the church we found that 110 were in a fit condition to come into the church by baptism at this time. Others even begged to be allowed to come and be baptized, but our official body felt that some must wait for another time. They who were seeking submitted rather easily for we pointed out that they had not attended faithfully in the Bible classes. Many made definite decisions to be faithful and will be ready for the fall and winter campaign if all goes well with them and us. It was a great inspiration to see the Chinese pastor, H. C. Yin, lead them into the baptistry and immerse them in the name of the Father, Son and Holy Spirit. The date was April 23, 1938. A coincidence, not noted until the list was completed, was that half of the number were women and girls and exactly half were men and boys. The most of the folks were adults. Several came from the business group in the city. Another thing that we all appreciated was that nearly the entire group was literate. Only two or three are illiterate. This is not only the most we have ever taken into the church here at any one time, but we think it is by far the best group taking it all in all and considering their preparation that we have ever had.

We have had a morning prayer service at the church for about six months and the average attendance has been about seventy-five. Today there were about 120 present and the interest is good. Many are learning to testify and pray in public. Several have led the morning prayers that never had taken any public part before. We have had a regular noonday Bible class for the last six months, and it has also been well attended. Now we have about a hundred and there is no trouble to keep the interest going.

In addition to this general work, the work among the women has taken a new emphasis. Many of the younger women preferred to stay in school rather than go to their homes, and so our women's Bible class came to be so much desired that we literally had to turn some away for lack of space. In all we have nearly 200 women, mostly young women, who are doing regular Bible study work. We have more than a hundred children who are getting regular teaching in a special Bible school and this will surely bring results for the kingdom. We believe "My word shall not return to me void." Surely the folks are learning of the Redeemer these days.

All around there is dire need. The church is giving relief as far as funds will reach. We can not write in detail and so we are afraid that the home church is not responding. Our mail is censored and we can only



Who From Their Labors Rest

Jennie Miller and Mary Shull were stepsisters, but they were closer to one another in their understanding and sympathies and purposes than are many sisters. In 1920 Jennie and Mary both sailed for India. Jennie was located in the Gujarat field and studied the Gujarati language. Mary was located in the Marathi district and studied the Marathi language. Both were faithful mothers in their homes and both gave themselves wholeheartedly to the service to which they had dedicated their lives. On March 18, 1932, Jennie passed away, and a little more than three years later, on Aug. 15, 1935, Mary laid aside her earthly tasks. A distance of 120 miles separates their graves, for Jennie sleeps at Anklesvar and Mary rests at Dahanu.

Missionary graves in a foreign land are silent, yet powerful witnesses to a love for Christ which can not be stilled, even in death.

Above: Grave of Jennie Blough Miller, Anklesvar, India.
Below: Grave of Mary Speicher Shull, Dahanu, India.

Photos by Sadie Miller

say that a hungry look is on the face of hundreds these days in our community. We will gladly help if you will give us the word. At our love feast that was held after the baptisms we had about 260 who came to the table and communed and the spirit was wonderful.

On the next day we had an experience meeting and several gave blessed testimonies. Rumors of many kinds and degrees come to us and so we have learned to trust and go ahead with our program as best we can. We are so glad for the season of refreshing after so long a dry time. May the Lord bless and keep his church alive in the world.

Ping Ting, China.

The Secret of Success in Missions

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty; the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions and longs for more of a missionary spirit in the church, pray first and most that in every believer personally, and in the church and all its work and worship, the power of the indwelling Spirit may have full sway.—Andrew Murray.

A Life Centered About God's Will

"Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower, on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God. But to know his will, and do it, calls for absolute sincerity, absolute honesty with one's self, and it means using one's mind to the best of one's ability."—Madame Chiang Kai-shek.

Women's Work in Northern Missouri

Mrs. S. L. Hogan, Norborne, Missouri

The women of Northern Missouri met for a business meeting October 23 at the Rockingham church.

Our president, Mrs. J. H. Mathis, Plattsburg, Mo., presided. Mrs. J. W. Gish, Leonard, Mo., was elected vice-president. Mrs. Perry Williams, Plattsburg, Mo., and Mrs. Goldie Newham, Richmond, Mo., were retained as Director of Missions and mothers and daughters respectively. Mr. Harlan Smith and family gave a very interesting playlet, "Life in China." The men's chorus under the direction of Miss Hope Sherfy gave two numbers which were enjoyed.

Monthly Financial Statement

During the month of May contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $9,292.07. The total received for the year beginning March 1, 1938 was $21,668.18, detail as follows:

	Receipts for May	Total receipts since 3-1-38
World Wide Missions	$ 1,175.79	$ 3,342.21
Women's Work Project	298.07	1,178.97
Home Missions	147.96	209.58
Foreign Missions	130.34	704.85
Junior League Project	26.28	64.70
Intermediate Project	26.91	26.91
India Mission	35.00	78.75
India Boarding School	15.26	51.62
India Share Plan	81.25	243.75
India Missionary Supports	739.03	2,120.70
China Mission	171.03	570.66
China Share Plan		87.00
China Missionary Supports	313.59	1,027.62
South China Mission	5.00	60.00
Africa Missionary Supports	500.02	1,388.47
Africa Mission	82.74	514.26
Africa Share Plan	97.25	243.23
Africa Leper	20.00	42.70
Conference Budget Undesignated	3,530.84	5,599.54
Conference Budget Designated for—		
Board of Christian Education	992.53	2,522.47
Bethany Biblical Seminary (at Elgin)	29.50	119.50
Bethany Biblical Seminary (at Chicago)	95.00	253.67
General Education Board	67.28	85.32
Conference Budget Share Plan	32.87	44.87
Youth Serves	678.53	1,086.83
Total Budget items	$9,292.07	$21,668.18
Non-Budget items—		
China War Relief	234.53	770.68
China—Spain Relief	47.20	340.45
Spanish Relief	436.16	752.02
Special Peace Fund	1.00	5.80
	$10,010.96	$23,537.13

The following shows the condition of General Mission Board foreign and home mission finances on May 31, 1938:

Income since March 1, 1938	$21,467.78
Income same period last year	20,140.49
Expense since March 1, 1938	47,496.79
Expense same period last year	37,998.85
Mission deficit May 31, 1938	2,633.08
Mission surplus April 30, 1938	5,558.96
Decrease in surplus May 31, 1938	8,192.04

What to Pray For - - *Week of June 25 to July 2*



MARY SCHAEFFER

Since December Sister Mary Schaeffer and Sister Anna Hutchison have been at the Show Yang station. Although the regular type of mission work can not be carried on, they have been as busy as could be doing the many things which have to be done in a compound filled with refugees. Ministering to the needs of the people and teaching classes and conducting services, as well as studying the Japanese language, have kept them very busy. Within a period of nine months two Gospel Messengers had reached them and they rejoiced in the news from the home church. In April, Bro. Bright and Dr. Parker visited them and took in some papers and letters and they were almost overjoyed. Bro. Bright expected to remain at the Show Yang station.

Since they do not know what a day may bring forth and are trusting the Father day by day as they endeavor to serve him, let us pray that their labors may be richly blessed.



ANNA HUTCHISON

KINGDOM GLEANINGS



Gramstorff Bros., Inc., Malden, Mass.
Artist, William Hole.

SHARING SERVICE WITH THE LIVING CHRIST

Calendar for Sunday, June 26

Sunday-school Lesson, Sharing Service With the Living Christ.—Mark 16: 1-8, 14-16, 19, 20.

Christian Workers, Religion in the Home.

B. Y. P. D., Fascism and Communism.

Intermediates, Jesus the Prince of Peace.

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Gains for the Kingdom

Two baptized in the Monocacy church, Md.

Fifteen baptized in the Martinsburg church, W. Va.

Eleven baptized in the Maple Grove church, Md., Bro. Peter Garber, evangelist.

Two baptized and one received on former baptism in the Turkey Creek church, Ind.

Eleven baptized in the Snake Spring Valley church, Pa., Bro. Charles Helsel, evangelist.

One baptized in the Quemahoning, Maple Spring church, Pa., Bro. John Geary, pastor-evangelist.

Thirty-five baptized and eight reclaimed in the Raven Run church, Pa., Brother and Sister D. I. Pepple, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jonas Sines of Oakland, Md., Sept. 25, in the Sunnyside chapel, W. Va.

Bro. Carl Hilbert of Hagerstown, Ind., began June 19 in the Ozark church, Mich.

Bro. E. S. Coffman of Elgin, Ill., June 27 to July 17 in the Brethren circuit of churches in Michigan composed of Lake View, Marilla and Harlan.

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Personal Mention

Sister Elsie Shickel of Anklesvar, India, was the farthest-from-home visitor at the Publishing House on last week's Friday.

Bro. Cyrus Funderburg and wife of the Donnels Creek church of Southern Ohio surprised us with a Saturday morning call on their way back from the Lawrence Conference.

Bro. M. J. Weaver, pastor at Lancaster, Pa., and a former pastor of the Elgin church, his good wife, his brother Calvin and wife of Windber, Pa., made up one party of post-Conference visitors at the Messenger offices.

Bro. Paul Sanger, son of Bro. S. A. Sanger of sacred Virginia memories, is now pastor of a Congregational church at Chaplin, Conn. On their way to a conference at Beloit, Wis., last week, he and his good wife honored the Messenger offices with a friendly call.

With two platform men like Floyd E. Mallott and Rufus D. Bowman Camp Mack looks forward to a great "Fourth," Monday, July 4. Bro. Mallott speaks in the morning on Christianity and Democracy and Bro. Bowman in the afternoon on Developing Christian Leaders.

Brother and Sister John Weller of Hutsonville, Ill., celebrated the sixtieth anniversary of their marriage as long ago as March 17 but the information did not reach us in time for earlier congratulations. Sixty years of faithful wedded life warrant our grateful recognition in an age when the sacredness and permanence of the home are so seriously threatened.

Bro. Leander Smith and wife are now located at 711 West Maple St., Springdale, Ark. "We found a little group of faithful members here who are very responsive to the gospel message. I would like very much to get in touch with any isolated members in Northwestern Arkansas, or anyone interested in our church. We are here to serve the people of this community. . . . If any should pass through Springdale, stop and worship with us."

Bro. C. E. Dresher of La Verne, Calif., was little known to fame. If you attended the La Verne Conference of ten years ago, you may recall that the head usher seemed extra thoughtful of the aged, hard of hearing or otherwise infirm. That was "Uncle Charlie." The sick and the bereaved always found in him a special friend. His long and distressing illness came to a peaceful end on June 5. There is plenty of room in the world for many like him.

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Miscellaneous Items

Sunday schools of Northern Indiana, Middle Indiana and Northwestern Ohio should take advantage of scholarships to the Camp Mack Training School July 4-9. The laboratory school, junior camp and ministers' training should be of interest to many.—L. W. Shultz.

Open air union church services will be held in Springfield, Ill., on the seven Sunday evenings from July 17 to August 28. "Audiences ranging from 900 to 7,000 persons in a single evening have attended these services since their inauguration in the summer of 1917."

Echoes From the Lawrence Conference

(Continued From Page 9)

this subject in the MESSENGER not long ago by our representative on the Society Advisory Board, Bro. M. C. Swigart.

The Conference Comes to Life

The first and only real discussion of the morning came in connection with the report of the Committee on Legal Counsel for Conscientious Objectors. There was actually some pretty sharp difference of opinion in evidence. Their report also was published in the MESSENGER some weeks ago.

The point in dispute was whether the report went into too much detail in prescribing what a conscientious objector to war service may or may not do. Some felt strongly that it did, holding that more liberty of conscience should be granted the individual member. Others argued with conviction that the report should stand, holding that any elimination of the sections in question would be a weakening of our peace testimony. Interest was at a high point when the hour of adjournment came. So action on the report went over until tomorrow morning.

The meeting this afternoon will be the Missionary Convocation. But we noticed that the moderator instructed the delegates to take their usual place, indicating thus that this climax of the Conference is now to be regarded as a business session. Which is, it seems to us, exactly as it should be.

Thinking of the Missionary Convocation

On several occasions it has fallen to your reporter's lot to tell the story of the great missionary convocation which comes on Monday afternoon. This year brings another such opportunity. Naturally one recalls certain similarities respecting such meetings, and yet each new occasion has something which sets it apart. And so today, as we sit in the balcony, and from our vantage point await the hour to begin, there is the thrill which goes with waiting for the unexpected on such an occasion.

And the unexpected immediately began to happen. For example, Bro. Otho Winger was scheduled to preside. He was in his place at the appointed time, even as one would expect. He had been kept from some of the earlier Conference sessions by a little hospital experience. Even so, he stated he was feeling fine. But since this Conference was in Kansas he felt it would be fitting that the vice-chairman of the General Mission Board preside. As you will recall, the vice-president is Bro. J. J. Yoder, a Kansas man, for more than a quarter of a century a member of the General Mission Board. Bro. Yoder graciously acquiesced, having learned through long experience that this would be the wisest procedure.

The Missionary Convocation Begins

The missionary convocation began with the singing of two great missionary hymns—We've a Story to Tell the Nations, and From Greenland's Icy Mountains. The voices of the people and the appealing tones of the organ mingled praise of the loving heavenly Father. Bro. J. S. Roller of Timberville, Va., had the opening devotions. He asked the congregation to share in the reading of Matt. 28: 18-20, and led in the opening prayer. A mixed quartet from McPherson College then sang: Are You Able?

Christ and His Influence in China

The first of the two addresses scheduled for this afternoon's program is: Christ and His Influence in China, by Minor M. Myers, a missionary to China since 1919. He began by saying that if Christ could come to China he would certainly feel at home. There are many similarities between life as it is still lived in China and life in Palestine in the days of Christ. Perhaps the most significant thing now happening in China is the change in attitude toward Christ. Many who were once indifferent, or even antagonistic, are now friendly toward the Christ. The newspapers of the land are printing articles favorable to Christianity; many Christian books are being sold; educational leaders are friendly. In many ways a new friendliness and zeal for Christ is in evidence. A wave of evangelism has been sweeping across China, and this has served to present the appealing Christ to China. Yes, you will surely want to read the synopsis of Bro. M. M. Myers' address as presented in the Mission department of a recent number of the MESSENGER. But even in that more extensive notice, there is the meagerest opportunity to tell the story of China's suffering today. Think what it means to have cities blown to pieces and fifty million people homeless! Yet, in the midst of her terrible suffering there are many of the Chinese who show a remarkably Christian spirit toward the perpetrators of China's misery.

Our Present Call to Sacrificial Service

Bro. C. D. Bonsack was the second speaker and his subject was: Our Present Call to Sacrificial Service. Quite to the point, Bro. Bonsack stressed that it is our call. We sometimes wonder why other folks don't do better. But why not each consider his own case? And the time is now. We face a present call to service. Yet not to just any kind of service—it is sacrificial service that is needed.

Four things the speaker sought to have us consider: The world's confusion and unrest with its special challenge to statesmanship in life; the paganization of civilization with its evident futility; the spirit of the fathers, and especially of the Sowers in their wise handling of their means; the sacrifices of earnest souls, es-

(Continued on Page 20)

HOME AND FAMILY

A Boy's Pockets

BY MILDRED ALLEN JEFFERY

The pockets of a boy contain
Some marbles, tops and string,
A fishhook, knife, some lead and chalk,
A spool, a piston ring . . .

A pencil stub, a broken pen,
Nails, chewing gum, and wire,
A pass key, and some rubber bands,
A piece of auto tire . . .

A Jew's harp, matches, candle end,
A button, safety pin,
Some paper, and some colored glass,
A spark plug, and some tin . . .

Some cookie crumbs, some sand and rocks,
A valve cap, empty shell,
A badge, tin foil, a bottle top,
A slingshot, and a bell . . .

A gun, some caps, a fancy charm,
A canceled stamp, a slug,
A bead, tack, corkscrew and a cork,
A pill box and a bug.

All this his pockets hold, and more—
But here is something funny:
Among his treasures you will find
There's not one cent of money!

Hawthorne, Calif.

Stand By, Mothers!

BY FLORENCE S. STUDEBAKER

When Nelson Eddy, a noted baritone singer was congratulated on his success in which the word *lucky* was emphasized, he answered: "Rather than speak of hours of perseverance and study, the world could have spoken about my luck and spoken truly if they had referred to my good fortune in having a mother who stood by. She believed with George Eliot, that by desiring what is perfectly good, even when we do not quite know what it is, and can not do what we would, we are still part of the divine power against evil, widening the skirts of light, making the struggle with darkness narrower."

Mothers, stand by when tasks are hard! What an inspiration is a smile, an encouraging word, a look from loving eyes that says plainer than words: "I believe in you, my child." Can you value the glory and the beauty and the hope of the rainbow painted by a million angels as a harbinger of peace and happiness? Can you value the beauty and fragrance of a million violets let loose on a frolic? Can you paint a lily white? Can you burnish the lustre of a twinkling star? Can you improve the song of the nightingale? If you can, then you can value inspiration, for it is like the sap in the trees, like the spring in the watch, like the stem in the engine, like the sparkle in the diamond, like the heart of man and the Soul of God. Part of your business as mother and homebuilder is to give inspiration to all that is good in life, and to build into little lives those qualities that fit them for a better life wherever they live and serve.

Henry Ward Beecher says: "Home should be an oratorio of the memory, singing to all our after life melodies and harmonies of old-remembered joys." If home is an oratorio, then the mother is the natural director. Imagine a great concert hall with players ready, instruments in tune, eager crowd waiting and then no director appears to take charge. Someone has to assume control; someone who understands in the minutest detail the task to be performed. A person can not be picked at random to direct the great orchestra. Unless the director can be produced, pandemonium reigns.

God placed woman in the home for a purpose. If she is to direct the oratorio she dare not leave the task for other minds less competent. She must be on hand to organize the players, to train, to love and inspire. One can easily imagine the disaster to the modern home when the director is off night after night for bridge or movie or other social functions, and where triangle affairs flourish in the preparation of divorce court material.

In his book, *Problems of Christian Life,* G. W. Fiske relates the story of a family living in an apartment where the children were not encouraged to bring their friends. They played elsewhere. They saw little of the father for he left early and returned late from work. "The children's craze for movies was quite willingly indulged. This left the whole apartment free for the bridge party, the children understanding they were to retire immediately on returning home. Rather indefinite complaints had reached the Harpers while their son was in school, but they were too engrossed with their own social adventures to be bothered with his. But when the lad was arrested for robbing a gas station in his first year out of school, both parents suddenly realized the ghastly cost of their neglect. Now thoroughly alarmed, the mother on making inquiries regarding her daughter, discovered that her membership in a school sorority had been a convenient blind for a series of secret dates at roadside houses and much wild motoring."

Many mothers would be shocked should anyone accuse them of allowing housework to take precedence over love. A little girl once said: "My mother'd love me a whole lot if she wasn't so busy." She was hun-

grily watching the leave-taking of a little companion. "You see she has pretty much housework to do." How many times have you heard a child ushered from the house with, "Now run along and be good, son; mother is too busy to play with you"?

How the child yearns for mother's companionship in play! How many eager questions are whispered in the ear of another because mother was not free to give an hour of fellowship to son or daughter.

A little message came to me through the mail from a busy mother who plans her daily program with definite time set aside for the six-year-old. "George and I are going for a walk in the woods this morning. We are studying birds and flowers. He enjoys it so much when I go with him." And this came from a busy mother with housecleaning, gardening and spring sewing on hand!

Stand by, mothers. Your leadership and the impressions you make upon your children are far more important than fancy menus and social functions. May your children say of you in later years: "I do not remember whether there was dessert for every supper or not, or whether the porches were given a daily scrubbing, but I do remember and cherish all the mother and daughter times we had together."

Franklin Grove, Ill.

Compliments

BY CHESTER E. SHULER

YEARS ago, according to a story I have heard, a small girl paused at a very busy street crossing in London. She wanted to cross the street, but amid the rush and roar of traffic she was afraid to try. So she stood there, gazing intently into the faces of the people who passed her by. Some of them looked careless, some harsh, some were in great haste. She did not find the one she sought until at length an aged man, rather tall and spare, and of grave yet kindly aspect, came walking down the street. Looking up into his face, she seemed to see in him the one who would help her, and so she went up to him and said timidly:

"Please, sir, will you help me over?"

The old man saw the little girl safely across the street, and when he afterward told the story he said, "That little child's trust was the greatest compliment I ever had in my life."

And that man was Lord Shaftesbury. He had received honors at the hands of a mighty nation; he was complimented with the freedom of the greatest city on the globe; he received the honors conferred by royalty. Yet the compliment which he most greatly appreciated was paid by a little, unknown girl, who singled him out in the jostling crowd of a London thoroughfare, and *dared to trust him,* stranger though he was, to protect and assist her.

But then, a child's insight into an adult's heart and life is often uncannily keen and accurate.

Harrisburg, Pa.

The Parable of a Prodigal Father

Selected by Ezra Flory, Goshen, Indiana

A CERTAIN man had two sons, and the youngest of them said to the father: "Father, give me the portion of thy time, thy attention, and thy companionship and thy counsel which falleth to me." And he divided unto them his living in that he paid the boys' bills and sent them to a select preparatory school and to a dancing school and to college, and tried to believe he was doing his full duty by them.

And not many days after, the father gathered all his interests, aspirations and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy, and there he wasted his precious opportunity of being a chum with his own sons. And when he had spent the very best of his life and had gained money, but had failed to be satisfied, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship; and he went and joined himself to one of the clubs of that country and they elected him chairman of the house committee, and president of the club and sent him to congress. And he would fain have satisfied himself with the husks of which other men did eat and no man gave to him any real companionship.

But when he came to himself he said: "How many men of my acquaintance have boys whom they understand, and who understand them; who talk about boys and seem perfectly happy in their companionship of their sons, and I perish here with heart hunger. I will arise and go to my son and will say unto him: "Son, I have sinned against heaven and in thy sight. I am no more worthy to be called thy father; make me as one of thy acquaintances." And he arose and came to his son.

But when he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven and in thy sight, I am no more worthy to be called thy father; forgive me now and let me be thy friend." But the son said: "Not so, though I wish it were possible; but it is too late! There was a time when I wanted companionship, and counsel, and to know things, but you were too busy; I got the companionship and I got information, but I got the wrong kind, and now I am weary in soul and body. There is no more heart left in me. There is nothing you can do for me; it is too late! *Too late!*"

Echoes From the Lawrence Conference

(Continued From Page 17)

pecially of the three missionaries who disappeared. Then Bro. Bonsack told of two quarters which came to Dan West for those suffering in Spain. One thoughtful young woman, thinking of all that is happening in Spain, went without her supper in order that she might have something more to give. Can you, will you match such sacrifice?

A Time for Action

What should one do in view of our increasing knowledge of need? At the missionary convocation Bro. H. Spenser Minnich directed our thoughts to the special challenge implicit in this year's missionary offering. There were moments of silent prayer, after which the China missionaries on the platform sang Sister Minneva Neher's favorite song, entitled Living for Jesus. As verse by verse was sung the audience caught up the tune, and hummed it as an accompaniment.

And then the ushers waited on the audience. While this was taking place a couple of interesting things happened. There was sent up a note with six dollars. The note explained this was the surplus from the offering taken to cover the expenses of the Sower pageant. The members of the cast came to Lawrence Conference at their own expense. This surplus was contributed to the missionary offering. Then, on the platform was a famous black suitcase. It was purchased originally by Bro. J. H. B. Williams and used on the trip which cost his life. Later it was used by Bro. C. D. Bonsack and Bro. Otho Winger on trips around the world or to Europe. Every year it is home it goes to Annual Conference and in it are put the bags containing the Conference Offering.

New Missionaries Introduced

The list of new missionaries going out was as follows: Brother and Sister Herman Landis who are already on the Africa field; Bro. Howard Sollenberger, son of Missionaries O. C. and Hazel Sollenberger, for a two-year term in relief work, who has started for China; Sister Evelyn Frank of Indiana, a registered nurse for Africa, was our first missionary to be set apart by the laying on of hands.

Closing Moments of the Convocation

The Amsey Bollinger family as represented on the grounds sang a song: Hast Thou, O Lord, a Work to Do? The quartet was composed of father, mother, son and daughter.

The prayer of consecration was by Bro. E. C. Woodie, and this closed with a quartet singing Speed Away.

At this point the various groups sitting on the platform were introduced.

Bro. Otho Winger had the closing prayer. He remembered the lost missionaries, praying if still living that they might be restored, if they have made the supreme sacrifice that we might be reconciled.

Between Sessions on Monday Evening

Your reporter found two interesting spots between sessions on Monday evening. A Mt. Morris College reunion was announced, and well knowing that this college had been merged some years ago, we wondered what the reunion would be like. Well, when we dropped in there were fifty or more Mt. Morris College alumni and friends in the assembly room at Marvin Hall. Bro. Forest Eisenbise was in charge and Bro. Hendricks was answering some questions about what had finally become of the college buildings and grounds. And so through the years the spirit of Mt. Morris College goes marching on.

And then we walked over to Fraser Hall. The doors were closed and the blinds pulled. We knew that moving pictures on Africa were to be given. But we were not quite prepared for such a realistic presentation. The room was crowded and stuffy, but we suspect that not many noted this since Bro. Bittinger was showing what we took to be the new pictures telling the story of some of the characters that appeared in the mission story entitled: In the Land of the Monkey Bread Tree.

A Charge to Keep, I Have

There is a solemn majesty about this hymn that always brings a thrill to your reporter's heart. Yes, we know there are those who do not like its sentiments. We are only saying, A Charge to Keep, I Have always so affects us, and especially so did it at the Monday evening worship hour with the stately tones of the organ adding to the tribute of musical praise. Then came, Beneath the Cross of Jesus, another of the beautiful hymns of the church.

A deserved bit of recognition came at this point in the service. Bro. Wm. Beery was introduced as the oldest music leader in the Church of the Brethren. He is a member of the Allotted Time Quartet which you may have heard over the radio.

Bro. James Elrod of Wichita, a member of the Committee of Arrangements, had charge of the devotional period. He read the Twenty-Third Psalm, made appropriate comments and led in prayer. He also arranged for that inspiring solo by Bro. Nevin Fisher, who has so ably directed Conference music. Bro. Fisher sang: Forward to Christ. It was also at about this time that Sister Ruth Weybright, teacher of piano and organ at Bridgewater College, was given a bit of recognition for her wonderful contribution at the organ.

The Challenge of Our Conference

What would you say was the challenge of the Annual Conference of the Church of the Brethren? This was the assignment of Bro. J. W. Lear for the evening preaching hour. And that he was fitted to say something on this point you may know from the fact he has attended every Conference—thirty-seven in all, since 1902. And for good measure he attended several before that time. But to the challenge of Conference. Bro. Lear stressed four considerations. There is the priestly challenge of our Conferences, or the contribution it makes toward conserving the great principles, ideals and sacraments that have come down for the past. Complementing and correcting any overemphasis on this point, is the prophetic factor. Conference is also a challenge to revalue and to look ahead. Conference lifts up essential institutions—this year the home, school and church. The fourth challenge of our Conferences is the challenge to service. And so it is quite evident we need our Annual Meetings; indeed, could not get along without them.

The final word was the announcement of the amount of this year's Conference Offering. Some friends of missions who got a letter, releasing a less figure, should make special note that the final figures show an offering of $51,316.44, as against $50,983.42 for last year. The year's increase was $333.02. It was the last minute arrival of more than $7,000 from the district treasurer of Eastern Pennsylvania which turned the tide. And so there were hearty congratulations for Eastern Pennsylvania.

Tuesday, June 14

The Business Session Resumed

TUESDAY morning, after a night of refreshing sleep, the people sang, How Firm a Foundation, as though they were ready for a day's work. Bro. F. S. Carper led in the opening prayer, the congregation uniting with him in the Lord's Prayer.

The Credential Committee reported the total of the delegate body had reached 403.

Business was resumed at the point where discussion had broken off on the peace question. A substitute to the motion up for consideration was introduced and quickly passed. It was to the effect that appeals for assistance growing out of a war situation should reach Conference through the proper channel. Then, with the report of the Committee on Legal Counsel revised to include protesting all taxation for war purposes, it was passed.

Location of Conference for 1939

The calls for the 1939 Conference were read and the answer of Standing Committee offered. Somebody moved this answer, and almost before we could write it down the meeting was granted to the Central Zone.

Lawrence Conference Resolutions

In order to give more opportunity for reactions to Conference resolutions, and also time for the incorporation of any suggestions, they were presented at this stage of the meeting. As amended the Lawrence Conference Resolutions are as follows:

To the 152nd Annual Conference of the Church of the Brethren assembled in Lawrence, Kansas., June 8-14, 1938, your committee begs to submit the following resolutions:

We wish to express our thanks to the University of Kansas, who have so graciously given us the use of their beautiful buildings and grounds; to the Chamber of Commerce of Lawrence; to the Committee of Arrangements and to everyone who has contributed to our convenience and comfort.

Nonconformity and Simple Life

We are celebrating this year the two-hundredth anniversary of the founding of the Sower press. The Conference therefore feels that it is an opportune time to remind ourselves of those ideals and spiritual values we have inherited from the fathers. Memories can have more than a sentimental value if they enable us to recapture the values of the past and build them into our lives. Those men possessed qualities which we need to perpetuate. Their devotion to the Bible, their passion for education, their missionary zeal, their spirit of brotherhood, their honesty and their integrity—these should not only compel our admiration but challenge us to better living.

We are living in an age when it is increasingly difficult to hold fast the virtues and ideals of the Christian religion. We are faced at every point by a pagan philosophy thoroughly material and sensuous. However, it is so interwoven into our civilization that it often receives social approval and appears respectable. We need to remember that to be Christian, we must be Christlike; that we must test our lives by his standards. We can not hope to be Christian if we incorporate into our lives that which is pagan, nor can we redeem society if we partake of its sins. The cause of Christ will go forward only through lives which have been transformed by a vision of Christ and by the dynamic of his spirit.

Facing this situation we will do well to stress those principles of nonconformity and the simple life of the fathers. The following we feel are the more critical tendencies prevalent today against which we must guard.

(1) As a by-product of an economic system built too largely on greed, there is a mad desire for economic shortcuts, to get something for nothing. Immense sums of money are thrown away on games of chance, slot machines, bank nights in the movies, so-called "pay days," horse racing and the stock market, with the hope of quick and easy gain. The damage to the moral fiber is even more serious than the money loss.

(2) There seems to be a persistent campaign to exalt the sensuous and immoral. Many movies are frankly bad: too many radio programs are cheap and suggestive; the daily newspapers cater too much to the sensational; the moral tone of magazines is declining; there is a flood of pornographic (obscene) literature and pictures set before the eyes of our youth.

(3) Due to persistent propaganda, the drinking of alcoholic liquors is growing by leaps and bounds, tobacco sales are being pushed without regard to health or morals, the increase in the use of drugs is appalling. This whole traffic is being given an appearance of respectability.

(4) There are many elements in the social life of this generation such as dancing, card playing and the like which do not make for Christian character. The increased leisure time has too often not been used for wholesome recreation and cultural advancement. Commercial interests have taken the opportunity to promote amusements which are either demoralizing, or at the best empty of real value. If these doubtful practices be incorporated into the life of the church by our patronage and practice, they will lower her standards and make her pagan.

(Continued on Page 23)

THE CHURCH AT WORK

ADMINISTRATION

It Occurred to Me

(An Autobiography by Muriel Lester)

By Merlin C. Shull, Nappanee, Indiana

One could scarcely hope to find a more fascinating biography. Many readers will, of course, find viewpoints with which they do not agree. However, the writer is so free from conventional inhibitions, so humble in her attitudes, so thoroughly unselfish in her devotions and so world-wide in her interests that even the most critical must pause to restudy his own way of thinking and living.

What a challenge to find a well-bred lady with every opportunity for leading a life of ease, pleasure and social-climbing consecrating her unique abilities to the most unfortunate around the world! Miss Lester was the founder of Kingsley Hall in London, England. She did her work so unselfishly and well that India, China, the United States and many other countries have sought her leadership against entrenched evil. She is called "the Jane Addams of England." Miss Lester was one of the leaders in the last two National Preaching Missions of America.

You may need to read a few chapters of this book before you become interested unless you are already familiar with the work of this world citizen. The secret of the author's unique humility and yet her self-possession and spiritual power in dealing with humanity's greatest ills is no doubt to be found in the story of her own sickness and remarkable recovery, not only of health but of trust and serenity in God. This testimony is found on pages 63 to 68. If you are discouraged with your own life and service, or if you are content in your present state, you had better read this book!

"It Occurred to Me" is in the Brethren Loan Library.

ADULT CHRISTIAN WORKERS

The Sower Printers

1 Peter 2: 17

Sunday, July 10

Note—It is suggested that the evening be spent in discussing the lives and works of the two Sowers. So much has been printed in the Gospel Messenger, Our Young People, Christopher Sower and Son, by H. A. Brandt, The Sower Printers, by J. E. Miller (free), and The Pageant, that it seems wise to make the application to our own lives.

What lessons may adults today learn from the Sowers as to—

1. Their love for the Bible and their efforts to make it known? Anxiety to print and distribute? Willingness to follow its teachings?

2. Their reverence for God? Motto, "To the Honor of God"? The home built large enough for worship?

3. Their unselfish neighborliness? Motto, "My Neighbor's Good"? Known as "Bread Father of Germantown." A good Samaritan—see page 4, The Sower Printers.

4. Their success in business and industry? Elder Sower, it is said, mastered thirty trades without a teacher. He was never out of a job; could overcome many difficulties. J. E. Miller in "The Sower Printers," page 6, claims they were square dealers. They never used the law to collect money due them.

5. Their persevering religious activity was remarkable. They printed the Bible in several editions, printed a religious magazine, published hymns, preached sermons, opposed strife as seen in the forgiveness of his wife, suffered persecution and the loss of his property for his peace principles.

MEN'S WORK

Men's Work in Northeastern Ohio

By Howard Murray

A joint men's meeting of the churches, Chippewa, East Chippewa, Black River, and Paradise, was held in the East Chippewa church house. The president of the joint organization, A. C. M. Fetter, was in charge.

The Ladies' Aid of the East Chippewa church furnished the thirty-two men present with refreshments. A much appreciated address was given by Superintendent McDaugal of Orrville High School, Orrville, Ohio. His subject was "Facing the Light."

A short business meeting was held during which a number of the men voiced their appraisal of the men's work and their interest in its advances. Plans were made to organize local men's work groups in two of the churches not yet organized. The other two have already organized and are progressing rapidly.

The King quartet furnished special numbers during the evening.

YOUNG PEOPLE

Central Regional Cabinet Retreat

District cabinets together with their advisers from the Central Region enjoyed a week-end retreat at Camp Mack, May 13 to 15. All but two of the district cabinets were represented.

The reports brought by these various groups were most interesting and helpful and many new suggestions were found for those who are caring for the leadership in the local churches. These reports included topics on "Youth Serves," "Contacting Local Churches," "Strengthening Sunday Evening Programs" and "Personal Religious Living."

Sunday morning we all gathered around the fireplace and enjoyed the singing by the Manchester College male quartet and a challenging address by J. O. Winger on the subject of the Church. The last session was held Sunday afternoon when for a few moments we sang some of the hymns we all love so much and after a brief period of silence adjourned the meeting.

We all enjoyed very much the hospitality of Camp Mack as well as its beautiful surroundings. Plans are already in the making for next year's retreat which we hope will be even better than the one held this year.

INTERMEDIATES

Intermediate Program 1938-39

We are very happy to announce that the new Intermediate Program for 1938-39 is now ready for distribution. We believe that you will find it most helpful in carrying on your intermediate work. Not only are ultimate and immediate goals suggested, but also many ways by which these

goals may be realized. Sources for program materials are suggested as well as definite material itself. A large and complete bibliography is included and ought to be a great help to one who is seeking more literature in this field.

This program also contains dated Sunday evening topics beginning with Oct. 1, 1938. These program suggestions for Sunday evening are planned with the church emphasis in mind and are suggestive of the things that should be studied during the year.

This pamphlet is free and may be had by writing to the Board of Christian Education, 22 S. State St., Elgin, Ill.

WOMEN'S WORK

Discussion Group at Conference

Mrs. Paul K. Brandt, Holmesville, Nebr.

The first session of the Women's Work of the 1938 Conference, met at nine o'clock Wednesday morning. The joy and inspiration of meeting friends prepared the way for a unity and warmth of purpose essential to a worth-while meeting.

Women from the far east had come west, women from the far west had come east, as well as from the north and the south. We met together representing Women's Work organized in forty-eight districts.

The singing of A Charge to Keep I Have called us to consecration and a sense of duty and service ahead. Mrs. Jennie Heckman gave us a warm welcome to Kansas and conducted the devotional period using for her theme, Devotion to Our Task. By referring us to the women of the New Testament we were shown that the Women's Work is not a new thing but was evident in the very beginning of Christian service. Women were last at the cross and first at the tomb, they served for the needy of their time, they were present at the first prayer meeting and entertained the first missionary. They are today loyally banded together to continue to carry on that work.

Mrs. V. F. Schwalm led the discussion which touched on a variety of questions. Through the suggestions which came from the women of the audience the conviction was brought out clearly that we must consider quality as well as quantity in our work. Nothing good, already established and working, should be destroyed to establish a new organization. The extent of organization should depend upon the local church program and its need. Our aim is to supplement and strengthen the church.

The Women's Work should be over and above that of any women's club or other organization within the church group and its worth and fellowship should attract the interest and attention of all women. Younger women and girls should be given a place in its organization and a part in its program. Serving at dinners and teas, a part in special programs, the missionary project and mother and daughter activities were among ways mentioned. At no time should their work in B. Y. P. D. be hindered.

Mrs. Schwalm and daughter sang a beautiful duet demonstrating mutual pleasure in mother-daughter service.

Mrs. Earl Breon gave a musical reading, The Patch Work Quilt, that would be an acceptable addition to an Aid Society program.

It was brought out clearly that in the Gospel Messenger many helps and suggestions for our work are given and should be noted. By working together, we love each other more.

The session closed with the prayer that the words of our mouths and our meditations should all be acceptable to God.

A Vision of Our Task

Mrs. George Throne, Pioneer, Ohio

Some of the very interesting things that gripped my heart on Wednesday afternoon at Conference in Bro. H. L. Hartsough's address were the points concerning worship, education, service, and maintenance. In these four issues, we have the program of the local church. The saving of souls is the church's task and to that end the local church, the district, the region, and the general program of the church must work.

At the close of this joint hour when all age groups had met together to face the subject of Church Relationships, the women met alone to look at the task which confronts them, as women.

Sister E. G. Hoff as chairman guided us into the thinking of this second hour.

A strong challenge was brought to us as Christian women when Mrs. J. H. Mathis showed us the great task which faces women in our church today. She showed that one great and difficult task is to make our community safe for the courtship and marriage of our young people, and the rearing of children. Are we serving our community the best we can?

The interesting things Mrs. Dan West gave made us feel that we are doing all too little for our world brethren in need in their war-stricken countries. She showed us the beauty of the warm mother heart which spreads itself to include those who need help, even as a mother hen spreads her wings to care for her brood of trusting chicks. She made clear that our Christian homes should be places of international goodwill. Our love must take in the people of the whole world.

A very fitting climax to these messages on the task of Brethren women in our church and in our world came when Alberta Yoder told us of the mother hearts around the world. She referred lovingly to the mother of Jesus and gave examples of other mother hearts around the world even down to our own day. She led us all in a quiet prayer which caused us to rededicate our hearts to the task now facing Christian women.

I left the hour's service asking myself the question, "Are we giving our best to the Master?"

Echoes From the Lawrence Conference

(Continued From Page 21)

(5) Extravagant living, often at the cost of honesty, has replaced the simplicity of our fathers. We need to heed the scriptural warning against "spending our money for that which is not bread."

The Conference would therefore urge that our members face the modern world with an awareness of its perils, and in full consecration to the cause of Christ conserve all their powers and resources. There needs to be a campaign of education on all these issues; there must also be social action against those sinster forces which would make merchandise of human life. The church must wisely encourage wholesome activities in which our members may find social expression consistent with Christian principles.

Rural Life

Because of our historic background and the genius of our people, we believe that the Church of the Brethren will for some time to come make her most significant contribution in the rural areas. We need not dwell on the widespread distress in our farming communities and its attendant social disintegration. We must interest ourselves in this problem for the sake of our own existence and because of its profound influence on national life as a whole.

The disastrous losses suffered by our Brethren in many areas are reflected in weakened and abandoned churches. We recommend, therefore, that careful studies be made of the situation in order to encourage the building of strong Brethren communities and to counteract those influences which are draining too many of our best people from the farm to an even more precarious existence in the cities. We further suggest a more careful consideration in both rural and urban communities of the principles of co-operation.

Industrial Conflict

In this day of industrial strife and clash of economic systems the church can not piously fold her arms and stand aloof from these conflicting groups. Thousands of our people are looking to our church for guidance in these conflicts in which they are directly or indirectly involved. The church can not be for one group or another, regardless of their merits or grievances. In many cases both contending parties are quite unchristian in spirit and conduct. The church must labor to bring into these areas of industrial conflict the Spirit of Christ, thereby making possible the dissolving of these tensions. The church stands for the redemption of all. This is the only true basis upon which industrial and other problems can be solved. Christians need to be intelligent concerning industrial conflicts so that their efforts made in the spirit of Christian love may be effective in a given situation. The Society of Friends are to be commended for the fine work they are doing in areas of conflict. Here are vast opportunities for us to bring healing to a world of strife.

We need to be deeply concerned that labor groups feel the church has neglected them, and that they are to an alarming degree anti-Christian. In the face of this challenging condition and the fact that increasing numbers of our people are entering the ranks of organized labor, we urge that the church without prejudice study and act upon the problem in keeping with the gospel of our Lord who was ever the champion of the underprivileged and who put human welfare and brotherhood above selfish profits.

Church and State

We recognize that government is essential to the maintenance of orderly living and performs many social services for society. Government is a necessary means but never ought to become an end in itself. We are Christians; we are also citizens of the land in which we live. We ought to labor constantly to put the ideals of Christ into our government so that it will serve our people better and maintain with other people relationships that are Christian in spirit. As a church we strive to make the state Christian in principles and conduct; as citizens we help formulate ways and means of accomplishing these ends.

We love our country and are willing to sacrifice to her best interests. We love her none the less because of our Christian regard for all peoples, for true patriotism is not based upon hatred for others. By the very nature of things a government can not claim the spiritual allegiance of men since it does not transcend men. Our supreme allegiance is to Christ. Today many Christians are finding themselves faced with a conflict between this allegiance and the demands of the state. We believe that in such a conflict a Christian must be true to his faith, accepting in meekness, without violence or rebellion, whatever penalty may be imposed, thereby giving a witness through which men may be drawn to Christ. Our prayers and sympathies go out to all who are suffering today because of their steadfastness in refusing to do that which is contrary to their faith.

Peace

It is quite fitting that we reaffirm our position on peace and war (especially as stated in the action of the Winona Conference, 1935) when we are honoring Christopher Sower, Jr., who stood for his peace principles at the cost of persecution and the loss of property. We pause to honor our young men who in various wars suffered as conscientious objectors. In the face of this living testimony of faith in a warring world, we ought to do everything possible to prevent new wars and to end those already started. Along with the Friends and Mennonites our church is in a strategic position to lead in an active crusade to abolish war. Let us encourage all Christians to be true to their witness for peace in these days of stress and strain. Let all churches speak forth in an unmistakable opposition to war instead of rationalizing the situation and making an exception of the particular war in prospect or in progress.

We need to guard against being carried away by the propaganda of hatred directed against some of the nations, particularly against Japan at the present.

Missions

Our entire church was stunned at the news of the disappearance of Brother and Sister Harsh and Sister Neher in China. We rejoice that others immediately were ready to fill the breach. Our people have been deeply stirred by the heroism of our missionaries in China in the present crisis. With such a spirit our missions can not fail; without it they can not succeed. We challenge the church to match in devotion and support this heroic spirit of sacrifice.

That the broader significance of the mission program may be more fully grasped, we point out that world-wide evangelism has a creative bearing on our historic interest in peace. Missions do the things that make peace between nations possible: they cross national and cultural frontiers with the redemptive message of Christ; their ministry of love builds goodwill across the world, promoting understanding and appreciation among nations and races; they deal with the root of the world's difficulties by cleansing the motives of men; and they are developing a world-wide church, rooted in the indigenous culture of each people, but knit together in a transcending fellowship by their common redemption in Christ and their unifying loyalty to him.

On the other hand peace contributes to the promotion of missions because self-conscious nations have difficulty in hearing the gospel amid the tumult of national selfishness and racial pride as manifested in international strife.

We call upon our church to give herself so utterly to her world-wide task that she will win the right to be heard on the issues of war and peace.

Committee: W. W. Slabaugh, C. Ray Keim.

Missionary and Ministerial Matters

A report that had been delayed a bit now came before Conference. It was a three-point report contributed by as many boards, and as amended and adopted reads as follows:

(1) In response to the query from Eastern Maryland for 1934, we decided that the use of unoccupied college plants as a home for retired ministers and missionaries does not seem practical at this time.

(2) We recommend that the Conference authorize the General Boards to develop a plan whereby small, but substantial residences may be provided as homes for retired ministers and missionaries and that the General Mission Board be the receiving agency for gifts and property for this purpose. It is to be understood that plans shall be submitted to the Conference for approval before any major development is undertaken.

(3) We report progress in regard to a plan of Ministerial Retirement.

Enlisting for Military Service

Well, it was apparent by this time that Conference was in a mood to work fast. The query on enlisting for military service was not considered long. Indeed, the answer of Standing Committee was almost immediately moved and passed. This provides for reference of the first part of the query to covering minutes and the second part to the General Ministerial Board.

A Stronger Protest Against War

It was felt that what was needed here was a fuller use of the literature now offered by the Board of Christian Education. The query protesting against war toys was answered by registering Conference disapproval of such toys, and encouragement of the Board of Christian Education to use its influence against the same.

The Hospital Problem

The request for a committee to study the hospital problem and the needs of Bethany hospital in particular, resulted in the appointment of a committee of three to go over the whole situation and report in 1939. The committee is: L. D. Ikenberry, H. K. Ober, and Elmer M. Hersch.

Conference Budget for 1939-40

The Conference Budget as adopted for 1939-40 is as follows:

General Mission Board	$208.000
Board of Christian Education	19,250
General Ministerial Board	6,750
General Educational Board	1,500
Bethany Biblical Seminary	25,000
Ministerial and Missionary Relief	12,000
Student Loan	2,000
Total	$275,000

Two Other Papers

Two papers were then offered which were not in the Booklet. One of these was the plan for relief funds for Spain and China. The adopted plan contemplates the raising of relief funds at the rate of $4,000 per month for a period of eight months, to be divided between Spain and China in the ratio of 25% and 75% respectively. The other paper was a peace program for the year ahead. Since the matters in these two papers will receive due publicity in proper time no extended summary is given here.

The Lawrence Conference Closes

In connection with the approval of the missionaries named at the convocation on Monday, it was decided such approval should henceforth be made at the Monday missionary meeting.

Well, it was 10:15 A. M. and Conference over. After sundry announcements and brief comments by Moderator Schwalm the meeting was closed with the doxology and prayer by Bro. C. C. Ellis. The Lawrence Conference is now but a memory, but it is a pleasant one. May the mountaintop experiences of the week be carried down into the long valley of the year ahead.

CORRESPONDENCE

MEN'S WORK—CENTER HILL CHURCH, KITTANNING, PENNSYLVANIA

The Center Hill Men's Work, or "Men's Brotherhood," as it is called, has been steadily moving along since its organization eighteen months ago. We started out with thirteen charter members and now have a membership enrollment of forty-two. Due to hours of work and other hindrances not all our men can meet at the same time. However, we have endeavored to hold a monthly meeting just the same. It is generally held in different members' homes. Recently in order to cut down the number of church meetings, and to make it more convenient for the ladies to get to their meetings, we have been having every second meeting in combination with theirs. That is, every second month, the men and women meet at some large farm home on the same evening. Each group has its own separate business meeting in separate rooms. They then meet together for recreation and refreshments and a program.

On the night of our last meeting which was scheduled for May 24, sixty-five came. Since the meeting place was at our pastor's home, and the date, one day before Mrs. Sell's birthday, the whole meeting was turned into an informal program of readings, songs and stories in honor of Mrs. W. C. Sell's birthday. In addition to the delicious and bountiful refreshments, Howard Bowser (president of our Men's Brotherhood) gave a brief speech in honor of Mrs. Sell and of her usefulness to the Center Hill church. Many useful presents were given to her, including a fine purse of money.

At two of our combined meetings we have had guest speakers. Bro. J. V. Ankrom and wife with two men from Natrona Heights were present on Feb. 22, and gave us information as to the needy field there. As a result the matter was presented to the church, and now a free will offering is lifted the last Sunday of each month and sent to Bro. J. V. Ankrom, the pastor of the Allegheny Valley church to aid him in the splendid work he is doing there.

At another of our combined meetings, or on April 26, Judge Frank Graff of Kittanning was our guest speaker. Since he has complete charge of juvenile delinquents (in the county), his clear, concise and forceful message on this problem was appreciated.

When the men meet alone, we generally spend the evening in the following manner: Recreation or indoor games until all the men arrive. We then have a program of thirty minutes, then our business session. After the business session, two or three women present serve refreshments (for which we always give thanks). A vote of thanks is then given in behalf of the hospitality of the host and hostess, a closing song is sung and a general dismissal prayer offered.

One unique feature of our November, 1937 meeting was a large birthday cake, which Carman Bowser, the treasurer of our brotherhood, baked and presented to the men. It had one pretty little candle burning brightly in the center, suggesting the successful achievements of a year's brotherhood work. The delicious cake also suggested that we have varied talents within our brotherhood. We have been talking of a chicken fry in the near future.

On the evening of July 23, 1937 about thirty-five men, women and young people came to the church under the auspices of the men's brotherhood, and raked the church yard, dug up and fertilized ground about the church for shrubbery and limed the large lawn. All lime, fertilizer and

trucks for hauling were donated by men of the community and of the church. Some women furnished lemonade and others aided with the work.

June, 1937, our men sponsored the raising of money to send our pastor, Bro. W. C. Sell, as a delegate to the Nampa, Idaho, Annual Conference. He also had the pleasure of traveling through Oregon, California, Arizona, Colorado, Utah and Kansas, visiting relatives and friends, some of whom he had not seen for fifteen years. Aug. 21 Bro. Sell gave a stereopticon lecture of more than 100 views of his 7,600-mile trip west. Later he presented a similar lecture and view of a 1,000-mile trip through the east.

Our secretary, Carroll Bowser (member of our National Council of Men's Work), was sent to the Windber, Pa., conference as a delegate, and Howard Bowser, the president of our Men's Work, was sent to Meyersdale district meeting. About twenty men and boys met at the church March 28 and leveled off more parking space. April 1 twenty-three men with four trucks hauled red dog gavel for the enlarged parking space. Six men who could not be present contributed a dollar each to be used for gasoline. Our men purchased six "Peace Posters" from Elgin, which are now displayed on our church bulletin board.

Recently the church purchased an acre of ground adjoining the church property with the thought of remodeling the old house upon it, for a parsonage. Various plans are being made by our Men's Brotherhood to help out in this work.

Carroll W. S. Bowser,
Secretary of Local Men's Work and Member of National Council of Men'sWork.

Kittanning, Pa.

PASSING OF MRS. E. H. BRUBAKER

Following several months' illness with a complication of diseases Mrs. Cora Brubaker, wife of Dr. E. H. Brubaker, passed away at her home April 28. She had returned home from an Indianapolis hospital Feb. 22 and since that time had gradually grown weaker. Funeral services were held Saturday afternoon at the Church of the Brethren, of which Mrs. Brubaker had been a member since she was nineteen years of age. Bro. Ray Zook officiated and burial was made in Maple Lawn cemetery.



Mrs. Brubaker was one of the leaders in her church. She was president of the Ladies' Aid for six years, superintendent of the primary department for many years, and served as teacher often. Wherever there was a place to care for she filled it well and willingly. Her place in the church will be hard to fill. Her life will stand as a challenge to other members to think less of self and more of their Master.

The anointing service which was held for her while in the hospital was a source of great spiritual blessing to her.

Besides her husband, she is survived by one son, Kenneth; her aged mother, Mrs. Mary Ridgeway; two grandchildren, Donna Lee and Keith of Flora; and two sisters.

Not dead to us who loved her,
Not lost but gone before;
She lives with us in memory
And will forevermore.

Flora, Ind.

Mrs. Marie Burns.
Mrs. Mae Chittick.

REBECCA HEISER BEFORE ELEVEN AND AFTER

On Tuesday, May 17, a group of members of the Shamokin church met to renovate and prepare the house of worship for our love feast, which was held on the following Sunday. The day was cloudy, but where there are merry hearts, there is always sunshine. In this group was a devoted sister whose face always beamed with radiance. It was characteristic of her life to do with her might what her hands found to do. The name of this sister, Rebecca Heiser.

She was not feeling so well in the morning, but despite the fact that she lived some eight or ten blocks from the church, she walked and was one of the first to be present. She worked in her usual energetic manner until about eleven o'clock, when she became quite ill and was taken to her home. Her condition remained practically unchanged until about 4:30 P. M., when she left the room and a few minutes later passed into the great beyond.

When her lamp of life went out, how great seemed the darkness! She was one of our most substantial members whose seat was seldom empty, one who went about doing good, who carried sunshine wherever she went.

In her home, and almost everywhere one would look, could be seen beautiful things that were made by her busy hands. In the various activities of the church, she could always be depended upon to carry even more than her share of the responsibility. Many will rise up and call her blessed because of her endearing, helpful service.

Sister Heiser was three times married. Her maiden name was Rebecca Spitler. She was born July 8, 1871, and she united with the Church of the Brethren in 1907 in Lebanon, Pa. She had two sons by a former husband, both of whom are living. Only a few years ago she became the wife of U. G. Heiser who is also a consistent member of the Church of the Brethren, and who remains to mourn the loss of a devoted companion.

Funeral services were conducted by her pastor, the undersigned, assisted by her former pastor, Eld. J. W. Whitacre, of Reading.

Shamokin, Pa. R. A. Nedrow.

DANIEL GROVER REPLOGLE

To his many friends throughout the brotherhood, and especially to the congregation at Roaring Spring where he had served so many years as the superintendent of the Sunday school, the passing of Daniel Grover Replogle on April 13, 1938, was a deep sorrow. As Bro. W. S. Long so well expressed it at the funeral service: "There is a prince and a great man fallen this day in Israel."



The funeral service was held in the Roaring Spring Church of the Brethren in charge of Eld. W. S. Long, Altoona, Pa., assisted by Eld. S. P. Early, pastor of the Roaring Spring church, and interment made in the Green Lawn cemetery.

Daniel Grover Replogle was born at Maria, Bedford County, Pa., on Nov. 5, 1887, and was the son of Daniel Zook Replogle and Susan Stayer Replogle. He is survived by his mother, now nearing her 87th birthday, and the following brother and sisters: Prof. S. H. Replogle, Pittsburgh, Pa., Mrs. W. M. Barnett, Pittsburgh, Pa., Mrs. W. S. Hoover, Black Lick, Pa., Mrs. H. C. Greenleaf, Martinsburg, Pa., and Mrs. Elmer Hoover, Roaring Spring, Pa. On Dec. 24, 1909, he was married to Mary Smeltzer. Elder D. B. Maddocks performed the ceremony. To this union the following children were born: Dr. Daniel M., Altoona, Pa.; Marjorie, Julia, Carl, Harry, James, Mary, Martha and Patricia, all of Cincinnati, Ohio.

He was a dutiful son, a devoted husband, a loving father to his children and a constant inspiration to his brother and sisters. However, his sympathy and love of humanity included more than his own family. He united with the church in March of 1904, and devoted much of his time and energy to church and Sunday-school work. He was Sunday-school superintendent at Roaring Spring for fifteen years. Under his leadership the school grew from an average attendance of 60 to 340. He was a deacon in the church, being elected in 1922. He served on the building committee which supervised the erection of the present church building. His work frequently carried him as far east as New York City and as far west as Chicago. Wherever he was on Wednesday evening he attended a prayer service—in the Church of the Brethren or in some other church. Bro. Replogle practiced prayer in his own life and believed in the power of prayer meetings in all the work of the church and Sunday school.

It was only natural that a man with such conviction should have been an evangel of truth, reverence and right living wherever he went. He was truly a Christian and many who shared his work and friendship were inspired by the spirit of his Master.

After graduation from Roaring Spring high school in 1904 he entered the employ of the Pennsylvania Railroad, first in Altoona and then gang foreman in the Hollidaysburg car shop. Here in his work

he soon became a valued employee, trusted for his efficiency and for his devotion to duty. He was sent on special duty to Philadelphia, and in July, 1928, he was advanced to foreman of the car shops in Youngstown, Ohio. On July 15, 1929, he was transferred to Cincinnati, Ohio, and made general foreman of the car shops of the Cincinnati Division. At the time of his death he held this position, trusted by the company and loved by his men. It might be well to consider that if managers of our great corporations were filled with the spirit that animated Bro. Replogle, most of the strife current in industry today would be replaced by peace and co-operation. In 1930 he transferred his church membership to the Cincinnati church, and served the church there with the same earnestness as was manifest in the Roaring Spring church.

Roaring Spring, Pa. George B. Replogle.

A SURPRISE FOR THE PASTOR

Twenty-five years ago on May 28, Harley V. Townsend and Nellie Teeter were united in marriage. Three years later the home congregation, South Woodland church, Michigan, called them to the ministry. Except for two years spent at Bethany Biblical Seminary and two years as pastor of the Loon Creek church in Indiana, they have served the home congregation.

Sunday morning, May 29, Brother and Sister Townsend went to church expecting to bring the morning message as usual. After the opening devotionals, the president of the Men's Work asked if he might make an announcement. Bro. Townsend, in his gracious manner, assured him that he could do so. The announcement was to the effect that as this was near the Townsend's silver wedding anniversary, the congregation wanted to help them remember it. It was suggested that Bro. Townsend would enjoy the day more if he left the pulpit for the remainder of the morning. Following this announcement, one of the men sang O! Promise Me. And a very timely message was given by Rev. Fay C. Wing of one of the neighboring churches, The Church of God.

The morning services were followed by a bountiful dinner in the basement—another surprise for Brother and Sister Townsend. All of their family of four sons, one daughter and two grandchildren were together with the exception of the five-year-old son, who was recovering from the measles.

Hastings, Mich. Josephine Wise.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berkebile-Hartsough.—On May 28, in the Walnut Street church, North Manchester, Ind., Paul Berkebile of Union City and Roberta Hartsough of North Manchester.—D. G. Berkebile, Union City, Ind.

Flory-Thomas.—By the undersigned, at his home on May 20, 1938, Clarence Flory of Etna Green, Ind., and Letha Fern Thomas of Bremen, Ind.—N. H. Miller, Bourbon, Ind.

Gamet-Fleming.—By the undersigned, at the Church of the Brethren, April 14, Don Gamet of Lancaster, Kans., and Pauline Fleming of Ottawa, Kans.—L. B. Ihrig, McPherson, Kans.

Henderson-Sargent.—On June 4, in the Harris Creek church, Forest Henderson of Laura, Ohio, and Maude Sargent of Bradford, Ohio.—D. G. Berkebile, Union City, Ind.

Hollinger-Darley.—By the undersigned, at the Walnut Street Church of the Brethren, North Manchester, Ind., June 1, Kenneth Hollinger and Helen Darley.—R. H. Miller, North Manchester, Ind.

Klinger-Buttry.—By the undersigned, at the First church, Chicago, June 2, 1938, Donald Klinger and Minda Buttry.—M. Clyde Horst, Chicago, Ill.

Messinger-Winand.—On April 4, 1938, at the residence of the undersigned, Emory Albertus Messinger, Spring Grove, Pa., and Naomi Romanine Winand, Hanover, Pa.—J. L. Miller, York, Pa.

Naser-Gallo.—By the undersigned, at the parsonage of the First church, Chicago, May 3, 1938, George F. Naser and Janet N. Gallo.—M. Clyde Horst, Chicago, Ill.

Nicodemus-Roose.—By the undersigned, in the Second South Bend church, Ind., June 5, 1938, Charles Nicodemus and Audra Roose, both of South Bend.—Edw. Stump, North Liberty, Ind.

Roop-Wieand.—By the undersigned, at the First church, Chicago, May 1, 1938, James E. Roop of South Bend, Ind., and Ruth E. Wieand of Oak Park, Ill.—M. Clyde Horst, Chicago, Ill.

Roose-Hively.—By the undersigned, at the Second South Bend church, Ind., June 5, 1938, David Roose and Lucile Hively, both of South Bend. —Edw. Stump, North Liberty, Ind.

Summers-Hauger.—By the undersigned, at the home of the bride, May 21, 1938, Carl A. Summers of Polo, Ill., and Ruth Hauger of Freeport, Ill.—D. D. Harner, Freeport, Ill.

Vanderau-DeYoung.—By the undersigned, at the First church, Chicago, June 5, 1938, Ernest Vanderau and Ruth DeYoung.—M. Clyde Horst, Chicago, Ill.

Zapp-Yoder.—By the undersigned, at the parsonage of the First church, Chicago, April 21, 1938, Harold G. Zapp and Florence Yoder.—M. Clyde Horst, Chicago, Ill.

FALLEN ASLEEP

Aukerman, Florence Coral, daughter of Jacob and Ellen Miller, was born Feb. 15, 1890, in Darke County, Ohio. Here her girlhood days were spent on the farm. Early in life she united with the Church of Christ and was very active in the work of this church. On Feb. 8, 1913, she was united in marriage to Henry Aukerman of Greenville by Eld. Samuel Blocher. To them were born two children. They lived on the farm until 1924 when they moved to Union City. In 1925 she came into the Church of the Brethren and was baptized by Eld. Ivan Erbaugh. In 1929 she moved with her family to Eaton, Ohio, and was very active in the church. She made many friends. She was devoted to her home and family and was a faithful, loving wife and mother. Her health had not been good for some time. During the many weeks of sickness she suffered intensely and spent much time in prayer and meditation. She seemed to feel that the end was near and spoke of seeing Jesus. She called for the anointing service and was very happy in the promises therein. May 5, 1938, she passed away. She leaves her husband, two children, three sisters and four brothers. Funeral services were held at the Eaton church by the writer, assisted by Eld. I. G. Blocher. Interment in the Greenville cemetery.—Wm. M. Deaton, Eaton, Ohio.

Baer, Sister Goldie Mae, was born thirty-nine years ago at Hancock, Md., and died in the Waynesboro hospital May 18, 1938. She was the daughter of Howard and Elmire Pee Creek. Her parents died when she was a child, after which she lived with Mr. and Mrs. Upton Harshman of Waynesboro, Pa. In 1931 she was married to Raymond Baer who survives her, together with a son and two daughters. Twenty years ago she consecrated her life to her Savior and united with the Church of the Brethren. Her cheerful disposition and unselfish life won for her many friends which was evidenced by the large crowd of people at her funeral. Services were held in the Waynesboro Church of the Brethren by her pastor, Eld. Levi K. Ziegler, with interment in the cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

Bean, Ernest Leon, died at his home in Crabtree, Ore., May 28, 1938. He was born in Ohio Jan. 2, 1858. In 1880 he moved to Oregon and settled near Lebanon, not far from the first organized Church of the Brethren on the Pacific coast. Nov. 19, 1881, he was married to Amanda Caroline Crockett of Lebanon, Ore. To this union were born two sons and two daughters. Sister Bean, one son and one daughter preceded him in death. His surviving son resides in Portland, Ore., and his daughter in Modesto, Calif. He united with the Church of the Brethren about forty years ago and was faithful until death. His home was open to youth and adult. None too young or old to enjoy his fellowship. He was held in high esteem by all. Funeral services were conducted by the undersigned in the Providence Baptist church, with interment in the cemetery near by.—J. D. Miller, Albany, Ore.

Bitner, Minnie E., born at Galion, Ohio, Jan. 22, 1882, and departed this life May 17, 1938. She came when but a child with her parents to Union City, Ind. On July 27, 1905, she was married to Harry C. Bitner. Some years ago she and her husband united with the Church of the Brethren and lived true to their Lord. Four years ago she became afflicted with paralysis, but bore affliction with Christian forbearance. She leaves her companion and one son. Funeral services in the Union City church by the writer.—D. G. Berkebile, Union City, Ind.

Kline, Charles, son of John and Martha Jane Kline, was born Aug. 27, 1864, and departed this life May 19, 1938. On Aug. 16, 1886, he was united in marriage to Nettie Ickes, and to this union were born two daughters. His wife and one daughter preceded him in death. On Nov. 1, 1894, he was united in marriage to Alice M. Frank. To this union were born two sons and four daughters. He was a faithful member of the Mohican Church of the Brethren. He leaves his wife, two sons and five daughters, twenty-one grandchildren and one great-grandchild. Funeral services were held from the Mohican church by Bro. C. H. Deardorff, assisted by Brethren W. L. Desenberg and D. E. Sower from Ashland, Ohio. Burial in the church cemetery.—Mrs. J. F. Imhoff, Wooster, Ohio.

Oliver, Sarah Margaret, daughter of Stephen and Catherine Hutton, was born Sept. 23, 1865, in Jefferson County, Iowa, and died May 12, 1938, at her home in Van Buren County, Iowa. On Sept. 23, 1882, she was united in marriage to Harrison Oliver. This union was blessed with two sons and nine daughters. She and her husband united with the Libertyville Church of the Brethren about thirty years ago and remained faithful. She leaves her husband, one son, seven daughters, several grandchildren, one brother and two sisters. One son and two daughters preceded her in death. Funeral services were held in the Libertyville church by Eld. W. N. Glotfelty, assisted by Eld. Glenn Carr, with interment in Brethren cemetery near by.—Mrs. J. Warren Davis, Fairfield, Iowa.

Price, Bro. Harvey Emmert, was born near Mt. Morris, Ill., Oct. 2, 1871, and died at his home in Waynesboro, Pa., May 23, 1938. He was the ninth of ten children of Eld. David E. and Helen Rowland Price, and was a direct descendant of Jacob Price who united with our church in Germany; "did notable service there for his religion; came to America in 1719 where under Peter Becker he was among the founders of our pioneer churches." For thirty-five years Harvey's father was presiding elder at Mt. Morris, during which time he did much pioneer work for the church in the midwest. When Harvey was eleven years of age he consecrated his life to his Savior and

united with the Church of the Brethren. He had a genial disposition and enjoyed his church fellowship. He was constant in his attendance at the services until stricken with a paralytic stroke three years ago. During the last year he was able to resume his church going until May 1, after which he suffered two more strokes, the last one proving fatal. During his affliction he was exceedingly patient. His education included two years at Mt. Morris College. He had an excellent knowledge of the Bible. During 1895 and 96 he conducted Bible institutes in Nebraska under the auspices of the Bible Study Union of McPherson College for which he received an honorable instructor's certificate. For twenty-eight years he held executive positions in the Sunday school in the various places where he lived. In our local school he served as superintendent of classification for fifteen years. For twelve years he was an officer in the local district of the Franklin County Sunday School Association. During this time, while superintendent of adult work, he was instrumental in organizing the Federation of Adult Bible classes of our town. In 1906 he was married to Sarah E. Price, who survives him, with three sons, one brother and one sister. Services were held in the Waynesboro church by Pastor Levi K. Ziegler, assisted by his first Sunday-school teacher, Bro. Galen B. Royer, of Huntingdon, Pa. Interment was made in the cemetery at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

Scribner, Guy Ash, Friend, was born fifty-four years ago in Nashua, Iowa. About fifteen years ago he moved from his native state to Compton, Calif., where he resided until his unfortunate death on March 14, 1938. He leaves a wife of Hermosa Beach, three children, two sisters and one brother. The funeral services were conducted by Bro. Galen K. Walker and the burial in Inglewood cemetery.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Thomas, Mrs. Bettie R., daughter of the late Jacob and Elizabeth Garber Wine, was born Aug. 9, 1851, at Mossey Creek, Augusta County, Va., and died at her home near Montezuma in Rockingham County, Va., on March 11, 1938. She was the youngest of nine children and the only surviving member of her family. On Oct. 23, 1873, she was united in marriage with Henry Thomas, who died in 1919. To this union were born eleven children, nine of whom survive. Fourteen grandchildren and seven great-grandchildren also survive. Funeral services were held at the Beaver Creek Church of the Brethren of which she was a faithful member. These services were conducted by Bro. C. B. Smith, assisted by Brethren A. S. Thomas and S. D. Glick.—Arlene Ringgold, Bridgewater, Va.

Tilton, James Everett, son of James and Mary Tilton, was born in Franklin, Ohio, Feb. 17, 1883, and died May 29, 1938. He married Frances F. Morton of Franklin, Ohio, in 1911. Two sons and two daughters were born to this union. His wife passed away about five years ago. Many years ago he became a Christian and in December of 1936 he united with the East Dayton Church of the Brethren. This fellowship he enjoyed very much. Surviving are two sons, two daughters, one brother and two sisters. Funeral services by the writer at the Graham funeral home. Interment in the Franklin cemetery.—Hugh Cloppert, Dayton, Ohio.

CHURCH NEWS

ILLINOIS

Walnut Grove.—We held our council May 21. Our pastor and his wife, Brother and Sister Oliver Dearing, were retained for another year. We will not be represented at Annual Conference this year. We expect to hold a revival some time this summer. Twenty-eight from here attended the B. Y. P. D. sectional meeting at Romine church on May 22.—Mrs. D. A. Ridgely, Parkersburg, Ill., May 29.

INDIANA

Fairview.—On May 29 we had missionary day. About 176 attended Sunday school, and Prof. J. O. Winger gave a forceful address on Trustees of Truth. At the close of this service an offering was taken, amounting to $62.73. At noon a basket dinner was served. In the afternoon the Munn brothers of Bowling Green, Ohio, gave an excellent program in songs, talks and a sermonette was given by Rev. Summers. At the close of his message he extended an invitation for those who desired to accept Christ, and one came forward. We are grateful for the excellent spirit of the membership of our church and for its growth during the past year. Several have come into the church since our revival last fall. Last week Bro. Ellis Wagoner of Miami, Fla., with his family moved into our community. We feel this will be a great asset to our church as we are needing help in the ministry. About twenty-four years ago on July 11 Bro. Wagoner was elected to the ministry in this same church. He preached for us on Sunday evening. We have a bright and promising future in the fine outlook of our young people and the interest they are taking in the work of the church. A family, formerly of this community, have taken residence here again. Among them is a young man, a licensed minister, who is attending Manchester College preparing himself for more efficient ministry. Perhaps in the not too far future he will take the pastorate of a church. We hope that the church will continue to grow and that God will continue his blessings upon all.—Lulu E. Root, La Fayette, Ind., May 29.

Lancaster.—The daily vacation Bible school was held May 9-20, with an enrollment of eighty-nine, average attendance of seventy-eight. A fine spirit of co-operation was manifested throughout the meeting. A good program was given May 22, in which the pageant demonstration, Seekers All, showed some of the valuable work done in the school. Some handwork was sent to the hospital and orphanages and an offering was taken for missions. On May 8 a play, The House on the Sand, was given by a Sunday-school class of Marion, Ind. They brought a very helpful message, and gave us an opportunity through our offering to help them in freeing their new church building from debt.—Dessie Heaston, Warren, Ind., May 25.

New Paris.—The church met in council May 27. Choristers were elected. Three letters of membership were received and one granted. Because of bad weather there were not so many present. The Sunday-school attendance averages around 200, with Bro. F. C. Mishler as superintendent. The churches of this community joined together and held a vacation Bible school the past two weeks. On April 10 the Topeka male chorus gave a very much appreciated program at our church. Quite a large number attended the Easter sunrise services. Following the Sunday-school hour a very appropriate Easter program was given by the younger classes. The baccalaureate address was given at the high school that evening. April 24 Bro. Rufus Bowman of Bethany Biblical Seminary preached an interesting sermon. This church was well represented by our young people at the Indiana State B. Y. P. D. conference at North Manchester, April 29 to May 1. May 4 the mothers and daughters held a tea, with Sister Allen Welty of Elkhart as guest speaker. On Mother's Day the Sunday school gave a short program, and in the evening a program was given honoring both fathers and mothers. This church had the privilege of entertaining the ministerial meeting of Northern Indiana on May 7. Sister Anna Warstler of West Goshen who has served for six and one half years on the India mission field, returned to her home in April on furlough. She gave an illustrated lecture in this church on May 22. The young people gave the Pageant of the Sowers at Camp Mack in the evening of Memorial Day. All of our services are on daylight saving time.—Mary C. Kiefer, Goshen, Ind., June 1.

Union Grove.—Our church enjoyed a very successful revival during the latter part of March. G. W. Phillips, pastor of the Elkhart church, was the evangelist. As a direct result ten were baptized and six were received by letter. Since that time the church has been enjoying a considerable increase in attendance and interest. An Easter play was given by the young married people's class on April 15. A number of our folks attended the Good Friday service in Eaton, which was conducted by pastors and members of six different denominations in the community. The Ever Ready class with their families enjoyed their annual May Day breakfast at the church May 1. There were fifty-seven present. Our mother and daughter banquet was held May 6. Seventy-eight mothers and daughters enjoyed a very pleasant and profitable evening together. Mother's Day program was given by several of the men of the congregation. The Union Grove and Muncie churches together are sending their pastor and wife as delegates to the Lawrence Conference. A children's program is being planned for June.—Mrs. R. K. Showalter, Eaton, Ind., May 26.

IOWA

Des Moines Valley.—We were glad to have five of our juniors baptized one week before Easter and one reclaimed. Easter morning our pastor held consecration services for four babies. We were fortunate to have Dr. Cordier from North Manchester, Ind., deliver our morning address. In the evening the a cappella choir from McPherson College gave the program, which was greatly appreciated. The mother and daughter banquet was held on May 6. We followed out the program of Love Birds' Home Nest. Sister Ora Garber acted as toastmistress. The oldest and youngest mother present and also the mother with the most daughters were presented with flowers. On Mother's Day our pastor gave the message honoring mothers. In the evening a Mother's Day program was rendered by different groups from the church. Our communion was well attended, with Bro. Ora Garber officiating. Our Sunday-school attendance is gaining. We have had lots of sickness and several deaths during the past few months. Bro. Garber is our delegate to Annual Conference. Brother and Sister Garber are working earnestly for the cause and we enjoy his message each Lord's day. Our Sunday-school picnic will be held May 29 at the Ankeny park.—Mrs. R. A. Kinzie, Ankeny, Iowa, May 28.

KANSAS

Conway Springs.—On Easter Sunday two boys were received into the church by baptism. In the evening a cantata, Love Triumphant, was given. We had a large attendance. A committee has been appointed to arrange a program for the sixtieth anniversary of the organization of this church, Aug. 14. We invite you to be with us at that time. The young people had charge of the evening service April 24. The campfire service was postponed until better weather. May 8 we observed Mother's Day with a music festival. The young people's conference was held in Wichita First church May 7, 8. A large delegation attended from here. May 22 Annual Conference offering amounted to $19. The church roof has been repaired, the garage painted and forty chairs purchased. Some are planning to attend Annual Conference. Union Memorial service was held at our church May 29. Rev. Cook of the Baptist church gave the address. A large crowd was present. Decoration Day services were enjoyed by a large crowd. Our pastor, Paul Thompson, gave the address at the cemetery. —Amos O. Brubaker, Conway Springs, Kans., May 31.

Eden Valley.—An Easter cantata, The Thorn Crowned King, was presented Easter Sunday. Bro. W. Harlan Smith of Stet, Mo., held a two weeks' revival April 27 to May 8. Seven were baptized and much good was gained by all. A week later one was baptized by our pastor, Bro. H. D. Michael. On May 14 the annual father and daughter

banquet was held in the church. Miss Ida Shockley, Dean of Women of McPherson College, was guest speaker. Miss Ellen Divine, also of McPherson College, led the singing. The young men served the meal. Miss Shockley gave a splendid talk at the church service on May 15. Five young people of the college accompanied Miss Shockley here for the week end. The Arbor Vitae girls' club is planning to attend Annual Conference. On May 18 the young married folks entertained the men and ladies' Bible study class in an outdoor social. We have been having Bible study on Sunday evenings.—Mrs. Lena Bigham, Saint John, Kans., May 31.

Maple Grove.—Bro. D. W. Kessler of Quinter, Kans., has been preaching for us during the past year. We had a special program at the church last evening in honor of the graduates, followed by a splendid address by Bro. Kessler. Our week of pre-Easter services were reduced to four services because of rainy weather. The heavy rains were welcome as our community has suffered greatly by drought the past six years. We held our love feast on April 17, with forty-seven communicants. Bro. Kessler officiated. Sister Kate Bishop is our delegate to Annual Conference. Brother and Sister B. M. Rollins will be with us in an evangelistic campaign Aug. 15-28.—Mrs. Lizzie Miller, Norcatur, Kans., May 30.

Newton City.—We met in council May 13. Pastor H. F. Crist handed in his resignation to take effect Sept. 1. Mother's Day was observed on May 15, with a sermon by the pastor in the morning and a program in the evening. Three were received into the church at the close of the morning service, two by baptism and one on former baptism. These came as a result of Bro. Baldwin's work but could not be baptized when the others were. The church has been greatly blessed by their presence and help. Several of the members plan to attend Annual Conference.—Mrs. H. F. Crist, Newton, Kans., May 26.

MARYLAND

Long Green Valley.—We met in council May 14. Three letters were received and three granted. As a result of our late series of meetings held by Eld. W. N. Zobler of Lancaster, Pa., ten have been baptized. It was decided to continue our summer pastor, and the committee chosen to secure same is authorized to arrange terms with one of the number of those whose names have been given as available. Our district meeting delegates made a favorable report. The elder-in-charge was authorized to act or appoint another to represent us at our next Annual Conference. The visiting brethren made a complete house to house annual church visit, and found all in the faith and willing to reconsecrate their lives for the service of the Lord and Master, with a very few exceptions.—Mrs. John C. Breidenbaugh, Long Green, Md., May 24.

MICHIGAN

Elmdale.—The children of our primary department gave a fine Easter program. In the evening our young people presented the play, Barrabas. Both services were largely attended. On May 8 Brother and Sister Brumbaugh of Battle Creek were with us. Bro. Brumbaugh gave a fine sermon. The following Sunday Bro. Keller of Battle Creek filled the pulpit in the morning. We held a special prayer meeting at the church on May 24. Our church met in council on May 27. Our attendance has been very good of late. Bro. Ray McRoberts of Thornapple congregation is supplying as pastor as we have not as yet secured a resident pastor.—Orvin Allerding, Freeport, Mich., May 31.

MISSOURI

Greenwood.—March 20 the Greenwood church had the pleasure of hearing the peace address by C. Ernest Davis of McPherson, Kans. April 3 our council was held. Eld. I. L. Harris was physically unable to be with us so Bro. A. W. Adkins acted as elder in charge. The church voted to have Bro. Adkins as assistant elder. The Greenwood community appreciates the good work accomplished in a revival conducted by Bro. R. L. Gass of Ava, Mo. The meeting was held during the first two weeks of May. Preceding the preaching service separate prayer services continued during the singing of familiar hymns. The children were given periods for Bible talks and stories. Many homes of the community were visited. An all-day service with a basket dinner was held the last Sunday of the meeting. Plans have been arranged for Bro. Gass to be with this church the third Sunday of each month. A young people's rally and banquet was held May 21, 22.—Dorothy Oxley, Mountain Grove, Mo., June 1.

Shelby County.—Our district field man, Bro. J. H. Mathis, and Bro. C. Ernest Davis were with us on April 22. Bro. Mathis brought us greetings from the other churches of the district. Bro. Davis gave his address, Keep Your Shirt On, and made an appeal for McPherson College. The play, He Liveth, was given at our Easter service April 24. An interesting number was given by the pastor's wife and the children. May 12 thirty-seven mothers and daughters met at the church for a fellowship dinner at noon. In the afternoon a program was given: Story of the Brides, a song, Mother's Own Beautiful Hands, and a talk by the wife of the Methodist pastor. Some of our church group are planning to attend the Lawrence Conference. We are planning to conduct a vacation Bible school soon after Conference. —Mrs. Iva Carney, Novelty, Mo., May 31.

NEBRASKA

South Beatrice.—Our pastor attended the regional conference at McPherson in February. Council was held March 16, with a goodly attendance. Our pastor was chosen delegate, with J. C. Dell as alternate. March 27 Brother and Sister J. C. Dell celebrated their fiftieth anniversary at the church. The family attended the morning service in a body, when our pastor gave an appropriate sermon. The Aid served dinner to fifty relatives. Open house was held in the afternoon when around 200 paid tribute to the honored couple. In April Mr. and Mrs. Gardner from India gave a interesting talk, showing motion pictures and costumes. The B. Y. P. D. gave a missionary play, Ba Thane. Secretary Charles Plath of the Y. M. C. A. gave a fine address on Temperance. The intermediates presented the church with a pulpit light. Sunday preceding Easter Bro. Brandt arranged a helpful service in having short talks given by representatives from the various departments in the church along the line of gains for the kingdom. This was followed by an inspiring sermon. Sixteen were taken into the church, five by baptism and eleven by letter. May 15 Bro. Brandt preached the baccalaureate sermon to twenty-one graduates. Commencement was held in the church the following Thursday, with Rev. Kaub of Beatrice giving the address. On Easter the Aid sent a box of eats and clothing to the Nebraska Children's Home Society in Omaha. They also gave a dinner to the shut-ins and older women of the community at the home of Bro. Ben Brubaker on May 26.—Mrs. J. H. Heiny, Blue Springs, Nebr., May 27.

OHIO

Castine.—Easter morning we enjoyed sunrise services. More than thirty were present. After Sunday school the children gave a short service. On Mother's Day the children gave a nice program, after which Bro. Miller gave us a wonderful sermon, using My Own Mother as a subject. On May 1 we began our series of meetings. Bro. Roy Miller from Pitsburg was the evangelist. He was a great inspiration to all of us and five accepted Christ. May 26 we met in council. We decided to have Bro. Glen Rust as part-time pastor for the coming year. We are expecting to hold a Bible school the last two weeks in June. The Men's Work meets once each month and the Aid meets each week.—Civilla Petry, West Manchester, Ohio, May 31.

Covington.—Our church under the direction of Brother and Sister Wine is progressing nicely. We have the three organizations of the Women's Work, with our pastor's wife as director. The mother and daughter organization is large. We held our banquet May 5, with Mrs. G. E. Weaver as guest speaker. There were many other worthwhile remarks and selections on the program. The missionary society is an organization of forty members, with Miss Evelyn Deeter as president. This organization pays half of the amount of the budget asked of the women of our church and the Ladies' Aid pays the other half. We meet the first Tuesday of every month in one of the members' homes. After the business and program we study a missionary book. At present we are studying Mecca and Beyond. We have one hour of sewing under the direction of capable directors. Our society gives one public program a year. They gave a worth-while play, Great Possessions, on Mother's Day. The Ladies' Aid is quite an active organization. They meet every Wednesday to sew, quilt, etc. They recently recarpeted the sewing room. The Christ Loyalty League is in charge of the men, with Dr. Brubaker and Ira Gump as directors. We are striving to build up the regular church attendance. We have had several meetings, one being a potluck, at which time Dr. Cooksen of Troy was the speaker. The following missionaries were with us during their furloughs: Bro. Crumpacker, Brother and Sister H. Stover Kulp and Brother and Sister Heckman. On May 20 Sister Clara Harper spoke to our young married people. Our Sunday-school attendance has increased. There is a union vacation Bible school opening the first week in June. The church has asked Brother and Sister Oliver H. Austin to come to us next November for a revival. Our four delegates to district meeting were: Ethel Manning, Fern Frey and Brother and Sister Wine. Many others of our church attended. The church is sending Sister Wine as our Conference delegate. Since the last report thirty-three have been taken into the church. Our communion was held on April 14. It was indeed a spiritual service.—Blanche Kniesly, Covington, Ohio, May 28.

Lower Miami.—The pre-Easter services, conducted by John Kneisly, resulted in two of our Sunday-school girls being baptized. May 14 a deputation team from Manchester College visited our church and rendered a play, The Color Line. May 29 was a red letter day in our church, this being the time of the rededication of our building. We had two very distinguished visitors who had spent their boyhood days in this church, Dr. J. S. Noffsinger of Washington, D. C., and Prof. Ammon Swope of Purdue University, Ind. Both men are a real credit to the church and we were fortunate in securing their services at this time. Bro. Swope delivered a very interesting address and Bro. Noffsinger conducted the dedicatory services. A very interesting program was given, including special music, readings, etc., all given by home talent. Now we have a modern building, nicely furnished throughout. We are happy that we were able to dedicate it with very little indebtedness. We were led to realize the real work has just begun, that our own lives count for more than buildings, equipment, or any other outward appearances. We are determined by God's help that this church shall be a shining light in this community.—Mrs. Wm. Furrey, Dayton, Ohio, May 31.

PENNSYLVANIA

Geiger Memorial.—Bro. Joseph E. Whitacre of Harrisburg, Pa., was installed as pastor on April 1. We have been enjoying his very fine, inspiring sermons each Sunday and since his short time in the pulpit he has baptized seven. The congregation has given fine co-operation. One of the largest meetings we have ever experienced was on Easter Sunday morning when the church auditorium was filled to its capacity. Our love feast was held on May 19, with Eld. Ross D. Murphy officiating. Brethren G. N. Falkenstein, Nevin Zuck and H. S. Replogle were guests of our pastor at the communion table. The at-

tendance was large. Credit is also due our pastor for the splendid men's Bible class he has built up. He has increased it 100% and with the co-operation of the present members we feel sure Geiger will have the largest men's class it has ever experienced. We have also had more than 100% increase in our primary and beginner classes in the past two months, and know it will continue to grow. The junior Ladies' Aid is having a strawberry festival on June 3.—Mrs. L. L. Reed, Philadelphia, Pa., May 29.

Nanty Glo.—We held a two weeks' meeting with Brother and Sister B. M. Rollins as our evangelist from April 18 to May 1. The meeting was very inspiring and much good was done. Bro. Rollins preached seventeen helpful messages and was ably assisted by his good wife who conducted the song service and story hour for the children. She featured stories, Biblical tricks, readings and rag paintings. In addition to these messages Bro. Rollins spoke in the local high school. Our pastor and the evangelist visited in eighty-five homes. The evangelist's illustrated lecture on baptism was very inspiring. We had fine attendance and interest throughout the entire meeting, with visitors from Penn Run, Pike, Purchase Line, Vinco, Belsano and Johnstown. More than all this we rejoice in the fact that thirty-seven were baptized and three were received on former baptism. Seventeen of these were heads of families. A fine spirit of co-operation and interest still prevails in the church. We look forward to their return to our community.—Chalmer C. Dilling, Nanty Glo, Pa., June 1.

York.—March 6 Bro. H. M. Stover of Waynesboro, Pa., began an interesting revival meeting in the First church. His sermons were given forcefully and his talks to the children were very instructive. Large crowds gathered each night. Eighteen were baptized and two reclaimed. Pastor S. S. Blough conducted pre-Easter services in the First church, while Brethren J. J. Bowser and Arthur Hess served in our East End mission house. The B. Y. P. D. held an Easter dawn service, with our pastor as speaker. We also had a short Easter program during the Sunday-school period and a fine cantata, The Victorious King, was given in the evening. April 24 the young people's rally of the Southern district was held in the First church. Some fine talks were given by the young people. In the evening we enjoyed a program given by the a cappella choir of Elizabethtown College. May 1 Bro. H. M. Stover preached the preparatory sermon in the morning, and Bro. Walter West brought us an interesting sermon in the afternoon. These brethren officiated in the evening love feast. A Mother's Day program was given by the children of the First church and the young men's octet sponsored a program of music in the evening. May 15 Brother and Sister J. M. Blough, missionaries to India, were with us and we were interested in hearing about their work, as the First school supports Bro. Blough in his work. Bro. Blough spoke twice on Sunday and they both spoke at our joint prayer service and Women's Work program. There is a new interest aroused in our Christian Workers' meeting through the fine programs rendered. The B. Y. P. D. sponsored a temperance program May 22, with Bro. A. C. Baugher of Elizabethtown College as the speaker. Bro. Ralph Lehman represented the First church at the conference. One letter of membership was received. We are planning our vacation Bible school, to be directed by our pastor. Sunday-school day was observed in the churches of our city, and a report of the attendance was sent to Washington. First church had 525 persons present.—Florence L. Keeney, York, Pa., May 23.

VIRGINIA

Mill Creek.—The Mill Creek church met in council March 26. Reports were given and several officers were elected. Bro. Earl Cline was elected church clerk to succeed Bro. Victor Miller who is in failing health. Bro. Homer J. Miller will represent our church at the Lawrence Conference. Several letters of membership were granted and several were received. Bro. Victor Miller presented the church library with a gift of forty volumes of books. Many other new books have been added by the Sunday school and the various classes. The W. C. T. U. recently gave a splendid declamation contest in which several young people took part. The same contest was given at several different churches and each time a medal was given the winner. On March 27 the B. Y. P. D. presented an interesting pageant, The Wayfarer. At Easter a pageant, As Easter Dawns, was rendered. Bro. H. C. Early brought us the message on March 20. Our church was well represented at the district meeting which was held at Valley Pike church. Bro. J. M. Henry of Bridgewater College brought us an interesting message recently. We were fortunate in having Bro. Minor Myers speak to us on May 1. Bro. Samuel Harley was present and spoke at our communion, which was held May 14. Our vacation Bible school will begin May 30, and will continue for two weeks. An interesting school and a large attendance are expected. We are looking forward to the coming of Bro. J. W. Lear this fall.—Lera Bowman Jarrels, Penn Laird, Va., May 27.

New Bethel.—We are having a good attendance at the Sunday-school services. We have preaching the fourth Sunday of each month. May 22 we had a large attendance. In the afternoon we had services at Sister Mary Owen's home several miles from the church. At this service one came out on the Lord's side to be baptized when we have the revival at the church. This church has been in use for some time but had not been ceiled until recently. It is to be dedicated the fourth Sunday in June. There will be services both in the forenoon and afternoon with lunch on the grounds. It is hoped that many friends and members of the church will be present. The revival services will begin on Sunday night, May 26, by the writer.—L. A. Bowman, Penhook, Va., May 25.

The Program of the Christian Religion

By John W. Shockford

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CHINA

Note: Address all China missionaries temporarily % Hugh McKenzie, 53 Race Course Road, Tientsin, China.

Liao Chow, Shansi, China
Oberholtzer, I. E. 1916.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Gauntz, Mary E., 1936.
Metzger, Minerva, 1910.
Ober, Mary Velma, 1936.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle R., R. N., 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Schaeffer, Mary, 1917.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Clapper, V. Grace, R. 5, Johnstown, Pa., 1917.
Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % T. F. Parks, R. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. H. L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond, and Irene Frantz, Eglon, W. Va., 1930.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, % General Mission Board, Elgin, Ill., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
Blickenstaff, L. A., 1921,
(Serves part time Inter-Mission Business Office)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blickenstaff, Mary, 3435 Van Buren St., Chicago, Ill., 1920
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey, and Florence M., % Emma T. Moyer, Lansdale, Pa., 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Shickel, Elsie N., 40 Magnolia Ave., Sebring Fla., 1921.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., July 2, 1938 No. 27

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OUR HERITAGE
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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Joshua 14: 6-9

"I wholly followed Jehovah my God"

Caleb at Forty

By forty a man should have the direction of his life pretty well established. He has had opportunity for enough experience to season his judgments. By forty he ought to be well into the doing of his life work. Mistakes made at forty are harder to remedy than those made at twenty or thirty.

Judging by the incident we have from Caleb's life, he was a man of deep faith, sound convictions, and strong courage. Under a severe test he acted so as to cause himself no regret in later years and so as to bring him honor throughout all generations. He wholly followed the Lord his God.

Tuesday: Joshua 14: 10-15

"I am as strong this day as I was in the day that Moses sent me"

Caleb at Eighty-five

It sometimes takes a generation to show the full significance of a man's deeds. What Caleb did at forty was significant at the time, but it had still more meaning when he was eighty-five. Other men born in his generation had paid the penalty of their sin and faithlessness; he reaped the reward of doing God's will. He retained strength of body and mind to enter into possession of his heritage.

It is said that the devil has no happy old men. A happy, vigorous man of eighty-five is enough to prove the value of Christian living.

It is relatively easy to devise a way of living that looks good for a day, but quite a different matter to find one that will wear through thick and thin as the years come and go. Godliness wears.

Wednesday: Psa. 71: 12-18

O God, forsake me not, until I have declared thy strength unto the next generation"

The Strength of Jehovah

It is a laudable ambition for a man to wish to live so that his life will be a testimony of the strength of God to the rising generation. Older people make it either easy or hard for young people to find a strong faith in God. The best way for the mature to help the immature is by having the power of God in their lives.

The psalmist encountered a very difficult situation when he was old. He sought the help of God through it, not for his own satisfaction alone, but that his life might be a witness to others of the power of God.

Tackling the Hard Task

The biggest job that any man can tackle is to live usefully and well. Some say that there is not much opportunity in the world today. Others find opportunity in the tasks that their neighbors shun. There never was an easy way up. The elevator has no moral equivalent. Men have always had to climb to get to higher spiritual levels. The strength it takes is strength of faith and will.

The individual Christian faces a hard task today. The world is not friendly to his ideals. Things that he thought well established are tottering. New methods must be found, new relationships established, new habits formed. He finds that the changing world makes demands upon him faster than he is ready to meet them. The pinch of circumstances is acute. He must make momentous decisions in the face of grave issues. He craves the sort of certainty that his fathers had. He needs resources far beyond what he seems to possess. What shall he do? Reread, or face his tasks with the faith of a Caleb?

The church faces a hard task, too. The selfishness of men is disconcerting; their apathy is discouraging. There are wars and preparations for war. Totalitarian states, depressions, crime, disregard for life, greed, the breakdown of the home—these things and more harrass our social order. Men do not find God when they need him so much. What shall the church do? Wait for a new earth to be let down from heaven? Or tackle the job that needs to be done in the strength of the Lord?

Joshua 14: 12; Esther 4: 13, 14; Zech. 4: 6, 7.

Thursday: Eccles. 11: 7; 12: 1

"Remember also thy Creator in the days of thy youth"

Remembering God in Youth

The message of the Book of Ecclesiastes is largely negative. The author sought the world over for something worth while outside the spiritual life and didn't find it. He did his searching within the area of the earthly life alone, having no grasp upon immortality. But even thus the course of wisdom seemed to be to seek God in youth before all the troubles of life come. Youth affords opportunities such as never come again.

In the light of Christ's revelation we have a much more hopeful picture of life than Ecclesiastes carries, but our gospel only heightens the urgency for using youth aright.

Friday: Prov. 16: 23-33

"The hoary head is a crown of glory;
It shall be found in the way of righteousness"

"A Crown of Glory"

Respect for age is a very worthy attitude, inculcated by the ethical precepts among widely different peoples. But it is not age itself that deserves respect. A man who has lived many years and wasted them all is an object for sympathy, not honor. A godless old man is a pitiable sight. But this fact only emphasizes the respect that is due those who have used well the opportunities which the years have brought. If it be found in the way of righteousness a hoary head is indeed a crown of glory.

Godly old people are a blessing to any community. Godliness gives glory to increasing age.

Saturday: Psa. 103: 1-6

"Thy youth is renewed like the eagle"

Renewing One's Youth

In earlier days expeditions went out to search for the mythical fountain of youth. In recent times scientists have been experimenting with glandular functions to discover ways of extending or renewing youth. Physicians have indeed succeeded in lengthening the time of life expectancy by reducing the hazards to health in childhood and youth. We may now expect to live somewhat longer, but this is no great consolation unless enough meaning is found for life to make the prolonging of it worth while.

Renewal of the spirit within holds greater possibilities than renewal of the bodily organism. God in the heart offers the best hope of sustaining the youthful spirit.

Sunday: Psa. 121: 1-8

"Jehovah will keep thee from all evil"

Jehovah My Keeper

It is quite common for people who have reached the century mark or thereabouts to tell what they count to be the secret of their long life. Sometimes it is evident that the reasons they give are not well founded. But a considerable proportion of these old people feel that simple living, hard work, and a trustful spirit have helped them to live long. And they are no doubt right.

It is possible to link up our lives with God in such a way that his strength becomes ours. The psalmist knew how to get strength when he needed it. We can get it in the same way—by looking to God.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., July 2, 1938 — No. 27

EDITORIAL

The Church in Our World

Introducing the Lawrence Conference Sunday Morning Sermon

By our world we mean, not merely the planet on which we live but the period of history in which we live, with all its perplexities, achievements and frustrations. This is the world of most concern to us.

By the church we mean the Church of Christ, of which the Church of the Brethren, we dare to believe, is an honorable part. The church is not exactly the same as the kingdom for the kingdom is the whole realm of God's rule. The church is the visible and more or less organized expression of the kingdom, and the most effective agency for bringing the kingdom into being. But since the ultimate objective of church and kingdom and their controlling principles are exactly the same, the distinction between them just noted may be ignored in this discussion. The church is the company of Christ's followers associated for fellowship and work.

Our inquiry this morning deals with three questions: What is the church in the world for? What about our world makes the church task so hard? What should the church do next?

Look at those questions again, please. What is the business of the church? Why is it in the world? For what purpose was it founded? That is the first one. The second question is, what facts or conditions in the world life of our day give extra urgency to this business of the church? And the third, most pressing of all for immediate attention, what is the present most strategic point of attack? Where should the major emphasis be put? What should the church, what should the Church of the Brethren, try hardest to do right now?

There are several Scriptures that will help us in finding the right answers to these questions. Indeed there are many such if we had time to examine them. These four are typical and will serve our need: My kingdom is not of this world (John 18: 36); The kingdom of this world is become the kingdom of our Lord and of his Christ (Rev. 11: 15); Go . . . make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you (Matt. 28: 19, 20); We do not war according to the flesh . . . but . . . casting down imaginations . . . bringing every thought into captivity to the obedience of Christ (2 Cor. 10: 3-5).

Do you recall the background of these texts? The first is the reason Jesus gave to Pilate for not fighting back when the soldiers arrested him. The methods of his kingdom are different. The second is the Revelator's vision of that far-off day when the world kingdom to which Jesus and his disciples did not belong, shall have been turned into the triumphant kingdom of God. The third is one evangelist's version of Jesus' last word to his disciples, the Great Commission, as we have come to know it. The fourth, much like the first, is Paul's apology for his meekness in not making a stronger show of resistance to the charges of his Corinthian opposers. He was not after a superficial victory. He was out to capture for Christ the imaginations and thoughts of men.

In the light of these revealing words from our Lord himself, from his greatest apostle and from "great voices in heaven," we are ready to consider our first question: What the Church Is in the World For.

E. F.

We Hope They Win

"THE families of two men killed last January in an automobile accident yesterday filed suits in circuit court under the dramshop act seeking damages of $200,000 from the operators of two taverns and a drugstore in Melrose Park." So reported a leading Chicago daily recently. The two widows are asking for $50,000 each, and for the five children involved $20,000 each.

It occurs to us that the principle of indemnity for property or values destroyed is one which is clearly understood and generally accepted. That is, he who destroys must pay for his wantonness. And this is

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true from the boy who breaks a window to the nation that ravages a province. Then why not apply the principle of indemnity where damage clearly follows the sale or dispensing of liquor?

Frankly, we hope the widows and their children win. The time has come to put the fear of God into tavern keepers and all others who live by the sale of poison. Now if such are so callous they can not be reached by the appeal to save human life, then let financial pressure be applied as a means of bringing them to their senses. H. A. B.

Life in a Bankrupt World

Step aside for a moment and watch the world go by. Leading the multitudes in many lands are the demagogues and the haters of men. These are the promoters of pressure groups and rabid nationalism. And in varied measure it may be said of them, as of the Nazi leaders of Germany: "They have resurrected tribal instincts and the mystical sanctions of a savage society." The growth of such tendencies suggests the impending bankruptcy in the sphere of human relations.

In world politics the swing is away from law and order, and toward the brazen and revolting use of the mailed first. In economics there is blind and continued disregard for such elemental principals as the fact that even a nation can not indefinitely outspend the national income. Impatience with unwelcome truth, with the purging of universities and libraries, discloses a decline in intellectual standards. In morals we are said to have suffered a "collapse of conscience." And as for the spiritual state of our world, the current indifference and confusion reveal another famine, not "of bread, nor of thirst for water, but of hearing the words of the Lord."

But why multiply proofs of the bankruptcy now overwhelming modern life? A fundamental crisis is sensed by all and admitted by many. To this question it may be answered that the principal aim is to point up another query. What of the individual in a bankrupt world? In such a situation is it possible to live sanely and creatively? And if so, by what magic is such a life to be made possible?

Now that reference to magic should not be taken too seriously. The truth of the matter is that the increase of knowledge and the refinement of education have not done what was expected of them. There is as yet no magic way to make a man what he ought to be. The good life is still a matter of discipline and struggle. And so the answer is that one can live sanely and creatively in a bankrupt world—if he is willing to pay the price. For today, as always, there are many who would rather enjoy the pleasures of sin for a season, than to suffer and triumph with God's elect.

If the reader is interested in making something of his life, let him now consider some of the simple things which will help. Perhaps the first thing is the matter of orientation. What light does history throw upon the problem of life in a bankrupt world? Well, history is the story of risings and fallings in the affairs of men. Those who have achieved in any given period have usually done so in the face of opposition, and sometimes at the price of tremendous sacrifice. Like the Master of Achievement, they endured for the joy that was set before them. And what joy comes to the one whose conscience bears witness that he has done something worth while!

Seeking to orient oneself is really a part of facing up with the subborn facts of life. For one's life is set within certain limits which it does no good to resent or ignore. For this cause it is wise to take advantage of experience. Indeed, why repeat the experience of the Prodigal Son, or any other adventure which it is surely known can promise nothing but unhappiness or disaster? There are many results so clearly final that further experimentation is unnecessary. Then why not accept what is thus so evidently a part of ultimate truth and live by the best we know?

Living sanely and creatively in a bankrupt world is as simple as that—keeping an open mind and doing the best you know! It is not following the crowd, ignoring time honored principles or flying in the face of five thousands years of experience. Rather, it is just making the most of one's talents in the ways which will promote the common good. Thus as surely as he that wills to know, shall know, the man of faith and goodwill may build the stately arch of a happy and triumphant life. H. A. B.

How Truth Frees in Both Realms

It is the truth that makes men free, but the kind of truth it is has much to do with the kind of liberty it gives.

The truth about the laws of nature, about causes and effects in the realm of things, frees one from the bondage of ignorance concerning them and the suffering which this ignorance entails.

The truth about the laws of the abundant life frees one from the slavery and bitterness of illusory schemes for getting around them. They can not be mocked. They will have their way with us.

It has been well said that we can not break the laws of life but we can break ourselves against them. And this holds in both the natural and the spiritual realms. We can violate the laws of either realm and take the enslaving consequences. Or we can live in harmony with them and be free.

Note carefully then that it is not mere knowledge of the truth that frees. It is living in the light of that knowledge. E. F.

THE GENERAL FORUM

The Church

BY W. LOMAX CHILDRESS

The centuries come, the centuries go,
The bitter winds of hatred blow
Against the stormproof towers of truth,
Ageless in their eternal youth.

The church, not of the sea or sod,
The temple of the living God,
Remains as it was meant to be—
The symbol of eternity.

Unshaken as Jehovah's throne,
Supported by his strength alone,
Through fire, and flood, through gain and loss,
It tells the triumph of the cross.

Its faith has burned a living fire
Through sordid plots and vain desire;
Still moving towards its heavenly goal
It speaks the language of the soul,

Its walls are built of timeless things,
The lifting power the spirit brings,
And in its mission from above,
It has the ministry of love,

Though kingdoms fail and nations fall,
And doubts and fears may crowding call,
The church of God in every land,
Kept by Jehovah's power will stand,

Built on the basic cornerstone,
Of Jesus Christ and him alone,
And of the hearts surrendered still,
To do in time their Master's will.

Singer Glen, Va.

Contribution of the Church to Rural Life

BY W. H. YODER

Said at the Lawrence Conference

THERE are some values that you can not handle with hands nor see with the eye. It is of these intangible values to which the church has contributed so largely in rural life. The material houses we sometimes refer to as the church, which dot the rural spaces of our country, do not make a very auspicious showing materially. Certainly the church's real contribution does not lie here, but in the intangible things that have prompted multitudes to call her blessed.

On a country hillside about nineteen centuries ago a message was delivered which has become known for its rural setting as The Sermon on the Mount. It has special significance to rural life, for that message included a program of social justice, the fairest which has been pronounced in the history of the world. That message presented the greatest of all laws, the Golden Rule. The Master's teachings were always flavored with happenings with pastoral settings. The entire Book has a rural bearing. Reference is made to the shepherd and the sheep, the vineyard, the sower, the lily of the field, the birds of the air, the grass of the field, soil and rocks, sand and fertile fields.

Aside from having a Book that is rural, we have a church that is rural in its constituency and peculiarly fitted to meet rural needs. Our heritage and training have been specifically rural. The nation over is about 35% rural, while we in the Church of the Brethren are at least 80% rural. This means that our thinking and our training are largely rural.

Today we are faced with some new problems. We are in a period of rough seas. The lay of the land from the economic, social and political standpoint is decidedly irregular. We are facing conditions which in the main were not foreseen by any of our leaders a dozen years ago. What do we have in the way of perspective? What are the long-time social trends? What will happen to the spiritual values that the church has nurtured? For what can we hope?

We are in danger of being shortsighted. The long look ahead is needed. One of the fine things about country life is that it provides opportunity for independent thought. May I present a personal experience. As a boy on a farm in Kansas I had learned to ride and operate almost every kind of farm machinery. The time came when I should have the opportunity to drive a corn planter. Naturally I had a distinct ambition to plant so that the rows would be perfectly straight like those of some of the neighbors. I had the notion that it would be a simple matter. By watching the line of the planter marker on the preceding trip the rows would be kept perfectly straight according to my reasoning. But a difficulty arose as I began to plant over a small hill. A curve began to appear in the rows corresponding somewhat to the contour of the land. To look over the end of the planter tongue was all right on level ground but when the going became more difficult it was necessary in addition to keep looking far enough ahead so that the irregularities might be corrected. To follow the path of the old mistake only exaggerates the new one.

The real contribution of the Church of the Brethren has been in the rural field. What we have done in any large way has been for the rural people. Here is where we have succeeded; here is where we were not strangers. What we have tried to do in the city has been largely experimental and many times we have paid dearly for that experience. Our experience has made us peculiarly familiar with the processes and the ways and the needs of rural people. All this does not mean that we should not fit ourselves to take the city

but it does mean that we are already peculiarly fitted for the country.

The church gives life to the barren wastes of sin in the rural sections. Like water applied to barren lands of the desert causes it to blossom forth as the rose, so the church touches the unfruitful places of human hearts and society causing them to spring forth in all their purity and grandeur. The church is an oasis to the weary traveler of life who comes to it for spiritual refreshing and shade against the exposure of the hot blasts of adversity.

The church is the teacher of the great moral values in the Sermon on the Mount. The Sunday school has long been, and is now, the principal institution for the teaching of religion in rural America. With all of its faults, it has done a great work. The church school, as the Sunday school is now known, has in recent years lapsed in its power, but it is still the livest agency for training in religion that exists. If, however, the rural Sunday school is to remain the effective institution that it has been in the past it must remain somewhat indigenous. That is, if rural people are to find God in the joys and sorrows of rural experience, their lives must remain linked up with trees, grass, hills and valleys and running brooks—these are the resources for the purpose of a religious ministry to all children.

The church has furnished strong men for the hard places of the great industrial centers of our great cities. These have given backbone and healing balm to the cesspools of wickedness. The church has been like a great wall or dyke that has kept back the polluted waters of destructive sins from making destroying inroads on young life.

Our cities have not proved themselves self-propagating. To even hold its own in population the city must receive a constant inflow from the rural areas. This inflow must be inoculated against the sin destroying power which they will be sure to encounter in the city. This the church must do. An ounce of religious instruction given before the age of sixteen is worth more than a pound given after the age of twenty-five. The leadership that has come from the small rural communities in the past has been strongly fortified with vigorous character given to them by the thousands of small country churches that have stood as quiet sentinels, without praise or favor, and they have done their work well.

The nation as a whole is becoming vitally interested in the rural half of the country. And well she may, for here lies the root of the whole matter. Well may the Church of the Brethren become concerned about the welfare of the rural church, for therein rests the future of our beloved church. From a national point of view it is of tremendous importance that the rural stock of our country should be kept strong and vigorous. History has shown us that the decline of a rural people, or the decline of agriculture, has resulted in a great national decline. Our government is working earnestly, it seems, to bring about an agricultural state of affairs that is economically sound and just. It must be possible that there can be a rugged stock of men and women on the American farms as there has been in the past, if we hope to have a great America in the future. The church has a great part in this program.

The church is vitally interested in the economic problems of the farmer. She must preach justice here as between all classes. The church's greatest concern is not in the numbers who leave the farm, but in the character of them. This is a challenge to the church and to the young men who are looking for a place to make life count for the most. The church is now and should help make conditions more livable in rural areas. She helps to solve the economic and social conditions of her people. The church and her pastor must bring comfort to those who have had great disappointments.

But we must do more than comfort. We must make those injustices impossible. Like the prophets of old, we must cry out against the injustices of our day boldly and certainly. It may be we have been too reticent.

You country ministers may not get in the headlines of the city newspaper as often as your city brethren, but it is a great satisfaction for one to know that he has been a part of a great program of bringing about justice. If the many little springs that feed the mighty Fathers of Waters should go on a strike there would be no great Mississippi River. All tributary parts are essential to the ongoing main body.

Our grandfathers who built the rural churches of the past were sometimes uneducated men. They, however, served their day and age well. Their grandsons, though, are educated. This is an age of big machinery. Oxcart methods and candle dips are gone. The church must keep pace with all of this change in her methods of church work, even in her rural efforts. She must be interested in soil conservation to be sure, but even more in soul conservation. If soil erosion catches the ear of an entire nation, how much more should the erosion of the soul that is weather-beaten by time and the storms of a heartless competitive system? The church must continue to serve. The overlooked are more important than the overchurched.

We are facing new problems in the rural church as well as in rural economics. There are rough seas ahead. We need the vision of the forward look. This is no holiday excursion. Like the boy who looked over the end of the corn planter tongue and found his rows were only becoming more crooked, so will be our decline and disaster in the rural church unless we have the far look in our planning.

To many people, the most sacred spot in the world is

a little place in the country known as the country church. It is here that all of the fine memories of childhood and youth are centered. It is here that the conscious inspiration to preach came to scores and scores of young men. Here young people receive the urge to volunteer as missionaries. It was here that other great resolves to noble service came to multitudes whose names today are unsung, but whose influence flows on forever and ever. "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth."

David was homesick for two things: for the well at Bethlehem; "O that one would give me water to drink from the well at Bethlehem which is by the gate!" The other was for the house of God: "My soul longeth, yea even fainteth, for the courts of the Lord."

We must save the church of the open country if we would save the heart of America. Her pastors, like Ezekiel the prophet, must sit where the people sit, and knowing their needs, must minister to men's souls, minds and bodies. This is the whole gospel.

Waterloo, Iowa.

The Place of Bethany in Kingdom Building

BY RUFUS D. BOWMAN

Inaugural Address

THE call to accept the presidency of Bethany Biblical Seminary strikes me with deeper seriousness than any call that has ever come to me. It is sobering to think of the effect of the seminary upon the church, to assume responsibility for educating young people for Christian service, and to realize the trust that has been committed unto this school by the church. It is only after much prayer and thought that I am able to accept the charge that has been laid upon me. I can not undertake this work in my own strength alone, but I am willing to be used as an instrument of God. Without the promised help of God, the friendly co-operation of a strong faculty, and the confidence which the brotherhood places in Bethany, I could not accept. But with the assurance of these, I accept the call.

Bethany was founded October third, nineteen hundred and five. Ten years before, Albert Cassel Wieand had consecrated his life to the starting and carrying on of this school for the preparation of young people for Christian service. Associated with him in its founding was Emanuel B. Hoff of sacred memory. These two dreamed dreams and saw visions. One day upon the Mount of Olives, under an olive tree, overlooking Bethany, Wieand and Hoff knelt down and dedicated their lives to the task of founding a Bible school for the church and christened the school Bethany. This was two years before the school actually began. Much preparation had to be made. Bethany was conceived in prayer, born out of creative visions and deep insights into the needs of our church. The name Bethany is significant. It means the place where Jesus felt most at home. It stands for fellowship with Christ, the delights of friendship, and the winsomeness of home life.

Those, both living and dead, who served here have left their marks upon the school and church. Emanuel B. Hoff was a "teacher come from God." There are hundreds in the Church of the Brethren who sat at his feet. It is an honor for anyone to have been a student of Hoff. Albert Cassel Wieand was president for twenty-six years and is still with us as a creative teacher, and a devoted friend of the school. His work in founding Bethany and leading it to a place of distinction throughout the Church of the Brethren brings him the deserved and undying gratitude of our people. Under his leadership the church assumed the control and ownership of Bethany in 1925 as its one and only seminary. Daniel Webster Kurtz came to the presidency of Bethany in September, 1932. He brought to the seminary a breadth of scholarship, a rich church experience, an international contact with Christian leaders, and a world vision of Christianity, which made an outstanding contribution. Bethany is a greater school because of his service here. You can appreciate the humility in which I become the third president of Bethany. I pray that the mantle of those who have gone before may fall upon me, and that the gracious God may give me strength for the work ahead.

It is fitting at this hour to speak of the place of Bethany in kingdom building. I want to pass on to you some of my dreams for the school. Bethany was conceived in a prophetic vision of the needs of the church. The founders of Bethany looked ahead and saw what the church as a whole did not see. To be true to our trust, the seminary must be *a radiant center of a creative vision.* If there is no vision the church will perish. The production of great art, the creation of lofty music, the inspiring of great souls, the building of great churches depend upon the touch of the Eternal. It is our task in a chaotic time to discover the track of light where God is yet to be and to see that the influence of the church is rightly related to the problems that confront us.

We must begin to relight the lamps that have gone out. Faith and religion must be brought back into the control of life. This generation needs direction. This generation needs young people of faith and vision who find their greatest thrill in adventuring with God in building the kingdom. In a time when nations are trusting in cleverness for security, Christian people need to apply the redemptive power of suffering love. In a time when the philosophy of the totalitarian state is getting a strangle hold upon nations, Christians need

to teach the infinite value of the soul, and the Lordship of Jesus Christ. In a time when the world is a battleground between philosophies of totalitarianism, communism, fascism, democracy and Christianity, the Christian church must call out, inspire, and train a dynamic leadership that can catch the ear of the world community. In a world of industrial unrest with a rising labor movement, the Christian church must apply the principles of personality, brotherhood and service to areas of conflict in the interest of humanity. The vision which prompted the founding of Bethany bids us carry on and equip young people for service with a full knowledge of the needs of the church, the kind of a world they live in, and the relationship of the church to world problems. Bethany must keep the forward look.

Besides becoming a center for creative vision, Bethany should lead out in the interpretation of spiritual values. The church expects this of the seminary. It is our greatest need. God is vague to many people. For multitudes there is no clear-cut distinction between right and wrong. Conscience is becoming a convenience, and righteousness respectability. This is a world of sin in which man has failed. It is a disillusioned world shorn of its easygoing optimism, gripped in fear and despair. Those who are being educated for service must have a rich Christian experience, a great faith in the essential values of religion and deep convictions regarding moral and ethical principles. The church needs leaders who have faith in God and Christ and their fellow men; leaders who not only adventure with God in extending the kingdom, but who enrich their lives through new discoveries in the realm of prayer; leaders who tap the wells of the Eternal and draw up water for the thirsty multitudes. To the task of interpreting and discovering spiritual values, we reconsecrate this seminary.

The third word in our dreams for Bethany is "fellowship." This is true to the name. Bethany was the place where Jesus loved to go. He had true friends in Martha, Mary and Lazarus. The friendship of this home comforted him in his trials. It is our purpose to develop the fellowship in the seminary until it represents the kind of fellowship we want to pervade the life of the church. A church is a fellowship. Anything that builds wholesome fellowship builds the church. A denomination is characterized by its fellowship. Friendship binds us together. Surely the school charged with the responsibility for training the leadership of the church should possess a warm Christian fellowship pervaded with the dynamic of high ideals.

The fourth word in our plans for Bethany is "scholarship." We must be second to none in scholarship. We shall emphasize scholarship through the continual growth of the faculty members, extension of the library, and high academic standards. The world needs clear heads as well as consecrated hearts. The preparation of the minister for his task ought to be as thorough and intensive as that of the doctor. Shouldn't those who guide our souls be trained as well as those whom we entrust with our bodies? The ideal of the Church of the Brethren helps us here. We have no creed. The New Testament is our guide. Our ministers are asked to be diligent students and seekers for truth. As we discover new light, we are free to present it. In the realm of scholarship, the faculty and students of Bethany shall be diligent in their search for truth, and it is our purpose to give young people thorough and intensive training for the difficult tasks that lie ahead.

The selection, education and inspiring of leadership is another great function of the seminary. In this regard, Bethany covers a wider field than many theological seminaries. This institution exists to train ministers, ministers' wives, missionaries, local church music leaders, church school workers, young people's leaders, and others for church service. The needs of the Church of the Brethren and the contribution of the church to the larger interests of the kingdom motivate and guide the program which we build.

Greater selectivity in regard to those who will serve as ministers and missionaries is a desirable thing. More hand-picking is being done. Through work with our colleges, and other young people's groups, the stronger young people of the church are being challenged for this important service. The personal visits which I made to our colleges this year have been highly satisfying. A number of our colleges are beginning effective personal counseling with their young people regarding Christian service. The colleges and General Boards of the Church of the Brethren are co-operating splendidly in helping solve the problem of ministerial recruiting. The unity with which the church is tackling this problem makes the future bright for a prophetic leadership.

In the educating of young people for leadership, the curriculum must be centered in the needs of individuals and of society. This is a Biblical seminary and we shall keep it so. How can the minister preach unless he has a message, and what message can compare with the Word of God? The minister not only needs to know the essentials of faith, he needs to know life, how to deal with persons, how to counsel effectively. Personal counseling is one of the strong emphases of Bethany. Besides personal counseling the minister must lift up his eyes and view the landscape. He must know his world, the forces that are playing upon life, the movements that are shaping destinies. The prophet of God must present the message of God in terms of the needs of persons in the times in which they live.

Leadership is inspired through the sharing of life. Jesus hand-picked his leaders and lived with them. He shared his joys, his sorrows, his purposes, his God. He brought about in those disciples a reorganization of living. He imparted a spiritual dynamic. Leaders are inspired when the mature take time for the immature to touch the hem of their garments. The program at Bethany is set up, not only upon the basis of strong scholarship, but upon the basis of personal conferences and fellowship. It is our purpose to clothe with significance some things which are not in the curriculum.

The sixth dream I want to mention is the perpetuation of the ideals of the church. We have no narrow provincialism in mind, but we do claim that the genius of the church, simple spiritual living, temperance in all relationships, the permanence and sacredness of the home, the New Testament as the Christians' guide, peace and opposition to war even at the price of suffering, should be preserved. It is the high purpose of Bethany to send out its young people as prophets of reconciliation.

In accepting the charge which has been laid upon me, I ask an interest in your prayers. I dedicate my energies with the help of God to direct Bethany Biblical Seminary according to the highest interests of the kingdom and in the spirit of the high idealism in which the school was founded. The purpose of Bethany shall be to educate for service young people who follow Jesus, and ask for nothing back. As teachers we shall teach truth and trust it to bring forth its fruitage. We shall uphold in life and teaching the doctrine of reconciliation, so fundamental in the genius of the church. We consecrate ourselves to work with Christians everywhere in helping to relight the lamps that have gone out. We shall build for the future with faith in the Christ of the triumphant kingdom and watch with confidence for the new sunrise coming over the mountains.

Chicago, Ill.

Weekday Church Schools in Virginia

BY MINOR C. MILLER

1. The Beginnings

THE Christian people of Virginia are becoming more conscious of the magnitude of the problem of religious illiteracy. Two fact-finding surveys helped to bring about this improved situation.

The first was the Virginia Council of Religious Education state-wide Biblical information test. The purpose was to test the effectiveness of the Protestant church schools of the state, in terms of Bible knowledge. It was fully recognized that Bible knowledge is only a minor factor in religious education and the public was cautioned not to take the results too seriously. Ten questions, or propositions, relating to the Old Testament and ten relating to the New Testament were printed on test sheets and the test was given to 18,434 children in 213 high schools. There were 16,000 children who could not *name as many as three prophets from the Old Testament,* 12,000 children who could not *name the four Gospels,* and 10,000 children who could not *name as many as three of the disciples of Jesus.* Thousands of church leaders in the state began to ask some serious questions. They also began to express grave fear that children, who are so ignorant of the world's most important religious book, may also find it difficult to carry out in conduct the high ethical standards described in that same Book.

Three years later, the Department of Rural Sociology of the Virginia Polytechnic Institute made a comprehensive study of *The Rôle of the Church in Rural Community Life in Virginia.* This study showed that only 31 per cent of the population of the state is enrolled in Sunday school and estimated that one half of those enrolled are absent every Sunday. This study also described the situation in many counties where even a smaller percentage of the people have definite and regular contact with the church or Sunday school. This study considered the size and financial strength of local churches and the probable contribution these churches were able to make in the community. It was revealed that in eighteen counties in the state, the average church has a membership of less than seventy-five people. The bringing to light of these and other facts caused church leaders to ask additional questions. More than ever before, members of different denominations in the community began to express a desire to counsel together concerning some more effective method of teaching morals and religion.

First Steps in Promotion

In September, 1925, the State Council of Religious Education received assurance from the State Superintendent of Public Instruction that, in his opinion, it would be entirely fitting and legal for a local school board to release children during school hours in order that they have opportunity to receive religious instruction by the churches. The superintendent expressed a very kindly interest in the proposed project.

The first meeting ever held in Virginia at which a definite effort was made to launch a system of weekday religious education was held at Staunton, Va., Dec. 11, 1925. This meeting was attended by twenty-eight people from Augusta and Rockingham counties. Three hours were spent in a study of some of the leading systems of weekday church schools. The meeting closed by passing a resolution authorizing a committee to study ways and means for launching the movement in Augusta and Rockingham counties.

The Council of Religious Education continued various types of promotional work. The results of the

several fact-finding surveys were widely quoted and every opportunity was used to seek the co-operation of leaders in the field of public education. These leaders were always friendly and some of them were willing to undertake a serious study of possible ways in which the schools might co-operate with the church in the interest of giving the children a more balanced education. The general attitude of public school superintendents and principals was admirably expressed at a county religious education convention, by Mr. Fletcher Kemp, Division Superintendent of Schools of Arlington County, when he spoke substantially as follows:

"I have studied the problem of religious education in relation to public education. I am convinced that there are some things which ought to be done which we of the public schools can not do. I would like to recommend to the county school board that it release the children from the public schools in this county from one to two hours per week as soon as the churches build schools as good as ours."

This address was accepted by ministers and other church leaders of Arlington County as an opportunity and a challenge. The immediate response was to appoint a committee on weekday religious education and definite plans for carrying out the spirit of the challenge were soon under way. Promotion was very active during the spring and summer of 1929. In Northern Virginia the Arlington and Fairfax County Councils of Religious Education formed a joint committee on weekday religious education and elected a well trained and experienced teacher. In the Valley of Virginia, the Rockingham Council of Religious Education developed plans for starting weekday schools of religion in eight centers in Rockingham County and in two centers in the city of Harrisonburg. These people also secured a very competent teacher. An educational committee, representing the churches in each unit of operation, presented a definite plan to the public school authorities and requested that children be released from public school duties upon written request from parent or guardian. This request was granted and each school board manifested a very cordial interest in the project. Adequate funds were raised by finance committees of the respective Councils of Religious Education and in September, 1929, the first classes for weekday religious instruction in Virginia were started.

The first year's work was considered as highly successful. Over seven hundred pupils were enrolled in each unit of operation. In Rockingham and Harrisonburg, over 96 per cent of the available children in grades five and six enrolled for the classes in religion. In Arlington and Fairfax Counties, approximately 80 per cent of the available children were enrolled. The work apparently had the universal approval of ministers and other church leaders and the attitude of the public school authorities was clearly expressed in a letter from W. H. Keister, Superintendent of the Harrisonburg Public Schools, as follows:

"With us, from all I know, can see or hear or learn, it has been a splendid success. The pupils enjoy the work and look forward to it with great eagerness. . . . I am so pleased with the work, that I wish it were being done in the fourth grades, and hope it may be done next year."

Bridgewater, Va.

The Significance of Suffering

BY PERRY L. ROHRER

Suffering breaks some people. It makes others. Here is a girl whose mother was killed in an auto accident. It crushed her. She became a retiring and timid person who stayed home and never married. Another girl in the same office who lost her mother under similar circumstances very quickly took over the responsibilities of the family and faced life courageously.

Every week we see people who have been caught in some one of life's tragedies. The way they come through is as different as black and white. Some time ago it seemed wise to list some of the more courageous ways of adjusting to suffering. The following observations have been made from time to time as we have associated with those who faced all sorts of suffering ranging from loss of health to loss of mental faculties:

1. Admit to yourself the reality of the distress. Avoid playing Pollyana.

2. Accept unavoidable suffering as your share of unhappiness. Refuse to take the attitude "why should this happen to me?"

3. Give yourself time to restore poise. A great shock can not be suddenly forgotten. It is like a surgical operation. There must be time for convalescence.

4. Deal kindly with yourself, avoid fussing because you are not just as you once felt.

5. Gradually come to associate victory with your struggle. Build a "mental Ebenezer," let the memory of the struggle remind you of the "goodness of God."

6. Learn to understand the struggles of others and quietly lend a hand.

7. Build a program of self-improvement. Learn as much as you can from the suffering.

8. Look for new experiences, avoid thinking in terms of being like you once felt. We are always becoming new persons.

9. Avoid subtle satisfactions which often come when you receive unnecessary sympathy.

10. Struggle toward forgiveness and a friendly feeling toward everyone. Feelings of hate, revenge and jealousy prolong suffering.

Chicago, Ill.

OUR MISSION WORK

The World for Christ

BY I. S. LONG

1. Attitude Yesterday

We were told in 1903, prior to sailing, that India was on the eve of a revolution. We heard also of "outstretched arms" to the Christian West. There has been the National Congress in India since 1885, and some ferment, but not toward Christ. There is soul hunger in all the races of men, no doubt; but it is not Christward until he is known. One needs to sell himself and his article first of all, then it may be wanted. However, in Japan it is unpatriotic to become a Christian, for they have emperor worship instead. Hindus resent conversion, for it thereby lessens the number of Hindus, and hence lessens their control of legislation.

You may pardon personal experiences, perhaps. During our first term at Jalalpor, India, they did not want our schools, if we taught our religion, hence we closed nine out of eleven of them. Times without number, as preaching we mentioned Jesus' name, they turned up their noses, hissed or laughed us to scorn. Many a time we were harassed with hard questions with the hope of angering us, in which case they would know our religion did not save us. A drove of pack-donkeys were occasionally purposely driven on our side the street, thus scattering several hundred listeners to gospel preaching. Very often, right before our eyes, gospels and tracts bought would be torn to shreds or set fire to. A few times they picked up sticks and dust and cow dung to throw at us. We were not wanted. Very often, too, a friend would shout, "Sir, your talk is like water on stone! My people are a crazy lot!" In 1920, I believe it was, John R. Mott and Sherwood Eddy speaking several nights in Madras, dared not mention the name of Jesus Christ. On the last night, as they mentioned his name, folks would arise and stamp out loudly, in disgust. All of you know of the Boxer Rebellion in China in the year 1900 and that white folks were known as "foreign devils." You have not forgotten the anti-Christian campaign in that great nation in 1927-28 either.

2. Attitude Today

Peter speaks of a "day dawn and a day star arising." Matthew speaks of the people who sat in darkness but saw a great light. This is more or less true the world over. Only Tibet, Afghanistan and Baluchistan are legally closed, so far as the writer knows.

Some do not like to admit it, but the fact is when Mr. Gandhi was imprisoned in 1922, various Hindu

What to Pray For - - - - *Week of July 2 to 9*

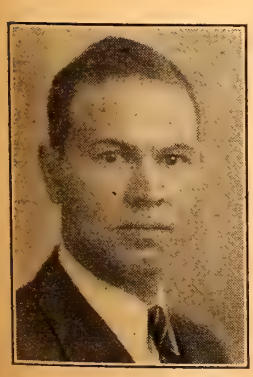


PAULINE KINZIE

After Brother and Sister D. J. Lichty return to India in September, Brother and Sister I. W. Moomaw will be returning on furlough. The Lichtys will then carry on the work of the Vocational Training School as well as their own evangelistic program in the villages. The training school is a place where many of the finest young men of our own mission and of some of the neighboring missions come to prepare themselves for service in their own villages and communities. During the past twelve years this school has been growing in numbers and in quality of work. It has received recognition from the government and also from surrounding missions.

The evangelistic field around Anklesvar is open wide and there are many calls for help in the various villages. It is a great harvest field but the laborers are all too few. Brother and Sister Wm. Kinzie along with their language study are helping in the work in and about the station. Their baby boy has been a great joy to his parents and also to all the missionaries on the field.

Our prayers should be earnest in behalf of all these workers and for the Indian Christians.



WILLIAM KINZIE



I. W. MOOMAW



MABEL MOOMAW



ANNA LICHTY



D. J. LICHTY

writers began to compare him to Jesus Christ, saying that he was atoning for the sins of seditious India. The idea of vicarious suffering began to be believed in from that day, among the Indians; and they began by multitudes to read the New Testament to find out who Jesus Christ is, that he was being thought worthy of a place beside Gandhi.

Once, 15,000 welcomed Gandhi in Calcutta, and for three hours speakers praised Gandhi and themselves. He then arose and said: "The Man to whom I owe most, and all India owes most, is a man who never set foot on Indian soil. That Man is Jesus Christ." A year later, in the same city, at his big welcome, Mr. Gandhi read the Beatitudes, and sat down. Later on, in the national college near his home, Ahmadabad, he was asked to teach the New Testament to India students and he began with the Sermon on the Mount. He has often been in jail. Once, I recall reading he took with him to jail only two books, one written by Ramsay McDonald and an English Bible. Whatever Gandhi does or says, and whatever is done to him, is immediately found out. Few men in any other nation are held in as great reverence as Gandhi in his own.

It follows that Dr. E. Stanley Jones since about 1922 has had almost a wide open fied for his wonderful messages, speaking in the open, in large halls and temples, with high officials presiding at his meetings. Hence it is, too, that since then gospels and tracts and New Testaments are being sold by multiplied thousands, and are being read, and India at least knows of Jesus and his message.

3. Experiences Among Hill Tribes, Vyara

The writer, returning to India in the spring of 1913, determined to open all the schools possible—day, night, Sunday schools, boarding schools. Every teacher taught school, whether he preached besides or not. There was a wonderful response. Children wished to learn. They were taught to sing, taught the Lord's Prayer, the Ten Commandments, Bible stories, the Sunday school lessons and examined upon the same, and given certificates and awards of New Testaments and Bibles. Moreover, medicine was given as we understood and the poor people were aided by our support wherever we could come to their rescue. The result was that we baptized about 500 children before their parents ever came in, about 100 a year for the eight years we were there. Their parents gave up liquor and jungly ornaments and came, following the inspiration of their children. A fine impression was made upon the few high castes of the county also, so that when we left the station some 400 or 500 friends saw us off. We said to ourselves sadly, due to leaving loved ones, "We have more friends in India than in America."

4. High Castes Today

Few high castes in our own field have as yet dared to come out for Christ, although many believe on him. Three graduates recently said: "The only hope of our country is Christianity. We shall remain Hindus, but we think the day will come when all India will be Christian. There is no hope in Hinduism." A state officer said to me: "I want only Christian teachers and a Christian school for my son because of the healthy atmosphere and outlook on life." Another retired officer said: "Whether we are actually baptized or not, we have received Christ and the biggest thing in life is Christ."

Mr. Posnett of Medek, India, tells of a visit in an oxcart, when a high caste man was invited to ride. He said, "No, thank you." The Christian driver understood, hence said, "If the chief will get in my place, I will gladly run in front." At once the Hindu jumped up and twisted the tails of the oxen, but would not ride with what he thought an untouchable, albeit a Christian. One of the native Christians said, "O sir, you have treated us like beasts for two thousand years: but now we have found Christ who meets all our needs."

Mr. Posnett tells then of 150 caste men who came to him to learn of Jesus, of whom fifteen dared to be baptized in the presence of the rest. Shortly, 220 others came and sat for three days learning, and thirty of them, heads of families, were baptized. One of them, the town clerk, to complete the conversion said to Mr. Posnett, "You drink," and the convert drank after him. Very shortly thereafter, 366 high castes were received into the church, and on and on until today over 10,000 of the 80,000 Christians in that mission are from the high castes.

The Bishop of Dornikol and others tell a similar story. India is on the march Christward.

The writer in his last term in India often and again asked: "What does Rama mean to you?" Or "What does Mohammed mean to you?" This gave them the chance to ask me what Christ means to me. How glad a missionary is to have that question asked him! I am thinking now of a village where we had our tent for ten days. Each afternoon, we talked in a friendly way to all who came to the tent, talking mainly to their chosen leader. What blessed heart to heart talks we did have! Finally, the last day I said:

"Brother, what shall I do with this Book [New Testament], keep it or throw it away?"

"Oh, keep and read it," he said, "for it is true."

"Then, what shall I do with Jesus Christ? Shall I make a cross in the dust here and trample upon it?"

"Oh, no," said he.

"Why not?" I asked.

(Continued on Page 15)

HOME AND FAMILY

Under the Trees

BY ADA C. SELL

Now that we're wed to sorrow,
And life at half-mast grieves,
Let the burdened part be suffered
Under the leaves.
Under the willowed stream edge,
Watching the waters flow,
Surely as it to ocean,
We to his shore shall go;
Two at a moment started
Toward a holy goal,
If one has won the sooner,
Is it reason for troubled soul?
The birds of dawn are singing;
What fragrance in that breeze!
Flow'rs on the bank are nodding,
There's balm beneath the trees.

Altoona, Pa.

Our Heritage

BY MARY POLK ELLENBERGER

Given at the Lawrence Conference

THE average person speaks but one language, and that one very incorrectly; but I am sure that if one had command of seven languages his supply of words would prove inadequate for a full and intelligent interpretation of our subject.

If one were to fall heir to a fortune in money and lands, its value in dollars and cents could be easily computed; the value of our heritage from the good rural homes of the past from which the majority of our members have come has been great. And the contribution from those homes to the individual, the home, the church, the community and the nation can not be measured or stated in definite terms; for that heritage must be considered from the spiritual, moral physical and material standpoints. There are eternal values involved that are incalculable.

Church history, like that of all other organizations, varies in the widely separated sections of our beloved country; different conditions and customs exist, presenting needs that must be met by the church if her mission is to be fulfilled.

Each section comes into its heritage in a particular way. We of the middle west feel that we have blessings and inheritances peculiar to our location; a similar consciousness exists, I am sure, among our people in all other parts of our great country.

Almost a century ago there came from the older states a few bold and sturdy pioneers to find new homes in the middle west to whom had come the clarion call of "Westward Ho!" They came by steamboat, by wagons drawn by horses or oxen, and by horseback.

They brought but few household chattels, some of which today are treasured heirlooms among their descendants. Their bedding, a few books and other articles were packed carefully in one of the wagons, and because of the exigencies of primitive travel, it was deemed wiser to turn everything possible into cash.

When their former homes had been sold and dismantled, their stuff loaded, farewells were said to friends and loved ones perhaps forever. Their last act was to rake the coals from the fireplace, bury them in a kettle of ashes which they hung securely to a hook underneath the wagon, and thus provide embers for the first campfire on their journey. This duty had to be repeated from day to day throughout the long and arduous trip to the land of their dreams where they hoped to start permanent fires and to build their future homes.

And as they brought those precious coals in little black kettles, renewing them day by day, so they also preserved and refreshed the divine fire upon the altars of their hearts and souls, transplanting its living power into the life of the new country at their journey's end.

One of the finest manifestations of the loyalty to God of those sturdy courageous pioneers of high thought and pure life was the setting up of wayside altars along that lonely and weary trail.

Altars not of stone, as were those of the ancient patriarchs, but of the union of living, loving hearts, gathered around the campfire wherever they happened to be when the silent shades of night fell. Perhaps their campfire gleamed and glowed in a friendly wood with a murmuring stream near by, or might be out on a prairie with no shelter but the star studded sky. It mattered not, for after camp was made, the primitive supper over and the teams tethered for the night, the fire was freshened, the Bible brought from its careful wrapping. The family circle drew more closely together as the father read a portion from the Scriptures by the weird light of the campfire, around which they knelt in prayer thus commending themselves into God's care.

Thus they brought the little kettle of fire coals to the land where they hoped to build homes, schools and churches that they might have a beginning fire for physical needs; but much more essential was the divine fire glowing in the hearts and souls that was to preserve into permanency the family altars in hundreds of homes and public worship in rural churches here and there in the middle west.

Such were the men and women, our forefathers, who in those far gone days of the past forsook much, sacrificed deeply and dared the perils of the wilderness with its privations and loneliness that into the very

foundation and structure of America's rural life Christian principles might be permanently woven. They were empire builders.

They were people of vision, of faith and hope, dauntless pioneers. They did not shrink from the pain and weariness of cumbrous travel, the loneliness of the long trail, the plain food and drink served from tin plates and cups around the campfire. They forged on through sun and dust, wind and rain. There were times when they paused that a child might be born in a lowly covered wagon, when the women of the caravan vied with each other in caring for the mother and new baby until travel could be resumed. Accidents befell them, dangers threatened, treacherous streams were forded where we now have bridges, death's dark shadow hovered over and descended upon them, lonely graves were made beside the trail—graves marked by rough stones and left to be seen no more by their loved ones.

Yet those pioneers were upheld by courage, hope and an abiding faith in God; they had a vision of the land where they would build new homes, crude and simple at first, but a place of refuge, shelter, comfort and companionship for their loved ones while they worked for the better and more commodious homes they hoped to build in the future.

They had a vision of a church in the new community, a house of God, the heart and soul of their future life and the spiritual guidance to be found at its altar for all who would come.

They had a vision of schools for their children, and there they met one of their hardest problems, but the lack of book learning was made up in part by the wisdom and skill acquired in the business of everyday life. For the boys the chief activities were farming, animal husbandry and farm mechanics, and for the girls the domestic arts. Out of their frugality was born initiative, inventiveness, a wholesome appreciation of the simple things of life, sturdy integrity and fine physiques that were priceless.

There were broad acres of virgin land awaiting the ploughshare, the harrow and the fruitful seed. There were orchards to plant, wells to dig, livestock to accumulate, meadows of native grass to be made into hay. For their immediate use there were wild plum thickets laden with fruit, wild cherries, blackberries, gooseberries, grapes and acres of luscious dewberries. A glorious vision of a new Christian community, their future homes, spurred them on.

The homes in those early days were busy places. The co-ordination of hand and brain was the rule. There was no modern equipment to lighten labor. All clothing, bedding, carpets, rugs and much of the furniture were of home manufacture; foodstuffs were home grown. They washed with tub and board, ironed with sadirons, cooked in fireplaces or on castiron stoves. They sewed by hand, knit socks and stockings from homespun yarn, cared for house, garden and dairy. They raised poultry and meat, which was cured, and lard that was rendered for future use. Great kettles of apple butter were the crowning achievement of the autumn; loaves of crusty bread and pots of golden baked beans were taken from the brick ovens.

Yet those homes were noted for their comfort, good cheer and hospitality; and better still, for the Christian atmosphere that prevailed. The family circle was closely knit by bonds of love, integrity and unselfishness; there were large families, but there was always time to visit the sick and to lay out the dead.

Sunday was the red-letter day in the calendar; preparation for the Sabbath was made on Saturday. Father turned out early that evening, harness and equipages were looked over and made ready, bathing and barbering attended to, mother and the girls cleaned the house, prepared food and saw to the Sunday clothing.

And there at the turn of the road in the walnut grove stood the big, plain white church. In summer the doors stood hospitably open, the window shutters closed only on the sunny side. There was no carpet, musical instrument, blinds, flags or pictures. The seats and the long pulpit stand were homemade from lumber grown upon the building site; the floor was of broad pine boards guiltless of paint; the walls were ceiled with wood and painted white. At one end of the room the big unpainted brick chimney from the cooking furnace in the basement was frankly exposed to view. Large box stoves, fed by wood donated by the Brethren, furnished heat in the winter; mothers with babes in their laps sat near with their little ones beside them.

They came from far and near in wagons, later in spring wagons. The mother rode with a baby held in one arm while with the other she held an umbrella. Through summer's heat and dust and winter's cold and snow, over rough roads of frozen ruts they came—hungry for the Bread of Life, thirsty for the Fountain of Grace, longing for the happy association of those of like precious faith.

That big church stood beneath those towering walnut trees for twenty-five years, and it stood like a sentinel over the nearby city of the dead. One by one the giant trees died and were forgotten; one by one new graves were made in the churchyard. The older heads passed away, the children grew into man- and womanhood. The church was remodeled and stood so for another quarter of a century. On the fiftieth anniversary of its life a homecoming was held and the next day they began tearing the old building down.

Excavating, grading and rebuilding were pushed rapidly or until once more a building, fair, complete and adequate stood upon that sacred spot. Twenty

two years have passed since then, the walnut grove is almost gone, the graves have multiplied, the personnel of the congregation has almost entirely changed, roses bloom along the terraced approach to the beautiful gateway, yet those doors have never been closed—and please God may they never be!

Do you wonder that a colony of such people built up a community pre-eminently worth while? They left to us a heritage of reverence, honor, courage, industry, thrift, mental power, physical endurance, self-control and best of all an abiding faith in the God of our fathers.

We do not regret the church of fifty years ago. It met the needs of that day according to its light. It is our task to make the church of today adequate for our time and to build for the future. We want progress and true progress is always constructive. We welcome anything that will make the church stronger spiritually, that will extend its influence for good and develop its spirit of helpfulness that we may grow in favor with God and man. Our forefathers prayed, toiled and struggled with hardships, handicaps and privations through those early days; but they builded better than they knew, they laid the foundation, ours the task to build the superstructure worthy of that foundation.

To say the ideals of the church today are higher than those of that time of stress and struggle, is to do violence to their unfaltering faith, courageous work and unwavering loyalty.

As a part of our heritage from those men and women of vision, and as a contribution from their homes, we have better educational advantages, many departments of Sunday school, and church work, better schools and colleges, young people's activities, home and foreign missions, hospitals. We have church literature and good books. Our homes and church buildings are more convenient and comfortable. Improved means of transportation make it possible to have more time for self-culture, and easier to attend services.

Among no people do we find a finer home atmosphere than among the Brethren, for to them marriage is and always has been irrevocable; they enter the marriage relation with no other intention than to make a success of it, to found good homes, to rear with love and intelligence the children that are born to them, and to "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Tekamah, Nebr.

The World for Christ

(Continued From Page 12)

With tears trickling down his cheeks, he replied: "Because Jesus is true."

Then, holding out my hand to him, I said: "Come and go with me. I vow I'll lead you from where you sit to him, and you'll be saved from sin to an eternity of bliss."

The reply generally was: "How do you think we can eat with your Bhils [Christians]?"

Years ago, a very splendid Indian of high caste said to me: "Sir, if you allow us to come retaining caste, the half of India will be Christian tomorrow." How often, too, in heart to heart talks did our moist eyes meet as we talked of Jesus and his love!

During our last term, again and again, as sitting on the train or the station platform we would be seen reading the New Testament, Indians would gather about us and say: "Tell us about your Christ." What an opportunity this gave us! The point is, India at least is hungering for knowledge of the white man's religion. The Son of righteousness is arising with healing in his wings.

So far as my knowledge goes, this is true throughout the East. And yet, for years we retrenched and retrenched as if there are no open doors and no needs. In North Africa there is a church where one goes out to preach the gospel and nine agree to support him. Say, if we were really spiritual might not 19 of us somehow support the one who goes in his name to preach the everlasting gospel?

Do you know of the enormous throngs living in China unsaved? Dr. Zwemer wrote some time ago that there are still 1,557 cities in China without resident missionaries. The writer can never forget the forest of brown faces and hands going up in several villages saying: "Yes, we want to learn of this Christ." Nor would you forget if you once saw.

Sacrifice of life, is it? No, perish the thought! I wish our four were all in the East preaching the unsearchable riches of his grace to the nations who do not know. The writer was the only white evangelist for some 150,000 each term, in India. What a task? What an evangel! What a Savior we had to introduce to those hopeless people!

Our Christ was loving. Am I? He was pure. Am I, absolutely? He was honest with himself. Am I absolutely? He was self-sacrificing. Am I, really? If we were, we could soon take the world for him, for, "Lo, I am with you always, even unto the end of the age."

"Teach us, good Lord, to serve as thou deservest,
To give and not count the cost,
To fight and not heed the wounds,
To toil and not ask for rest,
To labor and not ask for reward
Save that which comes from knowing that we do thy will."

Baltimore, Md.

KINGDOM GLEANINGS

Calendar for Sunday, July 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Joshua: A Choice of Loyalties.—Num. 27: 15-23; Joshua 1: 1-9; 24: 14-21.

Christian Workers, Duties of the Church to the State.

B. Y. P. D., Nationalism and Internationalism.

Intermediates, How Much Freedom Do We Really Have?

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Gains for the Kingdom

Two baptized in the Santa Ana church, Calif.

Two baptized in the Hooversville church, Pa.

One baptized in the Sunnyside chapel, W. Va.

Four baptized in the Middletown church, Ind.

Three baptized in the Ellisforde church, Wash.

Three baptized in the Grants Pass church, Ore.

One baptized in the Madison Avenue church, York, Pa.

Five baptized and three received by letter in the Omaha church, Nebr.

Five baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

Two baptized in the Spring Creek church, Ind., Bro. Ray Zook, evangelist.

One baptized and one reclaimed in the Upper Conewago congregation, Pa.

Two baptized in the Wakarusa church, Ind., Bro. H. A. Claybaugh, pastor.

Ten baptized in the Annville church, Pa., Bro. Rufus Bucher, evangelist.

Six baptized in the Welsh Run church, Pa., Bro. M. C. Valentine, evangelist.

Thirty baptized in the Lewistown church, Pa., Bro. Andrew Dixon, evangelist.

Seven baptized in the Ligonier church, Pa., Brother and Sister Geary, evangelists.

Five baptized in the County Line church, Ohio, Bro. Dolar Ritchie, evangelist.

Sixteen baptized in the Greenmount church, Va., Bro. S. Paul Daugherty, evangelist.

Five baptized in the West Conestoga congregation, Pa., Bro. Aaron Heisey, evangelist.

Thirty-seven baptized in the Grossnickel church, Md., Bro. C. F. Holsopple, evangelist.

Seven baptized at the Ridge church near Shippensburg, Pa., Bro. Robert Cochlin, evangelist.

Twenty-five baptized and fifteen received by letter in the Staunton church, Va., Bro. Russell West, evangelist.

Nine baptized in the Columbia Furnace house, Woodstock congregation, Va., Bro. Emra T. Fike, evangelist.

Four baptized and one received on former baptism in the Dunnings Creek church, Pa., Bro. E. M. Hertzler, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, July 28, in the Barnum church, Minn.

Bro. E. C. Woodie of Hagerstown, Md., July 24, in the Brick church, Va.

Bro. Lawrence Bianchi of Park Hill, Pa., July 11, in the Yellow Creek church, Pa.

Bro. Arthur Wheeler of Brokenburg, Va., July 24, in the Fairview church, Greenmount congregation, Va.

Bro. Howard Whitacre of Wiley Ford, W. Va., July 3-17, in the Bethseda chapel, Maple Grove congregation, Md.

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Personal Mention

Bro. H. M. Landis and son Kenneth of Tampa, Fla., thought it worth while to see the Publishing House and the workers there, as they went from the Lawrence Conference to points farther east before returning home.

President Rufus D. Bowman of Bethany Biblical Seminary spent last week end at the Southern Iowa B. Y. P. D. conference in the English River church. The local vacation Bible school is in progress there under the direction of Sister J. A. Eby of Marshalltown.

Bro. J. Fred Ulrey and wife with their daughter, having come from Wenatchee to Lawrence, decided to go on to Northern Indiana to visit friends in the old home neighborhood. It was our good fortune that they found the Messenger offices one convenient way station.

Bro. Arthur Scrogum, pastor of the Georges Creek church of Western Maryland and secretary for the district boards, and Sister Scrogum were visiting friends and relatives last week at places not too far removed from the Brethren Publishing House. And so they came over to see us also. We liked that.

Two post-Conference trios of women visitors, brave and unattended by masculine escort, were the three Sisters Shockley of Washington and Sisters Eshelman, Boyer and Liester of Pennsylvania. More feminine interest from nearer home brought also Sisters Merchant and Smith of La Porte, Ind., and Downers Grove, Ill.

Bro. Frank A. Enos and wife are another happy couple entitled to our belated congratulations, but the "belated" feature isn't our fault. Somebody should have told us before now that March 14, last, was the sixtieth anniversary of their marriage at La Monte, Mo. Bro. Irvin V. Enos, pastor of the Kansas City church, is their son. He was Standing Committee delegate to the Lawrence Conference from Middle Missouri.

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Brother and Sister Paul Hershey of York Pa., with their three children, were among our recent visitors. Family interests brought them to Chicago and, well, when you get to Chicago it isn't very far on out to Elgin.

Bro. Levi Fahnestock and wife of Manheim, Pa., were callers at the Messenger offices on Friday of last week. You have guessed correctly. They had been at the Lawrence Conference and were on their homeward way.

Bro. J. F. Graybill of Malmö, Sweden, honored the Messenger desk with a call last Saturday morning. He and Sister Graybill with their Sweden-found daughter were week-end guests of Elgin friends. The local church was the surprised and pleased beneficiary of his Sunday morning ministrations.

A service in memory of our missionaries who disappeared from Show Yang, China, will be held at the Maple Spring church, Eglon, W. Va., Sunday, Aug. 7. This is the home congregation of Bro. Alva Harsh, one of the three who so honored the Christian cause with the "last full measure of devotion." Brother Bonsack will conduct the memorial service.

A young pastor wanted to ask the advice of a secretary but the latter wasn't in. How desperate his situation was you may know from the fact that he then called on an editor. His problem was which call to accept, the one from the east or the one from the west. What would you have told him? You see "east is east and west is west" and it's hard to make them meet.

A brother who loves to do good works, writes the mission rooms as follows: "I am sending $25 to be used to buy gospels and part gospels to be used in Africa and China missions. . . . This money is a part of what I had saved up to take care of my body when my spirit is gone from it. Now we have a crematory here where I live now and the cost is fifty dollars and the ashes of the deceased will be sent to the place directed. It would cost $250 to send my body to a northern cemetery for burial by the side of my good companion. . . . Why not use the $200 to help those who have never heard of the Savior?" Whether you adopt Bro. Y—'s method or not perhaps his zeal for the cause will help you to think of ways in which you can save something for the promotion of the kingdom.

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Miscellaneous Items

Sunday, July 10, 7:30 A. M. (Standard time), Bro. William S. Crumley and Miss Shirley L. Spangler will broadcast from Knoxville, Tenn., over WNOX a program of piano and guitar music.

Conference Delegates 1897-1938

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md.	239	1918 Hershey, Pa.	452
1898 Naperville, Ill.	319	1919 Winona Lake, Ind.	580
1899 Roanoke, Va.	292	1920 Sedalia, Mo.	568
1900 N. Manchester, Ind.	348	1921 Hershey, Pa.	513
1901 Lincoln, Nebr.	350	1922 Winona Lake, Ind.	548
1902 Harrisburg, Pa.	363	1923 Calgary, Canada	202
1903 Bellefontaine, Ohio	371	1924 Hershey, Pa.	473
1904 Carthage, Mo.	350	1925 Winona Lake, Ind.	566
1905 Bristol, Tenn.	348	1926 Lincoln, Nebr.	392
1906 Springfield, Ill.	404	1927 Hershey, Pa.	490
1907 Los Angeles, Calif.	263	1928 La Verne, Calif	323
1908 Des Moines, Iowa	414	1929 North Manchester, Ind.	544
1909 Harrisonburg, Va.	381	1930 Hershey, Pa.	457
1910 Winona Lake, Ind.	486	1931 Colorado Springs, Colo.	255
1911 St. Joseph, Mo.	440	1932 Anderson, Ind.	383
1912 York, Pa.	421	1933 Hershey, Pa.	298
1913 Winona Lake, Ind.	486	1934 Ames, Iowa	271
1914 Seattle, Wash.	234	1935 Winona Lake, Ind.	447
1915 Hershey, Pa.	455	1936 Hershey, Pa.	486
1916 Winona Lake, Ind.	536	1937 Nampa, Idaho	237
1917 Wichita, Kans.	435	1938 Lawrence, Kans.	478

Here comes Elizabethtown with the latest issue of the catalogue number of the college bulletin. We find it useful to have our college catalogues in our files and appreciate the kindness of the responsible authorities.

"The District Meeting of Northern Indiana will be held in the Plymouth church, Aug. 15-18. All reports, programs, queries, or other matter intended for publication in the District News Letter should be sent to the editor, C. C. Cripe, Argos, Ind., before July 20."

To All District Treasurers. The treasurers of the various state districts should remit to undersigned, at this time for the 1938 assessment for Annual Meeting expenses at the rate of 2c per member as listed in latest Yearbook.—E. J. Stauffer, Annual Meeting Treasurer, Paris, Mo.

At the close of the World War one of our disgusted public leaders said that the war had taught him that a necessary step in any world conflict was to mobilize the liars. We all know the type of liar he referred to—chiefly the atrocity-mongers who filled our ears with the output of frenzied, if not diseased, imagination.

Over Station WTRC, 1310 KC, Elkhart, Ind., Amon F. Runkle (The Old Timer) is planning to broadcast the Story of Christopher Sower and Son. The initial broadcast is scheduled for July 2, at 1:05 P. M. While WTRC is not a strong station, many Indiana listeners should be able to hear about the two Christopher Sowers over the air.

The Lawrence Conference took action looking toward providing relief funds for Spain at the rate of $1,000 per month and for China at the rate of $3,000 per month to run for the eight months remaining in the current church fiscal year. Next week's Messenger will carry a fuller announcement of relief plans. Funds for relief will be received and forwarded by the General Mission Board, 22 South State St., Elgin, Ill.

The twenty-fifth anniversary of the building and dedication of the Virden, Ill., house of worship will be observed Sunday, July 10. All who have ever worshiped here are invited to be with us on this homecoming day. Rufus D. Bowman, president of Bethany Biblical Seminary, will be the guest speaker of the day. A basket dinner will be served at noon. A special offering in honor of our Silver Anniversary will be received.—E. E. Brubaker, Ada Snell, E. F. Caslow, Program Committee.

Lost and found at the Lawrence Annual Conference. The following articles have not been claimed: 1 ladies' Conklin fountain pen, with owner's name engraved on the pen; 2 tie clasps; 1 hat—boy's grey linen crash with black band; 1 coat—navy blue boy's coat with partial red lining; 1 coat—light grey boy's coat with blue pin checks; 1 coat—grey-blue child's top coat with plaid lining. We would be happy to have the owners claim any of the above articles. You may do so by writing to James H. Elrod, 1141 N. St. Francis Ave., Wichita, Kans.

From two sources came this clipping from the Lawrence Daily Journal-World: "What a wholesome effect on a community to have such a gathering as the Brethren conference. We had eight of those people in our home, and they were a clean lot of people. Sometimes they would ask me if there was any place where they could get a lunch where they did not sell beer, or run a smoke house. I was sorry I did not know where to send them. I think this is the first time I ever went into the auditorium that I did not have to go through a cloud of tobacco smoke. Well they are gone and I hope we have all been helped by their coming. And may the sweet aroma of their Christian experience linger with us."

THE CHURCH AT WORK

LEADERSHIP EDUCATION

Muncie, Indiana, Training School, January, 1938

By Russell K. Showalter, Eaton, Indiana

The Muncie Church of the Brethren began her first Standard Leadership Training School on Jan. 9, 1938. The sessions were conducted each Sunday evening from 6: 30 to 8: 30 for ten weeks, closing on March 13. The enrollment, attendance and interest were unusually good. There were fifty-five enrolled (this does not include the children's class) and an average attendance of fifty-two. Eight of this number were enrolled from other churches. A total of twenty-seven credits was earned.

During the first fifty-minute class period four classes were in session simultaneously. Mrs. L. S. Shively taught the course, Guiding Children in Christian Growth; the pastor, Russell K. Showalter, taught, Materials and Methods in Educating Adults; Dr. L. S. Shively taught, The Life and Teachings of Christ. In addition to these three regular courses, Mrs. R. K. Showalter taught a children's class using the Junior Missionary Project materials.

An assembly period followed with announcements and worship. The second fifty-minute class period followed in the same assembly room with Dr. E. R. Burke (assisted by others) teaching the course in Old Testament Characters. These class periods were closed with open discussions. The interest and response were excellent.

The school was financed from the regular church budget, so there were no enrollment fees or charges. Extra textbooks were bought and loaned to members of the various classes.

Plans are being made to conduct a similar school again next winter. The leadership of the church feels that the school is a very valuable asset in helping to meet some vital needs of the congregation.

ADMINISTRATION

The Way of Adult Education, By Earl F. Zeigler

By Merlin C. Shull, Nappanee, Indiana

Pastors and other leaders of adults will have their horizons broadened by reading this book. It is increasingly clear that something is wrong with the programs of the character forming agencies of society. Even the church has not accomplished what could be expected of so great an institution. "Not so many years ago pastors and other religious leaders were told by specialists that if the church would adopt a thoroughgoing program of religious education for children and youth the problems of the church and world would be solved." The growing program for children and youth in the church is indeed remarkable. But still all is not well with the church or the world. The author of this fine volume wonders if part of our trouble may not be due to the neglect of proper Christian training for adults. In little more than a decade a significant program of training for adults has been rapidly developing. Children and youth are so dependent upon the ideals and services of adults that even the programs of these two groups demand a strong adult program. Here are some striking statements by the author:

"Every adult is a potential learner."

"His life is before, not behind him."

"He is always a candidate for better living."

It is hoped that this book will meet the eyes of hundreds of our ministers, "for they stand in strategic places to change adult lethargy into kingdom energy." Other adult leaders will find this book almost invaluable.

The author is very specific in suggestions. In fact, the book is a gold mine for all who believe that older folks can continue to grow into Christlikeness and that they have a place which is just as important as that held by children and youth in the program of the church.

The material is arranged for both individual reading and group study. The chapter heads make one anxious to read this book. They are: This Adult Education, Adult Education That Takes Hold Upon Life, Educational Guidance. These are followed by chapters under the general head of Adult Education Through—The Study Groups, Life in the Congregation, Counselling, Use of the Bible, Inner Experience, In Homemaking and Parenthood, Social Action, Churchmanship and Educating the Educators.

The Way of Adult Education is in the Brethren Loan Library.

WOMEN'S WORK

The Wednesday Evening Program

By Florence M. Bollinger, Missionary on Furlough From India

It was not hard to catch the scent of new mown hay, the cool air of deep cellars, the gleam of starlight and the faint echoes of childhood days as we listened to the Wednesday evening program on "The Contribution of Rural Homes.

If any group of women should have a contribution to make to the rural church in this day of great need, it should be the type of group which was assembled for this program. When the leader, Mrs. Hartsough, called for a raising of hands of those who had never lived in the country, only one hand was raised. No doubt the results would differ if the question had been asked as to how many of this same group live in the country now. The town and city have certainly claimed many of them. It was a joy to hear one mother tell enthusiastically of "My Country Home." She pointed out that a truly abundant life can be lived in the happy country home. She showed that a mother has the chance of using every possible talent she possesses in enriching her home, that family fellowship and nearness to God in nature can greatly enrich the child's life and the blessings of the home enrich the community.

We have a vision of pioneer days when brave men and courageous women took the trail which led from peaceful, settled communities into far new lands where they founded new homes. The live coals they raked from the old home hearth, were carried with them and used to replenish each wayside camp until they reached the end of the trail and there they lit the fire of their own permanent home. These were only symbolic of the life and light these people carried with them. The courage, strength, and purpose exemplified here was the secret of the strength of America in those earlier days. As in a loom, so these characteristics were all woven into the fabric of the nation's life. Many dark and somber threads of suffering and hardship, along with the brighter rays of faith and hope, went into the weaving. Mrs. Ellenbergeer's plea that the superstructure raised by the changes which have come into home, church and the nation should be worthy of the vision of the founders, was a challenging one.

We were then led on to think of the structure of society we have to offer our children and our grandchildren. Have we ventured to dream for them the dream of an abundant life in a Christian home? Our pioneer ancestors may have understood the art of home building better than we of more modern time.

Two songs, "Dear to the Heart of God" and "The Little Hills," helped us to feel God in nature and his love for all creatures.

The devotional theme, "Here Lamp Goeth Not Out," was portrayed in poetry, pictures, and music showing woman's place in the world as a light bearer. These beautiful pictures gave life to the scriptural gems, "Thou shalt make a candlestick of pure gold," "Thy word is a lamp unto my feet," "Her lamp goeth not out." As women, whatever our task may be, we are strengthened in the thought portrayed in picture that, "Women through the years have stood watch above a flame," "I have a little white candle," "God put upon my lips a song, and put a lantern in my hand."

Aflame for God, may we live our individual lives at our best and richest, following the gleam wherever it may lead us.

ADULT CHRISTIAN WORKERS

The Church Prayer Meeting

Acts 12: 1-17

Sunday, July 17

Introduction. There are many churches which have too few, if any, prayer meetings. A study of this colorful and effective church prayer meeting should prove helpful and stimulating.

I. Some Church Prayer Meetings Are Effective—

1. Because there is a worthy purpose for meeting. When groups meet because of tradition or merely because the meeting has been announced, failure is most certain. In the Acts 12 meeting there was a definite purpose. James had been killed to please the enemies of the church. Peter was imprisoned for the same purpose. The time for execution was drawing nigh. Today the church has plenty of enemies. Indifference, alcohol, unbelief, war, selfishness, are taking their toll day by day. Does the church care? The lukewarmness and sleeping sickness of the churches are sufficient reasons for many all-night prayer meetings.

2. Because there is courage, earnestness, perseverance and faith, the Acts 12 church was not helpless in the face of a cruel king, sixteen soldiers, two chains, three guarded doors. They dared to believe in God, and prayed earnestly all night—maybe several nights. For many people a prayer meeting one hour in length is too long. Others apparently have little faith in God's availability. Some go to sleep while on their knees.

II. Answers Are Certain—

And usually surpass the expectations of the intercessors. The Acts 12 group evidently did not expect such a miraculous delivery of Peter. Undoubtedly they had prayed for James, but he was killed. Yet God's name received glory otherwise. Finite minds can not always understand Infinite wisdom (Eph. 3: 20).

III. How Can Your Church Improve the Prayer Meeting?

Shall it be left to the minister to do all the planning and praying?

CORRESPONDENCE

SOUTHERN INDIANA PEACE ACTIVITIES

Southern Indiana, realizing today's opportunity for peace education, has planned an extensive campaign for the coming summer months. A twofold program has been arranged to acquaint our membership with our peace ideals and to promote a missionary peace program in the local community.

Four centers—Kokomo, Rossville, Nettle Creek and Anderson—have been selected as centers for a series of peace rallies for surrounding Brethren churches. About six congregations will assemble at each center for possibly two days of study and discussion under prominent leadership.

In addition, each church is asked to select from a list now under preparation a project to follow during the summer. No project will be used twice in the district, thus assuring a diversified program.

Co-operation with other sects in community peace demonstrations is planned. This gives advertisement to our peace brotherhood. The district peace director now is touring the churches speaking on Brethren Peace Ideals, and to the young men regarding the necessity of getting acquainted with our program. Each church clerk is urged to contact for information the undersigned for a speedy beginning of the program.

723 East Twenty-Third St., Howard Burnett.
Anderson, Ind.

THE PENNSYLVANIA REGIONAL CONFERENCE

The work of the forenoon centered in the presentation of the subject, "The Total Church Program," by H. Spenser Minnich of the Elgin staff, followed with discussion.

Boards of districts should not only be vitally interested in the work of the church which falls distinctly under their official duty, but also deeply concerned in the work that falls outside of their particular tasks in other fields of church work. There should be a mutuality of interest and effort. Where should the ideas and plans of the work of the church originate, in the districts and their boards, or in the Elgin staff? Perhaps here also the work should be mutual. It would be helpful if the various boards and councils of the church could give the staff at Elgin a schedule of their work, so that help from the office could be more economically and advantageously arranged. This request will be carried out by representatives of the districts.

Rural church life is a problem upon which more definite thinking is to be done in our brotherhood. Maintaining our country churches is becoming a lost art. Many of the leaders in our city churches have come from the rural areas. The young people receive training and then go into some area to live where our church has not been established, and their possibilities are lost to the church. To this rural problem the 1938 Conference is planning to devote a half-day's session. The mission study books also center in the rural life problem. The theme to be emphasized in our church this year will be personal living in relation to Christ, God, church, home, society, business, etc.

The question of neutral relief in war-torn Spain and China was discussed in its relation to mission work. If not directly classified as mission work, it positively bears a Christian testimony of love and helpfulness to helpless sufferers. It certainly is a definite answer as to the sincerity of our time-honored stand for peace and peace principles.

In our foreign mission program the personnel has fallen to a low ebb, with greater losses than gains in the last few years. The constant cry from the fields is, "Send us workers to carry on the work that has been well started." In China our work is in a precarious state, with much danger and uncertainty in prospect. A call for relief funds has gone out through the Messenger columns.

Much depends, in our mission work, upon wise administration. The brotherhood chooses the men and women to raise and distribute the funds of the budget. Every church should support the total church program. It requires thirty dollars per hour to carry the church program. We should not lower the budget to the level of our giving, but raise our giving to the level of the asking. Where should quotas for churches be built? In the churches or at Elgin? A few church leaders pride themselves in being able to keep mission giving as low as possible. In our background is the fact that we never learned to give as freely as we could. We are apt to be satisfied to do as we have always done. We must be more familiar with the needs, know the facts, we must believe in proportionate giving, and we must urge our Boards to increase the askings. The schools were brought into being and must be maintained by the church. Therefore a more adequate support should be forthcoming.

The field of the ministry is a perennial problem, vital and persistent. The fluctuation from under-supply to over-supply must be more carefully regulated. At present the supply seems to be limited. In our schools student ministers seem too few, one district reports not a single student in college looking definitely to the ministry. We should not only encourage, but definitely direct the pathway of the young leadership of our church through our colleges and seminary if the genius of the church is to be propagated through the years. Related to this problem is the problem of student debts and how to meet them in pastoral service, when attractive pathways to training lie open through other heavily-endowed seminaries. Not a few ministers, now doing good work, desire additional training, but can not find a way to secure the needed help. Ministers' conferences, and brief periods of intensive study could be provided by our schools and districts, where instructors could be enlisted to strengthen the efficiency of willing men who are definitely limited by circumstances. Perhaps reading courses could be inaugurated for the benefit of some. The coöperation of the General and District Ministerial Boards is becoming more generally used in working out the problem of proper distribution of ministers among the churches, eliminating waste and misfits.

In this complex and rapid-transit age the need of a carefully planned and efficient program of Christian education is imminent. Our children and youth are exposed to a thousand things unknown a generation ago. Segregation, or negativism, must fail. Ideals for earnest youth must be built more attractive and consuming. Standards and courses of study that challenge must be set up in our church program that will spur teachers, officers and leaders to attain the heretofore impossible. The home and the church can do much to set the proper life trends in youth before they are ready to consider college training, so that the church may become the beneficiary of the life investments of youth. Then in turn our colleges should return to the teaching profession, under which childhood and youth are to be trained through a type of instruction whose philosophy is thoroughly Christian, as over against many whose psychology is unchristian.

These are tremendous days. Who is trying to meet the issues? Is the government, is business, is society, is education? Is the church trying to meet the perplexing issues? The church, in the last analysis, holds the key to the salvation of the world in any and every living issue that faces first our nation and then the nations of the world. She must carry on to the end.

Uniontown, Pa. C. C. Sollenberger, Secretary.

LOWER MIAMI CHURCH REDEDICATION

Sunday, May 29 the Lower Miami church of Southern Ohio held an all-day meeting. Among the pleasant features of the day was a homecoming and a basket dinner at noon. The dedication program was provided by home talent and those who once were members of Lower Miami church. The guest speakers were Elder John S. Noffsinger of Washington, D. C., and Prof. Ammon Swope of Purdue University, Lafayette, Ind. Bro. Noffsinger was elected to the ministry at this place and Bro. Swope had been a Sunday-school superintendent and teacher. Bro. Noffsinger gave the sermon of the morning and also the dedicatory sermon in the afternoon. Bro. Swope spoke on Adventures in Religion. We were very happy to have these two with us once again. Bro. Jesse Brumbaugh gave a poem on our church building program. E. Ray Stebbins read a paper dealing with the finances and the building of the church. The writer gave a poem on the Lower Miami church, and also a history of the church from its organization (1805), to the present time. The history follows.

History of Lower Miami Church

About 140 years ago this beautiful Miami Valley was one vast expanse of woodland whose only inhabitants were the American Indians. The Miami Indians occupied the valley of the Great Miami and the Little Miami rivers. The land was covered by a wonderful growth of timber, so dense that it was extremely difficult to travel through. There was only a make-believe military road, cut part of the way through this forest, by the soldiers who had gone after the Indians soon after the Northwest Territory was organized (1787) and the first settlements at Marietta and Cincinnati had been made. Indian hostility did not relent until General Wayne had defeated them and made the treaty of Greenville in 1795. Soon after this the settlement of Ohio began in earnest and many people from nearly all of the eastern states found new homes in Ohio. Many of the first settlers came down the Ohio River in boats, thence up the smaller rivers. Those of the Miami Valley came up from Cincinnati. The first settlers in and around Dayton came in three groups in the spring of 1795. One group, led by Wm. Harner, came by wagon from Cincinnati and was ten days on the way. The one coming by boat came down the Ohio River, thence up the Miami River to Mad River at Dayton, which had been laid out in the fall of 1794. The people coming by boat arrived April 1, 1795, and a Mrs. Thompson was the first to step ashore. They were met by two small companies of Indians who proved to be friendly and who were persuaded to leave in a day or two. Can we imagine the loneliness and solitude of the four men, three women and four children, as they spent the first night in their new homes in what now is the great city of Dayton? The third party walked all the way from Cincinnati and was two weeks on the way. This group was led by General Newcome. It was not long, however, until many people from the eastern states came to this new, wonderful and fertile Miami Valley. The three groups numbered about sixty men, women and children. It was only five years later



Above: Lower Miami church in 1871; below, remodeled church in 1938

when Jacob Miller with others came to the Miami Valley. He was born in Franklin County, Pennsylvania, in 1735, and died here in 1815. His parents came from Germany. Bro. Miller, a minister of the Dunker faith, left Pennsylvania about 1775 and went to Franklin County, Virginia; persumably on account of his religious scruples against war, as the Revolutionary War was just beginning. In Franklin County, Virginia, he bought much land and at one time was the possessor of about one thousand acres. Here he labored earnestly for his church, and met an Englishman by the name of Wm. Smith who had come to this country as a British soldier. Smith was also an advocate of peace, and had a belief common with Bro. Miller, so finally demanded baptism of Bro. Miller. These two worked together in Franklin County, Virginia, and laid the foundations of the Antioch, Bethlehem and Brick churches. A history in the Dayton City library says Miller built up one church of about two hundred members in Virginia. Bro. Miller had a family of nine sons and three daughters. Some of his sons became ministers and elders of the Brethren faith and proved efficient helpers.

About the years 1797 the Annual Meeting was held in Franklin County, Virginia, in one of the churches founded by Bro. Miller. In 1797 Miller began selling his land, and after having sold it, came to Ohio early in the spring of 1800. The records show that July 28, 1801 he bought in Montgomery County, Jefferson Township, sections 35 and 36. These sections were later (1831 and 1841) transferred to Miami Township. Later he bought all of section eleven in in Jefferson Township, living there until his death in 1815. He was buried on his farm three fourths of a mile northwest of this church house.

Early records show a Samuel Boltin, a Dunker minister, settled on the west bank of the Miami River in the year 1802. He was born in Philadelphia in 1767 and died in 1839. History says he was a minister and a teacher, and his children were William, Mary, Jane, Sarah and Henry. Elders Miller, Boltin, Etter, Bowman, John Garber or Garver and others met at Bro. Miller's residence in October of 1805 and organized the Lower Miami church. It then included much of the surrounding territory known later as the Miller-Bowman group of churches. Later these were divided into the Lower Miami, Bear Creek, Lower Stillwater and Wolf Creek churches. Still later they were subdivided into the Lower Miami, Bear Creek, Lower Stillwater, Trotwood, Ft. McKinley, Wolf Creek, Brookville, Eversole, Beaver Creek and East and West Dayton churches. The founding of the Four Mile church, near Richmond, Ind., is also attributed to Jacob Miller as he was known to have traveled and preached in Indiana and Western Ohio.

The Lower Miami church has been a feeder for the city and surrounding churches and has never been a large church—never larger than at present and now having a membership of about 180.

Among the early families who have lived here were the Millers, Boltins, Bowmans, Hollers, Keens, Noffsingers, Billmans, Hyers, Florys, Huffers, Caylors, Shivelys, Coblentzes, Shanks and Stebbinses.

The Hollers came from Holland to Maryland, and from there to Ohio in 1814. The Hyers came from Virginia to North Carolina, and thence to Ohio in 1815. The Keens came from Germany into Ohio before 1810. The Stebbinses came from England to Massachusetts in 1634 and then to New Jersey, and to Ohio in 1815.

The writer traces relationship through these four families: Fredrick Holler, great-grandfather through his mother; Leonard Hyer, great-grandfather through his father by his mother; Philip Keen, great-grandfather through his mother; Elijah Stebbins, great-grandfather. He is the tenth generation from Rowland Stebbins who was born in England in 1594, and who came to Massachusetts in 1634.

Later there came to the Lower Miami church the Needichs, Gilberts, Garsts, Stulls, Stauffers, Moyers, Georges, Palmers, Neffs, Bakers Medlers, Smiths, Wests, Clymers, Laprads, Brumbaughs, and quite a few other families. The division of the church in 1882 and the following years did not affect the Lower Miami church materially, no Old Orders and very few Progressive Brethren going away. The writer vividly recalls the unpleasant incident when the Progressive Brethren church was in the formative period, that one Sunday afternoon the Progressives called a meeting at the Lower Miami church, but finding the church door locked, H. R. Holsinger delivered his sermon standing on the doorstep. The agitation soon died out at Lower Miami as Elder George Holler and his efficient workers proved equal to the task.

Among the presiding elders of Lower Miami were: Jacob Miller, 1805 to 1815; Benjamin Bowman, 1815 to about 1822; Frederick Holler, 1822 to about 1845; Michael Moyer, 1845 to 1857; Dan Noffsinger, 1857 to 1866; George Holler 1866 to 1897, or thirty-one years; Enoch Hyer 1897 to 1913, or sixteen years. Following these were D. M. Garver, Emanuel Shank, J. O. Garst, and Jesse Noffsinger—the present elder.

Among the elders and ministers who were not presiding elders we had some of Jacob Miller's sons, Samuel Boltin, Bowman, Michael Moyer, David Murry, Daniel Bock, Frank Cotterman, Jacob Holler, John S. Noffsinger, John and Lawrence Garst, Paul Noffsinger and John Kneisly.

The first Sunday school was organized in 1879. John Murry, son of David Murry, was the first superintendent. Silas Billman, a very efficient leader of church music, was the first chorister, serving both church and Sunday school

in this capacity. The Sunday school was run only six months of the year until 1897, when it became evergreen and has been very prosperous ever since. The writer served as superintendent for ten years and has been in service as superintendent or teacher for fifty-three years. Besides elders and ministers, the Lower Miami church has furnished at least thirty public schoolteachers, while John S. Noffsinger and Ammon Swope are known nationally for their work in education.

The first brick church was built in 1845 on the present site, without a basement, but later a frame addition with a basement was built. This answered very well until 1871 when the old building was razed to the ground and a new substantial brick with basement, forty-two by sixty feet was built costing $3,000. However, much labor and material were donated. John Noffsinger. Sr., and Jacob Keen (my grandfather) were the chief builders.

Feeling the need of more Sunday-school room, the Lower Miami church had a building and remodeling program through the year 1937, erecting a brick edition eighteen by twenty-eight feet at a cost of nearly $6,000, though much labor and some material were donated. With a modern basement, Ladies' Aid room and nine separate Sunday-school rooms we now have a modern church plant. The building itself is paid for, with only a small debt on the seats and furnishings at the present time.

May we hope for great things from the church in the future generations. May we build for the future as our fathers have builded in the past. May the church enjoy future prosperity as it has in the past 133 years. With reverence and honor may we ever recall the name of Jacob Miller, founder of the Lower Miami church.

Dayton, Ohio. Charles C. Stebbins.

TRIBUTE TO ELDER JACOB A. BRICKER

Elder Jacob A. Bricker of Philadelphia, who at eighty-two was gathered to his fathers the last day of the old year, had a noteworthy church career in several different congregations of the Brethren. With his passing a long chapter in the history of the brotherhood in Eastern Maryland and Pennsylvania came to a close.

Although far past the Biblical threescore and ten, the toll of the years had not been heavy on him either physically or mentally and to the last he was active and alert in all the things that go to make up the tasks and duties of a well rounded life. In fact he was rather a marvel to those who knew that life began for him more than six years before the war between the states.

Born near Mercersburg, Pa., Oct. 18, 1855, the son of George W. and Nancy (Kline) Bricker, his early boyhood was passed amid the stormy scenes which Maryland and Southern Pennsylvania suffered as contending ground in our great Civil War. The fast riding cavalry of the Southern armies more than once swept around the Union forces and over the territory where the Brickers had their home.

His father, like himself a minister of the church, was a pioneer preacher of that section. Preaching however was the accompaniment of making his own living farming and in mercantile pursuits, and the combined duties of church and business often took him from home weeks at a time. It was the Conestoga wagon days and the whistle of the locomotive had not yet been heard across the Alleghenies. numerous times he "drove the road" between Pittsburgh and Baltimore with four and six horse teams taking a week on the way.

The fast vanishing horse of these days meant so much in those times before the day of steam or the hum of the auto and it was interesting to hear Bro. Bricker tell of the days when the ominous war clouds would spread in their direction and the alarm, "the raiders are coming," went from farm to farm. This meant the Confederates were coming up the valley bent on replenishing the worn out steeds of their army with the well kept stock of northern farms—and it was then that he and his father would gather the horses and prepare to take them on the long trip into the mountains to save thus the means through which came the family's daily bread.

Very few of us in this day, three quarters of a century later, realize the trouble and privation placed by that terrible civil strife upon our people who were then thickly settled in the midst of it and had not yet pioneered to the western prairie lands where we now have some of our largest churches, save as they were then slimly represented there by what were known as the Far Western Brethren.

Armies surged back and forth over many a field and farm tilled by our Brethren till numbers of them packed such earthly possessions as they could and sadly left for more peaceful scenes.

The famous and bloody "Peach Orchard" at Gettysburg was the home of a Dunkard elder, and the old Dunkard church at Antietam goes down in history as the one religious structure riddled by the shot and shell of America's Civil War. Bro. Bricker became a member of the church at this place and in the early days of his ministry often preached in this building, near Sharpsburg, Md.

One day some historian and literary genius of our church like J. M. Henry will gather up and prepare for perusal the things endured by our people in that great conflict and worth-while chapter will be set down for future generations to see and know, much of which is now becoming dim and lost through the slipping away of those like Bro. Bricker and his father who felt its sting.

He was eleven when the war was ended and from that time on his boyhood and young manhood were spent largely in Washington County, Md., in the Manor congregation. Elected to the ministry in 1883 at Van Clevesville, W. Va. he became an elder several years later and with D. Victor Long was in charge of the Manor congregation, living at Downsville, Md.

Keeping up the appointments here was mingled with evangelistic work, much of it at mission points in Eastern Maryland where he met Bro. John S. Geiser, active and aggressive in the work in Baltimore.

This acquaintance resulted in Bro. Bricker locating in that city as the first pastor of what was then known as the Northwest Baltimore Mission. Bro. James T. Quinkle (still living, and unquestionably our earliest city mission worker, his volunteer work having started in 1885) was also the original worker here with a Bible class held at the homes of isolated members. This was succeeded the same year by more regular services started in a small hall by Bro. Geiser under the auspices of the Young People's Meeting of the Woodberry section. Bro. Bricker's coming put impetus into the work which later was organized as a separate congregation and today in its second building at a different location it has become the Liberty Heights congregation of several hundred members under the pastoral of Bro. I. S. Long. With the demise of Bro. Bricker every man associated in the founding of this church has passed on while of the women similarly interested Sister Emma Little, one of the first few of the older church, Woodberry

is now the sole surviving member still on the scene who was active in the starting of both of these Brethren congregations.

There are many things that might be included for the biography of a serious-minded man and minister covering a span of years such as Bro. Bricker's life. One could with justice refer to the great self-sacrifice of these men who despite wintry blasts or torrid heat traveled forth every Sunday preaching the gospel solely and only for love of their task—and often as in this case following the footsteps of pioneer ancestors. Little indeed does the auto age and good roads era know of the toils and trials of men of the horse and buggy day through whom comes to us our Christian heritage. The ministry then meant taking the horse from the stable often at daylight to drive many miles over roads with mud reaching the hubs of the wheels, all to hold service in some obscure part of the country, mayhap at some little red schoolhouse or wayside church. Keeping the appointments in the old days often meant preaching three times a Sunday and turning homeward the same night tired and worn to meet the pressing obligations of another week; yet from a sense of duty well done these men carried with them an inward joy far above all dignities of earth.

On Oregon's state capitol grounds is one very fitting recognition of such men and their ministry. Done in purest white marble is a life size equestrian statue of an old Methodist circuit rider reminiscent of the earlier days of the country. With plain garb which might well be mistaken for the honorable attire of our own earlier Brethren, the preacher's Bible is peeping from the flap of the saddlebags flung across the back of his noble steed, while he himself scans the horizon ready for his arduous journey. It is the loving tribute of a wealthy governor of the state to the father he knew and remembered as he ofttimes started off from their humble little home leaving the heroic wife and mother to carry on and keep the home fires burning till his return.

We too have had our similar heroes of the faith and can point with pride, honor and reverence to many who in a past day carried the torch and then in some cases, as with Bro. Bricker, it was passed on from father to son each equally intent on the work of carrying the gospel light.

Sometimes a later day appraisement by easy chair critics would assure us half apologetically that they muddled through, but the power of strong churches today is in many instances reflected from the telling blows that these men of humble mein but heroic mold put forth to plant the gospel seed.

While the life of this veteran of the cross reached back over fourscore years, and he often in conversation would dwell with evident pleasure on the customs and usages of the early Brethren, yet he had breadth of vision coupled with an intelligent conception as to the necessity of meeting the church situation today; and particularly a marked comprehension of the needs of young people and their problems in a changing world.

Nevertheless he was always outspoken as to the need for orderly church government, pointing out the morasses into which the church strays when this is absent or in abeyance. With the church activities of his later years centering about the section which holds the birthplace of the church in America, he seemed inspired with great love and respect for those who gave their lives to it and who now rest from their labors in the Germantown churchyard and other God's Acres around. He often asserted both from the pulpit and in conference meetings the need for profounder studying and closer following of the ideals held by the founding fathers of our faith.

He believed fully the Bible that he preached and its infallible origin, and living in a day when all that can be shaken is being shaken with a freedom and violence never known before he was ever ready to defend the Scriptures and he had the ability and knowledge to do so.

Surviving our brother is his wife, Margaret I. Bricker, a member of the Utz family, noted in annals of the Church of the Brethren from its earliest days on the American shore. Her father, Joseph, with two uncles, Samuel and John, were leaders who in their day formed a notable trio in the body of elders of Eastern Maryland. Her part in Bro. Bricker's church career has been the quiet but constructive and ever helpful one of carrying on and maintaining a typical Brethren home in the finest meaning of that term over a period of nearly sixty years of life partnership. Thus she was a real factor in the life and activities of her husband as a minister of the church. To either the casual observer or those who have known them long and well, Sister Bricker has displayed for years far gone all the quiet and unobtrusive virtues that contribute to the sanctity and reverent memories of a beautiful Christian home.

One daughter, Mrs. Ruby I. Boerner and a grandson, Ensor DeWitt Boerner, also survive the breaking of a close comradeship in the home life and church interests. A brother, Jeremiah of Baltimore; and a sister, Mrs. Amanda Dunn of Martinsburg, W. Va., also remain. Such of us as also are numbered among those with whom he passed this way will oft in the receding years think of him much with the great anticipation that for him there shall be quiet rest, peaceful sleep and a glad awakening in the resurrection morn.

J. J. Ellis.

Chester, Pa.

JUNIATA COLLEGE COMMENCEMENT

Sixty-eight graduates received the bachelor's degree at the Juniata College commencement exercises held in the Court of the Cloister, Monday morning, June 6.

Three honorary degrees were conferred by President Ellis, two of them upon prominent ministers of the Church of the Brethren: Brethren Ross D. Murphy of Philadelphia and M. J. Brougher of Greensburg, both of whom became Doctors of Divinity. The third honorary degree was conferred upon the Hon. John W. Kephart, Chief Justice of the Pennsylvania Supreme Court and speaker of the morning. Judge Chester D. Fetterhoof of the Huntingdon County courts presented him for the Doctor of Laws honor.

In the commencement address, Justice Kephart traced the history of education in Pennsylvania and warned against the trend of the present time when the college course is very often a training for success in business and industry.

Academic honors and prizes were announced as follows: magna cum laude—John J. Oberly, Tyrone; cum laude—Samuel M. Livengood, Salisbury; Mary G. McKenzie and Mary Ruth Myers, Huntingdon; Myrtle Minnich, Allentown; honorable mention for academic achievement—D. Shelley Berkeley, Pittsburgh; Robert P. Epple, Altoona; S. Marcia Fike, Somerset; Mary Stafford, Huntingdon; the Justina Marstellar Langdon prize of $50, Catherine W. Miller, Zieglerville; the Dr. and Mrs. Thaddeus Hyatt Cup, Robert E. Jenkins, Six Mile Run; the Dr. Andrew B. Brumbaugh Science prize, John J. Oberly, Tyrone.

The activities of Alumni Day, June 4, were centered on the

memorial service to Dr. I. Harvey Brumbaugh. At that time, an oil portrait of the late Dr. Brumbaugh, painted by Mrs. Bertha Stammler Townsend of Johnstown was presented to the college by the class of 1927. Noah J. Brumbaugh and Mrs. F. F. Holsopple as well as Telford Blough, who presented the portrait from his class, paid tribute to the life of Dr. I. Harvey.

President Ellis preached the baccalaureate sermon on Sunday morning, using as his title "The Dynamic of a Great Conviction." At the vesper service held on Round Top, Bro. J. M. Blough, who for more than thirty years has been a missionary to India, was the principal speaker. Bro. F. F. Holsopple of Washington, D. C. and a former English professor at Juniata, led in prayer. Shelley Berkeley, class of 1938, was the student speaker. Sunday evening, the College Choir, under the direction of Prof. Charles L. Rowland, and augmented to one hundred voices, presented Haydn's oratorio, The Creation.

Huntingdon, Pa. Roberta Weyant.

LINCOLN HEIGHTS CHURCH, MANSFIELD, OHIO

The cornerstone of the new Lincoln Heights church was laid on June 12, 1938. It marked one of the milestones in the twelve-year history of the church. The mission was begun in 1926 by the family of John W. Kline who moved into the city from the Richland church.

Bro. William Desenberg of Ashland gave the invocation and the prayer of commitment. He was the first pastor of the church, serving part time with his duties at the Richland church also. The address was given by Bro. Wilmer Petry of Akron, who was holding a series of meetings here at the time. The pastor read for the scripture from Psa. 127: 1; Eph. 2: 19-22; and 1 Peter 2: 4, 5, 7. Special numbers of music were a duet and a mixed quartet—I Love Thy Kingdom, Lord and The Church's One Foundation.

The following materials were placed in the cornerstone, enclosed in an airtight lead box to last for the ages: The Bible, a History of the Church, a List of the Membership, The Names of the Building Committee, The Church Yearbook for 1938, and a copy of the June 4, 1938 issue of the Gospel Messenger.

We look forward to dedication early this fall at which time more information concerning the history and the details of building will be given.

Mansfield, Ohio. W. Glenn McFadden, Pastor.

THE OLD ORDER BRETHREN ANNUAL MEETING

The Old Order German Baptist Brethren held their Annual Meeting on the Pharo Baker farm near Arcanum, Ohio, on June 5 to 7, 1938. To accommodate this gathering a number of tents were erected, the largest being a large council and assembly tent with a seating capacity of several thousand, and a large tent where meals were served free of charge. On Sunday preaching services were held simultaneously in the large assembly tent and in a large bank barn. At each service the hymns were lined in groups of two or four lines from a small pocket-size hymnbook, then some one would set a tune. Men and women sang mostly soprano. A twenty-acre tract was used for parking cars. Many traffic directors were needed to handle the large crowd of people which on Sunday was estimated at 28,000. On some of the evenings visiting ministers held services in the various churches of the community.

The business session was held on Tuesday. Jake Skiles of Indiana was chosen chairman and Christ Jamison of Virginia, reading clerk. Several letters of greeting were read, including one from Toronto, Canada. Nine queries were considered. Most of these referred to some form of church government. The discussion of a query continued until all were in favor or against the measure or until there was no opposition to the passing or rejecting of a query. No general reports were given along any line of church work. The conference next year is to be held in the east. Presumably in Pennsylvania. The conference last year was held in Kokomo, Ind.

Greenville, Ohio. Levi Minnich.

MT. HERMON SUMMER ASSEMBLY

The Mt. Hermon Summer Assembly will convene at Mt. Hermon, Calif., July 11-17. The Assembly Committee is as follows: J. R. Wine, chairman; J. E. Jones, secretary-treasurer; John Landis, Jr.

Theme: The Challenge of Christ—"That you may stand perfect and complete in all the will of God."

Monday evening, July 11, 7: 30, get acquainted meeting in charge of J. R. Wine.

Daily Schedule—Tuesday to Saturday

6: 30-7: 30, Morning Watch, J. S. Zimmerman.

9: 00-10: 30, Children's groups: Beginners, Mrs. Florence Bosler; primaries, Mrs. Elmon Sutphin; junior girls and boys, A. C. La Follette.

9: 00-10: 00, Older groups: Intermediate girls and boys Lee Whipple; young people, Forest S. Eisenbise; young married people, Niels Esbensen; adults, C. D. Bonsack.

10: 00-10: 30, Recreation, Wilbur Liskey.

General Assembly

10: 30-11: 00, Devotional period.

11: 00-11: 50, Addresses: Tuesday, Forest Eisenbise Wednesday, J. S. Zimmerman; Thursday, C. D. Bonsack Friday, Forest S. Eisenbise; Saturday, C. D. Bonsack.

Evenings—Tuesday to Saturday

Tuesday, 7: 30-8: 00, Devotional period; 8: 00 address, C D. Bonsack.

Wednesday, 7: 30-8: 00, Devotional period; 8: 00 campfir meetings, adults, Harvey Snell; young people, Forest Eisenbise.

Thursday, 7: 30, Education program sponsored by L Verne College, with A. C. La Follette in charge.

Friday, 7: 30-8: 00, Devotional period; 8: 00 Temperanc in charge of J. R. Wine.

Saturday, 5: 30-6: 30 Wiener roast, Harold Wine and Edwin Jones; 7: 00-8: 00 children's program in charge of children's director; 8: 00 campfires: adults, John I. Coffman young people, Forest S. Eisenbise.

Sunday Schedule

7: 00-7: 30, A. M., Morning watch, J. S. Zimmerman.

10: 00-10: 50, Sunday-school groups in charge of regula leaders; adults, Harvey Snell.

11: 00-12: 00, Sermon, C. D. Bonsack.

7: 00-7: 30, P. M., Devotional period.

7: 30, Sermon, J. S. Zimmerman.

The Greenhorn Asembly in Kern County, Calif., will convene Aug. 8-14, under the leadership of Brethren D. W Kurtz and W. T. Luckett. J. E. Jones.

Fresno, Calif.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dunker-Eagleton.—William T. Dunker and Adda E. Eagleton, both of Decatur, Ill., by the undersigned, at his home, June 11, 1938.—John B. Wieand, Decatur, Ill.

Link-Brower.—By the undersigned, the bride's father, June 3, 1938, Bro. D. Leonard Link of Ottumwa, Iowa, and Sister Marjorie A. Brower of South English, Iowa.—William H. Brower, South English, Iowa.

Morrison-Shoemaker.—By the undersigned, in the bride's home, May 29, 1938, Warren Henry Morrison of Sprague River, Ore., and Viola Shoemaker of Mt. Hebron, Calif.—Lester W. Huffman, Macdoel, Calif.

Naff-Peters.—By the undersigned, at my home, June 11, 1938, Johnnie H. Naff of Richmond, Va., and Hazel Peters of Boone Mill.—I. D. Hoy, Boone Mill, Va.

Sexton-Dunnahoo.—By the undersigned, at my home, May 30, 1938, Oscar Sexton and Melver Dunnahoo, both of Boone Mill, Va.—I. D. Hoy, Boone Mill, Va.

FALLEN ASLEEP

Baker, Clarence Alvin, oldest son of Eld. Hency C. and Katie Diermeyer Baker, was born in Peru, Dunn County, Wis., July 29, 1880. Here he lived until the spring of 1891 when they moved to the farm in Albany, Pepin County. After the death of his parents he purchased a small farm in Drammen where he lived until two years ago when he was taken sick. He had been in poor health ever since. The past year and a half he lived with Mr. and Mrs. Walter Thomas near Eleva, where he peacefully passed away on June 2. Early in life he was baptized into the Church of the Brethren and remained faithful. He was preceded in death by his parents and two sisters. He leaves three brothers, three sisters, one uncle, one aunt, several nieces and nephews and other relatives and friends. Funeral services were conducted by Bro. Lewis Hyde, with Bro. Howard Peden assisting. Burial in the East Pepin cemetery.—Frank Peden, Rock Falls, Wis.

Barr, Bro. Charles, passed away May 20 at his home in Ludlowville. He was eighty years old May 5, and had been a member of the Church of the Brethren for a number of years, being the oldest member of the Lake Ridge congregation. He had not been well for several months, but only serious after a stroke about ten days before his death. The funeral services were held on Sunday in the Presbyterian church in Ludlowville by his pastor, Bro. J. H. Cassady, assisted by Bro. H. D. Jones. He leaves his wife, two sisters, two brothers and a son-in-law, also several nieces and nephews.—Mrs. Gertrude Roller, King Ferry, N. Y.

Bopp, Raymond, son of John C. and Mollie Bopp, was born in Delaware County, Ind., June 11, 1897, and died on June 11, 1938. His father died when he was but eight years old, and his mother passed away two months ago. Raymond remained with his mother and did not marry until a few years ago. His wife only lived two or three years after their marriage. He died very suddenly after an operation. He leaves no relatives nearer than uncles and aunts. Services were conducted by the writer at the Briggs mortuary in Eaton, Ind.—J. Andrew Miller, Muncie, Ind.

Branson, Mary Elizabeth, was the daughter of John and Sarah Smith, and was born April 18, 1866, and departed this life May 3, 1938. She had been in failing health for two years, however death came quite unexpectedly. She united with the Church of the Brethren in early life and was united in marriage to Jerry S. Branson Nov. 25, 1884. Her husband preceded her in death June 20, 1926. To them were born three daughters and one son. She is also survived by a brother and sister, twelve grandchildren and nine great-grandchildren. Funeral services were conducted at the Antioch church by the writer, assisted by Rev. Allen of the Church of God.—J. Andrew Miller, Muncie, Ind.

Dorsey, Bro. Gerald Heckman, was born June 10, 1913, and on May 27, 1938, he was instantly killed when hurled through the windshield of the automobile in which he was riding. Ten years ago he was received into the Church of the Brethren by baptism. He was the son of Arbe J. and Jennie Helm Dorsey. He is survived by his parents, four brothers and two sisters. Funeral services were conducted by Eld. Levi K. Ziegler. Interment in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Harmon, Noble Ward, son of Loyal and Goldie Harmon, was born on Sept. 8, 1916, near the Camp Creek church where he spent most of his life. He came to the end of his earthly career by drowning in the Tippecanoe River on June 3, 1938. On Feb. 25, 1937, he was married to Maxine V. Bradberry. He leaves his wife and daughter, father and mother, two sisters, a grandfather, two grandmothers, a great-grandmother and many other relatives and friends. Funeral services by the writer in the Stony Point church.—N. H. Miller, Bourbon, Ind.

Maust, Daniel J., was born Aug. 15, 1855, and departed this life May 18, 1938, following an illness of pneumonia. He had been a member of the Church of the Brethren for sixty-one years and a trustee of the Somerset church at the time of his death. Bro. Maust was known and loved by all his neighbors and friends for his kindness and his Christian manner. He leaves his widow, Sadie Gnagey Maust, two daughters, a foster son, two sisters, two brothers, eight grandchildren, ten great-grandchildren and a host of friends. Services were held in the Somerset Church of the Brethren by Pastor T. R. Coffman, assisted by H. Q. Rhodes. Interment in the Husband cemetery, Somerset, Pa.—Mary M. Frease, Somerset, Pa.

Snader, Bro. Earl E., was born in Waynesboro, Pa., Sept. 12, 1894, and drowned in the Antietam Creek on May 30, 1938. He was thrown from a sail boat in which he was riding alone. He was the son of Edwin E. and Ida Engler Snader. When he was about nine years old he dedicated his life to his Savior and united with the Church of the Brethren. He lived an earnest Christian life. In 1920 he was elected to the office of deacon. He was a teacher in the Sunday school for many years. The last eleven years he was a teacher of a class of boys in the junior department. He also served on our Boy Scout troup committee. In 1917 he was married to Mary Graybill of Westminster, Md., who survives with a daughter, two sons, his father and a sister. Services were held in the Waynesboro church by Elders Levi K. Ziegler and C. R. Oellig. Interment in the Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Stump, Allie, was born near Lima, Ohio, and died May 5 in the Ludington, Mich., hospital, aged 72 years, 4 months and 5 days. She was baptized at the age of fifteen. On Dec. 24, 1884, she was married to Riley Stump. She leaves one son and one daughter, besides some grandchildren and one sister. She was a faithful member of the Sugar Ridge church, Mason County, Mich., for many years. She had poor health for several years. Her last days were especially impressive because of her faith in the Lord. Funeral services were held in the Stephens funeral home in Scotville, by the writer. Burial in the Riverside cemetery beside her husband who passed away several years ago.—L. H. Prowant, Custer, Mich.

Teeter, William Perry, second child of a family of twelve children of Samuel and Mary Teeter, was born Nov. 16, 1861, in Montgomery County, Ohio, and departed this life at the home of his son, Arthur, in Barry County, Mich., on May 4. When a young man he began work as construction man for the Frisco railroad and continued in their employ for about twenty years. He had lived in South Dakota, Missouri, Tennessee, and in 1902 he moved to Michigan where he lived till the time of his passing. When about twenty years of age he united with the Church of the Brethren. He was a faithful and sincere Christian. In 1890 he married Martha Read. Four children were born to this union. He was preceded in death by his wife and one son, two grandchildren, three brothers and four sisters. Surviving are one son, two daughters, nine grandchildren, two brothers, two sisters and many other relatives and friends. Funeral services were conducted by Eld. H. V. Townsend. Interment in Woodland Memorial Park cemetery.—Grace E. Messner, Woodland, Mich.

Zollers, Bro. Samuel D., was born Feb. 21, 1871, and died suddenly May 3, 1938. He was united in marriage to Lidie Robison. Surviving are his widow, one son and two foster daughters. Bro. Zollers became a member of the church forty-two years ago. He lived a faithful and consistent life and was highly esteemed and dearly loved by all who knew him. A large concourse of relatives and friends gathered to do him honor at his funeral.—Carrie K. Hoffman, Collegeville, Pa.

CHURCH NEWS

CALIFORNIA

Empire.—On March 19, 20 Sister Martha Shick gave us two very interesting messages about her work with the Chinese. A short service and dedication was held on our new church grounds April 12. Thirty-two trees were planted. The leveling has also been done. Special pre-Easter services were conducted by our pastor, Bro. Esbensen. Two were baptized. This makes thirty-four that have been received into the church by baptism and letter since Sept. 1. The young people held an Easter sunrise service. We have a large group of young people. On April 28 the women's organization of Modesto, Waterford and Empire met at Empire, with about one hundred present. We enjoyed a mother and daughter banquet on Friday evening before Mother's Day. Nearly two hundred were present and prizes went to the oldest and youngest mothers. The men ably served the dinner. We had a large attendance on Mother's Day. A consecration service was held prior to the sermon when seven children with their parents came forward for the service. On May 15 our communion was held, with Bro. D. L. Forney officiating. Our sermons on Sunday nights for the past month have been from the Book of Revelation. We met in council on May 27, and elected Bro. Niels Esbensen as elder for the remainder of the year.—Mrs. Pearl Kappler, Empire, Calif., June 1.

Fresno.—On April 6 the Pilgrim Players from Los Angeles gave the play, Caiaphas. It was a very good pre-Easter play. The love feast was held on Thursday night of Holy Week, with about eighty present. Easter Sunday morning the children gave a program in their department for the parents. One of the largest groups we have ever had assembled in the auditorium for the church session, at which time Pastor Forest S. Eisenbise delivered a very inspiring message. At the close of the service two came forward and were baptized the following Sunday. Easter evening the play, Joseph of Arimathæa, was presented. On Mother's Day eleven babies were consecrated. The girls' club held a Mother's Day tea at the home of Mrs. Minnie Sharrah, with about forty guests. The intermediate group also held a tea for

their mothers. The choir had a progressive dinner on May 11. They enjoyed four courses and everyone reported that they had a nice time. Fifty-three men gathered at the church on May 13 for their monthly dinner meeting. The women's auxiliary recently purchased an electric refrigerator for the parsonage. Our pastor and wife are delegates to Annual Conference. On May 22 the women's auxiliary gave the drama, Asleep in Zion.—Alvena Armey, Fresno, Calif., May 31.

Hemet.—We had an evangelistic effort prior to Easter; one week was spent in visiting and prayer in which the entire membership participated. During Passion Week services were held each evening. As a direct result two young men and three young ladies were baptized, and two were received by letter. Easter morning the young people's group and others attended the sunrise service in Ramona Bowl after which a breakfast was served. The children gave a short program at the morning service, and in the evening the young people presented a pageant. We observed Mother's Day with an appropriate message by the pastor at the morning service and a short play in the evening. On May 29 we held the love feast with a good representation of the membership present, a number of which were communing for the first time. The last few months our attendance has greatly increased, and we feel much encouraged.—Mrs. Sudie Price, Hemet, Calif., May 30.

Hermosa Beach.—On Mother's Day the mothers were honored by a sermon by the pastor, Bro. Walker, and by the dedication of seven Cradle Roll babies. In the evening Bro. Lorell Weiss was with us in the interest of La Verne College and brought us the message. On May 15 the Sower Printing Press was stressed by a sermon in the morning and with pictures from Elgin in the evening. Messages were given by the pastor. Our missionary offering was received on May 22. The women's group also sent a contribution of $20. The May 29 evening service was in charge of the Union Rescue Mission group from Los Angeles. They are doing great work in the city. We appreciated their music, testimonies and messages. At our business meeting on June 1 we had good reports. Bro. J. A. Waters is our representative to Annual Conference, with Sister Waters as alternate. We are planning for a daily vacation Bible school this year.—Mrs. Vinna Bowman, Hermosa Beach, Calif., June 6.

Inglewood.—On Feb. 6 Bro. George Carl was with us in the interest of the district mission. March 20 Bro. Lorell Weiss was with us in the interest of La Verne College. On April 10 Bro. Weiss began a week of pre-Easter meetings. On Easter Sunday the children rendered a short program, which was followed by an Easter message by Bro. Weiss. In the afternoon two young men were baptized and we also had our love feast, with forty-five attending. Bro. Weiss was in charge, assisted by Bro. Wm. Wertenbaker and Pastor Deeter. In the evening we had the closing Easter service which was well attended by young and old. April 24 the deputation team from La Verne College gave helpful messages in readings and song. May 15 Bro. Ernest Carl entertained us with stereopticon views of Camp La Verne. Later we all met in the social room and had a social hour, including light refreshments. One letter of membership was granted on Easter Sunday. On Mother's Day we had our yearly birthday offering, which always goes for mission work. Our birthday and Annual Meeting offerings amounted to $51.12. Our attendance has been increasing. Our young people are doing fine in their choir work.—Mrs. Asa E. Thomas, Inglewood, Calif., May 31.

McFarland.—We held our May council and elected Bro. Andrew Blickenstaff as elder, with Walter Root, clerk; Wilma Root, correspondent and Messenger agent. Officers will take office Sept. 1. The treasurer reported a very substantial balance in the treasury. Pastor J. I. Coffman and Eld. Andrew Blickenstaff left June 4 to attend Annual Meeting. Bro. Coffman will serve on the National Board of Christian Education and Bro. Blickenstaff will represent our church. On Good Friday we held communion, and the Sunday school rendered the resurrection story on Easter morning. A few weeks prior to this some very good pictures were shown on the Life of Christ. On May 9 the college deputation team put on a program in honor of mothers. That being La Verne day in our church they used the morning hour in the interest of the college. Southern San Joaquin Valley Alumni Association of La Verne College also enjoyed the program with us. The basket lunch was enjoyed at noon, with a program and business meeting in the afternoon. Elbert Ebersole of Bakersfield was re-elected president. The next year's meeting will be held in June at Moonys Grove near Visalia, Calif. On May 14 the mothers and daughters enjoyed a tea. The Women's Work officers have been busy this year. The two Aid groups meet every other Thursday. And the extra Thursdays are assigned to the various committees to use for their programs. So far the committee on temperance and purity and also mothers and daughters have put on very good programs. Recently the Aids held a clean-up day at the church. Sickness has caused a decrease in Sunday-school attendance. We are looking forward to our summer assembly being held at Green Horn Mt. Park Aug. 8-15. Our B. Y. P. D. recently gave their district exchange program to the Lindsey church, and the Bakersfield church gave us a program. The music committee will give their second program on June 12. These programs will be given one night of each month during warmer weather. Our pastor will attend both summer assemblies of the district. The ministerial committee will arrange for someone to fill the pulpit during his absence.—Mrs. Ed Baker, McFarland, Calif., June 9.

ILLINOIS

Okaw.—We held our love feast April 15, with a large number of members and several visitors present. On April 17 thirty-seven of our young people gave an Easter cantata. May 1 we enjoyed a musical program by the Cerro Gordo music group. We observed Mother's Day with a program of special music and speeches by a son, a daughter and mother. May 15 Bro. Clarence Albright from Decatur gave a splendid sermon. We had a community vacation Bible school May 15-27, closing with a program by the children. May 26 we met in council. Bro. George Miller was re-elected to the eldership. Plans are under way for the building of several much needed Sunday-school rooms. Our average attendance is on the increase. June 5 we enjoyed a stirring sermon by Bro. D. J. Lichty from India, with a splendid sermon by Bro. James Clayton on Sunday evening. Our pastor Bro. A. Wayne Carr, and family are enjoying their vacation in Iowa and attending Lawrence Conference.—Lydia Turner, Lovington, Ill. June 9.

Sterling.—On April 3 a congregational dinner was enjoyed. At this time we had with us Brethren John Heckman of Polo, and Elgin Moyer of Chicago. The Manchester College volunteer group presented an appreciated playlet in the afternoon. Easter Sunday was eventful. Three new members were received by baptism and two by letter. The children presented a short program and our love feast was observed in the evening. A program in song by the Bethany ladies' trio was greatly enjoyed on April 24. A mother and daughter banquet was held on the first Friday evening in May, with a fine attendance and an inspiring program. Recently our male quartet and Brother and Sister Wayne Gerdes furnished a program of songs, readings and selections on musical glasses. Brother and Sister Earl Mitchell of Bethany were present on May 22, and Bro. Mitchell brought a fine message. Sister Mitchell favored us with two beautiful solos. In the evening a number of the members presented for the second time a pageant, Church of My Dreams. We are fortunate to have in our midst Brethren Guy Gardner and Wayne Gerdes who have preached for us in the absence of our pastor, Bro. B. N. King, whose work at Bethany has made it necessary for him to be away from us on several occasions. We have recently elected two young brethren to the office of deacon. At an impressive service conducted by Bro. King, six small babies were dedicated to God. It was a pleasure to have Bro. S. L. Cover of Marion, Ohio, and his family with us on May 29. Bro. Cover delivered two splendid sermons. The women recently held a successful doughnut sale. The members deeply regret that our pastor and wife and also Brother and Sister Gerdes are to leave us this summer for other fields of service.—Helen Hoal Eikenberry, Sterling, Ill., June 3.

INDIANA

Bachelor Run.—We met in council June 1. Letters were granted to five in one family. This being the one hundredth anniversary of the organization of the church here and at Flora, a committee was appointed to co-operate with the Flora committee to arrange a program for an all day meeting this fall. Bro. Robert Sink, our pastor, was chosen to represent us as delegate to the Lawrence Conference. Bro. Sink was also elected by a unanimous vote to serve us as pastor for another year. The men's organization is doing some fine work by improving the church property and parsonage. We are now enjoying our new electric lights. Our church recently purchased new song books. The work of the church is progressing nicely with an increased attendance at present.—Mrs. William Angle, Bringhurst, Ind. June 3.

Center.—We met in council June 2, and elected Bro. Otis Gordon delegate to Annual Conference. His wife, son and daughter-in-law are enjoying the meetings with him. Bro. Oliver Harbaugh and Sister Nellie Broden were elected delegates to district meeting to be held in Plymouth some time in August. Six young people from here attended the state B. Y. P. D. conference at North Manchester. Children's Day program was given June 12. In the evening the young people from the La Porte church presented the play, The Second Mile, which we all enjoyed. June 7 Blissville and Center churches held their sixth annual Sunday-school convention at Blissville. The meeting was well attended. Potluck dinner was served at noon. Sister Martha Warstler, member of the Board of Christian Education, was the speaker of the afternoon, and had charge of the round table talk. These conferences prove very beneficial and we always go back home with new ideas and more determination to carry on the work of the Lord.—Mrs. Albert Borden, Plymouth, Ind., June 13.

La Porte.—We held our council May 11. Bro. Kenneth Long from Bethany is with us and will be our pastor for three months. Bro. Long was elected as delegate to Lawrence Conference. The young people from Michigan City were with us about a month ago and took charge of the Sunday evening service. Their pastor and wife, Brother and Sister Shock, were present and Bro. Shock preached for us. The Ladies' Aid has been doing fine work and the attendance and interest have been good, with Sister Alice Bayer as president. The young people won in the contest in Sunday evening attendance. The adults will have to give the treat, an outing in the park. The Ever Ready class and our chorus gave a play, He Liveth, on Easter. The choir ored people from their church gave us songs and a talk by the pastor on May 29. Sister Agnes Merchant made a necktie quilt for the Aid and they have it ready for sale. We had a Mother's Day program. Our prayers are to help win others for Christ.—Mrs. Nath B. Cross, La Porte, Ind., June 4.

Lower Deer Creek.—Our church met in council May 5, and satisfactory financial reports were given. The Aid Society reports much interest in the church work. A special committee is appointed each month to plan some special way to raise money for the Lord's work. This year the Aid has had two markets, clearing $33; two suppe

bringing $48; and egg sale, $7. We are now planning an ice cream social. In the regular meetings four quilts have been quilted, enough rags cut to make three rugs for the church and several garments completed. Our pastor, Bro. Clarence Sink, was elected delegate to Conference. While there they will enjoy a visit with Mrs. Sink's parents. Brother and Sister Sink have consented to stay with us another year. We have decided to have a revival the latter part of August, with Bro. L. L. Paul of Mooreland, Ind., conducting the meetings. We enjoyed an all-day meeting on May 15. Bro. Paul gave us two inspiring messages. In the afternoon we lifted our birthday offering for the year, which amounted to $43.81. We will send this to district missions. Our Sunday-school attendance has fallen below one hundred only twice in the last quarter. The Munn brothers rendered a very good musical program on May 29. We took the Annual Meeting offering on June 5.—Mrs. Leo Spitler, Camden, Ind., June 8.

Middletown.—We met in council June 5. Our delegates to district meeting at Pyrmount will be Brethren Ora Zirkle and James Hansen, with Lillian Zirkle and Bro. Harold Grody as alternates. We put in a call for the district meeting to be held here at the house east of town. Four have been baptized recently. Brethren Ora Zirkle and Estelle McCullough were advanced to the full ministry as elders, Brethren J. A. Miller and Carl Rarick performing the rites of ordination. Our Sunday school is progressing nicely. For a while sickness kept some away. Our love feast was well attended, with two visiting brethren, Dan Bowman and J. S. Alldredge. Bro. Ora Zirkle officiated. May the church continue to grow.—Florida Green, Middletown, Ind., June 14.

North Winona.—We met in council on June 10. The attitude is cooperative and forward looking. The account for the installing of the new furnace is being properly cared for. The Sunday school, directed by Earl Whitehead and his co-workers, is doing good work. The work of the pastor, R. C. Wenger of North Manchester, is instructive and helpful. The music committee is considering the possibility of giving our large number of children special instruction in music. Just preceding the council two were received into the church, Mr. Scott Horn, whose wife was already a member, and Mrs. Fred Baker, whose husband also was a member. The children's programs are interesting and attractive. Two plays were given by the church this winter and one by the students of Manchester College. In the absence of our pastor we are promised the services of R. H. Miller of North Manchester. We are glad to remain with the club-rate subscribers to The Gospel Messenger. Partly on account of the Winona assembly services, we think best to discontinue the Sunday evening services during July and August.—G. H. VanDyke, Winona Lake, Ind., June 11.

Turkey Creek.—We have enjoyed the help of a number of visiting brethren occasionally during the past few months. On Feb. 20 the young people from the Maple Grove church brought us a missionary program, presenting the pageant, Possessions. This was followed by a sermon by their pastor, Bro. Wm. Brubaker. Bro. Floyd Schuder from Milford delivered the Mother's Day address on May 8. On May 22 Bro. Virgil Finnell from North Manchester gave an illustrated lecture on Temperance. Eld. David Metzler from Nappanee brought us a timely message on June 5. The Sunday school rendered appropriate programs on Christmas morning and also on Easter. During our revival in December three confessions were made. Two were baptized and one received by former baptism. The church and community have been greatly benefitted by the two consecutive meetings held here by Bro. H. A. Claybaugh of Goshen. We are looking forward to his return next fall. Our harvest meeting and love feast will be held in connection with the revival meetings. Bro. Wm. Fervida is our delegate to Annual Conference.—Mrs. Leroy Fisher, Milford, Ind., June 10.

White Branch.—On May 10 we observed Mother's Day, with a short program of songs and readings. Cut flowers were presented to both the oldest and youngest mother present. Bro. Howard Burnelle of Anderson gave a talk which we all enjoyed. In the evening Bro. John Miller of Locust Grove preached for us. May 18 our Aid met with Sister Jane Daughty in honor of her seventy-fifth birthday. Men who enjoyed the day with us were Brethren D. E. Bowman, Chas. Daughty, Chas. Bowman and B. F. Hawkins. The day was spent in the usual way, quilting, embroidering, etc. A short program was given in the afternoon. Mrs. Daughty received a number of beautiful and useful gifts. May 29 an interesting program was rendered by the children and young people. The program committee consisted of Mrs. George Bowman, Mrs. Ferrel Shock, Mrs. Kelly Chapman and Mrs. Carl Hawkins. We were glad to have Brother and Sister B. F. Summer and family with us in our Aid this week. Bro. Summer gave a short talk during our devotional period. Mrs. Summer meets with us quite often but they will be leaving soon for their new home in Chicago. We are looking forward to our evangelistic meetings in September.—Mrs. B. F. Hawkins, Mooreland, Ind., June 6.

IOWA

Libertyville.—We held our council June 4. Eld. Glenn Carr was elected as delegate to Annual Conference, with W. N. Glotfelty as alternate. Sister Jessie Carr and Bro. Warren Davis were chosen delegates to district meeting. The two brethren that were elected deacons last fall were installed at this meeting. We held our love feast May 20. Bro. Fouts from the Monroe County church was with us. We were very much pleased to have Brother and Sister Kenneth Hollinger from Ohio stop with us on their way to Annual Conference. Bro. Hollinger filled the pulpit on June 5. Bother and Sister Wayne Carr and family are spending their vacation here. Bro. Wayne Carr brought us a very helpful sermon on Sunday evening. We were very glad to have both of these young ministers with us. Our attendance has been increasing each week. We are practicing for our Children's Day program.—Mrs. J. Warren Davis, Fairfield, Iowa, June 6.

Spring Creek.—We conducted a two weeks' meeting, May 22 to June 6, under the leadership of Brother and Sister Oliver H. Austin. We feel very fortunate indeed to have been able to secure such devoted workers. The attendance and interest throughout the campaign were splendid. Bro. Austin preached the truths of the Bible in a straightforward and convincing manner. Sister Austin cared for the musical part of the meeting in a very able way and everyone enjoyed her stories and songs for the children. There were five baptized. This meeting served not only to make gains for the kingdom, but to strengthen and inspire those who have already accepted Christ. June 6 we observed our communion with Bro. Austin officiating. We feel that the spirit of these meetings will continue since Bro. La Marr Bollinger, graduate of McPherson College, has come as our summer pastor.—Mrs. Roy E. Sterns, Fredericksburg, Iowa, June 6.

KANSAS

Buckeye.—We met in council June 1 and elected church officers to take office Sept. 1. Bro. C. A. Shank was re-elected elder, with Bro. Brilhart, assistant elder and pastor in charge; Mrs. Hazel Holdsworth, Messenger agent; Mrs. Letha Correll, correspondent. Bro. William Riddlebarger will hold a series of meetings in October. Bro. Ira Arnold and his group will be with us June 2. Our congregation will be represented at Conference by Bro. Brilhart. Bro. L. H. Root was here in March and assisted in the ordination of Bro. Harold Correll. Since our last writing six have been lettered out.—Mrs. Nellie Merkey, Abilene, Kans., June 1.

Holland.—At Christmas time the Sunday school gave a program, and an offering was taken for missions. We are still without a pastor, but since the first of the year we have had messages from Brethren Schwalm, Earl Breon and La Marr Bollinger, and Sister Ruby Weimer. Bro. Bollinger and Sister Weimer were student ministers from the college. All of the messages were very much appreciated. We hope arrangements can be made to have a student minister in the future. May 22 an offering was taken for McPherson College.—Mrs. Harry R. Lehman, Abilene, Kans., June 2.

Prairie View.—We held our love feast on May 15, with about forty communing. Sunday-school officers were elected, with Bro. Roy Murphey as superintendent; Bro. Foster Williams, assistant; Bro. Wayne Johnson, secretary and treasurer; Sister Emma Armantrout, secretary; Bro. Geo. Armantrout, treasurer. April 24 the church gave a birthday dinner for Sister Elizabeth Fry Finkenbinder's eighty-eighth birthday. She is the only charter member living in the Prairie View church. About 140 were present for the dinner and all enjoyed a pleasant visit and appropriate program. May 31 Brother and Sister J. Edwin Jarboe of Goshen, Ind., who had been holding a revival in Pampa, Texas, spent the night with the undersigned and family. They visited relatives here and are on the way to Quinter and Red Cloud and then to Annual Conference.—Minnie Dague, Scott City, Kans., June 2.

MARYLAND

Maple Grove.—On April 18 some of the B. Y. P. D. members gave an Easter play, He Had Great Possessions. By request this was given at the Frostburg church and the Maple Glen church. At the Maple Glen church the girls' chorus from Springs, Pa., sang very beautifully between acts. The play was well presented. Our church grounds have been improved. The work was done by the brethren here. Some new buildings were put up, the fence moved and a new driveway made around the church. We feel very grateful to some outsiders that donated their trucks for this work. On May 14 our congregation met in council, and on May 21 a special meeting was called to elect deacons. Brethren Wilbur Bowser and Sherman Beachy were elected and installed the same evening. On May 18 Bro. Peter Garber from Petersburg, W. Va., came in our midst for a revival service. He preached thirteen soul-stirring sermons. In spite of so much wet weather we had large crowds. Eleven were converted, one being the head of a family. Our love feast was held May 29, with 159 surrounding the Lord's table. May 30 a very impressive communion service was held in the home of Bro. John Miller. He hasn't been able to attend church services or communion for quite awhile. Our Sunday-school attendance has been good.—Mrs. Arthur Resh, Grantsville, Md., June 7.

Monocacy.—On April 24 Eld. Chas. D. Bonsack of Elgin, Ill., was with us and gave a very instructive talk on foreign mission work. His visit was much appreciated. On Mother's Day Bro. C. F. Trimmer of York, Pa., gave a very timely sermon. His visit was also appreciated. May 15 we began a series of meetings which lasted one week. The first half of the week the preaching was done by Elders L. J. Flohr, Chas. A. Stover and J. P. Bowman of our own congregation. Sunday night the B. Y. P. D. held their monthly meeting preceding the sermon by Bro. Stover. On Wednesday night Bro. Ralph E. Shober filled the pulpit; Thursday night, Eld. J. Walter Thomas; Friday night, Eld. Joseph Bowman. On Tuesday night the chorus from Piney Creek was with us and Thursday a quartet from Meadow Branch gave inspiring music. May 22 Bro. Chas. A. Stover preached the examination sermon preparatory to the love feast. Following this sermon two were baptized. On May 22 we held our love feast with a large attendance. Eld. E. C. Bixler officiated. Other visiting ministers were Elders B. F. Lightner, Wm. Baker, Silas Utz, Chas. Flohr, Daniel O. Metz, David E. Klein, A. Stauffer Currey, John

Roop, Wm. E. Kinsey, L. H. Brumbaugh, Bernie Bowers and Brethren Keeney and Myers from Marsh Creek, Pa. On May 29 Eld. Lewis H. Brumbaugh preached to an appreciative audience. June 19 we will hold our annual children's service.—Elsie A. Eigenbrode, Rocky Ridge, Md., June 8.

Pleasant View.—Our evangelistic meeting closed May 22, with communion service. The attendance was large. The church was filled each evening with eager listeners. Many from adjoining congregations attended. The messages were soul stirring and accompanied by the Holy Spirit. Fourteen confessed Christ, most of whom were adults. Real showers of blessings fell on all present. The song service was directed by Sister Winnimae Lint, formerly of Quakertown, Pa., now a resident of Myersville, Md., which added much to both the interest and inspiration of the services. The men's chorus of Hagerstown favored us with special singing. We also had special numbers from Rocky Ridge, Long Meadow and other adjoining congregations. The young married people's class gave a social in honor of Bro. Ira and Sister Mary Guyton Petre who just returned from Bethany Biblical Seminary. They have accepted a summer pastorate in Green County, Va. The Easter program, Behold the Dawn, was rendered here on Easter morning. The following week it was given at San Mar Memorial Home for Aged.—Mrs. J. S. Bowlus, Jefferson, Md., June 3.

MICHIGAN

Flint.—On March 20 Bro. H. W. Peters of Lansing was with us for our business meeting and an impressive anointing service. In the evening his sermon for the young people did us all good. April 2 the workers' conference of the district of Michigan met in our church, with two thirds of the churches represented. The following day Bro. D. D. Funderburg of Elgin gave us three inspiring messages. The Easter program presented by the Sunday school in the evening was good, and we had a large attendance. May 20 the ladies sponsored a banquet to which the fathers and sons were invited. A fine fellowship and program were reported. June 13 our daily vacation Bible school begins with Sister Ethel Wilbur as director. Our Sunday-school attendance is fine and the evening services have been well attended. Our pastor, Arthur Taylor, gave a series of seven Bible lessons on the Life of Christ. This was closed by stereopticon slides of the same title. Bro. Hugh Warstler has been assisting in the evening services. He is going to preach for us during July and August while our pastor is conducting Little Eden Camp. Our new church project is coming along fine. The concrete will be poured today, forming the basement walls. It will be of brick construction. We need the new building very badly, and everyone is doing their best. We expect to have it completed by Sept. 11, when Bro. Coffman will be here to assist in a revival. During April and May over $500 was received toward the Building Fund. The young people gave a supper Saturday evening, June 4, and a freewill offering was taken which netted over $5. Our attendance has averaged over 100.—Mrs. C. J. Leckrone, Flint, Mich., May 31.

Muskegon.—We are having excellent B. Y. P. D. meetings, under the direction of Bro. Ray Widing. Three weeks ago we had a meeting at which a Bible that was one hundred and one years old was presented by Bro. Peterson. Bro. Peterson was a doctor missionary in China, India and Africa, and has visited many historical places. We invite all B. Y. P. D. members to visit us. Meetings are held at 6:30 P. M. at the town hall just east of the Muskegon County home. Bro. Shafer was ill for one week but he was present the following week, accompanied by his wife. A $3 collection was taken for the General Conference budget. The birthday collections are set aside for missionary work. Thus far $2 has been collected. Brother and Sister Harder have moved to Ohio. We invite one and all to visit us. We are located east of U. S. 31-A on M-46, in the town hall east of the Muskegon County home, or call at Bro. Frank Morrell's, located at Apple Avenue, west of the U. S. 31-A, the first house on your left hand side. For accommodations and convenience write to the undersigned. Any brethren, especially ministers, passing through that could stop in for services writer or get in touch with the undersigned.—Ralph E. Jeff, 1420 Lawrence Avenue, Muskegon, Mich., June 16.

Ozark.—The work of this church is progressing. We have been having large attendance. Services have been conducted each Sunday evening under the leadership of our pastor, Bro. J. E. Wells. We have had some special numbers, consisting of orations given by young folks. We had union services with the Trout Lake church May 22 and June 5. The men have installed a wind charger for lights and also bookracks for our church hymnals. Bro. Carl Hilbert of Hagerstown, Ind., will begin our evangelistic services June 19. We are looking forward to these meetings and expect a large attendance. The Munn brothers of Bowlong Green, Ohio, will give a musical program in the evening of June 19.—Mrs. J. E. Wells, Trout Lake, Mich., June 11.

MINNESOTA

Worthington.—We met in council on May 31. Brethren J. E. Rolston and Chas. Kimmel of Sheldon, Iowa, were present and assisted in the work of calling two brethren to the deacon's office. Brethren Russell Fowler and Emmett Williams were elected. Installation services were held for Brother and Sister Fowler. Brother and Sister Williams will be installed later as they were not able to be present. Our daily vacation Bible school will be held the latter part of June, with Bro. Schechter as superintendent. The intermediate class and the teacher will plan the Sunday-school picnic for July 4. Bro. J. Schechter and Sister Meda Fowler are representing us at Annual Conference. Ruth Shade and Betty Woods are delegates from the B. Y. P. D. Sister Schechter is also planning to attend the Conference. Instead of a mother and daughter banquet our B. Y. P. D. served a banquet to the parents of the church. Mrs. A. J. Schulz was toastmistress. The Mother's Day program was given by the children, followed by a play by three young mothers. Brother and Sister Schechter's new home is progressing nicely. The men have been helping with the work. Our Sunday school gave twenty-five cents to each pupil interested to invest it in a mission project again this spring.—Mrs. H. H. Hauenstein, Reading, Minn., June 7.

MISSOURI

Warrensburg.—We met in council recently and hope to arrange for evangelistic meetings to be held next fall. Our fourth annual birthday dinner will be held in the church basement on June 19. A number of our members hope to attend Annual Conference. Sister Mary Roop will serve as our delegate. We are sorry that our pastor, Bro. D. C. Gnagey, and family are leaving us in August to take up church work at Lindsay, Calif. We regret very much to lose them for they have both done excellent work here. They have served our church for the past three years, and two years previous to that time. We can only wish them well in their new field of service. Attendance continues good.—Mrs. Alice R. Mohler, Warrensburg, Mo., June 7.

NORTH DAKOTA

Zion (Cando).—A pre-Easter service was held at the Cando church by our pastor, Bro. Ralph Petry. The intermediate class was entertained at the home of their teacher, Elmer Smeltzer, at an Easter sunrise service and breakfast. Mrs. Petry has organized a choir in the Cando church. The Count On Me class sponsored a mother and daughter banquet on Friday evening before Mother's Day. The book, Mecca and Beyond, has been enjoyed by the Ladies' Aid. They have been busy raising funds for the new basement. The men are donating their time and work on this project. A few of our folks are planning to attend Annual Conference this year. Bro. W. W. Smeltzer is our delegate. The district meeting will be entertained at the Zion church June 26-29. Delegates are: Church, W. W. Smeltzer and Albert Clark; Sunday school, Mrs. Elmer Smeltzer and Mrs. Ruth Beck. The primary department is enjoying stories in connection with the junior missionary project. Part of our time on Sunday evening has been spent in singing and learning new hymns. Mrs. Petry has charge of this. We are looking forward to a busy and active summer.—Mrs. Lloyd R. Maust, Cando, N. Dak., June 1.

OHIO

Canton City.—April 10 the young people gave an Easter play, and Easter evening the choir rendered an Easter cantata. Both were greatly enjoyed by all. Easter morning three of our Sunday-school children were baptized. Our Mother and Daughter banquet was held with one hundred twenty-six present. Our guest speaker was Rev. Mrs. Hoover who gave a very inspiring message, Mother's Place in the Church. The evening of Mother's Day our B. Y. P. D. invited the mothers to enjoy their services with them. Bro. Walter Keller, pastor of the West Nimishillen church, gave them a very good talk on the appreciation of mother. They presented each mother with a corsage of lilies of the valley and violets, which was greatly appreciated by the mothers. May 29 Sister Clara Harper gave us a very interesting talk on her work in Africa. June 5 was Children's Day and promotion in our Sunday school. The children gave a very nice program during the preaching hour and were presented with their promotion certificates. Our Women's Work meetings are being very well attended. The union services with three of the other churches of the northwest section of the city began last Sunday evening and will continue throughout the summer. Our union daily vacation Bible school will start June 20.—Cora B. Masters, Canton, Ohio, June 14.

Lick Creek.—On March 20 Bro. Leo H. Miller of Ft. Wayne, Ind. came to us and held a two weeks' revival meeting. He brought us many helpful and inspiring messages and also presented screen pictures each evening on What It Means to Be a Christian. Eleven were baptized on Good Friday evening. On Easter Sunday we gave the pageant, In Search of the Holy Grail. Our young people participated in the temperance contest at the young people's conference at Lima, Ohio, April 24. May 8 we had special Mother's Day services with readings and special music followed by a sermon by our pastor on The Hand That Rocks the Cradle. We also had dedication service for the children. May 15 we had all day services, with a basket dinner. The morning worship theme was Communion and Dedication with a sermon by our pastor, Bro. Dewey Rowe, on Invited to the Feast. In the afternoon the district ministerial board met with us in special services to hold an election to the ministry. Bro. Donal Rowe, son of our pastor, was chosen and was licensed to the ministry. In the evening we observed the communion service with a large crowd attending. May 22 our Conference missionary offering was taken. Bro. C. C. Cripe brought the morning message. On Memorial Sunday our pastor brought a sermon on Cheers, Tears, Fears. Eleven letters of membership have been received since our last report. June 1 Pastor Rowe and wife leave for Conference. While he is away the work will be taken care of by some of the young people. June 2 we are planning to hold dedication services for our new parsonage with Bro. Otho Winger of Manchester College as the speaker. Basket dinner will be served in the church basement at noon. The Ladies' Aid Society has been meeting all day every Thursday throughout the winter and spring months. They have been quilting. Our B. Y. P. D. is taking up the study of recreation. On next Sunday evening Prof. Rufus Scales of the Bryan high school will speak to them on the subject.—Mrs. Leo C. Stombaugh, Bryan, Ohio, June 4.

Lima.—The Lima church has had a busy spring and has enjoyed many blessings. Our pre-Easter meetings were followed with a love feast. Bro. C. R. Bowman of the Pleasant View church officiated. The mother and daughter banquet was on May 19, with seventy-eight at the tables. At our council on May 25 we chose two deacons, Roy Wertenberger and Clyde Taflinger. Eld. J. L. Guthrie assisted in this election. The deacons with their wives were installed on the following Sunday. We will represent at Annual Conference with two delegates, David Weaver and our pastor. A large attendance was at our annual Sunday-school picnic on June 5 at Lafayette park. Dolar Ritchey brought the address in the afternoon. Our financial affairs are very good considering the times. Our attendance has been above the average in recent years.—A. P. Musselman, Lima, Ohio, June 7.

OKLAHOMA

Pleasant Plains.—Our church conducted evangelistic meetings beginning April 24 and closing May 8, with Bro. Ora Huston of Oklahoma City as evangelist. He preached the Word with power and each evening gave an interesting story for the children. Mrs. Goldie Shepherd led the children's chorus. Four were added to the church by baptism. Our love feast was held May 9, with Bro. Huston officiating. Our council was held May 23. Delegates for district meeting were elected as follows: Church delegates, Erma Wilson and Pearl Williams; alternates, Alice Mills and Ida Prentice; Sunday-school delegates, Brother and Sister Kenneth Thralls; alternates, Lucy Prentice and Eldon Whiteneck. Bro. Kenneth Thralls was relicensed to the ministry.—Mrs. Pearl Williams, Carmen, Okla., June 6.

PENNSYLVANIA

Allentown.—About eighteen months ago a group of believers organized a non-sectarian mission which on April 10, 1938, was organized as the Allentown Church of the Brethren by the Mission Board, Brethren Rufus Bucher, Alvin Wenger, Joseph Cassel. The following were elected: Elder, Bro. Samuel G. Meyer; ministers, Brethren Clinton P. Hunsicker and Rufus A. Neimeyer; deacons, Brethren P. Wise, W. Oswald, C. Snowden and C. Shearer; Sunday-school superintendent, Bro. Clement Snowden; assistants, C. Shearer and P. Wise; treasurer, Jennie Yoder; clerk, Anna Snowden. The work has been progressing since the organization and the church plant is very inadequate as the Sunday school has increased threefold. The church attendance has also increased, making the space very limited. Plans are being laid for a new church house. A special building fund offering was lifted on June 5, amounting to $303 and subscriptions yet to be received. The group asks an interest in the prayers of the entire district that the work may go forward and that men and women may be won to the Lord Jesus Christ.—Lula L. Bleiler, Allentown, Pa., June 6.

Big Swatara.—We were represented at the district meeting by Brethren A. M. Kuhns, Cleave Saufley and Clarence Wagner. We met for love feast May 21 and 22. Bro. Graybill Hershey of White Oak officiated. Brethren Samuel Eshelman, S. G. Meyer, Charles Cassel, Simon Bucher, Lewis D. Rose, Bitzer Johns and Hiram Kaylor visited us and contributed inspiring messages. At the present time the Hanoverdale Sunday school is preparing a box of clothing for Spanish relief. They will present their Children's Day program June 26. The B. Y. P. D. had a very interesting talk by Caleb Bucher of Lancaster in their May meeting. On Mother's Day they presented a plant to the oldest and to the youngest mothers present. Sisters Mary Kline and Vera Wagner received the gifts. Father's Day will also be observed in a similar way. On May 12 Brother and Sister David Ettey celebrated their fiftieth wedding anniversary. They received the good wishes of their friends, having been with the Big Swatara church for many years. Bro. Etter served in the ministry since 1901, although no longer active.—Irene K. Frysinger, Harrisburg, Pa., June 7.

Dunnings Creek.—On April 10 Bro. Calvert Ellis from Juniata College held a Bible institute at the New Paris church. He gave us three very inspiring messages which were appreciated by all. May 3 our evangelistic meetings started at New Paris, with Bro. E. M. Hertzler as evangelist. The attendance and interest were good. We had a three-week union evangelistic meeting in our town just prior to this. Four were baptized and one received on former baptism. On May 21, 22 the volunteer band of Juniata College gave a very interesting program in each of our churches. The evangelistic meetings will start at the Point church June 20, with Bro. Joseph Clapper as evangelist. Several of our young people are planning to attend Camp Harmony this summer.—Mrs. Ross Callihan, New Paris, Pa., June 14.

Hyndman.—From September until May Prof. Roscoe Wareham conducted a class in Bible study each Monday night. These sessions were very well attended and great interest was shown. We are eagerly awaiting Bro. Wareham's return in the fall that these classes may continue. Brother and Sister B. M. Rollins held a revival for us May 17-29. During his stay he preached sixteen soul inspiring sermons, and visited in 100 homes. Sister Rollins led the music and conducted services for the children. She also gave a number of beautiful rag paintings. Besides the revival services Bro. Rollins spoke to the Hyndman high school assembly and preached a funeral sermon. During the revival we enjoyed the fellowship of large delegations from Cumberland, Md., Keyser, W. Va., and Wiley Ford, W. Va. Especially interesting was the lecture on baptism. Twenty-one were added to the church. Bro. John Buffenmyer baptized nineteen Sunday afternoon in Wills Creek near Hyndman, and one in the baptistry of the Cumberland church. The baptismal service was very impressive. Monday morning one was baptized. We are looking forward to holding an old fashioned love feast some time in July. Bro. Lawrence Bianchi will hold revival services for us in October. The church is indeed grateful to Sister Beatrice Hamilton for her labors here. We appreciate her sermons and her help in building up the church here. Much has been accomplished because she has visited in so many homes. We are hoping for many helpful sermons from Sister Hamilton and Bro. Buffenmyer. We met in council May 31. Several officers were elected. We are praying that the church might be strengthened.—Edw. F. Crabtree, Hyndman, Pa., June 2.

Quemahoning, Maple Spring.—The young people of the Ridge church presented a missionary play on Feb. 6 at the Maple Spring church. The Loyal Bible class sponsored a program of music and readings by the Silvertone chorus of Johnstown on April 4. A chorus was organized by our young people recently and a program was given at the Ridge church on April 10. The same program was given in our church Easter Sunday evening. Pre-Easter services were conducted by our pastor. One was baptized. We had a program of music rendered by the Roof Garden quartet of Somerset May 8. Our pastor, Bro. J. Geary, held revival services at Blough, Pa., and during his absence the pulpit was filled by Brethren John Weaver and David Shaffer. The Windber chorus rendered a program on May 21. Our pastor also held revival services at Waterford, Pa., and during his absence the pulpit was filled by Brethren W. H. Rummel of Westmont and N. H. Blough. Our pastor was elected delegate to Annual Conference. The Alethia Bible class of Pleasant Hill presented a program in the Davidsville community hall on June 6. After the program they were entertained at the pastor's home by the Loyal Bible class of Maple Spring. We are planning for a vacation Bible school, beginning June 20 and continuing for two weeks. Our love feast was held May 15.—Mrs. Nora A. Stutzman, Hollsopple, Pa., June 9.

Raven Run.—On May 16 Bro. D. I. Pepple and wife of Woodbury, Pa., began a series of meetings, bringing to us fourteen inspiring messages. Thirty-five were baptized and eight were reclaimed. A splendid interest was manifested throughout the entire meeting. The attendance increased from night to night. We had special music nearly every night. On Friday night the Italian sisters of Windber were with us and rendered several pieces of music which we enjoyed. The meeting closed with our love feast, with 183 communicants. It was the largest communion service ever held here. The members felt wonderfully strengthened by Bro. Pepple's spirit-filled messages. He brought us so many good doctrinal messages. On May 29 we had 244 present at Sunday school, and June 5, 214 were present.—Mrs. Thomas Rinard, Saxton, Pa., June 7.

Shade Creek.—We closed a successful revival meeting in the Sugar Grove church on May 8, with Bro. J. M. Geary as evangelist. The children were interested in the story period each evening conducted by Mrs. Geary. Six were received into the church by baptism and one reclaimed. Brother and Sister J. M. Blough, returned missionaries from India, gave a very interesting message in each of our three churches in May. Bro. J. F. Graham has been elected delegate to Annual Conference, with Bro. Calvin Weaver as alternate. June 20 to July 3 evangelistic services will be conducted in the Ridge church, with Bro. Arthur Rummel as evangelist.—Nellie Lehman, Blough, Pa., June 4.

Snake Spring.—We met in council March 28, and Brethren Alva Shuss and John G. Snyder were chosen delegates to district meeting at Martinsburg, with Brethren Marshall Van Horn and Earl Grimes as alternates. Bro. Marshall Van Horn was elected to the ministry. Bro. Charles Helsel of New Enterprise conducted a week's meeting. Inspiring and helpful messages were given. Eleven were baptized. The meeting closed with the love feast, with 152 communicants surrounding the tables. At our last council, May 2, Bro. Marshall Van Horn was licensed to preach. Eld. D. I. Pepple of Woodbury will preach our harvest meeting sermon, Aug. 28. Bro. John R. Snyder of Tyrone will conduct our series of meetings this fall. We are looking forward to having Sister Grace Clapper, returned missionary, with us this summer. On April 25 the Southern Morrison Cove chorus rendered a fine program. Since our last writing two of our dear members, Brethren Adam A. Snyder and John S. Snyder, have passed to the great beyond. They surely are missed in the church. Our Children's Day program will be rendered June 19.—Fannie E. Snyder, Everett, Pa., June 10.

Somerset.—The Somerset church has had a busy and profitable spring. March 7-13 Bro. M. J. Brougher of Greensburg held evangelistic services, which resulted in nineteen additions to our congregation, both by baptism and letter. Bro. Brougher's messages were inspirational and spirit-filled. Our communion held on Easter Sunday evening was the largest ever held in the Somerset church, with over 300 attending. Our offering to be applied to the building fund amounted to $285. Other activities consisted of two plays, one presented by a class of young ladies from Windber, the other by members of the Shade church. On April 11 we were privileged to hear the Juniata College choir. April 14 we rejoiced with our pastor and family over the announcement of twins born to their son-in-law and daughter, Prof. and Mrs. Orville Hittie, of Bellevue, Pa. May 27 we enjoyed an organ recital by Donald Heffley from Washington, D. C., sponsored by the C. I. C. class. Our congregation is co-operating in the community daily vacation Bible school June 13-26. We have lost a willing worker and devoted member in the death of Bro. D. J. Maust.—Mary M. Frease, Somerset, Pa., June 9.

Spring Mount.—We have been making some improvements to the church building during the past months. Our entrance was much improved by addition of some stone work and placing a roof over the entrance platform. Some repair work was also done on the stone wall of the building. New doors were added and French doors placed at

the foot of the stairs leading to the upstairs room. Both the upstairs and downstairs rooms were repapered and some painting was done. The platform at the front was extended to form a choir loft and new chairs were purchased for it. On May 15 we held a rededication service with a program of special vocal and instrumental music, readings and a message by Pastor Hoover. A large part of the work was financed by the Sunday school with some help from the young people, and the church as well as several individual contributions. On May 29 we held our love feast, with twenty-seven communicants. Bro. Paul Cox officiated, assisted by Bro. Chester Baird and our pastor. On Easter our pastor being absent the children and young people gave a program. Our Children's Day program will be given June 12. We are grateful that we were able to make these additions to our church building. Although our number is not large we pray that we may be faithful stewards of that which has been entrusted to us.—L. Grace Nearhoff, Tyrone, Pa., June 10.

Upper Conewago.—We met in council on May 7. Eld. Monroe Danner presided due to the illness of Eld. Miller. We are glad that he is able to worship with us again. At this time we made preparation for our spring love feast and for the ministerial and Sunday-school meeting which will be held in our congregation at the Mummert house the beginning of August. The love feast was held May 21 and 22. Bro. Walter Cocklin from Mechanicsburg officiated and gave us a helpful doctrinal sermon. He also taught the Sunday-school lesson Sunday morning. Bro. Fahnestock was also with us and preached two inspiring sermons. Bro. Simon Bucher was among our recent visitors and preached at the Hampton house. On June 5 we held an all-day meeting at the Berlin house which proved to be a great success. Bro. Waltz from Needmore, Pa., spoke on Supreme Leadership. Bro. Milton Hershey from Manheim used as his subject The Christ Centered Life, and Bro. Graybill Hershey spoke on Church Government. The messages were upbuilding and inspiring. Other talks were given by laymembers of our congregation. Since our last report one was added to the church by baptism and one reclaimed. Two letters were granted and one received.—Bertha E. Hull, East Berlin, Pa., June 12.

TEXAS

Pampa.—During the past year the Pampa church has had a great experience. Having never had a church house in which to worship they put on a building program. Lots were secured in one of the most desirable locations in the city on which they built a plain, modern, substantial church house. It has five rooms above and a full-size basement. The lots were secured at a cost of $1,000, and the building cost a little over $5,000. The church house was dedicated Jan. 29, with Pres. V. F. Schwalm delivering the address. The McPherson College quartet accompanied Bro. Schwalm and gave us much fine music. On May 17 Brother and Sister J. Edwin Jarboe of Syracuse, Ind., began a meeting for us which continued for two weeks, closing with the love feast. These meetings were greatly enjoyed and much good was accomplished. Fifteen were added to the church by baptism. A few came forward for rededication of their lives. Just before the meetings began we had baptized two young people of Conway, Texas. We have some eight or ten members now living in or near Conway. Because of a rainstorm all the members did not attend the love feast. Forty-eight communed. The Pampa church is now in a position that they should do some good work for the Lord. —Mrs. E. E. Thompson, Pampa, Texas, June 3.

VIRGINIA

Beaver Creek.—On March 6 members of the student volunteers of Bridgewater College gave a program at our church. Bro. M. R. Wolfe gave an inspiring talk. At Easter our young people gave a pageant, He Lives. The following Sunday Bro. Minor Myers of Bridgewater was with us and gave a very helpful talk. Our missionary offering amounted to $28.72. On May 1 Mrs. Houser, president of the Bridgewater W. C. T. U., brought a group from the colored children's Loyal Temperance Legion of Bridgewater. They gave an interesting program in the form of a contest. On April 2 our council was held. The visiting brethren gave a very encouraging report. At this council Brethren Roy Simmons and Charles Evers were elected deacons. Bro. A. S. Thomas is retained as elder, and is elected delegate to Annual Conference, with Bro. Wise Driver as alternate. Brethren E. A. Jordan, Wilbur Wright, J. E. Shirkey and S. E. Garber were elected delegates to district meeting. Visiting brethren at this council were Brethren Luther Miller, J. M. Foster and John Driver. Bro. A. S. Thomas and the writer have been appointed delegates to the leadership conference on alcohol education which is to be held at Bridgewater the last of this month. On May 6 the B. Y. P. D. held their banquet. Garland Miller, president of district B. Y. P. D., and Bro. Wise Driver gave talks. Speeial music and readings were given. The B. Y. P. D. beautified the church lawn by planting evergreens and other shrubbery. Our revival services will begin the last Sunday of July. They will be conducted by Bro. Allen Hoover of Roanoke.—Arlene Ringgold, Bridgewater, Va., June 5.

Copper Hill.—Our Sunday-school attendance was good during the winter and it continues to grow. Interest has been good. The delegates to district conference were J. E. Wimmer, Eugene King and C. P. Stump. A special program was given by a deputation team, sponsored by the leaders of the various departments of the district, for the purpose of helping the local churches become better acquainted with the program of the church. Mother's Day was observed with all-day services and fellowship lunch. Bro. Allen Hoover was the guest speaker of the morning, with the neighboring Methodist pastor as afternoon speaker. The day was very enjoyable and inspiring. At the May council the church chose A. R. Showalter, the pastor, to represent us at Conference. Bro. Showalter held a series of meetings at Bottom Creek, a mission point, beginning May 21. They had good attendance and we feel the church is much strengthened by his efforts. —Ruth Shaver Grant, Bent Mountain, Va., June 9.

Middle River.—We had services each night the week before Easter, with Pastor Harley in charge. On Easter night the B. Y. P. D. gave the play, An Easter Garden, followed by the closing sermon. Eight were baptized and one has been baptized since. These services were interesting and helpful. The chorus gave several numbers each night. Our pastor and B. Y. P. D. used the subject of Home during May. Our love feast was held on May 7, with a good attendance. Amongst the visiting ministers present was Bro. Homer Miller of Mill Creek church. On Mother's Day we had special services and at night the mothers and daughters presented The Hanging of the Crane. A white flower was given to each mother. Our mother and daughter banquet was held May 12. Mrs. Harley was speaker. We also had several numbers of special music. About eighty attended. The Sunshine class and B. Y. P. D. gave Brother and Sister Harley a reception at the home of Bro. Frank Garber on May 24. It was Sister Harley's birthday and also their wedding anniversary. The young men painted the church roof recently. At our council we decided to have a week of vacation and then a week's meeting in August. Several of our folks are planning to attend Camp Bethel this summer. We lifted an offering for Conference recently. We are sending delegates to Bridgewater Temperance Conference next week. It was decided to co-operate with other churches in union vesper services this summer.—Edythe Phillips Garber, Waynesboro, Va., June 16.

Roanoke (First church).—The number of those who have signed Loyalty Covenant Cards has been gradually growing since the first of January, at which time one hundred and eighty-seven received their certificates in a very impressive service. In preparation for our spring revival, sixty-five cottage prayer meetings were held, beginning March 30. Bro. M. J. Brougher of Greensburg, Pa., conducted our revival, which began May 1. Each sermon was a masterpiece, and many souls were won for Christ, while the hearts of the large number who attended each night were stirred to their depths. Prof. Nelson T. Huffman of Bridgewater worshiped with us the first four nights of the revival, and the splendid music under his direction created much interest in the meeting. Since a great deal of interest was being shown at the end of the two weeks Bro. Brougher suggested that the meeting continue for several nights with Bro. M. Guy West preaching. Bro. West brought us three challenging sermons, which won the hearts of others. At the morning service on May 15, the Bridgewater College singers, directed by Prof. Nelson T. Huffman, brought us a wonderful program. Our love feast was held on May 11, with two hundred and sixty-one attending. The mothers and daughters held their annual banquet on May 24.—Lillian Martin, Roanoke, Va., June 9.

Woodstock.—Bro. Emra T. Fike just closed a successful revival at

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Columbia Furnace house. Nine were baptized. The Woodstock congregation has been growing rapidly. We have six preaching points and six active Sunday schools and a wide-awake B. Y. P. D. Eld. Lawrence Helsley and Bro. Ernest L. Miller have been chosen as pastors for the coming year, both to serve on a salary basis. Envelopes are to be distributed to each member of the congregation and an offering lifted at each preaching service. A general treasurer of ministerial budget and two financial solicitors at each local preaching point are responsible for raising the ministers' salaries. The Antioch church is a part of the congregation but is not incorporated in this program as it is efficiently shepherded by our associate elder, Bro. Huffman, and Eld. Helsley. Since we have quite a large membership in Woodstock and since many requests for Brethren services from non-members are coming in, the ministering brethren are arranging to establish a mission preaching point in Woodstock. The pastors of Woodstock also have complete charge of ministerial work in the adjoining Powells Fort congregation. There are two church houses in the Powells Fort congregation. The church there is growing rapidly in numbers and is in a fine condition spiritually.—Ernest L. Miller, Maurertown, Va., June 11.

WASHINGTON

Omak.—The Okanogan County Brethren convention which was announced for June 5 has been postponed until June 19. We are planning a daily vacation Bible school to begin June 12. Bro. Paul Longenecker was with us on May 12. He gave us a good talk and also showed pictures of various churches of the district.—Florence L. Breshears, Omak, Wash., June 2.

WEST VIRGINIA

Martinsburg-Vanclevesville.—There has been a splendid and wholesome growth during the past half year. Lent was observed by the church with special services, and the congregation co-operated in a personal evangelism campaign. Fifteen were baptized and more await the rite. About 200 participated in the love feast April 24. The Sunday-school attendance has been growing, and at present averages 200. The church met in council March 29 and approved the purchase of a beautiful building lot in the center of the north end of the city. The building activities will be started as soon as industrial conditions improve. The B. Y. P. D. has been quite active throughout the winter. Special programs and co-operation with district movements have kept it busily engaged. Attendance at midweek prayer meetings averaged about seventy-five for the winter. The Ladies' Aid Society met each week from September to June 1, and finished twenty-five quilts and pieced thirteen. A newly organized missionary society met for the first time in February. The spiritual growth of our people is encouraging. Attendance at church services has been very good. We feel our people are doing a fine piece of work for the Lord.—Harold Snider, Martinsburg, W. Va., June 6.

Old Furnace.—On April 9 the church met in council and elected the following officers: Elder, C. O. Showalter; clerk, Ezra Grapes; Messenger agent, D. W. Fusing; Messenger correspondent, the writer. We also voted to continue our budget system which we have found very practical. On April 21 the district ministerial board was here and installed Brother and Sister D. W. Tusing into the ministry. Bro. Lawrence Bianchi of Park Hill, Pa., was with us in a meeting at Easter time. It was a meeting long to be remembered by all who attended. The church was filled to overflowing each night. He preached twenty inspiring and uplifting sermons. There were twenty baptized and five reclaimed. April 18 the young people gave a playlet, which was enjoyed by a large audience. The brethren of Wiley Ford, a point in our congregation, are starting the work on a church building which is greatly needed there. For several years Sunday school and preaching has been held in the schoolhouse and we are looking forward to great achievement in the Lord's work there. We are planning an all-day service June 26, with a Children's Day program in the morning and a message by Bro. Bianchi in the afternoon. Our congregation has been saddened by the death of two of our aged sisters, Sisters Josephine Whitacre and Mary Van Meter, both lifelong members of the Church of the Brethren. We pray God's blessings upon both families.—Effie Whitacre, Ridgeley, W. Va., June 4.

Union Chapel.—We arranged for Eld. A. S. Arnold to hold a two weeks' meeting, beginning April 30 and ending May 15. Twenty-five stood for Christ. Seven were baptized at the end of the meeting and the remaining eighteen will wait until later. We are expecting another meeting the last of June.—Elsie B. Fike, Saint George, W. Va., June 1.

Sunnyside Chapel.—We had a pre-Easter service conducted by Eld. B. W. Smith. We had good attendance and some wonderful messages were brought to us. One was baptized. The meeting closed with an Easter program. On April 20 we met in council and seven letters of membership were received and two were received later. Our revival will begin Sept. 25 and will continue two weeks, closing with the love feast. Bro. Jonas Sines of Oakland, Md., will be the evangelist. On May 15 Bro. W. W. Bane preached for us in the absence of our elder, B. W. Smith. The Ladies' Aid gave a supper June 1. The Senior class of our Sunday school is giving a program each month for the benefit of the new church. Our Sunday school is progressing nicely with Bro. Harry Parrill as superintendent. We had good attendance all winter with an increased attendance in the early spring.—E. Woodrow Baker, Laurel Dale, W. Va., June 14.

Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.
[o] ch. 3. 11. & 4. 32.
[p] ch. 4. 13.
[q] John 9. 22. & 12. 42. & 19. 38.
[r] ch. 2. 47.

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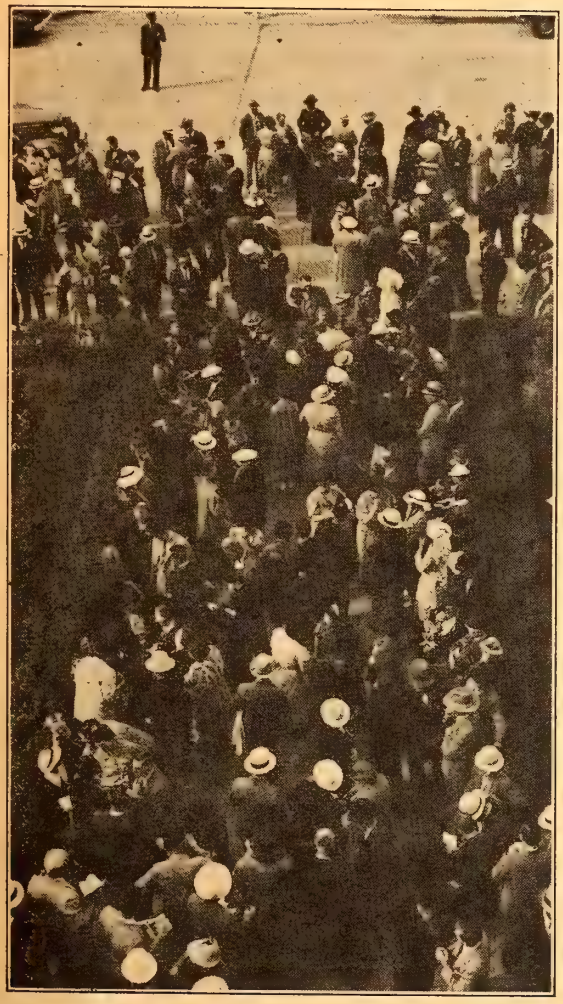


Photo by E. G. Hoff

At the Lawrence Conference

This is a sample of what you could have seen had you looked down on the crowd in front of the main entrance to the auditorium at the Lawrence Conference.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Judges 4: 1-3

"Twenty years he mightily oppressed the children of Israel"

Israel's Distress

Israel suffered oppression at the hands of a Canaanite king for twenty long years. Their houses and villages were insecure. Their fields and crops were pillaged. Tribute and service were exacted from them. All this, we are told, was because of their infidelity to God. In trouble they came to their senses and cried unto the Lord for help.

Trouble sometimes brings people to their senses when nothing else will. That is the highest function of the penalties attached to sin. There is great distress in the world today. Sin is at the root of much of it. How God's ear must strain to hear the faintest cry of repentance from his afflicted people!

Tuesday: Judges 4: 4-9

"I will surely go with thee"

Deborah's Prophecy

Deborah spoke in the name of the Lord. She found in her heart the assurance of God's will, and spoke her message confidently.

May we know God's will as surely today? Some leaders feel that they have it when they prepare for war and go out to fight. But is this the will of God? Not if we are to judge by the Spirit of Christ. Christ's Spirit is the test of all policies and programs. If they fall short they are to be discarded. If they measure up we may go forward confidently, counting on his help to bring them to realization. He is active in the world today as he was in Deborah's time.

Wednesday: Judges 4: 12-14

"And Deborah said . . . Up; for this is the day"

Deborah's Leadership

It is a fine thing to be able to know when the time to act has come. Deborah seems to have had that gift; it is a gift of the Lord.

Leadership consists very largely in knowing what to do and when to do it; in stepping out confidently when others hesitate. Deborah affords as fine an example of this as we could find anywhere. When such qualities of leadership are present, age, sex, training, or position make little difference. The world is looking for leaders today. Many make claims to leadership, but few manifest the qualities which the problems of our times demand.

Rising to an Emergency

Life may flow on in a steady stream for a while, but times of stress and strain are sure to come. Some people break when an emergency arises, but others rise to the occasion and manifest strength and wisdom such as we never realized was theirs.

What is more disconcerting than to fly to pieces in an emergency! When the finest insight and the greatest endurance are needed, then to give way to weakness so that one not only fails to help but becomes himself an added burden in the case! But on the other hand what is finer than to be able to keep an even temper under provocation, to see clearly when issues are clouded, to endure bravely when strain comes!

Whence comes the power to rise to emergencies? Nature has built the foundation for this power into the very elements of our being. In mother love, father love, filial love, are poise, strength and endurance. This is evident even on the level of the animals. Among men there are added the possibilities of friendly love, brotherly love, love for the truth, fellowship with God. When the native powers are heightened by the benign influence of religion, they develop unselfishness, devotion, trust, and energy that enable men to face what is next to impossible. For the coming emergency if for nothing else, we do well to seek a deeper religious experience.

Deborah was ready to act when her services were needed; Barak was not ready until another found the way for him to go.

Judges 5: 2, 7-11; Psa. 27: 13, 14; 2 Cor. 12: 9, 10.

Thursday: Esther 4: 10-14

"Who knoweth whether thou art not come to the kingdom for such a time as this?"

Esther's Call

The purposes of God move on. Their realization is delayed by the opposition of some people and by the slowness of others to co-operate with him. But sin brings its penalty and faithlessness its loss of opportunity. The purposes of God move on.

The Jews were in trouble in Esther's day. Mordecai had the conviction that this was not God's will and that he would bring relief. He laid the case upon Queen Esther's heart. Her royal connections did not embarrass him. He told her it was her day to act for her people; if she refused, God would find some other way. The purposes of God provide a golden opportunity for those who make them their program of action.

Friday: Acts 16: 11-15

"Come into my house, and abide there"

Lydia's Leadership

Deborah and Esther achieved great names. They were noble women, but they seem rather far from the ordinary woman's range of interests and possibilities. It is from Lydia that the woman in ordinary circumstances draws the greater challenge. Lydia opened her home to the servants of Christ, and she encouraged them to use her home for the forwarding of his work. This was the first fruit of her own acceptance of Christ as her Savior.

No woman in a court or palace has a greater opportunity to exalt Christ than the woman in the home. One of the first interests of the Christian woman is to put her home at the service of Christ.

Saturday: Luke 1: 46-55

"My soul doth magnify the Lord"

Womanhood Glorifying God

Mary had reason to glorify God; he had done marvelous things for her. She was indeed blessed above all other women in becoming the mother of Jesus.

But other women have reason enough to magnify the Lord—women who are granted the blessing of mothering children and those who find expression for their God-given mother instincts in other ways for the betterment of humanity.

Those whose souls magnify the Lord are best able to become mothers in the true sense. The mother comes nearest among human creatures to standing in the place of God. She above all needs the grace of God in her heart and the radiance of God in her face.

Sunday: Psa. 46: 1-11

"God is our refuge and strength,
A very present help in trouble"

God Our Helper

No man is self-sufficient. Everyone needs the help and strength that can come from God. The person who tries to get on without God is like an engine trying to run on one cylinder; it may run down hill but when it strikes the grade it is helpless, and can not proceed.

The spokesman of Israel found God to be available for every need. He found God to be sufficient unto the time of trouble. The experience of salvation inspired confidence for the future. When people belong to God, their future is in his keeping.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., July 9, 1938 No. 28

EDITORIAL

Have You a Brethren Policy?

RECENTLY at a service club meeting, or during National Insurance Week to be exact, the speaker of the day was explaining the importance of insurance. Now as it happens, the president of this particular service group is of good Brethren stock and a minister in the Church of the Brethren.

With such a background and faced with such a situation, what should a witty Brethren minister do? Well, we are told that at the conclusion of the address on insurance the president of the club arose, and with a solemnity that presaged something unexpected, said: "By the way, I sell insurance too—fire insurance." To this there was hearty applause, since the club members knew their president was a minister and ever ready to speak a good word for his calling.

Ultimately quiet was restored, and the president continued with emphasis and deliberation: "But I think the Brethren policy is a little the best." At this there was further applause.

Those familiar with Brethren literature of a generation or more ago will recall that the fathers made much of the point of the club president's remark. The Brethren position represented absolutely safe ground. It was just a little better. And so it may be in place to raise the question: Do you have a Brethren policy? Do you know it is the best to be had? H. A. B.

The Value of Historical Perspective

IF you have ever bothered to look out a second-story window, you will recall that the garden and world beyond looked different even from that slight elevation than from the ground floor. But if you have climbed a mountain you know what a thrilling and enlightening experience it is to look out over the patterned landscape stretching away to the horizon. The writer remembers having stood atop Old Baldy, ten thousand feet high, and viewing with mingled feelings of awe and inspiration what could be seen from such a vantage point. Toward the southwest, and some seventy-odd miles away, Santa Catalina Island loomed like a purple mountain above a sea of mist.

Well, history has its second-story and even mountain-top viewpoints. If achieved they serve various uses. They explain, humble and inspire. They serve to explain because they reveal life in its larger relations. They give perspective to events and trends. They reveal the larger purposes and the deeper meanings. Historical perspective may serve to humble just because it helps to reveal true values. What are the trivialities of life when viewed in relation to God's great purpose? And such viewpoints are inspiring for the selfsame reason. One begins to see and feel his place and share in the larger continuities. Need we say that these principles apply to Brethren history? They should be particularly useful to both those who would interpret our church history and to those who would shape the present day outlook and program of the church. H. A. B.

What the Church Is For

Second Installment of a Lawrence Conference Sermon on "The Church in Our World"

CONSIDER first our Lord's final charge: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matt. 28: 19, 20).

How all-comprehending! Its scope is universal, absolute. Not a human being on earth is beyond its reach. "All the nations" is Matthew's equivalent for Mark's "every creature" or "whole creation." "Make disciples of" is more accurate than "teach," the word in the King James version, though the original here is a single word. If we could use "disciple" as a verb, that would express it exactly. It may sound incredible but we are commissioned to turn all the people of the earth into disciples of Jesus Christ.

A disciple is a learner, a pupil. He is at first a mere beginner. Having induced him to start we are to take

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him through the whole course. We are to teach him to do everything that Jesus taught the first group of disciples. That is evangelism and education in the full sweep of those terms. The objective is to get everybody to live as Christ bids us to live.

The rite of initiation or matriculation into this great school church is most significant. Candidates for discipleship are baptized into the name of the triune God. The name is the symbol of the nature, the character, the personality. Disciples of Jesus Christ must understand that they are making a solemn engagement to enter into the very life of God himself. A separate action for each name of the Holy Trinity proclaims this fact with the utmost possible emphasis.

Consider next the Patmos picture of the consummated kingdom: "And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever" (Rev. 11: 15).

The struggle of the ages is ended at last and the victory is complete. The dreams of the prophets have come true and in a nobler, greater form than it was usually given them to see. For the world kingdoms have not only been *over*come by the kingdom of God, they have actually *be*come that kingdom. This is the point of special pertinence for our purpose. The kingdom of this world, whose methods and aims Jesus so emphatically disclaimed, is nevertheless the stuff out of which his triumphant kingdom is to be made. Taking this fact in connection with our Lord's final charge to his church, we see that the church is not to be merely a spectator on the sidelines watching this triumph, it is to have the infinitely greater glory of being God's instrument for bringing it to pass.

Consider finally and together the first and last of the Scriptures cited. "My kingdom is not of this world" (John 18: 36) tells why Jesus could not defend himself against the Roman soldiers. It also tells why the methods and instruments of the church must be spiritual. So does that other word of Paul to his ecclesiastical opponents: "We . . . war . . . [against] imaginations . . . bringing every thought into captivity to the obedience of Christ" (2 Cor. 10: 3-5).

There's the church objective in bold relief. It is to make men think right and, thinking right, to act right. Its business is to illumine and to convict, to persuade and to inspire. The field of its operations is the human mind, the whole human mind, the whole mind of every human being in the world.

In summary, the church is in the world, in our world, to bring it into fellowship with God. So magnificent an assignment was never made to any other agency or institution.

In the contemplation of so vast an undertaking certain interesting but irrelevant questions are sure to thrust themselves into our faces. One of these is: Can it be done? It seems barely possible to think of reaching all mankind with the good news of God's grace and the good life, but to succeed in persuading all to accept it, and finally to educate them all into and up to a full appreciation of its meaning and the practice of its obligations, is plainly impossible and utterly fantastic!

As if that were any concern of ours! It is for us to give ourselves wholeheartedly to the charge committed to us and to leave all the worries about the outcome to him who commissioned us. Perhaps he will know when it is time to say: "Enough." D. L. Moody's oft-quoted saying that the world has yet to see what God can do through a man wholly consecrated to him may be worth recalling at this point.

Other foolish questions pertain to the when and how of the kingdom's consummation. And to God's final part therein. Does he really expect us to carry on to the finish, or does he have other plans to fall back on at the last moment? And again the answer is that this isn't our affair. It will be the better part, not of valor only but of faithfulness and wisdom, to take our assignment seriously.

Certain facts about our world which give extra urgency to this assignment will now have our attention.

E. F.

Measuring Conference Speeches

A HUNDRED and fifty-two Conferences are a good many, and we may not have found them all yet. What a lot of good they must have done. They have, undoubtedly, but enough? Enough to justify all the speeches? Estimate the number made at Lawrence and then—well, how would you calculate the number of speeches probably made in those hundred and fifty-two Conferences? In former years there were not so many "addresses" as now but there were many more speeches in the business sessions.

What has been the net result of all this speechmaking on the church life? If you can measure that you can tell how much good it has done. The place to look is in the lives of the church members and in the lives of all the people influenced by them. The problem becomes quite complicated and very delicate. Perhaps you'd better not try to figure it out too exactly. But don't stop, please, until you do have a worth-while answer.

That answer will be a keener realization that the value of all these speeches depends at last on the Christian character they help to get made down in the local churches. For that's where most of it must be made. And there's nothing that needs making right now more than that. The supply is woefully short of the demand.

E. F.

THE GENERAL FORUM

Consider the Lilies

BY ADA CASSELL SELL

Remember when you're anxious
And know not what to do,
That Jesus fed the thousands,
And he will care for you.

The strength of every promise
Is more than printed word,
He makes the grain to ripen,
He nourishes the bird.

So should we feel forsaken?
Is it a worthy thought?
His very life was ransom;
Our souls were dearly bought.

Altoona, Pa.

Christian Experience and Ethical Living

BY H. F. RICHARDS

Gist of an Address at the Lawrence Conference

We are here to join together in holy wedlock, Christian Experience and Ethical Living. If anyone knows of just cause why they should not be so joined, let him speak, or forever hold his peace. Well, long ere this they have been joined, but in keeping with the age they have often been divorced, each left to go the sad way alone.

We have already been impressed with the fact that Christian experience is a vital factor in Christian living. This year our Methodist friends are stressing that anew as they celebrate the Aldersgate experience of John Wesley when his heart was "strangely warmed," out of which grew a new kind of effective living and service which gave birth to the Methodist church. Sherwood Eddy tells of his experience one night when he unwillingly accompanied a student friend to Northfield and listened to the simple and gripping message of D. L. Moody, on the invitation of Jesus: "If any man thirst let him come to me and drink." That night he was made to face himself and his life in a new way. The experience proved to be a turning point in his life. For lack of time one can not mention many others, and certainly not that innumerable company whose names are known only in small circles. The Christian movement is more than a system of ethics, or a philosophy of life. It is something which strikes its roots deeply into the motivating forces of life. God touches the human spirit into new life and power.

Our present concern is that this shall issue into ethical living. We are faced realistically with an urgent need for moral character today. The last fifty years have ushered us into a new world with the old human habits and provincialisms. Our social complexities have outrun our ethical insights and humanitarian passion. Social, political, economic and domestic problems overwhelm us. Modern life has placed a heavy strain on common honesty and moral integrity. Many are left in a state of moral uncertainty and insecurity.

These conditions have led to a new emphasis on character education by Parent-Teacher Associations, youth organizations and in club forums. It has resulted in new codes of ethics in business. A character education literature has grown up. Much of this has no evident connection with religion, as if the task had far outrun the church, or perchance there existed a doubt as to whether our Christianity is able to function effectively in this field. At any rate, the church is faced with the responsibility of giving increased attention to its spiritual resources in the building of ethical life.

The New Testament at once confronts one with the close relationship between life's inner sources of inspiration and its outer conduct. Jesus accompanied and followed his statements of inner blessedness (The Beatitudes) with exacting ethical principles. The woman of Samaria, asking for a drink of living water, was confronted with her domestic irregularity. When Zaccheus expressed his intention of rectifying any wrong in his business as tax collector, he was assured that, "today is salvation come to this house." Jesus' repudiation of a profession involving inconsistent living is expressed in the words, "Why call ye me Lord, Lord, and do not the things which I say?"

This emphasis carried over into the Christian movement of course. Pentecost was a time of moral housecleaning. Imagine a Pentecost with emotional excesses, and lacking in moral and ethical character, ever winning its way in a pagan world! Paul's letters to the churches follow in structure, a definite plan: first, the great Christian doctrines; second, their ethical implications—"Walk worthy of the high calling wherewith ye have been called."

Of course this is not foreign to the traditions of our own church. The Church of the Brethren grew out of the Pietistic movement in Germany. Emphasis was laid upon the reality of Christian experience as against the mere formality and ritualism of the state church. A certain religious leader said he thought that on the whole our people were the most spiritually minded people in the world. That may be true or not true, but we do have a background which should have been conducive to it. But the point of present interest is that we have received a heritage of practical piety, one not given to emotional excesses, but to the building of

Christian character, Christian homes, citizens, communities. Thus our church has stood for unqualified honesty, liberty, equality, sobriety, simplicity and peace. That emphasis has given many good, thrifty Christian homes; it has produced some of the finest youth in the world. We can ill afford to lose that emphasis now.

A genuine Christian experience should lead to new evaluations of life and new ethical insights. The kingdom is like a hidden treasure which a man found. To buy it he gladly sold all he had. If one sells his soul, or the soul of his brother for cash, there is reason to doubt the validity of his Christian experience.

There should be a new conscientiousness about all of life. Jesus warned against straining at gnats and swallowing camels. One can not pick out his pet and hobby sins for condemnation, and condone others, perhaps more grievous. He can not tithe mint and rue and devour widows' houses. There should be a searching attempt to find all of the ethical implications of one's religion. There must be teaching at this point, for a conscience untrained, or unwilling to be educated in the ethical implications of true Christianity, is not to be trusted. "Teach them to observe all things which I have commanded you."

A genuine experience should lead one to abhor evil, and stir within a courage to contend against it. When the spirit came upon Gideon he raided the high places. Elijah faced the whole nation with its evil. Jesus drove the animals and money-changers from the temple. Too many of us lack the capacity for a sustained indignation; we complacently condone evils which strike at the heart of our Christian efforts. Christians in a community should bring to it a new conscience concerning its evils.

Our ethical living should keep pace with the times and with Christ himself. He said, "It hath been said of old time, but I say unto you." An ethical life must be fitted into its own day and need. One should not spend his time threshing old straw or fighting old battles, long since won or lost. Our times demand more than mere simple personal ethics, indispensable as these are. Building the kingdom in such a complex age as ours demands more than personal virtues. The sins which Jesus particularly condemned were those in violation of the law of brotherhood. The story of the Good Samaritan, of Dives and Lazarus, and of the last judgment, are cases in point. The ethical law of brotherhood claims for every other man, every good it wishes for itself.

How many otherwise good men seem to be lacking in social vision and responsibility! A good churchman gave liberally to his church. He placed a costly memorial window where it could add to the inspiration of worship. He owned a mine a few miles out of the city, around which his workmen lived with their families in utmost poverty. When they asked for better pay in order that their families might live more tolerable lives, the owner said that his mine was netting him only a few thousand a year; and since he did not need it, he pulled the machinery, and with his family took a trip around the world, leaving the bedraggled families to the charity of the city, or to die. Think what a Christian mission project his mine might have become, had he had the Christian, ethical insight! A religion which lacks at this point is antiquated and not adequate to the needs of this hour.

The greatest menace on the horizon of our modern life is man's inhumanity to man. The earth trembles with the sounds of discontent, fear, suspicion, envy and selfish competition. It groans with the sufferings and hatreds and exploitations which lay us waste. Men are sensitive, irritable, self-centered. Modern life is on a tension. Men are regimented. To master our incorrigible human spirits is far more difficult than the mastery which science has achieved. Men's lives need more than temporary fixing and patching without. It is a problem deep-set in the human spirit. Our greatest obstacles are within rather than without. Life must be redeemed at its source. The fruit of the Spirit is love, joy, peace, longsuffering and patience. The works of the flesh are among other things: hatred, wrath, strivings, envyings and murders. The kind of Christian experience for which our age calls loudly is the kind which blossoms out in new human attitudes. Some of us will have a new kind of Christian experience when we exchange our class and tribal deity for the God of the New Testament, who is the Father of our Lord Jesus Christ. Who can lay claim to an orthodox Christian experience until he has been led into the spirit of Christlikeness toward all men?

Christianity has been *believed*. It has been *proclaimed*. It has been *defended*. It has been *defined* and *explained*. What is needed now most of all is that it be *applied*. "Why call ye me Lord, Lord, and do not the things which I say?"

South Bend, Ind.

Weekday Church Schools in Virginia

BY MINOR C. MILLER

2. After a Decade

AFTER more than a decade of promotion, weekday church schools are now in operation in 124 communities in Virginia. The classes are conducted in the public school buildings on the basis of *released time*. Enrollment is not complete until the pupil presents to the principal of the school an application signed by his parent or guardian, requesting such release. The parents have indicated that they appreciate the opportunity of having their children enroll for this work. In many classes and in a number of communities, every pupil

has been enrolled throughout the school session. During the school session of 1937-38, the total enrollment was more than 14,000 pupils. The State Council of Religious Education has been very active in promoting this work in other counties and cities and public school authorities and church leaders are co-operating in a splendid way.

General Promotion

The plan for promoting and supervising weekday religious education represents a gradual development. When the work was begun, the Virginia Council of Religious Education gave definite assurance to the public educational leaders in the respective counties that these weekday schools of religion would be maintained on a high educational level and that all teachers and teaching conditions would meet the standards and requirements in effect in the best public school. Frequent conferences with state and local public school authorities have made it apparent that general guidance and supervision from some competent state agency is absolutely necessary, if local church groups are to expect the co-operation of the public school authorities in the release of children from public school duties in order that they may receive religious instruction on week days. The State Council, therefore, has endeavored to adjust and modify its program in such a way that it has been able to provide a minimum of guidance and supervision to this growing movement.

Courses of Study

When the weekday schools were first started in 1929, the course of study was left largely to the teacher. The first teachers came to Virginia out of a rich background of experience in systems of weekday schools in other states. They had well prepared outlines, which they submitted to the local committees for approval. The Bible was the only textbook. The children were provided with loose-leaf notebooks and, in most schools, with good hymnbooks.

Meanwhile, Virginia has developed a new curriculum for the public schools. It is built along new lines and is designed to train children in the art of living in the modern world. It recognizes the need for training in religion and makes a place for it, as one of the primary aspects of experience. This represents marvelous advance in curriculum building and will contribute greatly to enriching the experience of Virginia boys and girls.

In view of this development in the public schools, the Virginia Council of Religious Education, through the Commission on Weekday Religious Education, has developed a Curriculum Guide, "Adventures in Christian Living." This is related very closely to the work of the public schools and is based upon the aims and objectives of religious education and the needs of the children. One illustration will suffice: In the fifth grade in Virginia public schools, the center of interest is "The Effect of Invention and Discovery Upon Our Living." In the weekday church schools, four units of work are provided for the fifth grade under the general theme, "How the Bible Affects Our Living." The Director of Instruction of the State Department of Education gave helpful suggestions and guidance over a period of years while these units were in process of development. This work is not at all complete or final. Revision is made each year in the light of experience.

Teachers

Children are released from the public schools with the definite understanding that the teachers of religion will be as well prepared, educationally, to teach the respective grades as the best qualified teachers in the public schools. This provision has been guarded with great care and those who have been selected to teach in the Virginia weekday church schools have been chosen from a wide area because of their special fitness for the work. In certain instances, the county public school authorities have required that the teachers of religion secure a certificate to teach the respective grades in the Virginia public schools. In other instances, the public school authorities have been willing to leave this matter in the hands of the church committee, with the understanding that provisions mentioned above will be carried out.

The present teaching staff consists of eighteen full-time teachers and ten part-time teachers. Of the eighteen full-time teachers, twelve have the Masters degree or its full equivalent, and all of the others have received a minimum of four years of college training, with Bible and religious education as the major field of study. The part-time teachers, too, have had special training in Bible and religious education. These teachers are as well trained as the best teachers in the public schools and they are spiritually minded and as thoroughly consecrated as those who serve the church in the foreign mission field. Upon the whole, they are doing work of exceptional quality.

Finance

The money for the operation of the Virginia weekday church schools is raised by the local council of religious education on the basis of voluntary contributions from churches, Sunday schools, Sunday-school classes and other organizations and individuals. It is safe to say that the largest portion of the money has been raised by individual gifts, ranging from $1 to $100. The local council of religious education conducts its financial effort each year and secures within the area its financial support for the operation of the schools, including a portion for the State Council of Religious Education to help take care of general promotion and supervision.

The regular full-time teachers receive a salary of

from $55 to $110 per month, depending upon the prevailing salary scale in the public schools, living costs, and other factors. Part-time teachers receive from seventy-five cents to one dollar per teaching hour. When travel is necessary, the teachers receive an additional amount to partially take care of this expense.

Bridgewater, Va.

Better Teaching Needed

BY GRANT MAHAN

WHEN members came short of their duties and were not obedient to the law of Christ, we used to say they lacked teaching; and that was no doubt true. But in our days we still have such members. And this in spite of the fact that more teaching has been done. There is something still wrong. A generation ago a well-known writer on Sunday-school matters wrote that there was no teaching where there was no learning: if the pupil does not learn the lesson, he is not taught. There seems to be much in this statement.

We do not have as good teachers in Sunday school as we should have. When I say good teachers more is meant than a person trained to teach, though that is very helpful. In modern days we usually have textbooks; and the textbooks are supposed to be about the best to be had. The teacher should not only be trained to teach, but he must know the subject he is to teach. And he should believe the facts, for it is very hard for one to teach to another something in which he does not himself believe. Let us apply this to our Sunday-school teachers and their teaching.

Paul adds another qualification when he writes of the qualifications of a bishop: he must be "apt to teach." Some persons who have never had any training to speak of have made the very best of teachers. Aptness is often of more value than training. Sometimes we are inclined to think that teachers are born and not made. The two persons who taught me most about the Bible and heaven and eternal life might with truth have been called unlearned and ignorant. But their aptness, their knowledge of the Bible, their faith in it, and their love of God and Jesus more than made up for any lack of training to teach.

To get good results we must have not only good teachers, but we must also have a textbook which is to be relied on. When it comes to Sunday-school or church teaching we have the most dependable of textbooks, the Bible. But it has often happened that we did not have a dependable teacher, for he did not believe with all his heart and soul in the Bible as the Word of God. Such teachers have misguided many of the youth of our land. They set up their knowledge in opposition to the statements made in the Bible, and such teachers always find some who will believe them rather than the Book itself. And the more trained such persons are to teach, the more harm they can do, the more souls they can mislead and send to destruction.

Peter wrote that believers would have false teachers among them. We have reached that age which he foresaw, for his statement is too sadly true in these days. They are to be found not only among us, but in other denominations. It seems that there are those who take pride in setting up their opinion against God's Word. And these men do great harm to the cause of Christ. Those whom they teach are not capable of judging for themselves, they can not distinguish between the true and the false, and so are easily misled into error.

The textbook must be taken into consideration. We have one that is absolutely dependable, in spite of what has been said against it through the ages. It still stands, and will continue to stand until the end of time; and then it will come forth and we shall be judged by it. When those who do not believe in Christianity, do not believe in God or a future life, speak against the Book we think it is bad enough; but what shall we think of those who profess to believe in the Book and yet say it is not always to be depended on? Where do they belong, and where should they be placed? Surely their place is not before a class which is to be taught the truths of the Bible. They belong, rather, on the outside until they are converted.

Then we have lesson helps—lesson leaves, papers, quarterlies, annuals. They are all called helps, but I have known some which were hinderers instead of helpers. Long ago I stood before a class and called attention to several misstatements which were made in the comments on the lesson of the day. All such literature is a hindrance and not a help. But what are we going to do about it? Shall we teach the text from the Bible or the comments made by some editor? It seems to me there should be no doubt, no hesitancy as to what we should do. Why halt between two opinions? If God is God and the Bible his Book, let us follow the Book. But if man is god and his words the truth, let us follow him. It is the old question of God or Baal which Elijah put to the children of Israel.

The impressions made on the minds of our young children and grandchildren will remain with them through life, and will have much to do with their final destiny. This being true, how careful ought we to be to see that nothing in any paper or quarterly, nothing that would deny what we are taught in the Bible, should be placed before these young ones who do not know how to judge and distinguish! We are responsible when we allow these little ones to be taught anything which contradicts the truths of the Bible, which would destroy their faith in any part of it. It is our business to know what is being taught our little ones; and it is our business to stop the teaching of anything which would tend to destroy their faith in the truth of what the Bible plainly sets forth as the truth.

Paul told the believers to try all things and to hold fast that which is good. There is no less need of the admonition today, for we may well doubt whether there ever was a time when so much error was sent forth as truth as we have sent forth now. We have no right to be so busy with our worldly affairs that we have no time left to look after the highest interests of those who are to come after us, take our places and do our work in the church within a few years. Here is a duty which must be performed by each of us who would live faithful to his high calling. We have no right to take anything for granted—we are to try all things.

This is a matter of most vital concern to all of us, for on what we do while here depends what the church will be when we are gone hence. And we have no greater responsibility than that of bringing up our children in the nurture and admonition of the Lord.

Rehobeth, Md.

Dedicating the Sower Marker

BY M. C. SWIGART

Address at the Dedication of the Marker for Christopher Sower, Second, May 30, 1938, by the Pastor of the Germantown Church.

In every generation there are a few men and women who, because of some outstanding attribute, such as great wealth, philanthropic aims, or intellectual achievements, have won the respect and love of their fellow men. It is these men and women who raise the average of humanity, and by their words and deeds brighten the world about them. Such an one was the man for whom this marker is dedicated this day. The story of his life is well known, at least by those who participated in these services this day. We have become familiar with his many achievements and we know how many of us have been benefitted through his many lines of activity, and especially that of the printing press. Neverthless, it has been pleasant to review these events as evidences of his fertile mind.

You have heard it said that he was a prolific writer, a paper and ink maker, forger of his own type, binder of his own books, inventor of a stove, a clockmaker, and a printer of Bibles, almanacs, a newspaper and many tracts and likely had many mechanical trades besides. All of this has won for him the warm place which he will ever hold in our hearts. Our lives are richer, fuller because he lived. Of all the creatures God has placed upon the earth, man alone is lost in the midst of his own inheritance. The birds of the air and the fish of the sea need no other guide than the light which nature gave them. From the northern woods to the sunny south, our feathered songsters take their way and they are neither helped nor hindered by the fact that others have gone before them. Across three thousand miles of sea, without a compass or a chart, fish will take a course as straight as that of an ocean liner. But man, from the savage following the trail, to the citizen treading our paved streets, must depend upon others who have gone before him. Many people pass through this world as the bird passes through the air, or the fish through the water, without leaving even a feather or a mark to show which way they went. They were born, they lived, and they died but even that much would not have been known had not some kindly hand chiseled the record on the stone that marks their grave. They have no controversies because they had no convictions. They assented to everything because they really believed nothing. Like ancient Israel, they spent a lifetime in the desert because they lacked the courage to cross a Jordan or fight a giant. There is no lack of opinions today. Convictions are as rare as pearls and as precious. The one for whom this marker is dedicated had convictions. These convictions led him almost to the martyr's stake as well as into the hearts and lives and minds of the generations who have followed him. Look back across the centuries and note the tracks that the sands of the ages have failed to obliterate. They were made by Abel and Enoch, by Joseph and Moses, by David and Daniel, by Peter and Paul, by Luther and Knox, and by Christopher Sower and his kin who faced the fires of persecution and ridicule, but who could not be swerved from their purpose to do the will of God and to give their children a better world than the one in which they were living, and make clearer and broader the path that leads to the throne of God.

It is sometimes said we are forgetting the old landmarks. I reply that we ought to forget them. They belong to the foundation, and as the temple rises the foundation disappears from view.

We ought to surpass our fathers both in knowledge and achievement, but that does not mean the rejection of the fundamental doctrines on which they built. We use the same alphabet and the same multiplication table that they did, but we ought to excel them in our arithmetic and literature. We are to forget them as the poet forgets the alphabet in writing the poem; as the singer forgets the printed notes in the song she sings; as the artist forgets the canvas and brush in the picture he is painting. Of course, the alphabet and the notes and the canvas are present and without them the poem, the song and the picture would be impossible, but they do not enter into the consciousness of the artists.

The man who first scooped the heart out of a log and used it as canoe to carry him across the stream, began the mighty fleet of ocean liners. The rushlight and tallow candle were the ancestors of our modern electric lights. The modern streamlined, stainless steel train can trace its genealogy back to the tallyho coach and oxcart; and the modern newspaper and almanac and Bible and the marvelously constructed printing press must look back to those whose achievements we

honor this day. We have not deserted the faith of our fathers because we have discovered that what they supposed was the terminal is only a way station on the road of human progress, that what they believed was the topmost peak in the range is only one of the foot hills. Humanity is still climbing upward and our children's children will have visions of which we have not yet dreamed.

"We are living, we are dwelling
In a grand and awful time;
In an age on ages telling
To be living is sublime.

"Hark, the tumult of the nations;
Iron mixing with the clay;
Hark, what means it? 'Tis creation
Groaning for the better day."

It is natural that we should desire to give some expression to our appreciation for these things. We have, therefore, assembled here today to honor his memory by placing this marker so that future generations may know of his sterling qualities, his wonderful and lasting and blessed achievements and the love in which he was held by his own beloved church. So in the name of our church and the thousands of her friends who this day are joining in heart and soul in this Bicentennial service, we dedicate this marker to Elder Christopher Sower, born 1721; died 1784, but who still lives in the minds and hearts of many.

Philadelphia, Pa.

Have We Done Our Best?

BY WILLIAM E. THOMPSON

We are not asking how much you have done, but have you done your best? No good business man would attempt to run his business without taking an invoice at least once a year. Our *Yearbook* tells us that our net gain in members for the past year was 1,596. Have we done our best? Can we make 1938 better? The writer is inclined to believe that our pastors and leaders have spent too much time on questions of recreation, pleasure and entertainment rather than striving for a burning passion for lost souls. I have attended a good many conferences of church leaders and heard many questions discussed, but I do not recall ever hearing our pastors emphasize a plan for saving lost souls, and pray for God to definitely prepare them for such a program.

Non-Christians are telling us they can not see much difference in the way professing Christians live, and nonprofessing Christians. They smoke, dance, play cards, attend the Sunday movie, and engage in filthy talk the same as non-Christians. The writer knows this is not true with many of our members, but he also knows that in too many cases it is true. Jesus said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

What would Jesus say to the Church of the Brethren today? Have we done our best in teaching peace? There are 1,700,000 more men under arms today than in 1914. We are told we could drink ourselves out of the depression, but our deficit has climbed from three billion in 1933 to thirteen billion in 1936, with 1,350,000 girls employed as barmaids and barroom bait. Have we done our best in teaching the curse of drink? The writer would not want to condemn all movies, but it is interesting to note that the money spent at the movies is a twelve per cent increase over last year, and I doubt whether our Sunday schools have averaged a two per cent gain over the brotherhood.

Have we done our best? There should be an honest effort made on the part of our pastors to lead the lost to the Savior and our membership to greater loyalty to the teachings of our Master. If we can lead our people to deeper consecration, they will increase their givings to missions, and many aggravating questions will be solved.

Dixon, Ill.

You Can Master Fear

BY CHARLES E. ZUNKEL

Psychologists tell us fear is one of the two greatest enemies of life. Doctors recognize the truth of this, knowing that fear needs to be eliminated as much as possible from a patient's life. Not only is fear an enemy to physical health; it is an enemy of religion, of the spiritual life, as well.

Most of us, I dare say, have some vivid memories of experiences with fears of one sort or another. And anyone who suffers from fear would gladly find some way of escape or of mastery. The way lies in the field of mastery. Christianity has the solution to this problem. Moreover, it is perfectly amazing to discover how much the Bible has to say by way of advice in the mastery of fear.

Three simple suggestions are presented which will aid in the mastery of fear. In presenting them, it seems advisable to do so in connection with the sources from which fears arise.

For instance, we may have noted that fear sometimes arise from that which is largely unknown, or at least little understood. Children who are taught to be wary of strangers may develop an obsessing fear in their presence. Under conditions it may result in that. Or, most of us remember the fears that were created by the propaganda which issued in the late World War. We had horrible fears of German spies being in the most unexpected places. I quite well remember being afraid to be out at night because I feared some German spy would get me. Or, again, fears are sometimes

created toward other nationals. We are made to think of the Mexican as the man with the dagger or knife, who, when our back is turned, will give us the death-dealing thrust. A most revealing experience may be had in the privilege of having another national for a roommate or intimate friend. We discover that human desires and hungers are about the same everywhere. Or, it may be that we fear a certain person is our enemy. We notice that he acts strangely. We imagine him defaming us. Under our suspicions, every move he makes may be easily misinterpreted. When we see him talking to some one whom we dislike, we are convinced. Presto! He is our enemy.

The cure lies in the suggestion of Jesus: "Ye shall know the truth, and the truth shall make you free." Truth helps to banish fear. Broader experience, greater understanding, and wider contacts erase fears from life.

The remedy is just as applicable, it seems to me, when it is applied to fears in other areas of life. There may be fears of the natural phenomena about us. Some fear thunder or lightning, or wind, or insects. Greater understanding relieves much of this fear, too. A child may be taught to understand what makes the lightning and the thunder, to know when it is most likely to be dangerous to us. He may be taught to see its beauty. With enlarged understanding and appreciation, the fear is relieved. Insects are often feared because of some unfortunate childhood experience with them. Cultivated contacts with increased knowledge may relieve the fears. Fears are terrible, but truth diminishes the fear. "Ye shall know the truth, and the truth shall make you free."

In case of sickness, medical treatment, and hospitalization, fears often play a large and very undesirable part. Some people are sick because of fears. They may imagine that they have contracted T. B. They may imagine they have appendicitis. Fear has been known to finally produce an organic disorder. Many people fear anæsthesia. And so it is that the doctor or the minister may need to spend much time patiently helping the patient to see the unwarranted basis of his fear. Once understood, the fears usually are relieved. What I am trying to say is this: that one can master fear. "Ye shall know the truth, and the truth shall make you free"—free from fear.

There are other fears that arise because our lives or our minds are unoccupied—empty. Richard C. Cabot tells how, when he was a child, he often had to make a trip through the darkness to his uncle's house a mile away. The path led through a grove of hemlocks. Whenever he went his heart was pounding with fear lest some wild animal would pounce out upon him. One evening, when he was asked to go, he had been playing his violin. As he left the house, his mind was occupied with the tune he had been practicing. Over and over it rang in his mind. He arrived home from his mission and discovered to his surprise that he had not been afraid. Ever after that he first played his violin, before making the trip through the darkness, and he had no fear.

Lives that are terrified with fears of old age, of sickness, of unemployment, or of possible tragedy, can be filled with wholesome interests and so relieved of much fear. Busy people, people occupied with other's welfare, have little time for brooding and fear. Above all, we should fill the mind with thoughts of God, his goodness, his love and his care. We should be active in concerns and labors of his kingdom. This will help free the life from fear. It is a wise statement and true, "Thou wilt keep him in perfect peace whose mind is stayed on thee." You can master fear. Fill your mind and your life with good deeds. Then fear will have little place.

Some fears arise from lack of trust. Here lies the supreme advantage of the Christian faith. In hours of darkness, sorrow, discouragement or perplexity, fears easily assail the life. One who has a radiant faith in God and his goodness, dispels much of fear. The psalmist must have had some such thought in mind when he said: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." Do you remember the conclusion of the statement of Isaiah? "Thou wilt keep him in perfect peace whose mind is stayed on thee, *because he trusteth in thee"?* We are reminded, also, that "perfect love casteth out fear." And on one occasion Jesus attempted to allay the fears in the minds of the disciples when he said: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." He is suggesting that eradication of fear lies in a trust in the eternal goodness of God.

Yes, you and I can master fear. It may not be done in and of ourselves. But we have other aid. In the strength of him who is our God, we can master fear.

Danville, Ohio.

Who Dominates, God or Mammon?

BY CLARENCE H. YOHN

PERHAPS never before has wealth and the power that it gives had such a lure for the great mass of people. Even during the last quarter of a century the desire for wealth for its own sake has apparently grown much more prevalent.

Enough material goods for our welfare are, of course, essential; and it is not only permissible, but it is also a duty to acquire such goods by helping directly or indirectly in producing them. What constitutes enough of such goods depends upon circumstances sur-

rounding not only the individual himself, but also others. This is a truth that many do not recognize today.

Our attitude toward the acquisition of economic goods is important. If our desire for such goods is subservient to our desire to live an upright and worthy life, then it will not have a demoralizing influence. If, however, our desire for material goods for their own sake is the dominating motive of our life, it has a corrupting and devastating action not only upon our life, but also the life of others.

Our economic life today is so complex that it is bewildering to many. They can not see any relationship between their acts and the welfare of others connected with the economic system. Yet every sale or purchase, whether of goods or services, made by one person affects the welfare of one or more other individuals. Since this is true it shows that there is a responsibility and duty imposed upon us to see that our economic acts do not result in unjustice to others.

When one sells his services justice would indicate that one should be paid a fair value for such services. A fair value has been defined by law to be the price a willing buyer not forced to buy would pay a willing seller not forced to sell. Yet because of the unprecedented unemployment during recent years, wages in many instances have been driven down much lower than a fair value for services. If, therefore, I employ some one to do any service and can afford to pay more than the current wage, it is my duty to pay not the current wage but a fair wage for the service rendered. To do otherwise is to "serve mammon and not God."

Suppose I enter a store and make a purchase of goods at less than a fair price—that is, at a price so low that the clerks in the store or the workers in the factory can not be paid a fair wage—what is my responsibility? Obviously, here I will not do my duty by paying a higher price for the article purchased because the storekeeper will get the benefit and not the clerk or the worker. Does that mean I have no duty or responsibility? It most certainly does not. What then is my responsibility? To learn by study and by observation the economic effects of my purchases and then see that public sentiment is aroused and that legislation is enacted to remedy the injustice. We live in a democracy where the people have sovereign power and it is our duty to exercise that power for the common welfare. If we are ignorant of the forms of business organization and practices and their effects, it is our duty and responsibility to become informed.

Jesus and the prophets were deeply concerned over the economic injustices existing in their day. Yet many a man who professes to fellow Jesus' teachings fails to recognize the crying economic injustices which prevail today all about us, and often criticizes and censures the victims rather than attempting to ascertain the cause and strive to remove it. The evil will be removed only when Christian people become sufficiently concerned to inform themselves of the real cause, and then take persistent and intelligent action to correct the injustice.

Westmont, Ill.

The Uplift of a Sterling Character

BY FLORENCE C. HEBEL

We will call him Dick because that isn't his name.

He was brought up in a Christian home, and believed his parents were right. Sometimes children are much "smarter" than their parents.

When he went to college he worked for his meals. He washed dishes in a big dining hall, where some forty other boys were working. He did his share cheerfully and got along well with all the boys. There were all kinds there. Some shirked. Some were disagreeable. Many smoked. Some drank.

One good boy was too consciously good, if you know what I mean. When someone told an off-color story, he looked pained, so most of the boys made a practice of having him hear all the naughty stories they could think up. Dick laughed at them, moderately, but never told any himself. That did not single him out for persecution, yet any observant boy could see that his ideals were higher than the average. When Dick told stories, and he told many, the point was in their wit, not their vulgarity. Being cheerful, he made many friends, but he never preached at them. He simply lived a clean life.

He had his reward when college days were over. A special friend of his at the hall, a Catholic boy, was bright and witty but with not such high standards as Dick's. This friend invited him to spend a week end at his city home and attend his sister's wedding. Dick went. The wedding was celebrated with a party that included drinking. Dick enjoyed all the other fun but was the only man present who did not drink. Most of the girls drank some. A week later he received a letter from his friend. It was an awkward letter, for the friend was not given to discussion of high ideals and hardly knew how to express himself. But he managed to convey to Dick how high his admiration was for him and how glad he was to have Dick for a "pal."

It is all nonsense for young folks to think they must do as the crowd does in order to have friends. Most fellows when they offer Dick a cigarette which he declines, say, "You are saving a lot of money," and let it go at that. Unselfishness and fun are what young folks want. Produce that, and you can be popular anywhere. And your influence will lift the moral tone of the whole crowd a little higher.

Liverpool, Pa.

OUR MISSION WORK

Vyara School Children Attend Indian National Congress

BY OLIVE WIDDOWSON

HARIPURA has suddenly appeared upon the map of India. People all over the world know that the Indian National Congress was held in this small village in 1938. Haripura is a village about fifteen miles from our mission station at Vyara. It is located on the banks of the Tapti River. This is the river where Bro. A. W. Ross baptized the first Indian men who entered the Vyara church back in the years of 1908 and 1909. Haripura has been highly honored because the Indian National Congress was held within its territory in the month of February.

The village of Haripura suddenly became a small mushroom city as preparations were made to accommodate three lakhs (300,000) of people. The name of the village was changed to Vithalpur in honor of Vithaldas, a congress leader. Because Vithaldas encouraged nonco-operation in a decidedly active way, he was deported by the British government and he died an exile in Switzerland. His body was burned and the ashes were brought to India. On the congress grounds a large cement bust of Vithaldas was placed in a central place.

Since the Vyara schoolgirls had so little money, not enough to buy a train or bus ticket, and since it seemed that fifteen miles were too far to walk, little thought was given to the possibility of the girls attending the congress. However, it became evident that the older girls wanted to go. They insisted that they could walk. After consultation with the headmaster of the school, it was decided that the fifth and sixth standards might go. In these two classes were fifteen girls. The headmaster, the single lady teacher, and the writer planned to accompany them.

When the boys of the Vyara Boys' School heard that a number of girls were preparing to visit the National Congress, they wanted also to go. And so the boys of fifth and sixth standards, as well as a few of the larger fourth standard boys, joined the party.

On the morning of Feb. 6, we arose very early and started by 4:30 o'clock. We took the tonga (a two-wheeled vehicle) and two oxcarts. The tonga would seat five people. The carts were filled with tents, bedding, cooking vessels, and food supplies.

It so happened that this was the coldest morning we had during the entire cool season. Even my own hands and feet were cold, and I felt sorry for the school children. They were not dressed as warmly as I. One was glad to have the chance to walk in order to keep warm. However, at first the girls thought they wanted to sit in the tonga, but they soon discovered it was far better to walk. Two or three places along the road the girls gathered together dry grass and branches to make a fire so they might warm their bare feet. As we came near the Tapti River, it seemed the air was colder than ever. All of us were glad when the sun began to peep above the horizon.

On coming near to Haripura, we selected a camping place close to a small village about one and half mile from the congress grounds. We pitched our tents under a big banyan tree. It was nearly 9 o'clock when we set up our camp. We washed our dusty faces and hands in the Tapti River, put up our tents and ate the lunch we had brought with us. About noon we started for the congress grounds. We found the entrance to the grounds at the farther end of the enclosure from us and so we walked almost the length of the wall before we could get into the exhibit.

The congress enclosure was about three miles long and a mile across. The grounds stretched along one bank of the river and were surrounded by a high wall made of bamboo poles and a coarse matting skillfully woven and lined with colored cloth. It was all very nicely done and quite inexpensive. During eight months thousands of people had been working to build this



This is the large open air auditorium where the sessions of the Indian National Congress were held—a fifteen-acre field capable of holding perhaps half a million people. Photo by Amsey Bollinger.

bamboo city. Large bands of volunteer workers had come from different parts of India to put up the bamboo huts. There were rows upon rows of these temporary huts. These volunteer men were willing to do anything that needed to be done. For this service they were given a place to live and supplied with food.

Just beyond the enclosure were the cattle pens. We were told that they were not able to get as many good cattle as they wanted from Western India. This showed the lack of really good cattle. All kinds of cattle feed available in India were shown and explanation was made why certain kinds were better than others. One man in speaking to me said, "The government must help us else we never can improve our cattle. It costs too much to feed them." However, I felt that he was on the wrong track for the government could never help them to feed all the worthless, useless and diseased cattle they want to keep. And little would be gained if the government should help so long as they worship the cow and not the true God. The calf pen was one of the most attractive places. Some twenty nice little calves were in the pen.

Then we went through the place where the congress sessions were held. It was supposed to hold 200,000 people. Around the edges at regular intervals were raised platforms where people could sit. In the center was a high platform with loud speaker attachments. All over the enclosure loud speakers were located. When congress was in session they charged from five to twenty-five rupees for seats and one rupee for standing room.

From here we went into the exhibition. They charged two annas (four cents) to enter. I was glad we had brought the children. There were products and shops from South India to Kashmir and from Calcutta to the western coast. Silk and cotton material woven by hand in Gandhi's Ashram, famous silk, saris, jewelry, art, pictures, drawings, colorings, finest brass work with coloring, best ivory carving, and carved and inlaid sandalwood. There were shops where they showed the making of paper, soap, and cloth by hand. They showed also how to make brown sugar out of the date palm, the toddy palm, and from sugar cane juice. They showed the process of taking cotton from the fields and making it into the cloth. They took out the seeds, fluffed it, made it into rolls, spun thread and wove it into cloth all by hand. We saw very fine handmade cloth almost as fine as lawn. It is true it did not look quite as smoothly woven nor did it have the sheen of lawn. They had a very fine exhibit of lace, embroidery and applique work. The different products of the bamboo were interesting. They displayed one bamboo pole 54 feet long. Handmade locks, knives, etc., were for sale. In one stall they showed fruits and a few cans of fruit. Above this stall was the motto, "A Fruit a Day Keeps the Doctor Away."

They showed some very fine clay modeling, and fairly good wax figures. It was interesting to see wax figures in motion showing Gandhi's operation for appendicitis. We were told that this was to teach the people that operations were successful. Gandhi was there all the time in a house by the Tapti.

Our schoolgirls were thirsty when we left the grounds. We saw some watermelons and we felt we must have one to eat. Only one big one had not been cut, and so I bought it. So on our way back to our tent we divided the watermelon among the sixteen of us. We each got a sip of water and a rest for we sat under a tree along the roadside to eat the melon.

We cooked our supper as soon as possible when we reached our tent. It was dark by this time. Then we had our prayers, and were singing, when as I came out of the tent, I saw people coming toward our camp from all sides and from different parts of the village near us. One of the schoolgirls then told me that when we arrived in the morning some of the villagers had asked her if we were going to have a meeting that evening. When they heard us sing for our evening prayers they came. We had a good meeting with them. There were no Christians in that village but some of the relatives of our crowd lived there.

The next morning we went back to the exhibit to see some things we had missed and to see better some things we had seen the day before. This time we returned to our tent about two o'clock. How very tired we were from walking and standing! We cooked food again and started home. The boys walked the whole way. I hired a cart that was coming from congress for the girls. In this way all but three could ride at a time. Three girls would walk awhile and then three others would walk and let the walkers sit in the cart. We in the tonga took our turns too. We reached home about nine o'clock that evening. We were weary and tired and we had that tired feeling for days, but we were glad we had gone to congress.

Vyara, India.

Garkida News

BY FAYE MOYER

Meningitis has been taking its toll again this year in Northern Nigeria. Schools and church have been closed for nearly four weeks. On April 1 Dr. Bosler advised all meetings of a public nature to be discontinued. This meant cutting the elementary school short four weeks, without the examinations and promotions. It also meant that our contemplated and planned for week of Easter services must be postponed. We were very sorry to have to close schools and church, but even more saddened by the death of at least eight of our school children, some of them very promising ones. But it seems that God saw better promises

for them beyond. Many of our neighbors have been taken, some very suddenly. But we feel fortunate that it has not been worse. In some parts of Nigeria the death toll has been exceedingly high. A letter today from Jega, southwest of here, says that the people have been dying by the scores. And yet, God has really been good to us here.

The Non-Moslem Training School, however, was continued, so that it finished its complete year of work. The conditions under which they lived made it less dangerous to assemble. They completed a year of work well done and with happy hearts. We were glad that this group of forty-four at least could complete the work in full. The good work of a sincere Christian, a native of Zaria, has been a big factor in making this school for select lads a success.

Four young men of the Non-Moslem Training School received baptism last week just before leaving to go home for the three months' holiday. Eighteen others took the covenant. This was not done at a public gathering because of the meningitis that prevails. Nevertheless it was a very impressive service as we of the white staff and the training group gathered at the river for the baptism. Two others of the group requested baptism, but because of having at the present two wives, were put off. Seeing this group of pagan young people drawn into the kingdom, coming from various parts of the country and from various tribes, gives a special satisfaction. But these young Christians especially need your prayers, for theirs will be a difficult time when they finally return to their home environments without Christian influences and no missionary friends near by.

Mr. and Mrs. Emory Ross of the American Leper Association have recently paid us a visit. Their interest in the work of the Leper Colony was much appreciated as well as their recommendation for increased financial aid for the work. Dr. Bosler is doing a fine piece of work for these poor lepers, who find life none too good at the best. The doctor is doing much to make them more comfortable and happier in their illness. We were all glad for the association with good Americans. We have many calls from British officials, but seldom meet Americans in this capacity.

Garkida, Africa.

What to Pray For

Week of July 9-16

"Sacrifice is not giving up something I have. It is the ecstasy of giving the best I have to the One I love best." This is one of the mottoes of Sister Ida Shumaker. And she has always given doubly. All who know her realize that she does all that she does with a whole heart fervently. This is the description of all her work in India.



To understand her life more fully, each reader should turn again to the story of Ida C. Shumaker's life found in *Life Stories of Some Women Missionaries,* which may be secured from the General Mission Board. It gives a clear insight into her work and into the spirit with which she does her work.

During the past eleven years, Sister Shumaker has lived and labored at Khergam, fourteen miles east from Bulsar. Her strength has been divided between Khergam and Bulsar, and yet most of the time has been spent at Khergam. Elder Naranji and Benabai have been her constant helpers and the work has grown wonderfully under their direction. The church and the school at Khergam and the village schools out in the district have all shown a growth which bespeaks an inner life dedicated to the Christ they have learned to love. In these few years, Khergam has become a missionary church, for it has built and continues to help the little congregation at Bamanvel, which is in truth Khergam's daughter church. In the midst of persecution and misunderstanding, the work has gone forward.

Let us pray for Sister Shumaker and all her helpers, for the children in the schools and for those who attend Christian services, whether in the churches or under the wide spreading trees of the villages.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Nations Working Together

Call to Worship:

"Be still, and know that I am God:
I will be exalted among the nations,
I will be exalted in the earth."

Prayer: "O God of peace, here is each one of us. We wait quietly here in thy presence. May we be messengers of thine and workers for thee all the days of our lives. Amen."

Hymn: O Worship the King.

Poem: The Peace Pipe from Hiawatha, by Lonfellow, lines 1-7, 16-22, 30, 31, 50-59, 70-115, 124-138, 143-151.

Scripture: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel. . . . I will put my law in their mind, and in their heart will I write it." And Eccles. 9: 17, 18; Isa. 2: 2-5; Psa. 133: 1.

Hymn: My Country Is the World (to be sung to the tune America).

"My country is the world;
My flag with stars impearled
Fills all the skies,
All the round earth I claim,
Peoples of every name;
And all inspiring fame,
My heart would prize.

"Mine are all lands and seas,
All flowers, shrubs and trees,
All life's design.
My heart within me thrills,
For all uplifted hills,
And for all streams and rills;
The world is mine.

"And all men are my kin,
Since every man has been
Blood of my blood;
I glory in the grace
And strength of every race,
And joy in every trace
Of brotherhood."—Anonymous.

Story Material: Ship East—Ship West, Lobingier, pp. 49-53, 59-62; Broken Guns, Brainard, pp. 105-119.

Hymn: Jesus Shall Reign Where'er the Sun.

Offering.

Benediction:

"Therefore be at peace henceforward,
And as brothers live together."

KINGDOM GLEANINGS

Calendar for Sunday, July 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Caleb: Life-Time Devotion.—Joshua 14: 6-15.

Christian Workers, The Sower Printers.

B. Y. P. D., Bright Spots in the World.

Intermediates, Understanding Nature.

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Gains for the Kingdom

One baptized in the Wooster church, Ohio.

Ten baptized in the Pipe Creek church, Md.

Nine baptized in the Middle River church, Va., Samuel A. Harley, pastor-evangelist.

Eleven baptized in the Springville church, Pa., Bro. Howard Merkey, evangelist.

Ten baptized in the Germany Valley church, Pa., Pastor Martin Scholten, evangelist.

Six baptized in the Ladoga church, Ind., Brother and Sister B. M. Rollins, evangelists.

Sixteen baptized and one received by letter in the Eel River church, Ind., Bro. Leo Miller, evangelist.

Eleven baptized and four await the rite in the Hickory Grove church, Ind., Bro. Albert E. Harshbarger, evangelist.

Six baptized and two reclaimed in the Yellow Creek church, Bethel house, Pa., Bro. Joseph H. Clapper, evangelist.

Seven baptized and one reinstated in the Woodstock congregation, Columbia Furnace house, Va., Emra T. Fike, evangelist.

Twenty-eight baptized, two received by letter and one reconsecrated in the Crab Orchard church, W. Va., Sister Elizabeth Broughman, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, June 28, in the Osceola church, Iowa.

Bro. R. A. Nedrow of Shamokin, Pa., July 17, in the Friends Grove church, Marsh Creek congregation, Pa.

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Personal Mention

Bro. E. F. Caslow, pastor of the Virden church of Southern Illinois, will give two addresses Sunday, July 17, at the silver anniversary of the Grand Rapids church, Mich. Bro. Caslow was a former pastor at Grand Rapids. You are invited to be there.

Bro. J. M. Blough of Vyara, India, favored us last week with a personal interview in which the mutual give and take was, at least from the editorial viewpoint, very delightful indeed. The spirit of harmony and co-operation in evidence at the Lawrence Conference and his contacts with leaders in the homeland seem to him a most encouraging sign. He and Sister Blough were spending a few days with Elgin relatives and friends.

Bro. J. Oscar Winger of Manchester drops in every now and then but this was the first time in present memory that Sister Winger was along. They had been out to Lena, Ill., on an errand which included the commissioning of a fine young couple to face the world together from now on, based on a mutual pledge of lifelong faithfulness.

President Paul H. Bowman of Bridgewater College will deliver the address at the dedication of the new brick structure of the Mt. Hermon church near Bassett, Va., Sunday, July 10. A basket dinner will be served at the noon hour. This beautiful building replaces the one burned two years ago last December. Bro. S. H. Flora is the present pastor of this church.

Bro. I. E. Oberholtzer, according to word received at the mission offices, was due to land on the Pacific Coast last Friday or Saturday, returning from war-stricken China for a much needed furlough. Bro. Oberholtzer has had a long and lonely vigil at his Liao Chow post, cut off from communication with his fellow missionaries at the other stations, and we are all eager to know more of his experiences, especially what they may have done to his health.

Bro. S. S. Blough's journey homeward from the Conference was marred by an auto accident near Bedford, Pa., which might easily have been very serious. As it was, his cuts and bruises required a week or more of hospital treatment and his car was badly damaged by the telephone pole with which it came in too violent contact. Parishioners from York promptly came to his rescue. You will join us in wishing for him a speedy return to physical wholeness and to readiness for continued kingdom service.

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Miscellaneous Items

Juniata College has arrived at the Messenger desk in the form of the annual catalogue for the current year—a very welcome visitor.

A correction. Treasurer Clyde M. Culp calls attention to an error in the "Report of Evangelistic Offerings," page 35, Messenger for June 4. Mill Creek, Northern Virginia, $56.55, should have been Mill Creek, North and South Carolina, $56.55. Readers filing their copies for permanent reference should make this correction.

The annual homecoming service at the old Union church, five miles west of Plymouth, Ind., will be held Sunday, July 17, at eleven and two o'clock, central standard time. Basket dinner at noon. Pastor G. G. Canfield says the "members of the Plymouth church are anxious that all who have an interest in the old church be present at this service."

A sister writes us of a little town of about three hundred people in which the local doctor recently passed away. There is no other for about ten miles around. There are two churches of our faith not far away and "either one would welcome new workers." Naomi Hartzler, Clarksville, Mich., can tell you more about this, but please don't forget the stamp.

After reading in the Conference notes something about nonresident members, a correspondent who prefers to be unnamed was moved to write of her experience. She hopes it may "wake up our church" wherever such an awakening is needed. She says: "Some time ago I had opportunity to attend services after not attending a Brethren church for years. They sure have modernized in more

ways than one. Instead of a warm cordial greeting that you felt was really meant it was just a cold formal greeting by a few." Is that your congregation's way of modernizing the church program?

"The church is big enough to include persons representing both sides of nearly every social issue. The church is not primarily an instrument for settling social problems. If all these problems were settled, that would not make people religious. The function of the church is to interpret life for people, to give life meaning, to show that life has a divine purpose."

Five Bethany students who have charge of Protestant work at the Chicago Parental School, an institution for delinquent children, are in need of hymnbooks. Perhaps you know of some used hymnals that could still do good service. They say: "We would be glad to supply money for postage for such a gift. It would mean a great deal to have fifty or seventy-five books." Communicate with Leonard Vaughn, 3435 Van Buren St., Chicago, Ill.

"Will you please carry out such plans as will place the Prayer for Missions Calendar into the hands of every member? Order these booklets for the various groups of your church and see that every copy is handed out. Urge your members to make daily use of the calendar. There is no better way to become acquainted with our missionaries and their work than to use these calendars, and follow the What to Pray For in the Gospel Messenger each week." Order from the General Mission Board, 22 S. State St., Elgin, Ill. The calendars are free, but contributions from individuals and prayer-groups are appreciated.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Heroes of the Cross. Marshall, Morgan and Scott, London. Each volume contains 96 pages. Single volume, 55c.

Here we have a series of missionary books with the old story that becomes new every time it is well told. These are missionary stories brightly written for young readers.

In this series we have eight volumes. Each volume contains three biographies. Volume one tells the story of David Livingstone, Robert Moffat and Apolo and the Pygmies. Volume five presents James Hannington, Mackay of Uganda, and Aggrey: the African teacher. The characters in the other six volumes are equally stimulating.

Consider the illustrations. The colored jacket is suggestive of the people treated. You'll study each jacket with profit. The inside cover pages have a picture that tells its own story. The half-tones show up well, and the black and white sketches help the reader to appreciate more fully the story he is reading.

If you and your family want to know the life stories of twenty-four great missionaries you'll find them well told and beautifully portrayed in Heroes of the Cross.

Neutral Relief Peace Work in Spain and China

1. Relief work plans authorized by the 1938 Conference specify that an appeal be made for monthly contributions; $1,000 for Spain, and $3,000 for China, continuing until February 28, 1939.

2. The Elgin staff is assigned by Conference the responsibility to organize and present the appeal for funds. The staff on June 21, appointed a sub-committee to proceed with plans in harmony with staff discussion. Committee: H. Spenser Minnich, L. S. Brubaker, D. D. Funderburg, Anetta C. Mow, and Ruth Shriver.

3. Relief Administration. In Spain the work is under direction of our Board of Christian Education. In co-operation with the American Friends Service Committee, Dan West served in Spain five months and now David Blickenstaff has been there seven months. Paul Bowman, Jr., and Martha Rupel have been invited to serve in Spain as soon as possible.

In China under the direction of the General Mission Board, and in co-operation with our missionaries and proper agencies in China, we will meet the need in so far as funds and personnel permit. Howard Sollenberger is to sail this summer on a two-year assignment to do relief work.

4. The Appeal for Funds. Mindful of our regular world program set forth in the Conference Budget of $275,000, we call for extra and sacrificial gifts to carry on the proposed relief work.

The appeal is made to every member of the church and to friends who would like to join us in giving.

The Sunday school is to be our major channel for getting the appeal to every member and to our friends. It is proposed that a "Relief Peace Bank" or some such device be made available for the table of every family, or for individual use. Churches should see that these are distributed through the Sunday-school classes. The classes should look after distributing these to class members so that each family will have one or more banks as needed and to friends and neighbors inviting them to help.

Three cents a day will save a life. On the basis of one penny for a relief meal in Spain or China, this sum or more is suggested per family per meal as a sacrificial gift. Self-denial is urged as a spiritual discipline and to make possible giving for relief, meanwhile keeping up our regular giving to the general brotherhood and local work.

The "Relief Peace Banks" should be collected and emptied on the last Sunday of each month. Treasurers should make remittance to General Mission Board, Elgin, Illinois, of all funds at the end of August, October, December, February, and bi-monthly thereafter, or more often if funds on hand warrant. Relief funds are recorded at Elgin by congregations but are not credited as contributions to the Conference Budget.

The "Relief Peace Banks" are being made and will be available soon by writing to General Boards, 22 South State Street, Elgin, Illinois.

Quotas. Every Sunday school should survey its situation and determine a goal as to number of families and neighbors who should take banks and participate in the giving.

5. Our Relief Program should be carried on as:
   a. An evidence of Christian love.
   b. As good seed to bring forth peace.
   c. In a neutral attitude, to either side of a conflict.
   d. Sacrificially as a spiritual discipline for our own souls.
   e. With courage, even in face of danger.
   f. With definite purpose to meet need as best we can.

—H. Spenser Minnich.

HOME AND FAMILY

"Childhood Memories"

BY MRS. W. H. YODER

A Paper Read at the Lawrence Conference

"Happy the child
Whose mother remembers
Being a child:
Whose mother sees quickly
His sudden moods,
Shynesses, hopes, elations,
Which, crushed, are devastating,
But flowering, are creative,
Whose mother responds, but silently
Until the child is ready for words.

"Happy the child
Whose mother remembers
The fairy world
To be met in the wood,
In the twilight at home,
Between the covers of books.

"Happy the mother who knows how
To enter her child's world,
Not by force,
But by her own vivid memories;
By the joy of her own childhood
And the glow of her own youth
Made still richer by years and experience.

"Happy the child
Whose mother remembers!"

—By Marjorie Knapp.

From among my treasures I draw out a little miniature and look upon it, and tears drop from my eyes. What is it? A reproduction. What is on it? A face that memory has painted there. It is a radiant face. My history is connected with it. When I look upon it tides of feeling swell within me. Some one says, "What is that?" I say, "It is my mother." "Your mother? I should call it a piece of linen with a design on it." But to me it is my mother for it was hers and a part of her. According to the law of my mind, through it I brought back, interpreted, refreshed, revived all the sense of what a loving mother was.

In this day of speed and progress there is little time to look back for we have become so very busy with things of the present and so anticipatory of the future that time does not permit reflection on the past. But as we are building now and for the future it is well to occasionally look back to the whence from which we came.

In a denomination that is so predominately rural, it is not surprising that most of us have treasured memories of rural areas throughout these United States.

Childhood memories—how mingled emotions well up as we intimately recall that home which was ours during those very tender years of our life! It was to a farm home in central Kansas, just about one hundred miles from Lawrence, to which my twin brother and I came to share the love of a godly father and mother now of sainted memory.

You will pardon my sharing of some personal memories, for after all those are the memories that are mine alone, and in sharing them now it is my hope that they will recall other memories to you that are dear because you were a child in a rural home.

Going back a bit beyond my own memory, I am told that it was the spirit of the pioneer that brought my parents to the plains of Kansas from Eastern Pennsylvania. After teaching school, my father felt the urge westward and came to Kansas where he settled on a small farm. Then, George, as he was familiarly known to his friends, wrote for Martha whom he loved in Pennsylvania, that everything was ready for her to come to share with him in this pioneer rural area of Kansas. The pioneer spirit made it possible for me to have the memories of childhood that are mine today, for here my father and mother established the home that I was later to share. Mother and father knew little of philosophy but they knew much of life.

As a child I never experienced moving. One of my school pals told me that it was so much fun to move from one community to another, but today I cherish the memory of that only home of my childhood that stands as a great landmark in my experience.

Our home was not modern according to the standards of today, but it was indeed most comfortable, for there was a mother who made home life a joy and a comfort to those dear to her. And mother was the best cook. No bakery truck supplied our delicatessen needs. Bake days included loaves of bread baked in the dough trays, cookies for the cookie jars and sweet rusks for the hungry children home from school. Homemade cheese of many varieties was often a part of our diet, not just for vitamins, but because a mother realized that homemade cottage cheese, or smearcase, cup cheese and yellow cheese were good for a growing boy and girl.

Do you recall those butchering days on the old farm home? That was just one of the many times when cooperative work carried out a home project. That aroma of home cured meat filled many a smokehouse in those days. Dried beef and bologna were part of the curing of meat. And old-fashioned puddings were made out in Kansas just like the women of Pennsylvania made. Snow white lard was rendered in the big kettle over the open, crackling fire.

Electric refrigeration was unknown when I was a child. Even electricity was yet to be harnessed. Well I remember the lamp globes that I polished and shined

and shined and polished so that the clear transparent glass really acquired a brilliance for the light to shine through. My grandmother, who lived in our home, told me how the tallow dips were moulded in her home. She felt that the oil lamp was a far step in our lighting for grandmother never knew indirect lighting but perhaps it was all indirect in her day and seldom provided enough illumination to be even direct rays of light.

But even without electricity for refrigeration, we did have a substitute, one that was close to the holy earth. In our cellar, which never acquired the name *basement,* we had a deep cellar, four or five feet deeper, which afforded a temperature several degrees cooler than the main cellar. Here I carried the butter in a covered dish and just before the meals I would bring it again to the table. Here the most perishable foods were kept.

The district school of my childhood was one half mile from our home and even closer when we could cut across the field. This nearness made it convenient for the schoolteacher often to room at our home. My twin brother and I shared not only the same home but the same double seat and books at school. Each day was started at school with scripture reading and the singing of hymns—just opening exercises as we knew them then. One time I returned to the schoolhouse after dismissal to get a book, and much to the surprise of the teacher, a Methodist minister, I found him delivering his Sunday sermon with all of the gusto of a camp meeting. Suddenly his exhortation turned to admonition.

Literary programs were big features of our country schools. Proud parents, aunts and uncles came to see "our" children speak a piece. Wearing a ruffled Sunday dress, hair braided in pig tails and standing first on one foot and then the other, that lump in the throat simply closed any outlet of sound as brave little girls tried to speak so Aunt Mary would be proud. Do you remember those eventful recitations on the last day of school, when the parents came to school bringing the annual surprise picnic dinner for the school? Although the district school of my childhood might not be accredited today, it was good for that day and did afford much fine fellowship for the people of the community as well as the students. For who does not have the memory of an eventful spelling match, or maybe it was ciphering or even a debate that strangely awakened the thought consciousness of the people of the community to issues of the day.

I grew up on the farm with all of the opportunities and struggles for adventure which life in rural areas afforded. I played in the sweet new mown hay, ran through the billowing wheat of our Kansas farm, scampered through scratchy wheat stubble, watched birds build their nests and feed their young, eagerly anticipated the hatching of the first setting of eggs and I knew the freedom of riding a horse with the breezes blowing stray locks from my face. Stones were always material for constructing playhouses and trees to climb became castles in the air. Parents found joy and comradeship in playing "hide and seek" with happy children. These and more are a part of me because of the mysterious but precious memory of my childhood on the farm.

Going for the cows was an adventure. For as I walked or ran across the field my mind could travel and in my fancy I could build my air castles which as I grew older naturally developed into the person that I dreamed of becoming.

Life was filled with many adventures now only sought in thrilling pictures. While I was learning skills and adventures of the household I also learned how to harness and hitch horses to a buggy. As a girl I learned to milk a cow and one warm summer evening well I remember the way the flies bothered old Bossy. I know that you remember, too. She wrapped her ropy tail around my face and emphatically placed her foot. Not only was the milk spilled but a little girl's tears spilled over because of the frightening loss.

Even children years ago did not always prove helpful on all occasions. Once upon a time, as a fairy story might go, my brother and I decided to assist in the work by greasing an old mower that was not used. After using all of the oil in the small can we needed more for it seemed to be a vanishing quantity. Finally the supply in father's larger cans was exhausted before we discovered that the holes were still empty. Perhaps this was an experienced centered activity for us.

Shopping days were rare when I was a child. We did not go downtown on dollar day, economy day, or any of the thrift days. Only on unusual occasions did we children accompany our parents to the county seat, a trip of fourteen miles. Once or twice a year we went to get shoes or to have a coat fitted. Going to market with produce and grain and returning with food staples and material for clothing was a big day's trip. Father and mother started very early in the morning and we finished the chores and again in the evening we had supper ready.

Frequently friends came from a distance to our home on Saturday night in order to be able to attend church the next day. Seldom did father and mother go visiting over the week end, but one Saturday now memorable to my brother and myself, they entrusted the home to us. We had everything planned perfectly but just about dark we saw a carriage coming in our long driveway. Finally it stopped and a minister and his wife and four children and a grandmother came from the carriage. What a delegation! How could a 12-year-old host and hostess care for this company of people! But father and mother never turned anyone away, so we bravely asked them to stay. After the guests went

to bed the host and hostess truly had a significant executive session planning the morning program. Not only were there chores to do, but breakfast must be provided for the enlarged household. This was the deep concern of the young hostess. She was relieved of the chore tasks in order to get breakfast prepared. No alarm was needed for this boy and girl that next morning for there was no time to spare in trying to live up to the precedent established by a most hospitable father and mother. Lightly I carried warm water to the guests' rooms so they could use the wash bowls and neatly arranged towels made by my mother which hung above the wash bowls in their rooms.

Breakfast meant fried mush, meat puddings, cooked cereal and dried fruit. Fortunately and miraculously the meal was prepared and the chores completed! When the family worship was led by the visiting minister that morning it was a grateful boy and girl who silently were thankful. It was difficult at the time, but a rich experience in our training.

The rural church has ever stood as a silent sentinel to the countryside of a life that is girded in the faith of God. In front of that rural church I remember the carriage block on which the farmer families descended timidly, the women and the girls holding their skirts tight about their ankles against possible contamination with a muddy wagon wheel. Here smiling good mornings were exchanged and the farm men talked in muffled voices about horses, seedings and heifers before entering the house of worship. Most of the men occupied one side of the church, but a few venturesome husbands dared to sit with their wives near the center aisle. Mothers with babies sat in the seats near the rear of the room.

And with what inspiration you and I recall the love feast occasions with preparations made at home to keep many guests overnight who would come great distances for this occasion! With anticipation I eagerly looked forward to the two-day occasion when my little friends whom I saw only at these times would come to our home with their parents. Not only were these love feast occasions times for the strengthening of spiritual bonds, but for the renewing of old friendships and the most wholesome of Christian fellowship. Many a young man found his future wife on these occasions and with people of his own faith. And many of us in a rural church caught the spirit of Christian service that has helped to carry the Christian church to the far corners of the earth. In our congregation and on love feast occasions we knew great souls like Elders Christian Hope, Jacob Trostle, Geo. Mannon and others of sacred memory.

I truly believe that we do not have to feel sorry for children anywhere if they have a loving home, health and are well fed, and I still maintain with my childhood and adult memories of the farm, that life on the farm can be and usually is a delightful one for children. Like a picture in a magazine, the boy was carrying an armful of wood and whistling. The center of the picture is the whistle; those puckered lips mean that carrying wood is fun; that is part of the shared experience of a happy home; that each member of the family does his part and is happy about it; and that somewhere in the background are two sensible and wholesome parents.

Waterloo, Iowa.

A Husband's Betrayal

BY EDNA M. MADEIRA

THE Bible tells us a man should love his wife even as Christ loves the church. His love was so great that he was willing and did give his life for his bride, the church.

Recently the newspapers told of a man who pretended to love his wife, the mother of his two children. One evening he took her for a boat ride, and while pretending to show his affections, threw her into the stream.

She trustingly thought it was an accident and came to the surface. Holding on to the boat, she asked him to help her. Instead of helping her, he loosened her hands and pushed her under the water.

It appears that he wanted to be rid of her so that he could freely court other women, one in particular.

If a person allows Satan to rule his life, he or she frequently breaks most sacred promises to God and man. What a different story can be told when the Holy Spirit is allowed to dwell in the hearts of men and women!

Harrisburg, Pa.

Answered

BY JULIA GRAYDON

I SAT at my desk one day feeling very sad for a relative had passed away, a young man in life's prime, and I wanted to send some word of comfort to the wife across the sea. I had written a note but I longed for some other word of comfort to send, something to suit this special case.

Then my eyes fell on my calendar and there on the November leaf I read: "Death is the gate of life." And under it were these lines:

"One can not think that any earthly love
Will cease when we shall join the angels
Of God in heaven. Love here must shadow
Our love there—deeper because more spiritual."

Yes, the answer came. Before I called God answered. How can any doubt him?

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION

Rebuilding the Town and Country Church

The Interdenominational Bureau of Architecture of the Home Missions Council has just issued a new bulletin designed to be helpful in building country churches. While it is designated for country churches, it is applicable also to city churches. Minimum standards as follows are suggested:

1. The sanctuary or worship room to be of good proportions, producing an atmosphere conducive to worship; level floor, good acoustics, no distracting elements and proper arrangements for observing the sacraments and ritual.
2. Wall and woodwork carefully designed as to color scheme and æsthetic value.
3. Not less than three rooms in addition to the sanctuary. A minimum of five rooms, if possible.
4. Walls and floors as nearly sound-proof as possible.
5. Proper heating, lighting and ventilation.
6. A bulletin board indicating the hours of services, address of the minister and his available hours for interviews and service.
7. At least one room for special gatherings of church community, thirty by fifty feet in size, if possible, and free of posts.
8. Basement floors, if unavoidable, should not be more than three feet below grade.
9. The best possible sanitary facilities that can be provided in the community.
10. Provisions for wraps, hats and rubbers; built-in cabinets for books, supplies, etc.
11. Attractive hangings and well-selected pictures.
12. Equipment, such as: blackboards, tables and chairs of proper heights; stereopticon or moving picture projector, workers' library, maps, fireplaces, etc.

The bulletin contains 16 pages of plans for improving church buildings and the building of new ones. One page is given to plans for landscaping. The price of the booklet is 50c. Write to Ministry and Education, 22 South State St., Elgin, Ill., for your copy.

MEN'S WORK

Men's Work in Northeastern Ohio

Bro. John W. Meyers reports progress in the Canton subdistrict in Northeastern Ohio. He says that the Baltic church has organized with J. D. Domer of Baltic as president, and Galen Burger, Baltic, secretary. The men of this church have excavated the basement to make room for new furnaces which will add much comfort to the sanctuary during the winter months.

New Philadelphia, the last church of the Canton subdistrict to organize Men's Work, has chosen Edward Smith, 210 Florence St., Dover, Ohio, as president and E. E. Stuckey, Howe Ave., Dover, Ohio, as secretary.

The men of the First church, Canton, served the meal for the mother and daughter's banquet which was well attended.

The new subdistrict officers are John W. Meyers 208 Hazlett Ave., N. W., Canton, Ohio, president; Le Roy Domer, vice-president; Ray Doershuk, secretary; Ira Young, treasurer; Ben Bollinger, chorister; Russel Rudy, pianist. At the June 19 meeting the discussion centered around the question, "What Can Laymen Do in Missions and Evangelism?" This we believe is a very worthy theme for any men's group to consider.

CHILDREN'S DEPARTMENT

"She Never Says, 'No!'"

Two interdenominational state men were discussing an outstanding worker's ability for a certain job they wanted done.

"What about Miss ——?"

"I'd pick her—but she never says 'No!'" The state leader went on to comment, "She has a great deal of native ability, but she dissipates it by taking on more than she can carry. Whenever anyone asks her to do anything, she never says 'No.'"

Too many potential children's workers there are who are not willing to say "Yes." If only all of these people would be ready to carry their share of children's work, other already overworked leaders would not be so often asked to take a still further burden.

But notwithstanding—quality of leadership must come first; and the willing worker is always imposed on. If you are one of those people who always say "Yes," take stock of the thoroughness with which you are doing the jobs already assigned to you—and say a courageous "No!" The committee will then put forth a heroic effort to find a not-quite-so-good, but nevertheless promising leader to take your place, and the church will have two children's leaders where there was one before!

WOMEN'S WORK

Women's Program, Thursday Morning

By Ellen H. Wagoner, Elgin, Illinois

On Thursday forenoon another interesting and full Women's Work program convened in Fraser Hall auditorium. Mrs. R. D. Murphy served as chairman. Mrs. Modena Studebaker of Africa led in a devotional period using the theme, "Miracles of Grace," showing the beauty of transformed lives when they learn to know the Christ.

After a short business session led by the chairman, the program with few exceptions was carried out as planned. The Spanish Relief report given by Mrs. Lucille West gave us a touching insight into the needs of the suffering children in Spain.

Grace Clapper's appeal for relief in China touched the hearts of the large audience. The conditions in war-torn, suffering China, about which Miss Clapper knows so well, are appalling. At the close of the stirring appeal, Sister W. H. Neher, mother of our beloved Minneva Neher, asked if an offering might be taken for this cause. This spontaneous offering amounted to more than $84.

An interesting part of the program was the presentation of the mission study book, **"Moving Millions,"** for the coming year, directed by Nora Rhodes. Indian leaders were impersonated in costume and their stories were told in a very vivid and convincing way by the women missionaries from India. The demonstration revealed to us that a mission study book need not be dry and uninteresting. The women leaders of the church can make the book mean more in their classes at home, if presented in this way.

Miss Rhodes told of the new material available from the office for programs for the coming year.

Although the program was two hours long, the women showed their interest in the work by remaining until the benediction was pronounced. They went away feeling they had received many helpful suggestions for their work at home. Surely the presence of the Lord was felt that day in that meeting.

ADULT CHRISTIAN WORKERS

"The Man Who Makes the Best of Himself"

Matt. 25: 14-30

Sunday, July 24

I. Let someone present the facts of the parable of the talents.

Be sure to point out that the same diligence with unequal talents brings the same reward.

II. Let someone tell why the one talent was buried.

1. This man thought God was a hard man, reaping where he had not sown. It does make a difference what a man thinks about God. Theology is still a necessity. Christ reveals God as a loving Father suffering for the welfare of human beings (John 3: 16).

2. This man was filled with fear—rather than love. Fear is barren; love is fruitful. Fear paralyzes into indolence; love moves into action.

3. This man forgot the talent he had was a gift from God. Failure to count one's blessings with gratitude is sufficient reason to cause one to bury his talent.

III. Let someone describe the man who makes the best of what he has.

1. Note that there are many average persons compared to the five and two talented ones. Much of the world's work is done by this class.

2. It takes courage for the average man to make the best of himself, as he is tempted to say, "Let the five talented person do it, for he can do it so easy and so much better."

3. Believe that God has something special for each person to do in life. Begin as Paul began when he first met Christ. "Lord, what wilt thou have me to do?" It is not necessary to drift into one's life work. "God wants no driftwood for his sacrifice." A man should ask God repeatedly to reveal his plan.

4. Survey the field of service in the light of one's ability. Be honest.

5. Resolve to overcome all difficulties which may beset the way. No soul ever grew to anything that did not meet hard problems. History is full of examples.

CORRESPONDENCE

I. L. M. P. C.

"When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten" (John 6: 12, 13).

Many of us will soon be going to camp. While there many pleasant hours will be spent and much good food will be enjoyed and—wasted. All who go will contribute to the wasting of food. But should we do so? Does Jesus teach waste? I believe not. If not, then how should we go about preventing waste? May it not be a good idea to consider some of the ways in which we waste food? Do we not take too much on our plates, and then at the close of the meal push it into a big garbage can? Last year while cleaning some plates at Camp Bethel I was standing beside a large garbage can and while there the son of our beloved Chinese missionaries was also emptying some food, and he said to me: "In China food is in great demand, and over here in America we let it go to waste."

As a matter of suggestion I think that it would be worth while for all of us to "purpose in our hearts" not to defile our camps by being wasters of food. Next, let us co-operate with the camp cooks and help them in any way we can to prevent waste. For example, instead of having them serve us sliced tomatoes, have them to serve whole tomatoes and slice only those which are needed. Further than that, instead of so many people leaving a small piece of bread on their plates, we might ask those who set the tables to put about six half slices on each bread plate so that no one need take a whole slice and waste part of it.

Then there comes another thought, and that is: Why should we feel it necessary to have coffee in camp? The junior camps do not have it, I am told. Why should the adults demand it! Stop and consider this: Are there things that we as adults should have that children should not have? Be honest and think it over. If weighed in the scales of justice, just how many things are there that adults should have that children should not have? I say not many, if any, and if you think there are, write them down.

Well, to get back to the subject of waste, let me add that I believe that we can go to camp and have a wonderful time and not be wasteful either if we go determined to enjoy the best of food, the best of air, the best of water, the best of fellowship and above all the best of communion with our Creator.

Who will join the "I. L. M. P. C." club with me? What does I. L. M. P. C. mean? We could say, "I lick my platter clean"; but I would rather put it, "I leave my plate clean" club.

Melvin M. Renalds.

Richmond, Va.

FILLED SEATS

A short time ago I read in the Messenger what Bro. D. W. Shock of Michigan City, Ind., said about empty seats. Now I ask, what about filled seats? And what is the cause of so many empty seats in the Lord's sanctuary? Well, the fact is the devil has a majority of the church on his side, besides those who are not church members. He is a busy fellow and always on the alert. He attends church and other services of God every time there is anything going on. He has a drawing power and can easily entice those who are weak in the faith. This explains why his seats are always well-filled, and none left vacant. His main aim is to get those who are loyal to the church. All Christians have to endure temptations, but God is faithful to help those who put their trust in him. He sends his ministering angels to help him, as he did to Jesus, whom Satan tried to lead astray. Three times he tried to get Jesus to yield, but to no purpose. Satan thought he would win him by taking him up into an exceeding high mountain, showing him all the kingdoms of the world and the glory of them. These he offered if Christ would but fall down and worship him. But all of his work was of no avail. Jesus' answer was: "Thou shalt worship the Lord, thy God and him only shalt thou serve. Get thee hence, Satan."

There are many Sunday diseases which account for many empty seats. Some people have such a mania for work that

they can not keep the Lord's day. They work hard through the week, especially on Saturday, and then are not able to attend church services, and so help fill vacant seats. Then some have to stay at home and get a big Sunday dinner for company. Some leave a large portion of their work for Sunday, yet on Monday morning are ready for a great day's work. Then, let there be a show, dance, or bridge party, and they are up in arms and ready to go..

Some people take the church for their hobby. Some they do not like, and especially do they criticize the preacher. He is either too plain in his talk, or does not line up to his profession. And perhaps the other church members are not living the Christian life that they should. Such is their excuse for not helping to fill up the empty seats. It does not take much sometimes to cause the seats to be vacant. But it does take a lot to have them filled. As the brother states, there are several things that caused the seats to be empty. And the devil knows just what it takes to keep people from church and keep his seats well-filled.

Middletown, Ind. Florida Green.

KINDRED OR FAITH

The day was sultry and warm. It was late August. The rays of the sun shone fervently. Three travelers from Denver followed the narrow winding road eastward, just a mile from a village in the Ozark mountains. It had been nearly forty years since these travelers had seen the woodland hills and their kindred in Southern Missouri.

They stopped at a little cottage home. A voice said, "I'm Hildegard Meuller—used to be Hilda Farris, the meanest little girl in the county. I've come to visit, to renew old acquaintance and kindred. It makes no difference how poor or rich, how mean or good; I want to see them all to the fifth cousin. I've been away so long." A tear dropped upon her cheek. Mrs. Meuller had traveled from coast to coast and from the north states to the south. She had spent weeks and months in their own camp houses in the mountains. Her own hands had laid the stones, and prepared and arranged the mortar.

"There have been so many things to do," continued Mrs. Meuller. "I forgot and lost contact with kindred and homeland. Social life, speed and work are fine, but cruel. They crush the finer things of life. The early impressions and memories of church influences rebound with overwhelming attraction. One must yield. So here I am. Faces, memories, and faith claim my affection."

Mountain Grove, Mo. D. Oxley.

A WONDERFUL LESSON FROM A MEXICAN SAINT

"Did you hear about Techa?" anxiously asked the wife of the pastor of the Mexican Protestant church of her volunteer parish worker early one morning.

"No, what about her?"

"She died!"

"Techa, died?"

"Yes, last night at the hospital in the city."

"I did not even know she was seriously ill—"

"Neither did any one else, until yesterday, when she began to suffer so terribly. They took her to the hospital last night, and she died. You know she never complained, no difference how badly she felt, she just went on doing for others."

"But her poor old mother, why this will about kill her, she is eighty-seven years old—"

"Listen, while I tell you about her mother. I went down to the home as soon as I heard of the death. I slipped in the back way and found grandma in the kitchen working around. I put my arm around her and began to cry, but she said: 'Do not cry, Techa is out of her suffering. She is safe with the Master. She has had so much suffering, troubles of different kinds, and now she is out of them all.'"

"Well," continued the pastor's wife, "I patted her on the shoulder and went into the front room and joined a group of mourners. Soon grandma came in and exhorted us to dry our tears. She urged us to rejoice that we could suffer just a wee bit like the Master did, and also to rejoice that Techa had been privileged to join him."

Here was a wonderful example of Christian love and courage, as the Mexican people are naturally very emotional, especially on occasions like the above.

La Verne, Calif. Grace Hileman Miller.

IS THIS THE DAY JESUS MEANT?

In that day false prophets will arise, saying, that here is Christ, or there is Christ; but believe it not. Also there will be a falling away, with folks not able to endure sound doctrne. Men will be lovers of pleasure rather than lovers of God. There will be many vain teachers and seducers subverting whole houses, teaching to please their hearers for the sake of money.

Both the minds and consciences of many are defiled; they profess to know God, but in their works they deny him, making themselves stumblingblocks to the sincere seeker of the truth. Jesus told his disciples that as it was in the days of Noah, so would it be at the coming of the Son of God, and that if he did not hasten his coming he would not find faith on the earth. In the days of Noah they were eating, drinking, marrying and giving in marriage, dancing and making merry until the day Noah entered the ark. And that is what folks are doing today. Pleasure-mad people think they must have the social dance and a social drink at every club meeting card party or what not.

And such social gatherings, as they are called, are as destructive to the youth of our country as the Japanese bombing planes are to China. What this country needs is more Christianity. There is need for folks who will get together in the spirit of prayer, with their hearts and minds in tune with the great heart of God and ask for his help in this trying hour—as Washington did at Valley Forge, Lincoln in his hour of despair, and as President Wilson called us to our knees in behalf of a distressed people. And who dare say that those prayers did not have an influence?

It seems to me it is our next move. We must place this nation in the hands of God if we expect to long survive as a nation. We have got so far away from God that the only way back is by fasting and prayer in obedience to his Word. The promise is that, if we abide in his words and his words abide in us, we can ask what we will and he will grant it. May God help us to seek that abiding Word!

Independence, Kans. W. E. Burroughs.

MY FATHER

With sacred and happy memories I am carried back to childhood days when that which was put into the first of life was put into all of life.

Never in the history of my life, from infancy through adolescence, was business ever so urgent that my father neglected the act of family worship.

Every member of the family was expected to be present at that morning service, and every member as they came to maturity took part in the daily devotions.

Those Bible stories, such as Noah in the Ark, Daniel in the Lions' Den, Jonah and the Whale, Jesus Born in Bethlehem, John the Baptist Beheaded, The Apostles Imprisoned, and Jesus Crucified and Resurrected, are all remembered. All were so indelibly written on my mind that memory recalls them as taking place but yesterday. They have often been used in life's activities.

Thus credit is due my father for Bible reading every morning wherein I received my youthful Bible knowledge and religious training. The home Bible reading with devotional exercises is the greatest need of the nation for the making of a better world through the lives of our young people.

Listen to the story of one of our representatives in Washington, D. C., who was solicited to address a Sunday-school convention. Feeling his inability, he very strongly felt the need of a revival of a lost power he once attained in youth. He decided to go home and get his mother to retell the old Bible stories she used to tell him over and over. Said he: "Mother, since I left home I have heard nothing of the Bible, but the inspiration you and father gave me in early life in family devotions I have come home to regain. I know it will restore lost energy for the task before me.

Lena, Ill. Ezra Lutz.

THE GOOD SHEPHERD

In John, Chapter 10, we have a most beautiful illustration showing how a Good Shepherd gives his life for the sheep. Our Shepherd was led as a lamb to the slaughter, was smitten and the sheep scattered. Those gracious words of eternal truth Jesus fulfilled triumphantly on Calvary's cross. His death was a glorious victory. If we lose our life for Christ's sake, we shall reign with him in eternal glory. Thanks be to God the Father for victory through our Lord and Savior, Jesus Christ.

For many years while here in California I have been shepherding sheep, often far back in the hills and isolated from civilization. Where all is quiet and at peace, and where I am alone with God and the sheep, I find much time for prayer and meditation. I drink daily at the fountain that never runs dry. I have memorized many chapters from God's Holy Book. Oh, the unsearchable riches of our Lord and Savior, Jesus Christ.

When I see the unrest in the world today, steeped as it is in sin and corruption, I look up and take courage, and thank the Almighty God for the divine nature, having escaped the corruption that is in the world through lust. Jesus likened his people unto sheep. He said: "My sheep hear my voice and I know them and they follow me."

Human nature, like that of sheep, never changes. People like sheep will follow their leader. Have the right kind of leaders, and then the sheep and the people will not go astray. It all depends on the kind of leader. Where there is no vision the people perish.

Brother ministers of the gospel of Jesus Christ, you are dealing with human souls. Your responsibility as a leader is great. You may be sealing for eternity the destiny of immortal souls. Preach the eternal truths of God's Word and not the philosophy of some man. Use the sword of the Spirit; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

The good old gospel has not lost its power: it is the same old gospel with the same old Holy Ghost power. But God does want men who are filled with the Holy Spirit to declare unto the world the unsearchable riches of our Lord and Savior, Jesus Christ, who is the same yesterday, today, and forever.

"Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord" (1 Cor. 15: 58).

H. U. Christner.

PASSING OF JESSE O. GARST

Jesse O. Garst was born Oct. 18, 1868, three miles east of Dayton, in Mad River Township, Montgomery County, Ohio, and passed quietly away May 5, 1938, at his home near the intersection of the Infirmary Road and Germantown Pike southwest of Dayton, Ohio, aged 69 years, 6 months, 17 days. He was the son of Elias and Maria Garst, (nee Eversole) pioneer settles in Montgomery County. From his grandfather, Abraham Eversole, the Eversole, church received its name.



When he was three years old, his parents moved near the Soldiers' Home where he grew to manhood, attending the public school and receiving a certificate to teach when seventeen years old. He united with the Church of the Brethren during a revival in the Bear Creek church in February, 1886.

He attended Ohio Northern University taking the Bachelor of Arts degree in 1892 and the Master of Arts degree in 1895.

He was married to Eliza A., daughter of John S. and Rachael Huffer, March 23, 1893. Ever since his marriage he lived in the Lower Miami church territory, where he was elected deacon in December of 1893, to the ministry in June, 1895. He preached his first sermon four weeks later from Psa. 46: 1. He was ordained to the eldership June 2, 1910, and served intermittently as elder of the Lower Miami church until recently. He served two terms on the District Mission Board. In this capacity he served a number of churches in southern Ohio as pastor and elder. He was a delegate to the Annual Conference many times and held some forty-five successful revivals.

In 1915 a committee was appointed by the Brethren of southern Ohio to have a history of the Church of the Brethren of this area written. Bro. Garst was named to this committee and in the following year, due to the complexity of the work, he was made editorial supervisor. To this work for a number of years he gave most painstaking care. To him in his own words it was a "labor of love" carried out with a full sense of the obligation and responsibility assumed.

In recent years, while not so active in the affairs of the brotherhood, he took a keen interest in all church work, and was ready and willing to advise at all times. He continued active preaching even in his last illness, preaching his final sermon Dec. 12, 1937. Physical decline became rapid from that point on and the end came as a release from the severe pain.

Also in the last few years he wrote a novel, with church history as a background. In this manuscript he traces the problems that confronted the church.

His wife, two sons, John of Carlisle, Ohio, Lawrence of Waynesville, Ohio, a daughter, Mrs. Grace Brown who lives near home, survive him. In addition to these he leaves to mourn his departure, one sister, Mrs. H. A. Priser of Johnsville, Ohio; three grandchildren, a number of nephews and nieces, and a host of friends. A half sister, Mrs. Nathaniel Deihl, preceded him in death a little over a year ago.

These will sadly miss his sagacious counsel, his strength of character, and helpful aid in the problems of this life. He was charitably inclined having devoted his entire life to the Master's work without remuneration, and one of his last requests was that a generous gift be made to the church in which he lived and labored so long.

His integrity, firmness of will, belief in the right, and love of the good, were unquestioned by those who knew him.

He was a staunch believer in education as witnessed by his own zeal, and the fact that all the children are members of the teaching profession. By nature he was a student and lover of books.

While he longed to get well, for there was much he still desired to do, he bore his afflictions with great fortitude. When he realized his condition, he asked his two sons to anoint him, which rite was performed eight weeks preceding his death.

The last poetry quoted by him before his mind was dimmed by pain, was the concluding stanza of Thanatopsis.

The funeral services were conducted at the Lower Miami church, with Eld. J. W. Fiddler in charge, assisted by Brethren Jesse Noffsinger, Guy Cheek and Hugh Cloppert.

Interment was made in Lower Miami cemetery. Such is the brief and imperfect summary of the life of a father, who lived and wrought in such a manner that the passage of years can not soon dim the good he did.

Waynesville, Ohio. L. A. Garst.

PASSING OF MRS. GALEN B. OGDEN AND SON

On the afternoon of June 3, the entire community was saddened by news of the tragic deaths in an automobile accident of Mrs. Galen B. Ogden and her little son, Dennis Lee.

Oma Marie, daughter of Mr. and Mrs. John Abuhl, was born Jan. 6, 1911, near Ankeny, Iowa. She attended the schools of her home community and later went to Mt. Morris College in Illinois. Then, for five years, she taught very successfully in the Mt. Morris city schools.

On June 11, 1935, she was married to Galen B. Ogden of Unionville, Iowa, and together they served a summer pastorate in the Church of the Brethren at Parsons and Independence, Kans. In August of the same year they took up the pastorate of the Monitor church near Conway, Kans., where they labored until her untimely death. In her childhood at Ankeny, Iowa, she became a member of the Church of the Brethren and was consecrated to her Savior and faithfully followed his will as she knew it in her untiring efforts to serve him in the church and community. She will be greatly missed by the Kansas Young People's Camp where she was scheduled to have been a leader.

Last April her joy knew no bounds when she learned that the Mission Board had approved her appointment and that of her husband to the great mission field of China, and with eagerness she anticipated a year of study at Bethany Biblical Seminary in further preparation for the work.

On Aug. 11, 1936, little Dennis Lee came to bring great joy and comfort to the hearts of his parents. As a happy and sweet dispositioned child he was loved by the entire community which grieved his passing. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Oma and Dennis Lee leave to mourn their departure the husband and father, Elder Galen B. Ogden of Conway, Kans. Also mourning are: Oma's father and mother, her three brothers, Ellis, Loren and Albert; three sisters, Erma, Pauline and Ruth, all of Ankeny, Iowa, her grandparents, many other relatives and a host of friends.

Over five hundred people attended the funeral services at the Monitor church on Sunday morning, June 5, which were conducted by Elders Herbert Ruthrauff, J. J. Yoder, and C. Ernest Davis. The bodies were then taken to the Des Moines Valley church in Iowa, where a large group of friends and relatives attended a second funeral, June 6, conducted by Bro. Ora Garber. Interment was in the Brethren cemetery at Des Moines Valley.

"Blessed be the dead that die in the Lord."

McPherson, Kans. C. Ernest Davis.

MY DAD

When we said good-by to Dad and Mother Bittinger, almost seven years ago, as we were leaving for India, of course we didn't then know that dad would be gone before we returned home again. But if we had known this fact, our good-bys would not have been much different from what they were that morning, for good-bys are always hard to say. And especially when one goes so far away from home and for such a long time. I think the good-bys are often harder for those who stay than for those who go.

We had been eagerly looking forward to our furlough time next year when we could be at home with our loved ones again. But a year and a half ago the message came to us saying that our youngest brother, Playford, had been called home. Then we knew that one chair would be vacant in the family circle. Now the message comes that dad has also gone home—so another chair will be vacant. My brother Desmond and his family are now on their way home from Africa, expecting dad and mother to meet them at the boat. If we could have had it our way we would have asked dad to wait until we could come home, but we know that our heavenly Father doeth all things well.

My dad was one of the most faithful deacons I know. If there was free labor to be done at the church, or a sick neighbor who needed help, dad was one among the first to be there with his team and wagon, or whatever was needed to help in the work. He was of a quiet nature. He had many friends and so far as I know he had no enemies. When dad had a Sunday-school class to teach he would begin studying his lesson Monday and continue every day through the week.

I well remember when my oldest brother, Foster, and I wanted to go off to school. Dad thought it wasn't necessary, but as we went on and dad saw that an education didn't hurt us, he was willing to help us every way he could. When we came home at Christmas vacations dad would drive ten miles through mud or snow to meet us at the railway station. We appreciated these things but I'm afraid we didn't tell him so, often enough. He helped us in many ways but never said much about it.

Mother chose as dad's funeral text: "I have no greater joy than to hear that my children walk in truth" (3 John 4). As we children grew older we realized more and more that this was the ideal of our dad. If we children are of service in this world we owe much of it to our Christian dad and mother. Ilda Bittinger Ziegler.

Bulsar, India.

MARY WAMPLER WILSON

Mary Wampler Wilson was the daughter of the late John and Catherine Wampler whose home was near Dayton. She was born Dec. 19, 1874, and was one of a family of nine children. Since girlhood she had been a faithful and active member of the church.

In 1908 she was united in marriage to W. D. Wilson who has been a well known merchant in Harrisonburg, Va., for twenty-five years. To this union were born two children, Mrs. Virginia Miller and Woodrow. The latter preceded her in death about three years ago, and from whose tragic death Mrs. Wilson never fully recovered.

She possessed the fine Christian virtues of honesty and generosity. She could always see the good traits in an individual and made mention of them.

Sister Wilson was a fine church worker. She was the chairman of sick committee and home department for many years. She never failed to visit the sick and bring happiness to them. She was always thoughtful of the unfortunate and gave liberally to them.

Besides her husband and daughter she is survived by three brothers and one sister, and by one granddaughter, Anna Marie Miller. She passed away April 3, 1938. Services were held in the Harrisonburg Church of the Brethren by Bro. Earl M. Bowman, assisted by Bro. N. D. Cool. Burial in Woodbine cemetery.

Harrisonburg, Va. Mattie Miller Texiere.

CELEBRATE SIXTIETH WEDDING ANNIVERSARY

About seventy relatives and friends gathered at the Brethren church on March 20, with well-filled baskets to help Brother and Sister John Weller celebrate their sixtieth wedding anniversary which had occurred the previous Thursday. Their nieces had a large cake prepared for the occasion. A large number of friends of Uncle John and Aunt Mary, as they are familiarly called, came in the afternoon to extend best wishes. Several lovely floral offerings were presented to them.

John Weller, son of Adam Weller and Mary Ellen Swinger, daughter of Rev. and Mrs. Jacob Swinger, were married at the bride's home March 17, 1878, with Rev. Price Horning officiating. They both came to Illinois from Ohio when they were small and attended the same grade school together. They had no children, but took two boys into their home, a half brother, Joe Weller, and an orphan boy, Earl LaGow, whom they reared as their own.

They have been lifelong members of the Church of the Brethren and are highly respected by their many neighbors and friends.

They lived on a farm about one-half mile from the Brethren church until twenty-two years ago when they moved to Hutsonville.

Uncle John is now 83 years of age and Aunt Mary, 78 years old. They live alone and care for their home. They enjoy their radio and she enjoys The Gospel Messenger and other papers as well. His eyesight isn't so good, but he enjoys daily chats with old friends in town.

All departed at a late hour wishing them many more happy anniversaries.

Palestine, Ill. Mrs. Laura Plunkett.

TRIBUTE TO IRA R. HENDRICKSON

Of interest to many Brethren people is the tribute given to Professor Ira R. Hendrickson of Mount Morris, Ill., upon his retirement from the principalship of the Mount Morris community high school June first of this year after a service of twenty-three years. In addition to this notable service, Professor Hendrickson also contributed to the educational work of the Church of the Brethren as Professor of History at Mount Morris College for twelve years prior to his high school principalship.

The event of his retirement has been marked by a number of fitting testimonials. The Mount Morris-Manchester College banquet, held at the Mount Morris church in May, at which Professor Hendrickson in his inimitable style acted as toastmaster, centered around the personalities of "the genial professor" and Dr. M. M. Sherrick. At the high school commencement exercises, at which was presented the story of the remarkable growth and development of the school during the years of his leadership, a surprise feature was the unveiling of a plaque which is to be placed in the high school building. The plaque bears the following inscription: "This tablet was presented June 1, 1938, to the Mount Morris community high school by its board of education as a perpetual tribute to Ira R. Hendrickson. He served faithfully as principal from the school's establishment in 1915 to his retirement in June, 1938." Two days later he was again honored in a testimonial dinner given by the High School Alumni Association, the Business Men's League and the Kiwanis Club when these organizations joined in presenting him with a watch, chain and fob. A fitting expression of appreciation and goodwill was also presented to the Hendricksons by the Mount Morris church of which they have been members for many years, in the Sunday school of which Professor Hendrickson has taught for many years and of whose Men's Work organization he has been president for the past two years.

The tribute accorded Professor Hendrickson has been well deserved. He has always been active in community affairs and in educational circles. He has served as vice-president of the Illinois State Educational Association, has been District Governor of Kiwanis, has acted as president and recently as secretary of the local Kiwanis Club, has served as president of the Ogle County P. T. A. a number of years, not to mention the large influence he has had upon youth through his college teaching and for a longer time by his high school leadership.

Mount Morris, Ill. Foster B. Statler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hauck-Korb.—By the undersigned, at the home of the bride, June 19, 1938, Chauncey Dean Hauck of Curwensville, Pa., and Allie Ruth Korb of Rockton, Pa.—Lewis S. Knepper, Huntingdon, Pa.

Hood-Group; Hood-Hawbecker.—By the undersigned, at the Church of the Brethren at Franklin Grove, June 18, 1938, Kenneth Wray Hood and Barbara June Group, both of Franklin Grove, Ill., also Clair Raymond Hood of Woodstock, Ill., and Pauline Evelyn Hawbecker of Dixon, Ill.—O. D. Buck, Franklin Grove, Ill.

Strickler-Trump.—By the undersigned, May 30, at Bridgewater, Bro. Robert Lee Strickler of Bridgewater, Va., and Sister Florida Dawn Trump of Arcadia, Fla.—C. B. Smith, Bridgewater, Va.

FALLEN ASLEEP

Aukerman, Florence Coral, daughter of Jacob and Ellen Miller, was born in Darke County, Ohio, Feb. 15, 1890, and peacefully passed away at the age of 48 years, 2 months and 20 days. In early life she united with the Church of Christ at Dayton, Ohio, and later transferred her membership to the Church of the Brethren. She was an active church worker. Feb. 8, 1913, she became the wife of Henry Aukerman, Eld. Samuel Blocher uniting them in marriage. Two children were born to this union who remain to mourn their loss. The family moved to Eaton, Ohio, in 1929 and all were active in Christian service. Sister Aukerman received the anointing during her illness. Funeral services were conducted by Elders Wm. Deaton and Ira Blocher at the Church of the Brethren in Eaton, Ohio. Interment in the Greenville cemetery.—A. G. Crosswhite, Eaton, Ohio.

Bachman, Patricia Low, infant daughter of Lloyd and Verna Bachman, was born March 17, 1938, and died April 19, of pneumonia. Funeral services were held in Bordlemay funeral home in Palmyra, by Eld. W. F. Garber. Interment in Spring Creek cemetery, Hershey, Pa.—Mrs. Moses Groy, Palmyra, Pa.

Boteler, Sister Mary S., widow of the late Dr. George Boteler, and daughter of the late Joshua and Sarah Barkman Dotterer, died at the home of her sister, Martha Foreman, in York, Pa., May 12, 1938, aged 84 years. Sister Boteler was born near Rocky Ridge, Md. She was a member of the Church of the Brethren for 62 years. Two sisters survive. Funeral services were conducted by the writer at the home of her sister in York, Pa., with interment in Greenmount cemetery.—M. A. Jacobs, York, Pa.

Firestone, Bertha E., was born March 31, 1879, and died May 28, 1938. She was a member of the Church of the Brethren for forty-three years. She is survived by her husband, Charles, two sons, two daughters, one brother, two sisters and her father. Her death followed an operation. Services were in charge of B. W. S. Ebersole, Samuel Patrick and B. F. Waltz. Burial in Hanoverdale cemetery.—Mrs. J. I. Baugher, Hershey, Pa.

Geib, Catharine H. Scholl, was born in Berks County, Pa., June 22, 1857, and died at the home of her daughter at Hershey, Pa., May 26, 1938. She was married to Ephraim Geib in 1881. They both united with the Church of the Brethren soon after their marriage. Bro. Geib preceded her in death fourteen years ago. A son passed away in infancy. Two daughters, fourteen grandchildren and four great-grandchildren survive her. Services were held at the Heidelburg church, with burial in adjoining cemetery. Funeral services were conducted by Elders H. Y. King, P. S. King and B. F. Waltz.—Mrs. J. I. Baugher, Hershey, Pa.

Graham, Charles, was born Nov. 23, 1902, and died in Palmyra May 23, 1938. Funeral services were held in the Palmyra Church of the Brethren by Eld. F. S. Carper and Rev. Miller of the Evangelical church. Interment in Gravel Hill cemetery. He is survived by his wife, two sons, one brother, two half brothers and his mother.—Mrs. Moses Groy, Palmyra, Pa.

Hamm, Oscar Edward, son of Isaac and Malinda Hamm, was born Oct. 7, 1879, in Fleming County, Ky., and passed peacefully into rest April 18, 1938, after months of suffering with cancer. He was united in marriage to Dora Ann McKee Jan. 30, 1901. Six sons and four daughters blessed this union. He is survived by his wife and children, seven grandchildren and a large number of more distant relatives and friends. He was anointed by his pastor, Bro. Frank Eby, and the writer, who also conducted the funeral services at the Church of the Brethren in Gratis, Ohio.—A. G. Crosswhite, Eaton, Ohio.

Jones, James Daniel, son of John Jones, was born in Preble County, Ohio, July 3, 1881, and departed this life March 7, 1938. He was married to Essie Craig in 1901. To this union two sons were born. His first wife died in October of 1907. He later married Lizzie Tuttle and to this union three children were born who survive. Bro. Jones first united with the Methodist Episcopal church at Sugar Valley, Ohio, but last April transferred his membership by baptism to the Eaton Church of the Brethren. Funeral services were conducted by his pastor, Eld. Frank Eby, assisted by the writer.—A. G. Crosswhite, Eaton, Ohio.

King, Bro. Isaac, died in Palmyra, Pa., at the age of 61 years. Sur-

viving are his wife, Sister Ida Geib King, seven children—one son and six daughters—six grandchildren, one brother and one sister. Funeral services were held in Palmyra Church of the Brethren by Eld. J. C. Zug, assisted by Eld. W. F. Garber. Burial in the Spring Creek cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Knoll, Richard B., was born March 1, 1884, and died in York, Pa., May 8, 1938. He is survived by his widow, Mrs. Magdalene Knoll. Funeral services were conducted by the undersigned and Bro. Chauncy F. Trimmer, in the Etzweiler funeral parlor in York, with interment at Wrightsville, Pa.—M. A. Jacobs, York, Pa.

Landes, Sister Birdena, wife of Kenny Landes, died at her home northeast of Adrian, March 22, 1938. She was the daughter of Mr. and Mrs. F. A. Enos, and was born March 18, 1879, near La Monte, Mo. She came to Bates County with her parents when thirteen years of age. She was united in marriage to Kenny Landes Aug. 23, 1906. Following their marriage Mr. Landes spent several years teaching school; finally in 1909 they located on a farm. To this union four children were born, one son dying in infancy. She is survived by two daughters and one son, her husband, her parents, three brothers, one sister, one uncle and aunt, eleven nieces and nephews and three grandchildren, besides a host of other relatives and friends. She united with the Church of the Brethren in 1903. She lived a quiet Christian life, always eager to help those in distress. For many years her physical condition hindered her from active work, but she constantly strove to set an exemplary life. Oscar Wenger had charge of the funeral services, with burial in the Crescent Hill cemetery.—Ruth L. Enos, Adrian, Mo.

Mann, David, a highly respected citizen of Eaton, Ohio, passed away at the Mercy hospital, Hamilton, Ohio, Feb. 23, 1938, aged 62 years. Funeral services were conducted by the writer, with interment in the Camden cemetery.—A. G. Crosswhite, Eaton, Ohio.

Martin, Charles E., was born in Plymouth, Ind., April 11, 1854, and died at his home in Kinross, Iowa, June 7, 1938. He was married to Mary Jane Long, Dec. 25, 1882, and they lived in the Kinross community throughout their married life. For some years Mr. Martin followed the occupation of farming. He was a loving husband and father, and fond of his home. He is survived by his aged companion, three sons, five daughters, thirty-four grandchildren, and seven great-grandchildren. Two sons preceded him in death. Funeral services were conducted at the English River church by the writer. —William H. Brower, South English, Iowa.

Santman, John F., was born at Oregon, Ill., May 13, 1854, and passed away June 2, 1938. He was married to Ellen Blough Dec. 19, 1879. To this union were born four children. Three daughters preceded him in death. He united with the First Brethren church at Waterloo, Iowa. He leaves his wife, one son, five grandchildren and one great-grandchild. Funeral services were held at the Brethren church at Ellison, conducted by Brethren Ralph Petry and Carl Yoder.—E. Brown, Clyde, N. Dak.

Sharp, Eliza A., daughter of Job and Martha Smith, was born June 24, 1860, near New Carlisle, Ind., and died June 11, 1938, at her home in LaPorte, Ind. On Dec. 17, 1876, she was united in marriage to Joseph A. Sharp of Dayton, Mich., and last Dec. 17 they observed their sixty-first wedding anniversary. Early in life she accepted Christ and united with the Church of the Brethren, and remained faithful. For about a year she had been deprived of attending services because of ill health, but her interest was maintained just the same. She had been anointed several times by Pastor Kenneth W. Murphy. Twelve children blessed their home, seven sons, five daughters, two preceding her in death. Also surviving are twenty-nine grandchildren and two great-grandchildren. Funeral services were held at the home, conducted by Edward Stump of North Liberty, Ind., assisted by Kenneth W. Murphy. Burial in the Olive Chapel cemetery.—Mrs. Nathan B. Cross, La Porte, Ind.

Sparks, Bro. Joseph William, son of John and Rebecca Sleighter Sparks, was born in Bedford County, Pa., Feb. 5, 1876, and departed this life June 1, 1938. He had been in ill health for three years and his condition became serious nine weeks ago. He was a lifelong and faithful member of the church. Thirty-eight years ago he was united in marriage to Sister Myrtle Bowser, who survives with two sons and six daughters who are all faithful members of the church. One brother, three sisters and two grandchildren also survive. Funeral services were held at Bethel church, with George Batzell and David Stayer officiating. Interment in the Bethel cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Stanton, David Irvin, son of James and Diana Stanton, was born near Eaton, Preble County, Ohio, Oct. 24, 1858, and departed this life Dec. 16, 1937. He was united in marriage with Ella Catharine Brumbaugh Jan. 5, 1882. To this union were born four children, all of whom survive. He is also survived by his wife, a number of grandchildren and numerous other friends and relatives. He united with the Church of the Brethren several weeks before his death and greatly enjoyed his new Christian relationship. Funeral services were conducted by the writer, assisted by Rev. Thomas, pastor of the Church of Christ.—A. G. Crosswhite, Eaton, Ohio.

Stroop, Annie Higgs, died May 22, 1938, near Cherry Grove, Va., at the age of 80 years, 2 months and 4 days. She was a member of the Church of the Brethren for many years. Surviving are nine children, four sisters, thirty-five grandchildren and twenty great-grandchildren. The funeral was held from the Linville Creek church, with the writer officiating, assisted by S. W. Berry of the Lutheran church. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Wagner, Paul Richard, son of Susan Wagner, died April 25, at the age of seventeen. He is survived by his mother, one sister and two brothers. His father preceded him in death. He united with the Church of the Brethren at the age of ten years and was a faithful Sunday-school and church attendant. Services were held at the Hanoverdale church, with B. W. S. Ebersole and Samuel Patrick in charge. Burial in adjoining cemetery.—Mrs. J. I. Baugher, Hershey, Pa.

Williams, Etta Jane Wygant, wife of Bro. Marvin Williams of Barron, was born at Rock Falls, Wis., Feb. 17, 1865, and died at her home on June 3, 1938, after a lingering illness. Her early life was spent at her childhood home at Rock Falls, and on Dec. 18, 1881, she was united in marriage to Marvin Williams. After spending the first seven years of her married life in Dunn County, Wis., she moved with her family to Barron County in 1888, and had resided in Barron and vicinity ever since. She was a devoted wife and mother, and endeared herself to a large circle of loving friends. Her home was always open to those who sought entertainment. Many ministering brethren enjoyed her hospitality many times. Early in her married life she became a member of the Church of the Brethren and remained faithful. She and her husband celebrated their golden wedding anniversary at Barron in 1931. She is survived by her faithful husband, five sons, two daughters, three brothers, twenty-one grandchildren and two great-grandchildren. Funeral services were held at the home and at the First Baptist church with interment in the Wayside cemetery. Services were in charge of the writer.—C. A. Bryan, Rice Lake, Wis.

Wolf, David W., was born to David and Susan Wolf Nov. 18, 1859, and departed this life at his home in Flora, Ind., June 8, 1938. He died very suddenly during the night. He was one of a family of four children. He leaves one brother. He was married to Effie D. Cripe June 2, 1889. To this union were born five boys and one girl, one son preceding him in death. Bro. Wolf joined the church Oct. 26, 1897, and remained faithful. He leaves sixteen grandchildren, four great-grandchildren and a host of friends and other relatives. Funeral services were held in the Flora church by Leslie Ockerman of the Mexico church.—E. Wolf, Flora, Ind.

Wysong, Valaria Alice Moyer, was born in Pendleton County, W. Va., Feb. 14, 1877, and departed this life near Lexington, Ohio, May 17, 1938. She was united in marriage to Harvey Wysong Jan. 16, 1908. She leaves her three daughters, twelve grandchildren, four sisters and a host of more distant relatives and friends. Her husband preceded her in death a little more than five years ago. She was a member of the Lutheran church at West Alexandria, Ohio. Funeral services were conducted at the home by the writer. Interment in the Abbottsville cemetery.—A. G. Crosswhite, Eaton, Ohio.

CHURCH NEWS

CALIFORNIA

La Verne.—We are being represented at the Annual Conference by Elders M. J. Mishler and D. L. Forney, with Crawford Brubaker and Eld. David Dredge as alternates. Bro. D. W. Kurtz is a member of the Standing Committee from Southern California and Arizona. Bro. Kurtz baptized four La Verne college students and a middle-aged man last month, making a total of twenty-six baptisms during the calendar year thus far. He has been giving weekly lectures at college chapel, featuring The Good Life. At a recent meeting of the Dorcas club the women decided to assist two older boys in going to Camp La Verne, June 17-28. Our church workers are co-operating with other churches of the city in a community vacation church school, with the writer as superintendent. Under the leadership of Sister Elizabeth Clark, a W. C. T. U. rally and centenary fund dinner were held at the church on Wednesday evening, May 25, with Mrs. Eva Craven Wheeler, state president, as speaker. College baccalaureate services occurred at the church on June 5, and commencement exercises will be held at the same place on June 13. Our Wednesday evening church night services are well attended and highly inspirational and instructive. Bro. Kurtz discusses the Sunday-school lesson for the following Sunday, and after a prayer service he leads a Bible study, featuring at present the Book of Amos. While our pastor is away at Conference, Eld. Roy Crist has charge of the Wednesday evening services. Our love feast will occur on June 26, beginning at 6:30 with examination services.—Grace Hileman Miller, La Verne, Calif., June 6.

Santa Ana.—Under the leadership of our new pastor, Bro. A. O. Brubaker, we have enjoyed an inspirational and successful spring season. He took charge the first Sunday in February. The members welcomed him with a basket supper and impromptu program at the church. During Passion Week he gave a series of sermons preparing us for the commemorative service on Easter Sunday. The children's program was given in the morning, followed by the pastor's sermon. In the evening a play was given by the young people. Two of our junior girls were baptized on May 1. May 6 was the date of our mother and daughter banquet. A woman member of our city police force gave the address of the evening and it was much appreciated. The Sunday evening programs have been sponsored by various groups of the church. On March 10 the missionary committee had charge under the able leadership of Mrs. Ed Teter. A missionary play, The Color Line, was given March 27. On April 24 moving pictures taken of Camp La Verne were shown by the camp superintendent and his assistant. The mothers and daughters had charge of the program on May 8. We have been much pleased by this

arrangement, as it gives a chance for the church members as a whole to make a large contribution to the church services. Our love feast was enjoyed on May 29. We had a very consecrated and blessed meeting.—Mrs. Florence Davis, Anaheim, Calif., June 9.

FLORIDA

Sebring.—Our church group is much depleted and will continue so for several months because of members vacationing in the north and elsewhere. The union prayer meetings and Sunday evening union services have been well attended. These joint meetings are creating a spirit of co-operation and goodwill among the church groups which shall make for more effective Christian work in Sebring. Our love feast on May 24 was the largest in attendance for several years. At the May council Bro. H. A. Spanogle and wife were appointed to take charge of the church work during the summer, while Pastor Miller and wife are absent. Miss Anna Miller was appointed by the district board of education to represent us at Annual Conference, and more particularly as related to the Children's Work department of the Conference. Arrangements for a new pastor for the coming year have not yet been completed. The ministerial committee reports that progress has been made. The union daily vacation Bible school, with Bro. F. M. Hollenberg as director, is now in progress. Thus far the enrollment is estimated at 190. Several of our members are on the teaching staff. The Conference offering amounted to about $162.—Mrs. Nora Hollenberg, Sebring, Fla., June 9.

INDIANA

Eel River.—Bro. Elmer Leckrone who is attending Manchester College was with us on Mother's Day and gave us a good sermon. On May 15 the a cappella choir of Manchester College rendered a very inspiring program. Our Ladies' Aid is busy quilting and sewing. Bro. Leo Miller of Ft. Wayne was with us May 30 to June 12 in evangelistic meetings. Sister Miller was with us part of the time. Seventeen souls were added to the kingdom. Bro. Miller gave us such soul-inspiring sermons that we feel the church has been much strengthened by these meetings. We feel many prayers have been answered. One letter was received. June 13 we held our love feast. This was a rich and lasting spiritual experience for all, and especially for those who communed for the first time.—Fern Wolfe Miller, North Manchester, Ind., June 16.

Mexico.—We met in council June 7. Three letters were granted and two were received. Our Sunday-school attendance has been good. The joint Sunday-school convention was held at our church May 22. The main speaker for morning and afternoon was Bro. Virgil Finnell. Special music was furnished from Pipe Creek and Mexico. The four churches in the district were well represented. May 8 a special Mother's Day program was given. After a month's vacation during May the Ladies' Aid is again busy quilting. May 29 Bro. Thomas Shively preached for us, and we took our Annual Conference offering. Eld. Walter Balsbaugh was elected delegate to the Annual Conference. The Bible school of four churches was a great success. Average attendance was 152. On the closing evening a commencement exercise was held at the Church of the Brethren. This school was a great thing for the children of our community and we hope we may have another Bible school next year. Children's Day program was given Sunday evening, June 19. We are looking forward to our evangelistic meetings the latter part of August, with Bro. Moyne Landis as our evangelist.—Mrs. Ernest Fisher, Mexico, Ind., June 20.

Pipe Creek.—We held our communion June 4, with a number of visiting ministers present. Eld. Frank Fisher of Mexico officiated, assisted by Bro. Charles Oberlin. Bro. T. A. Shively and wife are attending the Annual Conference, where Bro. Shively serves as delegate. Bro. Harley Fisher of Mexico filled the pulpit here on May 29. A number of our members attended the joint Sunday-school meeting at Mexico. A mother and daughter banquet was held on May 29. The noon hour was followed by a program. The Sunday school gave their Mother's Day program May 8. At the close of this service two of our young people, Bro. Avery Myers and Sister Marie Hopper, were united in marriage by Bro. T. A. Shively. The Munn brothers were with us one Sunday afternoon recently. A large audience enjoyed their songs. A group from Upper Deer Creek brought a message in song May 8, which was much appreciated. Bro. Virgil Finnell will be with us next Sunday in the morning and evening services. We will have a homecoming at the church the last Sunday in September.—Martha O. Hessong, Peru, Ind., June 14.

Plymouth.—On March 13 the play, Possessions, was given by the Good Samaritan class. March 27 Bro. Bonsack brought two splendid messages. April 24 the young people's conference was held here, with Sister Clara Harper as speaker. At our council on April 29 two letters were granted. Dr. White of the Colored M. E. church of South Bend filled our pulpit the morning of May 1. He spoke to a large and appreciative audience of the struggles and advances of his race. This was an exchange of pulpits. Bro. Canfield filled his pulpit on a previous date. Brother and Sister Canfield have just closed a very successful evangelistic meeting in the South Waterloo church, Iowa. After the close of this meeting they attended Conference. During their absence our elder, Bro. Clyde Joseph, brought us very inspiring morning messages. On May 29 the B. Y. P. D. had charge of the evening service, with Bro. Ben Stoner as speaker. June 5 the evening service was sponsored by the Men's Work, with Bro. Theodore Miller as speaker. June 12 the M. E. colored choir of South Bend brought a very splendid message to a large audience. This program was sponsored by the Berean Bible class. Our Mother's Day program was given on May 8, with Sister Eva Shirar, president of mother and daughter work, in charge. This was a very impressive service. We had a consecration service for a group of small children. The mother and daughter banquet was held May 12, with Mrs. Elmer Ward Cole as speaker. The father and son banquet was held June 17, with Bro. Floyd Leeper as speaker. Sister Fern Price, delegate to Conference, gave a splendid report. Arrangements are being made for our district meeting which will be held here in August. Sister Edith Burroughs and Bro. Cecil Reed have been chosen as delegates to this meeting. Our church has decided to purchase new Brethren Hymnals.—Mrs. Emma Foust, Plymouth, Ind., June 23.

Rock Run.—In April our Men's and Women's Work met together at the parsonage. The men tore down the old sheds at the church and assisted in cleaning up the parsonage orchard. The women sewed for Bethany hospital. Men's Work continued the parsonage project this spring very enthusiastically. Our communion was held June 2, with nearly all members present. Bro. Rarick of Syracuse conducted this service. The next day the women gave the church the annual spring cleaning. The mother and daughter banquet was held May 24. Sister Anna Warstler, missionary to India, spoke on Feathered Nests of India. Pastor J. S. Zigler and wife and Victor Stine attended the Annual Conference. During their absence a group from Chicago and Bethany gave a very inspiring service of worship on Sunday morning. Nine of our members attended the state Sunday-school convention at Winona Lake, June 14-16. We will have our Sunday-school picnic on July 4. During July and August each group in the church will lead in a Sunday evening joint service. The B. Y. P. D. group will have charge the first Sunday in July. They have asked Howard Burnett from Anderson to speak on peace. Our active B. Y. P. D. has been studying What Shall We Do About War? and they will have a debate on June 27.—Mrs. Paul Phillips, Goshen, Ind., June 21.

Spring Creek.—Many special days and programs have made the past quarter more interesting. In March Brethren Wagner and Consign, student ministers from North Manchester, were guest speakers. Sister Lawrence Shultz presented a dramatic reading, The Sign of the Cross, as a Good Friday service. The young people directed a beautiful sunrise service on Easter, followed by a breakfast at the pastor's home. They also had charge of the Mother's Day program. The two weeks' evangelistic meetings, led by Bro. Ray Zook, were most uplifting and filled with the Holy Spirit. Two young women were baptized. The love feast was conducted by Bro. Edw. Kintner. The children, assisted by a number of young people gave an impressive worship service the morning of June 12. A number from our Sunday school were privileged to attend the state Sunday-school conference at Winona Lake. Our church delegate to Lawrence Conference gave a splendid report of this meeting. Several young people attended music camp and two are planning to attend training school at Camp Mack. The peace committee arranged a very worth-while program June 19. A number of young men gave short talks. The women are planning a service in honor of fathers on June 26. Church letters of the Roy Montel family have been received and letters have been granted to several families. At a recent council Sister Agnes Warner was elected as clerk, with Bro. Moyne Landis re-elected as pastor for his twenty-first year at Spring Creek.—Mrs. Warren Slater, South Whitley, Ind., June 16.

MARYLAND

Grossnickel.—Our church was much strengthened by the two weeks' revival meeting April 24 to May 7, by Bro. C. F. Holsopple. Thirty-seven accepted Christ for which we are very thankful. A number of our neighboring congregations worshiped with us. On July 3 Bro. Clarence F. Holsopple will begin his pastoral work in our church. He was sent as delegate to Annual Meeting. Roy W. Grossnickel, Elroy Leatherman, Charles Harshman and Dorsey Blickenstaff were delegates to district meeting. On April 17 the young people presented a play, Out of the Darkness. Our love feast was held May 28. On June 5 a very inspiring missionary play was presented by the young people, entitled In Perfect Peace. We feel our church is still progressing in the Lord's work.—Mae S. Grossnickel, Myersville, Md., June 20.

Long Green Valley.—We held our love feast with the usual good attendance on June 4. Eld. S. K. Utz of Piney Creek church officiated. Ministers present who assisted in the services were the incoming summer pastor, Bro. Paul Baugher, of Elizabethtown, Pa., Elders J. M. Prigel and William E. Roop. A liberal offering was lifted at the Sunday morning service to be sent by our delegate to the Annual Meeting Offering.—Mrs. John C. Breidenbaugh, Long Green, Md., June 17.

MICHIGAN

Woodland.—The annual fellowship supper was held Feb. 23 by the Men's Movement, the men preparing and serving the meal. Some members of this group also helped to serve the meal at the mother and daughter banquet on May 5. Both of these meetings were well attended and fine programs were rendered. Mrs. Wotring of Nashville was guest speaker for the ladies. A goodly number assembled for the love feast May 7. The visiting ministers were: Brethren Daniel Brumbaugh and R. J. McRoberts, the latter officiating. Council was held May 25. Sisters Martha Farrel and Grace Messner were chosen delegates to district meeting. A special service was held May 29 to honor the twenty-fifth wedding anniversary of our pastor and wife, Brother and Sister H. V. Townsend. Bro. Fay C. Wing, Church of Christ minister, gave the address. There were also special songs. Dinner was served at the church. A silver offering was presented to the pastor. In accordance with the request of Bro. Townsend the church has arranged for the services of a summer pastor, Bro. Raymon E. Eller, of Virginia. Brother and Sister Eller will begin work here June 12.—Grace E. Messner, Woodland, Mich., June 10.

NEBRASKA

Omaha.—At Easter time eight were received into the church, five by baptism and three by letter. Everyone gave willingly through the self-denial plan. The offering amounted to $40.06 for home and foreign missions. In the evening the choir gave a cantata. The Sunday school is growing, the average attendance being 121 for March, April and May. On April 3 the Sunday-school orchestra gave a musical program. The McPherson a cappella choir was here on April 24 and gave a concert. A basket dinner was served at noon and at that time we enjoyed their informal songs and a social time. Our pastor, Bro. Hatton, gave a series of sermons on Sunday evenings during March. At the council on June 7 Sister Mary Polk Ellenberger was licensed to the ministry. Plans are being made to celebrate the thirtieth anniversary of the beginning of the work of the Church of the Brethren in Omaha, and the tenth anniversary of the building of the church at Fifty-first and Lake streets on Sept. 18. We will have an all-day meeting and a guest speaker. A number of our members attended Annual Conference. Sister Hatton was our delegate. Under the leadership of Brother and Sister Hatton all activities are steadily growing.—Agnes Fahrney, Omaha, Nebr., June 21.

OHIO

County Line.—We have just finished having our two weeks of revival, with Bro. Dolar Ritchie of Lawrenceville, Ill., as evangelist. The meetings were largely attended. June 5 the church was filled to overflowing. Last Sunday following church services five were baptized. This was postponed to a week after our meeting closed because of the creek being so high from recent rains. We continue to pray for Sister Ritchie who has been so ill.—Mrs. Alice Staley, Ada, Ohio, June 21.

Painter Creek.—June 3 we held our business meeting. Elders G. O. Stutsman and Ray Shank were with us. Pastor Roy Honeyman was chosen to represent us at Lawrence Conference. Our love feast will be held Oct. 2 at 7 P. M. Because of the advancing years of some of our deacons a request came from this group for some new deacons to be added. Four were selected. They were: Herman Neff, Millard Snider, Virgil Royer and Raymond Eberwein and their wives. An impressive installation service was held on Sunday morning. On June 2, 185 mothers and daughters assembled in our church where a fellowship supper was enjoyed and a very helpful and interesting program was given. Sister Grover Wine of Covington was our guest speaker. She gave a splendid talk. June 12 we had an illustrated temperance lecture, Under Two Flags, given by Mr. Dowdell and Rev. Robinson of the Clean Life League of America.—Mrs. Levi Minnich, Greenville, Ohio, June 13.

West Milton.—The Ladies' Aid has all-day meetings each Wednesday. Previous to Easter they held a market and bazaar and cleared $55. In the absence of our pastor, H. E. Helstern, on April 24, Bro. Galen Royer of Dayton filled the pulpit here. He gave a very inspirational message. Members of our congregation were guests at a wedding on May 1, which was solemnized in the auditorium following the morning worship service. Miss Martha Shellabarger became the bride of Mark Klepinger in a ceremony performed by C. F. McKee of Ft. McKinley. On May 1 the young people of Pitsburg Church of the Brethren gave a very nice program here, which was much appreciated. One Sunday morning Brethren Couser and Weimer of the East Dayton church favored us with two musical numbers. On May 25 our church had a mother and daughter banquet, with a very nice program. Rev. Luella Elliott, pastor of Center Friends church was the guest speaker. We met in council on June 1.—Mrs. Irvin Furlong, West Milton, Ohio, June 16.

White Cottage.—We met in council April 18 and elected officers. Not much change was made in the official body. One letter was granted. Bro. L. E. Spring, our faithful superintendent for thirteen years, was re-elected. Our enrollment was forty-five when he first took office and at present it is 120. We have not only increased in number but in spirit and interest. He has been giving a continued Bible story for the past several months, beginning at the creation and giving a portion each Sunday. This has greatly increased attention and prompt attendance. Every effort is being made to liquidate the debt on our church building. Each organization has pledged to raise a certain amount. The trustees have built storm protections over each entrance and placed a railing at the front steps. Bro. A. H. Miller of New Philadelphia was with us at our council and installed Bro. Paul Shrider into the ministry. Bro. Shrider has been working his way through Manchester College while making further preparation for his life's work. We succeeeded in getting a Messenger club again this year. Our B. Y. P. D. has been having some very interesting meetings, with an average attendance of fifteen. Our Women's Work has been making bandages for the hospital at Lassa, Nigeria, Africa. We have sent one box and another is almost ready. We have also sent a number of pillow cases for use there. We have been making sheets and doing other embroidery work, and making sunbonnets to earn money. The Golden Rule class of older women has been studying various subjects of church work at their monthly meetings. Sister Sara Myers, missionary to China, spoke to the class on June 2 about the women of China. Sister Evelyn Horn, missionary to Africa, was also with the class that day and told of the women in Africa. Sister Myers is a sister to our pastor, Bro. J. D. Zigler. One brother recently accepted Christ and awaits baptism. At present he is critically ill. He called for the anointing. Bro. Zigler has been giving us wonderful sermons.—Mrs. J. F. Shrider, S. Zanesville, Ohio, June 14.

OREGON

Grants Pass.—The Loyal Temperance Legion juniors gave a temperance program on March 20. There was a union meeting of all three groups, including adult C. W., B. Y. P. D. and juniors. On Easter Sunday our city held a sunrise service, with most of the churches participating. The ministerial association of Grants Pass decided on a hilltop for this meeting. Two of our Sunday-school girls received an award of $5 for naming the site Cathedral Hill. The church observed Easter with a good program in the morning and some of the young people presented the Challenge of the Cross in the evening. We had a good attendance of 101 in the morning. Three of our Sunday-school scholars were received into the church by baptism since the last report. May 24 two letters were received and our love feast was held on that evening, with about fifty-five communing. An offering was taken for Christian education. On May 15 our Sunday-school convention was held at Ashland, with a good attendance. The council was held on June 10. Bro. Shade and Sister Jennie Drake were elected as delegates for district meeting, with Techla Olsen and Annie Harlacher as alternates. Bro. R. C. Flory was elected as general park manager of Myrtle Wood Camp, and the Grants Pass church is to have charge of the kitchen and dining room at our summer assembly and district meeting which will convene at Myrtle Wood Camp, July 26-31. Our Conference offering was $43.—Alta P. Morton, Grants Pass, Ore., June 14.

PENNSYLVANIA

Bermudian.—Love feast was held May 22, with Bro. Clarence Sollenberger from Carlisle preaching the preparatory sermon in the morning. Bro. J. J. Bowser from York preached for us in the afternoon. Both sermons were very helpful. Bro. J. E. Trimmer was one of the visiting brethren. Our young people have organized a B. Y. P. D. Although a small congregation we have a nice crowd of active young workers. A number of our members conducted a service at the Honsdale Old Folks' Home several weeks ago. There was a sermon and special singing by a ladies' quartet. Several of our people attended the Sower Bicentennial held at the Germantown church in Philadelphia. There was a fine spirit among all present. It was very interesting to hear the singing in German, also the Lord's Prayer led by Bro. G. N. Falkenstein from Harrisburg. June 5 Bro. H. M. Stover from Waynesboro gave us an interesting address on home missions. A Children's Day program was rendered on June 12. Bro. Donner from the Pigeon Hills congregation gave a fine talk.—Mrs. John Henry, Dover, Pa., June 18.

Hooversville.—Sister Grace Clapper, missionary from China, was with us Sunday morning, May 1, and gave an inspiring message. On Mother's Day the young people had charge of the Sunday school. Each mother was presented with a carnation. Mrs. Amy Beam was the oldest mother present. She is a sister of Bro. J. M. Blough, missionary to India. June 19 the fathers had charge of the morning service. The pastor, Bro. Rummel, gave a short address to the fathers, and each father was presented with a rosebud. On Sunday recently the assistant officers and teachers had charge of the Sunday school. Our Aid Society has done a lot of quilting through the winter. Since our last report two were added to the church.—Blanche M. Hershberger, Hooversville, Pa., June 20.

Lewistown.—In March we conducted an evangelistic campaign, with Bro. Andrew Dixon of Hagerstown, Md., as the evangelist. The meetings drew large crowds and the work of Bro. Dixon was much appreciated. His sermons were interesting and instructive. There were twenty-three decisions during the two weeks, and seven more during the weeks immediately following the campaign. Of this number twenty-seven have been baptized. Just before the revival three persons were baptized, making a total of thirty baptisms since our last report. In May the Women's Work group sponsored a mother and daughter program which was very good. Mrs. Heisey is the director of Women's Work. Our Sunday school has been doing good work during the year, under the leadership of Bro. Earl W. Strauser. The women's missionary society has been giving helpful programs. Mrs. Grover Blair is the president of this society. The Brotherhood of which Bro. Richard Singleton is president gave several programs during the year. At these occasions outside speakers were featured. Bro. C. C. Ellis spoke to us at one meeting. The Brotherhood meets monthly. At present we are conducting a two weeks' summer Bible school. The school includes primary, junior and intermediate departments. Mrs. H. B. Heisey is superintendent, with Ida Fisher as assistant. Attendance at preaching services has been good. Pastor H. B. Heisey makes the Sunday evening messages evangelistic. During July and August our church will unite with other churches in holding union evening services out of doors.—Ada White, Lewistown, Pa., June 21.

Ligonier.—Eld. J. M. Geary and wife of Davidsville, Pa., conducted a two weeks' series of meetings for us. Eld. M. J. Brougher and wife of Greensburg were with us for the first evening. Each evening Sister Geary taught the children a song and told them a story. She also assisted at the piano. Delegations attended from Davidsville, Johnstown, Somerset, County Line and Wooddale. One evening the local firemen came in a body. Interest was good. On June 5 seventy surrounded the Lord's table. Brother and Sister Geary were taken care of in a novel way by one of the brethren who has several furnished summer cottages. He donated one of them for their use. The Loyal Sons class paid for their breakfasts and most of the other meals were taken with the members of the church. As a result of these meetings seven of our Sunday-school pupils were received into the church. Bro. Herman Wolford who has been quite ill for some time called for the

anointing, which was conducted by Elders Geary and Brougher. After several days Bro. Wolford was able to attend the meetings.—Mrs. W. E. Wolford, Ligonier, Pa., June 17.

Ridge.—This church has recently passed through a two weeks' revival meeting which proved very helpful and inspiring. Our evangelist, Bro. Robert Cochlin of Mechanicsburg, Pa., brought us sixteen stirring gospel messages. Seven were baptized at the close of the meeting and we believe that several more will accept Christ soon. Early in April, our pastor, Bro. Alden Mitchell, tendered his resignation, as he wishes to take a course at Bethany Biblical Seminary. We will miss him but realize that he is trying to fit himself to serve better. Our Conference Missionary Offering amounted to $30. Children's Day will be observed on June 19.—Mrs. John Booz, Shippensburg, Pa., June 15.

Welsh Run.—On May 15 Bro. M. C. Valentine of Price congregation began our series of meetings. He preached fifteen sermons, and delivered the gospel to us in its purity and simplicity. The attendance was good all through the meetings. As a result six were baptized. Eld. D. M. Zuck and wife were not able to be with us during the meetings and have not been with us since because of failing health. We deeply regret not having them with us. Our love feast was held on May 28, with a large attendance. Visiting brethren were Simon Bucher, S. M. Lehigh, Amos Kuhns who officiated, Paul Miller, Albert Niswander and Edgar Landis. About 230 communed. On Sunday morning we had with us Brethren Simon Bucher, Amos Kuhns, S. M. Lehigh and J. M. Danner, each taking turns delivering the message to a large crowd.—John D. Martin, Mercersburg, Pa., June 20.

West Conestoga.—April 10 Bro. David Snader gave us an interesting missionary sermon. We rendered an Easter program at Middle Creek. Beginning April 17 we enjoyed two weeks of spiritual evangelistic services at the Lane house, with Bro. Aaron Heisey of Midway as evangelist. Five were baptized. May 8 Bro. Graybill Hershey preached at our evening service. Bro. Harvey Eberly preached an examination sermon May 22 preceding our love feast. We held our love feast May 25, 26. Visiting brethren were: John Brubaker, Harvey Eberly, James Moore, Henry King, Samuel Hess, A. A. Price, Jesse Whitacre, Phares Forney, Milton Forney, Noah Martin and Aaron Heisey who officiated. Our Annual Conference Offering amounted to $121. Our young people rendered a program at Ephrata. Bro. Ed Wenger preached at Middle Creek June 5.—Amanda Weaver, Lititz, Pa., June 11.

Yellow Creek.—We met in council at the Bethel house June 11. July 11 Bro. Lawrence Bianchi of Park Hill, Pa., will begin a series of meetings at the Yellow Creek house. We decided to hold our harvest meetings Sept. 18 and 25. June 19 we closed a two weeks' revival meeting at the Bethel house, with six being baptized and two reclaimed. Bro. Joseph H. Clapper was evangelist. Our love feast was held June 19, with 200 surrounding the tables. May 15 Bro. Ernest Miller of Altoona showed stereopticon pictures of the Holy Land. The Live Wire class of young people decided to sponsor Sunday evening services at Yellow Creek church. Sisters Vera Cessna and Elizabeth Steele, and Bro. Kenneth Eichelberger were delegates to the county Sunday-school convention at New Enterprise.—Mrs. Bertha Snyder, Hopewell, Pa., June 18.

VIRGINIA

Antioch.—Our church has been enjoying many spiritual and interesting events during the winter and summer months. The yearly pledges were made by the members on March 6 in connection with a sermon by Bro. S. H. Flora on Money and the Life Worth Living. Our spring communion was held on Saturday night before Easter, and on Easter morning the volunteer band from Bridgewater College presented their inspiring program to our congregation. We are always happy to welcome returned missionaries to our church. Sister Elsie Shickel, missionary to India, gave us an interesting talk. Bro. C. H. Hinegardner of Baltimore, Md., will conduct our revival this summer in our home church. Some of the pastors are also planning revivals for the mission points. At our last council Z. E. Mitchell, Jonas Flora, C. A. Flora and W. W. Naff were elected as delegates to the district meeting, which is to be held at the Bethlehem church, Aug. 9-11. The different organizations and classes have been cooperating for the improvement of our church inside and the beautification of the grounds. As a summer project the B. Y. P. D. sponsored and held a training school, led by Mrs. Wilsie E. Flora.—Mrs. Eunice N. Myers, Boone Mill, Va., June 22.

Brick.—March 12 Bro. M. E. Clingenpool spoke to us on Jesus Meeting His Opponents. On April 10 the juniors took charge of the worship service. The Bridgewater student volunteer band gave us a program on Easter Sunday. They presented the meaning of Easter in song and story. The B. Y. P. D. is meeting monthly, discussing the problems centering around the Home Builders of Tomorrow. On May 8 the B. Y. P. D. sponsored the worship service. Bro. G. W. Bowman, Jr., spoke on Mother, Home and Heaven. On May 15 we met in council, and five letters of membership were granted. Delegates to district meeting are Brethren Galen Peters, H. B. Flora and K. P. Flora. On May 22 the women's group presented a missionary pageant, Mother India. This pageant was also given at Spray and Nineveh. Our revival will begin July 24, with Bro. E. C. Woodie of Hagerstown, Md., in charge.—Annie Leffue, Boone Mill, Va., June 13.

Greenmount.—We enjoyed a very successful revival meeting, led by Bro. S. Paul Daugherty of Augusta, W. Va., as evangelist. The messages were very helpful and inspiring. Much interest was manifest, and the attendance was good. Bro. Daugherty spoke with power and brought Christ before us in such a manner that we felt we could not live successfully without him. Twenty stood for Christ. Bro. Daugherty called in 106 homes. We feel our community has been made better. The first Sunday evening he was with us he gave a talk to the young people on Developing the Fourfold Life. On the second Sunday evening he led us in a vesper service before the sermon. Bro. Arthur Wheeler will begin a revival at the Fairview church in the Greenmount congregation on July 24.—Edna M. Wampler, Harrisonburg, Va., June 13.

Harrisonburg.—The Easter offering amounted to $24.58. This shows an increase over previous years. The shrubbery which was recently planted around the church is growing nicely. We plan to have the new parsonage finished by September. It is located on West Market Street, about a half block from the church. Sister Earl M. Bowman represented us at Annual Conference. Our Conference offering was $97.19. The play, House on the Sand, was presented on the evening of Mother's Day. At the close of the morning service a bouquet of roses was given by Pastor Earl M. Bowman to the oldest mother and youngest mother, and to the mother who had the largest family present. On the following night the B. Y. P. D. entertained the mothers of the young people at the regular weekly meeting. There was a very large crowd at the hymn festival. We had a father and son banquet on May 17, with fifty-five attending. The a cappella choir of Shenandoah College, directed by Caleb Cushing, gave a fine program. Five young people completed two units in standard leadership training. On May 28 scripture was read from the Christopher Sower Bible by Prof. Sawhill of Madison College, and our pastor preached an appropriate sermon. At the evening service a pageant, Are We Keeping Faith? was presented. The Senior B. Y. P. D. and intermediate B. Y. P. D. are planning a humorous program to be given in the church basement after which will be a food fair. Six letters were received since our last report. We met in council in June. We are looking forward to the vacation Bible school which will be held in our church in July.—Mattie Miller Texiere, Harrisonburg, Va., June 16.

Oak Grove.—We met in council June 1. It was decided to send an offering to Annual Meeting. We are planning for a vacation Bible school to start July 4. It was decided to help Bro. Roscoe Reed as he lost his housefurnishings by fire. Mother's Day services were held May 9. The worship service was conducted by the young people. The theme was Golden Rule in the Home. Bro. H. C. Spangler preached the sermon. Basket lunch was served. In the afternoon hymn singing and special music by visiting choir were enjoyed. Recognition service was conducted by Bro. C. E. Eller for building Mrs. Souder's home. An address was given by Rev. U. J. Rhyne, pastor of the College Lutheran church.—Mrs. J. K. Hensley, Roanoke, Va., June 20.

Peters Creek.—We met in council June 1. The most important business of the evening was the discussion of a summer pastor. The pastoral committee was given power to act and they immediately contacted Bro. Robert Strickler of Bridgewater. He and his wife came to us June 10, and on June 12 he preached his first sermon. Sunday, June 19, we will have an installation service for the pastor and wife.—Mrs. J. S. Showalter, Roanoke, Va., June 18.

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Staunton.—Our people were much encouraged and inspired by the forceful messages of Bro. Russell West, Roanoke, Va., in a series of meetings the last of March. As a result of these meetings twenty-five were received by baptism and fifteen by letter. On May 20 the Staunton church celebrated its fortieth anniversary, with an all-day homecoming service. Bro. Minor M. Myers and wife were the principal speakers. We are happy to have secured as our summer pastor Bro. Robert Garber of Staunton, who was last year a student of theology in New York City.—Anna Flory, Staunton, Va., June 15.

WASHINGTON

Ellisforde.—We recently dedicated our church building, with Bro. Paul Longenecker, district field man, giving the address. Although we have worked for years to complete our building we tried to pay as we went and as a result we have very little indebtedness on the building. We had union Easter sunrise services with the other local churches. On Sunday before Easter the children gave their program. Immediately following the Easter Sunday morning services a beautiful wedding was performed in the church. On Easter evening the young people gave a play which was greatly appreciated. Our mother and daughter banquet was held on Thursday evening before Mother's Day. On Easter three of our Sunday-school pupils were baptized. The young people recently presented the play, What Shall It Profit? Recently with the consent of the school superintendent at Tonasket, the young people presented it before the Tonasket high school, junior high and grade students during school hours. On June 16 our fathers and sons had a banquet. On June 19 our Sunday-school convention will be held at Omak, with Ellisforde and Whitestone attending. Hazel Rothrock, one of our active members, plans to sail Aug. 12 from Seattle to China where she hopes to begin her duties as a missionary. We are glad she will be able to go to her life's calling, although we will miss her in our group. Our daily vacation Bible school will begin June 20, and will continue for two weeks. Our delegates to district meeting to be held near Spokane are Hazel Rothrock and Eld. C. Verne Stern, with Eva Robinson and Henry Colbert as alternates. To date our pastoral vacancy which will begin Sept. 1 has not been filled. The ministerial committee is busy however.—Mrs. Earl G. Longanecker, Tonasket, Wash., June 18.

Sunnyslope.—The work at this church is progressing nicely and a number of important things have been accomplished since our last report. On Easter Sunday our group enjoyed a sunrise service and breakfast together. Special Easter services were held at the church, consisting of an Easter sermon and music by our two mixed quartets. On May 6 our mother and daughter banquet was held, with about fifty present. Bro. Paul Longenecker, district secretary, was with us on May 19 and showed moving pictures of the church groups of the state. Our young people recently served a chicken supper. A large group enjoyed the meal and the young people cleared $10. On June 13 we met in council. Brethren Oliver Ulrich and Frank Holland were chosen delegates to district meeting. On June 17 the Ladies' Aid honored the fathers and sons with an ice cream social at the home of Brother and Sister Jesse Baughman. Honors for the father having the most sons present went to Bro. H. M. Law whose seven sons were all there. We are glad to have Brother and Sister Fred Cripe with us this summer after an absence of three years. Sister Cripe was general superintendent of our daily vacation Bible school which closed on June 10.—Ethel N. Deardorff, Wenatchee, Wash., June 18.

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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., July 16, 1938 | No. 29

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Judges 7: 4-7

"By the three hundred men . . . will I save you"

God's Plan

God uses human instruments to do his work in the world. But he has a way of achieving great things through men that are limited in capacity or few in numbers. He uses the weak things of this world to bring forth strength. This is not because he has any aversion to people that are well equipped with mental and physical faculties, or to large groups of people. It is, rather, because capable people and large groups are so likely to depend upon themselves and disregard the divine source of power. The man of meagre ability who draws upon divine resources offers more hope than the naturally gifted who has no faith.

Tuesday: Judges 7: 15-18

"Arise; for Jehovah hath delivered into your hand the host of Midian"

Gideon's Assurance

Gideon was not ready to lead his three hundred until he was confident in his own heart of the outcome of the effort. When once he had that assurance he inspired his men to do their part even though they were outnumbered four hundred to one.

One of the great secrets of a leader's power over others is his assurance of going in the right direction. When people see that a man knows where he is going they are ready to follow. He may be mistaken, but they are not likely to lose faith unless he weakens. It is a splendid thing to follow a leader like Gideon.

Wednesday: Judges 7: 19-23

"The sword of the Lord, and of Gideon"

The Power of a Watchword

A good watchword is a great help in an undertaking. A watchword needs to convey the idea of the project graphically, and take account of the main factors in the case.

Being engaged in a military expedition, the sword was a fitting symbol of Gideon's undertaking. And it was the sword not only of Gideon but of God. Even the enemy recognized that they were in God's territory and trembled at what God might do to them. When the watchword resounded over the valley in the dead of night, it brought courage to Gideon's band and consternation to the enemy.

What is a fitting watchword for the people of God today? Shall we not replace the sword by a symbol of the truth and love of God?

Where Lies the Power?

In a midwestern city there are three theaters that are said to have a weekly attendance of many thousands. I don't know how many in that city attend church each Sunday, but I am sure that it is a comparatively small percentage. Where lies the power in that community, in its theaters or its churches? It should be said that a serious problem of moral delinquency among the children of the city has recently come to light.

In the Roman Empire the gladiatorial combats drew the crowds, and Christians were sometimes fed to the lions. But a spirit went forth from the little bands of Christians that slowly but certainly permeated the Empire and changed its life. There came a time when the amphitheaters were closed and the church thrived.

I am not prepared to say whether the churches or the theaters are the stronger force in the modern community. But I am confident that numbers do not tell the story. The answer lies in the spirit and program of the churches. If the dynamic of the Holy Spirit moves within the churches, nothing can withstand their influence. If the power of faith is in the hearts of Christian believers, the church rather than the theater will be the institution of the future. This is said in spite of the effectiveness of the visual approach and the money behind the theater. There is power in a righteous cause championed by devoted people.

"A Gideon with half a dozen followers might save many a church"—and community.

Judges 6: 11-16; Psa. 33: 6-11; Acts 4: 32, 33; Gal. 2: 20; 1 Cor. 2: 1-5.

Thursday: Amos 2: 9-15

"But ye . . . commanded the prophets, saying, Prophesy not"

Disobedience and Weakness

Israel had a history. Behind the nation of Amos' day there was a long series of events that they could not but feel were providential. They had been preserved, and had come into possession of a land held by formidable peoples. But it was the prophet's mission to tell them that none of these things would count for anything if they continued to dishonor God and his messengers as they were doing. God would bring pressure upon them as he had upon their enemies. No strength should be found in their hand to resist.

The judgment of righteousness hangs over every nation of every age.

Friday: Joshua 1: 5-9

"This book of the law shall not depart out of thy mouth . . . then thou shalt have good success"

Obedience and Strength

We like to dwell upon the story of Joshua. The presence of God was such a reality in his life. It seems that if only we could have this power in our lives, we could do exploits too.

But it is needful that we remind ourselves of the conditions upon which his strength rested. Recall the faith he had when he and Caleb brought back the report of the land and the courage he had to stand against the majority. And note that God's promises to him rested upon obedience to God's law and conformity to it in all that he did.

Saturday: Ex. 17: 8-13

"I will stand on the top of the hill with the rod of God in my hand"

Lifting Hands Heavenward

To the people involved in the battle with the Amalekites, the lifting up of Moses' hands may have meant several things, but perhaps only two need concern us here. These are the facts that they looked to God for the victory and found that recognizing him made a difference.

Lifting the hands heavenward does make a difference—provided of course that the heart is also turned toward God. Our struggles have little meaning and less success unless they are in line with his will and have the benediction of his favor. A lifting up of the hands toward heaven would give new power today.

Sunday: Psa. 98: 1-6

"His right hand, and his holy arm, hath wrought salvation"

Praise to God for Victories

For people who believe in peace and love, it is a difficult question just how much God has to do with wars and military victories. Many good people have fought and killed their fellows in the conviction that they were doing God's will, and that God was fighting on their side. The Old Testament is full of examples of this, and gives its approval. Certainly folks who believe that way ought to give God the praise for their victories, as did the writer of Psa. 98.

Each of us owes praise to God in terms of the kind of salvation God has wrought for him. We do well to cultivate appreciation for the finer elements of spiritual regeneration. The goodness of God challenges growth in appreciation.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., July 16, 1938 No. 29

EDITORIAL

Should Christianity Make a Difference?

It was in a motley crowd in India. Four young men were asked to stand. Those singled out were of Bhil extraction—which means they came of the poorest of the poor in that great land where distress is so common. But the four young men were Christians. And should Christianity make a difference?

One writing of what happened when the young men stood, says that the contrast with the heathen young men was so evident and striking that some of the women covered their faces in shame and disgust. Like the four Hebrew children, these four Christian boys were fairer in every respect than were their heathen brothers. The latter were steeped in tobacco, liquor and pagan customs.

Finally, one woman said: "Behold the difference! Just let the boys and girls attend the Dhanabhai school, and every last one of them improve, get rid of these worldly customs and become literate." Yes, Christianity makes a difference in India—and in America as well. H. A B.

The War in Spain

Most of us have the conviction that war is a bad and bloody business, but now comes a report from a military man and staff correspondent to the effect that the Spanish people are really having a most delightful time fighting a humane war.

We understand that "the rank and file on both sides haven't any idea what the war is all about." But the Spanish people crave excitement, and with the soldiers well cared for on both sides, this one observer finds that the war in Spain is "unique and individualistic" to say the least.

What really gives the lie to this idyllic picture, is the unguarded statement of the correspondent just mentioned, to the effect that the current Spanish civil war greatly resembles the American Civil War. And that was no pink tea affair. It is now generally considered to have been a bloody, exhausting and unnecessary conflict.

And so we are inclined to feel that the war in Spain is really war even though few know what it is about and some do enjoy the diversion. There are still those who have to do the starving and the dying and to such the war is far from humane. H. A. B.

World Facts Which Thwart the Church

Third Installment of the Lawrence Conference Sermon on "The Church in Our World"

Passing now to the second point of this inquiry, conditions in the world life of our day which block the progress of the church, four facts seem to me outstanding in their paralyzing power. They are: the threat of war, the curse of greed, the lure of ease, the grip of things.

1. *The threat of war.* For millions of our neighbors in other lands, war is no mere threat but a terrible reality. For all the rest of us the threat of war hangs like a pall of blackness over all our hopes and plans. Peace agencies built up so hopefully since the great World War have broken down. Treaties are torn to shreds. Dictators make mockery of leagues and pacts. And as the last straw, the entrance of our own country into the armament race deepens the sense of impending world disaster.

That another world war would mean world-wide economic chaos, general bankruptcy and the destruction of democracy, is certain. It is indeed highly probable that it would set civilization back for centuries.

What does such a situation say to the church? What should or can the church do in such a world? While waiting for the answer, take a glance at

2. *The curse of greed.* This is no invention of our day, as bear witness the thundering denunciations of an Amos or a Micah, let loose near thirty centuries ago. But the shame of our day is that their thunders sound as if meant for us. "Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Is-

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rael, that abhor justice, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity."

The charge of the underprivileged that the church is a society of the well-to-do and cares not for them, is not true but neither is it wholly false. There's too much truth in it for the comfort of a sensitive church conscience.

Extremes of want and luxury, mounting millions of unemployed, wretched share croppers of the south and miserable slum dwellers of the north—all this is not due to any single cause. A large factor is natural incapacity, the lack of initiative and resourcefulness, and no share-the-wealth movement can ever correct this. Misguided policies in civil government may be another element in the problem.

But when due allowance is made for all such things, the sobering fact remains that the chief cause of social inequalities is injustice. It is widespread willingness of men to take selfish advantage of their fellows. It is the desire to control the lives of others for one's own enrichment. It's human greed. And this is the fact that challenges the church.

3. The lure of ease. One of the marked tendencies of our time is the change from individual to collective emphasis. Everywhere we hear the call to group control. We seem to be passing from the era of rugged individualism to that of the planned society. You farmers, long accustomed to independent action, are feeling the impact of this force.

Back of this is the noble ambition to correct some of the injustices of which we have just been speaking. For the opportunity of the few strong to oppress the many weak, it would substitute the larger good of all. This at least is the ideal in the name of which the program is put forward. What could be finer or more Christian?

No attempt is made here to appraise the merit of this movement. The credit side of the account may be the larger. But it does one thing which should have our deep concern. It tends to weaken the sense of personal responsibility. It chills the fire of individual initiative on which all progress must depend. Social security has an attractive sound and the feeling is delightful, but it is not the stuff of which adventurers are made. It was not known to Abraham of Chaldea or to Abraham of Kentucky, to Christopher Columbus or to Christopher Sower, to Martin Luther or to Martin Niemöller. And the church needs nothing else today so much as men like these.

4. The grip of things. Is what you touch with your hands or taste with your tongue more real to you, and worth more, than the peace of God which passeth all understanding? Or than the joy of bringing the abundant life to others? The disturbing fact is that to most people this is unquestionably true.

The progress of invention has added so many things to our convenience and comfort that the intangibles are more and more put to it to maintain their higher place among life's assets. Surely there could be no wrong, only good, in our improved methods of travel and better housing, if we were equally eager that these things might be enjoyed by all, and *if* we did not get them at the cost of greater values. But there's the rub, and an exceedingly hard rub it is. Will you forgive me for suggesting a different line of evidence on this point from that usually submitted?

It was my uncomfortable privilege not long ago to hear an illuminating lecture by Dr. O. E. Baker, of our government agricultural staff. In it he said he never knew a mother who would exchange her baby for an automobile *after* she had the baby. What bothered me was the way he underscored the *after*. He knows many mothers, just as you do, and fathers too for that matter, who are making that exchange before they have the baby. To the same discouraging effect our own Dr. Warren D. Bowman says in his Home Builders of Tomorrow: "Luxuries that our parents were not used to but which young people today think they must have, often stand between the young couple and a child."

The meaning of this is perfectly plain. If satisfactory living standards have become so costly that we can no longer afford to grow the choicest product of the whole universe, namely, personality, then indeed is our civilization already doomed. That's how firmly we are held in the grip of things. Should you need further testimony, you might inquire how many long time champions of the simple life have fallen for the allurements of an economic system which would ask them to spend regularly and extravagantly for material things. What was it Woodrow Wilson said could not survive materially unless it is redeemed spiritually?

In the light, or darkness rather, of these four world facts which do so much to paralyze the power and influence of the church, what should the church do next?

E. F.

Instead of Thinking Stewardship

THE word has soured on some people's stomachs, assuming that they have in their spiritual organism something corresponding to the place where they digest physical nourishment. The reason is that they think of it too narrowly. They do not see what it means, how big it is, how completely it covers our whole lives.

It is in stewardship that we "get our highest experience of God" because we are accepting the fact of our utter dependence upon him. It isn't "God's law for us" so much as it is "God's life in us." It is the realization that we are his and the glad willingness to let him control us. For "when he has us, he has ours."

Let the word go and enjoy the fact. E. F.

THE GENERAL FORUM

To a Deserted Church

BY MILDRED JEFFERY

Recently we read that in one year 60,000 churches in America did not have a single convert, and 9,000 churches closed their doors.

Lonely, deserted Christ's church!
Where are the people tonight?
Why are the benches empty
With no one to guard faith's light?

Who silenced the voice of your choir?
Does the organ no longer need play?
Who fastened the doors with a padlock,
And sent all the people away?

Has some one written an edict,
Or issued a closing ban?
Were you closed by legislature,
Or shut by an act of some man?

Did the people themselves desert you?
And how was their leave-taking done?
Did they stop coming by families,
Or stay away one by one?

Lord, keep us around thy altars
In prayer, and in searching thy Word—
In willing and faithful service,
Till the sound of thy coming is heard.

Hawthorne, Calif.

Mastering Life's Disillusions

BY RUFUS D. BOWMAN

A Baccalaureate Sermon

"I HAVE learned, in whatsoever state I am, therewith to be content." These words from Paul's letter to the Philippians sound strange to be used as a text for seminary students facing life. It is natural and right to challenge students with a divine discontentment with things as they are. There is a divine discontentment and there is a divine contentment. The two must blend together for radiant and successful living.

What did Paul mean by the words of this text? In reality he said, "I have learned how to be content with the condition I am in." We are surprised to learn that Paul was in prison—not a modern up-to-date prison where the sunlight can gleam, but a deep pit close to the sewers of Rome, into which he was let down by a chain. There was no escape, no beautiful gardens of flowers, no visitors to cheer the long days, no soft pillows to rest his head. The prospects for his release were slight. The consciousness was dawning in his soul that his days were numbered. Did Paul cry out in bitterness?

Listen to his words. They came from a man bathed in the dust of stars and christened with the glory of sunshine. "Rejoice in the Lord alway: and again I say, Rejoice." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "I know how to be abased, and I know how to abound." "My God shall supply all your need." "I can do all things through Christ which strengtheneth me." "Whatsoever things are true, honest, just, pure, lovely, of good report, think on these things." "I have learned, in whatsoever state I am, therewith to be content."

The fourth chapter of Philippians is one of the golden chapters of the Bible. It shows us Paul in a dungeon bringing to his condition the best of his creative abilities, the deepest spiritual values, and the most intimate fellowship with Christ. Those dungeon walls did not prevent Paul from being his best self, and from writing one of the greatest letters of his career. "I have learned how to be contented with the condition I am in." That is a sound philosophy of life and one much needed in our day. The idea that the grass looks greener across the fence keeps many people restless. Educators tell us that education is adjustment to life. It may be adjustment, or it may be unadjustment. True education will put you out of step with all the forces that thwart and crush personality. On the other hand, genuine education will enable you to adjust to your lot in life, even if it be humble, and bring to it your best self and greatest service. After all, the only way to do big things is to do little things well. There is a divine contentment: the contentment which banishes the restless haste for bigger things and brings self-mastery in the present situation and the best of one's efforts to the task at hand; the contentment which enables you to bring to your lot in life the best of your creativity and the greatest treasures of the soul. You may feel that the corner of the world which you serve is small, but if you illuminate it by the sunshine of the soul, the multitudes will make a path to your door.

Students in school live a rather protected and sheltered life. I always tremble when I think about the disillusions that will come. Success will come as we master our disillusions. What are the disillusions which the young people leaving us this year will face?

The first disillusionment is in the realm of finances. Christian ministers and church workers are always underpaid and you will need to plan your spending budget carefully all of your life. The young minister is prone to feel that there are better financial days ahead and so he builds his hopes for the future. But suppose the better financial days do not come, and they do not for many ministers. The answer is: master the financial problem the first year you are out, live within your income, and discover the enriching values in simple spiritual living.

The second disillusionment comes when you realize how slowly progress is made and how meager are the visible results of it. We are often impatient for visible results of our work. As ministers we sweat blood over our sermons but often do not see anything happening. In my ministry I was quite uncomfortable over this feeling until I came to see that there are times of cultivation and times of harvest. Sometimes the harvest is postponed and again it may come in a hurry and we are almost overcome with joy. The Christian worker will be helped by getting a new idea of success. Success is doing your level best with the help of God. When the visible results are small and the harvest is postponed, if the Christian worker is doing his best, he can still rejoice in the faith that truth will bring forth its harvest some day, somewhere. Our compensation ought to be the satisfaction of work well done. "I have learned in whatsoever state I am, therewith to be content."

The third disillusionment comes when you realize how human Christian people are. Churches have their problems. I haven't seen one without them. Churches have problems because they are made up of people. Disillusionment comes when we realize that not all church members are Christian in all areas of experience. There are saintly church members whose lives glow with a divine compassion. There are genuine church members who will sacrifice all for the kingdom. But there are also touchy church members, jealous of their prestige, unreasonable in their attitudes, and ready to criticize. As Christian workers, you will get criticism. It is bound to come. Some of it will be just, some of it unjust. Your character will be tested by whether or not you can bear criticism with the winsomeness of silence. Keep your honor bright in your own eyes. Be loyal to the royal within yourself. You have got to live with yourself. If the attitudes of your soul are right and if you are right with God, there will be peace in your heart regardless of consequences.

I have been disillusioned regarding how human people are, but I have had another revealing which is more glorious. Suffering love breaks down the resistance of enemies. The attitudes of people do change. There are sparks of goodness to discover in each soul. The more you understand people the better you love them. The weakest of God's children can be redeemed by the power of Christ. I have seen them change: change their hearts, their speech, their habits. This gives hope. We must love people. We must place faith in human life. When we place faith in people, we get a higher type of conduct. Teach a man that he is something and he will be something.

The fourth disillusionment comes when you realize how lonely is leadership. A leader is always lonely. He is ahead of the crowd. He dips into the future and sees what others do not see. He is often impatient for the crowd to catch up. That impatience may be his undoing. People must be led gradually, and you can only lead them as you earn their confidence. The consolation of the lonely leader is that his dreams are in line with the ultimate purpose of the universe and in the perspective of human progress. God views centuries, not years. "I have learned in whatsoever state I am, therewith to be content."

The fifth disillusionment comes when you realize how cruel the world is. The world is more cruel than you think it is. When young people leave the shelter of home and school and see the ugly forces working to crush human life, the tendency is to give up and say, "There is no use." I challenge you to a new optimism and to a new faith in the Christ of the triumphant kingdom. The future is dimmed with dark clouds. The suffering of Christians even now in our world is written in letters of blood. Missionaries are experiencing again the days of the martyrs. Dictators are getting a strangle hold upon nations and freedom of conscience is decreasing. "This is a bad time for Christianity," I hear you say. "No! Most certainly no!" This is the kind of weather that Christianity was born in and grew to its greatest power. Regardless of what happens, God will preserve a remnant. He will work out his eternal purposes. Christianity is going through a process of purification and is getting ready for a new advance. We must ally ourselves with the eternal purposes of God, and gain a new faith in his triumphant kingdom. "I have learned in whatsoever state I am, therewith to be content."

I have outlined five disillusions which come to young people. Some suggestions regarding how to master these disillusions have already been made. I want to offer four general suggestions which I hope will be helpful in mastering life's disillusions.

First, face the hard facts of life in the spirit of heroism. This man who spoke about contentment while in a dungeon did this very thing. He accepted heroically the hard facts of life and brought to them the best of his soul. The Christian religion nowhere promises that life will be all sunshine. Jesus said to his disciples, "In this world ye have tribulation." He did not draw up about him a make-believe world. He saw the world as it was and lived his life in terms of its hard facts. The Christian needs to face life as it is with its problems, its failures, its misunderstandings, its sufferings and its joys and live triumphantly in spite of everything.

One day a schoolmaster knocked at the door of a humble home and told the mother that her boy was failing in school and upon him all attempts at education would be wasted. That mother faced the hard situation that she found and made the best of it until one day she gave to the world Thomas Edison. A mere

sapling of a boy split rails along the Sangamon. What an unlikely beginning for a future President! But he was doing more than splitting rails, he was thinking. During the long evenings by candlelight he read the Bible and Shakespeare until the soul of Lincoln outgrew the walls of the log cabin, and rode triumphantly to Washington. Until this day in the Capitol City it seems that the soul of Lincoln is brooding over the nation. "In whatever state you find yourself, bring to it the best of your soul."

The second suggestion in mastering life's disillusions is to be captured by a cause. Life is integrated around an ideal. When life is laid hold on by something greater than oneself, life becomes meaningful and trouble loses its sting. "Seek ye first the kingdom of God." Anything else has a transitory significance.

The third way to master our disillusions is to build our lives in terms of an eternal perspective. Christians must take their eyes off the dust of the earth and lift them to the eternal hills of God. We are apt to gaze at the mole hills instead of the majestic mountains. The soul of man is eternal and the Christian walks an ascending landscape. When one mountain peak is reached, there is another farther on to climb with greater riches of heart and life. We will not tremble in the present when we realize that "the house not made with hands" is eternal. Our troubles can be borne, our sufferings endured, and turned into channels for the enrichment of the spirit, when we view life from the hilltops.

The fourth suggestion in mastering life's disillusions, and this is the greatest, is to live all of life in intimate fellowship with God. Faith in God gives us interior resources of strength. Faith in God gives us the dynamic of eternal moral purposes. Faith in God inpires courage in spite of limitations. Faith in God banishes worry regarding what might happen to us and helps us to ally ourselves with the eternal resources at the heart of life. Faith in God gives wide horizons, long outlooks, steady hopes. Fellowship with God opens the heart for the impartation of God's own nature. Faith in God will overcome any disillusionment of life. With faith in God we can say with Paul, "I have learned in whatsoever state I am, therewith to be content."

Phillips Brooks was a great preacher. Large audiences came to hear him. One of the letters which he appreciated most came from a tailor. It read: "Dear Mr. Brooks, I am a tailor in a little shop near Copley Square. Whenever I can, I always go to hear you preach. I seem to forget all about you, for you make me think of God." But Phillips Brooks did not plan to be a preacher. He started out to be a teacher, failed, and was dropped from his profession. He wrote a letter to a friend in his despair and said: "I don't know what is going to become of me and I don't care much." But Phillips Brooks with the help of God mastered himself in his disillusionment. He brought to it his creative ability. He discovered the will of God. He faced the hard facts of life heroically, and began to preach so that men thought of God.

There is a divine discontentment which stirs our hearts regarding things as they are. There is also a divine contentment which accepts the hard facts of life and masters life in spite of them; a divine contentment which teaches the Christian to do his best in the present condition; a divine contentment which accepts the present as the prophet of the future; a divine contentment which holds life together because of the view from the hilltops. Class of '38, it is our prayer that this message from Paul will give you staying power. "I have learned in whatsoever state I am, therewith to be content."

Chicago, Ill.

The Value of a Soul

BY DAVID W. LEHIGH

You see him stand before you, or perhaps you pass him on the highway. He is ragged, unshaven, slouchy, sullen. Perhaps a twinge of pity grips you, perhaps a feeling of repulsion. But how often, as you see him, do you think that you are face to face with the world's most precious thing—a human soul?

What makes it so precious? As we look at the subject from the viewpoint of God, as revealed in the Scriptures, we see three high points.

First: It is God's creation, it is God's handwork. "So God created man in his own image." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." What loving touches, what tender feelings, must have gone into that task! No artist, sweeping a brush over a cathedral wall, was ever moved by such noble purpose. God was creating for eternity. How must he have felt when his work was marred by the tempter! In the Convent of Santa Maria della Grazia in Milan is the original painting of the Last Supper, by Leonardo da Vinci. It is said that the room in which it was painted was used by Napoleon's soldiers as a stable, and thus the picture ruined. How would the artist have felt, could he have known of the desecration of the object of years of labor! How must God feel when his work of the ages is neglected, smeared with worldliness and sin, crushed, allowed to die?

Second: It is the repository of a divine spirit, a part of God. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccles. 12: 7). The human soul is the right-

ful home of that spirit; it came from God pure and sinless. Yet the unregenerated heart can not contain that spirit; but, unless it yields to the love and calling of God, it must be choked out. Think of it, a spirit come from God crowded out of its own dwelling! Even in the most hardened sinner there are spots that may still be touched, mute evidence of the presence of that spirit still claiming kinship with the divine.

Third: It is the purchasing object of the blood of Jesus. Having paid such a price, is it any wonder that the great passion of his life was to seek and save lost souls? Too often we spend our energy and time in building barriers of culture, refinement and luxury, to shut out the very souls that Jesus died to save. If we could only see the preciousness of every soul that is passing down life's highway, we would, as he did, leave everything else to carry the gospel to lost souls.

Hanover, Pa.

Weekday Church Schools in Virginia

BY MINOR C. MILLER

3. Some Results

1. *Reaches the Masses.* DURING the school session of 1937-1938, the Virginia teachers conducted classes in 473 schoolrooms, with a total enrollment of 14,004 pupils. This was 92 per cent of all of the available children. In 61 classes, 100 per cent were enrolled; in 39 classes, 99 per cent were enrolled; and in 257 classes, from 93 to 98 per cent were enrolled.

Of the 14,004 pupils who were enrolled in the classes in religious education, approximately 6,000 were not attending Sunday school. In one county the opportunity to enroll for Bible study was offered to 1,038 children. Of this number, 1,033 children took advantage of the opportunity. It was found that 62 per cent, or 640 of these children, were not attending Sunday school. Who has observed a more effective method of planting the truth of God's Word in the minds of children? This movement does reach the masses!

2. *Results in Character.* The character aim is central in the work of weekday religious education. More than anything else, the teacher strives to help the pupil to gain a clearer understanding of relation to God and to recognize fundamental principles of conduct, in all human relationships. Those who sponsor this movement assume that a vital faith in a personal God does make a difference in one's outlook upon life and in his behavior patterns. Plain common sense leads most observers to the conclusion that these individuals who have had superior opportunities to develop religious faith and who have been active in church work, have, at the same time, had some superior ability to keep out of jail. The weekday church school is a superior type of school in the field of religious and moral education. If it does not offer beneficial results for character, it will be even more difficult to justify the work of the Sunday school, for the Sunday school, as a rule, is not a superior type of school. Indeed, of the weekday church school is not an asset for character development, we must conclude that there is no longer any merit in the educational method and surrender all of our religious and moral ideals to the chance environment of the home, school or community.

There are those who continually ask about the scientific evidence of the value of the weekday church school! It would be almost as reasonable to ask for scientific proof of the value of religion. The nature of the situation in either case is such that the validity of religious values does not depend upon scientific evidence or proof. Teachers and parents do give favorable testimony concerning growth in character, as a direct result of weekday religious education. When conduct problems arise in school or home, the children frequently refer to the discussion in the Bible classes and they often suggest trying out these ideas as the best way to meet a given situation. In all those situations where the character aim is prominent in procedure and where the work of religious education is correlated closely with the work of the public school, there is abundant evidence of beneficial results for character.

3. *Change in Attitude Toward Religion.* Teachers report that when beginning this work, some children are scornful and many are indifferent. They will not use a Bible or take part in discussion. During the weeks and months the attitude of many change to that of interest and joyful particpation. The children read their Bibles and bring them from home and many get new ones. One teacher reports that during one school session, fourteen per cent of her pupils got new Bibles and many had never owned a Bible before.

4. *Increased Interest in Sunday School and Church.* Many children are brought to the Sunday school and to the church through the efforts of the teachers in the weekday church schools. These teachers are striving constantly to "sell" the church to the children in the weekday school. During one school session a teacher reports that she had a gain of 16 per cent in the number of children who were attending Sunday school. This is typical of results in other situations. The teachers of religion are working and checking constantly during the school year in an effort to bring their pupils under the direct influence of other phases of church activity.

5. *Growth in Biblical Knowledge.* The growth in Biblical knowledge has been measured successfully by objective tests. One group gained 23 per cent in their knowledge of early Old Testament characters and history. All observers agree that children show marked gain in the ability to use and understand the Bible. A

college dean, who is also a Sunday-school teacher, reports that pupils from the weekday church school showed "a much more adequate knowledge of the Bible." In one situation where objective tests were used, the children gained 23 per cent in their knowledge of Bible history and characters.

6. *Religion and Everyday Life.* Weekday religious education helps the children to think of religion as a part of everyday living, and not as something which is intended only for Sunday. It helps them to see the religious implications of their public school studies. Public school principals and teachers frequently speak of the change in general attitudes of the pupils and not infrequently, they speak of the values of this work which extends to the regular teachers in the school and through them to all of the pupils. The presence of a trained and consecrated teacher of religion in the public school exerts a helpful and uplifting influence throughout the whole school in much the same way as churches exert a good influence in the community.

7. *Develops Worship Techniques.* Children who have three or four years of training in weekday church schools show much more ability to help plan and lead in worship services than those who have not had such advantage. They learn many worth-while hymns and the satisfaction which comes from a clearer understanding of hymns, selected passages of Scripture, and religious poetry and pictures carries over to the daily class devotions. The children show marked improvement in their ability to make meaningful prayers and, best of all, they enjoy this work and it serves to enrich life. Will any of these values carry over to adult life? It seems reasonable to believe that they will.

8. *Extends to Homes.* There are instances where entire families have been led to become regular attendants at Sunday school and church as a direct result of the weekday church school. Many homes have used the suggestions in the children's notebooks as aids to family worship. In other instances, this work has helped to direct the attention of parents to their great responsibility for the religious training of the children. One college professor reported his surprise and satisfaction at the masterful interpretation which his son had made to him of Leonardo da Vinci's, *The Last Supper.* Good results do reach the home!

Looking to the Future

These weekday church schools have the approval of parents, church leaders and public school authorities. Many parents who do not attend church are, nevertheless, glad to have their children enroll for systematic moral and religious instruction. Public school principals and teachers agree that the teaching of religion and the association of these splendid teachers of religion with other teachers and pupils has a distinct benefit in the school. Progressive church leaders see in this movement a way for the church to reach and teach almost the total youth population of the community. Indeed, this goal has already been attained in several communities and many thoughtful people are beginning to vision the possibility of the church reaching and teaching ninety or ninety-five per cent of the children of a county or city. Many people believe that this would establish the basis for developing a new type of church life in America.

Do the weekday church schools serve as an agency to improve behavior and conduct? Well, this is the goal and all teachers give major attention to this high purpose. Public schoolteachers, ministers, and church school teachers and parents feel assured that attitudes and conduct are being changed and improved. All agree that this represents the best type of teaching the church has ever undertaken in these communities, and those who have largest faith in the educative process, have largest faith in the results of the weekday church schools. These schools are reaching the people in the respective communities and the quality of work is fully equal to that prevailing in the best public schools.

Study commissions are now at work in many counties and cities of the state and the outlook for the development of this movement is most encouraging. The results attained only serve to illustrate what may be done in any county or city in the state or nation. There is little doubt that the average citizen regrets exceedingly that his children receive so little moral and religious instruction. Educators, statesmen, parents, and children are looking to the church for a practical plan of religious instruction. The weekday church schools point the way and results already attained give hope that all children may yet have opportunity to receive their rightful religious inheritance.

Bridgewater, Va.

Answering One of Life's Greatest Questions

BY JOHN C. MIDDLEKAUFF

Life for most people, and for young people especially, consists in finding the right answers to the great questions which constantly confront men and women. These questions are innumerable, but head and shoulder above them all stand these three:

(1) Whom shall I serve? Self? Others? God? In connection with this question, this one invariably arises—What think ye of Christ? Our pastors, Sunday-school teachers and parents are very helpful when this question arises.

(2) What shall I do with my life? How shall I use my talents? When this question vexes, there is help to be gotten from vocational guidance experts in our high schools and colleges, but these helpers are not always satisfactory because they fail to help the questioner discover the will of God.

(3) Whom shall I marry? Whom shall I choose to help me build my home? On this great question, most young people have little, if any, real help; and they set sail on the sea of life without chart, compass or pilot. Is it much wonder that so many marriages are wrecked on the rocks of the divorce courts?

The importance of selecting the right mate can not be overemphasized. One of the greatest ethical truths of marriage is its dependence for its moral value and spiritual blessings on intelligent personal choice. What shall be the basis for selecting one's life mate? Beauty of face and form? Education? Personality? Social background? Wealth? Accomplishments? Oneness in faith, ideals? "Marriage is a union for the highest ends of being, and therefore requires as the condition of its beatitude of the Spirit, not merely impulses of admiration and attraction of fancy, but deeper intellectual sympathies, and moral fitness. Both husband and wife, in the true realization of married felicity, are neither of them means merely of life and happiness to the other, but each exists as a moral end for the other; it is, consequently, a first condition for the attainment of this ideal of marriage that both husband and wife should be capable of cherishing with sincere and thorough sympathy kindred feelings, views, and desires concerning the chief aims of human life and the objects for which they themselves should live and strive together with one mind and heart. Hence the highest unity of married life is to be found in oneness of the ideal of life."[1]

Married life reaches its supreme perfection when Christian love, faith and hope become the spirit and law of a home. This is what the great apostle Paul means when he writes: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6: 14). Any inequality of aim, hope, ideal serves to make impossible the unity of married love. Two ideals of life, one high, pure, holy and noble, the other, worldly, unspiritual, unchristian can not endure in the same home. And the sad thing is, that usually the low pulls down to its level, the high and the noble. Two people bound together by the Christian ideals of life may make of marriage a communion in the Holy Spirit. To fail to understand that true marriage is based on love and that the highest unity of married life is to be found in oneness in the ideals of life is to doom to failure any marriage from the beginning. The force of love in building and holding together a successful marriage is seen in this quotation from Hart & Hart: "In the architecture of a personality love serves as the mortar to join the stones and the bricks of the structure together—or it provides the white heat which welds into unity the frameworks of the lives involved."[2] Christianity places an emphasis on the existence of genuine love, and a mutual purpose to live together permanently in the enjoyment of this love, and is the joint assumption of certain responsibilities. "A true marriage is one in which the lovers are sure that they will always remain lovers. This Christian ideal of marriage, of course, takes it for granted that both husband and wife will be active members of a Christian church, obtaining thus the constant stimulus of religious devotion to enable them worthily to face their common responsibilities."[3]

When young people begin to give serious thought to this great question of choosing a life mate before they marry, and make the selection on the basis of this standard of love and oneness of ideals, then family life will come back into its own again. Too many marriages are contracted after all-night drinking parties when the attraction is a matter of physical appearance and sex. The source of attraction between two Christians is much deeper than the physical but has its foundations in the spiritual—love and similarity of ideals.

Smithfield, Pa.

1. Smyth—Christian Ethics, p. 407, 8.
2. Hart & Hart—Personality and the Family.
3. Smith—Principles of Christian Living. Chap. 12.

Worship and Religion

BY CLAUDE HARSHBARGER

RELIGION ought to play a prominent part in our lives because it can make them so much better. Let us pause, then, and consider how much lack of God means loss of happiness.

It's very gratifying to see how most of our members enter into the worship service with an attitude of reverence from the first note of the piano throughout the service. It would seem that everyone should know how to act in and about a church, or in a way to reveal courtesy and reverence; yet, it is astonishing that some fail to consider even the common courtesies.

Sometimes we hear whispering during the singing. Now, the singing of hymns is a part of our worship to God. We have no more right to whisper at that time than when the sermon is being preached. And, of course, courtesy if nothing else, demands that we remain quiet during the preaching of the sermon.

And sometimes during the preaching service, too, we see actions that reveal lack of reverence and even of common courtesy, and that is reading from the Sunday-school quarterly; or otherwise acting unconcerned in the worship service when there should be communing with the King of kings and Lord of lords.

One forms a fairly good idea of a home by the actions of those who make up the home. The same is true of the church. Perhaps the reason some of our prayers have not been answered is not that we have been praying at the wrong altar, but that we have been cherishing the wrong attitude in worship. Perhaps it is bet-

ter not to ask for a change in others but work for a change in ourselves first.

Each and every member can have a part in the glory of the church. If a man says, "I want to see the glory of the church," we will not point him to its creeds, its rituals, its beautiful cathedrals, its great choirs, nor its famous preachers. We will take him where Christian men and women live, where the gospel is at work. We will show him how this religion of ours reaches out to the ends of the earth, and how the Spirit of Jesus Christ is gradually working out great human problems.

The task for every man and woman is not the same, but it is something suitable to each one's ability. The cup of water is taken as an example because it is something every one can give. Do the kindness that is near at hand, and the simple service which the Lord expects of you, and you shall by no means lose your reward. We are not sent into this world to do anything into which we can not put our hearts.

Everybody admits that the church is our only hope, that it gives spiritual contentment, faith in fellowship, and hope; yet it must continually beg its members to contribute to its program.

Too many of us consider religion as merely an insurance policy for the hereafter, when it should be both precept and practice for this world. This thing of laying up treasures in heaven is in reality only practicing the Golden Rule in our daily lives.

Ladoga, Ind.

The Roamer Looks at Parasites

BY JOSEPH VAN DYKE

A PARASITE is a plant or animal which has never learned the idea of service. It may be defined as a living organism which exists through the bounty of a host, taking more than it gives. It is the perfect specimen of selfishness, of lack of self-reliance and self-respect. A parasite is a beggar, holding out its itching palm for coins, yet contributing nothing at all to the world which provides it with the means of existence. Is it any wonder that scientists say of the parasite that it is degenerate, headed towards extinction and oblivion? It sucks the life blood from its unwilling host, but some day the victim will throw off the sponger. Unable to find a new host, and unable to fend for himself, the creature must starve. And that is justice for a parasite. Starvation and oblivion.

If I had lived a long, long time ago I might have heard a Man say, "It is more blessed to give than to receive." It is likely, however, that even if I had heard I would not have understood. It has been the habit of the human race since time began to count that individual most successful and most happy who could get the most—not give the most. Yes, since time began and up to the year 1938, most people have agreed that it is more blessed to get than to give. True, many have agreed to get a hundred per cent and then give away ten, keeping for their trouble the remaining ninety per cent, and others, especially in modern times, have spent most of their years in getting together great masses of wealth which they give away in their twilight years, usually to other people than those they got it from. Such Robin Hood philanthropy has been highly applauded here in America where Carnegie libraries are everywhere, and Mellon has founded a National Gallery of Art. But most of us do not try to justify our acts by philanthropy in our later years. We concentrate on getting, getting, getting.

What is every last one of us after if it is not a larger salary, better prices for our product, higher profits? What are we doing every year but buying more gadgets, newer radios or automobiles, more things? What is our whole twentieth century civilization but a streamlined process of getting—getting things that make us more comfortable (overstuffed furniture); things that give us more prestige (a doctor's degree); things that will insure us economic security (investments). There is no use to deny it; our lives are dedicated to the holy and righteous business of getting.

There are a few exceptions. Although gasoline companies have corrupted the term and made it almost meaningless, there are still a few individuals, strangers in their times, who give service.

In the main members of the profession of medicine are of that company. Although there are plenty of parasitic doctors, the majority are not afraid of giving more than they will ever receive, often giving the most to ungrateful patients. The ministry is such a profession. There are a few ministers who give out pretty thin nourishment and who wax fat on their cut from the offering, but they are rareties. Practically all of them get back very little returns, either in tangible benefits or in gratitude, for the incalculable riches which they pour into the lives of others. And many unknown teachers receive their slender stipends and never stop giving; and many a father or mother has starved in order to give more abundant life to children who may or may not realize and appreciate the sacrifice; and there are others. But after all, the tragic truth is that people who give more than they receive are pretty uncommon, so rare indeed that we consider such an one a little cracked even when we praise him. Impractical, you know. Throwing away his life.

But that same Man said that those who threw away their lives would find them. And he suggested that those are actually most rich who seem to be poorest. Still, as many of us have said with a shrug or a wry smile, such paradoxes are beyond us. They must mean something, but as for us, we'll stick to common sense

for a while yet. And common sense assures us that getting is far superior to giving—at least the neighbors find it so and if we could only get a little more we certainly would be a great deal happier. At least folks would have to look up to us then.

We all aspire to be successful parasites. The millionaire automobile manufacturer gives a great deal in terms of pleasure and convenience to the people who buy his cars, and he gives work to the people who build them. But are those benefits his purpose in life? That may be position or success, and certainly it is money. Else why is he burdened with so many millions of profit? Is he so philanthropic that he would run his factory for the benefit of his employees and the people who need his product, and only take enough over to provide him with a reasonable amount of necessities and luxuries, say even an unreasonable amount, $50,000 a year? He would laugh at $50,000 a year, even though that would be economic heaven to almost every man who works in his gigantic factories. An income to him must be in seven or eight figures, not in a mere five.

But do not congratulate yourself because your annual income is in four figures or, like mine, in three. You would take more if you could get it, and so would I. We will take all we can get. We would not inquire, as we accepted our increased pay check, whether we were giving a commensurate greater service. We would only grab. We want to be parasites.

In America, in Europe, in every country in the world the millions are exploited, their blood is sucked, by the few who benefit. And the tragedy of it is that most of the millions are more than willing to become bloodsuckers themselves. Every man a king! There's room for every man at the top! Slogans like these typify the eternal hope of the underdog to become the one on top.

I believe that both the exploiter and the exploited, the parasite and the host, are going to be frustrated in their attempt to find happiness until they learn the truth of the paradox spoken by Christ long ago. The one who gives, rather than the one who receives, *is* the happy man. Anyone who has tried it knows that it is true. The doctor, the minister, the teacher, the parent—each knows genuine happiness because he realizes that life consists not in the things that a man possesses, but in the good he can do for his fellows.

We can give just enough of whatever we produce to balance the scales in terms of money. Many do that. The millionaire does not even balance the scales. But we can do a great deal more. We can give so much that no one will ever be rich enough to pay us, whether we work on the farm, in an office, a schoolroom, a factory, a hospital. We can give so much that we need no longer consider our salary as pay, but as a sort of honorarium which merely covers our necessary expenses and so makes it possible for us to keep on giving. We can give—and suddenly, very suddenly it may be, we will understand what real blessedness is.

Burt, Mich.

Planning the Preaching

BY FOREST S. EISENBISE

Résumé of an Address at the Lawrence Conference

THE preaching of the Word is part of God's own plan for the program of the church. Paul tells us, 1 Cor. 1: 21: "It was God's good pleasure through the foolishness of the preaching to save them that believe." So in one sense we may say that the preaching has been planned with foresight and purpose by the Author of our redemption himself.

There is, however, a tremendous responsibility laid upon those of us who are called to preach. This stands out clearly if we restate the theme with the emphasis upon the word *planning*. We must carefully *plan* the preaching if it is to fulfill God's redemptive purpose for those who hear.

The first step is to seek the guidance of God. We must remember, "We are workers together with him." The example of the Master should be closely followed. He said: "The things which I heard from him, these speak I unto the world" (John 8: 26). We need more preaching which begins in communion with God. Therefore, I should say that the preaching needs first of all to be devotionally planned. This is putting first things first.

But in the next place we must not for one moment minimize the importance of intellectual planning, if our preaching is to be what it ought to be. Mental exercise is good for the preacher, and for the congregation. It was no accidental phrasing Paul used in admonishing Timothy of the need for study. We do need to study the Bible. We must study the great themes of the Bible. We must needs be familiar with text and context in order to plan effective preaching.

Now if our preaching is devotionally planned, and intellectually planned, I believe it will be practically planned. And if the preaching isn't practical, if it does not fit the everyday needs of men, then I seriously question whether it has come out of a properly balanced devotional and intellectual preparation. After all the most important thing for any man is to live to the honor and glory of God right now, in this present world. For if he does he need have no fears for the next. I have tried to avoid hobbies in preaching, but if I have a hobby it is that of a practical, livable, workable religion which will help folks live pure, poised, exultant and victorious lives *now*.

One can not preach all the great truths in a year. Therefore one needs to keep records of preaching and plan some sort of cyclic presentation of the great

themes of the Scriptures. There should be an integration of each annual preaching program. The church year offers certain seasonal emphases which must be recognized. And we should constantly aim at a pedagogical balance in the spiritual diet which we serve our congregations.

Finally, each preaching service must be planned so that its individuality of purpose, personality and power will be felt, if not defined, by each member of the congregation. To me, and to my companion, for we plan much together, this means adequate checking beforehand to be sure that music, hymns, flower arrangement, ventilation, ushering, etc., all contribute to the unity of the service.

The closer we come to these ideals in planning the preaching the more powerful and permanent will be the effect in the lives of the people to whom we minister.

Fresno, Calif.

Pronunciation for Preachers

BY BURYL E. HOOVER

THERE is, perhaps, no phase of a minister's work which so shows a lack of training or perception as does a faulty and incorrect pronunciation. Do not understand that even the best of educated men never make mistakes in this respect, but it is true that when one's conversation and addresses are spotted with incorrectly pronounced words it shows a decided carelessness or lack of training. I have been surprised to learn that some ministers do not even possess a good dictionary, which, in my estimation, is one of the most valuable books which a minister can have.

It is true in the ministry as in many other occupations and professions, that the followers of the said occupations or professions do not know how to pronounce some of the words intimately tied up with their own work. One of the most glaring mispronunciations among ministers is the word, God. It is surprising how many call that word "Gawd." If one will consult the dictionary he will find that the *o* in God is short, marked with a breve, and pronounced like the *o* in on. It is equivalent to the *a* in what. The word, God, rhymes with sod and plod. Another often mispronounced word is program. We hear any amount of people, even radio announcers whose pronunciation is supposed to be the very best, calling that word progrum, the last syllable rhyming with bum and slum. Now, according to the dictionary, *Webster's New International,* which is considered the best authority, there is but one pronunciation for that word, and the last syllable rhymes with ham and tram. I have been shocked by hearing even college professors calling the word progrum.

Another type of pronunciation error often heard is the omission of a whole syllable, as in the word family. Instead of calling the word fam-i-ly, in three syllables, it is pronounced fam-ly, in only two syllables. A few days ago I heard an undertaker pronounce the word cemetery in three syllables instead of four as it should be.

Another type of error is the misplacing of accent as in the words address and adult where the stress should always be placed on the last syllable, or preferably so.

It seems that such mistakes are inexcusable in an enlightened age such as ours. A few decades ago when there were practically no college graduates in our audiences, and when there were only a few high school graduates in any community, it would have made little difference; but now, all is changed. In the remotest sections of our country most of our young people are high school graduates and there are a few college graduates everywhere. This being true, we dare not risk our influence through slovenly and incorrect pronunciation. Of course, there are many requisites for a minister which are far above this one of pronunciation, but I am sure it is one detail of our work which we as ministers dare not overlook. People in general are well informed today through school, colleges, magazines, newspapers and the radio, and if we make too many glaring mistakes in our pronunciation it may affect the confidence of some in our work and in us.

Wawaka, Ind.

The Sermon of the Lilies

BY MRS. D. W. WEYBRIGHT

PALESTINE was a land of flowers in Jesus' day. The beautiful scarlet and red flowers of the pomegranate glorified the orchard. The oleander with its pink and red blossoms fringed every wadi from one end of the land to the other. But Jesus honors the beautiful lilies of the field with special mention. Why be troubled by the problems of what to wear? "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." If in the great work of creation, the Creator tarried to fashion their cuplike form and lovingly paint the beautiful petals that are perhaps only to be trodden under foot, he may be trusted to provide raiment for those he has endowed with eternal life. Shall we not then,

"Leave it to him: the lilies all do, and they grow.
They ask not your planting, they need not your care as they grow.
Dropped down in the valley, the field, anywhere, there they grow;
They grow in their beauty, arrayed in pure white,
They grow clothed in glory by heaven's own light"?

New Paris, Ind.

OUR MISSION WORK

Are Home Missionary Churches a Success?

BY MARK A. DAWBER

THIS question is a perennial one. The answer is, of course, the same as would be given to any other type of church. Success and failure are relative and must be considered in relation to specific situations. A ministry that would be considered a failure in one place would be a decided success in another.

But the current mood of disparagement toward organized religion needs to be jolted. Many missionary churches belie this mood of criticism. Some are doing splendid work, much better than those outside of the church, or even those within the church, realize.

I, therefore, suggest for those who are tempted to join the anvil chorus who decry the church, and who spread the belief that God's not in his heaven and all is wrong with the world, that they visit home missionary churches and see for themselves the achievements accomplished under some of the most difficult and discouraging conditions to be found anywhere on the North American continent.

Perhaps such a contact would reveal that, measured in terms of the conditions and opportunities, the missionary-aided churches are making a much better showing than the self-supporting and more privileged churches. In spite of the lack of equipment, meagre financial resources, and many other disadvantages, the missionary churches are able to report a larger proportionate membership, more sacrificial giving, and in many instances reveal a more vital religion than the better advantaged churches. The latter are often burdened with material possessions which tend to obscure the simplicity of the gospel and weaken the practice of one's faith.

Many of the younger ministers who have gone into home missionary work in recent years are bringing a new zest to the religious life of underprivileged people. They are thoroughly consecrated and well educated. They are tackling these difficult situations with a zeal and intelligence that is very encouraging. It is a joy to know them and to work with them. They are destined to write a notable chapter in the history of home missions. Their work with young people is particularly interesting. They are getting a response that is not surpassed, if it can be equaled, in the larger self-supporting churches.

For those who are likely to get discouraged about the work of the church, who are inclined to give way to the current mood of the failure of the church and religion; for all who are seeking real encouragement in a day of heavy shadows, for the religiously weak-kneed and fainthearted; we suggest a tour of a few dozen of the missionary churches of your own denomination, right here in the homeland. Write to your board of home missions for a list of such churches. Visit them this summer. It will be a great vacation. Or, write to the Home Missions Council, 297 Fourth Avenue, New York City, and we will gladly supply you with such a list. We predict for you a great experience.

New York City.

The Most Outstanding Impression

BY C. LLOYD CUNNINGHAM, M. D.

THE economic and material possessions of the average Chinese are very meager. He has learned in a very real way to depend upon moral and spiritual values for joy and happiness. This remarkable demonstration of the art of living seems to me to be one of my most outstanding impressions of China. Of course the great mass of the people do not as yet have a Christian understanding of spiritual values as some of us from the west would profess to have. Yet even so, what light has dawned is a tremendous factor in the lives of these people. It is because of the vital part that the commonly supposed abstract moral and spiritual values have actually played in the Chinese daily life in the past, that some of us can actually begin to see China demonstrate to the world that the idealistic values of the Christian light as it dawns upon her people are actual and workable forces in the lives of men and their national life.

Some would say we missionaries may have little more to teach the Chinese, but surely China has a great message for the world. The very presence of the missionaries during the time of personal danger of the past months has been a great witness for Christian faith. The devotion of the missionaries to their task has demonstrated a motivated life which stimulates investigation of its source. And the Chinese are doing this with a greater fervor than ever before and finding a vital and workable Christ—a Christ without the veil of clerical tradition, a Christ without the stain of western materialism.

Not a few have lost their lives for their Christian faith and China's sake in the past few months; and this may yet be required of more of us, but not a bit in vain. If it were to cost the life of everyone who answered the call, the church dare not fail in a timely response to the great opportunity of the present hour. If the needed help can be supplied in the present crisis the time is now coming into view when this great child of the mission enterprise shall lead the church of Christ into a new vision of her task and privilege to re-create the lives of men and their nations.

Language School, Peiping, China.

Village Activities

BY SADIE J. MILLER

It was moving day for our camp. The heat was intense. We were up early to get everything packed and ready for removal to the next place. Midday is not the time one would choose for work.

To avoid the heat I made my way to the schoolhouse. It was the day for the scripture examination. At one o'clock it was good to see the village herd of goats come close by for they furnished us with milk. Daily in several of our camps we got milk from the goats. The boys herding the goats each time gladly gave from their flocks. Although I stayed at the school until four o'clock, the heat was still intense.

"Just where is this village to which my tent had gone?" That was the question in my mind, as I had not been to it. Two boys on the road were only too glad to tell me which road to take. They ran along with me as I rode my bicycle, one ahead the other behind. They were like little deer and they were also real dears to me, because they went all the way, right over to where the tent was. Can you fancy them running all that distance and after all not panting too much?

India is a land of thorns. Fences are made of thorn branches or else of cactus. Both furnish the multitude of thorns that are the enemy of the cyclist. Nowadays, there are a number of cycles even in the ordinary village, and so the paths are kept rather well cleared of thorns. Boys going afoot invariably carry a stick with them, and they use this stick to toss the undersirable thorn twigs off the path. But in spite of their precautions, we get punctures in our tires from these ever present thorns. It is quite a common sight to see a cyclist sitting by the roadside mending a tire, or pumping enough wind into it to make it last until he reaches his destination. It is hard to believe it, but a thorn is actually useful at times. When you have to sit by the wayside to mend your own tire, you are thankful that you can place one of these thorns into the leak. After the puncture has been located, a thorn serves ever so much better than trying to draw a pencil mark around the hole in order to know where the leak is. And since you have no water to test the tube, you are also thankful that there is plenty of dust or sand to use instead. Before you start on, be sure you get that thorn from the outer tire, so that it will not make a second leak hole. India uses the outer tire and inner tube in bicycles. There are no inflated tires such as one sees in America. Here, all brakes are on handle bars, there are no pedal brakes. The Indians say they can not get used to the pedal brake.

Arriving at camp I found that the group which had gone ahead in the oxcart had been harassed by a village bull. These animals are left to roam about at large whether they are safe or not. Sometimes they will attack any ox that is driven in a vehicle, often doing real damage to both man and beast. Our group feared that something might happen to me when I should be coming along, and so they sent word to the owner to keep his animal tied. He was good enough to carry out their quest and this made it safe for us during the few days we camped in that village.

We have the largest school in Rajpipla State in this area. It furnished us with splendid help. The young men assisted us with singing each meeting. Both teachers and pupils attended the services every evening in spite of the fact that they were in school during the day. Quite an awakening has taken place in the villages we visited. Our work there was climaxed with baptism and a love feast. It was good to see groups coming from every direction to that last meeting, it reminded one of the old-time love feasts at home, when people came in from various churches. Most of these, however, came afoot.

In the group was one man who came into the church

(Continued on Page 23)

What to Pray For - - - - - - - *Week of July 16-23*

The daily newspapers bring reports of conditions in China which make our hearts ache for our missionaries who have stayed so faithfully by the task to which they have dedicated their lives. For thirty years, Brother and Sister Frank Crumpacker have given their strength and energy to the people of China. Most of this time they have lived in or near Ping Ting. Even in days of peace there have been many problems to face, but today finds them in the midst of constant danger and anxiety. How the Crumpackers have been able to live through the hardships of the past year is more than we are able to understand aside from the sustaining presence of the Lord. No one except those who have gone through the terrors of war can know all that must be endured.



The church needs to be faithful in her prayers for the China missionaries, and as we pray our hearts need to be touched to the point of giving from our bounty to those who are so desperately in need.



KINGDOM GLEANINGS

Calendar for Sunday, July 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Deborah: Emergency Leadership.—Judges 4: 1-9, 12-14.

Christian Workers, The Church Prayer Meeting.

B. Y. P. D., Co-operatives, A Christian Way Out.

Intermediates, Interesting Stories of God's Out of Doors.

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Gains for the Kingdom

One baptized in the Laton church, Calif.

Three baptized in the Accident church, Md.

Four baptized in the Prices Creek church, Ohio.

Five baptized in the Richmond church, Ind., E. O. Norris, pastor.

Twelve baptized in the Ozark church, Mich., Bro. Carl Hilbert, evangelist.

Five baptized in the County Line church, Ohio, D. C. Ritchey, evangelist.

Three baptized in the Pleasant Valley church, Ohio, C. G. Erbaugh, evangelist.

Three baptized at the Muscatine church, Iowa, D. D. Fleishman, evangelist.

Four baptized in the Syracuse church, Ind., Bro. Ralph G. Rarick, pastor-evangelist.

Twenty-eight baptized in the Albright church, Pa., Bro. Lawrence Bianchi, evangelist.

Five baptized in the Ladoga church, Ind., Brother and Sister B. M. Rollins, evangelists.

Ten baptized and two reclaimed in the Huntsdale church, Pa., Bro. Mitchell Stover, evangelist.

Fifteen baptized and four reclaimed in the Schoolfield church, Va., Bro. A. M. Laughrun, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, Aug. 14, in the Maple Grove church, Kans.

Bro. Jesse W. Whitacre of Reading, Pa., Aug. 15, in the Hanover church, Pa.

Bro. Clarence G. Erbaugh of New Lebanon, Ohio, Aug. 15-28, in the Bethany church, Ohio.

Bro. Edgar S. Martin of Fayetteville, W. Va., July 17, in the Monroe church, Lindside, W. Va.

Bro. A. C. Miller of Pottstown, Pa., July 25, in the Holsinger church, Woodbury congregation, Pa.

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Personal Mention

Bro. A. C. Miller, pastor of the Pottstown church of Southeastern Pennsylvania, is available for one revival meeting beginning about Aug. 15. His address is 379 N. York St., Pottstown, Pa.

Bro. J. W. Lear is "preaching twice each Sunday to an interesting and faithful group of people." It's at Phoenix, Ariz., where Brother and Sister Lear are spending six weeks at the invitation of the Phoenix church, the Mission Board of Southern California and Arizona, and the General Boards. "It is a matter of a survey looking toward a new location and a new church. . . . I find my twenty years of pastoral experience helpful in taking on this work."

Bro. H. D. Jones, having served the Lake Ridge church of New York for almost seven years, has time for several meetings this fall. He would also consider a pastoral engagement. Address him at Aurora, New York.

Dr. Blanche B. Miller of Eglon, W. Va., wife of Dr. Harold C. Miller and daughter of the more widely known Bonsacks, is under surgical treatment at Bethany hospital. She is reported as making encouraging progress.

Bro. Wm. E. Roop of Westminster, Md., has been visiting and preaching in the northwest since the Lawrence Conference, particularly at Seattle where he held a week's meeting at Perrydale Mission. He is listed to preach tomorrow, July 17, at Surrey, N. Dak.

Bro. Ray Senger, for many years foreman of the composing rooms in the Brethren Publishing House, was in a local hospital as this issue was preparing for the press, awaiting a major operation. His friends, and that means all of us, were hopeful of a successful outcome.

Bro. D. M. Glick, a long-time leader of church activities in Eastern Virginia, celebrated Independence Day this year by securing release from the mortal framework in which he has lived for some fourscore years. The consummation came at high noon. There'll be more about this later.

Bro. I. E. Oberholtzer, whose landing on American soil was mentioned in our last issue, was a guest of the mission offices on July 6. He is the first of our China missionaries to come to us from actual participation in the terrifying and strength taxing experiences of the war. Considering all that he has endured his physical condition seemed surprisingly good. Naturally he was eager to press on eastward to rejoin his family from whom he has been separated for more than a year.

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To Dr. W. I. T. Hoover of La Verne, Calif., congratulations on that "certificate of honor from the General Education Board for a teaching service of forty years (to be exact it has been forty-one years) in the cause of Christian Education in the Church of the Brethren." From Bro. Hoover's personal letter we quote further: "During these years I have received both orally and in written form many expressions of appreciation from individual students for my help to them. I have also received many harsh and unjust criticisms from persons who have never entered my classroom. . . . My health is holding up though I know I have a dangerously weak heart. I have contracted to teach next year in La Verne College. . . . Physicians order not . . . to ascend or descend stairs . . . nor to mow the lawn. I would so much like to hoe some weeds about the lot, trim some shrubs."

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Miscellaneous Items

Intermediate girls of Camp Mack area will hold their annual camp at Camp Mack, July 21-31, with Gletha Mae Noffsinger as dean. Many strong leaders are ready to give their best. Eighty juniors and their leaders met in the second junior camp July 4-9. Ninety-five campers and leaders were in the training school. It was a happy week.—L. W. Shultz.

The Adult Family Camp at Camp Bethel, Va., will open Monday evening, July 25, and close Saturday morning, July 30. Parents are encouraged to come with their children. They may bring tents, as tenting facilities are ample. If cabins are available they will be rented to families desiring them. In this way they can do their own cooking. Strong leadership has been secured for this camp. M. R. Zigler will speak each day on Present Day Problems of the Church. Calvert N. Ellis will speak each day on The Christian Message for This Day. Minor M. Myers will bring missionary messages. Ruth Shriver will lead a group of children's workers. Anetta Mow will lead the women. Ray Showalter will be in charge of recreation. This promises to be one of the best camps we have ever had. Further information may be secured from the Registrar, C. S. Ikenberry, Daleville, Va.—C. G. Hesse, director.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Stars In the Sky, by Archer Wallace. Round Table Press. 157 pages. $1.50.

A book that routs discouragement, restores confidence and begets a buoyant faith, from the pen of a man whose outlook on life refuses to grow pessimistic as the years come and go.

If you are downcast and need a lift, discouraged and all seems dark, overworked and seek rest, read Stars In the Sky.

If you seek a new view of life, a better understanding of yourself, a finer appreciation of others, a deeper fellowship with God, you'll find these as you read the message of Stars In the Sky.

If you are looking for a book that will stir your sluggish self, a book that is brief but comprehensive, simple but convincing, philosophic but understandable even for us common folks, I recommend Stars In the Sky.

What is Stars In the Sky? It's the latest book by Archer Wallace whose books never preach, but abound in sentence sermons, whose books state the profoundest truths in the simplest terms, whose messages are always clinched by an unforgettable illustration that makes the truth stick, and whose books send you to your task, glad that you are alive in this the best of days.

Stars In the Sky touches on many subjects, strolls in many fields, draws from many sources and always sends you away refreshed.

Written for no age, it appeals to all. Dealing with life here and now it finds God on every hand. Its pages will be appreciated greatly by those who are daily brought into contact with that great group of men and women, boys and girls who crave a helping hand.

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News and Views Around the World

"**If the living wage** forbids that commodities be bought at the lowest price possible, steady work forbids that they be sold at the highest price possible. In other words, hard as it is to decide in practice, there is such a thing as a fair price."

"**Many of our age** are mentally and emotionally sick. What an hour in which to proclaim that we have the secret for which the world is groping. The gospel of faith inspires a powerful sense of adequacy for every situation. In quietude and confidence we possess our souls and our sanity."

"**With their low wage** and mounting cost of living, these weary little people labor long hours to manufacture what they themselves are too poor to buy! Out of their pittance comes increasing tax to finance a war which the masses of people neither wanted nor were given a chance at decision for undertaking." So writes a missionary returning from Japan.

From Atlanta, Ga., comes this interesting father and son story: "The Rev. C. DeWitt Reagan, pastor of the Bellwood Baptist church here, realized a long standing ambition when he baptized his father, Thomas A. Reagan. He began praying for the father when he entered the ministry. All through the years, the pastor, who is 38 years old, said he had prayed for his father, but had done this with more fervor since entering the ministry."

How important is religious knowledge? Is it essential to character? Here is one answer: "Knowledge of religion, as a major factor in human culture, is certainly essential to education. No one can understand history who takes no account of the part that religion has played in it, nor can man himself be understood if his religious instincts are ignored. All religious people believe that religion is an element essential to the most worthy character, and since religion presupposes a degree of religious knowledge, it would appear that religious knowledge is essential. Ignorance tends to superstition, and religion at its best requires an instructed and informed mind."

"**Plans for enlisting** the support of Christian youth groups for peace, economic justice, defense of civil liberties and church union, were adopted by delegates from forty denominations in the United States and Canada attending the biennial meeting of the Christian Youth Council of North America at Columbus, Ohio. The International Crisis Commission called upon the President of the United States and the Governor-General of Canada to declare a National Youth Peace Week, Nov. 7-12. A Christian Youth Armistice Day demonstration was recommended, with co-operation, wherever possible, with labor, farm and student groups whose plans for anti-war action conform to Christ's way of peace."

HOME AND FAMILY

So Little

BY MRS. CHAS. DITZLER

'Tis only a tiny bit of a flower,
But it adds a little cheer,
Only a little sunshine smile,
But it chased away a tear.

'Twas just a common little bird,
But it sang a joyous song
That struck a chord in a weary heart,
That sang the whole day long.

And thus may we, as we travel through
This world of strife and care,
With our daily words and deeds of love,
Scatter sunshine everywhere.

Hartville, Ohio.

My Country Home

BY MRS. PAUL B. STUDEBAKER

A Paper Read at the Lawrence Conference

ENDLESS adventures await the homemaker, particularly when the home is in the country. It is there all nature serves as a laboratory for happiness, health and contentment. What does my country home contribute to living the abundant life? First, it is not merely a place for making a living but a combination of the two toward the making a life. Far too frequently in the past has the task of making a living sapped soul and spirit from the overburdened homemaker who when the produce check comes in asks tremblingly? "Would you like to give me a little money?" Yes, actually asking for money she had already earned. Many such women have died with beauty and the desire for things of convenience and comfort crushed from their lives, all under the lure for more land.

These scenes, and others like them, drove youth from the farm in disgust and shame. Mark Dawber says: "When dignity and self-respect are restored to rural life, youth will become aware of the presence of God, and develop those spiritual experiences that are rooted in the soil and in the things that belong to the countryside.

It is this restoration of self-respect in rural life which challenges the present day rural homemaker. She may well ask herself, does my country home contribute anything of value to my self-development? Some one has said: "The isolation of farm life helps develop creative imagination and a philisophical habit which are of tremendous social value. If this be true there must be time for self-analysis; time for meditation so as the poet says:

"The hands of Martha a washing dishes,
Her soul is faring far."

To think that my hands working the ground may by God's goodness produce food of well-balanced nutrition and attractively colored! Thomas Jefferson said: "Cultivation of earth makes the best citizens, the most virtuous, the most independent." Close to the heart of nature fellowship with God becomes more real and precious.

Says one enthusiastic farmer: "I can see the sky, all of it, down to the encircling horizon. Twice each day generous portions of paint are poured out in colorful splashes over the whole sky canvas. He has provided beauty of sound, sighing trees, clear bird notes, and the call of the whippoorwill at dusk. I discover God as a great economist, never wasting anything and knowing he has provided for the saving of every atom of matter. I know that he will save in me that wonderful something we call life. God is systematic, too. How wonderful the way he keeps conditions of life going on! The water in the soil being drawn up by the roots of the plants, given off into the air through their leaves, changed again into water and falling to the earth to water more plants. The circle keeps going. In the mind of the farmer, I breathe a prayer to this all powerful God, grateful that he still has time to think of me, and all other bits of life on this earth from the cricket singing at my feet down to next summer's flowers which a short time ago slept in dead stalks in the flower bed."

A young office worker, en route to the daily task, paused in a farm kitchen to marvel at the pretty sight of her mother canning red beets. A swift glance about revealed in other rooms crisp bedroom curtains fluttering in the breeze, ragged robbin in a yellow bowl, white-keyed piano waiting the sympathetic touch of a hand, a chair by the window calling to rest. Outside were snowy clothes whipping under blue, blue skies. Her heart went out to thousands of her sisters in cities who stared at cold grey walls or endless office fixtures, "Ah," she breathed, "how blest this country mother canning beets in a lovely shining kitchen!

A few years ago rural people requested an editor to cover their farm magazine with reproductions of masterpieces from the great painters. Wheeler McMillen said: "The greatest art opportunity in all the earth belongs to the fortunate families who live on farms. Few of us will ever own a masterpiece, even see one, or create one, but every farmer has a yard which is an invitation to the artist and appreciator of orderly beauty. Whoever knows how to plant a flower, a shrub or tree can outshine all the masters in the creation of true beauty. One often hears of valuable paintings lost and lying idle in dusty attics, but whoever heard of misplacing a rose bush in an attic!

Farm children are partitcularly blessed because the whole teeming business of fertility and reproduction moves in a never ending procession across every day's experience. The tiny seeds that grow into sixteen-foot corn, downy chicks breaking shell, skittish lambs—so is life's story spread abroad for the child to read with his ever waking breath.

Again the country home affords the use of every talent the homemaker possesses. It requires alertness and keen perception to understand thoroughly her husband's business—one requirement of her success. It takes the vision of youth to meet the demands of child-rearing, to protect health, develop character, and earn and keep a child's interest and affection. It takes skill and careful planning to keep a home comfortable, attractive and hospitable for the family. It takes a keen delight in the sharing of joys with others for a woman to give time and strength to her church school and community. She knows that material things alone can not make home happy and livable. It is her personality that does that.

With this knowledge she regards her place in the country home as a place of accomplishment and rare joy. The rut of self-pity is not in her thinking. The story is told of a young woman who was an ardent believer that farm women should have an avocation. "Something to do when you have nothing to do"—if that ever happens. She called one day on a busy farm mother of three children and urged the need of an avocation saying, "Everyone in these days must have some outlet for expression, some inspiration. I'm going in for Egyptian mummies! How they fascinate me!"

After Beatrice went home the mother reviewed her busy routine. She kept a ten-room house clean, gardened, laundered, canned, cooked and fed the family, trained the children, beautified the lawn, attended church, neighborhood picnics, literary, P. T. A., band concert, managed family suppers by the creek, played piano for husband's music on winter evening, or went skating, went swimming with the family in summer, toward spring she always got the painter's fever and painted everything from matchboxes to floors. One day Beatrice returned and inquired what the mother had been doing with her leisure time. Upon reply that she had done nothing about an avocation, Beatrice stood appalled: "What a shame, dear, it's so easy to get into a rut. Really you must think of the uplifting effect on your dear husband and children. You really owe it to them, my dear. I've taken up anthropology."

The country home offers one of the finest opportunities for family fellowship. Someone says the whole world rests on the four legs of a cookstove. Every day of three hundred sixty-five the farm mother prepares meals and seats her family around a common table which is not true of city dwellers. One enthusiastic farm mother says there are three things conducive to happy family life: (1) to talk things over, (2) plan ahead, (3) then work together toward your goal.

Whether the farm be owned or rented, all farmers have the opportunity of taking their boys and girls into partnership, thereby laying the foundations of successful childhood, developing normally into efficient maturity and making possible to the children at least the beginnings of a debt-free start in life. Confidence and dependability are thus nurtured in the child and he is better fitted to carry responsibility when he must face life alone.

Such a project was that of John C. Franklin, a Minnesota boy who undertook a farm family partnership as a means of acquiring experience and earning a debt-free start in life under the guidance of father. When time came for retirement of older man, the lad was ready to step into his place and fill it creditably.

A certain editor turned one page of his magizine over to farm children to discuss the subject: "Why I like my parents." What expressions of gratitude were given for the two pigs father gave to be fed and sold, the money to be the boy's own! What joy from the little girl who was allowed to bake and cook under supervision of her mother! One child wrote: "I like my parents because they treat me like a man. He lets me saw wood and he's going to teach me how to plow corn."

Vegetable Stand

BY ADA C. SELL

I love you in the market place,
Your orange carrots crisp and grand
With fringy tops of greenest lace,
And greener spinach near at hand.

Your red, red radishes so sweet,
Like buttons for a puckish gown,
A melon cut, red-ripe to eat,
With new potatoes looking on.

There's nothing nicer than the sight
Of cauliflower's classy show,
And celery hearts so nice and white,
And peachy lettuce in a row.

You give a more especial thrill
When roasting ears are on display;
Tomatoes scarlet, and a frill
Of endive for a rosy day.

Oh, yes! you onions, you must fill
Your place in all the happy riot;
Your flavor is so potent still,
Although your praises are so quiet.

Why should the flowers win the most
In poetry and art and song?
They're beautiful, but still I boast
I'd like to paint you all day long!

Altoona, Pa.

Training a child to work prepares him for later responsibility, but few parents realize the privilege of family fun before the fire, singing, playing wholesome games, sharing plans for future good times. One child said: "I never knew what good sports my parents were until we moved to the farm. They take me places I want to go. I help with the chores so we can all go." Then finished earnestly: "I always want to live on a farm."

A farmer writes: "I have always felt a boy is seriously handicapped if he did not spend his boyhood in the country. My boy tags me everywhere. He sees everything, birds, dens of rabbit and groundhog. He teaches me things I never knew. When I am blue, he rushes in all excited with some new discovery, I forget it all and thank God the lad can live on a farm where he has the chance to expand in mind and body." Edward C. Faust has ably said it in poetry:

"Blessed are you, little country lad,
With a chance to spend these hours with dad
And drink the beauty of trees and flowers
Out where life begins.

"Away from the noise and the scrambling strife
That other boys find midst city life—
Fortunate lad is one who has found
For playmates, things from out of the ground,
Out where life begins.

"Lessons learned in these early days,
Straighten the path and remain always;
They'll guide and direct through trials ahead;
Often you'll dream of what nature said
Out where life begins."

What a privilege farm parents have of leading their children in worship, not by telling what God is like, but by interpreting experiences in their familiar daily life. Children come to know God as they learn to reverence the beauty he created around them.

Then there is the problem of physical well-being when the rural child with much outdoor exercise and an abundance of fresh air and sunshine may excel his city companions in good health. Dr. Cook at the Illinois State Fair said: "Rural parents seem to have taken better advantage of preventive measures than those from the cities." This is manifest when one notes that at the Illinois State Fair the finest exhibit there was the splendid health of its children. Along with the pumpkins, sleek cattle, angel food cakes and quilts, the cream of the crop was the 956 youngsters entered at the Better Babies Conference.

The spirit of co-operation in the family life, when all members work together for the common good and happiness of each, is bound to overflow into the community. Perhaps there is no organization for the enrichment of social and economical rural life as efficiently organized and working as the 4-H clubs. Here the parent finds the boy or girl actively interested in community affairs, in conversation developments and in improved practices in agriculture and homemaking. All over the land rural people are organized and working in projects which make for an enrichment of country life. Health clinics are held in co-operation with the state health department and mothers advised on dietary measures and health problems. Hospital insurance and adequate medical care at low cost are being emphasized by women of the American Federal Farm Bureau. Classes have been organized for study of the family income, and community centers opened with study classes in youth problems. Wholesome recreation routs dance halls and puts beer taverns out of business. One such community project increased attendance at the rural church from 80 to 456.

Rural youth conferences are held, which become career clinics discussing such vital themes as: Choosing Life's Work, Personality Development, How Communities Grow, Opportunities for Rural Youth. In Illinois 4,064 girls are studying in 4-H clubs to become better cooks.

In New York state, in the heart of the Finger Lakes region, is a great laboratory in rural life experiment. Women united several denominations in proving that life in the fertile valleys and hills may be lived on a friendly co-operative basis. They formed a religious co-operative, working together to serve the community with proper pastoring. Through co-operation of a large city church they secured a full time pastor, now have yearly rural young people's camps, while 600 received religious instruction during school hours. A mother's camp was held where for three days she found inspiration, rest and fellowship. This camp also fosters a religious educational training school.

In Virginia the women united in a Save Life campaign to urge editors to promote action against drunken drivers on the highways.

Last year girls in the 4-H clubs of Iowa discovered there are designs for living, washing dishes efficiently, canning foods, preparing meals, making one's own clothes; also designs in clear thinking, living with one's family; and in preparing for the deeper questions of love and marriage. So with rural organizations emphasizing the most important phases of living on the farm, the country home becomes the center of rural culture inspired with the faith that the tillers of the soil with mind, hands and spirit shape the destiny of rural America.

Values of the country home! One can not name them all. So with other rural mothers it must be said: "There is no limit to the interest life holds for me. The stars are my companions; flowers in my garden introduce me to many new friends from every land; trees protect from summer sun and add beauty to the landscape; pure, sweet fragrance of new mown clover

waft my thoughts Godward. Broad acres stretched before me yield far more to living than hard work and cash income. They provide a home and friendly fireside where my family may learn to live the abundant life in co-operative service and fellowship."

Yes, just one community living in harmony; just one little home reaching out friendly hands in helpfulness and goodwill, may contribute much toward world brotherhood and that peace mankind craves so much.

"War on land, war on the bitter seas,
War birds arming in squadrons; flags unfurled—
'What can I do,' I begged upon my knees,
'To help a troubled world?'

"Love came. I baked brown loaves of crusty bread
And taught my babies fairness, kindness, truth.
Drew calmness from the calm stars overhead
Fed hungry men; lost my impulsive youth.

"'You have a happy home,' the neighbors said.
(A world of happy homes—and strife shall cease.)
Here on my knees I weed my flower bed.
I am at peace."

Franklin Grove, Ill.

The Pastor's Wife

BY MARY STONER WINE

Submitted by request of the Darke County Ministerial Association

1. Her Relation to God and Home

In the November, 1937 issue of the *Christian Herald* there is an article entitled, Should Ministers Marry? Mrs. Anna French Johnson says in conclusion: "Should ministers marry? . . . Indeed they should. For the sake of the church, for the sake of themselves, and for the sake of the children who will happily be born into the manse. And not least of all they should marry for the sake of the wives, to whom the life of a minister's wife offers the most demanding, exciting, discouraging, but encouraging existence on earth."

To those of us who are wives of ministers there come great responsibilities. These responsibilities may be divided into three major relationships. Her relationship to God, to the home and to the church.

The pastor's wife has her highest and first relationship to God. It is almost unthinkable that a minister's wife should not be a devout Christian. In the records of church history there have been such wives. Some husbands of such wives became great leaders in spite of this almost impossible handicap. The pastor's wife should have a vital experience with God. There should be no uncertainty as to God's reality, his fatherhood and his love. He should not only be her husband's God, but her God, abiding unchangeable, all knowing, all seeing, full of power, mercy and love. She should know him and relate all of life in accord with his will and purpose for her.

The pastor's wife should have a working knowledge of the Bible. However full her life may be, there is no excuse for being ignorant of God's Word. Every one should have read the Bible through at least once. There are many methods of systematic reading and study that will not overburden even a busy woman. Would a true young maiden accept the name and love of a young man whose love letters she had never taken time to read? Should she be less devoted to the Word of her Savior? The woman who has a working knowledge of her kitchen knows where to find her numerous kettles and varied equipment. Just so should a pastor's wife be familiar with her Bible. She should know what portion is needed and where to find it.

The pastor's wife should know how to pray. She should be accustomed to the atmosphere of praise, communion, petition and intercession. What unlimited resources lie within her grasp when she knows how to reach up to God and to take from him power, comfort, joy and peace; not only for herself but for the multitude of people who touch her life. She should know God, his Word, and how to share these with others through her vital relationship to each. This depends upon her. No one can do it for her. It must be a personal matter.

The second major relationship of the pastor's wife is to her home. There are many beautiful things one might say concerning home, but we shall think just now of her homemaking from the standpoint of a pastor's wife.

She should first of all have a sympathetic understanding of her husband and his work. There are many times through the years when he will meet disappointment, there will be times of joy, there will be discouragements, momentous decisions, heartaches. There will be sermons without end to prepare and deliver. Some of those sermons will find responsive hearts, some will not. Only the person who has spent hours in preparation, and energy in the giving of public speeches, can fully understand what it means to stand before an audience, and try to bring an appealing message. The pastor's wife who has at some time tried to take her husband's place will have a better understanding of what a sermon means. She will know that he should not be interrupted in his quiet hours of meditation and preparation. That time belongs to him, to the parish, and to his Lord. However, the understanding husband will be able to see where he may help to bear some heavy household task. As a pastor's wife there is constantly before me the example of a saint of God. She could not get the same education that he received, but she helped to make that education possible by her own toil and money. She has a most sympathetic understanding. She never complains when left alone for weeks while he is in a series of meetings. She prays for him constantly. She follows in deep concern. She is worthy of his confidence which he gladly

shares with her. Through almost fifty years of wedded life, I doubt if her husband was ever ashamed of her housekeeping. The home is always neat and attractive, lavishly furnished with love, and comfortably furnished with necessities.

The pastor's wife should be able to live within her husband's income without too much manifestation of self-sacrifice. Our church is full of courageous pastors' wives who can cook substantial meals and fashion a neat garment with not much more material than a bag of flour, a cup of lard, a worn dyed dress, and a spool of thread. That same wife can set her table and share with the family the prayer of praise that prefaces each meal, or can take her place in the church or community unashamed of the clothes she and her children wear.

The sympathetic understanding wife will never publicly criticise her husband's preaching or work. Neither will she make him a target before her children or guests. She may sometimes be able to make suggestions, but never in bitter censorious mood. Because she is so close to her husband and the work, she may see opportunities for improvement, but she should remember that she is equally as human as her pastor. Neither should she severely criticise the church and its members before the children. Once during the visit of a sympathetic friend, when things were tense, and criticism seemed opportune, a child in the home said, "Mother, you can always see good in people."

The pastor's wife should be able to see success and special prosperity in the church without becoming boastful. Sometimes there may be seasons when the work grows, and her heart is full; then let her thank the Lord, and not become over self-confident.

A pastor's wife may be understanding, may keep a neat home, may live within the income, may guard her criticism, and may be humble, but these graces can easily be overshadowed by her attitude during times of trial and disappointment. It is then the church is watching. Perhaps the hardest to bear, the most common sorrow of the pastor's family comes during the months when it is moving time. The "rootlessness" of being a pastor's wife, when she with the family, as Mrs. Johnson says, must be "yanked up and plumped down" is a most severe test. These are the the times when one is lonely in a crowd. When the last load of books, flower pots, garden tools, inverted chairs, and washtubs disappear and the family car is loaded, one knows that never again on this earth will you see and fellowship some of the dearest friends you know. They must drop out of life like the tears that fall unbidden. Thus are packed up the broken hearts to be mended with the best dishes and furniture when the family arrive amid the new group who expect to be greeted with an exuberance of joy. She must not pine for the last house while she makes things homey between the dingy walls and scarred floors of the new parsonage. The pastor's wife who can meet this situation when each member of the family must endure its own heartache, as well as the composite upheaval, who can still make her children know that she values the work of the ministry above her dearest friendships, who does not wilt in the transplanting, who counts the service to Christ her chief joy, has gone far into the secret of victorious living. These are the experiences that are unconsciously forming the life choices and the life work of the pastor's children. If they have talents, opportunity and capabilities will they follow their parents into the ministry? Yes—if the parents are triumphant amid the trials of moving days.

Covington, Ohio.

Listening

BY KATIE FLORY

LISTENING—but to what? Go into a house and you can soon discover what people are interested in by the way they use their ears.

What voices in the world today! They have been here in all the past ages, but now we can get them from all around the world, when only fifty years ago it could not be done. The air is full of music, talks, sermons, advertising, jokes and what not. It is hard to go through the world and always hear the good. There is much for us to choose from. Many choose the foolish and unedifying, the light, frivolous and trashy. Time is too precious to waste; let us train our ears to listen to the birds, rippling brooks, the stars, the cry and laugh of a child, and to the many voices in nature. How pleasant to the ear that is trained and attuned to the Divine, to listen to the various voices there are in the stillness of the night when the busy day is over with its rush of autos and other annoying sounds! Have you ever listened to the wind singing in the leafy trees just outside your window, or the croak of the frog, the hoot of the owl, or the cricket in the flower bed? These all have a beautiful message for us, if we will but take time to listen to them. How much nearer the angels seem to be, and how much clearer and more distinct are the voices from the other shore, our heavenly Father and the Holy Spirit, when the voices of the world are hushed!

God has many things he would like to speak to us about, but we are too busy, and listen so much to earthly voices, that he has no chance. Sometimes he lays us off from our many pressing and seemingly important duties so that he may tell us many things he wants us to know. How precious and sweet the moments can be, even when we are confined to our rooms, and company and work are kept from us! Then he comes to us in tenderness and sympathy, and lays his gentle hand upon our brow, and speaks words of com-

fort and cheer and gives sweet messages to the soul that he could not give at any other time or any other way. Be quiet; sit still and listen; God wants to speak to each one of us—let us give him a chance.

Phillipsburg, Ohio.

Canning

BY MARTHA CLICK SENGER

DURING the fruit canning season I have observed the care that is taken in selecting and preparing the fruit. I saw that sterilization is very necessary if one would be successful. Indeed, one should always be open to new and improved methods. Can we get a lesson here as to the selection of words we use, and the deeds we do? We owe God a life that reflects his Spirit.

The deeds we do are stored (canned) in the hearts of those with whom we come in contact. If we are as careful as in fruit canning much fermentation can be avoided.

We often hear about bottling up sunshine for a rainy day. This can not be done by pouting because some one said something unkind. It can not be done by criticising the sermon, nor by finding fault when something does not go our way. I once heard a dear old brother say: "When we are on the minority side we should act like we did when we played prisoner's base: play as hard on the side we are caught, as we did on the other side."

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4: 23).

If we are prone to evil thoughts let us take the advice of a little poem by M. E. Detterline:

Cage It Up

If you have a nasty word,
Put it in a cage.
Make believe it is a bird,
Put it in a cage.

If you think a harmful thought,
Put it in a cage.
Better far to have it caught,
Put it in a cage.

If your temper seems to rise,
Put it in a cage.
Trap it up before it flies,
Put it in a cage.

If you have a mind to knock,
Put it in a cage,
Do not let it cause a shock,
Put it in a cage.

Take the cages, every one,
Soon as you are through;
Do not take a chance with them,
Send them to the zoo.

Glendale, Calif.

Village Activities

(Continued From Page 15)

under persecution from his immediate family. He was the first one out of his family to become a Christian. He was the second man of that village to become a Christian. We feel it is much better for these people to come into the church in groups, but it does not always happen as we desire. There were no less than a dozen who desired to come from that village, but with heathen parents many young people were greatly hampered. Eventually, however, they will come and by that time perhaps some parents will have visions also. One man who had been a Christian became a bit cold. Then one day one of his oxen injured him with a kick and he took it that the Lord had permitted this to be done to awaken him to a sense of his duty. Now he is making an effort to win his wife to Christ also.

Among the women who were baptized, one was pale and sickly looking, having had fever for some days. A week after the baptizing I asked her husband how his wife was and he said with a beaming face: "Don't you know, since the day she was baptized she is ever so much better so I think she won't need to go to the doctor after all." They firmly believe that such a rite carries blessings with it, and to be sure it does according to your faith. They exercise the same good faith with the anointing. Several years ago a Christian man was instantly healed from a malady supposed to be incurable.

A few weeks ago a Christian man at a Hindu fair was preaching at a public place. Suddenly a woman fell to the ground. She was pronounced possessed with an evil spirit. The Hindu Sadhus (holy men) and magicians took her case in hand, but to no avail. The husband of the woman quietly came to the preacher and informed him of the wife's condition. He implored, "Do something for her. Your Bible gives many instances of healing of all sorts." The Christian man was divinely led to give the man a New Testament and to pray for the woman. The husband gave the book to his wife. It was not so long until she was on her feet. The husband was greatly pleased. He was given a new faith which led both of them to become Christians. Today they are witnessing and testifying, as did Peter, to what they have experienced.

A redeemed soul among this people counts. Four young men were asked to stand, all having once been Bhils. The contrast with the young men all about them, steeped in tobacco, liquor, heathen customs, working every day of the week, illiterate, was so evident that some of the women covered their faces in shame and disgust. One woman said, "Behold the difference! Just let the boys and girls attend the Dhanabhai school, and every last one of them improve, get rid of these worldly customs and become literate."

Umalla, India.

THE CHURCH AT WORK

TEMPERANCE

Bridgewater Leadership Conference on Alcohol Education

Dr. Fred D. Dove and his helpers in and around Bridgewater College are to be recommended for the promotion of a very successful two-day conference on alcohol education, June 21, 22 at Bridgewater, Va.

Bro. Dove sent us a copy of the report of the findings committee which we believe is worthy of careful study by all our Messenger readers. It is the hope of Bro. Dove, who is chairman of our B. C. E. commission to study the alcohol problem, that similar leadership conferences will be held in every college region of the brotherhood in the near future. The conference was financially self-supporting even though the leadership was composed of our nation's best authorities on this subject. Four radio broadcasts were arranged during the conference which enlarged the opportunity of the leadership.

We shall be glad to confer with anyone who may be interested in a similar conference for your community.—D. D. Funderburg, 22 S. State St., Elgin, Ill.

This conference, sitting at the feet of such national leaders on the alcohol problem as Mr. Roy Breg, Dr. J. S. DeJarnette, Dr. Edward G. Dunford, Dr. Haven Emerson, Miss Bertha Rachel Palmer, Judge John Paul, Mr. Deets Pickett and Dr. Alonzo E. Wilson here records its appreciation of their authoritative and scientific instruction, and takes pleasure in summarizing its findings and convictions that are in accord with this valued instruction.

The present confusion in the minds of the general public in regard to the whole matter of the alcoholic liquor trade and its control, and the rapid increase in waste, wretchedness, and crime connected with it, lead us to consider the use of alcohol a major problem for the mind and heart of all good men.

Alcohol is a wonderfully useful servant of man in chemistry and in daily use outside of men's bodies, but a terrible scourge when used inside as a beverage. Its effect on general body tissues may often be exaggerated, but its bad effect on the mind of man is extremely serious because it robs him of his self-control in an intricately organized society where self-control is needed more than ever before. Travel accidents, sex looseness, coarseness and violence of conduct, and general loss of a sense of responsibility for others in homes and society, all witness to the truth that this loss of self-control begins with the higher, finer faculties of the brain and the soul.

Contrary to advertising claims often made, alcohol has no food value in the ordinary sense of the term food, because it can build no tissue and can not be stored for energy release at the command of the brain. It is truly a depressive, habit forming narcotic drug, and not even a stimulant, as numerous scientific experiments prove. All its supposed benefits to the user are false impressions of well-being, because its use in a beverage, even in the smallest quantity, always makes a man less safe, less accurate, and less efficient.

We, the members of this conference, in view of the above facts, believe that we should, and resolve that we will, make these facts known to others, young and old, by every means at our command. All public, private, and church schools should faithfully impart this scientifically accurate information. Forty-seven states have laws that require in their public schools teaching the harmful effects of alcohol, but not more than seven states require this instruction in their teachers' colleges, and these laws are not generally enforced. There is a culpable lag here, and often there is indifference in private and church schools.

We believe that we should create by education among the people a scientifically correct sentiment that will cause them to demand the protection of society from alcoholic individuals and the traffic that creates them. In our democracy we want to make progress by increase of accurate knowledge and by a popular will to use this knowledge effectively. Society surely has as much right to protect itself as an individual has, and the state is the organ of society for its own protection.

All the promises of politicians and distillers and brewers, made to encourage repeal of the prohibition amendment, have proved utterly false. Saloons are back in greater number than ever before (for example, 1,800 taverns in Washington, D. C., now as compared with 400 saloons twenty years ago), bootleg liquor is still very plentiful, and the total amount of liquor consumed is much greater than under prohibition. According to the Federal Bureau of Investigation of the Justice Department, the ratio of drunkenness per 100,000 of the population doubled from 1932 to 1937, and the driving while intoxicated ratio increased 74% from 1932 to 1937. Advertising by radio, mail, magazines and newspapers, that cross all state lines, is deliberately aimed at increase of consumption for financial gain (regardless of consequent waste and misery in dethroned minds and ruined homes and public disorder). Surely the federal government should use every power it now has under the twenty-first amendment to discourage the use of alcoholic beverages, for the fullest possible protection of the people of the states that work in that direction, and should stop all advertising of alcoholic beverages by radio or mail.

The ultimate goal for whch we are working is a general public opinion based on accurate knowledge, that will require and enable our national and state governments to protect us from the evils growing out of the use of alcoholic drinks.

MINISTRY

"The Minister's Wife"

Merlin Shull, Nappanee, Indiana

Here is a little book by Mrs. D. W. Kurtz that will bless and strengthen the spirit of any minister's wife. It can be read in a single evening and will help the reader to appreciate again the privilege of being a co-worker in that most rewarding of all callings, the Christian ministry. "In no other profession does the wife share so nearly fifty-fifty as in church work," says Mrs. Kurtz.

This little book has the touch which only a cultured woman can give, the idealism of a noble spirit and the practicality and genius for the small niceties which have so much to do with a successful home and church. In the Foreword, Mrs. Kurtz says: "The young married women of our seminary decided that they needed a special course in preparation for their future work. In this little booklet I shall try to give some of the results of our classwork, and hope that it may be helpful to other young people who are far from Bethany and facing similar problems."

Our ministers will also be interested in this book, for Mrs. Kurtz is the wife of one of our most successful and widely known leaders. The minister and wife, be they young or old, could spend a very profitable hour by reading this book together. Many a minister can truthfully say, that

next to Divine Fellowship is the blessed companionship of a sweet-tempered, unselfish and lovable wife.

You may secure this book from the Brethren Publishing House at forty cents. It is priced to ministers at twenty-five cents, on the Gish list. It is also in the Brethren Loan Library and may be borrowed for two weeks' time.

ADULT CHRISTIAN WORKERS

Questions Asked by Jesus

Sunday, July 31

Note. These questions of Jesus may be studied by asking the followng questions of each.

1. To whom spoken? Circumstances?
2. What problem did he desire the question to lead to?
3. What application is there in the question for me?

I. "**Why** are you fearful, O ye of little faith" (Matt. 8: 26)?

II. "**Who** is my mother? and who are my brethren" (Matt. 12: 48)?

III. "**How** many loaves have ye" (Matt. 15: 34)?

IV. "**But** whom say ye that I am" (Matt. 16: 15)?

V. "**For** what is a man profited, if he shall gain the whole world, and lose his own soul" (Matt. 16: 26)?

YOUNG PEOPLE

Young People at Lawrence Conference

Wednesday evening, June the 8th, was the first conference for young people at this year's Annual Meeting. The chapel in Marvin Hall was filled to capacity when the time for the meeting arrived and the group immediately entered into the singing and the games planned for the evening. Mr. Paul Miller led the group in worship before they went to their panel discussion groups. There was a good attendance in each group and the interest held throughout the entire six hours of time which each group had given them for discussion. Many reported that they had received a great deal of good from these panel groups.

Friday morning at the breakfast hour, Bro. Perry Rohrer addressed the group, talking on some of the problems facing youth today. This period was most interesting and challenging. Then followed the reports from each panel group, together with their recommendations for the business meeting. General business followed and at 10:30 o'clock we closed the meeting with all voting that the same arrangement should be followed next year.

Saturday evening over four hundred young people gathered at the gym for the picnic and vesper hour. After a period of games led by the Recreational Fellowship, a picnic supper was very efficiently served by the B. Y. P. D. of the Ottawa church. Then we all went out to a hill overlooking the lake. There the McPherson B. Y. P. D. led us in our vesper service. This was the closing of a great day.

Sunday evening the young people met together for the last time at this Conference in the fellowship supper. About 325 were present. The main event of the evening was the address of the moderator of the Conference, Dr. V. F. Schwalm. The challenge of the church to young people was stressed by the speaker and when the meeting was dismissed everyone felt as if they had been amply paid for their time and effort in attending this meeting.

It was a mighty fine experience to have five hundred young people come together from all over the brotherhood and share their experiences with each other. All were strengthened by this fellowship and many determined to give more time and effort to their own church during the coming year. Already plans are being made for a greater conference next year.

ADULT WORK

Helps for Your Adult Work

Adults in Action and Group Work With Adults Through the Church are the titles of two very recent booklets which adult workers in every church should own and know.

The first of these two calls attention to the importance of work with adults in and through the church. Twenty-seven thousand adult church members in the Protestant churches of the United States and Canada could do much to put the Spirit of Christ into persons and society were they as active as they might be. Not only is a program suggested, but there are many practical helps for putting this program into action.

The second named bulletin is a manual of method in adult religious education. It advocates, as the title suggests, group work for adults. It claims that adults study and work better in small groups where each member can have a part in the discussion and where experience may be shared. Some very definite help is given to group discussion leaders and to those who teach adult Bible classes. The aim is to get away from the type of adult program where listening is the chief function. The keynote in all group work should be not merely enrichment but action in behalf of individual and social redemption.

The art work in these alone is worth the price of the books. There are in each many drawings made by the National Forum illustrating truth pertaining to adult work. These bulletins were developed co-operatively by the Protestant evangelical forces of the United States and Canada through the International Council of Religious Education. The price of each is fifteen cents. Our special price for both is twenty-five cents. They may be ordered from Board of Christian Education, Church of the Brethren, Elgin, Illinois.

ADMINISTRATION

Sunday School and Church Elections

By Jesse C. Shaver, Frederick, Maryland

If business was conducted like too many Sunday schools and churches (with regard to the selection or appointment of men and women holding responsible positions) there wouldn't be much business.

Too many Sunday schools and churches still select their leaders in much the same manner as children select their captains—voting at random. If the objective of the Sunday school is building Christian character, then the Sunday school should use the best material possible.

Some years ago in our own congregation, a sister arose in council meeting and asked that her niece be relieved of the secretarial work of the Sunday school, which position she had held for about six years. This sister said her niece had held this office for such a length of time it was not fair to re-elect her; that she should be receiving some Bible instruction which she was not getting. Since then, we elect a new secretary each year.

Another condition that existed for a long time was that of the teacher of adult classes conducting elections for selection of teachers for the ensuing years. It would have

been embarrassing for any class member to arise and nominate a new nominee. Because of this condition, the same teacher was re-elected year in and year out. So often the teacher re-elected could have done a better job teaching another class.

With this experience each year, a query was presented recommending the nomination and selection of a nominating committee of three, serving terms of three, two and one years, and thereafter the election of a member every year for a period of three years. This worked fine until they felt the work should be delegated to a larger body. At our last council meeting this work was turned over to the Board of Religious Education.

The Board of Religious Education is comprised of the pastor, Sunday-school superintendent, assistant superintendent, Sunday-school secretary, president of Senior Aid, president of Junior Aid and president of the B. Y. P. D.

With a representative group like this, they know the needs of the various departments of the Sunday school and church, and know who the capable workers of the Sunday school and church are. They make the nominations for each office. The Sunday-school election is held the last Sunday in each Sunday-school year and is voted upon by all members of the Sunday school from the intermediate department up. Mimeographed ballots should be provided.

The church in council, each fall and spring, vote on the ticket nominated for church offices. There is always an extra line on the ballot for insertion of any name any member cares to add. Any member of the congregation has the privilege of recommending to the Board of Religious Education (nominating committee) any name for consideration for any office to be voted upon.

Teachers of classes from the beginners' to the intermediate department are considered and approved by the Board of Religious Education. This relieves the superintendent of direct responsibility for appointments and removals.

On the first Sunday of each new Sunday-school year, a public installation service is held for all teachers and officers, at which time they pledge themselves in service to the duties assigned them. The congregation in turn pledges their support of them in the assignments they have accepted.

Teachers should always have a willingness to learn and a willingness to serve. If no teacher training courses are conducted, then teachers should read at least one good book a year dealing with Sunday-school or departmental activities. If you have problems you can not solve, write to the Board of Christian Education at Elgin, for suggestions.

Visiting in other Sunday schools, observing methods and materials in wholesome. It has been my pleasure to visit seven Sunday schools of seven different cities and I treasure a few things I observed. Do not, however, leave your class to do this, until you have secured a substitute to teach for you. The people who come each Sunday and sit in your class, come to be fed. Feed them on the Bread of Life that they might live a more abundant life.

I trust that what has helped us, will help you.

CORRESPONDENCE

THAT FIFTIETH ANNIVERSARY AGAIN

We received letters and congratulation cards from Pennsylvania to California and even some souvenirs of considerable moment. While we did not even anticipate these, in other words they were a surprise to us, we are humbly grateful for the friendship betokened by them.

Someone has said: "As long as you have one friend in the world life is worth while." If that be true, it seems we have abundant cause to live on. It would be a pleasure to answer all these kindly letters personally, but we have a bountiful strawberry crop which is in full swing now, and that with a large garden besides keeps us quite busy. If this finds its way into the Messenger it will reach you much more quickly than to write you one at a time. Again we want to say thank you for your friendship.

Now perhaps you would appreciate knowing how it went here at home. Not at our behest, for wife and I do not feel that our life is so worth while that we should make any ado about it, yet our daughters—and perhaps sons-in-law who treat us with appreciable respect—arranged for a public gathering at the church. The result was that about one hundred came with congratulations and more gifts and souvenirs and flowers and cakes and what not. The evening was pleasantly spent. And so ended fifty years of happy wedded life.

Samuel Bowser and Wife.

Ronan, Mont.

THE PASSING OF A GOOD WOMAN

The city of Waynesboro, Va., was cast into sadness by the sudden death, on the morning of May 11, 1938, of one of its best beloved residents. This was Sister Anna Wampler Garber, wife of Elder D. B. Garber, pastor of the First Church of the Brethren of Waynesboro. She had not been in good health for some time but had kept steadily at the many duties that come to the hands of a pastor's wife in a needy city parish. On the evening of May 10 she spoke of being very tired, and ate but little supper. Later in the evening, while chatting with a neighbor, she was overcome by a stroke and passed away about one o'clock the next morning without gaining consciousness. She was fifty-nine years and three days old.



Sister Garber was a daughter of the late David W. and Bettie Wampler of the Greenmount congregation in Rockingham County, Virginia. She joined the church at the age of fourteen, and was married to D. B. Garber, Dec. 18, 1902. She was one of ten children, and leaves five brothers and four sisters. Mrs. A. B. Miller, formerly of Hagerstown, Md., now dean of women at Bridgewater College, is a sister.

In her immediate family she is survived by her husband and five children, three sons and two daughters. The three sons are ministers in the Brethren church and all are Bridgewater graduates. The older daughter, Anna, is a junior in the college and Mary is still in high school. One child died in infancy.

Brother and Sister Garber moved to Waynesboro about seventeen years ago to take charge of the little mission that the Brethren had started there a few years before. With a membership of less than thirty, and a little chapel that would barely seat a hundred, they began their work under conditions that did not look too promising. But they knew how to serve—and to sacrifice. They loved people, and had

the ability to win their confidence. The work grew. The little chapel had to be enlarged; then it had to be enlarged again. In about ten years the little mission had grown into a self-supporting church. Almost immediately after this the congregation began to accumulate a building fund. The fund grew year by year, and much of the increase was the result of downright sacrifice. Three years ago they built a commodious church, with adequate Sunday-school and social accommodations, and dedicated it practically free of debt. The congregation has a membership of nearly four hundred and fifty and is steadily growing.

The funeral of Sister Garber was largely attended, and there were many evidences of the tender regard in which she and her family were held. The ministerial association of Waynesboro and the ladies' missionary society attended in bodies. The police department provided an escort for the mile long funeral procession through the cities of Waynesboro and Staunton. And the floral offerings were profuse and beautiful. Brother and Sister Garber endeared themselves to the people of Waynesboro and vicinity in a very remarkable way. But the reason is not far to seek. Few people have lived more for others than have they.

The funeral service was conducted by the writer, assisted by Elder M. G. Sanger. Interment was in the Greenmount cemetery, the former home of both the Garbers and the Wamplers.

Jno. S. Flory.

Bridgewater, Va.

A NOTE OF HEARTIEST THANKS

The La Verne College Student Dining Club wishes to express heartiest thanks to the churches of California for their wonderful co-operation in donating fruit to the club during the school year 1937 and 1938, and hopes they will do likewise in the future.

La Verne church	300 quarts
McFarland church	150 quarts
Hemet church	100 quarts
Laton church	400 quarts
Modesto church	100 quarts
Empire church	50 quarts
Waterford church	50 quarts
Pasadena church	25 quarts
Lindsey church	125 quarts
Live Oak church	150 quarts
Total	1,450 quarts

We also want to thank Mrs. J. L. Miller of the La Verne church for her donation of chickens throughout the school year, and her huge cakes for our candlelight dinners every month.

Grants Pass, Ore. Elwood Johnson, Manager.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bates-Leonard.—On May 29, 1938, by the undersigned, at the parsonage, White Cottage, Ohio, Calvin S. Bates of Caldwell, Ohio, and Mildred Leonard of Fredericktown, Ohio.—J. D. Zigler, White Cottage, Ohio.

Crites-Fillmore.—By the undersigned, at the home of the bride's parents at Gridley, Calif., June 19, 1938, Marvin Crites of Live Oak, Calif., and Beulah Fillmore of Gridley, Calif.—H. Kaye Michael, Olympia, Wash.

Hollis-Reitz.—On May 15, 1938, at the South Waterloo church, Keith Hollis and Arlene Reitz, both of Waterloo, Iowa, by the undersigned. —W. H. Yoder, Waterloo, Iowa.

Hoover-Miller.—At the parsonage, by the undersigned, John L. Hoover and Emma F. Miller, both of Decatur, Ind.—Leo H. Miller, Ft. Wayne, Ind.

McAdamson-Murrey.—By the undersigned in the Church of the Brethren at McPherson, Kans., June 1, 1938, Raymon K. McAdamson of Wytheville, Va., and Edith Mae Murrey of McPherson, Kans.—J. J. Yoder, McPherson, Kans.

Miller-Adkins.—At the First Church of the Brethren, Lincoln, Nebr., Elmer P. Miller of Omaha, Nebr., and Opal F. Adkins of Cabool, Mo., by the undersigned, June 28, 1938.—L. W. Smith, Lincoln, Nebr.

Miller-Sheaffer.—At the Panther Creek Church of the Brethren on June 16, J. Everett Miller of Waterloo, Iowa, and Dorothy Mae Sheaffer of Adel, Iowa.—W. H. Yoder, Waterloo, Iowa.

Pentecost-Lee.—By the undersigned, at the Four Mile church, June 4, 1938, Carl Pentecost of Liberty, Ind., and Sadie Marie Lee of Brookville, Ind.—F. E. McCune, Kitchel, Ind.

Turner-Sheets.—By the undersigned, at the Four Mile church, May 28, 1938, Joseph L. Turner and Ada Sheets, both of Richmond, Ind.—F. E. McCune, Kitchel, Ind.

Wagner-Grady.—Earl Wagner and Janet Grady, both of Waterloo, Iowa, by the undersigned, at the South Waterloo church, April 16, 1938.—W. H. Yoder, Waterloo, Iowa.

Ward-McClead.—On June 25, 1938, by the undersigned, at the parsonage, White Cottage, Ohio, Hoyt C. Ward and Lois McClead, both of Ankenytown, Ohio.—J. D. Zigler, White Cottage, Ohio.

Woolf-Cline.—By the undersigned, at the parsonage in Kitchel, Ind., May 28, 1938, Everett Woolf of Brookville, Ohio, and Jennie Cline of Eldorado, Ohio.—F. E. McCune, Kitchel, Ind.

FALLEN ASLEEP

Bauer, Amelia, daughter of Christopher and Anna Winkler, was born in Columbus, Ohio, Feb. 19, 1849, and passed away at the home of her daughter, Mrs. Byron Semler, March 20, 1938. On Dec. 15, 1872, she was united in marriage to John Bauer, and a long and eventful life was spent together. In 1874 this couple left Hancock County, going to Putnam County. There they remained until 1892. Six children were born to this union, one dying in infancy and one in 1936. She is survived by four children, her husband, ten grandchildren and four great-grandchildren. Returning from Putnam County the occupation of farming was followed until 1917, at which time they retired from active farm responsibility and moved to Dunkirk. In her youth Mrs. Bauer accepted Christ and was confirmed in the Christian faith as it is taught and practiced by the German Lutheran church. She remained steadfast in her faith. Christ was near and precious to her and she had that hope which putteth not one to shame who relies and trusts as she did. Funeral services were held in the Dally funeral home in Arlington, Ohio. Interment in the Eagle Creek cemetery.—Jesse J. Anglemyer, Williamstown, Ohio.

Bauer, John, was born in Lautenwernitz, Germany, Jan. 10, 1849, and passed away June 14, 1938, at the home of his son, Otto, in Findlay, Ohio. He was confirmed in the Lutheran faith in 1862. In 1867 he came to America where he and his wife, Amelia Winkler Bauer, spent the years together in a sweet mutual fellowship. His wife preceded him in death on March 20, 1938. Funeral services were held in the Dally funeral home in Arlington, Ohio. Interment in the Eagle Creek cemetery.—Jesse J. Anglemyer, Williamstown, Ohio.

Beal, Daniel Henry Clay, son of Jacob R. and Mary Elizabeth Beal, was born May 29, 1884, and departed this life June 16, 1938. He was preceded in death by his father, Nov. 25, 1915, and by his mother, Oct. 29, 1937. He is survived by two brothers, two sisters, three nephews and six nieces. He will be greatly missed. Although he postponed the matter of accepting his Lord until late in life, he greatly comforted his dying mother's heart shortly before her departure by assuring her he would accept Christ. On Nov. 21 he was baptized by his cousin, Eld. W. D. Keller, and the joy he experienced was spoken of by many. His suffering was intense for months before the end came, but he bore it without a murmur, greatly hoping to recover, but thoroughly resigned to the will of the Lord. For quite some time he was unable to talk with relatives and friends, due to his affliction being cancer of the tongue, but he found great joy in correspondence. Funeral services were conducted by the writer in the Owl Creek church, with interment in the adjoining cemetery.—J. D. Zigler, White Cottage, Ohio.

Dutton, Anna Eliza, daughter of Joseph and Ellen Frambez McChesney, was born near Hamersville, Brown County, Ohio, Jan. 25, 1859, and died at her home in Williamstown April 20, 1938. She was married to John R. Dutton on Dec. 26, 1875. Her husband preceded her in death. She is survived by two daughters, three sons, seventeen grandchildren and thirteen great-grandchildren. The greater part of Mrs. Dutton's life after marriage was spent in Williamstown. She was a kind and loving mother, ever willing to aid her children in any way. In early womanhood she became a member of the Mount Nebo Methodist Episcopal church in Brown County. When she moved to Hancock County she placed her letter in the Williamstown Methodist church and remained faithful and interested through all the years of her long life. The past five years of her life had been a period of much

illness. Her heart was made strong for the trials which were often great by appropriating the precious promises of God's Word. Funeral services were held from the late home of Mrs. Dutton, and the body was laid to rest in the cemetery near by.—Jesse J. Anglemyer, Williamstown, Ohio.

Ecker, Mrs. Lucinda, daughter of Jacob and Catherine Snyder, was born Dec. 21, 1854, and died at the home of her daughter, Mrs. Bessie Austin, at Rochester, Ind., June 25, 1938, at the age of 83 years, 6 months and 4 days. She was united in marriage to David W. Ecker Dec. 28, 1876. To this union seven children were born, two sons and five daughters. Her husband and one daughter preceded her in death. One sister, Mrs. Samuel Miller of Nappanee, Ind., survives. She united with the Church of the Brethren at the age of sixteen years. She, with her husband, was called to the deacon's office in which they served the church faithfully and efficiently throughout the years. They were charter members of the Nappanee congregation. In this church the funeral service was held, the writer officiating, assisted by the pastor, Bro. H. D. Emmert.—David Metzler, Nappanee, Ind.

Fultz, David Andrew, was born at North Manchester, Ind., Dec. 13, 1859, and died May 21, 1938. He was the last survivor of his family generation. He leaves his wife and a daughter. At the age of sixteen years he was baptized into the Church of the Brethren, and remained faithful. He requested that his Bible be buried with him. He had chosen his pallbearers, the songs to be sung, and all who were to take part in his funeral service. Funeral services were conducted by the undersigned at the Fruitdale church, with interment in the Fruitdale cemetery.—G. W. Petcher, Mobile, Ala.

Garber, B. Frank, son of Benjamin and Elizabeth Crumpacker Garber, was born May 1, 1855, and departed this life April 18, 1938. On Oct. 23, 1881, he was united in marriage to Mary Elizabeth Grove. This union was blessed with three children, one dying when small. His wife also preceded him to the grave. He leaves a daughter, a son and four grandchildren. He joined the Church of the Brethren in early life, and was a faithful deacon for many years. Funeral services were conducted at the Middle River church by Elders B. B. Garber, J. W. Wright and Samuel A. Harley. Interment in cemetery near by.—Edythe Phillips Garber, Waynesboro, Va.

Garber, John Reuben, son of Reuben A. and Mary Flory Garber, was born Jan. 12, 1869, and died May 30, 1938. He was married to Mattie Norford Nov. 12, 1891, and to this union were born four daughters and three sons. He was a faithful member of the Middle River church for many years. He is survived by his wife, four daughters, three sons, twenty-three grandchildren and two sisters. He was ill only a week. Funeral services by Elders B. B. Garber and Samuel A. Harley. Burial in church cemetery.—Edythe Phillips Garber, Waynesboro, Va.

Glessner, Sister Myra Lucille, was born in Somerset County, Pa., May 20, 1887, and died at Waterloo, Iowa, at the age of 51 years and 7 days. She grew to young womanhood in the county where she was born and came to Iowa in 1900. On Dec. 23, 1904, she was united in marriage with O. M. Glessner. To this union four children were born—three surviving. She also had an adopted son. She was a most faithful and devoted member of the church for a number of years. Hers was a long period of patient suffering. More than eighteen months ago the insidious malady that claimed her as its victim first became evident. The best medical skill was employed from the beginning but all to no avail. It soon became evident that it was a losing fight, but through it all she always manifested that sunny and hopeful disposition with which she was so largely endowed. Funeral services were conducted by her pastor in the Waterloo city church. Interment in the Orange cemetery.—Albert Perry Blough, Waterloo, Iowa.

Gnagey, Sister Tena Schrock, died at her late home in Summit Mills on May 19, 1938. She was born in Somerset County, Oct. 15, 1850, a daughter of Benjamin and Elizabeth Saylor Schrock. She was preceded in death by her husband, Noah Gnagey. She is survived by two daughters, one granddaughter, three great-grandchildren and one brother. She was a faithful member of the Church of the Brethren and for many years she and her beloved husband served the church as deacon and deaconess. For the past six years she had been an invalid, but through the loving care of her daughter, Mrs. Ada Saylor, with whom she lived, her declining years were made as pleasant as possible. Funeral services were conducted in the Summit Mills Church of the Brethren by Bro. DeWitt Miller, with interment in the Lichty cemetery.—Mrs. Carrie Weller, Meyersdale, Pa.

Lewis, Flora Catherine, was born at West Liberty, Ky., March 8, 1888, and departed this life on June 8, 1938. Her early life was spent in her native state and the last thirty years were spent in Middletown, Ohio, where she lived at the time of her death. May 21, 1906, she was married to Daniel A. Lewis and to this union was born one daughter. Mrs. Lewis was a member of the Church of the Brethren for sixteen years. She is survived by her husband, daughter, mother, four sisters and three brothers. The funeral services were conducted in the Church of the Brethren in Middletown by the pastor, W. E. Hamilton, assisted by F. H. Mankey.—Mildred Hamilton, Middletown, Ohio.

Petcher, John Franklin, was born in Canton, Ohio, the son of Michael and Susan Humbord Petcher, June 21, 1852. He had one brother and one sister, both dying while very young. When he was two years of age his parents moved to Plymouth, Ind., where he spent the next fifty-seven years. At the age of twenty-one he united with the Church of God. When he was thirty-six he was united in marriage to Ida May Huff. To this union were born four sons and three daughters. His widow, three sons, three daughters, twenty grandchildren and one great-grandchild remain. At the age of fifty-seven he moved to Southern Alabama, and had spent twenty-nine years in Washington and Mobile counties. Twenty-six years ago he became a member of the Church of the Brethren. A few years later the responsibilities of being a deacon were placed upon him. He studied his Bible continually and grew strong in the faith. He passed away June 12, 1938. Funeral services were conducted by L. F. Maynard at the home of G. W. Petcher in Mobile, Ala., and at the Cedar Creek church at Citronelle, Ala. Interment in the Cedar Creek cemetery.—G. W. Petcher, Mobile, Ala.

Rosenberger, Philip, was born Jan. 31, 1865, and died June 18, 1938. He was united in marriage to Sophronia Seese in 1885. He is survived by his wife and seven children, one son having preceded him in death. Thirty-six grandchildren and fourteen great-grandchildren also survive. He united with the Church of the Brethren early in life, and lived true to his faith until death. He had great faith in the anointing and called for that blessing in his last illness. He was a kind and loving father and grandfather.—Treva Younkin, Brandonville, W. Va.

Tansey, Andrew, son of Elijah and Caroline Kunkle Tansey, was born in September of 1850 in Prince William, Carroll County, Ind. He was married to Laura C. James Feb. 19, 1871. This union was blessed with three sons and four daughters. On Dec. 24, 1901, this wife passed away. Later he was united in marriage to Mary C. Herron. To this union three sons and two daughters were born. One son preceded his father in death. Bro. Tansey became a member of the Church of the Brethren in 1921. He had been an invalid since Dec. 10, 1927, when he fell and injured himself so that he walked very little after that. He was very patient, trusting faithfully in his Lord. Funeral services were held in Rossville Church of the Brethren June 24, by the pastor, Walter Replogle.—Edna Hylton, Rossville, Ind.

Thomas, Sister Ida Weller, daughter of the late Jonathan and Caroline Philippi Weller, was born in Summit Mills, Pa., Nov. 4, 1855, and departed this life March 11, 1938. She was preceded in death by her husband, Richard Thomas, three brothers and three sisters. She is survived by three brothers, one adopted daughter and three granddaughters. She was a lifelong member of the Summit Mills Church of the Brethren and was always faithful in attendance as long as her health permitted. Funeral services were conducted at her late home by her pastor, Bro. DeWitt Miller. Interment in the Lichty cemetery.—Mrs. Carrie Weller, Meyersdale, Pa.

Weigley, Peter J., son of Jesse and Sarah Murray Weigley, was born in Somerset County, Pa., Jan. 20, 1874, and departed this life May 27, 1938. On Aug. 29, 1895, he was united in marriage to Minnie S. Shafer. To this union were born two children, a son and daughter. His daughter and one grandchild preceded him in death. He is survived by his wife and son and three grandchildren. He accepted Christ at the age of fourteen and united with the Church of the Brethren at Beech Grove, Chippewa, where he was a faithful member. On June 7, 1902, he was called to the office of deacon and also served as trustee of the church for a number of years. Funeral services were held in the Beech Grove church conducted by Bro. D. R. McFadden, assisted by Bro. S. A. Showalter. Interment in the church cemetery. —Grace E. Weigley, Creston, Ohio.

Yoder, Anna Veora, daughter of Mr. and Mrs. John Klopfenstein of near Smithville, Ohio, passed away May 20, 1938, at the age of sixty-one years. She is survived by her husband, T. Fred Yoder, her daughter, one son and one grandson. She was a lifelong resident of the vicinity in which she was born. She was a member of the Beech Grove, Chippewa congregation and for many years was a teacher in the beginner department. Her marked characteristics were faithfulness, kindness, thoughtfulness and a smile for everyone. Funeral services were conducted at Beech Grove by Brethren C. H. Deardorff of Ashland, Ohio, C. H. Murray and S. A. Showalter of the local congregation. Interment was made at the East Chippewa cemetery.—Grace E. Weigley, Creston, Ohio.

CHURCH NEWS

COLORADO

Denver.—Our Sunday school had a birthday supper June 23, and those having birthdays in the second quarter of the year gave their offering. After the supper an enjoyable program was given. Pre-Easter services were held on Thursday night before Easter. A number were baptized on Easter Sunday, several of them being children. Preceding the baptism the children gave a program, followed by a sermon by our pastor. On Mother's Day three babies were consecrated. Others were denied this privilege because of illness. In the evening the Wide-a-Wake class gave a program. Several of our group attended Annual Conference and reports were given at a recent Sunday evening service. The attendance at Sunday school and church continues good. Our communion service was held this spring with a larger attendance than we have had for some time.—Hazel Hardman, Littleton, Colo., June 29.

Haxtun.—Our council was held May 31. A committee consisting of Sisters Heiny and Heaston, and Bro. Leslie Hofmeister were elected to appoint other committees and make detailed arrangements for district meeting to be held here Aug. 20-22. Delegates to district meeting are Sister Weaver, Bro. Herbert Erickson and Mabel Stryker. The alternates are Brethren R. P. Baker and Louis Koch, and Sister Stryker. A committee was elected to clean up the church grounds and

do repair work, with Bro. Louis Koch as chairman. Mabel Stryker went to Annual Conference as delegate from this church. It was decided to hold our same nominating committee over for the coming year. As a Memorial Day sermon Bro. Weaver used as his subject, Keep America Out of War. The Conference Offering was taken on May 29. Some of our young people are making plans for attending Camp Ewing. Bro. Weaver just returned from Annual Conference and will give us a report in the near future. In his absence Bro. R. P. Baker was in charge of the various services. Our Ladies' Aid will soon have their election of officers and will then discontinue their meetings during the summer. Our record attendance increased to 170 on June 26.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 27.

ILLINOIS

Canton.—Mother's Day was observed with a dedication service for the babies. The mother and daughter banquet was held May 17, with eighty attending. A good program and a social time was enjoyed by all. The Men's Brotherhood promoted the project of laying hardwood floors in the dining room and hall of the parsonage. At their May meeting it was decided to sponsor a Sunday-school picnic June 26 at Coal Creek church. This concludes their activities until September. They have done some very worth-while things this past winter and spring. They raised approximately $106, most of which was used on building repairs. Children's Day program was given June 5. Our pastor, Bro. Dumond, Mr. and Mrs. John D. Rohrer and Mr. and Mrs. Carmen Davis attended Annual Conference from our church. Bro. Dan West gave a lecture in our church May 7. The young people held a banquet June 20, with seventy attending. Bro. Dan West spoke on World Service. Young people from Woodland and Astoria were well represented and took part in the program. Vacation Bible school started June 13 to continue for three weeks. Mrs. Dumond, Mrs. Van Syckle, Mrs. John Cover and Miss Vivian Smelzer are teachers from our church. The Sower pageant was given on June 5. Pictures of the missionary work in China were shown the last Sunday in May.—Mrs. Evelyn Rose, Canton, Ill., June 27.

Franklin Grove.—Our church is co-operating with the other churches in town in a daily vacation Bible school. Our pastor is the director of music for the school. The painting of the recently purchased parsonage adds much to the beauty of the home for our pastor. Our Ladies' Aid is very active. They have quilting promised ahead for two years. The young married people's class has purchased record books of baptism to be given to new members of the church. On June 16 the Annual Sunday-school picnic was held at Lowell park. Delegates to district conference to be held in Mt. Morris are Sister Mary Miller and Bro. D. C. Snider, with Sister Anna S. Buck and Bro. Kenneth Pfoutz as alternates. On June 19 Bro. O. D. Buck gave us the Annual Meeting report.—Nina Pfoutz, Franklin Grove, Ill., June 23.

INDIANA

Beech Grove.—We met in council June 21. Sister Ruth Paxton was elected as delegate to district conference, and Sister Sadie Fuqua as president of Christian Workers. A one-week evangelistic meeting was held by Bro. Norris, which closed with our communion May 15. We appreciate the zeal and effort put forth by Bro. Norris. We observed Easter with a program rendered by the B. Y. P. D., and a cantata given by a group of mixed voices from the congregation. The children's meeting was held on June 5. The Aid Society meets each week to quilt. They have made splendid contributions to the local church and to missions. Five of our members attended the Lawrence conference. A committee composed of Lester Fuqua, Ruth Paxton and Jessie Pettigrew was appointed to make arrangements for the homecoming which will be held on July 31.—Mrs. Zella Fuqua, Fortville, Ind., June 27.

Bethany.—Bro. Walter Heisey was with us April 24 and gave us one insight into the work in China. Mother's Day Bro. Robert Tully gave the message in the evening. Young people's class gave carnations to the mothers. Father's Day Bro. H. A. Claybaugh gave the message. The young people gave roses to the fathers. They also papered and painted their classroom. We met at the church to clean the church house and had a potluck dinner, and enjoyed a social hour. Bro. Harold Whitehead will be Sunday-school superintendent for the next six months. Our Sunday-school attendance has been keeping up fine. Sister Dortha Green will be chairman of the C. W. They are doing fine work under the leadership of Bro. Jesse Clem. The young people gave a peace program and play. Sister Irvin Neff is president of Aid Society. They made and sold a number of comforters. They hold their meetings at the church so they built a cupboard for the sewing machine and materials.—Mrs. Bertha B. Weyright, Syracuse, Ind., June 29.

Hickory Grove.—We met in council recently. Mother's Day was observed with a program. Some of our members gave a program at the Old Folks' and Orphans' Home at Mexico, Ind., on May 8. Bro. Snell preached a missionary sermon June 5, at which time our offering amounted to $62.80. Our church enjoyed a very successful revival June 19-27. Bro. Albert Harshbarger of Liberty Center, Ind., was the evangelist. As a direct result eleven were baptized and two await the rite. Our communion was well attended, with Bro. Harshbarger officiating. Brethren Russell Showalter and Russell Weller assisted. We were indeed glad for the visiting members. The children gave a good program June 5. Several of our number expect to attend the leadership training school at Camp Mack.—Cyntha E. Fox, Redkey, Ind., June 29.

Ladoga.—Brother and Sister B. M. Rollins of Keyser, W. Va., conducted an interesting and successful series of meetings at the Ladoga church June 13-26. He gave us seventeen gospel sermons which were much appreciated. Sister Rollins conducted an interesting music and study hour for the children preceding the regular sermon. Our pastor, Bro. Lewis Deardorff, and the evangelists made fifty calls during the meetings. On June 19 we had a basket dinner with preaching services morning, afternoon and night. During the meetings a delegation of twenty-three members from Rossville, a distance of sixty miles, worshiped with us. There were also visiting members from Fairview, Buck Creek and White church. Five precious ones were received into the church by confession and baptism. We especially enjoyed the evangelist's story of his mother's life—Forty Years of Blindness. It was arranged for the return of these evangelists at some time in the future.—Lina N. Stoner, Ladoga, Ind., June 30.

North Liberty.—At our business meeting we decided to do some repairing on our church. We have been having wonderful opportunities for Bible study under the teaching of Bro. Fred Flora, but he has resigned as pastor, effective Sept. 1. Our delegates to district meeting are Brethren D. E. Baughman and Frank Keiser. Our harvest meeting will be held Aug. 27.—Mrs. J. H. Markley, North Liberty, Ind., June 25.

Pyrmont.—May 29 Bro. Ben Hirt delivered the annual missionary address after which the Conference Offering was lifted amounting to $74.85. Bro. Frank Smeltzer represented the church as delegate at the Lawrence Conference. Brother and Sister Early from Bethany Biblical Seminary have accepted the summer pastorate of the Pyrmont church and have moved into our community. Bro. Early preached his first sermon on June 19. We are planning to hold a vacation Bible school beginning July and continuing for two weeks. The district meeting of Southern Indiana will be held in the Pyrmont church Aug. 23-25.—Mrs. Uda Wagoner, Delphi, Ind., June 27.

IOWA

South Keokuk.—Bro. Jasper Smith represented our church at Annual Conference. Bro. Leo and Sister Florence Power are our delegates to district meeting. We gave a short program on Easter Sunday which was much appreciated. Our love feast was held the last Sunday in May, with a small number in attendance. On the third Sunday in June Father's Day was recognized with a very interesting and helpful program, including a fine talk by a brother from a neighboring church. Our plan of making a different person responsible for some special feature each Sunday is working out very well. We will have a basket dinner in the church basement on July 3, instead of July 4 as originally planned. Our church recently purchased much needed new songbooks.—Enid Wonderlich, Richland, Iowa, June 29.

KANSAS

Sabetha.—On March 22 the children of Mr. and Mrs. N. R. McKinnie arranged a surprise for them on their golden wedding anniversary, with the usual program for such an occasion. March 27 the worship service was dedicated to their honor. Several classes and individuals have sponsored the buying of new hymnbooks for the Sunday school and church. The new hymnbooks were dedicated on April 3. On Easter the churches of the city held union sunrise services at our church. This gave us much encouragement for the day. April 30 and May 1 the district B. Y. P. D. met with us and gave us much inspiration through their programs and presence. The speakers were Paul Bechtold and C. Ernest Davis. Their presence and addresses were much appreciated. On May 15 at the morning worship hour our pastor held pre-baccalaureate services for six of our young people who graduated from high school this year. The church met in business meeting May 15, and voted to retain the services of Brother and Sister Sell for another year. Bro. Leroy Sell was our delegate to the Annual Conference. It was also decided to try to secure the services of an evangelist to hold a meeting some time late in September. The mothers and daughters held a meeting on May 27, with Mrs. Cotton of the M. E. church as guest speaker. About seventy from the Sabetha church attended Conference. On June 19 Bro. Ira Arnold from Maryland gave a program of chalk pictures and songs which was enjoyed very much by all present.—Mrs. Homer Bechtelheimer, Sabetha, Kans., June 27.

MARYLAND

Pipe Creek.—The mothers and daughters held a meeting at the church on Feb. 15, and discussed teen-age problems. The district Men's Work fellowship supper was held at Pipe Creek on April 7. Bro. Warren Bowman of Washington was the speaker. There was good attendance. We met in council April 8. The improvement committee reported a new ceiling in the basement completed. Evangelistic meetings will be held in the Union Bridge church this year. Bro. B. O. Bowman was elected to represent us at Annual Meeting. District meeting delegates are Brethren Wm. Main, John Young, C. O. Barner and H. G. Englar. On April 10 the Bible classes had services at the county home, and treated the inmates to fruit and candy. The B. Y. P. D. gave the Easter pageant, In the Glory of the Morning. We held our love feast on May 1. Bro. Walter Thomas preached the examination sermon and officiated at the love feast. On May 13 we held our mother and daughter banquet, with an attendance of ninety. Mothers and daughters from five adjoining congregations were invited guests. The program, Along the Mother and Daughter Trail, was given. Mrs. Orris G. Robinson was guest speaker. Ten have been baptized since our last report. The children are preparing to give

the Children's Day pageant, My Father's Business, on June 26.—Mrs. H. Paul Hull, Linwood, Md., June 20.

MICHIGAN

Battle Creek.—May 7 we held our mother and daughter banquet, which was well attended. Mrs. Jessie Shull was our guest speaker. Music day for this circuit of seven churches was held at Battle Creek June 5. Our Annual Meeting Offering was taken. Three of our members went to Conference. A very successful choir season closed on June 5, directed by Sister Mary Mills. Our young people organized as the youth singers, directed by Sister Ruth Moore. During the summer months special numbers are being given by families and individuals. There was a Children's Day program June 19. As this also was Father's Day Trevor Moore gave a very interesting talk, Tribute to Father. June 17 our B. Y. P. D. gave a banquet in honor of four young people who graduated from high school. The banquet was at the home of Bro. John Eigenbrode. Hazel Hund was toastmistress. On a recent Sunday evening a play, The Unfortunates, was given. Our daily vacation Bible school began June 20, with Sister Viola Gow as director. A much appreciated feature of the school this year is the mothers' class, taught by Sister Ruth Mallott. Our boys, led by Bro. Brumbaugh, are keeping the church premises in good condition this summer.—Mrs. Florence Snow, Battle Creek, Mich., June 25.

Grand Rapids.—Twenty-five years ago July 10 Grand Rapids church was dedicated. We are going to observe this anniversary July 17. Bro. E. F. Caslow, a former pastor, will give two addresses. We are hoping for a good attendance. You are invited to be with us. A silver offering will be taken to apply on our church debt, which we are trying so hard to erase with the help of the mission board. We have been busy the last few months. In February the music committee put on a program. On Easter we enjoyed a sunrise service and breakfast at the church. Morning and evening services followed. There were five baptisms. The young people are planning to send two of their number to Camp Mack. In March we met in council. The pastoral problem was taken up. As a result Harold Chambers is being retained as part-time pastor for another year starting Sept. 1. May 6 the mothers and daughters enjoyed their banquet. The Men's Work sponsored a play, The Great White Throne, put on by a cast of forty Negroes. The men and women have been meeting on the same evening. They have their meetings separately after which they enjoy a light lunch and social time together. Each class with the help of their teacher is responsible for part of one Sunday morning service. June 7 we held our communion. June 25 the Sunday-school picnic was held. We are trying to improve our church and parsonage. We have painted the kitchens of the church and parsonage, and also have planted shrubbery along the front. We are looking forward to having Bro. E. S. Coffman with us this fall to hold evangelistic meetings.—Grace Oaks, Grand Rapids, Mich., June 29.

NEBRASKA

Octavia.—On April 24 a few of our members went to Ames, Nebr., where Bro. L. L. Meck administered the rite of baptism to a good brother. The wife of this man and some of her children have long been members of our church but they are isolated and can attend only occasionally. Bro. Floyd Ditzler was delegate to Annual Conference. Several other members also attended. On June 24 we held our council, and elected officers for the coming year. Bro. I. C. Snavely was re-elected as elder; the writer, clerk and correspondent and chairman of missionary committee; Bro. S. G. Mohler, music director; Women's Work group, Messenger agent; Warren Sisler, chairman of temperance committee; S. G. Mohler, member of finance board. We will only have Sunday-school services during the summer months.—Mrs. Lillian R. Keller, Octavia, Nebr., June 25.

OHIO

County Line.—On May 29 Eld. D. C. Ritchey of Lawrenceville, Ill., came to our church to hold a revival meeting. Our first service was very spiritual. Sixty members of the La Fayette Christian church came over in a body. It was a very happy surprise. During the two weeks of our revival the house was filled and seventy chairs were used one evening and quite a few had to stand. He preached the Word with power. Five were baptized and others are near the kingdom. Bro. Ritchey arrived home on June 13 and found Sister Ritchey in a very critical condition. She was operated on June 14 and we trust she will soon recover. Bro. Ritchey started to school at the State University at Vincennes, Ind., to make better preparation for life's work. We would welcome his return as he made many friends while here. Pray for us that the kingdom may grow at this place.—J. L. Guthrie, La Fayette, Ohio, June 29.

Gratis.—Our attendance averages about one hundred and interest is good. On Easter Sunday we had a program and several special numbers in song. Quite a number from our church attended the district meeting at West Milton in May. On Mother's Day the men and boys were in charge and presented each mother with a carnation. The oldest and youngest mothers were presented with potted flowers which were very nice. The men gave several readings and special music, after which our pastor gave a short sermon. On May 22 our pastor delivered the baccalaureate address in the Methodist church. On May 29 we had a memorial service in honor of the leaders in our church who have passed on. The Ladies' Aid has been active. They filled a suitcase to be sent to Spain for relief. June 20 to July 1 the three churches of Gratis united in a daily vacation Bible school. On Father's Day the mothers and daughters gave the program. Mrs. Weaver of Prices Creek church gave a talk. After the services we had a basket dinner at the home of one of our members. We are having church and B. Y. P. D. every two weeks at night during the summer.—Elizabeth N. Lowman, Camden, Ohio, June 28.

Kent.—Bro. E. A. Edwards of Clearville, Pa., began his pastorate here the first of May and his family moved to Kent about the middle of June. Bro. Edwards' well-delivered and inspiring messages are being greatly appreciated. The Kent church looks forward to great progress under his leadership. The church worked together in a very splendid manner during the period when we were without a regular pastor. The interest and attendance never waned. Bro. S. S. Shoemaker of Hartville and Bro. G. W. Kieffaber of Akron were among those of neighboring congregations who filled the pulpit so well during this period. Bro. Shoemaker preached the first part of the week and Bro. Kieffaber completed a week of pre-Easter meetings, with our love feast Monday evening following Easter. The Children's Day exercises were well attended June 19. The Sunday school is planning an outing to be held at Goodyear recreation grounds at Wingfoot Lake July 16. The church looks forward with more than usual anticipation and much prayer to having Bro. D. R. McFadden with us to hold a two weeks' revival. The date has been tentatively set for Nov. 14-27.—Mrs. Averie Brumbaugh, Ravenna, Ohio, June 30.

Middletown.—We have been enjoying a growth in attendance during 1938. The first quarter showed an increase of thirty-two per cent over that of last year. The second quarter is showing a marked increase also. Jan. 23 Brother and Sister D. J. Lichty were with us. Feb. 27 Bro. Parker Filbrun gave an illustrated lecture in our church. Our council was held on March 16, at which time Mrs. Earl Metzger and the writer were chosen delegates to district meeting. On April 6 our church met in a called council presided over by Eld. E. R. Fisher, representing the ministerial board of Southern Ohio. This meeting was for the purpose of ordaining the pastor, W. E. Hamilton, and wife to the eldership. We are looking forward to an evangelistic meeting in December to be conducted by Brother and Sister Oliver H. Austin.—Mildred Hamilton, Middletown, Ohio, June 27.

Prices Creek.—We have been having some very good sermons and our attendance is 105. Council was held March 11, and the ministerial board decided to continue Bro. Kenneth Hollinger of Liberty, Ind., as pastor, with Bro. E. R. Fisher of Trotwood, Ohio, as elder. Bro. Don Weimer of Lewisburg is our Sunday-school superintendent. We enjoyed sunrise services on Easter at the neighboring church, Ware's Chapel. After the Easter morning services four accepted Christ, and were baptized on May 1. June 1 Pastor Hollinger was united in marriage to Helen Darling of Ft. Wayne, Ind. A wedding reception and supper was given the young couple in the church basement on June 17. Ruth Baker, daughter of H. Jesse Baker, and Waldo Emerick, son of Mr. and Mrs. Chester Emerick, were united in marriage at the church on June 25. Several of the members, including the pastor and his wife, were privileged to attend the Conference at Lawrence. Revival services will begin on Aug. 1, and we are looking forward to a large attendance.—May Baker, Lewisburg, Ohio, June 30.

Wooster.—The B. Y. P. D. has been giving interesting programs this season. At the Fannie Crosby program the men's quartet and the chorus sang special numbers. The church represented and participated in union Good Friday services and also April 15 at the tri-township Sunday-school convention, both held in the Methodist church at Smithville. The Madrigal club from Manchester College, sponsored by the three Churches of the Brethren in this section, gave a splendid concert in Smithville high school auditorium April 18. At council April 20 it was decided to hold the communion on Memorial Sunday. Committees were appointed to plan for repairing and redecorating the church auditorium. The kitchen furnace was replaced by a large range and several cupboards were installed. On Easter and Mother's Day special consecration services were held for babies. Beautiful flowers were bought especially for the occasions. Potted plants were given to the oldest and youngest mothers present, who were Mrs. Daniel Brubaker of Orrville, and Mrs. Ivan Ramseyer of Smithville, respectively. Bro. Martin Moomaw is slowly improving in health and Cotta Jane Musser has recovered from a serious appendectomy. One was baptized the week preceding communion. Communion was well attended, and was in charge of Bro. Arthur Dodge. The janitorship has been taken over by Bro. John Hochstetler since May. Services were suspended June 19 because of painting. July 3 has been set as rededication Sunday. The pastor, being unable to attend the Lawrence Conference, agreed to represent the Wooster Church of the Brethren at the International Quadrennial Convention of Christian Education to be held at Columbus. Sister Clara Harper is scheduled to be with us July 10.—Miriam Hoff Fetter, Smithville, Ohio, June 27.

PENNSYLVANIA

Akron.—We held our love feast on May 28, with Brethren S. K. Wenger, Aaron Heisey, Elmer Moyer who officiated, Allen Hartman and Ulysses Royer attending. Brethren Moyer and Hartman preached for us the following Sunday morning. June 26 Eld. David Snader, our delegate to Conference, gave his report which was very interesting. In the evening our Children's Day program consisted of recitations, special singing by the children and four selections by our quartet. Program was enjoyed by all.—Geo. B. Wolf, Akron, Pa., June 28.

Annville.—Bro. Rufus Bucher conducted our evangelistic services Feb. 27 to March 17. The attendance and interest shown throughout these meetings were quite inspirational. Ten were baptized Easter morning. Our council was held March 21. Brethren Perry Liskey

and Wilmar Zeiglar were chosen as delegates to district meeting. Officers for the B. Y. P. D. were chosen. Our love feast was held Feb. 14, 15. We expect to hold the daily vacation Bible school June 20 to July 1.—Elizabeth Gingrich, Annville, Pa., June 14.

Lebanon.—We held our love feast on May 15. Eld. M. J. Weaver of Lancaster preached the examination sermon and officiated at the love feast. The mothers and daughters had charge of the Father's Day program. The message was brought by Eld. Walter Hartman of Annville. The men had charge of the Mother's Day program. At this program Bro. John Hershey brought the message. Our Children's Day service was held June 12. As a part of this service several babies were consecrated to the Lord and received cradle roll certificates. Recently the Bollinger family from India rendered an inspirational program. We were glad to have them with us, especially since it was Sister Bollinger's first visit since we have assumed her support. The church has enjoyed several musical programs; one by a colored male quartet from Harrisburg, a cantata given by the Evangelical choir of this city, and a program by the gospel male quartet of Palmyra. Brethren Alvin Brightbill of Chicago and William Beery spent two Sundays with us. We appreciated their messages in song, in slides and in preaching. We are planning to begin our daily vacation Bible school on July 11, with Mrs. Lester Royer as director. The regular council is scheduled for July 5.—Mrs. Carl W. Zeigler, Cleona, Pa., June 28.

Royersford.—Our church has been without a regular pastor since Bro. Q. A. Holsopple and family left us last fall. We miss their friendly faces and helpful suggestions, but wish them God's blessing in their larger field of service in the Mt. Pleasant and Mt. Joy churches. Our pulpit has been supplied by Brethren Sam Hess and Caleb Bucher, who have been very faithful to our church. Bro. Bucher has been elected pastor for the summer. We also miss the faithful attendance and service of Sister Gamble and Bro. Roeller, who have been called away by our heavenly Father in recent months. June 26 was our semiannual missionary day. After an interesting program by some of our young people, Bro. Bucher gave us a helpful and spiritual missionary message. Our missionary offering was $331.13. We feel since we can not all go to the foreign fields to work we can support those who are there by our prayers and gifts. Our members have taken an active part in the recent teacher training class as well as the vacation Bible school.—Ollive Flemings, Royersford, Pa., June 29.

Ten Mile.—We recently experienced a revival which was a blessing to our congregation. Brother and Sister B. M. Rollins of Keyser, W. Va., were the evangelists. Bro. Rollins preached sixteen gospel sermons, with special emphasis on the meaning of church membership and what it means to be a Christian. These sermons were well received by all. The attendance was good throughout the meeting. Sister Rollins led the song services and told stories to the children. She also painted very beautiful pictures using old rags. At the close of the meeting a special meeting was called by our pastor and elder to consider the advisability of selecting a summer pastor. A committee was elected to investigate the pastoral situation and report to the council their findings. We are praying that the Holy Spirit will lead us in the selection of the right man for this place.—Bro. Rufus C. Holsopple, Marianna, Pa., June 25.

WASHINGTON

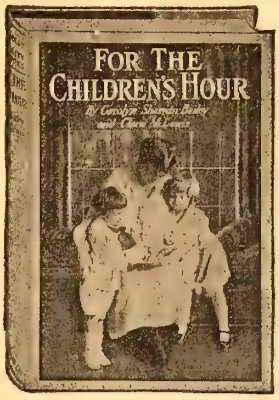
Richland Valley.—Bro. Shank of Portland opened his two weeks' revival on May 8, with a Mother's Day address. Each evening he gave an educational picture and we heard some fine messages. There was a fine attendance of seventy-five at the love feast on May 21, with thirteen visitors. May 22 we had our coast churches convention here. Mark Shrock of Olympia gave the convention address, carrying out the theme, Who Is My Neighbor? About three hundred were at the dinner tables. The Olympia ladies gave a short play, illustrating a good lesson of going the second mile. Bro. Shank closed his meetings that night and we have four new members. We dismissed our evening services June 5 to attend the baccalaureate services at the Mossyrock high school, where Bro. Whisler gave the sermon. Several of our B. Y. P. D. went to Salkum June 18 and joined them and a few Olympia young folks in a wiener and marshmallow roast. Hazel Rothrock told a story around the campfire and the young people reported a fine time.—Elsie Nikos, Ajlune, Wash., June 23.

WEST VIRGINIA

Crab Orchard.—Our series of meetings began June 5, and closed June 19, with Sister Elizabeth Broughman of Buchanan, Va., as evangelist. Much interest was shown during these services with the attendance averaging about 400 each night. Special music was rendered most every night. People attended these services that hadn't been inside a church for years. Fifty people were converted during these two weeks, thirty-one coming to the Brethren church, nineteen going to other churches. Bro. Eugene H. Kahle, our pastor, baptized twenty-six Sunday afternoon, June 19. Two came in by letter, one was reconsecrated and two will be baptized July 3. The meeting closed with an all-day service, with baptism after the basket lunch. We realize a revival can not be conducted by the preacher or by the people, but if they both co-operate a community will be blessed with new souls born into the kingdom. We have a beautiful grove behind the church dedicated as a place for prayer where a circle was formed each night of the revival and God loving people could pour out their hearts to God for the enrichment of his kingdom.—Mrs. Ruth Spanier Quintier, Crab Orchard, W. Va., June 28.

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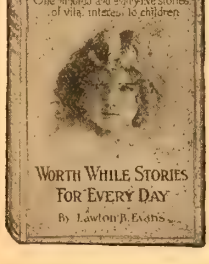
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., July 23, 1938 No. 30



Photos by H. Spenser Minnich

THESE BRETHREN WERE ON STANDING COMMITTEE FOR 1938

The brethren shown in these pictures are five of the seventy-five members on Standing Committee for 1938. Reader's left to right: J. M. and S. S. Blough making up one of the three pairs of brothers on Standing Committee this year; Daniel T. Dierdorff, oldest member of the Committee; the two members under thirty, Brethren John D. Ellis and W. Harold Row, the latter but twenty-six. For further details see page 17, second column.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Judges 14: 5, 6

"He rent him as he would have rent a kid"

Stronger Than a Lion

The lion is the symbol of strength of a kind. But the lion found more than its match in Samson.

This is a sort of parable of the way in which the sons of God are made strong to prevail over the difficulties that challenge their way. There is no use minimizing the difficulties. They are real and formidable. But at the hands of those whose strength is from the Lord they become as harmless as kids. The greatest failure of those who would go forward with the Lord's work is lack of faith in the power of God to do the task. We expect too little of God.

Recall the lion that disputed the path of Christian in Pilgrim's Progress. He looked dangerous at a distance, but he was tied. Courage to face the lions!

Tuesday: Judges 15: 11-14

"The ropes . . . became as flax that was burnt with fire"

Stronger Than Ropes

Magicians can free themselves from ropes of their own tying, but Samson had no supervision of the ropes that bound him. Yet he freed himself as easily as a magician. By sheer force of muscular strength he burst the ropes as easily as if the life had all been burnt out of them. And they were new ropes, too.

There are Christians in Europe that know the pinch of the ropes even today. They may not receive strength from God to free themselves, but some of them have had strength of spirit which ropes can not touch. There is no need to fear the ropes if we are conscious of strength from the Lord.

Wednesday: Judges 5: 15-21

"And his strength went from him . . . And he did grind in the prison-house"

Weak as Other Men

The strong man who does not cherish his relationship with God or regard the interests of his fellow man is in a position to lose any strength that he may have and become as though he had never been strong. Indeed he will be in a worse plight than his fellows because he knows what it means to have strength and they do not.

Samson went, unheeding, into the trap laid to despoil him of his might, and when it was too late he realized to his own sorrow what he had done. The way of the ungodly is one of weakness and sorrow.

Spiritual Giants

Samson was a physical giant, but his spiritual powers were not adequate to run the high-powered physical equipment which he had. It is well to aspire to physical strength; such may be very useful. But physical might without spiritual mastery is as useless as a powerful engine without a driver.

"Wisdom is the principal thing," said the wise man. "Get wisdom." Not that other things are without value; they are useless only without wisdom. With it, all one's powers and capacities take on significance.

For a strong man to use his God-given strength in slaying other men seems pitiable indeed—especially when it is to despoil them of their clothing in order to pay a bet. For a strong man to seek pretexts to harm other people because he held a grudge against them is an evidence of desperate weakness. For a man to rise up and kill a thousand men may be an occasion for rejoicing to the war-mad, but it is a spiritual tragedy in any case. To play into the hands of a faithless woman and reveal the inmost secrets of one's heart under the influence of her wiles is evidence enough of spiritual atrophy. To call down the power of heaven for vengeance upon enemies even at the cost of one's own life represents a type of heroism but certainly does not climax a strong spiritual life. In all these things Samson becomes an object lesson to us to place spiritual vigor first in our scale of life values.

Judges 13: 8, 9, 12-14; 16: 28-30; Prov. 4: 1-9; Luke 2: 52.

Thursday: Matt. 26: 40-45

"The spirit indeed is willing, but the flesh is weak"

Weakness of the Flesh

The body of a carnal man may outrun his spirit, but the spirit of a godly man outruns his body. How many things a good man would like to do but finds his waking hours too short or his strength too small! He may want to watch all night in prayer but finds himself too sleepy or tired. He may want to think through hard problems in the daytime, but finds that the wakeful hours of the night have left him depleted in physical and mental energy.

The disciples who were drowsy in Gethsemane experienced this weakness; Jesus sympathized with them, but urged them to be as alert as possible to spiritual interests. His sympathy and encouragement reach us, too.

Friday: 2 Cor. 12: 7-10

"My power is made perfect in weakness"

When the Weak Are Strong

One of the efforts to make psychology practical has been to encourage folks to have confidence in themselves—confidence that they can achieve what they wish. "You can do anything you really want to do," so it is said. No doubt this advice is very valuable to some people, but it is the undoing of others. There are limitations to our powers, and it is better to recognize the facts than to build up false hopes.

Some of the hardest tasks are done by people whose capabilities seem limited, people who realize their weakness but nevertheless have faith and courage to act. Their faith is in God, not themselves; their courage is built upon the assurance of his strength and help.

Saturday: 1 Cor. 1: 22-29

"The weakness of God is stronger than men"

Weak Things Stronger Than Mighty

Paul achieved great things, but he had the constant realization that the credit belonged not to himself but to God. His was no isolated experience; he observed that the other men who really had power in their Christian work were not highly gifted and self-confident individuals but men of faith through whom God could work. Paul felt that this was according to God's purpose. He would almost make us believe that God is selfish enough to want the credit himself and jealous lest men get it. Of course any inference like this comes out of Paul's own humility. It is wholesome for us also to desire that God may have the credit, not man.

It is the hidden forces that produce the greatest results.

Sunday: Eph. 6: 10-13

"Be strong in the Lord, and in the strength of his might"

Strong in the Lord

The reason that it is folly for us to undertake spiritual tasks in our own strength is that our gifts do not match the undertaking. It is the spiritual hosts of wickedness that must be overcome, and the power of God is the only means by which these can be successfully met. We can be the agents of God's power; indeed, it is through human agents like us that God wants to work.

Paul counsels us to equip ourselves for the sort of struggle that is before us.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., July 23, 1938 — No. 30

EDITORIAL

Another Way to Examine Yourself

THE workers' conference had fallen into an introspective mood. A man had been to church some Sundays before smelling strongly of tobacco and worse, and he had not come back. What could be the matter? Didn't he feel at home? And there were many people in the community we ought to be reaching but were not. Where was the fatal weakness in the church program?

And so the analysis went on, searching the nooks and crannies of our hearts and ways, until we all began to feel quite miserable and self-condemned. Which was just as we ought to have felt, perhaps, but one brother had his doubts. He wondered if a cheerier note might not be healthier than that gloomy atmosphere. He did not mean to encourage any Pharisaic varieties of self-satisfaction but he did set us thinking on another useful line.

That also was good for us. The truth about this problem is that there are dangers at both ends of it. These can be avoided by taking firm hold of it in the middle. Which means that there is something better to do about it than self-praise or overmuch self-criticism. That way is to keep busy doing useful things and forget all about yourself.

We do not know a more effective kind of self-examination than just that. E. F.

Working With One Hand

IT is a pity to have to work with but one hand. Two hands are so much better. But there was a time in the days of Nehemiah, and during the rebuilding of the walls, when "everyone with one of his hands wrought in the work, and with the other held his weapon."

Now it may be trite to commend the spirit of these good people both as to the will to help and their willingness to work with the group. But if truth is truth and changes not, one may expect to hear line upon line and the wisdom of one generation passed on to the next. Indeed, the Bible was written that such things might be.

But why this apology for a bit of experience gleaned from Nehemiah's day? Only this, to suggest that the tried and true may yet be worth consideration. And in the present case, we commend working with one hand when you can't work with two. H. A. B.

What the Church Should Do Next

Fourth Installment of the Lawrence Conference Sunday Morning Sermon

WARS ravage Spain and China and threaten the whole world because not enough statesmen believe that peace is worth what it costs. For exactly that same reason peace agencies break down. When positions of public trust involving international relations are filled by men and women who believe that goodwill is mightier than the sword, we shall have world peace. But it will take a lot of character to run the risk which that faith will require. The world's chief character-building agency must work harder at producing it.

Social justice lags because too many human hearts are filled with greed. Economic and political reforms are greatly limited in their usefulness, sometimes completely frustrated, because they are managed by selfish or dishonest men. Co-operative enterprises with high ideals of brotherhood often suffer from the same cause, especially as they grow larger. Indeed the larger any scheme of co-operative endeavor, the greater the temptation to selfish advantage and the opportunity for it. There is no adequate safeguard against this except personal integrity. Neither capitalist nor socialist, reactionary nor radical, can make any system work for the common good without an ample supply of this precious jewel. The only way to get it is to make it. The only place this can be done is in the souls of men and women. This fact tells us what the church should do next.

World evangelism is only well begun because too few people seek first the kingdom of God and his right-

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eousness. "This generation" in which Christian leadership, even before the last turn of the centuries, set out to accomplish the evangelization of the world, has already passed and *this* generation sees little prospect of the realization of this dream. Too many of us are enticed and held fast by the lure of ease and the grip of things. There is no remedy except the conversion of more people, in the church and out of it, to genuine discipleship under the master teaching of Jesus Christ, a discipleship which goes on learning from him until every thought has been captured and made obedient to him.

The strategic point of attack is the hearts of individual men and women. We must get them, more of them, many more of them, our own first, then those of our halfhearted brethren, then all we can anywhere, everywhere. The church should do next precisely what her Lord told her to do first. There's no bypath around it, no short cut across it. We should give up once and for all any and all seductive schemes that promise an easier, quicker way. We must take more seriously our task of winning people unto wholehearted allegiance to Christ. The church is a great character factory, nursery, sanitarium, school—no analogy can tell it all—for both quality and quantity production of integrity and unselfishness. Increased output of these prime essentials is the hope of the future, the only hope. The center of responsibility for this is the church.

This emphasis on individualism must not be made an excuse for disregard of social obligations. We are not to become perfect persons in aloofness and then go out to save the world. Character isn't made that way. This indispensable thing is produced only as we work with and for other people. There are many opportunities for helpful co-operative endeavor and we should use them. The point we press is that no large scale reconstruction of society, economic, political or international, can amount to much until there is a vast increase in personal integrity and unselfishness. We have been under the illusion that it could. We know better now. But progress can be made, and must be, by working a while longer in smaller units.

We have had fair success with a United States of America. The United Nations of the World is in the unknown future. Co-operative enterprises in merchandising, manufacturing and agriculture have had a varied history. Some have failed. Some have succeeded well enough to justify hopes for greater things. But anything like nation-wide economic equality waits for more character than is in sight at this writing. The church has made a good start at world evangelization. But faithful keeping of her Lord's last charge still waits on a mighty multiplying of individual consecration.

What should the church do next? Who could be so blind as not to see? Shall we try to gather up the challenge of all these momentous facts in a concluding word? E. F.

The Romance in Brethren History

If the home life of Christopher Sower, Senior, had been more happy we probably never would have heard of him and no printing business would have been established. So thinks one commenter on his life, and we are inclined to think there is more than a grain of truth in his contention. For had the Sower home been more happy, then Christopher, Maria Christina and their son might have lived out their time on the little farm in the Conestoga country.

Of course we are not advocating unhappy home situations as a first step toward achievement. But sometimes even such misfortunes may not represent a total loss. At any rate, this aspect of the Sower family history serves to show how unexpectedly significant even affairs of private life may become. To the writer it is a sample of the romance of history—and of Brethren history in particular. The story of any Brethren family has romance elements as viewed by a storyteller. And so also every congregation, region and zone of the brotherhood.

It would be a fine thing for our people to give more thought to the romance of Brethren history. At district meetings and at Annual Conference it would be quite proper to lift up the significant facts in the Brethren history for the region. Here are some of the possibilities by regions: For the Eastern Region there are such engaging themes as the life and work of the Sowers as appropriately recognized this year. Back of this are the beginnings of the Brethren movement in Europe, and on this side the unique and worthy achievements of our people in Grandfather's Land. For the Southeastern Region there are such interesting subjects as the settlement of the Shenandoah Valley and the life and labors of Elder John Kline. Central Region Brethren might well think of the work of Henry Kurtz and the origin and rise of interest in foreign mission work. The Central West Region has romance that begins with grasshoppers and sod homes, but comes down to pleasant homes, thriving church communities and educational advance. As for the Pacific Coast, one of our western historians is making a whole book of interesting materials dealing with that region.

Here are the principal things we have meant to suggest: (1) There is romance in Brethren history; (2) this element in our history is not confined to any one region; (3) it would be thrilling as well as useful to recover this history; (4) district and Conference programs could be enriched if more attention were paid to the romance of Brethren history. H. A. B.

THE GENERAL FORUM

The Dawn of Day

BY HOWARD N. MILLER

Alone I walked beside the stream,
Before the life of day was born,
Far to the east appeared a gleam,
A faint red glow of early morn.

The lark in rarest melody,
Revived, sang out his glad delight;
Fresh lilt of morning rhapsody,
Its rising strains erased the night.

Ah, still sweet peace of early morn!
Oh, night, before the day you flee!
The trees have lost their ghostly form,
The light brings life to birds and me.

I hurry o'er refreshed green sod;
The day brings back a task to do.
Once more I've felt the breath of God,
And face my work with zest anew.

Bridgewater, Va.

The Challenge of Our Conference

BY J. W. LEAR

A Closing Message at Lawrence—First Half

I ATTENDED my first Annual Meeting in 1874. That year the meeting convened on the farm of Joseph Filbrun twenty-five miles south of Springfield, Ill. About all a four-year-old lad would remember in his own right would be the bigness of the crowd.

Pertle Springs, Mo., 1890; Muncie, Ind., 1893; Decatur, Ill., 1895, were occasions I had the privilege of attending in my early manhood. Certain men in these Yearly Meetings made more impression on me than did the meetings themselves. The devotion and loyalty to the principles of the church and the earnestness and vigor with which they contended for the faith challenged my admiration.

In 1902 I began the work of a pastor, and believing that a pastor can scarcely afford to be absent from the General Conferences of the brotherhood, at great monetary sacrifice, I attended consecutively thirty-seven occasions. In all of these years I have not found a single Conference dry and uninteresting. The church has been a central passion in my life and these Annual Meetings helped to make it so.

It would be impossible to speak of the detailed events which might challenge one or another of the attendants. I will confine myself to certain areas of action that stand out. I shall mention four as follows:

1. The Priestly Functions of the Conference.

In the earlier years this phase of the work was the most prominent. The Yearly Meetings were attempts to conserve the great ideals and tenets of the faith. The plenary or business sessions dealt with temperance, peace, personal freedom, nonlitigation, reconciliation, separation from the world: in dress, in politics, in secret affiliations, in litigation, etc. While the methods have changed through the years, these and other articles of faith receive strong emphases at our meetings.

Another priestly function was an emphasis on the symbols of the church. Many of the sermons of the fathers were either polemics or apologetics by which it was aimed to maintain the importance of the sacraments of the church. They labored these rites often with such vehemence and at such length that they were accused of being legalists, formalists or at least literalists. The sacramental challenge is not now so great in our meetings. Because we once overdid it is no license for an almost total lack of emphasis. The symbols have great teaching value and embody some of the most potent Christian truth. The symbol of the laying on of hands at the missionary convocation when the Moderator of our Conference and the General Secretary of the General Mission Board laid hands on Sister Frank in a consecration service electrified the entire audience of 5,000 people.

The function of worship, and becoming worship services, are receiving more emphasis than formerly. Our Conference music committee and those who assist them are to be commended for their untiring efforts in this regard. It may be easy to talk about God and not get very close to him; but to engage sincerely in a fellowship of devotion, admiration and abandon will produce both cleansing and power for living. The worship is priestly in function and is meant to bring people into the presence of God. The Brethren have one of the finest collection of hymns in the Hymnal that can be found anywhere. I marvel at the breadth of truth encompassed by the book. Recently, I had the necessity of using the Pentecostal Hymns in worship service. Again and again I failed to find the hymns I needed for the theme of the service. Very good songs, of course, but nearly all of them belong to the revival type. The words for the most part promote evangelism. So far, at our Conferences, we have not sought to glorify technique. Grave dangers would lurk in that attitude. So long as we keep God central and make our technique a sacramental offering of praise, adoration and loyalty we will "make melody in our hearts to the Lord."

2. The Prophetic Functions of the Conference.

The priestly relations of an institution, as valuable as they are, tend toward formality and emptiness unless checked and aerated by a constant prophetic ministry. History has great value only with the future in

mind. A historical emphasis that harks back to the fathers' methods as the only right way of procedure has already begun to decay. It is not best to have two classes of leaders in the church—priests and prophets. We need leaders who understand the importance and the technique of both the priestly and prophetic notes, and who will sound them with becoming harmony. If the priestly function is to bring the people up to God in adoration and worship, the prophetic function is to bring God to the people that they might hear what the Lord has to say. Truth understood and lived by a people will make worship easy, intelligent and acceptable.

The challenge of our Conference in prophetic power has been felt in three aspects. There may be others, but I chose to speak of three.

The plenary or business sessions for a number of years have dealt with problems touching the whole of life. The budget of business is largely made up of reports or pronouncements by boards, committees or institutions which are dealing with the front line activities. Very little material reaches our delegate body from the camps of those who simply wish we might be or do. Rather we are being challenged by those who are out where the race of life grows more and more intense. Our problems reach us from those who are desperately trying to build more stately mansions both for the souls and society. We do much more work now in very much less time because we are more interested in life through the Spirit than we are in the letter of the law. My fifty years of active interest in the Conference proceedings gratifies my soul as I see the gradual change of emphasis. This year no one was called down by the timekeeper, not because of the lack of interest, but because our people are not technical and there is very little of the personal element manifested. We are making less room for the bigot and the blusterer and more room for the beautiful and bounteous spirit of goodwill.

In the second place, this spirit of prophecy is finding propagation in the numerous group meetings conducted for a week on the grounds. Much of this work is going on back of the public gaze. Pastors, field men, the men of the church, the women of the church, the youth, the children, the musicians—these all are dealing with ways and means of increasing the power of the church's prophetic voice. As one sits in on these groups, he is impressed that nothing is sacred in and for itself. All technique, all organization, all programs must be measured in the light of what they produce in character and conduct.

Last and not least, are the great platform addresses. More and more they have the forward look. The speakers are telling us that theology has value only as it issues in religion, and that the acid test of religion is found in our ethical and social relationships. In fact they are saying that Christianity is not just another religion, but rather a comradeship with Jesus which eventuates in individual goodness and in a brotherhood of goodwill to men. The church has suffered more from the inroads of pagan and worldly society, when she tried to live in isolation from that society, than she did when she went into the centers with a protest against the wrong and with a purpose to build a new order after the pattern of Christ. Call up the address of the moderator this year, the two addresses on Sunday and many of the shorter addresses of the Conference and if your memory is good you will recall that they were bristling with the challenge to live dangerously in the presence of the individual and social sins of the day. We were over and over reminded that Christianity is more than profession; it is the possession of Christlike character and attitudes. It is more than otherworldly; it is also making the best world order possible out of this.

Chicago, Ill.

Christ's Antiphonal Chorus

BY W. H. MILEY

THERE is a hell-bent host saying, "On earth hell; goodwill toward none." This so-called host consists of a quartet of clamoring and clattering horsemen which, if allowed to rant and ride unopposed, will trample civilization off the face of the earth. They are the quartet who would wage war. At present, the intensity of their utterance is rising rapidly to a disrupting fortissimo. The object of this sermon is to reveal the tactics of these horsemen and to suggest an antiphonal chorus that will eternally silence their discords.

This quartet is composed of the statesman, the war lord, the international capitalist, and the munitions maker.

The statesman is stained. He has colored his character with the stain of hypocritical treaties. If you have read your news items thoughtfully, you noticed the story of the "spoils-agreement" treaty which the allied nations had made prior to our entry into the World War. England, France, Italy, and Russia had secretly agreed to a division of the booty of the war when they won it. When victory appeared fleeting, the Allies by subterfuge, propaganda, and "statesmanship" got America into the war, not "to save the world for democracy" but to save the victory for them and their treaty.

At the end of the war, the statesman, by means of the vicious Versailles Treaty, only planted the seeds for future conflicts. Now we are exceedingly aware that the vanquished may rise the victor. A new and powerful Germany is on the horizon despite the treaty.

To assure his national security in the postwar period, the statesman hypocritically handed his pledge in the Locarno Pact and in the Briand-Kellogg Pact. These two broken agreements stand as an ironical monument to present day statesmanship. Indeed, it is slowly transpiring that all these treaties mentioned are a broken lot. We are, of course, unaware of newer treaties in the offing. And so the statesman carries his part.

The war lord is wry-souled. His business is to battle for his objectives—he's been trained that way. He tries no other way for he understands no other way. His occupation is to discover, adopt, and employ the most effective means to demolish property. What if the value of the property he destroys is more than the future income his nation will make from the territory taken? That's meaningless to him! But more appallingly, he destroys life, our best life. He shoots it full of holes! He blows its face off! He blasts it into bits!

Let us not be fooled. The war lord horseman is bawling down the same bridal path. After some apologies growing out of the present Sino-Japanese conflict, one of the officers on our flagship in Asiatic waters is reported to have said: "I'm in favor of teaching these Japs how to fight. To hell with these apologies that smell to high heaven!" Yes, on earth, hell!

The Pharisee's Prayer

BY MRS. H. F. MADEIRA

THE Pharisee prayed: "God, I thank thee that I am not as other men are, or even as this publican" (Luke 18: 11). When Jesus prayed, he sometimes began his prayer, "Father, I thank thee," so there was nothing wrong with the first four words of the Pharisee's prayer. But in the rest of his prayer he praised himself and compared himself with other men. In interpreting the parable, the Lord said, "Everyone that exalteth himself shall be abased." God is the one whom he should have exalted in his prayer. And if he had compared himself with God instead of with another mortal, he would have seen his own unworthiness.

Instead of saying, "I thank thee that I am not as other men are," he could have shown a different spirit, thus: "I thank thee that other men are better than I am. Thy work must be done and if I am not worthy or able to do it, I thank thee that there are men who with thy help can carry on." If in that humble state of mind he had implored the Lord to help him to be a faithful and useful servant of his, how different the Lord's reaction to his prayer would doubhtless have been!

Harrisburg, Pa.

The international capitalist is infamous. He is the "gentleman" who lent money excessively to the Allies and then used our soldiers' lives to save his loans. Moreover, we saved his millions with our billions. Yet J. P. Morgan and his like have never seemed to know what the World War was about. The capitalist is the individual who shouts his wares across the seas. He keeps his financial finger on the heartbeats of hating nations and knows when to sell merchandise at atrocious profits. He's still riding. Don't forget that three of the boats that the Japanese sank in the Yangtze River belonged to a prominent American oil company.

The munitions maker is murderous. In the World War the ammunition dumps of the two armies were shelled and bombed, but the munitions manufacturing companies weren't, for men had to be killed. The defeat of the German army could have been hastened if the French would have driven forward ten miles at one point and captured the Briey Basin, a munitions manufacturing area. The British captured an enemy cannon at the Dardanelles and discovered the implement was made in London. The Armstrong-Vickers Corporation of England had sold the weapon to the Turks who in turn used it to shell British "Tommies." Men had to be killed. A prominent French munitions maker contributed millions of marks to Hitler's rise to power. He knew that with Hitler a dictator, there would be an armament race between France and Germany. In our own country, we passed a law forbidding the sale of arms to the combatants in Spain. Yet our munitions makers rushed an order from our ports before the law became effective. Men had to be killed.

Thus we have the four. There could be no war without them. They menace everything that is good. Their appeal is to the basest in us. They are discordant for they deafen our virtues. Can this group be silenced?

After having listened to our church choruses sing the great hymns, anthems and oratorios of the season, let us consider it possible for all peace loving peoples to combine their efforts as harmoniously and effectively as did the choirs. Why can't we, indeed, mold ourselves into an antiphonal chorus and let our lives answer and silence the groups described as a war-minded quartet? If so, we must possess the merits of the choruses one hears in the Christmas season. We must be trained; we must stay in pitch; we must interpret our theme.

Our training will, of course, consist of special education. We should be thoroughly schooled in the tactics of the warring groups so that we can understand their movements. There was a time when we believed the Civil War was fought over the slave question. That is the story, at least, of our history books. We know now that there were a few chapters of the story never

written. We should be thoroughly schooled in the purposes of the warring artists so that we can understand their intentions. When they cry that we must go to war to maintain our honor, we shall then be able to suspect something else. What a paradox that the Christian must enter war to maintain his honor! We should be thoroughly schooled in the fact that armed conflict is dumb. War is a mistake, a blunder. War is foolish, is nonsensical, is silly, is horrible. War is the dumbest of methods for settling disputes. But unless our education is as effective as the propaganda of the statesman and the war lord, we shall be led again into this idiotic institution.

Our antiphonal chorus for peace must stay in the pitch of crystallized Christianity. Let there be no more deviation from our melody of life! We must be loyal to our Christian ideals. Nor should we allow the discords of the quartet of trampling horsemen to unsteady the pitch of our antiphonal efforts. There must be no repetition of the incident in which over two hundred ministers marched down Pennsylvania Avenue in Washington and petitioned Congress to declare war on Germany. Conscientious objectors should not again have to suffer the persecutions of both the war lords and the ministers. The Christian must maintain the same harmony of life in times of war that he has or seems to have in times of peace. Our lives must stay in pitch.

But though we are trained and though we are able to stay in pitch, our choral efforts will be unheard unless we really render or interpret our theme. We must act. The war makers are at work. Let us answer them. So far we have been "like dumb driven cattle." The clamor and clatter of the trampling horsemen have encountered too much complacency, indifference, insipidity, disorganization, and fear. There is nothing wrong in opposing, fighting back, and quieting the discordant, overpowering voices of destruction.

"But," you say, "what shall be our course of action?" May I stimulate your thinking and give you direction. The Bible contains the complete material for our prelude. Our movements will, of course, depend on the pertinent world circumstances; but in any event, we will expand and enlarge the strains in the Bible prelude. Remember the Good Samaritan. Remember the healing of Malchus' ear? Remember Sennacherib's army against Hezekiah and Isaiah? And do you remember that "righteousness exalteth a nation"? I have but faintly suggested the prelude to our action. Our first duty is to discover it entirely. Then, above all things, the nations of the world must not hear the elements from the antiphonal chorus that they hear in the quartet of war makers.

"And who shall be our choral leader?" The Prince of Peace. Through him the apostles were trained for their tasks; through him their loyalty was made sufficient; through him they drew inspiration to live the gospel before all the world.

You further ask, "What shall be our theme?" There was a heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will to men." Let the antiphonal chorus live forth this theme.

Danville, Ohio.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

1. The Spirit of Worship

WHEN I was very young, I used to beg my father to tell another story before he slipped away and I had to go to sleep. As soon as I learned to read I pored over two big books of Bible stories until the backs of the books were worn loose. One story always fascinated me, the Israelites' journey from Egypt:

"And the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light. . . . He took not away the pillar of cloud by day, nor the pillar of fire by night, from before the people."

. . . .

I have been interested in a recent series of articles in the MESSENGER entitled: "Dangerous Trends in Modern Brethrenism." Certainly we need such criticism to make us examine ourselves and to keep us in the way. Many points were well taken, and a few can not be disputed. However, there are some trends which are definitely hopeful, rather than dangerous, when viewed from different angles. Besides these, there are many other hopeful trends in the Church of the Brethren which deserve expression. You have seen the dark side of the cloud; I propose to show the side of light and hope.

. . . .

As we take our places for our church service, organ music stills our lips of trivial matters, directing our thoughts to eternal truth and beauty. It is not an expensive electric organ, but, through the zeal of a dynamic music leader in the church it has been resurrected from an existence of neglect in someone's pantry to beautiful dignity as an instrument motivating worship.

Instrumental music has great possibilities as a regular part of our worship services. The Hebrews recognized its value. David played upon the harp. The thirty-third and the one hundred and fiftieth psalms point out the place of instrumental worship in praise of God. Always there is special mention of stringed instruments. "Praise the Lord with the harp: sing unto him with the psaltery and an instrument of ten strings. . . . Praise him with stringed instruments and organs."

Another trend toward beautiful worship is the improvement of vocal music. While keeping the good qualities of congregational singing, choirs have been developed. Some churches have children's choirs and young people's choirs which alternate with the regular church choir in offering a high type of music to the church. Not only those who hear, but the participants, are blessed.

Congregational singing is being stimulated and improved. Some of us remember when six or seven "parts" were carried by those singing and there was always the good sister who finished about a line ahead of the rest. Volume and not harmony was often the chief characteristic. But the congregational singing was heartfelt as ours should continue to be.

Our church publishes a hymnal which contains the best of sacred music. The congregations of the brotherhood do well to use it rather than cheap songbooks which substitute the jazz type of emotional tunes for the great hymns of Christendom.

Integrated worship services are being developed by many pastors and song leaders. Hymns are chosen which direct thought along the same lines as the sermon, making a harmonious whole instead of hit or miss patchwork.

A recent innovation is the music camp to stimulate better church music by giving opportunity for training music directors, and to provide the interchange of ideas. These camps deserve vigorous support.

The interiors and exteriors of our church buildings are showing the desire to make the house of God a place of beauty. This is often best accomplished by adhering to the time-honored doctrine of simplicity, but applying it in a different way than our grandfathers did.

Yes, there is a definite trend to add beauty to the spirit or worship in our churches, to strengthen the communion of the human heart with the Infinite. We say "there is a trend" which implies a challenge to accomplish even more. Christian stewardship will help toward this fulfillment of the first and greatest commandment:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

May we have deeper loyalty, more sincere devotion, and greater understanding, as we worship the Spirit of Eternal Truth and Beauty.

Dayton, Ohio.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

TODAY I ran across a notation made after a visit to the home of Aunt Mary Ames years ago.

I had been helping to harvest the apple crop. Aunt Mary gave me one to eat, the largest one in sight, but it proved rotten at the core. "Some people are like that," she said, giving me another.

Many simple bits of wisdom came from the same source in my boyhood days. May the angels in heaven treat her tenderly.

Ottawa, Kans.

Prayer and Personal Freedom

BY ALBERT C. WIEAND

Freedom and Slavery in the New Testament

HUMAN slavery was a terrible reality in the Greco-Roman world. About half of the population of Rome when the apostles preached there was composed of slaves. In the five hundred years between the Old and New Testaments, tens of thousands of Jews had been made captives of war and were sold into slavery. Slave traders sometimes accompanied the armies as they went into battle, ready to buy the captives that should be taken, to sell them again into slavery.

No wonder that the terms freedom and bondage, free man and slave, figure so largely in the language of the New Testament, and become the regular symbol for moral and spiritual freedom and bondage. How often and how forcefully our Lord and his apostles use this figure of speech to illustrate the bondage to sin, and the freedom in the Spirit through Christ!

"Everyone that committeth sin is the slave of sin." From this slavery Christ sets us free.

If we continue in his word, we shall know the truth, and the truth shall make us free.

"Being made free from sin, we become servants of righteousness, and of God."

Only we must not use our freedom as a cloak of wickedness, nor be deceived by those who promise us a false freedom, while they themselves are slaves of corruption.

How Men Prize Freedom

Freedom has ever been man's cherished possession. For freedom more blood has been sacrificed than for anything else.

For somehow men have realized that upon personal freedom everything else depends. If one has freedom one is in the way to possess every other good one desires. Without some measure of freedom for the individual, the development—the existence even—of personality and character are impossible. In fact, the denial of freedom is the negation of personality.

And so our philosophy of prayer must be made to square with human freedom—or else it will neither be acceptable to men, nor logically tenable.

How God Prizes Human Freedom

God himself does not assume towards us the attitude of an arbitrary tyrant, who absolutely dictates what we must of necessity do and suffer. Though he is the infinite God and has all authority and power, yet he treats us with divine reverence for each individual personality. He pleads with us, and reasons with us; he persuades us, but he will not compel us to do right. He sets before us the alternatives, with their consequences, and then pleads with us to choose the right. Here is an example:

"Behold I have set before thee this day life and good, and death and evil; in that I command thee this day, to love Jehovah thy God, to walk in his ways, to keep his commandments, . . . that thou mayest live, . . . and that Jehovah thy God may bless thee. . . .

"But if thy heart turn away, and thou wilt not hear, I denounce unto you that ye shall surely perish. . . .

"I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, . . . to love Jehovah thy God, to obey his voice, and to cleave to him; for he is thy life." (Deut. 30: 15-20).

It is thus that the infinite God condescends to commune with us, to reason with us, to plead with us, to remonstrate with us—even as a father with his children.

But he will not override our wills. He will not set at naught our freedom. He will not violate our personality.

Personality and freedom are sacred and inviolable and must be respected even by God himself. God will not force our wills, and no one else can—neither men nor devils. The most solemn of all thoughts is that God sets so much store by human freedom that he will let us go to perdition rather than to compel us to do the right. But if we do go wrong, we must go over his dead body. He *died* rather than to let us be lost. But if we are saved it must be by our own choice; he will not compel us—for that would be the destroying of our selfhood. That would be eternal, spiritual death, the negation of personality itself.

God will "stand at the door and knock"; but he will not break down the door. "If any man hear his voice, and will open the door, he will come in, and sup with him." But he will not enter uninvited.

And this is why we must pray.

Moral Freedom and Prayer

Now what has all this to do with the prayer life? What has personal freedom to do with prayer? And what has praying to do with a still greater freedom? And with the *realization* of freedom, in experience, and character, and social righteousness?

Well, in the first place, it may be said, that freedom has everything to do with prayer; for without spiritual freedom prayer has no meaning at all. For if "natural law in the spiritual world" is everywhere *fatalistically* true in the absolute sense, and is in no sense conditioned by our free personal choices, then it will be done without us, or in spite of us, and our attitudes and choices, and prayers, and obedience, and faith, are all illusions, having no real significance.

But if God's will for us is conditioned upon our responses and reactions, upon our faith and obedience, upon our self-commitment and behavior, then prayer becomes real and essential. Then prayer becomes a give-and-take between us and God, it is "doing business with God," in Professor James' telling phrase.

Prayer then becomes a process of adjustment. Man freely wills "God's will," purposes God's purposes, chooses God's choices. "The promises of God become yea and amen *through us.*"

Ideals and Vision

In the first place then, *praying is the process through which we discern the will of God in its detailed application of our lives.* That is, through our knowledge of the character of God and his ways of doing things, and by his revelation "through the holy men of old, who spake as they were born along by the Holy Spirit," and through our experiences with God in the past, we know something of *God's will in general.* It now remains for us, in every new situation we face, to make the application of "the will of God in general" to *the detailed circumstances* and the *specific factors* of the new situation we have to deal with.

If then our actions and attitudes are to be in harmony with the will of God and the laws of his universe in fullest detail, *we must adjust ourselves continuously to God's will,* as to the details of the situation. In doing this we must "walk not after the flesh but after the Spirit"; for if we "walk by the Spirit we shall not fulfill the lusts of the flesh." This is "the mind of the Spirit which is life, because it is subject to the will of God." In this way "every thought and impulse of the human personality are brought into captivity to the obedience of Christ."

But all this simply describes the process of prayer in its deepest significance and its inner essence and reality. *It is through prayer that "the will of God," in its detailed application to everyday life, is discovered, and truly discerned and understood.* This is the *intellectual* side of prayer—*to discover the will of God for us.*

Motives and Attitudes

There is, however, also *a deeper element* in the prayer process. It is that of inner attitude, of dominant desire, of definite purpose, of voluntary choice. *There must be desire as well as discernment.* There

must be evaluation as well as idealization. There must be *definite purpose,* as well as *clear vision,* of the true end.

And such evaluation and motivation are also essential factors of the process of prayer. That is, our desires and attitudes, as well as our ideas and thoughts, must be inspired, controlled, and sanctified by the Holy Spirit. This give-and-take, when desires arise within us, when the Spirit "moves upon us" and we "second the motion," is a process of prayer. The Holy Spirit gives us enabling grace to choose in accordance with the will of God.

Faith and Obedience

This process of choosing in the Spirit must continue until it penetrates to the deepest depth of the heart, to the innermost core of our personality, its central self. Here there must be the utter self-commitment, the entrustment of oneself without reserve and without misgiving, which is faith. *For faith is inward obedience;* it is the *obedience of the spirit* of man, his utter devotion and entrustment of the inner self to the energizing Spirit of God, "which worketh in us mightily to will and to do the things that are well pleasing to God." This is "the full assurance of faith," and without such faith it is impossible to be wholly pleasing to God—for only through such faith or inner obedience is the fullest outward obedience to God possible—and only so can the highest achievements be attained.

In such faith men may have fellowship with God. Abraham was "the friend of God." Moses "talked with him face to face, as a man speaketh with his friend." The Lord "stood by Paul." Our Lord said, "The Father had not left me alone." "I can do nothing of myself," "The Father dwelling in me doeth his works."

Now it is precisely in meditation and prayer that we have such dealings with God through the Spirit. This conversation with God, this intimate fellowship with God, heart to heart and "face to face," as "friend with friend," takes place in the inner temple of the soul, when we really pray. For praying is exactly this process of friendship with God, of fellowship with God, of sharing one's inner life with God: it is the process of harmonizing one's self with God, of renewing and deepening one's unity with God. Such unity with God our Lord said was "the glory" of human life—the highest glory of his own existence in human form, and the highest ideal for our own life within human limitations. "The glory thou hast given me, I have given them—that they may be one, even as we are one—I in them, and thou in me" (John 17: 22, 23).

Such unity with God then is attainable only through free personal intercourse with God, through prayer, through the free personal choice on our part of the will of God for us. And the "man after God's own heart" is the one "who wills to do all God's wills" (Acts 13: 22, margin), the one who in real prayer discerns God's detailed will for him, and chooses that will, and is utterly committed to it in faith, i. e., in inward obedience, "in the full assurance of faith."

Our Father, we thank thee for personal freedom. We prize it as our most sacred trust. Help us to understand that the true realization of our freedom is possible only in fellowship with thee. Help us by our free choice to share our lives with thee in loving fellowship. We would experience ever more deeply that spiritual unity with thee, which our Lord taught us and which is the highest glory of human existence. Only so do we hope to have fullness of joy.

In his name, Amen!

Oak Park, Ill.

Scripture, Used and Not Used

BY X. L. COPPOCK

It is interesting to note the overuse, comparatively speaking, and the under use, or lack of use, of many familiar and unfamiliar scriptures. Many of these, not considering their context, may seem paradoxical. I never quite agreed with the interpretation of the first used scripture I shall mention:

"The wayfaring men; yea fools, shall not err therein" (Isa. 35: 8). Somehow, I do not know just how, this scripture has been used to verify the fact that the Bible is such an easy Book that even a fool can understand it. This certainly is a far-fetched interpretation. This is a wonderful picture of the highway of holiness upon which fools and wayfaring men do not travel. If the Bible were an easy Book to understand long ago it would have been understood, shelved and forgotten. As for me, I prefer the unused scripture in relation to the discovery of its many undiscovered values. "Paul also, according to the wisdom given unto him, wrote unto you; as also in all his epistles, speaking in them of these things; which are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, to their own destruction" (2 Peter 3: 16).

This next couplet is interesting: "But when thou doest alms, let not thy right hand know what thy left hand doeth" (Matt. 6: 3). It is also an oft used text. It is a money saver too. I know very good and conscientious folk who will not use the weekly envelopes for fear of the violation of this scripture. Their offering goes into the loose change and it often testifies that it usually is change. If a dollar bill is given, or more which sometimes is, it is crumpled up into the minutest bit, that it might not be seen of men. This is very fine loyalty to scripture. However, the unused scripture in this relation comes from the same Teacher in the same

wonderful Sermon on the Mount. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5: 16). It is good work to contribute liberally to the offering; or to use the envelopes the first day of the week as the Lord has prospered us, isn't it? An elder at a financial meeting, at which I was present, one time said: "I don't like to fool with an envelope every week, therefore I pay quarterly by check." One of the board members immediately answered: "I wondered if you ever paid at all, I notice you never put in an envelope." The elder responded: "I see where I have been making a mistake, from now on I will use the envelope." Was he right? He preferred the use of the unused scripture. So do I. Not in blowing a trumpet to be seen of men, but in letting the good works of the church shine as a city upon a hill. Perhaps we don't criticize the church too much, but I fear we often undervalue many noteworthy things in the so-called progressive church of today. In considering the above somewhat paradoxical texts remember that customs, circumstances and emphasis impressed Jesus to draw some strong contrasts. This minimizes neither text however.

We sometimes find consolation in our poverty because Jesus said, "Blessed be the poor" (Luke 6: 20), "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt. 19: 24), or, "Woe unto you who are rich for you have received your consolation" (Luke 6: 24). These are the used scriptures in relation to the wealthy of which we have all too few. Let us turn to the unused, "Jesus said, Verily I say unto you there is no man that hath left home, or brethren, or sisters, . . . or land for my sake, but he shall receive an hundredfold, now in this time, houses and brethren and sisters . . . and lands with persecutions, and in the world to come eternal life" (Mark 10: 29, 30). "Blessed is the man that feareth Jehovah. . . . Wealth and riches are in his house" (Psa. 112: 1, 3). "In the house of the righteous, there is much treasure" (Prov. 15: 6). I wish we had more wealthy in the Church of the Brethren as riches and righteousness can go together. I like the unused text.

Many good people find consolation and excuse for the small numbers in their congregations, denominations or other groups in the oft used text, "Narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it" (Matt. 7: 14). This is true, comparatively speaking, as Jesus did. He did not say, however, who the few would be. But how about the unusued scripture? "I saw, and behold a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes and palms in their hands" (Rev. 7: 9). "Yes," one says, "but this is a vision." I know that it is; it is a vision of the truth. Most of us can still number our groups, but the unused scripture says that no man can number.

"Come out from among them, and be ye separate, saith the Lord" (2 Cor. 6: 17). This used text, in various forms, has been used all the way from the laws of Leviticus to the exhortation of Revelation. Not forgotten by Isaiah, it has also been made to live again by Paul. Its scope of application has been as vast as its scriptural references. It has even been quoted as a basis upon which scripturally condemned divisions have been wrought. It is the used scripture, and one that should be rightly used. Would not these also be good scriptures for common use? "Go ye into the highways and hedges and compel them to come in." "As the Father has sent me, even so send I you." Perhaps best of all, "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one" (John 17: 15). I am not minimizing separateness from the world, I am emphasizing it. Emphasizing it by the use of gospel proclamation rather than by gospel protection. The world does not go into the highways and hedges with the gospel; neither does it send as Jesus sent; neither is it much concerned about the fatherless, widows, orphans and others who suffer. Come out from among them; but don't forget to go somewhere. Many writers and readers of these columns are afraid the church is going the wrong way; but we must go some way, we can not remain static. I, too, am afraid of losing the church. The only way to save it that I know is to lose it; for he that loseth his life for my sake shall find it. I mean as Jesus meant, lose it in service to a needy world. This indeed would be separate from it.

I still believe the unused scriptures are the most significant; at least they are worthy of equal use, and these are not all.

Rocky Ford, Colo.

The Narrow Way Religion

BY DAVID METZLER

A DISCUSSION of a subject like this must naturally seem narrow to many people, and if it is to be of any value it must actually be that way because the *way* is that way.

There are only two kinds of religion, the one is the narrow way and the other is the broad way. All religious people belong to one or the other of these religions. The narrow way religion leads to life and peace, and but few find it. There are two reasons for this. The one is the fact that it does not appeal to human nature. The other is the fact that the broad way

religion appeals to the flesh and provides for its gratification.

In the Sermon on the Mount Jesus declared the fundamental laws of the kingdom upon which this narrow way religion rests. He did not talk about the sun and the moon and the stars, or deal with generalities that left his hearers wonder what he was talking about, or to conclude that religion was a theory. He talked about things right here on the earth where people live, things that affect their lives and conduct. He repeatedly said: "I say unto you," then in each case announced a specific regulation that had to do not only with belief, but also with daily living. In concluding the sermon he said: "He that heareth these sayings of mine, and doeth them, is like a man that built his house on a rock." That kind of a hearer is safe because of the *doing* of these sayings of the Master. Right here is where the salvation by faith "plus nothing," falls short. These sayings of Jesus are the metes and bounds of the way and circumscribe its religion. The difficulties of the way, or that which makes it narrow, consist in the doing of these sayings of his which are contrary to human nature.

The foregoing facts are made clear by considering some of Jesus' teaching or sayings. He said: "I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." These people had a religion; it had some commendable features about it and Jesus recognized them. They were very punctilious in the matter of tithing, including even the smallest garden seeds. Jesus said that this they should have done; but mercy and justice, which were fundamentals of the law, and principles stated by Jesus in the beatitudes, meant nothing to them. Even the welfare of widows was not considered by them in their business affairs. With the scribes and Pharisees business was business and religion was religion. The two did not mix well in their economy. It is very evident that this type of religion did not disappear with the Pharisees. They were anxious for publicity and high sounding titles, and to be called by them; the very thing Jesus warned against. They used various means to inform the public about their religious activities. They did their good works for the purpose of letting their light shine before men, that they might see them, and give them honorable recognition!

These people also had commendable zeal. They were intensely active. They were missionaries of the finest type. They did not believe in keeping their religion to themselves, but were anxious to share it with others. Seemingly no effort or sacrifice was too great for them to make to propagate their religion. They would compass sea and land to make one convert, but unfortunately such were made worse than they were before, because they were not brought in vital touch with "these sayings" of Jesus—the fundamental laws of righteousness. It matters not how satisfactory a religion like this may be to those who may have it, if it does not fulfill the requirements of the religion of the narrow way.

Here is another of these sayings of Jesus: "I say unto you, whosoever shall put away his wife except for fornication, and shall marry another, committeth adultery. And he that marrieth her when she is put away committeth adultery." Jesus went even further than that and said that a lustful look is adultery in the heart. A divorce except for the cause stated by Jesus does not annul marriage; the two remain "one flesh," and remarriage results in the overt act of adultery, and is a direct violation of "these sayings" of Jesus.

The narrow way religion is not an external religion that may appear right to men, but it is a heart religion that expresses itself in godly conduct. Jesus said: "Blessed are the pure in heart for they shall see God." In the light of this teaching the glaring disregard for adultery—divorce and remarriage—by religious people, including ministers, is alarming.

A religion according to Paul, that is "not of any value against the indulgence of the flesh," has no saving qualities. It is not the narrow way kind. People may be actively engaged in religious work, and have faith so as to remove mountains, and a good standing among religious people, but only those who do the will of the Father, according to Jesus' statement, shall enter into the kingdom of heaven. An athlete may run in a race and run furiously, yet is he not crowned except he runs lawfully.

Again Jesus said: "I say unto you, Love your enemies, do good to them that hate you, pray for them that despitefully use you," and, "Every one who is angry with his brother is in danger of the judgment." The bloodshed, strife, ill will and hatred among the nations of the world today force one to the conclusion that this saying of Jesus has but little if any place in the thinking and in the shaping of their conduct. The conflict between labor and capital bespeaks the same for them. Whoever heard of a Christian (?) nation praying for its enemy nation, or labor for capital or capital for labor; or of returning acts of kindness and love for acts of hatred and revenge? Yet many of these nations and people are called Christians. Anyway they have a religion.

David Lloyd George, noted British statesman, in a Welsh Baptist church when he was asked, "What would happen if Jesus came?" put the matter this way: "The world is still bleeding from the wounds of the most terrible war ever staged in the history of mankind, and almost on the point of starvation. He would see them—what? Shaking hands in penitence, living

along the lines of fraternity? Not at all. Engaged with all their might in preparing weapons more destructive, more terrible and more shattering than any invented or utilized in the Great War, and that among Mohammedans, Buddhists, Confucianists? No! Among the supposed Christian nations of the world."

This *form* of Christianity, or religion—the kind that fosters hatred and enmity—is popular among the peoples of the world today, regardless of Jesus' teaching in the Sermon on the Mount. A religion, national or individual, that is shaped "after the precepts and doctrines of men," popular as it may be, is too broad for the narrow way. It includes too much.

When heaven and earth shall have passed away Jesus' teachings will still remain, they will not change. He said: "I say unto you, . . . whosoever therefore shall break one of these least commandments and teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." In the last day many will say, "Lord, Lord," and then tell what wonderful religious work they did, even to the casting out of demons; but they will not be recognized because of their works of iniquity, and the fact that they never had any vital relation with Christ the Savior of men. They had a form of godliness but it had no power. Those who hear and do "these sayings" of Jesus will be founded on the Rock and will be safe in the storm.

Nappanee, Ind.

The Yoke

BY AUGUST BECK

"TAKE my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden light." These words spoke Jesus to his disciples on sending them out to tell the people of Jesus, the Redeemer of the world, and of the way of salvation through him. He knew they needed all the spiritual help and advice he could give them, as he had already told them of the opposition, even persecution they would meet in this work of soul-saving.

When a child, I watched the serving girl carry buckets of water from the well to the kitchen; in doing this, she used something which she called a yoke, saying, it made the burden so much lighter. So I got hold of a stick, tied a short rope to each end, wound each rope round a rock and put the stick across my shoulders. It astonished me to see with what ease I now could carry those two big rocks. But was that the yoke Jesus had reference to? When Jesus spoke to the common people they heard him gladly, and for two reasons. He spoke as one with authority. He used applicable parables which enabled them readily to understand the spiritual truths he meant to impress upon their minds. Likewise, he often used objects to clarify his warning, pleading or counsel. Here it is a yoke.

We have it in the Bible: "For God *so* loved the world that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting life." This word *so* was the yoke, the strength and fullness of his love for humanity, that enabled him to give part of himself as a sacrifice.

It was the love of humanity acting as a yoke that carried Jesus through the three years of persecution ending in the cruel death upon the cross. It was his humility and meekness under the most trying circumstances that won him faith and friendship where least expected, so that even the hardened heathen Roman soldier exclaimed, "Truly this man was the Son of God." The disciples needed just that great love for humanity, passion for souls, humility and meekness to carry them over the rugged path before them. Hence Jesus pleading, "Take my yoke upon you—"

Chicago, Ill.

The Future System of the Brethren Ministry

BY F. E. MALLOTT

SOMEWHAT paradoxically the pursuit of a reasonable and truthful answer to the question implied in the caption has been leading us backward in a search for the origin of the salaried pastorate. In our last article (GOSPEL MESSENGER for April 23) we traced the origin of the professional pastorate to Northern Illinois and as far back as 1889.

But the trail leads us back to Philadelphia again. I am greatly indebted to Roland L. Howe, whose contributions to Brethren history are of genuine significance. I quote below almost his entire letter written to myself under date of March 5. I am inclined to think this is the end of our trail. Let anyone with knowledge speak. Bro. Howe writes:

"In the autumn of 1913 we celebrated our one hundredth anniversary of the First church at Philadelphia. The following is a paragraph taken from an interesting letter which Jesse P. Hetric wrote me under date of Nov. 30, 1913:

'In the fall of 1873 I was invited to Philadelphia to hold a protracted meeting; was there two or three weeks, preached for the people and visited in the homes of some. During my stay in the city the church extended to me an invitation to become the pastor of the church. I hesitated, but after consulting my wife, with some misgivings, I accepted the call. The church was then in some trouble because of the work and demands of Conference committees. I recognized the fact that such a condition and my inexperience in city pastoral work, made my success at least somewhat problematical; but with much prayer and some trust in God we in the spring of 1874 moved to the city and located near the church at 1012 Marshall Street. This was the beginning of a pastorate of eight years.'

"As far back as the 60's small sums at irregular intervals are shown to have been paid for the support of

the minister. Unfortunately our church minutes for the thirteen-year period from Oct. 7, 1875 to Oct. 15, 1888 are lost or mislaid. The church erected a dwelling or parsonage alongside the Marshall Street church; and regardless of records extant or lost, it is likely that this dwelling was given rent free to the pastor. Besides, and I have good reasons for believing, one or more of the members undoubtedly passed money in a quiet way to the pastor by way of support that never reached the records.

"On Feb. 15, 1881, Joel K. Reiner was elected to the ministry and became assistant pastor to Jesse P. Hetric; and indications point to his taking charge as pastor in December, 1882, and continuing as such until Jan. 1, 1886, on or about which time he withdrew to Dover Hall, with the Old Order branch. Under an arrangement made with the church about January, 1883 he had devoted two thirds of his time to the church in consideration of a support from the church expected to average about $450 a year.

"Tobias T. Myers was the first pastor of the church at the new site just then completed at Carlisle and Dauphin Streets, and became our first regularly full-time salaried pastor, beginning April 26, 1891 at $60 a month."

This letter is both interesting and full of information. But its interest was enhanced and some of its implications were made clear through a letter which I have received from another MESSENGER reader. Bro. S. W. Mohler of Lyons, Ill., writes with a hand that trembles but his memory is clear, and he gives some most interesting data. I quote his letter in part:

"Concerning your inquiry about the earliest beginning of the pastorate in our church. . . . Perhaps my testimony is not worth anything as I was just a youngster not belonging to the church. But I had a chance to listen to some discussions. I am not able to give the exact date, but it was between 1866 and 1870 that the salaried ministry was discussed at Annual Conference and strongly advised against.

"I heard my grandmother and several of my uncles discuss the matter and they said the Philadelphia church was paying their preacher a thousand dollars a year. And grandmother said, 'Well, boys, I will not live long enough, but possibly some of you might live to see when all Brethren churches will hire their ministers."

Bro. Mohler's letter and Bro. Howe's researches supplement each other. At Bro. Mohler's suggestion I sought to check the accuracy of his memory by reference to the Annual Meeting Minutes. I find that the listening boy was present in 1866, when Query 41 was read: "Is it according to the Gospel for members, or any body of members, to pay a stated salary to our ministering brethren, for the support of their families, that they may give themselves wholly to their labors?"

The wording of that query is interesting. It looks almost as if it was intended to weight the case in favor of the affirmative, by stopping objections before they were spoken. The discussion must have been largely negative and hostile because it so impressed that listening boy who reports seventy-two years later that he remembers it was "strongly advised against."

The actual phrasing of the answer is surprisingly moderate. The answer in full reads: "Not wrong to support the ministry, where it is needed (1 Tim. 5: 18; Luke 10: 7). But we do not approve of paying a stated salary." (Art. 41, 1866, Classified Minutes.)

But 1866 records the *second* minute on a salaried ministry. The first recorded minute is in 1861, and connects in a surprising way with Bro. Howe's letter. He says, "As far back as the 60's small sums at irregular intervals are shown to have been paid for the support of the minister." Bro. Mohler's memory makes it clear that the discussion of 1866 was carried on in the context of Philadelphia paying their preacher. Knowing the tone and temper of the church of that day, and their habit of referring every new and concrete issue to the Yearly Meeting, I feel sure that in more or less veiled terms they were discussing Philadelphia church in 1866. And while I wish Bro. Howe could give us the actual amount paid in 1860, my guess is they were moved by Philadelphia's actions to pass the following in 1861:

"Resolved, that we are opposed to a treasury for the exclusive benefit of the ministry but that every church should encourage their ministers to be active in their calling, and also to support them in all cases of necessity. Considered, that we fully concur in the sentiment above expressed." (Article 13.)

I suspect our trail ends at Philadelphia. I am very curious, however, about the amount reported on the sidelines of Annual Meeting of 1866. Did the preacher at Philadelphia actually get one thousand dollars? Bro. Howe mentions "small amounts." We are left guessing. Was it rumor? On the side of believing it, we must remember that immediately following the Civil War almost grotesque inflation prevailed in America. A thousand dollars was not as much in 1866 as it would have been some years later.

Chicago, Ill.

My Prayer

BY EDNA BRUBAKER REBER

O help me think in thoughts so pure
From dewy dawn till sunset end,
A little child may see my face
And trust me as a loving friend.

O help me speak in words so true
Though flowers bloom or shadows play,
A singing child may follow me
And reach the land of endless day.

O help me live in deeds so good
In every touch with fellow man,
An eager youth may share my heart
And live to lend the helping hand.

Pasadena, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, July 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Gideon: Following God's Plan.—Judges 7: 4-7, 15-23.

Christian Workers, The Man Who Makes the Best of Himself.

B. Y. P. D., What Difference Does Camp Make?

Intermediates, How Men Destroy God's Out of Doors.

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Gains for the Kingdom

Six baptized in the Indianapolis church, Ind.

One baptized in the Springfield church, Ohio.

One baptized in the Waterford church, Calif.

Two baptized in the Camp Creek church, Ind.

One baptized in the Pleasant Hill church, Va.

Five baptized in the Grand Rapids church, Mich.

One baptized and one reclaimed in the Rice Lake church, Wis.

Four baptized in the Olean church, Va., Bro. J. E. Barton, pastor.

Three baptized in the Auburn church, Ind., Mrs. Goldie Killion, pastor.

Thirteen baptized and one reconsecrated in the Bowden church, W. Va.

Three baptized in the Wikel mission, W. Va., Bro. Eugene Kahle, evangelist.

Five baptized in the Mt. Olivet church, Pa., Bro. C. B. Sollenberger, evangelist.

One baptized in the Osceola church, Iowa, Brother and Sister B. M. Rollins, evangelists.

Sixteen baptized in the Lincoln Heights church, Ohio, Bro. Wilmer A. Petry, evangelist.

Twelve baptized in the Panther Creek church, Iowa, Brother and Sister Ralph Hatton, evangelists.

Eight baptized in the Pleasant Valley church, Ohio, Bro. J. W. Fidler, evangelist; Bro. Clarence Erbaugh, pastor.

Eleven baptized and two received on former baptism in the Four Mile church, Ind., Brother and Sister Wm. Thompson, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. S. Showalter of Roanoke, Va., July 31, in the Valley church, Va.

Bro. I. D. Heckman of Cerro Gordo, Ill., Sept. 18-30, in the Lena church, Ill.

Bro. C. H. Hinegardner of Baltimore, Md., Aug. 14-28, in the Antioch church, Va.

Bro. John M. Garst, pastor of Carlisle, Ohio, July 31, in the Stonelick church, Ohio.

Bro. Edgar Martin of Fayetteville, W. Va., July 17-31, in the Spruce Run church, W. Va.

Bro. Paul Myer of Lititz, Pa., July 31, in the Pleasant Hill house, Codorus congregation, Pa.

Brother and Sister J. Edwin Jarboe of Syracuse, Ind., July 24, in the Troy church, Ohio.

Bro. C. H. Hinegardner of Baltimore, Md., July 17, in the Mt. Hermon church, Midland congregation, Va.

Personal Mention

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, will speak over the red network of the National Broadcasting Company, Monday, July 25, 12:30 P. M., Eastern Daylight Saving Time. His subject is The Book for the World.

Associate Editor H. A. Brandt is making a brief visit to his father, Bro. C. J. Brandt, of La Verne, Calif., whose long standing illness has recently become more critical. If the Messenger make-up is not quite up to standard for a week or two, you will know the reason.

Bro. L. D. Bosserman and wife of Riverside, Calif., surprised us with a call last week. They had been seeing relatives and friends in Maryland, Pennsylvania and other places east and wisely decided that the time was fully ripe for a first visit to the Publishing House.

Bro. C. H. Hinegardner, pastor of the Woodberry church, Baltimore, will broadcast daily devotional services, Aug. 1-5, on "The Open Window" program, 11:30 A. M. over WFBC of Baltimore. This is under the auspices of the Council of Churches and Christian Education of Maryland and Delaware.

Sister Martha Rupel, writing from the city hospital of Ownesboro, Ky., was making plans to sail on the Queen Mary last Wednesday. On recommendation of the Board of Christian Education she was appointed by the American Friends Service Committee for nursing service in Spain. Miss Rupel is a sister of Paul Rupel, formerly of our mission in Africa.

Bro. M. M. Taylor, pastor and elder of the Center church of Northeastern Ohio and secretary of the district mission board, received special recognition, along with his good wife, at the Sunday morning service of June 19, "for their twenty-five years of faithful service in the ministry at this place." The program was sponsored by the young people in co-operation with the whole church. There were mutual expressions of appreciation and goodwill and "a love offering consisting mainly of silver dollars."

Africa bound, Missionaries Clara Harper, Evelyn Horn and Evelyn Frank will sail from Montreal next Friday, July 29, on the Canadian Pacific S. S. Duchess of York. The last named was appointed at the Lawrence Conference; the others are returning from furlough. They change at Liverpool to the Elder Dempster motor vessel Accra, which leaves the port for Lagos Aug. 10. **Later:** Word has been received at the mission rooms that Sister Evelyn Horn's mother is very ill and that she will not be able to sail with the others as stated above.

Sister Evelyn Horn, about to return to her work in Africa, is the guest of honor tomorrow, July 24, at the farewell services in the White Cottage church of Northeastern Ohio. In the morning Bro. Ora DeLauter will speak on Our Part in a World Challenge. Following the basket dinner Sister Horn will give her own farewell message, after which Rev. Mores of the Methodist church (colored) of Zanesville will speak briefly in appreciation of the interest taken in his native people, and with his choir will give several musical numbers. The evening service will be a musical program by the Young family of Canton. Notwithstanding the unavoidable lateness of this notice, Pastor J. D. Zigler hopes that "many will return home and enjoy the day once more with us."

Miscellaneous Items

Are you going to the District Conference of Southern Illinois by train or bus? If you want transportation from El Paso, Eureka, Benson or Roanoke, write Pearle Bachman, Roanoke, Ill.

To Southern Iowa churches: Will those having any business items, queries or reports for the District Meeting of Southern Iowa to be held at the Franklin church, Aug. 24-26, please have the same in the hands of the clerk by Aug. 1: Charles A. Albin, 118 S. Moore St., Ottumwa, Iowa.

Twenty matrimonial notices are listed in this Messenger. See page 28. Such items are real news and of course of interest to friends. Remember that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

The Women's Work of Second District of Virginia will have their eighteenth annual meeting in the Montezuma church near Bridgewater, Thursday, Aug. 4. Sister Anetta Mow of India and Elgin will speak in the morning on Christ in Personal Living and Sister M. M. Myers of China will speak in the afternoon on The Challenge of the Conflicts. Sounds like it would be worth while to be there.

The Second Annual Nebraska Family Camp will be held at Horkey's Park, located one and a half mile west and one and a third mile north of Crete, Nebr., Aug. 8-13. The families live together in cabins, with the children, young people and adults having separate classes and programs. Leaders for this year include Bro. Desmond Bittinger and family, missionaries from Africa on furlough, Pastor Ora Huston of the Oklahoma City church, and Prof. R. E. Mohler of McPherson College. Registration fees are: from 5 to 12 years, 50 cents; all over 12, $1. Cabins will be rented at a reasonable price, equipped for cooking.—Ralph R. Hatton, 2039 North Forty-ninth St., Omaha, Nebr.

The Harmony Assembly, or regional Bible conference and training school for ministers and all other church workers, will be held at Camp Harmony July 25-31. The detail of the program shows one of the strongest programs yet offered. Of special note is the Christopher Sower celebration scheduled for Sunday afternoon. There will be a strong missionary emphasis with Brother and Sister J. M. Blough of India speaking a number of times throughout the assembly program. Come to Harmony Assembly for a week of real inspiration, fellowship with God, healthful living and creative thinking. Camp Harmony is four miles north of Lincoln Highway from Stoyestown, Pa.—M. J. Brougher, Greensburg, Pa.

The new Brethren Publishing House Catalogue is ready. To our way of thinking it is just about the most attractive and complete catalogue yet issued by the House. It contains more than a hundred pages of description and listings of church supplies, books, Bibles and Sunday-school literature especially produced or selected to meet the needs of our churches and Brethren homes. Then why not buy your supplies by catalogue, or right in your own home in the easy and convenient way? Books and materials not listed in the catalogue may be ordered through the Brethren Publishing House at regular list prices, and sometimes even at savings. Patronize your church owned Brethren Publishing House where profits accruing go back into church work. No Brethren home needs to be without this new catalogue.

The Standing Committee of 1938

(See Pictures on Cover Page)

According to the minutes of Annual Meeting the Church of the Brethren held its first Annual Meeting in the Pipe Creek congregation of Maryland in 1778. In 1785 the "Big Meeting," as then called, was in the Big Conewago congregation of Pennsylvania. A letter, or message, written by that Conference was signed by these men: Jacob Saur, Valentine Pressel, Mich. Bosserman, Martin Reinhart, David Studebaker, Peter Dierdorf, Martin Urner, Jacob Stoll, Christian Longenecker, Henry Neff, Lorenz Beckner, Philip Ludwig. Undoubtedly these twelve men constituted, in a measure at least, what is now known as the Standing Committee. The minutes of 1785 are the first to report such a body.

It's a long step from the Standing Committee of 1785 with its twelve members to the Standing Committee of 1938 with its seventy-five delegates (the largest Standing Committee on record). In looking at the names of the early "Big Meeting" and comparing them with the Standing Committee of the Lawrence Conference, only the name, "Dierdorf," appears in both. Note also that the first name is Jacob Saur. Yes, the delegates on Standing Committee of 1938 numbered seventy-five. Besides these were the moderator and secretary who were not delegates.

As for years the members were of about the same age as the committees in recent years. There were two who were under thirty, the youngest being W. Harold Row whose meager twenty-six summers did not hinder his district from choosing him as one of its delegates. Two delegates were over seventy. Daniel T. Dierdorff's seventy-five years did not lead his district to consider him too old to be about the Lord's work. He was the oldest member serving.

On the committee were three sets of brothers—rather unusual. They were: J. M. and S. S. Blough, J. H. and W. R. Brubaker, Calvert N. and John D. Ellis. Does this suggest that coming early in the alphabet has its advantages?

Among the delegates were three former Conference moderators: H. K. Ober, James M. Moore and D. W. Kurtz. Though the first vote for moderator included a large list of names, the third ballot gave Bro. Kurtz a majority.

The committee was marked more by its keen thinking and sound judgment than by its many and long speeches. The men were considerate, joyous, serious. Apparently they had learned that "a merry heart doeth good as a medicine." They were ready to give due consideration to all problems but were not afraid to adjourn when the work in hand was finished. In recent years Standing Committees have discovered that long sessions do not necessarily expedite work, and that little progress is made when the body and mind are tired.

One phase of Standing Committee's work is to frame answers to unanswered queries. None of the queries were answered by the districts from which they came. It is to the credit of the committee that all of its answers were approved by the Conference which made the committee's answers its own.

The members of the Standing Committee were kindly and ably led by Moderator Schwalm, and will long remember their pleasant hours in business session, hearing reports from the Boards and shaping business for Conference.

Elgin, Ill. J. E. Miller, Conference Secretary.

OUR MISSION WORK

My Experiences in the Village of Pethadra

BY DHIRAJ KALYAN

In January of 1927, in the Junior Missionary Department of the Missionary Visitor, Patali (Potter-lee) was introduced to the members of our church in America. The story of her life was written at that time. The account of how she became an orphan and how she entered the Vyara Girls' School was told.

Then in The Gospel Messenger for Nov. 18, 1933, Patali was presented to the church. Her picture was printed and her life was given as an example of the transformation which takes place in the Christian mission schools when little girls are given the chance to enter these schools. Her name had been changed to Dhiraj (pronounced Dear-age), which means Patience. Bro. D. J. Lichty gave Patali this beautiful name of Dhiraj because it was so characteristic of her kind disposition.

Now again we are glad to share with the home church a series of contributions from Dhiraj's own pen. These experiences were written by her while she attended the Bible School at Bulsar. They give an insight into the problems which she faces in her work as a Christian woman while teaching the Christian way of life in the village. During the ten years since her life story first appeared, Dhiraj has attended the Vyara Girls' School, has studied at Anklesvar in the Practical Arts department, has become the wife of a fine Christian young man, has known the joy and sacredness of being a mother to three beautiful children, has attended Bible school with her husband, and has served with him as Indian evangelist in the villages to which they were sent. Dhiraj is an outstanding example of what happens to a girl of India when the women of America give cheerfully and prayerfully to the Women's Work Project.—A. C. M.

I HAVE been staying in this village for the last two or three years, and have had many experiences of village life, and here I propose to set down a few of them which are typical of everyday life.

In India there are few villages not deeply influenced by superstition, since all village life and activities are bound up in some way or other with superstitions. It would not be wrong to say that superstitions are the driving force of the village life. Some of them are as follows: (1) Belief in Satan and evil spirits. (2) Witchcraft. (3) Potency of the evil eye. (4) Ingress into the stomach of some foreign body, through magic, caused by some enemy. (5) Casting of a spell by "handfuls" on an enemy with a view to kill. (6) "Bhagat" or the medicine man. (7) Stone worship and other kinds of idolatry. (8) Roping in diseases by tying charmed threads on wrists. (9) Waving and shaking of grains over the head of a sick person.

There are many other superstitions with which all village folks are burdened, and we go to them and try our best to free them from these shackles of the devil. We tell them about the One and the only God who is Father to all mankind, and who does not wish that any one of his creatures should perish in sin, and thus we try to lead them to him.

There was once a young married woman in whose young heart Satan had taken up his abode. She would go out on the high road, and catching hold of other women, would belabor them very severely. Men would try to intervene, but to no avail. She had the strength of ten. She accused every woman whom she beat of having "eaten" her or having "done" something to her through magic. Once she caught hold of a woman and would not let go her hold on her from morning till late in the afternoon, and it was with some difficulty that some strong men could make her relax her hold on her victim. This victim had a young child and he had to go without nursing till late in the afternoon on account of this possessed woman having caught his mother. But after a few days, while this incident was still fresh in the memory of the village folk, she made a deep gash in her own abdomen and another on her neck with a sharp knife. With these deep wounds on her body and blood trickling from them, and her clothes covered with blood and dust, she presented the most hideous spectacle imaginable. She looked a veritable daughter of the devil. Even men gave her a wide berth. It so happened that on the same day, Bro.



Dhiraj Kalyan or Patali (Potter-lee)

Edward Ziegler, accompanied by some evangelists, came to our village and learned about this affair. The girl had been bound with thongs. These are the same cords as are used on the yokes of the oxen. The people think that iron chains would be useless, hence hide thongs are used because they are supposed to be unpalatable to the devil.

The evangelists got busy at once. The possessed girl had become quiet, and Bro. Ziegler desired that first aid be given to her. She was a piteous sight as she lay exhausted. The blood on her wounds had congealed and clotted, with a thick covering of dust on them. He called for some village girls to wash those

(Continued on Page 24)

Africa News Notes

News From Garkida

BY LUCILE G. HECKMAN

After the Epidemic

Our usual pre-Easter evangelistic efforts had to be canceled this year because of the epidemic of cerebrospinal meningitis in the community. It was not until the first of May that we were able to reassemble for services. The planting season was then on and we felt it would be very difficult to have a full week of services. So we planned a week end, May 13-15. Our elder, Bro. Kulp, came with his wife from Marama and preached for us Friday night, Saturday afternoon and Sunday morning. The attendance and interest were quite good. On Sunday afternoon seven young men and five girls covenanted to follow Christ, also one middle-aged man, a woman, and three boys received the sacred rite of baptism.

Other Baptisms

Earlier, or just before the Hausa Training School pupils departed for their respective homes, the covenant was given at a private service to nineteen young men and boys, and four of the older ones were baptized. In addition to these, the old mother of Wadu, a teacher in the training school, came from her home about twenty miles away to make her covenant. She knows nothing of the Way of Life except what her boy has told her on his occasional visits, but she feels that she wants this way which seems so good for her son.

Visiting the Christian

Immediately following the week end of special services at Garkida, Elders Kulp and Heckman took a trip around the district, encouraging the Christians in the various places and making appointments for Bro. Heckman to return soon to give the covenant to those desiring it, and to baptize those who are ready.

Garkida, Africa.

Lassa News Notes

BY GLADYS H. ROYER

The Rains Come

The rains have come and we are more than glad for them this year. Cerebrospinal meningitis was worse than usual this year, but every one knew that as soon as the rains would come to settle the dust the disease would be less. Sister Burke has much to be thankful for that she is not crippled, speechless, or deaf, as so many folk that we see in the villages who have had the disease.

Dr. Burke and family have left Lassa now and are on their way to America for a much needed rest. Nurse Brumbaugh is left in charge of the hopsital. She is anxiously looking forward to September when Nurse Horn returns from furlough to help her..

The Burkes will be greatly missed. They had charge of the church as well as their medical work. But now we are hoping that the Kulps will come to help with the work here.

A New Church

The Christians are rejoicing because the roof is finished on their new church house. They voted to build a new building this year. The white folk of the congregation thought that it was too big an undertaking this year, since there was a mission building program on, but the Christians of the village wanted it and now we are all happy that it is finished. They worked on the building after their regular work was finished; others hired folk to work in their places and so now we have a nice big church in which to worship.

Special Services

The week end before the Burkes left we had special church services. Sunday morning we had the dedication service and at the end of that service twenty-three confessed that they wanted to lead a Christian life. In the afternoon twenty-two others were baptized. In this group were nine mothers. Several men with their wives were baptized. There is much rejoicing when these older folk come and accept Christ. In the evening we had our love feast.

Lassa, Nigeria.



What to Pray For - - - *Week of July 23-30*

In 1900 Sister Eliza Miller went to India, and in 1903 Sister Sadie Miller sailed for the same land. These two sisters have served as missionaries for 38 and 35 years respectively. Both were located in the Gujarati language area and both have learned the native tongue until it seems like their own. Both have worked at the station and in the villages, both have done educational work and evangelistic work. During the past few years it has been their privilege to live together at Umalla and carry on their various lines of service. India has long since become their home. More than half of their lives has been given to this land of their adoption.

Let us pray for them as they spend themselves for those who need them.



HOME AND FAMILY

Whippoorwill

BY MRS. CHAS. DITZLER

As I sit and write tonight,
I can hear the whippoorwill,
Singing loud its evening song,
Echoing o'er vale and hill.
"Whippoorwill, whippoorwill,"
Breaks the evening still.
"Whippoorwill, whippoorwill,"
Comes from o'er the hill.

Then a brother in the vale,
Joins with zest the evening song.
Then another and another,
Joins to help the song along.
"Whippoorwill, whippoorwill,"
Breaks the evening still.
"Whippoorwill, whippoorwill,"
From every vale and hill."

Hartville, Ohio.

The Pastor's Wife

BY MARY STONER WINE

2. Her Relation to the Church

WHAT is the relationship of the pastor's wife to the church her husband serves? First, we must be natural, just be ourselves. No two of us are alike. We can not all, with comfort and grace, wear the same size of shoes nor the same style of dress. We differ in talent just as we differ in manner and face—how good it is that we do not all have the same mold. It is really impossible to standardize pastors' wives, yet there are some safe guides, which if followed, will help tremendously in their husbands' work. With Robert Burns we might well say:

"O wad some power the gift to gie us
To see oursels as others see us."

It might profit many pastors' wives to watch themselves go by. Does the particular lady that interests you most lift her head high and seem to say, "Here I am, the pastor's wife!" Is her devotion and interest sincere? Does she have the same concern when another beside her husband is in the pulpit? Poor woman; she is human too and through the years there may be many experiences. Life has a way of making the high places low and the rough places plain. However, we should never let public opinion drive us from, or to, practices that will in any way hinder our testimony, or clog the channel of fellowship and communion with the Divine. We should be able to fit ourselves into our special churches, yet be able to keep our faith despite the atmosphere.

A pastor's wife often receives many confidences. These secrets should be well guarded. They are not to be sweet morsels for an ambitious news collector.

The pastor's wife should not take a job from another who can do it as well or better than she. Just because one is a minister's wife and knows music is not sufficient reason for her to lead singing. If some one else can sing to edification as well as she, just thank the Lord there is such a one and join the congregation in making melody unto the Lord. One should know her particular talent and sooner or later there will be a gap that needs filling, but never make a gap. Do the task that no one else has the time or ability to do. There are such jobs in most churches.

The wife of a pastor should be able to work with people. How often it would be easier to do the thing alone. But how much happier people are when they feel they are doing it. All of us want to express ourselves. In the days of Christian Workers' meetings there was a certain person who loved to speak or to lead the meeting. After each time of service that one never failed to say, "That was such a good meeting, I got so much out of it, I think it is the best we've had since I led the last time." No doubt it was—for that one person. Sincere effort had gone into the program and it had done much to keep interest and enthusiasm alive. People are happier to do things than to have them done for them. So even though it may cost an extra evening and more intensive work on the part of the pastor's wife, it is well worth while to work with people rather than to always work for them.

The pastor's wife must like the people of the parish. To like people one must know them. The problem of learning to know people is one that each lady must work out with her husband, and according to her home relationships and physical strength. As with pastors' wives, so with other people, no two are alike. Each church brings new friendships. Be the church where it may—town or country, mountain or plain—there are some rare souls that enrich the life of any family. Across the years that stretch behind one can recall the comradeship and love that warmed and strengthened the heart while in humble service the pastor and his family went in and out among their people. God bless the memory that clings to our hearts and brings joy with every thought of those precious ones. The parish soon learns to know if the smile and handclasp are sincere. They will eventually sense the truth of one's service. Is one a pastor's wife because she wanted a husband and home and her suitor happened to be a minister? Or is she a pastor's wife because she loves the Lord and as a consequence loves his people? If she is compassionate she will find those who need friends, and like her Savior, will take time to minister in love to the humble, the poor, the lonely and unfortunate. She may be poor in earthly goods but rich in

love. One may measure fully in many ways but if she fails to love the people of the parish she is unworthy of her high calling. However this very love is the thing that brings the heartbreak at moving time.

Perhaps one of the greatest temptations that comes to a pastor's wife is the desire to build around herself. One may do this without being aware of it. The desire to be popular is generally self-centered. One should never ask another, "Please do this for my sake," oh, no, we must make Christ the center. We are building for him, never to exalt or bring glory to ourselves. We do not enter the sacred holy place of a pastor's wife that we may receive special love. We are the handmaidens of the Lord. He must be our desire. We must in our dealings with little children, intermediates, young people, men and women bring them to touch, to know and to love our Christ.

Let me repeat. The pastor's wife has three distinct relationships, first to God, second to the home, third to the church. In the first relationship she must know and love God and his Word. She should experience real fellowship with the Divine. In the second relationship she should have a sympathetic understanding of her husband and his work, should keep his home neat and attractive, live within the income, never criticise her husband, her church or its people harshly. She should live triumphantly. In the third relationship, the church, she should just be herself, should keep confidences, should be able to fill a gap but not make it, should be able to work with people, should love the people and build for Christ. These ideals are not too high for the woman who walks hand in hand with a man of God.

Covington, Ohio.

The Steppingstone

BY ADA C. SELL

It was not only the badly crippled arms that attracted my attention to the girl on the rear bench. That was unfortunate, but what I deplored more was the scornful toss of her head as the song leader began, "Jesus, I My Cross Have Taken." Her body stiffened and her eyes flashed. I could scarcely restrain myself from going to her and reasoning with her then and there. To let a pretty-faced young girl keep on doing such things to herself would be too tragic.

I was a stranger in the small meetinghouse. On my trip, I indulged a wish that I had always nourished: to visit a small country church where I was unknown, and knew no one.

It was the closing hymn. The pastor singled me out as a stranger, hurried to me and gripped my hand.

"Glad to see you! Hope you meet with us often."

He hesitated evidently expecting me to give some information about myself, then passed on to greet others.

As we passed out I managed to get beside the girl, and fell into step with her. She looked at me curiously. We walked a few paces from the little church. Then I took the plunge.

"Pardon me, my dear girl, but I have been noticing you during the service. I feel strangely drawn towards you. Might we chat a bit?"

She stopped, looked straight into my eyes for a moment, then, "I'd like to talk to you, sir. There's a bench in that orchard, yonder. See, by the two pink-blossomed peach trees. Let's walk over."

She could not have been more than twenty. Her face, pensive without being troubled, lovely but not beautiful, looked confidingly up into mine.

"I feel as if I know you better than all the folks back there who have known me for years."

"I'm glad, my dear child, to hear you say that," I replied.

We sat down. I pondered as to what would be best to say to her. I knew that I was more than twice as old as she was, and the paternal attitude towards her was natural.

"Well, I did go to church this morning! I vowed I never would again. I hate it! I hate the long-faced goody-goodys! I hate the way people keep looking at me—"

She ended suddenly as warm tears rolled down her face and splashed on her deformed hands.

"My dear, my dear! I am so sorry! It is too terrible for you to feel this way. I do hope that I can help you. I am called a philosopher. People often give me their confidence without my seeking it. Can't I get you out of this . . . well, let's call it a slough of despond?"

"Yes, but Christian was in that state only a short time, sir. I'm this way all the time. When I was through college I tried so hard to get a school! Seems as if no one wants a cripple," she added with a bitter twist of her mouth, "and I hate pity. Don't you dare to pity me! I'd rather be hated than pitied."

"Forgive me, but don't you see that you are building a shell around you, and thus you repel people who want to be friendly. You drive them away from you."

"Well, let them stay away, if they want to!"

"My child, what you need is love. You do not have to try to love. It will be easy for you to love, if you will just open that heart of yours to the sunshine. It will reach out towards others and you will find yourself loved."

"I thought I was in love once," she said. "We had a misunderstanding and now he won't make up. He says I am spoiled and egocentric, too, and he won't have anything more to do with me. Since that time I have steeled myself against loving again."

"My dear child, you may be self-centered, but I

think it is because you have sought to be alone when you really needed contacts with others. Instead of sharing life's experiences with your fellow men, you have put yourself on the defensive. Don't you realize that lots of folks would like to be agreeable to you, if you would meet them halfway? You remind me of an iceberg."

She laughed, but her eyes were downcast.

"Do you pray, my child?" I continued earnestly.

"Not any more. I never seemed to get what I wanted."

"Never! Are you sure?"

"Wel—l, when I was younger, I prayed for a piano, and it came. Then once I prayed for my father, many times a day; he was sick, and he got well. But now, I'm not even sure that there is a God."

A stubborn cloud seemed to veil the little face.

"How can you say that?" I asked her sternly. "Did man create these beautiful peach blossoms, or put the song in that robin's throat?"

"Oh! I've heard all that before!" she replied impatiently, "but why, oh, why must I be so different from other people?"

"It is unfortunate that you have this handicap, but the more you emphasize it in your thought, the more you will brood over it, and that is bad for you. Consider Helen Keller, and Fanny Crosby, and—"

"Oh! I've heard all about them, but what would you do if your arms were like mine?"

I sighed. We sat a while in silence. The breeze stirred the pink blooms. The robins trilled, and a bluebird flew near us. Silently I prayed for this embittered soul. Then a little hand touched my sleeve.

"Will you take dinner with us, sir? I like you."

"So do I you. No, I must be on my way. Won't you please give me your name and address?" I said, handing her my card.

"Ships that pass in the night, eh?" she smiled, as I bade her good-by.

"Yes, and repass, I hope."

I waved to her as my car turned into the driveway, and thought I saw a buoyancy in her answering nod. Perhaps if her too-short arms had permitted, she would have waved, too.

Those dismal letters! No, I did not put a trace of pity into my answers. It would have turned her against me. Instead I treated her as a stern parent would have a daughter whom he loved. It was not help she needed, but to be shown how to help herself. I gained her promise to go to church at least once each Sunday. She still disliked it, but she went. Gradually she seemed to show evidences of more cheerful spirit. The edge of her bitterness was not so keen.

"If I could only be of use in the world!" she reiterated. "I would wash dishes, do anything to get away from here."

Although she did not complain, I gathered that her home life was rather barren of love.

I made my correspondence a series of lessons, telling her I would quit writing if she did not pass her tests." This seemed to frighten her, because she clung close to my counsel. The father-daughter relationship which we had established seemed to feed her starved heart. Her letters became less dismal. Frankly, along with my heart interest, I looked upon her as a "case," as much as any physician, and looked eagerly for symptoms of a "cure." But I knew that she needed a fuller emotional release, in short she needed to love, to make the cure complete.

About this time I met a young man, with one arm. In conversation with him I asked where he was working. He said he was employed at the Good Will Furniture Mart.

"They employ only crippled persons," he explained, "who are unable to make a living elsewhere. I have been there three years. The pay is small, ten dollars a week, but it is a great deal better than nothing, and I like my work very much."

I decided to pay the institution a visit. The genial superintendent treated me cordially. I found quite a number of crippled persons busily engaged in repairing and painting old furniture, most of which is donated, and making it like new. Others make fancy articles. Several girls were in the office, typewriting and filing.

But I was particularly interested in the psychological aspects of the work.

"Most of the folks who come here," explained Mr. Ames, "are suffering from an inferiority complex. This causes them to assume the defensive and shuts them out from the companionship of normal people. Here they are on a level with their associates, and easily learn to develop a sense of self-worth. They earn what they get and are never made to feel that they are objects of charity. We have religious services every morning in which we aim to lead them into spiritual truth."

"Do the associations here ever lead to romance?" I asked with growing interest.

"Yes, indeed. Do you see the bright-faced young couple repairing that sofa? They got acquainted here and were married two weeks ago, and are very happy. Such events as these make us very happy."

"Could you use a young girl with badly deformed arms?"

"Yes, if she can spend part time at the typewriter."

So I wrote my young friend, and in a day or two I got a telegram asking me to meet her. I took her to my home where my wife made her welcome. The next day we walked to the Good Will, and I was pleased to

see her interest. Her face brightened when Mr. Ames agreed to give her a trial.

She had a flair for color and arrangement, and became adept in making bouquets of paper blowers which decorated the furniture in the showrooms and windows.

I took occasion to visit the Mart a few days later, and watched my one-armed friend as he painted a set of porch furniture. Elsie was working near. I saw her looking my way, and after a while she came over. I introduced them.

"I like that shade of color, Ernest," she said shyly. "Let me help mix."

She easily noticed that was the hardest part of his job.

"Yes," he smiled. Soon they were bending merrily over the pots of paint. It seemed to me a sort of fairy psychology transported from the land-of-things-just-right.

A few weeks later I said to my wife, "My dear, I think it would be nice to have them both at our farm for their vacation."

"Who?"

"Why, Elsie and Ernest, of course, silly. Have you forgotten?"

"Yes, but how do you know they would like to spend their vacation together."

"Hmmm!"

And so it was arranged. I met the two smiling young folks at the station and listened to their chatter on the way home.

I do not usually eavesdrop, but I was so lucky as to be near the porch swing that evening. They thought they were alone. They were, in the land of their romancing. I heard an age-old question and a satisfying answer.

Altoona, Pa.

What Are You Worth?

BY OLIVER H. AUSTIN

THIS question is being asked many, many times and most often it is applied to the material things of life. What are your holdings in real estate? How much bank stock or how many bonds do you have? Have you any oil shares? What do you consider your valuations in money and property? This article is not being written with such in mind, but rather, what are you worth to the church, the community, or the world in eternal values?

Physically a man is not worth a great deal. For Dr. F. E. Lawson has figured out the worth of a man weighing one hundred and forty pounds as follows: "Enough fat for seven cakes of soap, carbon for 9,000 pencils, phosphorus to make 2,200 match heads, magnesium for one dose of salts, iron to make one medium-sized nail, sufficient lime to whitewash a chicken coop, enough sulphur to rid one dog of fleas, and water to fill a ten-gallon barrel." Not a lot of value there—possibly $1.98. Therefore we must needs look elsewhere.

The wealth of the world is found deep in the hearts of men and women who have a vital relationship with Jesus Christ and who are perfectly willing to make sacrifices for him. Their worth is not measured by the dollar sign, the yardstick, the chain nor the pipe line, for moral and spiritual values can not be measured thus. In mission work and the evangelistic field one certainly has the opportunity of finding spiritual values in great souls who are not known to the brotherhood at large. They are hidden away in the obscurity of their own unselfish living. Their names are unheard, unsung, unmentioned in our church paper and on our Conference platform, but still they are doing their share of the kingdom's work just the same as those unknown men who had a part in building Solomon's Temple.

To illustrate—Mrs. Austin and I have a very dear friend who is a great lover of music and enjoys the fellowship with God through her music. She lost her husband very suddenly after spending only a few short months together as husband and wife. Letters from her are most inspiring and helpful. She, like our Lord, did not become agitated and sour when things were hard to bear, but went right on serving. She realized that staying at home and brooding over her troubles would not help conditions in the least, so she was at her accustomed place, the church organ, the second Sunday after the death of her companion. Only she knows the anguish and loneliness that assail her heart. She never burdens others, but carries her cross with a radiant smile. She writes: "I receive much satisfaction sitting at the organ with my unseen guests—God and Bob." Such souls are worth all the wealth of the world. God give us more of them. It is the spiritual forces that count and give value to life. "What I am to be worth one day I am now becoming."

McPherson, Kans.

How It Was Settled

BY EZRA FLORY

HARRY and Paul had a spat. How they quarreled! They just poked their noses into each other's faces and declared it. Then the discussion turned upon whose father knew the most. They came to the conclusion that the father who was oldest would know most. This was easily agreed upon. Up came Paul and his mother knew the purpose of his mission. He had only one question: "Mamma, is my papa older than Harry's papa?" Mother answered gravely, "Y-e-s." Down the steps went Paul to put his face up closely to Harry and say, "Aha, my mamma said, yes!"

The quarrel ended and the two boys went to playing in great earnestness. "Of such is the kingdom of heaven."

Wouldn't it be nice if adults could settle things that completely and easily? Maybe it was not easy for the children, however. We say, "How sincere are children!" Yes, I would rather talk ten minutes to children whose attention is riveted upon me, than to talk to adults an hour. I get further. See them fold their hands and look when you tell them a story. At such times there is no hunching, no reading of papers, no tickling the other fellow. They just forget themselves when you make a hit telling stories.

Let's learn from them, for they teach us as surely as we teach them.

Goshen, Ind.

The Almighty Dollar Takes a Back Seat

BY GRACE HILEMAN MILLER

"Rebecca Kline, I saw something really unusual this morning!" exclaimed Mrs. Cassel, approaching her neighbor, one crisp autumn morning as the latter was raking up leaves in her back door yard.

"Well, Mary Cassel, you speak with such seriousness, you surely must have seen something unusual; I am anxious to hear about it." So answered Rebecca as she paused in her work.

"Do you know I really saw the almighty dollar take a back seat for once—"

"Did you really, Mary; and was it one of those brethren we were talking about yesterday, who seem to care more for the almighty dollar than for the church?"

"No, Rebecca; it was not one of our own brethren that I witnessed putting the dollar in its proper place, but one of our brethren of darker skin who belongs to the foreign colony across the railroad tracks."

"Mary, tell me, you surely do have me curious—"

"All right, here's the story: Sister Mack came over and asked me to go with her to the home of that young fellow who came here recently to be pastor at that mission for foreign speaking people. Someone had given her $20 to turn over to him—you know Sister Mack helps out down there in their Sunday-school and church work in general. We talked for a few moments, then Mary stated her errand and handed him the money. Then he asked her all about just how it was given and for what purpose. Sister Mack assured him that it was his to do as he thought best. Then he confided that a certain debt had been contracted by his congregation before he came to town, but in a way that they felt they were not obliged to pay because this item of business was not voted on by the congregation. However, the pastor felt it should be paid and wondered if he could apply the $20 bill on it. Sister Mack and he talked it over carefully, and decided that was his privilege if he did not need the money too badly himself. To her questioning he answered: 'No, I am receiving all that is due me this month, but I am only too glad to have this gift to apply on the debt. 'And oh,' confided his wife, 'I feel the church will miss a blessing if that debt is not met, even if it is not exactly legal. We are Christians and should go the second mile, rather than try to squirm out of traveling even the first.'"

"Really, and truly the almighty dollar did take a back seat for once!" enthused Mary Cassel's neighbor.

La Verne, Calif.

Why

BY CHESTER E. SHULER

There lived a most beautiful girl—beautiful of face and feature, but more beautiful still in the life which she lived from day to day. Everyone who knew her loved her dearly.

Many folks were heard to remark about her loveliness of life and character. Some wondered why she was thus. Other girls wished they too might be like her, although few had the courage and the fortitude to strive in that direction to any extent.

Now this beautiful girl's closest chums knew that she had a secret. She always carried about with her a tiny locket, which no one was ever permitted to open. Nor did she open it in anyone's presence. Some of the curious folks wondered what it contained.

But one day this lovely girl was taken very ill. It seemed that the Lord was about to call her home. And then she called one of her dearest chums and gave her permission to open the locket.

It contained only a bit of paper. On the paper was written, in the girl's own neat hand, the words:

"Whom having not seen, I love."

That was all. But it had been sufficient. It was the secret of the beautiful life.

It was *her* secret.

Harrisburg, Pa.

My Experiences in the Village of Pethadra

(Continued From Page 19)

wounds before he could apply medicine but nobody dared to go near her. Her very appearance was enough to drive away the boldest spirit. When nobody came forward to wash her wounds, I volunteered to do so. I was really shaking with fear, because I had seen her might, and what she had already done to other women. But trusting in God, and taking my courage in both hands, I went up to her and washed her wounds. Bro. Ziegler then applied the medicine, and all was quiet on the village front that day.

(To Be Continued)

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for August, 1938

Emphasis for 1937-38—"Christ in the Life of the World"

Epecial Emphasis for August—"Christian Recreation" (Primarily for Youth and Adults)

Activities

Outline church program for next year in all departments of work for

—a higher plane of living,
—a deeper fellowship,
—a more sincere worship,
—a greater spiritual adventure,
—the enlargement of Christian fellowship.

Plan goals for 1938-39 in B. Y. P. D. and intermediate groups. Use such help in planning B. Y. P. D. and intermediate programs as page 6, Our Young People and also Church at Work section in the Gospel Messenger.

Select one or two projects on which to work as (1) Recreation. Collect materials; use Recreational Scrapbook which appears every two weeks in Our Young People. (2) Peace. (3) Economics.

Women's Missionary Society plan program for year and order materials.

Plan for the Bethany Biblical Seminary Harvest Offering either Aug. 21 or Sept. 18, whichever date suits better.

Adult Christian Workers' Topics

Danger Spots in American Life

Aug. 7—Recreation Versus Re-Creation.
Aug. 14—Poverty Versus Luxury.
Aug. 21—Liquor.
Aug. 28—Narcotics.

Young People's Topics

Aug. 7—The Message of the Artists.
Aug. 14—A Great Picture and Its Painter.
Aug. 21—Prospecting in the Hymnal.
Aug. 28—God's Masterpiece.

LEADERSHIP EDUCATION

"Leadership in the New Age"

By Merlin C. Shull, Nappanee, Ind.

The author of this book, Frederick Ellsworth Wolf, is known by tens of thousands of University of Wisconsin alumni as "Dad" Wolf. Mr. Wolf has had wide experience in working with others in selling, financial campaigns and business management. He has been even more successful in that most difficult field where success depends on the voluntary co-operation and work of others. He has proved in a wonderful way that he knows how to create interest, volition and enthusiasm.

If you are, or aspire to be a leader, you will find this book of great value. Here are the qualities leaders must have, given in definite clear-cut form, with charts and scales of grading so the reader may check up on himself. The author gives more than the mere mechanics of leadership; he constantly places inspiration, poise, spiritual power through communion with God, as the foremost requisite of leadership. Though this book is a real technical study of leadership, yet it throbs with human interest, giving illustrations of men who have been successful in the finest sense of that word. The reader will probably find little with which to disagree, for the author has a fine conception of leadership. He writes in a clear winning style and with a fine warmth of feeling. The eight chapters, "Leadership, the Way Out," "The Making of the Man," "The Leader in Relation of Others," "The Handling of Men," "Technicalities of Leadership," "The Abuses of Leadership," "The Marks of the Poor Leader," and "Leadership at Its Best" speak right to the questions asked by men and women who are anxious to be more efficient in their chosen field of endeavor.

You may secure "Leadership In the New Age" for reading from the Brethren Loan Library.

WOMEN'S WORK

Our Women's Work Project

Somtimes even yet someone asks: "What is the Women's Work Project and what does it do?" A recent letter from Sister Lillian Grisso in charge of the Anklesvar, India, Girls' School and of the Practical Arts Department gives one good illustration of what happens in the lives of the girls of India when the Christian women of our churches in America give their offerings to the Women's Work Project.

We quote from Sister Grisso's letter:

"One of the rewarding experiences which I had personally during the latter part of the year was the teaching of the class in motherhood for the girls in Practical Arts. These were older girls ranging in age from 17 to 23 years. The response of the girls was splendid. At examination the girls were asked to state their ideals for their own future home. Here is the answer of one village girl, the one whose father was formerly a drinker. I have translated the answer as closely as possible to make clear, readable English.

"'Although there may be many difficulties in my home yet I will maintain joy and peace in it.'

"'I will endeavor to make my home the best and worthy of imitation. To this end I will dedicate strength, mind and money.'

"'I will so act in my home that no guest coming into my home may see any unworthy act or attitude.'

"'I will ask God's help every day that he may be glorified in my home.'

"'My children shall be born in purity and holiness.'

"'I regard my home as so valuable that I can not count its price.'

"'I will so use the high privilege of motherhood that I may not become disgusted with it.'

"'I will endeavor to build always my home on love and unselfishness.'

"'No matter how poor my house may be or in how broken a condition I will nevertheless keep my home happy.'

"Some discouragements had come along the way and I was feeling a bit blue when I picked up this girl's examination paper and read this answer. It came to me like a rainbow of promise. The tears came unbidden to my eyes and I thanked God and took courage, truly grateful for the opportunity of touching young life in this land. This girl, Ratan, has grown into beautiful young womanhood and when I realize the environment out of which she has come I feel that her development is remarkable. Both her parents are illiterate. She wants very much to go on for nurs-

ing this coming year and I am trying to make arrangements for her to do so. May she be a great blessing to India."

As we rejoice in such witness, let us take courage and give joyfully in order that many women and girls in other lands may testify to the redeeming power of the Christian message.

ADULT CHRISTIAN WORKERS

Danger Spots in American Life

Recreation Versus Re-Creation

Sunday, August 7

I. What is the situation as to recreation in American Life?

1. Leisure is essential to the enrichment of personality, sound health of body and mind, social happiness and complete living.

2. The center of leisure time activity has changed from the home to commercialized institutions. Name those in your community.

3. In 1935 we spent $4,334,000,000 for recreation and $500,000,000 for re-creation which includes the combined budgets of all churches and synagogues.

4. The moral tone of much of the commercialized recreation is very bad. Describe the types in your community. What is the evidence as to dance halls, roadhouses, movies, and literature for sale?

II. What is the best solution of this problem?

1. Shall the home become more active as a center for recreation? That is, increase hospitality, provide games, encourage music, arrange for home night, etc.?

2. Shall the church provide for recreation in her program? That is, arrange for systematic family visiting, get-together meetings, church nights, planned vacations?

3. Shall Christian people work for cleaner commercialized recreation in their communities? That is, see that better laws are made and enforced, newsstands cleared of indecent literature, bad movies protested, saloons voted out? Suggest other possibilities.

III. What definite steps will we take towards putting the best solution into action?

1. .....?
2. .....?
3. .....?

Note.—Do not close the meeting without arranging to do a few things soon. Appoint somebody to carry out your decisions. Materials on recreation are to be found in the "Young People's Handbook" or they may be ordered free from the Board of Christian Education, 22 South State St., Elgin, Ill.

CORRESPONDENCE

EASTERN MARYLAND WOMEN'S WORK CONVENTION

The twelfth convention of the Women's Work of Eastern Maryland will be held at the Thurmont church on Thursday, July 28. Motto for the meeting: "The glory is not in the task, but in doing it for God."

Morning Session, 10: 00 A. M.

Devotions .....Mrs. Lester Wolfe
Address of Welcome .....Mrs. M. O. Lawyer
Music .....Thurmont
Aid .....Mrs. Ida V. Schildt
Reading, The Ladies' Aid .....Margaret Schildt
Peace .....Mrs. Earl Beard
Missions .....Mrs. F. F. Holsopple
Address, Returned Missionary from China,
.....Mrs. I. E. Oberholtzer
Business Session
Music .....Mrs. James Brumbaugh
Noontide Prayer

Afternoon Session, 1: 30 P. M.

Devotions .....Mrs. I. S. Long
Reading, Grandma's Patchwork Quilt ..Miss Martha Fogle
Music .....Thurmont
Offering
Temperance Echoes from Bridgewater Conference
.....Mrs. Roy Leatherman
Mothers and Daughters .....Mrs. Andrew Hoff
Bible Class .....Mrs. S. L. Brumbaugh
An Evening at Home—

Grandmother, Mrs. S. L. Brumbaugh; mother, Mrs. Andrew Hoff; children, Emma Crumpacker, Stewart Young, Alethea Hoff, Anna Lore, James Aus.

Address, Our Priceless Treasure .....Miss Martha Martin
Discussion
Music .....Mrs. James Brumbaugh
Closing Prayer .....Bro. C. F. Holsopple

Westminster, Md. Mrs. Anna M. Royer.

TRAINING FOR SERVICE

Do you yearn to help others, to meet them where they are and assist them with life's problems? Do you desire to give others a new hope, a joy in life, the courage to face the issues each day brings? Do you count the hour blessed when you see the dawn of ambition and resolution light up the face of one steeped in trouble? Are your presence, the things you do and not what you say, a challenge to others? Have you learned to share willingly and to give of your wealth of resources to those you contact daily? Have you fulfilled the true meaning of the term friend? Are you doing all of this eagerly and adequately—yourself forgotten?

Or are you bound and cramped by the routine of everyday life? Do the little details annoy and fret you? Does the tale of want and neglect reflected in the face of the undernourished woman in the poor home you last visited penetrate into the heart of your doubting spirit and make you bitter and morose? Did you leave her envying you—and more discontent with life—unable even to unburden her heartsick soul to you? Do the hours drag and your tasks seem endless and more than you can bear? Does life itself seem futile and unjust?

Which type are you? Have you found the joy that comes with giving unstintingly of time, effort and understanding? Do you bring forth the best in those you meet, and leave them challenged and confidently striving toward a higher goal?

In the nursing profession these two extremes stand out boldly. We have seen nurses who lived just such a dull cramped life as we have described. Who have countless opportunities at their very fingertips and failed to even bring comfort from pain because they lacked that finer sense of understanding. What makes the difference? One trained in a Christian hospital, the other in a nonsectarian school in which only procedures were stressed. One lived a vibrant, joyful and successful life—her one aim the service of others.

You who are interested in this work—why not use your opportunities? Bethany hospital offers the Christian background you need to make your Christianity not only a religion but a practice. Such training will help you to understand and assist in solving the spiritual needs of the sick which are often more necessary to real health than the physical. It will double your opportunities for service and multiply many times your usefulness to all you meet.

Whatever your profession or business, these principles of Christian service are equally applicable. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Each of us knowingly or thoughtlessly leaves our impression upon those about us. Is it "To the honor of God and my neighbors' good?"

Columbia City, Ind. Evelyn Frank.

THREE CHURCHES IN CONVENTION

The Okanogan County Brethren Convention, comprising the three churches of the county, met at the Omak church, June 19. The theme for the day was: To the Honor of God and My Neighbor's Good. Bro. Glenn Harmon, Ellisforde, very ably discussed the division covering Consecration, Loyalty, Honesty, Faith. The other part, covering Sacrifice, Peace, Brotherliness and Service, was the subject of an address by Bro. Arthur Sellers, Wenatchee. He had brought with him an old German Bible, printed in Germany in 1758, the year Christopher Sower died. He also showed several pictures of an early Annual Meeting held on a farm in Ohio. These in connection with his talk were much appreciated by the audience.

The afternoon address was given by Mrs. Harriet Eaton. She spoke from 1 Peter 1: 21, using as her theme: The Bible—Its Influence, Effect, Knowledge, Fulfilled Prophesy, and Indestructability. Someone referred to this address as a "faith strengthener." We felt with her that only those who do not read the Bible carefully and intelligently fail to believe it. If you know your Bible, you can not help but believe it.

The concluding number of the program, The Pageant of the Sowers, was presented by the Ellisforde young people in a very commendable manner.

To those of us who could not attend the "Big Meeting" at Lawrence, this smaller meeting was a taste of the good things enjoyed there by many, and in spiritual values equal, we believe, to a day at Annual Conference.

Omak, Wash. Florence L. Breshears.

INCIDENTS EN ROUTE TO CONFERENCE AND RETURN

Much pleased were wife and I when we found we could arrange to attend Conference. Many changes were evident since attending the first Conference at Bismarck Grove, near Lawrence in 1883. Psa. 48: 2 can well be applied here in part: "Beautiful for situation, the joy of" all Kansas, is the State University.

It was through the kindness of Bro. V. C. Finnell, with whom Sister Paul Halladay and ourselves traveled, that the trip was possible. Our first stop was at the Roanoke church, Illinois, where our dear Eld. James R. Gish and wife once lived and are buried.

The day, June 5, was strenuous to our brother. He drove 260 miles and spoke at three services—Roanoke, Peoria and Astoria, Ill.

June 6 we arrived at Lawrence where a message awaited us. Our only surviving sister, Sister Annetta Yarger, passed away June 5, near Whittier, Calif. A side trip to see our sister-in-law, Sister Anna Price Eby, and family was much enjoyed.

Returning to Lawrence, found us hungry for all the good Lord had in store for us. Two main points seemed to press upon our minds and hearts. The first was the Sower Memorial activities; and secondly, the rural church question, or how to hold what we have and how to add many more.

Later we enjoyed brief visits to grandchildren and great-grandchildren. Three of the latter we had never seen, residing near and in McPherson and Wichita.

Turning homeward, one service was held in Liberty church in Southern Illinois where Eld. Geo. Wolfe and family of historic prominence once resided. Here two of his granddaughters still live, and attend services—the one is aged 86; the other, 94. They are mentally and physically quite strong. The older has ambitions to reach the century mark if the Lord is willing.

Safe arrival home was our joy, after the sweet fellowship of nearly a fortnight absence. L. H. Eby.

North Manchester, Ind.

BALLAST

We often hear that such and such a ship went in ballast to this or that port. When a ship leaves port without a cargo, she has to have a certain amount of weighty matter in her hull in order to keep her steady in a rough sea and to prevent her from capsizing or turning turtle. Whatever is put in her hull under those conditions, be it rails tied together, clay, rocks or earth, it goes under the name of "ballast."

In the year 1877, being just seventeen years of age, I found myself in the good old city of Bremen on the River Weser. A pilot spotted me, and crossing over to my side of the street, said: "You are a sailor"? I nodded in confirmation. "Good! You want a ship? Then follow me." At the dock we boarded an old time small sailing ship, rounded both fore and aft, having two masts, one square rigged, another schooner rigged. The captain was the only one aboard; hearing someone walking on deck, he came up from the cabin and stood on the top step of the entrance. He was a medium sized man dressed in a gray sweater buttoned tight over a protruding stomach. His hair and whiskers were gray, the florid cheeks and nose revealed a love of rum, the small gray eyes could not hide a sharp, greedy nature.

"Captain," shouted the pilot, "do you need a man?" "I can use an ordinary seaman, eighteen mark the month," replied the captain. This was far below the prevailing wages, but, berths were hard to get in this river port, so I hired out forthwith.

The old tub had a crew of four men, or to be accurate, two men (the captain and a man titled mate) and two boys. The other ordinary seaman was of my age. We went in ballast to Norway, there to take in a cargo of lumber. Being four as stated, there were two in each watch. The captain chose me for his watch. At night this meant four hours on and four off. It being the forepart of March, in the North Sea the weather was cold. On the night watches the captain should have relieved me at the rudder; instead of that, he let me stand there the entire four hours at a stretch. Once in a while he would come up out of the

cabin to see whether I was on the right course, and down he went again.

By taking a couple of steps to one side I could peep down in the cabin. There he sat, warm and snug, smoking a long pipe and a steaming glass of rum punch on the table before him—while I shook and shivered on deck at the rudder.

What ailed the man that he thus dealt with a boy who could not help himself? The secret was this—though his ship was in ballast he was without ballast himself. He lacked the Christian spirit that guides one's thoughts and actions. Jesus knew his followers must have this spiritual ballast, hence his promise: "I go, but will send you the Comforter, who will lead you into all truths."

Chicago, Ill. A. Beck.

PASSING OF ELDER NOAH B. WAGONER

Elder Noah B. Wagoner, third son of Benjamin and Catherine Wagoner, was born April 21, 1851, at Lafayette, Ind., and died June 22, at his home near Red Cloud, Nebr., having reached the venerable age of 87 years, 2 months and 1 day.

Elder Wagoner had served the Church of the Brethren in Garfield Township as minister for fifty years. In 1870 the Benjamin Wagoner family migrated to Nebraska to take advantage of homestead rights. Uncle Noah had lived on his original homestead for sixty-eight years.

On Aug. 12, 1880, he was married to Lydia Blickenstaff, daughter of Jacob and Mary Blickenstaff at Cerro Gordo, Ill. Three sons were born in the Wagoner home. Jesse E. of Hastings, Ira B. of Lenora, Kans., and Laban A. of Red Cloud.

Elder Wagoner enjoyed the blessing of good health and was a very active and energetic man until his eighty-sixth year. On Sept. 22, 1937, he was stricken with paralysis and had been bedfast since then.

His loyal wife, who has been a devoted companion for about fifty-eight years, survives the deceased; also one sister, Catherine Wagoner of Scottville, Mich., is still living. Other members of the immediate family are his three sons, fifteen grandchildren, and four great-grandchildren.

The life of this minister of Christ in this community might well be summed up in the words of St. Paul: "I have lived in all good conscience before God until this day" (Acts 23: 1).

The funeral service was held Sunday, June 26, at the Garfield church, with Elder W. Earl Breon in charge, assisted by Elder Homer Engel of Abilene, Kans., and Rev. J. J. Ruppert of Guide Rock.

Bro. Engel delivered the sermon as was requested by Bro. Wagoner, speaking from Isa. 38: 12, to a very large company of neighbors and friends who had gathered to pay their respect to a father, companion, neighbor and friend.—Adapted from an article in The Commercial Advertiser, Red Cloud, Nebr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bahn-Walker.—At the residence of the undersigned, April 17, 1938, Kenneth Bernard Bahn of York, and Mary Catherine Walker of Shrewsbury, Pa.—M. A. Jacobs, York, Pa.

Cowan-Platt.—On June 4, 1938, in the First Church of the Brethren, Lindsay, Calif., Robert J. Cowan and Pauline E. Platt, both of Strathmore, Calif.—William M. Platt, Lindsay, Calif.

Emrick-Baker.—On June 25, at the Prices Creek church near West Manchester, Ohio, Waldo Emrick of Richmond, Ind., and Ruth Baker of Polo, Ill.—H. Jesse Baker, Polo, Ill.

Green-Gump.—By the undersigned, in the Pleasant Hill church, July 2, 1938, Bro. Bennie Green and Sister Virginia Gump, both of Churubusco, Ind.—Chas. O. Gump, Churubusco, Ind.

Gould-Stover.—Clarence Gould of Council, Idaho, and Sister Nancy Stover of Nampa, Idaho, by the undersigned, at the home of Brother and Sister D. I. Stover, June 5, 1938.—Austin Eiler, Nampa, Idaho.

Haldeman-Messamer.—By the writer, father of the bride, Lowell Haldeman of Hope, Kans., and Margaret Messamer of Wiley, Colo., at the latter's home, June 9, 1938.—O. E. Messamer, Wiley, Colo.

Huffman-Eshleman.—On June 25, at the home of the bride, Lowell L. Huffman of Nappanee, Ind., and Fern A. Eshleman of Wakarusa, Ind.—Milo Huffman, Peru, Ind.

Jensen-Puckett.—Chester Jensen and Orella Puckett, June 25, 1938, in the Rocky Ford church, by the pastor.—X. L. Coppock, Rocky Ford, Colo.

Jowers-Sneed.—Doyle Jowers of Penrose, Colo., and Kate Sneed of McClave, Colo., by the undersigned, in his home, July 19, 1938.—W. D. Harris, McClave, Colo.

Michael-Cloyd.—On June 22, at the Wares Chapel church near West Manchester, Ohio, Rudolph Michael and Helen Cloyd, both of West Manchester, Ohio.—H. Jesse Baker, Polo, Ill.

Moeckly-Howard.—By the undersigned, at the Des Moines Valley church, Elkhart, Iowa, June 30, Harvey Moeckly of Polk City, Iowa, and Hazel Mae Howard of Ankeny, Iowa.—Ora W. Garber, Elkhart, Iowa.

Morphew-Montel.—On May 29, in the Eel River church, David E. Morphew of Roann, Ind., and Beulah M. Montel of Silver Lake, Ind.—Geo. W. Deaton, Claypool, Ind.

O'Brien-Myers.—By the undersigned, at the First Church of the Brethren, Lindsay, Calif., Edward H. O'Brien and Maybelle E. Myers of Strathmore, Calif., June 18, 1938.—William M. Platt, Lindsay, Calif.

Peats-Boley.—Donald E. Peats and Edith J. Boley, June 30, 1938, in the Rocky Ford church, by the undersigned.—X. L. Coppock, Rocky Ford, Colo.

Penny-Mason.—By the undersigned, at the Bethany church parsonage, May 20, 1938, Orville C. Penny and Irene Mason.—W. Harlan Smith, Stet, Mo.

Robinson-Howe.—By the undersigned, the groom's father, June 29, 1938, in the Walnut Grove Church of the Brethren, Johnstown, Pa., Bro. Paul M. Robinson, pastor of the Ambler church, Pa., and Sister Mary Elizabeth Howe of Johnstown, Pa.—J. A. Robinson, Johnstown, Pa.

Sanger-Kimmel.—By the undersigned, at the Mount Morris Church of the Brethren, June 18, 1938, Joe Jennings Sanger of Oak Park, Ill., and Hazel Eloise Kimmel of Mount Morris, Illinois.—Foster B. Statler, Mount Morris, Ill.

Sayers-Jowers.—Walter Sayers and Bernice Jowers of Penrose, Colo., by the undersigned, at his home, July 19, 1938.—W. D. Harris, McClave, Colo.

Suhring-Thomas.—By the undersigned, at the home of the bride, May 25, 1938, William H. Suhring and Florence E. Thomas.—Foster B. Statler, Mount Morris, Ill.

Wakeman-Miller.—By the undersigned, at the home of the bride, June 25, 1938, George Edward Wakeman and Pauline M. Miller, both of York, Pa.—M. A. Jacobs, York, Pa.

FALLEN ASLEEP

Anderson, Sister Alice May, aged 58 years, wife of W. F. Anderson, died at her home in Winchester, March 1, 1938. She was the daughter of the late Mr. and Mrs. Joseph Bauserman of Frederick County, and had lived in Winchester for the past twenty years. Surviving are her husband, four sons, three daughters, eight grandchildren, six brothers and one sister. Funeral services were held from her late home with Brethren L. R. Dettra and W. L. Riggleman officiating. Burial in the Mount Hebron cemetery in Winchester.—Ollie L. Cline, Stephens City, Va.

Balmer, Bro. John A. G., died April 4, 1938, at the Lancaster general hospital, Pa., of complications followed by a stroke. He was aged 59 years, 8 months and 27 days. He lived near Lititz, Pa., in the bounds of the White Oak congregation. He was a member of the Church of the Brethren for a number of years. He was united in marriage to Sister Laura Moore who survives him. Four sons, four daughters, his mother, two brothers, three sisters and a number of grandchildren also survive. Services were held in the Longnecker church by the home brethren. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Beckwith, Bro. Clifford, son of G. P. and Evelyn Beckwith, was born near Darlington, Ind., Sept. 19, 1865, and departed this life at Portis, Kans., June 6, 1938, aged 72 years, 8 months and 17 days. He moved to Illinois when he was six years old, and in 1888 he moved to Oxford, Nebr. In 1892 he was married to Martha E. Roberts of Nebraska. To this union two children were born, one dying in infancy. Besides these two daughters were adopted. Bro. Beckwith united with the Church of the Brethren in 1894 and served in the office

of deacon for a number of years. Funeral services were held at Portis, Kans., by Eld. Lewis Naylor of Covert, Kans., assisted by the pastor, W. N. McDonald.—Mrs. Rose V. Naylor, Portis, Kans.

Beigh, Lyman Henry, was born in Ohio, April 14, 1852, and died at the home of his son, John R. Beigh, in Tumwater, Wash., June 7, 1938. His wife and two sons preceded him in death. He united with the Church of the Brethren while a young man and lived faithful until his passing. The last ten years of his life were spent in total darkness. He was not able to attend church services the last several years. Surviving are five sons, two daughters, twenty-eight grandchildren and thirteen great-grandchildren. Funeral services by Bro. Amos Blocher at the Warnica and Warnica funeral home in Olympia. Interment in the Tumwater cemetery.—Blanche Beigh, Tumwater, Wash.

Bonewitz, Sister Roena C. Moomaw, was born near Sacramento, Calif., Oct. 4, 1861, and departed this life at Santa Ana, Calif., May 15, 1938. In 1886 she was married to Bro. Moomaw and mothered his seven children, raising them to maturity. She was to them a true and devoted mother, and was loved and respected by them as their own mother. After the passing of Bro. Moomaw in 1921 she was married to Mr. Bonewitz who died in 1930. Since that time she had lived with her son, W. A. Moomaw. She was a faithful member of the Church of the Brethren for over fifty years. Surviving are four sons, three daughters, a brother, a sister and two grandchildren. Funeral services at the Windbigler chapel in Santa Ana, conducted by the writer. Interment in the Fairhaven cemetery.—A. O. Brubaker, Santa Ana, Calif.

Brandt, Clayton, aged fifty-seven years, died at Lancaster general hospital on June 18. He is survived by his wife, one daughter and two sons. Funeral services were held from the Miller funeral home, Elizabethtown, Pa., with his pastor, H. K. Ober, in charge.—Katie Shearer, Elizabethtown, Pa.

Bruckhart, Sister Mary Graybill, was born Sept. 8, 1886, and departed this life on April 19, 1938, at her home near Elm, Pa. She is survived by her parents, Abraham E. and Susan Bruckhart, and three brothers and two sisters. In her daily walk and conversation Sister Bruckhart exemplified the true spirit of Christianity and was loved by all who knew her. Her work as a practical nurse brought her the respect and affection of the families where her services were needed. Whenever possible she was a regular attendant at all church services. She was also a faithful member of the Aid Society. Funeral services were held on April 24 at the Graybill church, with Brethren Charles Cassel, Christian Gibbel and James M. Moore officiating.—Mrs. Louis Huebener, Lititz, Pa.

Church, Engenetta Armanella Halpenny, daughter of Mr. and Mrs. R. W. Halpenny, was born Aug. 8, 1876, at Palmerstown, Ontario, and died May 18, 1938, at Beulah, N. Dak. On May 12, 1897, she was united in marriage to William J. Church, and to this union thirteen children were born, one boy dying in infancy. Mr. and Mrs. Church homesteaded near York, N. Dak., and lived there until 1925, when they moved to Bismarck, N. Dak., where Mr. Church was a member of the state board of administration. Sister Church was a faithful member of the Church of the Brethren in the Pleasant Valley congregation. She will be missed by all for her Christian self-sacrifice and devotion to the cause of right. Surviving are her husband, seven daughters, five sons, nine grandchildren, three sisters and two brothers, beside a host of other relatives and friends. Funeral services were held at the Pleasant Valley church by Bro. Ralph Petry of Cando, assisted by Bro. Thomas Allen of York. Burial in the cemetery adjoining the church.—Mrs. L. E. Long, York, N. Dak.

Craun, Joseph E., son of Daniel M. and Caroline Craun, died suddenly at his home near Centerville on May 1. Although in declining health for several years his death came as a distinct shock to his many friends. He spent his entire life in this vicinity and will be greatly missed at Summit where he always attended church services when his health would permit. On Dec. 10, 1884, he married Miss Etta Evers, daughter of Mr. and Mrs. William Evers, who preceded him to the grave several years. He is survived by three sisters and two brothers. Funeral services at Summit by Brethren J. G. Glick and C. B. Smith. Interment in the church cemetery.—Mrs. H. E. Cline, Weyers Cave, Va.

Cripe, John W., son of Stephen and Elizabeth Cripe, was born near Flora, Carroll County, Ind., Sept. 27, 1861, and died at his home in Flora, June 23, 1938. He was married to Drusilla Ann Clark Sept. 2, 1884. To them was born one son. He is survived by his wife, one son, three grandchildren and two great-grandchildren. For many years he had been a faithful member of the Flora church. Funeral services were conducted in the Flora church by the writer, assisted by Rev. Cook of the Brethren church. Burial in the Maple Lawn cemetery near Flora.—Ray E. Zook, Flora, Ind.

Depler, Margaret Alice, daughter of Susan and Daniel G. Rowland, was born Jan. 23, 1867, at Hagerstown, Md., and died at Peabody, Kans., July 2, 1938. Sister Depler spent the last sixty years near Peabody, Kans. She was united in holy matrimony to William Henry Depler on Nov. 2, 1890. He preceded her in death. To this union four children were born. She had been a patient sufferer for three years. Sister Depler united with the Church of the Brethren in her youth and lived a faithful Christian life. She leaves four children, three sisters, five grandchildren, five brothers and a host of friends. Funeral services were conducted by the writer in Peabody, Kans. Burial in the Peabody cemetery.—H. F. Crist, Newton, Kans.

Driver, Sister Jane Ann Clark, was born Aug. 11, 1856, and died June 15, 1938. She was born and lived her entire life in the Mt. Solon community. She was a faithful attendant at church when health would permit. She taught the Bible class in Sunday school for a number of years. She joined the M. E. church in her youth and fifty years ago she and her husband joined the Church of the Brethren. Her husband and one son preceded her to the grave. She is survived by two sons and five daughters. Funeral services at the Moscow Church of the Brethren by her pastor, O. S. Miller. Burial in a nearby cemetery.—Mrs. Verna Z. Sheets, Mt. Solon, Va.

Dussinger, Bro. Daniel, died very suddenly May 9, 1938, at his home in Manheim, Pa., aged 65 years, 8 months and 11 days. He was a member of the Church of the Brethren for many years. He is survived by his wife and one son. Services at Beck's funeral home in Manheim, by Brethren Chas. I. Cassel and C. W. Gibbel. Interment in Manheim cemetery.—Susan M. Cassel, Manheim, Pa.

Foltz, Sister Emma Ida, daughter of Benjamin and Mary Koonts Stouffer, was born May 24, 1870, near Waynesboro, Pa., and passed away June 14, 1938, at her home in Mount Morris, Ill. She came to Illinois while a child and grew to womanhood here. She united with the Church of the Brethren when quite young and had been a faithful member through the years. Through an illness of many years, the past three years being limited to her home, she showed a remarkable spirit of patience. On Feb. 3, 1898, she was united in marriage to Bro. Andrew E. Foltz, who with three brothers and three sisters survive. Funeral services were held at the Mount Morris church by the writer. Interment in the Silver Creek cemetery.—Foster B. Statler, Mount Morris, Ill.

Forney, Sister Agnes M., wife of Bro. Lane Forney, died very suddenly March 16, 1938, at their home in Manheim, Pa., of heart trouble. She was aged 67 years, 6 months and 7 days. She was the daughter of the late Benjamin and Maria Minnich Gibble. She united with the Church of the Brethren at the age of fifteen years and lived an exemplary life. She is survived by her husband, four sons, six daughters, twenty-four grandchildren and two sisters. Services at the Longenecker house by the home ministers. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Foster, Sister Ida E. Gentzler, daughter of Solomon and Elizabeth Gentzler, was born near Wellsville, York County, Pa., Dec. 29, 1861, and passed away at the home of her daughter, Mrs. Roy J. Weston, near York, Nebr., June 7, 1938. She was married to James B. Foster at Portis, Kans., July 1, 1880. He preceded her in death twelve years. She and her husband united with the Church of the Brethren in 1892. She leaves three daughters, two sisters and two brothers. At the time of her death she was a member of the Bethel church at Carleton, Nebr. Burial at the McCool cemetery.—Mrs. Rose V. Naylor, Portis, Kans.

Keller, Bro. Miles W., was born Dec. 28, 1864, and passed away on May 14, 1938. He is survived by his wife, who was Susan Weaver before her marriage; also one sister. Bro. Keller was a resident of Ephrata nearly all his life, having moved to Lititz about six months before his death. Brother and Sister Keller motored to Ephrata on the afternoon of May 14, and while shopping Bro. Keller was stricken with a heart attack and never recovered. He was a faithful and consistent member of the Church of the Brethren. Funeral services were held at Eitnier and Hoffman funeral parlors, with Bro. James M. Moore officiating. Interment in Mohlers cemetery.—Mrs. Louis Huebner, Lititz, Pa.

Kenney, Mrs. Mary Jane, aged 77 years, wife of Samuel Kenney, died at the home of her son, Fred Kenney, at Millville, W. Va., June 15, 1938. Mrs. Kenney was before her marriage Miss Mary Jane Fitze of Westminster, Md. She belonged to the Presbyterian church, but for forty years she lived near Stephens City and often attended services in the Salem church. She will be greatly missed as a good neigbor and friend. Surviving are her husband, two sons, five daughters, two sisters, twenty-two grandchildren, twelve great-grandchildren and many nieces and nephews. Services were conducted from the Salem Dunkard church near Stephens City by Bro. W. L. Riggleman, assisted by Bro. L. R. Dettra. Burial in the cemetery adjoining the church.—Ollie Cline, Stephens City, Va.

Lesh, Joseph Harley, son of Christopher and Nancy Flora Lesh, was born Sept. 6, 1873, and died at Flora, Ind., June 25, 1938. After living in Chicago for many years Mr. Lesh returned to Flora about eight years ago to make his home with a sister and brother. He is survived by one sister. Funeral services at the home of his sister, Mrs. U. W. Blue, in Flora, by the writer, and interment in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Main, Margaret Rebecca, daughter of Chas. H. and Annie S. Lare, was born in Frederick County, Md., Sept. 6, 1868. She departed this life March 29, 1938. She was married to Bro. George Wm. Main Sept. 6, 1887. Happily they walked life's highway and fought its battles together until June 15, 1920, when her companion passed away. To this union were born six sons and six daughters. One son, Bro. Albert L. Main, preceded her in death. He was taken ill while attending Annual Conference at Winona Lake, Ind., June of 1925, and passed to his reward a few days after he reached home and underwent an operation in the Frederick hospital, Md. Eleven children remain to cherish the consecrated life and memory of mother. Thirty grandchildren and one great-grandchild also survives. Mother was baptized into the Pleasant Hill Church of the Brethren in 1889, and was interested in the work of the church to the close of her busy

life. She never missed an opportunity to be in the regular church and Sunday-school service whenever it was possible for her to be there. Many times her heart ached to see the church she loved getting so modern. She had many disappointments and sorrows in this life, but was always patient, cheerful and kind, always trusting in her God. Funeral services were conducted April 1 in the Pleasant Hill church of which she was a member for forty-nine years. She rests beside her husband and son in the cemetery adjoining the church. Brethren F. E. Williar and Ira Arnold officiated.—Annie R. Poole, Mt. Airy, Md.

Michael, Clinton P., was born March 18, 1882, near Sangersville, Va., and died at a Staunton hospital May 2, 1938. He had been a member of the Church of the Brethren for many years. Besides his widow he is survived by three sons and five daughters. Funeral services at the Sangersville church by M. G. Sanger and O. S. Miller. Burial in adjoining cemetery.—Mrs. Verna Z. Sheetz, Mt. Solon, Va.

Nicholson, Thomas, was born in Northumberland County, England, March 3, 1861, and departed this life in the Rockingham congregation, Mo., June 26, 1938. When ten years of age he came with his parents to U. S. A. and settled in Illinois. Later he moved to Clark County, Iowa, where he spent his young manhood days. On Feb. 14, 1886, he was married to Mary Folger, also of Clark County, Iowa. In the spring of 1896 they moved to Ray County, Mo., where they have resided ever since. When an infant he was christened into the Church of England and in the fall of 1896 he united with the Church of the Brethren. Two years later he was installed into the office of deacon where he served the church faithfully as long as his health permitted. He made the church his first business and was highly respected for his high standard of Christian living and his interest in community welfare. He is survived by his companion, four sons, one brother and two sisters. Funeral services by the undersigned, assisted by Elders Oscar Early and E. F. Sherfy. Burial in the Wakenda cemetery.—E. G. Rodabaugh, Norborne, Mo.

Rohrer, Sister Mary, wife of Bro. Earl Rohrer, died at their home near Lititz, Pa., May 17, 1938, after several years of illness. She was aged 41 years. She was a daughter of the late Levi and Fannie Wissler Forney. She is survived by her husband, two sons and two daughters. She was a member of the Church of the Brethren for many years. Services at the Erb Mennonite church by Brethren Chas. D. Cassel, C. W. Gibbel, and Joseph Ball, Mennonite. Interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Teeter, Daniel B., died at his home in Martinsburg on April 3, 1938. He was born near Loysburg, Pa., on June 26, 1857. He leaves his wife, five children, twenty grandchildren and six great-grandchildren. All who have come to the age of decision are members of the Church of the Brethren. He loved the church for its practice of the teaching of the Word. In his last illness he received the anointing, and received great peace and comfort. He has left us an example of Christian spirit that will never cease to count for good.—A. R. Coffman, Martinsburg, Pa.

Walters, Sister Lizzie, died April 2, 1938, at the Lancaster general hospital, as a result of an auto accident, which occurred close to the Brethren Home at Neffsville, Pa., where she was an inmate. She was aged 77 years and 16 days. She was a member of the Church of the Brethren for many years. She was the last of her family. Her husband preceded her about one year ago. Services were conducted at the Kreider house by Brethren Chas. I. Cassel, C. W. Gibbel and Henry L. Hess. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

CHURCH NEWS

CALIFORNIA

Laton.—We met in council June 13. The same church officers were retained for another year. On June 19 a special service was held for all those who are sixty years of age or older. After the services a turkey dinner was served. One has been received into the church by baptism since our last report. We are going to have a picnic on the high school grounds on July 4.—Erma A. Brabb, Laton, Calif., July 1.

Waterford.—Our council was held May 26. Brother and Sister Ira Martin were chosen to represent us at Lawrence Conference. Reports of our treasurer and Ladies' Aid were accepted. It was decided to call a council on June 9 to vote on the pastoral question, at which time it was decided to retain Bro. Peters another year. Our mother and daughter banquet was held May 13, with eighty present. The oldest and youngest mothers were presented flowers. A brief Mother's Day program was given on May 15, followed by a sermon honoring motherhood. Our annual birthday supper was held May 20. About two hundred and twenty were present and $40 was received. Bro. D. L. Forney of La Verne was present and gave a very interesting talk. June 5 a special service was held in honor of the aged people of our community. Quite a number were present and enjoyed the special music. One man was recently received by baptism. June 17 the ladies served a banquet to the fathers and sons, with about sixty present. Bro. D. W. Bowman of Anderson was guest speaker. He also gave an inspiring message on Sunday morning, June 19. Mr. Hastings, principal of school, gave a helpful and timely address at the banquet. We co-operated with the community Baptist church in holding a vacation Bible school, June 13-24. It was well attended and a splendid program was given by the children at the close. They also exhibited the handwork which was very good. For a series of four Sunday evenings, during the C. W. hour, Mrs. Dr. Dinsmore, a resident of our town, is giving us an account of her recent trip to Palestine, which is very interesting and instructive. We are looking forward with much pleasure to a visit from Bro. Charles D. Bonsack on July 10, and Bro. S. Ira Arnold on July 17.—Mrs. J. R. Peters, Waterford, Calif., July 2.

COLORADO

Bethel.—We observed Children's Day June 12, with an all-day meeting and basket dinner. Bro. Sollenberger of Denver, and elder of our church, delivered two messages which were very much appreciated as we have no minister here now. We have a lively growing community Sunday school in which much interest is shown. We had hoped to have a pastor for the summer but have been unable to get one so far.—Mrs. Bessie Lucore, Arriba, Colo., July 5.

INDIANA

Four Mile.—Our evangelistic meetings were held from May 22 until June 5. Brother and Sister William Thompson of Dixon, Ill., were the evangelists. These meetings were a great success. Thirteen were received into the church. Baptismal services were held at the close of the Sunday morning service on June 5. Our pastor, F. E. McCune, and wife were delegates to Annual Conference. They gave good reports of the meetings when they returned. Our mother and daughter banquet was held at the church on June 9, with a covered dish luncheon at noon. The speaker was Mrs. Bean, returned missionary from China. A play written by Mrs. J. D. Moore was given by Mrs. Moore and her daughter. Several musical numbers were given, including vocal solos and accordion numbers. The exchange of mystery pals was held at the close of the services. The good attendance was appreciated. The young people's meetings are continuing. The talks that are given and other parts of the program are certainly worth while. We hope more will take an interest and attend these programs. Our quarterly church night program will be held this week. The attendance at Sunday school and church has increased this year. A peace action committee has been appointed to work out a peace project for our church to be conducted soon.—Dorothy J. Moore, Liberty, Ind., July 7.

KANSAS

Pleasant View.—At our March council a unanimous decision was made to retain our pastor, Bro. Charles A. Miller. Bro. Miller was also our delegate to Lawrence Conference. On March 11 the primary department held a social. The children decided to purchase pictures for the auditorium with the money they received. Through the courtesy of F. V. Pargeter the children were able to purchase one large picture of the kneeling Savior and a smaller one of the Last Supper. Mr. Pargeter presented the children with a picture representing the good Shepherd leading his sheep. They presented the pictures to the church on Easter Sunday with a short appropriate presentation program. The speakers were Mr. Pargeter and the primary superintendent, Sister Gertrude Finfrock. Our love feast was held April 16, with our pastor officiating. The majority of our members were present. Our attendance during winter and spring kept up remarkably well, even though we did have quite a lot of sickness. Several of our brethren, including the pastor, attended a state regional Sunday-school convention at Lyons, Kans., in May. May 22 Bro. Corliss Johnson of Hutchinson filled the pulpit in the absence of our pastor. Our Conference Offering amounted to $10. Ten families of our local membership, including our pastor and wife, were represented at the Lawrence Conference. June 26 Brother and Sister S. Ira Arnold and daughter had charge of the worship hour. Bro. Arnold with his crayons and Sister Arnold and daughter with vocal and instrumental music brought a very worth-while program. Sisters Cora McDaniel and Addie Burrall accompanied Bro. Arnold and family. On May 26 Sister Mary Finfrock sponsored an interesting mother and daughter program. Twenty-six were present. A number of interesting talks were given and special music was also much appreciated. Our Aid Society has been instrumental in the purchasing of shrubbery for around the church. In my last report the Aid was given credit for buying one dozen chairs. It should have read two dozen. We also bought six dozen silver teaspoons for church use.—Mrs. Barbara Showalter, Hutchinson, Kans., June 29.

MARYLAND

Accident.—One Sunday afternoon in May the B. Y. P. D. gave a program at Oak Grove church. Members of the church put in a driveway in front of the church. Bro. DeWitt Miller from Meyersdale, Pa., brought us inspiring messages June 15-17. We were glad to have Bro. Ezra Fike with us June 18, and for the morning services and the love feast on June 19. Three of our young folks were baptized. Mrs. Arthur Scrogum left the first part of June to attend Annual Conference. The Ladies' Aid was very active last winter with their quilting.—Mabel Schlosnagle, Accident, Md., July 2.

MICHIGAN

Ozark.—A two weeks' revival meeting was conducted in the Ozark church by Bro. Carl Hilbert of Hagerstown, Ind. We feel very fortunate indeed to have been able to secure such a devoted evangelist. We had a large attendance. The church was filled each evening. Nearly every home in the community was represented during the meetings. Each evening the boys and girls were counted and at the end of the meetings we found the girls had the largest average attendance. A baptismal service took place at Carp Lake on July 3

for the twelve applicants who expressed their desire to become Christians. Bro. Hilbert preached eighteen soul stirring and helpful sermons and visited in many homes. The Munn brothers rendered a very good musical program previous to the sermon on June 19. We are always glad for any ministers who are vacationing in Northern Michigan to come to our church and preach for us. Our church is located about fifty miles north of the Straits of Mackinac.—Mrs. J. E. Wells, Trout Lake, Mich., July 5.

MISSOURI

Kansas City.—The mother and daughter division of Women's Work met on June 30. Mrs. B. F. Bricker was chairman of the program which consisted of group singing, readings and special music. Mrs. J. E. Franks was re-elected president of the organization. Pep songs were sung and refreshments were served. Fifty-six were present. The Ladies' Aid is a thriving organization here. We have no difficulty in getting the co-operation of our younger women. They are willing workers and ready to do their part. Mrs. I. V. Enos is president of Aid. We are privileged to have the district president of Women's Work, Mrs. Nellie Sherman, in our group. We are looking forward to future success at this place.—Mrs. Gertrude Gaba, Kansas City, Mo., July 1.

OHIO

Ross.—Recently our church met for council. Plans were furthered for a fall communion and revival services, the latter to be in charge of Bro. Lester Heisey. Bro. Ray Shellabarger is to conduct our prayer meeting study which is a series of lessons on peace. Our Sunday-school picnic is to be held at Ft. Amanda on July 10. Since our last report the adult class has organized and meets regularly. Our young people have had an organization for some time. At the last meeting thirty-three were present. This spring the interior of the church was repaired and papered. Children's Day service was observed on the evening of June 19. The young people gave a very impressive play, At Life's Crossroads. Several new scholars have been added to our Sunday school in the last few months. We have also very keenly felt the loss of one of our most active workers, J. W. Detrick, who passed to his reward on May 12.—Frances Bendure, Spencerville, Ohio, July 5.

PENNSYLVANIA

Springville.—May 17 and 18 we held our love feast at Mohlers church. The following visiting ministers were with us: Brethren Frank Carper of Palmyra, Jesse Whitacre of Reading, and Joseph Cassel of Mingo. Bro. Carper officiated. We recently enjoyed two weeks of spiritual evangelistic services, with Bro. Howard Merkey of Manheim as evangelist. He gave inspiring messages and eleven were added to the church. We had our Children's Day program June 12. The children gave fine messages. Bro. Caleb Bucher of Quarryville also gave an inspiring message. The young people of the seven churches—Akron, Ephrata, Kempers, Bareville, Middle Creek, Lititz and Mohlers—are having an afternoon and evening meeting at the Mohler church on July 17.—Mrs. Abram G. Zug, Lincoln, Pa., June 24.

VIRGINIA

Moscow.—We met in council May 13, with visiting elders, C. B. Smith, M. G. Sanger and W. H. Zigler. Reports were given and officers were elected. Two letters of membership were received. Bro. M. G. Wilson of Cloverdale, Va., will lead us in a series of sermons, beginning Aug. 14. On April 10 Bro. Weimer of Bridgewater College filled the pulpit. May 1 Bro. Wendell Glick gave a very interesting temperance talk. Brother and Sister Minor M. Myers were with us on Mother's Day and Bro. Myers talked about Mothers in China. At night the young people gave an interesting program. May 11 Sister Myers met with us in our Aid meeting and gave an interesting talk about the work in China. Bro. J. T. Glick was with us May 22 and gave a talk on giving or tithing. Bro. Wendell Glick was with us June 12 in the absence of Bro. O. S. Miller who was at Conference. Brother and Sister Miller gave an interesting report of Conference. Sister Miller gave an interesting talk on the women's meetings at the Conference.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., June 30.

WASHINGTON

Olympia.—We held our council June 21. We decided to allow the use of the church basement as a community canning unit. The PWA will furnish the equipment and two canners. In this way we hope to co-operate with the community in preserving fruits and vegetables, not only for themselves but for those in need. We were happy to have several of our members attend Annual Conference. Mae Rolle and Ruth Gregory represented as our delegates. The home ministers very ably filled the pulpit during the absence of our pastor. On Mother's Day the young people's choir gave a musical program. On May 29 we had a guest speaker, Betty Takahashi, a Japanese girl of the Friends faith. She spoke at both morning and evening services. Her messages were greatly enjoyed. Bro. David Ensign of Manchester College brought the message June 26. We are glad to have with us again the four young people who have been away to college. A large group attended the coast churches convention at the Richland Valley church on May 22. The B. Y. P. D. is sponsoring an all-church picnic to be held at a near-by lake on July 4. We just closed a two weeks' vacation Bible school, led by Bro. Orva Rench. Four church letters have been granted since our last writing.—Blanche Beigh, Tumwater, Wash., July 2.

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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., July 30, 1938 | No. 31



MISSIONARY RETREAT AT LAWRENCE, KANSAS

All the missionaries who attended the Lawrence Conference, with a few exceptions, stayed for two days of counsel and discussion and fellowship immediately following the Conference sessions. A number of the General Mission Board members and office secretaries as well as several friends and children of the missionaries were present.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Ruth 1: 6-13

"Turn again, my daughters: why will ye go with me?"

Ruth's Option

Ruth's choice to cast her lot with Naomi was one of love and faith. There was no constraint in it except that of love. Indeed Naomi tried to paint as dark a picture as she could in order to help her daughters-in-law to count the cost.

We have been tempted to think that God uses providences and consequences to inspire fear of the wrong and desire for the right. But he would bring constraint upon no man—except the constraint of love. When we choose to go with him it must be by our own will. The importance of personal choice is often underestimated. Each of us has an option.

Tuesday: Ruth 1: 14-18

"Whither thou goest, I will go"

Ruth's Choice

Each of us has choices to make that determine the direction of life. It is not a question of the making of choices; it is one of what the choices will be and the basis upon which they are to be made. We can choose the course of least resistance, the course of physical desires or of probable wealth. But choices of this kind do not lead to enduring satisfaction.

In Ruth's choice we see the basic elements of a wise choice. Her choice was one of loyalty to the best that she knew. It was motivated by love and tempered by courage to follow out the choice to the death. It was a choice of faith.

Wednesday: Daniel 3: 14-18

"We will not serve thy gods, nor worship the golden image"

Daring Faith

It is easy to make decisions that are not costly. When not much hangs in the balance anyone can choose. But when grave consequences may come from the choice, it is a different matter.

Take Daniel's situation for instance. He was put on the spot; it was "Worship the image which I have made" or "Be cast the same hour into the midst of a burning fiery furnace." And it was the king who was used to having his way that gave the ultimatum. With a deep conviction against image worship, Daniel made his choice. He stood for his conviction and left the results with God. That is genuine faith.

How Far Must I See Before I Step?

Ordinarily one wants to see clearly ahead before he starts in a given direction. But it makes a great deal of difference how familiar one is with the way and whom he has for company. If one knows well the way himself he will not need to see so far; he knows the dangers and can avoid them. If the path is strange but one has the company of a trusted friend who has been over it, he is ready to step ahead even though darkness obscures the view.

This week's lesson is on Ruth. When Orpah and Ruth started from Moab the path was doubtless dark ahead. What would Naomi find at Bethlehem? Would there be any future there for the girls among a strange people and amid strange scenes? The lot of a young widow was a difficult one even at home. Orpah turned back, unwilling to make the venture. But Ruth went ahead. She had never been to Judah and she did not know many of Judah's people. But those she had known inspired her confidence in them and in their God.

We have friends as trustworthy as Naomi and a God as faithful as hers. Our Divine Friend, Jesus Christ, knows the way. We need not see far ahead if our hearts are knit inseparably with his. This is the real basis of adventurous faith for the Christian.

Ruth 1: 15-18; 4: 14-17; Psa. 27: 10-14; John 16: 12-15.

Thursday: Heb. 11: 33-40

"Who through faith subdued kingdoms, wrought righteousness, obtained promises"

Enduring Faith

All are acquainted with the type of person that has high ideals and great plans but seems never to see through to the end the things that he undertakes. There is a close tie between faith and faithfulness. To be genuine, faith must have the qualities of patience and endurance.

The writer to the Hebrews climaxes his great faith chapter with a statement that is significant here. After enumerating the great things which the Old Testament worthies wrought by faith, he points out the fact that long centuries passed without the fulfillment of the promises upon which they had staked their faith. Not until Christ came were the promises realized.

The faith of these ancient worthies ought to be very heartening to us who live under the glow of Christ's light.

Friday: James 2: 18-24

"By works a man is justified, and not only by faith"

Working Faith

Faith is not an intangible quality of the spirit; it is rather a very practical and verifiable thing. It is known by what comes of it. Real faith finds expression in action. Unless it does so express itself, it is of very little value.

James had no confidence in those who professed to have faith and to be among the saved but acted just as selfish as other folks. He thought Christians ought to demonstrate their faith by deeds of kindness and helpfulness to those in need. And the testimony of years gives added strength to his words. It is a working faith that brings a man into close co-operation with God.

Saturday: 1 John 5: 1-5

"This is the victory that hath overcome the world, even our faith"

The Victory of Faith

Faith is one of the primary secrets of success. A man does not achieve in any line without launching out in faith upon his undertaking whatever it is. The person who neglects or fears to make the attempt never reaches a worthy goal. It is remarkable what odds may be overcome through faith.

Faith is even more necessary to the religious man than to others. What he believes conditions his effort and action. By believing in Christ he places himself into relationship with Christ's purposes and power. Here lies the secret of the victorious life that overcomes the world. The future rests with the man of faith.

Sunday: Psa. 4: 1-8

"Thou, Jehovah, alone makest me dwell in safety"

Security in God

Security is one of man's great needs. The fear of harm, defeat or want is one of the most serious blights upon man's spirit.

What sort of security is possible and desirable for the Christian, and how may it be gotten? Manifestly, he can not attach as much importance to some kinds as his neighbors do, for there is always an element of risk in taking an advanced stand for truth. But he may have an inner security that is better than any other because he has the assurance of being in line with the Father's will. What is right is best and safest, in the light of eternity.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., July 30, 1938 No. 31

EDITORIAL

Thoughts on Multimillions

A CASUAL glance at the first page of a recent morning paper recalled the familiar tale that multimillions fail to bring commensurate happiness. Indeed, the latest experiences of the poor little rich girl with the sad face would seem to indicate that millions of dollars are real hazzards in the quest for abiding satisfactions.

When one thinks of how miserable many of the rich contrive to make themselves, he can not help but think of the multitudes who do not have even the necessities of life. And yet, their basic problem with respect to the conquest of happiness is much the same. Whether rich or poor the problem is one concerned with values and attitudes.

Says one, repeating a truism: "Success and happiness do not depend upon the size of your pay envelope, but upon inner values." Of course we do not mean to disparage the advantages which arise from having enough of this world's goods—if anyone has discovered what is enough. But rich or poor, happiness really depends upon what one makes of the "inner values."

H. A. B.

Pray for Martin Niemöller

A RECENT news item from Berlin states that more than 2,000 persons crowded the Lutheran church in Dahlem, suburb of the German capital, to attend the intercessional service marking the first anniversary of the arrest of Martin Niemöller. The minister took his text for the occasion from 1 Peter 5: 6-11. You may care to renew your recollection of just what this scripture says.

Meanwhile one wonders what the Nazis hope to accomplish through the persecution of the valiant pastor. Evidently they do not know that the quickest and surest way to lift Niemöller to the status of a symbol for all who would be free in heart and conscience, is just to make a martyr of this pastor. All the world knows a hero when it sees one. Hence all that Nazi fury can now accomplish is but to widen the circle of Niemöller's admirers. It is thus that the world around the faithful will come to pray for Martin Niemöller.

H. A. B.

The World Challenge to the Church

Concluding the Lawrence Conference Sermon on "The Church in Our World"

THE challenge is in the cause itself, the present crisis, the final outcome, and the glory for you and me.

The cause is the noblest ever conceived by the human mind. One even dares to think that God himself can have in prospect nothing nobler, unless indeed there are other worlds of sentient beings which he is seeking to bring into fellowship with himself. Even that would be nobler only in its vastness. It could not be in quality.

It is also the most difficult conceivable, dealing as it does, with free spirits capable of choices which may lead to the highest heaven or the lowest hell. There is in it, therefore, the greatest possible appeal to the love of daring and adventure. It calls for blood of the very richest red.

The crisis is in the fact that our whole much vaunted modern civilization is hanging in the balance. No one knows which way it will go. The war threat and the moral breakdown make the issue most delicate and uncertain. If complete collapse may yet be prevented—which may God in his infinite mercy find some way to grant—it can only be done through a greatly increased output of the values which the church is set to produce. For the crisis of which we speak is essentially a crisis in character, as more than one eminent journalist has been observing in the current magazines. And character, these nonchurchmen clearly see and boldly say, is made in persons only.

Or if worse comes to worst and civilization is set back for God knows how many centuries, then character, the Christian character which consists of such personal things as integrity and unselfishness, and

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which it is the special function of the church to produce and perfect—that will be the seedbed from which the new and greater civilization will arise. On either alternative, therefore, the challenge of this crisis is the same. And the weight of it is past all reckoning.

So also is the challenge which comes from the assurance of final victory. What the cost will be in time, in patience and in suffering, we can not measure, but we know that we are not fighting in a losing cause. This confidence is based partly on the gains already made, but even more on the resources back of us.

As for gains beyond all possibility of future losing, consider these four: Equality of the sexes, equality of races and classes, the superiority of goodwill over violence, and the supreme worth of personality. Two thousand years ago woman was regarded as an afterthought of creation, designed solely for man's convenience and pleasure. Now we know that she is fully the equal of man in capacity for abundant life and for service to the kingdom. The equality of all races and social groups in their right to life, liberty and happiness, is not so fully established as the fact just noted, but the truth of it is recognized and we have made great progress toward its realization in practice. The situation in Europe today, directly due to the iniquitous treaty of Versailles, has put beyond the cavil of future historians and treaty makers the settled truth that goodwill *is* a surer guarantee of national security than physical might. That personality is the supreme value we know to be true, though we do not always act like it because it costs too much, but this precious truth is well on its way. Here are four great gains for the kingdom of God which can never be lost, no matter what the darkening days of the nearer future may yet bring.

But our faith has a still more solid rock to rest on. "I am with you always, even unto the end of the world" personalizes the fact that the universe is on the side of righteousness, even when it seems not to be. The stars in their courses are still fighting against all the Siseras of evil forces and the fight will not end until the stars have won. The powers of darkness may loom up threatening and portentous but "they that are with us are more than they that are with them." Yes, "the world is too much with us" but "I have overcome the world."

What a glory for you and me to have had a part, however humble, in so magnificent an achievement! Why be surprised if God should use centuries and ages beyond our feeble imaginings! Is not the goal which he has set also beyond our feeble capacity to measure? "Let patience have her perfect work." "Forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day."

"Go . . . make disciples of all the nations . . . teaching them to observe all things whatsoever I commanded you . . . casting down imaginations . . . and bringing every thought into captivity to the obedience of Christ . . . and the kingdom of this world [will] become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." E. F.

The Pay for It

THE assurance of having helped some one to a truer estimate of life values is about the most satisfying pay for services rendered one can hope to receive. It is more to be desired than gold, yea, than much fine gold. It is sweeter also than honey and the honeycomb.

Here is an excellent sample of what we mean, taken from a recent personal letter in which the writer, a teacher, quotes from a note attached to a final examination paper by a college senior:

"I wish to take this opportunity to express to you my sincere thanks for the constructive influence you have had on my life. I came to —— College in September, 1936, and I must confess that I entered this institution with a narrow perspective on life. My re-creation, so to speak, came about largely through your influence, and I express to you my appreciation for your helpful guidance through the courses I have had under you.

"The course in the philosophy of the Christian religion which I took under your able guidance is responsible for getting me to do some reflective thinking for myself. From your direction through this course I got an insight into those things which are fine, noble, and abiding, a wealth of gold that heretofore had been buried and covered by the superficial things of life."

Now that is the sort of thing that really makes life worth living for teachers, pastors and all who seek first the kingdom of God and his righteousness and give years of sacrificial service to leading other seekers into the light of a better understanding of that kingdom. And even if those who have been helped forget to express their gratitude, as nine of the ten cleansed lepers did and as most of them do now, it is still good to know that many lives have been blessed by what you did for them.

There is no money measure for service of this caliber. It is good to know this too, especially when the word of appreciation fails to come. E. F.

God's Impatience

THE world resounds with eloquent diagnosis. On every hand one hears or reads of the need for character, for life lived in terms of the common good.

But to live such a life—there is the rub! Long ago a spokesman for the Lord said: "Your new moons and your appointed feasts my soul hateth. . . . I am weary to bear them."

After the passing of a hundred generations, with man still halting between the theory and the deed, what must be the weariness of God! Let us not give him continued cause for impatience. H. A. B.

THE GENERAL FORUM

Recompense

BY IRENE BALDRIDGE

Each human heart finds walls
Too wide and strong and high,
But always overhead
Is quiet starlit sky.

For every human soul
Are burdens bearing down,
Yet God in mercy gives
For every cross a crown.

Bonanza, Ky.

The Abundant Life

BY MILDRED ALLEN JEFFERY

MUCH is being written today about the abundant life. Because we wish to enter into a deeper, richer life than the one we know, we read with interest everything that is written on the subject that comes our way. In many of these articles the abundant life is pictured as one of abounding energy, hard work and high intelligence, lived by efficient people who reap large rewards of success and prosperity. In this beautiful, elevated existence there is no room for anyone who is inefficient, untalented, uneducated, poor, sick, or aged. No one can deny this is not an ideal picture, but they also must admit that comparatively few can, and do enter these Elysian fields.

In one of these recent and typical articles in the *Reader's Digest,* "The Abundant Life," by Arthur F. Wiltse, the author states among other things: "Old Nature is an honest provider. She pays for production and rewards efficiency alone," to which we feel like retorting in the language of the common people, "Oh—Yeah?"

If the seed catalogues are telling the truth, Old Nature is anything but an honest provider when, for every potato she gives us, she slips a thousand bugs and slugs to the potato vine. The game is: "Who gets the potato first?" Other little tricks up her sleeve are famine, drought, flood, fire, tidal wave, earthquake and grasshoppers. Of course there *are* potatoes in the markets and if we have the money, we purchase them washed and done up in cellophane, and shudder delicately at the thought of those who (according to Mr. Wiltse) "feed at the public trough . . . held in the quagmire of poverty and want."

Poverty and want are an ugly pair, but they will be with us until the end of time, along with sickness, disease, poison oak, decayed teeth and fallen arches.

The government is trying to handle the present economic crisis. In the meantime the underprivileged class wants to know how they, too, can live the abundant life. Without material wealth and pursued by adversity, they must find the victory in defeat, joy in suffering, success in failure, and wealth in poverty that will bring sanity and peace, contentment and usefulness to their troubled lives. Without hope, without spiritual uplift, they will degenerate into howling mobs and fall a prey to the various "isms" seeking to destroy them and our democracy.

The Originator of the abundant life when he walked this earth two thousand years ago said: "I am come that they might have life, and that they might have it more abundantly." He was facing the same dire need of that hour that the world is facing today.

Jesus used the symbolism of the door to explain the mystery and importance of his life in relation to those seeking an entrance into the Abundant Life. He explained: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." To accept his way of life, to use him as the Door to that life, is to enter upon the wider, fuller experience of abundant living.

The individual is also a door. Jesus said: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me." Man not only enters his life to find the way of abundant life, but he also enters man's life to sustain and guide *him* in the way of abundant living. He becomes both Host and Guest. Thus the individual becomes a temple of the open door and heir to the promise: "But my God shall supply *all* your need according to his riches in glory by Christ Jesus." "And we know that *all* things work together for good to them that love God, to them who are the called according to his purpose."

Should an individual attempt to close his door so that he might enjoy the Son of God solely for his own personal edification, he presents a wry face to the world—a sort of a "Jonah swallowed the whale" expression. He is miserable and the whole world knows it because the Son of God can not be so encompassed. The world wants none of him, nor his "religion," and so having "taken his stand" he develops a persecution complex that is a living nightmare to himself and those around him, because he has tried to hide the King of Glory in one small, selfish heart!

When the King of Glory enters the life of an individual, the heart's door lifts upward, elevatorlike. The author of the Twenty-Fourth Psalm reveals this when he exclaims: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Whether the psalmist is referring to the gates and doors of heaven, the eternal city, or the

heart, the picture here is of gates which lift upward and remain there when the King of Glory enters. They never close day nor night, because there is no night in his divine presence either in heaven or the heart. His mercy, truth and love are revealed to the world in beauty, power, and tenderness through the individual life. Self steps into the background when the heart welcomes and gives precedence to the Son of God.

Mr. Brooks Atkinson, dramatic critic of the *New York Times,* in an article entitled: "What Is the Moral Outlook?" makes this statement: "The present is as spiritually-minded in the widest sense of the term as any period in modern times."

A new concept of God must be rewoven into the fiber of our civilization—our life, art, crafts and government. Without question the world is turning from the revolting scenes of greed and war with its hate-breeding hellishness toward a higher, saner type of existence. The transition period will be long and difficult. In the interim the Scriptures will continue to breathe their comforting messages of hope and love into the hearts of those who have found in the quiet pastures of the abundant life a joy and peace that truly "passeth all understanding."

The open door of the abundant life should challenge even the most skeptical and prejudiced to inexhaustible investigation.

Poverty of soul far transcends material poverty.

Hawthorne, Calif.

The Challenge of Our Conference

BY J. W. LEAR

Concluding the Lawrence Closing Message

3. The Institutional Challenge.

POWER must be generated. We know that well enough when it comes to supplying physical and mechanical power. Soul power is not an exception to the rule. Spiritual storage batteries are very important. The welfare of the race is wrapped up in a unique way within the fortunes of three great institutions. God has been pleased to identify himself with the home, the school and the church. These are a triumvirate of power or of weakness. Moreover, all are needed, if each one shall do well its part.

The home should be a miniature church. Practically all of the functions of the church should be carried on in the home. Christ should be the Head of the home. The religious, moral and social training of children can not be entirely farmed out by parents, even to the church, without both parents and children suffering loss. Probably more older people fail in their standards because their first dozen years did not have the proper home influences. Our Conference is giving more help to the home than formerly. She is also attempting to challenge the homemakers now, and the coming homemakers, with the measure of responsibility they should assume in the making of better children and a better world.

The denominational schools of every sort should be different from the average school. The public schools have divorced pretty largely the secular and the sacred. They have attempted to take over the secular and force the church to deal only with the religious. For this reason we can not risk the training of our church leaders wholly to the tax supported schools. We must not overlook the fact, however, that the school is a mighty generator of intelligence with wisdom or maybe without wisdom. More and more the Conference is challenging the church schools to provide the right type of homemakers and the worthy type of church leaders. If our school men fail to do this they not only prove themselves false to the other two institutions, but they are really more dangerous, because of the trust committed to them, than are the educators in the state schools. Probably one of the most virile educational addresses ever heard by a Brethren audience on this very subject was delivered at the educational meeting this year by the president of Friends University, Wichita, Kans. Dr. David M. Edwards handled his subject with cumulative fervor and climactic ability.

The church is the high-powered dynamo of spiritual resources. It was the only institution Jesus called his own. It is built on the dual premise, i. e., God's revelation of himself and his will to man and man's complete abandonment of himself and all that he has to God through discipleship with Jesus Christ. While the home reproduces the race and gives paternal protection, sustenance and guidance to the offspring, and while the school gives factual and sometimes character education to children and youth, it is the church through the Eternal Spirit which specializes in the bringing to birth and maturity the spiritual children. Through the church, they come to know, to love and to promote the "good life" which is so necessary in the building of the kingdom of God.

This particular Conference seemed to have two notes especially prominent. (a) The value of the Bible and its high ideals as voiced by the Sowers, Mack, Becker and others of our fathers; and (b) the sacredness of God's earth, the values of rural life, and the strategic privilege of the Church of the Brethren in the open country. The challenge to go in and possess the land was not stressed as much as it might have been. If through the years, our denomination would have had the path-finding zeal of the Methodist church and the sturdy building genius of the Presbyterian church we no doubt would have a more delightful history. The Conferences of the future will need to bring a greater challenge to our membership in the field of expansion.

4. The Challenge to Service.

There was emphasis upon service at this Conference. Relief work in Spain and China came in for attention. It does not require much pressure to arouse sympathy for those in need of physical and economic service. Jesus identified himself with such people and said that service to them would be service to him. As necessary as the temporalities of life are they take a lesser place in the needy world than that of spiritual aid. Jesus identified himself with sinners of all ranks and stations and in a love tryst with the Father he gave his life for the spiritually dead. He came not to be ministered unto but to minister and to give his life as a ransom for whosoever will.

The marching order for the church is still: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." The church has not taken this responsibility as seriously as some others who do not profess quite as much as do we. Paul tried to challenge the Roman church thus: "How shall they call on him in whom they have not believed? how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

When every member in our brotherhood has the joy of obedience, the peace of forgiveness and communion, and the love which produces testimony regardless of personal cost, our expansion program will increase and our evangelistic fervor leap over the walls which now seem to determine us and our message.

"Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!"

Chicago, Ill.

The Church an Aggressive Body

BY J. D. REISH

THAT the individual Christian, or a group of Christians forming a church organized for service, should be concerned with only defensive efforts and then only when the enemy encroaches too near is the belief held by far too many who have united with the church militant if we judge by the efforts and activities put forth. When Christ gave the far-reaching promise to the church that "the gates of hell should not prevail against it," he did not even imply that his followers should be hesitant and wait in fear and trembling for the approach of the forces of evil and then to go forth and attempt to rout them with the idea of failure directing them. What he did mean is that his true soldiers should unitedly go forth in his name and power, storm the enemy's forces and put them to flight. Though it should take them to hell inself where the prince of evil is strongly entrenched, the promise signifies that even its gates, the most ably fortified and carefully guarded part of the citadel of Satan, shall not prevail against his own.

Seen in this light the promise is a strong one. It should be fully accepted on its strength and the church take the offensive in the ceaseless struggle with evil.

A recent writer says, "Many good persons are obsessed with the delusion that they are chosen as 'defenders of the faith.' When and from whom did they receive their commission? What unique and exceptional qualifications have they which other believers do not possess? A purely creedal, dogmatic and formalistic faith, however, needs much defense in order to keep it alive. But a 'pure and undefiled religion' is decidedly on the offensive."

Interest in a cause may be weakened and activity abated by formalism, which chills and numbs faith, or by compromise, which gives advantage to the enemy. The Christian, or church, must avoid both as being detrimental to the espoused cause for which aggressive work is demanded.

When Joshua of old said to Israel, "Choose you this day whom you will serve," he stated the principle that for the welfare of a cause or an individual, compromise can not be tolerated. He realized that compromise would give their enemies such a decided advantage that the Promised Land would not be conquered. The church of today should profit by that experience, declare boldly for the right and make an offensive drive against Satan and his hosts.

Again I quote from a recent article. "Churches, theologies, religion, not unlike family heirlooms may be inherited donations from a distant past, packed in moth balls, placed in a 'hope chest,' and passed on father-to-son and mother-to-daughter. Values, to be sure, but largely sentimental, rather than intrinsic values. Our fathers worked in and worked out their religion, faith and beliefs. To them, religion was as it should be—an individual psychological creative experience—to be worked in and worked out. If religion is a static affair, and possesses only sentimental values, it naturally follows that our main task is to save and defend that kind of religion. But religion today calls more for an offensive than a mere defensive drive. The Christian religion saves and defends us."

If we are to have a vital religion, one that lifts us above all doubts, strengthens us to successfully meet our foes and causes us to wholeheartedly choose the right, it must be of the aggressive sort which leads us to take offensive steps in "contending for the faith."

Then there need be no intimidation because of the hosts of evil, knowing that in his name we shall conquer.

Lorida, Fla.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

2. The Spirit of Brotherhood

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

"And the second is like unto it: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

. . . .

There is a trend in modern Brethrenism to enlarge our conception of brotherliness and neighborliness. Our church once stood apart from others, wholly intolerant of any one who differed in the slightest degree from our interpretation of the Scriptures, apparently not recognizing the fundamental truths which each believed. Now the trend is to co-operate with other denominations, such as working with the Friends and Mennonites, in helping the innocent unfortunates of needy Spain.

In our colleges, professors and students of other denominations mingle harmoniously with professors and students affiliated with the Church of the Brethren. According to the report for the current year, twenty-seven denominations are represented among the students at Manchester College. They seem to live and learn and play together without religious discord—if there is such a thing! Of the student body of 719, 354 are members of the Church of the Brethren. It would be psychologically impossible for each and every one of those 354, to have precisely the same interpretation of every part of the New Testament, just as it is impossible for every minister in our church to hold the same interpretation. Yet all may agree on certain principles of right living. Is such liberalism a dangerous trend? Would you have folks cease to think? Or perhaps you would put force in religion?

There was a time when a person was put out of the church for wearing a necktie. Shall we put people out today for having an idea? Liberalism need not be alarming. It implies thought. And when man thinks, something fine and good often results, such as our present co-operation with other historic peace churches. Remember that the Jews considered Christ a dangerous liberal. But his mission was not to destroy the law, but to fulfill it. That we have an enlarged conception of brotherhood is a hopeful trend, for we seek the salvation of many rather than merely our own narrow souls.

It was a hopeful day when the Church of the Brethren sent out its first missionary, thus enlarging our conception of loving our neighbors. The task of foreign missions is great and as yet has scarcely begun.

But there is a desirable trend toward more action in the United States, where we have a hundred million neighbors. There is a slight trend, very slight, to be a good Samaritan to some of them, instead of hurrying by on the other side because we have a goal much farther away.

The share croppers are our neighbors. So are the Negroes. The unemployed may live on the next street. Victims of tuberculosis may attend the same church. Gangsters and potential gangsters are our neighbors. And you can not love your neighbors in the abstract; there must be some activity in demonstrating love of one's neighbor.

In the midst of our own religious sufficiency we can not ignore the outcast at our gates. Perhaps we can throw them a few crumbs of our time and thought. It is a hopeful trend that a few in our church have begun to do so.

May we learn to understand and love each other that we may help to bring about the kingdom of heaven on earth.

Dayton, Ohio.

The Price of Peace

BY MRS. OLIVE DUPLER REBER

Some of the most essential things we have in this world are free. God gave each of us as a love gift to our parents to be loved, cherished and trained into God-fearing men and women. He gives us the air we breathe and the water that we drink daily. He sends us the rain and the sunshine which are essential to all life; the latter giving cheer, warmth and growth to all life and vegetation just as his love warms the hearts of his children. He gives us friends, but we will not long have them unless we are friendly and make friends.

Many years ago God gave his only Son as a Gift to the world to bring peace and goodwill to all men. Later this Son, after giving three years of training to his disciples and faithful service to his fellow men, said: "My peace I give unto you," as if giving his last will and testament to them. Think what love, peace, and goodwill between all people and nations we might have today! But most of the people of the world have refused this gift of peace and neglected to teach the spirit of goodwill, so that now we have hatred, mistrust, and misunderstanding between nations and chaos in the minds of many.

Why have so many of God's children not accepted this gift of love and peace? Is it because it is free and thus not appreciated? We know that the things we most appreciate in this life are the things for which we work the hardest. Although this gift is free to us, it

cost God his only beloved Son. God forgive us for being so ungrateful for this free gift of love and let us ask ourselves what we can do now to spread goodwill and help others to do likewise.

Many of us as Christians have always favored peace or stood for peace, but what have we done to help bring peace to the people of the world? What are we doing now, in these uncertain times? I remember once, over twenty years ago, our good Quaker friend, Frederick J. Libby of Washington, D. C., at a church conference, said: "You have stood for peace long enough. Why don't you move out and do something for the cause of peace?"

It seems that it took the World War to awaken some Christians to the fact that war is the wrong method to solve all problems of misunderstandings, and that we must now accept Christ's method—the way of love and goodwill. Yes, we have made great mistakes in the past and all the nations of the world are suffering because of these blunders caused by lack of faith and obedience to God. Now let us profit by the mistakes of the past and sacrifice our time and energy to promote peace in every way possible. Let us use every means at our command to make those around us peace conscious. War will be abandoned when we have created a public opinion against it. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26: 3). This is a key verse for Christians. Let us help others to know God and trust more and fear less.

There are innumerable things we can do if we but take the time to do them. Have you written your representatives and senators stating where you stand on the peace issues and asking them to use their influence in passing every measure that comes up for the achievement of peace and goodwill rather than war? Urge them to work for the establishment of a Department of Peace in the cabinet. We need it rather than one of war. Have you visited your public schools to co-operate with your history teachers in stressing strong character and the high ideals of our past men of affairs rather than upholding the glory of wars to our boys and girls? Ask the children in our schools and Sunday schools to write essays or commit poems on peace. Join your local W. C. T. U., or assist your local schoolteacher in putting on peace medal contests. Have the young people make peace posters. Urge the purchasing of constructive toys and refuse to buy any that glorify war. Get up public peace programs consisting of good music and pageants. Use your ministers in giving the Bible teachings on peace versus war—in a debate or a quiz by questions and answers. You will be surprised to see how eager the people are to hear these Bible passages discussed and the subject of peace versus war debated. Use peace post cards in writing to your friends. You can get them by the hundred from Helen and Mary Seabury, County Road, New Bedford, Mass. (They are free, but I would enclose ten cents for postage.) Get peace literature from your various church boards, which is free, and use it wherever you can to help our people to think in terms of peace, love and goodwill. May God help us to do so! He gave us all we have and are. What are we willing to do for him and in helping others to love and serve him? How much are we willing to sacrifice in time, means and energy to give this message of peace and goodwill to others?

People find time to do the thing they like to do! Let us consecrate our lives anew to his service and radiate his spirit of love, peace and goodwill to the ends of the earth as he has commanded us to do.

Charlottesville, Va.

First Catch Your Rabbit

BY PAUL MOHLER

You have possibly heard of the ancient recipe for rabbit soup, which began with "First catch your rabbit." The wise cook who worked that out recognized a fundamental that is too often forgotten. Everything else that goes into the making of good rabbit soup is absolutely useless without the rabbit. If you can't catch your rabbit, you can never make rabbit soup, no matter what else you may have or may do; and rabbits are sometimes very hard to catch. According to Ernest Thompson Seton, the education of a rabbit consists very largely of training in avoiding being caught. He who hungers for rabbit soup should bear in mind also and set his wits to the task of outwitting the trap-shy rabbit; whether or not one has rabbit soup will certainly depend upon his skill as a hunter.

The rabbits around our church in Pasadena are shy. Put up a sign announcing an evangelistic service, and they will step on the gas to get by safely. They know that trap and how to avoid it. Even entangling their young in the meshes of our Sunday school doesn't lead them into our trap. We think we know what to do with them if we could ever catch them; but we seldom have the opportunity to exercise our skill. Is it any different around your church?

That is what makes mission news so interesting; the pagans can be caught. Fortunately our missionaries recognize the catching problem. Medical service is a great attraction; it leads multitudes into our missions. This will probably continue until medical service of equal value comes to be available to the people outside the missions. Then something else must be employed. Can we learn anything from them? We can at least learn that catching the unsaved is our first problem—and that it can be solved.

Warmth

If you want a visitor on a cold day, have your house warm. The world is a cold place just now, with its hard selfishness and cruelty; but churches are also said to be cold. Warm up the church if you want the pagans to come in. Some of us have been trying to raise the standards of dignity, culture, good taste, and harmony in our services; have we done this at the expense of free expression of deep emotion? I make no plea for spectacular flares and noisy explosions; but I am sure that the more of genuine spiritual fire there is in a church, the warmer it will be, and the more attractive to men on the outside.

Spiritual fire is not just something to wish for; it is something to be obtained by fulfilling the necessary conditions. There must be the soul's desire, expressed in prayer, waiting on God, surrender of will to do his will, and those definite acts that make the whole procedure concrete. Likely there must be confessions, restitutions, friendly words, and friendly deeds in quarters where before there had been dislike, unkindnesses, coldness, and lack of free Christian fellowship. Just entertaining the ideal of Christian love and praying for it will not bring it without deeds of love. When a church gets to the point where the members who are not naturally congenial, who do not like each other, and who are not drawn together by like cultural development, take to associating together, finding common ground in Christ, in honor preferring one another, and to sharing their experiences according to James 5: 16, that church is fulfilling the conditions which fan Christian love into a flame, and make a warm spot in a cold world.

Life

What makes the difference between a dry, tough, tasteless apple, and a tender, juicy, flavorous apple? Just the life that produces them. One quality of life produces the one; another quality of life produces the other. The small boys (and the big boys too) avoid the one tree and swarm around the other. It doesn't take them long to make up their minds about that. Reflex action moves pretty fast.

What makes the difference between a cold, selfish church with formal services void of inspiration, and walls of reserve between its members; and a warm friendly church with vital services and a true fellowship of the Spirit binding the members one to another and to the body of Christ? What can it be but the quality of life? The one quality of life produces the one kind of church; the other quality produces the other kind.

When we decide what kind of apple we want, we plant a tree with that kind of life in it. A good nurseryman is careful with his stock, to avoid mixing the varieties of life which are embodied in his trees; he aims to furnish trees true to name. His success in business depends upon his ability to supply trees with the qualities of life desired.

Does the parallel hold for churches? I think it does. It was life that Jesus came to bring—abundance of life. And it was a particular quality of life that he brought—eternal life. The difference between his words, deeds and attitude toward both God and man and that of the Jews was due to the different qualities of life which animated them. The life that was in him made him a Man of honesty, purity, unselfishness and love; the life that was in them made them men of hypocrisy, impurity, unselfishness and murderous hatred.

Any church can have the kind of life that produces the kind of people and the kind of relationships and the kind of atmosphere it wants. It can have a life that makes them as philosophical and hair-splitting in legalism as the scribes and as pretentiously religious as the Pharisees. That same quality of life will allow them to maintain spiritual pride in the very forms of humility, and selfishness in acts of sacrifice.

But it can have instead, if it really desires it, a quality of life that sheds abroad the love of God in the hearts of its members, so that they love one another in spite of differences of opinion on theological and philosophical problems and principles. This quality of life makes men humble, no matter how much more they may know than do their fellows; it takes self out of all activity when given free course. Pagans know the difference between this quality of life and what they have in themselves. Might it be possible that it is because this quality of life is so seldom seen in churches that pagans are so hard to catch in our churches?

Changing Life

When an orchardist tires of the fruit produced by a tree, he may change it by changing the life in the tree or its branches. He does this by cutting away the old wood and grafting in new wood with the new life which he desires. He changes the fruit by changing the life by changing parts of the tree through which the life operates.

Can a church be changed in its life too? It certainly can. Every church of which Christ is the Head has become such a church by cutting off the old life and grafting in the new. Of course the life of a church is only changed when the lives of individual members is changed; but it is amazing what a difference is sometimes made in a church when just one member gives God his own way in his life. A heart surrendered to God, a will bent on doing his will, a mind set to catch his guidance, a life crucified with Christ and renewed in him, and a contagious enthusiasm for the glory of God, the establishing of his kingdom and the universal response to his will, may well be the best bait to catch the pagans and make them Christian. Why not try it?

Pasadena, Calif.

Some of Our Older Brethren Preachers

BY GRANT MAHAN

As far back as my memory goes, one of the earliest pictures impressed upon it was of the Brethren preachers who came to my grandmother's home in Richland County, Wisconsin, in those years so far away. The meetings were sometimes held at her home—the love feasts always were—and sometimes in a schoolhouse. A glance at a stranger told me whether he was one of our preachers or not, for they always looked alike. And their coming was always a great pleasure. The meetings were enjoyed by all who attended, which included all who lived anywhere near the place of meeting.

These visiting preachers were from the northern part of Illinois. Among the first were Elders Enoch Eby and Daniel Fry. It was home mission work, but the fact that they were leaders in the foreign mission movement in the early days shows that they were not averse to foreign missions. They were the two selected to go with Bro. Christian Hope when our first foreign mission was started in Denmark. Just recently some letters written by my father and mother to my mother's sister came into my possession. Both my parents wrote of these two men as coming to them to hold meetings. Those letters were written in the early sixties, and they commended the ministers. From those early efforts grew the work as it is in Wisconsin; and it is not now confined to that section, but has spread to the north.

The two brethren mentioned were not the only ones who went up to preach in those early days. Bro. D. E. Price was another one to go, though not so often; Bro. B. H. Kepner was another. At one of our district meetings years ago Bro. Daniel Deardorff and I talked of the home mission work, and Wisconsin was mentioned. When he learned who my grandmother was up there he said: "How I loved that good old sister." Just how many more had part in the work in those years I do not know; but I am sure those named were not the only ones.

Sometimes men are inclined to scoff at those who obeyed the command to go and preach. They were not scholars, they did not have many of the things that are now considered essential to a preacher; but they did go and teach that Jesus Christ is Savior, that he brought from heaven a saving gospel, and that all of it must be obeyed by the true followers of Jesus. They could not, and they would not, have entertained the people in the modern way. They had not time for that. They were sent to preach Christ to the people, and not to entertain them with programs which are of doubtful propriety in a church.

And their going in those days was quite different from what prevails today. Now an hour or so of pleasant driving over a smooth road in an easy car is all that is necessary. Then it took a day or more to reach the place. They went horseback or in their buggies; and the going was sometimes difficult, and they would arrive at their destination tired out. They were ever ready and willing to go when the time for meeting came around. They did not have the comforts and luxuries of today. The lights were not good. Many a time I helped my grandmother make the tallow candles which furnished the lights in those days. Kerosene lamps were just beginning to come into use.

And yet life was sweet and well worth living. There was a greater willingness to help others; not by giving a dollar or more so that George could do the work and they who gave the money get the credit. The things that so many do not want to do formed a large part of the daily tasks. I do not remember the time when my grandmother did not have from one to three orphan or destitute children in her home to care for. And when one lot was large enough to go out for themselves she took another. It seems that members learned to do more of such things in those days than they do in ours. One is made to wonder why this was so. The Bible is the same as it was then; but now it seems to so many to have a different meaning.

Was it because the preaching was different? Was it because the example was different? The family of one of the preachers named above was large; those who made up this family worked hard and long; but when a poor boy who was not altogether right in his mind needed a home, they took him in, cared for him, and sent him to school to get all he could to fit him for life. And then when he was grown they bought him a farm, fixing it so that he could not sell it or mortgage it, but could have it as a home for life; and if he married and had children the farm went to them. I fear that many of us would not like to have that kind of a boy around. The preachers taught the full gospel and they tried to live it. The unpleasant things were not left for others to do.

Those men, their meetings, their teaching, their living, often come to mind, and I find myself asking the question whether, after all, such lives do not count for more in the balances of God than the lives of ministers who had greater advantages, made more noise in the world and left names better known to the people? This matter of living is a serious business: it is not a playtime, not that we may have a good time, but that we may work the works of God while he gives us life and breath.

This is not saying that we should live as they did, deny ourselves the comforts and conveniences of life, ride horseback or in a buggy when we can save time and energy by using the new inventions which enable men to do more and have more strength left for other

tasks. But it is saying that we should have the same spirit that they had, that we should esteem others better than ourselves, that we should be humble enough and obedient enough to do any work of Christ which comes in our way. We are not better than those men long dead; sometimes we are not so good, for we do not spend as much of our time and energy in doing God's work.

These men rest from their labors, and their works do follow them. Thank God for them and the example they set, and thank God for the lives and examples of those whom we had for our teachers in after years.

Rehobeth, Md.

"What About Prejudice?"

BY DE WITT L. MILLER

After Jesus had called Philip, the latter went and called Nathanael. But in resopnse to the call Nathanael said, "Can any good thing come out of Nazareth?" Although he had never met Jesus, he was prejudiced against him because he came from Nazareth. And this reveals the true nature of our prejudices. They are due to too hasty judgment, too broad a generalization, or a lack of information and knowledge.

One time a man came to live in our town. A neighbor woman who happened to look out the window as the man and his family were moving into the house took notice of them. In the evening when her family came home she began a tale of woe. She told the family that it was a shame that after having such good neighbors for years she was going to have to put up with such terrible people as she was sure these new people were. What eventually happened was that the wife of the new neighbor who was supposed to be so terrible became that woman's closest friend and most valued acquaintance. She had been guilty of passing a judgment too hastily and of establishing in her mind a prejudice that took many weeks and months to overcome.

There is a man of my acquaintance who hates all Jews because one Jew failed to pay a bill that he owed him. Likewise there are many people who are prejudiced against people of other races and nationalities because of some unfortunate experience which they or their friends have had with some member of the despised race or nationality. The laboring man is inclined to judge all industrialists by his employer, and the employer is inclined to judge the whole labor movement by some unfortunate experience with some labor organizer. We allow prejudices to color our thinking because of too much generalization.

Some time ago I found myself terribly prejudiced against a certain individual. But when I came to know that individual better and learned something of his personal history I came to the conclusion that if I had been in his place, and had his background, I would have done exactly as he had done. I still disagree with that person's point of view and his actions, but I am no longer prejudiced against him, for I understand him. My attitude now is one of sympathetic understanding.

Now just why do we pass these hasty judgments? Why do we generalize so broadly and why do we establish such firm opinions on the basis of so little knowledge? We do this because of a cocksureness that we know how to judge individuals and groups of people, we do it because of a lack of discerning judgment, and we do it because of ignorance. It really looks a great deal like egotism and I believe we are safe in saying that it has a root in selfishness. And so the Christian thing to do is to try and get rid of our prejudices.

But there are those who feel that they have a right to their own private opinions—that is what they call their prejudices. But let us see what the result of prejudices are. A man that is prejudiced against other nations will believe the worst of them. He is susceptible to propaganda. He will be unable to make unbiased judgments when tensions arise between nations. He is a threat and a menace to world peace. Is it right to keep in our minds and hearts attitudes that threaten world peace?

A man that is prejudiced against another race sets up barriers to brotherly relations, and brotherly relations are part of the Christian doctrine. So anyone who sets up a barrier to brotherly relations is setting up a barried to Christ's kingdom. Is it right to hold such prejudices?

A man that is prejudiced against economic theories and groups other than his own is the enemy of justice and equality for all. He is the enemy of democracy. He is the enemy of freedom. He is helping destroy the chances for an individual to pursue life, liberty and happiness and thereby becomes the enemy of religious freedom. Does a person have a right to hold prejudices like that?

The person who has religious prejudices and who gives no one else the right to his or her own opinion without thinking such a one a heretic, is basing his faith upon tradition, personal opinion, ignorance, or something else—not upon the truth that makes men free. Such a person has not grown up mentally, emotionally or spiritually. He becomes a stumbling block in the way of establishing the kingdom of God. Is it right to hold prejudices like that?

Nathanael was like many of us. He had a prejudice. But his brother said, "Come and see," and Nathanael came and found the Christ. His prejudice would have kept him away from the Christ just as our prejudices do. But Nathanael came to Christ and if we come to

Christ we will discover in him the truth that makes men free—the truth that gets rid of prejudice. The closer we get to Christ the more completely do our prejudices disappear.

The Christian way is the way of truth, sympathy and understanding. Prejudices are based upon half truths, lack of understanding and lack of sympathy. The Christian ideal is to put ourselves in the other fellow's place. Prejudices try to put the other fellow in our place. The Christian ideal is for brotherhood. Prejudices are barriers to brotherhood.

So let us go to the Bible with a mind open like that of a child to learn the truth God has for us. Let us go to God in prayer with receptive hearts like that of a child at a mother's knee. Let us seek a deep and Christ-like humility that will issue in a fair and thoughtful consideration of others regardless of nationality, race, class or creed, remembering that the confident and informed mind is the tolerant mind.

When we are inclined to ask, "Can any good thing come out of Nazareth?" let us come closer that we might see better, and in so doing we will contribute more to the kingdom of God.

Meyersdale, Pa.

Watchman! What of the Night?

BY RAYMOND E. BUSSARD

Watchman tell us of the night,
What its signs of promise are.

Alas, it is still night! Not night because there is no sun to dispel the darkness, but night because people face their own shadows and so can not find the plain path into the New Day. We have made for ourselves artificial lights that blind our eyes and burn up our hopes and blight our best impulses. We turn our backs on the light "which lighteth every man that cometh into the world," and in the gloom of our own big shadows we grope and cry for the husks of material things on which to feed our hungry souls. At times we catch the words: "Turn thou me and I shall be turned," the cry of Ephraim when he was chastised as a bullock, unaccustomed to the yoke. It is the echo of the old call of the prophet that swept the sunny Judæn hills in the long ago.

But we do not turn. We persist in facing the long shadows that grow longer as we get farther away from the Light. We starve on the husks that are fit only for swine, while the Father waits for us, with the "new robe" and the "abundant life."

The past years with their stained records, their buried hopes, their mistakes and disappointments are gone; the present year 1938 with new gifts and pastures new, is fast passing away. No hand of yours or mine can stay or hasten this change one hour or one minute. But your hand can be put into the hand of the great Friend and your will can choose to face the Light. Even so can I.

We choose the Light. As the cold earth stirs under the warm life-giving rays of the April sun, so when we face the Light all good impulses begin to struggle within us to release. To deny them, to refuse their promptings is to face again the darkness.

To give them glad free action is to respond to the Light and grow as the flowers in springtime. To rise day by day with the daily renewed purpose to face the Light; to patiently turn from the shadow and set wayward reluctant feet over and over again in the plain path in which the Light falls—this is life which the Man of Galilee promised to give to every one that asks for it. And he has given it, over and over again. He has given it to those who have asked, from that day to this.

Bolar, Va.

Jesus the Conqueror

BY JAMES M. MOORE

When Jesus Christ came into the world, he found men shriveled up by selfishness and greed, by envy and jealousy, by hatred and strife, and by self-righteousness and pride of heart. He attacked these evils with all the power within him, a power that was divine.

He did not fight selfishness and greed with more selfishness and greed. That would have been the easiest and most natural way. But that method had been employed for centuries, and only served to increase the evils. Jesus waged war against selfishness and greed with unselfish service to others, even to the giving of his life to heal the hurt of the world.

He battled against hatred and strife, not with more of the same kind for that method had been tried and tried and tried, only to result in absolute failure. Jesus employed the great divine weapon of love and physical nonviolence. And since hatred was manifest to the limit, love too was manifest to the uttermost. But love conquered, and it is the only weapon that will conquer hate.

That self-righteousness and pride of heart that make a man look like a puff ball and worth about as much, he fought with a humility of heart and life that mortal man can hardly comprehend. And what real worth and beauty of character were manifest as he lived! This is akin to the "meek and quiet spirit, which is in the sight of God of great price."

This method of combating evil is the hardest kind of encounter. It calls for a real nobility of soul. It demands sacrifice, and it may mean the giving of life itself. But it is the only method that wins the victory; and it always does win, sooner or later.

But while this method of battling evil does call for sacrifice, it does not in actual experience demand more than the human method. The attempts to fight hate with more hatred have been made at tremendous cost in every way. And how much less than nothing they have accomplished! This is painfully true in every effort to fight any evil with more of the same kind of evil.

If men and nations could but get this vision, and would really follow the leadership of him who "went forth conquering, and to conquer," sin would be compelled to retreat. Is that too much to hope for? It certainly is not impossible—that is, by the grace of God. And it surely is not too much to expect from those who profess to be followers of Jesus.

Lititz, Pa.

"A Christian and His Money"

BY JOHN C. MIDDLEKAUFF

We read in Prov. 29: 18: "Where there is no vision, the people perish." No vision means no instruction in God's truth. Because we have neglected to teach the great truths of Christian stewardship, we have dead Christians and dead churches. And because the bearers of the Light have died, those who looked to us to lead them to the truth as it is in Christ Jesus, have stumbled along in the darkness of sin. Because we have not had the vision, men and women, boys and girls in China, India, Africa and the islands of the sea have perished.

Shall we not as a brotherhood pray for a new vision in this matter? Let us study what God has to say about a Christian and his money.

First of all, in just what relation do I stand in regard to these things which I call mine—my house, my car, my farm, my stocks and bonds, my money? Are they mine? Are they ours? "The silver is mine, and the gold is mine, saith the Lord of Hosts" (Hag. 2: 8). "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof" (Psa. 50: 10-12). These things we call ours, are not ours; they belong to God and we are merely stewards of them. We are stewards and trustees of God's wealth—we come into the world with nothing and when we leave this world, our pocketbooks and hands are empty. If, while in this life, we are able to make money and to accumulate possessions, it is because God gives us that power. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8: 18).

Paul tells us that "moreover it is required in stewards that a man be found faithful" (1 Cor. 4: 2). The faithful steward is the man who takes good care of that which his master leaves in his keeping. And he not only takes good care of that which is left, but increases his Lord's goods—he adds to the principal, interest. When we deposit money in the bank, we expect to get back the principal with interest. The money which we deposit, does not belong to the banker, but is to be used by the banker for us. We are God's bankers—the money he deposits with us, is to be returned to him with interest. If a banker uses for himself that which really does not belong to him, then he is an embezzler and if caught, will be sent to prison. There are going to be more Christians convicted of embezzlement in the Court of Heaven than most of us realize. One of the greatest failings of Christians all over the world has been in their misuse of God's wealth.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." It is unthinkable that a man would rob Almighty God, and yet he declares that we do rob him when we withhold from him that which is his. "All of the tithe of the land, whether of the seed of the land, or of the first of the tree, is the Lord's; it is holy unto the Lord" (Lev. 27: 30).

Abundant blessings were promised to those who should be faithful stewards. These promises of blessings still hold good today. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." God asks us to test him, but notice this: we must bring our tithes and offerings first and then the blessings will come. Dr. D. W. Kurtz says, "There is no way for the church to regain spiritual power unless the members of the church will obey God, bring their tithes and offerings to the church, and do it honestly, willingly and bountifully." If we would do this as a brotherhood, most of our problems would be solved, we would get that spiritual power for which we pray and our own lives would be vastly richer. And I firmly believe we would have more money too. When God finds a man who is a good steward of his money, he usually sends that man more money to invest for the kingdom. Our Lord Jesus Christ did not condemn wealth or the wealthy but he did condemn the misuse of wealth. It is hard for a rich man to enter into the kingdom, not because he is wealthy, but because most rich men worship gold instead of God, because they put their trust in money instead of the One to whom the money belongs.

If even half of the members of the Church of the Brethren would give a tenth to the work of the Lord, our churches would be out of debt, we would have

churches equipped to carry on the many phases of the Lord's work, our pastors would be paid a living wage, we could expand the work at home and abroad to such an extent that there would not be enough workers to meet demand. Instead of a Conference Budget of $275,000, we could easily raise $2,750,000; instead of recalling missionaries and retrenching our work abroad, we could send out ten times as many missionaries as are now on the field and the banner of Christ would be unfurled in thousands of villages and towns which can not hear the news of the Savior's dying love because his stewards at home are embezzling his funds. And we could do all this with practically the same organization and overhead as we have at the present. The church would experience the thing that happened to Moses. "And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36: 5-7). Wouldn't it be a wonderful thing if the General Mission Board would write to the churches saying, "Do not send us any more money for awhile. We have more than we can use. Give it to the old folks' home or send some to our colleges or use the money to take care of the poor and needy in your community." But we have been robbing God, and spending our money for bread which does not satisfy and the work of Christ languishes—the people perish.

But some will raise this objection—the tithe is an Old Testament obligation which is not required of us who follow Christ. The tithe is legal and we are under grace. This is a rather serious objection, so let us examine it closely.

The Pharisees paid tithe of mint, anise and cummin, those small spice plants which the Jews grew in little garden plots and which were used to season their food. Christ said that they should have done this (Matt. 23: 23) and by implication, he puts his stamp of approval on the tithe. But as far as I know, there is no place in the New Testament where we are commanded to pay a tenth to the Lord. But in the place of the Old Testament law of one tenth, there is substituted the New Testament law of love which is much more generous. Instead of putting giving on a legal basis of ten per cent, our Lord raised it to the plane of love, gratitude. "Freely ye have received, freely give," are the words of the Master. "It is more blessed to give than to receive." Paul tells us, 2 Cor. 9: 7: "God loveth a cheerful giver." Literally the verse reads, "Let each man do according as he hath purposed in his heart: not of sorrow, or of necessity: for God loveth a hilarious giver."

But because the tithe is not obligatory upon us, that does not relieve us from our duty of giving systematically. We ought to be as regular in our giving to the Lord as we pay our rent, our taxes or the installment on our car. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 2).

What blessings we miss because we are unprofitable stewards! Read Gen. 14: 20 and 13: 2 to see how God blessed Abraham; Gen. 28: 22 and 30: 43 to see how abundantly Jacob was blessed. For the secret of wealth, read Prov. 3: 9, 10.

The law of sowing and reaping works in the realm of giving just as it does when we sow corn or wild oats. "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9: 6).

Over against the treasury
He sits who gave himself for me.
He sees the coppers that I give
Who gave his life that I might live.
He sees the silver I withhold
Who left for me his throne of gold,
Who found a manger for his bed,
Who had nowhere to lay his head;
He sees the gold I clasp so tight,
And I am debtor in his sight.

Send us vision, O Lord, that neither we nor any of thy children may perish.

Smithfield, Pa.

The Truth

BY JULIA EASTMAN

A SMALL child can not distinguish between truth and untruth. Hence, it is our duty to guide children. Through proper training they will soon understand just as they do everything else. A commonly known reason for lies is that the child is afraid of severe punishment. This is true, but there is still a greater reason for those astonishing lies being told by children. Children have imagination just as we but do not know how to control it. We use imagination to set our goals and establish our ideals. Speak to the child kindly about the untruthful things he tells. Then start him writing fairy stories if he does not clear himself of untruthful tales as he grows older. Through the stories he will be able to express his thoughts of imagination. Some great writers of the past and present would have been known as wicked liars had they not been inspired and helped to overcome this difficulty by pen and ink.

Lincoln, Nebr.

KINGDOM GLEANINGS

Calendar for Sunday, July 31

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Samson: Strength and Weakness.—Judges 14: 5, 6; 15: 11-14; 16: 15-21.

Christian Workers, Questions Asked by Jesus.

B. Y. P. D., Inspiration of the Out of Doors.

Intermediates, The Thrill of the Mountaintop Experience.

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Gains for the Kingdom

One baptized in the Smiths chapel, W. Va.

Four baptized in the Glendora church, Calif.

Four baptized in the Winter Park church, Fla.

One baptized in the Pleasant Valley church, W. Va.

Fourteen baptized in the Ozark church, Mich., J. E. Wells, pastor.

Four baptized in the Koontz church, Pa., Bro. D. I. Pepple, evangelist.

Five baptized in the Plattsburg church, Mo., Bro. J. H. Mathis, pastor.

Five baptized and one received by letter in the Cherry Grove church, Ill.

Four baptized in the Topeco church, Va., Bro. Frank Layman, evangelist.

Eight baptized in the Lynchburg church, Va., Bro. A. L. Warner, pastor-evangelist.

Four baptized in the Prices Creek church, Ohio, Bro. Kenneth W. Hollinger, pastor.

Four baptized in the English River church, Bro. Homer F. Caskey, pastor-evangelist.

Six baptized in the Shepherd church, Mich., Bro. E. S. Coffman and wife, evangelists.

Forty-two baptized in the Hagerstown church, Md., Bro. A. M. Dixon, pastor-evangelist.

Eight baptized in the Bethany church, Charmco, W. Va., Bro. A. R. Showalter, evangelist.

Thirty-four baptized in the Pleasant Hill church, Pa., Bro. Arthur Rummel, evangelist.

Twenty-three baptized, three reclaimed and two reconsecrated in the Oakdale church, Pa.

Eleven baptized and four received by letter in the Tyrone church, Pa., Bro. H. G. Reese, evangelist.

Fifteen baptized in the Union Chapel church, W. Va., Brethren John S. Fike and A. S. Arnold, evangelists.

Twenty-four baptized in the South Waterloo church, Iowa, Brother and Sister G. G. Canfield, evangelists.

Seventeen baptized and three await the rite in the Buffalo church, Ind., Bro. B. D. Hirt, pastor-evangelist.

Ten baptized and two received by letter in the Aughwick church, Pa., Brother and Sister Martin Scholten, pastor-evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. George Phillips of Elkhart, Ind., Aug. 1-14, in the Prices Creek church, Ohio.

Bro. J. E. Whitacre of Philadelphia, Pa., Aug. 1-14, in the Lower Stillwater church, Ohio.

Bro. D. D. Fleishman of Dallas Center, Iowa, Aug. 7-21, in the Summit congregation, Va.

Bro. David H. Snader of Akron, Pa., Aug. 7, in the Monterey church, Conestoga congregation, Pa.

Bro. W. Harold Row of Norristown, Pa., Sept. 5-18, in the Garber church, Cooks Creek congregation, Va.

Bro. M. J. Brougher of Greensburg, Pa., Aug. 1, in the Purchase Line church, Manor congregation, Pa.

Bro. H. A. Merkey of Manheim, Pa., Aug. 7, in the East Berlin house, Upper Conewago congregation, Pa.

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Personal Mention

Bro. Cecil C. Ikenberry, graduate of Bethany Biblical Seminary, 1938, is now located at 423 Lamont Street, Johnson City, Tenn., where he took up the pastorate July 1.

Sister Margaret Belle Spangler of Carlisle, Pa., is on a tour of Mediterranean ports, giving special time to Egypt and Palestine. She is with the John Barwick party and expects to return about Sept. 1.

Sister Anna M. Warstler, India missionary, will speak both morning and evening at the Osceola church of Northern Indiana, Sunday, Aug. 7. This is how the Osceola members will observe their annual harvest meeting this year.

Brother and Sister Wm. J. Tinkle, occasional Messenger contributors, were among our last week's visitors. Bro. Tinkle is a teacher in the science department of Taylor University at Upland, Ind., and is now writing a textbook in Zoology.

Bro. A. J. Beeghly of Western Pennsylvania is booked for a meeting in Southern Ohio, Oct. 16-30, and would be glad to arrange for another meeting along the way immediately preceding or following these dates. Write him at 623 Ankney Ave., Somerset, Pa.

Bro. H. H. Helman, pastor of the New Carlisle church of Southern Ohio, dropped in unexpectedly on last week's Monday. One result may be an opportunity on your part to share some of his vigorous thinking on putting more life into the rural church and helping young people to face the world.

Bro. H. H. Keim of Nampa, Idaho, thinks "many of us have been living on husks when we might have the meat." He had just found what he thought was "the kernel in the nut" in something he had read in the Messenger. He and Sister Keim "have had a delightful time visiting our children in Indiana since Conference."

The winner of the annual ten-dollar Bible prize at Elizabethtown College has sent the money to the General Mission Board for the war relief fund. She says she could not think of anything better to do with it. Don't you agree that this was better than to have kept it for herself? What about that ten dollars you are about to spend on yourself? Are you sure it is the wisest use you can make of it?

Bro. Andrew Miller of the Prices Creek church is the oldest elder in Southern Ohio, and Bro. Kenneth Hollinger who serves the same church is the youngest pastor. There is said to be perfect harmony between them and the church prospers. Bro. Miller in his eighty-ninth year attends church and Sunday school regularly and Sister Miller, though crippled from a fall, is very faithful too. Bro. Hollinger is also principal of the school in Fairhaven where the Hollingers live. Their address has been changed lately from Liberty, Ind., to Camden, Ohio, R. 2.

Bro. H. K. Ober of Elizabethtown, Pa., will preach the dedicatory sermon, Sunday, Aug. 7, 2:30 P. M., at the dedication of Camp Zion, ten miles south of Canton, Ohio, on the Bolivar Road.

The sailing of all three Africa bound missionaries mentioned last week, Clara Harper, Evelyn Horn and Evelyn Frank, has been delayed for a month or six weeks. The mission offices will be able later to make more definite announcement.

Bro. S. E. Thompson who has had considerable experience in the evangelistic field has given all his time for the last few years to pastoral work. After Oct. 1 he will be free for a few engagements during the fall and winter. He expects to labor in Oklahoma, Missouri, Kansas and Nebraska. His address is 441 Carr St., Pampa, Texas.

Three good men from other parts of our world wide brotherhood are no doubt adding much to the interest and inspiration of the district conference of Texas and Louisiana this week end. They are Vice-Chairman J. J. Yoder of the General Mission Board, Missionary Desmond Bittinger of Garkida, Nigeria, and Pastor Ralph White of Naperville, Ill.

Bro. Charles E. Zunkel, pastor of the Danville church of Northeastern Ohio, will have time for two evangelistic meetings during the year 1938-39. His address is Danville, Ohio. Brother and Sister Zunkel are rejoicing in the latter's rapid recovery from a major operation, July 12. They "have had a rich blessing in the anointing service previously and the prayers of many friends."

Eld. J. H. Longenecker of Palmyra, Pa., after a long illness and a much longer life of faithful devotion to the church he loved so much and served so well, "fell asleep" at three o'clock, Thursday morning, July 21. Following appropriate funeral ceremonies his body was laid to rest last Sunday afternoon. For a generation or more Bro. Longenecker was one of the outstanding leaders of Eastern Pennsylvania, and one of the wisest and most gracious. The Messenger will have more about him later.

Bro. Dorsey Hodgden of Dayton, Ohio, who had not missed a district meeting for fifty years, wished to give this public testimony to the great blessing which came in connection with his recent hospital experience. He mentions especially the anointing service, the visits and prayers of the pastor, and the letter from the secretary of the district meeting telling how that body remembered him in prayer. He is nearly eighty-three, the infirmities of age have kept him from active service in the ministry for years, and he greatly appreciates the privilege of worship in God's house again, "praise his holy name."

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Miscellaneous Items

A music program, piano and guitar, will be broadcast Sunday, July 31, 7:30 A. M., standard time, over WNOX, Knoxville, Tenn., by Bro. William C. Crumley and Miss Shirley L. Spangler.

Young people of Camp Mack area are assembling for their annual camp July 31-Aug. 12. A large camp is anticipated. Those within this area are cordially invited to attend. An excellent intermediate girls' camp is now in session. L. W. Shultz.

Soudan's Second Sunup sounds interesting, doesn't it? Well, it is. It's the title of that forthcoming book by Missionary Desmond Bittinger. The paper jacket has just been laid on our desk. The "insides" will be coming along later. You'll want to see them.

Are you going by train to the district meeting of Eastern Virginia at Lower Union church, Aug. 10-12? Come to Charlottesville. Write J. W. Via, Free Union, Va., and he will see that somebody meets you. Or call Maupin Brothers' store, Free Union, when you get to Charlottesville and someone will come after you.

The Conway Springs church of Southwestern Kansas will have a sixtieth anniversary program and homecoming on Aug. 21. It will be an all-day meeting with dinner at noon. The evening feature, 8:00 o'clock, will be a dramatic presentation of The House on the Sand. "If you have ever lived here come again and enjoy this day with us."

The People's Press of Lynchburg, Va., gives a whole page of a recent issue to a write-up of our church organization and activities in that city. It is sponsored by business houses of the city and appears to be part of a weekly "Let's **All** Go to Church" campaign. Bro. Arthur L. Warner is the present pastor of the Lynchburg church.

"Come let us reason and pray and play together." That's the theme of the second Nebraska Family Camp we mentioned last week. Don't you like it? The first one held last year was so successful that they are expecting a bigger and better one this year. The date is Aug. 8-13 and the place, leaders, cost and everything—well, look up the reference to it on page 17 of our last issue.

The Summer Assembly of Northwestern Ohio will be held Aug. 17, 18 in the Defiance church, Washington and Third Streets, with Our Church as the conference theme and Prof. Floyd E. Mallott of Bethany Biblical Seminary as the principal speaker. First session Wednesday, 10 A. M. At 4:30 P. M. the young people will have their annual retreat. At 7:30 P. M. Peace Man Dan West will be their guest speaker. Able home talent will add to the strength of the program. "Every member of the Church of the Brethren in Northwestern Ohio will want to hear the messages of this conference."

The Southern Virginia district meeting program looks good. The place is Bethlehem, the time is Aug. 9-11, the theme is The Ideals of Our Fathers in Modern Life. Pastor Russell West of Roanoke speaks Tuesday evening on Getting Our Folks to Give Joyfully. Wednesday morning and afternoon Field Man Raymond Peters talks about The Simple Life and Developing Lay Leadership. India Missionary Elsie Shickel has the time just before noon lunch. Included in the Wednesday evening numbers is an address by Children's Work Director Ruth Shriver. Business session begins at 9:00 A. M., Thursday.

Southern Pennsylvania will meet in the fortieth annual Ministerial and Sunday-school meeting in the Upper Conewago congregation at Mummert's meetinghouse, Aug. 2-4. The church is about midway between Abbottstown and East Berlin, on solid road one half mile west of Route 194. The meeting will begin with a sermon on The Church by Missionary J. M. Blough of India, Tuesday, Aug. 2, 7:30 P. M. (E. S. T.). It will close with an address on Thursday afternoon by President R. W. Schlosser of Elizabethtown College on Humanity at the Crossroads. All day Wednesday and Thursday morning will be filled with strong and inspiring features, including another address by Bro. Schlosser Wednesday evening on What May the Church Expect From Our College? Consider the promise of such themes as Divine Power and Human Effort, Our Brethren Heritage, Our Responsibility to the Future Church.

OUR MISSION WORK

My Experiences in the Village of Pethadra

BY DHIRAJ KALYAN

(Continued from Last Week)

After this incident, this woman came to stay with us at our home. We gave her a place to stay and she began to attend the mission school. The village headman had kindly lent his two huskies to take care of her (or me?) and they never lost sight of her. One night she did not sleep at all, but kept on shouting, "Oh, he is coming to get me." We knew it was the devil trying to get his prey back. Sometimes she was very good as if nothing had happened, and sometimes she would yell and cry and grovel on the ground. Her wound had almost healed, but she had not yet recovered her mental equilibrium.

The village people had become very tired of this possessed woman. Once her own father attempted to put out her eyes and would have done so had not some kindhearted people tied him up to keep him away from her. Some time later the people decided they would have a Mohammedan fakir (a pious man) try to cure her. In reality he was a medicine man who was staying in the neighboring village of Buhari. This fakir had acquired a reputation for healing folks and the people said that they knew of many cases in which he had cured people of insanity. So they took the girl to him to be cured of her disease, but when the parents pled their inability to pay his fee, he refused to hand the girl over to the parents. He kept her as his mistress. While with him she gave birth to a child. She was very ill and then the Mohammedan holy man saw fit to send her to her parents' house. Later on she died. There are four boys of her family who are now coming to the mission school.

Another time a small boy was suddenly taken ill. He developed high fever accompanied by a kind of cough. The boy was hardly ten months old and his parents were recent converts to Christianity. The father trusted in God, but the mother sent for the medicine man and had the fever "charmed." But the result was that the boy was no better than before. So his father brought the child to us for treatment and prayer. Both my husband and myself prayed for the child, and after that it struck me that the child's abdomen was a size too big for his age. We, therefore, gave him a stiff dose of castor oil, and that relieved the poor child of his trouble. This little incident helped the couple to be firm in their faith in God. She is now a regular "church comer" every Sunday, and he is a regular contributor of "pice" to the church offerings. They also bring other people along with them to the church and thus augment the number of listeners. Their two sons were studying in our school, but after our transfer the older boy went to the Vyara mission school for higher studies. The younger of the two is still in school in the village of his parents.

It so happened once that one of the village boys was suffering from dysentery. The family sent for me at a time when my husband was out visiting people in other villages. I really was not well enough to go, so I sent word that when my husband came home he would attend to the case. My husband was a long time coming home and these people began to lose patience, so they again sent word that they would rather have me immediately than my husband at some uncertain hour. The boy's hands and feet also were aching and getting numb so there was nothing to do but to go and treat the small fellow. I really had to make an effort to get up and walk all the way from my house to the

Monthly Financial Statement

During the month of June contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $45,911.75. The total received for the year beginning March 1, 1938 was $67,579.93, detail as follows:

	Receipts for June	Total receipts since 3-1-38
World Wide Missions	$ 4,007.07	$ 7,349.28
Women's Work Project	806.68	1,985.65
Home Missions	69.91	279.49
Foreign Missions	1,076.92	1,781.77
Junior League Project	138.10	202.38
Intermediate Project	1.00	27.91
India Mission	289.90	368.65
India Boarding School	145.50	197.12
India Share Plan	106.75	350.50
India Missionary Supports	3,656.76	5,777.46
China Mission	104.40	675.06
China Share Plan	55.00	142.00
China Missionary Supports	3,280.94	4,308.56
South China Mission		60.00
Sweden Missionary Supports	358.41	358.41
Africa Missionary Supports	1,865.50	3,253.97
Africa Mission	681.75	1,196.01
Africa Share Plan	43.21	286.44
Africa Leper	5.00	47.70
Conference Budget Undesignated	28,600.88	34,200.42
Conference Budget Designated for—		
Board of Christian Education	405.15	2,927.62
Bethany Biblical Seminary (at Elgin)		119.50
Bethany Biblical Seminary (at Chicago)	29.00	282.67
General Education Board	6.49	91.81
Conference Budget Share Plan		44.87
Youth Serves	177.43	1,264.26
Total Budget items	$45,911.75	$67,579.93
Non-Budget items—		
China War Relief	195.69	966.37
China-Spain Relief	577.45	917.90
Spanish Relief	240.15	992.17
American Mission to Lepers	10.00	10.00
Special Peace Fund	3.00	8.80
	$46,938.04	$70,475.17

The following shows the condition of General Mission Board foreign and home mission finances on June 30, 1938:

Income since March 1, 1938	$42,045.24
Income same period last year	38,616.58
Expense since March 1, 1938	62,007.76
Expense same period last year	62,305.90
Mission surplus June 30, 1938	3,433.41
Mission deficit May 31, 1938	2,633.08
June, 1938, increase in receipts, eliminating deficit	6,066.49

village huts. But once there, I forgot all about my own trouble. I led all those about me in prayer, and then gave the medicine. I reminded them that medicine alone can not cure, for the best of chemicals may fail to act if they are not backed up by prayers and childlike faith. I also told them not to despair, but to have faith in God. Soon the medicine took effect and the little boy began to improve visibly and gradually. This time also the father gave the testimony that if he had gone to the witch doctor his son would certainly have died. Such incidents go a long way to establish men's faith in God.

An old woman had a terrible cough and all the remedies she tried brought her no relief. This cough all but took the life out of her. She one day came to me and told me that she was really going to die, because she could hardly breathe. I solaced her and advised her to have faith in the Lord. I also prayed with her and read something from the book of Job. She got much inspiration from the story of Job, and it strengthened her faith.

A few months after this incident a tile fell on her shin and the wound got septic. I gave her medicine but it failed to cure it. I then took the Bible and told the lady to have faith in God and pray diligently. She obeyed and was also faithful in applying the medicine and the wound got well. However, her troubles were not all over. She again contracted a bad cough and she all but coughed her life away. She thought that this time she was surely going to die. One Sunday in our prayer meeting we prayed to God to give her strength to fight this disease, and immediately she felt a little relief. She reported this change to me, and I advised her that she should have faith in the Lord whenever she found herself in trouble and the Lord would help her. The Lord is our best doctor.

It so happens that her house is near mine, so I often go to her and talk to her about Jesus. This old lady has given us a plot of land free of charge on which to build a school. Though she and her family have not as yet embraced Christianity her folks have learned to say grace before dinner.

After our transfer from the village her eldest son left the school. It took some persuasion from us to rehabilitate him in his school career. Since then he has completed his course and gone to the Vyara school to further prosecute his studies. His younger brother and sister also took their direction from him and are also now studying in our school. One daughter has studied in our mission school and qualified as a teacher. She has now been taken on as an instructor by an Indian prince, the Maharajah of Bansda. One son is on very intimate terms with us. He trusts in God and helps to get children in the school. One boy and a girl from his family attend the school and the whole family leads a good Christian life.

A woman with two children, who became a Christian, while her husband did not, brought her child to us for treatment after trying the village medicine man, who failed to cure him. Our prayers and medicine cured the boy. It was a clear case of cholera.

(To Be Concluded)

What to Pray For - - - *Week of July 30-August 6*

This week the church is to pray for two missionary families whose experiences are like those of the early Christians in the days when suffering and persecution surrounded their lives. Let us turn to our Missionary Prayer Calendar for the week of July 30 to August 6 and remember Ernest and Elizabeth Wampler and their two small boys, Joseph and Gene. Their home has been destroyed, and they have lived in the caves of the mountains. They rejoice that their lives were spared and that they may continue to witness for the Christ.

The Oberholtzers are now a reunited family, after more than a year of separation. After a time of rest which is most sorely needed, Bro. Oberholtzer will doubtless meet with a number of the churches as he carries on deputation work. A praying church should be on its knees on behalf of its ambassadors who count not their lives dear unto themselves.

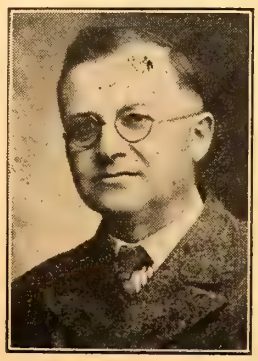
James has told us that the effectual fervent prayer of a righteous man availeth much.



ELIZABETH WAMPLER



E. M. WAMPLER



I. E. OBERHOLTZER



ELIZABETH OBERHOLTZER

HOME AND FAMILY

At 4:30 A. M.

BY NANNIE BLAIN UNDERHILL

As I lie in bed a-thinking,
Wishing, longing for the day;
And I hear the fast trains coming,
I know it's not far away.

So, I plan what I'll be doing
When the sun is risen high;
And I think I'll soon be going,
For the time is drawing nigh.

I'm expecting One most precious—
Knowing not what hour he'll come
Waiting for my Lord, most gracious,
He will take me to his home.

I am anxious to be ready,
When my blessed Lord shall come;
Better now be serving steady,
For I'll soon be going home.

Shall my Master find me busy,
Doing things I ought to do?
Will he find me waiting—watching—
Will he find me faithful—true?

May each day be as my last one
May I keep the Golden Rule,
Then I'll greet my Lord with gladness,
When he calls me home from school.

Grand Junction, Colo.

Count Your Blessings

BY ROSALIE NICKLER

HANNAH WILLIAMS pulled a cherry pie out of the oven, shook it to see if it was done and glanced at the clock. It was about time for Henry to be getting home and she wondered if he'd make it before the rain came up. Of course, he wasn't as afraid of storms as he used to be, but he still didn't like them. She chuckled as she thought of the first one after their marriage. She'd been baking pies, just like today, but in an iron stove in a log house, when it began to thunder and lightning. Henry had come running in from the barn and nearly carrying her with him had run for the bedroom. She'd pulled away just as he was ready to climb into or under the bed, and said: "What is this? I thought I married a man to protect me, and here you're afraid of a little thunder!"

But he'd just laughed and kissed her and said, "I don't know what you married me for, but surely I'm protecting you, bringing you in here where you can't see that noise?" And in spite of the way she'd teased him, he sat in the bedroom, because it had no windows, until the storm was over.

"Looks like a pretty bad rain," she thought looking through the kitchen window. "Better get the chicks in the brooder house. They have had a lot of rain this spring, but now it is getting hot and after each rain the corn seemed to shoot up like mushrooms."

Hannah stopped in the yard and looked over their farm. Across the road was the ripe wheat, nearly ready to be cut, waving in the wind. The green alfalfa fields were beyond the barn, and south of the house was her garden. How Hannah loved that garden—the straight rows of peas, beans, lettuce and radishes; and never a weed. The farm men from around always ask their women, "Why can't you have a garden like Hannah Williams?"

Their oldest girl, Judy, and her husband had been over yesterday for Sunday dinner. In the afternoon, while they were sitting in the yard the younger folk had said: "Well, mother, you and dad ought to be about able to retire, with crops as good as they are this year." And Hannah had answered: "I reckon folks like your pa and me don't know much about retiring, but it will be nice not to have to work so hard. With James through law school, it will be just us to look out for and maybe we can take a trip or two like we always wanted to."

As Hannah went on across the yard the thought of Jimmie, her baby, was tucked away like a chick under its mother's wing. It was her favorite pastime, pulling those thoughts out and caressing them.

"Get in there now, shoo, shoo!" she cried, for just then the storm broke and the rain came tumbling down. "My, what a wind," she thought as she put all her weight against the door and shoved. It was hard work but she fastened it and ran for the house. Safely there, she went around closing windows and wondering about Henry. He'd had to make this trip to town this afternoon, a shaft on the binder was broken and they'd soon need it to be cutting the wheat. But she hoped he was in town, for he'd hate driving in such a storm.

And suddenly the storm was there, a tornado, an avalanche of wind, rain and wild things. A limb ripped off the cherry tree, cherries showering down. Shingles were torn from the roof. The wheat was soon beaten to the ground. The brooder house fell with one crash. A window was suddenly plucked from the house. Hannah terrified, ran, looking for some place to hide, and even in that wild moment, thinking: "Just like Henry, poor man. I do wonder where he is!"

And then, as suddenly as it had come, it was over. The wind was gone and the rain settled down to a patter that soon stopped. Hannah walked heavily to the door, opened it and looked out. It seemed impossible at first. She couldn't believe it; but there it lay, the work of a lifetime—in ruin!

Even the barn with its heavy foundations, had collapsed under the strange force of the storm, and under it lay their fine team of horses. She rushed to the brooder house and pulled at the boards, but when she saw what was underneath she knew it was no use, all her beautiful little chicks were dead. It made her a little sick and she stood with her hands across her stomach there in the yard.

The wheat had been beaten to the ground. Gone was the chance of a crop. Shingles from the roof of the house, limbs of trees, cherries and boards from outer buildings were all over the yard. Ruin and death lay all about her as Hannah walked slowly to the house.

Mechanically she picked up kodak pictures that had been strewn from one end of the house to the other when the window had come out and only when she found a baby picture of James sticking in the cherry pie, did the tears start trickling down her face. She walked to the bedroom, threw herself on the bed and let grief and fear have control.

And then she heard a voice: "Hannah, Hannah, where are you? Are you all right? You're not hurt? I was so worried when I saw the storm had come this way I came home as fast as I could. Talk to me Hannah, tell me you're all right!"

Then Hannah sat up, and using her apron, wiped the tears from her face. "Yes, Henry," she called, "I'm all right. You didn't get caught in it?"

Henry sat on the bed beside his wife and put his arm around her. After a minute's silence, he said: "I had to leave the car up the road a piece, a tree had fallen, and as I came on I saw what had happened. It's done, all our life work just smashed."

And knowing she must hide her own grief to comfort him, Hannah replied: "Now, Henry, don't be bitter. Let's not talk about it just now, but just remember it will be all right."

She wondered if it did any good to talk like that, and then she remembered the time their boy, Tom, had fallen out of the hayloft. While she sat in the buggy holding him, Henry had raced the team against death, and he had turned to her and said: "Don't worry, Hannah, everything will be all right." And she hoped her words now were helping him as those had helped her, even when they had lost the race and Tom had died there in her arms.

There was a rap at the door and together they went to answer it. It was a neighbor, whose farm had not suffered so much, coming to ask if they were safe and if there was anything he could do. And then more people who took this or that away for a souvenir, whose curiosity exceeded their sympathy. They'd ask, "How did it feel, weren't you sacred?" not really wanting to know. And they'd say, "I'm so sorry," and then going their own smug way, not really sorry at all.

Reporters came, and when refused pictures, took them when Henry and Hannah weren't looking. Several times Hannah told them to be off, but it did no good. She knew that the next day her picture would be there, looking as much like a scared cat as usual. How Hannah hated it all!

At night when everyone must go because it was too dark to see, Hannah planned she would fix their supper, and they'd sit at the kitchen table and try to plan their work, for as a whole people were most kind. They had organized groups to work on each farm and the week became a week of reconstruction. A carpenter came to fix the house, other people cleared the yard, road and fields.

On the second day she received a letter from James, and as she opened it a bill fell out. It was for ten dollars and in his letter he said: "I'm sorry I haven't any more just now, but will continue sending as I know the cost of repairs will be great." And even with her gratitude to him, she thought: "But nothing can repair my garden, bring back my chicks, straighten the wheat or piece together the corn."

Judy and Lucille, her two girls, brought her some cherries, already canned, and once again she was thankful for her children.

But inside her there was a great ache for the things that were gone and could never be replaced. At least once a day she cried for the team of horses that they had worked so hard to buy and loved so much.

After that first speech Henry had not shown his discouragement. Even now he was planting corn in the hope of a late season. He was using the tractor for the work but was planning to buy soon another team.

On Saturday as he was getting ready to go to town he asked her how many chicks she wanted him to bring home and she broke out with: "I don't want any, I can't bear to begin over again and have to think of those I lost."

"Hannah, you have always been a sensible woman, and now you are letting this feeling run away with you. Life must go on, you know, no matter what happens, so we might as well make it as happy as possible."

When he came back he had brought her fifty half-grown chickens and she sheltered and fed them before she went to bed.

In the morning they got ready for church, for it had always been their custom to go. Looking at him as they drove along, Hannah thought: "I'm rather a trial to him, I'll try and do better."

And he was thinking, "Poor Hannah, I must try and help her to forget this somehow."

At church many people came to them and told them how sorry they were, for it seemed as if everyone was discussing the storm. She entered the church with a

group of women and sat on the "women's side." They began the service and the first hymn they sang was "Count Your Blessings—" and looking up from the book she saw Henry smiling at her, and in that smile was faith, hope and courage and she knew wherein her blessing lay.

Elkhart, Ind.

Being a True Friend

BY CHESTER E. SHULER

WHY do we desire to have friends?

The desire for friendship is a normal one. Life without friends would be dull and dismal indeed, and the man who has no friends is very much to be pitied.

Now, of course, there are many kinds of friends—treacherous friends, evil friends, fair weather friends, false friends and true friends.

We are writing only about the true variety in this article.

Now, one of the first reasons why we seek to have true friends is because of their genuine worth. We seek them for their value, just as we would seek gold or gems. The fact that genuinely true friends are comparatively rare only serves to add to their value.

Then, we seek true friends because it will have a good effect on what others think of us; because it is generally claimed that the brand of friends we have indicates much about our own characters.

True friends are helpful. We learn much from them. In a sense we become like them—just as we unconsciously take on, to some extent, the character of folks with whom we habitually associate.

True friends always share their joys with others, and so, of course, they are pleasant to have around. They generally hide their woes and do not burden their friends with them. This makes them comfortable to be about.

But isn't there a higher motive in seeking true friendships?

How about being glad to have true friends because it is an opportunity to help them?

It's a real joy to help a friend. We do not count the extra steps when we go out of our course to favor a true friend. But is that friend finding joy in our friendship also? Is the atmosphere of our friendship healthful for our friend? Is he a better person because he is our friend?

Being a true friend to someone means that we sincerely strive to keep out of our life certain things which would harm or injure that friend; for example: selfishness, self-conceit, malice, disagreeable ways, unkind words and deeds, thoughtless speech and actions, and idle gossip about others.

"I surely do like that chap," said a fine, manly youth when speaking about a lad he had just met; "he's pretty nearly pure gold. But I do wish he wouldn't tell me so many of the faults of other folks in this town. That's his own great fault, I fear."

When we are trying to be a true friend to someone, we should frequently ask ourselves this question: "If I do this thing, how will it affect my friend? Will it help or hinder him?"

We find that there is, then, a real responsibility connected with true friendship. A true friend trusts you, believes in you, "knows all about you and loves you just the same," and, to some extent at least, becomes like you. "For none liveth to himself, and no man dieth to himself," as the Word of God so truly says. We do not want to lead anyone—much less a true friend—in the wrong direction.

We meet folks every once in a while who would be our friends if the opportunity were extended. God's Book says: "He that would have friends must show himself friendly."

"He who gives o'erflowing measure,
Gives like sunshine and the rain;
To him flows the tide of friendship
As the tides return again."

Harrisburg, Pa.

The "Many Mansions"

BY OLIVE A. SMITH

WE look up at the heavens some clear, balmy night and feel that we see the universe. Far from it! What we see is a small number of the millions of stars in our own universe, the Milky Way.

Telescopes have accomplished marvels in helping us to understand what is meant by mansions in the skies. In the southern skies alone, telescopes have found 76,000 other stellar universes, or Milky Ways. They have brought, within range of human vision, three hundred trillion stars. With the exception of a few planets in our solar system which shine by reflecting light from our sun, these stars are suns. And how many other planets have three hundred trillion suns revolving around them? The astronomers do not know. Planets which shine with reflected light can not be seen that far.

Beyond our sun, ninety-three million miles from the earth, is the next star, twenty-five trillion miles away. No planet has yet been found, outside our group, which revolves around our sun. Stars surrounded by systems of planets are believed to be comparatively new in time and space. We do not know. "In my Father's house are many mansions," said Jesus.

El Cajon, Calif.

THE CHURCH AT WORK

ADULT CHRISTIAN WORKERS

Danger Spots in American Life

Poverty Versus Luxury

Sunday, August 14

I. What is the situation as to poverty in America?

1. Our wealth is abundant. We have produced wonderfully.

2. The wealth is not divided up properly. We have distributed miserably; 4% of the people own 80% of the country's wealth.

3. Some 10,000,000 to 12,000,000 people are out of work, many of whom are on relief.

4. Machines are being introduced to take the place of human laborers. These laborers must take the job of others or go on relief. Machines now take the place of apple and candy vendors. The owner of the machines takes all the profits. Every occupation is at the mercy of invention. Even a change of styles destroys a business, making the owner and operators poor.

5. "Business has no use for gray hairs." Judgment and experience amount to little or nothing. Age suffers.

6. Today, as in Micah's time, the greedy oppress the poor (Micah 2: 1), false leaders confuse issues (Micah 3: 5) moral corruption has destroyed brotherhood (Micah 7: 2, 6). Unjust judges protect the rich at the expense of the poor (Micah 7: 3, 4).

7. Sickness, accident, liquor, gambling and laziness are other causes of poverty.

8. The result is lack of food, shelter, clothes, nurse, doctor, hospital care, broken homes, lack of education.

II. What is the way out?

1. Charity? Politics? Taxation? Public works? Industrial and crop insurance? Communism? Public regulation? Which?

2. Godly social order? See Micah 6: 6-9; Matt. 5, 6, 7, especially Matt. 6: 33.

III. What specific things can your local group do to help solve the problem?

1. Should the church members do more sharing within and without the group?

2. Start co-operatives? One church buys coal co-operatively at a saving.

3. Loan money more freely at very low interest rates?

4. Work for family sized farms?

5. Plan to study "Mastery in Money Management" by Walter M. Kahle.

Note—the above outline is intended to stimulate group thinking that will lead to action.

WOMEN'S WORK

Concerning Clothing to China

Since Annual Conference, the committee appointed to prepare plans for Special Neutral Peace Relief in Spain and China has been making investigation concerning the possibility of sending clothing to China.

Because lines of communications are cut in China and there is no assurance that shipments of such supplies could reach their destination, even the committees of large organizations and churches say that they are finding it very difficult to advise the sending of clothing to China as yet.

The need is great in China for warm clothing, such as men's overcoats, women's coats, sweaters, heavy socks, felt hats from which Chinese shoes can be made, but if channels are closed for proper distribution, it is not wise to attempt to send such shipments.

Our committee shall continue to make investigation and when a way is found whereby we may send clothing through agencies which can give some reasonable assurance that distribution can be made, notice will be made to the churches through the Gospel Messenger.

China is different from Spain, for the channels are open for the sending of clothing to Spain. Write to the General Boards, Elgin, Ill., for the leaflets giving the address to which both clothing and the friendship suitcases may be sent to Spain.

Neutral Relief

In the July 9 Gospel Messenger the plans were announced for the Neutral Peace Relief for Spain and China. Now in the August Missiongrams the little card, in place of a cardboard offering box, has been sent out to all churches. The little card is to be tied to a glass or cup with a cord or rubber band. This card in itself is a saving of money and every family will find that the use of a cup on their table will work just as well as a pasteboard box.

Annual Conference asks that the church give to Neutral Peace Relief for both Spain and China at the ratio of $1,000 per month to Spain and $3,000 to China and this is to be given without interfering with the regular church budget.

One cent a meal from each family will provide this amount very nicely. One cent a meal will keep alive a Spanish or a Chinese man, woman or child.

The women of each local church can do much to place these cards in every home in the church and in their neighbors' homes. These cards should be attached to a glass, a cup, or a jar and placed on the dining table.

It can become a sacred and inspirational reminder if reports are made to the whole family concerning conditions in these lands, and if short prayers are offered in behalf of the suffering ones there.

Much will depend on the women to make this plan work, and so we appeal to you to make it a success.

MEN'S WORK

Men of Nampa Believe in Co-operation

By Ray E. Blickenstaff, Nampa, Idaho

During the past year the men's group of the Nampa church has been actively engaged under the leadership of our president, La Verne Martin. We sponsored an auction sale held on June 22, the proceeds of which went to the building fund of our new church. Remnants of lumber and building materials were sold along with a great variety of other things donated by the members. The Ladies' Aid co-operated by selling lunches and contributing the proceeds. This activity netted several hundred dollars.

Last winter we again followed our experiment of the previous year in the co-operative buying of coal. Some six or seven carloads were bought and disposed of with considerable saving to the members.

We have contributed funds and help to some of our folks in need. One of our members was injured and our group paid for his doctor bill.

Our activities have not been limited entirely to material things, however. We took charge of the Christian Workers' meeting on Sunday evening and put on the play entitled "The Messenger Comes to Cedar Grove." While our pastor was attending the Annual Conference recently the men's group took charge of one Sunday evening worship service. Those in attendance seemed to appreciate the special music and talks given. We have tried to co-operate with the Men's Work of the district and always have a large attendance at our district get-together meetings. We believe that in the year to come even more work will be accomplished than in the year just past.

CHILDREN'S DEPARTMENT

Children's Work in Southern Ohio

By Mrs. Orion Erbaugh, Trotwood, Ohio

At Dayton Y. M. C. A. on April 23, a local children's director meeting was held. The purpose of this meeting was to discuss plans for the betterment of children's work in Southern Ohio. In this meeting it was decided to have four meetings a year. Seventeen local directors were present. Tentative plans have been made for the organization of a children's workers' cabinet, which will help to promote a better organized children's program and to co-operate with the general children's work program.

PEACE

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of March, April and May, 1938:

Special Peace Fund

Peace Bonds sold ..... $ 4.80

Kansas—$1.00
N. E. Dist., Indv., Holland 1.00

Total for period ..... $ 5.80

China-Spain Relief

Florida and Georgia—$3.25
Winter Park ..... $ 3.25

Illinois and Wisconsin—$77.49
N. Dist., Women's Work Organizations: Batavia, $2.00; Dixon, $2.50; Franklin Grove, $3.00; Freeport, $3.00; Lena, $5.00; Milledgeville, $5.00; Mt. Morris, $10.00; Pine Creek, $2.00; Polo, $5.00; Sterling, $2.00; West Branch, $3.00 ..... 42.50
S. Dist., Astoria, $33.99; Indv., Astoria, $1.00 ..... 34.99

Indiana—$11.00
N. Dist., Camp Mack Central Region Y. P., $6.00; Second South Bend Missionary Society, $5.00 ..... 11.00

Kansas—$2.00
N. E. Dist., Indv., Holland 2.00

Maryland—$2.00
Mid. Dist., Indv., Pleasant View 2.00

Missouri—$2.20
S. Dist., Cabool S. S. 2.20

Nebraska—$1.93
Beatrice 1.93

Ohio—$76.39
N. W. Dist., B. Y. P. D.'s of Dist. 50.00
S. Dist., Covington S. S., $5.00; Poplar Grove, $21.39 ..... 26.39

Oregon—$5.00
Mabel 5.00

Pennsylvania—$99.60
E. Dist., Spring Creek, $10.00; Manheim S. S. (White Oak) $50.36 ..... 60.36
Mid. Dist., Indv., Dunnings Creek, $10.00; Fairview $19.24 ..... 29.24
S. E. Dist., Indv., First Philadelphia 10.00

Tennessee—$20.00
Indv., Knob Creek 20.00

Virginia—$26.25
E. Dist., Fairfax 8.75
First Dist., Peters Creek 12.50
Sec. Dist., Indv., Middle River 5.00

Washington—$13.34
Olympia 13.34

Total for period $340.45

China War Relief

Africa—$35.00
Indv. ..... $ 35.00

California—$70.00
N. Dist., Indv., Oakland 5.00
S. Dist., Hermosa Beach S. S., $25.00; Indv., Belvedere (Los Angeles), $30.00; Altruistic Class, Belvedere (Los Angeles) $10.00 ..... 65.00

Illinois and Wisconsin—$37.00
N. Dist., Indv., Bethel, $2.00; Indv., Polo, $25.00; Indv., Polo, $10.00 ..... 37.00

India—$11.18
Indv. 11.18

Indiana—$72.30
N. Dist., Blue River, $10.00; Elkhart, $14.10 ..... 24.10
Mid. Dist., Spring Creek 48.20

Iowa—$17.50
Mid. Dist., Cedar 7.50
N. Dist., Indv., Hancock 10.00

Kansas—$102.65
N. E. Dist., Indv. 100.00
N. W. Dist., White Rock 2.65

Michigan—$12.50
Indv., Woodland 12.50

Missouri—$1.00
Mid. Dist., Indv., Warrensburg 1.00

North and South Carolina—$100.00
Indv., Melvin Hill 100.00

Ohio—$5.00
S. Dist., Greenville 5.00

Pennsylvania—$270.73
E. Dist., Indv., Elizabethtown, $0.50; Elizabethtown, $91.61; Stevens Hill S. S. (Elizabethtown), $36.80; Lancaster S. S., $10.75; Midway, $87.00; Indv., $5.00 ..... 231.66
Mid. Dist., Everett 5.00
S. Dist., Lower Cumberland S. S., $4.02; Mechanicsburg S. S., $10.00; Waynesboro, $15.05 ..... 29.07
W. Dist., Indv., Rockwood 5.00

Sweden—$21.65
Congregations 21.65

Virginia—$7.60
S. Dist., Cedar Bluff (Boone Mill) 7.60

Washington—$5.07
Tacoma 5.07

West Virginia—$1.50
First Dist., Women's Work Organization, Petersburg 1.50

Total for period $770.68

Spanish Relief

California—$56.92
N. Dist., Empire S. S., $9.82; Indv., Lindsay, $10.00; Reedley, $5.00 ..... $ 24.82
S. Dist., Long Beach, $6.54; Long Beach S. S., $5.56; Indv., $20.00 ..... 32.10

Illinois and Wisconsin—$41.82
N. Dist., Indv., Bethel, $2.00; Indv., Polo, $10.00; Stanley S. S., $2.52 ..... 14.52
S. Dist., Astoria and Woodland, $21.80; Canton, $4.00; Walnut Grove S. S., $1.50 ..... 27.30

Indiana—$32.12
Mid. Dist., Clear Creek 8.00
N. Dist., Bremen, $4.50; Golden Rule Class, Center, $3.00; English Prairie, $2.00; Pine Creek S. S., $6.00; Rock Run S. S., $3.00 ..... 18.50
S. Dist., Kokomo, $3.52; Kokomo S. S., $2.10 ..... 5.62

Iowa—$7.50
Mid. Dist., Cedar 7.50

Kansas—$100.00
N. E. Dist., Indv. 100.00

Maryland—$61.41
E. Dist., Pleasant Hill (Bush Creek), $4.95; Union Bridge S. S., Pipe Creek, $9.00; Washington City B. Y. P. D., $26.54 ..... 40.49
Mid. Dist., Beaver Creek S. S., $2.30; Stone Bridge S. S. (Licking Creek), $2.00; Manor, $9.15 ..... 13.45
W. Dist., Gortner Union S. S. 7.47

Michigan—$7.10
S. Woodland S. S. (Woodland) 7.10

Missouri—$4.35
N. Dist., Plattsburg 2.00
S. Dist., Cabool S. S. 2.35

North Dakota and Eastern Montana—$1.23
Minot 1.23

Ohio—$214.03
N. E. Dist., Ashland, $9.27; Baltic Aid Soc., $5.00; Black River S. S., $3.00; Center, $18.74; E. Nimishillen Aid Soc., $10.00; E. Nimishillen, $6.00; Zion Hill S. S., $3.00 ..... 55.01
N. W. Dist., Toledo 7.23

S. Dist., Bear Creek S. S., $6.00; Covington S. S., $5.00; E. Dayton, $10.00; Greenville, $11.91; Marble Furnace, $6.38; Pitsburg, $4.80; Pleasant Hill, $36.62; Trotwood, $71.08 ..... 151.79

Pennsylvania—$202.17

E. Dist., Lancaster S. S., $8.78; Reading S. S., $4.90; Big Dam S. S. (Schuylkill), $11.47; Springville, $50.75; Hanoverdale S. S. (Big Swatara), $7.29; Little Swatara, $6.00 ..... 89.19

Mid. Dist., Beaver Creek S. S. 1.15

S. Dist., Carlisle, $33.58; Huntsdale, $10.00; Lower Cumberland S. S., $1.00; Mechanicsburg S. S., $2.00; Newville, $6.35; Waynesboro, $1.50; Western Zone B. Y. P. D., $10.00 ..... 64.43

S. E. Dist., First Brooklyn, $7.00; Coventry Mothers and Daughters, $6.00; First Philadelphia, $26.40 ..... 39.40

W. Dist., Morrellville (Johnstown); $6.00; Fairview S. S. (Rockwood), $2.00 ..... 8.00

Virginia—$23.37

E. Dist., Evergreen S. S. (Mt. Carmel), $3.00; Nokesville S. S., $3.56 ..... 6.56

First Dist., Indv., Crab Orchard, $5.00; 9th St., Roanoke B. Y. P. D., $2.00 ..... 7.00

Sec. Dist., Barren Ridge S. S. 8.56

S. Dist., Laurel Branch 1.25

Total for period $752.02

Sower Memorial

California—$0.40

N. Dist., Butte Valley ..... $ .40

Kansas—$1.00

S. W. Dist., Conway Springs 1.00

Tennessee—$1.00

Meadow Branch S. S. 1.00

Total for period ..... $ 2.40

CORRESPONDENCE

THE CHURCH OF THE BRETHREN AND SOME OF THE THINGS FOR WHICH IT SHOULD STAND

We read much of world needs and national needs, community needs and home needs—yes, and individual needs. No Christian can dispute the fact that what the world needs is Jesus, just a glimpse of him. What a cure—all he could be in every life! But the fact remains that the great masses do not know him. They may belong to a church, but they have never experienced the new birth.

Many times we meet up with folks who say, "Yes, I belong to a church." But on further questioning, or from observation, we find they seldom if ever go to church. Yet they seem to be resting very easy in the thought of being church members. And they are the hardest to reach for they are so self-satisfied.

Lately an office seeker came to our door. Before he left we asked him if he was a Christian. Then he began saying all the mean things he could think of about church members, and the fact is, what he said was all too true. But he was trying to be comfortable in the fact that his mother and sister went to church, but as for him, he would not do the many low down things he had seen church members do.

And when we stop to realize what a large group of people there are in his class, it is a terrible thing to fail to be less than a true Christian.

Oh, church of Christ, oh, Church of the Brethren, awake, and be up and doing! If every member would be a missionary, many souls would come flocking to Christ through the church. "Ye are my witnesses," Jesus said.

In Num. 22: 18, we find Balaam said when he was tempted: "If Balak would give me his house full of silver and gold, I can not go beyond the word of the Lord, my God, to do less or more." Surely we who claim to be followers of Jesus ought to think on those terms.

It behooves us to come out from the world and be a separate people, not lusting after carnal things which are a hindrance to our spiritual growth. It seems so easy to forget our baptismal vows. We should be separate from the sinful things so completely that these folks who have been hiding behind our sins of omission and commission, will have nothing to hide behind any more, and will find themselves standing all alone in their unsaved condition.

Yes, we of the Church of the Brethren, above all others, have a big job, for we have claimed so much. Our past heritage has been so fine, but I fear we are losing even more than we are gaining. The unsaved person does not read his Bible as much as he reads us, and he can not see enough difference to make the change.

We want to be and do like other people, just as when the Israelitish people clamored for a king—not that a king was going to make them a better people. So we are gradually becoming more ashamed of the term, plain folks. We put up excuses why we should not observe the salutation, wearing of the prayer-veil, and even feet-washing, wearing of jewelry, etc. Too many bedeck these bodies of ours, "the temples of the Holy Spirit," in such a way that Jesus might hang his head in shame over our weaknesses. It seems not to be a question any more as to how to live and dress the simplest but always neat, that we might the better honor our Jesus. I wonder if we would throw the mirror on ourselves and read Isa. 17: 26, if we might not see some resemblance. "Whosoever shall be shamed of me and my word, of him will I be ashamed when I come."

Some say that Jesus would lay down a different plan for us were he here today, also that Paul's teachings were for the church at that time and need not apply to us. If that is the way of it all, why has the Book of all books been preserved all through the dark ages, and on down to the present when the adversary tried so hard to destroy it?

Surely we will not be punished for being willing to obey to the very letter, as far as we are able. I would be afraid to say this or that is not necessary.

And how can the coming generations of church young people be blamed too much, when we, their parents and church leaders, have set the pace? It behooves each and every one to search the Scriptures diligently and not follow each other, except as we follow the Scriptures.

When speaking of the great loss the church sustained when some of our outstanding leaders passed on, remarks like this have come, "Oh, they were all right for their day, but their ways and teachings are not needed any more." Such was said of some who gave their life that the church might remain pure and true.

Only as we return unto the Lord in all humility, just that far can the Lord bless us and the world be drawn unto him, through us. It is not a shame to retrace our steps when we get out our road map, the Bible, and find we were on the wrong road.

Fellow Christians, ours is a great opportunity. For while we are thinking in terms of world needs and all that that implies, let us not depart from the faith of our fathers, for surely they were also filled with wisdom and understanding.

"Hear my prayer, oh Lord, and let my cry come unto thee" (Psa. 102: 1).

Mrs. Ella Stern.

Barnum, Minn.

ANNUAL REUNION OF CONSCIENTIOUS OBJECTORS

The Annual Reunion of the Conscientious Objectors to the World War will be held at Camp Bethel, Aug. 21. Camp Bethel is just off Route 11 about sixteen miles north of Roanoke, Va., in the vicinity of Nace, Va.

While this reunion is sponsored by the C. O.'s of Camp

Lee, Virginia, of the World War, and is primarily for their benefit, we are especially anxious that all friends of peace, who are really interested in the cause for which our organization stood in that dark and trying hour, and for which our church and a number of sister churches stand, come and be with us in this meeting.

We will have under our supervision the entire facilities of this fine camp for the entire week end. There will be no other groups there at this time.

The camp is beautifully located and well equipped to care for a large crowd of several hundred. So do not hesitate to come and spend the day with us.

We are planning to have some one on the grounds Saturday night, so if there are those coming from a distance, who want to camp on the ground, it will be available, and at no cost to the campers. Of course you will furnish your own camping supplies, as the regular camping season will be closed and the regular camp force gone. The cabins and other buildings will be available for our use.

If there are those who want to spend the week end in the homes of our community here, write to Roscoe Reed or the writer and we will be glad to arrange for you and at no cost to you.

Be sure to come whether you are an original C. O. of any camp or simply a friend to the cause of peace.

There will be no afternoon service except informal singing of old-fashioned hymns.

H. C. Spangler,
Roanoke, Va. Chairman of the Committee.

PASSING OF MRS. GEORGE PUTERBAUGH

Minnie A. Myers was born near Mt. Carroll, Ill., March 22, 1878, and passed away at her home in Cherry Grove Township, Lanark, Ill., June 9, 1938.

Her schooldays were spent in Mt. Carroll where she was graduated from the high school and from the Frances Shimer Academy. After her graduation she taught school for several years. During her college career she majored in vocal music. Mrs. Puterbaugh was a wonderful singer of gospel songs and led the singing at Cherry Grove church for many years.

She was the daughter of the late Elder and Sister Franklin Myers. Her father was a minister at Cherry Grove during most of his lifetime and a number of years at Mt. Carroll, Ill. She moved to Lanark from Mt. Carroll with her parents in 1898. She was married to George Puterbaugh March 8, 1900.

To this union were born four children: Minerva, who passed away in infancy; Pearl, a teacher who lives at home; Edna, now Mrs. Nellie J. Bechtold of Oregon, Ill.; Grace, also at home. Pearl and Edna are twin sisters.

Mrs. Puterbaugh and her husband were baptized by her father. She was active in every phase of church life: leading the singing, teaching the young people's Sunday-school class for fourteen years or more, and had been secretary of the Cherry Grove Aid Society ever since it was organized.

She leaves her husband; the three daughters; one brother, Jesse Myers of Lanark; one grandson and a host of relatives and friends.

The funeral services were conducted by Eld. W. E. West, pastor of the Cherry Grove church, assisted by Rev. F. A. Sword. Interment in the Cherry Grove cemetery.

Lanark, Ill. Pearl Puterbaugh.

PASSING OF BROTHER C. E. DRESHER

It was on Sunday afternoon, June 5, when a number of us had already left for the Lawrence Conference, that our brother, Charles Edward Dresher, passed to the home beyond at the age of 72 years and 13 days.

He was the son of Nicholas and Margaretha Dresher, and was born May 23, 1866, in Clark County, Ohio. He was a member of a family of thirteen children, four of whom survive. He was married Jan. 29, 1890, to Florence Frantz, daughter of Eld. Henry Frantz of New Carlisle, Ohio, and only sister of Edward Frantz, editor of The Gospel Messenger.

In 1900 with his family he left Ohio and moved to Surrey, N. Dak., taking part in the early development of this farming section. In 1910 the family moved to La Verne, Calif., where he lived until his death. At an early age he united with the church and was elected to the office of deacon in October of 1901, which office he held until his death. He was active in the organization of the Surrey, North Dakota, church as well as in the educational and community development of this place. He served as usher in the La Verne Church of the Brethren for more than twenty years, or until his health prohibited further activity. He gave unselfishly of his time and energy to the best interests of the church he loved and to those in need. He served as chairman of the deacon board, as church trustee for many years, and on various boards and committees of the church. As usher his smile and hand shake at the church door made many a stranger feel at home in the La Verne church services. Many will recall his helpful interest and service in the Annual Conference of the church held in La Verne in 1928.

He was a man of piety and prayer. The writer, many years his neighbor, calling to see him on an early morning errand, found him in his barn where he had gone for his morning chores kneeling in prayer in quiet communion with his heavenly Father. In this way, no doubt, he had often approached a throne of grace. The words of the hymn might well express his devotion and interest in the church:

"For her my tears shall fall,
For her my prayers ascend,
For her my cares and toils be given
Till toils and cares shall end."

He was a devoted husband and father, and having lived a true Christian life, was loved by all who knew him. He is survived by his widow, Florence Frantz Dresher, foster daughter, Ethel, son, Paul, and granddaughter, Pauline Dresher.

In the absence of the pastor, Dr. D. W. Kurtz, who had already gone to the Lawrence Conference, funeral services were conducted by the former pastor, Bro. Galen K. Walker of Hermosa Beach, assisted by Bro. Ellis M. Studebaker of La Verne College. The fitting text used for the occasion was 2 Sam. 3:38: "Know ye not that there is a prince and a great man fallen this day in Israel?"

He was laid to rest in Evergreen cemetery near La Verne to await the resurrection of the just who have loved and served the Lord as our Bro. Dresher has done.

La Verne, Calif. D. L. Forney.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bishop-Canfield.—By the undersigned, at the home of the bride, May 1, 1938, Paul Bishop and Verleen Canfield, both of Denver, Colo.—D. W. Kesler, Quinter, Kans.

Bowman-Stambaugh.—By the undersigned, June 5, 1938, at the home of the bride's parents near Summum, Ill., Bro. Merlyn W. Bowman of Astoria, Ill., and Sister Mabel Irene Stambaugh of Ipava, Ill.—Lester E. Fike, Astoria, Ill.

Brown-Ashworth.—By the undersigned, at the bride's home, Clarence E. Brown of Fruita, Colo., and Ida Ashworth of Quinter, Kans.—D. W. Kesler, Quinter, Kans.

Brown-Tschantz.—By the undersigned at the parsonage, Dec. 31, 1937, Bro. Robert Brown of Warsaw, Ind., and Miss LaVon Tschantz of South Whitley, Ind.—R. C. Wenger, North Manchester, Ind.

Deubner-Petry.—On July 5, in the Church of the Brethren at Greenville, Ohio, Everett J. Deubner and Muriel J. Petry, both of Greenville.—G. O. Stutsman, Greenville, Ohio.

Freeman-Hoover.—By the undersigned, at the Pine Creek parsonage, April 16, 1938, Roy Freeman and Helen Hoover, daughter of Mr. and Mrs. Clarence Hoover.—Theodore E. Miller, North Liberty, Ind.

Hollingshead-Horst.—By the undersigned, the bride's father, at the First church, Chicago, Ill., June 25, 1938, Frederick C. Hollingshead and Mary Ellen Horst.—M. Clyde Horst, Chicago, Ill.

Myers-Sechrist.—By the undersigned, in the bride's home, June 26, 1938, Forest L. Myers of Goshen, Ind., and Helen M. Sechrist of Goshen, Ind.—Samuel E. Miller, Goshen, Ind.

Perkins-Brown.—By the undersigned, at the home of the bride, Oct. 23, 1937, Lloyd M. Perkins and Sister Maxine Brown, both of Warsaw, Ind.—R. C. Wenger, North Manchester, Ind.

Wenger-Chapin.—By the undersigned, at the parsonage, Bro. Galen L. Wenger of North Manchester, Ind., and Miss Henrietta Chapin of Fremont, Ind., Dec. 24, 1937.—R. C. Wenger, North Manchester, Ind.

FALLEN ASLEEP

Fultz, David Andrew, was born in North Manchester, Ind., on Dec. 13, 1859. He united with the Church of the Brethren at the age of sixteen. He was a resident of Alabama for twenty-nine years and a member of the Fruitdale church. He passed away May 21, 1938, and his body was laid to rest in the Fruitdale cemetery.—Eva Carpenter, Fruitdale, Ala.

Hess, Sister Catharine Y., widow of Abram B. Hess, was born Jan. 16, 1856, and died June 6, 1938. She was the daughter of the late John and Elizabeth Young Keller, and was a member of the Church of the Brethren for forty-two years. She is survived by two sons, two grandchildren and two great-grandchildren. Services were held at Middle Creek Church of the Brethren by the home ministers, assisted by S. N. Wolf of Akron. Interment in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Holsinger, Wm. F., died in the Harrisonburg, Va., hospital, July 10, 1938, following a brief illness. Surviving are his wife, five sons and one daughter. Funeral service was held from the Timberville church, with John T. Glick and the writer officiating. Interment in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Killian, Emma G., daughter of James and Elizabeth Webb, was born in Allen County, Ind., Oct. 10, 1857, and departed this life July 3, 1938. The early part of her life was spent at home caring for her father and mother. She was kind and patient to her parents in their old age, making a sacrifice of her own home life for their sakes. In 1915 she was united in marriage to William Killian. In this home she was a kind and devoted companion and a mother to his children, always ready to help them in any way possible. Soon after their marriage she united with the Church of the Brethren. She served with her husband as deacon, visiting the sick and helping with all the church work. She leaves her husband, two sisters, two brothers, two stepchildren. She was laid to rest in White City cemetery, with the undersigned and Bro. C. C. Cripe officiating.—Dewey Rowe, Bryan, Ohio.

Knee, Minnie Catherine Lee, daughter of Philip and Rebecca Lee, was born in Des Moines County, Iowa, June 23, 1863, and departed this life at her home in Mt. Etna, Iowa, June 27, 1938. She was united in marriage to William Henry Knee Jan. 1, 1891. To this union was born one son who died in infancy. Harry Lauver was born March 18, 1894, and was adopted by them on Aug. 28, 1894. While young in life Mrs. Knee united with the United Brethren church in Lincoln township, and after her marriage she and her husband united with the Church of the Brethren. She was a faithful Christian woman, willing to do her best for her church and friends until she was stricken by death. She was a loving and faithful wife and mother and true to her many friends who mourn her departure. Those having preceded her in death are her companion, one sister and two brothers. Surviving are one sister and one brother, one adopted son, three grandsons and a host of other relatives and friends. Funeral services were held at the Brethren church in Mt. Etna, in charge of Harry K. Rogers and Chas. Colyn. Interment in the Brethren cemetery.—Mrs. Dora Rogers, Corning, Iowa.

Kohne, Bro. C. F., died at his home July 9, 1938, after a lingering illness, aged 50 years, 2 months and 8 days. He united with the church early in life and was active in church and Sunday-school work, having conducted three Sunday schools on the same day for a while. He is survived by his wife, one daughter, an aged father, three brothers and one sister. Funeral services were conducted at Flat Rock church by Elders Luther S. Miller and J. Carson Miller. Burial in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Moyer, Laura E., the youngest daughter of Peter and Margurite Coblentz, was born June 11, 1870, on the farm upon which she spent all but five years of her life. She gave her heart to Christ and joined the Lower Miami church at the age of seventeen. This relationship was a means of much comfort to her during these fifty-one years. On Dec. 1, 1889, she was united in marriage to John Moyer. To this union were born five sons and one daughter. The mother's greatest concern was the care and guidance of this family. All have accepted Christ. Singing and music had a large part in bringing joy and cheer to all members of the family. For many years Brother and Sister Moyer were regular attendants at Annual Conference. She patiently bore her affliction for several years. Her faith was strengthened by the anointing service. She departed this life Feb. 14, 1938. Besides her children she leaves two sisters, one brother and eleven grandchildren. Funeral services at the Lower Miami church by Lawrence Garst, assisted by the undersigned.—Jesse Noffsinger, Dayton, Ohio.

Myers, Maude T., wife of Dr. Weldon Myers, died in a Spantansburg hospital July 8, 1938. Surviving are her husband and one daughter. Funeral services were held at her home in Spantansburg after which the body was brought to Virginia for burial. Further services were held in the Linville Creek church, with the writer in charge. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Ross, Jacob H., son of Elisha and Dorcas Ross, was born in Brown Township Jan. 23, 1853, and departed this life on July 3, 1938, after a few days of light illness. In 1875 he was united in marriage to Florence Rice, to which union two daughters were born. The home was broken in 1915 by the passing of his companion. In 1918 he was united in marriage with Rose Horn. This home was broken by her death in 1930. Following this he moved to Wooster. Throughout his entire life he kept an active interest in his church and served in various capacities. His entire life membership was in the Danville church. It was one of devotion and exemplary living. He is survived by two daughters, three grandchildren, three great-grandchildren, one brother and one sister. Funeral services were held in the Danville church in charge of the writer. Interment was made in the church cemetery.—Charles E. Zunkel, Danville, Ohio.

Wink, Carrie Harman, was born March 21, 1879, and died June 29, 1938, aged 59 years, 3 months and 5 days. Funeral services were held from her home in Glen Rock, Pa. Burial in Methodist Episcopal cemetery near Reisterstown, Md. Services conducted by Eld. S. C. Godfrey.—Grace G. Keeny, York, Pa.

CHURCH NEWS

ALABAMA

Fruitdale.—We met in quarterly council July 7, 1938. Two important topics were discussed, that of having the Bible rebound and of building four rooms to the church building. The rooms will be used for classrooms and they will be built suitable for a family to live in. The members of the church have completed the project which they have been working on for several months, that of painting the building. The work was given by several of the members. The B. Y. P. D. is glad to welcome several of its members who have been gone for some time.—Eva Carpenter, Fruitdale, Ala., July 12.

ARKANSAS

Springdale.—We are so glad to have Eld. Leander Smith and wife and daughter move into our midst to live and work in the church. We have services at Silent Grove twice a month, the first and third Sundays. Death claimed Sister Montgomery on May 29. It was her sixty-ninth birthday. She will be greatly missed in our little group. Funeral services were held at the home by Eld. A. W. Adkins of Cabool, Mo., assisted by Eld. Leander Smith. We certainly enjoyed Brother and Sister Adkins' little visit in our home. May God bless them in their work. They are doing a wonderful work for the Lord.—Mrs. Charles Hershey, Springdale, Ark., July 9.

CALIFORNIA

Live Oak.—June 1 we met in council. Two have been received by baptism. June 19 the Cotton Blossom singers from the Negro school at Piney Woods, Miss., gave their program to a full house. At the close of the school year our church participated in a community daily vacation Bible school which was held in our church and the grammar school building. The attendance and interest were good and the school closed with an exceptionally good program and display of work done. May 22 the Bible Fellowship club of the Teachers' State College of Chico, Calif., gave a program. June 12 Bro. A. L. Boyd of Idaho gave the morning message. June 24 the entire church met for a birthday fellowship supper, after which an appropriate program was rendered. Each one gave one penny for each year of his age. The proceeds were used for new songbooks. July 4 our church members met with the Chico church at Bidwell park for a basket lunch and good social time. At this time a number are attending Mt. Hermon Summer Assembly.—Mrs. Frank Ott, Gridley, Calif., July 12.

DISTRICT OF COLUMBIA

Washington.—April 3 Bro. J. S. Noffsinger delivered the morning sermon and Bro. C. E. Resser spoke in the evening, owing to the absence of our pastor. On the same evening Miss Martha Lind, Director of Child Evangelism for Maryland, addressed the B. Y. P. D. April 10 we began our pre-Easter evangelistic services which were conducted by Pastor Warren D. Bowman. Twenty-six were baptized and fourteen received by letter. The April meeting of our women's organization was addressed by Dr. Anne Seeseholtz who is an international Y. W. C. A. worker. April 6 our Sunday-school officers and teachers had a dinner at which time the problems of our Sunday school were discussed. April 24 the morning message was delivered by Bro. J. H. Hollinger and in the evening by Dr. J. Lowery Fendrich, pastor of the Metropolitan Presbyterian church. May 1 our communion services were held with our pastor officiating. Our church auditorium and gallery were filled to capacity with communicants. Mother's Day was appropriately observed, consecration services for babies being held at the morning service. In the evening Bro. Elvert Miller, one of our young members, was licensed to preach. May 8 a teacher training institute was held in our church at which time a number of subjects pertaining to Christian education were discussed. In the evening of the same day the young people gave a tea in honor of their parents at which time the subject of Recreation in the Home was discussed. May 18 our annual mothers and daughters banquet was held, with Mrs. Quincy Holsopple as the guest speaker. May 24 the Philogatha class gave the play, Snow White and Dwarfs, in connection with a strawberry festival. Our offering for the General Education Board amounted to $90. June 1 our adult choir gave their annual concert. June 22 the women's council had their installation services. This was an exceedingly impressive service. Mrs. S. C. Cubbage was re-elected president. June 9 at our midweek prayer service Mr. Robert Evans, Washington representative of the Biblical Research Society, brought us an illustrated message on evangelism among the Jews. June 11 we held our Sunday-school outing in Rock Creek park. June 12 the sermons were delivered by Brethren J. H. Hollinger and S. C. Cubbage, the pastor being at Annual Conference. In the evening of the same day Dr. E. F. Sappington, M. D., gave a message to the young people on the subject of Starvation.' June 26 the morning sermon was delivered by Bro. J. H. Hollinger, our pastor having been requested to preach the sermon at a conference at Western Maryland College. June 30 our midweek prayer service was led by Bro. S. L. Brumbaugh of the University Park church, Md. Our busy pastor continues to find members of our denomination who come

to our city but are not sufficiently interested to find their church. Elders and pastors would be rendering a valuable service if they would advise our pastor or elder of members coming to this city in order that they might be identified with their church.—Mrs. J. H. Hollinger, Washington, D. C., June 11.

FLORIDA

Sunnyland.—At our mite box opening program in February Elsie Shickel was with us. She gave a very interesting talk and showed articles brought from India. C. G. Erbaugh of New Lebanon, Ohio, conducted a two weeks' revival the last of February. Much good was accomplished. About sixteen years ago he conducted the first Brethren revival to be held in this community. That was before the church house was built. The Sebring ladies' quartet came one Sunday evening and gave a program. Easter Sunday was the date of our love feast. It was well attended by the young people. The annual Sunday-school picnic was held July 4, and a large crowd attended. After the basket dinner we had a short talk by Fred Hollenberg, with games and contests following. Floyd Reish, one of our young people, has gone to Virginia to attend Camp Bethel. July 18 is the opening day of the two weeks' daily vacation Bible school. Fred Hollenberg and wife of Sebring are to direct and help with the teaching. The Women's Work group meets every two weeks for Aid; quilting and general sewing is the usual work. Some of the sisters from Sebring came several times in the past few months. Ella Shatto, mother of our pastor, J. D. Reish, has come to make her home here.—Mrs. M. B. Drake, Lorida, Fla., July 7.

ILLINOIS

Cherry Grove.—On Easter Sunday we enjoyed a splendid program, followed by an Easter message. After this five young people were baptized. We observed Mother's Day with a well-planned program. On June 5 we held our love feast, with Bro. Merle Hawbecker of West Branch church officiating. It was indeed a rare treat to have Bro. Hawbecker with us as he was licensed to preach here in his home church, and has proven himself worthy in his chosen profession. Since our last writing one letter has been received. Bro. Sam Lehman and Bro. West have been chosen as delegates to our district meeting to be held at Mt. Morris. Our Sunday school has decided to continue sending $1 a month for Spanish neutral relief as long as this plan continues in our brotherhood. Plans are being made for a Sunday-school picnic. We are looking forward to having Brother and Sister Lichty who are on furlough from India with us July 10.—Mrs. Vinnie Brunner, Lanark, Ill., July 9.

Decatur.—June 12 six contestants, all members of the Youths' Temperance Council, competed for a silver medal in a contest, sponsored by Riverside W. C. T. U. in the Decatur Church of the Brethren. The selections and contestants were: The Web, Dorothy Straight; What Price One Drink? Bernice Stanley; The Drunkard's Blow, Maxine Stanley; My Son, Bill Schlosser; The Widow and Her Son, Halycoln Schlosser. The last named was the winner. Mrs. Fred C. Peterson, Macon County director of medal contests and president of Riverside local union, presented the medal and the four losing contestants were given a small book, a portion of the Bible, in royal blue, tied with white ribbon. Royal blue and white are the Y. T. C. colors. A short program of worship and song preceded the contest. The church was decorated with baskets of garden flowers.—Mrs. Fred C. Peterson, Decatur, Ill., June 23.

Lena.—We were happy to have Brother and Sister E. L. Ikenberry, missionaries on furlough from China, and Brother and Sister Byrd of West Virginia in our morning meeting March 27. On May 8 the young people's class presented a program in honor of the mothers and gave each mother a remembrance and a small corsage. They held a similar service on June 19 in honor of the fathers. Our pastor followed each of these programs with an appropriate sermon. May 15 the Swedish string band of Rockford brought us their gospel message in music, song and testimonies. We held our love feast on May 16, with a fine attendance. The next Sunday evening Bro. Vernon Hohnadel presented the slides on the life of Christopher Sower. At our council on May 30 Sister Gladys Yeager and Bro. Vernon Hohnadel were elected delegates to district meeting at Mt. Morris. On June 5 a group of CCC colored boys gave a musical program. June 19 Sister Burton brought us many interesting echoes from Annual Conference. We enjoyed having Bro. J. O. Winger of North Manchester, Ind., bring us the evening message June 26. The children gave a short program preceding his sermon on June 27. We decided to recarpet our church floor. The Ladies' Aid has conducted two bake sales and is busy quilting every Thursday to help with this project. We are looking forward to the coming of Bro. I. D. Heckman, who will hold a series of meetings the last two weeks in September. We are having very splendid attendance at our evening meetings. This is due to the fine efforts put forth by our pastor and his wife, Brother and Sister Burton.—Blanche L. Folgate, Lena, Ill., July 13.

Panther Creek.—Panther Creek and Oak Grove churches held a joint council July 10 to make plans for district meeting to be held in the Panther Creek church Aug. 26-29. Bro. Virgil Finnell stopped with us on Sunday before Annual Conference and gave us a good message. Our revival meeting will begin about Sept. 11, with W. F. Garber of Annville, Pa., as evangelist. On May 29 four sisters of our church gave the play, No Banners Flying. We held our annual Sunday-school picnic on July 2. The pastor was pleasantly surprised on the evening of his sixtieth birthday, May 30, by a goodly number of the members bringing ice cream and cake. The young folks are having an ice cream social on the church lawn July 12. Some of our young folks are planning to go to Camp Lewiston in August.—Alta Small, Roanoke, Ill., July 10.

INDIANA

Indianapolis.—During the Easter season six children were baptized. An Easter fellowship supper was sponsored by the ministerial board. An Easter cantata, Mary of Bethany, was appreciated. In the morning a children's program was enjoyed. On May 15 an impressive play, Brothers, was sponsored by the Philo class. The same group gave this play at the Alexandria church on June 5. May 29 a special council was called to choose a delegate to Lawrence Conference. Mrs. Margaret A. Weber, wife of our pastor, was selected. Both attended and reported great inspiration was received at Conference. Our Sunday-school superintendent, Leonard Blickenstaff, has resigned. On July 1 he began his duties as interne at an Indianapolis hospital, and this work makes it impossible for him to attend church regularly. Wilbur Barnhart, assistant superintendent, fills the vacancy. During the summer attendance fluctuates greatly. In June it varied from forty-nine to nearly one hundred. Evening meetings are suspended, but it is hoped enthusiasm will be kept high for the work of the church.—Raphael W. Wolfe, Indianapolis, Ind., July 1.

Syracuse.—Prof. Robert H. Miller, head of the Bible Department of Manchester College, ably directed us in the impressive union service held in the Methodist church on Good Friday. We conducted special services of our own during Passion Week, resulting in four additions to the church. Besides, we gave some assistance one night to a choral release of music in the Milford church, touching the crucifixion of our Lord. Easter Sunday was truly a high day, permeated with blessings. Attendance at the several services was extra good. Pastor's sermon was on the theme, The Glad Tidings of Easter. In the evening we held our spring love feast. The church auditorium was well filled and the service was very spiritual and inspiring. Bro. Milo H. Geyer of Bethany was present and helped in the service. Since then we have shared love feasts in the congregations of North Webster and Rock Run. We entertained a young people's conference on April 3. This was of our No. 5 section of the district. Besides a gratifying turnout of youth from the nine churches represented, there was the inspiring and helpful addition of the district cabinet, and also some leaders from North Manchester. There was an afternoon and evening session, sandwiched with refreshments and recreation. The principal guest speaker was our missionary sister, Clara Harper, who is being supported on the field of Africa by the B. Y. P. D. of Northern Indiana. Bro. Ralph Coy, one of the promising young men of our church, was chosen by the conference to head the young people's activities in this section No. 5. Some from here attended the state young people's conference of the Church of the Brethren at North Manchester. And some of us shared the music institute conducted in the New Paris church directed by Prof. H. Augustine Smith of Boston University.—Mrs. Ralph G. Rarick, Syracuse, Ind., June 30.

IOWA

Mt. Etna.—We met in council June 30. Officers were elected as follows: Bro. Harry Rogers, elder; Sister Vinnie Johnston, clerk; Bro. Will Hickcox, treasurer. Delegates chosen for district meeting were Sisters Doris Gossard and Dora Rogers, with Sisters Lulu Knee and Laura Hickcox as alternates. The church entertained the young people's conference on June 25 and 26. Bro. C. Ernest Davis of McPherson, Kans., had charge of the conference and gave some splendid addresses. Bro. O. C. Caskey of Council Bluffs had charge of the vesper services on Saturday evening which were very impressive. Following the vespers the young people from our church presented the play, The Lost Church. The pastor and family attended Annual Conference, at which time the pulpit was filled by Bro. Gerald Rogers. The church at this time is feeling very keenly the passing of our dear sister, Minnie Knee, who passed away recently.—Mrs. Dora Rogers, Corning, Iowa, July 8.

Panther Creek.—Our church has just closed a wonderful revival conducted by Bro. Ralph Hatton and wife of Omaha. We can truly say that Bro. Hatton is not afraid to declare the whole gospel of Jesus Christ in a forceful way, making the saved and sinners realize their duty of serving Christ. Sister Hatton conducted the song services and the story period for the children. During these meetings twelve were baptized. Our pastor and evangelists called in 150 homes. Brother and Sister Hatton and two sons made their home at the church which had been equipped for their use. Their morning and evening meals were prepared and brought in. They took dinners in the homes of the members. We had large attendance at every meeting. Large delegations came from Beaver, Panora, Dallas Center, Des Moines City and some from the Des Moines Valley church. We had special music from all of them and also from the Christian church in Adel. Pastor L. A. Walker and wife and several others from here attended the Annual Conference, all bringing back splendid reports. At our June council Brother and Sister Walker were asked to remain with us another year beginning Sept. 1. They had charge of the daily vacation Bible school which closed June 3. A splendid program was given by the pupils on June 5 to a large crowd. We are looking forward to the time when we can purchase some land and build a parsonage near the church. We know the membership has been greatly revived during Brother and Sister Hatton's labors here and pray that it may continue so under the efficient leadership of Brother and Sister

Walker. Our communion services were held June 19, with Bro. Charlie Reynolds of Panora officiating.—Mrs. C. G. Wicks, Adel, Iowa, July 8.

PENNSYLVANIA

Albright.—On May 1 Bro. Lawrence Bianchi of Park Hill, Pa., began a revival in our church. It was intended to continue for two weeks and close with the love feast, but the interest manifested at that time was beyond the expectation of the church and we continued the meeting for another two weeks. Thus for four weeks we had the privilege of attending a very spiritual meeting. Bro. Bianchi presented the gospel truths in a wonderful way. The church was filled to capacity almost every night, and many times there were overflowing crowds. On several occasions people drove more than seventy miles to be present at these services. Bro. Bianchi had with him over each week end a chorus of Italian girls. There was special music almost every night brought by the neighboring churches. There were twenty-eight confessions as a direct result of this effort, and the spirit of the church was greatly strengthened.—F. R. Zook, Roaring Spring, Pa.

Elizabethtown.—May 1 we celebrated the fiftieth anniversary of the Elizabethtown Church of the Brethren, with a large attendance. Bro. James A. Sell from Hollidaysburg brought the morning message. In the afternoon the elders from the adjoining districts gave short talks. Our pastor, Bro. Ober, brought the evening message. May 3 the mothers and daughters had their annual banquet in the college dining room. Miss Ferriter from Lancaster was the guest speaker. May 5 we met in council. Brethren S. S. Shearer and James Moore assisted in ordaining Bro. Rose to the eldership. May 11 we had the pleasure of welcoming Brother and Sister Desmond Bittinger and family who just returned from Africa. May 15 we held our love feast with a number of visiting brethren present. Bro. Moore from Lititz officiated. June 16 Brother and Sister Ober returned from Annual Conference. June 19 we had our Children's Day service, with a large attendance. June 20 vacation Bible school opened and will be in progress for two weeks, with Mrs. Mary B. Reber as director. About 165 are enrolled. June 23 we were favored with special singing by the Simmons trio from Ohio, who spent six months in Florida and are now on their way home. Mr. and Mrs. Simmons and two children are singing in different churches as they go. June 30 Brethren Brightbill and Beery favored us with a program of illustrated songs.—Katie L. Shearer, Elizabethtown, Pa., June 30.

Hanover.—We held pre-Easter services. These meetings were helpful in centering our minds on the events of Holy Week. A program was presented by the children and young people on Easter morning. Our love feast was held on May 1, with the largest body of communicants present in recent years. Bro. Roy Forney of East Petersburg officiated. Our Conference Offering was $98.32. The Willing Workers' class and six members of the Sunday school recently sold foodstuffs, the proceeds of which were applied to the building fund. Our evangelistic services will start on Aug. 15, with Bro. Jesse W. Whitacre as evangelist.—A. P. Hetrick, Hanover, Pa., July 1.

Midway.—Since our last report two certificates of membership were granted. April 17 a playlet, The Resurrection, was dramatized by the young people. The Conference Offering amounted to $182. Our love feast was observed May 7. Guest speakers were Brethren Nathan Martin, Harvey Markley, David Snader, Ammon Meyer and Hiram Frysinger. The young mothers' class sponsored a Mother's Day program. Bro. B. W. S. Ebersole gave an inspiring message. Bro. Rufus Eby was a welcome guest speaker in the B. Y. P. D. May 15. May 22 Bro. J. I. Byler, representing the Anti-Saloon League, gave a temperance lecture. May 27 young people of the Heidelberg church rendered a song and Bible fest in our B. Y. P. D. June 5 the children of the various departments gave a program. Bro. Lester Royer of Lebanon gave an instructive address. Bro. Miley from Bethany Biblical Seminary preached for us June 19. Music under the direction of Brethren A. F. Brightbill and Wm. Beery, who is the oldest music leader in the Church of the Brethren, was much enjoyed. Eld. S. K. Wenger gave an interesting report of the Annual Conference. June 26 choruses from Schuylkill, Little Swatara and Myerstown rendered a program of sacred music. A vacation Bible school, directed by Bro. Cyrus Krall, was conducted from June 20 to July 1. There was an average attendance of 225. The daily offerings of $28.66 were sent to China. July 1 a closing program was rendered by the pupils, after which Bro. A. F. Brightbill gave an illustrated lecture. The delegates to the Sunday-school and missionary program at Hanverdale were Brother and Sister George Frantz.—Nora L. Zug, Lebanon, Pa., July 5.

Mt. Olivet.—We held our council May 21. The various committees were reappointed and we elected Sister Ada Brandt and Bro. M. S. Kipp as delegates to district meeting, with Brother and Sister C. E. Shuler as alternates. We decided to change the name of our Sunday school from Mt. Fairview Union to Mt. Olivet Brethren, as it is supported almost 100% by the Brethren. Bro. H. M. Snavely of Carlisle was sent in by the elders of Southern Pennsylvania to ordain Brother and Sister E. S. Kipp to the eldership. He was assisted by Bro. Cowland as Bro. Levi Ziegler could not be present. On June 9 we opened our revival with Eld. C. B. Sollenberger in charge. Bro. Snavely preached for us the first evening as Bro. Sollenberger was unable to be here. Bro. Sollenberger gave a short chart talk each evening before the sermon which was enjoyed by all. Special music was furnished by our ladies' quartet and the mixed chorus from Carlisle. Our evangelist's messages were interesting and presented with power. Five young women were baptized June 19. We held our love feast in the evening. It was the largest ever held in our church. Bro. Sollenberger who officiated was assisted by Bro. Ira Brandt of Elizabethtown. On July 10 Bro. Galen Kilhefner of Lancaster brought us a message on home building which proved very helpful. We expect to have the Oberholtzer family give us a program in the near future.—Mrs. Ada Brandt, Millerstown, Pa., July 12.

VIRGINIA

Lynchburg.—Our pre-Easter revival meetings, conducted by Pastor A. L. Warner, proved a great spiritual blessing. There were eight applicants for church membership, all of whom were young people. Though the B. Y. P. D. organization is young in our church the young people have shown zeal in their work. Five of them along with their adult adviser, Bro. F. L. Norris, attended young people's evening at the district meeting at Daleville. A number of them were present at the district young people's round table at Roanoke Central church, April 28. The young people's class won a recent attendance contest between them and the men's class. Our children's department has been slightly affected by the infantile paralysis quarantine which was in force recently. Our vacation Bible school was begun with much interest June 20, but had to be closed. We are happy to report, however, that the stricken one, little Verna Mae Campbell, is now getting along nicely and no ill effects are expected. The women's Bible class has shown a wonderful interest in our children's department. They have recently purchased new songbooks, and small chairs for our beginners' room. A number of our women attended district meeting at Daleville. The men are sponsoring a soft ball team. Because of ill health our elder, Bro. E. C. Crumpacker, resigned after serving our church for some time in a sincere and beautiful way. He recommended as his successor Bro. J. S. Showalter, who even in this short time has proved a great friend and helper to us. On May 15 the district cabinet of our Men's Work council came to our church to discuss our need of a parsonage. They met with the men in the afternoon and gave a splendid program in the evening. With our fine friends in the district standing by us we hope to put on a stronger, broader, and more lasting church program than we have ever before experienced.—Mrs. David B. Weaver, Lynchburg, Va., July 13.

Olean.—We have been having regular services, Sunday school and weekly prayer meetings. Our pastor, Bro. J. E. Barton, baptized four recently. We hope to hold revival meetings soon. We desire the prayers of all the churches in behalf of our revival.—Paul Reed, Kimballton, Va., July 11.

Pleasant Hill.—Our attendance has been steadily growing. We have the largest enrollment we have had for several years. In April our young people put on a play, In Perfect Peace, and also presented the play at Laurel Branch to a full house. Our young people have given a number of good programs, including a temperance program. On the first Sunday in August, Brother and Sister E. W. Dickerson will celebrate their golden wedding. An appropriate program is being prepared for an all-day service and picnic in the church grove. We would like for everybody who knows Brother and Sister Dickerson to spend that day with us. We met in council July 9, and elected delegates to district meeting. On Sunday following Bro. Hampton Marshall preached an inspiring sermon. We will hold an election for two deacons July 17. One has been received by baptism since our last report.—Mrs. Ava M. Cannaday, Willis, Va., July 11.

Schoolfield.—Since the last report our former song leader, Allen B. Myers, has returned to his home in Bridgewater, Va. Mr. M. G. Proffitt now leads the choir and at the present time is conducting a singing school. At Easter time the young people gave a play, The Unlighted Cross. On May 15 Bro. A. M. Laughrun from Jonesboro, Tenn., began a two weeks' revival. He preached eighteen soul-stirring sermons, which were strengthening to the church. Fifteen were baptized and four reclaimed. On April 1 a group of young people went to Bassetts, Va., to the round table. On June 11 fifty people, including the choir and other members of the church, went to the Topeco church in Floyd County where Bro. Frank Layman was holding a revival. Our choir had the privilege of furnishing the song service that night. On June 13 our vacation church school began with Ethel Stone and Leah Flora as leaders from Bassetts, Va. There were five local teachers who assisted these leaders. Our enrollment was eighty, with an average attendance of seventy-seven.—Mrs. W. C. Swift, Schoolfield, Va., July 5.

WASHINGTON

Yakima.—Our general Sunday-school superintendent has been having our teachers and department superintendents take turn in having something for the closing of Sunday school. On May 15 after the cradle roll superintendent gave a talk there was a consecration service for the babies. May 22 Bro. Floyd Lyon from Granger preached for us. A number from our church attended the joint Sunday-school convention at Sunnyside church. May 29, Bro. Longenecker showed motion pictures taken in ten different churches over the state. June 2 several of us met at the church and had general cleaning day. Our Sunday-school rooms have recently had a new ceiling. May 27 we met at our schoolhouse for a birthday social. There were twelve tables and each one represented a special month. Each table had a nice birthday cake on it. The table that got the largest offering got a big cake. The offering amounted to $31. While our pastor and family were at Conference Bro. B. J. Fike preached for us June 5, and Bro. Robert Faw brought the morning sermon on June 12. In the

evening the Ladies' Aid gave a short program and play, The Hanging of the Crane. June 19 the Children's Day program was given in the morning, and the B. Y. P. D. group gave a Father's Day program in the evening. June 26 our pastor gave some of the Conference news. May Rolle from Olympia and Helen Wimmermark and Fay Walters from Seattle, the young people's team, were here with our young people doing work for the Master. We held our daily vacation Bible school June 27 to July 1. We had school all day. We had a program and exhibit on Friday evening. Our pastor left for the coast churches on Saturday morning for his field work. Bro. L. A. Gans preached for us July 3. Our prayer meeting group will meet Wednesday evening at the home of Brother and Sister Will Kentners for a potluck supper, after which we will have prayer meeting. S. Ira Arnold plans to be with us July 24.—Katie Baldwin, Yakima, Wash., July 5.

WEST VIRGINIA

Bowden.—The church work is moving along nicely, with V. L. Bennett, J. J. Scrogum and T. J. Coberly doing the preaching. The Sunday school is larger than it has been for some time under the superintendency of Ira W. Vance. Baptisms as follows: June 12, baptized three from Huttonville; June 26, baptized four from Norton; June 26, baptized six at Baden, making thirteen in all. June 26 one was reconsecrated to membership. The attendance and interest are growing. Others are very near the kingdom, planning to be baptized in the near future.—Edith M. Scrogum, Elkins, W. Va., June 9.

Smiths Chapel.—Our pastor, Bro. Price Bowman, preached for us in the evening of May 7, and the following Sunday morning as a special tribute to mothers the young people presented each mother with a lovely carnation bouquet. In the evening the young people presented a beautiful pageant, Queen of My Heart. Following the pageant Bro. Bowman gave an inspiring address. Bro. H. Allen Hoover began our revival meetings June 4 and continued until June 19. Each service was a challenge to the members to rededicate their lives. His messages were full of interest and inspiration. His work has been a spiritual uplift to all. At our council June 19 Bro. E. L. Hylton was elected treasurer; Virgie Harmon, clerk; the undersigned, Messenger correspondent. Our love feast will be held on Oct. 29. Mrs. S. B. Broughman of Buchanan, Va., a former pastor, was with us in the evening of June 4 and the morning of June 5. Her message was inspiring. One brother accepted Christ. The Men's Work and B. Y. P. D. have reorganized. The young people have an active part in the church program.—Mrs. Garnet Tiller, Princeton, W. Va., July 13.

Spruce Run.—Bro. Eugene Kahle went to Wikel, a mission point seven miles from Spruce Run church, June 23 and began a revival, continuing until July 1. He preached every evening and much interest was manifested. Three were received by baptism. July 17 we expect Bro. Edgar Martin of Fayetteville, W. Va., to begin a two weeks' revival at our church at Spruce Run. We have painted the interior of our church.—Lena B. Shaver, Lindside, W. Va., July 11.

Union Chapel.—We called Elders John S. Fike and A. S. Arnold in our midst for a meeting which started June 25 and ended June 30. Four stood for Christ and two were reclaimed. The four were baptized with the remaining eleven from the May meeting held by Eld. A. S. Arnold, making a total of fifteen. Bro. Earl Fike, our home minister, did the baptizing. One awaits baptism.—Elsie B. Fike, St. George, W. Va., July 12.

WISCONSIN

Chippewa Valley.—On May 8 we gave honor to Mother's Day with a sermon by Pastor Howard Peden and songs by the congregation. On May 29 Brother and Sister Clyde Hicks and family were with us, Bro. Hicks delivering the morning message which was much appreciated by all. On June 19 we held our Children's Day, Father's Day and homecoming, all combined with the younger classes giving a very fine program. Some old neighbors came from a distance to worship with us as in times past. Basket dinner was served. June 25 our young people's conference was held here, with Rick Lake, Stanley, Worden and Maple Grove being well represented. We regret that White Rapids was not represented. Conference opened with the topic, Preserving Our Greatest Heritage. Saturday evening Bro. Lewis Hyde of Stanley brought appropriate worship around the campfire, followed by a wiener roast. Sunday morning discussion was conducted by Bro. Hyde, with Bro. C. A. Bryan of Rice Lake bringing the morning message. Rice Lake, Stanley and Chippewa Valley favored us with songs and special music.—Frank Peden, Rock Falls, Wis., June 29.

Rice Lake.—Within the past two months the church at this place has enjoyed various experiences, with one member reclaimed and one being baptized. A successful two weeks' vacation Bible school was held. One young brother who was low with pneumonia was anointed and we had the pleasure of seeing him brought back to health. Sister Williams passed away. We shall miss her pleasant countenance, as she always had a smile for those she met. Their home was always open for prayer and a welcome was extended to all. A goodly number from here attended the young people's conference at Mondovi and enjoyed the fellowship. We had a pleasant business meeting recently. A nominating committee was appointed to choose the best qualified individuals we have to carry on the Sunday-school work for the coming year. We plan to work to the end that as a church we shall be represented in person at the coming district meeting. May the Lord continue his blessings on the work at this place.—Geo. M. Hineline, Rice Lake, Wis., July 11.

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Graybill, J. F., and Alice, on furlough, Richland, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Gauntz, Mary E., 1936.
Metzger, Minerva, 1910.
Ober, Mary Velma, 1936.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle R., R. N., 1917.
Wertz, Corda L., R. N., 1932.

Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Harsh, Alva C., and Mary Hykes, 1936.
Hutchison, Anna, 1911.
Neher, Minneva J., 1924.
Schaeffer, Mary, 1917.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

Note: Address all China missionaries temporarily % Hugh McKenzie, 53 Race Course Road, Tientsin, China.

On Furlough
Clapper, V. Grace, R. 5, Johnstown, Pa., 1917.
Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, O. C., and Hazel, % T. F. Parks, R. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Brumbaugh, Grayce, R. N., 1937.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. H. L., and Marguerite, R. N., 1923.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa.
Helser, A. D., and Lola, R. N., 1922, 1923. (Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, % General Mission Board, Elgin, Ill., 1930.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Brooks, Harlan J., and Ruth, 1924.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India.
Blickenstaff, L. A., and Mary, 1921 and 1920. (Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India.
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., Fruitland, Idaho, 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Shickel, Elsie N., 40 Magnolia Ave., Sebring Fla., 1921.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
Warstler, Anna M., 311 Huron St., Goshen, Ind., 1931.
Ziegler, Emma K., Hatfield, Pa., 1930.

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DAILY DEVOTIONS

BY E. G. HOFF

Monday: Prov. 4: 10-13

"I have led thee in paths of uprightness"

Wise Counsel

Some children get the idea that their parents are "old fogies" if they show concern about moral attitudes and ethical conduct. But our lesson text calls this the way of wisdom. A wise parent must be concerned about the direction his children take in life. He is slow to dictate to them for it is best for them to act rightly by their own choice. But he leads them to see clearly the distinction between right and wrong and seeks to motivate them in choosing the right.

Fortunate indeed are children who have parents that lead them in the right way in their formative years. They are saved many heartaches in later years.

Tuesday: Prov. 4: 14-23

"Walk not in the way of evil men"

Warnings Against Evil Associates

Folks in sin have a way of trying to draw others in with them. Misery evidently likes company, as the proverb runs. The popularity of their way seems to justify it in their eyes.

But young people need to be on guard against the sort of "friends" who would lead them into evil. These "friends" are not interested in their welfare as their parents and good friends are. They are selfish at heart.

The popularity and glamor of the evil path do not justify it. It must be judged by the end to which it leads. That end is disappointment, suffering, and death—darkness, as our text says.

Wednesday: 1 Thess. 5: 6-8

"Let us watch and be sober"

Forming Good Habits

Judged by reason, a man's conduct ought to be in line with his calling and with the demands of the times in which he lives. Paul ceased not to remind his readers that they were Christians, and as such, were set apart to holy living. And he told them that they were living in momentous days—days when Christ was expected to come for salvation and judgment. The time was short in which to work out their salvation.

We have the same calling as theirs, and for many of us the days may be short, too. At best, we have no time or strength to waste on unworthy living. The age we are in calls for the best a man can give, and the Christian motive does not stop short of the highest service.

Keeping Conscience Keen

The dividing line between right and wrong is not always definite. The multiplicity of churches and sects is sufficient evidence of this. Most of them started on some point of conscience or need. Within group lines individuals differ greatly as to what is right and wrong. How then shall a person act?

The basic principle is doing what one believes to be right—following his conscience. This is the only way a person can be morally healthy. By following one's conscience, a person keeps a keen sense of right and wrong. By failing to do so, one soon begins to lose his moral sensitivity. More people have lost their souls at this point than perhaps at any other.

There are things which good people in general regard as right and wrong. These will not give much trouble unless the individual comes to see farther than the group. All progress comes by such personal insight and conviction. When an individual gets a conscience on a point not held by the group, he should have great humility and patience—but follow his conscience he must if he means to keep the channel open between himself and God, between himself and truth.

On points of difference one needs to keep an open mind and an eager spirit. A thorough search for facts is in order. Only thus may the pitfalls of bigotry be avoided.

Anything which hinders conscientious living is detrimental to the Christian. Our lesson places liquor drinking and tobacco using in this category. They are moral deterrents.

Acts 4: 19, 20; 23: 1; 26: 19; Titus 1: 15, 16; 1 Tim. 1: 5.

Thursday: 1 Peter 5: 5-10

"Humble yourselves therefore under the mighty hand of God. . . . Be sober, be watchful"

Humility and Sobriety

Christian living is just the opposite of careless living. Those who live carelessly follow the promptings of the moment without regard to the sort of universe they live in or the direction in which their acts take them. The person who uses alcoholic liquor is a striking example of this. He regards not his powers, his obligations, or the outcome of what he does. But a Christian carries a different spirit through life. He seeks to discover the meaning of life, the will of God, his place in God's plan, and by what manner of living he may carry out God's plan.

Friday: Titus 1: 5-9

"The bishop must be blameless . . . a lover of good, sober-minded"

Sober-Minded Leaders

Every Christian should be an example to someone. But those who are in positions of authority in the church have special responsibility. People judge the church by them. If the church is to be influential, their lives must indicate the worth of the Christian way of living. Unworthy conduct on their part discounts the influence of the church and repels those who should be attracted to it.

Officials in the church therefore do well to guard carefully their actions that others be helped rather than hindered. When church officers are to be selected we do well to give first consideration to moral qualifications.

Saturday: Titus 2: 1-8

"Sober-minded . . . nor enslaved to much wine, . . . sober-minded . . . sober-minded"

Sound Teaching

In giving counsel on the character and conduct of people of different ages in the Christian group, Paul specified that old men, young women and young men should be sober-minded, and old women should be sparing in the use of wine. By sober-minded he doubtless means more than we do in the common use of the term. He means the reasoned, sensible attitude that uses life worthily. Certainly for us it would include abstinence from liquor and tobacco, for these things do not contribute to the great purpose of life. Things that do not help us to the goal should be cast aside.

Sunday: Psa. 1: 1-6

"Jehovah knoweth the way of the righteous; But the way of the wicked shall perish"

The Righteous and Wicked Contrasted

Human life can not be well ordered if only a day at a time is considered; actions must be determined under the perspective of years. The outcome of conduct must be weighed.

Today seems important now. Tomorrow will be just as important tomorrow. What we do today affects tomorrow's happiness.

A case might possibly be made for wickedness if only a day were to be considered, but since all of life and eternity are to be taken into account, wickedness stands no show at all. The righteous way of living is the only one that gives stability and satisfaction through the years. The wicked will fall in the end, but the righteous will endure as approved of God.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

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EDITORIAL

Two "Ifs" That Might Trouble Us

THE preacher had come to a touchy place in his sermon. He was speaking of automobiles, electric refrigerators and air-conditioned homes. Naturally he could not overlook the fact that such conveniences add much to the cost of living, so much, indeed, that some homes say they can not afford children. Now children are quite an expensive item in home furnishings, especially if you are at all particular as to quality.

The hot spot was the simple question whether it is right for Christians to have these modern comforts which inventive genius has provided. The preacher might have given the conventional answer. Which is, as you know, that of course it's all right if you can afford them. But for some reason which he did not explain, he did not give that answer.

His answer was, not in these exact words but in substance, it is right to have these and any such devices which add so much to human comfort if you are equally eager that others have them too, and if you yourself do not have them at the cost of greater values. What do you think of it? Will it stand the test of searching inquiry? Are they reasonable and just, the conditions which these two "ifs" impose? Are they Christian?

Look at them again and consider how far-reaching their implications are: *if* you want others to have them as much as you want yourself to have them, and *if* in having them you are not losing something of more worth. Wouldn't you better take the afternoon off and think it over? E. F.

In Mass and One By One

THE many church pronouncements on war, liquor, social injustice and the various evils to which our century is addicted are eloquent and impressive, but they tend to beget a sense of satisfaction quite unwarranted by their actual value. Before that can be measured due account must be taken of another factor. That is what all these affirmations and resolvings cause you and me to do in trustee meetings, in voting booths, in all the thousand and one life contacts where opportunity challenges us.

Coming to an agreement in mass assemblies has interesting possibilities. But that is just what they are, possibilities. Actualities are brought to pass afterward in the secret chambers of one-by-one wills when they go out to do battle alone with cold, hard facts, unsoftened, unwarmed by the enthusiasm of the crowd. E. F.

Our Church and Our Times

III. Some Brethren Heroes

(Resuming our story as presented in the Messenger for June 11)

The Heroic Founders

THE Reformation did not begin nor end with Martin Luther. He is, however, the most conspicuous figure in a movement. Before Luther were such men as John Wycliffe and John Huss. As contemporaries or after him, came Ulrich Zwingli, Menno Simon, John Calvin, John Fox, Alexander Mack and Count Von Zinzendorf. With our own Alexander Mack we associate such additional heroic founders as Peter Becker, John Naas, the two Christopher Sowers, and others.

During the period of the Reformation one kind of civilization came to an end and another was born. Conflicting religious views added to the bitterness and difficulties induced by the world-shaking changes of the period. It was a time when wars dragged on for a generation, when thinkers were burned at the stake, country districts ravaged, great cities captured and destroyed, whole populations decimated. During the Thirty Years' War (1618-1648) Germany lost more than half her population and two thirds of her wealth.

Centuries of this sort of thing served to ripen certain convictions in the minds of thinking men and women, amongst whom were Alexander Mack and his associates. Experience indicated the futility of war and the need for peace and sincerity in everyday life. Their search of the Scriptures revealed the same em-

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phases. But they could not find in the organizations of the day all that they felt was essential. This is how research and the will to be right led them to found a new group stressing no force in religion and brotherliness as the way of life.

The more carefully the background of our church founders is filled in, the more heroic they appear. And what they did represents some of the highest and truest flowering of the Reformation. In Mack and his followers the historian finds unsuspected depths of sincerity and deliberateness of choice. And when this is understood and appreciated, we of the present can the better understand why Alexander Mack suffered the loss of great worldly possessions for the sake of cherished ideals, why quiet Peter Becker led a company of the persecuted to America, why John Naas chose to defy the wishes of a king, and why the two Christopher Sowers championed the cause of a neglected people.

Two Pioneer Heroes

The heroic founders were followed by quite as courageous men in the later periods of our church history. For though problems differed through the years, yet the spirit of our leaders remained much the same. For example, we shall never know more than a tithe of the names which might well appear on a roster of our pioneer heroes. One reason for this is that in such a time men are busy with deeds rather than records. As typical of the pioneer heroes, consider two remarkable men.

The first migrations beyond the original settlements of our people in Pennsylvania, were southward into Maryland and on into Virginia. One main reason for this was geographic. The mountains to the west, not then pierced by roads, were a sufficient barrier to turn emigrants south toward the inviting valleys of Virginia. Thus it happened that the Shenandoah beckoned to Pennsylvanians with large families. Seeking larger opportunities, and taking their religion with them, such men as Jacob Miller and John Garber came into the land of Virginia.

Elder Jacob Miller moved from Franklin County in Pennsylvania to southern Virginia in 1765. He has the honor of being the first Brethren preacher in that state. Here he was active for a generation, thus laying the foundations for a number of strong churches. Jacob Miller raised a family of nine sons and three daughters, most of whom became members of the church. In 1800 Elder Jacob Miller moved with a considerable part of his family by way of Kentucky to southwestern Ohio, and finally on into Indiana. Thus this pioneer and his worthy sons and daughters made lasting contributions to the spread of the gospel along the trail of the earliest migration into the west.

In many respects the story of Elder John Garber parallels that of Elder Jacob Miller. John Garber came from York County, Pennsylvania about 1775. He located at Flat Rock in Shenandoah County, Virginia, where he and his wife lie buried. Of the seven sons of John Garber, six became ministers. The remaining son was a deacon. Of his three daughters, two became wives of prominent ministers. Though Elder John Garber got no farther than Virginia, yet his race and his ideals go marching on. Two of his preacher sons moved to the Miami Valley of Ohio, where they became true second generation pioneers in church and community building.

However, what has been sketched of the lives of Elders Miller and Garber is but a sample of what was true in scores of cases. While honoring the forefathers, we should not forget the faithful and resourceful wives at home who made the public labors of these men possible. Thus time and space are not available to even list those who subdued the wilderness, builded homes, preached the gospel and founded the hundreds of our churches that lie south of Pennsylvania or westward across a continent.

Printers to the Church

On April 6, 1828, Henry Kurtz was baptized into our church. He had been a devout young minister in the Lutheran church. But he had grown dissatisfied over infant baptism, and found with our people the faith and field which appealed to him. This is how he came to us, and coming proved to be the printer who saved a church.

It must be clear that a crying need of the period of expansion (1776-1850) was a revival of those agencies which would provide for an exchange of ideas and so promote a sense of unity. Now Henry Kurtz was in a position to see all this and eminently fitted to respond. For perhaps twenty years he dreamed of founding a church paper. Finally, in April of 1851, he issued the first number of a little monthly called the *Gospel Visitor*. He was permitted, rather than encouraged to publish this paper; but it was soon apparent that it filled a real need. Soon hundreds of homes were taking the *Visitor*, and young and old were being stirred to think about the church and her work.

The genius of Henry Kurtz lay not alone in what he started, but also in the way he carried it on. He was patient, humble and impartial. He might easily have defeated his purpose by too much zeal. He was a genius at waiting until the proper time. When it came to choosing an associate and possible successor he was more impartial than many. His choice fell upon James Quinter, that young Christian gentleman whose influence over the church came to be nothing short of remarkable. Now James Quinter is usually thought of as a preacher, teacher or editor. But a bit of reflection

(Continued on Page 13)

THE GENERAL FORUM

Begin Each Day With Prayer

BY ESTHER J. GOSNELL

Begin each day with humble prayer,
Since Christ will all your burdens share.
For every burden makes you strong
And often fills your heart with song.

Then when the work of day is done
And every victory bravely won
Thank God for all his loving care
The while you kneel for evening prayer.

Mt. Airy, Md.

Prayer and Personal and Social Righteousness

BY ALBERT C. WIEAND

"If thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way. First be reconciled to thy brother, and then come and offer thy gift."

True worship is impossible if we are conscious of wronging our fellow men. Sometimes in the very act of prayer, we are reminded of wrong relations with others. The Spirit "convicts us of sin." Then the sin must be dealt with, before real prayer can go further. For if prayer is a conversation between God and us, and if he rebukes us in something, then if we do not yield and go on with him, we are refusing, we are resisting God. And that is the negation of prayer; for true prayer is adjustment to God's will; it is the act of bringing our spirits into full harmony with the will of God: "If we ask anything according to his will he heareth us." "The Spirit maketh intercession for us *according to the will of God.*"

The prayer life is one of the surest ways of rooting sin out of our lives. For the Holy Spirit's first business is to "convict us of sin." And if we give him opportunties through prayer, he will be true to us, to remind us of the places where we can improve. And he has yet many things to say to us, that we are not yet able to bear; but as soon as we are able, we can count on his faithful reminders.

Such sins against others may be either individual or social. We may be personally responsible alone for the wrong word or deed, or we may be part of an iniquitous system that oppresses the poor and the weak and the friendless. In Matt. 5: 23, 24 our Lord speaks of the one, and in chapters 1 and 58-59 of Isaiah the prophet cries out against the other.

Our Lord did not directly attack war and governmental tyranny, polygamy, and slavery. But the principles he taught and the Spirit which he gave inevitably root them out of human society, wherever the gospel has free course. It is while we meditate on our Lord and his teachings that the Spirit speaks to us about such iniquities. Whoever lends an ear will hear what the Spirit says to the churches. Whenever we come to God in prayer, with open, responsive hearts, he leads us out into ever deeper comprehension of his truth, as we are able to bear it.

In these days, when sociology has taught us so much and when social righteousness is everywhere stressed, our eyes are being opened and our consciences are becoming sensitive to social wrongs in which we are all involved. And if we wish to have peace with God and power and fellowship with him, we must do what we can to right these wrongs.

As a matter of practical experience in one's prayer life, it is sometimes phenomenal what results are wrought by understanding this bit of philosophy of living. So long as a known sin is cherished or hidden, the soul life is inhibited and there is no joy or progress or victory. "He that covereth his sins shall not prosper."

But when the sin is revealed and recognized and faced and confessed and forsaken and restitution is made—then relief comes; there is freedom once more, and joy and peace and fruitfulness and progress. "He that forsaketh his sins shall have mercy." "If we confess our sins he is faithful and righteous to forgive us our sins."

A student in a college dining hall was asked a question he did not wish to answer. Under the sudden temptation of the moment he gave a deceitful answer. At once "his heart smote him." He could hardly finish his dinner. At the first possible moment he fled to his room, dropped on his knees to pray. But he could not pray. His heart was stone. The heavens seemed brass. His words of prayer mocked him. He was tempted to believe there was no God, or that he did not hear our prayers.

But he thought better. He remembered his sin—and confessed it to God. But this gave no relief. He remembered the words that stand at the head of this article. He got up from his knees. He hunted up the fellow student, and there confessed his deception, and was forgiven.

Then he returned to his room and prayed. He did not need to force himself. His prayer was spontaneous. His faith was jubilant. The Lord was near. His prayer was real. His "conscience was again cleansed" (Heb. 9: 9, 14), and he had the peace of God in his heart.

The personal clinic of any pastor or personal worker

or consulting psychologist could multiply instances. Here is one from a recent book.

"I had gone up to Yale to assist in the annual series of meetings there. The men were pouring in for personal talks by appointment every fifteen minutes and faster than we could handle them. B—— was assisting in the interviews.

"A student atheist came in with an argumentative chip on his shoulder and said to me: 'Prove to me the existence of God and I'll believe it.' Foolishly, without a single question by way of diagnosis, I plunged into an apologetic argument for the existence of God. My time was soon up and the student concluded: 'Well, you are like all the rest. You have proved nothing and I am still an atheist.'

"As he was leaving I handed him over to B——. In the next room he began again jauntily: 'I'm an atheist,' etc. B—— said quietly: 'My friend, you are an adulterer. Let's get down first to your basic moral need where you are living, and then later we'll talk about your atheism which is probably only a symptom of your immoral life.' 'How do you know I'm an adulterer?' asked the man. 'Because it's all over your face,' replied B——. The man admitted the fact, got down to reality in dealing with his moral need, and then found that his atheism, as a superficial doubt or unconscious pose, had somehow evaporated. After a series of similar experiences I learned that, however unconsciously, the religious difficulties of most men are moral or emotional rather than intellectual."

Many a man, too, who has been rudely awakened to a vivid consciousness that in his business or social life he has been unfair and unjust to others, and has faced his sin and forsaken it and made amends and restitution, has found a new life, a new peace, a new mission. His life has been transformed. His experience with God and his guidance have become real. And so, too, his prayers have been answered.

Oak Park, Ill.

What Is in Thy Hand?

BY HOWARD H. KEIM, JR.

THOUSANDS of years ago a swarthy, keen-eyed, alert nomad of the desert watched his little band of sheep as they grazed in a sheltered wadi of the Midian wilderness. The noble face of the shepherd was turned up to the rugged heights of near-by Horeb. A meditative calm had softened the lines of the weather-beaten Semitic face. For many days his thoughts had been of parents, brethren and friends who were in trouble far beyond the hoary mount which he had come to love as a father, and whose most secluded canyons and springs and gullies were his intimate companions. An inner voice had been telling him that he could never discover his best self nor fulfill his noblest purpose in life in the carefree existence in which he had reveled for many a year.

Only a few days earlier he had been thrilled by the marvelous, unspeakable beauty of an unusual mountain shrub aflame with autumn colors. As he delighted in its glory he became aware of a spiritual presence, magnificent and awesome beyond words. The conscious awareness of such a holy presence impelled him to remove the rough sandals from his dusty feet as the best expression of humility which he knew. There as he stood in the hushed silence had come the challenging commission to bring his enslaved brethren into the glorious freedom which he himself enjoyed. But passing days had dimmed the vision and brought with them the conclusion that he was not the man for the task.

Now as he contemplated the purple heights amidst the lengthening shadows of the evening, there came again the consciousness of that same holy presence. As he stood entranced beside a massive granite rock a voice seemed to say to him: "Moses, what is in thy hand" (Ex. 4: 2)? The shepherd looked down at the smooth dark crook which he had carefully fashioned from the branch of an ancient mountain thornbush to aid him in the care of his sheep, and quietly answered, "A rod." But under the careful tutoring of the Almighty, Moses learned that he had much more than a rod, for it might become a slimy serpent to fill the ungodly with fear or an instrument of divine power to deliver the righteous from troublesome enemies of all kinds.

Yet the shepherd was shy and self-conscious. A hundred obstacles loomed up in his imagination even higher than Horeb. "What if my brethren and friends doubt me? What if they say, 'You have had no vision'? What if they say, 'Yahweh has not appeared unto you. You have merely had an hallucination'? What if I should get into an argument with some of their accepted leaders and elders? I am no orator. I am not used to making eloquent and persuasive speeches. Surely I am not the man to do this task."

But passing days could not dim the challenge. The heart of the Semitic shepherd became restless. His calloused feet began to itch to be on the move to distant parts. His strong, massive shoulders ached for the burdens of others. Then one day the vision began to crystallize into action. The shepherd was leaving the sheep and the wild, free life he loved. He was on his way to become the leader of men, the molder of a nation, the companion of Yahweh and his mediator with men.

Perhaps you are saying, "What has that to do with us and our day?" This! Those who have visions of God take time out to be alone with God and give him

a chance to appear to them. Moses is reputed to have been forty years in the wilderness, Paul three years, Jesus forty days. We live so fast today that the average Christian will not take so much as four minutes a day to shut out the world and be alone with God. We can't expect him to scream to us above the noise and confusion of our befuddled lives. We wouldn't hear him if he did because our thoughts are on other things. The first essential to a heavenly vision and a divine communion is meditation. Give God a chance. Don't try to do all the talking when you seek communion with your Creator.

All of us, like Moses, are subject to fear. We are afraid of ourselves. We think about our weaknesses, our lack of training, our lack of experience, our lack of ability. It is surprising how many excuses some Christian people can think of when they are asked to perform some task in the kingdom of their God. Fear is a deadly thing. It is spiritual paralysis. Some little fear will get you, if you don't watch out.

The trouble is that we think of the proposed task in the light of our own strength. God didn't expect Moses to lead the children of Israel out of Egypt without continuous divine assistance. Neither does he expect us to do the work of the kingdom today without his aid. We need to be able to say with Paul, "I can do all things through him who strengtheneth me" (Philpp. 4: 13).

Like Moses, most of us are afraid of our neighbors. What will they think? We must not appear overreligious to our associates. Oh, my goodness, no! They will laugh at us. They will accuse us of not being good sports. They will tell us our vision really isn't valid. They will tell us the heavenly experience was merely a psychological hallucination, that it was a trick of the subconscious mind, that it was a perversion of the sex instinct. The question is, can we take it? These jolts and others may come to us if we expect to do the Lord's command. But here again our fears are overgrown. We never meet all the rebuffs at once. God has a way of strengthening us as we go along. After a while the sneers and the laughter of our neighbors do not bother us so much. We know that we have one Friend who sticketh closer than a brother. Moreover, we will discover that the power of God working through us in love will often change the hearts of those who laughed at us. They begin to want what we have. They come to say, "What must we do to be saved?"

We will discover, like Moses, that when we are obedient to the heavenly vision, faith in God will become power in our lives. God is saying to each of us, "What must we do to be saved?"

We will discover, like Moses, that when we are obedient to the heavenly vision, faith in God will become power in our lives. God is saying to each of us, "What is in thy hand?" Perhaps we, like the shepherd of old, are answering, "A rod." But God can transform the little thing we possess, the little talents and abilities into instruments of divine power and grace. The rod isn't important in itself, but the rod with the power of God behind and in and through it may be able to lead people out of the bondage of sin, into the glorious freedom of Christ Jesus. It may cause the charioted hosts of evil—selfishness, greed, pride, covetousness, avarice, lust—to be swallowed up in the depths of the sea of oblivion. The "rod" in our hand which seemed so insignificant as we stood alone in the wilderness of fear and doubt may, when controlled by the power of God, become the means of overcoming tremendous obstacles and of opening unexpected channels into the promised land of the glorious kingdom of our God.

Huntington, Ind.

Some Issues for Religious Education Raised by Recent Character Research

BY HEDLY S. DIMOCK

Dean, George Williams College, Chicago

I. Introductory

(Note. This is the first installment of an address given before the Professional Advisory Section on Young People's Work of the International Council of Religious Education, Feb. 9, 1938. It was first printed in the Journal, Religious Education, April-June issue. Reprint of the address will be concluded in the next two issues of the Messenger.)

DURING the last decade, as a result of research and investigation, much has been learned about character and the factors that enter into its formation. It is not evident, however, that the agencies of the community upon which rest the responsibility for character education are modifying their objectives, methods, and program in response to this new knowledge. It is proposed that we face squarely some of the implications for religious education of what we now know about character and it development. The results of these investigations may be looked upon as disconcerting and discouraging or they may be viewed as valuable clues for the formulation of sound policies and practices of character education. But to ignore these findings is to risk the danger of building our theories and programs of character education on precarious, if not actually false, foundations.

Before an attempt is made to summarize in broad outline some of the most important findings and conclusions yielded by this recent research, it may be desirable to describe very briefly some of the major types of investigations that have been made.

The Character Education Inquiry conducted by Hartshorne and May is probably the most widely known and most significant of the character investiga-

tions to date. In this study the most objective techniques yet devised were employed to discover the biological and social factors associated with moral knowledge; with four kinds of conduct—honesty, co-operation, presistence, and self-control; and with integration or consistency of conduct. The subjects of the investigation were several hundred children of both sexes in the elementary schools of three different communities. The findings and conclusions of this monumental research, reported in three volumes, should profoundly modify the theories and practices of every agency concerned with the character development of children and youth.

The Boys' Club Study in New York, directed by Thrasher, represents another type of investigation that is of great importance to character education. This study was an attempt to make a scientific evaluation of the extent to which a boys' club, newly opened, in a crime-breeding area might curb juvenile delinquency. It was the assumption of this agency that its program would be influential as a preventive of delinquency among youth. Descriptive, case study, ecological, and statistical data were gathered to ascertain the extent to which the Boys' Club, during its first four years, was a factor in delinquency prevention.

The study of the Status and Trends of Religious Education, undertaken by the Institute of Social and Religious Research and directed by Hartshorne, is the most comprehensive investigation yet made of religious education as conducted by the Protestant churches of America. One unit of this study consisted of the observation and critical appraisal of teaching in 150 classes and groups representing a fair sampling of the best Protestant teaching. The results of this one phase of the investigation yielded a realistic, if not encouraging, picture of the heart of the religious education process and its probable outcomes in Protestant churches.

Of conspicuous importance is the experiment in teaching methods in character education reported by Jones. This experiment represents a most careful and deliberate attempt to discover what method of teaching is the most effective in achieving character results in children. The subjects were three hundred public school children in the seventh and eighth grades. Four methods of character education were utilized throughout a school year, with four different but equated groups of children. The outcomes were appraised by objective, conduct tests. The methods employed were: (1) a discussion of desirable conduct in various situations; (2) the actual practice of conduct through carefully planned projects; (3) a combination of discussion and practice or experience. The fourth, or control, group followed the regular school program.

The studies of delinquency associated with the name of Clifford R. Shaw have focused attention upon the ecological, or environmental, factors affecting character. Delinquency rates have been charted in relation to the social, cultural, and economic backgrounds of the community. The results demand the careful consideration of agencies concerned with character, not merely because they are related to delinquency and crime, but primarily because they point to a set of highly influential factors in character formation.

The study of two hundred adolescent boys, conducted by the writer, attempted to measure the changes that took place between the years of twelve and sixteen and to identify some of the factors associated with these changes. Some of the findings in relation to moral and religious development are pertinent to religious education.

The foregoing investigations are illustrative only of the research that has yielded findings of inescapable importance for character education during the last decade.

Compensation for Our Afflictions

BY J. CARSON MILLER

DURING the last three years I have been gradually losing my hearing. At the present time there is not one minister out of ten from whose sermons I get an intelligent understanding. I listen to many sermons from which I do not get a half dozen clear sentences, often, not even a half dozen words. At a conference where a number of persons are speaking, either in the home, at the dinner table or in a church council, there is very little for me, although others seem to enjoy themselves. This, at first thought, seems very discouraging, and for a long time I wondered why this affliction was brought upon me. I have always felt that we should look on the "bright side" of things, and that there is a "silver lining" to every cloud. Here, then, I had a problem that was difficult to solve. What good could come to me from this deafness? There is certainly some enjoyment in life for me, I argued, but where does it come in?

Many years ago, I was holding a meeting in Warren County, Virginia. An old brother who resided in the neighborhood attended services every night. I wondered why he held out so faithfully, for I knew that he heard very little of the sermons. He gave as his reason for attending so regularly, "I like to be in the company of good people." Since my hearing has been failing I have often thought of this brother's remark, and have thus gathered inspiration from association with others who have met to worship.

Coupled with this, there comes another thought. Even if I do not get much from the sermon, perhaps I can encourage others by my presence. Very few people who have good hearing realize the actual condition of the deaf person, and are apt to misjudge him if he

remains away from the service. Therefore, if I do not hear a word of the sermon, I am at least setting a good example for others.

Again, my affliction, if you choose to call it such, has helped to bring me around to the Apostle Paul's view. I have learned in whatsoever state I am, therewith to be content. At first, I used every effort that was suggested to me to cure my defect, but neither medicine nor costly apparatus brought me any benefit, but in some cases made my trouble worse. So, I have finally settled down to make the best of it, with one of the five senses rapidly failing.

How I Have Been Helped as a Minister

Deafness, strange at it may seem to others, really helps me in the preparation of a sermon. It had always been a difficult matter for me to study when there was much noise around me. Now, I can sit down almost anywhere, and the talking and other noise do not disturb me. Unpleasant remarks about me and about others may be made in the room, but I am fortunate in not being able to hear them! I have learned to appreciate Thos. A. Edison's statement that deafness was a blessing to him, as he could work in his laboratory without interruption from outside noises.

On one occasion I was taking dictation on the typewriter at the Lincoln Business College, Lincoln, Nebr. The college was located on one of the noisiest street corners in the city. The mingled street noises coming up through the open windows, and several dozen typewriters clicking in the room at the same time, made it difficult for me, even when my hearing was much better than it is now. Again and again I had to ask Prof. Dan Brown, who was dictating, to repeat. One day, after class, I went to him and begged his pardon for my frequent interruptions, trying to excuse myself because of so much noise. His answer was: "You must pay attention to me, and shut out these other noises." My defect in hearing has helped me very materially to shut out outside noises. I can now understand that it is possible for a person to do this. At the time, I thought Prof. Brown's remark was merely a joke.

I have spoken of the help received in the preparation of the sermon. But this is not all. On account of this partial deafness I have learned to make a special effort to speak so that I will be understood. If you have had much experience in talking in public you may feel sure that there are some people in practically every audience whose hearing is defective. On one occasion, an old brother came to me after the sermon with the remark: "Bro. Miller, you must have talked for my especial benefit today. Many of the preachers I can not understand, but I understood almost every word you said." I told him that I was not aware of his deafness, or I should have spoken louder. "Oh," said he, "it is not the loud talking that helps me. Many of them talk too loud." I learned from this brother, and have had it verified many times since then, that the speaker must not talk too rapidly, and especially must he enunciate clearly, if he wishes to get his message across. Many a good sermon is lost because of not observing this.

I believe, too, that the Lord has used this method of preserving my voice. My voice has been weak for many years, and if used too strongly I have had to stop speaking. The chances are that a deafened person will talk less and thus preserve his voice. My experience has taught me to use my voice with more care, and then it serves me better when it comes to preaching. Therefore, taking it all in all, I believe that we can see good in what we before thought evil, if we will look for it. Really "Every cloud has a silver lining."

"No ill is found unmingled here,
The prophet understood,
For Marah grows the Gurchud near,
The manna falls for food.
For every star that sets, you gain
A brighter in the East;
The mountain shall become a plain,
The desert land a feast,
And nature's laws will yet retrieve
The wise who trust, the good who grieve."

Moores Store, Va.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

3. An Awareness of the Good in Daily Life

An interesting thing about "trends" and "tendencies" when we examine them, is that they aren't really new so much as that they strike us with new force or interpretations. I think it is true that there is a trend among many thoughtful people to have an increasing awareness of God in daily living. As an index of this it is enlightening to compare the subjects of Messenger articles twenty years ago with those of today.

My friend, Bro. Mahan, decries the amusements we engage in. He neglects to observe that there may be an *intelligent choice* of "movies, theater, and the opera." One can not truthfully say that all members of the Church of the Brethren are noble Christians. One doesn't argue: Some liquids are poison; therefore, don't drink any liquids, not even milk. That's not intelligent.

Shakespeare mastered the book of human nature; some of his plays have been filmed and they are magnificent. Pictures may present noble characters: *The Life of Emile Zola, Louis Pasteur.* Or they may portray a great truth: *Lost Horizon, Magnificent Obsession.* Or you may gain insight into social conditions: *Good Earth* (a story of China), *Dead End, Winterset.* Or they may be religious in theme: *Green Pastures.*

One can be temperate about movies—see none but the good. I believe it is a hopeful trend that we are becoming aware of the good in recreation.

Bro. Mahan stresses the statement, "There is no more dangerous trend than this one of imitating the world in its fashions." He is particularly offended by the women, but he neglects to mention what a dangerous trend it is that the brethren no longer commonly let their beards grow long or cut their hair straight across in the back! But that's beside the point. Some fashions are foolish. Others help one to look well-groomed so that one may have a better chance to earn one's bread and butter. Again, discrimination and simplicity are one's best guides. Clothes with good lines may appear in style for several years.

The essential truth is that "God is a Spirit: and they that worship him must worship him in spirit and in truth." This can be done as easily in a tailored flannel suit with a blue silk blouse as in a long tight-waisted gray dress with a triangle scarf of the same material. It is a hopeful trend that more of our people are coming to realize that character doesn't need a special clothes trademark.

Another favorable trend I find in our daily life, is in our attitude toward business methods. We are beginning to wonder whether "speculative enterprises," "get-rich-quick" schemes, and exploitation are right. When a few more of us think that, we may change our own methods and help others to change theirs.

Along that same line of thinking, it seems to me a favorable trend that members of the Church of the Brethren are taking an increased interest in politics. Are our only two functions concerning politics today to obey and pray? Voting is evidently taboo!

Timothy was not enjoying democracy when Paul wrote him that letter. The Roman Empire ruled the world, and there wasn't much Timothy could do to influence the Roman emperor. We have a government of the people, by the people, and for the people. Is it not our duty as a part of love for our neighbors that we vote for the kind of men who will provide good government, then to study problems for ourselves and make suggestions to our congressmen? My friend mentions "God's plan" of government. Is it possible he means dictatorship? The most that people can do under dictatorship is to obey and pray.

In my opinion it is a hopeful trend which takes us into politics. On the same page as Bro. Mahan's fourth article I read the words: "I believe in democracy." Surely democracy and social change are not incompatible with Christianity. Christ himself ate with a politician and his influence certainly caused a remodeling of that man's sphere of government. Moreover, participation in government is one of our modern ways of securing meat for the hungry and shelter for the homeless. It is a hopeful trend that we recognize that God moves in the daily affairs of life—even government.

Amid the busy hum of our lives, may we pause to hear the still small voice which guides us toward the greater good for all humanity.

Dayton, Ohio.

Christian Stewardship Through Christian Education

BY H. H. HELMAN

Are Christian people losing the principle of stewardship? Has something happened to church members which makes them want to keep what they have for themselves and for their own material good? Have they become *keepers* rather than *sharers?* Is the tremendous slump in missionary giving a permanent one? With two thirds of the world's population yet unacquainted with Christ, have we "plateaued" with no intention of crusading further into unchristian territory? Has the outreach of Christians reached its bounds?

There is no doubt that the effect of the depression has been to take our mind off the extension work of the church and make us more concerned about maintaining the church itself. There is a feeling that the church may never again be able to resume its former extensive missionary endeavors. It is accompanied by a sort of haunting fear that the church has passed the zenith of its power. The vanishing dollar has frightened her more than the vanishing Christian passion, which is far more significant. The attitude is to save ourselves first, "me and my wife; son John and his wife; us four and no more," until we have attained a feeling of security; after that the church, and then after that missions. The situation calls for some very strenuous efforts to re-educate our grown-ups in the principles and ideals of stewardship, and to intensify and definitize our stewardship education among the boys and girls. To permit such a gloom of doubt and indifference to continue to rest upon the church membership will be disastrous to Christianity itself. Not only must the pulpit concern itself about the matter, but also every teacher and officer in the Sunday school.

The spiritual background of stewardship is what needs to be taught and emphasized. Unless it is conceived as an essential element in the expression of the Christian religion, few people will be led to practice stewardship. If we have allowed professing Christians to feel that they are good Christians regardless of their attitude upon or practice of stewardship we have done them a great wrong. If one can be a good Christian before one is a good steward, then we might as well abandon our missionary program, for that is what will eventually result. When we abandon, or even neglect

stewardship, we cut the very heart out of Christianity—we drain it of its lifeblood. Stewardship is the principle upon which life must be organized if it is to be fully Christian—stewardship based upon a recognition, under God, of individual, personal responsibility. This is its spiritual background. It is scriptural; it is Christian, and it is compatible with the modern view of life. It is essential in any program or efforts to save the world, and the church itself can only be saved by a practice of it.

The ill-fated Interchurch World Movement set down some principles of Christian stewardship which the American churches had done well to accept and follow to this day. Pastors and teachers, confronted with the necessity of the practical teaching of stewardship, may do well to make them basic in their teaching. In substance they were:

1. God is owner of all things.

2. Every man is a steward and must give account of all that is entrusted to him.

3. God's ownership and man's stewardship ought to be acknowledged.

4. Such acknowledgment requires, as part of its expression, the setting apart for the extension of the kingdom of Christ, such a portion of income as is recognized by the individual to be the will of God.

5. This separted portion should be administered for the kingdom of Christ and the remainder recognized as no less a trust.

Here then, in an understandable language, are the spiritual foundations of stewardship. Every pastor and every Sunday-school teacher ought to have them well in hand and see that they are impressed upon every pupil, young and old. The spiritual background of stewardship, in simple terms, is the consecration of life. Life can not be consecrated and still be selfish—be non-sharing. The genuineness of consecration is tested by the way a person uses whatever he has that can be shared to the blessing of humanity. So following this thing to its finality, to be a Christian at all is to practice stewardship. These principles, when accepted, identify Christian disciples; when not accepted, merely Christian professors. What an awakening would follow if every pastor and teacher accepted these principles personally, and could find no rest for their souls until they were accepted by every one of their members or pupils!

There is a great deal of truth in the statement, often quoted, that when a Christian gets right spiritually, there will be no trouble about his possessions. The danger is that teachers and preachers may leave the impression that one can be right spiritually *without regard to the possessions,* which is not true. There is really no room for spirituality in the heart that is filled with selfishness. Such a condition is typified in the experience of thousands of church members who, as conditions improved, increased their living budget and decreased their benevolence budget. Perhaps it was not their fault entirely. It wasn't if they were taught in class or pew that their possessions were something entirely different and apart from themselves. With Jesus teaching so plainly that sharing is both a way to and an expression of life, we neglect a part of his gospel when we fail to teach that same thing.

So we need to teach boldly that a person's attitude toward what he possesses has a great deal to do with whether he is a genuine Christian or not. Some may question whether it is fair to test a disciple by the use of his money; but it is. When the claim of the kingdom gets hold of one, when the spiritual basis of life is accepted, a portion for the kingdom will be written into the personal or family budget.

It is related that the teacher of a men's Bible class emphasized the fact that God's ownership and man's stewardship ought to be recognized by setting apart regularly, for kingdom work, a portion of the income. He was interrupted by a member of the class, a man of means who was known to hold to his possessions with a strong grip, who said: "But suppose a man has laid his all upon the altar? How about that?"

"How about that?" repeated the teacher. "Well, if I were the Lord, I would take ten per cent, cash in advance, for kingdom work, and call it square."

In our ministry of teaching we must insist upon stewardship as an essential part of an evidence of real consecration—that the genuinely spiritual man recognizes stewardship. Of course, we need also to teach that the thing works both ways—stewardship cultivates spirituality as surely as spirituality cultivates stewardship.

Realizing that whoever attempts to teach stewardship will be drawn into both the theoretical and practical aspects of the matter, the suggestions of the United Stewardship Council, after an exhaustive study of benevolence giving among the churches, may help. Not finding conditions as they should be, the council pointed out first, that not money, but life, is the major problem of the Christian. Self must be offered to God without reserve. One can not give self, however, without including one's substance. Second, that wealth has no real value apart from persons, and no genuinely worthy purpose apart from the kingdom of God. Money should be used to administer life—the highest life, which is the kingdom life. Third, since money should be used to enhance life, giving becomes of primary importance in the Christian experience. It is investment in life and is therefore all-important. Fourth, all methods pertaining to stewardship and giving should

honor Christ. It is a spiritual work to be done in a spiritual way.

Horace Bushnell said that the church needs but one more revival to win the world for Christ—a revival of stewardship. If this was true when he said it, how much more it must be true today! Stewardship education is the way out of our dilemma. As teachers let us consecrate ourselves to this task. Let us be bold to point out how futile it is to profess to possess the spirit of Christ and not practice stewardship. If we care for the kingdom we must share for it.

New Carlisle, Ohio.

The Needed Revival

BY D. D. FLEISHMAN

This age needs a religious awakening. A religious awakening expresses our need better than the term *evangelism*. It is an acquaintanceship and a closer walk with God that we need.

We should not think that the revival time is past with the days of Martin Luther, the Wesleys and Henry Ward Beecher, who stirred many congregations to enthusiasm for the Christian way of living. Today is the acceptable time, as much as any in the past.

Unless we have lost our faith in the power of God's Spirit, why should we not believe that God can open the windows of heaven? He can pour forth such showers of his grace that all will believe what they profess, and thus barren lives will bear fruit. Then indeed would be fulfilled the gracious promise made to a renewed church, For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall clap their hands. Instead of the thorn shall come up the fir tree, or instead of the briar shall come up the myrtle tree. This change would be marvelous and a miracle, but it is within the power of Jesus Christ to accomplish this in the hearts of his children.

Conversion means a yielding of ourselves to God, believing in his love manifest through Jesus Christ and his crucifixion. It is taking his way of life and following him into the heights. Followers of Christ must have a good deal more than pretended piety to be able to reach the goal. They must be more than bench-warmers, more than members in good standing. They must be Christians while they have their working clothes on, at the shop or in the voting booth. The temperance cause defeated has resulted in the increase of crime, moral decadence and disrespect for the laws of God.

Let every Christian mark well his step. Let him be revived in the things of Christ. A certain test was put to a number of young people. "How many of the people whom you know are living salty Christian lives? How many would say fifty per cent?" Not a hand was raised. "How many would say twenty-five per cent?" Still no hands. "Ten per cent?" Two hands were raised. "Five per cent?" More hands were raised upon this proposition.

There is a story of an old colored preacher who was on the right track. He consulted a plumber in regard to installing a baptistry in the church. Terms were quickly made, and the old plumber said: "Now that only includes the basin and the pipes. You will need some sort of a heating system." "Not at all," said the preacher, "I do not propose to baptize any one in this baptistry who does not have enough religion in him to keep it warm."

My conviction is that there is more than ever a need for a revival of spiritual religion—the genuine, truthful and honest love for Jesus Christ. This, and this alone, will fulfill the longing of many a weary, thirsty soul.

Ministers as well as congregations must be awakened, who apparently have their fires banked. We need to repel scoffing infidelity among the ignorant, and skepticism among the intellectuals, as well as indifference among hosts of nonchurch-going persons who are but nominally Christians. This needed revival must start in the local congregations. The brighter the glow of the home fire, the farther its rays of light will reach. The world will not take the message of the church seriously until the membership of the church take the teachings of Christ more seriously.

It is the custom in some of our churches to set apart the midwinter season for revival efforts, looking for the culmination at Easter. It would be well in like manner to set apart the autumn and early winter for another season of evangelism. Thanksgiving, Christmas, New Year make the average thoughtful. Let us not overlook the possibilities of reaching the many at these seasons.

We should not cease to preach the Lordship of Christ. The preaching of our day, culturally speaking, may be scholarly, but sometimes it has not the contagion of deep religious feelings. It takes a burning passion to win men to Christ. Moral earnestness or a benevolent passion has drawing power that reasoning, however clear, can not command. Heart life needs quickening. Feelings need to be stirred. Religious emotions must be made to glow. We are in a time when mechanical contrivances and artificial entertainments corrode the spiritual life. Every minister knows that for all the best interests of the church membership, as well as the interests of those out of Christ, he should organize help in soul-wining and should definitely have a group of consecrated people assisting him in this neglected task.

The greatest task in any revival program is to train the laymen so that they will be intelligent and tactful

soul-winners. No one man can do all the work in saving souls for Christ, but in order to do more effective and far-reaching evangelism he should organize some of his people into gospel teams, others for case evangelism in the community.

Sincere soul-winners feel their inability to undertake such a task alone. But Christ is always available. And by making each unit of the church more spiritual, the church itself becomes more dynamic. It is personal effort that brings the surest and ofttimes the best results. It is not so often the sermon, but rather the personal word spoken to an individual, that brings decisions for Christ.

Christ, therefore, expects that all his followers be soul-winners. He provides the wisdom and the power. We are to give our time and talents. The harvest is ripe. Laborers are few. The call is insistent. The fifty-five million people in America outside of the fold, with one fourth of the earth's people who have never heard the gospel, constitutes the most urgent challenge to the Christians of our generation.

Dallas Center, Iowa.

We Can't Go Back and Take Them With Us

BY EMMA GARY WALLACE

Quite often we hear people say, "If I were to live my life over again," or, "I wish I could go back and make use of that special opportunity."

However, it is impossible to go back and to take our experiences with us. Time comes not back. Neither can we retrace life's steps. We go this way but once, and so it behooves us to set each foot directly ahead in the pathway we are following, and to make each day count for all we can in our own development of Christian lives, and service to those who need us.

No, we can not go back and take our experience with us, but we can repent of our errors of omission and commission, and by means of divine grace, we can go forward from this point with new courage and determination to live more worthily every day and every hour.

There is something singularly pathetic about the individual who only brings the last years or days of his life—the ragged leftovers as it were, to the Master. There is something splendidly thrilling about the life which has been dedicated to Christian living from its beginning—the life that hasn't wandered or wasted time.

Our experiences should be of benefit in many ways—benefit for future conduct and guidance. But such experiences can not be used to reconstruct yesterday or to rewrite the chapters of years which are gone.

Auburn, N. Y.

Our Church and Our Times

(Continued From Page 4)

will indicate that he was also an unusual business man. Consider this, that it was during his editorship that papers were merged east and west until we came to have one paper, the Gospel Messenger.

Quinter set the stage for the best efforts of other printers to the church. Thus we have a group of able men co-operating in their efforts to develop our church publishing interests. Chief amongst these were men like D. L. Miller, J. H. Moore, the Brumbaugh brothers and Joseph Amick. The first named was a leader in placing our publishing plant under church control. The Gospel Messenger and all that went with it became church owned in 1897, and remains so owned today. Thus what succeeding generations of printers have done for the church makes an interesting story.

Missionary Heroes

After the pioneers there came heroes of yet another sort. These were principally concerned with spiritual frontiers both at home and abroad. Printers to the church will serve as one illustration. Then there have been those interested in education, the Sunday-school movement, welfare work, peace and the organization and progress of the church in the homeland. All these activities called and still call for vision and sacrifice. We shall never get away from the greatest need of all—the need for able and consecrated men and women. God give us heroes!

And then there are our missionary heroes—and especially those who have stimulated our interest in the opportunities to serve on the foreign fields. This interest was beginning to stir when Christian Hope found our people. It was greatly accelerated when he went back to his native Denmark as a missionary. Soon Wilbur Stover appeared on the scene and began preaching Brethren missions for the more backward peoples of the world. In 1894 the Stover party sailed for India, and thus began our mission to that land. The Stovers served for four terms on their chosen field. In 1908 our first China missionaries went out. Frank H. Crumpacker was the moving spirit directing attention to this field. About fifteen years passed and then two young men—H. Stover Kulp and Albert Helser—chose Northern Nigeria for our field in Africa.

It is required of missionaries that they be willing to sacrifice to the uttermost if this should be necessary. And this they have gladly done. Strange diseases they have faced, and these have been too much for some. Heavy tasks they have accepted and carried with fortitude until broken in health. In famine and plague and war they have not shirked duty, but given life itself where the need was greatest. Such is but a tithe of what our missionary heroes have sacrificed that people of color might have the gospel. H. A. B.

OUR MISSION WORK

A Family Camp in India

BY H. L. ALLEY

MAY is vacation month in our schools. This year a family camp was held for teachers May 24-30 at a place called Mahal, seventeen miles from Ahwa. Permission was given to use a government bungalow and other buildings there for living quarters. These buildings are on the bank of a river and in the midst of a grove of large mango trees. Virgin forests surround the place. Meetings were held under the trees and on the bungalow veranda. All our village teachers and nearly all their families were present. Also our one ordained Indian minister and his family, three of the boarding school teachers and several others attended. In all we were a group of more than forty. To have the camp by the river meant much to those coming from places where water is very scarce.

Bro. Govindji Satvedi of Bulsar was a leader in the camp. He brought us two messages each day and gave private interviews to many. His talks on living the Christian life in the villages were practical and helpful. The headmaster of our Ahwa Boarding School gave daily messages on the Lord's Prayer, teaching a new song expressing the sentiments in each petition of the prayer. Other teachers led in morning devotions. Others directed recreational periods for adults and for children. Indian people like music. We had many song services and hymns on the graphophone. Some of the people of the near-by village came to nearly all our meetings. At one time Bro. Satvedi was just beginning to talk to the teachers on their work in the village when the meeting was "interrupted" by the arrival of more than fifty village people. The program was quickly changed to that of singing and telling the gospel story.

While the women prepared meals and were busy with other duties, the men ofttimes in comany with the men of the village, spent some time hunting and fishing. A large deer, many fish, several wild duck, and two peafowls added much to the camp's food supply.

The purpose of the camp was to provide our teachers with a change from their rather lonely village life and the daily routine in the village school and to bring all together as Christian families into a helpful fellowship where mutual sharing would be easy and natural. Without a crowded program, provision was made for morning, afternoon and evening meetings of inspiration. These were such as would prepare our people for the eleven months of teaching and evangelistic work ahead. The only criticism heard was that the camp was too short. "We want a whole month's camp next year" was the expression of many. We trust that an even more helpful camp for at least one week can be arranged next year. Along with it we wish also to do more for the people of the village of Mahal who seem so eager for the gospel message and so appreciative of the medical aid we were able to render their sick folk.

Ahwa, India.

My Experiences in the Village of Pethadra

BY DHIRAJ KALYAN

(Continued from Last Week)

Once a little boy, who had been previously treated by us, fell very sick. His parents called my husband to see what could be done. He went to the sick boy and read the fifth chapter from St. James and anointed the little boy. He immediately showed signs of recovery. We know that it was the faith of the little boy that cured him.

The headman of our village was told by the people of the village that my husband, the mission teacher of Pethadra, was a "big medicine man" and could cure even cholera. This headman came to our home one day and told my husband that he himself was suffering from cholera. He said he had tried the medicine of other brands, but was no better. He asked whether we would be pleased to give him the good medicine and cure him. My husband gave him the medicine and he was cured. He then sent his son to our school to learn about the true God. He is making good progress.

The headman of the neighboring village was experiencing shooting pains in his lungs and chest. He also complained of pain between the ribs. Finally he came to us and confessed that he had tried the witch doctor, but to no avail. We pointed out to him that such internal pains can not be charmed away. We then prayed with him and gave some liniment to rub on the affected area. We also advised him to try massage and fomentation. His pain disappeared in about a week. He still prays to God and thanks him.

Some young bloods of the village once went out hunting rabbits. By the rules of the game he who spots the rabbit first and gets him without anybody's assistance is entitled to half the meat. When the boys came home the women of the family cooked the meat and made cakes of a kind of millet called kodra. Now by some chance the women did not take the usual precaution of properly cleaning the millet of the chaff nor had they thoroughly washed it before it was ground into meal. The result was that all those who had partaken of the meal became very sick and began to vomit. Being superstitious, they thought that because they had had the lion's share of the meat somebody out of jeal-

ousy must have cast an evil eye on the meat. They had entirely forgotten about the kodra (bitter millet) which they had eaten without proper precaution. The head of the family, an old man, lost all hope and went to the medicine man and told him to cast grains and find out who had cast the evil eye. The visit to the witch doctor brought no relief to the sufferers and so the old man came to us at the mission house. We pointed out that it was something that they had eaten that made them sick and we said the best thing was to remove from their stomachs what they had eaten. A liberal dose of castor oil to each of the sufferers did the trick and they all got well. I examined some of the leftover food and found that the real cause of the sickness was that they had not properly cleaned and washed the bitter millet.

Although this family has not shed all its superstitious beliefs and faith in the witch doctor, yet they are regular church comers. They contribute more towards the church collections than many other people. This puts me in mind of still another family that was won to God through castor oil. Their two young sons are dead, and all that are left are two sons and one daughter. The little girl is hardly one year old. This little tot fell sick and they called for the witch doctor, but he failed to cure her. Then I was called in to give her treatment. I gave her castor oil and she got well. They were so much impressed by this cure that when Bro. J. M. Blough visited our village this family expressed their eagerness to be baptized by him, and taken into the church as regular members. Bro. Blough did the baptizing.

Another woman of the same locality had an ulcer. When the witch doctor failed to cure her she came to us. She is not yet a Christian. This woman's son attends our school and reads the Third Reader. He advertises our cures wherever he goes by saying, " The witch doctor only mixes herbs with herbs, but the mission teacher mixes herbs with faith in his God. Surely the teacher's medicine is far superior to the witch doctor's." Thus, in his own simple way, this little boy advertises the mission work and brings people in contact with us.

Here in our station we treat all kinds of diseases, not because we can treat all diseases, but because they are

(Continued on Page 20)

What to Pray For - - - *Week of August 6-13*

Within the past few months a couple of interesting accounts of the work at the Leper Colony have appeared in The Gospel Messenger. These clear descriptions should give every one the information to pray intelligently for the work of Dr. Howard Bosler. The medical program at both the Leper Colony and at the Ruth Royer Kulp Memorial Hospital in Garkida is superintended by Dr. Bosler. His hands are filled full. The work is too heavy for one man. Many operations must be performed, and there are some weeks when they must operate every day.

The missionaries feel much encouraged since the visit of Dr. Ross, the general secretary of the American Mission to Lepers, to the Garkida Leper Colony. After the visit of Dr. and Mrs. Ross the mission was informed that a grant had been made by the America Mission to Lepers to our work. The grant was large enough to permit of definite growth in the work. The mission later decided that sixty-five pounds of the amount should be used as a leper touring fund. Without doubt this means that the doctor will be able through the assistance of his helpers to get out into the villages more and more and give medication to the lepers who hesitate to come into the colony.

Sister Bosler is principal of the Leper Colony School. This itself is a task of no small proportion, and added to this are all the other daily duties of a busy missionary mother. As we pray for the Boslers in their heavy round of work, let us also remember their daughter, Gene, who stayed in America when the parents returned to Africa.

Clara Harper and Evelyn Frank, R. N., have recently set sail for Africa, and they are now on their way. Let us pray for their safety. Sister Harper is returning for her fourth term and Sister Frank for the first time.

Note: Since writing the above their sailing was postponed, but they need your prayers just the same.



EVELYN FRANK, R. N.



CLARA HARPER



MRS. EDITH BOSLER



HOWARD A. BOSLER, M. D.

KINGDOM GLEANINGS

Calendar for Sunday, August 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Ruth: Adventurous Faith.—Ruth 1: 6-18.

Christian Workers, Danger Spots in American Life.

B. Y. P. D., The Message of the Artists.

Intermediates, A Call at Sunset.

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Gains for the Kingdom

Three baptized in the Auburn church, Ind.

Two baptized in the Beatrice church, Nebr.

Two baptized in the Pitsburg church, Ohio.

Three baptized in the Parkerford church, Pa.

Seven baptized in the Waterloo church, Iowa.

Four baptized in the Maple Grove church, Wis.

Twelve baptized in the Juniata Park church, Pa.

Three baptized in the Beaver Creek church, Ohio.

Twenty baptized in the Altoona, First church, Pa.

Three baptized and six received by letter in the Frederick church, Md.

Two baptized in the Hermosa Beach church, Calif., Galen K. Walker, pastor.

Five baptized in the Antelope Valley church, Okla., Bro. John R. Pitzer, pastor.

Three baptized in the Clifton Mills church, W. Va., Bro. Alonzo P. Fike, evangelist.

Six baptized in the Washita church, Okla., Brother and Sister Coffman, evangelists.

Ten baptized in the New Bethel church, Va., Bro. L. A. Bowman, pastor-evangelist.

Fourteen baptized in the Root River church, Minn., Brother and Sister B. M. Rollins, evangelists.

Eight baptized, one received by letter and one reconsecrated in the Bethany church, W. Va., Bro. Ray Showalter, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Flory of Union, Ohio, Oct. 10, in the Auburn church, Ind.

Brother and Sister B. M. Rollins, Aug. 14, in the Pleasant Dale church, Ind.

Brother and Sister B. M. Rollins, Sept. 18, in the Cherry Grove church, Ill.

Bro. I. N. H. Beahm of Nokesville, Va., Sept. 1, in the Evergreen church, Va.

Bro. D. I. Pepple of Woodbury, Pa., Aug. 7-21, in the Smithfield church, Pa.

Bro. Leander Smith of Springdale, Ark., Sept. 18, in the Shoal Creek church, Mo.

Bro. H. M. Coppock of Tippecanoe City, Ind., Aug. 14, in the Beaver Creek church, Ohio.

Bro. Elden Petry of North Canton, Ohio, Oct. 17, in the New Philadelphia church, Ohio.

Bro. Paul Myer of Lititz, Pa., postponed from July 31 to Aug. 7, in the Codorus church, Pa.

Bro. Otho J. Hassinger of Carlisle, Pa., Aug. 21 to Sept. 4, in the Pleasant Ridge house, Licking Creek congregation, Md.

Personal Mention

Bro. D. E. Cripe of Wichita, Kans., said in his note of July 28: "Wife and I are still blest with good health and are enjoying life in our old age. God has been very good to us."

Bro. Clinton I. Weber, pastor of the Indianapolis church, speaks each morning at 6:30, Aug. 15 to 20, over WIRE (1400), Indianapolis. His subject is Christian Doctrines in First Thessalonians.

Bro. H. C. Early's prejudices must be getting the best of him in his old age, not? Writing under date of July 25 he said: "Last week's Messenger is a collection of gems of beauty and thought. Fine we think."

California and Indiana came into the Messenger offices together, with Bro. Harvey Hartman and wife, two Sisters McBride and little ones, all adding up to the perfect number. It was a first visit for most of them.

Bro. C. J. Workman of Northeastern Ohio, "quietly slept away into his eternal home" on July 19, at the age of nearly eighty-two years. He had served the Danville church in the free ministry for about forty-seven years and represented it at Conference twenty-one times. There will be more about him later.

Bro. Bernard N. King has been giving pastoral service to the Sterling church of Northern Illinois, even while completing his seminary course at Bethany, which he did with the class of '38. He has recently accepted a call to the pastorate of the McPherson church of Southwestern Kansas, effective Sept. 1.

Both subjects of the surgeon's knife referred to in our issue of July 16, we are happy to report, are doing well. Dr. Blanche Bonsack Miller is enjoying the recuperative influences of the Bonsack home and Foreman Ray Senger, having exchanged good hospital rations for Sister Senger's still better cooking, is gathering new strength daily.

The Merkeys and Mohlers made one party of last week's Publishing House sightseers. The last named were Brother and Sister Roy H. Mohler of Pennsylvania and Chicago, with their daughter Ruth. The former were Brother and Sister Geo. A. Merkey, with one of their three children of Northwestern Kansas. We like visitors in half dozen lots, if they come that way.

Bro. Oliver H. Austin writes us under date of July 27: "After a very wonderful summer vacation spent at Denver, Colo., with Mrs. Austin's parents, we are opening our fall work at the Broadfording church, Hagerstown, Md., on Sunday morning, Aug. 21. I have been playing the role of a laboring man this summer and how I have enjoyed it! It has proved to be good for my health for I am feeling much better than I have for two years."

Harmony and Bethel are both good names and the camps were fine too, Youth Director Brubaker says. Besides high grade thinking, friendly fellowship and golden sunsets for everybody, there were Perry Huffaker, Tobias Henry, Dan West, Philip Lauver and Mrs. John B. White. Not all of these at both places, however. Around the edges at times there might have been seen also other significant personages, such as Walter Kahle, well laden with money management philosophy, and Raymond Peters, field man adjusting himself to the transfer from Kansas to Virginia.

Two Northern Illinois pastors, J. Clyde Forney of Elgin and I. D. Leatherman of Lanark, were drafted last week by Adult Director Funderburg for a tour among the scattered churches of Wisconsin. The chief objective was encouragement and stimulation to press on toward the mark for the prize of the high calling of God in Christ Jesus.

The constellation Orion, one of the finest in our winter heavens, seems to have marked influence in Southern Ohio. For instance, there's Bro. Orion Denlinger who, with his daughter Alma, called on us the other day. And we know the name has vigorous representation on the district mission board in Bro. Orion Erbaugh. There may be others. Is there something in astrology after all?

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Miscellaneous Items

"I am an invalid, not able to leave my home for some years past, and the Messengers are like newsy letters from distant friends."

The South Waterloo church in Iowa, which is under the pastoral care of Bro. W. H. Yoder, will present "The Pageant of the Sowers" on Sunday evening, Aug. 7, as one feature of the Sower Bicentennial observance at that place on Sunday.

First Things First and Glorying in the Cross are only two of the subjects used by Bro. Wm. E. Roop of Westminster, Md., in his meetings at Surrey, N. Dak., held there on his return trip from the northwest. It was Berrydale, by the way, in the bounds of the Seattle congregation where he ministered, not Perrydale, as erroneously stated in a recent issue.

The American Bible Society asks us to say that Dr. Francis C. Stifler will continue his weekly talks over the red network of the National Broadcasting Company through the month of August. They come on Tuesdays at 12:30, Eastern Daylight Saving Time. The general theme is Covering the World With the Bible. The specific subject for Tuesday, Aug. 9, is The Trials of Today's Translators.

The Michigan District Conference will convene at the South Woodland church, Aug. 23-26. Some of the speakers are Evangelist E. S. Coffman, Ministerial Chairman H. L. Hartsough, Anetta Mow of the Elgin mission offices, Men's Work President Allen Weldy, Pastor Harvey Hostetler of Detroit. For further information write H. V. Townsend, R. 2, Woodland, Mich., or M. B. Williams, 3416 Springle Ave., Detroit, Mich.

A Ministers' Retreat for Northeastern Ohio will be held at Camp Zion Aug. 8-12. It is a joint program with ministers of the (Progressive) Brethren. The laymen are in it too. Ministers and laymen from every church in Northeastern Ohio are invited. Eld. H. K. Ober of Elizabethtown will be on hand throughout the week, giving a series of nine lectures. President Winger of Manchester will speak twice Thursday, 2:00 P. M. and 7:30 P. M. Prof. M. A. Stuckey of Ashland is down for 8:30 A. M., Friday. And there are seventeen other names on the program representing varying degrees of illustriousness. The themes for thought are interesting and vital. Consider these: Why Do People Do as They Do? When Is a Pastor Prepared? The Pastor in Action; The Welfare of the Home; The Pastor Under Criticism; Trends in the History of the Church of the Brethren; Our Coming Brotherhood; The Qualifications of Christian Ministers; The Layman and the Pastor. Don't you wish you could be there?

News and Views Around the World

"The world is not interested in your doubts or in your questionings or in what you do not believe, but it does want to know not only what you believe but what you have learned of certainty out of your own individual experience. The note of certainty is needed."

"Methodist union is significant as showing how time heals the more superficial types of division. Methodists had not divided on doctrinal issues, but only on sectionalism and conflicts over church government. In reunion no basic Christian convictions had to be surrendered. It will naturally stimulate similar reunions within denominational families."

The Commission on Enemies of Christian Living urged young Christians to be total abstainers from alcohol. Plans were proposed for a petition, signed by millions, asking government authorities to prohibit local, state and national advertising of liquor on billboards and over the radio. A stand was taken against bingo, bunco, bridge and all forms of gambling in churches, for whatever purpose.

"It has been the neglect of Christian truth applied to the practical concerns of life that has brought dark shadows upon the world and reduced it to a condition bordering on panic. Beyond all material losses the tragedy of our present situation is man's bold conceit and arrogance in attempting to rebuild the house that has suffered grave impairment, without the consciousness of God's essential place in the scheme of things."

"The problem of the school is to direct children's interests in the best direction. If they are not taught to find their way about early in their thinking they will always be at a loss. I mention rural schools because they are in the greatest danger of neglect. It will be unpatriotic and inhuman in the higher senses if the country schools do not get a fair and equitable chance at the huge sums of money being raised by taxation today. The nation is still rural enough to look anxiously to its rural education."

The American spirit of tolerance is suggested by the following, taken from a decision rendered by Federal Judge Albert B. Maris of Philadelphia: "I think it is clear from the evidence that the refusal of these two earnest Christian children to salute the flag can not even remotely prejudice or imperil the safety, health, morals or personal or property rights of their fellows. While I can not agree with them, I nevertheless can not but admit that they exhibit sincerity of conviction and devotion to principle in the face of opposition of a piece with that which brought our pioneer ancestors across the sea to seek liberty of conscience in a new land."

What makes meat kosher? "First, the animal must be killed in a prescribed manner, so the blood may flow easily out of the body. Second, vital organs of the animal are examined by the slaughterer to see that they are suitable for eating. Third, as explained in Leviticus 11 and Deuteronomy 14, the animals, living on dry ground, that may be eaten, are only those that chew their cud and divide their hoofs. Of animals from the water, only those may be eaten which have scales and fins. Fourth, only the forepart of the animal is kosher meat. The hind quarter is avoided as food on account of the narrative in Genesis, which, concluding the story of Jacob's wrestling with the angel of the Lord, tells: 'Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh unto this day, because he touched the hollow of Jacob's thigh in the sinew that shrank.'"

HOME AND FAMILY

Life

BY MARIANNE HANSEN

If ne'er a sorrow came to us
And ne'er a care we knew,
If every hope were realized
And every dream came true,
If every joy were found on earth
And no one ever sighed,
And ne'er a friend proved false to us
And ne'er a loved one died,
If ne'er a burden bore us down,
Soul sick, weary too.
We'd yearn for tasks to prove our worth
And tasks for us to do.

Emmett, Idaho.

Aunt Mary Solves a Problem

BY LILLIAN BRUNER

MARCIA flew about the kitchen trying to create order out of chaos. She must make the minutes count while the baby slept. She plunged the dishes into the hot sudsy water—dishes that had dried hard while she packed buckets, inspected necks and ears and looked for misplaced books and mittens. By the time the children were off to school it was time for baby's bath. Halfway through the dishes the phone rang. She hastened to answer it. It was fifteen minutes later when she returned to the kitchen. Jane seemed always to pick busy mornings to call.

Marcia's nerves, stretched to the breaking point, snapped when she returned to the kitchen. Three-year-old Bobby had cleaned out the cabinet. Sugar and flour were mixed on the floor. One canister was his throne. The other was inverted for a hat. In his hands were the scissors and the latest MESSENGER which she had not yet had time to read! The floor was strewn with paper cuttings, like confetti on the city streets after a victorious election.

She thoroughly punished the young culprit and put him to bed for misbehavior. Then the door opened and in walked Aunt Mary—Aunt Mary whose house was always in order, who never seemed to lose her temper or become ruffled or in a hurry. She was every one's aunt, seemingly perfect in every way, a real pattern. This was too much for Marcia and to her dismay she burst into tears.

Aunt Mary took the broom out of her hands, and patting Marcia on the shoulders, said: "Don't take it so hard, Marcia. Accidents are bound to happen in a family with little ones."

"But, but it's not always like this," Marcia tearfuly protested.

"Sure and I know it isn't," comforted Aunt Mary. "You have been working too hard and let it get the best of you. Now, you lie down on the couch in there for half an hour. I'll clean this up."

"No, indeed, Aunt Mary, I can't. I won't let you." But meanwhile Aunt Mary was gently propelling Marcia to the living room against her will.

"There, you forget all about work. Just close your eyes and think of the blue ocean and the white fleecy clouds floating above, when you were at the seashore on your honeymoon." She closed the door gently but firmly behind her. Then hurried to the kitchen. Marcia knew Aunt Mary well enough to realize it was useless to resist.

When she opened the door half an hour later everything was in place, the kitchen freshly mopped. Aunt Mary was busy over the mending basket. Marcia joined her and asked the all important question.

"Aunt Mary, how do you do it?" Her voice was earnest and blue eyes questioning.

In surprise, the older woman glanced up from the neat patch she was applying. "Do what?" she asked.

"Everything—your house is never out of order, even with all the grandchildren in and out. You never seem hurried for time, never upset. Yet you are always doing something for other people. How do you do it?"

Aunt Mary smiled and cleared her throat. "When I was young and the children all little I got worried and upset too. It seemed the harder I worked to crawl out from a load of work and worry the more things piled up about me. I would get so blue, so discouraged. Nothing seemed right. I remember one day when things were at the worst. I could not see any blue in the sky or silver lining to my clouds. Mother came over that afternoon. She took charge of the children, house, everything—and sent me off to a women's meeting. A message was given by a woman whose name I do not remember, but I shall never forget one statement she made. 'Worry is the prayer bell ringing.' How true, for when things worry you it is time to spend more time on your knees. I have found I gain in health, energy, time and work accomplished if I rise fifteen minutes earlier than usual and spend the time reading my Bible and in prayer. 'Do not pray for tasks equal to your strength. Pray for strength equal to your tasks.' You will be surprised how God can help you accomplish tasks you never dreamed you could do. He delights in helping you with your work so you have more time for his work. Prayer is the oil that keeps the home machinery running smoothly. Try it and see. Don't just pray for yourself. Pray for others. Keep a prayer list. Remember your pastor, the Sunday-school officers and teachers. Don't forget

the missionaries and any one you know to be sick, discouraged or in need of help. Pray for each one by name. You will be surprised how fast your list will grow if you keep it faithfully. You will soon find fifteen minutes all too short, and if you are pressed for time you will have to pray as you work to remember the entire list. Though your hands may be busy and your feet running God will hear you anyway. Then when the day is over and you are ready for the night's rest don't forget to commit everything into the Father's care. All mistakes and cares of the day, all future problems. Just place everything in his hands. He understands and can work everything out far better than you can. That, my dear, is the only way I can get along in this busy world—just by leaning on Jesus. But Uncle Jerry will be wanting his dinner, so I will be going," and she drew her shawl about her.

"Thanks so much, Aunt Mary. I guess that has been my trouble. I have been trying to carry my own world on my own shoulders and neglecting God's work as well. I am going to try your way."

A week later Aunt Mary was going up town to do her marketing when she met Marcia whose face was radiant. "Aunt Mary, you are right. My work is going fine. I am not so worried and fatigued. I enjoy my morning devotions and would not think of giving them up. Besides, this is the second afternoon I have had time to visit members that have not been attending church regularly."

"The Lord be praised," said Aunt Mary reverently. Pushing the perambulator, Marcia continued up the street on her mission.

Rockwood, Pa.

"We Americans Have Lost Our Angelus"

BY GRACE HILEMAN MILLER

GLANCING over the church announcement page recently of the Saturday edition of a metropolitan newspaper, my eye caught the caption—"The Lost Angelus." Immediately I thought of the beautiful work of art which pictures a man and a woman out in the field at work, who immediately relaxed into the attitude of worship upon hearing the sound of the bell which thrice daily calls certain Catholic people to prayer.

Who has lost the Angelus, I said to myself, and read on to discern why the statement: I learned that an eminent divine had selected "The Lost Angelus" as his sermon subject for the next day. Knowing this preacher by reputation, my interest was quickened and I continued to read: "We Americans have lost our Angelus. The picture is seldom found in our homes, nor is it found in our lives. We have lost the art of stillness and the technique of quietude. It is a day of work without worship, of program without prayer, of service without stillness and of power without poise. Thus are engendered our worry, irritability, neurosis and panic."

How true, how very true are the above statements! Family after family feels that they have been forced to dispense with family worship in the morning because each one gets up and hurries off to work with barely time to hastily swallow a bite of breakfast. Yet, the truly great souls of the day are the folks who take time for morning worship. Our La Verne College women delegates to a "Y" midwinter conference recently came home with thrilling accounts of a young woman leader from England who was so spiritual, and "whose face simply glowed," in their language. "It was so inspirational to hear her pray and to glimpse her face in the attitude of worship." Some of the girls asked this young woman for her secret of power. This she explained was "prayer and communion with God, an hour or two every morning." In other words, she worships and then works, she prepares for work through worship.

But what does this minister mean by saying that this is a day of program without prayer?

Just exactly what he says; too many program builders and program executors are so concerned about the program, that it be carried out to the letter, that they ignore what makes the difference between success and failure in the mission and result of a program. Christ makes just that difference, and supplication to the Father through Christ enables one to reach the very powerhouse!' According to E. J. Fleury, "Christ makes the difference between success always and all ways."

The story of Albrecht Dürer's picture, "Praying Hands," illustrates the power of absolute "stillness" in preparation for real service. Dürer and a close friend agreed to each reproduce "The Crucifixion"; though the friend had little genius, he aspired to be an artist. This man utterly failed in his attempt, but tearfully clasped his hand in prayer and offered himself humbly to God. Dürer happened to see him in his moment of absolute surrender in silent dramatic prayer, caught his pose and the next day showed him his hands on the canvas, explaining: "I drew them when you surrendered to God. They may help another disappointed one to similarly offer himself to God for service." Power to serve in a very large way was his when he forgot his program in his burning desire to serve when he was still and knew that Jehovah was God.

The poise of the Christian in times of trouble oftimes constitutes a powerful sermon. "How can you be so calm and seemingly content the morning after your home burned to the ground?" was asked of Grandma Rodriguez, the mother of Protestanism in our

little city. In her home Sunday services were first held in the Mexican colony.

"My God has promised to supply all my needs, he is going to give me a better home," said she. And her faith was not in vain; a better house was soon fitted up.

The famous preacher referred to above notes the fact that the British navy in time of any catastrophe or accident sounds the bugle call known as "The Still." It is the order for every man to stand quietly for ten seconds and think—thus, panic, confusion and chaos are spared and the seconds of stillness lead to sound and sensible action.

The psalmist in the 46th chapter and 10th verse says: "Be still and know that I am God." What a challenge to every believer every time a problem arises—no matter where, what, how or concerning whom! Being still and knowing that God is God, that he is still in the heavens and all wise, all powerful and all knowing, just waiting and yearning to be recognized, let us all take courage from these convictions.

Have we lost our Angelus? Have we?

La Verne, Calif.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

DURING the World War three white men and two Negroes found themselves fighting from the same shell hole. Food was scarce. Meals were pro-rated. When eating time came the blacks always waited until the whites had helped themselves, then took what was left.

Finally, it was thought possible to escape from the hole and get back to the American lines. A white man started to crawl up the bank. He was pulled back. Another started. Pulling him down, also, the colored boys quickly clambered out and then motioned for the others to follow. No bullets came their way, and soon safety was reached.

Nobility and heroism are not bounded by racial lines.

Ottawa, Kans.

What the Psalmist Says About Peace

BY JULIA GRAYDON

LISTEN to this verse (Psa. 72: 3): "The mountains shall bring peace to the people, and the hills, in righteousness." Here is not a man-made peace, but a peace sent from our heavenly Father to all who crave it.

You may live where you can see the hills and the mountains, but you are so accustomed to them that you do not appreciate them.

Or you may live in a city, and now and then hurry away from the noise of traffic, to the hills or mountains and what a restful feeling you have when you gaze upon them. Peace does come to your soul and you are quiet before their grandeur.

One version says peace shall come "by righteousness." But only by his righteousness to us, making us see that true righteousness does bring peace.

Harrisburg, Pa.

My Experience in the Village of Pethadra

(Continued From Page 15)

all of a kind we know. Many of them are brought on by the people themselves, and some are not very hard to cure. Here I wish to make it clear that we buy the medicines out of our own pockets and distribute them freely. We have to stock many kinds of medicines, and that also in quantity.

Our village grocer belongs to the aboriginal tribes. He supplements his income by saloon-keeping. When he heard that a Christian school was about to be built in his village he left no stone unturned to make things hard for us and the other Christians. He used to lie in ambush with his gun, hoping to have a pot shot at those Christians who might happen to pass that way. He used to say that it was better to go to jail for shooting Christians than to have his business ruined by the Christian propaganda. He is a heathen and has two wives, one of whom he loves more than the other. The favorite wife lives in a new house, while the other one has to content herself with the old house. When his first wife, who was staying in the old house died, this made room for a third wife. The man immediately took another woman as his wife and now the grocer pays more attention to his latest acquisition and the former favorite must take second place.

He had a son by the second wife. He sent him to a government school quite a long distance away instead of sending him to the mission school which is quite near by. My husband was bent upon winning this man so he tried to fraternize with him by talking to him on ordinary commonplace things, hoping in time to touch on religious matters. He is now accustomed to our presence in the village, and lets my husband talk to him about our religion; not only that, but I too go to his house and talk to his wives about Christ. More than a year has since passed, and his boy who used to go to the government school, a mile off, attends our school. He always comes before time. He brings his servant's son also with him to the school for study. Thus the work of the Lord goes on, sometimes smoothly, sometimes otherwise, but always making a headway in the desired direction. The grocer has allowed himself to be unbent to the extent of allowing his folks to be treated by us.

Pethadra village, near Vyara, India.

THE CHURCH AT WORK

ADMINISTRATION

Plays for Church Groups

The interest of our churches in the use of drama as a part of the regular church activities has grown considerably during the past few years. Plays are not only given on special days, but when special emphasis is desired on various subjects such as peace, temperance, etc.

The Board of Christian Education has just revised its free, fourteen-page bulletin, "Plays for Church Groups." It contains sections with headings as follows: Biblical, Christmas, Easter, General and General Ethical, Missions, Peace, Home Life, Rural Problems, Urban and Industrial Problems, Stewardship, Temperance. It also contains a list of collections of plays, plays suggested for reading only, and helpful books on drama. Nearly one hundred plays are listed, giving the name of the author and publisher, number of acts or scenes and characters, price per copy, royalty if any, and a short description of the play itself.

Although the General Boards at Elgin do not carry in stock all of the plays listed, yet they can be borrowed from the Brethren Loan Library for examination and reading and then selections may be ordered. When ordering a play from the Loan Library, 10c for outgoing postage should accompany an order for one or two plays and 25c for three or more. This special rate applies only to single copies of plays and not to the larger cloth-bound books containing collections of plays. The regular rate of 10c per book should be sent with requests for the latter. Then, of course, the user pays the return postage. Because of the great demand for plays, users are urged to return them if possible before the two weeks usually allowed.

While it is sometimes difficult to find the right play for a specific program, yet it is urged that care and time be taken to read many plays in order to find the right one for the occasion. A royalty or the purchase of a certain number of play books may be required to give the play, but even this should not discourage the possible use of the play if the right one has been located. Offerings are often taken to care for such expenses. When a play has been selected, be sure to have in mind all the requirements of the publisher with regard to royalty and purchase of copies. The General Boards can not grant special favors regarding royalties or other specifications of publishers. All questions of this nature must be taken up with the publishers direct. **Royalties must be paid and churches should not try to avoid that responsibility.**

"Plays for Church Groups" is not a complete list of all the good plays that are available for church groups, for the General Boards have on file many longer lists of plays from various denominations, play publishers and other organizations. If our 1938-39 Literature Catalogue and the new issue of "Plays for Church Groups" do not list the plays you are seeking, write The General Boards, 22 South State St., Elgin, Ill., and any possible help will be given.

Mention should perhaps also be made of the sixty-four-page pamphlet entitled "A Dramatic Calendar for Churches," published by the International Council of Religious Education early in 1938. As the title suggests, plays are suggested for many of the special days in the church calendar. This should be helpful to those wishing to plan a year's program of drama in the church. The price is 25c.

All those interested in drama for church groups should write at once for a free copy of "Plays for Church Groups."

WORSHIP

Report of Church Music Conference

By C. L. Rowland, Huntingdon, Pennsylvania

The recent conference on church music and pageantry held in the Stone church on the Juniata College campus was a source of help and inspiration to those in attendance. In addition to the regular daily classes in hymnology, worship, pageantry, etc., there was an evening concert by Prof. Nevin Fisher of McPherson College. On several evenings there were illustrated hymns and paintings shown on the screen.

There were two scenic excursions of unusual interest. First was the trip to Whipple's Dam with the marvelous view of literally acres of mountain laurel in gorgeous full bloom, and the climb up the fire tower on Tussey Mountain with its alluring view of mountains and valleys. The entire group was taken on Friday afternoon to The Old Forge for an outing and a bountiful picnic supper. Of particular interest was the account given by Prof. Wm. Beery of his experience just fifty years ago when he and two other men students of the college roughed it at The Old Forge there in the mountains to escape the smallpox epidemic then raging in the town of Huntingdon.

The climax of the conference was the grand pageant on Sunday night under the very capable direction of Dr. H. Augustine Smith. He has given this pageant really hundreds of times and was able to organize and rehearse it in record time. His costumes were authentic, and the effect was a thing of beauty and religious inspiration for both the audience and for those who took part.

Since it was felt that the church would not accommodate the audience the pageant was given at 7:30 and again at 8:30 P. M.

Those who attended the conference went home with an inspiration to make of music and pageantry a more effective vehicle of worship.

LEADERSHIP EDUCATION

"We Do Not Have Enough Leaders"

"We simply do not have enough good, dependable leaders to go around." And so they do what all too many churches are driven to do—overload the faithful few to the point where something breaks—either health or efficiency. Either is serious.

There is one simple remedy. What do we do when the roof starts to leak? Get busy and work at repairing it. The reason we have a leadership problem is because nobody works hard enough on that particular problem. A certain church has had a waiting list for years of people—prepared people—who want to teach in the church school. But there is a reason why. Somebody has been working at the job of developing workers.

The pastor—or minister—more than anyone else has free time to give to this task of finding and growing leaders. What per cent of a pastor's time should go to working on this phase of his work? It has been pointed out by one person who has been experimenting with the "unified program" (not unified Sunday morning session which is

different!) that when the pastor really assumes responsibility for the religious education program, he must become an educator, in deed and in truth; and part of his new responsibility is to work with his leaders. Even the sermon is not so important as the challenge to work through other people—thus multiplying his influence manyfold. What per cent would you fill in after each of these in allocating the minister's time?

Preparaing his sermon	.....
Making calls	.....
Personal counseling with lay people (not leaders)	.....
Thinking about, planning for, and working with his leaders	.....
Total	.....100%

Certainly, those who are going to do effective work with their leaders must first of all be acquainted with the literature that deals with this problem. Here is a list of basic material. Clip and file for future use.

Enlisting and Developing Church Workers. 15c, 1936.

Leadership Program Guide for the Local Church. (Available August, 1938. Price to be announced later.)

Workers' Conference, The. 10c, 1937.

Building a Workers' Library. Free, 1937.

Self-Rating Scale for Church Workers. 25c, dozen copies, 1937.

Guide for Offering First Series Courses in Workers' Conferences. 10c, 1936.

Standard Leadership Curriculum, First and Second Series, The. Free, 1938. (Be sure you have the new edition.)

Manual for Deans Who Administer Second Series Courses. 10c, 1935.

First Series Courses, The, Bulletin 501. 10c, 1938. (Be sure you have the new edition.)

Second Series Courses, The, Bulletin 502. 20c, 1938. (Be sure you have the new edition.)

Growth in Christian Service. 15c, 1937.

ADULT CHRISTIAN WORKERS

Danger Spots in American Life

The Liquor Problem

Sunday, August 21

Scripture, Amos 6: 1-6

I. What is the situation as to liquor in American life?

1. The liquor problem is more acute today than ever in history due to the use of scientific methods in the manufacture and distribution of intoxicants and increased facilities for advertising and promoting their sale.

2. There is a widespread lack of intelligence as to what alcohol is and does.

3. The use of intoxicants apparently is on the increase with more and more accidents resulting in our mechanized and closely related society.

II. What is the best way out?

1. There is little hope of re-enacting national prohibition.

2. Sound alcohol education through home, church and school seems to offer the greatest possibilities.

III. What can be done about it?

1. Plan a definite program for your local church. See "The Local Church and the Liquor Problem," 10c. Order from the Board of Christian Education, 22 South State St., Elgin, Ill. Also ask for free literature.

2. Call together the leaders of the church and Sunday school, Men's Work, Women's Work, etc., to discuss the alcohol situation in the local community.

3. Appoint a committee on investigation as to the hold liquor has on the community.

4. Appoint a committee to provide literature for distribution.

5. Appoint a committee to arrange for group study either on Sunday or during the week. Also for temperance sermons and addresses on special days and occasions.

6. Appoint a committee to co-operate with the school and other organizations working in the field of temperance.

WOMEN'S WORK

Women's Work Column

The Missionary Woman's Heart

A woman's letter written June 2 is on the desk. It comes from a sad and distressed country. We share with you sentences from her note of love.

"Two evenings ago I was all alone here in our home and was feeling very lonely. My thoughts were mingled with a tinge of homesickness. I went out of the empty house and sat under the great old locust tree. As I sat alone my thoughts were with my husband who was far away in a lonely station and I wondered much how he and his companions were.

"Just the day before we had handled precious things and repacked them to be taken to loved and sorrowing parents across the sea. With poignant sorrow we spoke of those who were gone from us. As we laid away in packing cases these personal effects, I thought of how the commonplace things become sacred to us at such times.

"I thought of my own children, too, so far away and of their sacrifice in seeing their parents leave them and of their brave hearts at the last separation.

"In this deep quietness of meditation I saw a friend coming up the walk. As he approached I called to him. I wanted to talk to some one and scatter the loneliness of my heart. He came smiling and had a packet in his hand. It was a parcel of foreign mail. It was the largest number of letters I had yet received at any one time. There were letters from brothers and sisters and children and friends. Nothing could have been more welcome. How much I appreciated them and their spirit. I spent a long evening of 'home visiting,' and my spirit was revived."

The courage and bravery of such hearts are beyond measuring. They are our representatives. They have gone in our stead. They need our prayers and our support. This woman has spoken to us. We hear her challenge.

To Women's Mission Study Groups

BY NORA M. RHODES

Are you now making plans for the year's missionary meetings? The missionary programs are all finished and ready to be mailed out. We hope you will like the material and may it bring a deeper interest in our own missionary work and a higher appreciation of our staff of workers on the field.

As already mentioned in a May issue of the Messenger the four programs for the fall months are: Our Girls' Mission Schools, Missionary Biographies, History of Five Mission Stations, and Pioneer Missionary Women. These are five cents each.

You will want to know more about India as a whole and its progress in the Christ way of life. Moving Millions will be our book. Price, 50c. The booklet, How to Use, 15c, contains many splendid suggestions. Shall we not all endeavor to make the coming missionary year the best one? Early preparation, consecrated leadership, much prayer and enthusiastic, mission-minded women will make any missionary meeting worth while.

While we are taking in truths pertaining to the kingdom work, let us not forget our Chinese brethren and sisters and their families, many of whom have gone through great tribulation and are sorely in need of help. Only three cents a day will keep one of them from starving. Do not fail to have the Relief Peace Bank on your table at meal time. God has been lavish in his blessings here in America; let us as Christian women do our bit for the unfortunate ones across the seas.

Dallas Center, Iowa.

CHILDREN'S DEPARTMENT

Children and Our Brotherhood Relief Program

At the Annual Conference at Lawrence a continued relief program was authorized, calling for $1,000 per month for Spain and $3,000 per month for China.

The plan is: one penny per meal from each family. Your Sunday school as a whole will no doubt be preparing to promote these funds. Detailed plans were given in the July 9 Gospel Messenger. Children's leaders have a decidedly unique opportunity both for peace education and for an actual contribution to world suffering, through this project. While we should probably not overburden small children with the world's sorrows, yet they can share constructively in this project without having their sensitive minds too distraught by the horrors of war, as it is going forward in Spain and China today.

If you are interested in additional peace study for your children this year, there are rich resources available.

*Makers of Peace, Armstrong. 25c, 1935. An "undated unit" of five lessons. Usable in Sunday school, vacation church school, junior league, or weekday religious education. For juniors.

*Adventuring in Peace and Good Will, Brooks. $1.00, 1930. Planned for a ten-day vacation church school.

*Educating Children for Peace, McPherson. $2.00, 1936. Report of a number of projects that were carried on in New York City.

*Children and the Changing World, Baxter. 25c, 1938. For leaders only.

For children themselves to read: *Broken Guns. $1.00, 1937.

*In Brethren Loan Library.

CORRESPONDENCE

A VERY TRAGIC OCCURRENCE

Early Thursday morning, July 7, 1938, the home of Bro. Josiah D. Shaffer, Mt. Pleasant, Pa., was consumed by fire. As a result his daughter, Evelyn, aged twenty, recently married to Bro. Samuel Kulp, lost her life. Later the same day Bro. Shaffer passed away due to severe burns. He was 69 years of age. Two other people escaped from the flaming building. Sister Shaffer climbed through a window, and falling from a porch received slight injuries. The son-in-law, Bro. Kulp, dropped from a second-story window, but was uninjured. He was the son of Bro. W. K. Kulp, formerly pastor of the Mt. Joy congregation.

The fire was due to the explosion of a kerosene can which occurred when Bro. Shaffer was starting a fire in the kitchen stove. The oil was scattered through much of the first floor, causing the flames to spread rapidly. Nothing was saved from the burning home.

The Shaffer family located in the Mt. Joy congregation many years ago and consisted of two sons and six daughters. The daughters all married and are living within the bounds of the congregation. One son is married and lives in Somerset County.

Funeral services attended by a large number of relatives and friends were conducted by the undersigned, pastor in the Mt. Joy church, Sunday afternoon, July 10. Interment in the adjoinnig cemetery.

Mt. Pleasant, Pa. Q. A. Holsopple.

"EAST IS EAST AND WEST IS WEST"—SHALL THE TWAIN MEET?

Imagine my disillusionment upon arriving at Annual Conference to hear folk from Kansas ask the easterners how they liked the west when I had been exulting in my first opportunity to see some of the east.

At any rate, I was able to see the east and the far west meet in the west this year. What an inspiring sight it was to see folk from such widely separated areas, with different backgrounds and habits welded together by the common bond of Christian brotherhood. It was a grand place to meet old friends and to have family and college reunions. I have been wondering, though, if anyone who was new to our church and its Annual Conference could not have been very lonely in the midst of such a multitude of people.

For some reason those of us in the west have been led to think of easterners as somewhat formal and I suspect they have heard that we are "wild and woolly" out here. It was not particularly easy for timid souls to make new acquaintances at Conference. There is always the possibility that someone will think you're a bit too fresh or forward if you introduce yourself, especially if you are a lady. Being a westerner, I decided anything I did wrong would probably be attributed to my nativity and proceeded to renew acquaintances with folk whom I met at my first Annual Conference at Nampa last year, and to introduce myself to some others whom I wanted to know. The results were gratifying.

Annual Conference is over for this year, but the problem of getting people acquainted with each other remains. Of course it would not be possible in such a large group to learn to know everyone personally, but it would be possible for us to smile as we pass by each other and to act so friendly that no one would hesitate to stop and speak if he felt the urge to do so. It would be possible for each state delegation to have distinctive badges so we could meet folk from the different areas and learn to know something of their work and the conditions under which it is carried on. It should be possible for our national leaders to have more time for relaxation and less of a worked-to-death look on their faces so that folk wouldn't feel like criminals if they asked for some time to talk with them.

The success of our work as a Church of Brethren is dependent on our ability to preserve the fine fellowship which has been a part of our heritage. Infrequent contacts and lack of communication between members of a group tend to build up a reticence and a suspiciousness which can be nullified to a large extent by learning to know people better.

Next year's Annual Conference will be still further east. More of those who have the Annual Conference habit will be there. The easy thing to do will be to spend all of your time with old acquaintances—but for the sake of our brotherhood, shall we not each make ourselves a reception committee of one to see that others feel themselves to be a necessary part of our great fellowship?

Seattle, Wash. Thelma Danilson.

THAT DARK HOUR

Can there be any more profound anguish on earth than that period of time when our beloved one, our mother, our all, breathes her last, and we sit helplessly by, holding her in our arms? She has finished her course, she has kept the faith. Oh, what fervent prayers flow then from our broken hearts! Somehow, we feel those stilled lips must speak to us. If this were the end, I do not see how we could bear the burden. The divine Father of us all is welcoming her noble soul in heaven at that very moment. We must believe that to receive any comfort at this time. One of God's children is transfigured into one of his angels. Her spiritual intellect is now far above the ability of any mortal mind to comprehend. She is looking down upon us with pitying grace. She has passed over that barrier between the physical body and the spiritual body. The victory is hers. What does she think of the human suffering she has just passed through? Is her spiritual presence there in that sorrowing room? These answers will be known to us only when we pass on to join her.

Her childlike abiding faith in the grace of God, and her well-worn Bible, satisfy me. This is my only comfort until we meet again.

Spring Mount, Pa. Norman T. Fulmer.

THE NAMPA DEDICATION

On Sunday, July 10, the new house for the Nampa Church of the Brethren was dedicated by the congregation and Pastor M. S. Frantz, assisted by Bro. Edgar Rothrock of Pomona, Calif., who is pastor of the Church of the Brethren at that place and also a member of the General Ministerial Board.

Three great inspirational meetings were held during the day, with Bro. Rothrock delivering a stirring message upon each occasion.

Four hundred and forty-two attended Sunday school, with at least seven hundred at the morning service. Brethren were present from Bowmont, Boise Valley, Emmett, Fruitland, Payette and Weiser to enjoy the occasion.

There were various group picnics held in the city park where old friendships were renewed.

In the afternoon the good townspeople and friends of the church gathered for the dedication service proper. About six hundred attended.

The choir, directed by Bro. B. E. Harris, did splendidly. It is composed of fifty singers who occupy the loft directly behind the pulpit. Bro. Gordon Yoder, son of Bro. W. H. Yoder, pastor of the South Waterloo church, Iowa, and student of McPherson College, sang Bless This House. Open the Gates of the Temple was sung by B. E. Harris. Miss Louise Keim played the piano, and Mrs. Doris Eshelman was the organist. After prayer by Bro. C. N. Stutsman of Boise Valley, greetings were extended by Dr. C. M. Donaldson from the Ministerial Association of the city.

The mayor of the city, a fine Christian gentleman, whom many will recall as being host to the Nampa General Conference in 1937, gave greeting and words of encouragement to others. He praised the Brethren for the fine lives they are living and for the new sanctuary they have erected.

Bro. C. A. Williams, present elder of the Nampa church and one of the early pioneers and members at Payette, Idaho, in 1899 when the Nampa congregation was organized under the leadership of J. H. Graybill, gave reminiscences and recognition to those who had a part in the new building. The first building was built in 1901, and after thirty-seven years of growth of the town and growth of the church a new building was badly needed.

About two years ago Bro. Williams took the initiative in buying new lots on which to build. Men's Work sponsored the paying for them. The present building was built at a cost of $20,000, including 350 opera style leather upholstered seats. It is estimated by experts that the new church house is worth $35,000. Upon selling the other property the old building was reserved. Estimated value of its lumber for use in the new structure was $1,000. Many donations were a big help in erecting this building. A fine art window Hofman's The Boy Jesus, was donated and dedicated to Eld. J. H. Graybill, deceased. He was the first preacher and organizer of the Nampa church.

An offering for the building fund amounted to $1,800 cash, plus some pledges to make the total of about $2,500.

Bro. Rothrock gave the dedicatory address which was well received. Pastor M. S. Frantz led the congregation in the dedicatory pledge. Eld. J. C. Neher, local resident for over thirty years, now beyond eighty years of age, gave the dedicatory prayer.

The evening service was a union meeting with other churches of the town participating. There were over 600 in attendance. Bro. Rothrock preached on the subject, Does Life Begin at Forty?

Only five of the original members now remain. They are: Sisters Geo. Fike, Julia Graybill, Lydie Hatfield, Bil Crill and Hettie Whallon.

Nampa, Idaho. Stanley B. Keim.



The new church at Nampa, Idaho

PASSING OF MAGGIE SLUSHER HYLTON

Sister Maggie Hylton was born April 14, 1868, and died at her home on July 11, 1938. She was the only child of Floyd and Martha Pratt Slusher. She was united in marriage to Eld. A. N. Hylton on March 19, 1891, and to this union one son and two daughters were born, the daughters dying in infancy.

While about her home duties on July 6 she suffered a severe heart attack. She called for the anointing service, and after this she seemed much better until her passing which was sudden.

Sister Hylton had been a devoted member of the Church of the Brethren for more than forty-seven years, teaching in the Sunday school most of this time. Her quiet consecrated life was a blessing to many. She often accompanied her husband to assist in the anointing service, and willingly did what her hands found to do.

She leaves her husband, one son, Clarence of Rocky Mount, Va.; two grandchildren and a wide circle of friends. Hundreds of people came to the funeral services at the Topeco church where she had labored so faithfully. Services were conducted by the home ministers, assisted by Bro. Hylton Harman of Kansas City, Kans.

She was laid to rest in the Slusher cemetery under a beautiful blanket of flowers. Truly the world is more beautiful by her having lived in it.

Floyd, Va. Mrs. J. W. Weddle.

CHRISTOPHER SOWER AS A CLOCKMAKER

In recent months we have heard much about Christopher Sower's attainments in his various pursuits of life. Here is some additional information concerning him as a clockmaker, by N. Hudson Moore in his Old Clock Book with 104 illustrations, a copy of which is found in the Greenville, Ohio, Carnegie Library. Following a list of clockmakers of the various states as well as of some foreign countries, Mr. Moore gives the following:

"Another distinguished Philadelphian who combined clockmaking with other and perhaps more distinguished pursuits, was Christopher Sower. He was born in Germany in 1693. He came to Philadelphia in 1724, but removed to Germantown in 1731. He was an uncommonly gifted man, proficient in all his callings, and sufficiently distinguished to have left a record in any. He had graduated in medicine at Halle before he came to this country, and always kept up his profession. After moving to Germantown he conducted a large and successful farm, and not finding the two pursuits, medicine and farming, enough, he added a third and fourth. These were papermaking and book printing. He wrote many learned treatises in German and English, and for these his reputation is more extended than for any other of his works. He spelled his name in these more learned callings, Sower. When it came to clocks he seemed to feel that the scholar should not be connected with anything so mechanical, so on these tall eight-day timepieces he called his name Souers. They are fine clocks and excellent timekeepers and he might well have been proud of them. The one shown in Fig. 96 belongs to the Library Company, Philadelphia. Not only was this man author, printer, doctor, farmer and clockmaker, but he found time to turn his attention to even lesser affairs, and to him is given the credit of inventing cast-iron stoves. He was Jack-of-all-trades and proficient in each."

In M. G. Brumbaugh's History of the Church of the Brethren where he discusses Christopher Sower as an optician we find the following:

"To this he added the business of clockmaker and apothecary. His great-great-grandson, the distinguished Philadelphia publisher, Charles G. Sower, has in his house one of the old wall clocks made by his honored ancestor."

The following lines of Thomas Lister, 1760-1802, maker of fine clocks, might well be pasted on the door of these tall grandfather clocks. The admonition harmonizes with Christopher Sower's motto: "To the honor of God and my neighbor's good."

"Lo! Here I stand by thee
To give the warning day and night;
For every tick that I do give
Cuts short the time thou hast to live.
Therefore, a warning take by me
To serve thy God as I serve thee:
Each day and night be on thy guard,
And thou shalt have a just reward."

Greenville, Ohio. Levi Minnich.

IN MEMORY OF JOHN H. MASON AND WIFE

In less than a year's time these two faithful and loyal members of the Bethany church, near Stet, Mo., passed on to their reward. They were both well known and highly respected in the Stet community where they lived upon the same farm for almost fifty years.



Bro. Mason was born on Nov. 24, 1855, in the state of Indiana. His parents, William and Sarah Rife Mason, were natives of Virginia. When their son, John H., was 15 years old they moved on a farm near Hardin, Mo., where Bro. Mason grew to manhood.

In September of 1881, Bro. Mason was united in marriage to Miss Sarah Jane Brock, who then lived a few miles north of Norborne, Mo. She was his devoted companion and a loving mother of his children for more than fifty years. She was one of ten children, all of whom grew to maturity. After a period of considerable suffering, she passed on to her home above on Aug. 12, 1937, aged 78 years, 7 months and 24 days.

Brother and Sister Mason were the parents of six children, three sons and three daughters. The sons, Elders Walter Mason and Ed. W. Mason, and Chas. Mason all live on farms in the Stet community and are loyal members of the Bethany church, to which their parents belonged. Two daughters preceded their parents in death. The other daughter is Mrs. M. L. Miller of Blackwell, Okla.

Bro. Mason was a quiet unassuming man of God. His church recognized his sterling character and spiritual qualities, and called him to the ministry in early middle life. He was later advanced to the eldership. In both of these offices he willingly and gladly gave his services wherever needed. His wise counsel upon problems of all kinds was especially a worth-while asset to the growth and

development of the Church of the Brethren in northern Missouri and especially in the community where he lived.

Bro. Mason's sudden death on June 29 came as a shock to his family and friends. Although they knew that his health had been failing for some time, yet his condition had not seemed critical. He had been attending church services, as weather and strength would permit and going about his usual activities until the moment of his death. After a little less than a year's separation, he joined his beloved companion again in that better and fairer world. He was aged 82 years, 7 months and 5 days.

Besides the children mentioned above, Eld. Mason was survived by one sister, Mrs. Maggie Moyer of Conway, Texas; twenty-five grandchildren and a host of friends.

Funeral services were held Friday, July 1, in the Bethany church, conducted by Eld. E. G. Rodabaugh, assisted by the undersigned. At Bro. Mason's request the funeral rites were as nearly like those for Sister Mason as possible. Interment was made in the Wakenda cemetery.

Stet, Mo. H. Harlan Smith.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Myers-Kjellman.—By the undersigned, at the home of the bride's mother near Glasgow, Mont., June 26, 1938, Preston D. Myers and Helen Kjellman, both of Glasgow.—Chas. A. Zook, Minot, N. Dak.

Stover-Metzger.—By the undersigned, at the Church of the Brethren at Seattle, Wash., June 18, 1938, James M. Stover, son of Wilbur B. and Mary E. Stover, and Ruth E. Metzger, daughter of Lyman and Ethel Metzger.—Charles H. Maust, Seattle, Wash.

FALLEN ASLEEP

Barnhart, Susie Ann Patton, daughter of Ephraim and Lucinda Patton, was born in Henry County, Ill., July 28, 1870, and departed this life at her home in Franklin Grove, Ill., July 8, 1938. On Jan. 15, 1888, she was united in marriage to Charles W. Barnhart in Woodford County, Ill. After living a few years in Woodford County they moved to Ogle County where they resided for eleven years. They then moved to a farm near Ashton where they resided twenty-one years, after which they moved to their present home. The home was blessed by one son. At the age of seventeen she united with the Church of the Brethren. She was a devoted mother, a faithful companion and a kind and helpful neighbor. She is survived by her husband, her son and his wife, four grandchildren and four great-grandchildren. Funeral services were conducted at the Franklin Grove church by Bro. O. D. Buck, assisted by Bro. Paul Studebaker. Burial in the Ashton cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Baughman, Sister Rachel, was born Sept. 6, 1863, and died at her home May 14, 1938, after three weeks of illness. July 11, 1885, she was married to Obediah Baughman, who preceded her in death fourteen years ago. Surviving are four sons, two daughters and two sisters. She was a lifelong member of the Pine Creek Church of the Brethren. Her cheerful disposition and helpfulness to others made her loved by all who knew her. Funeral services were held at Pine Creek church, with Bro. H. A. Claybaugh in charge. Interment in the Lutheran cemetery.—Edith Rupel, Walkerton, Ind.

Berry, Bro. Wesley, died at his home in Pine Creek congregation, May 17, 1938, after a short illness. He was born at Nappanee, Ind., Dec. 9, 1865. Surviving are his widow, Bertha Harbaugh Berry, a son and daughter and three sisters. Funeral services were held at Pine Creek with Brethren Edward Stump and Theo. Miller in charge. Burial at South Union cemetery.—Edith Rupel, Walkerton, Ind.

Dickson, Harry Lloyd, died July 11 in the Blair Memorial hospital, due to injuries received when he fell from a cherry tree about two weeks previous. He was the son of Huey and Isabel Rupert Dickson, and was born Jan. 10, 1880, near Huntingdon, Pa. He was married to Ollie Edwards, who with two daughters survives him. In his earlier years he was a member of the Reformed church but after coming to this community he united with the Church of the Brethren and remained faithful. He was an earnest Bible student and will be greatly missed in his Sunday-school class, prayer meeting and church services. Funeral services were held in his home by the pastor, Bro. Clyde Bush, with interment in the Odd Fellows cemetery. —Mrs. C. C. Stapleton, Saxton, Pa.

Eldredge, Olive Cordelia, daughter of L. D. and Mary Henry, was born in central Illinois, Sept. 17, 1859. They moved to Cass County, Mo., in 1860 where she grew to womanhood. On Sept. 26, 1874, she was married to A. B. Eldredge. In 1880 they moved to Morris County, Kans., where they resided until 1909, at which time they moved to Fruitland, Idaho. In December of 1893 they united with the Church of the Brethren at the Old Cottonwood church near Dunlap, Kans. The influence of their beautiful Christian lives was felt by all with whom they came in contact. She was preceded in death by her husband March 29, 1932. She passed away at her home in Fruitland, Idaho, April 1, 1938, after a week's illness. She leaves six sons, seven daughters, forty-four grandchildren, twenty-five great-grandchildren and a host of friends.—Mrs. M. E. Sargent, Portland, Ore.

Frazee, Albert Ross, was born July 6, 1874, and departed this life June 22, 1938. He was united in marriage to Rhena Pearl Guthrie on Nov. 15, 1905. To this union were born two children. He was one of the community's prominent farmers and was a cheerful friend to all who knew him. He spent his entire life serving faithfully the community in which he lived. He won a place of high esteem among the people. In his early years he united with the Church of the Brethren and lived a consistent life. Funeral services were held by Eld. Emra T. Fike in the Methodist church at Cranesville, W. Va.—Esther Fike, Eglon, W. Va.

Fulmer, Sister Mary Alice, wife of Elwood W. Fulmer, was born Nov. 10, 1868, at Harleysville, Pa., and departed this life May 17, 1938, at her home at Spring Mount, Montgomery County, Pa. She was a daughter of William R. and Sarah Heckler Tyson of Harleysville, Pa. She was baptized in childhood into the Indian Creek Church of the Brethren, and held her recent membership in the Ambler Church of the Brethren. She is survived by her husband, two sons and two grandchildren. She gave her two sons in active service during the World War; one in the army overseas, and the other in the navy. Sister Fulmer was a noble soul. She lived a true Christian life in her devotion to her family and her faith and love for her Lord and Savior. She was a great lover of flowers and her flower garden was a joy to her heart. She was always generous in picking bouquets for friends. A garden of geraniums which she planted on the day of her passing is blooming beautifully as if in love for her. She was courageous in spirit in the face of sometimes weak physical condition. Her loss is felt deeply. Funeral services were conducted by her pastor, Bro. Paul M. Robinson, and Rev. Charles Brown. Interment in the Old Goshenhoppen church cemetery.—Norman T. Fulmer, Spring Mount, Pa.

Grubb, Cleo Baker, daughter of Howard and Mary Baker, was born July 29, 1911, and died July 10, 1938. She was united in marriage with John Grubb on Feb. 4, 1931. Her husband survives with one son and an infant daughter. She is also survived by her parents, three brothers, two sisters and a grandfather, Henry Walter. She united with the Church of the Brethren when quite young and remained faithful. Funeral services were in charge of Bro. D. I. Pepple at the Koontz church, with burial in the adjoining cemetery.—Mrs. Muriel A. Hoover, New Enterprise, Pa.

Hatcher, Albert, son of Mr. and Mrs. Charles Hatcher, was born Oct. 20, 1881, and died June 24, 1938. He was married to Lillie Williams Jan. 18, 1912, and to this union six children were born. He and his wife were baptized into the Church of the Brethren Aug. 28, 1932. They were very happy in their religious life. He leaves his wife, three sons and three daughters, all members of the church except the youngest. He also leaves his mother and several brothers and sisters. Funeral services at Topeco by Eld. A. N. Hylton. Burial in Topeco cemetery.—Mrs. J. W. Weddle, Floyd, Va.

Henry, Sister Mamie Frances, daughter of the late John and Jane Grisso Henry, was born in Roanoke County, Va., Dec. 12, 1883, and died June 28, 1938. In early life she united with the Church of the Brethren and remained faithful. She attended many Annual Conferences, which she greatly enjoyed. Sister Henry never married. She tenderly cared for her parents in their declining years. She suffered greatly for over two years. Two sisters and four brothers survive her. Funeral services were conducted by Brethren D. C. Naff and H. A. Hoover in Poages Mill church. Interment in the Evergreen cemetery.—Mrs. D. D. Eller, Salem, Va.

Herbster, Bro. Arthur, died at his home April 13, 1938. He was born May 3, 1881, near Lakeville, Ind., where he had spent his life. In 1914 he was married to Carrie McBride who with two sons and three daughters survive. He was a faithful attendant at church services when health permitted. Funeral services at Pine Creek church in charge of Bro. H. A. Claybaugh. Interment in the Fair cemetery.—Edith Rupel, Walkerton, Ind.

Holloway, Harriet Luella Moore, was born at Rosetta, Colo., July 6, 1875, and died at her home in Grants Pass July 4, 1938. She was the daughter of Samuel and Amanda Moore. She was married to Curtis Ruben Holloway Jan. 10, 1892, at Conway Springs, Kans. Her husband, six children, twenty-seven grandchildren and three great-grandchildren survive her. She united with the Church of the Brethren in 1895, and remained faithful. She was a good Christian mother.—Alta P. Morton, Grants Pass, Ore.

Kisling, Mason T., son of Irvin and Susie Kisling, was born near Eaton, Ohio, April 10, 1877, and died in Eldorado, Ohio, March 26, 1938. Bro. Kisling lived the greater part of his life in and around Eaton. The last nineteen years had been spent near Eldorado. On Feb. 16, 1901, he was married to Nina Shumaker. One son, Loren, was born to this union. For the past few months Loren and his wife had been

caring for Bro. Kisling. Sister Kisling preceded him in death seven months. Five years ago Bro. Kisling confessed his faith in Christ and united with the Prices Creek church. He is survived by his aged father, two sisters and two brothers. Funeral services were conducted in the Prices Creek church, with Rev. Racey in charge, assisted by the writer.—Kenneth W. Hollinger, Camden, Ohio.

Landis, Bro. Aaron L., son of Samuel and Sarah Landis, was born June 1, 1856, at Salem, Montgomery County, Ohio, and departed this life May 25, 1938. When eight years of age he moved with his parents to a farm one mile west of Covington, Ohio, where he lived forty-six years. He then moved to Covington where he spent the remainder of his life. On Dec. 7, 1879, he was united in marriage to Barbara A. Garber of near Trotwood, Ohio, by Eld. John Kimmel. To this union were born four children. When he was about thirty years of age he united with the Church of the Brethren and was deeply interested in its activities until the last. His life was full of sincerity and Christian conviction. His good wife preceded him in death last October. A son preceded him in 1934. He is survived by one daughter, two sons, four grandchildren and many friends. Funeral services were conducted in the Covington church by Brethren C. F. McKee and G. L. Wine, with interment in Highland cemetery.—Blanche L. Kniesley, Covington, Ohio.

Loucks, Sallie F., was born in Berks County, Pa., Nov. 19, 1884, the daughter of the late Brother and Sister Isaac Frantz, and died in the York hospital, following an operation, June 27, 1938. Early in life she became a member of the Church of the Brethren. She came to York when a young girl. She was married to Bro. John E. Loucks, who preceded her in death two years ago. Five daughters and three sons, all members of the Church of the Brethren, survive. Two sisters and four brothers also survive. Funeral services were conducted by the undersigned in the Madison Avenue church in York, Pa., of which Bro. Loucks was a charter member. Interment in Greenmount cemetery.—M. A. Jacobs, York, Pa.

Miller, Clifford Orville, son of John A. and Angeline Miller, was born Sept. 27, 1902, and departed this life at the Iren Byron Sanitarium at Fort Wayne, Ind., July 3, 1938. He accepted Christ under the preaching of Bro. John Neher, and was baptized into the Church of the Brethren by L. W. Teeter. He remained true to this faith. At his request he was anointed on June 8 by his father, John A. Miller, and Bro. Clessie A. Miller. He graduated from the New Lisbon high school in 1921, and from Manchester College in 1925. He taught school at Hagerstown, Ind., for two years; Fort Wayne, three years; Royerton, three years. He had the love and respect of the school children wherever he taught. He was married to Thelma Goar on June 10, 1928, by F. C. McCormick. He was a kind and loving son and a faithful husband. Funeral services were conducted by Bro. O. D. Werking and F. C. McCormick. He was laid to rest in the Brick cemetery near Hagerstown, Ind.—John A. Miller, New Castle, Ind.

Myer, Rife H., died June 22, 1938, at the home of his son-in-law in Bareville, aged 80 years, 9 months and 3 days. He and his companion were faithful members of the Conestoga church for many years. During the last thirty-eight years he labored in the office of deacon. His wife preceded him in death seven years ago. He is survived by six sons, all of whom are members of the church. One of these is Eld. Reuben E. Myer of the West Conestoga congregation, and another is serving as deacon in the East Petersburg church. Two sisters, one brother, forty-two grandchildren and thirty-four great-grandchildren also survive. Funeral services were conducted by the home ministers in the Bareville Church of the Brethren. Interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Roush, Bro. Roy, son of Brother and Sister Melvin Roush, died May 13, 1938, at Elkhart general hospital after a three weeks' illness. He was born near North Liberty Nov. 19, 1915, and was married to Kathryn Olinger Nov. 20, 1937. They moved to a farm near Elkhart last February. Surviving are his widow, his parents, three brothers and two sisters. He was a devoted member of the church and greatly enjoyed its fellowship. He will be missed by all who knew him. Funeral services were conducted at Pine Creek church, with Bro. H. A. Claybaugh officiating. Interment in the North Liberty cemetery.—Edith Rupel, Walkerton, Ind.

Stockman, Samuel, was born in Marshall County, Ind., on Feb. 28, 1861, and spent his entire life on the farm on which he was born. On April 20, 1884, he was married to Mary Kathryn Yazel. They celebrated their golden wedding anniversary four years ago. To this union were born nine sons and five daughters. Two sons preceded him in death. He was baptized into the Church of the Brethren fifty years ago and lived faithful to his Lord. He passed away on July 13, 1938. He leaves his wife, seven sons, five daughters, twenty-seven grandchildren, one great-grandson, two sisters and a host of friends. Funeral services were conducted by the writer in the Mt. Pleasant church. Interment in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Walter, Layome C., was born Jan. 30, 1871, and died May 30, 1938. He was a member of the Church of the Brethren for many years. He is survived by one brother and two sisters. Funeral services were held in the Koontz church, with burial in the adjoining cemetery.—Mrs. Muriel A. Hoover, New Enterprise, Pa.

Wray, Alice Christina, was born in Rockingham County, Va., and died in the Middletown hospital May 3, 1938, aged 56 years. She came to Middletown, Ohio, thirty-seven years ago and was married to William R. Wray. She was a member of the Church of the Brethren from the beginning of the work here and was one of the charter members of this church. Sister Wray worked faithfully as a deacon's wife until she took to her bed a few weeks before her death. She is survived by her father, husband, two daughters, three sons and sixteen grandchildren. Funeral services were conducted in the Middletown Church of the Brethren by her pastor, W. E. Hamilton, with burial in the Woodside cemetery.—Mildred Hamilton, Middletown, Ohio.

CHURCH NEWS

CALIFORNIA

Glendora.—Since our last report four have been added to the church by baptism. We have just closed a very successful vacation Bible school which was put on by the five leading churches of our town. We had an enrollment of over two hundred, with a staff of thirty-five teachers. The theme was Peace. The closing exercises were held in the city park last Sunday evening, showing us how much good was accomplished. Bro. Ira Arnold and his wife and daughter who have served on the mission field were with us last Sunday, July 10, bringing us a worship service in music and art which was enjoyed by all. We are looking forward to having Brother and Sister Lloyd Studebaker, missionaries on furlough, with us next Sunday. Bro. Studebaker will bring the message in the morning, and Sister Studebaker will speak in the evening.—Mrs. S. H. Hosfeldt, Glendora, Calif., July 15.

FLORIDA

Winter Park.—We have had some exceptionally good meetings this past winter. Bro. F. M. Williar, regional temperance worker, was with us the first Sunday of January, with his illustrated lectures. Brother and Sister Parker Filbrun of Dayton, Ohio, were here in February with pictures from around the world. Bro. Bonsack and wife stopped with us on their way home in March. Bro. Bonsack gave a talk to the young folks on Sunday evening and also preached an inspiring message at the worship hour. Our Sunday school is increasing in attendance. It has been some time since we have had under one hundred present. June 20 Bro. F. M. Hollenberg of Sebring began our vacation Bible school with around ninety enrolled. It continued for two weeks and closed with an interesting program July 1. July 10 two were baptized. We invite any who come to Florida to stop at Winter Park and worship with us.—Mrs. C. E. Bower, Winter Park, Fla., July 14.

IDAHO

Payette Valley.—We had a nice Children's Day program on June 19, followed by a fine sermon for Father's Day by our pastor, Bro. E. J. Glover. In the evening Bro. Herschel Shank and wife were with us and gave an excellent talk about Annual Meeting. They also showed pictures that he had taken. On June 26 Bro. Amsey Bollinger and family had charge of the evening service which was very interesting. Brother and Sister Bollinger gave talks about India and songs were sung in the American and Indian languages. July 13 we had a fellowship supper and they showed a great many curiosities they had brought from India, and also sang songs and gave talks. We appreciate our young ministers coming back to Payette Valley as both Bro. Shank and Bro. Bollinger lived here for years and are well known and loved by the Idaho people.—Mrs. Marvel Bowers, Payette, Idaho, July 16.

ILLINOIS

Oakley (Brick).—In the early spring the young married people's class sponsored two plays which were well received both at home and by the Cerro Gordo congregation where they were given in return for one Cerro Gordo had previously brought to us. Easter evening the young people presented a very good program which included a play. Mother's Day program was in charge of the older ladies. The church sponsored a very successful vacation church school, directed by Sister Ida Buckingham. On April 10 we enjoyed a basket dinner after the church service. In the afternoon we gathered for our members' meeting. Bro. D. J. Blickenstaff was re-elected elder; Sister Jennie Kemp, music director; Bro. W. T. Heckman, delegate to Annual Meeting; Sister Georgia Fulk, Fourth of July meeting committee member. With the help of Brethren John Wieand and Walter Coffman the congregation licensed Bro. D. L. Blickenstaff to preach. Guest speakers during weeks past were: Bro. Leland Templeton of Kansas, Bro. Andrew Blickenstaff of California, Bro. Blough of Illinois and Bro. Graybill, missionary to Sweden. The Fourth of July meeting included three other congregations—Decatur, La Place and Cerro Gordo. Brother and Sister Wm. Beahm, missionaries to Africa, were guest speakers. The meeting was well attended and the program was very much appreciated.—Mrs. D. L. Blickenstaff, Oakley, Ill., July 15.

INDIANA

Andrews.—We met in council June 28. Brother and Sister Lawrence Dillman and two sons were received into our church by letter from the Roann church. Bro. Walter Stinebaugh was re-elected elder for another year. The treasurer's report was accepted. The trustees are to see if it will be possible to paint the church yet this fall. Ministerial committee reported that Bro. C. H. Petry would be here Sept. 12 to start a revival which will last two weeks. A gift of thirty dollars was given to the church by an unknown giver to purchase individual communion service and if any money is left it will be applied towards painting or repair of the church. Sister Vera Hietz was appointed to

serve on the nominating board.—Garnett Keel, Andrews, Ind., July 13.

Blue River.—April 30 and May 1 Bro. Chas. Bonsack gave three interesting talks. On May 4 Sister Clara Harper spoke at the church. The following afternoon she met with the women and girls in an informal meeting. She showed pictures taken in Africa and told of the life of both native and missionary. The intermediate class gave a short Mother's Day program. Our communion was held May 29, with Bro. David Metzler officiating. On Sunday morning he gave a splendid sermon. In the absence of our pastor, June 12, Bro. Wm. Smith of North Manchester spoke. June 19 the women presented a short program in honor of the fathers. There will be an all-day meeting with basket dinner July 24. Bro. Bonsack is expected to be present. Several others will also speak during the day. This is to be a farewell meeting in honor of one of our girls, Sister Evelyn Frank, who sails July 29 for Africa. We feel it is a privilege to have one of our own group doing such a noble work. The women have shown their interest by providing her with personal things. Early last spring some leaders in Men's Work organized a Conservation Club and by canvassing the men of the church were able to get a pledge of cooperation and membership from sixty-five members. They were able to lease two ponds of about three-fourths acre each, which are fed by springs or creeks. By consent of the State Conservation Department they obtained eighty pairs of parent blue gill fish from neighboring lakes and placed them in the ponds for spawning purposes. At this time these ponds are nurturing teeming thousands of fingerlings, about one inch long. As soon as these have grown to be one and one-half inches long the state department will purchase them from the club at $5 per thousand, with $500 the limit which may be paid to any one club. They are anticipating a nice contribution to the church in this way for only a small amount of effort. To all club members they have promised a fish fry and a subscription to Outdoor Indiana, a magazine on fishing, hunting and camping. Omar Zumbrun has been promoting this and is president of the club.—Wildah Brown, Albion, Ind., July 14.

Camp Creek.—We met in council June 24. Delegates to district meeting which is to be held at Plymouth are: Brethren N. H. Miller and Carl Danner, with Sisters Dora Flory and Ruth Whiteleather as alternates. Two were baptized into the church as a result of the pre-Easter services. We gave a Mother's Day play, Honoring Motherhood. An offering was taken to help with the expenses of those who attend Camp Mack. The Sunday school agreed to pay one third of the expenses of those who attend camp. We are very fortunate in being so close to the camp. Our Conference Offering was $20.80. The Aid is doing good work. They sewed for the Bethany hospital and the Mexico Home. Our last Sunday-school quarter's report was very good. Attendance for last quarter was: general average, fifty-four; enrollment 53. We made an increase of five since last year. The young people have as their teacher, Bro. Wayne Ikenberry. The communion was held June 4, with good attendance. Bro. Russell Stout officiated. We also had good attendance for breakfast, followed by Sunday-school and church services. Bro. Russell Stout preached at the morning services.—Laura Flory, Nappanee, Ind., July 8.

Nappanee.—A number of our young people attended the state youth conference at Manchester College April 29 to May 1. May 8 our church was beautifully decorated with flowers and plants and special music was given in honor of mothers. A Mother's Day pageant, The Light That Did Not Fail, was given in a most successful manner by a home cast in the evening. Because of its impressiveness the play was given in other churches and in the park auditorium. May 11 our mother and daughter meeting was held at the church with a program. Rev. Seeling of the Methodist church was our guest speaker. Light refreshments were served. May 29 moving pictures of the China mission field were shown by the young married people's class. The proceeds were given to the Conference Budget. June 12 the children gave a Children's Day program. June 16 we held our council. June 26 Bro. Virgil C. Finnell of North Manchester, Ind., gave an illustrated lecture on Temperance and Clean Living. July 3 Bro. David Metzler, having represented us at Annual Conference, gave a very interesting and helpful report. The interior of the church has been recently redecorated. The Ladies' Aid has recently enjoyed a day of picnicking and working. Members of the Aid are busy making candlewick bedspreads. We have unified our Sunday-school and worship hour, trying to make them instructive and helpful during the summer months. We find it very satisfactory. We are situated close to Camp Mack and many enjoy the special programs in pageantry, orations and music. We have appropriated a fund to help send campers to the various camps. We expect the P. B. Studebaker family of Franklin Grove, Ill., a former pastor of this church, to be with us in a reception for them by the Nappanee church July 19 before leaving for their pastoral work at Modesto, Calif.—Mrs. Floyd E. Klaus, Nappanee, Ind., July 11.

Pleasant Valley.—April 17 a play was given, entitled Mary of Bethany. Bro. J. W. Fidler of Brookville, Ohio, began revival meetings April 18. Inspiring messages were given each evening. His messages were centered around the cross. April 25 we held our love feast, with Brethren Fidler, Berkebile, McFarland and Erbaugh present. Five accepted Christ during our revival. Three have been baptized since that time. June 5 we were glad to have seventeen intermediates from the Eversole church give us a worth-while program. Bro. Woodie from Eversole delivered the sermon. Our pastor and wife, Brother and Sister Clarence Erbaugh, represented us at Annual Conference. A very good report was given by both. Bro. Woodie preached while Bro. Ebersole was absent. A worth-while children's program was given June 19. The Sunday school has given $16 for some of the intermediates to attend Camp Sugar Grove. An offering of $546 was given to camp on the opening Sunday. Annual Conference Offering was taken, amounting to $22. The Ladies' Aid is making plans for a mother and daughter banquet. They have purchased a new rug for the rostrum. The young people are still going strong in their cooperation with the project of Southern Ohio. With a class average of nine we have reached our goal which was set at $25. By reaching our goal we have more courage to strive on. Bro. Filbrun of the Bear Creek church will show pictures of his trip around the world on July 17. We are looking forward to having the Bear Creek chorus with us Aug. 21.—Marie Caupp, Union City, Ind., July 12.

IOWA

Osceola.—This church had been inactive and without pastoral care for several years. Under the direction of the district mission board, the writer and wife located here about Jan. 1, 1938. The members are quite scattered, which makes it very hard, but most of them seem willing to co-operate. We have church school and preaching in the morning. We began a revival effort June 28, with Brother and Sister B. M. Rollins as evangelists. They served us faithfully and were well liked. One young sister was received by baptism. The meetings closed on July 10. We met for love feast on July 11. The members seemed to enjoy it very much as some of them had not had this privilege for several years. An all-day service, with dinner at the church, was observed July 10. The co-operation of neighbors and friends in this part of our town was very commendable.—J. D. Brower, Osceola, Iowa, July 15.

South Waterloo.—During the two weeks preceding Conference our church enjoyed a two weeks' series of meetings, conducted by Brother and Sister G. G. Canfield. These meetings were appreciated as we have not had evangelistic meetings for several years. The messages and the music were inspiring. Twenty-four were baptized preceding the communion on June 6. There were 280 communicants. Two await the rite of baptism. In the absence of our pastor, Bro. Yoder, on Conference Sunday, a splendid Children's Day program was presented by the primary and junior departments. The evening service was in charge of the Gideon's organization. They are making an effort to place Bibles in every hotel and hospital in the country. Conference reports were presented in a most interesting service. Sister Yoder reported on the Women's Work; Sister E. E. Blough, Children's Work; Bro. W. O. Tannreuther, Standing Committee; Donna Jean Tannreuther, Conference in the Eyes of a Fourth Grader. Bro. Yoder gave a brief conclusion to these reports. Sister H. J. Lichty and her daughter, Sister W. O. Tannreuther, were present at the Lawrence Conference some fifty years ago. Among the after-Conference visitors were: Bro. Leland Brubaker who spent June 19 at the sectional young people's conference at Union Ridge; Bro. Dan West, Brother and Sister M. J. Weaver of Lancaster, Pa.; and Brother and Sister Harvey Miller of Pasadena, Calif. Twenty-four local young folks attended the young people's conference, and the new chairman, Raymond Lichty, was chosen from this number. Brother and Sister Dan Lichty of India spent a few weeks with relatives in this community during the latter part of June and the first of July. Bro. Lichty brought a stirring message at the service on June 26. He pointed out the fact that by the time the three veteran missionaries from our congregation, including the Miller sisters and himself, have completed their final term of service, our church will have no representative on the mission fields. This situation was presented as a challenge to the young people of the community. It was our privilege to have Brother and Sister J. M. Blough, also of the India mission field, with us on the evening of this same Sunday. It was Bro. Blough's first visit among us and we enjoyed meeting him and listening to his splendid sermon. The following officers were elected in the young people's department: president, Wm. Mumper, Jr.; vice-president, Lawrence Grady; secretary-treasurer, Ralph Grady. The young people held a lawn social on July 13. The Fidelity class of young married folks held a picnic dinner June 19, and the Gideons and Gleaners enjoyed a class meeting and dinner the following Sunday. The Christopher Sower play is to be presented in early August by the young people. The July Fourth picnic, held in the Tannreuther grove, was sponsored by the Sunday school. Attendance was somewhat affected by the fine weather which prevailed that day after a week of numerous showers which had delayed haymaking and corn plowing. The corn on the church acreage was laid by in early July. At our last council the following district meeting delegates were chosen: Brother and Sister Yoder and Sister R. W. Lichty, with W. O. Tannreuther, E. H. Snavely and Hazel Bridge as alternates.—Mrs. E. H. Snavely, Waterloo, Iowa, July 19.

MARYLAND

Beaver Creek.—On May 22 we had a homecoming and rededicated the church. Bro. George Batzel, a former pastor, preached the homecoming sermon in the morning. At noon a basket lunch was enjoyed by many and old friends met and talked of days gone by. In the afternoon we had rededication services. We have five new Sunday-school rooms. New and comfortable pews were put in. The altar, consisting of a beautiful pulpit, two chairs, two pedestals and the paneling back of the pulpit, was given by Bro. Harry Grossnickle in memory of his father and mother. The mothers and daughters gave new carpet and screened the windows. A new heating system was installed. We were very fortunate in having several good carpenters in the church who gave willingly of their time during the remodeling. Bro. Henry C. Early of Dayton, Va., a former pastor, preached the dedicatory ser-

mon. We were favored throughout the day with special numbers in music by friends and visitors. With the offerings and pledges of the day we were able to dedicate the church free of debt. Our Sunday school is growing steadily. We had our Children's Day service on June 26, with a number of children participating. The young people had charge of the worship service. Bro. Earl Mitchell of Bethany Biblical Seminary talked to the young people June 5 on the rural church. Our love feast was held June 19, with a goodly number attending. We have an active group of young people. During the absence of our pastor they had charge of two services. Our pastor, Bro. E. C. Woodie, attended the Annual Conference and brought back inspiring reports.—Carrie Moser, Boonsboro, Md., July 11.

Piney Creek.—We held our love feast on May 7, with good attendance. Eld. Wm. E. Roop officiated. Other ministers were: Bro. Elmer Schildt of Rocky Ridge and also our home ministers. June 19 Bro. Wm. Kinsey of New Windsor gave a chalk talk to the young people and older folks. His program was very interesting. On April 3 Bro. Walter Thomas was here and preached for us. On April 24 Bro. Geo. McDaniel of Virginia talked to us on faith and hope. We appreciated his talk very much.—Mrs. Vergie A. Bowers, Taneytown, Md., July 7.

MICHIGAN

Shepherd.—The Easter program was beautiful and impressive. Both children and adults took part in the tableaux and song. The Sunday-school convention which is held twice each year by the Rodney, Midland, New Haven, Crystal, Vestaburg and Shepherd churches, met at the Shepherd church on May 1, with an attendance of 214. On May 6 a mother and daughter banquet was enjoyed by eighty-two mothers and daughters. The fathers and sons served the dinner. This was the first venture of the kind for this church and was truly a successful event. On May 8 Bro. E. S. Coffman and wife began a series of meetings which lasted two weeks. These meetings were fairly well attended and were inspirational and helpful. Six were baptized. Our communion was held at the close of the meetings, with Bro. Coffman officiating, assisted by the local pastors. Fifty-two members surrounded the tables. Council met June 22 and delegates to district meeting were elected as follows: Iva Harmon and Glenn Stauffer, with Ray Hoyle and Beuna Wilson as alternates. The district will be invited to meet here in 1939. Sister Anna Warstler gave a most interesting talk to the Women's Work group at the last meeting.—Iva A. Harmon, Mt. Pleasant, Mich., July 12.

Sugar Ridge.—April 10-17 our pastor, L. H. Prowant, conducted pre-Easter services which were well attended. Easter Sunday the attendance was 112. The children gave a short program of recitations and songs. A large chorus of young people sang a number. The communion service in the evening was very impressive. April 24 seventeen of our Sunday school drove to Marilla to attend the joint Sunday-school meeting of the eight northern churches. We heard two wonderful addresses by Dr. Mason, President of the United Brethren College of Huntington, Ind. We also heard two good talks on the Relation of the Sunday school to the Temperance Issue. April 28 the Aid served dinner to the Achievement clubs. About 143 were served. This added a nice sum to the treasury. May 4 was the mother and daughter banquet with a good attendance. Some of the fathers and sons served the meal. May 4 our church lost another member, Bro. W. P. Teeter, who passed away while on a visit to his son. Bro. Teeter had just completed a large wash table and cupboard for the church. He will be greatly missed. May 12 we lost another member, Sister Allie Stump. She was a beautiful quilter and was always ready to help as long as health permitted. May 22 the pastor gave us a powerful sermon on the church. June 6-17 the daily vacation Bible school was held, with Sister Prowant as director. We had an enrollment of 153, with an average attendance of 130. Sixty-seven attended every day. Some had to drop out on account of sickness. Eight churches were represented. July 2 we held our business meeting. Brother and Sister Prowant and Bro. Bruce Miller were asked to arrange a program for the joint Sunday-school meeting to be held here in September. The following were elected: Sunday-school superintendent, Mabel McKinzey; assistant, Robert Wittbecker; cradle roll, Elizabeth Reeds; home department, Clara Miller; Sunday-school cabinet, Tina Kirkman and J. J. Hamm; district meeting delegates, Brethren Robert Miller and L. H. Prowant, with Sisters Rachel Miller and Mary Prowant as Sunday-school delegates. Bro. Coffman will give us some sermons in August. The Aid is very busy at present. Recently we received four beautiful quilts.—Mrs. Eliza Blocher, Custer, Mich., July 11.

MINNESOTA

Guthrie.—Twelve of the young people from Guthrie attended the young people's conference in Minneapolis, June 18, 19. It proved to be a very good conference. The Brethren met in an all-day session June 26. The young people gave the play, Two Builders, written by Florence Studebaker. In the evening the young people met at Saathoffs and discussed Representative Men of the Bible. We will hold a council meeting July 17. The young people held an inspiring B. Y. P. D. meeting the evening of July 10. They went to Itasca park and held a vesper service. Each member had a Bible verse which he had chosen to talk upon. We all wish to offer congratulations to Mary Allen who, although unable to walk, continued her studies alone at home and graduated with honors from high school this June. She was able to attend the graduation exercises at Bemidji, with 127 other students. Perseverance and determination won again.—Evelyn Saathoff, Bemidji, Minn., July 11.

MISSOURI

Plattsburg.—The vacation Bible school closed on July 1, after two weeks' duration. The school was under the direction of our pastor, Bro. J. H. Mathis, and wife, with two other teachers. There was an enrollment of thirty-five and an average attendance of twenty-nine. A deep interest was manifest throughout. The closing exercises consisted of an outdoor picnic, with the pupils, teachers and parents, and an appropriate program. The handwork was exhibited. Five of these pupils were received into the church by baptism. Quite a number of our membership attended Annual Conference. On Easter Sunday a group of our singers with the choir from the Methodist church joined in presenting the cantata, Life Eternal. Sister Mathis was the director of the music. The cantata was given in both churches. Our services are being well attended. We are joining with the other churches in union Sunday evening services during the summer. Our women's circle and Aid Society meet regularly one day each month and usually have work on hand for those who wish to sew. While we work we make plans for those things which make for greater interest and helpfulness for the church welfare. At present we are preparing for the district meeting to be held here in October. We are also filling a barrel with canned fruit and vegetables for Mercy hospital at Kansas City. In the early spring our women entertained the women of all the churches of the town on the world's day of prayer. An interesting program was given and all enjoyed a social hour. A permanent organization was effected through this very profitable occasion, this being our first experience of the kind. Mother's Day was observed with appropriate program. Our annual mother and daughter banquet was observed May 10. A most unique Chinese program was carried out. The basement was arranged to represent a Chinese restaurant, with Chinese dishes served in Chinese custom, with the daughters in costume as waitresses. The guest speaker for the evening was Mrs. Harlan Smith, missionary to China. She spoke on The Relations of Mothers and Daughters of China. Her two daughters sang Chinese songs. She had a number of Chinese articles on display. Quite a number of our Sunday-school teachers and officers attended the state Sunday-school convention in Kansas City in June. A farewell was given at the church for Bro. Perry Williams and family who have recently moved to Sterling, Colo., to take up the pastorate there. We regret losing them as they have been active in all church activities here and Bro. Williams was Sunday-school superintendent. Brother and Sister D. D. Harner and son stopped on their way to Conference and attended the farewell party for the Williams family. He was pastor here for six years. The reunion was most pleasant. Bro. Bruce Williams, a former resident of this community and minister here, was also one of our recent visitors. Our pastor is kept quite busy with his various duties as district field man and pastor. He and his wife will be in camps as teachers and leaders during the late summer. The young people who are home from college are helping in the church work.—Ada Sell, Plattsburg, Mo., July 12.

NEBRASKA

Beatrice.—Our Sunday school enjoyed a picnic July 4 at Chautauqua park. Two of our boys who attend Sunday school regularly were baptized recently. Our churches join in union services each Sunday evening during the summer months. We are planning to distribute the Relief Peace Banks among our members to aid in neutral relief work in Spain and China. Ladies' Aid meets weekly. They have a faithful number who are always present.—Mrs. Ruth Dunn, Beatrice, Nebr., July 13.

OHIO

Eagle Creek.—On Feb. 16 Rev. Larsen, missionary from Kentucky, presented pictures of the mission field in the Kentucky mountains. Feb. 23 council was held. Mrs. Gladys Bosserman and Mrs. Amanda Anglemeyer were chosen delegates to district meeting. A neighboring church came to us on March 13 and brought a program of music, including a male chorus and several orchestra numbers. March 15-17 our church was hostess to the district meeting, with Bro. Otho Winger as guest speaker. A large crowd attended the meeting. May 8 was our spring love feast, with Bro. Anglemeyer officiating. In June Children's Day was observed with the children presenting a nice program of songs and recitations. On July 3 Bro. L. D. Bosserman of Riverside, Calif., formerly from this community, delivered the message. On July 13 Rev. Larsen of Kentucky again returned and showed pictures of the mission field in the mountains.—Mrs. Reba Bame, Williamstown, Ohio, July 18.

Hartville.—Following Sunday school on Easter Sunday the children rendered an excellent program. That same evening our church folks were guests of the East Nimishillen congregation at their Easter pageant. Near $20 was received for missionary offering on Easter April 19 the a cappella chapel choir from Manchester College rendered a musical program to an appreciative audience. We observed our communion April 24. Rev. N. R. Athey, representative of the Ohio Anti-Saloon League, spoke to us during the morning worship on May 1. The church observed Mother's Day in the morning by a special program of worship and by a sermon. In the evening the B. Y. P. D. gave a special program for both fathers and mothers. Clara Harper, returned missionary from Africa, spoke to us the evening of May 29 of her experiences on the mission field. The Annual Conference missionary offering, amounting to $250, was received May 22. We met at the church June 2 for a general cleaning of the house. Brother and Sister Mulligan and son and Beulah Ebie attended Annual Conference. Our Children's Day program was given

June 19. Reports on the Conference were given us June 26. Some of our young people attended the B. Y. P. D. outing at Camp Zion in the afternoon of June 26. The final evening service for the summer season was held June 26. Stereopticon pictures from the National Forum on Peace were shown. A number of our folks attended the annual July 4 meeting at the Center church. We met in council July 7. Reports were given and it was decided to invite the Walter Young family to give us a service in song some time in August. Financial reports show balances as follows: church fund, $14.23; missions, $13.76; Ladies' Aid, $84.17; Sunday school, $45.83. We have paid $250 this year for the support of Sister Grayce Brumbaugh on Africa mission field. Improvements have been made which greatly add to the beauty of the interior of our church. The walls of the auditorium and some other rooms have been covered with Nu-Wood, while the remaining rooms have been refinished otherwise. The woodwork has been revarnished. We were able to rededicate it with very little indebtedness. Rededication services were held July 10, with Bro. J. O. Winger delivering the morning message and the rededicatory address in the afternoon. By God's help may our church and its membership be a shining light in our community.—Mrs. Russell Stickler, Hartville, Ohio, July 11.

Springfield.—Jan. 15 Brother and Sister Allen Young celebrated their golden wedding anniversary. Our pastor conducted pre-Easter services April 13-17, with a good attendance. Special numbers of music were given by the chorus, directed by Bro. Warren Showalter. On Easter Sunday sunrise services were held. Three of our girls opened the services by playing on their trumpets, He Arose. Bro. Ian Torah installed a loud speaker which enabled the community to hear the singing. Easter Monday evening baptism was administered for the first time in the new church baptistry to one of our young men. April 8 we held our business meeting. The delegates to the Sunday-school convention to be held at the Akron church are Sisters M. S. Young and L. R. Holsinger. April 20 the Manchester a cappella choir rendered a much appreciated musical program at our church. April 24 a religious play, Follow Thou Me, was given to a full house by the class of young people taught by Bro. Ian Torah. May 1 we held our communion, with a good attendance. Appropriate services were held on Mother's Day. The primaries conducted the opening exercises which were followed by special music and a sermon by the pastor. In the evening of May 8 a special mothers' program was given by the women's group. May 11 we enjoyed a mother and daughter fellowship supper. Midweek services of prayer and Bible instruction are held every Wednesday evening. June 26 Bro. Elmer Brumbaugh of Kent, Ohio, probation officer of the Juvenile Court of Portage County, gave an interesting talk on Our Responsibilities to Our Children.—Mrs. Fred Young, Mogadore, Ohio, July 11.

OREGON

Albany.—Bro. F. H. Barr of Myrtle Point, Ore., began a revival May 11, continuing until May 27. One young girl will be received on former baptism. Our meeting closed with a communion. Bro. Barr preached the gospel with power. Two were received by letter and one letter was granted. Council convened Jan. 19. Delegates for district meeting to be held Aug. 1 are Sister Jennie Holl and J. D. Miller, with Salome Harader as alternate. Our Sunday-school picnic was held July 4 in the grove at the J. H. Wilcox farm. Sixty-two attended. Anyone wishing a new location is invited to come to this beautiful valley.—Mrs. J. D. Miller, Albany, Ore., July 12.

PENNSYLVANIA

Aughwick (Germany Valley).—Our church met in council on May 9, with a large attendance. Two letters were received and one granted. May 15 our pastor and wife, Brother and Sister Martin Scholten, began a series of evangelistic meetings, closing with a love feast on May 28. About 150 communed. Ten were received by baptism. Each evening preceding the sermon Sister Scholten conducted a Bible study period. During the meetings Brother and Sister Scholten with the help of others conducted a Bible school, with an enrollment of forty-eight. June 12 the young people's rally of Circuit No. 5 was held in the Germany Valley church. The attendance was good. Our Children's Day program was rendered June 19. June 26 in an impressive service conducted by Sister Scholten, the infant son of Brother and Sister John Carl was dedicated to God. Our Sunday-school attendance since March has doubled.—Mrs. H. A. Wilson, Shirleysburg, Pa., July 12.

Chambersburg.—On June 19 we held our dedication and homecoming services. Pres. R. W. Schlosser brought us the morning and evening messages. The home which was purchased by the church has been completely renovated. Half of the dwelling has been dedicated as a parsonage and a small apartment has been provided for the janitor. The Aid Society occupies one of the rooms. The Sunday school and young people's department will use the additional rooms provided. We repainted and varnished the entire interior of the church and installed new windows. A large attendance of visitors enjoyed the dedication day with us. Several congregations were represented by their minister or by special music. The offering amounted to over $300. We just closed a very successful vacation Bible school. The enrollment reached 170. There was an average attendance of 127. We had children from many other churches of town. The school closed with a picnic at Mt. Alto park with 150 attending. We are looking forward to an increasing interest and devotion on the part of this congregation which was started as a home mission point thirty years ago. The membership now numbers 218, provided with two church houses, a cemetery, parsonage and a home for the janitor. Any of the Brethren passing through our town will be welcome among us.—C. E. Grapes, Chambersburg, Pa., July 8.

Codorus.—On May 21 Bro. K. D. Henry from Thomasville gave us an inspiring sermon. The following day our love feast was held in the Codorus house, with Bro. Abram Zuck of Ephrata officiating. We were glad Bro. Wm. C. Sweitzer from Cartersville, Va., who was home on vacation attended our service. We were also glad to have Bro. Arthur Hess of York, Pa., with us. The love feast at the Shrewsbury house was held May 29, with Bro. Phares Forney of East Petersburg officiating. Our Children's Day services were held the first three Sundays of June, with the following speakers: Pleasant Hill, Bro. Robert Cocklin; Codorus, Bro. Monroe Danner; Shrewsbury, Bro. Wm. C. Sweitzer. July 3 proved to be a helpful day as we held an all-day service at Shrewsbury. The discussion and music were by home talent. As it was a very beautiful day we enjoyed outdoor vespers. The evening service included reports from Conference by our two delegates, M. M. Hartman and Obed Frey. We were glad for the surprise visit on the same evening when Bro. Clyde Weaver of East Petersburg came into our services. He gave a short talk and conducted closing devotions.—Grace G. Keeny, York, Pa., July 7.

Harrisburg.—April 3 Bro. Dan West was our guest speaker in the morning. He informed us of the condition and need of refugees in Spain, also of the refugees in China, and the needy in Japan. Bro. West made a challenge that some young people might offer themselves to replace the missionaries killed in China, and also urged the young people to offer one year of service in volunteer work. April 10 the junior choir rendered special music. During Holy Week our speakers were: Brethren A. C. Baugher, Ralph Frey and R. W. Schlosser. Bro. H. J. Beachley delivered our Easter message in the morning. In the evening the B. Y. P. D. presented a very inspiring drama, Half of My Goods. April 21 we held a council at which time Bro. R. R. Baugher was chosen as our delegate to Annual Conference. Delegates selected for the district meeting were W. A. Trimmer and Sisters Sallie Schaffner and E. M. Byrem. The Ladies' Aid Society was given the privilege to proceed with their plan for refinishing and enlarging their room. May 22 we held our love feast. Our elder, H. K. Ober, and Bro. Replogle officiated. June 12 we held our Children's Day program. The committee in charge was Mrs. H. F. Madeira, Sallie Schaffner, and Anna Richwine.—Mrs. E. M. Byrem, Camp Hill, Pa., July 10.

Juniata.—We met in council June 30. Reports of committees and officers were found very satisfactory. The evangelistic spirit has not abated since our revival in February. Brother and Sister J. Edwin Jarboe of Goshen, Ind., were the evangelists and sixty-four were added to the church by baptism. The number has now increased to seventy-six and we hope to reach one hundred before the close of the year. Our church called Bro. Daniel M. Vicker to the ministry to assist in this great task we have before us at Juniata. Our Sunday school has been growing steadily under the able leadership of our superintendent, Bro. J. E. Nelson. The annual outing for the Sunday school will be held on July 23 at Stevens Park near Tyrone, Pa.—Mrs. W. T. McKendree, Altoona, Pa., July 20.

Oakdale.—June 12-19 I. N. Wimmer, pastor and elder, held a meeting. Brother and Sister Sheets from Baltimore, Md., brought us inspiring messages in song each evening. Bro. Wimmer preached the Word with power and conviction. As a result twenty-three were baptized, three reclaimed and two reconsecrated. Four await the rite of baptism. The sisters' adult Bible class papered the church in the spring. Paint was secured for the exterior of the church and the men did the painting. The joint meeting of the young people of the three congregations, Plum Creek, Center Hill and Oakdale, will be held in the Oakdale church the afternoon and evening of Aug. 7. Bro. Wimmer was re-elected as pastor for another year.—Virginia L. Hetrick, New Bethlehem, Pa., July 13.

Parkerford.—During the past season our Sunday-school and church attendance has been increasing. The W. C. T. U. junior medal contest orations given by six of our juniors on Feb. 27 were a challenge to all who heard them. Mrs. Lacy Hurt and Mrs. Bertha Steinruck, delegates to district meeting, gave very interesting reports. April 24 Emma Ziegler, on furlough from India, told the children many interesting things about child life in India. She also gave an impressive message to the adult group. The members of the Baptist church joined with us for the Lenten services. April 30 three were received into the church by baptism. Our elder, Bro. Dick, officiated at our love feast May 1. We had a very good attendance. June 12 the children gave a splendid program of songs and recitations. July 7 at our council meeting the pastor, Bro. Gehman, was advanced to the eldership. Brethren Dick and Replogle conducted a very impressive ordination service. During the summer we are having our evening services on the church lawn. The three churches of Parkerford united in a daily vacation Bible school. We had an average attendance of 106. Many of the parents attended the closing program.—Mrs. C. H. Gehman, Parkerford, Pa., July 19.

Roaring Spring.—We held our love feast on May 1, with 318 surrounding the Lord's tables. Our pastor and elder, S. P. Early, officiated. Mother's Day was fittingly observed with a sermon to mothers by our pastor and the choir rendering songs appropriate to the occasion. During the latter part of May our pastor and his wife spent several weeks visiting their daughter and other relatives in Ohio. Bro. Emmert Frederick, a teacher in our high school, very ably filled

the pulpit in Bro. Early's absence. Union daily vacation Bible school was held in the school building June 13-24. Our pastor served as dean and we furnished three teachers from our congregation. Our Sunday school had fifty-nine pupils enrolled. Children's Day services were held June 12. Bro. L. R. Hoover and wife attended the Annual Conference and brought back interesting reports. During June nine were received into the church by baptism. Twenty-six young people from our church attended the ninth district young people's banquet in the Memorial Church of the Brethren in Martinsburg on June 21. Three boys attended the intermediate boys' camp and two girls attended the intermediate girls' camp at Camp Harmony. Beginning July 17 the churches of the town will unite in union services in Bare park in the evening.—Mrs. Lena M. Hoover, Roaring Spring, Pa., July 11.

TENNESSEE

Johnson City.—In January a social was held in honor of Brother and Sister M. C. Shull and family before they left us. A bountiful covered dish supper was enjoyed which was followed by group singing and speeches of appreciation of the Shulls. The Knob Creek members, several from Pleasant Hill and several ministers of the city spent the evening with us. The father and son supper was enjoyed by a large group in March. The mothers and daughters held their supper in June. They enjoyed, in addition to special music and stunts, an address by Mrs. Ben Akard. We appreciated the presence of Brother and Sister George Carl. Bro. Carl brought the message the Sunday before Easter. Our love feast was held on Thursday before Easter, with Eld. J. B. White officiating. The choir gave a program on Easter. A morning service was set aside to honor the graduates from our various schools. Eld. S. H. Garst gave them a challenging message and cards were presented them from the church. The young people's conference at Knob Creek was attended by a large number of our young people. We are appreciating the presence and help of Brother and Sister Cecil Ikenberry who began their pastorate here the first of July. July 18 a reception was given in their honor. Mrs. Ikenberry led the group singing and Bro. Paul Bowman, representing the General Ministerial Board, gave a message. Bro. Ikenberry responded to the greetings which were extended. Brother and Sister Ikenberry sang. Refreshments were served.—Laura Gwin Swadley, Johnson City, Tenn., July 19.

Pleasant Valley.—Bro. Frank Isenberg of Knob Creek delivered our memorial address May 29. Immediately following this address the funeral services for Miss Emma Griffith, a member of our church, were conducted by Bro. John B. Hilbert. Interment was in the cemetery near by. Our church met in council July 16. Eld. John B. Hilbert and Bro. Sam Rogers are delegates to district conference, with Mrs. John Hilbert and Mrs. John W. Garst as alternates. We are making plans for a revival which will probably be held in August or October. Our members are very busy making preparations for entertaining the Tennessee district conference which will convene at our church, Aug. 18-20. We are expecting a large delegation present from the various churches of the district.—Mrs. Albert Ferguson, Jonesboro, Tenn., July 18.

VIRGINIA

Topeco.—Bro. Frank Layman came to our church to begin our revival on June 6. He preached plain gospel sermons for two weeks and four were received into the church. We were favored with song services from the Schoolfield and Fairview choirs. Our church met in council July 3. Delegates to district meeting are N. E. Weddle, C. H. Mitchel and Jacob Harman. John Hancock and Alva Thomas have recently been installed to the office of deacon. We were glad to have Bro. Hylton Harman of Kansas City, Kans., preach for us the evening of July 11.—Mrs. J. W. Weddle, Topeco, Va., July 18.

WEST VIRGINIA

Mt. Grove (Sandy Creek).—We held very successful revival meetings, July 4-8, with Brother and Sister Alonzo P. Fike of Oakland, Md., as evangelists. Bro. Fike's messages were helpful and inspiring. Sister Fike's instruction to the children was very interesting and helpful. One accepted Christ and awaits the rite of baptism. Much interest was manifested and the attendance was good. The Sunday school is progressing nicely, with Bro. William Kelley as superintendent.—Lloyd Liston, Bruceton Mills, W. Va., July 18.

Pleasant Valley.—We held a successful Bible institute from June 7 to 19, and closed with a love feast. The institute was conducted by Bro. Obed Hamstead of Morgantown, W. Va. Bro. Hamstead taught the parables of Jesus which touched every phase of life. We feel the community as well as the membership has been benefited. For the spiritual uplift of the church we recommend a Bible institute. The B. Y. P. D. is progressing nicely, led by Sister Stacy Spurgeon. Sister Spurgeon is also assistant Sunday-school superintendent and teacher of the junior class. Since our Bible institute one has been received into the church by baptism.—Henry Sanders, Auburn, W. Va., July 19.

Shady Grove.—Our evangelistic meetings conducted by Bro. Alonzo P. Fike of Oakland, Md., closed June 12. He preached seventeen spiritual messages which brought conviction to many hearts. As a direct result eight were baptized and the membership strengthened. We appreciate the earnest efforts of Bro. Fike, as he did a great deal of calling in the homes of the community. We also appreciate the help given in song by the Salem male quartet.—Mrs. Marcellus Faulkner, Brandonville, W. Va., July 7.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., August 13, 1938 No. 33

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: 1 Sam. 1: 9-13

"I will give him unto Jehovah all the days of his life"

Hannah's Vow

Hannah prayed that she might have a son, and vowed that if God should so bless her she would give the child to him for perpetual service. Questions might be raised about Hannah's action—for instance, her motive in this under the provocation of her rival, and her right to make disposition of a son's life without his consent. But for her time and situation, her attitude was to be highly commended. And the sense of obligation to God which she showed is exemplary for any age.

There would be more Samuels today if there were more Hannah's to ask for them of the Lord and dedicate them to his service.

Tuesday: 1 Sam. 1: 14-18

"Go in peace; and the God of Israel grant thy petition

Hannah's Prayer Heard

People may not understand the longing and devotion in a heart like Hannah's but God does. And we do well to recognize the sincerity of such a person and give her blessing instead of censure. Eli learned that lesson and all ages honor him for it.

Eli blessed Hannah and God answered her prayer. In due time she gave birth to a son. She fulfilled her vow and gave him to the sanctuary of the Lord as soon as he could live apart from her. The peace and joy of Hannah are noteworthy, both before and after the answer to her prayer. Prayer such as hers brings peace and power.

Wednesday: 1 Sam. 2: 1-5

"My heart exulteth in Jehovah"

Hannah's Thanksgiving

The prayer in chapter 2 is a strong expression of rejoicing at the intervention of God in human affairs. The introduction places it on Hannah's lips; the end (verse 10) connects it with the kingship. The thing most prominent in it is praise to God for humiliating the mighty and lifting up the weak. Hannah's experience was just that; the experience of Israel in its national history was that also.

Oppressed people in every age have cried out for God to vindicate them and bring justice. They are doing it today. One of the great messages of Israel's experience is that God does hear the cries of the afflicted and answer them.

Mother's Greatest Opportunity

It is a great opportunity for a mother to care for the physical welfare of her child and guide his development. Habits are formed in early childhood which make health possible throughout life. A happy, wholesome childhood experience is necessary if the emotional quirks and complexes so disastrous to later happiness are to be avoided.

A mother's opportunity includes the guiding of an unfolding mind which needs to be kept alert but obedient to the disciplines of learning and of social life. Most mental dwarfs and social misfits are made in the early years when the child is in the mother's care. The idea that a small child is to be given free rein to express himself regardless of attitudes to parents and other people is a dangerous one. It breeds disrespect for authority and social maladjustment. A discipline that is firm and loving is essential to the child's welfare and the happiness of everyone whose life he touches.

Great as are all these opportunities and responsibilities of motherhood, the crowning one is the privilege of inclining the child toward God—spiritual nurture. The child will be attracted to God as metal to a magnet if brought into the sphere of attraction. That is the mother's task. God forbid that she should stand in the way of his influence reaching the child. It is not wise for her to commit this trust to anyone else. The church and the other members of the family can help her but can not take her place as it ought to be taken.

1 Sam. 1: 20-28; Prov. 22: 6; Matt. 18: 14; 2 Tim. 1: 5.

Thursday: Mark 7: 24-30

"A woman . . . came and fell down at his feet"

A Mother in Distress

This woman of Phoenicia was in great distress because her daughter was grievously afflicted. When she heard about Jesus and his wonderful works, she came to him and fell down at his feet, beseeching him for help. She was of a different nationality from Jesus but her need was for what she believed he could give, so she let nothing stand in the way of her plea.

When their children are in need mothers give little regard to convenience, propriety, personal dignity or anything else that ordinarily inhibits action. They subordinate everything to their children's needs. The Syrophoenician woman is not exceptional in this. It is mother love.

Friday: Luke 17: 11-17

"One that was dead, the only son of his mother"

A Mother in Sorrow

The widow at Nain had only one hope; that was her son.

The life of a true mother is tied up in her child even more than she herself realizes until he is taken away. The child has been her constant thought and care—her vocation—for years. When he goes, not only are the ties broken but she loses her job. The mother deserves the sympathy and help of all at the time of separation. She needs to prepare herself and keep constructive interests that she can expand when the child needs less of her time as he grows up and finally leaves the home to go out for himself.

Saturday: Prov. 31: 25-31

"Her children rise up, and call her blessed; Her husband also, and he praiseth her"

The Praise of a Good Mother

The proverb writer undertook to follow an industrious woman through her activities and give an account of them. She kept her household well fed and well dressed, contributed to the family earnings, reached out to the poor and needy in the community, did fancy work to add to the beauty of life, and made her husband what he was. It almost makes us weary to think of all her work, but she got joy out of it because her heart was in it. This is the way some mothers act. Their husbands and children certainly owe them praise and gratitude.

Sunday: Psa. 128: 1-6

"Thy children like olive plants Round about the table"

Children a Blessing

One of the blessings held forth for the godly man in the Old Testament scriptures was to have numerous well-behaved children. A wife who could rear children was a cause for rejoicing. Children growing up like olive plants that promised rich fruitage in the future were the finest kind of wealth. The psalmist put these sources of joy into a little psalm which contemplates the blessedness of those who fear God. They are left in peace to enjoy their own households and the households of their children.

Our homes and families are great cause for thanksgiving to God. While we are thinking of all the good things that we have by God's favor, let us not forget our good homes and loyal families.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., August 13, 1938 — No. 33

EDITORIAL

When One Is Born Again

A GOOD woman sends us a very interesting communication about the need of being born again. Her point is certainly well taken. Nothing could be more important. Without it there is no possibility of getting into the kingdom of God. Or even of seeing it, since it is visible from the inside only.

One feature of our correspondent's discussion is disappointing. In her zeal to caution us against the danger of trusting to one's good works for salvation she completely forgets the evidence of the new birth. She seems almost to have forgotten that regeneration is an act of the Spirit of God upon the human spirit, and that the fruit of this activity is love, joy, and peace and kindred virtues. These things are not felt merely, they are translated into deeds.

A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. For this idea we have excellent authority which will be given gladly on request. On the point whether one has been born again or not, the testimony of one's neighbors is quite as valuable as one's own. E. F.

The New Style in Bombs

DID you read in the papers or hear the news announcer tell about that new idea in bombing? You know there is war going on in certain parts of the world and there has been much bombing of cities involving the slaughter of thousands of people who had nothing whatever to do with bringing on the war. One nation hit on the plan of invading the enemy's country with a fleet of airplanes and dropping, not explosive bombs but great quantities of printed matter expressing sentiments of goodwill and inviting the people to join the invaders in begging their misguided militaristic leaders to call off the war.

This must have been done in unconscious fulfillment of the prophecy made many years ago by a college graduate. It was the fashion then for the members of the class to make their own commencement speeches instead of importing some distinguished orator for the purpose. This young man spoke on The Invasion of Ideas. It was a great theme somewhat beyond his reach but he made a valiant stab at it and showed himself a true prophet. The future is on his side. In the face of heavy cannonading and "bombs bursting in air," ideas may seem sentimental and weak but they are in truth more powerful than the mightiest artillery. Not for some things but for the accomplishment of the most difficult and most important things.

There is in fact "nothing so powerful as an idea whose time has come." And the time is coming for the idea that the strongest force in the world is love.

E. F.

The Urge and the Answer

THE annual salmon run up the Columbia River is one of the most amazing marvels of this amazing world. "When the winter snows melt in the northwest, and the great rivers fill to the brim with clear, ice-cold water whose currents penetrate deep out into the Pacific . . . a great red host sweeps in from the ocean." And so Edwin C. Hill goes on in his syndicated column with his graphic picture of this strange phenomenon.

"Only a great urge, a ruling passion makes him keep on against such odds. He conquers five mile currents, leaps seven feet in the air to clear a rapids. He masters impossible obstructions, sneaks up in back eddies and then charges on through the swift flow—onward, ever onward to the spot where he was hatched. . . . How do these fish seek and find the tiny creeks which they had left two years before as fingerlings, and from whence they had journeyed probably as many as a thousand miles? There is no answer to this question."

But that isn't the only mystery to which there is no answer—none except one. What is the salmon story but a replica in miniature of the life experience of that

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other strange creature called man? Whence comes the "great urge" which drives him on and ever onward against all manner of impossible obstructions? What makes him seek and keep on seeking, now in the boundless ocean of world adventure and then in tiny creeks of humble service to an obscure fellow mortal in deep need, and keeps him restless in the search, until at last he finds "the spot where he was hatched?"

Augustine phrased it differently but Edwin C. Hill did not know that he was telling the story of the "great urge" in the universe itself. And that this urge appears in its intensest form in the noblest thing the universe has produced, the hungering heart of man. And that the answer to it, the only possible answer, the right answer, is the heart of God. E. F.

Our Church and Our Times

IV. Our Church Today

Concerning Membership

THE Church of the Brethren originated as a protesting group even amongst Protestants. The founders were determined to be right no matter what the personal or material cost. Thus it is not strange the Church of the Brethren has not become a large and popular denomination. With its more than 160,000 communicants it is one of the fifty larger denominations of America, and because of its emphasis upon conviction enjoys an influence and respect beyond what its membership would lead one to expect.

And yet, one must not overlook the fact that the Church of the Brethren embraces great diversity in its membership. There is a sense in which our church represents a cross section of American thought and life, which is in the spirit of brotherhood. However, as brethren, we strive for that unity with diversity which makes for the richest and highest type of Christian fellowship.

As to location, the more than 1,000 congregations which make up the Church of the Brethren in North America are scattered from the Atlantic to the Pacific and from Florida and Texas on the south to Canada on the north. Yet in spite of this scattering there is significant concentration. Approximately one fourth of our membership lives in Pennsylvania and one half east of the Ohio. The mother church is located in Germantown, a suburb of Philadelphia, and has been rather urban from the start. Peter Becker was a weaver by trade and the Sowers, printers and men of affairs. But the principal Brethren settlements were in the outlying farming communities. These gave an early and predominant rural interest which continues until today, even though many of our people have moved into cities. With the general and growing realization of the importance of rural well-being there is an increasing appreciation of the rôle the Church of the Brethren can and should play in the rehabilitation of the rural life of America.

Brethren Institutions

The Church of the Brethren has been responsive to those needs and situations which call forth institutions. In some cases there may have been hesitation in getting underway, but once stirred, the Brethren have frequently gone the second mile. For example, in the starting of papers and schools, the mortality rate shows that in the initial period of enthusiasm more was attempted than could be carried on. The subsequent days of testing have left our church with the usual range of church related institutions.

In the educational field the 1938 Yearbook lists six colleges: Juniata at Huntingdon, Pa.; Manchester at North Manchester, Ind.; McPherson at McPherson, Kans.; La Verne at La Verne, Calif.; Bridgewater at Bridgewater, Va.; Elizabethtown at Elizabethtown, Pa. These colleges have a combined enrollment of approximately 2,000, and total assets of beyond $5,000,000. The church seminary, Bethany Biblical Seminary, is centrally located in Chicago, Ill.

In the matter of publications, a private venture which was begun in a springhouse near Poland, Ohio, has grown and profited by mergers until today the church owns the large and up-to-date Brethren Publishing House at Elgin, Ill. This institution prints the GOSPEL MESSENGER, the official organ of the Church of the Brethren; a full line of Sunday-school papers and supplies; books and tracts. The Brethren Publishing House also conducts a convenient mail order business in books and other church supplies.

The extent of our interest in old folks' homes and orphanages will be a surprise to many. In the GOSPEL MESSENGER for Jan. 18, 1936, seventeen homes and orphanages, with brief write-ups, are listed. They represent an investment of more than half a million dollars. The chief venture in hospital building is Bethany hospital, Chicago, Ill. On our three principal mission fields hospitals have been built.

Boards and Committees

Closely related to what has been called Brethren institutions are the boards and committees set up to care for specific interests or causes. Perhaps best known are the four general boards: General Mission Board, General Ministerial Board, General Education Board, and Board of Christian Education. The history and work of any one of these boards would make a worthy subject for study. Here one can give each but the briefest sort of notice.

The General Mission Board, as its name indicates, is charged with the direction of the mission work of the church. It is the pioneer board of the church, being successor to the General Church Erection and Mis-

(Continued on Page 13)

THE GENERAL FORUM

Evening

BY HOWARD N. MILLER

The evening is so calm and still;
The sun, half sliced by western shroud,
Appears to rest behind a hill
Of red and gold reflecting cloud.
The dome of sky it seems to crowd
Within one plain the ends of earth,
And with unfathomed arch endowed
It draws the bars 'round man's low birth.

Behind the darkening brow the sun
Fast sinks as if its work was o'er;
Across the arch a ray is run
To light the vault of sky once more.
The aged man at evening's door
With steps unsure and sight so dim,
How can he smile when he no more
Can face the day with youthful vim?

The tired old man beholds the glow
And peers into soft tenderness;
The fading light for him doth show
Beyond, a realm of happiness.
With thoughts of peace he stands to bless
Without regret of days he's spent,
And unafraid he waits to press
O'er evening's rim with heart content.

Bridgewater, Va.

Values That Abide

BY ERNEST DETRICK

In the kingdom of Phrygia, as a Greek myth goes, there once lived the great King Midas. He was very greedy for riches and at length he asked that everything he touched might turn to gold. This desire was granted, but as his food and even his daughter became thus changed, he begged to have his favor taken back. Through a tragic experience he found that his idea of riches was far amiss. A stark parallelism can be found today in the lives of many professing Christians who go through life with the same ambition—to turn everything into gold. Equipped with false desires and selfishness, they struggle madly onward and only when it is too late do they find their efforts to have been in vain. With the accumulation of material wealth as their end product they eventually come to realize that in their quest for it they have missed the finer and more lasting riches of life. Many have talents that make it possible for them to become Midases, but these same talents also offer great possibilities for them to acquire the true wealth which results in real happiness and joy. It remains for the individual to decide whether he will seek alluring dividends that eventually turn into frozen assets, or whether he will search for values that bring the greatest number of tangible blessings in the end.

Let us look at young Midas as he goes out into life today. He has a brilliant mind and he possesses talents that will enable him to go far in acquiring the luxuries as well as the necessities of life. From childhood up it has been drilled into his head that a pot of gold awaits him out in life, and that by ambitious striving he can be in a position to get it, and from thenceforth live a life of security and ease. Successful in getting a good position, he works his way to the top. Dame fortune smiles on him at every turn and after some years his dream comes true. At last we find him with a large bank account trying to buy an abundance of happiness. Let us examine him and see how fortunate he really is. A visible analysis shows him to be physically and mentally shot to pieces. Nerve-racking competition and restless living have left chaos and destruction in their wake. His blood pressure rises and falls with the irregular activity of the stock market. Deferred dividends on his bank stock bring him sleepless nights of mental strain which gradually develops into an incurable insomnia. Gigantic doctor bills fail to relieve him of his ever-increasing supply of nightmares and bugaboos. He can no longer enjoy the sympathies of warm-hearted friends and companions, for his mad struggle to reach the top has long since hardened him to the finer qualities in human personality. Others have been mere mechanical tools to him in the past and time can not erase this indelible vestige from his mind. Gold has constantly been his companion and with it he must live.

"Well and good," say many of us, "this does not concern us in the least. We are not millionaires and are not worried about such problems. How does this affect us?" Let us examine ourselves a bit. Why is it that we are not in the shoes of this man? Is it because we do not want to be? No, the difference rests solely on the fact that we have been unsuccessful in acquiring handsome fortunes. Our aim has been the same. Our philosophy calls for getting—and getting plenty. There are so many things we wish to buy which we think will make us happy. But will they? A reliable authority ventures that eighty per cent of the per capita increase in products sold since the days of our grandparents do not add to our health or happiness. A survey has shown that one half of the advertisements in our newspapers and magazines do not offer products that add to our well-being or make for greater living, but these are the things we are after and sales reports prove we are getting them. If they satisfy us, why does not our peace of mind show it? Why is it that in this country today more patients are in hospitals suffering from mental disorders than from all forms of physical ailments combined? Many of these unfortunates are

well educated, possess many talents, and are rich in material wealth. As Wordsworth aptly put it—

"The world is too much with us; late and soon,
Getting and spending, we lay waste our powers."

Our acquisitive natures have failed to bring us real and lasting dividends, and we collapse under the strain. As Midas of old, we would gladly repent and take back our favor—when it is too late.

The greatest and most lasting values in life can not be bought on the public market. They are obtained in a far different manner indeed, but they are values that are tangible and pay regular dividends throughout life. How, then, can a Christian best use his talents so they will bring him real and lasting values? In the first place, Christian living should make for self-development. As ancient Greek wisdom placed it—"Know thyself." Untold difficulties become ours because we fail to understand our own limitations. Our power of reasoning is warped and we get into all too many difficulties because of a failure to think correctly. Numerous problems confront us daily, and only those who can reason intelligently are successfully able to master them. Countless thousands of well-meaning Christians fail to fit into the scheme of life not because they lack sincerity or zeal, but because they do not have the wisdom that should go along with it.

If we desire to get the most out of life we must develop a sound and altruistic philosophy—a way of life that will act as a stablizing force in guiding us on to greater heights no matter what odds might be encountered along the way. Life must hold meaning and create a challenge that will give us something to live for as the days come and go. There is too much that needs doing to sit idly by in passiveness and indifference. After all, it is not the pain of life that is hard to bear, but the meaninglessness that crushes. There must be a trained intelligence, a Christlike compassion for the welfare of others, and a dynamic impulse beating at our very heartstrings for personal and social progress. To live richly our philosophy must encompass the entire being, else our lives become bleak and barren. The greatest minds of the ages have lived intensely and to the fullest degree. They worked for neither fame nor fortune, but for reasons that gave their lives real meaning. The life of Jane Addams is a good illustration of this. She had a good education and possessed many talents that she could have used for selfish purposes had she so chosen, but her philosophy called for going out and helping humanity. She met life at its crossroads and her efforts brought happiness to thousands. In such a life there is no drudgery, work becomes play, and each succeeding day dawns with joyous anticipation because there is something worth while for which to live. Great altruistic motives always fill one's life with riches. If this were not the case, why do many great souls constantly turn down lucrative and highly honored positions in favor of smaller salaried ones that offer a greater opportunity to be of real service to mankind? It is because they have found and are living that great Christian philosophy that adds richness to the life and lustre to the soul. In a certain city a well-known doctor was constantly on the go in caring for his patients. His services brought results and he was therefore in great demand. When asked why he didn't let up and take life easier he replied, "You pay a high price for success in any worth-while human undertaking." This doctor was dealing with humanity, his work was hard, but he enjoyed it. He was indeed turning his talents into services that were of infinite value.

Worth-while values that endure. This is the goal of many of us as we go along in life today. But are we heading in the right direction? If our desires are like those of Midas we will go astray—we will search for values whose fixed dividends are constant emptiness and despair, because wealth has no lasting value unless it is used to promote human welfare. Our lives can mean much. Through noble Christian living we can obtain riches beyond measure—a peace that passeth all understanding by realizing that we are doing the Master's will, a wealth of true friendships with those whom we help, and treasures beyond that fade not away. Practicing his philosophy of loving and serving our Maker and our fellow men is the only true way of life, and if these virtures become active in our lives both we and society will acquire values that abide.

North Manchester, Ind.

Be Sure There Isn't a Hook in It

BY ROY HONEYMAN

An object lesson and visible explanation of "the pleasures of sin for a season" as found in Heb. 11: 25.

MATERIALS needed: A lure or fly used by fishermen to catch fish. The one I use has the form and appearance of a tassel, is quite beautifully colored, and has a hook cunningly concealed within. Also have a red, pink or yellow sugar-coated pill that is bitter on the inside.

Now for the story: Here is something very interesting. (Display fish lure.) It is tied on the end of fish lines and is used to catch fish. See how beautiful and attractive it is. It is called a lure or fly. To the fish it no doubt looks like a fine, fat insect of some kind. Of course the fish expects to get a mouthful of fine food, but how it gets fooled! (Here you may separate the fringes of the lure and show the concealed hook.) Instead of getting a fat grasshopper for dinner, the surprised fish gets a sharp hook caught in his mouth, gets hauled unwillingly out of the water and provides a meal for the fisherman.

Now according to our verse, the fish had a good deal of pleasure for a season. How his eyes must have sparkled and how his mouth must have watered as he pursued the promising bait; but the pleasure didn't last. Joy was turned to sorrow and a watering mouth became a very painful one because the bait had a "hook in it." (Now let some little chap in your audience taste the pill to see how sweet it is. Then after you have cut or broken it open, let him taste it again. He will explain the difference.) One could take in his mouth a sugar-coated pill thinking it candy and for a little time it could be enjoyed; but soon, sweetness will turn to bitterness as the real content of the pill becomes apparent.

Now Moses could have remained in Pharaoh's court. Such a career promised beauty, sweetness and an insidious lure very tempting to anyone who had not the foresight to part the fly and find the hook, or crack open the pill and detect the bitterness. Surely if Moses had remained in Pharaoh's court, that would have been the end of one of the greatest characters in the Bible. But Moses readily saw through the sugar-coat and made his decision accordingly.

What a lesson for you and me today! Watch for the hook. How enticing the cigarette ads are. And what beautiful young men and women are shown fingering and smoking them. It may be a pleasure to trot along with the world and be like the crowd, but be careful. The hook is plenty sharp and it is plenty hard to get loose; the mark of the hook is pretty likely to remain with you.

How harmless and convincing the liquor ads seem to be! They acquaint us with such fine words as flavor, pleasure, enjoyment, rich aroma and irresistible taste. There is the beautiful tassel and sugar-coat for you. Later when the habit gets its grip, the victim unwillingly but surely finds out the meaning of such words as remorse, unhappiness, slavery and sin. Solomon certainly flashed a bit of his remarkable wisdom when he said, "At the last it biteth like a serpent, and stingeth like an adder."

The enemies of the church, under the leadership of Satan are very ready to throw out tempting lures. They loudly say, "Why support the church? Why attend Sunday school? Why be a Christian? You don't catch us doing these foolish things and look at us; we are just as well off as those who do. And besides, we have more time and money to spend in having a swell time and we can do just as we please." Such argument must be a tempting bait, judging from the number of folks who bite; but this lure really contains one of the sharpest of sharp hooks. When such silly people, after living a selfish, sinful and self-centered life reach the end of life's journey and stand on the bank of the river ready to "cross over," it is then they will be forced to the conclusion they are goats instead of sheep, and that heaven is for those who prepare for it. My, how the hook of such an experience will cut in and how the bitterness of such a pill will nauseate!

Undoubtedly, Moses' ability to choose aright pointed back to the influence of a God-fearing home. Children, cherish your Christian homes and hold on to the teaching and example of your parents. And you, fathers and mothers, be sure the environment and training of your children are the very best. You can't possibly afford to sacrifice them to the many hooks and pills awaiting them.

Greenville, Ohio.

Some Issues for Religious Education Raised by Recent Character Research

BY HEDLY S. DIMOCK

Dean, George Williams College, Chicago

2. Conclusions From Findings

WE shall now sketch in broad outline some of the most salient findings of these and similar studies and the conclusions that these findings seem to warrant. The findings related to causal and contributory factors in character formation are of compelling significance. The results of Hartshorne and May's study suggest that character in children does not improve with age. At least between the ages of eight and sixteen they found no substantial development or improvement in honesty, co-operation, self-control, or persistence. The sixteen-year-old, on the average, was no more honest or co-operative or persistent than was the eight-year-old. If, during an eight-year span, a child made no progress in reading, writing, and arithmetic, we would be greatly surprised and alarmed. What does it signify that there is no discernible progress in the aspects of character studied? Why is the influence of church, and home, and school negligible, in general, as a constructive factor in the development of character?

The results of many investigations point inescapably to the importance of the home background in character formation. The research of Hartshorne and May showed that the moral knowledge of children resembled closely that of their parents, but was apparently uninfluenced by teachers in the public or church schools or by club leaders. Further, a comparison of the homes of the fifty most honest and the fifty most dishonest children brought illuminating results. The homes of the dishonest children were characterized by parental discord, faulty discipline, bad example, and low economic status. Many studies of delinquency have also indicated the strong influence of home conditions in the development of this kind of conduct.

The significance of the individual's relationships with associates and groups has been disclosed by several

investigations. The survey of delinquency made by Shaw and McKay for the Wickersham Commission on Law Observance and Enforcement showed that in eighty per cent of the cases of delinquency two or more individuals were involved. Hartshorne and May found that next to parents the associates of an individual seemed to be most influential in the shaping of his ideas of right and wrong. They rephrased the old proverb to read, "Birds that flock together tend to grow the same feathers." These investigators also found that there was no specific relation between what children believed to be right and what they actually did, if they were taken individually. But if the children were taken by classrooms, some relation between moral knowledge and conduct was discernible. This degree of integration of moral ideals and conduct was interpreted to be a function of group standards. Similarly, Hartshorne and May found no consistency in the conduct of children generally, but that when consistency or integration of conduct was possessed by children it was not the function of the individual's ideals, but of group standards and group morale. The writer reports, in Rediscovering the Adolescent, findings that further corroborate the conclusion that the intimate, or primary, group relationships are of considerable consequence in the personality and character development of the individual.

The basic rôle of environmental factors in character formation has been clearly established. Most impressive, perhaps, have been the delinquency studies such as those reported by Shaw and McKay. In metropolitan cities like Chicago and Cleveland the delinquency ratios were almost invariably high in the deteriorated sections close to the center of the city and decreased progressively in the outer zones. Moreover, the delinquency rates tended to remain constant in each zone regardless of racial or national changes in population. While these facts should not lead us to a theory of strict environmental determinism, they do force us to reckon seriously with the recalcitrant forces of the environment if we seek to develop desirable character.

Effects of Agencies and Methods

The effect of agencies of character education and of the methods they employ as revealed by recent research and investigation is likewise illuminating, if not encouraging.

Considerable evidence on the effectiveness of the church and the church school is now available. No differences in the conduct of the children studied by Hartshorne and May could be discerned in relation to their attendance at Sunday school. We probably should not be surprised that conduct is not significantly modified by an experience that occupies but one of the 168 hours per week. We have previously mentioned that there was no evidence in this investigation that moral ideas of children were appreciably influenced by Sunday-school teachers. In the study of Hartshorne and Lotz, of 150 samples of the best teaching in our Protestant churches, the practices were found to be far below a reasonable standard of good teaching. Evidences of creative teaching were virtually nonexistent.

The results of several studies are in agreement that no relation can be discerned between moral, Biblical, or theological instruction and moral conduct. In studies conducted by Hightower no correlation was found between Bible knowledge and co-operation or honesty. Hartshorne and May found no correlation between specific moral knowledge and specific conduct.

The "character-building" agencies have fared no better than the churches when their effectiveness has been submitted to scientific evaluation. The Boys' Club Study directed by Thrasher yielded results that on the surface, at least, were astonishing. Boys who were members of the Boys' Club had a higher delinquency rate than nonmembers. Boys who had been club members for several years tended to have higher delinquency rates than new members. But these two sets of facts should not be interpreted as being casually related. The boys were not more likely to be delinquent because they belonged to the Boys' Club. They belonged to the Boys' Club because they were potentially more delinquent; that is, because the Boys' Club had attracted a proportion of potential delinquents greater than the average for the community. However, the findings do show that this particular Boys' Club, during its first four years, was not an important factor in delinquency prevention.

In the research carried out by Hartshorne and May the conduct scores of members of various organizations purporting to develop character were examined. No significant differences between members of these organizations and nonmembers could be found. This leads to the conclusion that if the organization did have any effect on conduct, it did not transfer to the school situation.

Some of the findings that bear directly upon the question of methods in character education are of great significance. We have already referred to the findings that suggest that teaching ideals, moral knowledge, and theology under present conditions are evidently not effective as a means of conduct control. This probably suggests the ineffectiveness of the methods employed rather than that the teaching of ideals should be considered as futile and worthless.

The experiment of Jones in methods of character education takes on, therefore, enhanced significance. We will recall that four different methods of developing desirable conduct in school children were employed during the school year. A minimum of three periods per week was devoted to the character education

program. The results were highly informative and provocative. The children who talked about desirable character for the year showed no improvement. The children who had actual practice in desirable conduct through projects likewise showed no improvement. The "control" group of children, who followed the regular program of the school, showed no improvement. Only the group of children with whom a combination of discussion and experience was the method employed showed any discernible gain, and this improvement was not large.

In reviewing the results of this experiment, we should keep in mind that the program of character education for each of the three experimental groups was carefully planned; that schoolteachers are trained for their work; and that the three periods per week devoted to participation by children in the programs of other agencies, such as the church. Yet even under these conditions the results were either negligible or very slight.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

4. Education

THE last twenty years have produced a trend toward high school and college education which was previously unknown in the Church of the Brethren, and the emphasis on higher education has continued despite depression and recession. This is a favorable trend, for it indicates a search for wisdom and understanding. In this group of young people who have a zest for learning may be found the future leaders of the church.

However, they need to be challenged and encouraged to discover their talents. If this is not done, what might have been a hopeful trend toward greater service for humanity becomes a trend toward personal gain and advancement in terms of position and money. It is the duty of those older and wiser to so direct youth that youth's natural idealism may conquer the world's modern materialism. Let us recognize the problem.

In the past we have too often failed. Recently I was talking with a friend about an outstanding thinker in our church. He is in his thirties and has several degrees from universities. "Of what church is he the pastor?" I asked, and was astounded for the moment, to learn that he wasn't even a minister. Yet he is a man deeply sensitive to human need and to eternal truth, and he has a special talent for dealing with people. An industrial concern employs him. It is probable that he accomplishes splendid things in his particular job, but it seems to me that the church has suffered a loss by not calling more definitely for the use of his fine talents.

We dare not be too complacent, because there is the hopeful trend toward education. With the great needs in our country for spiritual, mental, social and physical uplift, there is opportunity for courageous leadership. Parents, friends, teachers and church leaders should encourage the choice of the path of service as the real purpose of education.

Church camps are coming to have an increasingly important place in our scheme of education. In the midst of a mechanized civilization, camp provides a chance to live more nearly a simple life. In camp for a week, a youth spends more waking hours with church leaders than he spends at church twice a Sunday for five months or once a Sunday for ten. Small wonder then that camp is being considered so vital. Between morning worship on a hillside and evening meditation under the stars, there is a day filled with things that are good and beautiful. Camp is a sign that we are not wholly failing "to bring up our children in the nurture and admonition of the Lord." Increasing attendance at church camps is a hopeful trend.

Another religious education trend is hopeful: activity is being introduced where formerly there was only talk. A girls' class supports a girl in a school in India; they know her name and correspond with her. An intermediate class does the digging and the planting and the tending to beautify the church yard. A district of young people plans a year's project of supporting the mission work of the church for 72 hours, or three days. This trend carries remarkable hope—there are so many possibilities.

In addition to their foreign missionary program and the support of their own church, every congregation could find some additional project of social and religious worth. A condition close at hand may be unseen and neglected. Perhaps a factory workers' community has no Sunday school. Perhaps a neighboring community could use books to begin a library. Perhaps a group of enterprising young people might undertake to develop worth-while and wholesome recreation for their community instead of a steady diet of commercialized recreation.

As children and young people participate in doing things which are good for society, they are learning the secret of happy living. Their interest in the work of the church is increased, and they will not be so apt to turn toward "materialism." I agree that it is highly desirable to train children in the nurture and admonition of the Lord, but in place of passively hearing the truth I would have the church continue the trend which has been indicated: to put Christian principles into action. From my observations, the outlook is hopeful.

There are other examples to indicate the trend toward better education: Many Sunday-school teachers now take leadership training courses. B. Y. P. D.'s are active. Some churches are taking advantage of the drama to vividly portray truth.

A prominent factor in our education is our publishing house at Elgin. Much helpful material is available at a low cost. The GOSPEL MESSENGER itself is an indispensable educational organ for members of the church. That this is the eighty-seventh year of its publication indicates faithful service. That 20,000 homes receive the MESSENGER shows their interest in good reading material.

Through all our media of education may there be wisdom and understanding. May we be guided by the words and by the activities of the Great Teacher.

Dayton, Ohio.

The Present Age, Its Purpose and Consummation

BY FRED A. FLORA

THE New Testament speaks of a number of mysteries which, according to the interpretation given by the Word of God itself, are truths that were retained in the secret councils of God and not revealed in the Old Testament, but which are revealed in the New (Matt. 13: 34, 35; Eph. 3: 5).

With this Biblical definition in mind let us proceed to study carefully three of these mysteries, namely this present age (Matt. 13), the church which is the purpose of the age (Eph. 3), and the taking of the church out of the world which is the consummation of the age (1 Cor. 15: 51, 52; 1 Thess. 4: 13-18).

It will be readily observed that since none of these are subjects of Old Testament prophecy, nothing but confusion can follow any attempt to discern in the Old Testament Scriptures that which is declared is not there.

Old Testament prophecy concerns itself with events dating from the time the prophet wrote, to and including the birth, death and resurrection of Christ, then going right on as though there was no intervening period they speak freely of things that are yet future including the Tribulation, the return of the Lord and his reign on the earth (Isa. 61; Dan. 9: 26, 27).

So closely were the events of the two comings of Christ blended that even the prophets themselves (1 Peter 1: 10, 11), were not able to discern the time element involved though they searched diligently.

This makes clear, then, the continuous expectation of the disciples up to the last moments the Lord spent with them before he ascended, that the next move of the Lord would be the establishing of the Messianic, Davidic kingdom (Acts 1: 6).

It should be remembered that the Lord presented himself to Israel (John 1: 11) as their promised Messiah. Likewise it is important to observe that while those who accepted him as Israel's promised Messiah, had they believed "all" that the prophets had spoken (Luke 24: 25), should have expected him to die; however, having risen from the dead, the next thing in order as far as revelation at that time disclosed, was the restoration of the kingdom to Israel.

The first mystery then revealed was that of the present age which the Lord discloses in the seven parables of (Matt. 13) the character and course of this age. Though given that the disciples might understand, it is quite evident that not until after the death, resurrection and ascension of the Lord and the coming of the Holy Spirit on Pentecost, did they even begin to comprehend what these parables were intended to set forth.

It is to be observed in these parables that the work of the age is to be seed sowing through which process wheat or true believers are to be produced, but only a portion of the seed sown will ever come to fruitage (Matt. 13: 18-23). The present age until its end will consist in a mixture of good and evil (Matt. 13: 40-49), for not only will the world be saved, but even the net that has been cast into the sea of humanity is partly filled with "bad fish" (13: 47, 48).

During this age "the kingdom of heaven" from man's viewpoint will become great (Matt. 13: 31, 32) and contaminated with evil (Matt. 13: 33), and the "tares" will flourish among the wheat (Matt. 13: 36-43).

Israel's place during the age will be as a treasure hid in a field (13: 44; Ex. 9: 5; Psa. 135: 4), being thus found by the Lord when he came, and left hidden when he went away after having given himself for the world (John 3: 16; 2 Cor. 5: 19), which is the field (Matt. 13: 38).

The church, the pearl of great price (Matt. 13: 45, 46), was likewise purchased by the shed blood of the Lord (1 Peter 1: 18, 19; Acts 20: 28).

Thus we have briefly set forth the character of the present age which had been kept secret from the foundation of the world (13: 35). Since the present age was a secret with God it is evident that the church, the supreme purpose of this age, must have been undisclosed in the Old Testament, and so we are told in (Eph. 3: 1-6). The first mention of it being by the Lord in (Matt. 16: 18).

Now it will be necessary for us to move carefully with regard to what is indicated by the word *church,* for as indicated in (Eph. 1: 6) this mystery is a specific organism, bringing together Jew and gentile into the same body, which body is said to be the body of Christ (1 Cor. 12: 27), and the members are declared to be joined to the body by the Spirit (1 Cor. 12: 13) and is called being baptized by the Spirit.

While in the present age, the kingdom of heaven in mystery, there are found both the good and bad, the saved and the lost, in the church, the body of Christ,

are found only the saved who have been joined to the Lord by the Spirit.

The church is seen to be the supreme purpose in this age, since evil is seen to be restrained "until" the church, the dwelling place of the Holy Spirit, is removed from the earth (2 Thess. 2: 7), Israel is to be blinded in part "until" the fullness of the gentiles be come in (Rom. 11: 25; Acts 15: 14), and both wheat and tares are to grow together until the harvest (Matt. 13: 30).

Again, if the present age was a secret with God, and the church God's supreme purpose of the age unrevealed in the Old Testament, it seems obvious that the method of the removal of the church from the world could not reasonably be expected in the Old Testament.

This we find to be the testimony of the Bible. While the Old Testament abounds in references to the return of the Lord to the earth to reign as king upon the throne of David, and bring great blessing to his people (Deut. 30: 1-10; Psa. 2; Psa. 24; 50: 1-5; 96: 10-13; 110: 1; Isa. 9: 7; 11: 1-10; Jer. 23; Ezek. 37; Dan. 7: 13, 14; Hosea 3: 4, 5; Micah 4; Zech. 2: 10-12; 6: 12, 13; 12: 10; 13: 6; 14: 4), and peace upon the earth (Isa. 2: 4; Micah 4: 3), the first announcement of the coming of the Lord to receive his own unto himself is made in (John 14: 1-3).

This taking of the church consisting of both the "dead in Christ" and "we which are alive and remain" (1 Thess. 4: 16, 17) to "meet the Lord in the air," is declared by the Lord through the apostle Paul to be a mystery (1 Cor. 15: 51-53).

Upon the completion of this mystery age (Matt. 13), the accomplishment of the supreme mystery of the age, the uniting of Jew and gentile into one body, the church (Eph. 3: 6), which is accomplished by the baptism with the Spirit (1 Cor. 12: 13), the church having fulfilled God's purpose for her in the world, she is removed from the earth to be forever with the Lord by the mystery of translation.

The Lord promises, "I will come again and receive you unto myself (John 14: 3); Paul admonishes, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ (Titus 2: 13); and John joyfully cries, "even so, come Lord Jesus" (Rev. 22: 20). May we believe the Lord's promise, heed the apostle Paul's admonition, and join the apostle John in his expectation.

North Liberty, Ind.

Was He Guilty?

BY LULA R. TINKLE

Was Pilate guilty of the shed blood of the rejected Christ? An artist paints a picture of Pilate walking the floor in agony, trying to wash from his hands the imaginary bloodstains of the Jesus whom he had condemned before the howling mob. Was he guilty? He did not drive the cruel nails; he did not press the crown of thorns; he did not spit upon the dying form; he had no part in dividing the garments of the crucified One. If you were a judge of the court, trying Pilate for crime, would you find him guilt? Would you condemn him? Pilate condemns himself. Listen to his words, "I have power to condemn or release this Jesus."

Have you ever considered how many Pilates there are in the world today? If this same Jesus were on trial tomorrow, would the multitudes cry out for him to be crucified? To the multitudes, yes, to each individual, comes the question that faced Pilate, "What will you do with Jesus?" You have power to accept or reject him. He who seeks to evade the question condemns himself, as Pilate did. Does someone say, "It is different with me. Jesus is already crucified. I can not save him from the cross." No, you can not save him, but to reject him is to crucify him again. He had not yet died for Pilate. He has died for each one of us. Is any among us more cruel than Pilate, who condemned our Lord? Who is guilty of the blood of the rejected Christ? The Great Judge will say, "You had power to accept or reject this Jesus." Is any among you rejecting him today? He who rejects this Jesus today, crucifies my Lord again.

Upland, Ind.

How Do Our Lights Shine?

BY GRANT MAHAN

In his Sermon on the Mount our Lord told the assembled multitude many things to which we do not give as much heed as we should. One of these, and a most important one, is Matt. 5: 16, where he said: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven." Since we have taken upon us the name of Christ, "your light" means our light, your light and my light. And what a world of meaning is contained in that little word *so,* so shine that.

Recently a good man wrote me a letter. He had been reading the Gospel Messenger and in it had found some things which pleased him. He is not a member of our church, nor of any church; yet he favors our church. But there are hindrances. He has been in our churches in several localities, and has seen how we come short of living up to our profession, short of living up to the New Testament teaching in its entirety. We have left off some things which we should have kept, and we have taken on some which we should not. Can one who with all his heart believes in the whole gospel of Christ live up to that belief in

those of our churches which have taken on these things not commanded and left off some that are commanded?

When does our light *so shine?* If our light is so dim that men seeing us doubt whether they could keep the whole counsel of God if united with us, there is something decidedly wrong with us. Our light is not light at all, but darkness, and how great is that darkness if it so affects those who know us and our worship! It is very evident that lights shining in such a poor way as that are far from being the bright and shining lights that Jesus was speaking of in his wonderful sermon. Such lights do not attract, they repel; and when our lights are of that kind we are doing the exact opposite of what Jesus would have us do. That is something to think about, something to pray over, something to repent of.

Not one of us is so poor as not to influence someone who sees us and knows our profession. If those who see can take knowledge of us that we have been with Jesus and have learned of him; if they can see enough light coming from us to convince them that it is our great desire to do the whole will of God, then they will be led to glorify God because of the light which we reflect. It is a great work to lead a soul from the wrong to the right road, to take the one that leads up instead of the one that leads down. It is not so much what we say or write that influences people as it is our daily life, our practice.

And we are held responsible not only for the influence we have over others, but we are also responsible for the influence we might have, the influence we would have if we lived as we should, if we were truly and wholly devoted to the service of God. We need to be told so often that we can not belong to two kingdoms, that we can not serve God and mammon; and yet man is so constituted that he keeps trying to do just this. All such efforts must end in failure, for the Lord knows perfectly all our thoughts and plans: he knows what is in man.

Peter expresses the same thought when he says: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." Here we have no abiding place; we used to sing, "This world is not my home." But that is not sung so much in these modern days. Too often we seem to consider that this world is our home and that it is so good that we want to hold fast to all it contains. Yet we all know that our tenure is for no definite length of time. Who knows whether he will be in time or eternity tomorrow?

The uncertainty of life makes it the more imperative that we improve the time because the days are evil. The night cometh, wherein no man can work. Our light can not shine when we are gone from earth, unless we have so lived and labored as to lead some to glorify God. If we have done that to the extent of our ability, then our work will live and continue to go on in the lives of others whom we have led to glorify God. If we are not letting our lights so shine as to win others to God, what shall life, with all its opportunities, profit us?

Paul wrote: "I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some. And this I did for the gospel's sake, that I might be partaker thereof with you." A selfish life, one lived only for the advantage of the man living it, will bring no reward beyond this life; nor will it give us the peace and joy that a life like Christ's will yield to everyone who lives as he lived, who has no greater ambition than to follow in his steps.

Jesus was the Light of the world, and those who follow him shall not walk in darkness, but have the light of life. My brethren, do we think often enough and seriously enough of the way our light is shining? Is it bright or dim, or is it darkness? It is time, high time, that we considered this matter. Do we believe from the heart all the teaching of Christ? Do we so live it that we bring no reproach upon the name we bear, the name of Christian? Christianity is judged so largely from the lives of those who profess it, and not from the life and teachings of him whom we profess to worship and follow. And so often it is condemned or rejected because of the unchristian life of those who profess it. Men misjudge Jesus by measuring him by his weak and inconsistent followers. It ought not to be so; they condemn him in whom was no fault, because our lives and examples are unworthy of him. May the Father give us strength so to live that our lives will induce others to glorify him who came to seek and to save those who are being lost.

Rehobeth, Md.

Material Avariciousness

BY HOMER F. CASKEY

"THE soldiers . . . took his garments . . . and also the coat. . . . They said, Let us cast lots for it, whose it shall be" (John 19: 23).

"He will never again be in need of these clothes, and besides this is about all we will get for this day's work," so they must have thought and so they walked away with his only possessions over their arms. Little did they realize that it was by the Christ that they lived, his tree on which they had nailed him, his world in which they were to abide a few years.

Many today are treating Jesus in the same cruel way. The air he gives is breathed, the timber and other materials are used, the crops are harvested, in fact all materials are grasped with much avariciousness, while Jesus, who is real Life to mankind, is left alone.

God, in Christ Jesus, has given us a wonderful world in which to live. How dare we use any part of it, or enjoy a rain shower, a rainbow scene, or a beautiful sunset and leave him out of the picture?

South English, Iowa.

Our Church and Our Times

(Continued From Page 4)

sionary Committee of 1884. While its chief responsibility is the supervision of foreign mission work on four fields—Scandinavia (1876), India (1894), China (1908), Africa (1922), it also has home mission responsibilities and appoints the members of the Gish Fund and Brethren Tract Fund Committees. The members of the General Mission Board also constitute the directorate of the Brethren Publishing House.

The General Ministerial Board concerns itself with the ministerial problems of the Church of the Brethren. In general, these have to do with the supply, training and direction, and the distribution of the ministerial forces of our church. The combination of a free and a paid ministry, the differences growing out of urban and rural work, and a wide range in educational qualifications amongst ministers in our church, serve to complicate the problems assigned this board.

The General Education Board is made up of the presidents of our colleges, the president of the seminary and three elected members. As its make-up indicates, it concerns itself with questions of general policy and with the co-ordination of educational procedure in our church.

The Board of Christian Education comes nearest being the omnibus board of the church, since through mergers and special assignments it has come to have so many and varied groups to serve and causes to promote. Besides the preparation of Sunday-school literature it is charged with age group leadership in the church and the direction of such causes as that of peace, temperance and simple living.

The work of these four boards is co-ordinated in two ways: (1) through a Council of Boards; (2) through frequent meetings of the staff, which is made up of board secretaries, editors, manager of Publishing House, treasurer of the boards, and others of the office force who may be called in.

For further details of the brotherhood aspect of Church of the Brethren organization consult the Yearbook or the Directory as published in the GOSPEL MESSENGER the last issue of the month.

Brethren Church Polity

Brethren church polity is obviously the result of more than two centuries of experimentation and adjustment. At the beginning there was great simplicity. Organization has become more important and complicated as membership increased, problems developed and interests broadened. Perhaps nothing shows this more plainly than a review of the history of Annual Meeting. The first Annual Conference was held in 1742, and the purpose was to nullify the effect of divisive forces from the outside. But once held, its usefulness in various ways was so apparent the Big Meeting ultimately became an annual affair, or Annual Meeting. For more than a hundred years Annual Meeting was really a brotherhood council meeting. More recently the inspirational possibilities of the meeting have grown in popularity, with the result that what was a council meeting has become more of a conference, and is now usually called Annual Conference. Thus the story of Annual Conference shows how our church organization has developed or suffered change in response to the needs and interests of the time.

More specifically as to organization, it may be noted that Annual Conference is the central repository of authority in the Church of the Brethren. The voting body at Conference is composed of Standing Committee and the delegates from local congregations. Standing Committee members are delegates from districts, apportioned on the basis of one per state district having under 3,000 members, two for districts having from 3,000 to 6,000 members, three Standing Committee men for districts having 6,000 or more members. In the case of delegates from local congregations, each congregation can have one, but if the membership is over two hundred it may send two.

Our church organization became a three-story arrangement when the district idea was adopted in 1866, giving us local congregations, district and brotherhood stages in organization. Recently there has been some interest in adding a fourth story, by developing a regional organization.

In 1908, speaking at the Bicentennial of the organization of the Church of the Brethren, I. D. Parker said of our church polity:

"What then is New Testament church polity? . . . It may be called an ecclesiastical democracy, a government of the people, by the people, and for the people. It comprises a combination of forms:

"1. It is democratic in the sense that the highest authority is vested in the membership.

"2. It is republican in the sense that the church chooses representatives to execute her will.

"3. It is congregational in local matters, but general on all questions of doctrine and matters of a general character."

H. A. B.

OUR MISSION WORK

Africans Pay to Worship Christ

BY HERMAN LANDIS

"WARNING—The District Chief warns the people of Fumwa that they must discontinue attending meetings held by the Christians. If they continue to attend they will get into trouble."

On Sunday, April 3, 1938, one hundred and ten villagers attended the services at Fumwa. The service was led by Kuriwa, a young native man, working in the Marama hospital and training to be a dispenser. This village is his responsibility, with the advice and assistance of Miss Ruth Utz, the nurse in charge at the hospital.

The people are gathered in a semicircle under a tree, in front of a small hut. The men, led by the head man of the village, are sitting toward the front. Small children are scattered among them. In the back, a little removed from the group of men are thirty or thirty-five women and girls, many of them with tiny babies on their backs. They are waiting quietly and expectantly. The young dispenser has gone into the small hut to prepare for his medical work following the meeting. He now comes out and stands in front of his door, facing the people. None of them can read, so his methods are very simple. He reads a line of scripture, and the people repeat it after him. Songs are taught in the same way. A longer passage of scripture is read and the leader prays, then gives a twenty-minute sermon. The visitor is struck by seeing little children only seven and eight years old sitting on small rocks or on the ground, listening attentively to the gospel story. Of course they sit there without a thread of clothing.

The service is over, but the crowd does not hurry away. Our young man, in a short time, has a number of boys and girls and young people over at one side of the hut. He is treating ulcers which are large, deep running sores, some of them six months old. He does this skillfully, putting a clean bit of bandage next to the sore and allowing them to wrap it up in strips of bark. Bark is used, for the mission can not afford to spend too much for bandages.

A number of children and older people as well, have sore eyes and are treated. Minor ailments are attended to. He recommends that the more severe cases go to the hospital. In all, twenty-seven people are treated. All the people stay until the doctor-preacher leaves.

He will be back again next Thursday to help them further. This young man has known Christ only four years, but he is enthusiastic for him now and the people have caught his enthusiasm.

The next Sunday twenty-one attended the service. A couple men, more daring than the others, told of the warning from the chief. The chief had announced that the people must stop attending the meetings held by the Christians. He had threatened punishment if he was disobeyed. They knew he had the power to carry out his threat. The chief was a Mohammedan. He did not have a friendly feeling for the Christians.

What should they do? was the question. They wanted to worship God with the Christians, yet they were afraid of the chief's threat. The only advice that could be given to them was that they must choose for themselves. If they loved Christ they would be willing to suffer for him. They knew that there was a possibility that this might be only a threat to frighten them. The next Sunday twenty-seven attended. Now after six weeks, sixty are back. None of the people have been baptized, but many of them seem to be good material and probably they will be ready as soon as they can be taught more fully.

What the final outcome will be can not be foreseen. It is a matter of prayer and perseverance. Perhaps in time these people will become strong Christians. And they will be stronger because they have to choose between a safer, easier life and almost certain persecution. They will be stronger because they must face opposition in order to hear of the Savior they are beginning to love.

Marama, Africa.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Monuments to Peace

Call to Worship:

"O come, let us worship and bow down;
Let us kneel before the Lord our Maker."

Hymn: Jesus Shall Reign Where'er the Sun.

Scripture: Gen. 13; Matt. 22: 37-39; Acts 17: 26.

Prayer: O God, we thank thee for the monuments that people have built to show that nations may be friends instead of enemies. May the sight of these make us resolve to keep friendly relations with peoples everywhere. Amen.

Hymn: O God of Love, O King of Peace (stanzas 1 and 3).

Material for Discussion: Ship East—Ship West, Lobingier, pp. 1-32; Broken Guns, Brainard, pp. 78-113.

Offering:

"As thy prospering hand hath blest,
May we give thee of our best;
And by deeds of kindly love
For thy mercies grateful prove;
Singing thus through all our days,
Praise to God, immortal praise."

Benediction: "Thou wilt keep him in perfect peace whose mind is stayed on thee."

What to Pray For

Week of August 13-20

In a letter from Sister Nettie Senger written on May 23, she says that it has been decided that she will be taken from the Taiku hospital to the P. U. M. C. (Peking Union Medical College) as soon as it is possible to do so. Dr. Wilbur of the Taiku hospital feels that Sister Senger needs to be taken to the Peking hospital where she may have medical help which is impossible at Taiku. Sister Senger says that she owes her life to Dr. Wilbur. He is now home on furlough and she hopes that he may be able to meet some of her nearest friends and relatives. When the nerves of the strongest are shattered, it must be especially hard on those who are ill. Our prayers should be faithful in behalf of Sister Senger.



Mission Study Prospectus—1938-39

The following books have been selected from the list of books offered by the Missionary Education Movement for mission study in the Church of the Brethren during 1938-39. (Programs based on our mission work are also presented.) Other books listed in the M. E. M. catalogue would be excellent supplementary material. Upon request this catalogue may be secured from General Mission Board, Elgin, Ill.

Adults and Young People

Home Missions—The City

The American City and Its Church by Samuel C. Kincheloe

A missionary task of the greatest urgency faces the churches in their ministry to our rapidly increasing urban population. Dr. Kincheloe is a leading authority on the study of city church problems. His book offers a vigorous treatment of a situation that ought to command the thoughtful attention of all Christian people. Also recommended for older young people. Paper, 60c.

City Man by Charles Hatch Sears

A special edition of a recent book that provides valuable supplemental reading for the study of the church in its relation to city people. Paper, 75c.

Suggestions to Leaders of Study Classes Using "The American City and Its Church" by Kenneth D. Miller. Paper, 15c.

City Shadows by Robert W. Searle

Readers of senior high school age (and many of their elders) will find that this collection of true stories of city life today challenges their keenest interest. The stories all present actual situations that Dr. Searle has met in his own wide experience in city church work. Paper, 60c.

A Course for Seniors on the Church in the City by Donald Gordon Stewart

A manual for leaders of high school groups. Related especially to the use of City Shadows. Paper, 25c.

For Women's Societies

Foreign Missions—India

Moving Millions: The Pageant of Modern India

A symposium by distinguished authors: Gertrude L. Warner, Bishop J. Waskom Pickett, Alice B. Van Doren, Dr. B. C. Oliver and Dr. Lyman B. Carruthers, Dr. and Mrs. C. Herbert Rice, Bishop V. S. Azariah, and Dr. E. Stanley Jones. Published jointly with the Central Committee on the United Study of Foreign Missions. Recommended also for older young people. Cloth, $1; paper, 50c.

How to Use, based on Moving Millions

A booklet of 47 pages containing many useful suggestions for programs. 15c.

Four Programs for September, October, November and December

These four programs deal with our own church and mission work. Each program is mimeographed and contains a wealth of material for one or more programs. Our Girls' Missionary Schools, 5c; Missionary Biographies, 5c; History of Five Mission Stations, 5c; Pioneer Missionary Women, 5c.

The Church Takes Root in India by Basil Mathews (Supplementary)

Inspired by his recent sojourn in India, the author draws a vivid picture of the rapidly growing Christian community in that land. Because nine tenths of India's population is rural, he describes in detail the complex relationships of village life. Throughout the book one is aware of the vigorous life of the church as it sends its roots deep into the soil of India. Paper, 60c.

Young People

Foreign Missions—India

Dinabandhu: A background book on India by Ruth Isabel Seabury

An informative and readable background book, essential for leaders in all grades. Its treatment covers the geography and history of India, home life, rural conditions, education, national movements, the principal religions, the Indian church, and the work of missions. Paper, 60c.

Freedom by Welthy Honsinger Fisher (Supplementary)

The story of two high-caste Hindu students, a brother and sister, who meet the forces that are revolutionizing Indian society today. Published in 1930. Quantity limited. Cloth, 75c; paper, 25c.

Intermediates and Juniors

Foreign Missions—India

The Star of India by Isabel Brown Rose

For intermediates. A reading book showing how Christianity is spreading among India's peoples. Published in 1930, it is recommended again because of its continuing usefulness. Paper, 50c.

A Course for Intermediates on India by Grace McGavran

A new course, based on "The Star of India," containing suggestions for study, worship and action. Paper, 25c.

Shera of the Punjab by Irene Mason Harper

In this junior reading book we follow in school and

(Continued on Page 20)

KINGDOM GLEANINGS

Calendar for Sunday, August 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Relation of Temperance to Character.—Prov. 4: 10-23; 1 Thess. 5: 6-8.

Christian Workers, Poverty Versus Luxury.

B. Y. P. D., A Great Picture and Its Painter.

Intermediates, How We Got the Bible.

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Gains for the Kingdom

Three baptized in the Silver Creek church, Ohio.

Four baptized in the Sunfield church, Mich., D. H. Keller, pastor.

Eight baptized in the Oakvale church, W. Va., Bro. E. H. Kahle, pastor.

Four baptized and two received by letter in the Mt. Vernon church, Va.

Two baptized in the Brethren circuit, Mich., Bro. E. S. Coffman, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple of Woodbury, Pa., Sept. 18 to Oct. 2, in the Carson Valley church, Pa.

Bro. Homer F. Hoover of Smithfield, Pa., July 31 to Aug. 14 at the Riggles Gap church, Juniata, Pa.

Bro. I. R. Beery of Pleasant Hill, Ohio, in the Oakley congregation, southern Illinois, Aug. 21-Sept. 4.

Brother and Sister Oliver H. Austin of McPherson, Kans., to begin Aug. 21 in the Broadfording church, Md.

Bro. J. Edwin Jarboe of Syracuse, Ind., beginning Aug. 14 in the Fairview church, northwestern Ohio, near Metamora.

Bro. S. Paul Daugherty of Pleasant Dale, W. Va., Aug. 9-21, in the Branch church of the Sangerville congregation, Second District of Virginia; Aug. 30-Sept. 11 in the Mt. Olivet church of the Timberville congregation, Northern Virginia.

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Personal Mention

Brother and Sister Clement Bontrager of Weiser, Idaho, have been called as pastors of the Ellisforde church, Washington, beginning Sept. 1.

Bro. Paul W. Kinsel's excellent article on Trends in Camping printed in our issue of May 21 was first published in the April number of **Brethren Action.** It was an oversight that credit was not given by the Messenger. This we are now doing gladly though somewhat shamefacedly with due apologies to author and publishers.

Sister Anetta Mow likes the way Virginia people treat her. Some of the choicest specimens she met at Camp Bethel and larger numbers in several of the "Valley" churches. In a business meeting at Greenmount, while the official council considered matters too delicate for the lay mind, she talked to the waiting congregation, mostly about Women's Work which she serves as office secretary and the needs of India which she remembers well.

Bro. L. W. Smith, pastor of the Lincoln church of Nebraska, speaks over KFOR tomorrow, Aug. 14, 8:30 to 9:00. The church choir will furnish music in chorus, duets and solos.

Bro. Emmert McDannel of Elizabethtown, Pa., wisely resolved not to allow himself to get any older before he saw the church publishing plant and the people who work there. On last week's Monday he converted the resolution into action.

Brother and Sister Ikenberry, Ernest L. and Olivia D., were seen about the mission offices and the home of the secretary one day last week. We gathered that the visit had something to do with the matter of their return to China. There seems to be some trouble about passports and other things in these war-ridden days.

Bro. S. S. Blough, whose auto accident on his return from Conference was mentioned some weeks ago, writes of "Hospital Musings" in an interesting and instructive vein. In a personal note he says: "I make some pastoral calls every day and have filled the pulpit a few times. Very soon I expect to be able to do full work again. . . . I am very grateful indeed to be recovering so rapidly."

Sister Ellen H. Wagoner of India and the Elgin mission offices is very enthusiastic about the intermediate girls at Camp Mack. Is it any wonder? At a special dinner they decided to leave off the ice cream and cake and have instead for their dessert the joy of making a sacrificial gift to the mission relief fund. And they had it to the tune of more than a hundred dollars. The girls say that makes a smoother, richer, better tasting dessert than ice cream. Wouldn't you like to try it for a change?

Bro. Lewis H. Brumbaugh of Westminster, Md., has accepted a call to the pastorate of the Hummel St. church, Harrisburg, Pa. A graduate of Mount Morris College and of Northwestern University and a postgraduate student in philosophy and New Testament at Yale University, Bro. Brumbaugh has been for the last twelve years a member of the faculty of Western Maryland College. He will remove with his family to Harrisburg about the middle of this month and will begin his pulpit work Sept. 4.

Herman and Hazel Landis of Marama, Nigeria, write thus of their beginning experiences on our Africa field: "May 14 we finished our first month at Marama, and are liking it very much. Everything is a little better than we expected, so we are happy. The first two weeks were quite hot, but we have been having occasional showers which have cooled the atmosphere and soon we will be in the rainy season. . . . Our assignment for the first six months is language study. We think we are getting along in the study and the Kulps are encouraging."

Dr. John A. Garber of Washington D. C., came to a peaceful end of his long struggle with failing health last Saturday morning. His employment in the government civil service kept the church at large from knowing the high quality of his character and talent as well as some of us knew it, but his able exposition of Ephesians at the Hershey Conference of 1933 will long be remembered by those who were fortunate enough to hear it. The Garber Bible class was for many years a most influential factor in the life of the Washington City church. We shall expect to have more about him for later publication.

Western Canada has chosen Eld. I. M. McCune as Standing Committee delegate to the Conference of 1939, with Eld. D. R. Beard as alternate.

Bro. Merlin C. Shull has been known for a good many years as one of our most successful pastors. It was during his pastorate at Johnson City, Tenn., that difficulty with his voice compelled him to give up this type of work at least for a while. Last week he located his family at Elgin from which point he will serve, under direction of the General Boards, as a kind of pastor-at-large to what has been called, for want of a better name, our nonresident membership.

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Miscellaneous Items

The White Oak church of eastern Pennsylvania will hold a harvest home service at the Longenecker house on Aug. 20, 1:30 P. M.—Graybill Hershey, Manheim, Pa.

Homecoming and rural life day at the Panther Creek church, Iowa, Aug. 14. Bro. O. F. Shaw is the speaker in the morning, and Herbert Planebeck in the afternoon. Basket dinner at noon. Everyone is invited to this meeting.—Mrs. Suzie Wicks, Adel, Iowa.

The annual homecoming of the Middlecreek congregation of Western Pennsylvania will be held at the Middlecreek church, two miles north of New Centerville, Somerset County, Sunday, Aug. 21. Services at 10:30 A. M., 2:30 P. M., 7:30 P. M. Bro. C. C. Sollenberger of Uniontown will speak in the afternoon and evening. Pastor Walter F. Berkebile wants you to "plan to be present all day."

Relief cards instead of boxes: In the Gospel Messenger, July 9, relief plans stated that coin boxes would be available for each family to collect its relief funds. Later, the plans were changed to the relief cards which may be put around a cup with a rubber band or string. These cards are available and every Sunday school should order a supply from the General Mission Board, Elgin, Ill. Shown below is a reproduction of the face of the card. See next week's Messenger, page 2, for further details.

The Quemahoning congregation of Western Pennsylvania will have a homecoming at the Maple Spring church, Sept. 4. Bro. J. M. Blough of India will give the principal address.

An urgent invitation is given to all former members and friends of the Flora and Bachelor Run churches of Middle Indiana to attend the centennial celebration to be held in the Flora church, Sept. 4.

Western Pennsylvania conferences—ministerial, Men's Work, Sunday school and young people's—will be held in the Uniontown church, Aug. 24 and 25. Detailed program will appear in next week's Messenger.

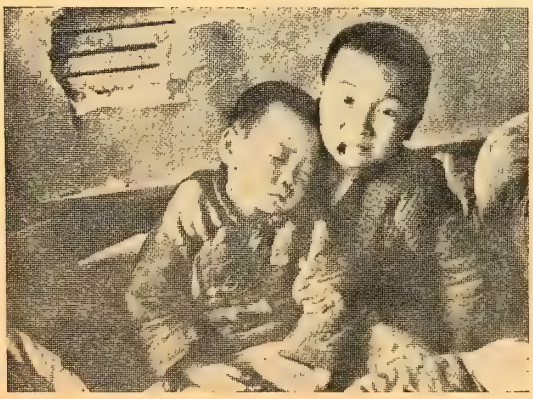
The Lynchburg church, First Virginia district, will broadcast over WLVA at 4 P. M., Aug. 21, a program of Scripture reading and sacred music, under the direction of Pastor Arthur L. Warner. There will be choir and solo numbers.

Tennessee District Conference will be held at Pleasant Valley church, six and one-half miles northwest of Jonesboro, Aug. 18-20. Those coming through Jonesboro should take highway No. 81, two and one-half miles to Stuart's Hill. Turn to the right at poster. Those coming by Kingsport should follow Kingsport-Johnson City highway No. 23 to the first right-hand road after passing Sullivan County line. This road will lead through Gray's Station to Sulphur Springs.—Mrs. A. T. Ferguson, Jonesboro, Tenn.

Pine Lake Camp near Eldora, Iowa, will be the site of two camps for youth of Iowa, Minnesota and South Dakota during the middle of August. The Co-ed Intermediate camp is in session Aug. 10 to 15 with Paul E. Miller as director. The young people's camp will follow immediately from Aug. 15 to 20. Dean J. D. Bright of McPherson College will direct the young people's camp with Mrs. Bright acting as the camp dean of girls. Both camps will have the leadership of Brother and Sister E. L. Ikenberry, China missionaries, and other persons definitely interested in youth. Both camps are under the auspices of the young people's department of the three church districts of that area with Glee Goughnour, Des Moines, as president.

For China and Spain Neutral Relief Peace Work

A
CENT A MEAL
WILL
SAVE A LIFE



"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."
—Spoken by Jesus.

YOUR CENT A MEAL WILL FEED AND HEAL

Send to GENERAL BOARDS, CHURCH OF THE BRETHREN, ELGIN, ILLINOIS

HOME AND FAMILY

I Like to Watch a Sunset Sky

ESTHER J. GOSNELL

I like to watch a sunset sky,
And see the color fade and die.
And then in just a little bit,
The sky with lovely stars is lit.
And while I wait I like to hear
The croaking of the frogs so near;
The apple blossoms scent the air,
Their fragrance is so very rare.
Oh, nature speaks in everything
From tiny flower to birds that sing.

Mt. Airy, Md.

The Greater Gift

BY FLORENCE S. STUDEBAKER

A MISSIONARY tells of an Indian chief who came and offered his belt of wampum that he might please God.

"No," said the missionary. "God can not accept such a sacrifice."

The Indian departed but soon returned offering his rifle and the skins he had taken in hunting.

"No," was the reply. "God does not accept such a sacrifice."

Again the Indian went away, but soon returned once more and with a troubled conscience, offering his wigwam, wife, child, everything, for peace and pardon.

"No," was still the reply. "Christ does not accept such a sacrifice."

The chief seemed surprised for a moment; then lifting up tearful eyes to the face of the missionary he feelingly cried out: "Here, Lord, take poor Indian too!"—That present was acceptable and the Indian went home full of joy.

How much easier it is for us to give material things and hold back that which God desires most.

. . . .

It was late when the Mart family returned from the business meeting and retired for the night. But for some strange reason James Mart rolled and tossed upon his bed. Sleep was never farther from his eyes. "Five acres for the Lord," he whispered to himself. "How can I abide by that decision? It is no use talking, I can't meet my obligations and join the brethren in that sort of a project." And the voice of the tempter replied: "You are under no obligations. You are not compelled to take part. You can give the money instead." But still he was troubled. "I have the largest farm. They will expect me to give the most."

At last nature claimed the troubled spirit for her own and James Mart fell into a deep sleep. Suddenly he thought someone called. After listening a moment the call was repeated. Yes, it was the voice of John Walton, his nearest neighbor. What could be his urgent business this time of night? Somehow James imagined that John had come to discuss the matter of planting five acres for the Lord, a plan which had been decided upon at council. "Well, I have decided to give money so it won't be hard to settle, John," he breathed.

But when he reached the door it was broad daylight and John was beckoning him for a stroll about the farm. They walked back over the broad fields and John began: "Now, Jim, I thought if you wanted to plant this five next to me for the Lord, I could leave that new fence go until next fall and that would throw your field and mine together. It would make the cultivating easier. What do you say?"

Jim cleared his throat. It was not so easy to tell John his decision after all. "Well, John, I'm not ready to decide which field to use, if any. I believe I'd rather give the money." He turned away that he might not see the disappointment on the face of his friend but when cold silence greeted his statement he turned back. To his amazement another stood in the place which had been occupied by John.

"James Mart, who gave you the power to get all these broad acres? Who gives you the strength to plant, to harvest and to reap? No, you will not give me the five acres for the promotion of kingdom interests. For many years, houses and lands have stood between you and self-surrender. Now, a greater gift is required of thee. Come, your soul is in demand. See, yonder moves the grim reaper with firm mysterious tread. His cold hand will soon claim you as his own and time shall be no more for you."

"But, Lord, I have not withheld my gold from you. I have given liberally in every missionary offering. And more than that, my son has been offered on the altar. What more could I do?" cried James Mart falling helplessly upon his knees. Alas! in these tense moments, a guilty conscience rose up and pointed a finger of scorn. "Yes, you gave liberally but not willingly. You gave because you feared the contempt of your friends. What about that curt refusal with which you blasted your son's bright hopes for service in the foreign field. Alas, the Master knows and you can not deny."

James Mart awoke with a start and sprang from his bed. Great drops of perspiration stood out upon his forehead. He glanced anxiously about him. A strange tense voice rang in his ear recalling the dream of the past night. He heard the words: "A greater gift is required of thee." He began dressing slowly "It was only a dream," he argued to himself but no amount of argument could shut out the terrifying words. He walked slowly to the window.

His eye swept the broad rolling acres he had so proudly called his own. A quick glance covered the neat well-painted barns. Then the odor of fragrant coffee and juicy ham drew his thoughts back to the house. The sweet voice of the woman God had given him to love and cherish, rose above the rattle of pots and pans.

"With self-surrender cometh rest,
Giving our all to God.
The consecrated life is blest,
Giving our all to God."

James Mart could bear no more, but fell to his face beside the bed. "O God, forgive my selfish gifts. Help me now to give all—everything, and thou shalt have the greater gift—myself."

For many moments he knelt there pleading, urging waiting for he knew not what. At last the spectres of fear and distrust vanished in the face of a determined surrender. By this time Mary had reached the chorus again.

"Wonderful peace!
Wonderful rest!
The consecrated life is blest,
Giving our all to God."

At the sound of a footstep Mary looked up from her task. "Why, Jim, what's happened?" she demanded breathlessly. "You look so—so happy." The last words tumbled out in wild confusion.

"You're right, Mary, I am happy," he declared fervently. "I'm sending a special delivery to Donald this morning to counteract the one I sent yesterday."

"O John, I'm so glad—so glad!" Tears of joy rolled unheeding down her cheeks. "This is a wonderful answer. I couldn't sleep. I prayed all night and here's the victory. I can never doubt again."

"Nor I," exclaimed John. Then he related his strange experience of the night before. "I have now discovered the greater gift and how to give it."

Franklin Grove, Ill.

"You Just Do Not Know Them"

BY GRACE HILEMAN MILLER

"THERE are some of the nicest girls among those Mexicans! That Lucy, she is so clean and has such a sweet smile for everybody, and they are all such good sports." So exclaimed a twelve-year-old girl on the way home from a joint party of Mexican girls and girls of English-speaking parents.

"Well, I should say so! I am so glad to get acquainted and just real glad to have some of those Mexican girls for my friends." This was the enthusiastic remark of another, while a third girl exhorted: "Oh, that is just because you are learning to know them. My Sunday-school teacher tells us girls that when we catch ourselves not liking somebody we should try to get better acquainted so that we understand them better, and then we are sure to like them."

"Well, I believe you are right," responded the first speaker. "Before getting acquainted with these Mexican girls I thought all Mexicans were ignorant and careless people; but they are no such a thing. Those girls know a lot more about some things than we do, and there are a lot of things we can do for them."

The party referred to was sponsored by the Lincoln School (white) Y. W. C. A. Bud club, with Palomares School (Mexican) Y. W. C. A. Buds as special guests. It proved to be a splendid world friendship project.

How true, how very true, the philosophy which the third speaker passed on from her Sunday-school teacher. We parents worry about our children when we would not need to if we understood them. Teachers worry about pupils because they do not understand them, and pastors about parishioners for much the same reason. Let us take the advice of this teacher and try to understand folks who do not appeal to us.

La Verne, Calif.

The Aid Society an Asset to the Church

BY OLIVE HARSHBARGER

IF all the fun poked at Aid Societies for gossiping and spreading scandal was all gathered in one volume, I would be unable to carry it. Admitting that we do enjoy learning the latest news of who has married whom, and the like, I feel that we can claim some real values in our co-operative effort in that organization called the Aid Society. I am not trying to make a defense of the Aid, but only to summarize some points of activity with which we are all well acquainted and can nod our heads and say, "That's so."

Psychologists tell us that when we do a thing, or work for a cause, we are sure to be more firm in our belief in it. James reminds us that faith without works is dead. The church without an outlet for the growing soul can very well starve that soul. Just as the love for our families is expressed by countless acts in our homes, so our Christian love needs expression, in a measure at least, in a united way through the Aid.

Of course we all know who furnished a considerable part of the funds to redecorate the church, repair the roof, make up a deficit in the pastor's salary, or helped with so many of the good works that have to be done. Yes, food sales and sale dinners, and suppers of various types plus quilting and the regular cleaning of the church building itself, give evidence of temporal activity. There are instances when this load becomes so great that the job of raising funds becomes the first thing in the activity of the group and the sense of being

a part of a great institution carrying a message to souls in need is lost. I have known pastors who felt like rebuking their good sisters for their Marthalike spirit. They were so cumbered by the cares of their church that they had no time for the more precious things that Mary knew. Of the values best known to outsiders is the fact that Aid meetings are places where women talk. In spite of some few cases of gossip, the fellowship of meeting together, with conversation about our own problems and work, and listening to our sisters, makes for ties that are much more real than the mere good mornings we may exchange at church on Sunday. A knowledge of the number of chickens Sister Brown is caring for, and how Johnny acted when he had the croup, and how many dresses it takes for Mary away at college makes for real sisterly feeling. May the time never come when cold reserve spoils the joy of the enjoying each other. Formality is in place at times, but is not the thing to bring a close understanding of shared joys and problems.

This sharing of interests is in place and valuable, but I feel that too much of this without an opportunity to see outside our own circle may cause us to lose our vision. There is also a tendency to drift into cliques that rupture the unity so precious to a group. An opportunity for some cultural growth seems to me valuable to Aid activity. Through the study of books on missions new insight can be garnered as to the life of the people in faraway lands, whose souls are as precious to God as our own. Through the discussion of the great problems of peace, temperance, home relations, child care and the like, valuable help may be had in directing thought to the serious tasks before the church.

Through the interest stirred in Aid meetings I have seen family worship instituted in homes, those who are unable to attend either Aid meetings or church services visited, appeals and challenges presented to the church for greater work. Through development in leadership there has come many an earnest soul, zealous for the cause of Christ.

Frequently under stress of revival effort souls are won to Christ. But too often they have been appealed to and have come only for their own safety, and without the vision of the great cause before the church. All the agencies of the church are thus required to develop these souls to see beyond themselves. Of all the agencies, I believe an active group of sisters with the vision of the Christ and his yoke can succeed, and has done so better than any other. Not only can the vision of Christ and his message be here seen, but the effort of the church to build souls is also evident.

Camp Mack has made appeals many times for help to our Aid, but not until a girl from our own church came home from camp did our group see the needs there. This message came through the voice of the girl's mother. Through the studies on foreign lands can we see through the eyes of our missionaries and hear the call of India or China or Africa. By hearing and then doing, we feel a share in the work and can say, "our camp" or "our mission school."

"Inasmuch as you have done it unto the least of these, ye have done it unto me," is the word of approval Christ gave in answer to the question of needs. There is much to do and there is much being done. The active church has an active Aid.

Liberty Center, Ind.

When Wages Were Not High

BY FLORENCE C. HEBEL

MUCH is being said about shorter hours and higher wages.

Many young persons scorn a job with low wages. They would rather do nothing than accept them.

An old man said recently that he was an apprentice to a blacksmith when he was a boy. He lived in the home of his boss and received forty dollars a year. He had three weeks off in harvesting and was hired to work on a farm at one dollar and fifty cents a day. He earned twenty-five dollars. For his year's hard work at long hours, he received sixty-five dollars. He was proud of it. Most of it was saved.

Because he gave an honest day's work, he could always get a job, even when he was an old man. Now he is a paralytic and can no longer work. But his life was satisfying. All he needs to make him happy is some one to listen to him as he reminisces of by-gone days. It isn't what we get out of life; it is what we put in it.

Liverpool, Pa.

Mission Study Prospectus—1938-39

(Continued From Page 15)

village the adventures of Shera and Shanti, a boy and girl of outcaste family. Published jointly with the Central Committee on the United Study of Foreign Missions. Cloth, $1; paper 50c.

"How to Use" Shera of the Punjab, 10c.

Wonderland of India (Junior) by Helen M. Rockey and Harold B. Hunting

Quantity limited. Cloth, 50c; paper, 25c.

Fun and Festival from India by Rose Wright

Suggestions for programs and socials. Paper, 25c.

All Around the City by Esther Freivogel

A source book for primary children, introducing them to various phases of the work in the city. Two children from the country find friendly places and friendly faces in the city. Illustrated. Paper, 50c.

Order from General Mission Board, Church of the Brethren, 22 South State St., Elgin, Ill.

THE CHURCH AT WORK

ADMINISTRATION

The Preacher

The preacher has a great time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't she isn't interested in her husband's work. If a preacher reads from notes, he is a bore. If he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people. If he's seen around the streets, he ought to be at home getting up a good sermon. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the wealthy, he is an aristocrat. Whatever he does, someone could have told him to do it better.

A Service of Personal Dedication

For Teachers and Officers of the Church School

Prepared by Ray Zook, Flora, Indiana

ORGAN PRELUDE

THE PROCESSIONAL—(Officers and teachers take their places in front seats of the church)

CALL TO WORSHIP—(By the minister)

(1) Is your place a small place?
Tend it with care,
He set you there.

(2) Is your place a large place?
Guard it with care,
He set you there.

(3) Whate'er your place, it is
Not yours alone, but his
Who set you there.—Oxenham.

HYMN—"A Charge to Keep I Have" (by the congregation).

SCRIPTURE LESSON

Minister: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2: 15).

People: "But shun profane and vain babblings; for they will increase unto more ungodliness: And their word will eat as doth a canker" (2 Tim. 2: 16, 17a).

Minister: "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

People: "It is written in the prophets, And they shall be all taught of God" (John 6: 45a).

Minister: "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: be renewed in the spirit of your mind: put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 21, 23, 24).

PRAYER—(In unison)

God of all wisdom, open our ears and awaken our minds that we may both hear thee and understand thy ways. May we know thy voice even amid the noise and confusion of our daily lives.

God of all truth, let us stand alertly beside every discovery of truth, quietly beneath the trees and the stars, inquiringly in the presence of learning, reverently before a growing life, worshipfully in prayer and service with our Lord.

Arouse our souls until we are released from prejudice and hungry for truth, we ask in the name of him who is the Truth and the Life.

HYMN—(By choir or quartet) "O Lord, Thy Benediction Give"

MINISTER'S STATEMENT

It is a part of the plan of God that the richest lessons and the deepest things of life are passed on from those who are more mature to those who are less mature. For that reason our church has recently chosen those who are to be officers and teachers in our church school for the coming year. We have come together at this time to set apart these people to the sacred task which they are to undertake in our name.

CONSECRATION OF OFFICERS (The officers will rise)

Minister: To the holy ministry of business details, and of work often unseen,

Officers: We consecrate ourselves, O Lord.

Minister: To the spiritual values that lie in a wise routine,

Officers: We consecrate ourselves, O Lord.

Minister: To far-sighted plans and wise counsels for bringing in thy kingdom,

Officers: We consecrate ourselves, O Lord, and we pledge to the fulfillment of these sacred tasks the utmost of our strength, in the Spirit of Christ.

CONSECRATION OF TEACHERS (Teachers rise; officers remain standing)

Minister: For the children and youth of our church, and for their eager responsiveness to all that is good and beautiful and true,

Teachers: We thank thee, our Father.

Minister: For insight to sense their inward selves, for patience to wait the full fruitage of truth in their growing lives, for wisdom to understand the paths that thy feet follow in the full redemption of a growing life,

Teachers: We do earnestly beseech thee, our Father.

Minister: To the leadership of the young, to the understanding of those who are mature, to the seeking of truth and the following of its gleaming rays, to the fulfillment of these lines of divine command—"Go. . . . Teach,"

Teachers: We consecrate ourselves, O Lord, and we pledge to the fulfillment of these sacred tasks the utmost of our strength, in the Spirit of Christ.

A MUSICAL MEDITATION—"Take My Life, and Let It Be"

THE COMMISSION

Minister: For as much as you have here in the presence of God and of this people pledged your consecration to these sacred tasks to which you have been called, I do now as a minister of Jesus Christ, and as a colaborer with you in the work of his kingdom, commission you as officers and as teachers to serve in the high privilege of Christian education in our church school.

CONSECRATION OF CONGREGATION (The people will rise)

Minister: As parents of our boys and girls, and as friends of both youth and age, to whose service these officers and teachers have now been set apart,

People: We now pledge to them our loyal support, our sympathetic co-operation in the home, our patience and goodwill in their work, in the Spirit of Christ.

HYMN (By choir or quartet) "O Master, Let Me Walk With Thee"

BENEDICTION: (By the Minister)

"The Lord bless you and keep you;

"The Lord make his face to shine upon you, and be gracious unto you;

"The Lord lift up his countenance upon you, and give you peace."

RECESSIONAL: "Lead On, O King Eternal"

ADULT CHRISTIAN WORKERS

Danger Spots in American Life

Narcotics

Sunday, August 28

Dan. 1: 8-13; Eph. 2: 21, 22

I. What is the situation as to narcotics?

1. Between six and seven hundred million persons smoke every day. The tobacco habit is increasing, particularly among the youth and women. Our world revolves in a pall of smoke coming from cigars, cigarettes and tobacco pipes. Fully one third of the world's population is addicted to tobacco, most of this since Columbus came to America. In 1902 the people of the United States smoked less than 3 billion tailor-made cigarettes; in 1920, 62 billion; 1937, 125 billion. At the present time on an average, each person in the United States is using approximately 1,000 cigarettes, 62 cigars, 3½ pounds of chewing tobacco and one-half pound of snuff per year. One year's supply of cigarettes in this country laid end to end would make 22½ solid lines to the moon.

2. Tobacco has not only one poison, but many. Nicotine is the most powerful. These poisons are harmful to the nerve centers and brain cells. Especially do they hinder the normal development of the latter. It is this numbing effect upon the nerves and brain that leads men and women to seek its solace. It brings a soothing, relaxing effect for a time and thus its devotees become less acutely aware of their responsibilities in life.

3. The tobacco habit represents an appalling waste. The average cigarette smoker spends more than $2,500 on cigarettes by the time he is 60 years of age. Most men and women can not afford this waste. The expenditure of physical strength and moral power represents even a greater loss.

4. The destructive fumes of tobacco defile and pollute the body as a fit temple for the Holy Spirit.

II. What is the way out?

1. Sound education as to what tobacco is and does is the first step toward a way out. See such studies as "Science Speaks" by Geo. Thomason, M. D., 25c, or 'Considerations Before Cigarettes," free. (Order from Board of Christian Education, 22 South State St., Elgin, Ill.)

2. Personal decisions for clean living (Dan. 1: 8; Eph. 2: 21).

III. What can be done toward a solution of this problem?

1. Arrange for illustrated lectures in your church on tobacco. Send for still film lectures from the Board of Christian Education.

2. See that church school teachers are abstainers and are able to teach the truth about tobacco.

3. Send for free literature and arrange for its distribution.

4. What suggestions do you have?

LEADERSHIP EDUCATION

What Will Your Church Do for Its Workers in 1938-39?

The most precious asset any church has is its corps of workers—the people who week after week and year after year carry the load. Do your local church planning and your budget show this? What have we done this last year to help and encourage our workers?

During July and August of this year, it is hoped that all ministers and Sunday-school superintendents will secure and make a study of the following materials:

Enlisting and Developing Church Workers. 15c, 1936.

Leadership Program Guide for the Local Church. (Available August, 1938. Price to be announced later.)

Workers' Conference, The. 10c, 1937.

Building a Workers' Library. Free, 1937.

Self-Rating Scale for Church Workers. 25c dozen copies, 1937.

Guide for Offering First Series Courses in Workers' Conferences. 10c, 1936.

Standard Leadership Curriculum, First and Second Series, The. Free, 1938. (Be sure you have the new edition.)

Manual for Deans Who Administer Second Series Courses. 10c, 1935.

First Series Courses, The, Bulletin 501. 10c, 1938. (Be sure you have the new edition.)

Second Series Courses, The, Bulletin 502. 20c, 1938. (Be sure you have the new edition.)

Growth in Christian Service. 15c, 1937.

It would help much, if in addition other board or cabinet members, department heads, and age group advisers would do the same.

Then, not later than early in September, the cabinet (or Board of Christian Education) should lay careful plans for the entire year ahead. Let your budget show that you believe in the strategicness of your leaders. Fifty dollars spent on coal and nothing on leaders—tells a story. Not because money is the important thing but because money is the thing really needed—to buy books, bulletins, magazines for our leaders, to send them to camps and training schools, to bring in occasional inspirational speakers. During this next year this column is going to begin publishing an honor roll of those churches in each district that really find a way to make money available for helping their leaders.

MINISTRY

The Minister's Job—By Albert W. Palmer

By Merlin S. Shull, Nappanee, Indiana

The author of this book was for twenty-five years a successful pastor. He has been pastor of large churches in America and across the seas. He is at present the president of the Chicago Theological Seminary. This book is written especially for young men who are thinking of entering the high calling of the ministry. The minister who has been a successful pastor will greatly enjoy this book, not so much because of the new things written about but because his spirit will say "Amen" to most of what is said and his heart will be made to rejoice again in the privilege of serving the cause of Christ as a minister.

Pastors are in danger of allowing their everyday tasks

to become commonplace. This book is a fine tonic for every preacher. God forbid that preaching the Word, helping folks with personal problems as spiritual counselors, living the Christ life in an exemplary Christian home, keeping alive and alert to the ever new and changing problems of men at home and abroad should ever become commonplace and monotonous. Better read a good book like this more often so your calling will never lose its wonder and attractiveness. The author considers the ministry too high, sacred and difficult a calling to urge men to rush suddenly into it, thus he writes in a constrained and well-balanced style. Yet to the young man to whom the inner voice has spoken will come a renewed urgency with the reading of this book.

The chapters are: "The Minister as a Preacher," "The Minister as Priest," "The Minister as Counselor," "The Minister as a Human Being," "The Minister's Training," "The Minister's Wife," "A Self-Analysis for Ministers," and "The Church and Its Minister."

The price of this book is $1.25, and to ministers ordering through the Gish Fund it is 60c. You may secure it for reading from the Brethren Loan Library by paying the postage each way.

CHILDREN'S DEPARTMENT

"WPA, Here We Come!"

"WPA, here we come," was adopted as the motto by the graduating class of a midwestern school system.

When President Hoover's White House conference on child welfare drew up the Children's Charter some years ago, one of its nineteen points read as follows:

"For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps."

No lover of children can be blind to the havoc being wrought against childhood by our present economic strife. Children in many homes during the last few years have suffered both because of lack of food, clothes and shelter, and because of the atmosphere of worry on the part of parents who do not know where the next month's rent is coming from. Even more seriously, children are suffering a blow to one of their most valuable future assets—a belief in their own ability to take care of themselves. Government supported families will bring up children who will incline more easily to receiving support. "WPA, Here We Come," may easily be the unspoken but nevertheless sincere slogan of many a youth in the next few years.

No children's worker therefore can ignore the problem of our economic situation—it is a part of our Christianity to help find a way out.

. . . .

The next national election will be an important one. Without doubt, its trend will have something to do with solving or not solving our economic problems. As Christians—and as clear thinking people—we may not for a moment forget that a new age of machines is upon us; that the mechanical amount of the world's work to be done has permanently changed; and that therefore new jobs must be created, new skills must be learned. The church can not be silent at the polls in the next election! Our problem between now and then is to discover what is the Christian solution to our economic problem—to know what will bring "the most good to the most people over the longest period of time." In many churches open forums will be sponsored between now and next fall, because the church is the only agency in the community that is free to democratically consider all aspects of the problem. Your newspaper is a party paper. Your public school is financially dependent on a governmental system. Let us fearlessly study the situation in our churches.

Other things than economic justice are at stake. The immediate future of the church itself in America, together with the freedom of all democratic agencies, is at stake. We can well afford to take time out to think whither we are bound.

WOMEN'S WORK

Planning the Work

By Elizabeth Weigle, Elgin, Ill.

The women of "Any" church had met in business meeting and duly elected those who were to direct the various activities for the year beginning the first of October. This election provided only a framework. Others would be necessary if the work were to proceed smoothly and if the needs of the women were to be met.

Thus it came about that the executive committee, consisting of the president, director of missions, director of homebuilders, director of Aid, secretary and treasurer, were to be found at the home of the president one evening. The pastor had been invited to sit in that the Women's Work might fit into the total work of the church.

The most important problem as well as the most difficult was to find among the women of the church those who were not only able but willing to serve on the missionary and homebuilders committees. As the six talked of this one or that one it came to the mind of one that the line of least work was being followed. As is true in most groups in most churches, the same people are used over and over again because it takes more time and effort to train new ones. And the work goes on without so many hitches.

But there came into the discussion a new note. It was felt that a certain group of this church needed to be more closely identified with the program. Here was a way to do it. The committees were enlarged to include two at least of this group along with the faithful and dependable ones.

Besides the committees certain other appointments were made. A chorister, pianist and flower committee serve all departments of Women's Work. In addition two were chosen to be responsible for all announcements and any other mimeograph work. By this time the cabinet felt that perhaps there was more talent among the women of the church than had been recognized.

What shall be the goals of the missionary group and the homebuilders for the year? This question was raised again and again. Nothing definite was decided at this meeting. Much careful planning was felt necessary to formulate plans. And so the meeting adjourned.

MEN'S WORK

Second Annual Meeting of Men's Work of Northeastern Ohio, Camp Zion, Aug. 21

Bro. U. S. Kreider of Northeastern Ohio sends us the following program. This will provide a great day for our men and their families. Bring your dinner and enjoy the noon hour together in the grove.

Sunday School—10 A. M.

Singing in charge of D. W. Showalter
Devotional Period .....John W. Meyers

Special Music
Men's Bible Study Class .....Ray Walters, P. A. Bailey
Women attending in charge of Mrs. Clyde Mulligan
Young People .....Ora DeLauter
Children .....Beulah Eby
Ushers and Offerings in charge of Ira Young

Morning Worship—11 A. M.

Songs by Congregation
Call to Worship
Scripture and Prayer .....A. C. Fetter
Official Men's Song
Special Music
Address .....Dan West
Congregational Song
Benediction .....Ora DeLauter

Noon Recess, 12 to 1:30 P. M.—Basket Lunch

Business Meeting—1: 30 P. M.

Group Singing, led by D. W. Showalter
Special Music .....Quartet
Prayer
Summary of Year's Work .....President U. S. Kreider
Presentation of Constitution and By-Laws
.....Secretary Ray Walters
Election of Officers
Song .....Men's Chorus

Afternoon Worship—2: 30 P. M.

Men's Chorus
Devotions .....G. A. Cassel
Quartet
Address .....Dan West
Congregational Song
Benediction

CORRESPONDENCE

AT OAK FOREST

Long ago at a christening here in Chicago, we discussed religious matters during supper at a long table groaning under all kinds of good things to eat. Among the many invited guests was a middle-aged woman, Mrs. Anderson by name. She seemed particularly shocked when I, in my blindness, expressed doubt upon the existence of a Supreme Being.

Thirty years went by. One Sunday noon out at the Old People's Home in Oak Forest a small gathering of visitors, including myself, stood outside a closed door leading into the women's quarters. As the inmates were having their dinner we were supposed to wait until one o'clock before we could enter. But, the doorkeeper, inside the door, asked me: "Are you a minister?" On my nodding in the affirmative she let me in. At one of the very first cots I stopped. An old and toothless woman had been served with a bowl of spinach cooked in water, and a hard crust of bread. She tried to soak the crust in the spinach water and suck it. Having several cakes of chocolate in my pocket I gave her one.

As she ate it, she said, "Oh, that is good."

The more I looked at her the more I was convinced I had seen her before. Finally it came to me. "Is your name Anderson?" I asked.

"Yes, that is my name," she replied.

I then reminded her of the gathering at the christening, and what had been discussed during supper years and years before.

"Sure, I remember; I am well past eighty but my memory is good. Now I recollect also your unbelief in a heavenly Father. But, according to your clothing, you must have changed your mind."

"Yes, Mrs. Anderson, thanks to a merciful Father, you see in me a sinner saved by grace!" Then, putting my hand on her forehead, I asked the dear Lord to incline unto us and bless this child of his, making her last days full of heavenly sunshine.

When the prayer was finished, she looked up with a happy smile saying, "Yes, Jesus died for us all."

The next time I visited Oak Forest I went to see how she was getting on, but her cot was empty. She had gone to glory.

August Beck.

Chicago, Ill.

ANNA ZIGLER RALSTON: AN APPRECIATION

Close to a century ago, two pioneering members of Brethren families, Jacob Zigler, and his wife, who was Christina Garber, left their homes in the northern part of the Valley of Virginia and came to a spot north of Churchville, in Augusta County, Va., and bought a farm and laid the foundation for a Christian home. Children came to bless this home and on March 22, 1858, a little girl was born, who was named Anna Jane.

At this time the nearest congregation was the Beaver Creek congregation, fifteen miles away. Very early in life Anna learned what it meant to sacrifice and endure hardships for the Lord's cause. Father, mother, brothers and sisters would rise up a great while before day and prepare for the long trip to the house of the Lord. Through summer's heat and winter's cold, through mud and snow, on horseback and in wagon, always they neglected not the assembling with others of like precious faith. Through the efforts of this godly couple, and others, the Elk Run Church of the Brethren came into being. Very early in her girlhood, Anna became a member of the church and labored much in the Lord.

She was never very robust, and she had several long illnesses, but in spite of the handicaps she had to endure she lived to be fourscore years old, and her busy hands sewed miles of stitches as she worked for church and Aid Society. She had been an active member of the Elk Run Aid Society since its beginning and had served as its president and treasurer many times. She also served as Sunday school teacher. Even in her advanced years she never lost interest in the work of the church and her hands were very busy until the beginning of her final illness.

On April 10, 1916 she was united in marriage to John H. Ralston, who passed away on Sept. 16, 1934.

Though Sister Ralston was one of a large family of children only four of them lived to maturity, a malignant epidemic taking all the others in their childhood. She was the only girl to survive and the last member of her family. Only a short time before her passing, she was much grieved by the passing of Sister Betty Thomas, who was the last of her cousins through her mother.

Sister Ralston fell asleep in Jesus May 3, 1938. How the influence of a godly home lives on! Eld. David C. Zigler was her brother. Her three nephews are ministers and elders; one niece is a missionary to China and all the others are active church workers.

She is survived by four stepchildren and the following nieces and nephews: Mrs. Wm. E. Sanger of Cordova, Md.; Mrs. A. Fred Cline and Mrs. Rebecca Miller, both of Harrisonburg, Va.; Mrs. Minor M. Myers, now on furlough

from the China mission field; Eld. Jacob S. Zigler of Goshen, Ind.; Eld. W. H. Zigler of Churchville, Va.; and Jacob D. Zigler of White Cottage, Ohio.

The funeral was held from the Elk Run church with Elders C. B. Smith and A. S. Thomas conducting the service, assisted by Rev. T. A. Guiton of the Presbyterian church. Interment was in the cemetery adjoining the church.

Churchville, Va. Zada E. Collins.

MY CHURCH

My church to a stranger may look just like any other building, but it means much more to me. It is where I bow my knee to my Creator. It is where I sing songs to him who died for me. It is the place in which I can lay aside the cares of this world and worship in peace where God meets with his people. Outside of the church is trouble, strife and hatred. Inside is the warmth of God's love.

When I enter my church for worship I always want to be on time so as not to disturb other worshipers. I want to enter into the worship with enthusiasm. I want to forget failures and heartaches of the past week, praying that he will forgive every error. When we sing I want to help and I want to enter into the true spirit of the singing. I want my soul lifted higher by the wonderful truths with which we praise God.

Sometimes I notice visitors within my church. They are probably here for the first time. I must greet them cheerfully. I must realize that they might be heart-burdened. It is possible that they are hungering and thirsting for righteousness.

After all, this is not just my church. It is also the Lord's. It is where he also comes to listen to our singing. He hears our prayers and forgives our sins. We are welcome in his presence. He wants to be pleased with our worship of him and he appreciates it when we do good. He is pained when we fall short of doing what is expected of us. He cares for us and loves us. He desires that we have the best in life, here and hereafter.

This church, too, is not only for God and me, but it is also for all who will enter. We come to worship. We come to feed our souls on the Bread of life. May God help me to love not only my church, but our church.

Glendora, Calif. Arthur Durr.

THE PASSING OF JAMES WIRT

James Wirt, son of James and Lydia Studebaker Wirt, was born near Muncie, Ind., July 23, 1849. Grandparents were Israel F., and Elizabeth Wirt, and John and Hannah Studebaker. He departed this life June 25, 1938, aged 88 years, 11 months and 2 days, at his home in Virden, Ill. The father of the deceased died while the son was but an infant as did also an older brother. In 1853 his mother married Eld. John Neher, and from this union the departed leaves one brother, David Neher of Virden, Ill. Two sisters, Mrs. Lizzie Neher Brubaker and Mrs. Elma Neher Shutt, preceded him in death.

In early life Bro. Wirt united with the Church of the Brethren and continued in active service as long as he was physically able. He had served as Sunday-school teacher and in 1889 the local church saw proper to place Brother and Sister Wirt on the official staff as deacon and deaconess. Three years later he was called to the gospel ministry, and soon after advanced to the second degree. His sermons and invocations have been spoken of as "golden." He also served as clerk of district mission board.

He was ambitious even above his strength and always carried high ideals trying to be cultured and to exhibit the refining principles of vital Christianity. He was a lover of the beautiful and good in everything. He gave as liberally as he could to the church and missions. He aided financially in the founding of McPherson College, as he believed always in the benefits of a Christian education.

The deceased for a ten-year period after he was seventy-five years old, was able to read without the aid of glasses, but for the past several years had seen only by the light of the Spirit. The immediate cause of his final illness was a fractured hip from which injury he was bedfast less than four days. The aged wife and mother is now ill.

James Wirt was united in marriage to Hannah Gibson Vaniman, June 4, 1878, and just this year they celebrated their sixtieth wedding anniversary. To this union were born five children, Virgil I., Elma Viola, Lela McDermott, Chalmer C., and Lydia Marie Sherman. In addition to the wife and children there remain also six grandchildren and one great-grandchild.

In looking over old records it was discovered that his mother had chosen 1 Thess. 4: 14-17 to be used for her funeral text. The same was used for her son, James. Pastor E. F. Caslow, assisted by Bro. James Masterson, conducted the services in the Virden church. Interment was made in the Pleasant Hill cemetery.

Virden, Ill. Mrs. Russell A. Sherman.

THE PASSING OF ELD. D. M. GLICK

Funeral services for Danial M. Glick, aged 81 years, who died unexpectedly at his brother's home in eastern Virginia at Trevilians, July 4, were held on the morning of July 6, at the Pleasant Valley Church of the Brethren, near Weyers Cave. The services were conducted by Eld. S. D. Miller, assisted by Elders H. C. Early and I. N. H. Beahm. His remains were laid to rest in the adjoining cemetery near the graves of his father and mother, Samuel and Rebecca Wine Glick.

Bro. Glick was born and reared in the Weyers Cave community, and became a member of the Pleasant Valley Church of the Brethren at an early age. He was elected to the ministry from this congregation. He attended the local schools, and later attended Bethany Biblical Seminary. He also attended what is now known as Shenandoah College at Dayton, and was a member of the first class to graduate in music from that institution. This was in the late eighties, and immediately following this he began teaching music which he continued for many years. He was an ardent advocate of singing schools and Sunday schools, and despite criticism heaped upon him by the more orthodox members of that day and age he survived the persecution and blazed the way as a pioneer in those respective fields which have now become such important parts of our religious experiences.

Shortly after the turn of the century, Bro. Glick located in the state of Washington where he lived for some fifteen years and contributed much to the younger churches there in a ministerial way. Returning to Virginia, he located at Trevilians, Louisa County, where he served as elder and pastor of the local church. Some years ago, after his study at Bethany, he made a trip around the world in the interest of missions. He visited Palestine and the Brethren missions

in India and China. Upon his return home, he lectured extensively upon his observations abroad.

The latter years of his life were spent in retirement with his time divided between Eastern Virginia and the Valley section which he loved so well and where he had so many friends and acquaintances. His simple, unassuming manner of living, and his devotion to his religion made him a unique character. He was widely acquainted with the older leaders of the brotherhood who will mourn his passing.

Besides a number of nieces and nephews, Bro. Glick is survived by three sisters: Mrs. Elizabeth Garber of New Hope; Mrs. Martha Jane Senger of Glendale, Calif.; and Mrs. Sarah Frances Miller of Nampa, Idaho.

Weyers Cave, Va. Frank S. Driver.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berneaw-Kelley.—On July 17, 1938, at the First Grand Valley church, Theo. L. Berneaw and Carol Grace Kelley, both of Grand Junction, Colo., by their pastor, the undersigned.—O. H. Feiler, Grand Junction, Colo.

Fruth-Wine.—By the undersigned, June 19, 1938, at the Linville Creek Church of the Brethren at Broadway, Va., Glenn John Fruth of Alvada, Ohio, and Mary Elizabeth Wine of Broadway, Va., both students of Bethany Biblical Seminary.—Samuel D. Lindsay, Timberville, Va.

Jennings-Brubaker.—May 29, 1938, in the church at Live Oak, Calif., Joseph R. Jennings of Sacramento, Calif., and Esther Irene Brubaker of Live Oak, Calif.—W. R. Brubaker, Live Oak, Calif.

McFadden-Kooley.—By the undersigned, the groom's father, April 17, 1938, in the East Chippewa Church of the Brethren near Smithville, Ohio, David R. McFadden and Anna Marie Kooley of Smithville.—D. R. McFadden, Smithville, Ohio.

Robison-Brower.—Hamil Robison and Lillian Brower, June 30, 1938, at South English, Iowa.—Homer Caskey, South English, Iowa.

FALLEN ASLEEP

Albright, Sister Elmira, wife of Geo. Albright, deceased, died at her home in Roaring Spring, June 5, 1938. She was almost 88 years old. She united with the church early in life and remained faithful. She was at church and enjoyed communion services shortly before her death. She is survived by two sons, two daughters and several grandchildren. Services were held in the Albright church in charge of Bro. Chas. L. Cox of Claysburg. Interment in the Albright cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Barb, Mrs. Susannah, daughter of Bro. Job and Sister Sarah Nesselrodt, died at her home near Basye, Va., July 17, 1938, aged 65 years, 9 months and 19 days. On Nov. 1, 1891, she was united in marriage to Frank Barb by Eld. D. P. Wine. She belonged to the Mennonite church but attended services often in the Stony Creek church and assisted in Sunday-school work. Surviving are her aged mother, her husband, three brothers, four sisters, one son, three daughters, twelve grandchildren and one great-grandchild. Services were conducted in the Stony Creek Church of the Brethren by her pastor, Rev. Perry Shenk, assisted by Bro. Galen Wine. Burial in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Dilling, Mary Jane, daughter of Abner and Susie Wineland Dilling, was born Sept. 25, 1922, and died at the home of her parents near Martinsburg, June 3, 1938. She had been ill for almost a year and a half. Mary Jane was a bright, intelligent girl, active in Sunday-school work and other activities. She will be sadly missed by her family, her church and her many friends. Four members of her Sunday-school class with two neighbor girls were pallbearers. Surviving are the parents and two sisters. Funeral services were conducted by Pastor A. R. Coffman, assisted by Bro. C. O. Beery. Burial in Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Entrikin, William Henry, was born in Salem, Ohio, July 24, 1862, and departed this life at the Abilene Memorial hospital, July 21, 1938, after a short illness. He moved from Ohio to Missouri and then to Kansas where he made his permanent home on a farm near the Holland community, south of Abilene. He was united in marriage with Rebecca Hendricks on Feb. 12, 1885. To this union eight children were born, three preceding him in death. His wife also preceded him in death. He united with the Christian church in early manhood and later transferred his membership into the Church of the Brethren. He is survived by four sons, one daughter, twelve grandchildren, one great-grandchild, three brothers and two sisters. Funeral services were conducted in the Presbyterian church by the undersigned, assisted by Rev. Scott, Presbyterian pastor. Burial was made in the cemetery near the church beside his wife.—W. A. Kinzie, Navarre, Kans.

Grubb, Bro. Ira C., son of Himes and Fannie Snoberger Grubb, was born near Clearville, Pa., Aug. 27, 1876, and died June 5, 1938. Bro. Grubb united with the church early in life and remained faithful. During his illness he called for and received the anointing. He is survived by his wife who was Sister Essie Guyer, also a daughter and two sons, six grandchildren and two brothers. Funeral services were held in the Roaring Spring church, with his pastor, Bro. S. P. Early in charge. Interment was made in the Fairview cemetery.—Mrs. Len M. Hoover, Roaring Spring, Pa.

Hamm, Sister Maggie, passed away April 3, 1938, as she was preparing for a week's visit to Washington, D. C., with her granddaughters. She had a heart attack while preparing for her night's rest and her body was found lifeless on the floor near her bed. Her husband preceded her just a year, less one day. She leaves four sons, one daughter and a host of friends and neighbors who will miss her love and kindness. Whenever there was suffering, sorrow, sickness or death Aunt Maggie was always there and ready with a helping hand to lift the burden and to say the words to bring comfort and joy. She was a staunch friend of the Industrial school during its existence. One day out of every week found her in the workroom, patching and sewing on buttons. It was her greatest delight and nothing was allowed to interfere or hinder. For more than fifty years she was a faithful member of the Brethren church and was ever willing to sacrifice for her principles. She was known to walk for many miles to attend services. Funeral services were conducted by Elders H. S. Knight and G. A. Maupin. Burial in the Standardsville cemetery.—Nelie Wampler, Greer, Va.

Kendall, Edward J., was born in Hardin County, Ky., Jan. 7, 1874 and passed away at his home in North Manchester, Ind., April 22, 1938. He was married to Nannie E. Hibner, March 22, 1899, and to this union were born five daughters and one son, who survive. He united with the Church of the Brethren in 1902 and served in the office of deacon for a number of years. He was a faithful attendant at all church services until his health failed him. He was a Sunday school teacher and also chorister for many years. Funeral services were held at the Walnut Street church, North Manchester, by Bro. A. R. Eikenberry, assisted by Brethren R. C. Wenger and H. L. Hartsough.—Mrs. Edward Kendall, North Manchester, Ind.

Miller, Sister Susan E., daughter of David and Mary Kagarise, was born at Salemville, Aug. 16, 1855. She was a resident of New Enterprise for about twenty years. She died at the Nason hospital July 15. She was united in marriage to John H. Miller on Oct. 19, 1873. He preceded her in death about four years ago. She is survived by three children, two daughters and one son, all of New Enterprise. Nine grandchildren and two great-grandchildren also survive. She was a faithful, consistent member of the Church of the Brethren and will be greatly missed in the community. Funeral services were held in the Salemville Church of the Brethren by her pastor, Bro. Wilfred N. Staufer, assisted by Bro. D. T. Detwiler. Interment in the Seventh Day Baptist cemetery at Salemville.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Reichard, Mary Catharine, daughter of Samuel M. and Mary Baker was born in Montgomery County, Ohio, Jan. 23, 1858, and departed this life after a prolonged illness at her home, with her daughter, Mrs. Charles Miller, of near Arcanum, Ohio, April 17, 1938. While quite young she moved with her parents to Darke County where she spent most of her life. On Feb. 17, 1883, she was united in marriage to Amzi Reichard, and to this union were born two daughters. This union was severed by the passing of her husband just eight years ago. Sister Reichard was baptized into the Church of the Brethren at Pitsburg, Ohio, and remained faithful. She will be remembered as a loyal wife and devoted mother. She leaves her two daughters, four grandchildren, two sisters and many other relatives and friends. Funeral services were conducted at the home by Pastor Roy K. Miller. Interment in the Abbotsville cemetery.—Mrs. J. W. Eikenberry, Arcanum, Ohio.

Rock, Bro. Andrew R., well known resident of Salemville, died at his home May 14, 1938, after an illness of two weeks. He was born Jan. 5, 1867. He was united in marriage to Mary E. Burger who survives with one daughter and four sons. One brother, twelve grandchildren and two great-grandchildren also survive. He was a lifelong member of the Church of the Brethren. Funeral services were held in the Salemville Church of the Brethren by Bro. Wilfred N. Staufer assisted by Bro. D. T. Detwiler. Interment in the Burger cemetery near Salemville.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Russell, Andrew I., died June 7 at the Morrisons Cove Home for the Aged, after being ill for some time. He was born at Fishertown on Sept. 9, 1867, the son of Jacob and Rebecca Miller Russell. The family moved to Morrisons Cove and located on a farm near Bossler station. He was married to Caroline Stoner and they resided in a number of different locations during their life. He was twice married and his first wife died many years ago. They were the parents of thirteen children, eight of whom survive. He is also survived by his second wife, Martha Treese Russell, three sisters and a brother, besides a number of grandchildren. Funeral services were held in the Memorial Church of the Brethren by Bro. Geo. S. Batzel, assisted by

Bro. A. R. Coffman. Interment in the Spring Hope cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Stauffer, Sister Caroline, wife of Eli A. Stauffer, was born in Elkhart County, Ind., June 26, 1862, and passed away at her home near Warm Beach, Wash., July 18, 1938. She was married to Eli A. Stauffer, Nov. 1, 1884, and they journeyed happily together for nearly fifty-four years. Her spiritual birth dates from 1905 to the close of her life. She was quiet and unassuming and a real homemaker. She never complained. The Church of the Brethren and the community have lost a real mother. Her husband, two sons, three daughters, twenty-three grandchildren and two great-grandchildren survive her. Funeral services were held at the Warm Beach community church, with Eld. Earl Roop and the undersigned officiating. Interment was made in the Stanwood cemetery.—J. L. Teeter, Burlington, Wash.

CHURCH NEWS

ARIZONA

Phoenix.—Our attendance is holding up nicely. Our new air-conditioning system makes it possible for us to resume our regular church program throughout the hot summer months. We have been fortunate in having Brother and Sister J. W. Lear with us for the past six weeks. Bro. Lear has brought us many inspirational sermons and we regret that we can not have them with us permanently. The mothers and daughters enjoyed an evening social together and discussed our general budget and our Women's Work. At present we are having a contest with an honor roll membership for all who give thirty cents or over each month for a period of three months. It is creating an interest among the younger group. Sister Lear conducted consecration services for our new officers July 5 at our regular women's meeting. We are looking forward to an active and interesting year. Our members enjoyed a picnic in one of our parks on June 5. John Allman, Odell Laughrun and the junior boys made it possible for everybody to enjoy a good fellowship together. At one of our recent church councils Sister Daisy Jones, pioneer member of the Phoenix church, deeded a house and lot to the church, valued at $1,000. This gift was accepted by the church and we all join together in expressing our thanks to Sister Jones.—Helen Laughrun, Phoenix, Ariz., July 25.

CALIFORNIA

Hermosa Beach.—We have just closed our daily vacation Bible school which was conducted by Pastor Walker. The attendance was not so large but we felt it was worth while. On July 17 we observed Children's Day by having the closing program of Bible school. July 12 we had a report of Annual Conference by our delegate, Bro. J. A. Waters. In the evening we dedicated our new Brethren Hymnals. Brother and Sister Arnold and daughter of Maryland were with us recently with an evening program of music, illustrated by chalk drawings and also giving us a chalk talk at daily vacation Bible school. At our council recently we discussed and adopted plans for the erection of our parsonage. We are continuing to raise funds for the same. One Sunday in June the Crew of the Good Ship Grace was with us for a service.—Mrs. Vinna Bowman, Hermosa Beach, Calif., July 21.

Long Beach.—During the absence of Pastor Luckett in June the pulpit was filled by able speakers. On June 4 and 12 Bro. R. A. Crist of La Verne College brought us splendid messages. June 19 Rev. Kern of the Christian church gave a good sermon. June 26 we were favored by an address from Bro. E. M. Studebaker of La Verne College. These speakers were all appreciated. Bro. Cameron of the Long Beach church was in charge of the Sunday evening services. Our daily vacation Bible school closed July 1. The interest was very good, with an average attendance of eighty-two. Mrs. E. H. Brubaker was in charge of the school. We are now looking toward our revival meeting which will be held in September, with Bro. Harper Will of Wenatchee, Wash., as our evangelist. We are praying for a real revival in our midst.—Mrs. Emma Simmons, Long Beach, Calif., July 23.

COLORADO

Haxtun.—On July 17 our young people and the young people from Sterling, Colo., held a joint meeting at this church. Various committees have been appointed and plans are being made for our annual Sunday-school picnic. Our mother and daughter picnic will be held at the local park on July 29. The younger daughters will be the special guests. We were surprised and happy to have Bro. Schwalm of McPherson College with us on July 24. He brought us a very inspiring message at the morning service. There were very few changes in the officers elected at our Ladies' Aid meeting. Sister Nellie Baker was re-elected president, with Sister Heiny as secretary-treasurer.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 23.

IDAHO

Twin Falls.—Two letters have been received since our last report and one awaits baptism. Our pastor, Bro. Van B. Wright, represented Idaho and Western Montana on Standing Committee at Lawrence Conference. He gave interesting reports of the Conference on July 3. May 31 the girls of the B. Y. P. D. entertained the married women of the church at a tea given in the Idaho Power auditorium. Mrs. North, dean of girls at the high school, was guest speaker. Some of our young people attended the rally at Weiser. Our pastor spoke at the Curry commencement exercises, and also at the Hi Y state conference which was recently held in our city. June 19 a reception for J. S. Flory and family of Rockford, Ill., was held in the church. Brother and Sister Flory were among the first workers in this church and were installed into the ministry while in this congregation. Bro. Flory spoke in the morning, with a basket dinner at noon and a program in the afternoon. In the evening we enjoyed a sermon from Bro. G. C. Carl of La Verne, Calif. Our hearts were saddened recently by the death of Sister Callo Fahrney, a charter member of the Twin Falls church. She passed away in Iowa, and her body was returned here, accompanied by her eldest son, Harry, of Omaha, Nebr. Funeral services were held in this church, conducted by Chas. W. Ronk, with burial in the Twin Falls cemetery, by the side of her husband who passed away eight years ago. During May our average attendance at Sunday school was 104. The church voted to retain the pastor for another year. Our pastor and wife celebrated their nineteenth wedding anniversary recently. They received an all-wool blanket from members of the church, and congratulations were broadcast over the local radio station. In the evening a surprise dinner was brought in by friends. Our pastor has just concluded a series of sermons on the Lord's Prayer. June 21 Bro. A. F. Bollinger and family, missionaries to India, spoke to the church members. Bro. S. Ira Arnold, missionary to India for seven years, is scheduled to be at the Twin Falls church Aug. 5. An orchestra is being formed.—Mrs. Frank M. Heistand, Hazelton, Idaho, July 19.

ILLINOIS

La Motte Prairie.—We met in council July 24. Florence Seymour was chosen delegate to district meeting, with Laura Plunkett as alternate. Our daily vacation Bible school will begin Aug. 1 and will be conducted by home talent. The Christian church in our community is co-operating with us. We have put a new roof on our church recently. The Ladies' Aid cleared a little over $60 cooking for threshers this summer. We helped some with the church roof, and also plan to help paper the church. July 25 Bro. John Wieand and daughter, Dorothy, Helen Ruby and Bro. Walter Heisey, field workers in Southern Illinois, made us a call and gave us help and encouragement.—Mrs. Laura Plunkett, Palestine, Ill., July 26.

INDIANA

Auburn.—The Auburn church is gaining in attendance and interest. Our Sunday school has increased to the extent that plans are being made for remodeling the basement to make more classrooms. Our harvest meeting is set for the first Sunday in September, with Bro. Ralph Rarick of Syracuse as the speaker. During the past few weeks three have been added to the church through baptism. Several families have moved in and we are happy to welcome them. We are looking forward to an interesting and helpful revival meeting beginning Oct. 10, with Bro. Chas. Flory as the evangelist. We invite all our brothers and sisters to worship with us during these meetings.—Ethel Snively, Auburn, Ind., July 22.

Buffalo.—On June 30 in the Tippecanoe River, our pastor, Bro. B. D. Hirt, baptized seventeen persons, who had in a recent revival meeting taken their stand for Christ. Three others await the rite. This revival was conducted by the pastor, assisted by a blind singing evangelist, Rev. Harry Fagon, of Shelby, Ohio. The church was filled to its capacity each night. Our young people have been active in Christian work. Among other things they are greatly interested in the music of the church. A large per cent of them meet each week for choir rehearsal. They recently had charge of a Sunday evening service, giving an instructive program on Modern Amusements in the Light of the Bible. Our Children's Day program was given the first Sunday in June. The mothers and daughters gave the Mother's Day program. It is now eight years since the church began its worship in the village of Buffalo, beginning with twenty-eight members. Now we have about one hundred members for which we are grateful to our kind, heavenly Father.—Ellen M. Ezra, Fraucesville, Ind., July 15.

Middlebury.—On June 5 Brother and Sister Long attended a wedding in Ohio, and Sister Anna Warstler, returned missionary from India, spoke to us in the morning. In the evening she showed interesting pictures of her work in India. Brother and Sister Long were our delegates to Annual Conference and during their absence Bro. Noble Bowman of Pleasant Valley congregation filled the pulpit. On June 19 the children gave a cantata. On July 8 the church met in council and re-elected Bro. Bowman as elder for the coming year. Brother and Sister Long were chosen as delegates to district meeting to be held in the Plymouth church, with Brethren Albert Kindy and Cyrus Steel as alternates. The church is planning on having a Sunday-school picnic after harvest. Many of our members are helping the needy in Spain and China by giving a penny a meal. Bro. Troy Schrock is the new director of the B. Y. P. D. Several of our young people are planning on attending Camp Mack.—Mrs. Harry H. Eby, Middlebury, Ind., July 22.

Muncie.—On May 1 our communion was well attended. May 12 the missionary society sponsored the mother and daughter banquet and an inspirational candlelight service was given. June 5 was our Children's Day. Our pastor, Bro. R. K. Showalter, had a baby album made by collecting snapshots of our cradle roll babies. The album was on display at the church on Children's Day and was very interesting. June 12 Brother and Sister A. S. B. Miller and family, returned missionaries from India, were with us. Bro. Miller gave an interesting address on their work in India. At present Brother and Sister Miller are teaching in a mission farm school in North Carolina.

June 12 Pastor Showalter gave an interesting report of Conference.—Mrs. Cletis R. Bowers, Muncie, Ind., July 19.

New Salem.—We met in council May 20. Letters were granted to six members of the Montel family who have moved to the Spring Creek congregation. Brethren Manly Deeter and John Stout were elected delegates to district meeting, with Brother and Sister Earl Ulrey as alternates. The church voted to retain its present pastor, Bro. Howard Kreider. We held our communion on May 29, with most of our members and a number of visiting ministers present. Bro. Russel Stout officiated, assisted by Bro. Herbert Dilling. The children gave an interesting program on June 19. Brother and Sister Noah Endsley, Sisters Dora Stout and Frances Wildman attended Lawrence Conference. Sister Stout gave a very interesting report of the meeting. We have purchased new Hymnals. A short dedication service was held for them on July 10. Several of our members have been enjoying some of the wonderful meetings at Camp Mack this summer. Vivian Morehouse, Inez Shively and Donabelle Glant represented the church at music camp, and Grace Ulrey and Grace Ferverda at teachers' training camp. We are planning to send two young people to camp in August. Our young people plan to give the play, The Unlighted Cross. Brother and Sister Balsbaugh from Mexico were with us July 10 and Bro. Balsbaugh gave us an inspiring message. Our Aid Society meets once each month during the summer. We have just finished some towels and dresser scarfs for Bethany hospital. We have secured Bro. J. Edson Ulery to be with us in a series of revival meetings next February.—Irene Kreider, Milford, Ind., July 24.

Peru.—Bro. J. W. Fidler of Ohio conducted a very spiritual revival meeting just before Easter. Several were baptized. A goodly number attended our Sunrise Easter service as well as other services throughout the day. Our love feast was well attended the following Tuesday evening. The mother and daughter banquet was held May 6. Prof. Paul Halladay of North Manchester had charge of a school of music May 13-15, which was very beneficial to our choir. May 22 the joint Sunday-school convention was held in the Mexico church. Several from our school attended. May 29 Sister Grace V. Clapper gave us four very interesting missionary addresses. We now have a better understanding of the life of a missionary. Our young people held their annual banquet June 1. Rev. Turner of the Presbyterian church was the speaker. A group of people from West Marion, Ind., gave a play, The House on the Sand, on May 22. On May 29 a special service was held in honor of the ten high school graduates who are members of our Sunday school and church. Our church has organized a mission Sunday school in Bloomfield. The school meets at 2:30 in the afternoon. The interest and attendance are as good as could be expected. We have weekly prayer meetings and choir rehearsal which are both well attended. The Ladies' Aid and missionary society meetings are held monthly during the summer. Our minister and wife attended Lawrence Conference and gave some of the high points of the meeting. We are now having union Sunday evening services which are held in the city park. The ministers of the city are responsible for speakers. Bro. Clarence Sink of the Lower Deer Creek church gave a very impressive talk. Our church is looking forward to entertaining the Middle District of Indiana Oct. 7-9.—Mrs. Daisy Peters, Peru, Ind., July 21.

Pine Creek.—Easter Sunday we enjoyed an interesting program by the young married people's class. Mother's Day was fittingly observed with a program in charge of the B. Y. P. D. We met in council June 3. Bro. Theo. Miller represented us at Lawrence Conference. Delegates to district conference are: John Stump, Theo. Miller and Alwilda Baughman. It was decided to retain Bro. Theo. Miller as pastor for another year. Bro. H. A. Claybaugh resigned as our elder and Bro. John Stump was chosen for the ensuing year. June 18, 19 "Uncle John" Meredith of radio fame was with us and gave four lectures to large audiences. June 26 a Children's Day service was held. Our Sunday school is progressing nicely, with an average attendance of 209 for last quarter. July 3 Brethren H. S. Bowers and Frank Kreider conducted a very impressive ordination service when Pastor Theo. Miller was ordained elder. Aug. 28 is the date of our harvest meeting. Bro. H. F. Richards of South Bend will be the speaker. A basket dinner will be served at noon. We invite neighboring churches to enjoy this day of fellowship with us.—Mrs. Edith Rupel, Walkerton, Ind., July 18.

Pleasant Dale.—The mothers and daughters rendered a very interesting program on May 13. On May 17 Sister Clara Harper, missionary on furlough from Africa, was with us and told of her experiences and her work among the Bura people. Our community daily vacation Bible school was held the first two weeks of June, with an enrollment of 272. Fifteen different denominations were represented. A great interest was taken in the school. Brother and Sister Russell Weller attended Annual Conference. Bro. Weller was delegate from this church. Echoes from the Conference were ably given by Sister Weller. Our pastor and wife have the interest of the church at heart and are doing a good work here. The children gave a program on the last Sunday evening of June. On June 26 forty-six of our people motored to the Mexico Welfare Home and gave a short program in the afternoon. We held our council July 20, and elected Sunday-school officers. Bro. Lloyd Byerly is superintendent; Sister Blanche Henschen, primary superintendent; Stanley Arnold, secretary-treasurer. Beginning Aug. 14 Brother and Sister B. M. Rollins will assist us in our revival. Our communion will be held Aug. 29. Our neighboring churches are invited to attend. Bro. Lloyd Clowser was selected as our delegate to district conference, with Bro. Fred Adle as alternate.—Victoria Stoneburner, Decatur, Ind., July 25.

Upper Fall Creek.—We met in council June 25, with Eld. Charan Hoover presiding. Elders Andrew Miller and Carl Rarick were present. The church elected two deacons, Brethren Claude Chandler an Robert Replogle. Delegate to district meeting was the writer, wit Bro. Claude Chandler as alternate. Middletown and Upper Fall Cree churches are planning to co-operate in calling for the district meetin in 1939. We have preaching each Sunday morning.—Mrs. Phoet Good, Middletown, Ind., July 16.

Wabash.—We met in council June 14. Two letters of membershi were received. Bro. John Smeltzer was again chosen to serve a our minister for another year. Much interest is being manifested i the welfare of the church. With co-operation we feel our church wi surely grow in the grace of God as well as in membership.—Mr Hazel Frantz, Wabash, Ind.

IOWA

Waterloo.—The third council of the Waterloo church convene July 11. Mr. and Mrs. Lichty were elected delegates to the distri conference at Greene, Iowa. On May 15 communion was observe and three new members were taken into the church. Easter Sunda four new members were taken into the church by baptism. The cho presented an Easter cantata, which was also given the followi Sunday at the Ivester church. Brethren E. M. Lichty and F. I Beck were delegates to Annual Conference. At a special busine meeting Bro. A. P. Blough was continued for another three years service. The Women's Work group holds all-day meetings at t church every second Thursday of the month. Bible study is held the morning, with a luncheon at noon. After lunch the women's mi sionary society meeting takes place, after which a business meetir is held. Some very splendid outside speakers have been secure On July 20 the choir sponsored an ice cream social on the churc lawn to raise funds for new choir robes.—Mrs. Thomas Thompso Jr., Waterloo, Iowa, July 23.

KANSAS

Washington Creek.—On June 5 Bro. Geo. C. Carl of La Verne, Cali gave a very inspiring sermon. A large per cent of our congregatio attended Lawrence Conference. June 15 we held our first churc night. We brought our lunch and ate as one large family. Aft lunch we enjoyed a worship service in song and picture given l Brother and Sister Arnold and daughter, Ruth. June 19 Bro. L. Whitaker of Lawrence, Kans., filled the pulpit and in the evening enjoyed a very interesting lecture by Bro. Fred Strohm of Chicag Ill. Our young people have been giving us very interesting prograr on Sunday evening.—Vera M. Postma, Lawrence, Kans., July 20.

Conway Springs.—Children's Day program was given June 5. Se eral of our members attended the Annual Conference. Bro. R. V Quakenbush was our delegate. June 26 Bro. Quakenbush preach his farewell sermon here. We had dinner at the church in honor the Quakenbush family. They are leaving for a pastorate in Iow We wish them success in their new field of service. We had busine meeting in the afternoon. Sister Mildred Funk was elected treasur and Bro. James H. Elrod of Wichita was elected elder for one ye July 3 we had visitors from Indiana. July 8 the committee met a worked out a program for the celebration of the sixtieth year of t organization of our church to be held Aug. 21. Dinner will be serv at noon, and a play, The House on the Sand, will be given in t evening. All members and friends are invited to be with us to ren friendships and associations. There will be a program in the afte noon. We are planning to have good speakers. Plan now to be wi us.—Amos O. Brubaker, Conway Springs, Kans., July 19.

MARYLAND

Frederick.—April 8 we held our workers' conference supper, w forty-five members present. The deacon board organized with Elmer Brengle as chairman and Charles Rice as vice-chairman. number of our men attended the district Men's Work meeting at P Creek church. April 10 was decision day when three were baptiz and six were received by letter. The evening service was the beg ning of our pre-communion services. The different speakers for t week were Brethren Ralph E. Shober, Walter Thomas, Lawre Rice and Henry C. Eller. Our pastor officiated at the communion April 14, when 228 communed. Bro. Shober took communion to seve shut-ins. A special Easter program was given on April 17. C Sunday-school attendance was 335. In the evening G. Elmer Bren gave an illustrated lecture on the Holy City. A missionary progr was given on April 24 by the B. Y. P. D. May 1 was the quarte assistants' Sunday, when all departments and classes were conduct by assistant officers and teachers. Our cradle roll superintende Mrs. Shober, reports fourteen babies added to the roll since Sept. 1937. May 5 the home enrichment organization sponsored our mot and daughter banquet, with 130 attending. The guest speaker w Mrs. Jacob H. Hollinger of Washington, D. C. Mrs. Ralph E. Shol acted as toastmistress. May 8 we held a special service for the de cation of twelve babies. May 15 Rev. J. H. Schmitt, pastor of Uni Brethren church, exchanged pulpits with our pastor. During t afternoon and evening our pastor and wife were "at home" to t members of this congregation. An installation and relicensing serv was in charge of Bro. Wm. Kinsey on May 22, when Brethren Norm

Ford and Lawrence Rice were installed into the ministry and Bro. Walter Thomas was relicensed for another year. During the afternoon and evening the Blue Ridge Pioneer Round Table Conference of Eastern Maryland was held here. May 29 the Catoctin Sunday-school rally was held in this church. The evening service was in charge of Mrs. Walter P. Feaga, peace director of Women's Work. The speakers were Bro. Norman Ford and Prof. Pindell of the Lincoln (colored) high school. The evening service on June 12 was in charge of Men's Work. The speakers were Jesse C. Shever and Emmert R. Bowlus. Our Children's Day program was held June 19. Our church is joining with the other Protestant churches of this city in union Sunday evening services in Baker Park during July and August.—Mrs. John W. Wolfe, Frederick, Md., July 24.

Hagerstown.—Special services were conducted by the pastor, Bro. A. M. Dixon. The services were well attended. Forty-two accessions were made. The Sunday school has been conducting a contest among the different departments. The entire Sunday school showed a gain in attendance of 16.5%. Bro. Crosswhite, J. W. Martin, Mable Palmer and Grace Spitzer represented our church at the Alcohol Education Conference at Bridgewater College in June. Vacation Bible school was held in our church school building for two weeks, with an average attendance of 115. Bro. Perry L. Huffaker was sent as a delegate to Annual Conference at Lawrence, Kans. On his return he gave a detailed and interesting report at a morning church service. During the summer evening services our pastor is preaching a series of sermons on the Seven Churches of Asia. The men's chorus gave an exceptionally fine musical program July 1. A council was held July 11, at which time an election of church officers was held. On July 17 our church will hold a special service commemorating the fortieth anniversary of its dedication.—Alice Bittinger, Hagerstown, Md., July 14.

MISSOURI

Kansas City.—We met in council and elected the following: Sunday-school superintendent, Allen S. Keltner; assistant, Gene Easterla; secretary, Sister R. J. Gibbs; member of ministerial committee, Sister Anna McLeod; finance committee, Bro. R. J. Gibbs; Messenger agent, Sister Hattie Easterla; correspondent, the writer. Delegates to district meeting which convenes at Warrensburg, Aug. 26-29, are Sisters Altha Couch and Erma Varner and Bro. Merle Hodgden, with Brethren R. J. Gibbs and C. B. Bricker and Sister I. V. Enos as alternates. We were represented at Lawrence Conference by almost one hundred per cent of our members. Mrs. R. J. Gibbs was our delegate. The young married people's class bought a beautiful picture of Christ and the Three Fishermen. It was unveiled and presented to the church on July 17 by Bro. Charles Perna, acting for the class. This spring we purchased new Hymnals. The Children's Work, directed by Sister Bernice Wyatt, is a thriving group. Mrs. Wyatt is also district director of Children's Work. She takes an active part in the Kansas City Council of Churches. All teachers in the children's department attend the quarterly institutes. We were fortunate to have the state Sunday-school convention convene in our city the first week of May. We were well represented at this convention. We have the Messenger in seventy-five per cent of our homes. We have been having good attendance at all of our services.—Mrs. Erma Argabright Varner, Kansas City, Mo., July 23.

Mountain Grove.—We met in council July 10, and all business was disposed of in a Christian manner. Brethren Robert Browers and Wilmer Brubaker were chosen delegates to district meeting. July 11 about twenty of our younger members accompanied by Brother and Sister Peterson went to district camp at Rogersville, Mo., and returned July 16. Bro. J. W. Fidler came among us June 16 and labored earnestly for eighteen days in an evangelistic effort. Three young ladies were baptized and the church was built up spiritually. May 29 our two sister churches, Greenwood and Cabool, joined us in an all-day meeting. We ask for the prayers of the brotherhood in behalf of this part of God's kingdom.—Mrs. Doran Brubaker, Mountain Grove, July 19.

Shoal Creek.—We met in council June 9, and Sister Lura Argabright was re-elected Sunday-school superintendent. We have secured Bro. Leander Smith of Springdale, Ark., to hold our meeting this fall, beginning Sept. 18. Our love feast will be held at the close of the meeting. Sisters Lura Argabright and Ova Erisman were chosen delegates to district conference, with Sisters Lola Stroud and Evan Argabright as alternates. On July 10 the Sunday-school members met with the members from Springdale and a number of our isolated members in a grove south of Washburn. We spent a profitable and enjoyable day together, having Sunday school, preaching and singing praises to our Lord.—Mrs. Wilbert Erisman, Fairview, Mo., July 26.

NEBRASKA

Lincoln.—Council was held June 3. The treasurers' reports were favorable. Pastor L. W. Smith was elected representative to Annual Conference. B. Y. P. D. had charge of the Sunday services while the pastor was away. Bro. Wright of Chico, Calif., spoke both morning and evening on July 3. June 23 Bro. Fidler showed pictures about leprosy and the work they have done on this line. For two months the church has set aside Thursday evening as play night. All members of the church are invited to the park and baseball is the important game. After the game we enjoy eating together. Kensington held an ice cream social on the church lawn July 13. The proceeds were used for the church budget. B. Y. P. D. sponsored the Sunday-school picnic on July 16. Because of the rain the attendance was small but those that did attend had a very good time. Bible school was held for two weeks, June 13-24. Mrs. Pearl Ganzhorn had charge of the school. The attendance was good and the children seemed to enjoy it very much. The last day ice cream and cookies were served to the pupils and their mothers. A short program was given.—Mrs. Robert H. Evans, Lincoln, Nebr., July 23.

NORTH CAROLINA

Blue Ridge.—Beginning March 22 Bro. N. C. Reed of Mt. Airy, N. C., held a week's meeting at our church. Two came forward and were later baptized by our pastor, Kermit Farrington.—Beulah Wayne, Vannoy, N. C., July 25.

Peak Creek.—Bro. N. C. Reed of Mt. Airy, N. C., held a series of meetings from April 16 to 23 at the Transom Methodist church, about three miles from Peak Creek church. Three united with our church. These three with three others were baptized by our pastor, Bro. Gilbert Osborne, on June 5. July 9 we held our council. Sister Mamie Dixon and Bro. Lonnie Bare were elected delegates to district meeting, with Sisters Jennie Miller and Lucy Bare as alternates. We hope to have a revival in our home church soon and we pray that we will be revived and that new souls will be awakened and saved.—Hallie Sheets, Wagoner, N. C., July 25.

OHIO

Beaver Creek.—Our pre-Easter meetings were held by the pastor and his wife, assisted by Brethren Henry Barnhart and John Kneisley. A community sunrise service and a good Easter service closed our meetings. Three were baptized. During the following Sundays we had messages from Sister Anna Lichty and Rev. Edward Morrow, and a musical program by Mr. and Mrs. Fish of Columbus. Our Children's Day program was given June 12, with a large attendance. Our pastor attended Conference and brought back good messages. The pastor's wife attended the International Convention on Religious Education in Columbus, and was able to share with us some of the inspiration gained there. Our pastor's wife was licensed to the ministry by this church. A vacation Bible school was held June 20 to July 1, supervised by local workers. A fine spirit of co-operation was manifest. We appreciated the help of a number of our young people in this effort. More than 125 folks shared a bounteous dinner and a day of fellowship on July 4. The Sunday school is paying more than half the expenses of the intermediates or young people who attend Camp Sugar Grove. In this way quite a number are able to go. The Aid Society has had a year of splendid service. They have paid in full their quota to the district Women's Work, helped the needy of the community and made gifts for other worthy projects. At our last council the reports were encouraging. On Aug. 14 Bro. H. M. Coppock of Cincinnati church will begin our revival. We are looking forward to a spiritual refreshment and a time of soul-winning. This is a needy field, with many opportunities.—Mrs. C. M. Stebbins, Alpha, Ohio, July 26.

Eversole.—We will have an all-day meeting on Aug. 14, with a harvest sermon in the morning and missionary services in the afternoon. Basket dinner will be served. Brother and Sister Walter Swinger of Peebles will be with us for the day. Bro. Harvey Priser, our delegate to Conference, gave us a very interesting report. Three of our girls attended camp at Sugar Grove. On July 17 a young couple accepted Jesus as their personal Savior. We have been meeting in prayer service each Monday evening at the church. The last meeting we had an attendance of twenty. On June 19 Bro. Woodie from Maryland preached for us at the morning and evening services. He had stopped over on his way home from Conference to visit his brother and family in our congregation. On July 20 fifteen of our women attended the Women's Work meeting at the Eaton church.—Anna M. Landis, Brookville, Ohio, July 26.

New Philadelphia.—Council was held July 5, and good reports were given. An outing is being planned for the near future. We are anticipating a large gathering and a joyful experience by all. We are looking forward eagerly to homecoming day which will be held Aug. 16. Evangelistic meetings will begin on Oct. 17. Bro. Elden Petry has been secured to assist with these meetings. Delegates to the Sunday-school convention were Louise Nolt and Anna Kopp. Brethren A. H. Miller and E. E. Stucky were chosen to represent our congregation at the district conference. Bro. E. E. Stucky has been re-elected Sunday-school superintendent, beginning Oct. 1; Emma Wood, treasurer; Bessie Stephon, clerk; Anna Kinsley, Messenger correspondent and agent. The children recently gave an excellent program of recitations, songs and a playlet. The welfare committee is planning to present the play, What Shall It Profit? Our church and Sunday-school attendance continues to be encouraging. We feel that much good has been accomplished during the short time our pastor, Bro. A. H. Miller, has been in our midst.—Anna B. Kopp, New Philadelphia, Ohio, July 22.

Pitsburg.—Church convened in council June 23. Two letters of membership were received. A number of encouraging reports were given. Our young people gave a play, What Shall It Profit? Our mother and daughter banquet was held May 4, with a potluck supper and a program. Our Women's Work is progressing nicely, with Mrs. Homer L. Royer as director of our three organizations of Women's Work. Mrs. Russell McNelly is president of our Aid Society; Mrs. Russell Lutz, mothers and daughters; Mrs. Webster Bright, missionary society. At present our missionary society is studying Mecca and Beyond, with Mrs. Roy K. Miller as leader. A number of our members attended our district conference in the West Milton church May 7. While our pastor was engaged in a two weeks' evan-

gelistic meeting in the Castine church, our morning services were conducted by our young married people on Mother's Day, and the following Sunday by Bro. Paul Kinsel who gave a splendid talk about Camp Sugar Grove. Our pastor and family attended our Annual Conference and brought back good reports. The Conference offering amounted to $144. Our pastor attended the Conference of International Religious Education at Columbus, Ohio, June 23 to July 4. Our daily vacation Bible school will be held the last week of July and the first week of August, with Bro. Roy K. Miller as director. Two were received by baptism at the close of the pre-Easter services, conducted by the pastor. Our union sunrise service was held in our church. A number of our people are attending vesper services at Ivester park in Arcanum, Ohio. Our men's chorus has supplied music for one service. With good lectures and sermons and music these services will prove beneficial to our town and community.—Mrs. J. W. Eikenberry, Arcanum, Ohio, July 21.

West Charleston.—We held our love feast April 14 and a number of visitors came to enjoy the meeting with us. Among those present were Brother and Sister C. V. Coppock, Brother and Sister Marly Karns, Brethren Orion Erbaugh and Alfred Flora. We were glad for their presence and help. Our young people gave a very interesting and helpful program on Easter. May 11 our Women's Work group met in a family night meeting. Bro. Walter Hawk had charge of the devotions and gave some very fitting remarks. Mr. Arthur Judd of Tippecanoe City gave the address. Mrs. Alfred Flora of Trotwood gave an interesting talk. May 29 Bro. Filbrun showed his picture slides and gave a very interesting program. We observed Mother's Day and Father's Day very fittingly. Mrs. A. M. Dinsmore gave a splendid talk at the opening of Sunday school. On Father's Day Brother and Sister T. S. Eikenberry were present and Sister Eikenberry gave an interesting talk on our heritage. We appreciated their visit with us. Our Sunday-school attendance has increased. Our church is doing very nicely under the efficient leadership of our pastor and elder, Bro. J. C. Flora, and his wife.—Mrs. Wm. Miller, Tippecanoe City, Ohio, July 25.

OKLAHOMA

Antelope Valley.—We are having good attendance at Sunday school and church. We have our young people's meetings on Sunday evening, followed by preaching services by Bro. John R. Pitzer. Five accepted Christ recently and were baptized by Bro. Pitzer. We greatly enjoyed the visit of Brethren Fike and Ora Huston in our community. We pray that the church may grow and prosper.—Gracie Underwood, Billings, Okla., July 22.

Big Creek.—Bro. R. A. Haney was our delegate to Annual Meeting. Five other members were privileged to attend two days of this meeting. All brought back interesting and inspiring reports. Bro. Oscar Fike of Cordell, Okla., spent the night at the home of Bro. Haney on his way to and from Annual Meeting. He assisted in our council which convened on the evening of his return. Business was disposed of pleasantly. Bro. Haney was retained as pastor for another year. Bro. Haney and Sister C. A. Olwin were elected church delegates, with Brethren Charles Kinzie and Orville Pote as Sunday-school delegates to our district meeting which will convene in Oklahoma City church the latter part of August.—Abbie S. Pote, Ripley, Okla., July 21.

Washita.—March 5 the Gospel Team of McPherson College gave us a splendid program. Our revival which began April 12 continued two weeks with Brother and Sister Coffman in charge. Four juniors and two adults were baptized. On Monday night following our last service our love feast was held. Our Easter service, The Challenge of the Cross, was postponed for several weeks because of weather conditions and evangelistic meetings, but was given at a later date. June 12 our Sunday-school children gave a splendid program. Pastor Oscar Fike attended Annual Conference and brought us an interesting report. June 19 we enjoyed two visiting ministers on their return from Conference, Bro. George Merkey of Kansas and Bro. Frank Howell of Los Angeles, Calif. June 27 we held our council. Delegates were elected for district meeting at Oklahoma City in August. July 3 our Sunday-school group accepted an invitation from the Thomas church to worship with them. We had our Sunday school together and a joint program during the regular preaching hour. We had a picnic at noon and spent the afternoon in fellowship together. July 18-22 Bro. Fike and four of our young people attended camp at Cleo Springs, Okla.—Mrs. Price Howell, Cordell, Okla., July 23.

PENNSYLVANIA

Altoona, First.—Twenty were baptized on communion day. More than twenty teachers assisted in the Bible school in June. The children were delighted to eat lunch together in the basement of the church the last day. The following Sunday a program was given in which the boys and girls gave evidence of their work in Bible school. More than 130 were enrolled. The Sunday-school convention for Middle Pennsylvania will be held in the First church in August. Bro. J. M. Blough and wife, India missionaries on furlough, will likely attend the convention and give us inspiration from the India fields. Bro. Walter Miller and wife, Bible translators to a tribe of Mexican Indians, are vacationing in Altoona. Bro. Miller spoke to the ladies of the missionary society, and also spoke on Sunday morning and gave an illustrated lecture on Thursday evening. The Altoona School of Bible held their commencement exercises in our church. Eld. D. B. Maddocks represented our congregation at the Lawrence Conference. On June 26 public recognition services were held in the interest of members recently received into the church. Sister Grace Clapper is kept busy speaking in various churches. She surprised the ladies of her sister's Sunday-school class by attending class meeting at the home of the writer. She answered questions relative to the three missionaries who disappeared from her own station. Miss Neher and Miss Clapper had lived together on the field for many years.—Ada C. Sell, Altoona, Pa., July 19.

Back Creek.—Our love feast was held at the Brandt house, and was well attended. Our visiting brethren were: Bro. S. M. Lehigh of Hanover, Pa.; Brethren Clarence Hunsberger and W. H. Hunsberger of the Welsh Run congregation. Bro. Emmert Stouffer brought the message of the morning. On June 4, 5 we held our Bible institute at Brandt house, conducted by Bro. R. W. Schlosser, president of Elizabethtown College. He spoke to large audiences at four sessions. He brought wonderful messages which left us with many uplifting and inspiring thoughts. Special music was given by a group of girls and a male quartet. Other special singing was rendered by a male quartet of the Guilford Brethren in Christ church. A children's program was given on June 26. Our attendance has been good.—Martha E. Meyers, Chambersburg, Pa., July 20.

Carlisle.—We met in council July 11, and elected the following: Sunday-school superintendent, I. G. Royer; secretary, Martha McKenney; treasurer, I. G. Lehman; delegates to district Sunday-school meeting, Laura Parmer and C. B. Sollenberger. Our Annual Meeting delegates gave very interesting reports. Our pastor gave his quarterly report. Two letters were granted and one member was received. We sent one paper to the district meeting, asking the elders of the district to contact our state representatives to outlaw the so-called Daylight Saving Time, as we believe it to be contrary to the Word of God. We decided to transfer our support of the Alva Harsh fund to the support of Sister Minor Myers. We are planning to have our pastor hold an evangelistic meeting in September. Our young people are assisting in the Sunday evening service during July and August. Our Sunday-school outing at Hartzels park was held July 20.—J. E. Faulkner, Carlisle, Pa., July 23.

Conestoga.—May 15 Eld. H. B. Yoder gave us an interesting missionary sermon. The offering amounted to $236. We held our love feast at Bareville on May 21. Eld. Henry Hess officiated. Other visiting ministers were Brethren C. W. Gibble, R. E. Myer and W. J. Glasmire. Brethren Hess and Myer preached for us the following Sunday morning. On June 12 Bro. J. J. Byler gave an interesting and timely discourse in the interest of the Anti-Saloon League. Our Children's Day service was held June 19. Bro. Joseph Rittenhouse of the Ridgely church gave an address to the children. Our church enjoyed the program of gospel songs, given by the Hatfield mixed chorus. The community sunset service, held on our church lawn was largely attended. The speaker was R. H. Ischinger of Reading. Our daily vacation Bible school opened on July 18, to continue two weeks, with Bro. Paul D. Wenger as superintendent. Plans are being made to provide more classrooms for the Sunday school in the church basement. Several special offerings were lifted for the building fund. The evangelistic meetings will begin Aug. 7, at the Monterey church, directed by Bro. D. H. Snader. Three certificates of membership were accepted since our last report.—Addie A. Myer, Lebanola, Pa., July 18.

Everett.—We held our council on July 6. It was decided to hold our harvest home services on Aug. 21. A special effort will be made to get all the old folks out to this service, and to have Bro. James Sell bring the message. We will have visiting pastors fill the pulpit for a week of meetings preceding our love feast. During the two weeks our pastor, Bro. E. M. Detwiler, was holding evangelistic meetings at McVeytown the pulpit was filled by Bro. J. Replogle on the first Sunday, and the young people put on a Christopher Sower program the following Sunday. On June 26 the B. Y. P. D. had a guest speaker, Mrs. Mildred Sornson. On June 21 we had the picture, King of Kings presented in our church. This was sponsored by the Volunteer Sunday-school class. On June 28 the Willing Workers gave a program in the high school auditorium. Bob White was the main speaker. On June 26 we had our workers' conference. Interesting reports were given by the delegates to the county Sunday-school convention. Pastor Detwiler attended the International Sunday-school Convention in Columbus, Ohio.—Mrs. D. B. Brallier, Everett, Pa., July 19.

Fairview (Georges Creek).—Our Bible school began with good attendance and splendid enthusiasm, but we had to close it after three days due to a new outbreak of scarlet fever in the community. The men have started to dig out the basement of the church house and by fall we expect to have a furnace installed. Our pastor and his wife were away for four weeks teaching in Camp Harmony and Camp Royal. During Bro. Middlekauff's absence the pulpit was filled by Eld. Albert Haught and Bro. Edgar DeBolt. In addition to our personal sacrificial giving for war relief, the Loyal Bible class and the Golden Rule class have voted to send $10 for China war relief. At our council July 13 we elected the following officers: Sunday-school superintendents, W. A. Townsend and Walter Fretts; secretary, Edith Honsacker; home department, Sarah Townsend; cradle roll, Nora DeBolt; Gospel Messenger, J. W. DeBolt; clerk, Ruth Fretts; treasurer, J. W. DeBolt; elder, Albert Haught; finance board, Ira Merryman; ministerial board, Chester DeBolt; auditors, Walter Fretts and Raymond Curtiss.—Haddie Merryman, Smithfield, Pa., July 21.

Koontz.—On May 1 the church was privileged to have a group of student volunteers from Juniata College bring messages in talks and songs. Our love feast was held May 15, with most of the member

and some visitors present. Our elder, Bro. D. I. Pepple, conducted our revival June 19 to July 3. Sister Leatherman was visiting our community at this time and brought the messages on two evenings. Special music was furnished at nearly every meeting by neighboring churches or by the local chorus. As a result four were baptized. The church chorus has given several programs and is planning to give programs in near-by churches. Some of our young people have attended Camp Harmony.—Mrs. Muriel A. Hoover, New Enterprise, Pa., July 19.

Pleasant Hill.—We met in council July 7 and elected new officers. Pastor Arthur Rummel will be retained for an indefinite time. Bro. T. F. Henry will be our elder for another year, with Bro. D. I. Rhodes as clerk. Our building fund has reached a sufficient level that we are taking definite steps to build an addition to the church. The Lord has greatly blessed us with a large enrollment and remarkable attendance despite the summer heat. We are praying that the good attendance will continue. Our pastor made a good report of the evangelistic services which he held recently at the Ridge church. Our evangelistic services in November were in charge of Bro. Arthur Rummel. Thirty-four were baptized as a result of that meeting. Our love feast was well attended. The young people are doing good work. We are happy to report that the attendance at B. Y. P. D. has increased. Our B. Y. P. D. entertained the interdenominational district this month. The young married people's class presented a play, The Church Clinic, for the fifth time. Each church in which it was presented received it with enthusiasm and the cast feels that it has done much good in righting church delinquencies. It will also be presented at the Harmony Assembly.—Mrs. Charles Matula, Johnstown, Pa., July 18.

Tyrone.—We held a successful pre-Easter revival, with Bro. H. G. Reese of Pitcairn as evangelist. On Easter Sunday eleven were baptized and four were received by letter. In the evening we held one of the largest communions our church has ever had. In the latter part of April our pastor, Bro. John R. Snyder, went to the Petersburg church for a two weeks' revival. During his absence the pulpit was filled by Brethren Bratton of Juniata and Harshbarger of Tyrone. The B. Y. P. D. had charge of one evening service. On May 13 our church was host to the First District of Blair County, at which time their annual Sunday-school convention was held. Many inspiring speakers made the day a memorable one. Our church was fortunate in having five members of the graduating class of Tyrone high school active members of our church. The pastor preached a helpful sermon in their honor on June 5. Our daily vacation Bible school was a great success this year, with an average attendance of eighty or more. It was held for two weeks and closed with a commencement program on July 1, with a demonstration of the art and memory work. We are now looking forward to our annual Sunday-school picnic to be held at the city park on July 20.—Pauline Adams, Tyrone, Pa., July 18.

Union Chapel.—We will have a two weeks' revival and hope God will bless this meeting. Bro. B. B. Ludwick will hold this meeting. He has been a faithful worker for the better cause. A new furnace is being installed with the Ladies' Aid raising the funds. Bro. Ludwick has been untiring in his effort to organize our church. The work is not yet completed but much headway has been made. Our revival will start July 31, ending Aug. 7.—Stanley Guthrie, Markleysburg, Pa., July 26.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

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came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.
11 [p]And great fear came upon all the church, and upon as many as heard these things.
12 ¶ And [r]by the hands of the

Rom. 15. 19. 2 Cor. 12. 12. Heb. 2. 4.
[p] ch. 3. 11. & 4. 32.
[r] ch. 4. 18.
[s] John 9. 22. & 12. 42. & 19. 38.
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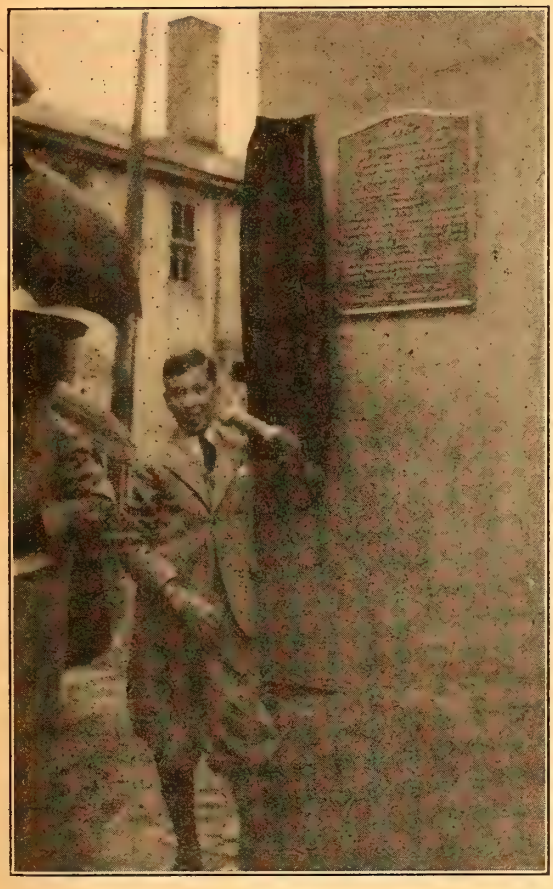
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., August 20, 1938 | No. 34



SOWER TABLET UNVEILED

On May 14, 1938, the Germantown Historical Society held a Bicentenary celebration of the founding of the Christopher Sower printery. On this occasion the bronze tablet shown in the picture was unveiled by Charles Gilbert Sower, a lad in the eighth generation from the first Christopher Sower. The tablet as "placed on the old parsonage of Trinity Lutheran church indicates the site nearly opposite at 5255-63 Germantown Avenue, where Christopher Sower founded his printing and publishing house in 1738." The picture was sent us by Wm. J. Wadsworth, Jr. See the article by Joseph W. Lippincott on page 6 of this Messenger.

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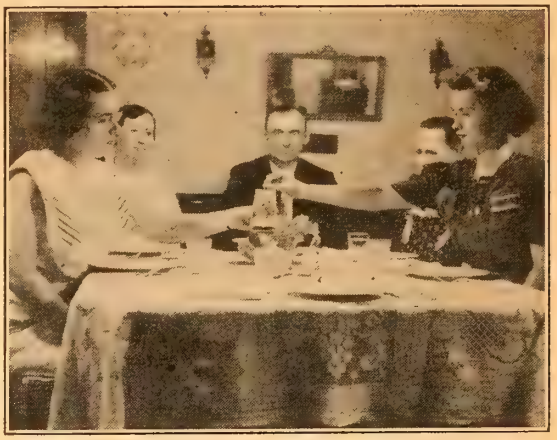
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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

BRETHREN RELIEF WORK



The card shown on page 17 of last week's Messenger is intended for use of families to put around a cup to be set on the table and into which a coin is to be dropped at the beginning of each meal. These cards are available free from the General Mission Board, Elgin, Ill., and may be given out through Sunday-school classes with the aim of enlisting all families in this humanitarian work. Not only Brethren families, but families in your neighborhood should be invited to participate in this movement.

An English Quaker, Edith M. Pye, connected with relief work, gives us a report of a visit to Catalonia, Spain. We quote: "The larger the center, the worse the conditions appear for refugees. Where no feeding has been done, the condition of the refugee children in general is really serious. This is shown not only by their thinness but by their lifelessness and quietness. It appears to take about two months' feeding before they regain their liveliness and even after four months they are not normal.

"It was stated that the death rate is very high and in one of the large refugees in Barcelona, there were 100 people sick and four deaths the day we were there. To see the tragic faces of the mothers in some of the centers is a haunting experience, as is the sight of silent, listless rows of little white faces waiting for their porridge. But there is no listlessness over the eating."

From our own missionaries in China we quote: "We do thank you for the part you have had in raising funds for relief. It is impossible to write of conditions in full and not wise to send pictures. All the rest of the sorrow and stress I have seen in my life is not comparable to what I have seen in the last months. I have never worked harder and never felt so sure before that people at home were holding us up in prayer. Food has come to us personally every time we have needed it. We have had salt on our table every meal, but thousands and thousands didn't. . . . Our refugee work has taken on the care of over a hundred young women who can not go home. For these we started a school. We secured another consignment of Bibles as well as other books. Our women's evangelistic budget will not meet our present opportunity. I am hoping some of the refugee funds can be used toward meeting their spiritual need. You would not believe how young women have been sold off as wives because their parents could not feed them. Their husbands can do little better, really no better, and the need and opportunity for helping young women is great. Thirty-one girls who had scarcely heard of our Lord until the troubles came, accepted him. . . . The compound where the Vanimans lived years ago, and five other adjacent courtyards, have been made into a refugee court. We are feeding many of the hungry. We have some who are also homeless, but many have sort of fixed their homes and have returned and—they have three walls and a roof. So many homes had their doors and windows burned. . . . Our houses which at times seemed too big are not too big now. We decided to take an inventory one night and we found we had 70 in our household. . . . Our relief task is immense and we are going to go forward doing the best we can. If possible, send out some one this fall with young red blood to help out in the relief."

A CENT A MEAL WILL SAVE A LIFE



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., August 20, 1938 — No. 34

EDITORIAL

Listen For the Stronger Appeal

THE announcer said that everything would be taken care of, absolutely everything. You paid so much and that was the end of it, for you. All you had to do was to lean back, take in the scenery and enjoy yourself. The management looked after the hotels, the taxis, the baggage, even the tips. It was a captivating prospect, a strong appeal to the spirit of the age, the desire to escape from all responsibility.

And don't you see what that spirit is doing to us, how it is killing initiative and courage, the love of daring and adventure? These are the price of progress and the basis of real happiness.

The lure of ease is *so* seductive but it is so deceptive also, for it promises satisfaction and gives only a cheap and disappointing imitation of it. We need responsibility and struggle for our own soul's good and for the kingdom's sake. There's no growth for either on any other plan. And only growth is life and liberty and peace. That other thing is death.

And once you've tasted the sweetness and felt the thrill of growth in grace and strength and insight into truth, the appeal to that is far more powerful than any smooth-tongued profiteer's attempt to make capital of your laziness. E. F.

Rightly Dividing Economic Theories

WHOLESALE commendation or condemnation is much easier than discriminating judgment. And therefore more common. It is the lazy way and the prejudiced way of dealing with a problem. The wise way and the Christian way is to prove all things and hold fast that which is good.

Brother A wants to submit an article for the MESSENGER in which he will show by competent testimony that a certain economic theory is thoroughly anti-Christian and should be condemned without any reservations. It happens that Brother B has already submitted an article in which he has shown to his complete satisfaction that the exactly opposite theory is thoroughly anti-Christian and should be buried out of sight.

We are not so colorless in our opinions as to think that all theories are of equal merit but we do know that men can not be classified correctly as Christian or non-Christian according to the economic theories which they hold. We have seen both types among adherents of both theories alluded to above. Christian character is a quality that belongs to persons far more than to theories, though we should insist first and last that what one believes about some things has much to do with the making of that character.

But this method of handling contrasting systems by accepting or rejecting them outright is too simple. The better way is to take them apart, see what they are made of, throw away the bad and carry home the good. E. F.

Our Church and Our Times

V. Interpreting Our Message

The Historical Approach

JUST as an individual can not be understood apart from his heritage, so also an institution must be interpreted in the light of the situation which gave it rise, and some knowledge of the forces which shaped its subsequent development. As already indicated, this principle holds for any adequate understanding of the Church of the Brethren.

Thus it is that the Reformation period becomes a part of the larger perspective required for an appreciation of the doctrinal position of our church. It was almost two centuries from the day Martin Luther nailed his ninety-five thesis to a church door in Wittenberg until Alexander Mack and his sincere companions took that memorable step in 1708. This time span means the Brethren had a unique opportunity to profit both from a recheck of New Testament teachings and from the Reformation experiences of others. It is no overstatement to say that the doctrinal positions taken by

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the Brethren represent some of the maturest thought and conviction developed through the centuries of seeking which began with Wycliffe, "the morning star of the Reformation."

The founders of the Church of the Brethren not only lived in the land of Luther, but in that part of Germany which suffered most severely from the ravages of religious wars. Thus they were not only heartily in sympathy with the current emphasis upon being right in matters of religion, but also saw that to be a Christian one must be a gentleman as well. For what would it profit a man to understand all doctrine and yet live as the heathen? To the will to be right they added the determination to live as brethren. And so began our historic emphasis upon peace.

From Mack Until Now

It was not long after Mack and his associates had taken their stand until it was necessary to formulate some statement of their beliefs. For example, Eberhard Ludwig Gruber asked thirty-nine ground-searching questions. And this is how it came about that Alexander Mack wrote and the Brethren had printed in 1713 two brief but important works known to us as: *A Plain View of the Rites and Ordinances of the House of God,* and *Ground-Searching Questions, Proposed to the New Baptists of Wittgenstein.*

These two works have been printed at least five times. Since the original printing in 1713 they were reprinted in 1774 by Christopher Sower, Junior; Henry Kurtz mentions an English edition of 1810, and himself printed a German-English edition in 1860. The fifth printing was the English edition of 1888. It will be observed that these printings span the period of language change and show that Mack's interpretation of our church doctrines has been continuously known or available to our people. Furthermore, as the writings of the recognized leader amongst the founders of our church, these works have naturally profoundly affected, even determined, the doctrinal positions of our fraternity. It is not meant that *Rites and Ordinances* with *Ground-Searching Questions* were ever formally adopted as a creed, but the practical results have doubtless been much the same. Thus the point of view of Mack has persisted through the centuries and tended to shape the thinking of the church until now. And insofar as the spirit and outlook of the founders is recovered we of today will share in a kind of renaissance of their faith.

A Philosophy of Brethrenism

During and after the language change, and with the rise of the generation to which James Quinter, R. H. Miller and J. H. Moore belonged, there came a new interest in the detail and interpretation of Brethren doctrine. Henry Kurtz signalized the rise of this interest by the publication of his *Brethren Encyclopedia* and th reprinting of Mack's two works just mentioned. C perhaps this honor should go to Peter Nead for h theological writings. The unique doctrinal emphas for this period are suggested by the attitudes of th principal writers of the time. R. H. Miller wrote, *Th Doctrine of the Brethren Defended.* James Quinte wrote, *Trine Immersion,* an able vindication of trin immersion as the apostolic form of Christian baptism In more popular vein were J. H. Moore's tracts an books like *Our Saturday Night* and *The New Testa ment Doctrines.* Finally, "In response to a gener demand over the brotherhood for a book setting fort in clear and simple terms a discussion of the New Tes tament doctrines, ordinances and the Christian life, th Annual Conference instructed the General Sunda School Board of the Church of the Brethren to mee this need by getting out a book discussing these sev eral phases of Christian living and teaching." Th book was *Studies in Doctrine and Devotion,* writte in three parts, by as many writers: D. W. Kurtz, S. S Blough and C. C. Ellis. The date of issue was 191 The point of this review is to show that there have bee recurring adaptations of the answer to the question Why a Church of the Brethren? And the shift in atti tude has been from defense and vindication through popular presentation to study for possible increased ap preciation.

But we must not overlook another line of approac and presentation. To the late M. G. Brumbaugh goe the credit for a pioneer effort toward stating a philoso phy of Brethrenism. What is the underlying princip of our doctrinal positions? Dr. Brumbaugh believe that it is the idea of: "No exercise of force in re ligion." He shows how this attitude resulted from con victions born of centuries of experience with war, al serving to indicate its futility. And taking the positio of no force, there were doctrinal implications as to bap tism, oath taking, war, a state church and persecution That is, we were against infant baptism as implyin force, and for baptism as indicative of knowledge an conviction. Oath taking, war, a state church and perse cution all involve degrees of force and so were and stil are opposed by our people.

Since Brumbaugh, there have been many who hav sought to express the genius of Brethrenism, or briefl state its underlying philosophy. It was Paul H. Bow man, in *Why I Am a Dunker* (MESSENGER for Dec. 7 1929, page 778) who stated his chief reasons somewha as follows: (1) because of the quality of persons th Dunker faith has produced, (2) because of the sound ness of the basic principles of Brethrenism, (3) be cause of the recurring confirmation of this soundness (4) because of the present and future outlook for th Church of the Brethren.

(Continued on Page 12)

THE GENERAL FORUM

A Prayer for Those in Sorrow

BY ORA W. GARBER

For those bowed down with poignant grief,
Who from their sorrow seek relief,
We breathe to thee this earnest prayer:
That we with them their load may share.

This stress of mind—how hard to think!
This bitter cup, how hard to drink!
This crown of thorns, how hard to wear!
This heavy cross, how hard to bear!

Let them in faith to thee look up.
Thou, too, hast drunk a bitter cup.
Thou, too, a crown of thorns hast worn.
Thou, too, a heavy cross hast borne.

Then let thy healing spirit flow
Into those lives with grief bent low
Erect, courageous, may they stand,
Sustained by thy almighty hand.

Elkhart, Iowa.

Early Brethren Movements in America

BY JNO. S. FLORY

CHRISTMAS DAY of the year 1723 is a high day in the history of the Brethren. It is a day of new beginnings, of new outlook and new hope. It is the small seed from which large fruitage has grown.

The day opens with a baptismal scene, in which six precious souls are born anew into the kingdom of God through the rite of baptism. The day is cold and ice must be cut away on the Wissahickon, but this only serves to set in bold relief the blessedness that comes from yielding complete obedience to the literal commands of our Lord and Master.

In the afternoon of the same day another event of prime significance takes place when the members in the vicinity of Germantown came together, probably at the home of Peter Becker, in a business session of the church. An organization is effected, and Peter Becker is elected to the eldership.

When the dusk of evening has enveloped all in its dark folds, this same little band, including those just added, are together once more in the largest Brethren home in Germantown, that of John Gommery, for the celebration of the love feast. Elder Becker officiates, and twenty-three participate in the first love feast of the Brethren held in America.

The little body is now ready to go forth in an organized way and offer its ministrations of service and love to the world.

What are some of the movements in which the Brethren took positions of leadership in developing the early life in this country?

The Sunday School. In 1738 the Brethren at Germantown organized a meeting for the young and unmarried of the congregation. The meeting was held on Sunday afternoons, and the session devoted to Bible study, social recreation, and the reading of religious poetry. It was the real beginning of the Sunday-school idea, and was continued for a good many years. This was more than forty years before the Sunday-school work of Robert Raikes was begun in England.

Homes for the Needy. The Brethren were among the first, if they were not the very first, in this country, to provide homes for the needy old people and orphans of the church. Institutions of this kind are now numerous, but back in the colonial days it was not so. There were then no institutions for the care of the unfortunate and the homeless. In 1760 the Brethren at Germantown set aside a building, which they furnished and provided as a free home for the poor widows and other needy ones of the church. It was so used for almost a century.

Temperance. The Brethren church is the oldest temperance organization in this country. When the first Temperance Society was organized in 1840, the Brethren had been promoting temperance for ninety-nine years. In 1741 they were lecturing against intemperance and publishing articles and tracts against the nefarious business; and in 1783 they decided in Annual Conference that members who persist in the manufacture and dispensing of alcoholic beverages can not be held in the fellowship of the church.

Peace. From the beginning of their history the Brethren have been opposed to war, and have boldly spoken their opposition to it. They have suffered terrible persecution in war and after war, from the Revolution to the present; but they have stoutly maintained their peace principles and have refused to participate in armed conflict. As early as 1748 they were writing books and pamphlets against war, and have continued their opposition through all their history. To the Brethren war is murder, and therefore sin, and is in direct opposition to the spirit and teaching of Christ.

Slavery. The Brethren, more than any other group, started the movement to create sentiment against the institution of slavery. When they came to America in 1719, the enslavement of Negroes had been practiced here for a hundred years. Slavery had become an institution, it was established by law and precedent. Moreover, it was held to be respectable; large slaveholders were often also leaders in the churches. The Brethren considered all this wrong. They wrote and spoke freely against the practice, and forbade members of the church from taking any part in it.

Higher Education. The early Brethren were inter-

ested in higher education, and some of them were active in promoting it. The second Christopher Sower was a leader in starting the Germantown Academy in 1759. He solicited funds for it and subscribed liberally himself. In 1769 he was made a member of the first Board of Trustees, and was repeatedly re-elected, so that he served in all ten years. At two different times he was elected to the chairmanship of the Board. A large proportion of the early Brethren were well educated for the time. The church believed in liberal culture and encouraged it.

Besides these movements, the early Brethren were conspicuous in various ways. I doubt if any churches of the time took better care of their flocks than did the elders of the Brethren. They were more than officials of the church, they were real pastors. Many of them made the care of the church their first interest. The kind of homes they built is also a monument to their credit—homes where love and reverence and purity and sweetness abound. And the reputation they won for honesty in dealing should continue to be an inspiration to us of today. The early Brethren were liberal, generous and practiced a bountiful hospitality. They loved one another, they loved their Lord, and they loved the church.

Bridgewater, Va.

Christopher Sower as a Publisher

BY JOSEPH W. LIPPINCOTT

(See Picture on Cover Page)

On May 14 the Germantown Historical Society held a Bicentenary Celebration of the founding of the Christopher Sower Printery. One of the speakers of the occasion was Joseph W. Lippincott, president of J. B. Lippincott Company of Philadelphia, Pa. For a copy of his address we are indebted to Bro. Wm. J. Wadsworth, Jr., of Norristown, Pa.—Ed.

In 1738, Christopher Saur was a publisher. Perhaps in our year 1938 when there are countless newspapers and magazines in the United States, and of book publishers 238, each issuing five books or more per year; when in a mere twelve months 10,912 new books and new editions have been thrown upon an already glutted American market, very naturally the output of this Mr. Saur's little hand press may appear puny and inconsequential; but actually the good gentleman was a giant in his profession, for he founded a business and a name which have outlasted anything of the kind in the history of America.

He was not born or raised as a printer. Indeed, it is said that after a short stay in Philadelphia this German immigrant settled in Lancaster County to farm the land. Had his wife not left him and the farm to join the community of Seventh-Day Brethren at Ephrata, Philadelphia might never again have seen or known of him. Therefore in relation to his becoming a publisher, there was, as usual, a woman in the case.

Christopher, lacking a helpmate on the farm, came to Germantown to seek a trade. But in a community so small, one trade was not enough to keep a man busy, or even to support him; so this versatile and hardy individual engaged in several, among them printing.

It would appear from the records, that in becoming a printer he was following the urging of the Dunkers, who up to that time lacked a printing press that would cater to the reading needs of their sect. It must be remembered that while those who were settling in other parts of the colonies were a fairly homogeneous lot, this was not the case in Philadelphia and its environs. The Dunkers had ideas peculiarly their own; also they understood German more readily than English.

Christopher Saur, through his German affiliations, had little difficulty other than the delay occasioned by the slow shipping facilities of the day, in importing the types and probably the other essentials of a then modern printing establishment, which enabled the newly created publisher to set up by hand, and print in German, almanacs, news sheets, and even books. It began in a humble way but it grew. The Almanac, issued in 1738 for the following year, contained twenty-four quarto pages, one-half devoted to the twelve calendar months, the other half to court records, important events, interest tables, roads, health and many other subjects of general interest. Advertisements were also printed. Every year saw a new almanac, until the Revolution. It was entitled *Der Hoch-Deutsch Americanische Calender.*

Besides the Almanac or Calender, there were five pamphlets on the list of publications for 1738. In 1739 in addition to the Almanac and the newspaper, there were two publications, one of 800 pages. The titles were long and in German, so I do not give them here. Each year thereafter the list grew. Christopher Saur was not one to let opportunity slip by; he branched out farther and farther in his publishing, though concentrating largely on such things as appealed to the religious sect so often called the Dunkers.

It was therefore very natural that he should produce and publish a book of hymns written or adapted by his religious friends. Here, however, occurred one of the earliest recorded, though now pleasantly common, disputes between publisher and author, for Christopher Saur evidently believed in improving manuscripts himself, before their publication, disregarding the author's feelings. This led to the establishment at Ephrata of a rival press which was free from all censorship by this sincerely meticulous gentleman.

It was at about this time that Christopher catered in a bigger way to all of German descent in the community and in other sections of the colonies. His almanac had prospered, and now, in 1739, he started a newspaper in the German language. It was called *Der Hoch Deutsch Pennsylvanische Geschict-Schreiber.* It took

the place of a German paper started as far back as 1732 by Benjamin Franklin, a paper which, strangely enough, had met failure.

In Christopher's hands, the new four-page newspaper found immediate success. The Germans in the colonies liked its columns and eventually regarded the sheet as their official news organ. Its circulation reached 10,000. As time went on the name was simplified until it became *Die Germantauner Zeitung.*

The most imposing work of this ambitious publisher was the printing of the Bible in the German language. Nearly three years' effort was required to issue in 1743 the first edition of 1,200 copies, which retailed at twelve shillings unbound, eighteen shillings in full leather, and were not completely sold out until Christopher had been buried for about five years. The printing task was probably the most aspiring undertaken in America up to that time. So little type was available that only a few pages could be set without the necessity of distributing the type and using it over again. Not only was it tremendous labor to set by hand the 1,284 pages (also given as 1,279), but likewise a serious task to secure the necessary amount of paper, and print the many sheets. At that time paper was made from rags ground up in stone mortars. Rags were so scarce and so much needed for other uses, that the publisher was forced actually to go about begging for them. Advance subscriptions were secured in the same way. Ink proved another source of difficulty, but again Christopher Saur would not be discouraged. It is recorded that he made it himself and used as pigment soot scraped from the chimneys of the neighborhood.

Much is said of the difficulties encountered by Audubon in bringing out his monumental set of books on birds, but his troubles could scarcely have been much greater than Christopher Saur's during the production of his Bible. It was of quarto size and was run through a little hand press four pages at a time—the first Bible to be printed in America in a European language.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

An engineer was appointed superintendent of a CCC camp after a period of unemployment.

Arriving in camp he met the lieutenant in command, a burly six-footer. "I don't even know your name," the lieutenant said, "but I want you to know *I'm* running this camp!"

A good chance for war! However, the superintendent decided he'd try to understand the commander, and in a month harmony had been established.

Ottawa, Kans.

But with the completion of the book, the publisher's worries were by no means ended. It was claimed by no less an authority than Muhlenberg, the Lutheran divine, that the Saur version was not the true one, that indeed Christopher, following his instinct to improve on original versions, had not confined himself to the orthodox Lutheran text. In consequence, the last copy of the 1,200 was not sold for nineteen years. Twenty years after the printing of the first edition Saur's son, Christopher, Jr., brought out a second edition, and thirteen years later a third.

During these years of achievement the name of Saur had also undergone changes. It was made Sauer and then Sower. After the first printing of the Bible the Sowers, father and son, determined to print in English as well as in German. Books were hard and expensive to import; there were no international copyright complications, so reprints of books well thought of abroad were good propositions in the colonies. Many were turned out by the Sower press before the Revolutionary War.

In spite of all that the Sowers had done for the advancement of learning in the colonies, the fact that Christopher Sower, Jr., was, through religious convictions, a pacifist, worked against him during the war and led to the confiscation of all his property including the press. It was not until 1844 that Charles G. Sower, a direct descendant, brought the family again into the publishing business in Germantown. There was reorganization, followed by various changes in the name of the press. It continued as Sower and Barnes; Sower, Barnes & Co.; Sower, Barnes & Potts; Sower, Potts & Co. In 1888 the name was evolved which it carries today—the Christopher Sower Company.

Of the publications it can be said that approximately 150 books were published before the confiscation. On the German publications the name appeared with the spelling Saur or Sauer. On the English publications it was Sower. While the type for the German was imported from Germany, that used in the English books was secured from Benjamin Franklin who in turn obtained German type from Christopher Sower.

In the pages of a *History of the Egenolff-Luther Type Foundry, in Frankfort,* a copy of which was presented to the Germantown Historical Society, in 1933, appear a number of letters both regarding and from Christopher Sower. They cast new light on his activities and indicate that his work as a publisher was held in high regard abroad as well as at home.

It is noticeable that the religious character of his publications led naturally into instruction for the young. The first American school book came from his press. No less a scholar than Christopher Dock, who taught his son, was induced to write an educational treatise.

It is regrettable that we have no portrait of this early

publisher. He had the right qualities, and showed the truth in what a present-day publisher has said, namely: that publishing is neither altogether commercial nor altogether professional but a necessary combination of the two. At times, he was author, type-setter, printer, binder, publisher and bookseller in one. It is true that he did not have strikes, depressions, recessions, loss-leader problems and overproduction to contend with, but he had all the troubles of a pioneer. Publishing houses that have been given a good start, live long!

Philadelphia, Pa.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

5. Recognition of the Limitations of the Individual

If we continue to devote our energies to the development of individual private lives in the light of the knowledge of the Christian way of life, will a good social order naturally follow?

THE answer to this question seems most pertinent to the present and future attitude of the Church of the Brethren toward its mission in the world. That we are thinking about it is a hopeful trend, but what is shining with hope is that a few are striking close to the truth and its implications.

To avoid misunderstanding, let it be said that worthy private lives are of primary importance. We strive toward good lives for ourselves. As preachers, teachers and parents we try to enlist others to desire the abundant life also. All of that is fine and noble. The influence of one individual devoted to truth and righteousness may be of infinite worth.

However, several fallacies may be found in the reasoning of those who say: "The business of the church is to keep on until there is an *ample* supply of full-grown men and women after the measure and stature in Jesus Christ, and *then* to set up the ideal co-operative commonwealth."

First of all, there is the illusion that our private life is the only life we live. This is untrue. Added to our very important private life is our collective life which is often at a shockingly lower standard. Witness the mass murders by nations whose individual soldiers are not murderers. Witness the 10,000,000 unemployed who are hungry, shivering and without proper shelter, in a nation where many private individuals give milk to stray cats. Witness the social and economic servitude of a dark race in a nation where individuals pray in the name of a dark-skinned man. Yes, witness . . .

To imply that all this collective life does not exist, and to insist that education and religion can simply deal with the individual, is to be guilty of sentimental illusions.

To be sure, public life may *eventually* be improved by the improvement of individuals and we dare not relax our earnestness in such improvement. But, for a long time, well-meaning people have been saying, "When we have enough Christians, all will be well!" Thus the second fallacy appears. "What of the meanwhile?" Millions of the underprivileged are not going to be content to wait patiently until enough individuals are converted to love their neighbors. Before the arrival of that happy day for individual life, our collective life may lead us into worse conditions than we now experience.

A great portion of the distress of individuals is linked with the problems of our collective life. A slum section with no place for wholesome recreation is a breeding place for undesirable traits of character. A share-cropper's district is certainly not conducive to the abundant life. Realizing that social ills do not tend of themselves to disappear, it would seem logical that we strike at the root of such evils by collective action. By such collective peaceful neighbor-loving action we can improve community environment, in order that individuals may rise to their full potentialities. Some of this may be accomplished by the social projects of a church which is conscious of the problems of humanity. A great deal may also be achieved by intelligent and courageous participation of individual Christians in government. Co-operation with other humanitarian agencies and movements may sometimes be desirable.

It is imperative that we recognize the twofold nature of our mission. Start a Sunday school in a slum, yes, thereby touching the lives of individuals; but also set your mind and heart toward removing the conditions which caused the slum. Affirm your conscientious objection to war, yes, and teach your theory to someone else; but do something toward eliminating the conditions which cause war. To set about changing social conditions, there must be social or collective action. We can not neglect this avenue of approach to the life of the individual.

Jesus lived a vigorous life. His spirit inspired the lives of men by the truth he taught. But he spoke out; he never compromised the truth. He spoke fearlessly for what ought to be. He thoroughly trained a few men in his way of life. Then he took the battle to the headquarters of hypocrisy at Jerusalem, drove the money-changers from the temple, and told the leaders to their faces that they were enemies of the people.

To be realistic as well as idealistic, we must act in the improvement of our collective life as well as in the reformations of the individual. How else can we escape the searching denunciation: "For I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger and ye took me not in: naked and ye clothed me not: sick and in prison and ye visited me not. Inasmuch as ye did it *not* to one of the least of these, ye did it *not* to me."

There is a trend among thoughtful Brethren people to be very much concerned about the problems of our collective life. Inseparably united with their concern for individuals, this is our greatest hope for the future.

Holding fast to the power which gives us strength, may we think clearly through the problems we do not yet understand; may we live out some truth which others have not yet grasped; and may we hold out some light which others have not yet seen. So we may follow him whose way was eternal life and truth.

Dayton, Ohio.

Some Issues for Religious Education Raised by Recent Character Research

BY HEDLY S. DIMOCK

Dean, George Williams College, Chicago

3. Policy of Agencies of Religious Education

We have sketched so far only in broad features an outline of some of the things we now know about character and its formation. Obviously, this is not a complete picture. Facts are lacking on many important aspects of character, some of which may elude the techniques of objective research. Further, the findings of these studies may be modified by further research. The picture presented by this factual material, however, is probably more trustworthy and closer to reality than the one we would like to draw from our desires and hopes and purposes. It is not a reassuring picture. But we would sooner be disconcerted if that is the price of facing reality than to work under illusions or on the basis of insecure foundations.

What are the issues that such facts thrust upon us as religious educators? It seems apparent that neither a single agency, such as the church, nor all of the educational agencies together are very effective in character formation in comparison with the home, other primary groups, and the forces of the community. Some readjustments are imperative or the character of our citizens will continue to be pathetically inadequate for the demands of contemporary life. What should be the position and the policy of agencies of religious education in the face of these facts? Three alternatives at least are possible. They may be briefly stated.

First, we may frankly admit our impotence in character education, abandon the character objective, and devote ourselves to the more limited or specific task of "religious instruction"; that is, instruction in the Bible, theology, and the history of the Christian religion. Something could be said for adopting this policy, especially if it would result in providing children and young people with a real orientation to the religions of man, helping them to see the sweep of religion in human history, the variety of forms in which religion has expressed itself, and the changing nature of all of these forms. This would be an honest and realistic facing of the facts now available about our effectiveness in character education. It might also free us from the exacting demands made by our recent efforts to develop a "curriculum of experience." Some of us might feel relieved if we were to abandon honestly the life-centered, functional approach to objectives, curriculum content, and method in religious education. But if all this instruction in religion yielded no effect on the conduct of children or youth; produced no fruits in ethical and social behavior; failed to make individuals more effective in their functioning in a complex society, would it be justified? Are we likely to be content with an objective entirely in terms of religious instruction resulting in the acquisition of information and knowledge but minus any improvement in character?

A second alternative or possibility might be more courageous, if not more practicable. We might attempt, by some militant tour de force, to capture and control the character making forces in the community in the name of religion and character. We might organize a modern equivalent of the theocratic state, some form of religious fascism, that would attempt to subdue the recalcitrant forces and eliminate all the opposing elements in the community. Homes would need to be remade rapidly and radically; children and young people in their primary, social groups would become the units of the character education program; recreation, business, and politics would all be subordinated to the religious ideal. In Europe we find admirable illustrations of how political fascism is capturing youth to guarantee the future stability of the political state. It might not be impossible to capture the majority of our twenty-one million of youth for a religious fascist state. This probably sounds fantastic, and it likely is. Yet it should not be entirely excluded from the realm of possibility.

There is a third possibility, I think: That is to face honestly and realistically the limitations of any single agency, including the church, as an important influence on character. We would recognize that the kinds of groups with which we work in many cases are not primary or significant groups; that the size of the group alone may make real interaction among members impossible; that the time devoted to our program by children and youth is an insignificant part of their total time and that forces more potent in affecting character are at work the rest of the time; that our leadership is likely to be inadequate for the task of character education; and that for the most part our program does not have the right combination of "discussing" and "doing" to be effective. We may admit all of this, I say, and yet not entirely abandon the character education ideal.

If we were to accept this position, however, it would mean several things. It would mean that having ad-

mitted that the opportunity of any single agency for shaping character is very limited, we would formulate objectives in terms of the known facts about character development, in order to be on the soundest foundation possible. We would also be much more modest than we are now, in most cases, in the conception of our task and in the formulation of our objectives. Perhaps one of the most significant comments that could be made on the trends of this decade is that the growing interest in character education has been matched by a "soft-pedaling" of character claims on the part of most of the character-building agencies. Summer camps, youth organizations, churches, and schools alike have been confronted with facts that make the easy assurance and sweeping claims of accomplishment of a decade ago impossible. If we take the more realistic attitude, the individual agency would be content to play an auxiliary rather than a primary rôle.

Further, we would also need to recognize that the character-forming process is so complex that if we wish to be effective in utilizing it for constructive purposes all of the educational agencies in the community must work in a genuinely co-operative fashion. We would need not only to assume, in theory, but to develop policies and practices that embody that theory in action, that deliberate planning for character development by school, church, home, and other agencies is a minimum and indispensable requisite for such results. In such a plan of community co-operation each agency would need to be willing to find its particular and distinctive function in the light of the needs of the people. There might be no greater test of the religious spirit in the agency than in its willingness to make the necessary adjustments to achieve this wholeness of community outlook in the interest of the character ideal.

With a unified and planned attack by all educational agencies, influence might be brought to bear upon the more basic factors and conditions in the community that affect character. John Dewey, I think it is, has reminded us that it is impossible to grow roses on the desert unless we first modify it by irrigation and the like. It is equally difficult, if not impossible, to grow the finer flowers of character under the conditions that exist in the modern community. A few of the problems that might need to be immediately attacked would include those of housing, movies, labor and employment conditions, and other products of the competitive and acquisitive spirit in industry and business. The rapidly growing movements of adult education, youth organizations, and community organization all suggest possibilities of effective action if these can be guided by a significant and unified philosophy.

But it is not my purpose or responsibility to suggest which, if any, of these alternatives should be acted upon. I come to raise issues, not to answer questions. Are these real issues confronting contemporary religious education or have they been conjured up from a magician's hat merely to bewilder or discourage you? If they are real issues confronting religious education, what are the moves that should be made? The suggested alternatives that I have proposed are intended merely to be provocative, and I hope are worthy of the serious consideration of this group.

Nature and Man

BY OTTO LAURSEN

"The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light" (Matt. 6:22).

Jesus builds all his teaching upon an illustrative figure which every one then, and still can always understand. "The light of the body is the eye," he said. Try to get the picture before your mind. These words are part of the Sermon on the Mount. On a bright, fresh morning, Jesus is sitting halfway up a hillside in Galilee, with a group of attentive hearers clustered at his side. All around him is the radiant landscape. Almost at the mountain's foot the lake of Galilee is flashing in the morning sun. The soft rounded hills roll away like waves on every side, the quiet valleys nestling in between them. Here and there the little white villages give life and movement to the scene. The birds fly through the air, the cattle are plodding at their tasks, all the earth seems bright and fresh and clear, full of vitality and beauty. And then, close around him, are men with all their sensitiveness, all their human power to enjoy and understand this world—these men whose understanding and enjoyment of it seem to give worthiness and dignity to all this outward nature. They are the other half of the picture in the mind of Jesus. Nature and man, these two, make up the world for him. The hills and rocks and trees and beasts and villages, and the sun shining on them all, that on one side; and on the other, man, with his power of knowing what all these things mean, of loving them, of thinking about them, of using them. The world of nature radiant with light, the soul of man rich in intelligence, these two were facing and claiming each other on that bright morning in Syria, as they have faced and claimed each other every day since God said, "Let us make man," and Adam began to live in Eden. And now, as Jesus looks at all this, he begins to praise the human eye. "The light of the body is the eye." What does Jesus mean by this? Is it not that he is rejoicing in the one appointed channel through which these two halves of the world may come into connection? Nature and man must stand apart, not two halves of one world, but two separate worlds, were it not for that marvelous and precious eye of the soul which brings the two together, and lets the man, with his inner power of knowledge, know the

outer world, and the dear sweet face of the Lord himself. Without the eye, the visible world might still be real, but it is the opened or unopened window through which flows the glorious knowledge of God and heaven; or outside of which that knowledge waits, as the sun with its glory or the flower with its beauty waits outside the closed eye of a blind or sleeping man. And so we are led quietly onward to that which Jesus teaches in the text: "If thine eye be single, thy whole body shall be full of light."

West Union, Ohio.

He Sleepeth

BY FLORENCE C. HEBEL

Two funerals recently taught a real lesson to those who are observant. The ministers wanted to give comfort to the friends. The only real comfort is to be sure the loved one has gone to heaven. And how everybody *hopes* he has! But what satisfaction in being sure!

The minister preaching the first sermon had no church membership to count on. The deceased was a gentle, kindly man. Though he once attended church, he had quit going. He had written the minister a letter after the minister had preached his wife's funeral sermon. From the tone of the letter the minister felt the man was very close to the kingdom. His neighbors spoke well of him, but they had never heard him pray, nor speak of God in any personal way. He was a poor man, so he was seldom asked for money, though when he was, he always gave something. He knew he would die and expressed no fear; but neither did he express joy though he was suffering intensely. One just had to hope that he was right with his God.

But the other—ah, what a different picture! This man had been tormented with asthma for a number of years, finally becoming too weak physically to be able to do a man's work. He helped about the house and did much more than he realized, but he felt less than a man because he was not strong. He was cheerful and an interesting talker. He could drive his car and he carried around a petition against licensing places to sell liquor in his district, thus subjecting himself to some persecution. He attended church regularly. Having so much leisure he often accompanied his pastor as the latter visited his parishioners. Then they talked together of heavenly things. He opened his heart, and mentioning the verse in Philpp. 1: 23, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better," he said, that was his own desire, except that he knew his family wanted to keep him.

So he bided his time until God took him. But how triumphantly that minister spoke of his life, and how sure we all were that he had gone to heaven!

One need not wish to die to let folks know one is ready. The way we speak of others' passing shows whether we think "to die is gain." Men have been just as badly afflicted, and yet continued to cling to life with all their powers because they have never accepted Christ and have no hope of a bright future.

May faith be a plant in our hearts which shall grow and grow, which can not be hidden, which will be our comfort in life and our passport in death, and which will flourish through all eternity!

Liverpool, Pa.

The Transfiguration in the Light of Hebrews 12: 2

BY GALEN B. ROYER

HEBREWS 12: 2 in the American Revision reads thus: "Looking unto Jesus the author [or captain] and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."

The Greek word translated *endured* in the above verse, according to Thayer's *Lexicon,* in its first meaning is *to remain, i. e., tarry behind.* In its secondary meaning the same author gives *to remain, i. e., abide, not recede, or flee.*

Even in that glorious transfiguration experience was there trial and temptation for our Lord? Luke says Moses and Elijah "spake of his decease which he was about to accomplish at Jerusalem."

But why speak to Jesus on that subject so long beforehand? Was Jesus, so far as he was human, already crying out in his soul, "O my Father, if it be possible, let this cup pass away from me" (Matt. 26: 39)? And did the coming of those two worthies of the past, Moses of the law and Elijah of the prophets, become a temptation and trial to our Lord?

There was Moses who was put to sleep by the gentle hands of a loving Father. It must have been a painless, most delightful experience to have the Almighty gently wrap the drapery of death about one whose eyes had not dimmed or strength abated.

There was Elijah who did not even see death, but was swept heavenward in a chariot of fire.

But *Jesus!* According to Mark, right after Peter's declaration, "Thou art the Christ," "*Began* to teach them that the Son of man must suffer many things by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again." Knowing all this did Jesus long to die in the manner of the quiet passing of Moses, or be caught up as was Elijah?

Whatever is the correct answer, it is very significant that Luke records (9: 51), with but few events intervening, that Jesus "steadfastly set his face to go to Jerusalem."

Going back to the translation, *endured,* Jesus decided "to abide," not "to flee" the ordeal that was coming. Whatever was the talk among the three, it would appear that one of the definite purposes of the transfiguration was to strengthen our Lord to fulfill heaven's plan in behalf of a sin-lost world. Then think anew, what price our salvation!

Huntingdon, Pa.

Our Church and Our Times

(Continued From Page 4)

In *Some Principles Underlying Our Practices,* Chas. D. Bonsack mentions (1) allegiance to the Bible, (2) the use of ordinances as a means of grace, (3) the emphasis on teaching rather than the use of physical force, (4) simple living, (5) an evangelistic spirit, (6) wholesome family life, and (7) religion as a matter of daily life, as the most significant principles underlying our practices.

Perhaps best known of all such recent attempts to formulate a simple yet inclusive statement of our faith is *Ideals of the Church of the Brethren,* by D. W. Kurtz. The dual foundation is the living Christ as the creed of the church, and the New Testament as the rule of faith and practice. The specific ideals noted are: (1) peace in all its implications, (2) temperance such as will keep the body a fit temple for the Holy Spirit, (3) spiritual living in contrast to luxury, (4) such brotherhood as eliminates all caste and results in equality in all human relations, and (5) religion as life.

Said Rufus D. Bowman in his inaugural address as president of Bethany Biblical Seminary: "We have no narrow provincialism in mind, but we do claim that the genius of the church—simple spiritual living, temperance in all relationships, the permanence and sacredness of the home, the New Testament as the Christian's guide, peace and opposition to war even at the price of suffering—should be preserved" (MESSENGER, July 2, 1938, page 9).

For yet other summaries or suggestions as to the meaning of Brethrenism, consider the Church of the Brethren card as printed in the MESSENGER for the first issue of each month, or review what has been written on the subjects assigned our colleges and seminary for special study. Dove's *Cultural Changes in the Church of the Brethren* is valuable as an "interpretation of the social forces which are shaping the principles and practices of the church and the modes of life of its people."

The Uses of Interpretation

Perhaps there should be a concluding word about the uses of interpretation. Our purpose has been to show that from the beginning, as well as in our day, there has been an awareness of the need of interpreting the principles of Brethrenism in terms of the life of each generation. Mack wrote *Rites and Ordinances* and the answers to Gruber's thirty-nine ground-searching questions. Finally, there came Nead with his writings on theology, Kurtz with his *Brethren Encyclopedia,* Miller and Quinter with defense and vindication, Moore with his popular treatment of well-known truth, Brumbaugh with his philosophy of Brethrenism, Annual Conference sponsoring a series of studies on doctrine and devotion, and the recent numerous attempts to summarize and restate Brethren ideals.

One might be anxious for the final outcome, but for the fact that change is nothing new and faith the law of life. Perhaps the uses of this brief survey of interpretations may appear to be: a sense of perspective as regards the meaning of our message, the understanding that the situation we face is rather normal and big with the promise of spiritual health, and a new realization of the ancient discovery that the righteous man must live by faith. H. A. B.

Some Bible Dimensions

BY EZRA FLORY

"And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs" (Rev. 14: 20).

THERE are eight furlongs in a mile. Jerusalem is up in a rugged section. Can you think of grape juice like that—extending 200 miles in every direction and up to bridles of horses?

"And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with a reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal" (Rev. 21: 16). A cubical city like that coming down out of heaven! Where could we put it? Palestine could not contain it. No country in Europe could hold it. America might take it if we permitted it to project into Canada or into Mexico. Who could even ascend 1,500 miles high? No man has gone ten miles high. What do all these things mean?

John is doubtless giving judgment on a tremendously large scale in the former and victory over all evil through Jesus Christ in the latter. Both are purely symbolical. I am willing to permit these great teachers of spiritual realities to use figures of speech without taking them as literal.

"That battle will be the Battle of Armageddon," say some. They take it that literal blood will then flow like that. "When I ask, how possible?" the final answer is: "All things are possible with God." But the picture given is a grape squeezer and the blood is grape juice. Pause to think of the large amount of grape juice!

Goshen, Ind.

OUR MISSION WORK

A Bura Farewell

BY DESMOND W. BITTINGER

Old Kudiri is one of the best friends I have in Africa. Every day he came to sit on our step and salute us. He was always the first person I met in the morning and just at dusk he would cross the compound for a farewell handshake. If we met six times a day it must always be with a handshake. It was from him that I learned many things about native history and native belief, some of which I have written down in chapters two and three of this book.* We never thought of him as being different in color and race from ourselves. He was as intimate a friend as I have had in any country and there were no artificial restrictions. In the church services he always sat on the front bench and as a point was made his white head bobbled with understanding and he reuttered the point for me in better language. If I hesitated for a word he supplied it. He was about the best audience I have ever had. He was a thoroughly good man.

When the first applicants came for covenant and baptism at Marama, he was on hand and watched eagerly as they began a New Road. Later he came and asked for baptism saying: "I do not know much, but what you taught me I try to do. You say it is not good to drink beer, so even though my friends laugh at me I do not drink it any more. You say it is best to have only one wife. But I already have more than one. They have each given me a family and made my life pleasant. I can not now, when they are old, throw them away, for where would they go? But I do want to follow this Road and since you are my father I want to meet you up there in the good land where all good people meet and go on living with you always. Do tell me what to do."

Always I was his father even though he was more than twice as old as I and could easily have been my father or almost my grandfather.

The time came for us to proceed on furlough. The last night at our home we packed and put away things until long after midnight. Then we lay down for some rest. Tomorrow we would turn our faces homeward, and in a month or so we would clasp in our arms again those we loved so well.

After about three hours in bed we heard a cough under our bedroom window. I got up, saw that it was four o'clock in the morning and went out. Sitting on the ground with his face between his drawn-up knees, and with an old blanket thrown over him, covering him completely, sat Kudiri. I asked him, "Why are you here?"

In a broken voice he told me: "I have come to you as my father. You are going away. I am old. I will never see you again. If you come back I will have died before you return. I have waited to go on up there to the good land you have taught us about and wait for you. I want to meet you again. I have come to ask you to take me down into the water even yet before you go and fix it so I can meet you up there."

How I should have liked to do just that which he asked and how I chafed at that which bound my hands!

Disappointed, he continued: "You are tired. Go back to your rest. I have come to sit under your window for the last time. Soon you will go away and I shall be alone. I have come to shed my tears in the early morning light, alone. It is not fitting that I, an old man, should show my tears in the presence of women and younger men. So I sit here and weep where none can see. I will be at home in my house, later, when others come just before you leave, but I will not be among them. Go now to your rest. I shall weep awhile and then I shall go. Good-by, my father, may God join us again."

And so I went back but not to rest. In the morning he was gone and when hands were shaken and farewells said to several hundred friends, Kudiri was not there. He shed his tears alone.

This was a Bura farewell. While we sped across wide oceans there were ties drawing us back Africaward. It seemed our work was not yet done. I think I should add that up and down the States of America I asked churchmen what I should have done with Kudiri. To my gratification and somewhat to my surprise many old and grey-haired elders who are considered to belong to the conservative-fundamentalist group in religion, told me in a kindly way that creeds and written principles should not stand in the way of life deeply sought by any individual. To the same question, younger, and proudly modernistic and up-to-date preachers replied that exceptions can not be made for any individual to rules that might let down the bars of established church practices. I am afraid that though my years are not so many I belong with the older men. Their hearts are kinder, and like Kudiri's, more tender. God bless our old people!

When we returned to Africa one of the first people we wanted to see and know about was old Kudiri. We were disappointed when we learned that we were to

*Soudan's Second Sunup, by Desmond W. Bittinger. You will hear more of this unusual new book shortly. Meanwhile you may want to know why it was written. Here is what Bro. Bittinger says: "This book is written around my own experiences with the people of Africa. It seeks to preserve some of the life of the African forests and plains. It seeks to tell something of the present and the past of the Soudan. It is written with the hope that the reader will be able to live for one brief moment with the Soudanese, hunt with him, sit with him by his council fires, feel with him his growing pains and pause for one look through his eyes at the rapidly changing scenes. It is hoped that the reader will finish the reading of the book with a better understanding of the missionary's life, his hopes, and his dreams."—Ed.

live at another station far away from him. I have the satisfaction of saying that I was told that later when all his wives but one had died, he went through baptismal waters and came out with water running off his beard and his eyes alight with a heavenly fire. But even so there is something sad about the story of Kudiri and his farewell. Somewhere something is not quite cleared up in our Great Message.

On Furlough.

A Practical Harvest Meeting

A LETTER from J. H. Mathis, minister at Plattsburg, Mo., tells of the good harvest meeting held in that church last autumn: "We brought a basket supper and ate together in the church basement. We also brought gifts from the harvest. These included popcorn, seed corn, canned fruit, apples, dressed chickens, a turkey, a pig and other items. We planned to dispose of these articles in our city the next day, but folks bought things they needed and almost all was taken away that night. At eight o'clock we went into the auditorium and had a service of worship, testimony and missionary instruction. We took an offering there for the folks who did not find it convenient to bring food products. We felt good over the venture and believe we can make it better next year."

We are coming again to the harvest meeting period. For most of us the crops have been good and even bountiful. Shall we not express our thanks in a practical way? The world work of the church needs funds.

What to Pray For

Week of August 20-27

During the past six months the L. A. Blickenstaff family has been separated and scattered to various points of the globe. Bro. Blickenstaff returned to India from furlough in November, 1937, going by way of our mission in Africa.

On Nov. 24, 1937, David, the second son, sailed for Spain where he has been serving with the Friends and Mennonites in neutral relief work. Bro. Blickenstaff, on his way to India, stopped in France to see David.

During this time the oldest son, Leonard, was finishing his medical work in the University of Indiana in Indianapolis. He expects to sail for India within the next year to carry on medical work among the people he loved when a boy.

Sister Blickenstaff and Stephen lived at Bethany in Chicago where Stephen went to school and where his mother was busy with school work and many other interests. She took time to help write the "Pageant of the Sowers" in the midst of her many duties. After attending the graduation exercises, when Leonard took his degree, Sister Blickenstaff and Stephen sailed for India on July 2. They were planning to see David on the way if possible. Although there has not been time to hear of their arrival in India, they have reached Bombay without doubt. If so, the majority of the family is again united.

There is something magnificent about lives which find their highest satisfaction in meeting tasks which take them into faraway places to serve in behalf of the interests of the kingdom of heaven. May the church back them with its petitions before the throne of God.



L. A. BLICKENSTAFF



MRS. L. A. BLICKENSTAFF

Monthly Financial Statement

During the month of July contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $7,282.09. The total received for the year beginning March 1, 1938 was $74,862.02, detail as follows:

	Receipts for July	Total receipts since 3-1-38
World Wide Missions	$1,088.84	$ 8,438.12
Women's Work Project	388.68	2,374.33
Home Missions	75.08	354.57
Foreign Missions	336.22	2,117.95
Junior League Project	157.89	360.69
Intermediate Project		27.91
India Mission	176.98	545.63
India Boarding School	6.21	203.33
India Share Plan	85.25	435.75
India Missionary Supports	1,925.59	7,703.03
China Mission	113.85	788.91
China Native Worker	25.00	25.00
China Share Plan	30.00	172.00
China Missionary Supports	818.08	5,126.64
South China Mission		60.00
Sweden Missionary Supports		358.41
Africa Missionary Supports	528.36	3,782.33
Africa Mission	380.33	1,576.34
Africa Share Plan	39.00	325.44
Africa Leper		47.70
Conference Budget Undesignated	874.02	35,074.44
Conference Budget Designated for—		
Board of Christian Education	51.96	2,979.58
Bethany Biblical Seminary (at Elgin)	102.74	222.24
Bethany Biblical Seminary (at Chicago)		282.67
General Education Board		91.81
Conference Budget Share Plan		44.87
Youth Serves	78.01	1,342.27
	$7,282.09	$74,862.02
Non-Budget items—		
China War Relief	648.54	1,614.91
China-Spain Relief	705.45	1,623.35
Spanish Relief	396.65	1,388.82
American Mission to Lepers		10.00
Special Peace Fund		8.80
	$9,032.73	$79,507.90

The following shows the condition of General Mission Board foreign and home mission finances on July 31, 1938:

Income since March 1, 1938	$51,220.60
Income same period last year	48,767.39
Expense since March 1, 1938	88,288.92
Expense same period last year	73,504.79
Mission deficit July 30, 1938	13,672.39
Mission surplus June 30, 1938	3,433.41
Increase in expenses, eliminating surplus July 30, 1938	17,105.80

DAILY DEVOTIONS

BY E. G. HOFF

Monday: 1 Sam. 3: 10-14

"His sons did bring a curse upon themselves, and he restrained them not"

Eli's Sons Unrestrained

A father is responsible for the conduct of his family as far as lies in his power. If he is wise he will not rule in a dictatorial fashion; that defeats the highest end of discipline. His rule will be in love and understanding, but rule he must when he sees dangerous tendencies developing in his inexperienced sons and daughters. He can not always use positive suggestions either. There is a place for negative commands. There are times when "no" should be said kindly but firmly. Eli failed at this point. He disapproved of the evil which his sons were doing but he didn't say "no."

Fathers should learn to be decisive without being dictatorial.

Tuesday: 1 Sam. 4: 12-18

"Israel is fled, . . . thy two sons . . . are dead, and the ark of God is taken"

Defeat and Death

The wage of sin is death. Sometimes it tarries but its coming is sure. For Hophni and Phinehas it came in battle. The whole people suffered with the guilty. The aged father paid the extreme price, too.

The child early learns that the stove is hot, that fire burns. He needs also to learn early that evil is hot, that sin burns. It is the parents' duty to teach him the second quite as much as the first. The lesson is harder to learn; the results are often not as immediately evident. But for that reason he needs help the more to learn it.

Wednesday: Gen. 4: 9-13

"Cain . . . said, I know not: am I my brother's keeper?"

Denying Responsibility for Others

A certain measure of self-reliance and looking after oneself is to be encouraged. But when it reaches the extent of thinking only of self and ignoring the rights and needs of others, it becomes reprehensible. Selfishness is bad enough anywhere, but when it comes into the family circle it is the more serious.

Cain slew his brother, and then tried to escape responsibility for the act by denying that brotherhood meant anything. There are many followers of Cain, if not in actually slaying their brothers, at least in trying to escape responsibility for their brothers' welfare. There is no use to try to escape this basic responsibility.

The Head of a Christian Home

When Christian young people marry, it is not just a lark. They take upon their shoulders the task of building a Christian home—a joyous task, to be sure, when both work together in love, but nevertheless a responsible one. Last week we considered the wife's opportunities in Christian motherhood; this week we are to think of the husband's in Christian fatherhood.

The Christian husband needs to accept the function of becoming the head of a Christian household. This is of course not in any arbitrary or patronizing sense. Home is a place for teamwork. There is no superiority or inferiority of sex; both are equal in Christ and one has as much "say" as the other. But this does not excuse the husband from shouldering his responsibility to father the family.

The home has always been regarded as a sacred institution among us. It is the place of the tenderest, most intimate ties, the place where joys and sorrows can be shared most fully, the place where the finest devotion can be developed and where sacrifice bears the richest fruit. New lives find birth there and are reared to be a blessing or a curse to themselves and their fellows. The attitude of the father goes far to determine whether the home shall be a miniature kingdom of God.

Paul says the father is to the home as Christ is to the church. He needs the help of God, the finest spiritual preparation.

1 Sam. 3: 13; Prov. 7: 1-4; Eph. 5: 25-33; 6: 4.

Thursday: Ex. 32: 30-34

"Forgive their sin—; and if not, blot me, I pray thee, out of thy book"

Acknowledging Responsibility for Others

It is a splendid thing to test one's action by the effect that it will have upon others. If the effect is likely to be detrimental, the act had better remain undone. Great souls go even beyond this; they take upon themselves a share in the guilt for their people's sins, even though they have had no personal part therein. Christ did this supremely. Daniel did it. Moses did it too.

See how nobly Moses pleaded with God for Israel. They had made a golden calf to worship, but he besought God to forgive them. He was willing to take upon himself the penalty for their sin and be blotted out of the book of salvation if they could thereby be saved.

Friday: Col. 3: 18-25

"Whatsoever ye do, work heartily, as unto the Lord"

Duties in the Home

It is a great blessing to belong to a good home and have the privileges that come with family life. But blessings do not come of themselves. They represent somebody's toil and sacrifice. Each member of the household has it in his power to contribute something to the life of the family. The contributions of parents, children and servants may be unequal, but each is nevertheless important. One can not do the part of another without loss. Each should find his place and carry his share.

Wives, husbands, parents, children, servants—all should be considerate of one another and helpful to one another. There is no finer place to learn co-operation than in the home—and no place where it is more needed.

Saturday: 2 Sam. 18: 31-33

"Would I had died for thee, O Absalom, my son, my son!"

Sorrow for a Wayward Son

Home can know the heights of joy and the depths of sorrow. When love and consideration prevail, it is a little heaven on earth. But when jealousy and self-seeking enter, it becomes a place of torment.

Parents who love their children seek to shield them from harm even at the cost of their own lives. Waywardness in the child does not weaken a true parent's love or willingness to sacrifice.

Absalom was an ungrateful son; he tried to take the throne away from his father David. But when the boy was killed, David grieved sorely for him. That is the way good fathers do.

Sunday: Gal. 6: 7-10

"Whatsoever a man soweth, that shall he also reap"

The Law of the Harvest

Have you observed the father who thought he could be mean and selfish at home and still keep the respect of his children and neighbors. After the death of such a man his sons were heard to say among themselves, "Let's not give the old man away." But they had already given him away in the ungodly lives they were living. His pretensions at righteousness did them no good; they knew his life at home. His life bore fruit after its own nature. That is what always happens. What we sow, we shall reap. It is useless to expect to harvest figs from thistles.

KINGDOM GLEANINGS

Calendar for Sunday, August 21

Sunday-school Lesson, Hannah: Godly Motherhood.—1 Sam. 1: 9-18; 2: 1-5.

Christian Workers, The Liquor Problem.

B. Y. P. D., Prospecting in the Hymnal.

Intermediates, What Does It Teach Us About Living Together?

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Gains for the Kingdom

Six baptized in the Green Tree congregation, Pa.

Three baptized in the Prairie View church, Iowa.

Four baptized in the Sunfield church, Mich., Bro. D. H. Keller, pastor.

Six baptized in the Peak Creek church, N. C., Bro. Gilbert Osborne, pastor.

Five baptized in the Springfield church, Pa., Bro. I. N. H. Beahm, evangelist.

Sixteen baptized in the Boone Mill church, Va., Bro. M. Guy West, evangelist.

Two baptized in the Blue Ridge church, N. C., Bro. Kermit Farrington, evangelist.

Two baptized in the Spruce Run church, W. Va., Bro. Edgar S. Martin, evangelist.

Sixteen baptized in the Lincoln Heights church, Ohio, Bro. Wilmer Petry, evangelist.

Five baptized in the Jubilee church, Salem congregation, Va., Bro. I. N. H. Beahm, evangelist.

Nine added to the Shelton church, N. C., Brethren N. C. Reed and Gilbert Osborne, evangelists.

Fourteen were baptized in the Root River congregation, Minn., Bro. and Sister B. M. Rollins, evangelists.

Thirteen baptized in the West Eel River church, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. M. Snavely, pastor-evangelist, Sept. 11-25, in the Carlisle church, Pa.

Bro. Oliver Dearing of Calhoun, Ill., Sept. 26, in the Woodland church, Ill.

Bro. M. C. Swigart of Philadelphia, Pa., Oct. 16, in the Westminster church, Md.

Bro. Emra T. Fike of Oakland, Md., Sept. 10-24, in the Mountain Dale church, W. Va.

Bro. I. R. Beery of Pleasant Hill, Ohio, in the Oakley congregation, Ill., Aug. 21-Sept. 4.

Bro. Wilmer Petry of Akron, Ohio, Sept. 12-25 in the May Hill church of Southern Ohio.

Bro. A. P. Wenger of Ephrata, Pa., began Aug. 14 in the Meadow Branch church, Maryland.

Bro. J. Edwin Jarboe and wife, of Syracuse, Ind., beginning Sept. 25, in the Virden church, Ill.

Bro. J. M. Henry of Bridgewater, Va., beginning Aug. 17, in the Flower Hill congregation, Md.

Bro. D. R. Murray of Columbus, Ohio, Aug 14-28, in the West Milton congregation, same state.

Bro. J. C. Inman of Canton, Ohio, beginning Aug. 15 for two weeks, in the Owl Creek church, Ohio.

Bro. W. C. Sell of Kittanning, Pa., Aug. 29-Sept. 5, in the Bethel church, Rockton congregation, same state.

Bro. Roy Miller of Pitsburg, Ohio, Aug. 21-Sept. 4, in the Marble Furnace church, Southern Ohio.

Brother and Sister A. P. Musselman of Lima, Ohio, to begin Sept. 4, in the East Dayton church, same state.

Bro. Clyde Mulligan of Hartville, Ohio, Sept. 12-25, in the White Branch house, Nettle Creek congregation, Ind

Bro. W. G. Group of East Berlin, Pa., to begin Aug. 2 in the Brandt house, Back Creek congregation, same state

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Personal Mention

Oregon has chosen Eld. F. H. Barr as Standing Committee delegate to the Conference of 1939, with Eld. M. G. Lininger as alternate.

The Standing Committee delegate to the Conference o 1939 from Texas and Louisiana is Eld. J. B. Firestone, with Eld. J. F. Hoke as alternate.

Sister Mattie A. Early, wife of the late Eld. M. G. Early of Nokesville, Va., had "passed quietly into rest" when her daughter, Mrs. Chas. C. Herring, with whom she lived wrote us under date of Aug. 6.

Bro. Walter Weybright and wife of Elkhart, Ind., were among last week's earliest visitors at the Publishing House They had come over to rejoice with their brother-in-law Foreman Senger, in his recovery from his late illness.

Bro. William Beery, veteran vocal music teacher, sing first tenor in the Elgin Allotted Time Quartet, combined ages, 304 years. They have been invited to sing over WMB (Moody Bible Institute), tomorrow, August 21, in the program beginning at 2:00 P. M., Central Daylight Saving Time.

A Pennsylvania trio looked us over the other day. The members of it were Bro. George Grater of Norristown and Sisters Catherine Detweiler and Verna Fenstermacher o Collegeville. In the same car with them and with all of her fourscore and two vigorous years had come Sister Hannah Ziegler of Limerick, Pa., to visit in the home of her son Shipping Room Foreman Warren Ziegler.

Brother and Sister H. M. Stover of Waynesboro, Pa. were found at the front door of the Publishing House on a recent late afternoon. They had been upstairs consulting Secretaries Bonsack and Zigler. Inquiry disclosed the rather surprising fact that they were on their way home from the Lawrence Conference. Of course in all these weeks they had seen a great many cousins and other interesting sights.

Bro. S. J. C. Senger of Astoria, Ill., was another of our last week's first-time visitors. He told us about his extra supply of initials. When he came upon the scene there were that many relatives yet who needed to have somebody named after them. With him were his daughter Sister Bowen, and her three children, and Bro. John Zunkel, a son-in-law and chief engineer for the party in their tour of visitation.

Bro. Amos J. Nickey of North Manchester, Ind., for all of his eighty-four years, had never seen the Publishing House until last week, and then he was more interested in the people than in the machinery. He and Sister Nickey piloted by Bro. Gorman A. Zook of La Grange, Ind., son-in-law to their daughter, Sister Flora Nickey Ross Bjorklund, former India missionary, had been visiting Minnesota relatives and friends and honored us with a call on their return.

Brother and Sister G. G. Canfield write us that they are closing their work as pastors of the Plymouth, Ind., church, and from Sept. 1 on, will be engaged in evangelistic ministry. Mrs. Canfield will be remembered as Mable Pence of Bethany Biblical Seminary for so many years.

Prof. C. Ernest Davis of McPherson College and field representative also for that institution, all of which responsibility he carried until recently, has entered upon his new activities as President of La Verne College. His home address is 2310 Fourth Street, La Verne, Calif.

Bro. A. C. Miller, pastor of the Pottstown church of Southeastern Pennsylvania, returned home from an evangelistic meeting the evening of Aug. 8, to learn of the sudden death, the night before, of his father, Eld. B. F. Miller of Grottoes, Va. It was only May 21, last, that his mother had passed on. More particulars will be given later.

Brother and Sister J. Q. Goughnour of Des Moines, Iowa, who have served long and faithfully in the Christian ministry are to have a golden wedding next Sunday, Aug. 28. They are not much for big doings but if you would like to call and offer your congratulations in person, the place is 1245 East Ninth Street and the open house hours are from 5:00 to 8:00 P. M.

Bro. William Banks—at least he acts like a brother—of New Orleans, a talented member of the Negro race, was an early Monday morning visitor. He has been assisting in camp work this summer and last Sunday addressed the morning adult classes of the local congregation and the young people in the evening. Under this kind of treatment race relations are likely to improve.

Bro. Ralph E. White, of various successful pastorates, his last being that of the Bethel (Naperville) church of Northern Illinois, has been appointed promotional secretary of Bridgewater College, assistant to President Bowman, field man and whatever else they call them down there. So the August Bridgewater Bulletin informs us. He will assume the duties of his new position Sept. 1.

Bro. Earl M. Frantz, pastor of the Ivester church of Northern Iowa, and the mother of their three children agreed that the suggestion of the youngsters was a good one: that the money they saved by not spending it at the movies might more profitably pay for gasoline used on a vacation trip. Thanks for counting us worthy to be included in their tour of recreational and educational sightseeing.

Sister Eva Trostle, widely known through her many years of active association with Bethany Biblical Seminary and Bethany hospital, passed into rest at the hospital at one o'clock last Saturday morning. Death came as the result of a paralytic stroke. The story of her unassuming but none the less extensive and important service to the church must be told at another time. A memorial service was held at the First church, Chicago, Sunday afternoon. The funeral was Tuesday at Mount Morris, followed by interment at Silver Creek cemetery.

Bro. Desmond Bittinger of Garkida, Nigeria, is a keen interpreter of native folkways, especially when he does it with the aid of Sister Bittinger and his four reel picture of The Land of the Monkey Bread Tree. You just look and listen and wonder and wish there were more. After some ten thousand miles among churches of the west which seldom or never see a missionary, and at the close of a hot day of fatiguing travel, they showed and told it to a greatly interested Elgin audience last Sunday evening. You'll want to see and hear it too and then you will want to read Soudan's Second Sunup.

Bro. J. Clyde Forney, Elgin pastor, will be the speaker at the daily midday broadcast over WGN (720), Chicago, Tuesday, Aug. 30, 12:35 P. M., Central Daylight Time. It's the season of homecomings and the motif of the service for that week is "Way Back Home."

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Miscellaneous Items

The Spring Run church of Middle Pennsylvania will have its annual homecoming Sunday, Sept. 11. It is an all day event, evening included, and everybody is invited.

The Beech Grove church of Southern Ohio will have a homecoming on Sunday, Sept. 4. "Everyone come and enjoy the day" is the suggestion of Correspondent Alva E. Petry.

The Germany Valley church, Aughwick congregation, Middle Pennsylvania, will have a homecoming day Sunday, Sept. 4, with morning and afternoon services and a basket dinner at noon.

Eastern Pennsylvania will hold its Sunday-school program at the Church of the Brethren, Heidelburg, Pa., on Labor Day, Sept. 5. The opening session is at 9:15 A. M., Standard Time. "Bring your lunch and plan to spend the day in the interest of the work of the Sunday school and in Christian fellowship." The program will be printed in detail in next week's Messenger.

The Syracuse church of Northern Indiana will hold a harvest meeting and rally, Sunday, Aug. 21, with forenoon and afternoon services and a basket dinner. Pastor Ralph G. Rarick says everybody is invited, especially all who have had any connection with the kingdom work there. Eld. Frank Fisher of Mexico, Ind., will be the principal speaker. "As an octogenarian he continues noteworthily active in the ministry and happy in the service of the King." At 5:00 P. M. (D.S.T.) he will also speak in the union lakeside Galilean vesper service in Syracuse.

The Brookville church of Southern Ohio will have a homecoming, harvest meeting and dedication service tomorrow, Aug. 21. In the morning Bro. O. B. Maphis of Chicago will deliver the harvest sermon. In the afternoon Bro. J. W. Fidler will conduct a dedicatory service for the improvements in the church plant, with Bro. R. O. Shank of the Oakland church as the chief speaker. Bro. Reuben Boomershine of Fostoria will give the evening address. These and others to appear on the program were all chosen to the ministry by this congregation. Pastor Roy B. Teach extends an "invitation to all who have ever worshiped here to be with us." There will be a basket dinner.

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Bread for Starving Spanish Children

The Need. The lives of perhaps a million children in Spain depend on what is done for them by "outsiders." Many agencies—"inside" and "outside"—are helping, but even then some will have to die—for the lack of food. On the Franco side there is less need than on the Loyalist side, but innocent children are suffering on both sides.

Here in America we take bread for granted; not so in Loyalist Spain. There it has been rationed for months. In Barcelona last spring one good-sized slice was the daily ration for refugee children. In Murcia we are furnishing bread for 4,000 school children—they were too hungry to study. There it takes six tons of wheat a month to furnish the bread for them. It is costly ($2.25 a bushel) but they are hungry.

This year we in America have the second largest wheat crop in our history. The price is low, but the same bushel

(Continued on Page 24)

HOME AND FAMILY

My Mother's Love

BY MILDRED ALLEN JEFFERY

My mother's love is beautiful—
It is the shining thing
I see within her lovely eyes
That makes my glad heart sing.

My mother's love is comforting—
It always seems to know
Just how to soothe, and heal, and bless,
And lighten every woe.

My mother's love is spiritual—
It is a precious way
Of warmth, and tenderness, and light,
And prayer, and God each day.

My mother's love is mine to keep—
A priceless, sacred thing,
A treasure hid within my heart
To keep—remembering.

Hawthorne, Calif.

"O Happy Day"

BY EULALIA E. PLANK

DANIEL was a farmer, but liked best growing the melons for which he earned fame, in that he had such early ones.

Fannie, his wife, suffered with a weak heart, so she could not help him fight the bugs or wield the hoe. Nevertheless, she would have made the effort to work outside, had not her six children, Henry, Isaac, Elizabeth, William, Lydia and Leslie kept her so completely tied to a mother's routine.

A beautiful Sunday morning in early September dawned over their humble home in the year 1860. Daniel and Fannie arose early. It hurried them to do their work and have themselves and family dressed and ready for meeting on time, and they always allowed one hour for the four-mile drive to the meetinghouse.

This morning Fannie felt so happy. The fire had kindled easier in the hard-to-manage old black stove. Scarcely any smoke escaped into her tidy, scoured kitchen. But when Daniel opened the kitchen door, his face revealed an angry spirit behind his usually mild grey eyes.

"Those consarned Hollis boys have been into my melons again," were his first words to Fannie on her happiest day for over a week. Daniel never swore and "consarned" was his daring and explosive expletive.

"Daniel! How can you speak so on the Lord's Day, and carrying in your hand that perfect melon—a gift of God to us," was her quiet reply.

Daniel's answer was still in anger. "Consarn it! It makes me so mad I could swear! They've pulled and broken open about eight that were nowhere near ripe."

"Daniel, please. Maybe there are plenty and it won't count much. Here, take this warm water and wash and trim your beard and get ready. You must compose yourself before you ask the blessing, and the breakfast is just about ready."

So Daniel, calmed by her mild reproach, sat down presently with his family around him and asked a blessing with the luscious, sweet melon sliced on a plate before him. The whole thing was seemingly forgotten by the time the team was hitched to the double surrey and they were all in readiness to start.

There were a goodly number at the church. Many rigs were hitched already in the long wooden shed; and others to trees; in the grove surrounding the low, white church; also along the fence which enclosed the graveyard. They were early enough though, and Fannie walked through the white gate into the solemn place to stand a moment by the grave of the mother whom she had loved so dearly, and who had been asleep there so many years. Somehow it did not seem drear on this happy morning, that her mother lay under that warm grassy slope. She touched the smooth old stone that rested on the grave, then turned to join her family and enter the church. The boys sat with Daniel on the men's side and the girls with Fannie on the women's side.

When the crowd was large the singing was good and Fannie always enjoyed the hymns even more than she did the sermon. When Bro. McClure came to the front to lead it was always such a mystery to little folk just how he found a tune in the little fork in his hand. Sharply he struck it on the edge of the seat—then quickly up to his ear—and the result was a pitch to start the hymn. And the number was "O Happy Day." Fannie loved this hymn and sang it with "the spirit and understanding," as she taught her children that all hymns should be sung. The music swelled and rang with blended harmony.

"O happy day that fixed my choice
On thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

"O happy bond, that seals my vows
To him who merits all my love!
Let cheerful anthems fill his house,
While to that sacred shrine I move."

The verses finished, the congregation assumed the attitude of kneeling in prayer. Fannie offered a very special prayer for each one of her children, and then a petition of favor for her husband. "May his anger of

the morning be forgiven," she breathed, "and may the melon vines bear abundantly—enough for us and to spare," was her request.

That Sunday the children remembered throughout their lives. Small Lydia asked an unusual thing on the way home. "Mother, let's pretend a picnic with our dinner and spread the tablecloth on the grass under the pines in the front yard and eat outdoors. Could we?"

Considering it her mother said slowly, "Well, maybe we could," and added, "if that would suit father."

"It doesn't make any difference to me where we eat, just so we have aplenty to eat," was his genial answer, and they knew it gave consent.

The girls changed their new calico dresses for everyday dresses and the boys put on their "scuff" clothes, and all lent willing hands. Fannie had asked Elizabeth to tie the bow of her blue and white checked apron and while she tied the starched bow her mother said, "I've always liked this apron." And when Elizabeth one time long years after received a checked apron from one of her grandchildren as a gift, she remarked, "You couldn't have pleased me more, for somehow I like a blue and white check."

While their "pretend picnic" was progressing merrily Fannie said quietly to her family: "Did you children understand the real meaning of Bro. Workman's sermon?" She continued: "This beautiful, peaceful Sunday just fits into his lesson on peace and happiness. It seems to me if we want peace and happiness in our lives, our hearts must be prepared to receive it just as your father prepares our fields in order to reap a harvest."

The day was done. The last thing Fannie said to Daniel as she lay very near to sleep by his side was, "It's been the nicest day." And Daniel's rare kiss was exceptionally tender as he answered, "You are a good wife and mother, Fannie."

It was Monday and much work ahead around the humble grey little farm home. Daniel was up at daylight, and Fannie arose soon after. She stooped to put on her shoes and stockings and fell forward—dead. When Daniel came to the kitchen ten minutes later, he found the old cookstove cold, no breakfast, the children all asleep, and he called to Fannie, but had no answer. In very sudden and quick alarm which flashed through his mind like lightning, he entered their bedroom. He picked her up and laid her tenderly on the bed. That Monday, as beautiful a day as the Sunday before, the little grey house held the bitterest despair and grief it had ever known. Kind neighbors came and went. Some stayed to help.

On Wednesday afternoon they carried Fannie through the little white gate into the graveyard where she had walked alone only three days before and had thought it not drear that her mother rested beneath the sunny slope. Six pairs of dusty Sunday shoes stood around an open grave, six pairs of wet and wondering eyes, and Daniel, the muscles of his jaw working, that his children might not see their father weep, stood bowed.

Strange long and lonesome days followed. But time worked its wonder again. Daniel's melon crop needed his care and attention. There were so many. He sent Lydia one morning to tell the Hollis boys to come and get what melons they could use, and other neighbors, too, enjoyed Daniel's generosity.

In an Ohio country home there is a little old lady living (Lydia is her name), who enjoys thinking and living over past years along with today's events. She sings at her work, over and over the old hymns. To a neighbor, recently, she said, "The newspapers are full of war and talk of peace at the same time. My mother always said, 'People's hearts must be prepared for peace before there can be any results.' The preparation is not complete."

And then, "It seems but yesterday that she died. She was putting on her shoes and stockings one morning when she dropped over dead. . . . And I remember, too, that was the year father had so many melons. We all worked so hard to take care of them. We sold all we could and gave the rest to the neighbors."

Her neighbor left, and she went to feed her chickens, singing as she tossed the grain, "O Happy Day."

Everett, Ohio.

Habituating Ideals

BY S. G. FAHNESTOCK

Some years ago the technique of good handwriting was successfully pursued and the coveted goal attained by the writer. A recent review and recovery of good writing form resulted in several observations and conclusions which suggest a significant application. Another recent accomplishment—the development and successful operation of the touch system of typewriting—gave added stimulus for an article with the above title.

To be a successful student in the art of penmanship and of typewriting certain attitudes and procedures are absolutely fundamental.

First: A set purpose or goal pursued with unwavering determination and unflagging interest.

Second: A recognition of an orderly sequence of advancement in acquiring the art.

Third: A critical analysis of various component parts of the process in isolation and as basic determinants of the composite whole.

Fourth: The establishing of right concepts and procedures until through frequent drill the desired stimulus suggested by the coveted ideal automatically produces the desired motor response.

Fifth: Alert interest and constant practice for correction of errors and increased efficiency toward the attainment of the goal.

Sixth: A wholesome attitude at all times in harmony with the end sought.

Seventh: Satisfaction in the values and usefulness of the acquired art.

But what has this to do with religion; and what claim has such an article for publication in a religious journal?

Simply this: It is the writer's humble opinion that the same seven principles are involved in the attainment of a truly noble and redeemed personality after the pattern of Christ. What we magnify in our minds we manifest in our lives. Here is the acid test of the quality of our religion. What we cherish in our hearts we mold into our character. The Master says, "Where your treasure is there will your heart be also." The fruition of spiritual commitments are just as sure as are those that operate in other realms, provided we apply the principles herein cited under the guidance of the Spirit and the teachings of our Lord. Prov. 4: 18: "The path of the just is as the shining light, that shineth more and more unto the perfect day."

In attempting to apply the above it is well to remember that a cloudy day does not prove that the sun is no longer shining.

Tampa, Fla.

God's Voice

BY FLORENCE C. HEBEL

TAKEN to church as an infant and going of my own will ever since, I have heard many sermons. Often the ministers spoke of God's speaking to them or to others. In the Bible men "heard" a voice or saw an angel who spoke. Always the voice was external. So when I heard of my fellow men hearing the voice, I always thought of it as external. I hardly put it into thought but I must have expected a whisper at my ear, for I never heard God speak.

It worried me. I wanted to hear him talk to me. I wanted to know what his will for my particular case was. Sometimes the preachers would say that church members had not really experienced conversion; they only thought they had. They said one could really know. I wondered if I might be one of those self-deceived persons. I loved God. Without religion, life was worthless. I wanted to do his will. Yet why did he never speak to me?

I was a young woman when I one day was talking to my pastor. I spoke of this. He asked: "Don't thoughts ever come into your mind that you have never had before? Things that you have never read nor even heard any one say?" "Oh, yes, often," I answered. "That is God speaking to you," said he.

I have known many ministers and our family was always very friendly and helpful to them. There may have been better sermonizers. But because he was able to help me with that particular problem, I especially remember and thank God for that one. Also, lest any one else might have that distressing experience, I tell it every time there is an opportunity.

Listen for his voice. Keep your mind still that you may hear him. The more you read his Word and think of him, the more your mind is tuned to catch his words. His word is life.

Liverpool, Pa.

What Can Give Stability to Life?

BY PERRY L. ROHRER

LIFE'S greatest certainty is its uncertainty. Among living creatures man is the most uncertain. Because of his highly developed brain centers he can choose from a more complex scale of values.

You can train white rats, dogs, sheep and other living creatures to follow along rather narrow pathways of behavior. Train a human being and you can not be certain. In the great complexity of his imagination and thinking he may do wholly the opposite from what his training would lead one to predict.

In fact this very versatility of choice is one of man's greatest assets. It becomes an asset, however, only when it is held relatively toward a central goal, or purpose, which the particular individual holds valuable.

Versatility of choice without stability of purpose creates an emotionally unstable person. It gives an individual ideas which are impractical, immoral and inefficient.

Every individual, if observed closely, will be found with a tendency toward instability in certain areas of life more than in others. It is wise for any and all individuals to be aware of their own personal tendencies toward instability and to set about strengthening themselves in these areas before they encounter actual difficulties. The following sketches from life will serve to illustrate the more common forms of unstable tendencies:

1. A wife says that she has an overwhelming desire to dress in very expensive clothes. On a few occasions she has purchased very expensive clothes and caused her children to go without articles which they needed. She says she knows this is shameful, but just can't seem to help it.

2. A husband feels that he must travel and see the world. At times he says he feels stifled and craves traveling, even though it involves more money than he can afford and would cause his family to suffer.

3. A wife feels extremely sympathetic with a certain young man in the community. Her sympathy carries her too far and gossip has started about her. She

says she just can't help herself, but knows that she shouldn't let herself go so completely.

Now when we come to approach these and other problems of instability we discover that we are face to face with the need of religion because in religion we have those values which make one procedure good and the other bad. Without religion it is very difficult to find cause or motivation to action because the sense of "oughtness" is missing.

Chicago, Ill.

I Like Girls

BY "A TEACHER"

(With grateful acknowledgement to The Roamer for the challenge of understanding our younger sisters)

I LIKE girls.

To say with ye olden jingle that all girls are made of "sugar and spice and everything nice" may be stretching the matter a trifle. But as I have worked with and studied girls in my vocation as a teacher of future homemakers, I have tried to look for something especially fine in each one and to bring that finest part out. I have not always been successful, because I have often lacked the time and patience to make the most of my opportunities. But I know that my life has been made richer by the contacts I have made with my younger sisters.

Girls as well as boys need older friends who understand them. The best friend a girl can have, of course, is her mother. How fortunate the girl is who has such an understanding pal! When a girl, for some reason or other, has been deprived of such a friend what an opportunity is afforded a teacher or older girl who can win such a friendship! Many girls as well as boys are quite reticent, it seems, to open their hearts to one older until the latter has proved herself absolutely trustworthy of such confidences. We as teachers too often are inclined to criticize all the weaknesses of our younger friends rather than try to help them out of their bewilderments. For adolescent girls as well as boys do have "growing pains" with their emotions as well as ideas about life. However, they take criticisms and reprimands much more graciously, as a rule, than some of their elders who possess the same traits.

I once became very much attached to a young student friend of mine, in whom I saw endless possibilities for growth and development. This girl was a leader in her class in scholarship and school sports, and yet seemed to have difficulty in making and keeping friends. She was inclined to take her boy friends much too seriously for her own good, and was usually worth much more than some whom she took rather seriously. I finally succeeded in gaining her confidence and was able to convince her that she must first give thought to developing the hidden possibilities within herself before she was ready to give herself to others. She has never ceased to thank me for this friendly advice and our friendship has grown through the years. Her letters are always an inspiration to me as well as a challenge to do my best in practicing my own preaching and in trying to help other youth in the same problems.

Sometimes it is hard for teachers to convince their pupils how much they love them and are interested in their welfare. We must earn their confidence and love if we would have it. We should encourage them in their efforts and patiently try to help them grow into their fullest possibilities as future citizens.

Some girls seem inclined to apologize for their femininity and feel that nature must have a spite at them for making them girls instead of boys. They seem to think that boys have all the advantages of freedom of which they have been deprived because of their sex. There may be some point to that argument, but we as teachers and friends of girls should try to help our younger sisters realize the importance womanhood plays in this game of life.

I have three charming young nieces who were once asked what they wanted to be when they grew up. The oldest girl replied that she thought she'd like to become a nurse. The second one hoped to become a teacher. The youngest of the group, who is always noted for her shy, witty remarks, replied that she guessed she'd "just be a woman and have chilluns." Perhaps these three professions have the greatest opportunities for service known to woman, but of the three, those who choose to become mothers of the future race have the greatest honor, opportunities, and responsibilities thrust upon them. It is up to us as leaders of future homemakers to be friends to every girl and help her realize her fullest possibilities in the place she fills in life.

My heart goes out to girls.

Dayton, Ohio.

Have You?

BY H. H. HELMAN

A RELIGIOUS experience that is worth sharing with others? One that has rooted deep into your very being and keeps you kind, lovable and helpful?

A moral and spiritual earnestness that expresses itself in consistent living, in an evangelistic fervor and in solicitous prayer?

The ability to give a religious and spiritual interpretation to life and the universe, through the medium of lessons, life problems and social and civic movements?

The ability to inspire Christian action in private and in social life?

Then you have the qualities of a good teacher and are indispensable to the cause of Christian education.

New Carlisle, Ohio.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for September, 1938

Emphasis for 1938-39—"Christ in Personal Living"

Special Days

Labor Day Sunday—Sept. 4.

Harvest Day—Sept. 18.

Offering for Bethany Biblical Seminary for the education of ministers, missionaries and other church workers.

Promotion Day—Sept. 25.

Religious Education Week—Sept. 25 to Oct. 2. (Order Religious Education Week Bulletin, 10c).

Church Night—Sept. 28.

Part of Religious Education Week, Sept. 25 to Oct. 2. (Some have a church night monthly.)

Activities

Meeting of program planners, including officers of all departments of church and church school, to plan the program for year beginning October 1. Age-group programs for the year should be worked out, helps for same to be secured through the Elgin office for adults, Men's Work, Women's Work, young people's work, and children's work.

Election of B. Y. P. D. cabinet.

Write Elgin office for suggestions in planning for intermediates' and young people's program for the year.

On church night present the program of the year to the entire membership.

Suggestion—fellowship supper.

Clip and preserve in scrapbook programs appearing in Our Young People.

Survey the community to discover those who are not affiliated with the church.

Plan for year's leadership education program.

Have at least four meetings to discuss new program.

Complete friendly visitation of every family represented in the church school before Rally Day, to be arranged by church and church school officers.

Recognition of youth's return to school.

Adult Christian Workers' Topics

Sept. 4—Why the Church?

Sept. 11—Why the Church of the Brethren?

Sept. 18—Why the Church of the Brethren? (Continued)

Sept. 25—Why Our Local Church?

Young People's Sunday Evening Topics

Sept. 4—Why Work and Why Play?

Sept. 11—Our Increasing Leisure Time.

Sept. 18—Too Late to Use Wasted Time.

Sept. 25—Christian Youth in Action.

"How to Lead a Bible School"

By Merlin Shull, Nappanee, Ind.

Here is a book by W. Edward Raffety that superintendents need and one that will be of real help to boards of Christian education and other Sunday-school workers. The author has had experience in schools ranging from forty to two thousand pupils. He has observed schools and served Bible school workers in every one of the forty-eight states and in some of the Canadian provinces. He writes for the large and well-organized school but does not neglect the smaller one. It is dangerous to say, "Our school is so small, we can't!" Small, well-organized, well-taught schools often accomplish more than larger schools. But why not increase the attendance and improve the school in every other way? The author gives valuable suggestions for the building of real Bible schools.

It would be wise to read this book with pencil and scratch pad in hand. Skip those things that will not work in your school but mark down suggestions that will be of value. Among the interesting problems considered in this book are the following: Planning Programs with Purpose, Training and Training Leaders, Reaching the Unreached, Providing for Pupil Placement, Keeping the School on the Community Map, Conserving the Summer Months, Conducting a Rally Day for a Rally Year, Taking Stock Annually, Studying Bible School Architecture, Making Records Talk, and Becoming Contractors and Builders. The book closes with three inspirational chapters: "Get the Gold in the Golden Rule," "Keep the Sun in Sunday," and "Watch the Man in the Mirror."

The Bible school is one of the most helpful institutions of the church; why not make it even more so by reading this helpful book?

The price of this book is $1.25 and it may be ordered through the Brethren Publishing House, Elgin, Ill.

ADULT CHRISTIAN WORKERS

Why the Church?

Matt. 16: 13-20

Sunday, September 4

I. Introduction.

The purpose of this study should be to develop in the minds of church members a greater appreciation of what the church is and does. Many people are saying, "Why the church anyway?" "Why go to church?" "Why should the church claim so much of our time and money?" "Service clubs are doing more than the church." "Our community would run just as well without the church."

What expressions have you heard that indicate a lack of confidence in the church?

II. The church is centered in Jesus Christ and exists as an expression of his spirit. It offers Christ's fellowship to every soul everywhere.

1. Jesus spoke of it as "my church" (Matt. 16: 18). Without him there could have been no New Testament church. He is its Founder, its Builder, its Head, its Center, its Life. See also Eph. 2: 19-22.

2. Jesus' resurrection revived hope for the church. Acts 1: 3-11. His death had destroyed hope (Luke 24: 21). The reality of his resurrection led the apostles to plan for the work of the new church (Acts 1: 12-26).

3. The early church was guided and controlled by the teaching and example of Jesus. Its purpose was to bear testimony of Jesus to the end that others would know, love and believe in him as they did.

4. The power of the church is through the Holy Spirit (Acts 1: 8; 2: 1-4). "The Spirit of Jesus was in their midst."

5. The church is to cover the earth (Acts 2: 5-12; Matt 28: 19, 20; Mark 16: 15). "The world is my parish," Wesley.

6. The message of the church is salvation through faith

in Jesus Christ (Acts 2: 37-42). Witnessing to Jesus Christ has always been the vital part of the message (Acts 2: 32).

7. New Testament requirements for church membership are faith, repentance, baptism (Acts 2: 28, 41).

The duties are growth in the Christian life through study, fellowship, prayer, observance of the Lord's supper, attendance at worship (Acts 2: 42).

III. Summary.

1. What may the church try to do?
Anything that Christ would wish done.
2. When may the church stop working?
When the Lord Jesus Christ would stop.
3. What groups in the community should the church befriend or oppose?
Any that Christ would befriend or oppose.
4. Whom may the church neglect?
Any that Christ would neglect.

ADULT WORK

Adults and Neutral Relief Peace Work

The special neutral offering as planned for the Church of the Brethren is a worthy work for the whole family, to serve whole families of starving people. The success of this effort will depend upon the participation of every member of many families. One cent a meal is not much, but it comes three times a day. It will require the enthusiasm of every child and adult to see that no meals are missed.

It will require the participation of many families because there are many families in China and Spain that are without food.

Parents will endeavor to make the giving an act of worship and devotion so that the end results will be greater human brotherhood and an enriched personal lift for every individual that participates.

Get a neutral relief card at once and tie it on a cup. See that it is on the table at every meal. Form the habit of dropping in the penny without fail at the beginning of every meal. Frequently prayers will be offered and occasionally the conversation may include references to our friends across the sea. We live in a land of plenty, they in a state of destitution. Let us share.

WOMEN'S WORK

District Officers Meeting

By Lottie Neher Hoff, Elgin, Illinois

District meeting, in many instances, affords the only time when district officers may meet. Correspondence must be resorted to at other times. Much time, effort and expense are saved by a study of problems and work involved when the officers can meet. At such a time give thoughtful consideration to the following:

1. Compare your district report this year with last, noting which churches have fallen down and which have shown growth.

2. Continue the Women's Work Project.

3. Try to contact local presidents and directors either personally or in groups. Praise them for their co-operation and give them constructive encouragement where the work is difficult.

4. Continue a district project, contributions to your Old Folk's Home, Bethany Biblical Seminary, Bethany hospital, district mission, a young people's camp or support of a missionary. Spanish and China relief needs are evident.

5. Provide an exhibit of materials. Missionary programs are available as well as materials in other departments.

6. Discuss a possible midyear all-day meeting. Time is limited at district meetings. Such meetings unify the women in purpose and fellowship.

7. Have you a representative on the Board of Administration or boards in your district? Work toward this if you have not.

8. Have you a field man? Contact him. Pledge your co-operation and support to him and explain your work to him. Perhaps he is a possible speaker for one of those all-day meetings. He is your helper.

9. Do you ever feel you would like to give suggestions to the national officers? If you do, instruct your district secretary to send them in to the national secretary. Suggestions for the Women's Work column would be appreciated.

CHILDREN'S DEPARTMENT

Things That Will Help the 1938-39 Program of Children's Work in Your Church

1. Children's leaders and teachers appointed by the Board of Christian Education (or pastor's cabinet), with careful consideration to see that these people are not overloaded with responsibilities.

2. Appointment of a director of children's work, if you do not have one. Reappointment, if you already have one on the job.

3. If having a director of children's work does not seem wise, appointment of someone on your Board of Christian Education (or pastor's cabinet) who is in children's work and who can represent children's needs and interests.

4. Opportunity for this appointed or unofficial person who represents children's work to present the financial needs of the children's department to the finance board, church council, or whatever group discusses and decides upon church expenditures for the year.

5. Money available to children's leaders (through an allocation in the church budget) for equipment and materials. (Something new in equipment should be added each year—because something wears out!)

Magazines, new books and pamphlets on children's work supplied to children's leaders at the expense of the church treasury. (See Brethren Loan Library list and Catalogue of Christian Education and Missionary Literature.)

6. The pastor and Sunday-school superintendent keeping in touch with what's new in the administrative side of children's work, by reading the

(a) Gospel Messenger, Church at Work Section.
(b) International Journal of Religious Education.
(c) Brethren Teachers' Monthly.

7. With regard to sessions—

a. Sunday school—with new graded lesson materials.
b. Expanded session during church service—**if** there is adequate children's leadership.

The children made to feel themselves a part of the adult church service at least once a month, through the use of their hymns and memory materials in the worship service, perhaps a junior choir, a pastor's story sermon.

c. Junior League, Weekday Religious Education and Vacation Church School—if they seem needed to round out the children's program.
d. Regarding Junior League: Order free program outlines, Sept. 1.

e. Regarding Weekday Religious Education: See bulletin "Selecting and Using Curriculum Materials in the Weekday Church School," 20c.

8. A serious consideration of the "Ten-Year Program for Children" and "The Children's Charter" at one or more meetings of children's leaders, pastor and Sunday-school superintendent.

9. Consideration during the year 1938-39 of the bulletin, "The Church in Co-ordination With Community Agencies" in from one to six workers' conferences (if you did not do it last year).

10. A plan for growth for every children's worker on the job—books and magazines, observation, apprenticeships, etc. Especially, a monthly fellowship and study conference of children's workers.

11. If there is inadequate room and floor space for the children—begin planning what can be done about it.

Bread for Starving Spanish Children

(Continued From Page 17)

will save as many lives as if the price were higher. The problem is to get our supplies over to meet their great need.

The Wheat Appeal. Most of our people live in rural communities, and many in wheat territory. In some places there are too few Brethren to make any considerable contribution, but the Mennonites and the Friends are working in our relief work in Spain also. And there are many Christians in other churches who will feel the need of hungry children as well as we once they know about it; and they too will give to save lives.

When the Master spoke these words, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me," he made no distinction about the givers or receivers. We must follow him here too.

Co-operation in this project will build goodwill between the people who give wheat if the plan is managed carefully. Those who can not give wheat—our people or others—may be glad to respond to an appeal for money to help pay the cost of shipping the wheat from the local centers to the mills in Spain.

Collecting the Wheat. Each local church will need to devise its own plans for soliciting and getting together the contributions of wheat. A carload lot, 1,000 bushels (minimum size), is the economical unit to ship. We suggest you invite the co-operative help of an elevator man who can help meet practical problems. All Brethren, Mennonite and Friend churches within reach of this elevator should co-operate in getting a carload of wheat. A date when wheat is to be delivered should be set and all other plans should be made by the committee. Such a committee may be appointed by the ministers of the churches. District Boards of Christian Education in some cases should assume the responsibility. In communities that can not get together a whole carload of wheat, the wheat contributed should be sold locally and money sent to each denomination's headquarters. Church of the Brethren relief money should be sent to General Mission Board, 22 South State Street, Elgin, Illinois. Carload lots of wheat should be shipped as directed by American Friends' Service Committee, 20 South 12th Street, Philadelphia. The wheat will be either shipped to Spain or sold at a terminal market in the United States and the money used to buy wheat and other necessities.

The foregoing appeal has been prepared by Dan West and is issued by the General Boards, Elgin, Ill.

CORRESPONDENCE

MIDDLE MARYLAND MINISTERIAL AND SUNDAY-SCHOOL MEETING

The Ministerial and Sunday-school Meeting of the Middle District of Maryland will be held Sept. 7 and 8 in the Martinsburg Church of the Brethren, Martinsburg, W. Va. All ministers and deacons with their wives, Sunday-school teachers and one elected delegate from each church shall constitute the delegate body. For information write E. S. Rowland, R. 4, Hagerstown, Md. The program is as follows:

Wednesday, Sept. 7—9: 30 A. M.

Theme: The Power of the Word

Devotions .....Eld. William Bradley
1. Preaching the Word .....H. C. Elle
2. Hearing the Word .....Clifton Perry
3. Obeying the Word .....Ralph Arbaugh
4. General Discussion.

Afternoon Session—1: 30 O'clock

Praise Service.
Devotions .....Eld. C. N. Grubb
1. Scriptural Background for the Lord's Day..A. M. Dixon
2. The Lord's Day and Pleasures.....H. R. Rowland
3. The Lord's Day and the Christian Layman
.....W. Newton Long
4. Discussion.

Evening Session—7: 30 O'clock

Devotions .....Martinsburg B. Y. P. D.
Offering.
Address: The Second Coming of Christ, A Motive for Holy Living—C. F. Holsopple.

Thursday, Sept. 8—9: 30 A. M.

Theme: Efficiency in the Sunday School

Devotions .....Eld. William Lower
1. The Spirit Filled Superintendent .....E. C. Woodie
2. The Prepared Teacher .....Mrs. A. M. Dixon
3. The Place of Music in the Sunday School..Winnie Lin
4. Is the Sunday School a Rival to the Church?
.....D. R. Petr
5. General Discussion.

Afternoon Session—1: 30 O'clock

Praise Service.
Devotions .....Eld. S. F. Spitze
Offering.
1. Missions, The Vital Issue of the Church ....J. S. Bowlu
2. The Church of Tomorrow .....E. S. Rowlan
Program Committee—Harold Snider, A. M. Dixon, E. S. Rowland.

WESTERN PENNSYLVANIA CONFERENCE

The Annual Ministerial, Men's Work, Women's Work, Sunday-school and Young People's Conferences for Western Pennsylvania will be held in the Uniontown church, Uniontown, Pa. The daily program follows:

Wednesday, August 24

Morning, H. Q. Rhodes Presiding

9:00 Devotions
9:15 Bible Message .....John F. Graham
9:45-11:00 Simultaneous Sectional Conferences.
MINISTERS—M. J. Brougher leader of a general discussion on: The Organization of the Total Church Program

MEN'S WORK
Devotions
Reading of Minutes
What the Laymen Should Know About Bible Doctrine
.....E. M. Hertzler
What Is the Reasonable Service of Men in the Church?
.....W. C. Sell
General Discussion
WOMEN'S WORK
Music .....Meyersdale
Reading .....Janice Dunkle, Westmont
Annual Meeting Report .....V. Grace Clapper
Address .....Mrs. J. M. Blough
Business
Report of Directors
YOUNG PEOPLE—Millard Weaver, Presiding
Theme: Sharing Successful Ideals, Plans, Programs and Projects
1. From the Scalp Level B. Y. P. D.
2. From the Somerset B. Y. P. D.
3. From the Greensburg B. Y. P. D.
4. From the Pleasant Hill B. Y. P. D.
5. Everybody come prepared to tell what your group is doing
11:10 Building the Church in India .....J. M. Blough

Afternoon, Galen Hoffman, Presiding

1:30 Simultaneous Sectional Conferences
Devotions in each section
MINISTERS—C. C. Sollenberger, Presiding
The Function of the Board of Deacons .....W. K. Kulp
The Official Board and the Local Church Program
.....F. A. Myers
Observing the Love Feast .....H. Q. Rhodes
Administering Baptism .....T. R. Coffman
WOMEN'S WORK
Music .....Morrellville
Address .....Mrs. Q. A. Holsopple
Report on Peace Posters
MEN'S WORK
Address—Evangelism Among Men .....Guy N. Hartman
General Discussion
YOUNG PEOPLE—Thelma Cunningham, Presiding
Discussion: District Problems, Plans, Projects
2:25 Results of Loyalty Campaign .....E. M. Hertzler
2:50 Address—A Garland for Ashes .....J. M. Blough

Evening, M. J. Brougher, Presiding

:15 Devotions
The Pageant of the Sowers .....Uniontown Church

Thursday, August 25

Morning, Mary Johns, Presiding

:00 Devotions
):15 Bible Message .....Q. A. Holsopple
):45-10:50 Simultaneous Sectional Conferences
):55 Ideals of Religious Education .....M. Clyde Horst
:25 The Price of Blessing .....J. M. Blough

Afternoon, John D. Ellis, Presiding

30 Devotions
45 Address .....R. H. Martin
25 The Future of the Church .....M. Clyde Horst
00 Vespers—Lord, What Shall I Do? .....J. M. Blough

Evening, J. A. Robinson, Presiding

15 Devotions
Letters of Greeting: From Missionaries, John Middlekauff; to Missionaries, George Wright.
A Gospel Worth Sending .....M. Clyde Horst
Greensburg, Pa. M. J. Brougher.

NORTHERN IOWA, SOUTH DAKOTA AND MINNESOTA DISTRICT MEETING

The Northern Iowa, South Dakota and Minnesota District Meeting will be held in the Greene church, Iowa, Aug. 26-29. The meeting will open at 7:30 P. M., Aug. 26, with the moderator's address. The detail of the day by day program is as follows:

Forenoon—August 27

7:00—Morning Worship .....Elsie Finckh
7:30—Breakfast, Ministry and Education
.....H. H. Wingert, Presiding
9:00—Worship .....R. F. McIlnay
9:20—Twelve-Minute Inspirational Talks—The Contribution of the Rural Church .....Clarence Hogle
The Rural Economic Problem .....Oscar Stern
Social and Moral Problems of Rural Life...Mark Burner
The Problems of Proper Spiritual Development
.....J. Schechter
The Rural Church Program .....J. H. Mathis
10:25—Forum.....Directed by W. H. Yoder
11:20—Address, The Place of the Church in the Community .....R. D. Bowman

Afternoon and Evening—August 27

1:30—Men's and Women's Programs
Women's Program, District Chairman, Mrs. W. H. Yoder, South Waterloo, presiding.
Theme: "Women in Temperance and Peace."
Devotions .....Mrs. Paul E. Miller
Temperance Education ..Mrs. Alfred Kruchwitz, Ivester
Play, No Banners Flying .....South Waterloo

Men's Program

Devotions .....LaMar Bollinger
Ten-Minute Talks on Successful Men's Work Projects: Ivester, Sheldon, Worthington, South Waterloo
General Discussion
3:00—Divisional Business Meetings—
Elders' Meeting
Women's Work
Men's Work
Y. P. D. Picnic and Recreation

Oscar Hamer, Presiding

7:30—Welfare Play .....Greene
8:00—Secularism, a Menace to a Vital Church"
.....V. F. Schwalm
Offering Welfare Work

Forenoon—August 28

7:00—Morning Worship .....N. B. Nelson
9:00—B. Y. P. D. Program
Everet Van Orsdel, Presiding
Worship .....Esther Kimmel
9:15—Our Undeveloped Spiritual Resources, Ten-Minute Inspirational Talks—
In Fellowship With Other Christian People Chas. Sheller
In Being Our Brother's Keeper .....Marilyn Miller
In Building Understanding .....Helen Burkholder
Developing Individual Personality ..Lola Mae Harbaugh
In Taking Jesus Seriously .....Lyle Klotz
10:30—Worship .....C. E. Kimmel
W. O. Tannreuther, Presiding

Sermon .....R. D. Bowman
Missionary Offering

Afternoon and Evening, August 28

2:00—Sacred Music Program.
2:30—Christian Education
Miss Mae Albright, Presiding
Opportunities for Spiritual Growth at McPherson College .....LaMar Bollinger
My Teachers .....Paul Miller
Educational Address .....V. F. Schwalm
Offering for McPherson College.
7:15—Worship .....Frank Myers
7:30—Under the Monkey Bread Tree, Africa Film
Sermon .....R. D. Bowman

August 29

8:00 Business Session

Waterloo, Iowa. W. H. Yoder.

OUR FAITH AND GOD'S LOVE

Revivals in the churches will help revive the world. It is faith that keeps the evangelistic movement going. There are great or small results according to the earnestness with which this faith is exerted. He who said, "Be of good cheer, I have overcome the world," understands the needs of his people. His great heart is large enough to help and hold them all. God loves a cheerful giver and whether it is time, money or talents, he loves the cheerfulness with which it is given. How do we learn to give cheerfully? It is when we understand the great love of God. His great love was shown when he gave his son as a ransom for us. All of these things keep his work going among all of his people, wherever they are working.

Glendale, Calif. Mrs. Lulu Terford.

THE MAPLE GROVE CHILD RESCUE HOME

July 3 was a red letter day for the Maple Grove Child Rescue Home when many hundreds of people gathered in the annual reunion in Memorial Grove. Sunday school was followed by a most excellent gospel sermon by Bro. Ernest Muntzing of Harrisonburg, Va. After which an offering was lifted for the Home amounting to over $200, which was the largest for several years.

In the afternoon the speakers were Mrs. Lulu E. Dixon of Charleston, W. Va., Mr. Saville of Cumberland and Eld. C. O. Showalter of Keyser, W. Va. Between the addresses were songs by choirs and about one dozen songs and readings by the orphans, of whom we now have fourteen in the Home.

The farm of ninety-three acres keeps the children, so is an asset to the Home. The superintendent, matron and help are paid by freewill offerings. We will close the present fiscal year free of debt. People have been very liberal toward the work.

The law has become so very exacting that many orphanages have closed, but we see no reason why the Maple Grove Child Rescue Home should close. The law requires that such homes must be licensed in addition to being incorporated. The authorities at Charleston very graciously granted us a license, the fourth of the kind to be granted in the state. At the present time we can receive children from homes in the state of West Virginia, and are hopeful that a like privilege may be had in the future from other states. We are also privileged to place children in West Virginia.

Heretofore in winter we have had much trouble with muddy roads, but this summer the state is putting in a stone road to be surfaced with tar next summer. It runs both ways to the hard surface road—to route 219 and also to route 50 to the west.

The next meeting of the Board of Directors will be Saturday, Aug. 20.

Emra T. Fike,
Secretary-Treasurer,
Oakland, Md. Maple Grove Child Rescue Home.

THE PASSING OF ELDER AMOS FREED

Amos Freed was born in Hancock County, Ohio, May 22 1861, and passed to his reward July 18, 1938. He was the son of Peter and Polly Freed.

On Nov. 2, 1882, he married Sarah Esther Bowers of New Starke, Ohio. Brother and Sister Freed engaged in farming and lived for several years in White County, Ind., in the Monticello church. They moved to the present home in Kosciusko County about thirty-five years ago.

In 1911, although then fifty years of age, the Eel River congregation called him to the ministry and later to the eldership. He served as presiding elder for a number of years and was much devoted to the work of the church giving unselfishly of his time and energy.

He possessed a very remarkable spirit of optimism and faith which was helpful to all who were associated with him in service.

Besides his faithful companion, he is survived by a son Mervin Freed; two daughters, Mrs. Mary Montel and Mrs Ralph Montel. There are fifteen grandchildren and ten great-grandchildren all residing in this vicinity. Also there is one brother, Henry Freed of Williamstown, Ohio, and one sister, Mrs. Ella Lewis of Ada, Ohio.

Funeral services were held at the Eel River church July 20, with Eld. Moyne Landis officiating, assisted by the writer. The text used was Heb. 11: 10. Burial was made in the Ulrey Memorial cemetery, near the church.

Claypool, Ind. Geo. W. Deaton.

THE PASSING OF SISTER B. F. PETRY

Jennie K., daughter of Peter and Sussanah Kitterman was born Nov. 30, 1871, near Gratis, Ohio. She united with the Church of the Brethren when she was sixteen years of age and for fifty years lived a loyal and unassuming Christian life. On March 22, 1891, she was united in marriage to B. F. Petry of Eldorado, Ohio. For forty-three years they walked life's highway together and joined in wholehearted Christian ministry. Their happy life together was broken at the death of the husband Jan. 22, 1934.

This union was blest with four children: Ethel, Orvi Ray and Glen. Orvil died in infancy. Glen passed away at the age of twenty-three, five years ago. His was rather sudden passing and mother and father both were crushed mother suffering a stroke of paralysis from which she never recovered.

She spent the great part of her life near the place of her birth. For twelve years she and father had pastorates in Northern Indiana. She loved to do church and Aid work and was active until five years ago when stricken.

The past three years she spent at her home in Eaton Ohio. They were years of suffering and sorrow, but also of patience and cheerfulness. Her home and interests were devoted to others. Her hospitality extended to many in many ways, and she so appreciated the thoughtfulness of

others. She shared her home with one who had none—Susie Switzer.

She is survived by one daughter and husband, the Chas. Beasleys of Camden, Ohio, and by one son and wife, Dr. and Mrs. Ray C. Petry of Durham, N. C. There are four grandchildren and one great-granddaughter, who was her joy.

The funeral was conducted in the Gratis First Brethren church with Bro. Frank Eby officiating using the subject: "He Calleth for You."

Mrs. Chas. Beasley.

Camden, Ohio.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gerring-Wolfe.—By the undersigned, at the parsonage, June 5, 1938, Edward Joseph Gerring and Honor Wolfe, both of Elkhart, Ind.—G. W. Phillips, Elkhart, Ind.

McDaniel-Strayer.—By the undersigned, at the Rummel parsonage, Arthur James McDaniel, and Evelyn Ruth Strayer both of Johnstown, Pa., June 16, 1938.—W. K. Kulp, Windber, Pa.

McMillen-Daniels.—At the residence of the undersigned, Galen J. McMillen of Modesto, Calif., and Laura Ethel Daniels of Waterford, Calif., July 27, 1938.—John R. Peters, Waterford, Calif.

Miller-Neilson.—At the residence of the undersigned, John Jay Miller and Inga Neilson both of Waterford, July 25, 1938.—John R. Peters, Waterford, Calif.

Trostle-Bonnet.—Clinton Trostle, Nickerson, Kans., and Alberta Bonnet, Sterling, Kans., at the home of the bride's parents, Sterling, by the undersigned, July 28, 1938.—Luther Harshbarger, Nickerson, Kans.

White-Garver.—At my home, June 19, 1938, Mr. Warren White of Medina, Ohio, and Miss Ethel Garver of Spencer, Ohio, by the writer.—Arthur L. Dodge, Spencer, Ohio.

Wilson-Miller.—By the undersigned, in the Fairchance church, June 8, 1938, Harold Edward Wilson and Winifred Marie Miller, both of Fairchance. George W. Wright assisted in the service. They are making their home at Windber, Pa.—W. K. Kulp, Windber, Pa.

FALLEN ASLEEP

Akers, Sarah Christina, daughter of Commodore and Mary Ellen Johnson, was born July 20, 1872, and died at her home in Liberty, Ill., Jan. 27. She had been bedfast for the past six years. Her entire life was spent near and around Liberty. On May 3, 1892, she was married to Kell Akers. They were the parents of two children. She was a member of the W. C. T. U. and Ladies' Aid society. She was a very active member of the church as long as her health permitted. Surviving are two children, five sisters, four brothers, four grandchildren and one great-grandchild. Funeral services at Liberty by her pastor, D. B. Cave, with interment in the Nation's cemetery.—Mrs. Florence Cave, Liberty, Ill.

Dickerson, G. E., was born in Floyd County, Va., May 4, 1860, and departed this life March 8, 1938. He leaves six children. His wife preceded him about nine years ago. He united with the Brethren church Aug. 27, 1930, and remained faithful until death. Funeral services were held in the Beaver Creek church by Brethren N. S. Hannon and S. P. Reed.—Mrs. Herman Spangler, Floyd, Va.

Geesaman, Sister Elva Rodgers, was born in Rouzerville, Pa., in 1879. She died in Waynesboro, Pa., July 27, 1938. She was the daughter of Jacob A. and Lizzie Ziegler Rodger. Her husband, Frank Geesaman, preceded her in death in 1925. Twenty-seven years ago she made a public profession of Christ as her Redeemer by uniting with the Church of the Brethren through the ordinance of baptism. She lived a quiet, unassuming Christian life. She is survived by two sons and four daughters. Services were conducted by Elders Levi K. Ziegler and C. R. Oellig. Interment was made in Harbaugh's cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Kilmer, Henry E., youngest son of Isaac and Elizabeth Bergey Kilmer, was born in Wayne County, Ohio, Sept. 30, 1859, and departed from this life June 19, 1938, at the age of 79 years and 9 months. He was united in marriage with Elizabeth Hoover April 5, 1884. Shortly after their marriage they moved to Medina County and for many years lived on the farm east of Black River church. About twenty years ago they built their home in Pawnee and lived there until the death of Mrs. Kilmer who passed away three years ago on the date of her husband's death. To this union were born three children: Mrs. Effie Orr of Spencer, Ohio, Mrs. Mildred Heestand of Ashland, Ohio, and a son Albert who died in infancy. Bro. Kilmer united with the church in 1885 and remained an active and faithful member throughout life. He leaves to mourn his passing his daughters, seven grandchildren and four great-grandchildren. Services at Black River church by the writer, assisted by Bro. D. E. Sower. Interment in Black River cemetery.—Arthur L. Dodge, Spencer, Ohio.

Kinsel, Jacob, son of Bro. John and Maria (Miller) Kinsel, was born in Altoona, Pa., July 3, 1868, died in Altoona May 30, 1938. Bro. Kinsel is survived by his wife, Anna (Soyster) Kinsel, and five children. He united with the Church of the Brethren in 1883 and was called to the ministry Aug. 11, 1911. Bro. Kinsel served sixteen years as Sunday-school superintendent and many more years as teacher. Jan. 1, 1921, he accepted a call to the Albright congregation, choosing to serve them without remuneration, which position he held for fifteen years. He was called to Leamersville congregation in July, 1936, and was re-elected for another year. Bro. Kinsel preached the whole gospel and made our duties plain. He was kind and endeared himself to the people at Leamersville. We greatly miss him. His sermons seemed to be prepared to help us even after he was gone. His last sermon was preached April 3. He bore his suffering patiently. He was anointed at various times. The funeral was preached at Leamersville by Bro. Dorcy Pepple and Bro. Quinter Showalter. Burial at Albright cemetery adjoining the church.—Mrs. Archie Claar, Claysburg, Pa.

Knupp, Sister Miriam Snader, was born near Waynesboro, Pa., Dec. 4, 1910. She died suddenly in the Waynesboro hospital following a tonsil operation on July 28, 1938. She was the only child of Warren J. and Nellie Heefner Snader. She was a graduate of Juniata College, in the home economics course, in the class of 1932. At the time of her death she was a teacher of home economics in our local high school. When about thirteen years of age she consecrated her life to her Savior and united with the Church of the Brethren. In her daily life she witnessed for her Lord in many ways. For awhile she taught in the intermediate department of our Sunday school. The large assembly of people at her funeral was an evidence of the esteem in which she was held. On Aug. 14, 1935, she was united in marriage to William J. Knupp, who survives her, together with her parents and her Grandmother Heefner. Services were held at the home of her parents by her pastor, Levi K. Ziegler. Interment was made in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Lichty, Mrs. Sadie Maust, was born March 4, 1859, at Summit Mills, Pa., and answered the eternal summons at the home of her daughter, Mrs. Beulah Myers, July 29, 1938. Mrs. Lichty grew to womanhood in Pennsylvania and was united in marriage to Wm. H. Lichty in 1880. They came west to Iowa in 1883, where they bought and lived on the farm in Orange Township known as the Lichty farm. In 1914 they retired and built their home in Orange Center, the first house to be built at Center, which remained the home of Mrs. Lichty until her death. The couple celebrated their golden wedding anniversary March 4, 1930. Surviving are five daughters: Mrs. Eva Whisler, Waldron, Mich.; Mrs. Mary Heiny, Blue Springs, Nebr.; Mrs. Beulah Myers, Orange Township; Mrs. Delta West, Polo, Ill.; Mrs. Lois Thomas, Yorkville, Ill. Two sons remain: R. W. Lichty on the home farm in Orange Township and J. G. Lichty of Akron, Ohio. Preceding her in death was her husband in April of 1931. At the age of twelve Mrs. Lichty decided for Christ and her church. She was a loyal, self-sacrificing member all her life. Funeral services were conducted at the South Waterloo church on July 31 by her pastor, the undersigned, using the 121st Psalm as a text.—W. H. Yoder, Waterloo, Iowa.

Lindsay, Sister Doris Elaine, was born Nov. 11, 1923, and died at her home in Waynesboro, Pa., July 25, 1938. She had been ill three weeks with typhoid fever. She was the daughter of Clyde and Mary Verdier Lindsay. On Jan. 30, 1934, she accepted Christ as her Savior and united with the Church of the Brethren. She was regular in her attendance at Sunday school. She is survived by her parents and two sisters. Services were conducted by her pastor, Levi K. Ziegler. Interment was made in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Matile, Bro. Eugene C., was born Sept. 15, 1875, at Erie, Pa., and died at his home near Madison, Kans., June 23, 1938. At the age of four years he with his parents moved to Franklin County, Kans., and settled on a farm near Le Loup where he grew to manhood. Sept. 17, 1896, he came to Lyon County where he resided until his death. He was married to Alice Lefevere Oct. 12, 1899. A son and daughter of this union survive. He was married to Mary Buck March 11, 1906. This wife and two sons and four daughters remain to mourn. He united with the church in 1907. He was greatly interested in the work of the church. The funeral service was conducted by Bro. J. H. Oxley. Interment was made at Blakely cemetery.—Mrs. G. E. Shirky, Madison, Kans.

Myers, Myrtle Alice, daughter of John and Susan Mathias, was born in Rockingham County, near Cherry Grove, Va., Sept. 20, 1893, and died in Fairfax County, Oakton, Va., July 16, 1938, aged 44 years, 9 months and 26 days. She had four sisters and two brothers. In May, 1921, she was married to William Myers. Seven children were born to this union. One preceded her in death; also her husband who passed away six years ago. She had been a great sufferer for the past few years, dying of tumor of the brain. She bore her suffering with patience and without complaint. She became a member of the Church of the Brethren while very young and lived a faithful Christian life until death. She leaves six children, ranging in age from eight to sixteen, six stepchildren, also an aged mother and two sisters. The children are all members of the Church of the Brethren, except the two youngest. Funeral services were conducted at the

Church of the Brethren at Oakton by E. E. Neff, assisted by John Kline and the pastor, Byron Flory. Interment in the cemetery near by.—Pearl R. Miller, Vienna, Va.

Reams, Elsie A., daughter of the late Eld. Taylor Sines, was born Jan. 10, 1870, near Swallow Falls, Md., and died July 13, 1938, aged 68 years, 6 months and 3 days. She was married to Wm. A. Reams Aug. 29, 1889. She leaves to mourn her departure her husband, one son, one daughter, four sisters, six grandchildren and many relatives and friends. Sister Reams gave her heart to the Lord and joined the Church of the Brethren at the age of eighteen and manifested a deep spiritual life until her departure. She will be greatly missed in the Pine Grove congregation. Funeral at the Pine Grove house by the undersigned. Interment in the family burying ground.—Emra T. Fike, Oakland, Md.

Sage, Millicent Lavonne, daughter of S. S. and Blanche Sage, was born in Weston, Mo., Oct. 12, 1921. Twelve years ago she came with her parents to live at Mt. Pleasant, Mich., five years later moving to the present home in Barry County, Mich. During a series of meetings conducted by Bro. J. E. Ulery in the fall of 1936, she, with her mother and two sisters, was received into the church by baptism. Her sweet, cheerful disposition was an inspiration to all with whom she came in contact. She suffered a fractured leg July 4, 1937, and late that fall was able to return to school. Death came unexpectedly June 23, 1938, following a tonsil operation. She is survived by her parents, three sisters, one brother, and one half brother and one half sister. Funeral services by Eld. H. V. Townsend, assisted by Bro. Raymon E. Eller.—Grace E. Messner, Woodland, Mich.

CHURCH NEWS

CALIFORNIA

Glendale, First Church.—Pastor H. A. Frantz attended the Annual Conference this spring. At our council meeting, held the evening of July 21 the Sunday-school superintendent, E. N. Flory, reported a better attendance than at this time last year. Our Sunday evening meetings for the summer are held from six to seven and all departments meet together. This is usually led by the pastor. Emerson Deeter and E. N. Flory were chosen as delegates to the district meeting. Bro. J. S. Flory of Illinois, Bro. Mohler from Pasadena, and Bro. W. E. Trostle preached interesting sermons this summer. Sunday morning, July 24, Bro. Frantz gave an illustrated message to the entire Sunday school. The Aid Society meets regularly once a week and holds a luncheon once a month to help defray expenses.—Mrs. Lulu Terford, Glendale, Calif., July 28.

Raisin.—June 6 we held our regular business meeting. Sunday-school officers were elected as follows: Mrs. W. H. Meyers was retained as superintendent; C. S. Moore, assistant; Mrs. C. S. Moore, secretary; Leroy Harris, assistant; Elanore Berg, chorister; Louella Matteson, pianist. June 5 the intermediates and juniors held a picnic after the morning services in Roeding park in Fresno. The Emma Mae missionary circle decided to continue meeting each month during the summer. At our last meeting July 7 we finished reading Brethren in China. The church and community have been saddened in the loss of Brother and Sister Long's daughter, Wilma Fesler of Little Rock, Calif., who was seriously burned by a gas explosion in her home. She lived and suffered for a month in the Palmdale sanitorium. A little daughter was also severely burned but has recovered. Also in the loss of Sister Grace Bullington who had been bedfast in her home and hospital for ten months. Death was caused from appendectomy. She was an accomplished musician and successful teacher.—Elizabeth Kimmel, Raisin, Calif., July 29.

ILLINOIS

Liberty.—Easter morning an early union service was held at the Christian church at which time Bro. Cave brought the message. Then in the evening a very impressive pageant was presented by the young people of the three churches of Liberty. In January the W. C. T. U. held a union service at our church. Bro. Cave brought the message of the evening. The young people presented a play on Mother's Day. The last Sunday in June the children held their service. In July our annual vacation Bible school was held. On July 10 the young people held their rally. In the evening a campfire was enjoyed at which time Bro. Fike brought the message. Our young people are having their programs through the week with a fine attendance. Our Sunday school enjoyed an outing at Siloma Springs. Bro. Eby and wife and Bro. Virgil Finnell of North Manchester, Ind., stopped on their way from Conference and presented a temperance lecture. On July 23 our B. Y. P. D. held an ice cream festival in the park at which time the Vargases of the Philippines were with us. Some of our young people are planning on attending the camp at Lewistown. This will be the first time anyone from here has ever attended. The Ladies' Aid bought new matting for the church and also new songbooks. The church is making plans for the reorganization of the church and Sunday school the first of September.—Florence E. Cave, Liberty, Ill., Aug. 3.

INDIANA

Elkhart Valley.—Our attendance has been very good for the summer months. A group of young people from the First church in Chicago was here one week end. They held a social for the B. Y. P. D. on Saturday evening and gave a musical program on Sunday morning. Sister Anna Warstler gave a missionary talk on the morning of July 24. A colored minister from Elkhart and a group of singers visited us on July 31. At our last council we re-elected Bro. George Stul as elder. Bro. Wayne Bowser was elected Sunday-school superintendent with Bro. Robert Ryman as assistant. Sister Una Myers wa chosen as junior superintendent with Sister Lucile Stull assistant Our delegates to district meeting will be Sister Pearl Stump an Sister Clara Dykeman. The church sent Bro. George Stull as delegat to Annual Conference. The men made screens for the windows an doors which everyone appreciates very much. An all-day harves meeting will be held Sept. 11.—Lucile Stull, Elkhart, Ind., Aug. 3.

Syracuse.—Attendance and interest continue good through the sum mer. Last Sunday, which was just a regular Sunday, with the ex ception of twenty-one down as a delegation from the Florence church Mich., there were 190 at Sunday school, and there was an offering o $19.40. Shortly after the close of public school, and in the month o May, our church exercised its part, along with the other churche of our town, in a community vacation Bible school. This was fo three weeks, held in the grade school building. The climax of thi interesting and successful school was a public program released to large and appreciative audience in the auditorium of the high schoo Our pastor attended the District Conference of Southern Ohio thi spring, held at West Milton. On Sunday of that time he preache in the Mother's Day services of Pastor John H. Good's church a Springfield, Ohio. Our Mother's Day program that Sunday was give by the married people's Good Cheer class. We are now looking for ward to our own Northern Indiana District Conference, which will b held Aug. 15-18 at Plymouth.—Mrs. Ralph G. Rarick, Syracuse, Ind July 30.

IOWA

Prairie View.—Because our church is so small and we have neve held a young people's conference here, the young folks in our churc decided to entertain groups from the Kingsley, Worthington an Sheldon churches. Kingsley was represented first on July 17 wit ten present. The Worthington and Sheldon groups came July 31 an about forty-five came. They were taken to Rush Lake state par on a picnic and later to West Bend to see the Grotto of the Redemp tion. Last fall we had our church redecorated inside and painted ou side. Recently we had three baptized into the church. Mr. an Mrs. Maynard Grossnickle were chosen to represent us at the Annu Conference at Lawrence, Kans. This summer we have held a moth and daughter banquet; also a father and son banquet. All but or of our Sunday-school offices are held by members under thirty yea of age. Our Ladies' Aid has been active the past winter quiltin The ladies also held bake sales and with the proceeds purchased ne chairs. We are planning on having our annual birthday supper soo —Helen Grossnickle, Laurens, Iowa, Aug. 3.

Salem.—Sunday evening, June 5, we met together to observe th ordinances of God's house. Over half of our membership was ou which is about the usual average. Brother and Sister John Brow and Bro. A. T. Hoffert of Osceola, and two sisters of the Mt. Etn group were with us. Bro. Brower officiated, assisted by Bro. Ho fert. A group of young members was present. Noted also a co trast for just across at another table sat our Bro. Mankin Wray, pa ninety-three and enjoying these church privileges to the fullest in th eveningtime of his life. God grant that he may be permitted observe many more feasts with us. Bro. Colyn represented the churc at the Lawrence Conference. The offering from this church was $25. Nora Colyn, Prescott, Iowa, July 23.

KANSAS

Newton City.—Since our last report one was restored to fellowsh and three letters were granted. Our attendance has kept up well du ing the summer months. Bro. Stauffer and family were with us r cently. Bro. Stauffer brought us an excellent message. Bro. a Sister M. J. Mishler of La Verne, Calif., and their son Vernon a wife of Monitor, Kans., were with us July 31. After services a bou tiful dinner was served in their honor in a beautiful park, Bro. Mis ler having been a former pastor of the Newton church. Such se sons of fellowship are precious memories. A number of our you people will attend Camp Wa Shun Ga Aug. 15 to 20. The chur building has recently received some needed repairs such as redecora ing the auditorium, painting the outside, etc.—Mrs. H. F. Crist, Ne ton, Kans., Aug. 2.

Verdigris church met in council July 3. A profitable and pleasa day was spent together at the church which should bring great service in the future. We will hold a homecoming meeting with basket dinner on the first Sunday in October. Our children attend a week-day Bible school conducted in a near-by schoolhouse by M Cox of the Friends church. Miss Cox has served eight years on t Alaska mission field. We are grateful for the help she has giv us.—Mrs. G. E. Shirky, Madison, Kans., July 31.

MARYLAND

Woodberry.—The B. Y. P. D. of the First Church gave a splen play, Simon the Leper, the latter part of May. Speakers for t B. Y. P. D. during the winter were Brethren Luke Ellis, H. C. Yin ling and Ralph Barnes. In celebrating the fiftieth anniversary Hampden, Woodberry area to Baltimore, the churches of this co munity had a union service at Roosevelt park Sunday morning, Ju 12, at 8 o'clock. On this same Sunday in the evening a very f Children's Day program was given with our director of childre work, Sister Ruth Yingling, in charge. The B. Y. P. D. elected

following officers for the coming year: Bro. Sherman Ray, president; Sister Hilda Warner, vice-president and secretary. On the evening of May 26 the Woman's Work group met for a social at the parsonage. A business meeting was held and they elected Mrs. C. H. Hinegardner, president; Mrs. E. A. Smith, vice-president; Mrs. Idabelle Hunter, secretary; Mrs. Elsie Rarigh, treasurer. On Saturday afternoon, June 25, the annual Sunday-school picnic was held at Druid Hill park. On Sunday evening, June 26, the young people's choir rendered an excellent program under the direction of Mrs. Virginia Atkinson. Our Daily Vacation Bible School was held from June 27 to July 8 with an enrollment of 171. While our pastor is away holding a meeting, Bro. F. D. Anthony and Bro. Donald Pfoutz had charge of the services. During the week of Aug. 1 our pastor will have charge of the worship services over radio station WFBR, "The Open Window." Just a few days before our pastor and family left for their trip a General Electric refrigerator was presented to them by several friends in appreciation of their Christian friendship during the past year. We trust they will fully enjoy this gift. Our pastor and wife have given untiring service to the church the past year. May God add his blessings.—Mrs. William T. Horn, Baltimore, Md., Aug. 1.

MICHIGAN

Brethren Circuit.—This circuit consists of Lake View, Marilla and Harlan churches. June 27 Bro. E. S. Coffman came into our circuit, spending nearly a week at each point. As a result of his efforts two were baptized and others are considering taking this important step. The churches are endeavoring to build up the kingdom here. There have been cottage prayer meetings each week during the summer at Harlan. Now we are holding prayer services each week at the other two churches. There seems to be a desire to work. Young people's meetings have been held at each of the churches each Sunday evening during the summer. The interest has been good. We can have preaching only every two weeks at each of these churches for it is impossible for one pastor to get to all three in one morning. We have preaching every two weeks in the evening. This is a very needy field, a field that needs working. Some of our folks are doing all they can to keep the work going.—Max Hartsough, Brethren, Mich., July 30.

Sunfield church met in quarterly council with Bro. Keller presiding. Considerable business came before the meeting. Sister Ethel Kimmel and Bro. Royal Frantz were chosen to represent us at district meeting and Bro. Delmond Frantz and Bro. Wm. Cheal were chosen alternates. Plans for preparation for the coming revival meeting which will be held the latter part of October or the first part of November were discussed. Each Sunday evening we have praise and inspirational meetings. Bro. and Sister Keller are leading in a discussion of the Doctrine of Prayer. The young people have recently been organized in a B. Y. P. D. group and meet each Sunday evening with Bro. Delmond Frantz as adult adviser. Three of the group are attending Camp Mack. Children's Day was observed by a special sermon in the morning and a Children's Day program in the evening, including the consecration of children. Eight have been consecrated. July 17 was observed as Decision Day. Four of the Sunday-school boys and girls decided for Christ and were baptized. We are very much pleased with the interest that is being shown in the growing interest and attendance in the church work, especially the B. Y. P. D. A correlated Loyal Temperance Legion program is being put on for the children by Sister Keller. One Sunday morning each month the missionary committee conducts a very helpful worship program for the Sunday school. They hope to have a returned missionary give a message before long. The Women's Bible class has recently been organized for definite work, with Sister Eva Brovont as president. Sister Rose Frantz, our musical director, has recently organized a choir and is doing good work.—Mrs. Jennie Frantz, Vermontville, Mich., Aug. 1, 1938.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Haxtun, Aug. 20-22.

Missouri, Southern, and Arkansas, Jasper, Aug. 23-25.

Michigan, Woodland, Aug. 23-26.

Oklahoma, Panhandle of Tex. and N. Mex., Oklahoma City, Aug. 23-26.

North and South Carolina, Brummetts Creek, Aug. 24.

Iowa, Southern, Franklin, Aug. 24-26.

Maryland, Western, Maple Grove, Aug. 26.

Iowa, Northern, Greene, Aug. 26-29.

Missouri, Middle, Warrensburg, Aug. 26-29.

Indiana, Southern, Pyrmont, Aug. 27.

Illinois, Southern, Panther Creek, Aug. 27-29.

California, Southern, La Verne, Sept. 2-5.

Illinois, Northern, and Wisconsin, Mt. Morris, Sept. 3-5.

Iowa, Middle, Dallas Center, Sept. 3-5.

West Virginia, First, Harman, Sept. 30 to Oct. 1.

Indiana, Middle, Peru, Oct. 7-9.

LOVE FEASTS

Indiana

Aug. 29, Pleasant Dale.

Ohio

Oct. 2, 7 pm, Painter Creek.

West Virginia

Oct. 29, Smith Chapel.

MINNESOTA

First Minneapolis church met in regular council July 20. Bro. R. F. McIlnay presided in the absence of our elder, Bro. Tannreuther. Church and Sunday-school officers were elected for the ensuing year. Bro. Paul Eaton was elected delegate to district conference, the writer alternate. The work is moving forward. Interest and attendance at all services are growing. Daily Vacation Bible School opened June 20 and closed July 1. The attendance and interest were good and we are looking for results to follow. All classes except the small children are using their Bibles in Sunday-school study, each class studying a book in the Bible, verse by verse through the chapters, thereby getting to the heart of the meaning. All are spiritually edified and encouraged. For some time our pastor, Bro. McIlnay, has been opening up the Book of Romans at the Sunday morning services and in the evening Revelations, in the light of prophecy, by word and chart. The Minnesota young people's conference convened June 18 and 19 in Minneapolis and was well attended. A fine program was given. A warm welcome hangs out for their return. The young people of the Hancock church carried away the banner. The Minneapolis church welcomes anyone passing through the cities to worship with us at the church located at 36th and Emerson avenues.—Elmer D. Blocher, Minneapolis, Minn., Aug. 1.

Root River.—Our pastor, Bro. Burner, represented our church as delegate at the Annual Conference. Several of the members were able to attend a part of the Conference. During the summer the following visiting pastors brought us inspiring messages: Brethren Glen Montz of Idaho, J. S. Flory of Illinois, W. W. Smeltzer of North Dakota and Sister Elsie Finckh of Worthington, Minn. June 18, 19 a large group attended the young people's conference at Fredericksburg, Iowa. We received the banner as we had the most mileage and the largest number present. The church met in council July 1 and re-elected Bro. E. J. Burkholder Sunday-school superintendent with Bro. Earl Lichty assistant. Bro. Ed Heusinkveld and Sister Joye Broadwater were elected as our delegates to the district meeting at Greene, Iowa. Our Sunday-school picnic was held at the Mystery Caves on July 4 with a large crowd in attendance. Our revival meeting was held July 13-24 by Brother and Sister B. M. Rollins of Keyser, W. Va. Sister Rollins conducted the song service and a story hour for the children each evening. Our pastor and the evangelists visited in all the members' homes during the meeting. On July 17 we enjoyed an all-day meeting at the church with a basket dinner at noon. Bro. Rollins gave three inspiring sermons to a full house. We had visitors from the Greene, Fredericksburg and Union Ridge, Iowa, churches during the meeting. Fourteen were baptized on the last Sunday of the revival.—Dorothy Burkholder, Harmony, Minn., Aug. 1, 1938.

MISSOURI

Peace Valley.—We were fortunate in securing Bro. J. W. Fidler of Brookville, Ohio, to conduct a two weeks' series of meetings beginning July 4. Bro. Fidler preached with much power and earnestness and made the way seem very plain. We feel much encouraged. Although there were no additions, some are thinking seriously and reading their Bibles. We feel that good seed has been sown which will bear fruit. At our council July 2 Bro. P. L. Fike and Wm. P. Bosserman were chosen to represent us at district conference. We miss several of our young people who have gone out to other places. It leaves our congregation rather small.—Nettie Bosserman, West Plains, Mo., Aug. 8.

NEW MEXICO

Clovis church met in council July 22. Church and Sunday-school officers were elected for the coming year. Our group was greatly blessed by having Brother and Sister Bittinger, our returned missionaries from Africa, with us July 28 and in an all-day service on July 29. They gave some wonderful lectures that were a great inspiration to us. On Friday evening the auditorium was filled to capacity to see the Land of the Monkey Bread Tree, a four-reel picture made in Africa, directed by Bro. Bittinger. We enjoyed these pictures very much. Sunday, July 31, Bro. and Sister Ayers, the pastor of the church at Aline, Okla., worshiped with us. Our group that attended Camp Salene, Okla., reported a wonderful time. They feel uplifted and inspired by the fellowship of the splendid group in the camp. Sister Minnie B. Rodes, who has been ill for some time, is improving nicely. We hope to have her back to worship with us soon.—Mrs. J. S. Adamson, Clovis, N. M., Aug. 1.

NORTH CAROLINA

Shelton, our church near Mount Airy, N. C., has been greatly strengthened as a result of our two weeks' revival meeting held June 5-19. This series of meetings was conducted by our pastor, Bro. N. C. Reed, assisted by Bro. Gilbert Osborne. Through the earnest and untiring efforts of these two evangelists nine members were added to our membership. Our church at Shelton is enjoying a period of growth for which we are thankful and we trust and pray that this growth shall continue. We are also happy to report that our Sunday school is progressing steadily and much interest is being exhibited toward its improvement.—Ray C. Reed, Mount Airy, N. C., Aug. 3.

OHIO

Lincoln Heights.—The past year has been a busy but profitable one for this church. We are in the midst of a building program. Our new church will soon be under roof and we are looking forward to

the dedication sometime in the early fall. The cornerstone was laid June 12. Following the Easter season we had our Mothers and Daughters' banquet with Mrs. Cleda Zunkel as the speaker. Children's Day services were observed in June. The first two weeks of June we held our revival meetings with Bro. Wilmer Petry in charge. Sixteen were added by baptism. The pastor and family, and Bro. and Sister Paul Garverick and family spent a week in Camp Mack's training school the first week in July. We had no young people this year in camp, but some of our young married people are looking forward to the family camp at Camp Zion Aug. 6 and 7. During the pastor's absence to teach in Camp Mack the first two weeks of August, the Men's Work and the Women's Work organizations will have charge of the morning worship services. This has been done before by these groups and is well liked by all.—W. Glenn McFadden, Mansfield, Ohio, July 31.

Silver Creek church met in business meeting June 2 at which time it was decided to retain our pastor, Bro. H. P. Garner, for another year. We have our new furnace installed and will remodel the basement so some of our classes can be held there. Bro. Wilbur Bantz, pastor of Toledo church, came to this congregation April 18 and held two weeks of evangelistic services. He gave us spiritual sermons. Three decided to unite with the church and have been baptized since the meetings. Our love feast was held Monday evening, May 2, after the close of the meetings. Bro. Bantz remained with us and officiated at the love feast. Our pastor and elder report a fine spiritual Conference. We expect the young people from the adjoining township to meet with us Sunday evening, Aug. 7, and have charge of the services. Our vacation Bible school was held in co-operation with some of the other churches in the community. It was held in the high school building in Pioneer. Miss Thelma Hendricks was leader.—Mrs. Ottie Fisher, Pioneer, Ohio, July 30.

OREGON

Ashland.—Since the last report many things have happened in our group. The young people gave an Easter play entitled "Joseph of Arimathæa." The younger children also had recitations and songs as part of the service. A Mother's Day program by different ones was given. Our Sunday school was increasing in numbers until an epidemic of whooping cough and scarlet fever broke out among the children. Two new families have come into our midst for which we are very thankful. Eld. A. J. Ellenberger and family expect to move to eastern Oregon in the near future. We shall miss them very much. Since they are leaving the Ladies' Aid met and quilted a quilt for them, the meeting being held at their home. We hope to be able to secure a pastor before long, as we are short of ministerial help. A joint Sunday-school convention of the Grants Pass and Ashland schools was held in the Ashland church May 22. These conventions are always a pleasant time spiritually and socially as we are so far from other churches. On July 17 we had Family Day at which time the largest family present received a reward. There was a special program arranged by Sister Marie Pence. After the service a picnic was enjoyed and also an afternoon of visiting.—Gladys Lininger, Ashland, Ore., Aug. 3.

PENNSYLVANIA

Augwick.—Our Bible schools closed with a total enrollment of 182. Two weeks' schools were held at Germany Valley, Sugar Run and Valley Point churches. A union school was held at Rockhill. The highest attendance was 170. One hundred and four children attended every day. Offerings were taken twice a week for the junior project which totaled $25. The co-operation from the various churches was very good. Sixteen helped as teachers, under the leadership of Mrs. M. Scholten. Twenty cars were used in transporting the children to and from the schools. Special meetings were held at the Germany Valley church the last two weeks of May. A good interest was manifested and ten new accessions were received. The meetings were followed by a communion, with 170 participating. Bro. Lawrence Ruble of McVeytown officiated. The last part of June 104 young people from the congregation met at Harvey Secret's cabin to sing the great hymns of the church. July 19 the B. Y. P. D. groups from Rockhill and Germany Valley listened to a very interesting report from the young people's camp at Camp Harmony. On July 8 the Hill Valley B. Y. P. D. spent an enjoyable evening with H. W. Hanawalt, the former pastor.—Marian Scholten, Rockhill Furnace, Pa., July 27.

Mechanic Grove.—Our love feast was held May 14. Bro. Ralph Schlosser of Elizabethtown and Bro. Roy Forney of East Petersburg were with us and delivered splendid messages. Bro. Schlosser officiated and preached for us the following Sunday morning. Bro. E. C. Woodie of Mapleville, Md., preached strong, practical, inspirational sermons for us in a revival from May 23 to June 5. The attendance and interest were very good. Three people stood for Christ and everyone was greatly benefited. A daily vacation Bible school was in session from July 11 to 22. The best of interest was shown by everyone. The splendid co-operation among teachers and helpers made our school very successful. We had an enrollment of 96. On July 21 a closing program was given. Bro. Alvin P. Wenger of Ephrata, Pa., gave an interesting and helpful talk. We appreciate the fine services of those who helped. Bro. Ray Kurtz of Richland, Pa., will deliver a message at our harvest meeting on July 31.—Martha A. Bucher, Quarryville, Pa., July 26.

New Enterprise.—Our Sunday-school attendance has been encouraging under the direction of our superintendent, Bro. Calvin Over. The plan of having different classes take charge of the opening exercises has been continued with interest. A short missionary talk has been given monthly at the opening of our Sunday school. Our Conference offering amounted to over $109. Bro. Percy Kagarise brought us a very helpful Easter message. On April 26 the Juniata College banquet was held in our church. Our love feast, which was held May 1, was preceded by a week of meetings. The following brethren assisted our pastor: E. M. Detwiler, Merle Detwiler, D. I. Pepple and Paul Hoover. The a cappella choir from Juniata College gave a concert in our church May 15. The baccalaureate services of our local high school were held in our church May 22, with Rev. Stenger bringing the message. May 29 a temperance program followed the Sunday-school hour. Bro. D. P. Hoover gave a resumé of the Sunday-school lesson and Bro. Alfred Replogle gave a very interesting address on The Position of the Church of the Brethren on Temperance. In the evening the Southern Cove men's chorus gave the program. The Bedford County Sunday-School Convention was held in our church June 15, 16. This was a meeting of much interest to our community. Our vacation Bible school was held May 3 to June 10, with a very large attendance. The following teachers had charge of the school: Sisters Miriam Brumbaugh, Gladys Gochnour, Kathryn Snyder, Catherine Replogle, and Bro. Staufer.—Mrs. Ruth C. Hoover, New Enterprise, Pa., July 12.

Waynesboro.—More than 250 women and girls attended our mother and daughter luncheon on May 13, and Sister Sara Shisler of Vernfield, Pa., gave an inspiring address. On Children's Day the children presented the pageant, The Children's Hosanna, in a very impressive manner. Brethren C. R. Oellig, W. C. Wertz and E. J. Egan ministered to us while our pastor was attending the Conference. Our pastor, Bro. L. K. Ziegler, and Bro. M. E. Sollenberger were delegates to the Conference. At this time the latter is seriously ill. Last Sunday Bro. Ziegler gave the last of a series of nine helpful meditations on the Lord's Prayer. At our recent council it was decided not to have evening services during August in order to co-operate in the outdoor union services. It was also decided to invite a member of the Gideon Band to visit us in the near future. Our church historian read a history of our congregation which dates back fifty-one years before its organization. This sketch was much appreciated. One was baptized.—Sudie M. Wingert, Waynesboro, Pa., July 23.

York.—June 5 Children's Day was observed in the First church, with Bro. Hiram Eshelman of Mt. Joy, Pa., as speaker. June 12 our mission school rendered a fine program to an appreciative audience. June 19 Bro. Eli Keeny of Bedford, Pa., preached a Father's Day sermon in the First church. In the evening a special program was rendered in honor of fathers. Various subjects were discussed by young men and the junior boys' quartet sang several numbers. Bro. Ralph Lehman, Conference delegate, gave a good report. June 22 the B. Y. P. D. held a vesper service on Reservoir Hill. July 1 we closed a successful two weeks' vacation Bible school in the First church. One hundred and fifty-six were enrolled, with eight denominations being represented. The handwork was displayed and a summary of the work was given orally. We regret that our pastor, Bro. S. S. Blough, was not able to direct our school due to an accident on his return from Conference. He has returned from the hospital and is again attending services. July 10 Bro. E. E. Blough of Manassas, Va., delivered the morning and evening sermon in the First church. The B. Y. P. D. held a joint vesper service, with Black Rock young people. The B. Y. P. D. outing was held at Bro. John Barwick's summer home. At our recent council two new committees were elected—Ministerial and Christian education. Favorable reports were given. July 21 Donald Royer addressed a large group at a vesper service at Mt. Pisgah. He is field secretary of the Student Peace Service of the American Friends committee. Bro. Robert Cocklin will begin a two weeks' evangelistic service in the Second church early in the fall.—Florence L. Keeney, York, Pa., July 22.

VIRGINIA

Beaver Creek met in council with Bro. Richard Reed presiding. Certificates of membership were granted to Brother and Sister Enoch Reed. Our Sunday school and midweek prayer meetings are growing in attendance and interest. The second Sunday night in May Bro. A. P. Naff began a revival at our church which lasted two weeks with six baptisms; one awaits the rite and one reclaimed. Bro. Naff preached Spirit-filled sermons and the church was built up. Brethren J. M. Reed and L. T. Boothe are delegates to district meeting with Brethren G. C. Reed and N. T. Boothe alternates.—Mrs. H. W. Spangler, Floyd, Va., Aug. 3.

Mountain Grove.—Bro. I. N. H. Beahm of Nokesville, Va., came to the Mountain Grove chapel in Greene County May 28, and began revival meetings. Brother and Sister Ernest Petry of Bethany Biblical Seminary were his helpers, conducting a daily vacation Bible school. They were a wonderful asset to the meeting. Bro. Beahm preached the Word with power. His untiring efforts in the homes and in the community had a wonderful influence for the kingdom. Eighteen were baptized and fourteen renewed their covenant with the church and rededicated their lives to God. The church was greatly strengthened. At Bro. Beahm's invitation a group of eleven young people from Quakertown, Pa., came down for an all-day service. These young people brought some very impressive messages. A love feast was held on June 13. Forty-six surrounded the table. This was the first communion to be held at this church in twelve years. Brethren Beahm and H. S. Knight officiated. A weekly prayer meeting has been organized and the young people are taking part in it in a wonderful way. The Sunday school has increased in attendance and interest. Bro. Beahm is doing splendid work elsewhere in the county

The Petrys are at present in a Bible school and meeting in the new Shiloh church at Fletcher. Bro. Beahm is expected to be in the Evergreen church Sept. 1 to begin a meeting. A brother was restored to fellowship at the Evergreen church at our last preaching service. We were very happy to have a visit from the Bollingers shortly after their return from India. They were with us at the Evergreen church on May 18. We hope to be able to see more of them while in America. The Lord bless our work in Greene County.—Nelie Wampler, Geer, Va., July 22.

Mt. Vernon.—Bro. Jacob Replogle has accepted the pastorate at this place for another year. During February special emphasis was placed on our mission work. As a climax to these services Bro. Minor Myers and wife gave inspiring addresses. Masterpieces of Religious Art was the main thought of our pastor's sermons during the Lenten season. Each Sunday preceding the sermon a reproduction of an original painting was given each family. During Passion Week he conducted a series of sermons, concluding with an illustrated lecture on the Life of Christ. On Easter our church joined with the other churches in sunrise services. Our six college young people are home and have been working enthusiastically under the leadership of Sister Agnes Kimble, B. Y. P. D. president. The mother and daughter banquet was a success, with an attendance of fifty-five. One of their service projects was to help an old couple move to their new home, serving them dinner and supper. During their study of Christian Citizenship, Mr. J. H. Cline of the State Wild Life Association gave a helpful talk. Our county sheriff, G. M. Gilkerson, also gave a good address. Mrs. Paul Grove was elected president of Women's Work. In response to the call for help in Spain they made several comforters to add to their gifts of clothing. They are now making plans for a white sale in addition to sponsoring a movement to recarpet the church. Since our last report four have been baptized and two have been received by letter. Bro. Guy Stump was elected to the eldership. He served our district as a member of Standing Committee. Our pastor was sent as delegate from our church. He brought back a good report of the meeting which was inspiring to all.—Mrs. John K. Farrer, Stuarts Draft, Va., July 26.

New Bethel.—Our church has been completed and Brethren Bowman and S. H. Flora preached the dedicatory sermons the fourth Sunday in June. Bro. Shaver from Copperhill, Va., was with us. We had visitors from several other Churches of the Brethren. A fellowship dinner was served. The church has just closed a ten-day series of meetings held by Pastor L. A. Bowman. Bro. Shaver brought us an inspiring message. Bro. I. H. Shaver visited in a number of homes and these visits were a great help to the community. Bro. L. A. Bowman's son, Bro. Jesse Bowman from Richmond, Va., filled the pulpit one evening, and his message was enjoyed by all present. On Saturday evening we had special music from Schoolfield Church of the Brethren choir. Attendance was good and ten were baptized. The work here is moving along nicely and we are looking forward to another growing year under the leadership of Bro. Bowman. We have a splendid Sunday school.—Louise Owen, Chatham, Va., July 18.

WEST VIRGINIA

Bethany.—Our series of meetings began June 20 and closed July 3, with Bro. Ray Showalter of Air Point, Va., as evangelist. Eleven people were converted during these two weeks, six coming to the Brethren church and five going to other churches. Bro. Showalter baptized eight on Sunday afternoon, July 3. One came in by letter and one was reconsecrated. On July 3 Brethren J. S. Showalter, Ray Showalter and A. M. Frantz met with us in special council to organize the church into a congregation. The following officers were elected: Deacon, Albert Forbes; clerk, Margaret Farren; treasurer, W. H. Snow; choir leader, Mrs. L. W. O'Dell, with W. T. Sheppard as assistant; ministers, Brethren J. E. Forbes and E. S. Martin; Messenger agent, Mrs. J. E. Forbes; Messenger correspondent, the writer. The Sunday-school superintendent, treasurer, president of the Ladies' Aid, president of the B. Y. P. D., local minister and deacon become the advisory church council. The church was left in the hands of the ministerial board as elders of the church for another year.—Zelma Williams, Charmco, W. Va., July 22.

Clifton Mills.—Brother and Sister Alonzo P. Fike of Oakland, Md., conducted an interesting and successful series of meetings at Clifton Mills, W. Va., June 20 to July 2. He preached fourteen gospel sermons which were much appreciated. This revival added three new members to the church. Sister Fike told the children interesting Bible stories preceding the regular sermon.—Mrs. Hosea Wolfe, Clifton Mills, W. Va., July 21.

Oakvale.—The layman group from Smiths chapel church, Princeton, W. Va., held a very inspiring meeting July 5-16. Splendid interest was shown throughout the services. We believe by the earnest prayers of God's children a great help was shown in bringing souls to Christ. We feel that our community and relationship with God have been improved by these services. As a result of their diligent work, eight young people were added to the church by baptism, our pastor and elder, Bro. E. H. Kahle, officiating. We have not as yet set the permanent date for our love feast. Our council meeting was held in the evening following the baptisms. Plans were made for the following quarter. Bro. E. H. Kahle was re-elected pastor and elder for another year. The B. Y. P. D. has been reorganized with Miss Naomi Akers as president; Thelma Wimmer, vice-president; Evangeline Akers, secretary and treasurer and Mrs. S. D. Wimmer, adult adviser. It consists of approximately fifteen members who are planning a great work throughout the year.—Fannie Wimmer, Oakvale, W. Va., July 28.

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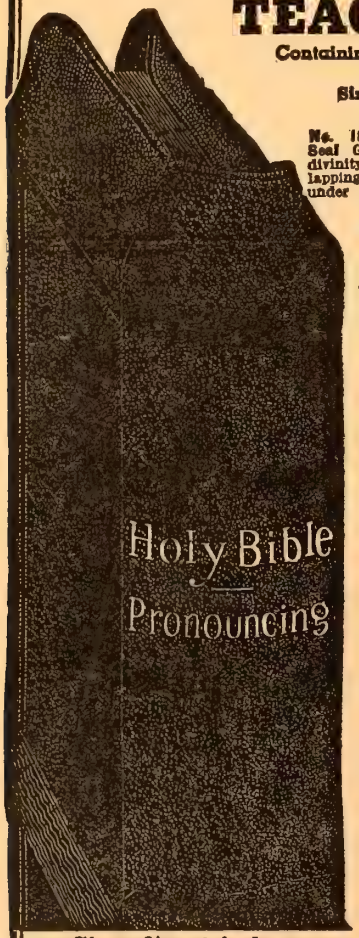
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B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
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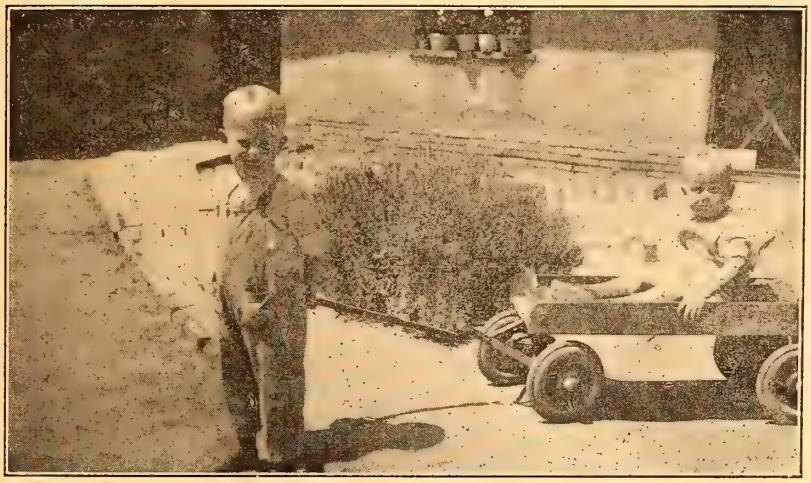
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., August 27, 1938 | No. 35



JOSEPH AND GENE WAMPLER OF TSINCHOW, CHINA, AND THEIR EXPRESS WAGON

Pulling this little wagon about three miles, Sister Elizabeth Wampler and her two sons climbed over the hills to a Christian home in a cave. The Wamplers made the cave their home for almost a month. Details were given in the August Missiongram release.

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DAILY DEVOTIONS

BY E. G. HOFF

Monday: 1 Sam. 7: 3-6

"Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only"

Revival at Mizpah

There was a turning away from idols to God at Mizpah—not a talking about it or a wishing for it, but the actual doing of it. Many aspirations for the new life are unfulfilled. They fall short of realization because the will does not get behind them and put them into action. We hunger after God and wish we were better, but we fail actually to put away the things that hold us back. To get the new life we must cut loose from the interests of the old. We must cast our lot with God and the interests of his kingdom.

Tuesday: 1 Sam. 7: 7-13

"So the Philistines were subdued, and they came no more within the border of Israel."

Victory at Mizpah

It is pretty cheap to wait until one has to have help before turning to God. Yet that is what many of us do, and it is what Israel did repeatedly. And even this kind of a repentance God honors. He heeds the cry of the distressed and gives them relief from their trouble.

After they put away their idols and turned to God, Israel found rest from being harassed by the Philistines. They gave God thanks for the victory and set up a memorial stone to celebrate it. It is fine to be able to point out definite instances of God's help.

Wednesday: Matt. 6: 31-34

"Seek ye first his kingdom and his righteousness"

The Kingdom First

Here is the better way: seek first God's kingdom and his righteousness, and let other things fall into their rightful place. The religious interest that Jesus tried to create in people differed at a number of points from that which was common in his day. It was a genuine, inward righteousness which he sought—a righteousness which came from an unselfish motive. He wanted people to seek God for God's sake, the kingdom for the kingdom's sake, not because they wanted to get a name or a reward for themselves. This is a high goal, one which comparatively few of us attain.

Men have many needs today. Some of them are very urgent. The outlook does not seem to grow very rapidly for having these needs met. Perhaps a realignment of values is necessary before much progress can be made.

New Spiritual Starts

Conversion should change the whole life. It should set the direction of the life definitely Godward. But if it is genuine, many conversions in more limited areas must follow it. Life habits are not made over in a day, however much divine grace is brought to bear upon them. The basic human instincts which operate in the subconscious mind are not changed once for all.

Selfishness keeps appearing in various forms. Transformed into loyalty to the kingdom in one field, it is likely to assert itself in another. It may attach to itself holy aims, such as defending truth or forwarding the kingdom's interests, but if at its heart there is a desire for personal or group power, conversion is in order in that area. Many of the church differences are due to the lack of regeneration of Christians in the area of self-interest. Much of the failure of Christians to rise to the support of movements for the extension of the kingdom is traceable to the same source. Christians have too much concern about their own comfort and safety to give or serve sacrificially. Conversion is in order wherever the need appears.

Spiritual growth comes only when people are sufficiently in earnest to cut loose from bad habits and low interests and definitely commit themselves to the higher way whenever they see new light. People who go on for years, satisfied with one great spiritual experience betray their spiritual infancy. Growth implies many new starts. Each should be a little in advance of those that preceded it.

1 Sam. 7: 4, cf. 8: 19; Luke 22: 24-26; Col. 3: 5-11.

Thursday: Luke 10: 38-42

"But one thing is needful . . . Mary hath chosen the good part"

One Thing Needful

It is unfortunate that spiritual interest has to be set over against the common everyday interests of people so often, for in proper perspective all useful interests have place in the spiritual life. The spiritual life should permeate all and utilize all to high and noble ends. But the contrast between the spiritual and the natural is made necessary because we so often exaggerate the importance of the natural interests. Preparing food is all right; it is necessary in its place. But Martha so exaggerated its importance that Jesus had to set Mary's interest in spiritual things over against it.

"One thing" is to be sought above all.

Friday: Psa. 85: 4-9

"Wilt thou not quicken us again?"

Prayer for a Revival

The psalmist prayed for a revival, and it is well that he did. But he came to see that the greater need was to have faith to lay hold of the salvation that God was already eager to give.

Praying for a revival is like a child pleading with its parents for food. The child might find it necessary to plead for candy or cake but a desire to partake of wholesome food is all that most parents require of their children. That is the one thing which God requires of us. The change in attitude needs to be, not in God, but in us.

It is well, though, to pray for a revival. The prayer will not change God's heart, but it may change ours and those of our friends and neighbors. A praying church is likely to be an earnest church, and an earnest church follows the truth as it becomes available.

Saturday: Psa. 51: 7-13

"Create in me a clean heart, O God"

Where a Revival Begins

A revival begins with the working of the Spirit of God upon the heart of man to make him dissatisfied with a life of sin and desirous of something better. Its next step is the loathing of sin and confession of it to God and men—a turning to God in faith that he will forgive and help one to make a clean-cut change in the direction of life.

Man needs the help of God. It is from God that forgiveness and grace must come. In the experience of the psalmist we see the process by which we too may find the way out of sin.

Sunday: Psa. 125: 1-5

"They that trust in Jehovah
Are as mount Zion, which can not be moved"

Righteousness and Security

Righteous people are more secure than sinful ones. They may not have military defenses or the kind of freedom which the world prizes, but the windows of their hearts are open toward their fellows and the righteousness and truth embodied in their lives are indestructible. They have inner freedom, and the eternity of God is in their hearts.

The psalmist compared the stability of the righteous to the immovability of Mt. Zion. He saw God surrounding them with protective care as the mountains hem in Jerusalem. It takes a far vision to have such faith in a day like ours.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., August 27, 1938 No. 35

EDITORIAL

Names Versus Substance

You are not more concerned about the name of the thing than its value, are you? Some people are like that. There's the young man, for instance, who wants to go to college so he can say he has been there and there's the older man who wants to go to Europe for the same reason. Neither of them cares for the educational opportunities which travel or a college course can give. But they have their reward. They get what they go after, a certain sense of social superiority. And sometimes they keep it until an embarrassing contact with real worth pricks the bubble of their conceit.

Their type is found also in church life. We have the professional or business man who welcomes important church connections because it enhances his standing in the circles where his daily vocation takes him. We have also the perfectly honest person who esteems alignment with a favorably known movement or organization more highly than the consecration and service for which the movement stands. The unfortunate thing about this is the tendency to forget that the value received depends not on nominal connection with the movement but on the personal devotion put into it. The connection may be helpful in fostering the devotion. And again it may not.

In any case, it is the wholehearted consecration and sacrificial service of the membership, not the magic of the name around which it rallies, that counts for the progress of the kingdom. E. F.

A Suggested Test of Worth

Whether any movement or organized effort is to be accounted good and deserving of encouragement should depend on the net result of its activities. Is that result good or bad? And the test question in determining this is: Does it help or hinder in the development of Christian character?

It would be too much to demand that everything about it be just as we would have it. We may have good reason for disliking some of its methods. But is the main objective worthy and do the methods used actually help to reach this objective?

Perhaps you are thinking of certain movements or activities, some of them directly church related and some not so directly, which are asking for your support and you are wondering what you should do about them. You might at least begin the attack on the problem by submitting them to the test suggested. E. F.

The Future of Missions in China

No one can speak with much authority on this subject. But without prophesying on the outcome of the present military struggle, there are some things that are evident enough to be considered at the present time. The Chinese people have shown much ability to exemplify the Christian life and the work of our missionaries must continue. In fact, both Chinese and Japanese Christians have in the present struggle shown attitudes of goodwill not often found in the west under similar circumstances. With this fruitage from the work in the past we must face the future with wisdom, faith, love and fairness, such as the present conditions demand.

That the work has become more difficult is evident. To work in a country where war machines and propaganda are spreading fear and hate with danger and death on every hand is bad enough in itself. But to this must be added the fact that these nations are now dominated by their military powers who have no sympathy for the Christian ideal of love and forgiveness. This gives rise to suspicion of the missionary giving as favoring one side or the other, even with the sincerest efforts to avoid it.

These conditions challenge us to the deepest thought for the adaptation of our work: that it be entered into and promoted in the most unselfish spirit in the fear of the Lord; that a fair and just attitude toward all concerned shall be followed with courage and kindness.

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It is probable that as long as the war continues, the work will be mostly along lines of relief to the millions of homeless and suffering. To serve at this point in the name of the Lord will be the best kind of evangelism, under the circumstances; for certainly a religion that has no immediate help for the suffering and starving multitudes would be no *evangel*. Moreover, it will be the faithful service of the missionaries in these days of need that will determine the interest and desire of China, both for Christianity and those who claim to represent it, in the years that lie ahead.

But the future of missions in China will depend much also on what the church in America does concerning their suffering and need. We can not leave this alone to the missionaries. First we must pray for peace and justice to come to these warring nations. But the Lord kindly uses men and women usually to answer most of our prayers! This means that we must love even as Stephen did when he prayed for those who stoned him, that the Lord would not lay this cruelty to their charge! But also as the Good Samaritan, who ignored racial lines and religious prejudices to do good to those who are the victims of another's cruelty! It will require much grace and wisdom for us to serve in this spirit; but since the missionaries must do this or suffer the consequences, we should back them up by the same attitude of heart in these days of confused thinking and selfish living. It is all too likely anyhow that national selfishness on the part of so-called Christian nations has contributed much to the present situation. The church of the Living God must not be a party to this sordid and selfish business.

The spirit of the China missionaries must be found in the home church. We must give relief in their suffering and need. We must do all possible to bring the message of the Prince of Peace to these people who have been known to be most long-suffering among all nations. That the work might require additional sacrifice to carry on will only make it more genuine and effective, as well as help us to appreciate more our Christian heritage and hope. Most of all is this true of the Church of the Brethren. We have given devoted and talented lives to this work. These must not be given in vain. The work must go on. Fifty million or more people are reported homeless and multitudes starve and die. The power of the gospel, the challenge of need, the innocent people, the call for workers and a confused world make this an opportunity such as we can not ignore. And one that will likely give the world a new sense of the goodness and imminence of God. Let us do our part!

C. D. B.

Two of the Reasons

Among the good reasons for taking greater interest in caring for disabled ministers and missionaries and their families are two of great and pressing urgency.

It is a plain obligation of the church to do this. That comes first. They deserve it and we owe it to them. That ought to be enough.

Another claim is the encouragement it would give our younger men who ought to take up the ministry. Don't blame them too much for wondering what might happen to a wife and children whom they could no longer support. They are human like you.

E. F.

Our Church and Our Times

VI. The World and Our Church

Our World Today

"All the world's a stage," said a certain great dramatist, and such it truly seems in our day. For today we know the size of the earth and the essentials of its relation to the physical universe. The earth's surface is approximately three fourth water and one fourth land. Our little sphere weighs a bit more than six sextillion tons. Upon it live about two billions of people. Thus what man can achieve is based upon physical resources which have been measured and weighed. But to complicate matters, men are not in a good humor. Yes, the world is a stage—a bloody stage at that!

The felt needs of men are many and real. In spite of our vaunted modern civilization there is world-wide need for even the basic necessities. In every land there is a substratum of humanity crying out for food, shelter and something to wear. Those who see a little farther than their noses say there is profound need for more equality of opportunity, a universal desire for security, and certainly eagerness for that which will bring some measure of true happiness. Most serious of all is the dearth of faith and the resulting famine in character.

What is the matter with our world today? Well, we have come to another of those perplexing periods when retesting is the order of the day, when accelerated change has left many without anchorage in the old and no balance from a sane appraisal of the new. Without historical perspective, supercritical of the current order, and obviously deficient in faith, the average modern man is perhaps of all men the most miserable.

A Light in the Darkness

The two most basic facts in human experience are man himself and the world in which he lives. His problem is not simply one of adjustment, for the lower forms of life adapt themselves to environment and manage to survive in some fashion. Man is also concerned with meaning and purpose—even to the modification of environment to suit his purpose. Thus it is that the average man finds himself in a difficult life situation. And to this dilemma there are rather typical reactions. Some are moved with fear, and begin to worship on such a

basis. Some are clearly overwhelmed, and either quite indifferent to what happens to them, or resigned fatalists. And thus the larger part of the world is divided between the Greeks and the Romans—the epicureans and the stoics. Even so, there is a remnant not content with either of these two philosophies. And these are those who feel there must be some satisfying answer to the riddle of life, and with deathless faith they seek its meaning.

Here is the beginning of true religion, or the discovery and use of a way to deal with those aspects of life which belong to the realm of faith. Now the curious thing about the increase of knowledge is that it also adds to the world of the unknown. In other words, the more we know the more we find there is to be known. For example, extending the range of the telescope has not revealed an end to stars and galaxies, but has ever served to add new vistas to our marvelous universe. This is why man can not outgrow the need of religion. Indeed, with the increase of knowledge, and the attendant increase of the unknown, there is even greater need for an adequate philosophy of life.

When men unite in their purpose to find a satisfying interpretation of life, and especially when they band together to utilize its utmost possibilities, there is the genesis of the church. And when the quest is based on the meaning of life as revealed in Christ Jesus, then we have the Christian church. In presenting this sequence we are not ignoring the divine factors in the origin of the church. But to the more customary explanation we are adding the thought that if God had not reached down to help man, the latter would still have been impelled by his consciousness of need to reach up. Such is the nature of the inevitable ascent marked by the aspiration of such souls as Abel, Enoch, Noah, Abraham, Moses and Isaiah.

Why Have Churches?

Of course many unfortunate things have been done in the name of religion, and of the church in particular. One thinks of the futility of formalism, to say nothing of persecutions and wars pursued in the name of what was represented as holy. But even such mistakes do not invalidate the quest for life's meaning nor the cooperative effort to utilize what eager generations have gained through intuition and experience. Religion abides because at its truest and best it is necessary to sane and successful living. And the gates of hell do not prevail against the church for the simple reason that it represents the simplest and best way both to gain and to share the values thinking men prize the most.

But why have a Church of the Brethren? Are there not churches enough without this particular fraternity? If the reader will recall something of what has been said of the origin, development, heroes, present status and message of the Church of the Brethren, it should be evident that no extended apology is needed at this point. Born in a period of retesting, and sprung of founders who insisted on checking and rechecking, Brethren doctrines represent some of the maturest thought resulting from the Reformation, or those positions which are perennially reconfirmed by experience. Our church has nothing to fear from the latest interest in the recovery of the true fundamentals of life. "Prove all things; hold fast that which is good." Such was the native air for those who began with the principle of no force in religion. And in the main this open-minded attitude has characterized the Church of the Brethren until now.

Is there any need for the contribution of the Church of the Brethreen, and its emphasis upon freedom and personality, when in so many areas men are guilty not only of intolerance but even of homicide? Is there any need of the cherished disciplines which we have called simple living, temperance, purity and sacredness of the home, when men of today are well nigh overwhelmed by the complexities and selfishness inherent in modern life? Is there any need of a time-honored emphasis upon thrift and industry when waste is so prevalent and parasitism the curse of the land? Is there any need for mutuality when deterioration of character has given us fear for confidence and uncertainty for security? Is there any need for a faith which men can live by when the whole creation is in evident distress awaiting the revealing of the Sons of God? To ask these questions is to suggest that the church of Christ alone has the adequate remedy, and that the Church of the Brethren is not the least amongst those fitted by heritage and ideals to make some special contribution.

Your Church and Your Community

Of course, the Church of the Brethren is not the only haven of refuge in a difficult time. But it is one haven, and with more than one thousand stations where a wayfaring man can get some help it is no unimportant factor in the relief of human suffering.

Perhaps your local Church of the Brethren is a small and diffident group. Remember that it is not the size of the seed, but the vitality of the germ, which counts. The spreading mustard plant comes from one of the smaller seeds. Mighty oaks from little acorns grow. A dozen earnest souls meeting in Christ's name may easily have more power than a hundred times their number who lack in conviction and enthusiasm.

Little flock, do not be discouraged. You are as strong as your faith. Mountains can not stop you. Great is your heritage. Quite as great is the world's need. These two spell your unique opportunity. Such is the challenge to your congregation in your community. Such is the challenge to our church in our world. Who knows but that God may have preserved us for just such an opportunity as this! H. A. B.

THE GENERAL FORUM

The Friendship of China and America

BY W. HARLAN SMITH

THE most encouraging factor pointing toward a survival of democratic government in the world today is the cordial and friendly relations existing between China and America. It does not require an exhaustive study of Chinese history and government to be impressed with the fact that here are two great nations, whose combined populations represent about one third of the people in the world, and both having a cultural heritage which is rich in democratic principles and practices. Of course, China's genius for democracy is not seen in the imperial official government, which ruled China before the establishment of the Republic, but in the local governments, which saved China from anarchy during the civil strife which preceded and followed the establishment of the Republic. These local democratic forms of government have been functioning from very early in Chinese history up to the present time. Mr. Wang Ching Wei, one of the leading politicians in the present central government of China recently said: "China at present and in the future will continue to proceed along the road of democracy as dictatorship does not suit conditions in China. The *San Min Chu I* policy of government drawn up by the late Sun Yat Sen is the last and best document advocating and upholding democratic principles and practices in government."

China and America first became acquainted with each other in 1785. In that year trade relations between the two countries were begun in the city of Canton. It was the splendid Chinese tea that took American traders to Chinese shores. It is interesting to note that the ancestors of President Roosevelt were connected with these first trade relations with China. The volume of trade between the two countries increased from year to year, as the two countries became better acquainted with each other. In 1844 a Trade Treaty was drawn up between the two countries on the basis of "cordial friendship and firm peace." Sixty years of trade communications had given each country good impressions of the other, and laid a firm foundation for a growing friendship which exists until the present time.

Dr. H. H. Kung, finance minister of the central government of China, declares that the rapid increase in trade between China and America was largely due to cultural contacts and the spirit of friendship existing between the two countries. The cultural contacts were largely made by the missionaries and their institutions. Chinese students who came to America to study also greatly advanced these cultural contacts, during the last half of the nineteenth century. There was only one solitary Chinese student in America about the middle of the century. He graduated from Yale University in 1854. Later he was instrumental in sending 120 Chinese men to America for a modern education. These were followed by thousands of others, both men and women. These cultural contacts of both missionary and Chinese students were no doubt the greatest factor in developing the openly declared friendship between the two countries.



Refugees with a few salvaged possessions

China in her relations with America soon learned that America's interest in her was for trade with and the cultural development of the Chinese people, and not for special privileges and territorial acquisition. Various factors in the American National Administration were constantly working to bring the two countries close to each other. As early as 1867 the friendship between the two countries had developed to such a place that the first Chinese diplomatic mission sent to western countries was headed not by a Chinese but by an American, whose name was Mr. Anson Burlingame, until then American Minister to China. He was commissioned by the Emperor as his Ambassador Extraordinary, accredited to all the courts of the world, to interpret the views and desires of Chinese government and to negotiate treaties concerning trade and diplomatic intercourse. He received great attention in all the capitals and with his eloquence he aroused the enthusiasm of the American people at large to the path of progress upon which long secluded China had entered. Although he died in St. Petersburg before he had completed his mission, his services to China are still recalled with gratitude by the Chinese people. His services greatly strengthened the bond of friendship.

Again near the close of the nineteenth century, America had another opportunity to befriend China. The Chinese Empire hung dangerously in the balance.

China was facing partition and dismemberment. It was then that the voice of John Hay, American Secretary of State, rang out clear throughout the world, enunciating the *open door doctrine*. That doctrine conceived in line with America's traditional policy, upheld the principle of equal opportunity in China and at the same time preserved the territorial integrity of China. It gave China a new lease on life. Intended first as a commercial principle, it soon developed into a political doctrine as well. Although challenged at times, it has been reaffirmed and finally received legal definition and sanction in the Nine Power Treaty of 1922. The friendly feelings between the two countries not only led up to its expression in the open door doctrine, but also made America the first country to recognize China's right to tariff autonomy in 1928.

Although America had to take up arms against China during the Boxer Rebellion, it was not against the Chinese people in general but against a reactionary, superstitious group, which got in control of the government of China and sought to eliminate all foreign influence. When this rebellion was put down, large indemnities were inflicted upon China by many countries, including America. But America's friendship for China would not allow her to keep this indemnity money very long. At the suggestion of a North China missionary America returned her share of the indemnity money to China to be used for educational and cultural purposes. These funds have sent more than 2,000 Chinese students to America and made possible Tsing Hua University, one of the leading universities of North China before the beginning of the recent undeclared war between China and Japan. This return of Boxer Indemnity Funds by America, was the signal for all other nations to do likewise.

A little over a year ago the following Chinese editorial was clipped from a Chinese newspaper: "In the long course of Chinese relations with the western world, there is no country that has so profoundly influenced China as the United States have done. There is no figure in western history so well known in this country as that of George Washington. The deepest influence in the molding of modern education in China has been the American influence. Over and over again American funds have been sent to our country to help relieve distress. Now since we have heard of the terrible Ohio floods, and the suffering they are causing among our American friends, we are glad to use this opportunity to manifest our appreciation of all that America has done for our people." A committee was appointed to raise funds for this purpose. They thought that they could raise $200,000 so the government immediately forwarded this amount. But when the appeal was put before the various relief organizations over the country, they raised almost a million and a half dollars, as a concrete expression of their gratitude and sympathy toward a nation which had been so friendly to them on many occasions. This is the first time the Orient has ever sent relief funds to America and is one more evidence of the friendship between China and America.

It would appear that all of China's relationships with America have been towards the deepening of that friendship which began more than a century ago. The largest factor, I believe without doubt, in enlarging this friendship has been the missionaries and their institutions. They had more intimate contact with all classes of people in every part of China. They were able to do more for the Chinese people as a whole than any other group of Americans in China. Their loving service and democratic spirit made it easy for them to win the friendship of a great number of Chinese people. Many, many times have I heard the Chinese people speak of America as being their special friend. Only once did I hear them question the friendship of America and that was when it appeared to them that America was not very much concerned about offering them help to withstand the aggressive policies of the Japanese army in their country. But since the American missionaries, with others, have practically all stayed by their posts and helped them so much during the present undeclared war, this has been forgotten and the friendship again strengthened and reconfirmed.

Yes, the Chinese people have long looked upon America as their friend, and in a different way than from any other country. This good feeling has ripened into a splendid tradition of cordiality between the two nations. We have come to respect their art, their philosophy and their fifty centuries of cultural attainments. We should not be indifferent when we see this splendid civilization being ruthlessly destroyed. To be so in this most critical period of Chinese history, would give the Chinese a right to feel that perhaps after all our friendship was founded upon a false basis. Let us not think for a moment that the friendship of one fourth of the people of the world with such democratic qualities as the Chinese have, is something to be lightly thrown away. The friendship of America and China may be the factor that will make for world peace. In this age of dictatorships, now is the time to strengthen the friendship between our two great democracies. The suffering in China today is greater than it ever has been in the past and the need of relief is without parallel. We should, as American people, just now manifest our abiding friendship by going over the top in sending relief funds, if we can not show our friendship in any other way. The utter collapse of the Red Cross drive of a few months ago was a terrible indictment of our boasted friendship for China and a shameful break in our traditional policy of

friendship for China. Let's convince them right now of our unchanging friendship before it is too late and they come to despise us, because we deceived them with a show of friendship which was not real and abiding.

Stet, Mo., on Furlough From China.

Chinese as Christians

BY MINOR M. MYERS

HUMAN nature is much the same the world over, the difference being largely due to social, religious and environmental heritage. Christ can draw all men, who seek truth and right, unto himself, and when they are drawn and come under his life-giving influence they are changed persons.

Chinese have a cultural background different from other peoples, but a rich one which is foundational to a vital, solid and dependable Christian life. With the very excellent code of ethics taught down through the centuries it is possible for Chinese Christians to become outstanding characters of far-reaching influence.

As in America, or any other country, some are real Christians while some are so-called Christians. It is generally conceded that first generation Christians tend to carry over so much of their past training that they seldom become outstanding. Those of the second and third generation naturally become a higher type in quality of character. Some of these can take their place with the finest in Christendom, and are even now sharing their Christian ideas and experience with Christians of the west. I refer to the valuable contribution in Christian thinking and interpretation of the gospel for our day by men like Dr. T. Z. Koo, Dr. C. Y. Cheng and others. America and Europe are all the richer because of the mutual sharing of the Orient and Occident in things Christian.

Chinese Christians are just as sincere and sacrificial as are Christians in America—maybe more so—with equal opportunities. They may regard some things like prevarication more lightly than we do in the west, but they consider some other things more serious. For a Christian to lose his temper is a great reflection on his character. Friendship means very much in China and is carefully cultivated by Chinese; therefore one is justified in sharing to the limit with his friend, or going beyond what we may think right in protecting him.

When Christ is accepted and experienced as Friend and Savior, Chinese Christians have remained true to him. Some have even paid the supreme price under the executioners' knife. Hundreds of faithful Christians withstood the most urgent persuasion and enticing temptations to renounce Christ during the Boxer Uprising in 1900, but rather than do that they walked courageously and triumphantly to the martyrs' death. One said, "I can not now deny my Lord who has never failed me in my life." Miss Li, a girl of our own church family and a graduate of our printing school, acted courageousy and sincerely when after she had won an essay prize and had great honors thrust upon her, she refused to christen an airplane to be named after her on learning that it was to be used for war purposes. Her Lord was the Prince of Peace. She is young, with much of life before her, so we trust and pray that she may continue to be true to her Christian convictions, and live that radiant Christian life rich in faith, sacrifice and service.

When the war started a number of Chinese Christians employed in Christian institutions voluntarily went on maintenance support in order that the remainder of their salaries might be used for relief of others without home or food. Right now there are Christian families who share one tenth of the cost of every meal with those who have not. That is their daily offering for those who are hungry and this may be a real sacrifice.

Often missionaries realize in Chinese Christians heights of character development, understanding of Christ and the gospels and a spirit of service seen only among a few of long Christian heritage. It is really wonderful what Christ can do in a short time with fully consecrated souls, but habits of life and Christian ideals require time for their formation.

Because of their different yet rich cultural heritage, the Chinese as well as other oriental Christians are going to give us of the west a newer, fuller and more meaningful interpretation of the gospel, and a more vital appreciation of Christ and his way of life. God takes time to do his work. Man is usually in a hurry for results. A large number of Christians have not really experienced Christ in a vital way, while others have. The important thing is that they grow. Much teaching is necessary. Through persistent effort and consecrated hearts God will raise up strong Christians in China for his service there and throughout the world.

Bridgewater, Va., on Furlough From China.

"While We Look Not at the Things Which Are Seen, But at the Things Which Are Not Seen"

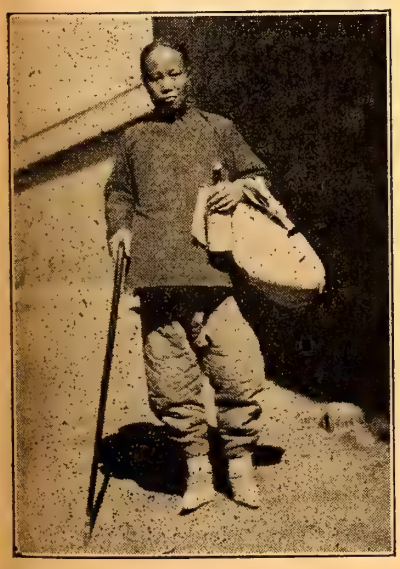
BY ANNA M. HUTCHISON

NEVER have we lived in a time or condition, when, to keep heart and hope, did the circumstances so call for one to "look at the things which are not seen" rather than "at the things which are seen." For "the things which are seen," the apostle further tells us, "are temporal; but the things which are not seen are eternal." Just now, in this war-ridden land, on every side, almost all things material are slipping away, and even life itself for the many. Where, then, have we a mes-

sage of comfort and hope except in the things that are unseen and eternal?

Thank God for the sustaining assurance of his exceeding great and precious promises! Which are as an anchor to the soul both sure and steadfast. Unlike the noted atheist, Ingersoll, when on his death bed, being urged by a friend to "hold on to the last," replied: "That is just the trouble, I have nothing to hold on to." But we, who believe, "know that if this earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." And, like Paul, we can say: "I know him whom I have believed, and am persuaded that he is able to guard that which I have committed unto him against that day." Yes, "unto an inheritance incorruptible, and undefiled, and that fadeth not away." And, as we journey hitherward toward the golden age of his kingdom, we joy and rejoice in a Savior who loved to the uttermost, and in that dying love spoke pardon from our sins. Who, by the powers of his indwelling Spirit, is transforming this evil, selfish nature of ours, which has been sold under sin, and making it possible for it to be growing into the likeness of our dear Lord and Savior.

He has promised to overrule everything to our good and his glory, making "all grace abound unto us," that we "may abound to every good work," he, being able to do for us "exceeding abundantly above all that we ask or think! In him we have that promised joy and peace that the world can neither give nor take away. Who, too, has promised to be with us all the journey through—guiding, protecting, empowering to be "more than conquerors through him who has loved us" until every foe with all their evil works, shall have been put down, and he shall come forth taking his power as "King of kings and Lord of lords," and we shall reign with him forever in his triumphant kingdom of peace, justice and righteousness.



This mother is bringing supplies to her daughter in the refugee school, and how glad she is, because it would not be safe to take her young daughter home now.

With such great and precious promises of "the things that are not seen," riches beyond our comprehension—should we lack for a message in these troublous times? Rather, should not our witness have the strength of assurance, and the ring of victory? It should bring comfort and sustaining hope, in the midst of material losses "of the things that are seen," to obtain and hold fast to "the things that are not seen," and that pass not away. And, thank God, that no power can take from us, even though the physical life itself be taken, as with some of our number. It but frees the spirit for a more glorious service and unending joy.

As an outcome of these months of fear, uncertainty, sorrow and losses it has been deeply gratifying, and a cause for sincere thanksgiving that we have again and again heard testimonies of God's goodness, guidance and protection. Many have proved God and found him faithful, and their own faith and zeal, in things of the spirit, have been strengthened. And the temporal things of this life have taken their rightful, secondary place.

Mrs. Hsing of Show Yang, where I have been located for the past five and one half months, told me but a few days ago, of the fearful, trying, testing experience she, Dr. Hsing and their seven children with Pastor and Mrs. Chang and their family of five children had last fall during the month in which they fled from the city. And how, in their distress they cried mightily unto the Lord who heard them and led them step by step, comforting through his promises; protecting and finally bringing them all safely back to the city, where, in the mission compound they had since lived in peace and comparative comfort.

"We used to give much attention to having good food and plenty of clothing, but now," she said, with tears in her eyes, "we have talked it over and we do not consider that most important, just so we have sufficient to eat and wear we are satisfied. Now, I want first of all to live for my children and raise them rightly." They are a fine group of boys and girls, and you will rejoice with us to know that four of them are to be baptized into the church in the near future.

A Christian man, Huo Yu Kou, of Ching Chuan village near Show Yang, where Sister Neher had labored much, pouring out her heart's blood to save some, yet, where all were scattered and practically all materially was lost, yet Bro. Huo said to me one Sunday as we spoke of their experiences: "I have nothing left, and though with tears in my eyes, I have peace in my heart for I have Jesus."

Miss Anna Wang, a sincere teacher and faithful evangelist of Show Yang, said repeatedly, as we conversed together, "We just must not hate, but must forgive and pray for those who are causing our sorrows and losses, and must leave it all in God's hands." Then after reading that peerless Christian's, Kagawa's, great

book: *Love, the Law of Life,* she said, "It is wonderful—a country that can produce a man like that must have much good. I hope our two countries may some day work together in love and mutual helpfulness." Many other Christians in various places are also praying to the same end, and in some places the Chinese pastors are calling for special meetings to pray for their enemies. Is it not an example to the Christian world? And may we not forget that in that country too, there are great souls like Kagawa, who testify to the fact that their hearts are with suffering China.

Our pastor, Chang of Tai Yuan, refugeeing, at the time at Show Yang, said in a sermon on one occasion, "The Show Yang church has been bought at a great price. Near sixty martyrs in 1900," he said, "and now our three beloved martyr friends, who have so recently passed from our midst, giving their lives for the gospel they came to proclaim. Surely, notwithstanding apparently insurmountable obstacles, there must be a triumphant day for this church if all are faithful and have the self-same spirit of sacrifice."

Since writing the above I have departed from Show Yang and am now at Ping Ting, on my return home to Liao, after an absence of two years, this being my first opportunity of getting through.

As we tarry here a few days we hear multiplied testimonies witnessed to our Chinese Christians of God's goodness, guidance, protection and blessing during these troublous times till our hearts thrill and the tears flow for very joy. Surely those to be most pitied and prayed for are the seeming conquerors and the losers who know not, and therefore, have not these "unseen things" of the Spirit to "hold to." Though all things else fail, may we not, with Habakkuk say: "Yet I will rejoice in Jehovah, I will joy in the God of my salvation. Jehovah, the Lord, is my strength."

Liao Chow, China.

China Relief

BY H. SPENSER MINNICH

(*A Symbol of Our Love*)

Since July, 1937 a devastating undeclared war has been raging in China. The dead are numbered by millions and the distressed, homeless ones, wounded and sick are numbered by tens of millions. The sufferings of old-fashioned war are intensified in China by utter ruthlessness and barbarity. The daily press and radio for more than a year have been giving us descriptions of the horror of it all. What is the attitude of the church in behalf of those who suffer?

The history of our relief work dates back to our beginnings. We have learned this year of relief given out two hundred years ago by Christopher Sower. Records show that in 1866 after the Civil War, Annual



One of the refugees washing her clothes

Conference approved a plan to raise funds for suffering freed men in the south. In 1897 when plague broke out in India the brotherhood gave $15,000. Missionaries administered this money, giving food and medicine even at great personal danger. Hundreds of orphans were given homes. In 1920 a terrible famine swept over north China, especially severe in Shansi. Our missionaries called for funds. The home church responded and actually gave to the extent that word was sent to the churches to stop giving for the need had been met. Elgin Moyer in his splendid book, *Missions in the Church of the Brethren,* reports the experience and says that the total given was $130,000. During the World War our church gave the amazing sum of $267,265.48 for Near East Relief. We also gave relief in Germany following the World War. In 1937 we took cognizance of great suffering in Spain and up to date have given over $12,000. Dan West first represented us in Spain and now David Blickenstaff, son of missionary parents, administers relief there.

The Lawrence Conference last June authorized the call for relief funds, during this year, $3,000 and $1,000 monthly for China and Spain, respectively. When the need in China became apparent last year the General Mission Board immediately sent a small fund on hand to China and soon thereafter cabled our missionaries authority to draw on us for $2,000 and to expect more. The missionaries took many refugees into their compounds and homes. The Crumpackers reported that the count one night showed seventy homeless people taking refuge in their house.

Howard Sollenberger, a young man of twenty-one, son of O. C. and Hazel, was appointed to go to China especially for relief work. He sailed with his father Aug. 20. All of our China missionaries share in administering relief as time and conditions permit, but Howard is assigned rather exclusively to the relief program. His knowledge of the language and people fits

him well for this good work for which he volunteered.

The church in its relief asks not "Who is to blame or the race or color," but asks, "Who is suffering and in distress?" In Spain our work has been on both sides of the line and in China our relief is given on the basis of need. One of our missionaries in China tells the experience of taking Missionary Nettie Senger, very ill with arthritis, from the interior by train to Peking. We quote:

"The next day they succeeded in getting Nettie onto a freight train in any empty boxcar. It was more convenient taking her this way than trying the uncertain passenger train which had just begun running and possibly does not have berths. She had to be carried on and off on a stretcher, so though in many ways not comfortable, it was more convenient in the boxcar. The three of them traveled a good distance alone in their private 'coach,' when a sick Japanese soldier was put into the car with them. He was laid on the floor and as the folks had another empty cot near them which they were not using they asked the Japanese friends to put their sick charge onto their cot. This they did with gratefulness. He was suffering intensely with pain in abdomen. Those waiting upon him had nothing but cold water for compresses and as our folks had some hot water with them for Nettie's arthritis, they offered a bottle to these friends for their patient and this was gratefully accepted. So these little touches of kindness brought a common fellowship."

China Relief funds given since the call was first sounded in 1937 total over $7,000 up to date. This sum is not nearly adequate. It should be more. Over the United States among all people there has been a slowness in responding to China's need. The Chinese people who believe American people are their friends are greatly disappointed. We in the Church of the Brethren do not want to be slack in doing our duty. One of our members in Indiana was possessor of a Chinese coin and bill saved as a keepsake. She gladly gave up these and they are being taken back to China by Howard Sollenberger to be put to work there.

Our missionaries are carrying on with wonderful courage. All are overworked and some of them are ill. On Aug. 26 Sister Grace Clapper, who has served in China since 1917, is returning to the field. With her will go Hazel Rothrock, newly appointed at the Nampa Conference in 1937. Let us pray for their safety and divine leading in their ministry of love. Let us pray that we in the home church withhold not our full measure of regular missionary giving and in addition a sacrificial offering for the relief of suffering ones.

Elgin, Ill.

Back to War-Torn China—and Why?

BY V. GRACE CLAPPER

When rounding the most dangerous curves in China's mountain highways, we may see just ahead of us this simple sign (!), the exclamation point, which is supposed to be sufficient warning to the motorist to slow down if he would safely pass these points of danger. During my furlough in America I have scaled some heights, and have descended into some valleys, both of which have enriched my experience, and I thank God for the highlands and the lowlands that have played an important part in my new perspective! During the last two months as I've been nearing the end of my furlough trail, these exclamation points have been much in evidence, in fact, I may expect them to show up at every curve. They take on these forms: "You're going back to China—O how terrible!" "You don't mean to tell me you're going back!" "That seems like inviting disaster!" "Oh, aren't you afraid?" It is these exclamation points that are responsible for this particular page in the Messenger. If I were inclined to be fearful, to have misgivings about the "curves" ahead, or to lack confidence in the One at the wheel, I would have long since abandoned my trip to China, and sat down by the roadside to bemoan my fate! Fortunately I have all confidence in the One who sits at the steering wheel of my life, and am therefore, not fearful, nor shall I have any misgivings if

Chinese Money for Relief

The "One Yuan" shown herewith issued by the Peking branch of the Agricultural and Industrial Bank of China, and a silver Chinese coin, were sent the General Mission Board offices by Mrs. Bernice Atkinson of the Marion church, Middle Indiana, for China relief. Howard Sollenberger, who with his father sailed for China Aug. 20, is taking the Chinese bill and coin with him to do relief work right on the field.



the way remains open for my early return to China.

I am not going back to China for fun, though we often have a lot of it when working for the Lord, even in the most trying circumstances, for it is then that "the joy of the Lord is our strength." Neither am I going back for a *thrill* though I am not unaware of the fact that there may be thrills of a different type than those coveted by people in pursuit of worldly pleasure.

I'm not going back to China because, as some one has said, it may be a "short cut to heaven," or because I'm "inviting disaster," "welcoming suicide!" "tempting Providence," or "courting martyrdom!" A common expression these days is: "It's easier to die for Christ in this age, than it is to live for him." No living person is qualified to decide whether or not this statement is true, but should it be true, no real follower of the Christ is seeking that path of service. Physical danger may easily be involved in such a venture, but physical protection is not necessarily the reward for our service, though it has been, and it may be. "Our God is able to deliver, and he will deliver, *but if not,*" and in these three little words lies the hazard of our faith. He can, and he will, *but if not,* we'll still serve him, is the only safe course for the Christian. The three Hebrews *were* delivered from the fiery furnace, our three Show Yang missionaries with many other faithful servants of the Lord, were *not* delivered, but they received something far better than physical protection as a reward for their faithfulness. When we once become so cold, so materialistic, when our Christianity no longer has a place for sacrifice, then, so far as we are concerned, "Jesus Christ died for naught, and our preaching is vain." If such were my convictions, then Confucianism, Buddhism, and Taoism, would serve me just as well for my short sojourn here, and it would be a foolhardy act to return to war-torn China.

I am going back to China because China is calling by her ever-increasing need. Thousands of refugees, hungry and starving, physically and spiritually, seem to be knocking at my heart. I've lived in China so long that it's home to me, and the Chinese people are my brothers and sisters. Their present distress has made me conscious of this. We belong to one family, and there's tragedy in our home. There are countless "cups of cold water" to be given in Christ's name, words of comfort and sympathy to be spoken, physical and spiritual wounds to be bound up, and anointed with the oil of kindness and Christian love. Dare I look upon wounded, broken China, and "pass by on the other side," fearing that in the venture I myself may come to harm? For Christianity's sake, may God spare all who bear the name of Christian, from such an attitude in this opportune time for witnessing!

I'm going back to China because my heart aches for my fellow-workers, American and Chinese, who have lived for fourteen months under a terrific strain, and have never flinched in the face of danger, sorrow, and tragedy. I am convinced that for them, "every daybreak would be a heartbreak" if God were not there to begin the day with them. Their call for help is irresistible, and I want to take my share of the burden.

I am going back to China because China now presents a greater challenge to Christianity than she has at any time since Robert Morrison first set his feet on her soil in 1807. For long weary years the Messenger of Christ stood knocking at what seemed to be fast closed doors and now that her doors are wide open, what a tragedy, that in the throng crowding this entrance, there should be so few of his ambassadors! I want to place a few stones in the foundation of the strong Christian nation which I hope China is destined to become; I want to have a small part, and I know it *will* be small, in the evangelization of a great people who have so nobly stood together in this time of national crisis and who have rallied to the ideals of a great leader whose name will go down in history, regardless of the outcome of the present conflict. I firmly believe that when a nation of over four hundred million people becomes clothed with Christianity, it will move the world for Christ! Aside from moral support and sympathy which doesn't go very far, America as a nation has done little for China, so far, but American missionaries in China during these fourteen months of national struggle, have saved America's reputation. Please note these words from the lips of Madam Chiang Kai-shek, wife of China's head man: "We will never forget the self-sacrificing ministrations of these foreigners who refused to leave us in our hour of need! To these women and the millions of women in the United States and other foreign lands, who have made their work possible, I take this opportunity, to express the undying gratitude of the women of China. They preferred to stay with us in the midst of calamity, there has been no end to their bravery."

So by the help of him who has called us back, we will endeavor to be helpful to both friend and foe, and will earnestly seek his guidance for every step of the way. Believing that God helps them that help themselves, we will take every precaution that is in harmony with Christian principles, to protect ourselves, and when human efforts fail, we know that we are still encircled by a Higher Power that is abundantly able to protect us to the end of our journey.

"Are there not twelve hours in a day?"

"Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas!"

"I will not be afraid, I will not be afraid,
I will look upward and follow onward,
And not be afraid.

"He says he will be with me, he says he will be with me—
He goes before me and is beside me,
So I'm not afraid.

"He will give grace and glory, he will give grace and glory,
His cross before me, his banner o'er me
So I'm not afraid.

"So I go singing onward, so I go singing onward,
I'm pressing upward, I'm marching homeward
To him, unafraid!"

Biography of Hazel Rothrock

BY MRS. FREDA RIES

On June 16 at the Nampa, Idaho, Conference, about forty miles from her birthplace, Hazel Marie Rothrock was appointed for service in China on her thirty-third birthday.



She was the first born in the home of her parents, Alice Grossnickle Stiverson and Horace Mann Rothrock, who went to southern Idaho from Yakima, Washington, to begin their first home near the little town of Weiser on an alfalfa farm in a newly opened irrigated section. When Hazel was three the family returned to Washington, where they have since resided, the last 23 years having been spent in the Okanogan Valley. Country life with its opportunities to see the beautiful and to engage in active outdoor work Hazel has always enjoyed to the full.

She comes from a fine Christian ancestry and was reared in a devout Brethren home. Her maternal grandparents, J. U. G. and Sarah Stiverson, served over thirty years as home missionaries in the Northwest. Her father has served the church faithfully as a preacher and elder since young manhood and her mother has always been an earnest church worker.

Hazel was a happy, mischievous child, but young in life she set a high standard for herself and tried hard to hold strictly to her ideals. She was baptized when twelve years old in a lake where it was necessary to cut ice a foot thick. Throughout her youth she has maintained a vital interest in the church and it has long been her desire to serve the church in some special way.

She early developed a keen interest in reading and study and has always been a good student. In 1922 she finished her high school work at Omak, Wash. After a term of normal school study she taught one year of rural school in her home county. During the year of '25 and '26 she attended Bethany and then, getting a vision of college, she decided to complete the work required for an A.B. degree and a teaching certificate. In 1930 she was graduated from La Verne College as an honor student. Her first active interest in missions developed there as a student volunteer. During her senior year she served as a member of the college deputation team to the northern district of California.

For the five years following she taught in the primary grades of the city schools of San Bernardino, Calif. Her school was located near the Santa Fe Railroad shops and Mexican, Negro, and Japanese children were among her pupils. She took a special interest in these foreign children and learned to love them, exerting an influence with them that was good and beautiful.

Hazel was conscientious in her student and teaching years, many times burning midnight oil in preparation for the next day. Her first several years of teaching were not unmixed with hardships but the experience strengthened her character, bringing deeper sympathy with people and a closer fellowship with God. During her years in San Bernardino she was a real help in the mission church here, contributing time and money gladly. Her work included teaching in the Sunday school, leading the young people's group, encouraging the boys' and girls' club work, and helping in the business and financial tasks of the church. Many a boy and girl has been made to see God on a hike into the mountains with her, and happy are the memories of these times.

The last two years she has spent in Bethany Seminary, enjoying to the full the many spiritual, mental and social opportunities afforded there. During the past four summers she has taught in vacation schools. Six weeks were spent in this work in West Virginia in 1936.

There are two brothers in the family, Melvin who has his own home and Merlin who is still in high school. One brother, Marvin, died in infancy. A sister, Mrs. LaVira Freese, completes the family circle. Her parents reside on an apple orchard in the Ellisforde congregation near Tonasket, Wash.

Hazel lives a simple, quiet and victorious life. Her friends are many and she delights in befriending those who need a friend. I think the words of James Russell Lowell might have been written of Hazel:

"She doeth little kindnesses
Which most leave undone or despise;
For naught that sets one's heart at ease,
Or giveth happiness or peace,
Is low esteemed in her eyes."

By training and experience Hazel is well fitted for the work she will take up in her new field. Her many friends wish her Godspeed as she goes to help others find a personal Savior who to her is an increasingly precious Redeemer and Companion.

San Bernardino, Calif.

A Letter From the Parkers

Ping Ting Hsien,
Shansi, China,
June 21, 1938.

Dear Friends:

Some of you probably think that our letters are very far apart as our correspondence to most of you included only a Christmas greeting in the past year and a half—but there are reasons.

We left Ping Ting a year ago for the seacoast. . . .While there things began to happen and we were unable to get back to our work at Ping Ting. Therefore, we moved from Peitaiho Beach where we had spent the summer, to Changli, Hopei, where Daryl worked in the Methodist Mission hospital for over three months.

In January of this year we moved to Peking and I stayed there with the children while Daryl came on in to our mission at Ping Ting. He has made three trips in and out

again to get medicines and other supplies. One trip and part of another was made by auto as the railroad was not carrying passengers or freight. But as soon as train service became regular again we felt it was time for the whole family to return to our station, and so just a year and three days after leaving we were back. Although not many missionaries with children have returned to interior places, we feel that we are about as safe here as anywhere else in this war-torn world. And if we are in his will, wherever we are, we can trust him to care for us, prepare us for, and see us through whatever may come.

Being separated from each other, and seeing the hopeless situation (humanly speaking) with all its problems and little promise of any improvement soon, we wondered if we should stay on in China. But thank God, it is he who has the answer to all our problems. We do not need to carry the burdens of all the world on our little shoulders, nor do we need to try to do his work. We only need to be fully surrendered to him and allow him to work through us in carrying out his plan for the world. And especially today when there is so much of hatred and strife all through the world, our great concern as Christians should be "Am I in his will? Can he use me to touch lives for him that they may be changed from lives of frustration and despair into lives of victory?" Only as we allow him to thus change our lives, and through us as individuals influence friends and homes, churches and nations, can we have a part in bringing in his kingdom.

On this basis we have come back happy to be here in needy times like these. And the need is great—of hungry bodies and hungry souls. The relief received will not carry all those in this area even through to harvest, and the outlook for the coming winter is not too bright. But our opportunity to reach the people has been greatly increased by these very hardships. Will you not pray for all the missionaries and Christian workers here that we may not be weighed down by the problems and suffering—but may be living such abundant and victorious lives amongst them that they will see that the answer to their hopelessness is in Christ.

Daryl's work, besides getting in supplies, has been mainly medical care of refugees and prevention of epidemics. There were several cases of diphtheria earlier, but now everyone has been given the immunization injections. All students in the Women's Bible School, and boys' and girls' schools were given physical examinations and necessary treatment instituted. A daily eye clinic was started for treatment of trachoma, a nurse was trained to clean teeth and do other simple dental care, ten were fitted with glasses, all suspicious cases were X-rayed and six hospitalized because of tuberculosis, sixteen tonsillectomies done, a delousing campaign carried out several times, and all other needs and complaints taken care of at the daily clinic. . . . Besides this city work, Daryl is on call at the hospital for operations and other things when the Chinese doctors want help.

Just last Saturday we had our first Mothers and Babies' Clinic in co-operation with Mrs. Crumpacker and her Women's Bible School. This work has been a dream of ours for several years but we have never had the time or opportunity to get it started before. At the first clinic there were two obstetric cases and sixty children ranging in age from forty days to six years. And of the number examined there were very few who did not need treatment of some kind. We have felt that this care should not be given free of charge, but because they can not afford to pay much we developed something of a health insurance plan whereby they pay ten cents a month (about 3c gold). This, of course, does not begin to cover the cost of examinations, immunizations, and clinic visits and treatments, but it does make the people feel that they are paying for what they get, and therefore they appreciate it a lot more. And it gives us the opportunity to practice some preventive medicine and to treat their illnesses before they become serious. The schools are trying out the same health insurance plan for their summer term.

Besides helping with the Mothers and Babies' Clinic, I am teaching music in the Women's Bible School and am still continuing with language study two hours a day. We are not in our own home yet, but are living in the Ikenberry house in the city compound as most of our work will be in the city this summer.

Our boys are growing up, and Bobby still continues to grow out too, for he is as fat as ever! He will not be three till September but tries to do everything that Donald does. The latter had his fourth birthday in May. It has been a fine opportunity for the boys to be with other foreign children while at the coast and in Peking. Both were in Sunday-school classes and Donald had some kindergarten, so now when we have Sunday school and kindergarten we have to play that the other little boys and girls are here too. The only other children their age in the mission now are the Wamplers' two boys at Liao Chow.

The church here is going through trying days. Pray with us that this testing time may call out the best in the members and that they may be cleansed and consecrated afresh for his service. We continue to pray for you in your work at home for we know that just as we need his power to live victorious lives for him here, so you need it there.

Your representatives for Christ in China,

The Parkers, per Martha N. Parker.

Missionaries Returning to China

BY ANETTA C. MOW

O. C. Sollenberger



Last Saturday, or on Aug. 20, O. C. Sollenberger and his son, Howard, sailed from Seattle for China. Bro. Sollenberger returns for his third term of service.

The Sollenberger family went to the China field first in August of 1919. Their first year was spent at Peking in the language school. Then they were located at Ping Ting Chow for their first term of service. During the second term, from 1929 until 1937, they lived at Liao Chow.

Although Sister Sollenberger was ill most of the time, nevertheless their active service continued on with little hindrance. Bro. Sollenberger gave himself to the people of China freely and joyously and they loved him. They felt that he had a sincere concern for them, and although

some few people may have taken advantage of his kind disposition and sympathy, he continued to proclaim the message and spirit of the Christ in a quiet and unassuming way. Evangelism has been his work from the beginning of his missionary career and it will continue to be his chief concern as he returns to a people who need the message of love and peace and salvation more than ever before. Sister Sollenberger remains in America with the daughter, Alberta.

Superhuman courage and wisdom will be needed in the years ahead. The church needs to sustain Bro. Sollenberger with its earnest prayers and loyal support.

V. Grace Clapper

"There are hearts that never falter." These are words which we frequently sing. But it must be one thing to sing such words and another thing to live them out literally to the last ounce of their meaning.



If the plans have carried out, yesterday V. Grace Clapper set sail for China to begin her fourth term of service. With her is Hazel Rothrock who sails for the first time. In 1917 Grace went to China. After a couple years in language study, she was located at Show Yang along with five other new missionaries. This was a new mission station for our mission. Our missionaries purchased it from the English Baptist folks. It was about 35 miles west from Ping Ting. The compound had not been fully occupied for a number of years. In fact our missionaries were taking up the work laid down by those who had served there before they gave up their lives in the Boxer Rebellion of 1900.

From the first, Grace was deeply concerned for the illiterate girls. She opened the first girls' school there. It was held in a little court of eight small rooms. With one Chinese teacher as helper, Grace was the superintendent, teacher, nurse, mother and counselor in the school.

After a few years a larger court was secured. It was a more convenient place for the school. The enrollment continued to increase. Many of the girls entered the Christian church during those years. It was always Grace's deepest concern that the girls should know an intimate fellowship with Christ. Her own earnest prayer life was always an example to them. This kind of work was carried on year after year and fruits of her diligent efforts were evident as the girls attended the school and became Christians.

Then came years when opposition was clearly evident and a wave of nationalism demanded that native people be at the head of schools and other institutions. Grace continued her teaching and added to her duties the evangelization of women and girls in and near the city of Show Yang. She walked many, many miles through the streets of the town and over country lanes seeking opportunities to preach the gospel of Christ to all who would hear it. Although there were those who were indifferent and even unfriendly at times, Grace went courageously on. She taught the women and girls the way of righteousness.

In times of sickness and among those who need physical care, Grace is a capable nurse. Many are the times when she has administered assistance to those in need.

Grace has real ability as a writer. Frequently she writes poems for her friends. However she is rather hesitant about allowing them to appear in print. She has translated many of the church hymns into the Chinese language. Her fine sense of humor has been a blessing many times.

As Grace's furlough time is over and she returns to her work, she goes as one who bravely sets her face forward, knowing that only in the power of the Christ can she carry on. Loneliness and a strange homesickness rush in upon her as she returns to Show Yang. Conditions there are very different now from what they were when she and Minneva Neher worked so happily together. A stout heart and a courageous spirit are hers and surely he who promised to be with her always, even unto the end of the world, will be her daily strength.

Elgin, Ill.

What to Pray For

Week of Aug. 27-Sept. 3

Last February, Brother and Sister Homer Bright returned to China from their furlough. As soon as it was possible, Bro. Bright went on interior and after reaching our own mission territory he went to Show Yang to help with the work which Sister Mary Schaeffer and Sister Anna Hutchison had so faithfully carried on since they went to that station in December. Sister Bright remained in Peking with Sister Parker and the Parker children. Dr. and Mrs. Lloyd Cunningham also lived in this home as they attend language school.



J. HOMER BRIGHT



MRS. MINNIE BRIGHT

In one of the last letters received from Sister Bright she speaks of the great desire she has to be in the midst of the work. It is not easy to be separated from loved ones and be kept away from the work. However, her days are filled with many duties.

Bro. Bright had been ill, but the last report said he was improving. It is impossible for us to realize fully the tasks which face a missionary when everything is so uncertain. That is the situation in which Bro. Bright finds himself. It is the condition in which all our missionaries must work.

In humility let us back each of these representatives of ours with our prayers.

KINGDOM GLEANINGS

Calendar for Sunday, August 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Eli: Responsibility for Others.—1 Sam. 3: 11-14; 4: 12-18.

Christian Workers, Danger Spots in American Life.

B. Y. P. D., God's Masterpiece.

Intermediates, What Does It Teach Us About Forgiveness?

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Gains for the Kingdom

Four baptized in the Lititz church, Pa.

Two baptized in the Salem church, Iowa.

Eight baptized in the Olivet church, Ohio.

Two baptized in the Reedley church, Calif.

One baptized in the Limestone church, Tenn.

Ten baptized in the Locust Grove church, Pa., Bro. B. E. Waltz, evangelist.

Six baptisms in the Lewiston church, Minn., Bro. Paul E. Miller, summer pastor.

One baptized in the Stone Lick church, Ohio, Bro. Jno. M. Garst, pastor, evangelist.

Twelve baptized in the Glade Union church, W. Va., Bro. C. F. Holsopple, evangelist.

Seventeen baptized in the Troy church, Ohio, Brother and Sister J. Edw. Jarboe, evangelists.

Ten baptized and two received by letter in the Beaver church, Iowa, Sister June Yearout, evangelist.

Six baptized in the Fairview church, Greenmount congregation, Va., Bro. Arthur Wheeler, evangelist.

Two baptized in the Beansettlement congregation, W. Va., Bro. M. R. Wolfe of Bridgewater, Va., evangelist.

Six baptized, one awaits the rite and one reclaimed in the Beaver Creek church, Va., Bro. A. P. Naff, evangelist.

Eighteen baptized and fourteen renewed their covenant in the Mountain Grove church, Va., Bro. I. N. H. Beahm, evangelist.

Fifteen baptized, three await the rite and two reclaimed in the Barnum church, Minn., Brother and Sister B. M. Rollins, evangelists.

Seventeen baptized in the Harman congregation, W. Va., Bro. Earl W. Fike of Roanoke, Va., evangelist, and Bro. S. P. Harmon, pastor.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister E. S. Coffman, Sept. 4-16, in the Sugar Ridge church, Mich.

Bro. J. T. Glick of Bridgewater, Va., Aug. 14-28, in the Center church, Ohio.

Brother and Sister E. S. Coffman, Sept. 18 to Oct. 2, in the Flint church, Mich.

Bro. W. A. Reed of Campobello, S. C., Sept. 11, in the Limestone church, Tenn.

Brother and Sister E. S. Coffman, Aug. 28 to Sept. 2, in the Crystal church, Mich.

Brother and Sister Paul Thompson of Conway Springs, Kans., Oct. 30, in the Aline church, Okla.

Brother and Sister Paul Thompson of Conway Springs, Kans., Sept. 11, in the La Porte church, Ind.

Bro. J. T. Glick of Bridegwater, Va., Oct. 9-23, in the Bull Run church, Va.

Bro. J. T. Glick of Bridgewater, Va., Sept. 4-18, in the Copper Hill church, Va.

Bro. J. T. Glick of Bridgewater, Va., Oct. 30 to Nov. 13 in the Green Hill church, Va.

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Personal Mention

Washington has selected Eld. Mark Schrock as Standing Committee delegate to the Conference of 1939, with Eld C. E. Holmes as alternate.

Two Presidents, Rufus D. Bowman and V. F. Schwalm are guest speakers at Northern Iowa, South Dakota and Minnesota District Meeting which is held at Greene, Iowa over this week end.

Bro. S. C. Plum and wife of the Falling Spring congregation of Southern Pennsylvania, out on a tour of visitation which took them as far west as Iowa, stopped at the House early last week to renew personal contacts begun some ten years ago.

Bro. J. S. Roller of New Market, Va., Sister Roller and their three daughters, have been seeing friends, kindred and interesting places as far west as the Pacific Coast. We are pleased that they decided to permit us to see them as they were on their homeward way.

To Sister Elizabeth Weirich, Long Beach, Calif., heartiest congratulations and best wishes for as many more happy returns as she herself would choose. She was ninety on Aug. 4 and the day was made happier by a visit from her cousin, Dr. D. W. Kurtz. For what happened next day see page 25.

Bro. A. S. Arnold of Old Fields, W. Va., passed away the morning of Aug. 8 at Petersburg, W. Va., at the home of his son, Jesse E., with whom he was spending the night. "He was very active in ministerial work, having served forty-two years as minister and elder. More particulars are to be given later."

Bro. M. B. Williams of Detroit says the work is going well there under the able guidance of Pastor H. R. Hostetler. He and Sister Williams and their four children incidentally saw some of the rest of us too but the primary objective of their call here was the Merlin Shull family. Had you forgotten that Bro. Shull was a former pastor at Detroit?

A pair of young churchmen native to Eastern Pennsylvania, Cyrus Bucher and Russell Hackman, called on us last week. As they explained it they were using every opportunity for more education. Some of the summer weeks had been given to advanced work in the University of Southern California, others to seeing and studying God's great out-of-doors. Naturally we felt flattered that they included us but were left wondering what they thought.

Bro. J. W. Lear, too well known to need any identification, has accepted a call to the pastorate of the Glendora church of Southern California. We understand that the health of Sister Lear has figured largely in this decision which is of his own volition and not because of any hint from Bethany. President Bowman may have something to say shortly about this change and its significance for all concerned. Meanwhile we offer our congratulations to Glendora.

Brother and Sister Dan Fierheller of Freeport, Ill., went to Winona Lake after the girls who had been staying awhile with their grandfather, Dr. G. H. Van Dyke. And that provided the convenient opportunity to make a first and long neglected visit to the Brethren Publishing House.

Two adventurous women of rather youthful years, Mrs. Lester Hershey and Mrs. Earl Myer, of Lititz, Pa., along with their newly acquired husbands, out to celebrate the venture by seeing America first, made the return trip from the Pacific Coast by way of the Brethren Publishing House. For the home stretch they had gathered quite a large collection of good wishes.

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Miscellaneous Items

The Shade Creek congregation of Western Pennsylvania will have a homecoming at the Berkey church, Sunday, Sept. 11.

The West Conestoga church of Eastern Pennsylvania will have a harvest home service at the Middle Creek house on Saturday, Sept. 3, 1:30 P. M.

The Hickory Grove church of Middle Indiana will have their annual homecoming, Sunday, Sept. 4. All day services with basket dinner. "Everyone is invited to attend."

The annual homecoming at the Spring Run church of Middle Pennsylvania near McVeytown, will be Sept. 11, morning, afternoon and evening. "Everybody invited. Bring your lunch and stay all day. Coffee will be served by the church."

The Akron church of Eastern Pennsylvania will have its harvest meeting Sunday evening, Sept. 4. An all day meeting on Sunday, Oct. 16, will celebrate the twenty-fifth anniversary of the organization of the Akron church. Tomorrow evening, Aug. 28, local talent will give a special temperance program.

The Springfield church of Southeastern Pennsylvania, two miles east of Coopersburg, will have homecoming services tomorrow, Aug. 28. Preachers for the morning, afternoon and evening, respectively, are: A. A. Price of Harleysville, Henry H. Moyer of Reading, M. C. Swigart of Germantown. Vesper service at 6:30 by J. Herbert Miller of Quakertown. "Everybody welcome. Bring your basket lunch."

Thirtieth Anniversary of Omaha Church. On Sunday, Sept. 18, the First Church of Omaha, Neb., will celebrate the thirtieth anniversary of the beginning of the work of the Church of the Brethren in the city, and also the tenth anniversary of the dedication of the church building at 51st and Lake Streets. There will be an all-day meeting with basket dinner at noon. Eld. C. D. Bonsack of Elgin, will be the speaker of the day. Former pastors and members are asked to be present or write a letter.—Herman Caskey, Chairman, Anniversary Committee, 3310 North 55th St., Omaha, Nebr.

The Codorus congregation of Southern Pennsylvania will observe the one hundred and eightieth anniversary of its founding on Sept. 1, 3 and 4. All the churches as now existing which were included in this congregation will take part in the services. New Fairview will give the program Thursday evening. York will have Saturday evening. Dr. C. C. Ellis of Juniata College will speak Sunday morning, afternoon and evening. Eld. G. N. Falkenstein will also speak in the afternoon. "A cordial invitation is extended to all. Basket lunch. Come and worship with us." A brief history of the Codorus congregation will appear next week.

"It does seem a bit queer to get news that is six weeks old. Already we are reading the Messenger news more eagerly than before. At home we scanned quickly the pages and rushed on, but here the Messenger is a friend from home and we read it carefully. . . . We are eager to get our Messenger telling us more about the Conference." From a letter to the mission offices from Brother and Sister Landis, newest arrivals on the Africa mission field.

Brethren Day of Northeastern Ohio is Sunday, Sept. 11. It is a union meeting of Brethren and Church of the Brethren congregations. All congregations of both groups in the district are urged to attend. Sunday-school will convene at 10 A. M., with preaching at 11. Basket dinner at noon. Two addresses and roll call from 2:00 to 4:00 P. M. The place is the Ashland County fair grounds, west of Ashland on Route 42. The key words for the day are Fellowship—Worship—Inspiration.

Tomorrow, Aug. 28, is homecoming day at the Center Hill church of Western Pennsylvania. The theme is Christian Co-operation. See 2 Cor. 6: 1. There will be morning, afternoon and evening programs, with basket dinner at noon and basket supper at 5:30 P. M. Bro. A. B. Replogle of Cleveland, Ohio, is guest speaker for the day. Among other features preceding the main address of the afternoon will be a sermon by Sister Ruth Sell, the pastor's daughter. In the evening before Bro. Replogle's sermon there will be a vesper service on the church lawn.

The Annual Bethany Biblical Seminary Offering date is Sept. 18. The call is given for all congregations to lift a generous offering for the support of our Bible school. The fall enrollment promises to be larger than last year. Bethany is rendering a great service to the church and she needs the support of all congregations. Make Sept. 18, not only a day to lift an offering, but to acquaint the members with the purpose of our Bible school. Bethany is included in the Conference Budget and receives $25,500 this year. What you give designated for Bethany helps make possible the amount Bethany is to receive.—General Mission Board.

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New Service for Home Missions

Service to Nonresident Members

Beginning Sept. 1, Merlin C. Shull will give his time to ministering to the nonresident members of the Church of the Brethren. According to our statistics we have about 15,000 nonresident members. A nonresident member is a member of the church who lives too far away from the local church to attend. A few efforts have been made to do something for this large congregation of isolated members of the brotherhood. Sufficient experiments have been made to justify a larger program in their interests. This is a Home Mission project and the expenses involved will be provided through the Home Mission budget of the General Mission Board.

Bro. Shull has served as pastor at Douglas Park in Chicago; Detroit, Mich.; and Johnson City, Tenn. He has been a very successful pastor and loves the work of the ministry. Several years ago his voice began to weaken and it was found necessary to discontinue preaching for awhile. It was decided that while he was trying to rest from public speaking it would be good use of his time to minister to the nonresident members of the church.

An effort will be made to locate every isolated member and, if possible, make a contact with some Brethren church. When the Annual Report blanks are sent this year to the

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HOME AND FAMILY



These young girl refugees are being made happy by daily class work. At the reader's right stands the teacher. She was helped in the famine of 1920-21, and is a successful teacher and earnest Christian.

Precious Wildwood

BY CORDA WERTZ

When Kuei Lin, or "Precious Wildwood" first came to my Sunday-school class, she was a shy, timid girl of middle-teen age, and except for her sweet smile and wistful eyes there was nothing striking about her appearance. But the fact that she came Sunday after Sunday with an attitude of deep interest showed that there was either strength or yearning, I knew not which, in the girl's heart.

Outside of church or Sunday school, Kuei Lin was making a brave effort against ill health to continue her studies in the city government school. Then one day she came to our hospital. She was told by the doctor that she should rest, that she was in the early stages of tuberculosis. After several days in the hospital she went with the doctor's permission to rest at home. It was then that the strength of Precious Wildwood's faith was revealed. Before she left, I talked to her and her mother about God's meaning to us in suffering, that God wants to work out his purposes in our lives and sometimes he speaks to us through quiet days of resting. While she listened again to the message about Jesus and his Holy Spirit in the lives and hearts of his children, a light broke over Kuei Lin's face as she comprehended more fully the meaning, and then exclaimed, "Oh, I see, he wants us to be one with him."

Two months later again found Precious Wildwood in our hospital. Her temperature registered 105. The doctor said it was double pneumonia. Her parents, both Christians, sent letters to the church asking that they remember her in their prayers. In the hospital the doctors and nurses were doing all for her that they could do. After several days of raging fever her temperature gradually came back to normal. Could it be that Kuei Lin was getting well? The next day her fever returned. That evening as her mother was "tucking her in" for the night, she said, "Mother, pray for me." Mrs. Li, a devout woman, bowing her head in submission to God's will, committed her daughter into the Father's loving care, then quietly waited as Kuei Lin was resting. Suddenly she sat upright in bed, reaching upward toward something her mother did not see. "What do you see?" asked her mother. There was no answer only the light of a heavenly radiance on her face as she obediently lay down again.

When I came to her bedside the next morning a smile of recognition passed over her face. Now and then she would open her eyes and look upward for a long time then lapse back into quietness. The long morning wore away. Suddenly Kuei Lin opened her eyes, and with rapture on her face exclaimed, "Mother, look, look!" What she saw her mother did not know, for Kuei Lin was gone.

It had long been Precious Wildwood's hope that she might "do something for her Lord." Her dying testimony to the other patients in the ward and to all who witnessed her going was truly a glorious fulfillment of her heart's desire. How comforted her parents' hearts! They are now telling the story of her blessed hope to hungry, longing, eager hearts, many of whom because of her triumphant departure, are accepting Jesus Christ as their Lord and Savior.

Ping Ting, China.

What Religion Means to Me

BY MRS. CHIANG KAI-SHEK

Not Naturally Religious—But

By nature I am not a religious person. At least not in the common acceptance of that term. I am not by nature a mystic. I am practical minded. Mundane things have meant much to me, perhaps too much—mundane, not material things. I care more for a beautiful celadon vase than for costly jewels. I am more disturbed as I traverse the crowded, dirty streets of an interior city than I am by the hazards of flying with poor visibility, which my husband and I experienced the other day. Personal danger means nothing to me. But I am concerned that my schools for the children of the revolutionary heroes shall raise for them, and perhaps for the communities to which they return, the standard of living and the quality of life.

Also, I am more or less skeptical. I used to think faith, belief, immortality were more or less im-

aginary. I believed in the world seen, not the world unseen. I could not accept things just because they had always been accepted. In other words, a religion good enough for my fathers did not necessarily appeal to me. I do not yet believe in predigested religion in palatable, sugar-coated doses.

I knew my mother lived very close to God. I recognized something great in her. And I believe that my childhood training influenced me greatly even though I was more or less rebellious at the time. It must often have grieved my beloved mother that I found family prayers tiresome and frequently found myself conveniently thirsty at the moment, so that I had to slip out of the room. Like my brothers and sisters, I always had to go to church and I hated the long sermons. But today I feel that this church-going habit established something, a kind of stability, for which I am grateful to my parents.

My mother was not a sentimental parent. In many ways she was Spartan. But one of my strongest childhood impressions is of mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, "I must ask God first." And we could not hurry her. Asking God was not a matter of spending five minutes to ask him to bless her child and grant the request. It meant waiting upon God until she felt his leading. And I must say that whenever mother prayed and trusted God for her decision, the undertaking invariably turned out well.

Perhaps this is why, I sometimes think, that I have grown spiritually because mother was taken from me. Or to be perfectly honest, I sometimes think perhaps God took mother from her children in order that we might grow. As long as mother lived I had a feeling that whatever I did, or failed to do, mother would pray me through. Though she insisted that she was not our intercessor, that we must pray ourselves, yet I know for a certainty that many of her long hours of prayer were spent interceding for us. Perhaps it is because religion in my mind is associated with such a mother that I have never been able to turn away from it entirely.

Before I leave the subject of prayer, I want to tell you of a lesson I learned from my mother. It was shortly before she left us. She was ill and already confined to her bed. Japan had begun to show her hand in Manchuria. Most of this we kept from mother. One day I was talking with her about the imminent Japanese menace and I suddenly cried out in irresistible intensity of feeling:

"Mother, you're so powerful in prayer. Why don't you pray that God will annihilate Japan—by an earthquake or something?"

She turned her face away for a time. Then looking gravely at me she said: "When you pray, or expect me to pray, don't insult God's intelligence by asking him to do something which would be unworthy even of you, a mortal!"

That made a deep impression on me. And today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing to China.

From the Lips of Children

The other night Joseph asked if the heavenly Father loves him when he does naughty things. I said that he does, but doesn't love the naughty thing one does. Then Joseph said, "When I go to him I'll kiss him four times. Mother, do spirits have mouths?" I guess he wondered after all if they could kiss.

Gene just the last few days wants to pray "all by myself." So his prayer at the table was, "Father, fank you for the food, bless it, eggs, millet [that was what was in his plate], Joseph keep happy, and daddy and mother. Fank you. Amen." This was all his own make-up, about his second trial.—*From a letter written by Elizabeth Baker Wampler to her daughter, Sarah Ann, in Virginia.*

Excerpts From Letters From China

Sister Anna Hutchison writes from Liao Chow on June 20: "You can imagine something of my joy in being able after nearly a year of waiting to return home to Liao. Corda Wertz and I will move into the Sollenberger home at present. It will be nice to be near the Wamplers, who are living in the Oberholtzer home.

"Corda and Laura Shock and I came together. We had two litters and a donkey with saddle. We changed off between the litter and the saddle as we came over the rough mountains. Laura returned to her work at Ping Ting after a few days at Liao.

"We have much, so much for which to be thankful and grateful to our heavenly Father. Praise his holy name. We fully trust him."

"On June 18, Dr. Hsing's boys and Pastor Chao's children were baptized along with several others making a total of twenty-six. All the applicants were in preparation for some time. In the evening, the love feast was held at Liao Chow. Sixty-seven communed. Folks from a distance could not be present."

"Dr. and Mrs. Cunningham have finished their first term in the language school. They plan to go right on through the summer with their second term. They are making excellent progress in the language."

"Dr. Parker is planning to go to the Wampler home after his return to Ping Ting from Peking. Brother Wampler has been ill in bed for some time and it may be necessary for Dr. Parker to bring Bro. Wampler out to Ping Ting.

"There are a number of folks in our mission who need some rest and we will be only too glad to welcome the folks in America back. We hope and pray that there will be new folks, who, realizing the difficulties, will be led

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THE CHURCH AT WORK

ADMINISTRATION

The Message and Decisions of Oxford on Church, Community and State

Merlin Shull, Elgin, Illinois

This is indeed a very clear and forceful report of the Oxford Conference. It is a very significant report. Church leaders should familiarize themselves with the work of this world conference. The ecumenical movement is one of the most significant programs of advancement of the kingdom of God in the history of the church. That the leaders of all churches should so humbly recognize that the churches themselves are partly responsible for the present world situation, and that they should in such a contrite spirit confess their sins, is a great assurance of the grace and forgiveness of God. One is impressed also by the wonderful determination and fine spirit in which the specific problems of the church are attacked.

This booklet clearly recognizes and states the vast differences in beliefs and practices among the churches. More and more it is being recognized that the churches have a common enemy in the totalitarian state and in the materialistic conception of life so prevalent throughout the world. All leaders who have prayerfully read such portions of scripture as John 17 and who are keenly alert to the tragic divisions of Christendom and who realize that only on two or three other occasions in history has the church stood at so momentous an hour should read a book like this. Now if ever we need Christian statesmanship. Many will want to read all the books that have been or will be published concerning the work of these great conferences.

The Edinburg Conference Report

This is a small pamphlet dealing with the Conference on Faith and Order held in the summer of 1937. It deals with the beliefs of the churches. Neither this pamphlet nor the booklet on the Message and Decisions of Oxford are easy to read. This pamphlet is the more difficult of the two. It is not printed for the lazy mind. In this hour when we stand at the crossroads of history it behooves all ministers of Christ to consecrate their minds as well as their hearts to Christ. Whatever may be our attitude toward world cooperative movements of the churches, we dare not be uninformed concerning them, for the strength of our common enemy makes a sympathetic study of these movements imperative!

ADULT CHRISTIAN WORKERS

Why the Church of the Brethren?

Sunday, Sept. 11

I. Introduction.

The purpose of this study is to see more clearly the picture of the Church of the Brethren from its beginning to the present and discover the reasons for her existence now and in the future.

II. Our Living Past. (See Gospel Messenger, June 11, page 3, Periods in Brethren History.)

1. The Beginnings, 1708-1776. Significant names in this period are: 1708, Schwarzenau, Wittgenstein, Alexander Mack, River Eder, Eight Students of the Word, 1719, Peter Becker, Germantown, Holland, 1729, Ship Allen, Pennsylvania, Christopher Sowers, Revolutionary War.

2. The Expansion, 1776-1850. The growing church needed more room and began searching for good land in the frontiers. Persecution during war days caused many families to move into Virginia, Maryland, Ohio. Many Brethren people were drawn into the great western movement of the American people, hence we have churches throughout the west from the Mississippi Valley to the Pacific and from Mexico to Canada.

3. The Days of Organization, 1850-1920. In 1850 the scattered church had 117 congregations and 12,000 members. 1851 Henry Kurtz published a paper for Brethren families. 1856 State Districts were recognized. 1861-65 Civil war hindered progress for a time, but the persecution tended to unite the church and stimulate activity. More papers were published and schools, colleges and seminary were founded. The Division of the eighties left the church in three groups—Old Orders, Conservatives, Progressives. The organization of Foreign Mission Work with missionaries to India 1894; to China, 1908; Africa, 1922.

4. The Period of Integration, 1920—the Present. The church papers had in 1883 merged into the Gospel Messenger which in 1897 became the property of the church and was designated as her official organ. The trends in church organization were toward compactness and simplicity. For example, a number of Boards were merged into four. Several colleges have also merged. Annual Conference since 1742 has made great progress towards building a balanced smooth running brotherhood.

III. Some Brethren Heroes. (See Gospel Mesenger Aug. 6, page 3.)

Alexander Mack, Peter Becker, the Christopher Sowers, John Naas, founded the church on the principles of peace and brotherhood when war was the rule of the day. Severe persecution was endured.

Elders John Garber and Jacob Miller are examples of scores of heroes who pioneered in America carrying the gospel to the frontiers. Henry Kurtz, James Quinter, D. L. Miller, S. Z. Sharp and J. G. Royer are examples of those who led in publishing and education. Wilbur Stover, F. H. Crumpacker, Stover Kulp and Albert Helser may represent the host of missionary heroes and heroines.

PEACE

Notes From a Peace Conference

Evelyn Roop Miller, Washington, D. C.

For the past several summers and again this summer groups of interested persons have been meeting in Institutes of International Relations. These institutes are sponsored by the American Friends Service Committee and are held, usually on college campuses, in quite a few sections, fairly well covering the United States.

It was the good fortune of my husband and myself to be sent by our church district as delegates to the ten-day institute held in June at the University of North Carolina. We feel now that this was the most worth-while way we could have spent our vacation, and hope that more people in the brotherhood will be encouraged to attend next summer. We were sorry to learn that of more than a hundred people present we were the only Brethren. However, we know that we had some representatives at other institutes in other states. These meetings are held for the sole purpose of intensively studying and discussing the world situation,

its causes and possible remedies. It is imperative that those of us who are working for peace be intelligently informed on the subject.

Chapel Hill has a beautiful campus which has been naturally landscaped and abounds with tree-bordered walks and woodsy paths. Those of us who were visiting there were given true southern hospitality; our stay was made comfortable in every way.

The leaders at these conferences come from far and near and are all outstanding persons in their field. We had such foreign representatives as Roger Henry Soltau of France, England, Syria and Geneva; Brackett Lewis, who has been in Czechoslovakia since the war; H. Von Beckerath, recently from Germany; Mrs. Nadia Danilevsky, who was of the Russian nobility; Grover Clark, whose family has lived part of their lives in China and Japan for four generations. Norman Thomas gave us one very stimulating lecture; we had several lecturers who took us behind the scenes in the state department, and several who discussed the economic situation at home and abroad. Hornell Hart, professor-elect of Social Ethics at Duke University, led several very vital discussions on: "Ethics and Religion Applied to World Affairs."

Each morning we met for a period of worship followed by three lecture periods and a question hour, in the afternoon there was one discussion period on methods in education and action in our own communities, and at night a public lecture and open forum. We had plenty of time left for resting, walking, swimming, reading or visiting near-by places of interest.

The expenses of this particular institute were unusually reasonable, the registration and room rate was $7.50 apiece and our excellent meals at the university cafeteria cost us each a little less than $7.50 for the ten days. Begin planning to go to the institute near your home next year, or ask your B. Y. P. D. or Sunday-school class to send a delegate. This would be an excellent project for your men's or women's organization.

We are planning to follow this brief resume with several articles on themes suggested by the discussions at the institute.

WOMEN'S WORK

District Directors Contacting Local Directors

By Lottie Neher Hoff, Elgin, Illinois

The district directors feel the need of keeping in touch with local directors. Often a director feels she can do nothing and is handicapped. She is limited in time, expense and experience. Each church presents a different problem and must in the end solve its own. Yet a word of greeting and encouragement and a few suggestions are welcome to local women.

The most difficult of all methods to contact local directors is that of touring the churches. If all can not be visited in one year, try a few neighboring ones. If all officers can not go perhaps the president or a director might represent the interests of all. She might have opportunity to accompany a B. Y. P. D. group or friends of the district field man or the pastor.

If the pastors of the district or district boards or men's work meet, make it an opportunity occasionally to contact the women in the place in which they meet. Perhaps there is not enough thoughtful co-operation on the part of all groups. An empty seat in a car may mean an opportunity lost for district officers to meet local ones.

A district directors' letter is a good thing in which each officer sends a word of greeting and encouragement, suggestions for program materials and reports from other churches. This might be enclosed in the yearly report blanks sent out, to save expense.

District meetings afford the easiest way to contact local directors either personally or in groups. The annual all day rally is even better in which time is given for departmental conferences.

Each district should have an item of expense in the budget for expenses for travel, for postage, for typing or mimeographing.

Planning to contact local directors takes plenty of advanced preparation. A wise professor had as his motto: If you want anything go after it. Find out all you can for yourself first of all and then pass it on. Your problems are similar to others. Share them together. Women have a way of snatching brief moments to do their work for the church.

LEADERSHIP TRAINING

"The Way to Begin Is to Begin"

Do you really intend to do something vitally worth while for the leadership group in your church this year? If you do, "the way to begin is to begin."

In this self-same week, will you as pastor, Sunday-school superintendent, Board member, or age group adviser, and department head, set aside a budget of time to think about this project for next year in your church? The pastor and Sunday-school superintendent will no doubt need to think the hardest, and longest, but it is the task of several other people as well.

And while you are doing this thinking, have you on hand all of the bulletins and leaflets you need, to think with?

Enlisting and Developing Church Workers. 15c, 1936.
Leadership Education in the Local Church. Free.
Workers' Conference, The. 10c, 1937.
Building a Workers' Library. Free, 1937.
Self-Rating Scale for Church Workers. 25c, dozen copies, 1937.
Guide for Offering First Series Courses in Workers' Conferences. 10c, 1936.
Standard Leadership Curriculum, First and Second Series, The. Free, 1938. (Be sure you have the new edition.)
Manual for Deans Who Administer Second Series Courses. 10c, 1935.
First Series Courses, The, Bulletin 501. 10c, 1938. (Be sure you have the new edition.)
Second Series Courses, The, Bulletin 502. 20c, 1938. (Be sure you have the new edition.)
Growth in Christian Service. 15c, 1937.

If not, order them today. Order enough copies for all of your leadership planners to have a set. If you are really going into the leadership education job it will cost some money. Here's a place to begin.

Excerpts From Letters From China

(Continued From Page 19)

to join us in the work out here. Now is the time to get some promising young man started in medical school with China in view so that there may be no gap in our medical work."

Brother Moy Gwong writes: "On last Sunday during the preaching service fourteen stood, confessing Christ. After the service some of them asked for baptism as soon as possible. At this time people seem to think very seriously of their soul's salvation. On July 7, we plan to open our Vacation Bible School. It will continue for one month."

CORRESPONDENCE

THE WORD BIBLE SPEAKS FOR ITSELF

1. The First Letter—B

The word Bible, is spelled with five letters. We will let each letter stand for some rich characteristic of the Bible. It is a beautiful Book any way you may test it: beautiful promises, beautiful commands, beautiful law, beautiful history, beautiful stories of many kinds, beautiful poetry and prose. It tells of a beautiful heavenly family, a beautiful angelic family and a beautiful human family spoiled by the Deceiver, but redeemed and beautified by the Savior.

2. The Second Letter—I

I stands for interesting Book. Beauty and interest are twin sisters. Where you find one you find the other. The wonderful day out at Galilee when the Lord fed the great multitude with a boy's lunch was so interesting that all four of the gospel writers tell the story.

3. The Third Letter—B

Let it stand for blessed Book. Where the Bible goes there follow blessings that come from no other source. Let us love, teach and obey and send out the Bible to the whole world, so all may enjoy its blessings. "Blessed is he that readeth and they that hear."

4. The Fourth Letter—L

We can all see that L stands for living Word—God's Message. The Bible tells where all life came from, also that eternal life is a gift for us to receive. The words of Jesus are "spirit and they are life." His Word shall never pass away.

5. The Fifth Letter—E

We have one letter left in spelling the word Bible. Let it stand for eternal, everlasting, never ending. It reaches into the eternity of the past and the eternity of the future. The Bible's beauty, interest, blessings and life giving power, will never end, never fail, for it is like a spring that never goes dry.

Now missionaries, you can challenge the people of all human religions to whom you preach to bring all their books relating to Mohammedanism, Confucianism, Buddhism, and all other religions, and defy them to find in them one of these five qualities found in the Bible, unless borrowed from the Bible.

The Light of the World is diffused through the Book which records his sayings and doings. "The entrance of his words giveth light."

Here are quintuplets you can have in your own home and your own heart. They will shine out like the rose of Sharon in beauty and like the star of Bethlehem in glory.

St. Petersburg, Fla. J. E. Young.

EASTERN PENNSYLVANIA SUNDAY-SCHOOL PROGRAM

The Eastern District of Pennsylvania Sunday-School Program will be held in the Church of the Brethren at Heidelburg, Pa., on Labor Day, Sept. 5. Each Sunday-school of the district should send two delegates. Bring a lunch and plan to spend the day in the interest of Sunday-school work and in Christian fellowship. The detail of the day's program is as follows:

Morning Session—9:15-11:45

9:15-9:30 Delegates Present Credentials
9:15-9:30 Congregational Singing.....E. G. Meyer
9:30-9:50 Morning Meditation.....Jesse Whitacre
9:50-10:30 Brethren Ideals in Action ..Warren D. Bowman
10:30-11:40 Music .....Miller Sisters
10:45-11:45 Sectional Conferences:

Adults in auditorium: (1) Opportunities for Doctrinal Education in the Sunday School, I. S. Hoffer; (2) Opportunities for Leadership Education in the Sunday School, R. W. Schlosser.

Young People meet in the basement where Warren D. Bowman will lead the discussion on Making Life Worth Living.

Children and all who are interested in children's work meet up-stairs where the Desmond Bittinger family, returned missionaries from Africa, will explain the work of Christian education among the African children.

Afternoon Session 1:15-3:45

1:15-1:30 Congregational Singing
1:30-1:45 Afternoon Meditation in charge of Y. P. D. Cabinet
1:45-2:00 Business Period and Offering
2:00-2:35 Hidden Splendor.....Warren D. Bowman
2:35-2:50 Music.....East Petersburg Quartet
2:50-3:45 Sectional Conferences meet in the same places as for the morning sessions.

Adults will have a panel discussion on the problem of Sunday-school administration. Chairman, Raymond R. Baugher. (1) Teachers and Officers' Meetings, David Markey; (2) Organized Classes, G. R. Saylor; (3) Function of the Local Board of Christian Education, Florence B. Gibbel; (4) Attendance and Records, J. M. Moore; (5) Graded Lessons, I. S. Hoffer.

Young People in charge of the District Cabinet.

Children and others interested in children's work meet with the Amsey Bollinger family, returned missionaries from India, who will explain the work of Christian education among the Indian children.

Evening Session

6:00-6:30 Vespers.....I. E. Oberholtzer family
6:45 Call to Worship.....J. I. Baugher
7:00 Home Builders of Tomorrow.....
.....Warren D. Bowman
Closing Moments.....H. F. King

East Petersburg, Pa. Roy S. Forney.

WESTERN CANADA DISTRICT CONFERENCE

The eighteenth regular district conference was held in the Bow Valley church, Arrowwood, Alta., July 20-22. During the five preceding days the young people had held their annual camp on the Blackfoot Indian Reserve near Arrowwood. The camp was directed by Glenn Harmon of Tonasket, Wash., assisted by Mrs. Harmon and also by Harold Michael of Tacoma, Wash.



Eld. I. C. Baker, the first Canada born elder of the Church of the Brethren in Canada.

With the exception of a very few and restricted areas, all of western Canada is at this time enjoying excellent crop prospects. This is decidedly in contrast to the other recent years when drought joined hands with the depression in causing terrible suffering. Our earliest wheat harvest here will begin about Aug. 10 and continue until into September.

The attendance was somewhat better than was expected, but only three of the five churches were represented. A committee was appointed to study the advisability of consolidation or change in the administration of the district, with a view to securing more efficiency and of affording a means of closer co-operation and co-ordination.

We were very glad for the attendance and assistance of Brother and Sister Harmon and Bro. Michael, and also that of Bro. Jas. Kesler and wife of Indiana, and Bro. J. D. Kesler and wife of Cando, N. D. These two brothers in the flesh were among the early Dakota pioneers. They here met many old acquaintances who had followed the lure of pioneering and had traveled on from Dakota into the Canadian northwest.

Eld. I. M. McCune was selected Standing Committee delegate for 1939, with Eld. D. R. Beard as alternate.

The District conference in 1939 will be held in the Second Irricana congregation, Irricana, Alta.

E. C. Cawley,
Arrowwood, Alta. District Secretary.

DISTRICT MEETING OF TEXAS AND LOUISIANA

Bro. Ralph White of Naperville, Ill., Bro. J. J. Yoder of McPherson, Kans., and Bro. Desmond Bittinger, returned missionary from Africa, were the guest speakers at the 1938 District Meeting of Texas and Louisiana held at Nocona, Tex., July 29-31. Their addresses concerned the vital points of Christian living and their presence added inspiration to and greatly enriched the atmosphere of the conference.

The ministerial-missionary program Friday morning centered around the theme, The Message of the Church. The discussions on topics like The Christian Idea of God, Man, Sin, Salvation, Service, and Future Things were interesting and instructive.

The Christian education program Friday afternoon was a discussion of adult education. The topics were: Educating Adults in Devotional Life, Giving, Play, and Family Life. The discussion was very practical and the speakers added challenge and inspiration to their presentations.

Friday evening Bro. Ralph White delivered a forceful sermon on the theme: Making a New World With Christ.

In the business session Saturday morning, with M. H. Peters as moderator, all the churches of the district were represented by delegate except Falfurrias. The reports of the various administrative departments show that the work of the district is moving forward. Our apportionment of $200 to McPherson College was accepted and steps taken to meet it. The 1939 district meeting was granted to the Roanoke church. A district pastor is to be secured to be stationed at one of the churches and work with the other churches. The District Board was authorized to compile a history of the Church of the Brethren in Texas and Louisiana. Officers elected for the year are as follows: moderator for 1939 district meeting, W. J. Horner; alternate, J. B. Firestone; delegate to Standing Committee, J. B. Firestone; alternate, J. F. Hoke; trustee to Falfurias Industrial School property, E. A. Frantz; Christian Education secretary, Glenn Harris.

Saturday afternoon W. J. Horner gave a report of the Lawrence Conference and J. J. Yoder delivered an address on the subject: The Church of Tomorrow. Brother and Sister Desmond Bittinger arrived for the evening service and gave us interesting and challenging stories and facts about the mission work in Africa.

Sunday morning Brother and Sister Bittinger took charge of the Sunday school hour. They taught us to sing a song in Bura, told interesting stories of Africa and challenged us to better Christian living here in America. Bro. Yoder brought the conference sermon, using as his subject: The Christian Idea of Living a Saved Life.

The Sunday afternoon program of readings and music by young people centered around the address of Bro. Bittinger entitled: Lessons for Young American Christians from Young African Christians. He stated that when the African Christian meets a problem he faces it, rolls up his sleeves, or rather takes off his shirt, and with faith in God tackles it. The American youth must do the same thing.

In the final session Sunday evening Bro. Bittinger threw the meeting open for questions after the address. The meeting lasted until late and the people were loath to quit asking questions and leave for their homes.

The 1938 conference was a great meeting with fine addresses, inspiration, challenge, and fellowship. Our churches are few and widely scattered in this great area of Texas and Louisiana. Many of the visitors had to come nearly 600 miles to the meeting. It is seldom that any of us see a member of the Church of the Brethren outside of our own congregation from one district meeting to the other so it is a great time of reunion and fellowship.

Jennings, La. Glenn Harris.

CHECKUP ON CHURCH ATTENDANCE

On Sunday, March 6, our church and the Lanark church began a ten-week comparative one-time, Sunday-school and church attendance checkup. Each individual could win three points for his respective group each Sunday by responding to each of the three above counts. As a base for a starting point each school used the average Sunday-school attendance for these ten corresponding Sundays for the past five years, and assumed that two thirds of that number were on time and that two thirds remained for church. This checkup to determine which church enjoyed the greater number of increase in points over the base figures.

As a direct result the Polo church checked increases over average Sunday-school attendance and assumed bases as follows. On time, 62%; Sunday-school attendance, 36½%; stay-for-church, 64%; Sunday-school enrollment, 23%. We do not have the figures for Lanark, but they, too, enjoyed a very marked growth.

The on-time and stay-for-church counts were made so unobtrusively that no one was disturbed. Immediately following the stay-for-church count, the reporters went to their respective parsonage telephone and exchanged figures; then these reports were announced from the pulpits before the close of the morning service.

Such a wholesome atmosphere remained throughout the checkup that it was decided to continue for another period of ten weeks. That second series of ten weeks is past and the follow-up Sunday was conspicuous because of the splendid interest and attendance recorded by both these schools.

Any church desiring to try this plan as a stimulant may confer with our pastor, H. Jesse Baker, who will be glad to explain more fully any detail that has not been made clear in the above report.

Polo, Ill. Mrs. Hazel Krum.

ELDER COLUMBUS J. WORKMAN

Columbus J. Workman, son of Solomon and Mary Ann Workman, was born July 31, 1856, in Brown Township, Knox County, Ohio. He quietly slept away at his home on July 19, 1938, at an age of 81 years, 11 months, 19 days.



He was the last surviving child of a family of ten, a family of six girls and four boys. The latest one of the family to precede him in death was his brother, David, who passed away on Jan. 13 of this year.

As a young man of sixteen years, he taught his first term of school at Whitney schoolhouse in Brown Township. Later he taught at Ginger Ridge School.

On Jan. 3, 1878, he was united in marriage with Sarah Ross. To this blessed union three children were born. Howard, the eldest of these, preceded his father in death on July 15, 1934.

Soon after marriage, or on Jan. 24, 1879, the deceased and his companion were baptized into the fellowship of Danville church. In the same year he was elected to the ministry and later was advanced to the eldership. Truly he loved his church, both locally and in its larger work in the district and brotherhood. From the time of his election to the ministry, he served his church in a loving service in free ministry, along with others. This continued until 1926, when the first paid minister was secured, a thing for which he eagerly labored. From 1916 until 1931 he served the local church as elder-in-charge and gave unsparingly of time and effort for its welfare and advancement. Until this year, he regularly taught in the Sunday school.

At various times he was elder-in-charge of the Owl Creek, Loudonville, Gambier, and Cavalli churches. In these large responsibilities, there came many calls for ministerial service. No record was kept of the many funerals at which he officiated, but it is known that he officiated at 183 weddings.

The local church could not limit his larger vision; hence, he was active and interested in district work, having a particular interest in its mission work, and he was loved and esteemed by those who labored with him. Evidence of his interest beyond the district is seen in the fact that he attended Annual Conference regularly until the year 1937, except at the times when Conference convened on the Pacific Coast. On twenty-one occasions he represented the Danville church as delegate to these Conferences.

In his passing he leaves his devoted companion; one son, Harley; one daughter, Mary; two grandchildren; many nieces, nephews and other relatives, and hosts who called him, "friend."

Funeral services were conducted by the writer at the Danville church. He was assisted by Brethren Edward Shepfer, Spenser Minnich, and D. R. McFadden, the latter speaking in behalf of the District Ministerial Board. A group of district ministers served as pallbearers. Interment was made in Workman cemetery.

Danville, Ohio. Charles E. Zunkel.

CAMP GLEIN OF 1938

The more remote campers assembled at the farm home of Mr. and Mrs. Peter Glein, near Dagmar, Mont., on Sunday afternoon of the 3rd of July. Others came Monday or Tuesday.

Each camper brought a week's supply of food and bedding. The food was pooled and menus made out. Mrs. Jensen was our chief cook and we girls took turns helping. Our cooking was done on a camp fire in the grove, where we also ate and held classes.

The twelve girls and a leader slept in an empty house while the three boys and a leader slept in a tent erected in the grove.

Edward Zook of Minot, N. D., taught the character class. Members of this class took up briefly the life of Christ, the life of Peter and studied such virtues of character as self-control and patience.

For the China mission class we used "Brethren in China" by Bro. Frank Crumpacker. Mrs. Glein, our adviser, has a brother who i

New Service for Home Missions

(Continued From Page 17)

churches a request will be made of the churches to send in the names and addresses of all nonresident members. We suggest that any one who reads this announcement who knows of members of the church who are not in touch with some local congregation send such names and addresses immediately to the General Mission Board, 22 South State Street, Elgin, Illinois.

Further announcements will be made regarding this important work. It is hoped that everyone in the church will co-operate with Bro. Shull in making his work effective, and that much will be done for those who find it necessary to live away from a local congregation and the ministry of the Church of the Brethren.

Evangelism

The General Boards of the church, through the Home Department of the General Mission Board, have requested Brother and Sister G. G. Canfield of Plymouth, Ind., to give full time to evangelistic work. After careful consideration they accepted this call and will begin their work at Logansport, Ind., Sept. 4. The plan of their work will be similar to that employed by Brother and Sister E. S. Coffman who have been working in this field for several years.

Bro. Canfield has served as pastor since 1913. He served the Summerfield church in Kansas. Under the District Mission Board of Northern Illinois he ministered to the churches at Hickory Grove, Freeport, and Rockford. Then he worked five years at Marion, Ohio. He was called from Marion to Plymouth, Ind., where he was serving when the Boards called him.

Sister Canfield will share her rich experience in the field of music. After having taught so successfully in the field of sacred music at Bethany Biblical Seminary, we believe that it will be a rare opportunity for any congregation to have her giving instruction in church music and to lead the congregational singing.

According to the present plan they will conduct evangelistic meetings at Logansport, Ind.; Coon River church in Iowa; Des Moines Valley, Iowa; Sabetha, Kans., and one church in Idaho, before they enter the District of Washington where they will serve all the congregations of the state. Next summer they are scheduled for Canada. Then they will go to Oregon. This schedule will require several years to complete.

Brother and Sister Coffman are now giving their time to the District of Michigan. The effectiveness of their work has convinced the General Boards that this work should be increased. The church should hold a deep concern for these workers and all others who give their lives in helping to win men one by one to Christ. M. R. Zigler.

missionary to China, so knew many actual incidents and has many ticles of Chinese handwork, besides what we were loaned by the eneral Mission Board. Eunice Swank had charge of the class. Dur- g our construction period we cut and rolled bandages from old eets to be sent first to a sterilizer, then to the Chinese hospitals the war-stricken area.

The third class on Peace, Mrs. Glein conducted. The book used as "Ship East, Ship West, and we had open discussion of various ace problems.

We retained last year's officers, which are: Eunice Swank, presi- nt; Almeda Brechbiel, secretary-treasurer; Mrs. Glein, adviser. hree teachers and fifteen pupils were enrolled, the pupils' ages rang- g from eight to seventeen. Dues of five cents a member were lev- d to cover correspondence.

Our theme song was "Look for the Beautiful, Look for the True." ur motto was:

I am but one; but I am one.
I can not do everything; but I can do something.
What I can do I ought to do.
What I ought to do, God helping me, I will do.

The campfire services were led by different ones, each contributing r gem, scripture verse or sentence prayer.

All received inspiration to treasure and carry home for the further- ce of his kingdom on earth.

Eunice Swank.
Almeda Brechbiel.

FORTIETH WEDDING ANNIVERSARY

On July 10, 1938, members of the Omak church and friends and rel- ives of the elder, B. E. Breshears, and wife, assembled at the church r an all-day meeting in honor of the fortieth wedding anniversary this couple who have served the church at this place for twenty- ght years.

Very appropriately, the theme of the morning sermon was "The ristian Home." Following a basket dinner and social hour, a pro- am was rendered in the afternoon consisting of songs and readings members of the family. Among other numbers this included a orus by all the grandchildren; a quintet, The Fairest Spot on Earth, the five daughters; a duet, No Disappointment in Heaven (one of o. Breshears' favorites) by a son and wife; chorus by all the fam- , Close to Thee (one of Sister Breshears' favorites).

Eld. C. E. Holmes of Tonasket, who has been a friend and co- orer with Bro. Breshears for twenty-five years, spoke and recalled ny interesting incidents.

An interesting family history had been prepared and read by a ughter, Mrs. Florence Swallom.

All of the nine children and their families, except one son, were esent on this occasion. Three persons were present who attended e wedding in Missouri forty years ago. They were Mrs. Lizzie tersen, Tonasket, a sister of Bro. Breshears, and her son, and Mrs. a Beale, Oroville, a sister of Sister Breshears. The other sister, s. Esther Welsh, and family, of Waterford, Calif., arrived the fol- ving morning for a surprise visit, unaware of the anniversary being ebrated the day before, or they would have planned to attend.

Omak, Wash. Mrs. Florence L. Breshears.

PASSING OF SISTER MYRTLE FUNK OLLER

By the home going of Sister Myrtle Funk Oller on Aug. 5, 1938, e Waynesboro, Pa., congregation has lost another of its faithful arter members. Sister Oller was the widow of our beloved brother, o. J. J. Oller, who departed from this life on Sept. 3, 1936. She was e daughter of Harry and Rebecca Shank Funk of Waynesboro to om she was born sixty-nine years ago.

n February of 1891 she dedicated her life to her Savior and united th the Church of the Brethren. Seven months thereafter she was rried to Bro. Oller and together they established a Christian home m whence have flown far-reaching blessings during the years. The ablishing of a Christian home was the desire of Bro. Oller's heart m the time of his conversion, and Sister Oller was admirably quali- d to reign therein. She was a good homemaker, a quiet woman of le spirit and winsome personality. To this home people coming m every walk of life were cordially received whether they sought owship, counsel or material blessings. It was due in part to her endid co-operation that "her husband was so well known in the es."

Her interest in the church life was manifested by her faithful endance at the various services, by her loyal response to do what could, by the generous gifts for the spreading of the gospel mes- e both at home and abroad, and by the attendance for many years both herself and Bro. Oller at our Annual Conferences. Her Chris- n life was characterized by love, confidence and devotion.

he shared with Bro. Oller his interest in young people, especially se of our local church and of Juniata College of which he was a stee. Together they frequently went to Juniata where her pleas- smiles and kindly words were an encouragement to many.

he had been in ill health for some years but since the death of husband she declined more rapidly. Surviving her are the fol- ing: a daughter, Miss Rello, at home; two sons, J. F. of Waynes- o and J. Ezra, a member of the factulty of Juniata College, Hunt- don, Pa.

Funeral services were held at the home, conducted by Eld. Levi K. Ziegler, pastor of the Waynesboro congregation, and Dr. C. C. Ellis, president of Juniata College, with prayer by Dr. Galen B. Royer of Huntingdon, Pa. Interment was made in Burns Hill cemetery.

Waynesboro, Pa. Sudie M. Wingert.

AT THE FIKE REUNION

Eleven Michigan relatives of the Fike family made the trip to West Virginia, to attend the Fike reunion held at Eglon on the sixth day of August.

On the following day memorial services were held at the Maple Spring church in Eglon, in honor of Brother and Sister Alva Harsh, two of the three brave missionaries whose whereabouts are as yet unknown.

The group returned with fresh courage to face their Christian tasks. The fellowship enjoyed on these two occasions will be cherished always.

Blissfield, Mich. Irene Fike.

A BIRTHDAY CELEBRATION

On Aug. 5 the women's Bible class of the Long Beach Sunday school, and a number of friends, met in Bixby Park to honor Mrs. Elizabeth Weirich on her ninetieth birthday which was Aug. 4. Forty-seven people were in attendance at this gathering.

The occasion was a pleasant one. A bountiful dinner was enjoyed by all and a beautiful cake, bearing ninety candles, graced the table. Grandma enjoyed the occasion very much. She received a number of gifts. She lives with her daughter and is very comfortable in her home.

Her health is good but her crippled condition has prevented her from attending church services for some time. Her seat was never vacant when it was at all possible for her to be present. Hers has been a long, useful and happy Christian life. She is a first cousin of Dr. D. W. Kurtz and she enjoyed his visit with her on her birthday.

In wishing her more happy birthdays, she said: "I'm not expecting more but am just waiting to go home."

Long Beach, Calif. Mrs. Emma Simmons.

WORTHINGTON CELEBRATES TWO WEDDING ANNIVERSARIES

On Wednesday evening, July 13, the Worthington church, with a number of relatives, friends and neighbors present, gave a reception at the church in honor of the 40th wedding anniversaries of Brother and Sister Joshua Schechter and Brother and Sister Jake Adolph. The church and guest table were decorated with beautiful garden flowers. There was a wedding cake for each couple.

A program was given in the church auditorium, presided over by our Sunday-school superintendent, Bro. H. I. Metz. This program included a talk by Bro. Chas. Kimmel of Sheldon, and brief talks by a number of others. There were several selections of special music. During the luncheon hour Mrs. A. J. Schutz acted as toastmistress. A bouquet of cut flowers and a purse of silver was presented to each couple. As Brother and Sister Schechter were about ready to move into their new home adjoining the church ground, their relatives and each of the Sunday-school classes presented them with gifts for their new house.

Joshua Schechter and Minnie Lundberg were married on July 13, 1898, near Worthington, Minn. They built a farm home the following year where they lived until 1917. On Oct. 22, 1902, Bro. Schechter was called to the ministry, and on Nov. 26, 1908, he and his faithful wife were ordained to the eldership. From then until the spring of 1917, Bro. Schechter served as elder of the Worthington church. In 1917 they moved to Brooklyn, Iowa, where Bro. Schechter was pastor for several years. Later the Schechters moved to Chicago where they took special work at the Bethany Bible Seminary. They spent one year in California and returned to serve the Brooklyn church again until the spring of 1931 when they moved back to their farm home at Worthington. Bro. Schechter was elected elder of the church upon his return here and with his companion he has faithfully led and directed the work of the church in all its activities. They are the parents of two children, Mrs. Elnora Clingan of Detroit, Mich., who spent four years as a medical missionary in Africa, and Ray Schechter of Chicago, Ill.

Jake Adolph and Nettie Rippon were united in marriage on June 26, 1898, near Melvin, Iowa. They spent the first fifteen years of their married life in that community. In the spring of 1913 the Adolph family purchased a farm and moved into this community. Several years later Brother and Sister Adolph and their children united with the Church of the Brethren to which they have ever been true. They have taken an active part in its work. Bro. Adolph has served as a member on the trustee board for a number of years. Sister Adolph has been a teacher in the Sunday school and a willing worker in the Ladies' Aid.

They are the parents of six children, one son and five daughters. These are: Buell Adolph, Mrs. Edith Martin, Mrs. Bessie Apel and Mrs. Mildred Luing of Worthington, Minn., Mrs. Florence Rensberger, Sioux Falls, S. D., and Mrs. Grace Sorheim, Mankato, Minn. Four of their children and eleven grandchildren were present for this occasion.

Brother and Sister Adolph retired from farming several years ago and moved into a comfortable home in the city of Worthington.

Reading, Minn. Mrs. H. H. Hauenstein.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Horning-Armstrong.—By the undersigned at the parsonage of the Eden Valley church at St. John, Kans., Mr. Gerald Horning, son of Mr. and Mrs. W. W. Horning of Larned, Kans., and Miss Delouise Armstrong, daughter of Mr. and Mrs. Armstrong of Larned, were united in marriage on Aug. 6, 1938.—H. D. Michael, St. John, Kans.

Hottle-Bergdorf.—At the home of the bride, Aug. 4, 1938, William H. Hottle, Akron, Ohio, and Hazel Bergdorf of Clinton, Ohio, by the undersigned.—G. W. Kieffaber, Akron, Ohio.

Vanderploeg-Eller.—By the undersigned at the Pasadena wedding chapel, May 22, 1938, Mr. Thomas Vanderploeg and Miss Mary Eller, both of Pasadena, Calif.—Grant T. McGuire, Pasadena, Calif.

FALLEN ASLEEP

Brubaker, Riley Franklin, was born in Roanoke, Va., March 13, 1855, and died at La Verne, Calif., July 18, 1938, aged 83 years and 4 months. In early life his parents moved to Ohio and then to Illinois. He was married to Elizabeth Harnly at Girard, Ill., on Dec. 7, 1879. This union was broken by death only after 58 years of married life. To this union eight children were born—six sons and two daughters. Three of the sons preceded their father in death. He is also survived by three sisters and two brothers. Bro. Brubaker joined the church in his early teens, and was from the first an enthusiastic worker in the church and the Sunday school. He taught a Sunday-school class in a barn before that institution was allowed in the church. He remained "fervent in spirit" until called by death. Funeral services were held at the La Verne church with Dr. D. W. Kurtz, the pastor, officiating, assisted by Dr. E. M. Studebaker. Burial took place at the Evergreen cemetery west of La Verne.—Grace Hileman Miller, La Verne, Calif.

Buzard, Richard A., was born Sept. 14, 1916, and died Aug. 1, 1938, aged 21 years, 10 months and 17 days. He died in the Miami Valley hospital following a motorcycle accident. At the time of his death he was employed by the Yellow Cab Co. He was baptized in the Salem Church of the Brethren April 5, 1933. He leaves a father, mother, two brothers and one sister to mourn his loss. Funeral services were conducted by Bro. Edward Miller at the Morris funeral home in Dayton, Ohio. He was laid to rest in the Midway cemetery near Springfield.—Naomi Sibert, Union, Ohio.

Claudin, Bro. William A., passed away July 25 at the home of his son, Charles O., in Provo, Utah. He had left Hollister, Idaho, for a business trip to California, and to visit his two daughters living in that state. He was stricken while there and the son in Provo went immediately to his bedside to bring him to his place. While there he submitted to an operation to be followed later by another. Owing to a weak heart he did not live for the second operation. He was engaged in the mercantile field at the time of his death. He is survived by the widow, three sons and four daughters. He was the senior deacon in the Twin Falls church. He had formerly lived in the state of Indiana in the bounds of the White church. He was an earnest student of the Bible, and had a general knowledge of the book above the average individual. He hid the Word in his heart. It was always in his place of business for use. Services were held in the Twin Falls Church of the Brethren, by the undersigned. Interment in the Twin Falls cemetery. Text: John 14: 6.—Van B. Wright, Twin Falls, Idaho.

Crumrine, Sharon Gail, infant daughter of Mr. and Mrs. Ray Crumrine of Hazelton, Idaho, departed this life shortly after her entrance into this world at the Suburban Maternity Home in Twin Falls, Idaho, July 12. She leaves her parents and grandparents as she fled to him who said: "Suffer little children to come unto me." Interment in the Twin Falls cemetery. Services by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Delap, Ambrose A., died at the home of his son near Friends Grove, within the bounds of the Marsh Creek congregation, on May 10, 1938, aged 76 years, 1 month and 2 days. Services were conducted in the home by the writer with concluding services in the M. E. church by the Church of God minister. Interment in the adjoining cemetery.—W. G. Group, East Berlin, Pa.

Driver, Mrs. Mary Elizabeth, wife of J. B. Driver, a native of Saint Joe, Ind., died at her home July 27. Mrs. Driver, who was born in the Hoosier city Sept. 20, 1869, had resided in the Lima district for 63 years and had been a member of the Pleasant View church. Surviving are her husband, three sons, three sisters and seven grandchildren. Brethren Clarence R. Bowman and I. C. Paul conducted funeral services at the Pleasant View church. Burial in Lewis Grove cemetery, near the church.—Mrs. Paul S. Driver, Lima, Ohio.

Dull, George W., was born in Waynesboro, Pa., June 17, 1853. He passed away at La Verne, Calif., June 30, 1938, aged 85 years and 13 days. He came with his parents to Waterloo, Iowa, at the age of two, where he grew to manhood. Here he was married to Elizabeth Hoover in 1876, a marriage of 62 years which was terminated by death In 1879 he became a member of the Church of the Brethren. This home was blessed with nine children, two of whom preceded Bro. Dul to the spirit world. He is survived by his beloved wife, Elizabeth and seven children. In addition to these four sons and three daughters there are 13 grandchildren and two great-grandchildren. Bro. Dul suffered for several years with heart trouble, which he bore with great patience and fortitude. His last severe illness lasted only a few days. He was anointed before his departure, and ended this life in perfect peace. Funeral services were held at the La Verne church with Dr. D. W. Kurtz, pastor, officiating. Interment in the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Dynes, Bro. Richard A., was born in North Dakota Oct. 2, 1885, and died in the Wenatchee hospital June 2, 1938, after an illness of less than two weeks. However, he suffered at times from an injury to his hand sustained some months ago by an accident in the mill where he worked. It is thought the effects of that injury was the cause of his death. He attended church services on the evening of May 20 and became ill the following day while at work. Bro. Dynes united with the church in early manhood. On Dec. 24, 1911, he married Sister Ella Keyser Blott. They established a home near Omak and lived here ever since. He leaves his wife, two sons, Kenneth and Noble and a stepdaughter, Bessie Blott. Services were conducted at Omak by Bro. Harper Will of Wenatchee, and Bro. B. E. Breshears Interment in the Riverside cemetery.—Florence L. Breshears, Omak Wash.

Ettinger, Bro. Milton C., born in Upper Providence township, Montgomery County, Pa., Aug. 31, 1865, died July 22, 1938, aged 72 years 10 months and 21 days. He lived all his life in the same house. He married Anna Ringler April 11, 1888. They became members of the Green Tree church by baptism Sept. 23, 1924. He is survived by his widow, two sons and two daughters. Funeral services conducted by the pastor, H. S. Replogle. Burial in Green Tree cemetery.—Edith B. Replogle, Oaks, Pa.

Glick, Mary Ellen, eldest daughter of Anthony and Sarah F. Barnhart, born Dec. 16, 1869, in Clark County, Ohio, departed this life Feb. 10, 1938. In May, 1903, she was united in marriage to John A. Glick of Bridgewater, Va. She united with the church in her youth. She greatly enjoyed The Gospel Messenger all her life and always eagerly looked for its coming. She was preceded in death by her husband, parents, two brothers and three sisters. She leaves six brothers, one sister and a large number of friends and relatives. Funeral services were conducted by H. H. Helman and J. B. Gump at the New Carlisle church. Interment in the New Carlisle cemetery.—Emma Funderburg, New Carlisle, Ohio.

Harah, Charles H., aged 76 years, 9 months and 22 days, died at the Somerset hospital June 18, 1938, of a heart attack. He was a member of the United Brethren church of Connellsville, Pa., being a faithful member of that church. He is survived by his widow, one brother, two nephews and two nieces. Services by the writer in the home of his brother at Breezewood Park, Pa., with interment in the family plot at Rockwood, Pa.—J. Lloyd Nedrow, Sipesville, Pa.

Harris, Thomas Jefferson, son of Derrick and Octava Harris, was born Oct. 14, 1871, at Birchwood, Tenn., and departed this life at his home near Oregon, Mo., Aug. 5, 1938, aged 66 years, 9 months and 22 days. On March 7, 1899, he was united in marriage to Tenna Thomas. To this union six children were born, one of whom died in infancy. He grew to manhood near his birthplace, and in February, 1911, moved with his wife and three children to Missouri. The remainder of his life was spent in Holt County, Mo. He had been ill for more than five years. Throughout his illness he was a patient uncomplaining sufferer. He was baptized into the Church of the Brethren in 1913. He leaves two daughters, three sons and his faithful companion. Funeral services were held at the North Bethel church near Mound City, Mo., with Sister Mary Prather in charge. Interment in the cemetery adjoining.—Mary Prather, Sheridan, Mo.

Heisey, Sister Susan (Meashey), was born Sept. 6, 1850, and died Palmyra at the home of her daughter and son-in-law, Bro. and Sister Irwin Allwein, on July 15, 1938, aged 87 years, 10 months and 9 days. One son and four daughters survive. She was a faithful member the church for many years, and was the oldest member in the Palmyra church. Services in the church by Elders F. S. Carper and J. C. Zug.—Mrs. Moses Groy, Palmyra, Pa.

Kohne, Adam, was born July 5, 1855, and died at the home of his son, W. E. Kohne, July 19, 1938. On Nov. 15, 1877, he was united in marriage by Eld. F. D. Caldwell, to Caroline Snyder. To this union were born five sons and four daughters. On Feb. 11, 1909, he was married to Aseneth See, a sister to Eld. S. W. See. His two wives, three daughters and three sons preceded him in death. His first wife and his daughter, Ettra, died Jan. 31, 1908. His son, Chas. Kohne, of Flat Rock church preceded him only ten days. One daughter, Hattie M. Kohne, three sons, J. C., W. E. and Floyd E., one stepdaughter, Mrs. J. Lee Kohne, survive him. He was one of the charter members of Mt. View church. He was rarely absent from the services and was always active in church work. Funeral services were conducted by Eld. H. J. Fitzwater, of Broadway, Va., assisted by Bro. S. D. Lindsay of Timberville.—W. E. Kohne, Mathias W. Va.

Knoche, Opal Hermeo Crissman, born July 12, 1916, to Mr. and Mrs. Sloan Crissman, St. John, Kans., passed to her home beyond July 6, 1938, at the age of 21 years, 11 months and 26 days. In chil

hood she united with the Church of the Brethren at this place and held different offices in our work. About a year ago she was united in marriage to Mr. Clyde Knoche of Stafford, Kans. They there began homemaking and farming and were residing there at her death. Services by the writer in the Stafford Methodist Episcopal church.—H. D. Michael, St. John, Kans.

Laughman, Raymond E., died at the home of his parents at Bruceville, Md., July 22, 1938, aged 1 year and 5 days. Services by the writer with interment in Mummerts church cemetery near East Berlin, Pa.—W. G. Group, East Berlin, Pa.

Luckenbaugh, Ida Hykes, died at her home near East Berlin, Pa., June 12, 1938, aged 72 years, 10 months and 26 days. Services were conducted from her home with interment in Mummerts church cemetery near East Berlin by the writer.—W. G. Group, East Berlin, Pa.

Mace, Margarette Elizabeth, was the daughter of Charles and Rachel Barker. She was born near Winchester, Ind., June 16, 1851. She was married to Eugene Mace Nov. 23, 1882. One son was born to them with whom she resided at the time of her death. Before her marriage she united with the Friends church and in 1933 placed her membership with the Church of the Brethren in Muncie, Ind. During her last illness of nearly five weeks she suffered much and passed to her reward July 21, 1938, at the mature age of 87 years, 1 month and 5 days. She leaves the son, James Charles Mace, and his wife, four grandchildren and four great-grandchildren of Muncie, Ind.; also one sister and other relatives and friends. Funeral services by the writer at the Church of the Brethren and burial in Beach Grove cemetery.—J. Andrew Miller, Muncie, Ind.

Mahoney, Marion C., was born near Muncie, Ind., June 1, 1880, and died June 22, 1938, at a Los Angeles, Calif., hospital. He married Effie Hook near Muncie, Sept. 27, 1905. To them five children were born, a boy and a girl dying in infancy. Three sons and their mother survive; also one grandson. His father, Joe Mahoney, was a minister, as well as his grandfather. Marion Mahoney became a member of the church in 1914 and was elected to the office of deacon in 1919. He came to La Verne with his family fifteen years ago. Funeral services were held at Pomona with Dr. D. W. Kurtz in charge, assisted by Bro. Mark Cripe of Covina. Interment was made at the Evergreen cemetery, La Verne.—Grace Hileman Miller, La Verne, Calif.

Pepple, Mrs. Laura Ellen Umbaugh, daughter of John and Hannah Hobine Umbaugh, was born in Union township, Elkhart County, Ind., Sept. 3, 1882. She was united in marriage to Mervin Pepple, March 3, 1903. To this union were born two daughters and one son. She and her husband moved to the home east of New Paris about five years ago. Here she became ill and after a brief period departed this world July 31, at the age of 55 years, 10 months and 28 days. She leaves to mourn her departure her husband, two daughters, one son, five grandchildren, two brothers, and two sisters, also a host of other relatives and friends. She united with the Church of the Brethren about thirty-three years ago and remained faithful to the church of her choice. She was a kind and affectionate wife and mother. In spite of her intense suffering she was patient and uncomplaining to the end. Funeral services at the Union Center church by Iverson Mishler and the undersigned. Interment in adjoining cemetery.—David Miller, Nappanee, Ind.

Ruby, Bro. Harry Thomas, died at the home of his daughter, Mrs. Verna Walter, Harrisburg, Pa., July 23. He was sixty-nine years old and was a former resident of Steelton, Pa. Surviving are these children: Mrs. James Mehargue, Pittsburgh; Russell Ruby, Mass.; Nauman Ruby, Long Island, N. Y.; Mrs. Walter, Harrisburg; also his mother, Mrs. Harriet Ruby, Harrisburg, and eight grandchildren. Funeral services were held July 26 at the J. Thomas Richardson funeral home in Steelton with Bro. J. E. Whitacre of Philadelphia, Pa., former pastor of the Hummel Street Church of the Brethren, Harrisburg, officiating. Burial was made in the Baldwin cemetery, Steelton.—Mrs. E. M. Byrem, Harrisburg, Pa.

Shaffer, Sister Annie, wife of Bro. M. S. Shaffer, died at the Community hospital, Somerset, Pa., July 31, 1938, aged 63 years, 11 months and 3 days, following an operation. Her husband, eight sons, three daughters, twenty grandchildren, five brothers and two sisters survive. She was a faithful member of the Church of the Brethren for more than fifty years. Just before her operation she called for the anointing, which was administered by her pastor. She was called by some "The Community Mother." We believe her works will follow her. Services by the writer, her pastor, in the Sipesville church with interment in the cemetery near by.—J. Lloyd Nedrow, Sipesville, Pa.

Sholly, Sivilia Mae, wife of Clarence Sholly, was born in Lebanon County, Pa., June 9, 1900, and died near Landisville July 28, 1938, aged 38 years. She was the daughter of Samuel and Mary Amanda (Fenster) Blantz. Sister Sholly is survived by her husband, four children, Arthur, Clarence, Jr., Richard and Beatrice, one grandchild and three sisters and two brothers. In 1919 she gave her heart to the Lord and united with the Church of the Brethren. A few weeks ago she reaffirmed her faith and rededicated her life to her Lord. She suffered much in the weeks preceding her death but the end came peacefully. Services were conducted by Bro. James M. Moore in the Brickerville Lutheran church, Brickerville, Pa.—Mrs. Louis Huebener, Lititz, Pa.

Slabaugh, Mrs. Carroll Wysong, died June 24. She was born Jan. 7, 1905, three miles east of Nappanee on the farm of Eld. Henry Wysong. She was the daughter of Mr. and Mrs. Charles Wysong. At the age of sixteen she united with the Union Center Church of the Brethren where she was a faithful worker. Surviving are her husband, whom she married on Feb. 19, 1930; her parents, grandparents, two brothers and two sisters. Funeral services were held at the Union Center church by J. D. Frederick and the undersigned. Interment in adjoining cemetery.—David Miller, Nappanee, Ind.

Snyder, Mary Ruth, daughter of Zachariah and Alice Baker, was born at Inwood, Ind., May 8, 1898, and passed to her eternal reward from her home in Plymouth, Ind., July 17, 1938, at the age of forty years. Her residence was in Marshall County her entire life. Aug. 11, 1919, she was united in marriage to Elmer Snyder of Plymouth, Ind. July of 1916 she became a member of the Church of the Brethren by baptism, having been a member of the Methodist church and a faithful Christian for a number of years. At the time of her death she was the president of the Women's Work, president of the Aid Society and a member of the Women's Christian Temperance Union. She leaves to mourn, her devoted companion and two stepchildren; also one sister, three half sisters, three half brothers, one grandchild and a host of other relatives and friends. Funeral services were held in the Church of the Brethren in Plymouth by the writer, assisted by Elder Clyde Joseph and Theodore Miller. Interment made in the beautiful New Oak Hill cemetery.—G. G. Canfield, Plymouth, Ind.

Swallom, Grandma (Matilda), was born in Iowa, Nov. 15, 1853, and passed away July 21, 1938, at the home of her son, J. E. Swallom, near Omak, Wash. She was remarkably strong and active at her advanced age of 84 years. Her hands were never idle when she was able to be about. Her last illness was of a month's duration. In 1874 she was married to Geo. W. Swallom. They established a home in western Iowa and later moved to Arriba, Colo., where her husband died six years ago. About a year ago she came to Omak, making the trip by auto, to stay for a time with her son and family. She leaves one son, J. Edward, and a daughter, Mrs. C. E. Culler of Arriba, Colo., two brothers, a stepsister, seven grandchildren and eight great-grandchildren. Services at the Okanogan funeral home by Eld. B. E. Breshears. The body was shipped to Arriba, Colo., for burial by the side of her husband.—Florence L. Breshears, Omak, Wash.

Teets, Ada Elizabeth (Casteel), was born Oct. 16, 1882, in Stewardtown, Pa., and died at her home in Borgman, W. Va., June 4, 1938, aged 55 years, 7 months and 18 days. She was the daughter of Thomas and Susan Casteel. To this union were born three sons and four daughters. She leaves to mourn the loss her husband, two sons, two daughters, three sisters, two brothers and ten grandchildren. She was married to W. M. Teets June 30, 1903. She joined the M. E. church eleven years ago. The funeral was held in the Mountain Dale church by Bro. George W. Van Sickle. Burial in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Thompson, Dessie E., daughter of Joseph L. and Matilda Wiley was born Feb. 2, 1892, in Huntington County, Ind., and died June 29, 1938. She was married to Burr Thompson July 5, 1919, and to them were born two sons and a daughter. In 1923 she united with the Salamonie Church of the Brethren and had served in Sunday-school capacities. She is survived by her husband, three children, her mother, four brothers and two sisters. She will be greatly missed in her home and in our community. Funeral services were conducted by the writer, assisted by Eld. John Eberly.—W. C. Stinebaugh, Huntington, Ind.

Toombs, Sister Mary, daughter of Andrew and Rachel Keck, was born in White County, Ind., March 19, 1864, and departed this life at her home in Monticello, Ind., June 24, 1938, aged 74 years. She affiliated with the Pike Creek Church of the Brethren at an early age. She is survived by the husband, Bart Toombs, one son and one daughter, four grandchildren and one great-grandchild. Funeral services were held in the Pike Creek church by Bro. Charles Oberlin of Peru. Interment was made in the near-by cemetery.—Gertrude Hibner, Monticello, Ind.

Wolz, infant daughter of Bro. Paul and Dorothy Wolz, died July 26, 1938. Services were conducted from the home of Brother and Sister E. M. Wolz, York Springs, Pa., by the writer. Interment in Mummerts church cemetery near East Berlin, Pa.—W. G. Group, East Berlin, Pa.

CHURCH NEWS

CALIFORNIA

Butte Valley church has enjoyed various experiences during the summer months. On Tuesday evening, July 19, Bro. Ira S. Arnold and family were with us and gave a very inspiring program of music and art to a well-filled house. We were glad to have with us at this meeting our Nazarene and Full Gospel friends of Dorris. On Sunday, July 24, the young people's conference was held here and the fellowship with other churches was certainly encouraging to us. The meeting was held in a pine grove on Butte Creek. Five different churches were represented and about eighty people were in attendance. Several special numbers were given in the morning service, after which Bro. Lee Whipple brought an inspiring message. Basket lunch and a fine social time was enjoyed over the noon hour. The topic discussed in the afternoon was the doctrine of obligation and the services were then brought very fittingly to a close by a short message from Bro. Wilbur Liskey of Live Oak. The beautiful special songs that were rendered along with the program made it a day long to be remembered. The Women's Work has been busy during the past few months and has put on several food sales, which has enlarged our church building fund about $80. A new church building is still our goal and we hope that it may be attained in the near future.

Our young people are certainly to be commended for their interest and help. They have started holding services on Sunday nights and they conduct these meetings themselves in a very interesting manner. Since we do not have a pastor here, our local minister has been very ably filling the pulpit on Sunday mornings.—Mrs. Ethel Shoemaker, Dorris, Calif., Aug. 6.

La Verne congregation will be host to the district meeting and summer conventions of the district of Southern California and Arizona from Sept. 2 to 5 inclusive. Dr. E. M. Studebaker, Albert Hollinger, Mrs. Earl Brubaker and Mrs. Ross Hanawalt were elected as delegates at the quarterly conference held Aug. 20. It was definitely decided at the council session to fellowship with the entire brotherhood in contributing self-denial money for relief work in Spain and China. Our church co-operated in a community vacation Bible school during the month of June with Mrs. George Hollenberg, Mrs. Robert Walker, the writer and others serving as members of the staff; the writer superintended the Protestant Mexican Vacation Church School while Lois Clark served as music director, and Virginia and Donna Garvey and Betty Brandt as assistant teachers. Dr. and Mrs. Lloyd Studebaker came here after the Annual Conference and were speakers at our annual church night missionary meeting and have been testifying before various groups when opportunity lends itself. Bro. C. Ernest Davis and family recently arrived to take over the work of directing the La Verne College program. Union Sunday evening meetings during the month of August are being held in our church.—Grace Hileman Miller, La Verne, Calif., Aug. 3.

CANADA

Bow Valley.—This has been a busy summer for us. Three of our group attended Annual Conference and brought back much of the inspiration and spirit of the meeting. They were invited to give their reports in two of the other churches in our district. Our district conference was held in our church the third week in July. It was a spiritual and forward looking conference and gave us much encouragement. Bro. Glen Harmon and wife of Tonasket, Wash., Bro. James Kesler and wife of Plymouth, Ind., and others helped us much in our conference. Bro. Glen Harmon and wife assisted by Bro. Harold Michael of Olympia, Wash., were our District Young People's Camp leaders for a five-day camp. This was a mountaintop experience for our young people. Two young people made a definite stand for Christ. Bro. T. A. Eisenbise and wife, La Verne, Calif., came here shortly after Annual Conference. He has been doing some excellent work in our pulpit. He gave us a most helpful missionary address in the district conference. Aug. 7 the daily vacation Bible school gave a program at the church, having completed a five-full-day term on the Friday previous. There were 63 enrolled with an average attendance of 50. There were nine leaders and all were present each session.—Mrs. S. M. Burger, Arrowwood, Alta., Aug. 8.

IDAHO

Emmett church met in council Aug. 5 and elected officers for the church and Sunday school for the coming year. The following were elected: Miles Blickenstaff, elder; Lela Shoening, secretary; Elwood Shoening, treasurer; Eld. S. F. Niswander, secretary of missions; Ladies' Aid to act as Messenger agent. The board of administration recommended the council to place the management of the Sunday school in the hands of the B. Y. P. D. No little discouragement is felt in our church here at this time for several of our members are severely afflicted, others have had serious operations, and still others have reached the old age period, many with jobs or businesses away from home, and others building up homes on new government projects. Our congregation is small and irregular. Our present pastor, who has been here for three years, leaves with his family Sept. 1 for his new field in Arizona. Bro. Miles Blickenstaff will be our pastor for one year.—D. J. Wampler, Emmett, Idaho, Aug. 7.

ILLINOIS

Polo.—Since our last report the Polo church has shown much spiritual progress. The average Sunday-school attendance the past quarter was 199. The B. Y. P. D. gave For He Had Great Possessions as their Easter play and presented it later at the Dixon and Freeport churches. April 24 the deputation team of Bethany Biblical Seminary was here with a fine program. Other programs enjoyed during the past months were the quartets and Bro. J. O. Winger of Manchester College May 22, quartet from Bethany Biblical Seminary July 3, and The Mothers of Men by the Lanark group June 5. A union vacation Bible school was held from June 6-17. One hundred mothers and daughters were present at their banquet May 5. Brother and Sister H. Jesse Baker announce the marriage of their only daughter, Ruth, to Waldo Emrick. The ceremony took place June 25 at Prices Creek church in Ohio. The Friendship Circle is sponsoring the project of having city gas and a gas stove put in the church kitchen. Some needed repairs have been made at the church and parsonage by the Men's organization. New songbooks have been purchased and a number of the old ones rebound. Bro. Baker was delegate from the local church and attended Annual Conference in June. The interest and co-operation under the leadership of Bro. Baker continues on the upward trend and many interesting programs and services are being planned for the coming months.—Mrs. Hazel Krum, Polo, Ill., Aug. 4.

Virden.—We met in council Aug. 3. Sunday-school officers were elected. Bro. I. J. Brubaker was re-elected superintendent, Bro. E. F. Caslow was chosen elder for another year. Delegates to district conference to be held at Panther Creek are Sister Lois Brubaker and Bro. Morris Snell, with Brethren A. B. Gibbel and I. J. Brubaker as alternates. A homecoming celebrating the twenty-fifth anniversary of the Virden church was held July 10 with an all-day meeting and basket dinner at noon. Bro. Rufus Bowman of Bethany Biblical Seminary was the guest speaker both morning and evening. Our love feast will be held this fall, the date to be decided later. Bro. Edwin Jarboe and wife will be with us in a revival beginning Sept. 25.—Lillian Harshbarger, Virden, Ill., Aug. 6.

Woodland-Astoria.—The D. V. B. S. was held June 20 to July 1. Bro. Cletus Deardorff was leader. The average attendance was ninety-five. The Berean class completed planting shrubbery on the church property. The Aid has been doing some repairing in the church basement. During the threshing season they again cooked dinners for the threshermen. Bro. Oliver Dearing will hold revivals in our church beginning Sept. 26. During the meetings there is to be a love feast. The date is to be set later. Bro. Deardorff will be elsewhere for study and work in September. The B. Y. P. D. have held their meetings regularly. The intermediates gave a vesper service on "Appreciation of the Bible" Aug. 7. Harold Parks of Bethany was with us to give us a musical program on Sunday afternoon, July 23. The regular council was held July 27. There were fifty-three voter members present. This was the time for the election for the officers who will assume duties in October. I. J. Gibson was elected as our elder again; Merlyn Bowman as Sunday-school superintendent. Delegates to district meeting are Russel Riebling and Cletus Deardorff. Letters were granted to Esther Werner Bowser and William Deardorff, Jr.—Mrs. Merlyn Bowman, Astoria, Ill., Aug. 9.

INDIANA

Flora.—In our quarterly council we received reports of various committees and also the pastoral report. Bro. Coppock from Rocky Ford, Colo., will conduct our series of meetings this fall. Plans are going forward for the centennial anniversary of the church which will be held Sept. 4 and we strongly urge all former pastors, members and friends to return for that service. It will be an all-day service with basket dinner at noon. There will be historical sketches, reminiscences, and in the evening the Bachelor Run church will present a pageant.—Mrs. Catherine Eikenberry, Flora, Ind., Aug. 11.

Mt. Pleasant.—A group of our young people attended the young people's conference at North Manchester and the following Sunday evening gave an excellent report of the meeting. Two of our girls attended the music camp at Camp Mack. Eldon Miller of Ft. Wayne visited our Sunday school and urged the young people to attend the conference. Delegates to district meeting at Plymouth, Ind., Aug. 16 are Chas. Sellers and Mrs. N. H. Miller. Our Sunday-school attendance has been good, although there have been sickness and reunions. Our young people are giving us some good worship programs once a month. July 17 the intermediates and their teacher and family, Mrs. Cecil Rettinger, and N. H. Miller and wife enjoyed a dinner at the church. There were twenty-seven intermediates. After dinner the afternoon was spent in games, contests, and a worship program was planned by the teacher; also showing some of the work done by the pupils. July 31 was our all-day harvest meeting. Bro. Theron Weaver and wife from North Manchester were with us and Bro. Weaver gave us two splendid messages. About one hundred and fifty were present. At the present time two of our young people are at Camp Mack at the young people's conference.—Mrs. Elsie Rettinger, Bourbon, Ind., Aug. 5.

New Hope.—In April Bro. J. A. Miller was sent by the mission board of Southern Indiana to visit the mission churches. He came to the New Hope church early in April and conducted a series of five services. Bro. Miller was well pleased with the attendance and interest shown. Following this meeting the members petitioned the mission board to appoint Bro. Miller as our elder, which request was granted. July 18 Bro. Miller called a business meeting at which a complete reorganization of the church officers took place. We have the Sunday school reorganization in September. Our cradle roll superintendent takes an active interest in the work. She has a program in honor of birthdays each month.—Mary Ullery, North Vernon, Ind., Aug. 2.

West Eel River church enjoyed a spiritual season of revival services, closing June 5, with Bro. D. R. McFadden of Smithville, Ohio, as evangelist. He declared the whole gospel of Christ in a clear and forceful manner. A brief and inspirational doctrinal talk preceded the sermon each evening. The church has been strengthened and encouraged by these meetings. Thirteen were baptized as immediate results. Bro. Ralph Boyer very ably conducted the song service which was a great help in these services. At the close we enjoyed a communion service with Eld. Ira Krider officiating. The young people's class will give a program for incorrigibles and orphans at the White Institute in the near future. The Sunday school will observe its annual Fellowship Day Aug. 21 on the church lawn.—Mrs. Marshall Beigh, Claypool, Ind., Aug. 9.

White Branch.—June 19 Bro. L. W. Shultz of North Manchester, Ind., was with us and gave a very interesting talk in behalf of Camp Mack. Our Sunday school gave $25 to be divided among our young people who will attend Camp Mack. Our school observed Father's Day with a program sponsored by the young married people's class during the preaching hour in the absence of Bro. Hilbert who was away in revival services. Both the oldest and youngest father were presented with a gift, Bro. D. E. Bowman being the oldest father, seventy-four years old. He has spent his entire life in this congregation and forty-five years in the ministry. He still takes his turn preaching for us every two weeks. We appreciate his sermons and

vish him many more years of service for the Master. June 26 Bro. Walter Heisey of North Manchester, Ind., preached for us. July 3 Bro. M. M. Hoover of the Brick congregation was with us and delivered the morning message. A number of our young people are attending young people's meeting at Camp Mack. We are planning for our revival to begin Sept. 12, Bro. Clyde Mulligan of Hartville, Ohio, evangelist.—Mrs. B. F. Hawkins, Mooreland, Ind., Aug. 7.

IOWA

Osceola church met in council Aug. 7, Bro. J. D. Brower presiding. Bro. Brower was re-elected pastor for another year. Delegates to district conference are Brother and Sister J. D. Brower, alternate, Bro. A. T. Hoffert. A committee was elected to see about reroofing the church. Sister Grace Fisher is church clerk. We also organized Sunday school. Sister Brower was elected superintendent, the writer assistant, Myrna Fisher, secretary. Sister Ruth Fisher is delegate to district conference.—Emma V. Propst, Osceola, Iowa, Aug. 8.

KANSAS

Larned church at the present time has not secured a pastor. Eld. C. S. Fox has been giving us some good scripture lessons. Brother and Sister Edgar Stauffer and daughters left during the first week of August. He is holding a series of evangelistic meetings at Redfield during this month. They plan to spend the winter in Florida for the sake of the health of their daughter, Marilyn. We were sorry to lose from our membership Brother and Sister J. R. Baker and family who have gone to California to live.—Mrs. Ruth H. Brown, Larned, Kans., Aug. 8.

MARYLAND

Flower Hill.—This little congregation seems to have taken on renewed impetus during the last several months. Attendance has considerably increased and the membership seems to be in harmony. A separate class of young married people has been organized in the Sunday school. A Bible class, sponsored by Women's Work and taught by the pastor, is making a study of the Book of Acts. This class meets every two weeks. On May 15 Bro. S. Ira Arnold, pastor of the Bush Creek congregation, gave his chalk lecture to an appreciative congregation. On May 22 we were happy to have with us the Bridgewater College male quartet under the leadership of Professor Nelson Huffman. On the evening of the same date a mother and daughter program was given. The tableau entitled "Chimneys" was presented. Sister Hoff of Westminster, Md., gave a helpful address on home life. Sister J. W. Thomas explained the purpose and plan of Women's Work in the church. On June 8 the Bush Creek young people presented their pageant entitled "The Lost Church." We expect Bro. J. M. Henry to begin our evangelistic campaign Aug. 17 and continue over the two succeeding Sundays.—Mrs. G. L. Baker, Gaithersburg, Md., Aug. 5.

Meadow Branch church was favored Aug. 1 with one of the best vesper services ever held here, out on the well-kept lawn surrounding the church. It was under the auspices of the young people of the Long Meadow congregation. There were about fifty in attendance. The weekly cottage prayer meetings continue under the direction of our church's missionary committee. The church itself, rather than one of the auxiliaries, had charge of the last meeting at Bro. Pool's on Littlestown road, near Westminster, Md. Our church attendance is very encouraging so far during the summer months.—William E. Stoop, Westminster, Md., Aug. 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

Iowa, Northern, Greene, Aug. 26-29.

Missouri, Middle, Warrensburg, Aug. 26-29.

Indiana, Southern, Pyrmont, Aug. 27.

Illinois, Southern, Pyrmont, Aug. 27-29.

California, Southern, La Verne, Sept. 2-5.

Illinois, Northern, and Wisconsin, Mt. Morris, Sept. 3-5.

Iowa, Middle, Dallas Center, Sept. 3-5.

West Virginia, First, Harman, Sept. 30 to Oct. 1.

Indiana, Middle, Peru, Oct. 7-9.

Kansas, Northeastern, Navarre, Oct. 7-10.

Nebraska, Bethel, Oct. 8-11.

Ohio, Northeastern, East Nimishillen, Oct. 11-13.

Florida and Georgia, Sebring, Oct. 14-16.

California, Northern, Empire, Oct. 14-17.

Kansas, Southwestern, Hutchinson, Oct. 14-17.

Kansas, Northwestern, Maple Grove, Oct. 21-24.

Missouri, Northern, Plattsburg, Oct. 21-24.

Pennsylvania, Southern, New Fairview, Oct. 25, 26.

Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.

Kansas, Southeastern, Osage, Oct. 28-31.

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

Indiana

Aug. 29, Pleasant Dale.

Iowa

Aug. 27, Fernald.

Ohio

Oct. 2, 7 pm, Painter Creek.

West Virginia

Sept. 3, Beansettlement.
Sept. 24, Mountain Dale.
Oct. 29, Smith Chapel.

MONTANA

Poplar Valley.—During the week of July 11-17 Bro. Ralph Petry of Cando, N. D., and Bro. Edward Zook of Minot, were with us. Services were held each evening, Bro. Petry bringing the messages with the exception of Wednesday evening when Bro. J. O. Kesler from Indiana stopped in Poplar to visit friends en route to Canada, and preached for us. On Saturday, July 16, we had our love feast. Twenty-three were around the tables. Sunday after the regular Sunday-school and church services we had a basket dinner at the church after which there were extemporaneous and impromptu talks given for the afternoon program.—Eunice Swank, Poplar, Mont., Aug. 5.

OHIO

Columbus.—The Co-operative Brethren church of Columbus, Ohio, held its daily vacation Bible school from July 11 to 21. This was the ninth consecutive daily vacation Bible school we have conducted here, and as in the former years, our school this year was very successful. This year's Bible school was our largest, the total enrollment being 104, an increase of 11 over last year. The attendance was very regular; 91 being the smallest number present on any one day and 99 the largest, with an average attendance of 93. Our boys and girls are always interested in their Bible school, as shown by 70 not missing a day. On Thursday evening, July 21, the Bible school held its closing exercises to a filled church. A display of the children's Bible pictures, cutouts, Bible notebooks, and handcraft was on tables in the primary rooms. Twelve earnest and faithful workers assisted the pastor in the direction of the school. Besides our own local workers we greatly appreciate the help of Miss Mildred Etter and Mrs. Dorothy Whitted Drushal, both experienced public school teachers. Miss Etter, who has made a special study of sacred art, led us at the Sunday morning service to more fully appreciate the message of the artist in several pictures of our Christ. The vacation Bible school here in Columbus is always a means of Christian service in our community and helps our Sunday school and church. We pray God's blessing on all who make this Bible school possible year after year, on those who give of their money, of their time and talent, on the boys and girls who are so interested, on their parents, and on all who remember our work in prayer. All of us in the Columbus church hope that if the Lord desires we may have another daily vacation Bible school next July.—D. R. Murray, Columbus, Ohio, Aug. 3.

OREGON

Myrtle Point.—We were pleasantly surprised on June 26 when Bro. A. C. Wieand of Bethany Biblical Seminary worshiped with us. In the evening he preached on the subject, Practicing the Presence of God in Our Lives, which we enjoyed very much. July 17 Bro. Geo. Carl and wife of California worshiped with us. Bro. Carl gave us an inspiring sermon on Christ Glorified in Our Lives. July 21 Bro. Arnold and family of Maryland gave us an interesting program of music and art. A number of our members attended the district conference which was held July 25-31 at Camp Myrtlewood, near Bridge, Oregon. We enjoyed the fellowship and inspiration of our guest leaders who were Brother and Sister Amsey Bollinger, missionaries to Ahwa Dangs, India, Prof. A. C. Lafollette of La Verne, Calif., and Brother and Sister J. Z. Gilbert of Los Angeles, Calif. Delegates to district meeting were Florence Root and Minnie Hermann.—Florence Root, Myrtle Point, Oregon, Aug. 4.

PENNSYLVANIA

Springfield.—Bro. I. N. H. Beahm was with us in a revival meeting from May 8 to 22. Bro. Beahm preached with earnestness and conviction. The interest and attendance were good throughout the meetings. As a result of Bro. Beahm's efforts five young people were added to the church by baptism. The meetings were closed with the love feast on Sunday evening with Bro. Beahm officiating. May 29 we had the pleasure of having Bro. Bonsack with us. June 12 a Children's Day program was rendered. June 18 the church met in quarterly business meeting, at which time Bro. Swigart of Philadelphia was elected elder. We expect to have a vacation Bible school during the third week in August.—Martha Jacoby, Coopersburg, Pa., Aug. 3.

Woodbury.—May 1 we held our love feast at the Replogle house with Eld. D. I. Pepple officiating at the evening service and preaching the preparatory sermon in the morning to a large and appreciative audience. Eld. Pepple represented our district on the Standing Committee at Annual Conference. Quarterly council convened at the Curry house July 9. Eld. J. H. Clapper, our present pastor and elder, was re-elected to serve another year. Aug. 7 closed a very interesting revival at the Holsinger house with Bro. A. C. Miller of Pottstown as evangelist. The preaching of the Word and the messages in song by home talent and neighboring churches were helpful and inspiring and appreciated by all who heard them. A similar meeting will be conducted at the Replogle house from Aug. 22 to Sept. 4, with Bro. Paul M. Robinson, pastor of the Ambler church near Philadelphia, as evangelist. Aug. 11 will be the annual homecoming and reunion at the Morrison's Cove Home for the Aged at Martinsburg, Pa.—Barbara S. Frederick, Woodbury, Pa., Aug. 9.

VIRGINIA

Boone Mill.—Our Sunday school has grown steadily through the summer months under the splendid leadership of Bro. David Wampler. We were represented at Camp Bethel by several from intermediate,

young people and adult groups. The junior department has enjoyed the splendid guidance in worship given by Sister Effie Wampler of Harrisonburg, Va., who is spending the summer here. Just now the juniors are packing two goodwill suitcases for Spain. They are giving splendidly to their mission project. The B. Y. P. D. made apple butter and served two dinners, one at Thanksgiving and another at Easter. These occasions were of a twofold purpose, fellowship and increasing their treasury. The young people also have charge of Sunday morning service once each quarter. Our mother and daughter banquet was held May 18 under the direction of Mrs. T. E. Greene. Mrs. M. E. Clingenpeel was our guest speaker for the evening. A nice program was given in connection with a good dinner. These banquets are well attended and very enjoyable. We were fortunate to have Bro. M. Guy West of Roanoke, Va., for our evangelist again this year. For two weeks beginning June 27 his soul-stirring messages brought large crowds each evening. Each message was a challenge to greater loyalty and service in the church. Sixteen were baptized. We also appreciated Mrs. West's part in the services. She told stories for the children and assisted the choir. She was guest at our women's meeting one day and gave us a talk on peace and relief in Spain and China. Brethren R. G. Davis, D. B. Wampler, G. W. Bowman, Jr., and C. E. Argabright will represent us at district conference.—Mrs. I. D. Hoy, Boone Mill, Va., Aug. 2.

Greenmount.—May 8 we had our Mother's Day program. The following evening was the mothers and daughters' banquet. The B. Y. P. D. donated $15 for new songbooks. The Young People's class is rebinding our old songbooks. Once a month our group gives a program at Bethany church. Bro. I. C. Senger and Edna Wampler represented us at the alcohol conference at Bridgewater. June 12 our cabinet met to study money management. June 19 we had our children's program. July 10 we elected B. Y. P. D. officers for the coming year. July 17 Bro. Walter Myers filled the pulpit in the absence of Bro. Senger. In the evening Bro. L. S. Miller gave an illustrated lecture on alcohol, which was enjoyed by all. July 30 we had our harvest meeting.—Cecil Miller, Harrisonburg, Va., July 30.

Oakton.—On May 29 Bro. Sweet from Fairfax gave us an interesting talk on China. A mothers and daughters' banquet was held in the basement of the church, May 31. We had a very fine program. June 5 Bro. Landis gave us a wonderful sermon. June 12 we had another wonderful sermon by Earl Flohr. On Friday night, June 10, Brother and Sister Ira Miller celebrated their silver wedding anniversary at their home in Vienna, with a good crowd of friends and relatives and a variety of gifts. Friday night, June 10, the young people of our church and our adjoining church, Cannon Branch, Manassas, gave an interesting program for what they call students' night for those returning from school. Bro. Jacob Hollinger gave an address and several of the students gave good talks. Sunday, June 19, our pastor, Byron Flory, preached a very interesting sermon. On the evening of June 19 Mattie Miller from Bridgewater started a singing class which lasted one week and was very much appreciated. Bro. Minor Myers, a returned missionary from China, preached some very helpful sermons for us one week beginning June 26 and closing July 3, with one confession. On the fifth Sunday the choir gave a fine musical program.—Mrs. Pearl R. Miller, Vienna, Va., Aug. 1.

WASHINGTON

Ellisforde.—We recently held our daily vacation Bible school with an average daily attendance of over one hundred. This is exceptionally good as our church is rural, being seven miles from the nearest town. Busses were donated to bring the children to school. The gasoline was paid for by the Sunday school. An offering of $21.25 was given by the children. This money will go to the China mission field. The Washington deputation team, Miss Mae Rolle of Olympia, Miss Lucile Huffman and Elwin Graham of Wenatchee and Haven Walters of Seattle, and our district field representative, Bro. Paul S. Longenecker, were with us recently giving an evening's program. Bro. Longenecker showed moving pictures of Conference, of our work in the district of Washington and elsewhere over the brotherhood. These pictures were very enlightening to all of us, especially to us who are not privileged to attend Conferences and other interesting and historical places of our church. Our young people recently held their annual retreat at Lost Lake with over forty in attendance. Our elder and wife, Brother and Sister C. Verne Stern, were chaperons. The Men's Work organization is very active in our church. At present they are creating a great interest for summer assembly and district meeting, in hopes of having a large delegation present from here. Earl Longenecker is delegate and Clifford Lane alternate to assembly from the Men's Work. Our pastor and wife, Brother and Sister Glenn M. Harmon, attended summer assembly and district meeting in Arrowwood, Alberta, Canada, for two weeks the middle of July. The Sunday school held its annual Fourth of July picnic at a near-by lake with a large group in attendance. Five of our members, Brother and Sister S. G. Longanecker, Sisters Pearl and Bertha Longanecker and Bro. Willard Finley attended Annual Conference. The latter represented the young people of the state at Conference as well as the local church. Brother and Sister Clement Bontrager of Weiser, Idaho, have been called as our pastors to begin work Sept. 1. We are looking forward to their coming in our midst. Midwinter conference for the state of Washington churches will be held at our church during the last week in December. This is indeed an honor to us as most of us have been unable to attend conference and it is with anticipation that we are looking forward to it, even though five months distant. The young people will serve the meals.—Mrs. Earl G. Longanecker, Tonasket, Wash., July 28.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Richland, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Gauntz, Mary E., 1936.
Metzger, Minerva, 1910.
Ober, Mary Velma, 1936.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle R., R. N., 1917.

Show Yang, Shansi, China
Bright, J. Homer, 1911.
Schaeffer, Mary, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tientsin, China, % Hugh McKenzie, 53 Race Course Road
Bright, Minnie, 1911.
Clapper, V. Grace, 1917.
Sollenberger, O. C., and Howard, 1919, 1938.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Ikenberry, E. L., and Olivia, % General Mission Board, Elgin, Ill., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, % T. F. Parks, R. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, % General Mission Board, Elgin, Ill., 1930.
Burke, Dr. H. L., and Marguerite, R. N., % General Mission Board, Elgin, Ill., 1923.
Harper, Clara, 1118 Cottage St., Ashland, Ohio, 1926.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Under care of Mow at Bulsar.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

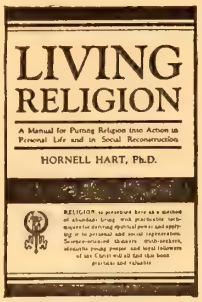
82 Esplanade Road, Bombay, India
Blickenstaff, L. A., and Mary, 1921 and 1920.
(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., Fruitland, Idaho, 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Shickel, Elsie N., 40 Magnolia Ave., Sebring Fla., 1921.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
Warstler, Anna M., 311 Huron St., Goshen, Ind., 1931.
Ziegler, Emma K., Hatfield, Pa., 1930.

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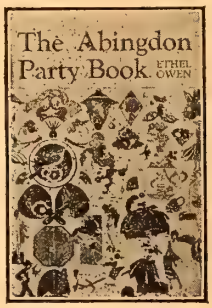
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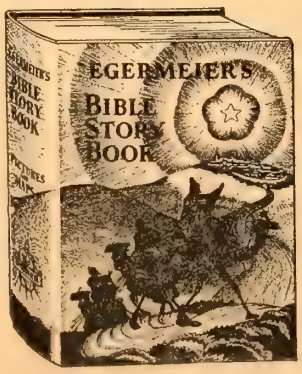
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And Ō-zī′as begat Jō′a-thăm;
and Jō′a-thăm begat Ā′chăz; and
chăz begat Ĕz-ĕ-kī′as;

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THIS IS MINION TYPE

> **10** For every beast of the forest *is*
> mine, *and* the cattle upon a thousand
> hills.
> **11** I know all the fowls of the
> mountains: and [d] the wild beasts of
> the field *are* [2] mine.

These Testaments are in the Revised Version and are non-pronouncing. You will be delighted with them. None better.

Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., September 3, 1938 | No. 36

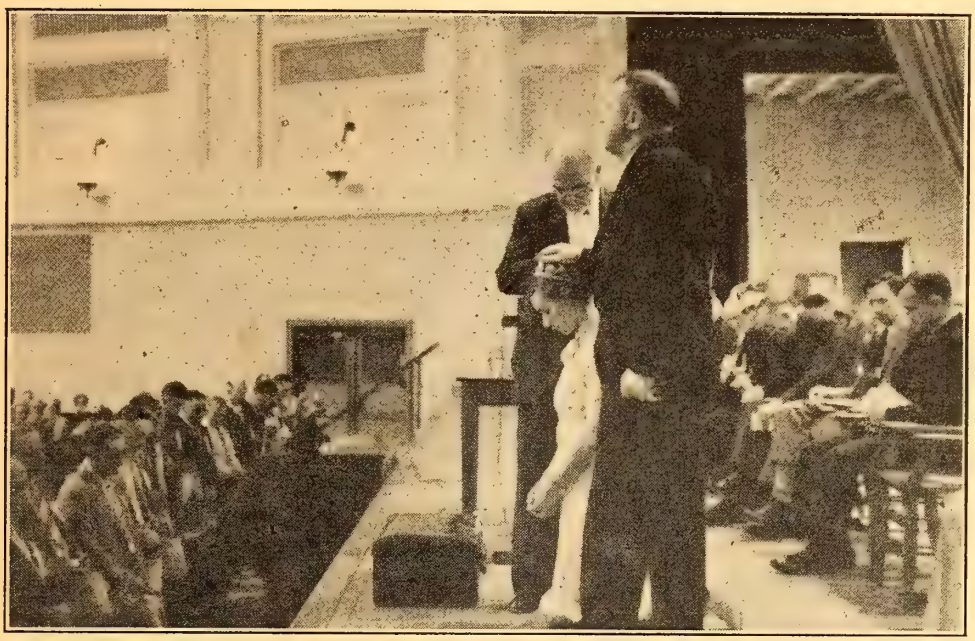


Photo by E. G. Hoff

"The teaching of the New Testament and the spirit of the practice of the Church of the Brethren justifies the laying on of hands when brethren or sisters are installed into the ministry or sent out as missionaries." This from the Minutes of the Lawrence Conference explains how Sister Evelyn Frank, who sailed for our Africa field, July 29, happens to be the first of our missionaries consecrated for her task by the laying on of hands.

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Labor Sunday Message

(Issued by the Executive Committee of the Federal Council of Churches of Christ in America, through its Department of the Church and Social Service)

The recent World Conference of Churches at Oxford described our day as "a time when mankind is oppressed with perplexity and fear. Men are burdened with evils almost insupportable and with problems apparently insoluble. Even in countries which are at peace, unemployment and malnutrition sap men's strength of body, mind and spirit. In other countries war does its 'devil's work,' and threatens to overwhelm us all in its limitless catastrophe."

It is heartening in such a day that the church is affirming the Word of God with new definiteness and courage, and that throughout the churches an increasing concern is felt about the problems of the social order, such as unemployment, the distribution of income, social security, the rights of labor, consumers' co-operation, and the relations of races and nations. It is heartening, too, that the churches are renewing their declarations that no human authority, not even the state, has a right to dictate to the conscience, since all authority is from God and the state also "stands under his judgment."

The Duty of Christians

It is the duty of Christians not only to bear witness to their faith within the existing economic order, but also, as the Oxford Conference declared, "to test all economic institutions in the light of their understanding of God's will" and contribute to "the transformation, and if necessary, the thorough reconstruction of the present economic and political system."

In pursuing these ends, Christian men and women in the same occupations should meet together for prayerful discussion as to how in their particular sphere of life the problems which arise can be dealt with in accordance with the mind of Christ. In their membership in political parties, employers' associations, trade unions, farmers' organizations, consumers' co-operatives and other similar groups, Christians have an opportunity to make their influence felt in practical activities.

As citizens we should reaffirm our faith in democracy. For democracy alone guarantees the liberty of the human spirit and, by placing responsibility on the individual, promotes character and develops human personality. In the realm of industrial relations, the basic idea of democracy finds expression in the organization of labor for collective dealing with employers. For employers of the great mass of industrial workers today are no longer individuals, as were the employers of a century ago, but large companies or corporations. In such circumstances there can be no genuine negotiation unless it be collective negotiation; no genuinely free contract unless it be a collective contract. Labor, therefore, must be organized as a necessary factor in the extension of democratic processes in American life. The responsible heads of some of our greatest industries who have entered into collective bargaining relations with their employees, have exhibited industrial statesmanship. On the other hand, it is regrettable that some have used the misdeeds of labor organizations as an excuse for obscuring the major issue of democratic industrial relations. Labor, like the employer, must accept the obligations that go with the democratic process, taking care that the affairs of its own organizations are democratically and responsibly conducted.

During the industrial conflict, unethical and unjustifiable methods on the part of all parties too frequently prevail. In the public interest as well as their own, labor and employers should discontinue resorting to violence, racketeering, autocratic methods, internal dissension, refusal to participate in genuine collective bargaining, breaking of contracts, the use of industrial spies, and misleading propaganda. Organization and legislation alone will avail little if the right spirit be absent. The church as a fellowship of the spirit dare never forget or cease to emphasize this fact.

Religious and Civil Liberties

Liberty is one and indivisible. We can not have freedom in one sphere and deny it in another. In the world today the right of labor to have a voice in determining the conditions of its work, and the right of the church to have a voice in determining the conditions of its worship, stand or fall together. Under dictatorships, whether of the right or of the left, it is not alone the freedom of labor to organize independently of the employer and of the state which has been denied but also free speech, free press, freedom of assemblage, and freedom of worship.

Concerned as we are for democracy, we must also be concerned for peace. For war is the enemy of democracy. If war should come, we would stand to lose in life and liberties all our hard-won gains. We must therefore unite in opposing increased armaments, conscription and industrial mobilization; in supporting all measures for removing the basic economic causes of war; and in building a co-operative world-order.

Ominous as is the condition of the world, we would conclude this message in the words of the Oxford World Conference of Churches: "We are troubled yet we do not despair. Our hope is anchored in the living God. . . . In his name we set our hands, as the servants of God and in him of one another, to the task of proclaiming God's message of redemption, of living as his children, and of combating injustice, cruelty and hate."

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., September 3, 1938 No. 36

EDITORIAL

Acquiring an Education

THE young men had spent part of the summer in study at the university and part of it in the study of nature and life outside the university. They considered the latter more valuable than the former. Which is nothing against the university but is a recognition of its limitations and of the educational value of other agencies.

Formal courses of study as arranged by educators of experience, character, and good judgment may have great cultural value. Set tasks of any worthy kind make excellent discipline. And yet the most and best of education comes after these are done or along with them outside the regular schedule. But the man or woman who has handled well the prescribed tasks and courses usually gets most profit from the extras and miscellanies that life is made of mostly. In emergencies and unplanned situations we do the kind of thing we have learned by practice.

Somewhere in these simple facts and only half concealed there is a strong urge to faithfulness at the regular job, church, school, home, shop, field, anywhere, everywhere. It's the way to get an education.

E. F.

Some Things Matter More Than Others

WHY do people spend so much time and energy on things that matter so little, to the neglect of questions of real importance? Whether the car or house shall be this color or that is entitled to some attention but not so much as to endanger the family peace. The number and names and personnel of the committees deserve proper consideration but the peace of the church deserves more.

The position of the cabinet officers in the kingdom of Jesus was of too serious concern to the mother of James and John. What mattered much more than that was the possibility that these boys might not have any place in his kingdom. The point is worth the careful attention of all in our day who seem more concerned about the arrangements for the final celebration than about the prerequisites to a place on the program.

E. F.

Our Church and Our Times

VII. Great Ideals to Share

Matters of Choice and Description

EVEN such a brief review of our church history and doctrines in relation to our times as the foregoing discussions, must serve to show that the Church of the Brethren has great ideals to share. However, the way in which these may be stated depends upon several factors. There is the mood and need of the times as suggesting what would be pertinent. And there is what the church has emphasized. That is, what does the church have to share? Finally, there is the personal element in relation to choice and description.

In the discussion dealing with the interpretation of our message it was shown that while there is an essential continuity from Alexander Mack until now, the spirit of a period, the body of church doctrines and the person presenting the same all blended to color and shape the apology for a given period. Thus concerning choice and description in our case, it is but fair to say that due allowance must be made for the factors named. From the body of doctrines thought of as rather distinctly Brethren, the writer has selected what seems to him to be some of the most pertinent ideals to share. Certainly the reader has equal liberty to make his selection and to place his emphasis. So much for the factors affecting choice and description. What, then, are the great ideals which the Church of the Brethren has to share with the world in need as we see it in our times?

Five Great Ideals

Freedom is certainly one of the first essentials to any realization of the better life. Of course we do not mean to say that an emphasis upon freedom is con-

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fined to the Brethren. The struggle for human freedom is one of the oldest and most persistent quests in the history of mankind. There is no way to give due credit to all who have sacrificed in freedom's cause. But the Church of the Brethren has given certain aspects of freedom a distinction of meaning which is important. In Brethren thought freedom reaches as far as conviction—not just any conviction, but that which derives from honest seeking and sincere unhampered choice. Even as Brumbaugh insisted, the Brethren stand for the principle of no force in religion. And since with us religion includes the whole of life, this idea of no force affects the total range of human relationships. This explains why our people have been at pains to avoid what might be construed as a creedal statement, why they have kept to the highway of the open mind welcoming all to come and see if that which the Brethren favor is not just a little safer than what the easygoing consider is good enough.

Discipline is the essential counterpart to freedom. For nothing is quite so disastrous in the realm of personal living as the way of freedom without the assumption of its implied responsibilities. The founders had ample opportunity to see what license would do, even in the life of so-called Christians. And so it was no accident that the Brethren have stressed temperance, self-control and the sacredness of family life. It was not some happen so that personal integrity and honesty in the every day of life was emphasized. The Brethren immediately stressed discipline because they saw it was the complement of freedom—the factor which would preserve balance and give tone and dignity to life.

Industry and thrift have been rather typical Brethren ideals even in the public mind. And the Brethren have considered them essential to the good life, since as economic realists they have insisted that goods must be produced to be enjoyed and conserved if there is to be enough to go around. But industry and thrift were not left without their proper balance. For a part of the essence of Brethrenism is a penchant for sanity, an atttitude which flows naturally from respect for personality and the views of others. The balance to industry and thrift is supplied by simplicity with respect to personal needs and generosity as regards the needs of others. And how much richer would the generality of men be in all that pertains to the good life if those who can produce and save, do not consume the surplus upon themselves but share it with men of need!

Mutuality is here used as another meaningful name for that which is usually designated as the ideal of brotherhood. Here again the Brethren do not claim a monopoly as to a great idea, but they justly claim to have given mutuality a certain new and practical significance. That is, Brethren have so wholesomely striven to be brethren that the word is the most characteristic part of their name. In this connection it is appropriate to note that survival is far from a matter of individual fitness alone. The way of life is the way of co-operation and mutual aid. If men are to survive and achieve it is the Brethren thesis that it must be as brothers and not as foes.

Intelligent faith was never more needed than it is today. But whence comes the faith which steadies the individual and gives sanity to the life of the group or nation? It is in association with nature in the world of growing things, it is under the country sky and within sight of the hills of life, that souls increase in faith until they are truly strong. The brethren are still not so far from the land and the wholesome life which goes with the ownership and tilling of the soil but that they can make a real contribution toward the intelligent faith which saves the individual and redeems a nation. The Greeks had a story of a mighty wrestler who was invincible as long as he stayed in contact with Mother Earth. Hercules finally and only overcame Antæus by lifting him aloft and strangling him in midair. Perhaps there is a parable here. Individuals lose their strength, nations their vitality and churches suffer a drying up of the springs of faith when cut off from revitalizing contacts with Mother Earth.

Other Ideals to Share

The ideals offered as worthy of sharing have been too briefly discussed to more than suggest their implications. Nor do they represent any final or inclusive list. Indeed, they were not offered with such a thought in mind. They were meant to be authentically Brethren and worthily suggestive. But the world of our times does need such ideals as freedom, discipline, industry, mutuality and faith. And it needs them tremendously. It needs them with all the force of our unique Brethren emphasis. We have five great ideals to share—but they are not all. Yet they are a fair sample of the Brethren philosophy of life.

Too often those who face the perplexities of a new age are assailed by feelings of panic. For immediately they begin to wonder what is true and what can stand. Let all who tremble remember that the general boundaries of truth are known. It is on this earth, in this flesh, and between the right and wrong as we now know it that man must live and achieve. How can any future discoveries alter the significance of these basic factors? Methods may be revised and viewpoints altered, but principles and ideals do not change. We shall always need the unique emphasis which the Brethren have put upon freedom, discipline, industry, mutuality and faith. And upon these and all that the Brethren way of life implies we can build a great church—so great as to be one of the major forces for righteousness in the world of our times. H. A. B.

THE GENERAL FORUM

Forgiveness

BY MAY ALLREAD BAKER

Still unforgiving! And the sun has set
Upon your wrath this weary year, and more!
And while you murmur, "I can not forget,"
Your brother waits and watches at the door.
Hoping and praying for your swift return;
Hoping and praying that the clouds might lift.
Does not your stubborn heart in anguish yearn
The burden from this erring soul to lift?
Letting the sunshine of your pardon shine,
Chasing the black storm clouds far, far away?
Forgiveness is an act of grace divine.
The gift supreme, that you may give today.
The past forgotten, and the wrong forgiven.
In this way men are lifted nearer heaven.

Lewisburg, Ohio.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

6. If You Know These Things

THE most recent outstanding example of desirable social action on the part of the Church of the Brethren has been the co-operation with the Friends and Mennonites in providing food and clothing for the children of needy Spain. That two of our own Brethren should devote their services to the work brings the unfortunates of Spain even nearer to our own lives.

Similarly, in China, we see a small band of missionaries standing faithful to the cause to which they gave their lives—not running away when danger sounded, nor fleeing when disaster stalked their steps. And three of them giving their utmost. Then the simple gallantry of the return of two experienced missionaries and the journey of a doctor and his wife to bear their share of the burden. All of this made possible by a church who has heard the cry of suffering humanity and sends aid.

In India, too, where there is a great mass movement of people seeking the light. We watch our missionaries alert to the signs of the time, helping the Indian people not only to find a religion greater than Buddhism or Mohammedanism, but to find a more abundant life in better health, improved practices in agriculture, and education.

In Africa, you will find the same concern for better living conditions. Like Christ, the church has desired to heal the leper. By healing the bodies of the lepers, the work of the leper colony also touches the spirit. So it is that the Church of the Brethren goes into all the world, doing good.

Approximately two thirds of the Conference budget is devoted to foreign missions, between $135,000 and $170,000 in round numbers. Our church membership in foreign lands is one to every eighteen in this country. However, personality and the things of the spirit can not be reckoned mathematically. No one can measure the good done by the 100 missionaries who have gone to India since 1894 when the field was opened. Eighteen years previously the work had begun in Scandinavia. Fourteen years later, in 1908, Brethren missionary endeavor began in China, and it is somewhat of a coincidence that after another fourteen years, in 1922, the church went into Northern Nigeria, Africa. Another fourteen years, in 1936, plans began to be formed for the present adventure in social understanding, begun in Spain. Does not the past challenge us to carry on, to find new frontiers of the spirit? A hopeful trend is being established that we will not be content with present achievements alone.

Looking about us in our own country, we can not help but see the human problem in the ditch. An observant friend of mine suggests some of the things we should work for both individually and collectively. I think he will not mind my quoting from a letter:

"There are any number of things I'm interested in seeing accomplished within my generation, or the next. Perhaps the first thing is the achievement of understanding between the workers and the consumers that their interests are not only supreme, but identical, since they themselves are identical. How would you put them in different categories except with the aid of surgery? Yet strikes and wage cuts, punitive almost alike to employer and employee, paralyze industry and leave a bitter taste for years, because of the misunderstanding of the common interest groups.

"I should like to see more efficient government; I should like to see more creative art claim a place in the sun; I should like to see the dingy squalid tenement districts of all our cities erased, and replaced with safe, harmonious, timeless homes; I want safety on our highways, and a lower mortality rate from cancer and syphilis; I would like to see the public taste raised so high that cheap drama, cheap music, and cheap literature can be boycotted to death or stifled at their inception; I want to see that no one suffers from hunger or cold, or from that greater anguish than most of us have ever known, of being unwanted or worn out for creative tasks; I want every business to be run as if it were a public utility, abuse of which is treason. And above all I want no man to suffer because he is a black or Semite or Oriental, so that men may begin to know each other and value each other for the qualities which really make a difference in human relations—understanding, friendliness, honesty, sincerity and hearty laughter. Then the way may be paved for a world in

which national borders are no more barriers to social and commercial intercourse than are our lot lines recorded in the county courthouse. . . .

"There is a common burden for all men that must be borne in greater proportion by the strong than the weak, else it shall crush the strong with the weak. It admits no lethargy and no complacency. And as for me, I shan't rest until I find my share of the burden and carry it."

There you have the spirit of Brethrenism infused into the generation who are taking their places in the upward march of civilization. Doesn't this indicate the new frontier in our religious thinking? Yet if you examine the above statements, are they not the old, old dreams which would have been approved by the Carpenter of Nazareth? I seem to hear him say: "Blessed are the peacemakers. . . . Blessed are they that mourn the evils that surround them, for they shall find a way to overcome. . . . Blessed are they that seek righteousness, for they shall find it. . . . Blessed . . ."

We have refused to discuss some conditions because they were "controversial," or perhaps because they would demand too much of us. When Jesus was asked, "Who is my neighbor?" he told the story of a man who was robbed and beaten, and a priest and Levite passed by on the other side. Not that it was wrong to be engaged in the holy business of worshiping God, but rather that we should not neglect the human problem in the ditch.

According to the Feb. 28 issue of *Time,* of the twenty major Protestant denominations of the United States, last year the highest per cent gain in giving was in the Church of the Brethren, with an increase of 16% over the amount given in the previous year. In comparison, the next highest gains were 13%, 8% and 5%. This should be a challenge to us to press forward the more eagerly. I know of many young people who desire to be shown the way to service. Let us not cut down any of the items of our Conference budget, but let us enlarge our field by opening the way for greater personal service here in our own country. I believe there is a mission for us here among our own neighbors. A group that could help us find the use for our talents is the American Friends Service Committee which is in actual charge of the work in Spain, but also directs many projects in the United States. I know specifically of five of our young people who have been attracted to their volunteer work camps in the summer time—more would be interested if they knew. Youth isn't content with the mere giving of money, although recognizing that as important. Nor is modern Brethren youth going to be content with rites and ceremonies and symbols alone. They see the need for social action—they wish to bind up wounds and aid the oppressed. They wish to give themselves.

If we see that social evils exist and do nothing b fold our hands in prayer, then are we blind indee But if we know these things exist, we should rise champion the great causes to overcome them. W have only begun to realize our potential power f good.

May we continue to see, and seeing understand t needs and problems of our neighbors. May we he the cry of the distressed, and hearing perceive that is we who can be of service. May we stretch forth o hands with food and clothing and healing for the bo ies of the needy, and may this touch be blessed th all of us may see the light of truth and desire darkne no more.

Dayton, Ohio.

What Would Jesus Do?

BY GRANT MAHAN

THERE are so many people in the world these da —and a goodly number of them are to be found our denomination as well as in others—who seem think that, because conditions in the world now are different from what they were when Jesus lived he on earth, he would change his gospel if he were he now. The idea seems to be that because times ha changed and people no longer want to do as he sa they should, we should therefore be released fro obligation to obey the words he uttered so long ag But it seems to us that a little thought should dri such ideas out of the heads of the people who ha them. We have always felt that Jesus came from t omniscient Father to deliver a message to the worl That message contains messages to the church of Jes up to and far beyond the end of this world. Jesus to us that his words will judge us in the last day; so th our future destiny depends largely on the way we ha lived with reference to his teachings.

God is not a man that he should have to revise h plans and teachings every few years. He knew lo ago infinitely more as to what the human race w do than we can ever hope to know so long as we s journ in the flesh. So it seems to me that the m who said we do not know what Jesus would do wi the world politically if he were here now misses t mark by a great deal. He could not be the Son the infallible God, and come to tell poor mankind t way to life if that way had to be subject to the chang of time and conditions which might arise later th when he was here. If his gospel, the everlasti gospel, was not what men needed and would ne through life and afterwards, it is hard to see why should have been given at all.

For a long time men have been busy trying improve on the gospel as he gave it. There are se

eral things in it which do not seem to them necessary. And now they seem to think that they could write a better gospel, one better suited to our day and age. They forget that to the great I AM our day is ever present: he is past and present and future. If he had waited to have men have a different gospel from the present one, Christ would not have been sent to give the present one and to enjoin all men everywhere and for all time to obey it. God knew what he was doing, and he did it for all time. If we believe in God at all, we must believe that he knows more than we do; and to want to change what he has written for us does not seem to be the proper thing to do.

If he had wanted politics to be a part of his gospel he would have shown in just what way it was to be done. The fact that the gospel is entirely free from politics is the best of evidence that he did not come to set up an earthly government. He gave directions as to his church; the Spirit told believers on him, through the apostles, what our relation to the civil government was to be; and that did not apply merely to the age in which they lived and taught in this world. The business of the true follower of Jesus is something quite different from and higher than politics. This is not belittling politics from the worldly standpoint: politics is one thing, and the teaching of Christ is another thing. Each has its place in this world and its work to do.

There is no reason whatever for thinking that if Jesus were to come back to the world now his teaching would be in any way different from what it was when he was here before. To say that it would be different shows that one has a poor conception of the Lord Jesus; it is to say that his first coming was an experiment and that if he could have another chance he would make the world different, do better than he did before. It is hard to see how anyone who professes to believe on Jesus could think that of him.

Christians have their work to do, and it is a much higher work than that of the politician. If we do not know what our high calling demands of us, it is time we were learning. We are not of the world, if we are truly followers of Christ. Politics is of the world. There is only one road to salvation, and that is not found in politics. All the plans of men to make a better world of this one by leaving Christ's teachings out of the scheme ever have failed and ever must end in failure. We are not, we can not be saved as a social group or as a nation or a world. Men must be saved as individuals: I must believe on the Lord Jesus, I must repent of my sins, I must do all that he has told us to do, if I am to be saved; and the same is true of every man and woman in the world. There is no other name given whereby we must be saved. To what purpose, from the Christian standpoint, the social reforms? They never have saved and they never can save a man's soul. They may make living conditions better, and that is good; but they stop there for the most part, while that is but the beginning of the Christian's work: he works for something worth so much more, even the soul.

Let us not be deceived and misled by the theories of men. One is our Teacher, even Christ. No other plan to help man to the highest and best can ever compare favorably with the plan given us by the Lord. So when any man tells us that the gospel of Christ is not adapted to the present age, let us not be misled: it is the only plan that ever will save men from their sinfulness and give them the best there is in this world and the best we can hope for in the world to come. We need to learn from Paul, to get his conception of Christ, his belief in Christ, and his work for Christ. We need to know Christ crucified, risen, ascended as Paul knew him through revelation.

And we need to get Jude's words: "Beloved, . . . it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." That faith is the one great thing in our lives: it never has changed; it never will change.

Rehobeth, Md.

What Bethany Aims to Do

BY RUFUS D. BOWMAN

BETHANY DAY, Sept. 18, is approaching and it is fitting for the brotherhood to know what Bethany aims to do. An institution owned and controlled by the church should be known by the church. Before you read this article one hundred students or more will be enrolled. They will come from the east and from the west. In the group will be potential missionaries, coming pastors, music leaders, church school teachers, and others, all of whom are preparing for Christian service. They will be eager and earnest students seeking knowledge, guidance, and above all spiritual enrichment of the soul. To work with these students is a great joy for the faculty. And isn't it in place to speak of what Bethany aims to do for them?

Bethany aims to keep the character of student life upon the highest possible level. A school commissioned to prepare young people for Christian service wants only consecrated and serious students. And we can safely say that practically all of our students are of this character. Personal counseling on the part of the faculty is a major emphasis and the faculty members share life freely with the students. The highest ideals of human relationships are upheld and it is the purpose of the school for the students to live while in school according to the ideals which should pervade their lives when out in service.

The cultivation of the spiritual life is another important thing. Out of this all great service flows. Out of this all great preaching comes. We crave for the student body a rich Christian experience, and a personal knowledge of God and Christ. "Developing the Devotional Life" is a strong course offered at Bethany. Students seek from faculty members suggestions for the deepening of the spiritual life. I shall always remember an hour spent last year in my office with a young man who said that he wanted to talk to me about prayer. The conversation did me a lot of good and I hope that he was benefited too. There is one thing of which I am sure, we can not produce great servants of the Lord unless they are acquainted with the Powerhouse.

I have often spoken of the importance of radiant fellowship, but I want to mention it again. One of the best things about our Seminary is the wholesome family spirit which pervades. This fellowship is dynamic. Young lives are inspired through personal sharing.

Bethany aims to be an institution of strong scholarship. The minister today must be a prophet of God and the leading thinker of the community. In the words of E. Stanley Jones, "The Christian must outthink, out-live, and out-die all other peoples." The minister, or missionary, preparing for the most important work in the world, dealing with souls, should work as hard as those of any other profession. The doctor who deals with our bodies gets intensive training. Should those who touch our souls receive any less?

Bethany Biblical Seminary includes three schools. The Seminary is a graduate professional school and admits only college graduates. The Seminary has been placed upon the basis of strong and sound scholarship. The Bible Training School offers Bible and church school work for ministers, ministers' wives and church school workers, who have not been able to take their college work, but who desire definite professional training for their church service. It is not the aim of the Bible Training School to serve young people who can and should go to college. Rather it is the aim of this department to serve that large group of workers out in our churches who need help for their church service. The Music School exists to train local church music leaders and it is hoped by this department to aid our local churches.

Bethany aims to direct its program so as to be true to the spirit, the teachings and the future of the Church of the Brethren. We are still chiefly a rural people. We need to keep our rural churches strong. The rural church, rural life, and rural sociology are being increasingly stressed.

Our church is a missionary church. The Seminary increased its missionary program by taking a strong missionary upon the faculty, increasing the missionary courses in the curriculum, and by the influence of missionaries on furlough in the student body. It is the purpose of Bethany to prepare missionaries for our far-flung mission fields.

The Church of the Brethren has had great preachers. Our people are harder to satisfy on this point because they are used to great preaching. Our ministers have preached out of a rich Christian experience, an abiding love for the church, and a strong and positive faith. It is our prayer that this Seminary will be able to give to the church strong preachers, who have a strong and positive faith and who love the church.

Our church has stood uncompromisingly for great moral issues like peace and temperance. We have stood for the clean life, simple spiritual living, and the permanence and sacredness of the Christian home. We have been strong in Christian education and church school work. The Seminary will do its best under the leadership of God to keep the torch burning.

Bethany aims to give students experience in practical Christian work. Directed experience is an essential of education. Young people are better able to serve churches if they get experience during their training. A policy of the Seminary is to give each student practical work. Some young ministers serve as student pastors. Others give week-end service in a local church under the supervision of an experienced pastor.

Bethany aims to help students to form wholesome attitudes. The attitudes of young people, their ability to work with people, their conception of the importance of their task, their consecration to the work of the Lord, their spiritual and mental health, are very important. Because a student can make grades is no guarantee that he will make a successful Christian worker. The Church of the Brethren needs people who will serve effectively and willingly regardless of who gets the credit. The farther I go in Christian work the more importance I attach to attitudes. Wholesome attitudes are an essential in Christian service.

Bethany aims to help equip young people for Christian service by leading them to possess a strong and abiding faith. The people of our generation need a deeper faith. They need God and Christ. Their hearts must be opened to the leadership of the Spirit of God. They need conviction of sin, and regeneration through the power of Christ. They need to be convinced of the power of Christ to transform life. They need to see that the only hope of the world is in the gospel of Jesus. They need to see that faith influences conduct. What people believe makes a difference in their conduct. The Christian worker must have faith in the realities of religion before others can be led that way. Bethany aims to produce Christian workers who have their feet upon the ground and know where the wells of salvation are.

These are some of the things the church's Seminary is trying to do. We are the servants of the church and crave your prayers. Your offering for the Seminary on Bethany Day will be an investment in these young people. The dividends are eternal.

Chicago, Ill.

Shall We Take a Vacation?

BY NEWTON L. POLING

A Sermon in Outline

"Walk as children of light, . . . and have no fellowship with the unfruitful works of darkness" (Eph. 5:8, 11).

This is the season of vacations. How about a vacation from life? Can we take a vacation from life?

I. Some people try to take that kind of a vacation.

This is their philosophy: "I work hard all the time. I support my family and I'm faithful in discharging my duty. When I have spare time I can spend it any way I please. I can have a big time during my two weeks off, or I can get drunk over the week end, just so I am at my job when the time comes. It is all right to get away from life for awhile."

Is such a person fooling himself, or is there such a thing as escaping from life?

"It won't count this time," thought the young man as he stole his first money from his employer. But it did count; and when he had gone from bad to worse, he found himself in prison.

"It won't count this time," thought the girl who took her first cigarette. But it did count, and before she knew it she had the habit so bad that she did not want to give it up.

And so it goes. People only deceive themselves when they think they can take a vacation from life.

II. Now what is the principle involved?

It can be stated in several different ways, but it all boils down to this: life is a unit. The whole organism—mind, body and soul—acts as a unit. No part of life can be compartmentalized. Every thought, every feeling, every action comes out of the total personality and in turn has an effect on the whole being. No experience can be insulated so as to have no effect upon the rest of life. Just as a drop of bluing colors all the water in a pan, so every experience, no matter when or how, will color all of life. We can not have a rubbish room in our minds because our minds have no partitions. We must consider ourselves as a unit, and thus there is no way to take a vacation from ourselves.

III. What are we to do?

Paul has the advice we need. "Walk as children of light . . . and have no fellowship with the unfruitful works of darkness." Through Christ we are children of light, and we must have absolutely no fellowship with darkness. We must be 100% Christian. We must walk in the light twenty-four hours a day. Our job is a full-time job. We can not escape from it and still be children of light. We can take no vacations. There are three applications we need to consider.

First, we must not try to separate religion from life. Rather, we must find in religion great principles which can govern our lives all the time. We should not have two sets of standards: one for church and one for life.

Second, those things that are dominant in our lives are determining our destiny. If we like cheap literature better than good literature, the standards of cheap literature will dominate our lives. If popular music is our passion, we shall not gain an appreciation of or liking for better music. Those pursuits in life that claim the major portion of our time will largely determine the kind of persons we are becoming. What we are to be, we are already becoming.

Third, we need to be eternally watchful as to what ingredients we put into life. Everything has its effect. We must walk as children of light and have no fellowship with the unfruitful works of darkness. Our prayer may well be:

"O Jesus, come and dwell in me,
Walk in my steps this day.
Live in my life, love in my love,
And speak in all I say.
Think in my thoughts, let all my acts
Thy very actions be.
So shall it be no longer I
But Christ that lives in me."

Hopewell, Va.

The Message of the Rosebush

BY EDNA M. MADEIRA

"WHY do you pluck so many of my little buds, and why do you prune my branches? I love them and the process of removing them is painful!" Such would probably be the cry of a rosebush if it could speak to the grower who prefers a few large perfect blooms to many small ones.

God wants our lives to bloom and bear fruit for him. He wants our best. So he allows us to be culled and pruned in spirit. If all things for us ran smoothly, we would not develop strong characters. It is possible also that we would have too exalted opinions of our own ability—would feel too self-sufficient.

The Lord finds it necessary for our ultimate good to help us to eliminate from our lives undesirable habits and desires. He must also help us to realize our utter dependence on him. Only then will we have the strength and courage to bloom radiantly in the special "Garden of Service" wherein he has placed us.

Harrisburg, Pa.

Hospital Musings

BY S. S. BLOUGH

A hospital experience gives a fine opportunity for meditation, especially when the suffering is not too severe. Even pain and bodily distress, when they are over, help one to appreciate more fully the blessings of health. How good it would feel to be well again, one thinks!

There is praise to the heavenly Father that things are as well as they are. You are sure your friends are distressed and offer a prayer for them. When your faithful wife comes into the room you are glad, but fear that your badly bruised and swollen countenance will give her too great a shock. But she passes bravely through the ordeal and tries to bring what comfort and relief she can. One never appreciates a faithful life companion too much.

When the "get well" remembrances begin to arrive, and the flowers are sent, you know that you are remembered. Unexpected friends and others come to call and extend good wishes, and how your heart is stirred! You begin to feel that every one has a kindly feeling for the distressed, and directly for you, and you have a kindly feeling for all. We at once become a common brotherhood.

One thinks about the work at home, that should be done, and yet one is not able. Then word comes that it is going all right. There are faithful ones who step in and carry on until you can return. How your heart warms for them! Again your prayers are offered in their behalf. Surely there are many willing workers whose hearts are filled with love and they are glad to help at such a time.

At times the hours are somewhat tedious. You dread the coming of the evening fearing a restless night. But the faithful nurse comes in and gives last assistance, smooths down the pillow, arranges the bed, and the good nights are said. You commit yourself to the Father again, asking for sleep and rest, and praising him for his mercies. You awake in the night uncertain of the hour. While you are musing the footfall of the nurse is heard in the hall. A slight tap of your bell brings her to your side. Directly you are on your way again to the land of sleep. Morning comes and you find you had a better night than you feared. You are glad and praise again, committing yourself to the Lord for the day. Directly comes the nurse and you hear her encouraging words, "O you have improved fine during the night." This also helps. You get the mirror and view your disfigured face and even you can see improvement. Later the doctor gives an encouraging word. Things are getting brighter.

Others are in the hospital, and one thinks of their distress. Their friends pass your door with tears and you are sure things are not so well. You do not know them but your heart offers a prayer for them, for you do remember that prayer helps. The young lady with a broken back, the man injured in an automobile accident who has been here for weeks, the boy brought in late in the evening with serious face injuries as a result of the "Fourth," the mother all distressed because she was driving and her husband and children are injured. You think of the one small hospital you are in and then of all the hospitals, physicians and nurses everywhere similarly engaged, and of those suffering ones and the faithful attendants in the homes. What a world of suffering! What a wealth of comfort and healing! Then again you think how your own lot might have been more serious. Surely one's heart is touched like as was the heart of the Master for the suffering and distressed and needy ones of the world.

One outstanding text comes into our musings again and again. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8: 28). Are we worthy to come under that head? How can this experience bring about good? Does the Lord count me into this group? Paul said "we know." Do I know? Is my faith strong enough to take in this promise and make it work for good from now on? One sees many places where he thinks he might have done better and hopes for more opportunity, wisdom, the will to do, and strength to carry out these purposes. It seems apparent that already some good has resulted. Some lives who came in touch through our accident on the highway, in the hospital, and since, will never be quite the same. The young lady who gave first aid on the highway and later brought flowers and cheer into the sick room will learn that she has done it unto Christ. Those who helped in transportation and encouragement will be better for the same. Our own hearts have determined to strive in a larger way to spread the comforts so much needed in our world. We come this way but once and so we desire to do all the good we can to all the people we can, and promote the kingdom of our blessed Lord.

Such have been our musings, and daily we are grateful to God that we are getting back our health and privilege to serve him and his people. And so indeed may all things work together for good.

York, Pa.

An Open Letter From One Pastor to Another

My Dear Brother Coffman,

I was greatly interested in your article, "Where Is the Cinch?" published in March 12 edition of the Gospel Messenger. As you remember, in this article, you said that well meaning but unthinking friends think a preacher's job at $100 a month is "a cinch." The article called forth a hearty "Amen" from my heart. I am asking all the members of my family to read it. And I am also hoping that all the members of my church will read it.

However, from one angle, I should like to speak and say that I think I can tell you "where the cinch is." It is in this, that many of your fellow pastors—especially those in drought stricken areas—get a salary of less than half of what yours was before you got your "raise."

I know one pastor, for example, who serves two congregations. He preaches twice each Sunday morning and once at night—150 sermons a year. He drives his car to reach a rather scattered membership in the two churches. He pays about $75 a year in life insurance. He pays interest on college and seminary debts—nothing on the principal, as yet. His total income from the two churches including revivals is less than $700 a year.

I have been reading a book on rural sociology. In speaking of pastors and their salaries, the author, Mark Dawber, makes this challenging statement: "Present conditions are a standing rebuke to the church. Unless we can bring about some drastic changes looking towards more adequate minimum salaries for qualified rural pastors there is little hope for the more vital country church." He even suggests a pooling arrangement by which those who get really big salaries in our cities share with $500 men. But, of course, that is not a problem in our denomination.

Our people are doing splendidly, I suppose, considering their teaching, or lack of teaching, concerning Christian stewardship of property. And considering, too, the fact

that in places as farmers, they have been so hard hit financially. Some of us are holding on because we believe in the plain country folk of the Brethren stock. We believe in the future of the rural church—if she can have proper leadership—and are assured that, as she has done in the past, she can still do in the future, in the matter of giving our nation and the world the prophets and statesmen so sorely needed. For we have seen what could happen when we as leaders got down to business and planned with these good people for a budget system of finances and weekly giving through envelopes based on Paul's plan of 1 Cor. 16: 2. When this plan is followed the weaker churches can at least meet their budgets.

We are holding on because we believe things will be better in the next generation; but it is not always easy to hold on until the next generation arrives.

In conclusion I would say that I am sure all of us rejoice in your much needed raise in salary. But while we rejoice we also remember that hundreds of well qualified rural pastors over America—men with school debts and families to support—are getting much less than $1,000 a year. In the book referred to, the author makes this statement: "In one of our large denominations a study was made of the salaries of 14,000 pastors. Of this number, 6,307, or 45%, were receiving less than $1,000 a year, including house rent. Moreover 3,112, or 22%, were receiving less than $500 a year." If that is true in a large denomination, what of our church?

I am not making a plea that any of us should have a cinch. Far from it! But for the sake of the kingdom and the respect the community should have for a prophet of God, and the respect he should have for himself, my brother, "these things ought not so to be."

Pastor's Salary, Etc.

BY ROLAND L. HOWE

Referring to the Messenger of July 23rd, it would appear from Bro. Mallott's question, which he evidently expects answered, that at least one person is interested in knowing whether "the preacher at Philadelphia actually got one thousand dollars," and when.

The subject is so closely related to collateral data that I may be excused if I seem to circle the square in trying to reach the nearest corner.

The proceedings of the trustees, who had oversight of the in and out money, are of record in detail. There was rarely a balance—usually a deficit. Their major business involved frantic struggles to keep pace with the payment of bills.

The items of expense for 1860, as listed, total $302.66. (Incidentally, the cost of "Visiting Elders" in 1867 was $51 and this source of outgo from 1860 to 1889 amounted to $177, while contributions to out-of-city missions for the same period was $323.66. Just a bit of comparison!). How much more these visitors cost the church than got on the books, will never be known.

I prefer to go no further at this time than to repeat my statement of March 5 that small sums at irregular intervals were paid for support of the minister as early as 1860. The reader is free to supplement this by giving imagination leeway, which one is encouraged to do in the light of impressive evidence appearing later on.

Th expenses for 1875 were $896.85, and $170.00 of this was paid to one of the ministers, but it is plainly shown that Bro. Jesse P. Hetric, the new pastor, did not get it. By which token the mystery deepens.

It is not likely that Bro. Hetric would accept a "call to become the pastor" without some understanding, but strange to say, I find no minute in 1874 "calling" him. Nor do I find any items of payment for his service. However, the quotation from the report of Annual Meeting Committee, which follows, clearly indicates that he was paid.

Strange also is the case of Bro. Joel K. Reiner, who succeeded Bro. Hetric as pastor in 1882. While one would think the financial statements would tell all, no amount is shown in any of the years of his pastorate as having been paid him. And yet, in my hand is a letter to the trustees, dated Jan. 31, 1887, in which Bro. Reiner makes specific acknowledgment. He says:

"Under an agreement . . . by which two-thirds of my time was to be devoted to the church in consideration of a support . . . which amounted during 1883 to $450.80, during 1884 $426.12, but which during 1885 fell to $272.25," etc.

Here he clearly sets forth liberal amounts for those times as having been paid him. In the absence of missing council minutes (1875-1888), we are especially grateful for this letter—both for the part quoted, and for the "etc.," which is not quoted! And we are further enlightened by inference in the report of the "committee" concerning Bro. Hetric's salary. But for these indirect sources we would lack interesting knowledge. Perhaps the Philadelphia church had a reason for keeping such matters off the record, and if so, some one slipped a cog in itemizing the $170 in 1875.

I think I am safe in enlarging my guess that the ministers and pastors, who served here, at least from the early sixties, received indirect help from liberal friends. This would make more tolerable an uncertain "support," or even a low fixed salary, paid openly by the church. I believe it is further safe to say that no minister or pastor received as much as a thousand a year before the pastorate of Bro. T. T. Myers, which began in 1891. But this is another guess. He was paid by the church a "regular" salary (if not regularly paid!) of $60 a month. Following the purchase of a parsonage in 1897, which rented at that time for about $22 a month, the courtesy of its occupancy was extended Bro. Myers. This lifted his known "support" to approximately a thousand a year, making no guess of likely gifts from sources not disclosed. I am unofficially convinced that a benevolent soul assumed his rent prior to 1897.

As indicated above, the apparent outstanding worries of the church were the payment of bills, and sundry causes which led to the entertainment of "Visiting Elders." It should be borne in mind that the Philadelphia church faced problems that perhaps no other in the brotherhood experienced. Jealousy in the pulpit and dissension in the pew prevailed over a long period, and no doubt hindered both numerical and spiritual growth. Furthermore, there were three distinct groups throughout the seventies and eighties which did not harmonize: The Old Order, the Progressive, and the Conservative. They subsequently separated, each establishing its own place of worship. Let us pray for a day not far distant when all will be reunited in one cooperative continuing cause.

In the year 1875, Bro. Hetric was in the second year of his pastorate. There were already here at that time three local ministers: Brethren John Fox, Jacob Spanogle, and Christian Custer.

(Continued on Page 22)

OUR MISSION WORK

Has the African a Home?

BY DESMOND W. BITTINGER

But of all people it seems the African is least bound to a spot that is his home. Most Africans have no word that means home and no descriptive words for home life. To the Soudanese, the entire Soudan, covering an area in which England in comparison would be but an island almost lost in a wide sea, is his home. To the pigmy of the forests, the whole forest is his home. We have canoed down a wide river and have seen the banks covered with grass huts. Some were conical or beehive in shape, others were oblong or square, others only a grass mat set up to break the wind and another laid down for a bed. These were the homes of the Africans. Then a few months later we went along the river again. The water had come up fifty feet for it was now rainy season. All the houses had long since gone dashing down to the sea. The river banks were covered with dense grass and every few minutes there was a rushing sound as parts of them crumpled and slid into the swirling current. No habitations were visible. Birds swung overhead, and others rode the current. But where are these hundreds of homes? Or were they homes? Where have these thousands gone? We can not be sure.

Riding through the bush we have come upon large cattle enclosures covering an area of several acres. In these enclosures at night are gathered five hundred cattle and fires sparkle and smoke ascends all night long. Along the edge of the corral are conical shaped huts. These have no mud walls; a few trees are bent down and their tips tied together, and the conical frame thus created is covered with additional branches to shed sun and water. Or, if no trees are available for such a framework, some are cut and brought to the corral, their trunks are set into the ground and the tips are tied together, other sticks and branches are woven in to add strength and the whole is thatched with grass or leaves. One small opening two or three feet high is the doorway. Inside there may be nothing but a scooped out hole in the middle of the hut for a fire and a few leaves or an old mat for a bed. Or, if the occupant is old, affluent and has descended from a long line of well-to-do traders he may have an excellent skin woven bed wide enough for a half-dozen occupants, and made with a form of ingenious spring. This bed is a contribution of Egypt. But a week later we come back through the bush by the large cattle corral and all is quiet. The corral remains, the leaves on the houses have turned a dull brown. All looks as it did; the houses are open and intact but the cattle are gone, the bark of dogs is stilled, and the crying of babies i not heard in the camp. Where have they gone? W are not sure.

Edgar A. Guest says, "It takes a heap o' living in house to make it home." Our parents tell us that litt fingerprints upon the walls mean something in the lon winter evenings, when the fledglings nurtured in th home are scattered over the world, and "grandpa si with the paper and grandma sits with her knitting. But the fingerprints in Buraland are not preserve the houses are not places to live but rather places t store things, and for protection in the rains.

Last week a girl within one month of bearing a chil ran away and left her husband. I called her into m office and talked to her about it. She said she wante to have the birth in the Garkida hospital and then aft it was all over she would go back to her husband, wh lived in an adjoining village. She made me a solem pledge that she would do that and I promised to tak her to her home after the delivery. Then I got i touch with the husband and he expressed gratificatio over the arrangement. Five days later I learned th this girl again had run away in the night with a youn man of the community who was not too intelligen The baby will be born somewhere in the bush as the walk along toward the big cities near the coast fo which they are heading. It will probably die in a fe days. In a year or two we may hear from them. The will no longer be living together. I sought to comfo the deserted husband and to counsel him to hav patience in the hope that the fleeing wife might retur but I found he had heard of it a day before I had an was already remarried, and interested only in how h might secure some financial return on his investment i the first wife.



This article, "Has t African a Home?" is take from the new book, Soudan Second Sunup by Desmon W. Bittinger. Price $2.0 This 256-page book ju coming from the press is r garded as one of the ver best missionary books fro any pen. Did you read th article, "A Bura Farewell, printed in last week's Me senger? A special prepubl cation, advance order price $1.50, good up to Sept. 3 will bring this book to your mail box. Order from Bret ren Publishing House, Elgin, Ill.

What Religion Means to Me

BY MRS. CHIANG KAI-SHEK

Suffering, Self-Sufficiency and Sincerity

DURING the last seven years I have suffered much. I have gone through deep waters because of the chaotic conditions in China; the lopping off of our richest provinces, the death of my saintly mother, flood, famine, and the intrigues of those who should have been helping to unify the country. All these things have made me see my own inadequacy. More than that, all human insufficiency. To try to do anything for the country seemed like trying to put out a great conflagration with a cup of water. In contemplating history I began to feel the futility of life. Sometimes I would say to myself (never to my husband): "What if we do achieve a strong, unified country? In the sum total of things what does it amount to? As surely as a country rises to the zenith, so surely does it decline!"

During these years of my married life, I have gone through three phases as related to my religion. First, there was a tremendous enthusiasm and patriotism—a passionate desire to do something for my country. Here was my opportunity. With my husband, I would work ceaselessly to make China strong. I had the best of intentions. But something was lacking. There was no staying power. I was depending on self.

Then came the second phase. These things that I have referred to happened, and I was plunged into dark despair. A terrible depression settled on me—spiritual despair, bleakness, desolation. At the time of my mother's death, the blackness was greatest. A foreign foe was on our soil in the north. A discontented political faction was in the south. Famine was in the northwest. Floods were threatening the millions who dwell in the Yangtze valley. And my beloved mother taken from me. What was left?

And then I realized that spiritually I was failing my husband. My mother's influence on the General had been tremendous. His own mother was a devout Buddhist. It was *my* mother's influence and personal example that led him to become a Christian. Too honest to promise to be one just to win her consent to our marriage, he had promised mother that he would study Christianity and read the Bible. And I suddenly realized that he was sticking to his promise, even after she was gone, but losing spiritually because there were so many things he did not understand. In common parlance, I have to "hand it to him" for sticking to his daily Old Testament reading when without illumination there was little help in it for him.

I began to see that what I was doing to help, for the sake of country, was only a substitute for what he needed. I was letting him head toward a mirage when I knew of the oasis. Life was all confusion. I had been in the depths of despair. Out of that, and the feeling of human inadequacy, I was driven back to my mother's God. I knew there was a power greater than myself. I knew God was there. But mother was no longer there to do my interceding for me. It seemed to be up to me to help the General spiritually, and in helping him I grew spiritually myself.

Thus I entered into the third period, where I wanted to do, not my will, but God's. Life is really simple, and yet how confused we make it. In old Chinese art, there is just one outstanding object, perhaps a flower on a scroll. Everything else in the picture is subordinated to that one beautiful thing. An integrated life is like that. What is that one flower? As I see it now, it is the will of God. But to know his will, and do it, calls for absolute honesty with oneself and it means using one's mind to the best of one's ability. There is no weapon with which to fight sincerity and honesty. Political life is full of falsity and diplomacy and expediency. My firm conviction is that one's greatest weapon is not more deceptive falsity, more subtle diplomacy, greater expediency; but the simple, unassailable weapon of sincerity and truth.

What to Pray For

(Bethany Biblical Seminary)

Week of Sept. 3-10

During this week the call to pray especially for Bethany Biblical Seminary comes to the church. The extent of Bethany's influence upon the church during the past thirty-two years can not be measured. Her strivings for the growth of the kingdom have been general as well as specific. Every student who has passed through her halls has felt the force of her ideals. Every church into which the students have gone has known something of the school's power. Each mission field has proved that Bethany's life and teaching have reached even into its midst.

In a very real sense Bethany Biblical Seminary should be the spiritual center of the total brotherhood, both here in America and among the churches on the foreign fields. Let us pray that her influence shall continue to reach all our churches and all the members of each church. Pray for those who teach in the school and for those who direct each phase of the work about the institution. Pray that the school may ever exalt Jesus Christ.



HOME AND FAMILY

The Losers

I think of some who humbly walk
In lonely ways—
Who proudly rode the King's Highway
In other days.
In life's tumultuous, rapid race
They were outrun,
And now for them alone remains
The setting sun.

I do not judge: it may have been
Their fault; and yet
They are my brothers, human, that
I can't forget.
And so I give them, as their due,
A word of praise
For hopeless, losing battles fought
In other days.

—Albert W. Macey in American Friend.

The Immortality of Kindness

BY ARCHER WALLACE

A FEW days before his crucifixion Jesus was in Bethany as a guest of Simon the leper. In that lonely hour, when his soul was exceeding sorrowful, Mary came with an alabaster box of precious ointment and poured the perfume on his head and feet in order to show her love and reverence for him. When those in the room criticized Mary for the profusion and apparent prodigality of her gift, Jesus, who was deeply touched by the incident, rebuked them and said: "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

There and then Mary was immortalized. That burst of spontaneous affection has been remembered for nearly twenty centuries. Just as the fragrance of that perfume filled the room where all were seated, so the influence of that holy deed has gone out to the corners of the earth. There has been a literal fulfilment of Christ's words for wherever the gospel has been preached the story of Mary's simple and beautiful deed has been told.

Jesus uttered what someone has called, "Heaven's verdict on earth's unselfishness; . . . he revealed the immortality of kindness." Some people are terribly afraid of doing the incorrect, the unconventional thing. In the eyes of the disciples Mary committed that mistake. It was so impractical, so seemingly useless and lacking in good taste. But there was a higher judgment and by that estimate the irrepressible outburst of a grateful heart was a priceless thing. The critics said: "Why was this waste of the ointment made?" But there was no waste. It was a great thing Mary had done. These may be the most significant things of life, as Wordsworth said:

"That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love."

One is tempted to think that it is harder for people to be kind today than ever before. This is an age of keen competition—and that is often a word used to cover more sinister things—cruelty and callous indifference to the lot of others. In the stress and strain of modern life it is almost accepted as inevitable that many will be trampled upon and humiliated. There is no place, men say, for sentiment and for outbursts of spontaneous goodwill. You will be taken advantage of, they insist, if you do that.

In a little poem of singular beauty Whittier tells of a man who visited the village where, many years before, he had lived when a boy. Life had gone hard with him and as he stood in the little cemetery by a grave—it was that of a little girl—he remembered how as a boy he had failed to spell a word and the girl had been advanced to his place. When school was over she waited for him and shyly said:

"'I'm sorry that I spelt the word:
I hate to go above you,
Because'—the brown eyes lower fell—
'Because, you see, I love you!'

"Still memory to a grey-haired man
That sweet child-face is showing.
Dear girl! the grasses on her grave
Have forty years been growing!

"He lives to learn, in life's hard school,
How few who pass him
Lament their triumph and his loss,
Like her—because they love him."

How few, if any, he thought had ever been sorry to go above him. They had been glad to do it. In life's stern school he had found little kindness but a great deal of harsh, ruthless treatment.

In their better moments men have sensed that loving service done for others is not the impractical, weakly sentimental thing which some have made out. The distinguished English novelist, A. C. Benson, once lay for weeks at death's door. When he recovered he wrote: "In those hours that which comforted me was not the knowledge of my literary reputation or social standing; still less the thought of any material possessions; rather it was that on some occasions—far too few I confess—I had been kind to people."

Once when the great statesman and orator, Edmund Burke, was in the midst of a bitter election campaign, when men's prejudices distorted their judgments, he was about to address a meeting at Bristol. Just before

he rose to speak a message was handed to him. It was to the effect that the severe nervous strain had been too much for his opponent and that he had just died from a heart attack. Burke was deeply moved, so that for a moment he had no words to speak, then he said: "What shadows we are and what shadows we pursue."

Jesus was deeply touched by Mary's act of devotion. It cheered him on that lonely road to the cross. What the quality of kindness can do for people, the world seldom knows. Many of the songs which have stirred most deeply, and moved profoundly, the heart of humanity have revealed soul hunger for sympathy and companionship. Take, for instance, these lines by Carrie Jacobs Bond:

"Sometimes when shadows cross my path,
As shadows sometimes do,
I reach my hands across the mist
And touch the hand of you.
I know the sun is in the sky,
I know true love is true;
But, oh, it comforts in the dark
To touch the hand of you.

"Through all the silence of the years,
Through friendships old and new,
The dearest mem'ry of my life—
I touched the hand of you.
So clouds and sorrows come along,
We all must have a few;
But through them all, please God, let me
Still touch the hand of you."

No pure act of loving service for others is ever wasted. It blesses him who gives as well as the recipient. It is true that Robinson Crusoe could not have been a Christian without his man Friday. The Christian life is a living, growing experience and must find expression in service. Even if those who were the objects of kindness spurned the offered gift, the giver would still be richer and better for having loved.

Mary's gift was timely. It was no accident that Jesus used the word *aforehand* when eulogizing Mary. There is a time when loving service can be rendered, when it will be appreciated. There comes a day when the memory of our indifference brings only vain regrets. Margaret E. Sangster has voiced what many must have felt:

"If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

"We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own
The bitter tone,
Though we love our own the best.
Ah! lips with the curve impatient,
Ah! brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn."

Toronto, Canada.

The Luxury of Melancholy

BY FLORENCE C. HEBEL

"KEEP us from the luxury of melancholy," a minister prayed over the radio.

One heard him and was astonished. "Is melancholy a luxury?" Then it was carefully thought over.

Melancholy is supposed to come from trouble. One is sick or discouraged or loved ones have died.

Sickness so often comes from overindulgence, either in food or bad habits, or carelessness about observing the rules for health.

Discouragements are the result of being too ambitious or wanting nonessentials or giving up too easily when trying to accomplish some end.

Bereavement is bitter, but can not one try to imagine the bliss of loved ones in heaven, and is it not selfish to wish them back?

This may be too severe a judgment, but if it is true, then melancholy is a luxury. Persons who can not have what they want allow themselves to get gloomy. Since no one lives to himself, the family and friends have to bear with moans and sighs and mutterings. The victim, though she does not know it, is secretly getting a thrill out of her self-pity. The folks are probably giving her a lot of attention, trying to divert her, and this she also enjoys.

"Lord, keep us from the luxury of melancholy, or help us to snap out of it if we are there."

Liverpool, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

OUR Bro. V. C. Finnell tells of walking through Virginia dust three miles to see a ball game, only to be told that it couldn't be played because a certain player had to make a trip with his father. However, it was finally decided that a rival town boy might be able to take his place.

The team captain said: "There's just one question, though! What position do you want to play?"

He replied: "I guess it ain't where I want to play! It's where I *kin* play so's to make the team win!"

How much happier our family, church, school and civil life would be had we all that kind of a spirit!

Ottawa, Kans.

KINGDOM GLEANINGS

Calendar for Sunday, September 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Samuel: Spiritual Revival.—1 Sam. 7: 3-13.

Christian Workers, Why the Church?

B. Y. P. D., Why Work and Why Play?

Intermediates, What Does It Teach About Obedience?

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Gains for the Kingdom

Nine baptized in the Mt. Joy church, Pa.

One baptized in the Morrill church, Kans.

One baptized in the Longmeadow church, Md.

One baptized in the Conway Springs church, Kans.

Two baptized in the Girard church, Ill., Bro. K. C. Bechtel, pastor.

Four baptized in the Stone Lick church, Ohio, Bro. John Garst, evangelist.

Nineteen baptized in the South Loup church, Nebr., Bro. Ralph Hatton, evangelist.

Twelve baptized in the Purchase Line church, Pa., Bro. M. J. Brougher, evangelist.

Five baptized in the Rodney church, Mich., Brother and Sister Coffman, evangelists.

Five baptized and one received on former baptism in the Cedar Rapids church, Iowa.

Three baptized in the Bethel (White Pine) church, W. Va., Bro. P. I. Garber, evangelist.

Five baptized in the Osage church, Kans., Brother and Sister Raymond Peters, evangelists.

Seven baptized and one reclaimed in the Prices Creek church, Ohio, Bro. G. W. Phillips, evangelist.

Fifteen baptized, two reclaimed, six reconsecrated and others await the rite of baptism in the Barnum church, Minn., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister Mary L. Cook, Oct. 16, in the Rodney church, Mich.

Bro. H. C. Spradlin, Aug. 28 to Sept. 11, in the Johnsville church, Va.

Bro. I. D. Heckman of Cerro Gordo, Ill., Sept. 18, in the Lena church, Ill.

Brother and Sister J. Edw. Jarboe, Sept. 4, in the Cerro Gordo church, Ill.

Bro. F. A. Myers of Connellsville, Pa., Oct. 3-16, in the Mt. Joy church, Pa.

Brother and Sister B. M. Rollins, Aug. 31, in the Maple Grove church, Kans.

Bro. B. E. Waltz of Needmore, Pa., Sept. 4-18, in the Oak Grove church, Md.

Bro. Harper Will of Wenatchee, Wash., Sept. 14, in the Long Beach church, Calif.

Bro. J. Perry Prather of Dayton, Ohio, Sept. 11-25, in the Elkhart City church, Ind.

Bro. Frank S. Carper of Palmyra, Pa., Sept. 4-18, in the New Fairview church, Pa.

Bro. G. A. Strausbaugh of Columbiana, Ohio, Sept. 11, in the Springfield church, Ohio.

Bro. Paul E. Thompson of Conway Springs, Kans., Sept. 11-25, in the La Porte church, Ind.

Bro. John R. Snyder of Tyrone, Pa., Sept. 25 to Oct. 9, in the Snake Spring Valley church, Pa.

Brother and Sister G. G. Canfield of Plymouth, Ind., Sept. 4-18, in the Logansport church, Ind., also Oct. 9-23, in the Des Moines Valley church, Iowa.

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Personal Mention

Tennessee will be represented on Standing Committee for 1939 by Eld. R. B. Pritchett; the alternate is Eld. J. R. Jackson.

Bro. J. J. Johnson of 1715 Smead St., Logansport, Ind., will have time for a series of meetings in October or November.

The Ray Goodins and Miss Dorothy Beal, all of Maxwell, Iowa, recently combined visiting Elgin relatives or friends with a call at the Publishing House.

Dr. and Sister H. L. Burke, and the boys, Royce and Lynn, were welcome Monday callers recently. The Burkes are on furlough from the Africa field and at present located at 203 E. 7th St., North Manchester, Ind.

President Otho Winger was about the Publishing House halls on a recent Thursday. From what we heard there seems to be no abatement of interest on his part in a variety of important church interests and such hobbies as the American Indian.

Bro. Russell T. Idleman of Marianna, Pa., passed away the morning of Aug. 22 in the Rockingham County Memorial hospital, Harrisonburg, Va. He was laid to rest at the old Ten Mile church in Western Pennsylvania where he served as pastor and elder for many years.

Bro. Ervin Weaver, pastor of the Osceola church of Northern Indiana for the past seven years, has closed his work with this congregation and is moving to North Liberty, Ind., where he will take charge of the North Liberty church. Correspondents should note his change of address.

Bro. Fred A. Flora of North Liberty, Ind., has called our attention to a typographical error in his article appearing in the Messenger for Aug. 13, page 10. The latter portion of the last sentence in the second paragraph in the second column should read: "For not only will the world not be saved, but even the net that has been cast into the sea of humanity is partly filled with bad fish." We are sorry that the second "not" was somehow omitted. This, of course, entirely changed the meaning of the sentence.

Bro. William E. Thompson, pastor of the church at Dixon, Ill., writes that a memorial service for Sister Eva Trostle was held in his church on Sunday, Aug. 21. You will understand why when you read the following from his letter: "She started the work in Dixon before we had a church building and no doubt had many discouraging things to contend with. I think she was here about three years. Only eternity will reveal how much she did for Christ in Dixon." You will be interested also to know that the Dixon church house has been remodeled and the congregation is looking forward to entertaining the district meeting in the not too distant future.

Brother and Sister I. E. Mishler of New Paris, Ind., vacationing as far west as Iowa, used the opportunity to make their first visit to the Publishing House.

Bro. James A. Sell, long of Hollidaysburg, should now be addressed at Martinsburg, Pa. We have Bro. Sell to thank for an interesting account of the Old Folks' Home of Middle Pennsylvania, which will appear in next week's issue.

Bro. Chas. D. Bonsack, on a trip east, was suddenly taken ill with a severe gall bladder attack. Seeking to make an end of a recurring trouble he was expecting to undergo an operation at this writing, last Monday morning, at the Presbyterian hospital, Philadelphia. Bro. Bonsack was in the care of his good friend, Dr. Griffith.

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Miscellaneous Items

Harvest meeting at the Buchanan church, Mich., will be held Sunday, Sept. 4. Bro. George Sherck will have charge of the services. Basket lunch at noon.—Grace Weaver, Buchanan, Mich.

Des Moines Valley church, Iowa, will have an all-day harvest meeting on Sunday, Sept. 11. There will be a basket dinner at noon. Everyone is invited.—Mrs. Pearl Kinzie, Ankeny, Iowa.

The seventeenth annual homecoming day at the Green Tree church, Pa., will be held Sept. 11. Services morning, afternoon and evening. H. K. Ober will be the visiting speaker. Lunch at the annex.—H. S. Replogle, Oaks, Pa.

Bethany Regional Ministers' Conference will be held at the Seminary in Chicago Oct. 17 to 20. The conference will begin the evening of Oct. 17 and close the evening of Oct. 20 with a love feast. The Messenger is promised the program for publication in the near future.

"It was father's request that there would be no money spent for flowers. He always said he wanted his flowers while he was living and after he was gone he would like that money given for missions." And so that is what they did in the case of our departed Bro. Emanuel S. Guyer of the Curryville church of Middle Pennsylvania.

Many clerks of district meetings have ordered the Conference Minutes of 1938 sent to their several churches for distribution. Some, however, have failed to do so. The House is ready to fill orders promptly. Recently the Conference Minutes for 1937 were ordered by an elder of one district because the clerk had failed to do so a year ago.

Bethany Biblical Seminary will open Tuesday, Sept. 6. President Rufus D. Bowman will speak at the chapel service, 9:15 A. M. Following this service the Training School and music students will be enrolled. Seminary students will be enrolled the following Wednesday, or Sept. 7. At 8:00 P. M. on Wednesday Bro. M. R. Zigler will speak at the convocation. On Friday evening, Sept. 9, at 8:00 P. M., the faculty will hold the annual reception for students.

The Lower Deer Creek church of Middle Indiana invites all former members and friends to attend an all-day communion meeting the first Saturday of October. Services will commence at 10 A. M. We hope to have several neighboring ministers present for this service. The church will furnish a beef dinner, as was the old custom. We will enjoy worship again at 2 P. M. The communion will begin at 7 P. M. Plan to enjoy a pleasant day of Christian fellowship together.—Mrs. Leo Spitler, Camden, Ind.

Eel River church, Middle Indiana, is having a homecoming meeting Sunday, Sept. 4. A cordial invitation is extended to all, especially to those who formerly worshiped with this congregation.—Fern Wolfe Miller, N. Manchester, Ind.

All questions or queries for district meeting of Northern District of California should be in the hands of the writing clerk as soon as possible that they may find a place in the program. Send them to Leonard Birkin, 327 A Street, Bakersfield, Calif.

The forty-fourth annual homecoming of the Kansas Brethren Home will be held at the Pleasant View church near the Home, on Sunday, Sept. 11. A cordial invitation is extended to all Kansas members, and anyone else who can and wishes to come. A basket dinner will be enjoyed at noon. A suitable program is being prepared for the afternoon. Bro. D. A. Crist of Quinter, Kans., will give another of his Oriental lectures in the evening. Come and enjoy the day with us.—John Newton, Superintendent.

The Berkey church, Western Pennsylvania, will have its annual homecoming services on Sunday, Sept. 11. The program will consist of three services—morning, afternoon and evening. The afternoon services will be of special interest to the old folks. Bro. James A. Sell, oldest active minister of the Church of the Brethren, will speak. The afternoon program will include the singing of old hymns. The Lehman Mandolin Club will have charge of the evening program. We welcome all able to attend these services. —L. John Weaver, Windber, Pa.

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Bethany Biblical Seminary Offering

Sept. 18 is suggested as the date for the annual offering for our church Bible school. Bethany is making a great contribution of workers for our mission fields and of ministers for our churches. President Rufus D. Bowman has completed his first year as head of our Seminary in a very commendable way. The spirit of the school is good. The fall enrollment will include many young people of very high caliber who promise to be capable and consecrated church workers. Last spring President Bowman gave a very stirring and thoughtful inaugural address which has now been printed in leaflet form. This leaflet is suggested for free distribution along with an offering envelope the Sunday before the offering in your church. The order blank is for your convenience.

Date.....

The General Boards,
22 S. State St., Elgin, Ill.

Please send us the following materials preparatory to our offering for Bethany Biblical Seminary:

.....The Place of Bethany in Kingdom Building.

.....Offering Envelopes.

Send them free to—

Name .....

Address .....

Congregation ..... *District*.....

DAILY DEVOTIONS

BY E. G. HOFF

Monday: 1 Sam. 10: 21-25

"See ye him whom Jehovah hath chosen, that there is none like him"

The Selection of Saul

God doesn't require perfect people for his tasks, else the tasks would find no one to do them. He does choose the best people at hand. More than that, he raises up people endowed to do his work, and empowers them when they accept the service which he offers.

God through Samuel chose Saul to be the first king of Israel. He stood head and shoulders above the rest of the people. And there was strength in that head and those shoulders. Saul was one such as God could use if he would yield his powers to God. He had the making of a good leader.

Tuesday: 1 Sam. 15: 20-23

"Rebellion is as the sin of witchcraft, and stubbornness is as idolatry"

Saul's Disobedience

One trouble with disobedience is that it doesn't seem as bad as it is. Saul apparently drifted into it without realizing fully what he was doing. The prophet took him to task, but still he didn't take the matter seriously. Finally when he realized the disastrous consequences, it had done its serious work and undermined his purpose to do right. The time for repentance had passed. Willfulness had ruined his life. The consequences were all that he feared; he did not fear the sin of disobeying God.

Obedience is a virtue upon which God sets great value. It is one that we can not afford to overlook.

Wednesday: 1 Sam. 31: 3-10

"So Saul died, and his three sons . . . and all his men, that same day together"

The Tragedy of Gilboa

Trouble, despair, death, ignoring—these are the fruits of sin. Saul went into the battle of Gilboa a beaten man. He put up a bold front, but within "he was afraid, and his heart trembled greatly." He had cut off his connections with God, and so he slipped away to a witch to seek assurance. But the message through the witch was as discouraging as the voice in his own heart. Defeat came for both Saul and his people. His sins brought distress upon others as well as himself, and brought reproach upon the God whom he professed to serve. That is the way sin works.

Many of the tragedies of our day have sin at their root.

Possibilities in Failure

Saul's experience comes close to us. We know something of large opportunities, of moments of exalted feeling and high devotion, of relapses into low attitudes, of the assertion of self, of getting our wishes before God's will, of yielding to envy, jealousy and anger. Such things are by no means foreign to our experience. Are we therefore doomed to Saul's sad end? Not necessarily.

Catastrophe did not come into Saul's life with a single bolt. Failure mounted upon failure until the structure of his life was too weak to stand. There was a time when Saul could have used his failures to help him to success. Failure is like pain; up to a certain limit it is remedial. It calls attention to the presence of something wrong.

If we try to explain away the responsibility for failure or let it discourage us to the extent of paralyzing effort for improvement, there is danger that our end may be sad like Saul's. But if we use our failures as incentives to discover wherein we are weak and what we need to make us strong, our failures may become the steppingstones to achievement.

Moral defeat is an almost certain indication that there is something wrong in the relationship with God. If one keeps alert to God's will and the abiding presence of his Spirit, victory is assured. There will be minor defeats, but they will be incentives for a general advance.

1 Sam. 10: 9; 12: 14, 15; 15: 10, 11; Rom. 7: 18-24; 8: 1-4.

Thursday: Matt. 16: 1-5

"Ye know how to discern the face of the heaven; but ye can not discern the signs of the times"

The Signs of the Times

Moral disaster does not come upon men without sufficient warning. The trouble is that men are so often insensible to its signs. They read the signs of the weather but the moral signs they do not discern. They want some special revelation, something other than the plain indications of the presence of sin and the laws of righteousness.

Righteousness and godliness exalt a people. When these are wanting, there is nothing they can do that will give them security or lasting power. The prevalence of injustice, greed, or bigotry in either a people or a person spells doom unless there is born a new brotherliness. Anyone ought to be able to determine his direction.

Friday: Luke 14: 28-35

"Whosoever he be of you that renounceth not all that he hath, he can not be my disciple"

The Start and the Finish

The success of a project is rated by its ending, not its beginning. The beginning, however, is important. If the project is to be carried through to a successful end, the beginning must be of the right kind and the resources must be adequate. Otherwise it is better not to begin at all. This is true of the Christian life as well as of other enterprises.

Successful Christian living requires complete devotion. Life can not have the spiritual quality that will change the lives of others unless it is emptied of self and filled with the Spirit of Christ.

Saturday: Matt. 7: 15-19

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire"

The End of Moral Failure

Usefulness is a basic law of survival. Everything that survives has a useful place in the economy of God and nature. It is a little difficult to see the working out of that law, especially at short range; there are lots of weeds that seem useless in nature and in human relationships. But useful things outlast the useless.

Men whose lives yield a fruitage of usefulness are preserved in God's economy; those that are useless come to a sad end. This program takes a longer range than the earthly life for its fulfillment, but it is fulfilled nevertheless. We must take it by faith.

Sunday: Matt. 7: 21-27

"Shall be likened unto a wise man, who built his house upon the rock"

The Rock and the Sand

One house stands; another sags and falls. The difference is not so much in the efforts put into them but in the foundations upon which they are built. Lives are like that, says Jesus, some stand and some fall. Those who take Jesus teachings and make the doing of them the foundation principle in their living may be as certain of the results as the man who builds his house upon a solid rock foundation. Those who fail to do this will find to their dismay that they have built to no avail; their house stands on sand.

There is much building of human life today on foundations that will not stand, foundations such as that which caused the fall of King Saul.

THE CHURCH AT WORK

ADMINISTRATION

Materials for Local Church Workers 1938-39

The following letter was sent to ministers and superintendents on Aug. 12:

During the next few weeks you will be busy preparing for your year's work beginning Sept. 1. For several years you have received from the Elgin office materials designed to be helpful in planning your program. These materials are sent to you as samples from which you may order a supply for your church leadership. An order blank is enclosed for this purpose.

Many pastors and superintendents have used the Church at Work Calendar successfully by ordering a sufficient number of the Calendars so that each one of your program planners will have a copy in which to schedule the year's plans. These Calendars are especially useful for those who participate in workers' conferences.

You will discover other enclosures and also descriptions of materials we can not send you without order. These are available to you and we trust that through you each person who is working in your church or church school shall have the materials that are designed for specific tasks.

China-Spain Neutral Relief cards (sample enclosed) are available free. Intended for every family to place one around a cup on the table. Before every meal a penny as minimum per family is to be given. Cards may be given out through Sunday-school classes with instructions to enlist neighbors of Brethren to join us in this humanitarian work. Receipts from the cups should be brought into the church or Sunday-school treasury on the last Sunday of each month and promptly sent to the General Mission Board, Elgin, Illinois. Some congregations may find it possible to contribute wheat or other commodities to be sold and receipts used for relief.

While we develop this program of sacrifice, we must not forget our Conference Budget giving which totals for the first five months of this year $74,862. This is $1,000 less than the corresponding period last year. In order to do our relief work we must keep up our general giving, which means that we must bear heavier sacrifices than we ordinarily do. Let every congregation reconsider its goal to see if high stakes in missionary giving can be set and reached.

The General Boards offer, not only the service of literature, but also provide a staff of workers to prepare Sunday-school lesson materials, helpful suggestions for the work of the various departments of the church including age-group programs, and the interests of peace, temperance and all welfare activities.

If you need suggestions to help you in your work in any way, please write The General Boards, 22 South State St., Elgin, Illinois.

Sincerely yours,

M. R. Zigler.

The enclosures sent with the above letter included the following: Order Sheet and List of Helpful Materials for Your 1938-39 Program (reprinted herewith), book jacket for Soudan's Second Sunup, Church at Work Calendar, 1938-39 Peace Program, 1938-39 Literature and Loan Library Catalogues, If I Were a Teacher, Gish Fund List (as of Aug. 1, 1938), China-Spain Neutral Relief Card, B. Y. P. D. Program Suggestions for 1938-39, Junior Society units for 1938-39, The Junior League Program for 1938-39, Things That Will Help the 1938-39 Program of Children's Work in Your Church, How to Grow Better Leaders in Our Church (1938-39), Adult Program Suggestions, Gospel Messenger Leaflet.

Helpful Materials for Your 1938-39 Program

Church at Work Calendar—Suggestions for year Sept. 1, 1938—Aug. 31, 1939. Additional copies 5c each or 6 for 25c.

1938-39 Catalogue of Christian Education and Missionary Literature—lists literature handled by The General Boards. Free.

1938-39 Catalogue of Brethren Loan Library Books—lists about one thousand books for all church workers. Free.

Plays for Church Groups (revised May, 1938). Suggests and describes Biblical, Christmas, Easter, Ethical, Missions, Peace, Home Life, Rural, Urban and Industrial, Stewardship, and Temperance plays, as well as a number of books of plays and helpful books on drama. Free.

1938-39 Program for Intermediates. Suggestions for the intermediate worker in church and Sunday school, together with the list of Sunday evening topics. Free.

Youth Action Pamphlets. See page six of the 1938-39 Literature Catalogue for itemized lists. 15c each.

Program Materials for 1938-39 B. Y. P. D. Topics. A list of books, pamphlets, readings, posters, etc., which can be used in the 1938-39 Sunday evening topics. Free.

Program Suggestions, 1938-39. Suggested topics for B. Y. P. D. Sunday evening meetings. Free.

Young People's Handbook. 30c plus postage.

Suggested Socials for 1938-39. Plans for twelve socials for the B. Y. P. D. Fitting into the topics for the year.

Basic Materials for Developing of Church Workers in the Local Churches:

Enlisting and Developing Church Workers. 15c.
The Workers' Conference. 10c.
Building a Workers' Library. Free.
Self-Rating Scale for Church Workers. 25c, dozen copies.
Standard Leadership Curriculum, First and Second Series. (1938). Free.
First Series Courses, Bulletin 501. 1938. 10c.
Second Series Courses, Bulletin 502. 1938. 20c.
Growth in Christian Service. 15c.
Leadership Education in the Local Church—annual guide and report form. Free.
How to Grow Better Leaders in Your Church, 1938-39. Free.

Things That Will Help the 1938-39 Program of Children's Work in Your Church. Free.

Junior Society Units, 1938-39. As followed month by month in the Children's Leader magazine.

The Junior League Program, 1938-39. As followed month by month in the Elementary Magazine.

Junior Opening Program and Junior Closing Program. Two programs giving help on the study of the Junior Missionary Project, "Blessed Are the Peacemakers." Free.

Blessed Are the Peacemakers. Leaflets explaining the Junior Missionary Project. Free.

Ship East, Ship West, by Elizabeth Lobingier. Stories of peace between nations which every Christian boy and girl should know. This is used in the Junior Missionary Project study. 50c.

Broken Guns, by Eleanor Brainard makes very clear to juniors the extreme foolishness of ill will and quarrels and war. 50c.

Studies in the Doctrine of Peace. Prepared for local study groups by the Board of Christian Education of Southern District of Pennsylvania. 25c each, ten or more to one address, 20c each.

The Coming Brotherhood. Written for the purpose of developing a stronger and more vital brotherhood spirit in the Church of the Brethren. 25c each, ten or more to one address, 20c each.

Home Builders of Tomorrow, by Warren D. Bowman. Designed to be helpful to young people in preparation for building Christian homes. First one thousand copies have been sold. Second edition will soon be printed. $1.00.

Gish List. The Gish Fund provides books on a club basis at the lowest possible price. These may be ordered by ministers or by others for ministers in the Church of the Brethren at the Gish price. This price for Church of the Brethren ministers only. It would be an excellent idea for the church, or some organization within the church, to provide these books for the minister or ministers. Free.

Peace Program, 1938-39. Recommended by Annual Conference as a suggested peace program. Free.

Adults in Action, and Group Work with Adults. 15c each or these two for 25c on one order. Gives program suggestions and methods of work with adults.

The Local Church and the Liquor Problem. 10c. Suggestions for a program of Alcohol Education in the local church.

Rebuilding Rural America, by Dawber. A study of the rural problems as related to the church. Paper, 60c.

Mission Study Books for 1938-39

The City

For Adults—**The American City and Its Church,** paper, 60c. A vivid picture of the modern city with its problems and challenge to the church.

For Young People and Seniors—**City Shadows,** paper, 60c. Collection of true stories of city life.

India

For Adults—**The Church Takes Root in India,** paper, 60c. A vivid picture of the rapidly growing Christian community in India.

For Women's groups—**Moving Millions: The Pageant of Modern India,** paper, 50c. A symposium by distinguished authors such as E. Stanley Jones.

For Young People and Seniors—**Dinabandhu: A Background Book for India,** paper, 60c. Covers geography and history of India, home life, rural conditions, education, national movements, the principal religions, the Indian church, and the work of missions. **Fun and Festival from India,** paper, 25c. Suggestions for programs and socials.

For Seniors and Intermediates—**The Star of India,** paper, 50c. A reading book showing how Christianity is spreading among India's peoples.

For children—**Shera of the Punjab,** paper, 50c. School and village adventures of Shera and Shanti, a boy and girl of outcaste family.

Order Sheet

Date .....

The General Boards,
22 South State St.,
Elgin, Illinois.

Enclosed find $.....for which send me the following materials:

Quantity	Name	Amount
.....	Church at Work Calendar, 5c each or 6 for 25c	$———
.....	Plays for Church Groups. Free	
.....	1938-39 Program for Intermediates. Free.	
.....	Program Materials for 1938-39 B. Y. P. D. Topics. Free.	
.....	Young People's Handbook, 30c plus postage	———
.....	Suggested Socials for 1938-39. Free.	
.....	Enlisting and Developing Church Workers, 15c	———
.....	The Workers' Conference, 10c	———
.....	Self-Rating Scale for Church Workers, 25c per dozen copies	———
.....	First Series Courses, Bulletin 501, 10c	———
.....	Second Series Courses, Bulletin 502, 20c	———
.....	Growth in Christian Service, 15c	———
.....	Studies in the Doctrine of Peace, 25c each, ten or more 20c each	———
.....	The Coming Brotherhood, 25c each, ten or more, 20c each	———
.....	Home Builders of Tomorrow, $1.00	———
.....	Adults in Action and Group Work with Adults, both for 25c	———
.....	The Local Church and the Liquor Problem, 10c	———
.....	Rebuilding Rural America, Dawber, 60c	———
.....	The American City and Its Church, 60c	———
.....	City Shadows, 60c	———
.....	The Church Takes Root in India, 60c	———
.....	Moving Millions, 50c	———
.....	Dinabandhu, 60c	———
.....	Fun and Festival from India, 25c	———
.....	The Star of India, 50c	———
.....	Shera of the Punjab, 50c	———
.....	Soudan's Second Sunup, $1.50 until Sept. 30, then $2.00..	———
.....	Mastery in Money Management, 25c	———
.....	Graphic Horizons of Stewardship, 25c	———
.....	Stewardship Approach to Religious Experience, 25c ...	———
.....	Prayer for Missions Calendar. Free.	
.....	Religious Education Week Bulletin, 10c	———
.....	Our Mission Girls' Schools, 5c	———
.....	Missionary Biographies, 5c	———
.....	History of Five Mission Stations, 5c	———
.....	Pioneer Missionary Women, 5c	———
.....	Brethren Publishing House Catalogue, Free.	

Other Items

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Total $———

Name .....

Address .....

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Name of Congregation .....

Soudan's Second Sunup, by Desmond Bittinger, is one of th best missionary books ever written in the Church of the Brethre The cause of Christ in Africa will be measurably heightened whe your members read this delightful, informing and inspiring boo The price is $2.00. A special pre-publication price of $1.50 good u until September 30 enables those who act promptly to save and t be among the first to get the book scheduled to be off the press about a month.

Mastery in Money Management, by Walter M. Kahle, sets forth th interesting approach Bro. Kahle makes in his lectures on this im portant subject. Price, 25c.

In the Land of the Monkey Bread Tree, is the new film from ou Africa mission. The picture follows the story by Bittinger printe some months ago in The Gospel Messenger. The rental fee is 1c p member for your congregation and return transportation. Write fo an open date.

Graphic Horizons of Stewardship. A pamphlet of drawings settin forth various philosophies on material possessions. 25c.

Stewardship Approach to Religious Experience. Compilation excellent addresses on the subject of Stewardship. 25c.

Brethren Publishing House Catalog. You can secure the new 19 Catalogue free by writing the Brethren Publishing House or checl ing on the enclosed order blank.

A Guide to the Discussion of Friendship, Courtship, and Marriag by Mrs. J. Z. Gilbert. 10c.

Helps for Mothers and Daughters' Groups, by Mrs. E. G. Hoff. 5

Aid Program, containing suggestions for devotions. 5c.

Our Mission Girls' Schools. 5c.

Missionary Biographies. 5c.

History of Five Mission Stations. 5c.

Pioneer Missionary Women. 5c.

Prayer for Missions, a prayer calendar. Free.

Missionary Picture Sheet, contains pictures of active missionarie and pictures of deceased missionaries, 5 copies, 25c. Each, 10c.

Mission Study Prospectus, 1938-39. Free.

Brethren in China, by Frank Crumpacker. 50c.

YOUNG PEOPLE

Young People's Handbooks

More than fifteen hundred Young People's Handbook have been distributed among our churches. A new suppl is now ready for distribution. These handbooks contain number of new and revised materials.

Will you note the change in price—thirty cents plu postage instead of twenty-five cents. This charge is mad necessary by the addition of a hinge which makes it pos sible to open the book flat. The postage rates on one boo are given here for your convenience:

Zone 1—Local	$ .09
Zone 2—Points within 150 miles from Elgin...	.12
Zone 3—Points within 300 miles from Elgin...	.15
Zone 4—Points within 600 miles from Elgin...	.21
Zone 5—Points within 1000 miles from Elgin ..	.27

Zones 6 and 7—Sent by express collect because of cheaper rates.

Every youth leader should have a copy of this handbool If you already have a copy be sure to keep it up t date by adding the new materials which may be secure by writing to the Board of Christian Education, 22 S. Stat St., Elgin, Illinois.

LEADERSHIP EDUCATION

Your Church Library—What Is the Status Quo

Is your church library growing? Does it have in five, or ten, or fifteen new books this year? Only th new, and fresh, will challenge the interest of your potenti readers.

Is your church library adequately financed? Is ther some money systematically available for building up thi library, either from the church budget, Sunday-schoc treasury, or by gift books from individuals?

Do you have an effective librarian and library committe who not only take good care of the books, but who giv the library publicity, and make your people want to read

Are your books carefully chosen by a competent perso or persons?

Is your church library being built up to serve your workers, teachers, committee heads, board members—first of all? Your public library furnishes fiction and other general reading. Let your church library first of all serve your workers.

Order enough copies of "Building a Workers' Library" (free from Board of Christian Education, 22 South State St., Elgin, Ill.) for each member of your Board of Christian Education to have one.

If you can create in your leaders a hunger to read, and then provide the books—your church is set to grow!

CHILDREN'S WORK

What Are Our Goals in Children's Work?

Half of the work is planning; the other half is getting it done. And half of the half of planning is to see clearly what we want to do. When we know where we want to go, we get there faster.

Why do we have Sunday school? Why vacation school or junior league, or any other session of the church school?

The goals of religious education, drawn up for our present graded curriculum, have been stated as follows:

1. A growing personal relationship with God.
2. A growing understanding and appreciation of the life and teachings of Jesus.
3. A growing Christlike character.
4. A growing understanding and support of a Christian social order.
5. A growing loyalty and support of the church.
6. A growing Christian interpretation of life and of the universe.
7. A growing knowledge of the Bible and other religious literature.

Within the last several years, as we are beginning to try to put Sunday school and church together and to unite our education and action programs, new and simpler goals have been defined:

1. A loyalty to Jesus Christ.
2. A growing Christian character.
3. Service to society.

Which statement do you like better?

. . . .

1. **Loyalty to Jesus.** All of our lesson materials, whether for Sunday school, junior league, vacation school—or what—are strongly built around this goal; and we need only to renew as leaders our own enthusiasms and to clarify our own understandings of what Jesus really was, and thought, and did—so that this strengthened enthusiasm and insight of ours can overflow into the lives of children. As a teacher or superintendent, do you have time this year to read two or three books that will help to do this? Here are possibilities:

*Jesus of History—Glover.
*Jesus—Lyman.
*Message of Jesus, The—Branscomb.
*Discovering Jesus—Weston.
*Teachings of Jesus—Rall.

2. **A growing Christian character.** All of our teaching is in vain unless we can help to produce boys and girls who can stand "on their own"—morally and spiritually.

In general, we want to teach them "to be good." But until we can tie up this general idea of being good with ideas of specific conduct, we have failed. The "areas of experience" that have been listed by religious educators are pegs to hang our own ideas on. We may want to change some of the pegs, but at least the list is suggestive:**

1. Health—mental and physical.
2. Money—getting, spending, saving, giving.
3. Education.
4. Vocation.
5. Citizenship.
6. Life in the group.
7. Sex, parenthood, family life.
8. Friendship.
9. Recreation.
10. Beauty (in nature, art, music, architecture, human personality).
11. Specialized religious activities (prayer, family worship, going to church, etc.).

"Religion is life, and touches all of life" was the slogan of those who drew up this list.

The psychologist says that areas 4, 6 and 7 are the most important ones in an individual's life—and we who are religionists, would of course add No. 11.

If you are a person who likes to add something new to your stock of ideas each year (and most of you already know the above list), you will appreciate another similar list compiled at Simmons College:

1. Health.
2. Sex (love, courtship, marriage).
3. Safety (avoiding accidents, injury).
4. Money (earning, spending, saving).
5. Mental health (fears, worries, inhibitions).
6. Study habits (skills, methods).
7. Recreation (games, fellowship).
8. Personal and moral qualities.
9. Home and family relations.
10. Personal attractiveness.
11. Manners and courtesy.
12. Planning a daily schedule.
13. Civic interests and responsibility.
14. Getting along with others.
15. Philosophy of life (ideals and ambitions).

This latter list was compiled for adults, but how many of these areas of experience are small children ready to begin to learn about and to grow into? Without any doubt, the first few years are deeply important, and patterns are laid for the future years.

And then there are the character traits. Our best character educators seem not to feel that we educate children in character by talking about character traits, but a national children's camp leader recently spoke the mind of others when he said, "I notice that nobody ever talks about character very long without getting around to character traits."

3. **Service to society.** Little children must look largely to adults and youth to down the forces of evil and to build the environment of the kingdom of God in which they can grow.

But even little children can begin to think about the world's problems. Every children's leader should this year read "Children and the Changing World"* by Baxter. Our graded curriculum has in it a great many units and lessons dealing with peace, temperance and race prejudice.*** And

*In the Brethren Loan Library.

**From Book I, Curriculum Guide.

***Write for the two mimeographed studies—"Stewardship Teaching in the Brethren Graded Lessons" and "Temperance Teaching in the Keystone Graded Courses"—both free, from the Board of Christian Education.

if you feel you should do more, there are many possibilities. See the Loan Library Leaflet, both under the "cause" headings and under Weekday and Vacation School Texts, the undated units on peace, temperance, stewardship, etc., for further materials to use. Our regular junior league curriculum has abundant helps of this kind, too. The outline of this program for next year will appear in the Messenger soon.

ADULT CHRISTIAN WORKERS

Why the Church of the Brethren?

(Continued From Last Week)

Sunday, September 18

IV. Our Church Today

See Gospel Messenger, Aug. 13, page 4, editorial entitled: Our Church and Our Times—Our Church Today.

Membership: 164,000 communicants. 1,050 congregations. Scattered from Atlantic to Pacific. One half of membership east of the Ohio River, one fourth in Pennsylvania. 257 full time, 278 part time pastors. More than 3,000 ministers. 6,100 baptisms in 1937.

Institutions: Six colleges, total enrollment, 2,000. Property value, $5,000,000. One seminary in Chicago. One Publishing House, Elgin, Illinois. Gospel Messenger, official paper, weekly circulation, 21,000. Full line of Sunday-school literature edited and published. Seventeen homes and orphanages. One half million dollars.

Boards and Committees: Annual Conference with Moderator, Standing Committee and delegate body; General Mission Board—home and foreign; General Ministerial Board—five men, five regions; General Education Board—supervision of colleges and seminary; Board of Christian Education, including moral welfare. These four Boards sit together as a Council of Boards, annually and oftener when necessary. This tends to unify the entire church program.

Church Polity: Annual Conference is central repository of authority. Representation from districts to Standing Committee. Representation from local churches to delegate body.

The highest authority is in the membership. It chooses representatives to execute her will. It is congregational in local matters but general on all questions of doctrine and matters of a general character.

V. Our Message

See Gospel Messenger, Aug. 20, page 3, Interpreting Our Message. Also free tracts: Some Principles Underlying Our Practices, Chas. D. Bonsack; Ideals of the Church of the Brethren, D. W. Kurtz. The points stressed in this are: Christ is the creed. The New Testament is the rule of faith and practice. Specific ideals are: (1) peace in all its implications; (2) temperance such as will keep the body a fit temple for the Holy Spirit; (3) spiritual living in contrast to luxury; (4) brotherhood which eliminates all caste and results in equality in all human relations; (5) religion as life.

Ideals to Share

See Gospel Messenger, Sept. 3, page 3, Great Ideals to Share.

Brethren doctrines have stood the test of experience. They represent some of the maturest thought of the present day. "No force in religion," "brotherhood," "religion as life," "discipline," "industry, "Sermon on the Mount" as basic principles of personal living and family life are still in good standing and are greatly needed today. Church of the Brethren ideals are what men live by.

The Church of the Brethren is among those groups fitted by heritage and doctrine to make some special contribution at a time like this.

Pastor's Salary, Etc.

(Continued From Page 11)

We are indebted for the following taken from the minutes of Annual Meeting of 1876, which will throw additional light on this and related subjects:

"Art. 27—The committee, namely, H. D. Davey, Moses Miller, Joseph R. Hanawalt, Christian Bucher, and James Quinter, appointed by the last Annual Meeting to visit the Philadelphia church, to settle difficulties in said church, met in Philadelphia on the 27th of October, 1875, and organized by appointing H. D. Davy foreman, and J. Quinter clerk, and after devotional exercises proceeded to hear the grievances from the grieved brethren, which were the following:

1. They (the majority) have a paid minister not elected from among the brethren in Philadelphia, but "called" from a distance, and have given him pre-eminence over older ministers chosen by the church. Considered by the committee, that while it is contrary to the gospel, as understood by the brethren, to pay the minister any particular sum as a salary, and while we should guard with care against the practice, in the case under consideration, it does not appear that any particular amount was contracted for by the parties concerned, although money was made more prominent than is commendable in such cases. And in regard to the pre-eminence, we decide there was not the caution taken by the church to avoid offense that should have been taken, and that Bro. J. P. Hetric should not have pre-eminence over Bro. Custer, touching the liberty to preach the Word.

2. They (the majority) require this paid minister to do the principal part of the preaching, disregarding the order of the brethren that our ministers shall have the privilege to preach by turns. Considered, from the testimony that came before us, in the fact that the meetings were advertised in the papers for Bro. Hetric, and that, as pastor of the church, there was an error committed, and an admonition is necessary.

3. They (the majority) set aside the reading of the Scripture in order by the deacons, a rule established when the church was organized in Philadelphia. Considered, that as there is no general order among the brethren in regard to this usage, whatever the church decides upon should be acquiesced in by all the members.

4. They (the majority) make basket collections of money on Sundays, during meetings for worship. Considered wrong, and contrary to the order of the gospel, as understood by the brethren, to make collections on the Lord's-day, save for the poor, and the brethren should cease to do so.

5. They (the majority) have a wooden pool under the pulpit, in which they baptize in the meeting-house. Considered, that inasmuch as the Annual Meeting has decided that it is wrong to make use of a pool in a house, for the purpose of baptizing, the brethren have erred in using said pool since, and shall cease to do so until reconsidered by the Annual Meeting.

6. They (the majority) make Sunday-school anniversaries, entertainments, excursions etc. Considered, that inasmuch as the Annual Meeting has decided that it is wrong to have Sunday-school picnics, anniversaries, entertainments, etc., that the brethren erred in taking part as they did, and should abstain hereafter from doing so.

7. They (the majority) have a Sunday-school library, consisting mostly of books of religious fiction. Considered, that inasmuch as the brethren in Annual Meeting have advised brethren, in conducting Sabbath schools, to use such books as contain nothing that conflicts with the principles of the gospel, as held by the brethren, said counsel should be observed by the brethren in procuring books for Sabbath schools.

8. They (the majority) have instrumental music in the

Sunday-school. Considered, that according to the understanding of the gospel by the brethren, and as given in councils of the Annual Meetings, it is considered wrong for members to have musical instruments, we therefore decide that the brethren should cease to use an instrument of music in the Sabbath school.

9. They (the majority) are, in all the above new things, in unison with the popular and fashionable religion, having abandoned the non-conformity testimonies and practice of the brotherhood. Considered, that from the foregoing grievances, and from the departure we see, we would most earnestly and affectionately urge the brethren and sisters of the Philadelphia church to adhere to the doctrine of nonconformity to the world in dress, in spirit, and in every way that doctrine can be applied, as this constitutes such a prominent doctrine of the gospel, and one of the peculiarities of our brotherhood.

H. D. Davy, J. Quinter, J. R. Hanawalt, C. Bucher, M. Miller.

In regard to the case of the Philadelphia church, we accept of the report of the committee sent to said church, and reappoint the committee first appointed to have the said report carried out."

The Philadelphia church is rich in her experiences of a century and a quarter: Historical romance and romantic history, mingled with difficult situations and prolonged misunderstandings, were woven throughout her garment of service as she marched along. Out of step now and then, and often ahead of her day! But do not miss this: The untoward experiences were overshadowed all along the way by major accomplishments in spiritual living and the spread of the gospel!

Let us work for the answer as we add our prayer to that of our sainted sister, Mary S. Geiger, who summed up her heart's desire in the simple sentence "I hope the church will prosper and that much good will be done"; and but for whose rich life of service the church here would not have been what it was, nor would it be today what it is.

Philadelphia, Pa.

CORRESPONDENCE

FACTS ABOUT THE CODORUS CONGREGATION

The Codorus congregation was organized in 1758 in the Southern District of Pennsylvania, south of York. The first members to organize the Codorus church were Rudy Yunt, Peter Brillhart, John Brillhart, Henry Neff and wife. The first elder was Jacob Danner, a son of Michael Danner a prominent man in the early history of the country. After Jacob Danner moved to Frederick County, Md., Henry Neff was called to the ministry and remained as elder until after 1775.

Some of the members before 1770 were: Jacob Tilman, wife and daughter; Jacob Spitler, wife and two daughters; Jacob Neiswanger; Elizabeth Seip; George Beary and wife; John Harold and wife; William Spitler and wife; Christian Eby, Wendell Baker and wife; Michael Berkey and wife; George Etter and son; Mathias Sitler and wife; Susanna Weltner.

These brethren and sisters held their first meetings for worship in homes of members (mostly log houses). It is supposed the first meeting was held at the home of Bro. Christian Eby, later the John Eby, now the Keeny home near Shrewsbury. As membership grew, more homes were built to have worship in. They built new homes with partitions that could be removed and the entire first floor made into one room. Some of the homes where meetings were held were as follows: Henry Keeney, near Shrewsbury; Jacob Falkenstine, Gladfelters Station; Isaac Myers, near Loganville; Joseph Y. Myers, east of Loganville; Samuel Bowser, near New Freedom; Chas. Small, near Shrewsbury; Thomas Gray, southeast of York; Martin Feigley, near Loganville; John Keeny, Loganville; Jacob Brillhart, near Loganville; Jacob Aldinger, Brillhart Station; Isaac Fitz, east of York; Joseph Marks, southeast of York; George Ness, near Loganville; Jacob Myers, south of Loganville along Susquehanna Trail.

April 14, 1883, council meeting was held at the home of Sister Catherine Myers. There was a motion to build two new churches, one in York and the other at New Freedom. In 1886 David Y. Brillhart was elected to the ministry.

In 1895 it was decided to organize the York church into a separate congregation. This dividing took away over 100 members and made a great change in the official board. On Oct. 27, 1895, Deacon Emmanuel Myers died in the Codorus church house while reading the Bible. At the love feast in 1896 an election was held for a speaker. Bro. Samuel B. Myers was elected and installed.

In 1900 Eld. David Y. Brillhart was ordained elder of Codorus congregation.

Grace Keeny.

York, Pa.

OREGON DISTRICT CONFERENCES

The District Conferences of Oregon were held at Camp Myrtlewood, near Bridge, Ore., July 25-31. The enrollment of the camp for the week totaled 145. Of course, there were many more who dropped in now and then, who did not enroll, especially on Sunday.

We were privileged to get a glimpse of life in India through the Amsey Bollinger family. Bro. Bollinger gave daily a course on the development of missions. Mrs. Bollinger led the children in some of their classes. Their children, Lowell, Richard and Virginia, contributed much by their presence. The family gave exhibits in song, clothing and materials from India.

At the campfire services Mark Schrock of Olympia, Wash., gave much inspiration. Noble Stutzman and wife, formerly of Idaho, were present at this meeting. He is to be pastor of the Grants Pass congregation beginning Sept. 1.

The young people's groups were led in classes as follows: Theory and Practice of Church Drama, A. C. LaFallette; B. Y. P. D. Problems, H. G. Shank; Homemaking, Mrs. A. Bollinger; Recreation, Hal Michael. The daily recreational hour was in charge of Stanley Keller and Lee Nelson.

The intermediate boys were directed by Stanley Keller, and Mrs. Keller directed the girls. They were assisted by Lee Nelson and Gladys Flory.

Marie Pence, district director of children, had as her helpers Doras Harding and Margaret Lininger.

Each day we had such subjects as: Temperance, G. W. Burnett; The Way of Peace as Taught by Jesus, Stanley Keller; Money and the Kingdom, F. H. Barr. Some of the open forum topics were as follows: What Shall We Do About Temperance Education and Legislation? R. C. Flory; What Moral Equivalents to War Can We as a Church Practice? C. E. Wolfe; How Can the Home Counteract the Evil of the Community? Louis Root and Mrs. Minnie Herman.

At the La Verne College hour with R. C. Flory, trustee, presiding, A. C. LaFallette gave the educational address,

after which the drama, Where Love Is, was rendered by six young people.

The Women's Work daily program was led by Mrs. J. F. Edmister. Sister Harriet Yoder Gilbert gave to us of her full life of experience during the week.

The vesper service devotionals each evening were led by a group of young people from one of the different church groups. Eld. J. Z. Gilbert spoke on such themes as: How We Become Acquainted With God; The Incarnation, Its Effect Upon Life.

Saturday of the week was devoted to the district business meeting. F. H. Barr was chosen to represent us at Annual Conference, with M. C. Lininger as alternate. Amsey Bollinger gave the final Sunday evening missionary sermon.

Grants Pass, Ore. Lizzie Neher Flory.

WHAT OF PEACE PROGESS?

For some time, and especially since our Conference this year, the peace problem has been much in my mind. I have for a long time felt much like the young colored minister who, with a burning desire in his heart, faced his congregation one Sunday morning. He said, "This church is walking." All the members took notice and one said, "Praise the Lord, we aren't dead." Then the minister said, "She must run." A number of amens resounded. Again the minister took courage and said, "She must fly." This time the place rang with enthusiastic shouts of praise. As the echoes were resounding the minister again spoke, "To do this she must have money." An awful hush filled the place. After awhile someone said, "Let her walk." What is our answer to this problem?

For years our church has faithfully been plodding along, far out in the lead of Christendom on the question of peace. We most sincerely praise the Lord for thus using us. In recent years I feel that a number of our leaders have caught a new vision and we are running. Praise the Lord for such leadership in this time of need and opportunity.

The big question in my mind comes as to what our answer will be to the statement: "She must fly." We have commissioned self-sacrificing workers for Christ on the battle fronts in Spain and China. I understand that material is thoughtfully and prayerfully being prepared for the local churches in order that each member can root his faith in the teachings of Christ to such an extent that he will never betray his Savior to the god of war. What will the local church leaders do with this material? Will they neglect so great an opportunity of service because of a feeling of inability or lack of interest? That has happened in some cases in the past. In order that such a thing might not be the case should not the messages of peace actually fly to the peoples of the world? Christ's principle of the value of an individual, of a soul, of brotherhood, of peace, was not just for the Church of the Brethren, the Friends, or the Mennonites. It was for every person. There are kindred spirits outside of these three Christian groups which need to be touched by our message of peace. There are great numbers in these three Christian groups who need more help than it will be possible to give in many communities. We have the inspiration, the leadership and the need. Why not let the message of the Prince of Peace fly out to all by means of the radio, over the national hookup for at least the few Sundays we are doing our intensive studying of this problem?

I believe that it would be of sufficient value that others like myself, would somehow manage to support it beyond the amount we would otherwise give to Christ's cause. If this method of getting the finance seems too uncertain I feel sure that each congregation of the three denominations would be eager to give one dollar to such a cause. Would not that be more than enough money to radio to the world Christ's message of peace?

Is it not time that we use the radio to give publicity to our convictions and beliefs? Am I going too far by saying: The church must fly the message of Christ over the radio? What do I hear? Shall it be amens or that awful hush?

New Lebanon, Ohio. Clarence G. Priser.

PROTEST LIQUOR ADVERTISEMENTS

About six months ago a Christian employee of a daily newspaper in our county told a group in which I was present, that his company was running a beer advertisement in their paper on a near future date, and if the reaction of the readers would oppose it, the publishers would not honor any further beer or liquor ads. He said further that twelve protests would stop the ads.

I contacted about a dozen of my Christian friends in the county, and gave them this information, asking them to have as many readers as possible write a letter of protest to the editor of this publication. I wrote a letter and know that others in the group present that night also wrote letters of protest. It is gratifying to know that no further beer or liquor advertisements have appeared.

If you actually believe in temperance, you, too, will write the editors of the publications coming into your home bearing liquor or beer advertisements, protesting their action in stooping to honor such business.

I am writing the editor today of a nation-wide publication asking that he replace liquor ads with some wholesome advertisement.

Will you write some one?

Frederick, Md. Jesse C. Shaver.

WASHINGTON STATE CONFERENCE

The Washington Summer Assembly and District Meeting was held at Garden Spring, Spokane, Wash., Aug. 3-Being blessed of God, the Brethren assembled again in another summer assembly, this time in Spokane, at a camp that had been used as a transient camp a few years ago. Several automobile loads of young people had come early to work with the local people to get the camp in shape for the assembly.

The theme of the meeting was "Christ in the Life of the World," and the whole program was built around the theme. Our guests from other states were: Brother and Sister J. Z. Gilbert, Brother and Sister Amsey Bollinger and family, Brother and Sister Clement Bontrager and family and Brother and Sister A. C. LaFollette and daughter. These counselors, along with our pastors and workers in Washington, worked together to make this a helpful occasion for all who were present. Morning watch, classes, an assembly period, chorus practice, recreation, chapel, vesper and campfire services were the order of the day until Monday, Aug. 8, when we had our business session. Elder Mark Schrock was selected as Standing Committee delegate for 1939 and Elder C. E. Holmes was

elected as alternate. Elder Harper S. Will was chosen as our moderator for 1939. The place for next summer assembly will be in the neighborhood of Wenatchee.

The emphases for this year are:

1. That the several churches adopt a definite finance program and in the absence of such a program that special offerings be taken in October, at Easter and in July for district missions.

2. That we continue our evangelistic emphasis and that we ask each church to plan a program of evangelism to carry through the year.

3. That we make a definite attempt to build toward spiritual growth in our membership, to inspire individuals with a zeal for Christian living, service, brotherhood and the demonstration of Christ in the life of the community and the world.

4. That we make a vigorous effort to increase attendance at the regular services of the church.

5. That we inform ourselves on our basic social problems such as peace, temperance, economic justice and home life and that we lend our efforts to the cause of righteousness in these fields.

6. That we strive for a distinct advance in our missionary program through teaching and giving, that we increase our missionary spirit and do our part toward raising the $275,000 general budget of our church.

Yakima, Wash. Paul S. Longenecker,
Writing Clerk, pro tem.

LEADERSHIP NEEDED TODAY

Never in the history of the world has there been a greater need in nation and church for God-fearing leaders. All nature is in its beauty, and even the birds are singing praises to God for this beautiful land in which we live. Under such conditions it is almost unbelievable that hatred is being kindled in the hearts of men, and nation set against nation.

It is yet unknown, but there will come some reason or excuse for using this war equipment, for, with all the millions of money spent in preparation, there will be found a way to use it.

I wonder if we in this great land have not strayed away from the ideals and principles of our forefathers. They endured hardships that they might worship God according to their own conscience. We of today are depending on bigger battleships, larger air fleets, more poison gas and forgetting the Master of our destinies. It took only a small stone from the brook to kill the giant, Goliath, arrayed in all his armor and carrying sword and spear.

To the giant's challenge David replied: "But I come in the name of Jehovah, the God of the armies of Israel, whom thou hast defied."

There is nothing more desperately needed in all the world today, than the brotherhood of man. What does it profit a man to gain the whole world yet forfeit his life? Leaders say we are preparing for war that we may have peace. Well, we fought one war to end war, and we repealed the eighteenth amendment to make the nation sober, and what have we? Talk war and plan war and we will have war.

On the other hand, if a portion of the millions spent on implements of warfare could be spent in service for others, such funds would go far toward making peace among people. If we are to save our civilization now is the time for action. Our problems seem to be ever increasing, but the Israelites had problems too and the One who led them out of the wilderness and across the Red Sea can lead the people today if they will only follow him.

Millerstown, Pa. Ada Brandt.

JOINT SERVICES AT THE FOSTORIA CHURCH

A recent Sunday proved a day of worship and spiritual uplift when two sister churches, Oak Grove and Green Springs, united services with the Fostoria church for their 30th semiannual joint Sunday-school meeting. The adult classes were taught by Bro. Harvey Thomas of Green Springs, and the young people's group by Bro. David R. Landis, of Batavia, Ill. The primary department had routine services and classes with several visitors present.

The morning worship was in charge of the Fostoria church, with two anthems by the church chorus directed by Dave Painter. Bro. Robert Byerly preached the morning sermon on "The Call of the Church." At noon a basket dinner was served by the sisters of the local church.

The afternoon service opened with congregational singing led by Alvin Thomas of Green Springs church. Bro. Thomas conducted the devotionals. The theme of the afternoon program was "Ideals of the Church of the Brethren." The first ideal was "Peace" and a splendid talk on the subject was given by Bro. James Beahm, summer pastor of Green Springs church. "Temperance," the second ideal, was given by Mrs. Lena Hall; "The Spiritual Life," the third ideal, was ably discussed by Bro. Arthur Scrogum, of Accident, Md. A general discussion on the fourth ideal, "Brotherhood," was led by Bro. R. Boomershine, Fostoria. The fifth ideal, "Religion as Life," was discussed by Dale Schubert, Fostoria.

The discussion of these topics were interspersed with special numbers in music contributed by the different churches. The business meeting was in charge of the president, Sam Schubert of the Oak Grove church. All the old officers were retained for another year. The young people stayed over for recreation and light refreshments, and at 5:30 assembled in the auditorium to hear a talk by Bro. George Knepper, local teacher in the high school. His topic was "Communism, Fascism and Christianity." His talk was a masterly one, giving everyone present food for serious thought. The next Sunday-school meeting will be held this month at the Oak Grove church.

Fostoria, Ohio. Mrs. Lena Hall.

SISTER MARY BARNHART

Sister Mary Elizabeth Barnhart, daughter of Brother and Sister Jonathan and Sarah Flora, was born in Franklin County, Virginia,, April 22, 1870. She accepted Christ as her Savior in the days of her youth and lived a faithful Christian throughout her life. She was united in marriage to Jeremiah Barnhart in October of 1891, and to this union were born six children, three preceding her into the spirit world by death.

In March of 1894 the family moved from Virginia to Ohio, and in October of the same year to the community of Flora, Ind., where they were residents for several years. From here they moved into the Fairview church community where they purchased a farm and made their home for several years. It was in this church that on Nov. 11, 1906, Brother and Sister Barnhart were called to the ministry. Here they labored faithfully in the building up of the kingdom of God.

In 1909 they sold their farm here and purchased a farm in the Pyrmont church community where they had resided since. Sister Barnhart was a willing worker and helper to her husband in the ministry as well as active in other departments of church work.

To know Sister Barnhart was to love her, as she was of such a kind and friendly disposition. And in all her labors as well as her suffering she was possessed with a marked degree of patience, that wrought in her life a hope that became to her an anchor which kept her soul sure and steady. She safely entered into rest Aug. 10, 1938, at the age of 68 years, 3 months, 18 days.

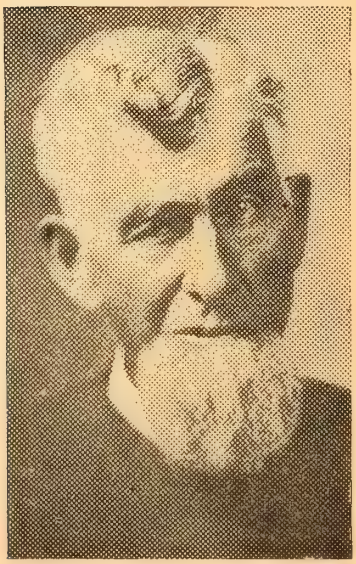
Sister Barnhart was anointed with oil in the name of the Lord. This gave her much joy and consolation in her sickness. She had been afflicted for several years, but as the time was approaching she could truthfully say with Paul: "The time of my departure is at hand, I am ready to go and exchange my cross for a crown." We who knew her can say that she fought a good fight and finished her course. She kept the faith.

Sister Barnhart is survived by her husband, three sons—Frank, Everett and Galen—and six grandchildren. There are three brothers—Harvey, Samuel and Levi Flora of Virginia. She was the last of seven girls in a family of ten children. Services were held in the Pyrmont church by Eld. Robert Sink of the Bachelor Run church. Burial in cemetery near by.

Delphi, Ind. Uda Wagoner.

IN MEMORY OF AMOS F. CRIPE

Amos F., son of Samuel and Eliza Cripe, was born Aug. 4, 1858, and departed this life April 22, 1938, at the age of 79 years, 8 months and 18 days.



Born two miles west of Goshen, where he lived until ten years of age, he with his parents moved three miles northwest of Middlebury on what is known as the Brenizer farm. Here he finished his eight-grade education in what was known as the Nihart school.

On Sept. 23, 1880, he was united in marriage with Mary Schrock of near Middlebury. To this union nine children were born. After two years on a farm one mile south of Goshen, and on the Pickrel farm two miles west of Middlebury, he purchased eighty acres of timbered land near by. After having cleared the land of its timber and improved it with good buildings he sold the farm in 1916 and purchased the farm where he died.

At the age of sixteen he united with the Church of the Brethren at what is known as the Pleasant Valley congregation. Here he with his entire family worshiped regularly each Sunday and received the inspiration and instruction that developed a consistent, Christian character, and a faith in God which with his sense of humor made him so many friends and gave him such poise in life.

Although he had only an eighth grade education, he was well schooled in the school of experience and was a successful farmer and business man. His word was always as good as his note.

As a neighbor he excelled. He was never too busy or weary to give help and assistance when needed.

In the church he was faithful and dependable and contributed freely of both time and means for the advancement of the kingdom. In his passing the home has lost a true father and devoted companion, while the community has lost a true Christian citizen.

Besides his grief-stricken companion, eight children survive. They are: Mrs. Clara Dykeman and Clarence Cripe of Dunlap; Clyde of Auburn, Ind.; Clayton of Ashland, Ohio; Floyd of Elkhart; Nona Keim, living at home; Glen of Springfield, Ohio; Gladys Rowe of Bryan, Ohio. Noble, at the age of seventeen, died in 1910. Two sisters, Mrs. Wilson Fredrick, Battle Creek, Mich., and Mrs. Eli Garber Elkhart, Ind., and one brother, Jesse Cripe, Goshen, Ind., survive There are nineteen grandchildren and seven great-grandchildren.

Services were held at the Middlebury church and were in charge of his pastor, Ira E. Long, assisted by Bro. H. A. Claybaugh. Interment in Middlebury cemetery.

Middlebury, Ind. Ira E. Long.

PASSING OF BRO. ALVEY H. MAUGANS

Bro. Alvey H. Maugans was born March 8, 1853, and departed this life June 9, 1938, at his home in Harrisburg, Pa. He lived to the age of eighty-five years. He accepted Christ when he was thirty-four years old, under Bro. H. C Early, and at Waynesboro, Pa. Feb. 12, 1887. He is survived by his widow, Minnie Shreiner, and seven children. He was the father of fourteen. Nine were of his first wife, Cynthia Ellen, who preceded him in death.



He was a charter member of the Harrisburg congregation and served as a deacon. He also taught the men's Bible class for many years, terminating this work about 1932. However, after that time he often was on the program committee of the class. When he was, you could be sure the committee would be active. Bro. Maugans had charge of the mission of the Harrisburg church in the northern end of the city for a number of years. He was very active in the local Men's Work organization. He gave the history of our church at the dedicatory service in November, 1930.

In spite of Bro. Maugan's age he was an active member in the Harrisburg church. Although his residence was three miles from the church he was present whether the work was of major or minor importance. He was a regular attendant at church and prayer meeting services until the last few months, his health then preventing. Prior to Bro. J. E. Whitacre's departure to Philadelphia, April 1, he conducted a special service for elderly people, March 19, and we believe that was Bro. Maugan's last public worship with us.

Funeral services were held in his late home and the church, Bro. J. E. Whitacre of Philadelphia officiating.

Bro. Maugans loved children and flowers. We know the children loved him and we believe the flowers did too because they grew so well under his attention.

Harrisburg, Pa. Mrs. E. M. Byrem.

MARY SWEITZER KING

On June 22 mother was resurrected to a new experience, leaving her clothes, her body, glasses, medicine—all those things which she does not need in that other existence. While visiting for a few days with a daughter in La Habra, she became ill early one morning, and by four that afternoon she had gone elsewhere.



Our prayer that mother might accomplish the transition quickly and easily has been answered. For some twenty years she had been a semi-invalid, afflicted with a number of ailments, any one of which might have been the basis for prolonged and intense suffering. This part of life had become a place of much pain, so she left it for a better one.

But her indomitable spirit remained healthy, buoyant and young to the end. Although she was unable to walk without support, she refused the use of a cane, insisting that canes are for those who are old and decrepit. It was seldom that she left the house, but the neighborhood came to her, and found her always alert, jovial and intensely interested in the affairs of living.

Upon hearing of mother's promotion a young girl who had spent a summer in the home offered this tribute: "Just knowing that she lived was an inspiration to all who knew her to do good. She was so kind to us, so thoughtful of our comfort. How we did enjoy those weeks together! What a good companion we had in her! What a grand sport she was! But now that she has left us for awhile, I have to strive to be a bit bigger, stronger, braver and better that we may summer in another 'land of sunshine and roses.'"

Mary Sweitzer was born in York County, Pennsylvania, on Oct. 1

1863, and died at La Habra, Calif., June 22, 1938, aged 74 years, 8 months and 12 days. She was the eldest of fourteen children born to William K. Sweitzer and Lamanda Zeigler. She grew to young womanhood in York County where her family were prominent in church and community affairs. On Jan. 1, 1885, she married George H. King, and shortly after went with him to Carroll County, Ill. Later they moved to Vermillion, S. Dak., and in 1899 took up residence on a sheep ranch in northeastern Colorado.

On the ranch mother's life was especially effective. Although the environment was raw and rough, never did mother let down on the cultural standards of the home. Always there was a clean, tidy house, white linen and silver on the table, and an openhanded hospitality to all. Passing cowboys made the King ranch by nightfall in order that they might enjoy an environment reminiscent of their own better days in the east. A homesick young schoolteacher, "boarding round," once burst into tears at the sight of Mother's table. The King ranch stood for a cultural standard in an uncultured community.

The ranch represented a religious standard also. The nearest church, Methodist, was ten miles away in Holyoke, but there was always Sunday school on the ranch. Sometimes the ranch hands joined the family in the service and many a cowboy made it a point to be at the ranch on Sunday. On special occasions as a love feast, or the call of a visiting minister, the family was packed into a wagon and trekked the twenty-five miles to Haxtun, or the fifty miles to Sterling where the Amos Rosses were pastors. Mother saw to it that her children came under the influence of the Lewis Keltners and the D. L. Millers.

We were raised on the Bible and the Missionary Visitor, and it was mother's prayer that she might be privileged to give at least one child to the mission cause. Since she was four, one of the daughters talked of being a missionary, and for some reason was in the Ross home when Sister Ross received a telegram from the Mission Board asking her to go to India. This incident crystallized the ambition, and decided the country. When this same daughter sailed for India many years later the end and aim of life had been realized for mother.

Feeling that the ranch environment was not the best for growing children, the Kings moved, in 1904, to Newberg, Oregon, where the family enjoyed the pastoral tutelage of such men as George Carl and H. H. Keim. Here the children grew up. Always the house was filled with young folks, music and good times, with mother the center of it all. After the children had left home and come to California, the parents followed in 1921, and since that time have lived in La Verne.

At the age of eighteen mother joined the Church of the Brethren, and throughout her life the church was her chief interest. Always when health permitted she was at all the services, and in her more able years she carried a goodly share of the burden of church work. During her last years she had become intensely homesick for heaven and the release it offered her.

To Mary King were born five children, the eldest of whom, a daughter, died in infancy. She leaves for a while her husband, George H. King of La Verne; four children, Mrs. Betty Fox of Pomona, William S. King of San Gabriel, Mrs. Jeannette Brower of La Habra, and George S. King of La Verne; also five grandchildren. There are two brothers and two sisters, all in Pennsylvania, and many, many friends.

Last rites were conducted from the La Verne Church of the Brethren by Galen K. Walker, a former pastor, assisted by Bro. D. W. Kurtz, her present pastor, and Ira H. Fox, a dear friend. The body was put away in the Evergreen cemetery at La Verne.

Pomona, Calif. Betty M. Fox.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Broen-Garst.—By the undersigned, at the First church, Chicago, Ill., June 26, Dr. E. M. Broen and B. Ruth Garst, R. N., both of Chicago, Ill.—Omer B. Maphis, Oak Park, Ill.

Hoy-Senseman.—At the bride's home, July 16, 1938, Everett Hoy and Virginia Senseman, both of Tippecanoe City, Ohio.—J. C. Flora, Dayton, Ohio.

Wagner-Sherman.—By the undersigned, at the home of the bride, near Garrett, Ind., Aug. 15, 1938, David Wagner and Dollie Sherman, both of Garrett.—G. A. Zook, La Grange, Ind.

FALLEN ASLEEP

Albright, D. Frank, died at his home near Mayland, Va., July 26, 1938, following a few days' illness. He was aged 80 years and was a member of the Unity congregation. Surviving are his wife and one sister. Funeral services were held in the Linville Creek church, with Elders S. D. Zigler and C. E. Nair officiating. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Anstine, Mary Brubaker, daughter of Henry and Mary Brubaker, was born Jan. 8, 1850, in the state of Virginia. She was united in marriage to Henry Anstine Oct. 3, 1874. To this union were born ten children, five of whom preceded her in death. Her husband also preceded her in death. She united with the Church of the Brethren at the age of eighteen years and lived a faithful Christian life. She departed this life at the home of a daughter July 25. She leaves five children, thirty-seven grandchildren, forty-three great-grandchildren, two great-great-grandchildren, four sisters, three brothers and numerous other relatives and friends. Funeral services were held at the Wabash County church where she had worshiped for many years, being one of the charter members. Bro. Otho Winger was in charge, assisted by Bro. E. S. Brubaker.—Mrs. Clarence Pulley, Wabash, Ind.

Boone, Mrs. Jane, was born to John and Hesteranne Riley Myers near Goshen, Ind., Jan. 24, 1862. During her girlhood days she united with the Church of the Brethren. After an illness of one month she passed away at her home in North Manchester, June 16, 1938. She leaves a daughter and two brothers. Sister Boone was a faithful member of the Manchester church, rendering faithful service whenever possible. The funeral service was held at the Manchester church. —H. L. Hartsough, North Manchester, Ind.

Custer, Mary May Moats, eldest daughter of Bro. John W. and Sister Rebecca Brubaker Moats, was born March 27, 1866, near Mt. Morris, Ill. At the age of five years she came with her parents to Polk County, Iowa, and settled on a farm, where she grew to womanhood. She attended the Woodrow school and later the Pleasant View school. She also attended Mt. Morris College. She was talented along musical lines and for a number of years she taught music in the community. When young she united with the Church of the Brethren and lived a devoted Christian life. In 1893 she was married to Horace M. Custer. They began housekeeping on the farm and made that their home continuously with the exception of three years when they lived three miles east of Ankeny. In this Christian home four children were born. Two children preceded her in death. A baby girl was taken into this home and reared to womanhood. Sister Custer died June 28, 1938, at the Iowa Lutheran hospital. She leaves her husband, two sons, the adopted daughter, two brothers, two sisters, one grandson and four granddaughters.—Glen and Mrs. Clifford Custer.

Fillmore, George Albert, son of Eld. A. G. and Anna Fillmore, was born in Leon, Kans., Dec. 28, 1885, and died Aug. 9, 1938. He came with his parents to Cushing, Okla., in 1892, and to Frederick, Okla., in 1902. He was married to Sadie Cooper Aug. 6, 1905, and is survived by his widow, six children and nine grandchildren. In the fall of 1906 he secured a homestead in the Big Pasture country, fifteen miles east of Frederick, this being the last government land remaining in southwest Oklahoma. Bro. Fillmore united with the Church of the Brethren at twelve years of age. He was elected deacon in 1910. About thirty years ago he began having trouble with his spine. This gradually grew worse until in 1918 he became entirely helpless. A few years later he lost his eyesight. As his pastor, the writer often visited him and found him faithful and interested in the church. Funeral services were held in the M. E. South church a few miles from his home. Burial in Frederick cemetery. By request the writer and Eld. Ed R. Herndon of Hydro, Okla., divided the preaching services.—Joseph Nill, Hollister, Okla.

Gray, Sister Mollie Elizabeth, daughter of Mr. and Mrs. Turner Gray, was born at Pine Grove, Va., Feb. 8, 1870, and died at the home of her granddaughter at Sangerville, Va., July 18, 1938. Sister Gray had been in her usual health, and passed away some time during the night while sleeping. She is survived by four sons, three daughters, six grandchildren, one brother and four sisters. Her husband, Sam Gray, passed away four years ago. Funeral services were conducted from the Sangerville Church of the Brethren by Bro. J. L. Driver, assisted by Bro. C. A. Click. Interment in the cemetery near by.—Mrs. C. A. Click, Bridgewater, Va.

Greaves, William H., the oldest son of John T. and Millie Kay Greaves, was born near New Berlin, Ill., April 10, 1879, and died June 2, 1938, at the home of his sister, Mrs. Emma Edwards, after an illness of several weeks. He united with the Church of the Brethren at Girard many years ago. He is survived by one brother, two sisters and several nieces and nephews. Funeral services were conducted at Oak Grove church on June 5 by Bro. K. C. Bechtel, pastor of the Girard Church of the Brethren. Interment in the Oak Grove cemetery. —Mrs. H. V. Stutsman, Girard, Ill.

Hay, Rebecca, daughter of Abram and Sarah Friend, was born in Darke County, Ohio, Feb. 8, 1863, and passed away in the Union City hospital on Aug. 9, 1938. She was one of the pioneer members of the Union City church. Her husband, Bro. John Hay, passed away about five years ago. They had no children but she is survived by five half sisters and one half brother and other relatives. Funeral services were conducted by the writer.—D. G. Berkebile, Union City, Ind.

Holsinger, Paul, died at his home in Ridgely, Aug. 4, after a short illness of two weeks. He was a son of the late Christian and Elizabeth Holsinger, and was born in Bedford County, Pa., Oct. 18, 1855. He was twice married, his first wife being the late Mary Lego whom he married in 1876. To this union eight children were born. In 1928 he married Elizabeth Bracken of Greensburg, Pa. Bro. Holsinger was a member of the Church of the Brethren and regular in attendance as long as health permitted. He was active in the men's organized Bible class. During his late illness he called for the anointing service, which gave him great comfort. He is survived by his companion, six children, nine grandchildren, two great-grandchildren, two brothers and one sister. Funeral services were conducted at his late home in Ridgely by his pastor, Eld. Joseph Rittenhouse.—M. F. King, Ridgely, Md.

Hunter, Sister Mary Garner, wife of Bro. Howard Hunter of Heaston,

Pa., died at her home Aug. 8, aged 41 years and 10 months. She had been ailing for over a year, but the last few months she endured great suffering, which she bore very patiently. She was a very faithful member of the James Creek church for the past eighteen years, and taught a Sunday-school class of little folks. She and Bro. Hunter served in the deacon office of the church for the past six years. She was deeply concerned about the welfare of the church. She was a good mother and companion in the home. She is survived by her husband, one daughter and son, her mother, two sisters and two brothers. Services were conducted in the James Creek church by the writer, Bro. Galen B. Royer, and Rev. Baggat. Burial was in the Brumbaugh cemetery near by.—John E. Rowland, Mechanicsburg, Pa.

Lindsay, Doris Elaine, died at her home in Waynesboro, Pa., July 25, 1938, at the age of 14 years, 8 months and 14 days, from typhoid fever. She was a member of the Waynesboro Church of the Brethren and the intermediate department of the church school. Surviving are her parents, two sisters and grandparents. Funeral services were held from the home with her pastor, Levi K. Ziegler, in charge. Interment in the Green Hill cemetery, Waynesboro.—Samuel D. Lindsay, Timberville, Va.

Miller, Jacob Thomas, son of Eld. Joseph A. and Sister Barbara Wine Miller, was born April 28, 1870, at Sangerville, Va., and departed this life June 5, 1938, at Indianapolis, Md. He had been critically ill for several months. He was one of a family of fifteen children of whom two brothers and two sisters survive. On Oct. 28, 1895, he was united in marriage to Lula M. Harold of Frost, W. Va., who survives. He had lived in the central western states for a number of years. He became a member of the Church of the Brethren when a young man. Funeral services and burial took place in Indianapolis.—Mrs. C. A. Click, Bridgewater, Va.

Miller, Bro. Lincoln, died at the home of his daughter, Mrs. L. D. Cook, following a few weeks' illness, at the age of 72 years and 2 days. For the last ten years he was deprived of his sight, which made it difficult for him to get around. However, he bore this affliction very patiently and without murmuring. For many years he lived in Shippensburg, and still held his church membership there. He is survived by two daughters, three sons and one brother. Services were conducted by the writer, in the Myers funeral home in Mechanicsburg. Interment in the Mechanicsburg cemetery beside his companion, who preceded him about two and one-half years ago.—John E. Rowland, Mechanicsburg, Pa.

Mishler, Bro. Eli, was born in Summit County, Ohio, Sept. 8, 1863, and departed this life July 21, 1938. He was the son of Samuel and Anna Mumah Mishler, and one of a family of nine children. He was married to Jennie Lutz in 1893. He lived his entire life in the vicinity of Ellet and Mogadore with the exception of a few years when he lived with his daughter, Mrs. Walter Frick, of Montebello, Calif. He united with the Springfield Church of the Brethren in 1894. He leaves his widow, three children, four grandchildren, three sisters, one brother and a host of friends and relatives. Funeral services were held at the Springfield church by Bro. L. R. Holsinger. Burial in the Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

Munkenbeck, Jacob, son of Philip and Rosina Munkenbeck, was born in Philadelphia, Pa., Nov. 10, 1863, and died June 8, 1938. He lived most of his life in Philadelphia until later years when he moved with his family to North Wales where he resided until his death. He was married to Elizabeth Hefterich, who with his three daughters survive. He was a member of the Ambler Church of the Brethren and was a faithful attendant until ill health in recent years prevented him from leaving home. Funeral services were held at the home in North Wales in charge of the writer. Burial was made in the Chalfonte cemetery.—Paul M. Robinson, Ambler, Pa.

Neher, Lottie Mary, eldest daughter of David and Nora Neher, was born near Pickrell, Nebr., June 7, 1905, and passed peacefully into her rest Aug. 4, 1938. She was a devoted Christian, having held several offices in the Beatrice church. Her greatest desire was to be a missionary nurse, but her health did not permit this. She gave freely of her income to the missions. Anointing services were held at the hospital where she later answered her call. Funeral services were held at the Church of the Brethren, Beatrice, Nebr., with the pastor, S. F. Miller, officiating.—Ruth Dunn, Beatrice, Nebr.

Nicola, Clara Elizabeth Teets, aged 76 years, died at ther home at Hazelton, W. Va., July 9, 1938. She was a member of the Church of the Brethren since early in life. She was united in marriage to John Nicola who preceded her in death Jan. 1, 1937. Surviving are two sons, one daughter, fourteen grandchildren and nine great-grandchildren. Funeral services were conducted by Geo. W. Van Sickle in the Webb Chapel church, with interment in the church cemetery.—Ruby Van Sickle, Hazelton, W. Va.

Rosenberger, Cecil O., died in a Staunton hospital, Aug. 11, 1938, aged 31 years, 4 months and 29 days. He had been afflicted since 1919 as a result of being kicked by a horse. Surviving are his parents, two brothers and three sisters. Funeral service was held from the Cedar Run Church of the Brethren, with the writer and A. J. Fitzwater in charge. Interment in the Cedar Run cemetery.—Samuel D. Lindsay, Timberville, Va.

Teel, Sister Margaret Virginia, oldest daughter of Peter and Jane Flora, was born Jan. 9, 1855, in Franklin County, Va. She was united in marriage to Mankin M. Teel on Jan. 11, 1877. To this union were born two sons and two daughters. Her companion preceded her thirty years ago. She joined the Church of the Brethren at the age of eighteen at the old Brick church in Virginia. She was a faithful Christian woman. She was a constant reader of her Bible and The Gospel Messenger. She departed this life Aug. 7, 1938. Her parents, two brothers, two sisters and one great-grandchild preceded her in death. Besides her children she leaves two brothers, eleven grandchildren, one great-grandchild and a host of other relatives and friends. Funeral services were held at the Brick church in charge of Brethren J. W. Barnhart and H. J. Woodie. Interment in the Mountain View cemetery.—Mrs. Owen Ikenberry, Rocky Mount, Va.

Zigler, Jacob M., died at the Harrisonburg, Va., hospital, Aug. 13, 1938, following several weeks' illness, at the age of 86 years, 1 month and 4 days. He was a lifelong member of the Church of the Brethren and served as deacon for more than fifty years. His wife died in 1934. Surviving are one son, and several nephews and nieces. Funeral services were held from the Linville Creek church, with the writer and C. E. Nair officiating. Interment was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

CHURCH NEWS

CALIFORNIA

Reedley.—At our recent council the following officers were elected: Sunday-school superintendent, Frank Fike; secretary-treasurer, Belva Clark; primary superintendent, Anna Furnas; C. W. superintendent, Eld. M. N. Wine; B. Y. P. D. superintendent, Mrs. Grace Miller. On June 5 two young men were baptized. June 10 the young people from the Fresno church gave us an excellent program. A number of their teachers were with them and a day of fine fellowship was enjoyed. A picnic lunch was served in the park. At the closing meeting of our women's missionary society we had as guest speaker Miss Helen Halstrom who has been doing mission work in the Kentucky mountains. Miss Halstrom also spoke at a morning service in the church. Our missionary society will resume work in the fall with Sister Belva Clark as president.—Mrs. Mamie Sink, Reedley, Calif., Aug. 10.

FLORIDA

Okeechobee.—On May 23 Bro. A. D. Crist of Middleburg, Fla., began a two weeks' revival at our church. We had good attendance and interest. Bro. Crist brought us inspiring messages each night. On July 31 we had Fred Hollenberg with us in the morning service. On Aug. 1 we started a two weeks' daily vacation Bible school, under the direction of Miss Mary Margaret Parker. Over thirty children were enrolled. On the last Friday the children gave a program for their mothers and friends. On Aug. 7 we had the privilege of having with us Bro. H. M. Landis from the Tampa church, Brother and Sister C. E. Bower from Winter Park and Sister Anna Miller from Sebring. They represented the mission and ministerial boards and the Children's Work of our district. On Aug. 14 Sister Harley, a returned missionary from China, now living in Sebring, gave us an interesting talk at the morning service and spoke to the young people in the evening. Our young people's group and three other groups had a joint picnic near Bassenger the same Sunday. We have recently had a painting, representing the temptation of Jesus, put in the pulpit alcove of our new church. The teachers of the beginner, primary and junior classes gave their pupils a picnic several weeks ago. We welcome all visiting members who are passing through our city to come and worship with us.—Mrs. Victor Domer, Okeechobee, Fla. Aug. 16.

IDAHO

Bowmont church is doing nicely under the supervision of Bro. Sam Bollinger. He has been with us all summer and we have certainly enjoyed having him with us. Bro. Wieand of Bethany was with us one Sunday. Bro. Amsey Bollinger and wife, missionaries to India, gave us a wonderful message on July 17. The Ladies' Aid are canning fruit and vegetables for the orphanage at Boise. Seventy-five per cent of our members are taking the Messenger and we donated it to some who were not able to take it. The adults are studying the Book of Matthew. Bro. S. Bollinger is helping the young folks. They will open the services next Sunday night. Sister Dora Emmert has charge of the junior and intermediate children. Pray for us.—Mrs. V. W. Goodman, Nampa, Idaho, Aug. 15.

ILLINOIS

Girard.—A wonderful two days of Christian fellowship was enjoyed by the Girard congregation March 6, 7. Bro. A. C. Wieand of Chicago gave inspiring addresses on the Presence of God and Prayer. On Monday evening he gave the lecture, Kidnapped by Arabs. The Men's Work arranged a father and son banquet. This was a pleasant and worth-while occasion. Bro. Galen T. Lehman of Springfield gave the address. Pre-Easter services were conducted by Pastor K. C. Bechtel. Two of our Sunday-school children were received by baptism. On April 14 we observed the Lord's Supper. Bro. W. D. Deardorff officiated. We united with the other churches of the town in an Easter sunrise service, and also in a cantata in the evening. H. V. Stutsman represented us at the Lawrence Conference. A two weeks' union vacation church school was held early in June. A number of our workers and children attended the school. The primary department gave the Children's Day program. During the spring months the missionary society studied Mecca and Beyond, with Sister W. A. Deardorff in charge. Recently the home mission play, In Perfect Peace, was given by the Homemakers class. July 13 our council was held. Sunday-school officers were elected, with Chas. E. Gibbel a

superintendent and Lois Stutsman, primary superintendent. Our delegates to district conference are Bro. K. C. Bechtel and Chas. E. Gibbel. Aug. 1 a group of district workers spent the afternoon and evening in the Girard church. Work for the coming year was discussed and Bro. Heisey of Manchester College gave a most interesting address on Conditions in China.—Mrs. H. V. Stutsman, Girard, Ill., Aug. 12.

INDIANA

Salem.—Our harvest meeting was held Aug. 7, with a nice attendance. Bro. Clyde Joseph was the speaker of the day and Bro. Cornelius Hagel was home from South Bend and gave several special musical numbers. A nice time was had by all. Our minister, Bro. J. O. Kessler, is having a nice time on his vacation and will be home by Sept. 1. We still have fair attendance at Sunday school and church. Our prayer meetings are very interesting, with Bro. Edwin Rodabaugh as leader.—Mrs. Marvin Wolfe, Knox, Ind., Aug. 12.

IOWA

Beaver.—We have enjoyed many blessings during the past few months. Our Sunday school has increased thirty-six per cent over last year. May 22 to June 12 Sister June Yearout held a revival and preached to a full house every evening. Ten were baptized and two received by letter. June 18, 19 the young people's convention of western district of Middle Iowa was held here. On June 19 almost one hundred young people were present and it was a great blessing to us. One of our young people is attending camp at Eldora. We ask for the prayers of all God's chosen.—Oscar Diehl, Beaver, Iowa, Aug. 16.

Fernald.—For the past three months we have had as summer pastor, Bro. Chester Van Dyke of Chicago. He has been a very earnest worker and much has been done to strengthen our spiritual growth. In July at our council Bro. Elmer Dadisman was licensed to preach. Our earnest prayers are with him in his chosen work. Beginning Aug. 21 Bro. Van Dyke will hold a series of meetings, lasting one week. We will have a love feast on Saturday evening and an all-day meeting on Sunday.—Marjorie Hosteter, Colo, Iowa, Aug. 16.

Iowa River.—Four of our number attended the seventy-third state Sunday-school convention in Ft. Dodge, Iowa, during the last week of April. Good reports were brought home. Some also had the privilege of spiritual upbuilding through the messages and fellowship of our Lawrence Conference. Our mother and daughter banquet on June 3 was a happy occasion with a full house and an interesting talk by Mrs. Emma Russel. Memorial Sunday was observed with a basket dinner and a very helpful address by Rev. Bell of the Gospel Tabernacle. Another day of community fellowship was the Fourth of July picnic held in a grove at the home of Sister Martha Klein near Conrad. Our young people have been busy. The sectional young people's rally was held here June 18, 19. A good attendance and challenging program made it worth while. Our local young people recently sponsored an ice cream social, thereby enabling them to overpay their pledge to Youth Serves fund. A very inspiring daily vacation Bible school was enjoyed by forty-seven children and nine leaders from July 25 to Aug. 5. Their daily offerings amounted to $10.53 for China Relief, besides two suitcases filled for Spanish Refugee children. There was enthusiastic co-operation from community and church throughout. A goodly group of Aid folk gathered for their annual picnic at Riverview park Aug. 10. Some of our intermediates are in camp this week at Pine Lake, and we are hoping a number of young people will be there next week. The church pays expenses for all who wish to attend. Our attendance at regular services has been increasing.—Mrs. Marie Eby, Marshalltown, Iowa, Aug. 12.

KANSAS

Ottawa.—Early in the summer Mrs. E. W. Keim, director of mother and daughter society, provided an excellent program for the mother and daughter banquet. The speaker of the evening rendered many meaningful poems, some of them being original. Our church has united with the city churches for the union services each Sunday evening until Sept. 4. Pastor L. A. Fleming was the speaker at these services on July 31. At present our pastoral family is away on a two weeks' vacation. We shall be glad to welcome them home. During their absence our elder, W. B. DeVilbiss, is filling our pulpit to the satisfaction of all. Our Women's Work group has elected the following: President, Mrs. E. E. Watkins; secretary-treasurer, Mrs. Geo. Royer; director of Ladies' Aid, Mrs. J. E. Turner; missions, Mrs. H. B. Wheeler; mother and daughter, Mrs. E. W. Keim; peace and temperance, Louise Keim. On Aug. 6 our women served homemade ice cream and cake. Our Sunday-school and church attendance has kept up well during the summer. The superintendent and teachers of the intermediate and junior department are sponsoring a picnic for their group on Aug. 20. A goodly number of our members benefited by attending the Annual Conference.—Mrs. H. B. Wheeler, Ottawa, Kans., Aug. 16.

LOUISIANA

Rosepine.—On June 20 we held our love feast at the home of Bro. George Weber, with our elder, J. B. Firestone, presiding. We elected delegates to district meeting at Nocona, Texas. They were Bro. Charlie Osborne and Mrs. E. B. McCoin, with Alice and Elmira Harriman as alternates. Aug. 7 they gave reports of the meeting, after which Bro. J. B. Firestone brought a sermon. We had a large attendance that day.—Margaret Harriman, Rosepine, La., Aug. 12.

MARYLAND

Longmeadow.—We met in council Aug. 13, and decided to improve the church in the near future. Our love feast will be held on Oct. 29 at 2:30 P. M. We are looking forward to our evangelistic meeting which will be held from Nov. 6 to 20. Our Sunday-school meeting will be held on Sept. 4 at 2:30. The program will be composed of interesting talks and special music as well as some readings. During the summer the different classes and organizations of our church have been having meetings on Sunday evenings. The B. Y. P. D. sent three members to Camp Peniel this summer. Two of our group went to Camp Conewago. The young folks held a vesper service on our church lawn on Aug. 14. Since our last report one has accepted Christ.—Genevieve Rowland, Hagerstown, Md., Aug. 17.

MISSOURI

Shelby County church has been progressing nicely under the leadership of Bro. Gish as pastor. His sermons are a challenge to all present. Eight of our number attended Conference. The young people's rally for Northern Missouri was held in our church July 23, 24. Eight churches were represented with a delegation of thirty-two. Among the visitors were three pastors who gave inspiration by their leadership and addresses. July 9 we met in council. Nearly all officers were continued for another year. Bro. Gish is our elder. Plans were discussed and a committee appointed to secure an evangelist for a meeting in September, followed by a love feast.—Iva Carney, Novelty, Mo., Aug. 18.

NORTH DAKOTA

Surrey.—May 29 we held our quarterly council to elect our delegates to district meeting, which were Vestal Kauffman and Morris Snowberger. On June 5 we held our regular Sunday-school convention which included four churches, Minot, Berthold, Kenmare and Surrey. We had a very good attendance and an interesting meeting. July 17 Bro. Wm. E. Roop of Westminster, Md., preached for us and every evening that week. It was a very busy time as we were just beginning to harvest our grain, but we had a fair turnout every evening. Bro. Roop gave us very interesting sermons which were very much appreciated. We were very happy to have Sister Ralph Petry with us all week. Bro. Petry was in Montana as field man among the isolated churches there, and Sister Petry was staying with his folks here, Brother and Sister D. S. Petry. Our love feast was held Sunday evening, July 24. We had a spirit-filled meeting with about sixty around the tables. Bro. Roop officiated. Visiting ministers were Brethren Ralph Petry, F. E. Wingert, M. W. Petry and Chas. A. Zook.—Mrs. C. D. Lambert, Minot, N. D., Aug. 6.

OHIO

Pleasant View.—The first week of March we welcomed our new pastor, Bro. Clarence R. Bowman and family of Christiansburg, Va. An Easter breakfast service was held by the B. Y. P. D. In the evening the young people presented an Easter program including a play en-

ANNOUNCEMENTS

DISTRICT MEETINGS

California, Southern, La Verne, Sept. 2-5.

Illinois, Northern, and Wisconsin, Mt. Morris, Sept. 3-5.

Iowa, Middle, Dallas Center, Sept. 3-5.

West Virginia, First, Harman, Sept. 30 to Oct. 1.

Indiana, Middle, Peru, Oct. 7-9.

Kansas, Northeastern, Navarre, Oct. 7-10.

Nebraska, Bethel, Oct. 8-11.

Ohio, Northeastern, East Nimishillen, Oct. 11-13.

Florida and Georgia, Sebring, Oct. 14-16.

California, Northern, Empire, Oct. 14-17.

Kansas, Southwestern, Hutchinson, Oct. 14-17.

Kansas, Northwestern, Maple Grove, Oct. 21-24.

Missouri, Northern, Plattsburg, Oct. 21-24.

Pennsylvania, Southern, New Fairview, Oct. 25, 26.

Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.

Kansas, Southeastern, Osage, Oct. 28-31.

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

Indiana

Oct. 1, La Porte.

Oct. 1, 7 pm, Lower Deer Creek.

Maryland

Oct. 9, 6:30 pm, Pipe Creek.

Oct. 29, 2:30 pm, Longmeadow.

Ohio

Oct. 2, 7 pm, Painter Creek.

Pennsylvania

Oct. 2, 7 pm, Mt. Pleasant.

Oct. 16, 7 pm, Mt. Joy.

Nov. 5, Ephrata.

Nov. 6, Walnut Grove.

Virginia

Sept. 10, Johnsville.

West Virginia

Sept. 3, Beansettlement.

Sept. 24, Mountain Dale.

Oct. 29, Smith Chapel.

titled "Into Thy Kingdom." The spring communion service was held May 8. At this time Brother and Sister Angus Carroll presented the church with new communion cups. Ninety-three attended the mother and daughter social on May 10. Mrs. R. A. Peterson, the daughter of a returned missionary, gave a talk on "Mothers and Daughters of Tibet." Bro. Bowman and family represented the church at the Lawrence Conference. The a cappella choir of Manchester College rendered an inspirational program the evening of April 15. Vacation Bible school was held from July 5 to July 15 under the direction of Miss Hattie Joseph. The enrollment was 101 with an average daily attendance of 77. The closing program was given on Sunday evening to a full house. The children displayed the handwork which they completed in the school. Outside speakers during the summer have been Homer Kiracofe, J. J. Anglemyer, M. E. Clingenpeel, of Boone Mill, and Berkley O. Bowman of New Windsor, Md.—Mrs. Paul S. Driver, Lima, Ohio, Aug. 8.

OKLAHOMA

Ames.—Seven of our number attended Annual Conference at Lawrence, Kans. The pastor served as delegate for the church. The writer assisted in a number of children's meetings. Reports were given at the following Sunday service. The women met at Brother and Sister Millard Provolt's in July and will meet at the Ova Munkres' home in August. One of our young people, Raymond Moyers, attended Y. P. camp at Cleo Springs. Quite a number visited there on visitors' day. We enjoyed a very rare privilege when the Desmond Bittingers were with us. Over a hundred folk came out to hear the Saturday evening message and see the mission pictures. An offering was lifted at the evening service. Sunday was a great spiritual feast as the Bittingers used both Sunday-school and preaching hours. A basket lunch was enjoyed on the lawn of the Ova Munkres' home. All enjoyed the fellowship. Our folk recently had a clean-up in and around the church building. Delegates elected from the church to district meeting are Millard Provolt and E. E. Barnhart, with Florence Moyers and Velva Provolt for the Sunday school. The meeting convenes in Oklahoma City Aug. 23-25.—Florence Barnhart, Ames, Okla., Aug. 10.

PENNSYLVANIA

Green Tree.—The love feast was held May 1. Six were baptized the same day and four children were consecrated. Quarterly council was held June 1. The seventeenth annual homecoming will be held Sept. 11, all friends invited to the all-day services. Brother and Sister B. M. Rollins will be with us in November for a revival.—Edith B. Replogle, Oaks, Pa., Aug. 4.

Hollidaysburg.—During the year thus far, nineteen have been baptized. Fourteen letters have been granted, and eight received. Our Sunday-school attendance is higher this spring and summer than it has been at any time in our history. The "unified church and Sunday school," which we adopted last fall, works very well at Hollidaysburg. All classes of the Sunday school co-operate and work very enthusiastically together. The men's Bible, or Gideon class, with the help of the Dorcas society, distributed mite boxes to all the homes throughout the congregation and as a result added $125 to the church treasury. Six of our young people were in attendance at Camp Harmony this summer. Our class of girls and young women, under the direction of Mrs. Stuckey, presented the play, The Challenge of the Cross, on June 9. The church was filled, and the audience deeply impressed. Our church has just completed the building of a new parsonage. It is located next to the church. There have been several other improvements made to the church property during the past two years. Having accumulated a building fund during the past few years, we were able to build our new home for our pastor without laying too great a burden on the church. In fact, we will have a substantial saving between owning our new home and the rent that we were paying. Eld. F. J. Byer, who has been our pastor for over five years, was elected our elder and pastor at the July council for another year. On August 2 Bro. Wesley Brubaker, who has attended the Bethany Biblical Seminary the past year, was licensed to preach. Our church is in a healthy condition, and if business conditions improve, as we hope, we are expecting to go forward with greater effectiveness in the work of the kingdom.—Mrs. Samuel Werking, Hollidaysburg, Pa., Aug. 10.

Lititz.—Since our last writing four persons were received into the church by baptism and one reclaimed. On March 4 a very impressive World Day of Prayer service was held in the church. Elder H. A. Merkey of the East Fairview church and our pastor, Bro. James M. Moore, exchanged pulpits on Sunday morning, March 6. The Lancaster County Branch of the Elizabethtown College Alumni Association held its annual meeting and luncheon in the social rooms of our church on March 19. Our pastor was elected by the district meeting of Pennsylvania to serve on the Standing Committee at Conference. Some other members of the local church attended Conference also. Splendid reports of same were given by our pastor and several of the other members at various meetings. A Mother's Day program was given on Sunday evening, May 8, and a mother-daughter luncheon was held on May 10 at which Sister Elizabeth Rosenberger Blough of Hatfield spoke. Sister Blough's speech was splendid and was thoroughly enjoyed by everyone who was there. The services on Sunday morning, May 22, were a memorial to the Christopher Sower printing press enterprise. The service was conducted by our pastor and was very interesting. Music was rendered by the mixed choir. The evening services of this city were in charge of the Men's and Women's Clubs of the Blind and were conducted by our Bro. John Peiffer, president of the Men's Club. A very pleasing program consisting of quarte choruses and an address was enjoyed by a large number of peo The Women's Missionary Society is holding regular monthly me ings; the textbook being used is "Mecca and Beyond." Sister Jea Eberly was authorized to organize and conduct a music class for gi A very good program was given by the children of our Sunday sch on Sunday morning, June 5. Our two weeks' daily vacation Bi school was ably superintended by Sister Eva Bollinger of Richla Pa. The school was exceptionally successful this year. The aver attendance was 67. Some of our young people are attending Ca Conewago, Elizabethtown. Ministerial meeting will be held in Lititz church Nov. 2 and 3. Sunday, Aug. 7, was Old People's Day our local church, the guest speaker being Eld. J. F. Graybill, m sionary to Sweden since 1911. Bro. Ralph Gonder is planning to ganize a ladies' chorus.—Mrs. Louis Huebener, Lititz, Pa., Aug.

Spring Grove.—Sunday, April 3, Bro. J. I. Byler of Lancaster stop in to worship with us in the morning and preached from Rom. 1: Our love feast was held Saturday, April 30. Brethren David Mar of Reading, Christian Gibble and B. G. Stauffer of Manheim, w with us, Bro. Stauffer officiating. The following morning Breth Markey and Stauffer preached. May 22 our children rendered a Children's Day program. Bro. Galen Blough followed with a mess for them. Sunday, July 3, Bro. B. W. S. Ebersole of Hershey preac a fine message. Church met in regular council July 30, Eld. M. Stoner officiating. Sunday morning, Aug. 7, Bro. L. D. Rose of E abethtown preached. Our harvest meeting is to be held Aug. 2 p. m. Bro. and Sister Desmond Bittinger have promised to be w us Sept. 18, 2 p m., at the Kemper house. The fall revival is plan for about the middle of November.—Noah W. Martin, Ephrata, Aug. 8.

TENNESSEE

Limestone.—Our church met in council May 21. Bro. J. R. Ja son and Sister Lois Moore were elected delegates to district meeti Bro. W. A. Reed from Campobella, S. C., has been asked to hold revival which will begin Sept. 11. Brother and Sister G. G. Canf from Plymouth, Ind., were our guests July 22-26. They held ins ing services Sunday morning and evening. Bro. J. R. Jack preached for us Aug. 7. One young brother was received into church by baptism. Our Sunday school plans to have a picnic Sept —Honoria Pence, Limestone, Tenn., Aug. 11.

VIRGINIA

Concord.—We have just completed a two weeks' vacation chu school, with an average attendance of twenty-one and an enrollm of twenty-four. They seemed very interested in the school and w faithful in their work. We had three classes. The juniors stu The Creation and Stories From the Old Testament; the prima The Life of Christ in the Book of Matthew; the beginners, Bible S ries and Handwork. All the classes made notebooks. On Aug. 7 gave a closing program. Eld. B. B. Garber was with us and gave inspiring address after the program. We had as the principal of school Mrs. L. G. Humphreys of Buena Vista. The teachers w selected from our Sunday school. We are looking forward to our vival meeting beginning Aug. 14 and lasting throughout the w Brethren Statton and F. Figgers of Amherst, Va., will be the speak —Mrs. Thelma Weeks, Fairfield, Va., Aug. 12.

Jubilee, Salem congregation, near Winchester, Va., held a very s itual and successful series of meetings beginning July 17 and las two weeks. At the end of the meeting we held a love feast, the that has ever been held in the church. Seventy-six communed. ing the meeting five were baptized into the church. Eld. I. N. Beahm was the evangelist and in his impressive way brought sp filled messages to the people. He has been a great help to the chu Jubilee is on the Front Royal Pike about one mile and a half Winchester, Va. We have painted the church inside and out, pu a new roof and installed electric lights. We would be glad to any minister stop over for services.—Cephas Fahnestock, Winche Va., Aug. 6.

WASHINGTON

Omak.—This congregation has been saddened by the death of on its number, Bro. Dynes, on June 2, and by the passing of "Grand Swallom who, during her stay here with her son, endeared herse many. We have also had seasons of rejoicing. On June 24, arri from Pierson, Iowa, was the mother of our Sunday-school secre Earl Allen. This was her first visit in the nine years her son lived here. She was accompanied by her granddaughter. On Ju Bro. Paul Longenecker and a group of young people of the dis were with us. Bro. Longenecker showed pictures of the bro hood which were much appreciated by all. Among other fam faces, we recognized Bro. J. H. Longenecker, that faithful servar the Lord. The Messenger which arrived today tells of his pas Brother and Sister Otis Welsh and family from Waterford, C were with us July 17. On July 24 five young ladies from Lanc County, Pa., who were visiting in the home of the writer, worsh with us. On July 29 we were glad to have with us Brother and ter S. Ira Arnold and daughter from New Market, Md., who gav a unique and impressive service, Worship in Art, which was hi appreciated. The series of illustrated Bible lectures on Genesis Exodus which we have been enjoying each Sunday evening during past three months closed last Sunday evening, except lessons on tabernacle which will be taken up later.—Florence L. Breshears, O Wash., Aug. 2.

WEST VIRGINIA

Beansettlement.—On June 19 Bro. M. R. Wolfe of Bridgewater, Va., began a series of services at this place. He preached in all sixteen soul-inspiring sermons. As a result two accepted Christ and received Christian baptism on July 10. Then on July 18 we began a vacation church school with a total enrollment of 43, continuing for two weeks and closing with a program on Friday night. The average attendance was 35. On Saturday, Aug. 6, we convened in regular council. The election of officers for the coming year beginning Oct. 1 was as follows: Pastor and elder, M. L. Riggleman; clerk, Gladys N. Heare; treasurer, Viola Timbrook; Messenger agent, Lorean Poland; the writer as Messenger correspondent; Sunday-school superintendent, Roy M. Heare; secretary-treasurer, Evelyn Tusing. Aug. 7 Bro. D. W. Bucklew of Lebanon, Pa., preached for us which was much enjoyed by all present. Our love feast will be Saturday evening, Sept. 3.—Eveyln Tusing, Rock Oak, W. Va., Aug. 9.

Harman.—The members of the Presbyterian and Brethren churches united in Sunday-school services during the past year. The Brethren members attended the Presbyterian Sunday school during the winter and the Presbyterian members are attending the Brethren Sunday school this summer. Some small improvements were made in the Brethren church before opening the summer term. To begin the summer services, twenty-three active young girls held an impressive candlelight service. July 5 Bro. Earl W. Fike, pastor of the Ninth Street church of Roanoke, Va., opened a series of inspiring sermons which ended July 15. Bro. Ellsworth Harman was chorister and Mrs. Carrie Roy acted as pianist. The meeting was well attended, with seventeen conversions, eleven of which were baptized on Friday by Bro. Fike and six on Saturday by our pastor, Bro. S. P. Harman. Saturday evening, July 16, our elder, Bro. Ezra Fike of Eglon, W. Va., came to preside over our annual love feast. Thirty-seven sisters and twenty brethren partook. Sunday evening, July 10, an uplifting pageant, The Challenge of the Cross, was given before the evening sermon, which entered into the spirit of the service. We are now looking forward to the district meeting to be held in October in our church.—Twila Harman, Harman, W. Va., Aug. 5.

Mountain Dale.—Bro. Emra T. Fike of Oakland, Md., evangelist, will begin a two weeks' meeting here Sept. 10; love feast, Sept. 24. Sunday school has been going fine with good interest and attendance. —Grace Sisler, Hazelton, W. Va., Aug. 8.

Spruce Run.—On July 17 Bro. Edgar S. Martin of Fayetteville, W. Va., began a revival continuing until July 31, preaching in all sixteen sermons. The rainy weather hindered the attendance, yet the interest was good. Bro. Martin preached good gospel sermons which were much enjoyed by all. At the close of the meeting two were baptized. The same day Bro. D. D. Fleishman and children of Dallas Center, Iowa, came, this being his home church. On Sunday and Monday nights Bro. Fleishman gave us two good sermons.—Lena B. Shaver, Lindside, W. Va.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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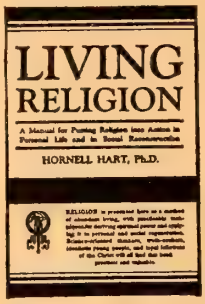
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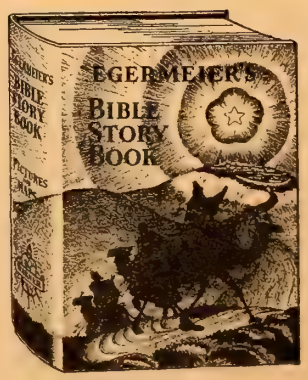
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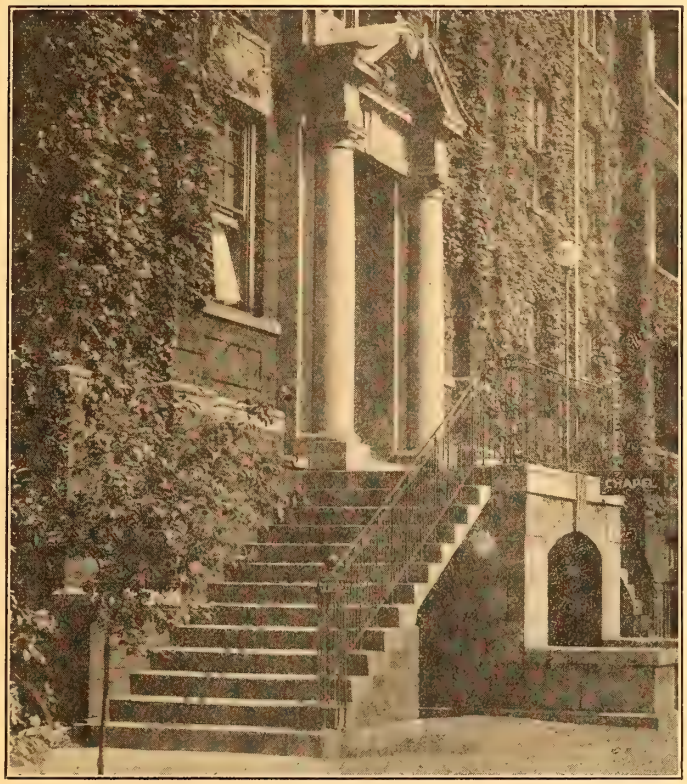
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GOSPEL MESSENGER

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Entrance to Office and Chapel

Bethany Biblical Seminary

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

DAILY DEVOTIONS

BY E. G. HOFF

Monday: 1 Sam. 20: 4-10

"Deal kindly with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee"

David's Confidence in Jonathan

David trusted Jonathan. When the king sought David's life, he first fled to Samuel, then came back and put himself in Jonathan's hands. He knew Jonathan to be trustworthy. And having a solemn covenant with him before God, he had no fear in revealing to him his hiding place and taking him into full confidence. Jonathan was in a hard place where loyalty to his father and loyalty to his friend seemed to conflict, but he followed the truth as it came to light, at the cost of defeating his father's plans.

Love casts out fear.

Tuesday: 1 Sam. 20: 11-17

"And Jonathan caused David to swear again, for the love that he had to him"

Jonathan's Confidence in David

Jonathan believed that the future lay with David, not with himself. Although David was then being troubled by enemies, he saw the time coming when they would perish and David would be in the place of power. And so Jonathan committed his own welfare and the welfare of his descendants into David's hand. And he called God to witness the covenant between them.

The confidence of a friend like Jonathan helps a man when he is down. It doubtless had more to do with David's endurance than we shall ever know. Greatly blessed is the person who has the confidence of a good friend.

Wednesday: 1 Sam. 1: 23-26

"I am very distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me"

A Friend's Lament

Some of the finest of the world's poetry has been wrought out in the furnace of grief at the death of friends. David's lament over Jonathan is brief in the record of it that has come down to us, but it is touching. He praised Saul who had often tried to take his life; therein he showed his nobility. But he rose to a climax of feeling which found few words able to express his meaning, when he came to the eulogizing of his friend Jonathan.

A true friend makes a place in the heart which he will hold whether he lives or dies.

Learning to Love

Our ability to make friends among men is a pretty good test of the depth of our friendship with God. A wiser man than we are once observed, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen."

There are many today who give lip honor to God. When a religious census of a community is taken few will be found who do not profess to love him. Tested by the census the world is very respectable. But when love among men is made the test, the showing is not so good.

A prominent writer says, "Human society is the limited and legalized struggle of men and women to get the better of one another." There is too much truth in this statement to make it easy to think about. When patronage of one business house depends on loss of trade by another; when a good price for wheat for me depends on war or crop failure for someone else; when my prosperity depends upon another's scarcity, it is not impossible for me to love my neighbor but it is very hard; it is not impossible for me to have my heart filled with love for God, but it is very hard.

There is need for some learning in the area of love to our brothers before we can make much progress in loving God.

Jer. 22: 3, 5, 13-16; Matt. 22: 37, 38; 1 John 4: 20.

Thursday: Philem. 15-20

"If he hath wronged thee at all, or oweth thee ought . . . I will repay it"

Christian Brotherhood

Philemon was a Christian friend of Paul's. His slave, Onesimus, ran away and in some way fell in with Paul in faraway Rome. Onesimus was converted and Paul became much attached to him. Before either Onesimus or Paul could enjoy their fellowship to the full, Onesimus had to go back and make things right with his master whom he had wronged. Paul was eager that there be a Christian attitude all around, so he offered to carry the heavy end of the load—to pay for any loss which Onesimus had caused his master. The result was counted more important than the cost.

When we get as much in earnest about Christian attitudes as Paul was, a new brotherhood will come.

Friday: Prov. 27: 6-10

"Faithful are the wounds of a friend"

The Value of a Friend

A friend may say things that are unpleasant, and an enemy may cover us with kisses. Actions are to be judged not so much by their nature as by their motives. The severe words of a friend are more pleasant in the end than the flattery of an enemy. A friend may speak harsh words carelessly, but it is well to give him the benefit of the doubt and examine ourselves to see whether we do not merit them. If we merit them, let us have the humility and courage to profit by them, and love our friend the more for the help he has given us.

People miss the higher possibilities of life in many ways, but in none more than through failure to make rich and enduring friendships. The man who has friends is rich.

Saturday: John 15: 13-16

"I have called you friends; for all things that I heard from my Father I have made known unto you"

Friends of Christ

There is a sense in which we are servants of Christ. His will is the highest and best standard by which to determine action, and we do well to obey him implicitly. But he does not want us to have the spirit of a slave. Our obedience should be intelligent and prompted by love; it should be lifted to the plane of friendship.

God does not treat his children as slaves. He shares with us his purposes and plans. He takes us into his confidence as a man confides in a friend. It is ours to respond in loyalty.

Sunday: 1 John 3: 13-18

"We know that we have passed out of death into life, because we love the brethren"

Friends in Christ

Love in a neighborhood, in a church group, or in a home tells something. It reveals the life that is there. When a group is friendly and closely bound by ties of love, there is evidence that the Spirit of God is present, for God is love. When love is absent, all the creeds in Christendom can not change the situation; God does not dwell there.

Love reveals itself by the extent to which one takes upon himself the burdens of others and shares with them his blessings. In Christ we see what love really is and does. When we love, we do as he did.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., September 10, 1938 — No. 37

EDITORIAL

When to Build Character

We once heard of some people who thought children should be allowed to do as they please, serene in the convenient conviction that when youngsters are older they can still be trained to help and to tell the truth.

All this sounds modern, plausible and certainly offers an easy escape from immediate problems. And yet, it does not match up with the ancient advice to "train up a child in the way he should go; and when he is old, he will not depart from it."

When will we learn that character is an achievement not acquired and donned as a garment? In the building of character it is never too soon to begin. It has even been suggested, that where possible, the proper starting points is with one's grandparents.

Then when should one begin to build character? Now—if you have not already begun. Yes, begin right away to keep the heart with all diligence, "for out of it are the issues of life." H. A. B.

While the World Is Burning

It was a reviewer of books who remarked that one can now regale himself with the wisdom of the ages, ignoring for the time being the world about him. For there is tome on tome dealing with this or that interesting aspect of man's conquest of civilization. In such major fields as history, literature, science, philosophy or religion there are neatly done surveys outlining the steps by which man has come to his present eminence.

The inference of the reviewer seemed to be that the intelligent man could at least beguile the current trying hour by losing himself in some stirring account of what man has achieved. We would not disparage the values to be thus gained. There is much to be said in favor of more time spent enriching the mind and in meditation—even while the world is burning.

But such enrichment and such meditation is not an end in itself. One has still a life to live in the world of things as they are. The able man, whether he accepts the responsibility or not, has yet a moral obligation to Greeks and to barbarians, to both the wise and the unwise. It is for the ordeal of useful co-operative living that quiet times should and do fit one. H. A. B.

Living in the Certainties

There are so many uncertainties about this business of living that it is easy to dwell on them and in them almost exclusively. Many people do this and some of them seem to take a sort of fiendish delight in their strange choice.

The unknowable does have its fascination and it is useful always to remember that the field of the unknown is infinitely larger than that of the known. What is more pitiable, not to say disgusting, than the know-it-all manner of the person who tries to conceal his ignorance by refusing to admit it. To recognize the limitations of knowledge, to see that there are many questions whose answers we do not and can not know, is evidence of true culture. We may go further. To learn how to live contentedly, even joyously, in the presence of mystery and uncertainty, is one of the most valuable keys to the abundant life.

But to do this, some things must be settled. The mind must be at rest, not inactive, but quiet and composed. A sense of spiritual security and stability is absolutely essential. One can not live happily in a world that's *all* chaos. One can not just drift helplessly. One must know that he's going somewhere and the objective must be one that satisfies the deepest hungers of the heart.

Which is to say that, if we are to live successfully in this world of uncertainties, we must have certainties to live with also. And they must have sustaining value. They must be such that in their overpowering and enriching presence the uncertainties fade away into in-

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significance. Not that they cease to exist but that they lose their interest for us. We see that they do not matter. We can be masters of our lives in spite of them. We shall still need to live with uncertainties but they can not hurt us because we are living *in* a world of certainties.

Note, please, a few of them—these wonder working certainties: (1) That sharing yields more joy than selfishness; (2) That integrity pays better than dishonesty; (3) That forgiveness is sweeter than revenge; (4) That spiritual force is mightier than physical. Let's rest a minute on these four.

Which of them can you doubt? Which of them have you not proved in your own experience? Which have you not seen verified time and again in the lives of others? You *know* they are true. Why have we not always acted in accord with them? Shortsightedness, some fancied immediate advantage, tempted us and we gave in. We knew better then. And with the experience of years behind us, we know better now.

There is an old proverb, oft quoted half jokingly, that the only sure things are death and taxes. Even these are no surer than the four certainties mentioned above. The evidence for them is overwhelming, irresistible. They are among life's fixed absolutes.

Now a most significant aspect of certainties like these is that living in them gives birth to others. There are more where they came from. They multiply and replenish the soul with an exceedingly interesting progeny. Consider three of their finest children.

Two of them often come as twins: (1) the certainty that God is and that he is a rewarder of them that diligently seek him; (2) the certainty that personalities do not perish with the dissolution of the physical bodies they have lived in. We do not mean that faith in God and immortality is necessarily dependent on the four certainties first named. This faith may be in origin quite independent of them. We do mean that those certainties just naturally make faith in God and immortality so inevitable that it becomes a moral axiom. A man can not for long be certain that spirit force is the mightiest thing in the universe without becoming certain that it is the ultimate thing in the universe, ultimate at both ends. Which means that it precedes and outlasts everything else. Which means God and immortality.

The third of the offspring trio we had particularly in mind is the certainty that building the kingdom of God is the worthiest enterprise ever undertaken or conceived and that, therefore, to have a part in it, however humble, is the most satisfying experience possible to men. Isn't that a fine one? How can any normal person be content to live without it? And we might as well have made this second group of certainties another quartet instead of a trio, for the fourth member is close at hand. It is the certainty that victory in the struggle between right and wrong, however long delayed, is on the side of right. Or, in other words, that good is more powerful than evil.

You see how the certainties keep piling up when once we give ourselves to living in them. The saints of old accumulated quite a list and how they reveled in them! "We know that if the earthly house," etc. "We know that we have passed from death unto life," etc. "I know that my redeemer liveth," etc. And so on. Take your concordance and get your fill.

The secret of this business is well put in the old hymn that Uncle John nearly always closed the meeting with: "Go on and seek to know the Lord, and *practice what you know.*" There's the whole idea, the sound philosophy of progress in spiritual security. Start with a few of the simpler certainties, live in them and they will grow on you in number and in intensity.

Oh, yes, we know all about the uncertainties of life and could name a lot of them. But why bother? We recommend living in the certainties and allowing the uncertainties to shift for themselves. E. F.

For Emotional Harmony

THIS office has recently received a communication from " the Lord Saint Germain, an ascended master, in charge of the I Am Movement, with its gigantic reform program for our earth and its organic beings."

The exalted personage who has so honored us with this disclosure of his plans and purposes, continues: " We expect about the first of August certain things to take place for which we want to have all the forces harmonized for action. That coming event is almost certain to be the looked for shift of the earth's axis, accompanied by vast cataclysms. . . . At the time of the coming of the Great Change the expectation is that our United States of America is largely to be saved from destruction, as an outcome of decrees issued by the human beings who have been asking aid to mankind by the powers of light. . . . This statement is being issued to ask that all human beings maintain the greatest possible harmony in their emotions previous to and during the Great Change."

If you happen to be one of the unfortunate victims who fall for that sort of stuff, do not get more excited than you must and please accept our deep sympathy. If, as we hope, you are of those who possess a fair measure of good common sense, you will go calmly on about your daily business of trusting God, loving your fellow men and using every opportunity to serve them.

There is one point in the last quoted sentence which we would commend to your most earnest consideration. We refer to the request for harmony in the emotions. We endorse that heartily. And we know of no better guarantee than the practice of faith and love. E. F.

THE GENERAL FORUM

If We Could Just Remember

BY CHESTER E. SHULER

If we could just remember that
A hurt may bear a smile,
And somewhere in this dreary world
The sun shines all the while—

That through our bitter'st tears, perchance,
The fairest bow may shine,
And somewhere God is reaching down
To clasp your hand, and mine—

That as from deep fair pearls are brought,
And from despair hope springs,
So oft of evil good is wrought,
Deep 'mid eternal things—

That someday all will come out right,
And we shall know no strife;
That from the darkness cometh light,
And from the tomb, new life!

Harrisburg, Pa.

Bethany and Our Demands

BY M. R. ZIGLER

Our churches demand that our ministers have accurate vision. They must see great distances ahead. Their skilled eyes must not be blurred by many passing affairs. A glance at world conditions indicates the need for seeing trends in proper perspective. Keen insight is necessary to interpret many situations that appear contradictory. It is easy to follow tangents. The crowd eagerly follows tangents. It is very difficult for a group of people to follow a straight line. Effective group action demands a leader, a man of vision. The church throughout her history has chosen ministers to be her men of vision. The church has learned long ago that to have men of vision they must be educated to do the work that should be done in the name of Christ in the world. The Church of the Brethren owns and directs excellent colleges and a seminary.

Our churches demand that our ministers be spiritual architects. After seeing the kingdom of God in their visions, ministers are expected to draw the plans with specifications. Simplicity is necessary if the people are to understand. Details must be clearly defined and accurate. Available material must be found. Material and the plans must harmonize. Plans are largely determined by material. The minister must learn to measure and how to use men and women, young people and children in the building of a community of love. Our schools are designed to help discover the materials for the building of the kingdom of God and to educate the minister to be able to discover building material and how to use the materials available.

Our churches demand that our ministers be builders. Generally, when we plan to build, we secure an architect. He sees the building in his imagination and when he has prepared the plans and specifications, a builder is employed. In the building of our Christian churches, we ask the minister to be both the architect and the builder. He must put into form his own vision. This places a double responsibility on him. Therefore, he needs the very best preparation for his life work. There is too much involved to risk failure because of lack of preparation. The church can not afford to have one of our ministers fail. Therefore, we have provided a fine system of schools. These schools must be maintained. Increased demands are being made, but to answer these demands there is an increased cost. If the church is to meet the needs of the hour and for the future, we must give liberal attention to the support of our schools.

Our seminary is a test of our faith in the future as far as the Christian ministry is concerned. Other institutions designed to give instruction in this field are doing excellent work and offer liberal opportunities to our young men who desire to enter the Christian ministry, but there is no institution outside our own church that will provide an adequate understanding of the objectives of the Church of the Brethren. Our methods of building are unknown to those who have not enjoyed our fellowship. A brilliant understanding of our heritage and background is very essential. Our seminary gives an opportunity to our ministers to be educated in the atmosphere that will be congenial to that found in our congregations.

If we demand, we should support. It is necessary for your young men to stay in college four years, and the seminary three years, in order to prepare for service. This is costly. It takes money to possess a good seminary. Let's unite in our gifts. If all who desire to have an efficient and consecrated ministry in the Church of the Brethren, would unite in our giving to Bethany, it would be the finest testimony and encouragement we could offer to our faculty and to the young men and women who go to Bethany Biblical Seminary.

Elgin, Ill.

Hopeful Trends in Modern Brethrenism

BY ELIZABETH F. MILLER

7. Emphasizing the Essentials in Religion

In books that had been a part of my grandfather's library I have read the hairsplitting debates in which the great preachers of the preceding century engaged. That practice has receded. No longer do we quarrel with other churches over who has *the* interpretation of

the Scriptures—although we may be still convinced that we are right about the implication of certain phrases! It seems to me, however, that we are very near to finding the essence of true religion.

Slipping away from the throngs of people, Christ often went apart to meditate and pray. It was his effort always to make his will identical with the will of the Father, so he sought to understand God's plan for man, to comprehend the principles that men should live by. Meditation and prayer became essential parts of his nature.

Through prayer he came to think of God as the Father. That seems very simple. God is our Father, yet we do not often realize the significance of those words. Our Father—Father of all of us. So all men are brethren.

Our church has happily chosen the name, "Church of the Brethren," which has shown our appreciation of this fundamental concept. I believe that the very name *Brethren* has had its effect on our feeling toward other races and nations. I see increasing evidence that we be as brethren, not only to each other, but to our neighbors.

Of course, there is the danger that our Brethrenism may get no farther than sentimental talk in Sunday-school or fine-sounding expressions in forum discussions. We need to avoid the human failing of satisfying our beliefs by mere talking.

Much of our constructive religious thought and action should follow the implications of this truth, "All men are brothers." It would not be necessary to worry overmuch about methods and techniques and devices to lure people to church if we were more concerned about a few primary truths and diligently translated them into action. I wonder what would happen in an industrial city if a congregation of the Church of the Brethren decided to dramatize "All men are brethren," and "Love one another." I wonder what would happen if the country churches around that city felt that the city's tenement children were their nieces and nephews.

It is rather dangerous to pride and destructive to selfishness to believe that simple statement which stems from the words "Our Father." Even those who have ideas different from yours are your brothers. And brothers should not hate each other. Therefore, even if you hate an idea held by someone else, you will somehow make the fine distinction of disliking his idea without hating him. Non-Christians usually attempt to liquidate ideas by liquidating those who hold them.

At least three times in the last sixty years of our church, there have been divisions, differences of opinion with not enough brotherhood to keep the brotherhood united! Paradoxical! From what I've heard and read, the essentials of religious truth were lost in the shuffle of opinions and interpretations. I believe it would be possible for all divisions to live harmonious on earth within one fold. I have heard a great preach speak in one of our churches to an audience which i cluded members of all three Brethren sects, and listened with rapt attention. There is one bread life, one living water, one light of the world. I b lieve there is also one kingdom of heaven. Can't agree on fundamental truth without theological hai splitting? Why not make this trend towards union reality?

Another essential truth that Jesus taught was, "I that would save his life shall lose it, and he that wou lose his life for my sake shall save it." "What sh it profit a man if he gain the whole world and lose h own soul?" "The last shall be first and the first sh be last." Knowing the history of mankind, the bre ity of life, and some of the philosophy of the ages, is a foolish man who says: "I shall acquire riche power, and fame." For these are shifting sands a can not endure. But wise is the man who determin to serve his fellow man, though his own life may humble and seemingly without reward; his life founded upon a rock that has withstood the test time.

Christ himself was the great Parable. As we stu his life we see what our lives might be: in perfe devotion to the Father, in lighting a candle of trut and in loving service to others. Some there are wh read the Parable, and reading understand, and unde standing believe, and believing "do these things." H life is the light of men.

Through Jesus' experience in prayer, he reached t conviction, "Ask, and it shall be given you; seek, a ye shall find; knock, and it shall be opened unto you If we search for truth, truth may be found. Tod there is real need for questioning minds searching f the answer to our problems, for knocking at clos doors and taking advantage of opportunity.

People are seeking for something to believe. Th want the bread of life, the peace beyond understan

The Spirit of a Bethany Student

"*General Mission Board, Elgin, Illinois:* Here is r last check to the Mission Board for a period, I fear. expect to be enrolled in the Seminary this fall; hence r income will be a negative quantity. In the future I ho to enjoy the pleasure of giving. It is so much more f than just paying money."

"Dear Miss——, Your offering of money has been m helpful and it will be missed if you can not continue give. On the other hand, the kingdom of Christ needs l devoted especially to the ministry of the Word as well life devoted to the stewardship of things. We trust th somebody will take your place as a giver of money wh you prepare your life for service. With kind regards, are, Fraternally, General Mission Board."

ing. In their feverish haste they dash here and there, trying one thing and another, or in despair, they wait for death. This is the challenge the church has to meet.

May the Church of the Brethren feed the famished with the bread of life, the simple essentials of truth, which can save the world.

Dayton, Ohio.

Watching Clouds

BY PAUL THOMPSON

One evening last summer I lay in my front yard on a beautiful blanket of soft green grass gazing contentedly at the misty and hazy clouds floating about the heavens. I watched the clouds as they changed into various forms. It seemed to me that the clouds of heaven were trying to impress me with the loveliness and beauty of God as they slowly formed themselves into beautiful cathedrals with their colorful windows reflecting the glory and grandeur of the setting sun. I shall never forget the gorgeous hues of the dying sun as it sank slowly toward the western horizon, streaking beautiful rays of light across the cloud-strewn sky. Some clouds were light and fluffy; some were dark, reminding one that a storm might be brewing; and still others seemed to be lighted with the love and grace of God. It was then that I realized more fully than ever before that God had surely created all the beautiful things of this universe. God had placed these clouds in the heaven for some purpose of course, but I am sure that God intended for man to absorb the grandeur and loveliness of the clouds. No matter how black and furious a cloud may be—it is still beautiful; and behind the clouds one can see the greatness and majesty of God glorifying all earth.

As I lay thus musing, my attention was turned to the queen of the evening sky as the moon, in all her celestial majesty, began to climb the heavens. After awhile a cloud floated lazily across the face of the moon. The cloud guided on and joined another group. It was inspiring; it was romantic; but it was more than that. For once I could partially realize the full beauty of the scene on the mountain when the Son of man was transfigured, and his face began to glow with a divine light, and a cloud from heaven descended and hid Jesus, Moses, and Elias from the view of the disciples. And a voice from heaven said, "This is my beloved Son. Hear ye him."

Again, when Christ had gathered his disciples together for their last and final instructions we find him speaking to them concerning their work, instructing them to tarry in the room fasting and praying until they received the Holy Ghost. As he thus spoke, Christ began to ascend into heaven. And a glorious cloud of the sky "received him out of their sight." A voice from heaven again spoke saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come again in like manner as ye have seen him go into heaven."

There were several times that clouds were used in the promotion of the kingdom of God as related in the Scriptures. You remember the time Elijah sent Ahab upon the mountain to look for a cloud which would bring rain to the drouth-stricken country? He went up seven times and then he saw a cloud as large as a man's hand coming up out of the sea. The cloud grew in size rapidly and in a few moments it began to rain.

The Israelites were led through the wilderness with a pillar of fire by night, and a cloud by day.

Of course you remember how God put the beautiful rainbow in the clouds as a covenant between God and man for a proof that God would not again destroy the earth by flood.

The thing that you and I should see in clouds is the coming of Christ again, on earth. Jesus says, "Oh, ye hypocrites, you can discern the face of the sky, but you can not discern the signs of the times." There are clouds of revolution, unrest, and strife on every hand. Can we as Christian people discern the signs of the time? Are we ever watching the clouds for the coming of our Lord and Master? "Watch ye, therefore, for you know not the hour wherein the Son of man shall come."

In Matthew we read: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

What do you see in clouds, my friend? Can you see the Son of man coming in the clouds of heaven with power and great glory? Shall we not be more watchful for the return of our Lord in the clouds of heaven?

Conway Springs, Kans.

Safety Only in Surrender

BY EZRA FLORY

Just outside my window there stretches a wire which carries a heavy current of electricity for power and light. It is well insulated and every pole that supports it is carefully insulated also. The wire is carried well out of reach. But if I could lean out of my window and touch it, death would be swifter than a tiger's leap or the serpent's sting. The end would be as swift as the lightning's stroke. Yet a dove lights on the wire with no harm. The secret is that when birds touch it,

they touch nothing else. They give themselves wholly to it. My danger would be, that while I was touching the wire, I would be touching some other object at the same time. The current would then turn my body into a channel of escape, making me a channel of death. The bird becomes part of the wire. It gives itself wholly to the wire and does this unconsciously.

God would have us safe in complete surrender to his love and power. It is while we reach one hand to him and keep fast hold on some forbidden thing with the other, that we are in danger.

There are temptations to which we should say, "No." Much energy is also lost by insulations which are poorly done.

Goshen, Ind.

What Bethany Has Meant to Me

A Clarification of Fundamentals

BY BERNARD N. KING

BETHANY BIBLICAL SEMINARY'S greatest contribution to my life was a clarification of the fundamentals of Christianity. Before going there I was exposed to a variety of interpretations of the Bible and at times I was puzzled as to what characterized gospel preaching. I wanted to know the truth. In the formative years of youth I was asking, "What can I believe and preach?" I felt that ministers who had contagious convictions and dynamic in their preaching were men who "stood on their own feet" in Biblical research.

Bethany provided the desired opportunity for thorough study with teachers who encourage open minds, scientific approach to truth, prayful thought and individual commitment to a sane and scriptural solution to life's preplexing problems. I found the Bible to be a life-centered library of books in which Christ shines forth as the Light of Life. I became acquainted with a faculty who individually and collectively exemplify Christ-centered lives. I discovered anew that Jesus came to bring the abundant life to a needy world. Study at Bethany gave me a growing conviction that the purpose of the church is, in Paul's words, "that all might attain . . . unto a full-grown man, unto the measure of the stature of the fullness of Christ." In other words, that people might become Christlike in character.

I found at Bethany opportunities to understand myself and others better. We are products of our environment more than we sometimes realize or are willing to admit. I find it helpful to know something about the laws of human behavior. Bethany has given me more sympathy for those whom Dr. E. Stanley Jones calls "the disinherited." Jesus expressed compassion for them. I am convinced that we need more than Sunday schools in our slums and missions in our "Hobohemias." We need a public conscience against thes incubators of crime that will express itself in bette housing quarters and a more wholesome atmospher for mankind. Studies in social pathology and in ment health, in an environment as Chicago creates, enlarge my vision of what Dr. D. W. Kurtz calls, "The Huma Problem."

Bethany also deepened my appreciation of brothe hood. It is a place of good fellowship, not only wit students from many states of America, but with folk from the foreign field as well. This is interesting an stimulating. At Bethany I learned more about th background, spirit, and ideals of the church of my fa thers. The Brethren surely have a unique mission i the world these momentous days. As we fulfill it w will contribute to Christ's cause so that "the king doms of this world are become the kingdoms of ou Lord."

Because Bethany blessed me I say with Paul, "I am debtor . . . both to the wise, and to the unwise."

McPherson, Kans.

A Unique Privilege

BY D. D. FUNDERBURG

WHEN twenty years old, I was called to the minis try by a vote of my home church in council assemble At that time I had little preparation for such a callin except that which comes from a Christian home, regu lar attendance at church and Sunday-school and a hig school education. After some months of careful an prayerful consideration I decided to accept the mini try and make every possible effort to prepare myse for this all important life work.

I turned first to Bethany Bible School, now Bethan Biblical Seminary, for I was convinced I needed t know my Bible if I would preach. After two yea of study there, the president of the school asked m about my future plans. Then he said that I undoubte ly could do some good work with the amount of prep ration I then had, but if I would take the time to go t college, and then return for the full seminary cours I could do much more work.

The "much more work" was a challenge to me an I followed the president's advice, graduating from th seminary in 1921. In addition to this encouragemen and guidance in my preparation for the ministry, Bet any helped me to a clearer understanding and appr ciation of God. The Great Eternal One became m "Father" and ever present strength.

Under the guidance of the teachers of Bethany, learned sound methods of interpretation of the Bib and it became in reality the Book of Life to me. Bet any helped me to meet and know the leaders of th brotherhood, both young and old. She has helped m

to understand and appreciate the ideals and principles of the Church of the Brethren. I consider that I have had a unique privilege in spending these years in Bethany. I recommend her heartily to others who expect to work in the Church of the Brethren.

Elgin, Ill.

The Discovery of Resources

BY E. G. HOFF

EDUCATION, to a considerable extent, consists of disillusionment and the discovery of resources wherewith to build a new and better approach to life.

Bethany brought to me its measure of disillusionment. When I went there I expected spiritual power somehow or other to come by getting into the environment of the institution. But I soon found that there is no way to get hold of spiritual insight and power except by personal spiritual discipline and growth. That in itself was a valuable lesson, one that many otherwise mature people have not learned who depend upon the magic of an institution, a form of organization, or a program to transform human life.

But Bethany's contribution was more than negative. It gave me the opportunity for a thoroughgoing acquaintance with the Bible and a method of approach that laid the basis for a growing point of view. This contribution I count of inestimable value to one who undertakes a spiritual ministry.

Further, Bethany brought me into comradeship with a large number of devoted men and women some of whom have joined the cloud of heavenly witnesses but most of whom are now carrying heavy responsibilities in nearly every phase of brotherhood work. There is a bond of common experience in this fellowship that makes for fidelity and unity in the work of the kingdom. I can feel it in my office, but especially when I go to Annual Conference and other gatherings of leadership in the church. It is an encouragement to my spirit and an asset to my work.

Elgin, Ill.

First Century Christianity for Our Day

BY CHARLES E. RESSER

HUMANITY'S progress throughout the ages has not been an unbroken rise. If this progress were to be represented by a graph it would look much like those which portray the changes of the markets and business, familiar to us in the daily newspapers. Just now the human race is at one of the low points of its graph of progress. In the past the same thing has happened a number of times, and the present affliction is likely not the last.

In the first century there was no organized church. There was no New Testament. Worship did not center around ritualistic performances. Then the message of Jesus could only spread from person to person by personal contact. In other words, the essential character of first century Christianity might be expressed by saying that the sole function expected of Jesus' message was that it should reach and transform individual lives. True enough there is a social implication in the teachings of Jesus and throughout the New Testament, for Jesus constantly spoke of the evils in society. But he always suggested the one mode of attack, namely, rebirth of men individually and personally.

How is our day different from the first century? Evidently there are still many people who have not been reborn. We have an organized church with the accumulated customs and traditions of many centuries clinging to it, and with a splendid record of achievement to its credit. We have a New Testament added to the Old. In spite of the Scriptures now available and long years of experience to draw from, in spite of a church organized in theory to reach every man and woman in the world, the message of Jesus still has to spread from person to person, and still has as its primary function the transforming of individual lives.

The world today is in a state of mind which prevents in large measure any advancement of the race. Almost every issue of the serious magazines, and even the newspaper editorial writers, call attention to the situation. Different words and phrases, and various illustrations are used to portray it. However, it is difficult to put into words a clear statement of the condition for it can be approached from many angles since it is not a concrete act of behavior and since it is deeply rooted in psychological processes. This state of mind pervades our thinking, actions and behavior. For this reason it affects our whole life—spiritual, moral, economic and social. Before the human race can hope to advance again we must return to a sounder philosophy of life as the mainspring of our actions. The present situation is not new. Like many diseases it is with us always but at present the affliction has reached epidemic proportions.

In looking about for words or phrases by which to express the ideas I have in mind I found many in use. There is of course the idea of materialism, but that term is insufficient. Some writers speak of loss of personal conscience; others point out that we regard life merely as a pastime. I finally fixed on the phrase "refusal to take responsibility" as that possibly most pregnant of meaning in this connection. Many of the world's ills are directly traceable to the fact that scarcely any one wants to have responsibility resting on his shoulders. We want others to do the church work. We want others to provide work so that all we need do is put in a few hours of time and then draw a pay check. We do not want to do the planning nor spend

the long hours necessary to provide such work. We want others to raise children so that we and our wives may be free of all responsibility. When we do have a child or two, we want the school and church to assume the responsibility for bringing them up to be good citizens and good Christians.

To emphasize and illustrate these ideas I refer to certain facts pointed out in the January *Altantic Monthly* by J. Donald Adams as reviewed in the May issue of the *Reader's Digest*. This writer says that every week we are told that there is a crisis, that the world trembles on the brink of war, that the capitalist system verges on collapse, that civilization stands at the crossroads. But he shows that beneath all these there is a larger and deeper crisis, but one which does not get into the news. This is the crisis created by personal conscience.

Mr. Adams contends that the personal conscience in the United States has fallen to a new low in our history, and that we have largely lost sight of this because of the emphasis on the social conscience, which, we are constantly reminded, has a nobler and more widely embracing function. He says he thinks the true social conscience is simply the sum of individual consciences. As examples he cites the advertising testimonials endorsing a product never used by the endorser. In fact there is a steadily mounting dishonesty in advertising copy as all have observed. Most public men use ghost writers, a fundamentally dishonest practice and we take this as a matter of course.

Mr. Adams says that a further indication of weakness in the American character is to be found in the nature of our reactions to conduct which we know to be wrong. Our indignation is too short and we are cursed with a readiness to laugh things off. The moral slackness is world wide. There has been a decline of faith. Personal conscience is nourished and sustained by faith; and organized religion, when effective, is a further guide. According to Mr. Adams Americans need once more to stiffen the moral fiber by again assuming individual moral responsibility for individual acts.

Dr. William T. Ellis in discussing the Sunday-school lesson for April 10, put this matter in other words. He entitled his discussion: "Geting hold of life by the handle, Jesus fashion." According to Dr. Ellis our generation uses life as a toy, playing with it, tossing it idly about, breaking it, and throwing it away, but by no means regarding it seriously. This he calls the "Smart Aleck" philosophy. This philosophy of life calls for living for the moment and satisfying every desire that is near and noisy. It regards whatever is old as foolish.

Many other such examples might be given, but I am sure you read them almost every day. These illustrations will serve to refresh our minds and serve to stat the problem. In another article I want to say a fe words about our church and its place in the moder world.

Washington, D. C.

Eternal Life?

BY ROY WHITE

WHAT lies ahead? From where we are now, we ca not see clearly—nor can we cease wondering. We tr to get our bearings from such stars of truth as we rec ognize in our experience or reason, but our conclu sions continue to disagree.

Some say, "Life lies ahead," and prepare as bes they can, to live. Others say, "Death is our lot," an renounce all organized efforts to live. There is n need for the two groups to quarrel. According t the Christian religion either statement is right, if th one who makes it speaks only for himself and honestl believes what he says.

Unfortunately there are countless hypocrites on bot sides. Many "atheists" leave this world with a praye on their lips. Perhaps just as many Christians liv scores of years and die without thinking seriously o anything except themselves. They disregard the fac that Christianity which does not help others is equall worthless to its possessor (Matt. 25: 31). They for get that saving faith is made up entirely from thos ideas which we value enough to do something abou (James 2: 26).

"According to our faith" many of us believe that w determine our own destiny, since our response to Go in his world is the great unknown quantity among th various factors which we believe to make for life o death.

Sometimes it appears that the supreme Personalit who designed the universe treats men with much mor respect than they deserve. With infinite patience h created a boundless storehouse of good things and the he permits his spoiled children to turn it into a charne house. With infinite compassion he makes a place fo us in his own home, eternally, but leaves us free to d as we please—so we believe.

"According to thy faith be it unto thee." There i no need for us to quarrel. Those who say that deat lies ahead probably are right. Probably their mistak is in assuming that everyone is like themselves, or i failing to see that their present condition is not in evitable. Certainly it is true that death lies ahead of great number of people. If the average church mem ber makes his words good it will require somethin more than shallow-brained optimism. After meetin God and seeing his own future planned he may hav to tell the same story as the atheist.

Chicago, Ill.

OUR MISSION WORK

What Religion Means to Me

BY MRS. CHIANG KAI-SHEK

Heart, Soul, Strength, Mind

SOLOMON showed his greatness when he asked God, not for wealth or fame or power, but for wisdom—for the sake of country. It is nothing just to be good. That can be read backwards—good for nothing. One must have moral conviction, wisdom, and energy to accomplish. I used to pray that God would do this or that. Now I pray only that God will make his will known to me. God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. The Buddhist priests spend days meditating. In meditation the source of strength is oneself. But when one prays he goes to a source of strength greater than his own. I wait to feel his leading, and his guidance means certainty.

In the feudal time of the Three Kingdoms, there was an old general called Tsao Tsao. Once upon a time he was going on a long march. His soldiers were weary, thirsty, discouraged. He said to them, "From my horse I can see a beautiful garden, full of luscious plums!" Their mouths watered, new strength and courage came to them. But for how long? The plum garden did not materialize, and the soldiers were more weary than before. That to me is like meditation. There is a buoyancy of spirit for a time. It may help when there is no oasis in sight. But when I am spiritually thirsty, I do not think of plum gardens—I go to the fountain of living water.

There are two things in the Bible that impress me more than others. One is, "Thy will be done," and the other, "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul and with all thy strength and with all thy *mind*." We have to use our minds as well as our hearts. Hell is paved with good intentions. And I know of nothing more aggravating than a well-meaning person who has no judgment. Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. I question and doubt my own judgments. Then I seek guidance, and when I am sure, I go ahead, leaving the results with him.

Our finite minds, beside his infinite mind, seem to me like this: I go walking and the hills loom above me, range upon range, one against the other. I can not tell where one begins, and the other leaves off. But from the air (I seldom have time to travel any other way now) everything has a distinct contour and form. I can see things so much more clearly. Perhaps this is like my mind and God's. And when I talk with him, he lifts me up where I can see clearly.

I do not think it is possible to make this understandable to one who has not tried it. To explain to one who has had no experience of getting guidance what it means would be like trying to make a stone-deaf person understand the beauty of a Chopin sonata. A physicist or a specialist in tones and their wave lengths might convey some idea of it to such an one. I do not know. But I'm sure I could not.

What I do want to make clear is that whether we get guidance or not, it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in one can understand. How is it done? As Brother Lawrence told us long ago, "by practicing the presence of God." By daily communion with him. One can not expect to be conscious of God's presence when one has only a bowing acquaintance with him.

In conclusion, with me religion is a very simple thing. It means to try with all my heart and soul and strength *and mind* to do the will of God. I feel that God has given me a work to do for China. In this province of Kiangsi thousands of *li* of fertile rice fields are now devastated ruins; hundreds of thousands of families have been rendered homeless. This communist-bandit situation in some of the provinces of China has grown increasingly menacing in the last five years. The bandits' openly avowed hatred for law and order forces the government to suppress them. But military occupation of retaken territory will not be enough. Rural

What to Pray For

Week of Sept. 10-17

"Pray for all home mission work throughout the central east and southeastern regions of the brotherhood" is the request for the week of Sept. 10 to 17 as written in the Prayer for Missions Calendar.

It has been said by men who have put their life into the cause of home missions that the frontiers faced by home missions today are not necessarily geographical in our land of America, but rather are they spiritual and social. The city presents problems of attitudes which baffle those who seek to proclaim the gospel of Christ. During the past year through our study of the rural church, we know that the rural areas must be revitalized by the church. Another frontier which challenges home missions is the frontier of social, economic and industrial relationships. The virtues of honesty and integrity must be accepted in these relationships and it is the work of the church to teach the very foundation principles of honesty, truthfulness and integrity. Interracial relationships face the church squarely in the matter of justice and the showing of Christlike respect for the many races in our communities. All of these are factors which confront home misson work everywhere in America. The church needs to pray for strength and grace to meet them.

rehabilitation must follow, helping the farmers back to their land and to better conditions of life. This is no small task. In fact, China's problems in some ways are greater today than ever before. But despondency and despair are not mine today. I look to him who is able to do all things, even more than we ask or think. At this time of writing, I am with my husband in the heart of the bandit area. Constantly exposed to dangers, I am unafraid. I know that nothing can happen either to the General or to me till our work is done. After that, what does it matter?

Southern Ohio Women's Conference

BY MRS. ALFRED FLORA

The Summer Conference of the Womens' Organization of Southern Ohio was held in the Eaton church July 20 with attendance estimated at three hundred and fifty. The morning worship was conducted by Sister Theodore Eley. Mrs. E. S. Hollinger, our chorister, selected appropriate hymns to fit into the day's program.

Following the group meetings, with each director of the departments presiding, came a report of these meetings. From the reports given we believe each division proved to be very helpful and inspirational. Learning more of the work, they were able to have a more definite outlined program to carry back to their churches. Each director had something to contribute to the program. Miss Ruth Crawford gave a reading which carried a great truth. Subject, "Read the Bible Through." The children's part on the program was greatly enjoyed. They also carried a message for peace and temperance. A recitation was given by Dicky Couser, subject, "Smokeless Breathing Air." That sign, "No Smoking Allowed," should be lived in the home, our public rest rooms and restaurants.

As Christian women we need to be outstanding in righteousness and strong against sin, making a difference between white and black. We can not live the gay life and expect the abundant life. The way to live triumphantly is to recapture the power in Christian faith and appropriate that power which in the past has regenerated men and nations. "Ye shall have power," said Jesus long ago. Women, the offer holds good today. May we be found faithful in the field which is ours.

The peace song by Janet Eikenberry carried its message along with the song of little Joan Durnbaugh.

The missionary group suggested an offering for China relief which was acted upon and the amount received was $46.53.

Bro. D. D. Funderburg spoke of the Women's Work in the church and how it should be linked up with the Men's Work, both working unitedly in the cause of Christ. He suggested parent study classes and asked that we look forward to having in January a school of missions for the evening service in our churches. The goal each month of three thousand dollars for China and one thousand for Spain relief was presented. The appeal was made to place the Neutral Relief Peace Card around a cup on our tables. This receptacle before the family will be a daily reminder in our homes of the need of others.

The afternoon program being missionary, Sister John Good used as her subject, "Witness Bearing," for the worship period. As Sister Couser, our president, introduced the two speakers of the afternoon she spoke of how grateful we were for our own Southern Ohio missionary sisters Elizabeth Oberholtzer of China and Anna Lichty of India. They gave two strong messages which carried vivid pictures of some of the work being done in the girls' school in China and in India and how these girls go forth to live this fine Christian life in their homes. Prov. 31 was held up as an ideal of beautiful womanhood. As we realize the great change brought about through the fine teaching and influence of these schools we were glad that we have the opportunity of making a contribution to this cause by our prayers and our money. We rejoice that we have those willing to go and give of their best to this great work. Sister Oberholtzer and Sister Lichty expressed their appreciation of the work of the women here in the home lands. They look forward to their return to the field so they may carry the news of these inspirational meetings to the women and girls in these lands. We pray that our Father Spirit may have full power in uniting our efforts to bring about his kingdom in the hearts of the people of all nations.

It was a joy to have Sister Miriam Stover Beery with us. She gave two very impressive messages in song. As she sang "The Twenty-Third Psalm" we felt anxious to work so to the end that all nations may sing, "The Lord is my Shepherd, I shall not want."

The offering amounted to $51.26.

Just at the close of the song, "My Jesus I Love Thee," the handkerchief salute was given to Sister Anna Lichty as her date of sailing is Sept. 21.

The president called for Bro. C. O. Beery to give us a short message and offer the closing prayer. May the work of the church go forward in spreading the glad tidings—Jesus Saves.

Trotwood, Ohio.

A Letter to Juniors

(Leaders of the Junior Missionary Project might read this letter to their groups)

Vyara, India,
July 7, 1938

Dear Boys and Girls,

Best wishes to you in your Junior Project work! I wish I could put on seven-league boots or seven-league spectacles (if there were such) and peep across the big ocean and see you in your work of various kinds earning money for the boys and girls in school in Africa, China and India. I can imagine your enthusiasm each time you have a penny, nickel, or dime to add to your amount. I trust that every Junior group is entering wholeheartedly in this work of spreading goodwill.

Several years before coming to India I had the privilege of being leader of a Junior group, and I remember very well the fun we had together working and seeing our pennies grow for the people of Africa, China, or India, about whom we were studying. The first year I helped with a Junior group was in 1926. That year we were told that a hospital was needed very badly in India, and that the Mission Board was asking the children to raise the needed money to build it. Our group was studying about the people of India and we wanted them to have a hospital, so we were eager to do our part. Some of the boys and girls raised potatoes and other vegetables and sold them, some were given a setting of eggs by their parents and they raised chickens and sold them, others who lived in town collected old papers and sold them. Some earned only a little money and others earned more, but every time we met we were eager to know how much anyone had brought to add to our amount. We were so anxious to see the

amount grow for we knew that to build a hospital would require much money. We often talked about the hospital we were helping to build at Dahanu, India.

The boys and girls of the church did raise enough money that year for the hospital and we were so delighted when the picture of the finished building came out in the Missionary Visitor. That hospital is the center of real activity today. One of my greatest thrills since I've been in India was to see this hospital at Dahanu. There it was, the actual building we had helped to build! My heart was filled with pride and with joy as I went through the hospital. Patients of all ages were there receiving kind, loving treatment. In the corner was an old woman (no one knew her age) who had fallen in a fire and was found after several days and brought into the hospital. Her hip and back were burned severely. She was in deep pain, and too, she was afraid for the white people were strange to her. She kept the cover over her head when we passed around. Here her pain was being relieved, and probably for the first time in her life she was hearing about our heavenly Father's love for her.

In the center of the room, in a little bed was a wee, tiny baby, four months old. It had had a struggle for life since its birth and had grown very little. Were it not for the care it was receiving in the hospital surely it could not have lived. There were other patients, too, who were re-

(Continued on Page 15)

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Heroes of Peace

Call to Worship: "For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace and ensue it."

Hymn: Rise Up, O Men of God (stanzas one and two).

Responsive Reading:

Leader: Lev. 26: 6.
Juniors: Psa. 34: 14.
Leader: Psa. 133: 1.
Juniors: Zech. 8: 19.
Leader: Matt. 5: 9.
All: Mark 9: 50.

Hymn: God Send Us Men Whose Aim 'Twill Be.

Prayer:

"From the murmur and the subtlety of suspicion with which we vex one another,
Give us rest.
Make a new beginning,
And mingle again the kindred of the nations in the alchemy of love,
And with some finer essence of forbearance
Temper our mind."—Aristophanes.

Offering:

"All things are thine; no gift have we,
Lord of all gifts, to offer thee;
And hence with grateful hearts today,
Thine own before thy feet we lay."

Benediction:

"Father, give us thy benediction,
Give thy peace before we part; . . .
Peace which passeth understanding
On our waiting spirits send."

To the Leader: The honor roll of those who have resisted the warmakers is a long one and a growing one. Heroes of peace are not all dead, and this is the fact you want your junior group to carry away with them. Those men who did not lose their heads during the war hysteria of 1917-18 were reviled, jeered and burned in effigy. Today they are honored with the many others of the past whose consciences were not stilled. The stories of George Fox, John Nass, Christopher Sower, Jr., Jane Addams might be told by the juniors. Victories of Peace by D. M. Gill and A. M. Pullen contains stories of those who have followed the way of love instead of taking up the sword. This book is in the Loan Library, Elgin.

Women's Missionary Programs

WOMEN'S SEPTEMBER MISSIONARY PROGRAM

Each fall the Women's Work prepares four missionary programs for the Women's Missionary Societies. These four programs deal very largely with the church and mission work of our own church. The first program, entitled "Our Mission Girls' Schools in India, China and Africa," is suggested for the month of September. It contains eight pages of mimeographed material. It sells for 5 cents. Order the program from the General Mission Board, Elgin, Illinois.

Our Mission Girls' Schools in India, China and Africa

Contributors: Clara Harper, Evelyn Horn, Grace Clapper, Anna Warstler

Africa

A New Day Is Dawning in the Girls' School at Garkida.
A Class of Women in a Village Learning to Sew.
Two Women Who Have Caught a Glimpse of How to Help Their Women Folk.
Work Among Our Women and Girls.
Pamata.

China

Towers of Strength in War Torn China: Han Miao Ying and Wang Hui Min.
A Tribute to Our Workers in the Girls' Schools.

India

When Money Could Not Help.
An Indian Madonna.
A Life Consecrated to a Definite Task (Elsie N. Shickel).

WOMEN'S OCTOBER MISSIONARY PROGRAM

Sixteen pages of material. Price 5 cents. Order from General Mission Board, Elgin, Illinois.

Missionary Biographies

Contributors: Eliza Miller, Harlan Brooks, Elizabeth Oberholtzer, Frances Smith, H. Stover Kulp, William M. Beahm

Worship Service

Call to Worship—Psalm 100.
Hymn—Jesus Shall Reign.
Scripture—Matt. 9: 35, 36; Luke 10: 1.
Reading—City of God.

Biographies of Missionaries

Daniel John Lichty.
Ira William Moomaw.
Anna M. Hutchison.
V. Grace Clapper.
William M. Beahm.
Desmond W. Bittinger.

HOME AND FAMILY

The Singer of Songs

BY MILLIE B. RUMLEY

Ah, dreamer of ethereal, lovely things
Thou cans't lift one above a somber world.
Thy silver voice is blest with mystic wings
Each pure and golden note of song is purled
From off a wondrous golden skein of sound
And lifts above the minor notes of life—
Sad notes of hunger, want and greed, that hound
A beauty-starved world, now wrapped in strife.
Listen! pure, unalloyed depths of sound,
Oh, hear faint rustling breath of angels' wings,
The singer's voice echoes the world around
Teaching a listening world that music brings
The answer to all hate and strife and war.
For every heart that spends itself in singing,
Can only love to this sad world be bringing.

Payette, Idaho.

The Inspired Plowman

BY ARCHER WALLACE

YEARS ago the writer heard a popular clergyman in England tell an audience the story of his early hardships. When a young man he had worked for several years as a tailor; wages were very low and employment only occasional. Taking a thimble out of his pocket he said, "I carry that thimble around with me, and if I am in danger of feeling self-important I look at it and remember that I owe everything to God."

It was a forceful illustration used by a man who was much in earnest but it aroused, in the mind of one hearer at least, a disturbing question. All could not attain to positions of leadership. There must always be hewers of wood and drawers of water; surely one could serve God and humanity in humble occupations as well as in exalted positions.

There is a striking passage in Isaiah (28: 24-26) in which the writer speaks of God inspiring the plowman in his lowly task: "Doth the plowman plough all day to sow? doth he open and break the clods of his ground? . . . For his God doth instruct him to discretion, and doth teach him." God, then, inspires the plowman not only when he is in the synagogue in exalted worship but also when he is laboring in the field, turning over the brown sods.

In commenting on this verse the late W. L. Watkinson said: "We accept the inspiration of the philosopher. That Copernicus by a kind of supernatural flash perceived the celestial order and that Newton by a similar intuition discerned the master law in the falling apple, most are willing to allow. We believe, too, in the inspiration of the poet, . . . but it is an altogether different matter to recognize the inspiration of the plowman."

There have always been religious people who divide life into watertight compartments. They speak of sacred and secular things as though it were possible to draw a hard and fast distinction. Unfortunately these people imply—no doubt unwittingly—that God is only mildly interested in those duties of life which they term secular; business, laboring, housekeeping and suchlike.

God is as much interested in business affairs as in ecclesiastical concerns; as sympathetic to the plowman as to the priest. The writer of Prov. 11: 1 says: "A false balance is an abomination to the Lord; but a just weight is his delight." God is concerned about men's methods of doing business; likewise every humble duty may be performed in an honorable way. All life can be made religious and dignity is lent to the lowliest task.

This has not been an easy lesson for humanity to learn. The philosophers of ancient times taught that there was something about lowly occupations which was degrading. Even so noble a man as Aristotle argued that trade coarsened men and unfitted them for true culture, and the great Roman Cicero said: "We despise all who are retail merchants, for they never can succeed unless they lie abominably."

Over against this is the Christian doctrine of the true dignity of honest toil. Jesus, born of humble parentage, lived out his days as a carpenter and in all his references to God pictured him, not as the infinite dreamer, as philosophers were wont to do, but as the infinite worker. He taught that there is no greater worker in all the universe than God himself. "My Father worketh, hitherto, and I work," he declared. And again, "I must work the works of him that sent me while it is day."

All honorable work is sacred and that of the laborer and housewife can rank with that of the statesman and the priest. True greatness is achieved not by the kind of task one does but by the spirit in which it is carried out. No position in itself makes a man great but humble toil, reverently done, may bring strength and sweetness to life. Those were fine sentiments expressed by Hattie Bell Allen:

"O Lord,
I would be great—
But not in some spectacular way
For world acclaim.
Beyond my talents
Lie outstanding deeds, perhaps;
But, Lord, I would be great
In faithfulness to each small task
Thou givest me,
To do the best I can
With what I have
For thy name's sake.

And if, some day, thou sendest me
Some task that seems too big
For hands that only little deeds have done,
I know that what I can not do,
Thou canst do, through me, if I will,
And in thy strength
I'll do the thing that is too big for me.
Help me, O Lord, to stand approved
In faithfulness to every task.
Thus, in thy sight
I will be great."

A few days before King George VI was crowned, the Archbishop of Canterbury delivered an address in which he pointed out that in the middle ages men did not speak of the coronation, but rather of the *consecration* of the king. Even the common people understood fully the deep religious significance of the act. What is needed today is a realization on the part of millions of people, doing apparently humdrum duties, that for them there can be consecration to work which exalts and ennobles them.

In Robertson Nicoll's life of Dr. John Watson, he tells of how Watson learned a great lesson which he never forgot in after years. In the little Presbyterian church in Scotland where John Watson worshiped as a child, there was an old man whose humble, reverent face made a great impression upon the lad. He thought he must indeed be a great man. One day while walking along the road young Watson saw this elder breaking stones, which was a very humble occupation. For a while he was bitterly disappointed: he hurried home to his father, who was the local doctor, and told him what he had seen. His father laid his hand on his shoulder and said, "James breaks stone for a living, but he knows more about God than any person I have ever met. Remember that the best man that ever lived on this earth was the poorest, for our Lord had not where to lay his head." John Watson never forgot that lesson. As long as he lived he remembered that the poor and humble might be kings and priests before God.

Men need God, without him they can accomplish nothing worth while, but it is equally true that God needs men and women to carry out his great designs. This is a mystery to be laid reverently to heart, but it is a truth which ought to glorify tasks which may have seemed trivial. To quote again from Watkinson: "Although Cæsar was a consummate general, he did not win a battle without the private soldier; Michelangelo was a great architect, yet without workmen St. Peters would never have been built; Columbus was the most capable of admirals but without his nameless crew America would have remained a myth; and it has pleased God similarly to condition himself so that his great purposes can be fulfilled only through the faithful, loving co-operation of his privileged creatures."

Nearly a century ago the English novelist, George Eliot, expressed this in her poem *Stradivarius* when she made the violin maker say:

"My work is mine,
And, heresy or not, if my hand slacked
I should rob God—since he is fullest good—
Leaving a blank instead of violins,
I say not God himself can make man's best
Without best men to help him . . .
'Tis God gives skill,
But not without men's hands; he could not make
Antonio Stradivari's violins
Without Antonio."

Toronto, Canada.

A Letter to Juniors

(Continued From Page 13)

sponding to the treatment and to the loving care shown to them there. How I wished that some of the boys and girls who worked so joyfully could have been with me that day!

Another time I was sitting in the dispensary at Bulsar watching Nurse Blickenstaff at work with the many people who came to her. Most of them needed medicine of one kind or another. A mother brought in her little baby, which also had been a victim of fire. The flesh of its little hip and leg was burned to the bone. The nurse carefully cleaned the wound, put on the necessary medicine, then took from a jar a roll of cloth with which she bound up the wound. My first thoughts were verified by the nurse, that this roll of cloth was one which the children of America had sent. Then back to my mind flashed the scene of you children tearing those bandages just the right width, and rolling them so carefully to be sent to Elgin, and on to India. Maybe it was your very roll that was used on this dear little baby.

Boys and girls, you are truly doing a great work. How poor our church would be without your help and the inspiration of your eagerness and faith. Surely Jesus often smiles upon you with pleasure as you work, making scrapbooks, tearing and rolling bandages, mounting pictures, making little garments, and earning and saving money for his less fortunate children in these distant lands. May you, as you work, allow him to shape your heart that you will not only want to give him the work of your hands, but that you will give him your whole life in loving service.

This year your money will be sent to the boys and girls of our three mission lands. I am sure that you are studying much about the children of these lands. Isn't it fun to learn about people of other lands! Some of them dress so strange, they live in odd houses, their food is so odd, and many of their customs are so different from ours, but when we learn to know them we find that beneath these odd customs they are just like us. When we know this we can really understand and love each other. To understand and love each other is goodwill, the very thing that you boys and girls are spreading around the world, and the very thing the world needs so badly. God's message for the world is a message of goodwill and good news. You are helpers with the rest of us and with God in making his good news known. Some day, no doubt, some of you will be his messengers in these countries to which you are now sending your goodwill. Then, and now, may his blessings be upon you.

Lovingly,

Kathryn Kiracofe.

KINGDOM GLEANINGS

Calendar for Sunday, September 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Saul: Moral Failure—1 Sam. 10: 21-25; 15: 20-23; 31: 3-6.

Christian Workers, Why the Church of the Brethren?

B. Y. P. D., Our Increasing Leisure Time.

Intermediates, What Does It Teach About Praying?

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Gains for the Kingdom

Three baptized at Camp Wa-Shun-Ga, Junction City, Kans.

Ten baptized in the Midland church, Va., Bro. Chesley Hinegardner, evangelist.

Thirteen baptized in the Poages Mill church, Va., Bro. Ezra Bowman, evangelist.

Four baptized in the Sugar Valley church, Pa., Bro. Greene Shively, evangelist.

Three baptized, two received by letter and one reinstated in the Chico church, Calif.

Eleven baptized in the Pleasant Dale church, Ind., Brother and Sister B. M. Rollins, evangelists.

Thirty-eight baptized, five renewed their vow and four await the rite of baptism in the Little River church, Elk Run congregation, Va., Brother and Sister J. L. Driver, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ira Hiatt of Jasonville, Ind., Sept. 11, in the Allison Prairie church, Ill.

Bro. Archie Naff of Basham, Va., Sept. 11, in the Pleasant Valley church, Va.

Bro. A. H. Miller of New Philadelphia, Ohio, Sept. 5-18, in the Diamondville church, Pa.

Bro. B. B. Ludwick of Markleysburg, Pa., Sept. 11-25, in the Markleysburg church, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 11-25, in the Milledgeville church, Ill.

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Personal Mention

Bro. J. H. Mathis, formerly of Plattsburg, Mo., should now be addressed at Lewiston, Minn.

Southern Indiana will be represented next year on Standing Committee by O. D. Werking; the alternate is E. O. Norris.

Southern Missouri and Arkansas is to be represented on Standing Committee for 1939 by Bro. Galen E. Barkdoll. The alternate is Bro. R. L. Gass.

Brother and Sister D. J. Lichty and Sister Emma Ziegler will sail from New York for India, Sept. 21, on the S. S. Queen Mary of the Cunard White Star Line.

Bro. J. A. Eby, pastor of the Iowa River church, asks correspondents to note his change of address in Marshalltown, Iowa, from 209 S. Second St., to 109 S. Fifth Ave.

Brother and Sister S. L. Cover should now be addressed at Franklin Grove, Ill., where they have lately moved and have already taken charge of the Franklin Grove congregation.

Oklahoma, Panhandle of Texas and New Mexico, will be represented on next year's Standing Committe be Bro. Oscar Fike; alternate, Ed R. Herndon.

Bro. J. F. Graybill, Sister Graybill and their daughter Ruth, now on furlough from the Scandinavian field should be addressed after Oct. 1, Elizabethtown College, Elizabethtown, Pa.

Bro. Chas. D. Bonsack, in the Presbyterian hospital at Philadelphia, as noted in last week's Messenger, is making good progress toward recovery according to the latest information at hand.

Bro. H. L. Ruthrauff should now be addressed at 210 N. Sixteenth Street, Independence, Kans. He will be pastor of the Independence church and Executive Secretary for Southeastern Kansas.

Bro. Caleb W. Bucher, who has spent a busy summer attending Temple University, Philadelphia, and pastoring the Royersford church, has returned to his permanent address, 119 E. Clay St., Lancaster, Pa.

Bro. Clarence Wicks of Adel, Iowa, with daughters Vera and Velma, and son Donald, on a recent visit to relatives in Chicago and Elgin, thought also of how convenient it would be to call at the Publishing House.

Bro. D. C. Gnagy, until recently of Warrensburg, Mo., is now pastor of the Lindsay church of California and executive secretary to the district board of administration of Northern California. He should be addressed: Lindsay, Calif., Route 2.

Missionaries Clara Harper, Evelyn Horn and Evelyn Frank are scheduled to sail for Africa from Montreal, Canadian Pacific Line, on the S. S. Duchess of York, Sept. 16. There is a possibility Sister Horn will need to sail at a later date because of the illness of her mother.

Sister Lillian Grisso, missionary to India since 1917, is seriously ill at Bulsar, according to word from Dr. A. R. Cottrell. She is suffering from encephalitis lethargica, or sleeping sickness of the type epidemic in the St. Louis region a few years ago. Nurse Vera Blickenstaff and the Drs. Cottrell are giving her every possible care.

Bro. Robert Byrd of Junior, W. Va., writes that due to "inability to get our new church finished, Bro. Oliver H. Austin who was booked to begin a meeting at Junior will be unable to come to us as we had planned. Instead he will be engaged at the Hopewell church, near Richmond, Va. We deeply regret that we can not have him at this time."

A Call From Our Bible School

Our church owned and supported Seminary and Training School needs a generous response from all congregations in the Sept. 18 Bethany Biblical Seminary Offering. The churches are calling for more ministers with adequate preparation. All of our mission fields have appealed for more workers. We need the young men and women Bethany prepares for church work. Annual Conference has set the financial need of Bethany at $25,500. Therefore the call is made for every congregation to enlist its members in this worthy part of the church program.—*The General Boards.*

Miscellaneous Items

Florence church, Michigan, will hold a harvest meeting Sunday, Sept. 18. Bro. Dewey Rowe, pastor of the church at Bryan, Ohio, will preach for us.—Mrs. George Sherck, Constantine, Mich.

Myerstown church of Eastern Pennsylvania will have its annual harvest home service in the Tulpehocken church, Sunday, Sept. 18. There will be morning and afternoon sessions. Everybody is cordially invited.—Helen C. Bucher, Myerstown, Pa.

Anyone knowing of young people attending State Teachers' College in Chico, Calif., or high school this fall, who are members of the church or should be in contact with the church, will please notify the pastor, Bro. Lee Whipple, 1905 S. Broadway, Chico, Calif.

The Des Moines Valley church, Iowa, harvest meeting and homecoming, previously announced for Sept. 11, has been postponed one week, or to Sunday, Sept. 18. There will be a forenoon and afternoon session, with basket dinner at noon. Bro. J. A. Eby of Marshalltown is to be the afternoon speaker.—O. W. Garber, Elkhart, Iowa.

Pleasant Valley church, Southern Virginia, will have its first homecoming and a Reed reunion Sunday, Oct. 16. We invite all who have worshiped with us in former years, as well as others, also as many of the Reeds and their relatives as can conveniently come. Bring your basket lunch and spend the day with us.—S. P. Reed, Floyd, Va.

Amwell church, New Jersey, will observe homecoming day on Sunday, Sept. 11. Bro. S. R. Ziegler of Allentown, Pa., Bro. Norman Paullen of Philadelphia, Pa., and Bro. J. F. Graybill with his wife and daughter will be present. Bro. Graybill will remain to hold evangelistic services beginning Sept. 11 and closing Sept. 18.—Dora H. Hoppock, Sergeantsville, N. J.

The annual rally and homecoming of the Claysburg church, Middle Pennsylvania, will be held Sept. 25, in an all-day meeting. Bro. Galen B. Royer of Huntingdon will be the morning and afternoon speaker and Bro. Reiman J. Shaffer will bring a vesper message. In the evening the pastor, Chas. L. Cox, will begin a two weeks' special service. Friends and delegates from the near-by churches are invited to lend their presence, prayers and inspiration to these services.

First District of West Virginia readers should note two announcements: (1) The mission board will meet at the home of the writer in Eglon, W. Va., on Sept. 24, at 2:00 P. M. All business intended for this meeting should be sent in previous to this date. (2) The elders' meeting will convene at the Sugar Grove church in the Harman congregation, one mile south of Harman, Sept. 30, at 2:00 P. M. District conference will convene at the same place Oct. 1, at 9:00 A. M.—Ezra Fike, Eglon, W. Va.

Lexington church, Ohio, is combining the annual homecoming with a special service for the members of the southeastern region of Southern Ohio. Services beginning at 10:30 A. M. will be held at the old Lexington church, near the village of Highland, Oct. 2. A basket dinner will be served. A special invitation is extended to members of the churches in the Miami Valley, to enjoy a bit of fellowship with these isolated members, to visit this old historic church, the home of Sarah Major, the first woman preacher in the Church of the Brethren, near which in the town of New Vienna Eld. James Quinter conducted one of the first Brethren schools.—J. H. Eidemiller, New Carlisle, Ohio.

Bro. Samuel B. Wenger, former pastor at Lincoln, Nebr., and Grand Rapids, Mich., now Chaplain of the Michigan State Prison at Jackson, will speak at the harvest meeting Sept. 18, at the Wawaka church, Ind. Bro. Wenger is a brother of Prof. Russell C. Wenger of Manchester College. —Buryl E. Hoover, Wawaka, Ind.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Soudan's Second Sunup by Desmond Bittinger. The Elgin Press. 255 pages. $2.00.

To edit some books is a bore; to edit others is a chore. I have edited some books that were a joy, but to edit The Soudan's Second Sunup was a perfect delight. And yet I came to it prejudiced. When the manuscript was laid on my desk I said: "Too long." But that was before I had read it. I have long ago discovered it is easier to make a decision when I don't know too much about the subject; I have also discovered that this leads to many blunders.

The author of Soudan's Second Sunup has been a missionary in Africa since 1930. Just to look at him he is not so impressive, but when he begins to tell his story, either to an audience or on paper, you forget all about the author and think only of his message. And that is the secret of being a great missionary, or a great preacher, or a great author, or a great anything else.

In the years that Missionary Bittinger has been in Africa his eyes have seen, his ears have heard, his mind has understood, his heart has felt for and beat with the black man. He has not been an onlooker but one of Africa's millions. And that qualifies him to speak understandingly and with authority.

As you read this book fresh from the press you see the African, you begin to understand him, you feel for him and your eyes open to a new civilization, a civilization that you have always considered uncivilized. Whether you join the author on boat to Africa, accompany him on mud-filled stream farther inland, ride with him on the train or on horseback, jolt along on a Ford truck over what you would consider impassable roads, swim swollen streams, hunt wild animals or plow through the desert sand on an overloaded motorcycle, there is always a thrill that leads you to think, not of the author or of what he is doing, but of the black man whom he is trying to reach. And then, when you sit down quietly and see the missionary as he begins work in a new village, ministers in a leper colony, teaches in school, practices simple medicine and surgery and tells the old story of the gospel to those who have never heard it before you are glad that for years you have been helping to support missions in non-Christian lands. Soudan's Second Sunup is a great book. It pictures the good and bad in Africa, it deals with every phase of the everyday life of the missionary. As you read you become so interested you are tempted to neglect work that you should be doing at that very time. And as you leave the book you have an urge to support missions in a way you have never supported them before, because you discover that the gospel of Jesus Christ is the power that brings salvation even to the black man of Africa.

The price of this book is $2.00, but the prepublication price for those who will send their order and cash is $1.50, providing this is done before Oct. 1. After Oct. 1 the price is $2.00.

THE CHURCH AT WORK

ADMINISTRATION

On Taking Pictures for Publication

By E. G. Hoff, Elgin, Illinois

Many things are being done in churches, Sunday schools, vacation schools and camps that ought to be shared with others through pictures. Our publications desire to use good pictures of interesting and helpful activities. As a rule, when people take pictures they arrange the group in rows facing the camera so that a full view of each person is gotten, or they have individuals stand or sit looking at the camera. The result is good likenesses of the people which will be enjoyed by those who know them and perhaps admired by some others. But such a picture seldom carries a message.

A picture ought to tell a story. It doesn't matter whether all the face is seen or half of it—or perhaps none at all—if the picture shows an activity or suggests an interesting situation.

If the following rules are observed by those who have cameras and are connected with interesting religious projects, a wealth of materials will be available to make our church papers helpful and build interesting film and slide sets for use in the brotherhood:

1. When you have an interesting project, photograph it. The slight interruption will be more than compensated by the good the picture may do someone. The interruption will not be serious if the group understands the purpose.

2. Get your views in the midst of activities. If necessary, take the activity out into the open where the light is good. But an increasing number of people are learning to take good indoor pictures with the fast films and photo lights that are now available. Taking such pictures is worth learning.

3. Don't take your picture against a bright light or an inharmonious background, unless you know how to bring pleasing effects out of such an arrangement.

4. Close-ups are always more interesting than large groups or full length pictures. The investment of a dollar or so in a protrait lens will add greatly to your camera's possibilities for close-up pictures.

5. If necessary to pose the picture and stop activity to take it, rehearse a time or two until your subjects can look natural and unposed. Tell them that it is the activity that is of interest. Even children who are self-conscious can co-operate when their interest is centered in setting forth the activity. They like to demonstrate what they can do well.

6. Subjects should seldom look at the camera. If you can't get the picture unawares, let it as least appear so if possible.

7. Children readily co-operate if the purpose of the picture is explained and they are allowed to continue their activity until the camera man says, "Ready, hold your position while I count ten." In the meantime the picture is taken.

8. Study the leaflets and booklets available at your camera dealers that will help you take good pictures. Your public library may have some literature.

9. Be sure to send your best results to the office at Elgin—to the editors of the papers or the General Boards, according to the nature of the picture—with a concise description of the project. It costs several dollars to have a cu made for use in the publications, but a way can be foun to use good pictures.

MEN'S WORK

Men's Work at Prairie City, Iowa

Bro. Harl Russell writes that a new Men's Work organ ization has been formed in the Prairie City church o Middle Iowa with Lewis Birkenholz of Prairie City, presi dent, and Earl Brubaker, secretary. The organization wa completed in March and immediately embarked on project of landscaping the church grounds and improvin the church building. They meet once each month.

The men of the Des Moines Valley church of Middl Iowa have recently put a new floor in the church build ing besides doing other improving of the building. The have also taken it upon themselves to keep the churc grounds looking neat. The organization has been in opera tion several years.

Both of these churches are active, and we feel that th men's organization will do much to promote the work of th church.

WOMEN'S WORK

Women's Work Conference of Middle Maryland

By Vergie M. Fahrney, Mapleville, Maryland

Our Women's Work conference was held in the Broad fording church May 20. We found that we have had a ver profitable year, spiritually, socially and financially unde the leadership of our president, Sister Mae Rowland.

The theme of the meeting was "Thine for Service." De votions were conducted by the women of the Broadfordin church. The address of welcome given by Sister Ann Reid.

Out of the eleven churches in our district, eight responde to the roll call with reports of the local work.

Mrs. A. M. Dixon who was our representative at Annua Conference at Nampa, Idaho, gave us a splendid report o the women's meeting there.

We felt we were very fortunate to have as our gues speakers, Brother and Sister Minor M. Myers who recentl returned from the mission field in China. Sister Myer gave us two talks: "Children and Youth in China" an "Women and Mothers of China." Bro. Myers spoke o "The Relation of the Home Church to the Foreign Field." Their message gave us new light on our work in the for eign field.

At the noon hour a few minutes of silent prayer was of fered in memory of Sister Flora Winger whose sudden an tragic death occurred just three weeks previous to th meeting.

After the noon hour, during which a basket lunch wa served, the meeting was called together by the president.

Devotions were led by Sister A. M. Dixon. The after noon session consisted principally of business, reading of th minutes, report of the treasurer, and the election of offi cers: President, Mrs. Mae Rowland; Vice-President, Mrs Anna Reid; Secretary and Treasurer, Vergie M. Fahrney Director of Aid, Mrs. J. S. Bowlus; Director of Bible, Mrs E. C. Woodie; Director of Missions, Mrs. Sam Ausherman

Director of Home Enrichment, Mrs. Perry Huffaker; Director of Peace and Temperance, Mrs. Mae Jellers.

It was voted that our president represent us at the regional conference.

The offering amounted to $25.10. Hagerstown extended a most cordial invitation for another year.

We were very well pleased to have so many present from the different churches in the district. There were about 200, and also quite a few of the ministering brethren were with us.

May the inspiration of this day carry on into greater service that our heavenly Father's kingdom may be enlarged.

Facing Another Year's Program

By Anetta C. Mow, Elgin, Illinois

Perhaps there is no way of knowing how many groups of women consider that their new year of work begins in September, but since many churches begin their program for the year about the first of September, it seems quite probable that many of the Women's Work programs for the year start about the same time.

The two summer months of July and August are not filled as full of church activities as are many of the other months of the year; at least this seems to be the rule in not a few churches. About the time public schools open in the fall, there comes an awakened interest in the church and the new year's program begins.

With this in mind, during the following four weeks the president of Women's Work of "Any" Local Church, the president of the Local Missionary Society, the president of the Local Home Builders Group and the president of the Local Aid Society will each write on the subject, How I Plan My Year's Work. These short articles will appear on this page and it may be well for every officer to compare her process of planning for the year's work with the methods used by the presidents of "Any" church.

CHILDREN'S DEPARTMENT

What Lesson Materials Shall We Use in 1938-39?

A good slogan for choosing our curriculum in 1938-39 for children—"A curriculum that fits together within the church; and that fits in with and supplements the school, home and community program of character and religious education."

What's New in 1938-39?

1. New Vacation School and Week Day Religious Education Texts that can be used to supplement your regular lessons.*

Exploring Our Neighborhood—Eakin. $1.25, 1936. Juniors and primaries.

Under the Church Flag (pupil's work book for course in Exploring Our Neighborhood)—Eakin. 25c, 1936.

Bible Homes and Homes Today—Reed. $1.00, 1937. Primaries.

2. "Undated Units"*—short sets of lessons around certain themes, usable on Sunday morning, evening, and in Week Day Religious Education or Vacation Church School.

Adventures in Sharing, Using Our Hymn Book, Our Picture Treasures. 30c.

Building a Christian Neighborhood—Armstrong. 25c.

Discovering God in Nature—Branstetter. 35c.

Exploring the Bible with Juniors—Moles. 25c.

God, the Creator of All Life, Men of Courage. 30c.

Junior and His Money, The—Smith. 25c.

Juniors Explore the Alcohol Problem, How Can I Help My Country? The Junior and Prayer. 30c.

Makers of Peace—Armstrong. 25c.

What Shall We Use for Sunday School? The Brethren Graded Lessons serve the needs of most of our churches better than any other materials. Planned to meet the needs of a growing child they are nevertheless centered in Biblical and Christian teaching. If you are not using them, write for the Free Graded Lesson Prospectus, and for a sample set of the lessons, pictures, and stories, to examine. Remember, these graded lessons have been chosen as our own Brethren graded materials, not for money making purposes—but because they meet a need.

What Shall We Use for Junior League? Two magazines, The Children's Leader and The Elementary Magazine,** have week by week programs in them for Junior League. Write the Board of Christian Education, 22 South State St., Elgin, Ill., for free outlines of these programs for 1938-39.

What Shall We Use for Vacation Church School? September, 1938, isn't too early to keep in mind what we will use in Vacation School in 1939—if it is to fit with the rest of our curriculum for the year.

How Shall We Teach Peace, Temperance, Missions, Evangelism, Stewardship, This Year to Our Boys and Girls? Curriculum writers had just such things in mind when they made up all of our materials. It is hoped that if each year's work is well done, the child will have found a balanced diet therein. The Junior League project for 1938 will be completed during the fall months, and plans fr 1939 will be released before January 1.

What to Order for 1938-39 If You Do Not Have Them—

1. Brethren Graded Lesson Prospectus. Free.
2. Junior League Outlines for 1938-39. Free.
3. Curriculum materials for the Vacation Church School—Bulletin 803 (1935 revision). 10c.
4. New Co-operative Series: Vacation Church School Texts. 1938. Free.
5. Selecting and Using Curriculum Materials in the Week Day Church School. 1938. 20c.
6. Stewardship Teaching in the Brethren Graded Lessons. Free.
7. Temperance Teaching in the Brethren Graded Lessons. Free.

* In Brethren Loan Library.
** Free sample copies.

ADULT CHRISTIAN WORKERS

Why Our Local Church?

Sunday, September 25

I. Introduction.

The purpose of this study is to help local workers face two questions: (1) What is my church doing? (2) In what ways can its work be improved?

Review briefly the history of your local church. When, where and by whom founded? High points, growth, trends.

II. What Is Your Local Church Doing?

1. Providing worship? For whom? How often? Adequate? Music? Beautiful surroundings? Flowers?

2. Preaching the gospel? Number in attendance? Meeting the needs of the people?

3. Study for all age groups? Children? Youth? Adults? Trained teachers? Balanced curriculum?

4. Providing fellowship for all? None left out? Hospitality? Feeling of brotherhood?

5. Serving in the name of Christ? Ministering to the sick, the poor, the unenlightened? Civic improvement?

6. Evangelizing the world beginning at home? Personal, mass evangelism? Foreign mission program?

III. In What Ways Can the Work Be Improved?

Reports from all officers and committees of the church as to their program for the coming year.

PEACE

Opinions on the League of Nations—as Voiced at the Carolina Institute of International Relations

By Elvert F. Miller, Washington, D. C.

One idea that came to me as I listened to the splendid lecturers at this institute was this: the League of Nations is in many ways similar to the Christian church. Admitting, of course, that these two institutions deal with different aspects of life, namely, the political and the religious, there are still several marked similarities. Both were founded on a great ideal, a brotherhood of nations and a brotherhood of men. During recent years many people, yes, even nations, have doubted the effectiveness of the League of Nations, and also, of the Christian church. Admittedly, both have fallen short, and both have enjoyed many successes. Neither is any stronger than the individuals or nations which compose it. Trite, yes, but still true—"The whole is equal to the sum of its parts," and, "No chain is stronger than its weakest link." The strength of its members determines the strength of any church. If all work together the church is a power for good, but as is often true, dissensions eliminate all co-operation, and so it is with the League of Nations.

We must remember that the League is not an entity unto itself, but is a composite of many nations—the weak and the strong, the "halves" and, once upon a time, the so called "have nots." Unless all League members are convinced that the "ideal" is workable and do their part in making this "ideal" work, then the League is doomed to failure. The League has failed in recent years and by its more recent inactivity admits this failure. Ah! but has the League failed? No, the nations of the world have failed. Profits again proved stronger than co-operation for peace. Today the idea of collective security is hailed as a myth, and nations have again formed into the dangerous alliances of 1914. Armament races, nationalism, economic imperialism, war and rumors of wars are keeping the international nerves on edge. Some say that soon these nerves will snap and the world will plunge into another bloody and useless catastrophe. Although the League is doing much good work in other fields, it is in its present condition unable to cope with this international situation. Admitting this failure however does not necessitate a retreat.

There are many programs suggested for the social, economic and political recovery of nations. I do not intend to go into these. In closing I merely suggest that through Christ there is a way, if the world's so-called Christians would try it. Above all we should recognize that the present League of Nations is an accomplishment. It is man's first attempt in thousands upon thousands of years to form a world society. Success in such a first attempt after generations of wars can hardly be expected. We should not be discouraged, the day is coming when men shall truly be brethren. The League was a step in the right direction. With all of its shortcomings let us not "go at the baby with a bat."

CORRESPONDENCE

TENNESSEE DISTRICT CONFERENCE

The 1938 Tennessee District Conference was held at the Pleasant Valley church, near Jonesboro, Aug. 18 and 19. Both days were crowded with board meetings, inspirational, group and general business sessions. Next year the conference will cover three full days, beginning on Wednesday, Aug 16. This will prevent haste and conflicting programs.

All programs gave evidence of a growing spiritual church. Unity and charity were always in evidence. Although both the Ministerial and Christian Education Board programs were in part historical, the first emphasizing the old and new and the latter a Sower program, the facts were made inspirational and vital for the future church. Practically every church in the district was represented.

The 1939 Conference will be entertained by the Whitehorn church near Bulls Gap. The moderator-elect is S. H. Garst. The Standing Committee delegate for 1929 is R. B. Pritchett with J. B. Jackson alternate.

The recent Conference was presided over by A. M. Laughrun. G. C. Brown was reading clerk. Mrs. Cecil Ikenberry of the Johnson City church directed the music in a most helpful manner. President Bowman of Bridgewater College closed the Sower program with a challenging address on: 'The Art of Being a Dunker." The oldest elder present was J. D. Clark, who for several years has been unable to attend these meetings. Pastor Cecil Ikenberry, who so recently as July 1 began his work in this district, contributed two inspirational talks and with Mrs. Ikenberry sang duets to the delight of all.

Attention was directed to relief work at home and abroad, temperance and the expansion of our program through new buildings and improvement of church property. The men of the district are especially interested in building while youth seems to stress pastoral care. All have their place and are healthful signs of the times,

John B. White,
Writing Clerk.

Nashville, Tenn.

FROM THE KANSAS B. Y. P. D. CAMP

Seventy campers and leaders enjoyed five days of fellowship, worship, and inspiration together during the recent Kansas B. Y. P. D. camp held at Camp Wa-Shun-Ga near Junction City, Kans.

A program, valuable to each camper, was successfully carried out by our camp director, Bro. H. L. Ruthrauff, and our camp manager, Bro. Galen Ogden, with the assistance of other capable leaders. Such topics as: Racial Relations, R. O. T. C. in our Colleges, and Boy and Girl Relationships were discussed in the open forum period under the effective leadership of Bro. Luther Harshbarger. The Kansas camp was fortunate in having Miss Pauline Ross of North Manchester, Ind., a representative of the Friends Peace Commission, as one of its leaders.

A daily news sheet entitled, Winds of Wa-Shun-Ga under the guidance of Bro. H. D. Michael, with Miss Zeta Rodgers as editor and Miss Edith Spengler as business manager, helped unite the campers into a social group. The Quinter B. Y. P. D. was awarded a banner for having the largest representation and coming the greatest distance. There were twelve in their group.

The sanctity of marriage was revealed to the campers by the marriage of Miss Charlene Gnagy to Mr. Raymond Lackey, both of Hutchison, Kans. This was the first

wedding ever performed at Camp Wa-Shun-Ga and was kept a surprise to the campers until time for the ceremony.

The high light of the entire camp program came on the last morning of camp when Bro. Galen Ogden baptized three young people in the stream which flows through the camp site. Surely God was there! These young people made public their confession at the campfire service the preceding evening.

Kansas campers will never forget the inspiration gained from Al's singing (Al was our Negro chef) at morning watch, vespers, campfire services, and the sunrise service. Here's to an even bigger camp next year!

Geraldine Spohn,
Windom, Kans. State B. Y. P. D. Reporter.

OLD FOLKS' HOME OF MIDDLE PENNSYLVANIA

Middle Pennsylvania was among, perhaps even the very first to establish a home for the aged people of our brotherhood. When the project was first proposed it took several years to develop it. It was a new venture and public opinion was not all in its favor. Lack of means and experience somewhat retarded its progress. However, it grew. The first location proved to be unfortunate, and the property was sold. A lot was purchased in the suburbs of Martinsburg in the Clover Creek church and a new house erected. In a few years it was found to be too small to accommodate all the applicants. Another house was built, and now another not yet entirely completed.

The trustees were always men of vision and the Home grew in favor both in the church and in the community. It now ranks as one of the fine institutions of the community.

The location is in Morrisons' Cove—one of the fertile valleys of Pennsylvania. From pioneer days the Church of the Brethren has had a strong holding here. The valley is approximately forty miles long and twenty wide. There are at present ten organized churches with fifteen meeting-houses.

With a few exceptions the location of the Home is fortunate. A location a little farther from town, with a little more land, and its own water system would have some advantages.

The Home is supported by the district and is entirely free of debt. Liberal donations are occasionally contributed. There is also a yearly homecoming when friends and kindred come with gifts for the aged who have found here a happy retreat for their declining years. This is a gala day for both old and young.

The first trustees and nearly all of the stewards and matrons have gone to the better home in a fairer world. To care for aged people in the decline of life, which brings with it infirmities and childishness, requires charity, patience and forgiveness, and not all people are suited for the task.

Bro. George S. Batzel and Sister Batzel have had charge of the Home for the last ten years. They have proved themselves peculiarly fitted for the work. Visitors and especially supporters are always welcome.

Martinsburg, Pa. Jas. A. Sell.

Sacred to the Memory of the Aged Departed Ones and a Tribute to the Living by James A. Sell

"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be fat and flourishing" (Psa. 92: 12-14).

The righteous flourish like the palm,
That grows in desert sand;
They're rooted deeply in the truth,
Firm as the hills to stand.
They flourish in the courts of God,
And bring forth fruit in age,
Their lives are like the evergreen,
Defying storms that rage.
They grow like cedars on the mount—
In stately grandeur rise,
Their height and beauty seen afar,
Entice our wondering eyes.
And in the temple of our God,
They are the beams of strength,
They have devoted to the Lord,
Their lives in all their length.

Their lives grew richer in good fruit,
As they have walked with God,
They caught the spirit of his Son,
And in his footsteps trod.
Their faith and zeal and steadfast trust,
Brought comfort to the soul,
And some have passed the gate called death,
That opens to the goal.
Some now are planted in the courts,
Of their dear Lord above,
Are reaping now the full reward
Of his redeeming love.
The Lord is gracious in his plan,
To bring his children home,
Where they shall forever live,
And nevermore shall roam.

SOME INQUIRIES ANSWERED

I have received a number of letters asking for information in regard to this section of the country, especially the church privileges. We have a small church here in Springdale; the membership has run down since they have not had regular services here for some time. My wife and I came here the first of June. We find great opportunities for work and there is unlimited territory here that ought to be worked.

The educational advantages are not what we would like to see, but from what I can learn, the state is giving the situation more consideration than it did some years ago. There are a number of private schools being established in this part of the state, and they are doing a great work. The Ozark section of the state is developing rather rapidly.

There are some good churches scattered through this section of the country, but I will venture to say that one half of the people are not reached. One of the greatest needs in this community is an adequate force of men who can hold meetings and go into the homes to establish a personal touch with these people.

Another task is in providing adequate organization and equipment. We have hundreds of people who would like to attend church and Sunday school. We need teachers, trained teachers. Shall we lose our few isolated members while the other churches enlarge their programs and do more aggressive work?

The future holds the promise of larger opportunities and blessings for us. Training for service is the criterion of our church. These young people are responsive to the touch of the guiding hand that leads them; they lack training. In the future these people will be strong in just the proportion we train them for the service in the kingdom.

May we press forward in this work until we have trained an army of workers who shall be invincible in the struggle against darkness and indifference.

Now as to the physical conditions. We have an ideal climate, but it is not so good for general farming since it is more of a fruit country. Most of the farms are small and the land is high enough. I am not so much interested in

real estate as in soul winning—that is the pressing need of the hour.

If any one desires further information, I will furnish all that I can upon request. If you have people in this part of the state that you would like for me to contact, please write to me and give me addresses.

We can not emphasize too strongly the fact that the Church of the Brethren has a challenge here. We face an unprecedented opportunity for evangelism—such an opportunity as we have not had since the Savior went back to glory. Pray for us.

711 W. Maple Street,
Springdale, Ark. Leander Smith.

THE PASSING OF ELDER JACOB H. LONGENECKER

Elder Jacob Hollinger Longenecker, was born March 3, 1852, in Londenderry Township, Lebanon County, Pennsylvania. He was the son of George and Magdalena (Hollinger) Longenecker. He was the third of a family of four children—the others being one sister and two brothers, but all of them preceding him in death, he being the last and living to be the oldest in years. He died July 21, 1938, in the home of his daughter, that of Brother and Sister Allen E. Reist. Some months of illness, mending at times, enabled him to be up and around the house; but quietly and peacefully he fell asleep, entering into his eternal rest, aged 86 years, 4 months and 18 days.

He was born, and spent his early youth on his father's farm, assisting with the work during spring, summer and autumn, and attending the country school in winter. However, early in life he manifested a desire for reading, which characteristic followed him all through life. He was a great reader, and he availed himself of every opportunity to have access to the best kind of literature to be produced. Of the Bible he was a thorough student. Few of his day surpassed or even equaled him in their interests, so what he missed in school education, he made up by his own persistent application toward mental as well as spiritual attainments. In the later years of his life the Bible was his constant companion and comfort.

The death of his older brother at the age of twenty-one so impressed him, that he was moved to accept his Savior at the age of sixteen. He was baptized in the spring of 1868, uniting with the Spring Creek Church of the Brethren, then newly organized. This church formerly being a part of the Big Swatara church of which his uncle, Jacob Hollinger, was elder-in-charge. It was rather unusual for young people of his age to unite with the church seventy-five years ago, but he repeatedly gave testimony to the fact that he never regretted the step.

Bro. Longenecker was united in marriage with Mary S. Gibble, daughter of Isaac W. and Eliza (Shelly) Gibble, on Nov. 3, 1872, she likewise being a member of the church before marriage. Her grandfather, Abraham Gibble, at one time being elder of the White Oak church; Chiques church, the home of the Gibble's being part of the former, before the division and organization of the same. It will be seen that this step united two well-established families of the church.

This union was blessed with eleven children, one dying in infancy. Ten grew to maturity. Two of these, however, preceded him in death: a son, Amos, a deacon in the Palmyra church, succumbing to an attack of appendicitis in 1923; and a daughter, Lizzie, wife of Bro. Abner N. Gingrich, and mother of Eld. U. L. Gingrich of the Big Swatara church, who a few years later, went to bed one evening, apparently well, but died unexpectedly before morning. Thus the surviving children are four sons and four daughters, as follows: Isaac, George, Noah and Irwin; and Mamie, wife of Allen E. Reist, in whose home Bro. Longenecker died; Naomi, wife of Rev. Harvey Geyer of the U. B. church, Middletown, Pa.; Katie, wife of Grover Bair, a deacon in the Lewistown, Pa., church; and Phoebe at home. All except the two indicated, living in or close to Palmyra. There are twenty-three grandchildren and twenty-seven great-grandchildren surviving.

Bro. Longenecker and his wife were elected and installed into the deacon's office in 1873. He was elected a minister first degree, in 1876; advanced to the second degree ministry, in 1881; ordained an elder in 1893, and given charge of the church the same day. All of these elections and advancements occurred in and by the Spring Creek church, in which congregation he continually held his membership,



With this account of the passing of Eld. Jacob H. Longenecker we are using again the much appreciated picture which appeared in the Messenger for March 21, 1936. Reader's left to right are shown: Elders I. W. Taylor, S. H. Hertzler and J. H. Longenecker. This picture shows three of a group of four outstanding leaders in Eastern Pennsylvania for a generation. The fourth was Eld. John Herr who had already entered into rest when the picture was taken. It will be of interest to recall the halftone used here was made from a snapshot sent the Messenger by Bro. S. H. Hertzler when Bro. I. W. Taylor died. It was taken ten years ago when the Conference was held at La Verne, Calif. And now the last of this remarkable group has passed on, but as Bro. Zug well says: "Their work and influence as men of God will continue for years to come, even beyond the borders of our state district."

only losing his identity with the mother church, after the Palmyra church was organized in 1920, it formerly being part of Spring Creek church, but living in Palmyra, his membership was then held in the latter church. He continued as elder-in-charge of Spring Creek, and then of Palmyra, after the division of territory, during an unbroken period of thirty-five years. The Palmyra church relieved him in 1928 of this responsibility, at his earnest request, because of age and his physical condition. He was largely instrumental in the division of the old Spring Creek territory in 1912, when Annville, Conewago, and Spring Creek became separate organizations, and his interest in their progress continued until the end.

Bro. Longenecker was the last of a quartet of elders in our state district, Eastern Pennsylvania, who were outstanding leaders in their particular field of labor. The three other preceding him in death, were: I. W. Taylor, John Herr and S. H. Hertzler. Their work and influence as men of God will continue for years to come, even beyond the borders of our state district.

Bro. Longenecker served on the District Ministerial Board for nine years, or from 1923 to 1932; on the District Mission Board, beginning with the year 1890, for a period of twenty-five years. This service meant a sacrifice of time, money and effort, to "occupy unpossessed land," which he willingly and unstintingly made in spite of the growing family, and his much needed presence on the farm they were operating, which would have brought material gain, but "He looked for a city, which hath foundations, whose builder and maker is God" (Heb. 11: 10).

According to information furnished by Bro. Edgar M. Hoffer, Bro. Longenecker represented our state district on Standing Committee, thirteen times, as follows: 1898, Naperville, Ill.; 1902, Harrisburg, Pa.; 1904, Carthage, Mo.; 1906, Springfield, Ill.; 1908, Des Moines, Iowa; 1911, St. Joseph Mo.; 1913, 1919, and 1925, Winona Lake, Ind.; 1915 and 1921, Hershey, Pa.; 1917, Wichita Kans.; 1926, Lincoln, Nebr. He was also elected to represent in like capacity in 1923, at Calgary, Canada. But on account of his wife's impaired health he declined to serve, Eld. H. K. Ober, one of the alternates, taking his place. Thus there was a possible representation of fourteen times, which record is also unusual. His failure to represent at Conference in 1923 proved a keen disappointment to the writer, who for the first time was that year elected as a representative of the district. He had hoped to profit by the association with the experience of our departed brother. And especially when Bro. Ober, being elected Reader of the Conference, the writer was left as "a stranger in a strange land." The incident was one not soon forgotten.

His services were called for on numerous occasions to assist on committees and in other church work, both local, in the district and in the church at large. Some of this work was pleasant and some not so pleasant, but invariably he responded to these calls and did efficient work.

Bro. Longenecker was averse to publicity, or laudation, and as far as the writer knows, no record of his ministerial work is available. The number of evangelistic meetings held, marriages performed, baptisms funerals served, or official installations, must be surmised. But in the period of sixty-two years, during which he served the church as a minister, they were many.

Fifty years ago, while Bro. Longenecker assisted the Chiques church in an evangelistic effort, he held forth the truth in such a forceful manner, that the writer, with a number of others, accepted the Lord as Savior and was baptized. This was only one of the many revivals Bro. Longenecker held. Hundreds of others date the beginning of their Christian life to meetings he held. His manner of preaching was scriptural, forceful and to the point, using not a few apt illustrations. He was quite methodical in his outlines, and exact in his scriptural quotations. His mannerisms in the pulpit lent poise and dignity to his preaching. In the early years of his ministry he entered into a verbal agreement between himself and Eld. William Hertzler, then elder-in-charge (the latter being the father of the late S. H. Hertzler, of Elizabethtown), that each would kindly correct the other in a brotherly manner, for any misquotations of scripture, or unbecoming gestures in the pulpit. He frequently gave fatherly advice to younger ministers on how to improve the effectiveness of their work—to this the writer can bear testimony.

The writer knew Bro. Longenecker from his youth. As a boy at home even, he and my father (S. R. Zug), were frequently thrown together in consultation and in active church work, Bro. Longenecker was always regarded by myself as a spiritual father, but more so, after our location in Palmyra twenty-six years ago. He was always regarded as a man characterized by honesty of heart and sincerity of purpose.

During the later years of his life he found it difficult to adjust himself fully to what he considered a progressive tendency of the church, being fearful of results; but to his credit it must be said that he always discouraged launching out into separate organizations to correct what he considered not the best conditions, but instead encouraged the correction of errors within the body of believers, using his efforts and influence to this end, as he spake of them in a limited way, both in public and in private. He used as his argument, Acts 15; also the teaching of the apostle Paul, who also saw conditions in the various churches of his day that were unsatisfactory, but nowhere encouraged separate organizations.

As already noted, Bro. Longenecker operated a farm in connection with his ministerial labors until he retired about thirty years ago, thereafter giving all of his energy and time to the work of the church. At one time he was asked in what business he was engaged, to which he replied: "My business is to preach the Word of God, but I farm to make a living." Sister Longenecker passed on in 1926. Since then he had spent his time with his children, most of it with his younger daughter, Phœbe in town, who is a member of the Palmyra school faculty. But her enforced absence from home during the day, by reason of her profession, resulted in his spending the last eight months with Sister Reist, another daughter, and in whose home he died. Here he lingered to receive the loving ministrations of his children until he passed on to that heavenly country, of which he often spoke, and to which his heart yearned even oftener.

The funeral services were held in the Palmyra church, the sanctuary he so often visited, in which he so often gave inspiration, if only with his presence as in later years. The house was filled to capacity, about 1,200 people being present, of whom at least 100 were ministers. On Sunday, July 24, the resident ministers conducted the service, with Eld. F. S. Carper preaching the main sermon and using 1 Cor. 15: 58 as a basis of his remarks. This scripture our departed brother at one time had said was more suitable for an elder, than a layman, at whose funeral it was used.

He was elder-in-charge when the first house of worship by our church was built in Palmyra, in 1893. This was

replaced with a large and substantial brick building in 1916; and again in 1935, when the present building was enlarged, he was given the privilege to remove the first earth from the foundation when the work was begun. Of him it can be truly said: "He served his age and generation well."

His body was laid to rest in the family plot in the Spring Creek cemetery, besides the remains of his bosom companion, there to await the glorious appearing of our Lord. Thus ended a long and useful life for the church he loved. "And he being dead, is yet spoken of." Peace to his ashes.

Palmyra, Pa. John C. Zug.

EVA ALORA TROSTLE

Sister Eva Trostle was born at Mt. Morris, Ill., April 26, 1878, and died in Chicago, Aug. 12, a few hours after suffering a stroke. She was the daughter of Elder E. P. Trostle, and the granddaughter of Elder Jacob Trostle of Hope, Kans. She is survived by a brother, Ernest Trostle of Panora, Iowa, and a sister, Mrs. Anna Long of Mt. Morris, Ill.



The funeral services were conducted at the First church in Chicago by Brethren Horst and Wieand on Sunday, Aug. 14, and at Mt. Morris on Aug. 16 by the elder, Bro. Henricks, assisted by the writer.

For her unique life work she had unusual training. She attended Mt. Morris College, Bethany Biblical Seminary, the National Kindergarten College, Columbia College of Expression, the Christian Missionary Alliance Training School, the Biblical Seminary in New York. For seventeen years she was connected with Bethany Biblical Seminary; first, in 1907, as student; then as director of practical field work for students, and as dean of women and teacher of music and English Bible.

When in 1923 she was compelled by illness to give up her work in Bethany, she cared for her aged parents until their death.

Then she was called to Chicago again: this time by Bethany hospital, as Bible teacher and Dean of Women in the Nurses' Training School, and also a chaplain to the patients.

Besides this, Sister Trostle was a charter member of Bethany Hospital Association and one of its founders, a member of its trustee board, and one whose advice and counsel was sought in every phase of the development and management of that institution.

Each morning for years she conducted a chapel service at the beginning of the day. And once each week there was a special prayer service for the various phases of the work of the hospital of which Miss Trostle had charge.

In these quiet ways she exerted a marvelous influence in helping to create and maintain that wonderful Christian spirit of peace and joy, good cheer and loving service which makes Bethany hospital unique among the hospitals of Chicago—as the testimonies of all sorts of people are constantly reminding us.

Many of us who knew her and worked with her feel that we have never known a more godly and Christlike person. And though her life and work were so quietly done, yet there was a constant stream of blessings in conversions and consecrations and transformed lives through her ceaseless efforts and prayer. What, then, is the deepest meaning and message of her life and character for us?

First of all, the deepest secret of her marvelous influence was her utter consecration to Christ. To her, Christ was all and in all. She had no other master or allegiance, and to him her devotion was without any reserves or misgivings. She trusted Christ completely and so he could trust her to the uttermost of her capacity, and use her and work through her to the limit of her ability. After all there is no other way to fullness or blessing, or joy, or power, or fruitfulness, except through the fullness of the Spirit, which can come only through utter devotion to Christ.

Paul says that if we "with unvailed face contemplate the glory of the Lord, we shall be transfigured into the same image, from glory to glory, by the Spirit of God." And so it was with our sister. Those who knew her most intimately testify that they never knew her to be angry, or jealous, or envious, or worried, or fearful, or selfish.

It was not always so. For she once said there was a time when she was very rebellious against God, and the church, and religion. Then her life was not lovely or happy. But when she yielded herself wholly to Christ, he transformed her into his own image and likeness.

The second great secret of Miss Trostle's Christlike life was her constant devotion to others. She was always thinking of others, planning for others, helping others, counseling with others, praying with and for others. This was her whole life. Here, too, she followed her Master; for of him it was said, "He went about doing good."

It was here that her largest service was renderd—in personal interviews with people in perplexity, or sorrow, or sin. She was one of the most skillful persons in a personal interview and personal dealing with people than any of us ever knew. Her insight was more than human; she had wisdom from above through the Spirit. And of course her success in this personal dealing was nothing short of marvelous.

A third great secret of this fruitful life was her wonderful prayer life. Many years ago she once said that she felt called of the Lord to a life of prayer and intercession. To this calling she was very faithful. Prayer to her was a great reality. Many of us never knew a greater prayer life. And God heard her. There were many remarkable answers to her prayers. Many knowing of this, brought their problems to her. She prayed with them and prayed for them faithfully.

Many of us find it hard to understand why a life so useful and fruitful, and one so greatly needed, should be so suddenly cut off. Perhaps it is not for us to know; there are too many factors of the problem hidden from us. But we may still believe that in calling home one who lived so close to the Lord our heavenly Father made no mistake. And—who knows?—perhaps he had more need of her on the other side.

Oak Park, Ill. A. C. Wieand.

SOUTHERN MISSOURI AND ARKANSAS

The District Meeting of Southern Missouri and Arkansas convened in its fifty-eighth annual conference with the Jasper church, Jasper, Mo., Monday evening, Aug. 22. The first two days of the meeting were spent in inspirational meetings, Bro. E. L. Ikenberry, returned missionary from China, and Bro. W. W. Peters of Springfield, Mo., being especially helpful in these. The program was excellent; the speakers all handled their topics well. Wednesday after-

noon one of our oldest elders called for the anointing, after which Bro. W. W. Peters gave a very impressive address on: Worship Through Symbols as Taught by Christ. Bro. E. L. Ikenberry gave us some wonderful addresses, in fact all the messages were full of inspiration.

Thursday morning the Conference organized by electing Leander Smith, moderator; Galen E. Barkdoll, reader; Oren Harvey, writer; S. J. Neher, assistant reader. The different committees gave good reports of the work of the Boards. Bro. Galen E. Barkdoll was chosen to represent our district at the 1939 General Conference; Bro. R. L. Gass is alternate. The Jasper church entertained the meeting in a very splendid way. The next district meeting will be held in the Peace Valley church in Missouri. At the close of the meetings Bro. Saylor J. Neher and wife were advanced to the eldership. And last but not least, five young people came forward and confessed Christ and asked for baptism. Another great conference has passed into history, but it will not soon be forgotten.

Springdale, Ark. Leander Smith.

BRETHREN ANNUAL UNION SERVICES

Annual union services by the congregations of Brethren and Church of the Brethren of Northeastern Ohio will be held at Ashland County fair grounds, Sept. 11. Eld. C. H. Deardorff will be general chairman. All are to meet for opening service at 9:45 A. M. in the Colosseum.

9:45 A. M. Sacred recital by the orchestra.

10:00 A. M. Sunday School, Dr. M. P. Puterbaugh, superintendent; U. S. Kreider, assistant superintendent.

Devotions, U. S. Kreider.

Class Sessions: Ages 1 to 12, Martha Holm, Hazel Fike, Lorena Newman and assistants; 12 to 16, Blake Million, pastor Richland church; 16 to 24, Charles Anspach, president Ashland College; 25 to 35, Glenn McFadden, pastor Lincoln Heights church; 35 to 45, W. E. Ronk, dean Ashland College Seminary; 45 to 60, C. A. Helm, pastor Dickey church; 60 and up, Martin Shively, Ashland College bursar.

10:55, Orchestra.

11:00, Worship service, C. C. Grisso, Smithville pastor.

Offering.

Special Music, First Brethren church choir.

Sermon, The Value of the Church, Eld. D. R. McFadden, pastor East Chippewa church.

Worship.

12:30 P. M., Picnic Dinner.

2:00 P. M., Worship service (Colosseum), Dr. Martin Shively.

Special music, Girls' Chorus, Ashland City Church of the Brethren.

Address, The Common Heritage of Brethren People, Prof. M. A. Stuckey, Ashland College.

Roll call of the churches.

Address, Our Merging Highway, M. R. Zigler, executive secretary ministry and Christian education, Church of the Brethren.

Secretary-treasurer report.

Election of Officers.

Offering.

Hymn, Blest Be the Tie That Binds.

Benediction.

In answer to roll call each congregation will report the number of its members present and will furnish either a hymn or select reading for the program.

P. A. Bailey, Secretary.

JACOB GROVE NORRIS

Within the bounds of the James Creek congregation of the Church of the Brethren on July 13, 1938, a faithful official passed to his blessed reward. He was the son of Joseph J. and Mary Grove Norris, born April 24, 1857. As just a farmer boy with mountain school privileges he set out with determination to make the most of life. On Dec. 1, 1881, he was united in marriage with Clara Alice Brumbaugh, a sister of Irvin, the local minister, and together they lived an exemplary life for the Lord. Both had confessed Christ in their earlier life. She shared his cares and successes, especially in their spiritual struggle until Sept. 17, 1930, when she preceded him to the life beyond. Later he married Mrs. Rosie Summers who survives him and was most faithful through his prolonged illness.

Grove, as he was familiarly called, was a great Sunday-school worker. In the capacity of superintendent or adult teacher, and often in both, he was overjoyed to serve his Lord. The confidence in him of his congregation was expressed in having him serve as its secretary for thirty-five years, as treasurer twenty-nine years. In 1907 he was called to the deacon's office and served most faithfully.

For more than a year failing health interrupted his regular attendance at the weekly services. However, he would come even when he was not able to talk distinctly, or hear understandingly. During his last months when he was compelled to remain at home, kind Christian neighbors gladdened his heart weekly by having a prayer meeting in his home.

Finally and very suddenly the end came. The family called Bro. John Rowland of Mechanicsburg, Pa., who had held two revivals in the congregation, to conduct the funeral services, Rev. Ebersole of the Brethren in Christ church at Saxton and the writer assisting. The congregation can ill afford losing such followers of the Lord because if all the members of every congregation were as faithful in God's house as our departed brother, there would be no lagging in the kingdom.

Huntingdon, Pa. Galen B. Royer.

IN MEMORY OF EMANUEL S. GUYER

On the beautiful morning of May 16, 1938, father peacefully passed away at the Nason hospital, Roaring Spring, Pa., where he was admitted two weeks previously. Father was born at Texas Corner, Pa., on March 18, 1856. He was aged 82 years, 1 month and 28 days. On Sept. 4, 1879, he was united in marriage with Elizabeth T. Shaeffer.



To this union nine children were born, one having died in infancy. Eight remain to mourn the loss of a kind and loving father: Nelson S. and Mrs. Estella Hollinger of Woodbury, Pa.; Mrs. Mae Replogle of New Enterprise, Pa.; Andrew S. of Lakemont, Pa.; Mrs. Alice Hershberger of Martinsburg, Pa.; Mrs. Clifford Honsaker of Inwood, W. Va.; and the writer. There are thirty-one grandchildren and twenty-nine great-grandchildren. It was father's and mother's happy privilege to live together for nearly forty-eight years. They were looking forward to celebrating their golden wedding anniversary when God called mother home, June 18, 1926. Mother was raised a Methodist but after their marriage father and mother united with the Church of the Brethren, being baptized on Jan. 29, 1883. Their service to the church as deacon and deacon's wife since October of 1896 was not marked with color, but steady and true to the end. They both lived the Golden Rule. After their marriage they established the family altar which was kept up to the end of their life's journey together.

Father was one of those fine upstanding characters who grow old gracefully. Always hard working, doing his duty faithfully, he met the hard situations of life with courage and good cheer. He had a sense of humor which was rare. Father never used tobacco or tasted liquor of any kind. He will long be remembered for his friendly, Christian spirit. Only sickness kept him away from Sunday school and church. He had a most unusual record of having attended Sunday school for nearly eight years without missing. A few weeks prior to his passing he was anointed.

The Gospel Messenger always graced his home. He was always eager for its weekly visits. Father read the Bible daily, spending his evenings in his easy chair with his Bible. It was father's request that there would be no money spent for flowers: he wanted that money given for missions. In tribute to father the Sunday school took up a special offering for missions.

Funeral services were held in his home church, Curryville, by his pastor, Bro. J. H. Clapper, who was assisted by Elders D. I. Pepple and F. R. Zook. He was laid to rest in the beautiful Fairview cemetery at Martinsburg.

As I think of the consecrated life of my parents, I feel it is a challenge to those of us who remain to faithfully follow in their footsteps. I will always be grateful for having such fine Christian parents.

Curryville, Pa. Florence Guyer Kauffman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brightbill-Moomaw.—By the undersigned, at the church in McFarland, Calif., Aug. 6, 1938, Marlin S. Brightbill of Chicago, Ill., and Eunice L. Moomaw of McFarland, Calif.—Andrew Blickenstaff, McFarland, Calif.

Cessna-Duncan.—By the undersigned, in the First Church of the Brethren, Wichita, Kans., Aug. 6, Harold Cessna and Lova Marie Duncan.—James H. Elrod, Wichita, Kans.

Conner-Leonard.—Arlanda Conner of Pennsylvania, and Mary Leonard of Kerman, Calif., June 23, by the undersigned, at the Fresno, Calif., Church of the Brethren.—Vernon L. Heckman, La Verne, Calif.

Finifrock-Hill.—By the undersigned, at the parsonage, March 27, 1938, Lawrence Finifrock and Marion Hill, both of Barnum, Minnesota.—O. E. Stern, Barnum, Minn.

Glick-Armentrout.—By the undersigned, at the bride's home, Millboro, Va., L. Lawrence Glick of Fincastle, Va., and Patsy J. Armentrout, Aug. 19, 1938.—W. T. Walker, Washington, D. C.

Petry-Beasley.—By the undersigned, at the Church of the Brethren at Eaton, Ohio, on Aug. 14, 1938, Bro. Edgar Petry of Eldorado, Ohio, and Sister Mary E. Beasley of Camden, Ohio.—Otto Laursen, West Union, Ohio.

Steers-Hubbs.—By the undersigned, Harry C. Steers and Kate Hubbs, both of Los Angeles, Calif., Aug. 13, in the Hermosa Church of the Brethren.—Galen K. Walker, Hermosa Beach, Calif.

Wood-Corbett.—By the undersigned, at the home of the bride's parents at Santa Ana, Calif., July 2, 1938, Edwin Wood of Compton, Calif., and Sister Marguerite Corbett.—A. O. Brubaker, Santa Ana, Calif.

FALLEN ASLEEP

Cain, Bro. C. R., member of the Schoolfield Brethren church, was born in Carroll County, Va., in 1870. He lived here until after his marriage to Leathy Felts in 1892. He became a Christian at the age of twenty-two, and joined the Missionary Baptist church. After moving to Schoolfield he joined the Brethren church, and remained a faithful member for twenty-three years. He served as deacon for twenty years and as Sunday-school superintendent for five years. He died on July 23 after a long illness. He is survived by his wife, four sons, three daughters, one brother, five sisters and a number of grandchildren. He will be greatly missed by his family, the church and a great host of friends. He was laid to rest in the Schoolfield cemetery on July 24.—Mrs. W. C. Swift, Schoolfield, Va.

Deal, Mrs. Catherine Utz, died July 16, 1938, aged 88 years. She was born near New Market, Md., and after her marriage to James Deal they moved to Wichita, Kans. Her husband died in 1890 and she and her children moved to St. Joseph in 1902. She made her home with her son, Charles Deal. She was a member of the Church of the Brethren. She was fond of children and had made a custom of giving an annual Christmas dinner for children of the neighborhood. Of her ten children six are still living, three daughters and three sons. Other survivors are nineteen grandchildren and eleven great-grandchildren. —Leona Ebersold, North St. Joseph, Mo.

Detwiler, Gertrude Williams, died at her home in Port Providence, Aug. 9, aged 58 years and 2 months. She had been in poor health for several years. March 26, 1902, she married Harry H. Detwiler. She is survived by six sons and four daughters. Her husband, two brothers and two sisters also survive. She became a member of the Green Tree Church of the Brethren on May 29, 1897. Funeral services were in charge of her pastor, H. S. Replogle, with burial in the Green Tree cemetery.—Edith B. Replogle, Oaks, Pa.

Gilbert, Magdalene C., daughter of Calvin B. and Sarah Plum Spickler, was born at Polo, Ill., Dec. 15, 1858. Her mother passed away when she was but three weeks old, thus leaving her to the care of others. Early in life she united with the Church of the Brethren, and lived a noble, consistent Christian life. On Oct. 15, 1876, she was united in marriage with Daniel H. Stauffer. To this union nine children were born. Jan. 1, 1896, her two oldest sons met death by drowning. In 1924 her husband passed away. Later her two youngest daughters passed away. On Jan. 27, 1929, she was united in marriage with Albert Gilbert, who survives. She had been in failing health during the past year and passed away Aug. 19, 1938. Aunt Maggie, as her friends choose to call her, was a kind, considerate mother, neighbor and friend. She was always helping others and encouraging the spiritual growth of her church by participating in its various activities and by regular attendance whenever physically able. As a kind and loving wife and mother she will be greatly missed by her husband, three sons, two daughters. She also leaves eleven grandchildren, seven stepchildrn and their families, two half brothers, one half sister and a host of other relatives and friends. Funeral services were conducted in the Polo church by the pastor, with interment in the Pine Creek cemetery.—H. Jesse Baker, Polo, Ill.

Gump, Charles Henry, son of William and Gertrude McVicker Gump, was born at Hoopston, Ill., April 23, 1910, and came with his parents to Delaware County, Ind., at the age of two and one-half years, and resided in that county until death. Dec. 22, 1929, he was married to Mamie Louise Harvey. To this union were born two sons. Brother and Sister Gump united with the Church of the Brethren about seven years ago and lived true to this faith. His life came to a tragic end on Aug. 14 at a gravel pit northeast of Muncie, Ind., where he and his wife with friends, had gone. Neither he nor his wife could swim but were first in the water. They waded out and got into deep water. Bro. Gump sank and his wife was saved only by quick and brave efforts of two young men at great risk of their own lives. His body was recovered about six hours later. He leaves his wife, two sons, his mother, three brothers, one sister and three half sisters. Funeral services were held at the Church of the Brethren in Muncie, by the writer, assisted by Pastor R. K. Showalter. Further services were held at the Armstrong Chapel Methodist church about fifteen miles west of Lafayette, Ind., near the home of his wife's parents, with Rev. R. A. Sturn and the writer in charge. Burial in the cemetery near by.—J. Andrew Miller, Muncie, Ind.

Harbaugh, Sister Amanda Crouse, was born in Waynesboro, Pa., and died at the home of her son in Hagerstown, Md., Aug. 15, 1938, aged 75 years. She was the daughter of Nathaniel and Catharine Geesaman Crouse. While in her teens she united with the Church of the Brethren. She was active in the Ladies' Aid Society and in Sunday school. Her Sunday-school attendance dated from April of 1873. For many years she was a visitor in the home department. Her husband, Aaron L. Harbaugh, preceded her in death sixteen years ago. She is survived by three sons, a stepdaughter, two sisters and a brother. Services were held in the Waynesboro Church of the Brethren by Pastors L. K. Ziegler of Waynesboro and A. M. Dixon of Hagerstown, Md. Interment was made in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Hassinger, Lois Catherine, only daughter of Eld. Otho J. and Sister Mary Hassinger of Carlisle, Pa., was born June 16, 1937, and passed away very suddenly July 12, 1938. Lois was a sweet child and her going is keenly felt by her loved ones. She is survived by her grandmother, her parents and one brother. Services were conducted at the Lutz funeral home in Carlisle, with Bro. Robert Cocklin officiating, assisted by Bro. H. M. Snavely. Interment in Baker cemetery.—Mrs. O. L. Landis, Mechanicsburg, Pa.

Hess, Harvey A., was born in Franklin County, Pa., Aug. 2, 1861, After growing to manhood he left Franklin County and located in Altoona in 1887. His occupation was carpenter and cabinet maker. He followed those trades until he retired from active service. Bro. Hess was married to Sister Agnes Claybaugh on Nov. 27, 1890. His wife, one daughter and three sons survive. He united with the Church of the Brethren about fifty years ago and faithfully labored for the interests of that church. He took an active part in the Sunday school and served in various capacities. He fellowshiped with the Fifth Street church prior to the organization of the Twenty-Eighth Street church. At one time he was chorister of the former church. He was one of the members who was instrumental in bringing Eld. W. S. Long to the First church as the first and only pastor. When the Twenty-Eighth Street church was organized he became affiliated with this organization and faithfully served this church. He was on the pastoral board and was also treasurer and a deacon. For a number of years until health failed him he served as janitor of the church and the compensation which he received was given back to the church. Funeral services were in charge of the pastor, Bro. Glenn E. Norris, assisted by Bro. Walter S. Long and Eld. Daniel B. Maddocks.—H. Atlee Brumbaugh, Altoona, Pa.

Ibach, Lawrence, died Aug. 10 of heart trouble, at his home, aged 57 years, 11 months and 1 day. He was a native of Penn township. For ten years he was employed in the printing department of Narrow Fabric plant. He is survived by his widow, Mable Royer Ibach, one son and one daughter. Funeral services were held Sunday afternoon, with private services at the home and further services at the Ephrata church. He was a member of the Ephrata church for a number of years. Interment in the Lincoln cemetery. Brethren Galen Blough and A. M. Zuck officiated.—Mrs. A. J. Mohler, Ephrata, Pa.

King, Elmer Clinton, infant son of Elmer M. and Sarah King, was born Dec. 21, 1937, and departed this life at Eureka, Kans., Aug. 17, 1938, after an illness of but a few days. He leaves his parents, one sister, a grandmother and a large number of other relatives. Though his life was not long in years he lived long enough to endear himself to all and to enrich our lives. In the days that are ahead of us the blessings of his little life will ever be a rich memory.—James H. Elrod, Wichita, Kans.

Klepinger, Charles M., aged 83 years, passed away recently. Funeral services were held in the West Milton Church of the Brethren, with Bro. Chas. Flory in charge, assisted by Bro. S. A. Blessing. Interment in Riverside cemetery. He had been in failing health for a period of years, the fatal attack of heart trouble being of about six days' duration. Practically his entire life was spent in this section of the state. He was one of the successful agriculturists. He retired from this activity and located in West Milton about twenty-one years ago. On May 15, 1938, he and his wife, Mary Surber Klepinger, observed their fifty-second wedding anniversary. He was a consistent member of the Church of the Brethren since 1908. Surviving are his widow, three sons, one daughter, three grandchildren, two sisters and one brother.—Mrs. Irvin Furlong, West Milton, Ohio.

Miller, George A., son of John A. and Nancy Zook Miller, was born in Wayne County, Ohio, on Jan. 4, 1871, and departed this life Aug. 14, 1938. His boyhood was spent near Goshen, Ind. During this period he felt the need of a personal Savior and united with the Church of the Brethren. In early manhood he came to Illinois and since then had resided in and around Polo. On Dec. 13, 1896, he was united in marriage to Elnora Stuff, who preceded him in death four years ago. To this union was born one child, Fred J., with whom he was residing at the time of his death. Bro. Miller was unassuming, but was always a willing helper, having served his church as deacon for many years. Besides his son he leaves two grandchildren, one sister, two brothers, several nieces and nephews and many friends. Two brothers preceded him in death. Funeral services were conducted in the Polo church by the undersigned, with interment in the Pine Creek cemetery.—H. Jesse Baker, Polo, Ill.

Ramsay, Elizabeth Cooper, was born April 23, 1886, in the County of Aberdeen, in the Parish of Glenwick, Scotland, christened by the Right Reverend John D. McKenzie of the First Presbyterian church, accepted to membership of the same church in 1902 at Aboyne, Aberdeenshire, Scotland. She was married to E. L. Ramsey on Feb. 15, 1911, in Oregon, Mo. She died Aug. 20, 1938, aged 52 years, three months and 27 days. Surviving are her husband, five sons, two daughters, two sisters-in-law, seven brothers, one sister, one brother-in-law and one grandson.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Renn, Verna, passed away Aug. 7. She had been ailing for several months but her condition was not considered serious until about ten days prior to her death when she was taken to the Geisinger Memorial hospital at Danville, Pa. She was given two blood transfusions and all were hopeful for her recovery but she took a sudden relapse and passed away on Sunday morning. Funeral services were conducted by the undersigned and Rev. C. B. Bowser of the First Baptist church. —R. A. Nedrow, Shamokin, Pa.

Rinehart, Miss Ottie, eldest daughter of David and Fannie Rinehart, was born in Preble County, Ohio, where she lived all her life. She passed away after a long illness at the home of her sister Blanche in Detroit, Mich., Aug. 13, 1938. Miss Rinehart was a practical nurse and served in many homes of the community. This profession was very useful in caring for her parents during their last years. She was a much appreciated teacher in Sunday school, and a faithful, dependable worker on committees and gladly answered any call to service. She leaves four brothers, five sisters and a host of friends. Funeral services were conducted by the undersigned, assisted by Bro. E. R. Fisher at the Concord church, with interment in the near-by cemetery.—F. E. McCune, Kitchel, Ind.

Schmittle, Rebecca, daughter of George and Catherine Swartz Renecker, was born Nov. 17, 1869, and departed this life Aug. 18, 1938, at her home in Rockhill Furnace, Pa. She was united in marriage to Grant Schmittle in Hill Valley in 1889, by Bro. J. E. Shope of Altoona. She united with the Aughwick congregation. She leaves her husband, seven children, twenty grandchildren and an aged sister. Funeral services were conducted at the Schmittle home by the undersigned and Sister Scholten.—Martin Scholten, Rockhill Furnace, Pa.

Thompson, Bro. George, passed away July 27 at the age of 67. Through an accident he was killed almost instantly by a horse. He was among the charter members of the Richland Valley church, having united with the church in the spring of 1919. Bro. Thompson was a true follower of Christ and was known for his works by all who met him. He was ever ready to do his part in supporting the church. He will be greatly missed in the community and church. His wife, two sons and four daughters survive.—Elsie Nikos, Ajlune, Wash.

Ullery, Sister Eliza Ann, daughter of John and Fannie Grove, was born near Elkhart, Ind., June 23, 1859, and departed this life Aug. 13, 1938, at the home of her daughter in Chanute, Kans. She grew to womanhood near the place of her birth, and in early womanhood united with the Church of the Brethren, and remained faithful. On Nov. 2, 1881, she was united in marriage to Josiah L. Ullery. This union lasted fifty-four years, Bro. Ullery having passed away on their wedding date in 1935. To this union seven children were born, two sons and five daughters. All are living and were present. In 1884 she and her husband moved to Kansas and settled near Conway Springs where they made their home until about twelve years ago when they moved to Wichita. Funeral services were conducted by the undersigned, at Wichita, with interment in the cemetery at Conway Springs. —James H. Elrod, Wichita, Kans.

CHURCH NEWS

CALIFORNIA

Long Beach.—We met in council on Aug. 19 and elected the following: Bro. Luckett, elder; E. K. Beekly, treasurer; Homer Fike, Henry Sheller and M. T. Killingsworth, trustees; Mrs. Golda Eshelman, clerk; Mrs. May Rummonds, Messenger agent; E. J. Cline, Sunday-school superintendent; Max Beistle, assistant. Several of the old officers were re-elected. Delegates to our district meeting at La Verne are: Peter Fesler, W. T. Luckett and Mrs. W. T. Luckett. Some time was spent in making plans for our revival to begin Sept. 14, with Bro. Harper Will of Washington as the evangelist. A fixed time for united prayer was suggested and we decided that at 10 A. M. each day we shall pause and pray for the success of this meeting.—Mrs. Emma Simmons, Long Beach, Calif., Aug. 20.

COLORADO

Haxtun.—Through the combined efforts of our men's group some very worth-while work has been accomplished, including repair work and the cleaning of the church grounds. A neatly painted board bearing the church name has been placed over the front doors of the church. This improvement was sponsored by the Ladies' Aid. We were very glad to have Wendell Heiny with us July 31 and appreciated his special vocal number. Our annual Sunday-school picnic was held at the local park on Aug. 4. We all enjoyed a day of fellowship together. On Aug. 14 we were glad for the presence of Brother and Sister Curtis Leaf and daughter. We enjoyed their message in song. This community was saddened by the death of Mrs. E. L. Ramsay. We regret very much that Bro. B. F. Stauffer of Rocky Ford was unable to be with us during district meeting because of illness. The offering of Aug. 21 goes to the Board of Religious Education. The district conference of 1939 will be at McClave, Colo. District conference for Eastern Colorado convened at this church Aug. 20-22. This meeting was a wonderful inspiration to all of us and a challenge to go on in the Master's work. The theme was: We Are Workers Together With God. About seventy-five or eighty visiting members were present. Some of the special events were: young people's banquet; a play, The Second Mile, by the women of Sterling; a pageant, The Forgotten Man, by the Haxtun young people. A sacred concert was given Aug. 21 in the form of a pageant, entitled International Harmony. We were glad to have Brother and Sister A. F. Bollinger and family, returned missionaries from India, with us and enjoyed their talks, exhibits and messages in song. A number of speakers brought us very inspiring and helpful messages. At the business session it was decided to change the days of our district meeting to Friday, Saturday and Sunday, and also to elect the elder one year in advance. The moderator for 1939 will be Bro. X. L. Coppock. Director of music will be Miss Viola Harris.—Mrs. Warren D. C. Wood, Haxtun, Colo., Aug. 23.

IDAHO

Payette Valley.—On Aug. 4 Bro. S. Ira Arnold and his wife and daughter gave us a splendid program. Bro. Arnold and family have been gone six years and it was a very happy homecoming for them as well as for the church. We certainly enjoyed the short time they were here and the beautiful pictures that Bro. Arnold painted while his wife and daughter sang. After the program we enjoyed a social visit together and refreshments were served. The Arnolds left for Twin Falls the next day and then went on to their daughter's home in Michigan. After a week's visit they will leave for their home church at New Market, Md., where they are the pastors. Our council was held Aug. 18, and elected an elder as Bro. Bontrager is leaving our district. Bro. E. J. Glover, our pastor, was chosen elder. We are sorry to have Brother and Sister Bontrager leave Idaho. We shall miss them very much. Church officers were elected as follows: Sister Maude Sumner, clerk; Bro. Will Sumner, treasurer; Bro. Jake Bowers, trustee; Sister Marvel Bowers, Messenger agent and correspondent. Our Sunday school is growing.—Marvel Bowers, Payette, Idaho, Aug. 20.

INDIANA

South Bend, Second.—We held our council Aug. 5 and elected the following: Bro. J. W. Grater, elder; Bro. Kenneth Hawblitzel, Sunday-school superintendent; Bro. Claude Roose, assistant. Our church services have been well attended this summer despite the warm weather and vacation time. Our harvest meeting and homecoming will be held Sunday, Aug. 28. Bro. Wm. Johnson of Dixon will give us the message. Always feel welcome to come and worship with us. We feel that our church was very well represented at Camp Mack this summer. Four juniors were at the junior camp, with a good representation from the older boys and girls.—Mary Hinton, South Bend, Ind., Aug. 19.

West Goshen.—Bro. Samuel Miller served the West Goshen church as delegate to Annual Conference, and gave an excellent report. At the June missionary society Sister Anna Warstler, returned missionary from India, served an India meal to those present. A two weeks' daily vacation Bible school was held in our church under the direction of the Goshen ministerial association. We had an enrollment of 184, with an average attendance of 139. Miss Mary Stutsman served as superintendent. Bro. William Hess is slowly recovering from a serious illness but is not able to attend church services yet. Sept. 4 our harvest meeting will be held, with Bro. Otho Winger of North Manchester as the speaker in the forenoon. Sister Anna Warstler will speak in the afternoon.—Mrs. Mina Ganger, Goshen, Ind., Aug. 22.

IOWA

Cedar Rapids.—On June 26 we dedicated our new hymnals. Recently the church purchased 100 Brethren Hymnals, with leather bound copies for the pulpit, chorister and pianist. The leather bound copies and many others were paid for by individual members and were dedicated to the memory of parents and friends who have passed to the great beyond. Children's Day was observed June 5, with an appropriate sermon by our pastor in the morning and dedication services for babies. In the afternoon two were received by baptism. Our pastor and wife and several other members attended Conference. Our offering was $122.45, with an additional $25 from our B. Y. P. D. for the youth program of the church. A number of our young people atended the sectional B. Y. P. D. rally held at Garrison June 18, 19. We were pleased to have the Ikenberry family with us on June 19. Our vacation Bible school was held from June 20 to July 1, with an

enrollment of fifty-five. Closing exercises were held July 3. In the afternoon three were received by baptism. A week later one was received on former baptism. July 15 the Ladies' Aid Society held a birthday party in the home of Mrs. Alice B. Snyder who had reached her eightieth year. Just ten days later this good sister passed quietly away. Recently Brethren O. A. Prather and G. M. Ritchie and their wives were advanced to the deacon's office. Six of our intermediate and senior young folks had the pleasure of attending Camp Pine Lake near Eldora. Our pastor has just returned from a two weeks' vacation spent in North Dakota and a week as instructor at Camp Pine Lake. Three letters have been granted.—J. K. Miller, Cedar Rapids, Iowa, Aug. 20.

English River.—Our attendance at Sunday services has kept up splendidly this summer. Our B. Y. P. D. entertained the district young people's Conference this year. The main speaker was Rufus Bowman of Bethany Biblical Seminary. Monroe County church received the banner of award. Our church sponsored a daily vacation Bible school the last week in June and the first week in July. The community responded well and the attendance averaged one hundred or slightly above. The closing night they gave their program. A group of colored singers gave a musical program one Sunday night recently. At our July council we voted to retain our pastor, Bro. Homer Caskey, for another year. Our district meeting delegates are Harley Grove, W. D. Grove and Harley Yates. The evening of Aug. 4 we had our mother and daughter banquet with an attendance of 146. We used the program, The Home Nest. The B. Y. P. D. sponsored a lemon social. Each person took a lemon and paid one cent for each seed it contained. The proceeds are to be placed in the fund to buy new hymnbooks for the church.—Mary Coffman, South English, Iowa, Aug. 20.

KANSAS

Conway Springs.—One was added to the church by baptism Aug. 20. He has three children and his wife is very ill. We hope that she may recover soon. Aug. 21 we celebrated the sixtieth anniversary of our church. Bro. Elrod, pastor of the First Church of the Brethren, Wichita, gave the morning address. It was a splendid message and well received by a large crowd. Basket dinner at noon and a program of music, church history and short talks in the afternoon. A letter was read to the congregation by a lady from Payette, Idaho, who was five years old at the time of the organization of this church and lived here at that time. A play, The House on the Sand, was given in the evening. This day meant a rededication of our lives in the service of the kingdom of Christ.—Amos O. Brubaker, Conway Springs, Kans., Aug. 22.

McPherson.—Sept. 1 Bro. Bernard King, wife and little son will begin pastoral work with us. We anticipate their coming with great joy. Bro. C. E. Davis and family left us the last of July for California. He is assuming the duties as President of La Verne College. He and his family are greatly missed in our church, college and community. Aug. 7 the Women's Work sponsored a Sunday-school and church picnic. At the close of Sunday school more than one hundred people drove to Hill's Pasture where a bounteous dinner was enjoyed. The afternoon was spent visiting and in recreational games directed by Elsie McConkey and Esther Sherfy. Mrs. Milton Dell is president of Women's Work. A new gas stove and refrigerator are being installed in the church kitchen. Our harvest meeting will be held Sept. 11 at which time an offering for district missions will be taken. We welcome the return of teachers and students again when another school year opens.—Mrs. J. Hugh Heckman, McPherson, Kans., Aug. 25.

Morrill.—Our pastor, Bro. J. F. Baldwin, sponsored a veterans of the cross day May 15. The service was in honor of all persons sixty years of age or more. Twenty-eight veterans attended the dinner at the church which was served by the young married people's class. May 20 Mrs. Baldwin was elected president of Women's Work, and since then the various directors are busy planning the activities for the year. The council was held June 1. Bro. Baldwin was elected delegate to Annual Conference. It was decided to change our form of bulletin to a less expensive one. We also decided to add to our present organization the following committees: welfare, missionary, a pastoral board to replace the ministerial committee and a director of Children's Work. A call which he accepted was extended to Bro. Baldwin to remain with us as pastor for an indefinite period. Our Annual Conference Offering was $116.50. Over 100 of our members attended at least part of the Conference. Guest speakers since June 1 have been Brother and Sister Blough, Sister Evelyn Horn, Paul Longenecker and Dean R. E. Mohler. A large crowd attended our annual church picnic Aug. 3. Aug. 7 was set aside as decision day. One was taken into the church by baptism. Our pastor and three of our young people spent the week of Aug. 14-20 at Camp Washunga. They reported a most inspirational camp. On Aug. 28 the young people will present the play, The Missionary Awakening of Elm Grove. This play is to be given under the direction of the new missionary committee.—Mrs. Wray E. Whiteneck, Hamlin, Kans., Aug. 22.

Olathe.—Our council was held and officers were elected. Bro. Blough was re-elected elder; Mrs. A. E. Riffey, clerk; A. E. Riffey, treasurer; Bessie Harris, Messenger agent; Mrs. Elsie Redinger, Messenger correspondent; Clarence Harris, C. W. president and Sunday-school superintendent. Bro. W. W. Blough was elected delegate to district meeting to be held at the Navarre church. The ministerial board was authorized to find an evangelist or to arrange an exchange with some other pastor to hold a meeting. Our love feast will be held at the close of the meeting. At times the work here is very encouraging and then attendance breaks off again for no apparent reason. We again united with the other churches of the city in union Sunday evening services during July and August. We find this arrangement very satisfactory for all concerned as most of our speakers have been from other places. Some who have been here on vacation have kindly consented to speak for a night. Our own church has suffered heavily during the last year in removals to other districts. The adult division of the Ladies' Aid has been patiently working and has been of very great help to the church. The junior Aid Society is composed of girls in their teens. These girls are directed by the pastor's wife and are doing good work. We follow closely the program suggested by the Education Board. All special days are properly observed.—Mrs. W. W. Blough, Olathe, Kans., Aug. 24.

Osage.—Brother and Sister Raymond R. Peters of Independence were with us the first two weeks of May in a series of meetings. Bro. Peters' sermons were very practical and challenging to all to strive to live the teachings of the Christian religion. Our love feast was held May 16 with Bro. Peters officiating. There were five baptized. We regret that Bro. Peters and his family have left our district. As district field secretary, Bro. Peters made many worth-while contributions to our church. Seven boys and girls from our church attended intermediate camp June 1-4. We have received new pews for our church.—Mrs. Dora Pierson, McCune, Kans., Aug. 19.

MARYLAND

Manor.—We are planning for a homecoming on Sept. 11. Following Sunday school Bro. J. M. Henry of Bridgewater, Va., will have charge of the church service. Basket lunch will be served at noon on the church lawn. The afternoon service will consist of musical selections, a lecture by Bro. Henry and reminiscent talks. All former members of this congregation as well as all friends of the congregation are invited to be present and enjoy a day of fellowship with us. In early March we expect Bro. H. C. Eller of the Brownsville congregation to conduct a two weeks' series of meetings in the Downsville church. In addition to the five members who were received into the church by baptism last spring during the series of meetings conducted by Bro. Rowland Reichard, seven more have been received into the church by transfer of membership from the Progressive Brethren church. Bro. Raymond Long, a graduate of Bridgewater College, is conducting a school of music in connection with the B. Y. P. D. which is quite an interesting and educational feature. The men are busy painting the church and the floors while the young women's organized class is planning a gift of new rubber matting for the aisles of the church.—Naomi H. Coffman, Fairplay, Md., Aug. 27.

MICHIGAN

Elmdale.—Since our last report our church has lost Bro. John Zuschnitt, who passed away Aug. 1. The funeral services were held at Thornapple church on Aug. 4. Bro. Roy McRoberts had charge of the services, with interment in Clarksville cemetery. Bro. Replogle of Rossville, Ind., was with us July 22-24. He brought us four inspiring sermons which were greatly enjoyed by a large crowd. The following week, July 29-31, Bro. Wm. Loucks of near Bremen, Ind., also brought us four inspiring messages. We feel greatly benefited by the services of these two capable brethren. We met in council Aug. 2 and will meet again Sept. 2. Our Sunday-school picnic was held at Fallasburg park on Aug. 6, and was largely attended. Our attendance this summer has been good. Bro. Roy McRoberts is bringing us messages each Sunday as we do not have a resident pastor.—Orvin Allerding, Freeport, Mich., Aug. 22.

Rodney.—On May 23 Brother and Sister Coffman came to us for a week's meeting. Bro. Coffman preached eight sermons and five of our Sunday-school scholars accepted Christ and were baptized. On May 28 we held our members' meeting and decided to elect a deacon. Brother and Sister Jensen were elected to that office. Our church and Sunday-school work is going very well and we thank God for it. We expect Sister Mary L. Cook to be with us for a revival meeting about Oct. 16. Visiting ministers are welcome at any time.—W. E. Tombaugh, Rodney, Mich., Aug. 22.

MINNESOTA

Barnum.—July 24 we held a birthday dinner. After the morning service we gathered in the basement where tables were arranged in four groups. A short program was arranged and presented by each group. Birthday offerings amounting to $11.20 were contributed to the Lord's work. We enjoyed this period of fellowship. The new officers of the missionary society have taken up their work and are discussing plans for the program for the coming months. One Sunday evening during warm weather, vesper services were held at a near-by lake. We have just passed through another wonderful revival, with Brother and Sister B. M. Rollins of Keyser, W. Va., as evangelists. Much interest was shown in the seventeen strong evangelistic sermons. They labored earnestly day and night for two weeks, visiting in sixty-five homes in the community. Sister Rollins conducted the song service, told splendid stories for the children, painted several lovely rag paintings and also gave a sermon in rhyme which we all enjoyed. As a result twenty-three responded to the invitation. Fifteen were received by baptism, two were reclaimed, six reconsecrated and others await the rite of baptism. On the last night Bro. Rollins announced that certificates were to be awarded the thirty-two people having a perfect attendance during the meeting. We hope that they will be able to be with us again at some future date. Our district meeting will be held Aug. 26-29, at Greene, Iowa. Our pastor, Bro. Oscar Stern, and Sister Stern will represent us as delegates.—Mrs. Conrad Kloepfer, Barnum, Minn., Aug. 19.

OHIO

Bear Creek.—We met in council Aug. 2, with Eld. Parker Filbrun in charge. The following officers were elected: Howard Erbaugh, superintendent; Beulah Yost, assistant; Dora Beeghley, primary superintendent; Anna Stoner, board of Christian education; Roscoe Erbaugh, nominating committee. Sister Anna Lichty completed a missionary study class on July 24. A temperance contest was also held. Mr. and Mrs. Fischer, the Swiss bell ringers, gave a musical program July 31. The audience greatly appreciated this. The Aid Society is busy working on a quilt for Sister Lichty. We are planning an all-day service in honor of the Lichtys on Sept. 11. Our workers' conference was held July 27. Interesting discussion groups were held for all departments, followed by a report of the National Sunday School Convention at Columbus. New chairs have been purchased for the choir. Our Sunday-school attendance has been excellent. Bro. Wilbur Bantz of Toledo will begin a two weeks' revival Aug. 21.—Miriam Filbrun, Dayton, Ohio, Aug. 16.

Eaton.—The district Aid Society meeting was held July 20, with between 200 and 300 sisters taking part. Messages were given by Sisters Oberholtzer and Anna Eby Lichty, missionaries to China and India respectively. Both addresses were exceptionally good. As Sister Lichty is returning to her post soon she was given the chautauqua salute. Our pastor and wife, Brother and Sister Eby, were the first to arrive and the last to leave. Our communion was held May 3 and was well attended. Bro. Miller of the Salem church officiated. The splendid evangelistic services conducted by Bro. Chas. Essick of Cleveville, Ohio, resulted in the conversion of eight persons. Mother's Day, Children's Day and Father's Day were observed in impressive services. The consecration of babies and young fathers and mothers was very impressive. At a council on July 1 Bro. N. B. Wine of Dayton, Ohio, was retained as elder and Brother and Sister Eby as pastors. Their services have been most commendable. The money was raised for new church Hymnals. Dedicatory services followed two weeks after they were received. The separation of the Upper Twin territory into two separate districts, now known as Eaton and Piratis, is proving very satisfactory. Hereafter there will be no Upper Twin in the roll of churches. Secretaries and treasurers should take a note of this change and govern themselves accordingly. Both churches now have splendid houses of worship, modernly equipped and a great future before them. Bro. G. B. Royer of Dayton delivered a fine sermon in the early spring. Bro. N. B. Wine brought splendid messages at our homecoming anniversary. The Bear Creek church furnished special music. The Sunday school is going fine under the efficient leadership of Bro. Henry Driver. Eld. John W. Fidler has been chosen to conduct our revival next spring. Eighteen accessions for the year 1938 are shown on our pastor's record. We had fifty-eight accessions in 1937. The Gospel Messenger is receiving a heartier response as the missionary temperature rises and its general make-up has a stronger appeal to the general public than at any period of its existence for I have been a constant reader of all publications since 1867.—A. G. Crosswhite, Eaton, Ohio, Aug. 12.

Olivet.—As a result of pre-Easter and Easter evangelistic services eight were received by baptism. On May 5 a mother and daughter banquet was held. Mrs. Lottie Randolph gave the address. The theme, Modernism, was used by O. L. Helser in his lecture to the men's adult Sunday-school class on May 1. Bro. DeLauter preached the baccalaureate sermon at the Thornville high school on May 22. On May 23 the ladies cleaned the church while the men did general repair work at the church and parsonage. Our annual Children's Day program was given on June 5. The program consisted of special music, a short talk by the pastor and the pageant, Of Such Is the Kingdom. Bro. DeLauter and C. F. Helser attended Annual Conference, the former acting as delegate. Our church entertained the county Sunday-school convention on June 9. Arthur Arnold, a member of the State Board of Religious Education, was the principal speaker. The program was quite inspirational. June 12 Supt. McNaughton addressed the church. Our love feast was held June 19. Brother and Sister Chas. Zunkel helped with the services. Our Women's Work held three meetings with an average attendance of twenty. They also purchased a new floor covering for the vestibule of the church, and served the dinner at the county convention.—Mrs. Chloe DeRolph, Thornville, Ohio, Aug. 13.

Stone Lick.—Bro. John Garst of Carlisle, Ohio, began his fifth consecutive revival here July 25. He gave us fifteen messages. Bro. N. Beery had charge of one service, and Bro. H. Priser came for one meeting. Singers came from Carlisle Presbyterian church two nights and their talent was much appreciated. A sister called for the anointing service. We were thankful Brother and Sister Garst, their daughters and his mother were with us for two weeks. Eld. Jesse Noffsingers came for an evening service on Aug. 7. The meeting closed with three converts. Bro. Garst returned Aug. 14 and baptized one young man whose wife accepted Christ two years ago. Others are counting the cost. We are looking forward to Aug. 21 when the Lower Miami church will put on a program, with basket dinner at the church.—Anna Lesh, Goshen, Ohio, Aug. 15.

Toledo.—On June 5 the church held its annual birthday service, in which the three departments took part, each one contributing their birthday offering to the Annual Conference offering. On June 7 Bro. Wilbur Bantz left for Lawrence, Kans. June 19 the Sunday school held its Children's Day service. The children of primary and intermediate departments were given opportunity to demonstrate some of the work they had covered the past year, and the goals they have attained. The teachers and superintendents found it very helpful as a check on their work. In the early part of June the church held a council, at which time it was decided to dispense with the evening church services for the summer months and join the churches of East Toledo in a union service. On June 29 Brother and Sister Wilbur Bantz observed their twentieth wedding anniversary. They held open house in the evening. Following that time the guests retired to the Sunday-school rooms, where a very fine program was given, after which Brother and Sister Bantz were presented with several very beautiful and useful gifts. July 11 the church was very fortunate in having Brother and Sister J. M. Blough, returned missionaries, with us for an evening service. Bro. Blough gave a very vivid description of their work in India. The church was richly blessed in having them with us. On July 24 the union services of East Toledo were held in our church. Aug. 1-14 Bro. Bantz attended Camp Mack, acting as instructor and dean of boys. Aug. 7 Pres. Otho Winger filled the pulpit in the morning. In the afternoon the Black Swamp church joined the Toledo church and went to the state park of Fallen Timbers, along the Maumee River. There, under the shadow of the monument of Little Turtle, General Wayne and the Pioneer, Pres. Winger gave the history of the Indian, Little Turtle, and also the story in part of his book, The Lost Sister. This opportunity of hearing the history of Indians as Pres. Winger can give it was one that no one could afford to miss. The Sunday-school attendance has been very good, in spite of this being vacation time. The enrollment for July was 198. The sermons by our pastor are inspirational and very helpful. Interest and contributions are better than a year ago. This is due to the spirit of sacrifice shown in the church.—Mrs. Vella Marks, W. Toledo, Ohio, Aug. 23.

PENNSYLVANIA

Ephrata.—Our attendance has kept up well during the summer. Vacation Bible school is over. It was conducted in the public schools with over 400 pupils attending. Their work of art and other things of interest were displayed in our church the closing night of the program. At a special council, with Elders Nathan Martin and John L. Myer present to assist, the following deacons were elected: Brethren Allen Mohler, William Martin and John Heistand with their wives. They will be installed at a later date. On July 17 our young people joined in a service at Mohlers church with seven other churches which surround Ephrata. This service was held in the afternoon and evening. Each church contributed some numbers to the program and in addition Brethren Caleb Bucher and Galen Kilhefner brought messages. At our regular council the following were elected: clerk, Amos Martin; finance committee, William Martin; trustee, Lemon Schlosser; treasurer, John Heistand; missionary committee, Martin Steffy; ministerial committee, J. M. Neff; Messenger correspondent, Ella Mohler; Sunday-school superintendent and assistant, Elam Kennel and J. M. Neff; librarian, Oma Blough; B. Y. P. D. advisers, Brother and Sister G. R. Blough; elder, Bro. A. P. Wenger. Our love feast will be held Nov. 5.—Mrs. Allen Mohler, Ephrata, Pa., Aug. 22.

Green Tree.—Dan West was with us May 14 and gave a splendid talk. An offering of $35 was received for Spanish relief. June 3 S. H. Shumaker and wife gave a musical program. Vacation Bible school, June 27 to July 8, was very interesting. Eighty-two were enrolled, with an average attendance of seventy. The pastor had charge, assisted by five teachers and three helpers. The closing program was given July 10. The pastor just finished a series of six sermons on The Church.—Edith B. Replogle, Oaks, Pa., Aug. 16.

ANNOUNCEMENTS

DISTRICT MEETINGS

West Virginia, First, Harman, Sept. 30 to Oct. 1.
Indiana, Middle, Peru, Oct. 7-9.
Kansas, Northeastern, Navarre, Oct. 7-10.
Nebraska, Bethel, Oct. 8-11.
Ohio, Northeastern, East Nimishillen, Oct. 11-13.
Florida and Georgia, Sebring, Oct. 14-16.
California, Northern, Empire, Oct. 14-17.
Kansas, Southwestern, Hutchinson, Oct. 14-17.
Kansas, Northwestern, Maple Grove, Oct. 21-24.
Missouri, Northern, Plattsburg, Oct. 21-24.
Pennsylvania, Southern, New Fairview, Oct. 25, 26.
Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.
Kansas, Southeastern, Osage, Oct. 28-31.
Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

Indiana

Sept. 17, 7:30 pm, Upper Fall Creek.
Oct. 1, La Porte.
Oct. 1, 7 pm, Lower Deer Creek.

Maryland

Oct. 9, 6:30 pm, Pipe Creek.
Oct. 29, 2:30 pm, Longmeadow.

Ohio

Oct. 2, 7 pm, Painter Creek.

Pennsylvania

Sept. 25, Markleysburg.
Oct. 2, 7 pm, Mt. Pleasant.
Oct. 16, 7 pm, Mt. Joy.
Nov. 5, Ephrata.
Nov. 6, Walnut Grove.

Tennessee

Sept. 10, 6 pm, Pleasant View.

Virginia

Sept. 10, Johnsville.

West Virginia

Sept. 24, Mountain Dale.
Oct. 29, Smith Chapel.

Heidelberg.—March 13 Bro. Phares Forney was our guest speaker at a missionary meeting. The week end of March 26 Bro. A. C. Baugher was with us in a Bible institute. Easter morning the children presented a program, followed by an address by Bro. B. W. S. Ebersole. April 24 Rev. Bergerstock of York was with us in the interest of the Anti Saloon League. His detailed statistics proved very interesting and significant. The young mothers' Bible class sponsored a program on Mother's Day. Bro. Carl Zeigler gave us the characteristics of a real mother, using our Biblical mothers as the ideal. Bro. Perry Sanger brought us a splendid missionary sermon on June 6. Our annual vacation Bible school was under the supervision of Bro. Lester Bucher. There was an enrollment of 100. The daily offerings which amounted to $36 were sent to the Chinese sufferers. Our delegate to Annual Conference, Eld. H. F. King, brought us a report of his trip and the Conference. Our Conference Offering amounted to $100. Bro. Earl Brubaker was with us at our harvest home service. Recently Bro. Frank Carper gave us a stirring message on peace. Our young people sponsored a vesper service and antiphonal singing on Aug. 7. Bro. Donald Royer was the speaker. We expect to have the Bittinger family with us in the near future. The Sunday-school meeting of Eastern Pennsylvania will convene in our church on Labor Day. We are planning for an all-day rally in our church on Oct. 2. During the past season our Sunday-school and church attendance has been increasing.—Kathryn Brubaker, Sheridan, Pa., Aug. 10.

CUT HERE



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Locust Grove.—We met in council July 21 and elected the following elder, Bro. A. L. Rummel; pastor, Bro. L. B. Harshberger; clerk Bro. W. G. Wilson; treasurer, Bro. F. G. Ribblett; Messenger agent Sister Elizabeth Emigh; Messenger correspondent, Sister W. G. Wilson. June 5 we began a two weeks' meeting, with Bro. B. E. Waltz o Needmore, Pa., as evangelist. Bro. Waltz labored very earnestly and as a result ten were received into the church, one coming fron the United Brethren church. July 6 the Friendship Bible class ren dered a program at the old folks' home. Sunday afternoon Bro Harshberger preached at the old folks' home.—Mrs. W. G. Wilson Johnstown, Pa., Aug. 12.

Manor (Purchase Line, Diamondville).—On May 6 the Ladies' Aic Society of Purchase Line sponsored a mother and daughter banquet Seventy-five were served. An interesting program consisted o speeches, special music and readings. The oldest and youngest moth er, mother of the most children, mothers of twins and stepmother were honored. After the banquet materials for a bazaar to be given at Christmas time were distributed. On May 30 our daily vacatio Bible school at Purchase Line opened with twenty-five pupils enrolled and continued until June 9, closing with a special program. On Jun 10 a father and son banquet was served by the Ladies' Aid of Pur chase Line. Sixty were present and an interesting program was given On June 13 our daily vacation Bible school at Diamondville opene and continued until June 24, with sixty-one students enrolled. O June 18, 19 the young people of Purchase Line sponsored several pro grams given by the Lehman Mandolin Club of Windber, Pa. Pro ceeds from these programs were used to send three young people t Camp Harmony, July 6-17. On June 18 the club rendered a program of secular music in the Purchase Line Academy building. The fol lowing Sunday morning they gave a program of religious music in th Diamondville church. In the evening they gave a program in th Purchase Line church. The Purchase Line church was well repre sented at the Harmony Assembly. Twenty-five camped there for th whole week and on the last day thirty-nine from Purchase Line an eleven from Diamondville attended. On Aug. 1 our evangelistic meet ings at Purchase Line opened. We were indeed fortunate in havin Bro. M. J. Brougher as evangelist. Our souls were enriched and ou spirits revived by the good spiritual food received during the meet ings. Fourteen accepted Christ, twelve being baptized into ou church. During these two weeks, due to the death of our elder, Br W. N. Myers, on July 19, it was necessary to elect a new elder. Br Brougher officiated at this meeting and Eld. W. C. Blough of Davids ville, Pa., was elected. Our council will be held Oct. 1 in the Purchas Line church. During the summer the lawn at Purchase Line was kep in good condition by the young people. The Purchase Line youn people challenged the Diamondville young people to a ball game a Purchase Line, after which a wiener roast was held. The evenin closed with a religious campfire service. The Purchase Line youn people were challenged by the Diamondville young people to play return game at Diamondville on Aug. 26.—Dorsey Rotruck, Clyme Pa., Aug. 23.

Philadelphia, First.—This month our young people are much inter ested in camp activities. Two girls attended Camp Conewago, th Elizabethtown camp for intermediate girls. Sixteen of our boys an girls are planning to go to Camp Stardust, our district camp. Ou attendance has been better than usual. The teachers have been ex ceptionally faithful. The music committee has done a good piece o work in providing interesting numbers for the summer months. Sat isfactory progress has been reported in the raising of the money fo our $1,215 missionary budget. During the past year we lost, throug death, one of our oldest trustees and two deacons. Dr. A. C. Schc field had been a trustee for about thirty years. Brethren M. S. Re man and H. S. Delp had been members of the deacon board for man years. Among other members of our church whom we lost by deat was Mrs. William C. Schick, who for a long time had been a mos successful chairman of our harvest meeting committee. We mis those of our number who have gone on.—Mary Kirk Spence, Phila delphia, Pa., Aug. 20.

Shamokin.—The children rendered a fine program July 10, consis ing of two playlets. Our attendance has been remarkably good. Th average Sunday-school attendance is about eighty-five, with abou twenty-six at midweek prayer meeting. Our annual Sunday-scho picnic was held in a near-by grove on Aug. 6. This is always a enjoyable occasion for the children. Our pastor, Bro. R. A. Nedrov and wife are recovering from injuries received in an auto collision o the night of July 13. Bro. Mensch of Mifflinburg, Pa., filled ou pulpit on July 24. Bro. Rufus P. Bucher was with us Aug. 14.—Rut Reedy, Shamokin, Pa., Aug. 23.

Walnut Grove.—On Aug. 4 we met in council to elect officers. Br J. A. Robinson was elected elder, with Bro. T. F. Henry as assoc ate elder. We have enjoyed a steady increase in membership in th past year. About fifty have been baptized and a number have bee received by letter. We have an average attendance of 275 at th morning services, and about 140 at the evening services. The Sunda school had an average attendance of 525 for the year. The missio church in our congregation has been doing nicely. Bro. L. B. Harsh berger has been doing part-time pastor service. At one time he bap tized ten from this mission. Our love feast will be held Sunday, No 6.—C. T. Noffsinger, Johnstown, Pa., Aug. 18.

VIRGINIA

Boone Chapel.—Since our last report the work at this place has been going along nicely. On June 19 our elder, Bro. J. A. Naff, met with us in council, at which time Bro. L. A. Bowman was unanimously elected as pastor for another year. Brother and Sister Bowman were elected as delegates to district meeting, with Sneed and Adeen Adams as alternates. Our Sunday-school picnic was held on the parsonage lot July 17 and was well atended. Our pastor began our revival July 17, continuing until July 31. He preached fifteen strong Bible messages which brought conviction to many hearts. Sixteen were baptized and one awaits the rite. On Saturday night the Schoolfield choir was with us and rendered a program which was enjoyed by all.—Mrs. T. G. Adams, Sago, Va., Aug. 17.

Fairview (Greenmount).—We were led in an inspiring and helpful revival meeting by Bro. Arthur Wheeler of Brokenburg, Va. Bro. Wheeler preached eighteen sermons and visited in eighty homes during his stay with us. Six persons stood for Christ and were baptized on Aug. 8. The Greenmount congregation held its annual visit council Aug. 3. The usual business was transacted at this meeting. Sister Anetta Mow met with us and told us about the Women's Work and some of the work in India. The ministerial board met with us in their work. Bro. I. C. Senger was elected presiding elder for a term of three years.—Edna M. Wampler, Harrisonburg, Va., Aug. 14.

Sangerville.—Our series of meetings began June 5 and closed June 19, with Bro. Wilbur Garber of Port Republic, Va., as evangelist. The attendance and interest were good throughout the meeting. Special music was rendered each night. Bro. Garber labored earnestly preaching seventeen inspiring sermons. We feel our church has been spiritually benefited by his untiring efforts. We sent four delegates to the Conference on Alcohol Education at Bridgewater, June 21, 22. They brought us interesting and helpful reports from the conference. Some of our boys and girls have been attending Camp Bethel. Our daily vacation Bible school began July 25 and continued for two weeks, closing on Aug. 5, with a program consisting of a rehearsal of what they had learned and an exhibit of their handwork. There was an enrollment of fifty.—Mrs. C. A. Click, Bridgewater, Va., Aug. 12.

WEST VIRGINIA

Bethel (White Pine).—Our revival meeting began July 4, with Bro. P. I. Garber of Petersburg as evangelist. He preached sixteen inspiring sermons and as a direct result three were baptized and the members were all strengthened. Our Sunday-school and church attendance has increased this summer under the leadership of our pastor and wife, Brother and Sister Raymond Martin. The Ladies' Aid made and donated a comforter, two sheets, one pair of pillowcases, and three dish towels to the Eglon Orphanage and gave $50 for Camp Galilee, Terra Alta, W. Va.—Mary Arnold Hinkle, Old Fields, W. Va., Aug. 12.

Glade Union.—We had the privilege of enjoying a two weeks' revival from June 19 to July 3. Bro. C. F. Holsopple of Myersville, Md., was the evangelist. He preached soul stirring sermons from the gospel of Jesus Christ. Interest and attendance were good throughout the meetings. Twelve were baptized by Bro. Holsopple on July 4.—Ruby VanSickle, Hazelton, W. Va., Aug. 8.

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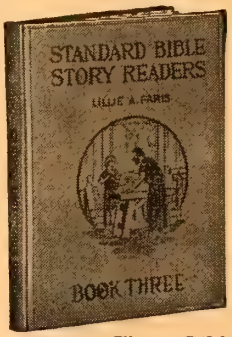
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Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

Vol. 87 Elgin, Ill., September 17, 1938 No. 38



The Lancaster church of Pennsylvania, a congregation of 400, has seven pairs of twins. Reader's left to right, standing: Mrs. Norman Diehm, Mrs. Minnie Young, Mrs. Harry Hemming, Mrs. Warren Evans, the Misses Elizabeth and Anna Lander. Sitting: Betty and Peggy Nestle, Mrs. Harry Hess, Mrs. Edward Glasbrenner, the Misses Florence and Mae Hart. The babies are Mary Jane and Anna Mae, daughters of Mrs. Hess. To Mrs. K. M. Cox, Messenger correspondent for the Lancaster church, our thanks for this interesting and unique picture.—Ed.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Photo by E. G. Hoff

This IS NOT A ROSE

but just one of God's sunflowers photographed with the care usually reserved for the queen of garden flowers.

Why not treat all flowers alike . . . all people with equal consideration? Suppose you have a Messenger club with at least seventy-five per cent of the Brethren homes reading the church paper . . . why not all? What is good for one should be good for every Brethren home.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., September 17, 1938 — No. 38

EDITORIAL

In and Out

THERE is an old saying about impression and expression and their mutual dependence which may have something to do with religion and character building, but Leslie Weatherhead puts the idea more forcefully when he says: "The Spirit of God is like electricity in this that it will not come in where it can't get out." Both insist on going on through and if they can not do that they just go around.

Which means that maybe that wasn't the Holy Spirit after all that filled you and thrilled you so ecstatically. Here's how you can tell: If it set you to working harder for the good of your neglected brothers you may know that it was the Spirit of God. If it merely left you with a happy feeling and quite satisfied to go right on doing nothing at all with the many calls to serve your fellow men, well—it was something else which it might be gracious not to try to identify too closely. Enough to know it could not have been the Spirit of God.

For when God gets into a man he stirs the man up and makes him busy at whatever needs doing. He works through him, "to will and to work for his good pleasure." And it is his good pleasure to see his kingdom grow. E. F.

American Printing Anniversaries

AMERICAN printing anniversaries are coming thick and fast. As all Messenger readers certainly know by this time, 1938 is the bicentennial of the setting up of the Christopher Sower press in Germantown. It was upon this press that the first Bible in a European tongue was printed in America.

But a hundred years before 1738, or in 1638, Stephen Daye and his two sons set up a press in Boston. On this press was printed the Freeman's Oath (1639) and An Almanack, Calculated for New England, by William Pierce, Mariner (1639). This is why the International Association of Printing House Craftsmen met in Boston in August of this year to celebrate the three hundredth anniversary of the Stephen Daye press.

And yet, a hundred years before the setting up of the Daye press, Don Antonio de Mendoza, first Spanish Viceroy to America, is supposed to have had something to do with bringing a printing press to Mexico. "Anyhow, Juan Pablos, a native Italian working in Mexico City, printed in 1537 the first book published in the Western World: Escola Espiritual, a translation from Latin into Spanish of an obscure religious tract."

Thus important bi-tri-and quadricentennial events in the history of printing in North America have been celebrated, or could have been celebrated, almost within the present year. H. A. B.

How Bethany Builds the Brotherhood

FORASMUCH as others have written personal testimonies concerning the worth of Bethany Biblical Seminary, it would now seem in place to say something on how our Seminary helps to strengthen the whole church. It would be interesting to the writer to recount memories of three years spent at Bethany, the first of which was the last the Seminary spent at the Hastings Street address; and yet, of more general profit would be the set task—or how Bethany builds the brotherhood.

First of all, Bethany Biblical Seminary has been a great conservator of leadership. Many of those who might have gone to other schools have gone to Bethany for part or all of their special religious training. And as a result they have tended to stay by the Church of the Brethren rather than drift away into other work or fellowships. There is no way of telling just how many have been saved to the church through our Seminary, but certainly there are those who have been saved to more enthusiastic and efficient service because of what Bethany did for them.

Again, Bethany has not only helped to conserve that leadership which appeared and insisted on training, but the Seminary has very definitely served to uncover

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reserves of potential ability. That is, because we had a Seminary many have ventured to get some measure of training, who would otherwise have remained handicapped by diffidence and a lack of knowledge. In this field the Bible Training School and Music School have been especially effective.

In the third place, Bethany has advanced brotherhood interests through its stand for a sane approach in the study of Biblical truth. The Church of the Brethren contains a fairly representative cross-section of American life. That means its constituency embraces those with profoundly different points of view. To minister in such a situation in ways which promote understanding and oneness of purpose, is to make a most significant contribution to brotherhood even in the Church of the Brethren!

All of which leads to a further brotherhood gain—the conditioning of a richer church-wide fellowship. This is not the place to elaborate the idea, but it must be clear to all that whatever makes for brotherhood contacts, and the appreciation of all sincerely held points of view, makes also for that ideal of Christian brotherhood where every member of the body, no matter how humble, is seen as inherently worthy and essential to the whole. As the reader will recall, this is Paul's idea of brotherhood as developed in First Corinthians, twelfth chapter.

In at least four ways Bethany has built and continues to build the brotherhood: by conserving leadership, by uncovering resources of potential leadership, by unifying points of view the brotherhood over, and by conditioning a more ideal order of Christian fellowship. H. A. B.

Be Careful With Names

Conservative and progressive are convenient words. So also are liberal and reactionary, fundamentalist and modernist, legalist and radical, individualist and collectivist, capitalist and communist, Holy Roller and Hard Shell, Oxford Grouper and—and so on without end. And most of these words, perhaps all, are useful too, when used with discrimination. But everyone of them has gathered unto itself a lot of prejudices and misunderstandings which make our commonly careless use of them confusing.

It is so easy to label a person with a class name. But calling him this or that describes him intelligently only if the word used has a definite or restricted meaning which everybody understands. This, however, is almost never the case. In a general way the words cited above suggest the same trends of thought or action to all of us, but there are wide differences too in the content we put into them.

To some readers of this paper an individualist, for example, is a person who believes that the chief concern of government should be to safeguard individual rights. To others, he is one who stresses personal character as the prime prerequisite to useful collective action. To still others he is just a selfish person who cares little about what happens to other people. And so, when you inform the world that Brother X is a very ardent individualist, just how much light on his personality and opinions have you imparted to said world?

Calling names is a simple and successful way of raising temperatures but it seldom marks much increase in illumination. When absolutely necessary, this delicate dialectic scalpel should be handled with care and right side up. E. F.

Farmer Preachers

Perhaps you think they have had their day. They have had one day but there is another coming. The full time fully supported pastor is a necessity in the church life of today, but it was a foolish fancy of ours that made us think we ought to have no other. We need the other kind too, perhaps always shall.

There is still room, large room, for the farmer preacher and blessed is the young man of the right sort who can see it and prepare himself to fill it. There is waiting for him an opportunity for service and satisfaction which his better church paid brother minister might well envy, in the good sense of that risky word. That is, if he loves the kingdom more than fine cattle and fat hogs, and values highly the greater freedom of speech and action which making his own living gives him.

Oh, yes, we know that the Lord has ordained that they who preach the gospel should live of the gospel and the penalties of a selfish refusal to recognize that right must rest heavily on any guilty church. But the Lord has also ordained that any man able to forego that right is debtor to all men, both to Greeks and to barbarians, to the wise and to the foolish, and a heavy woe rests on him if he does not preach the gospel.

But this is no job for third-rate men, men not good enough to be used anywhere else. It calls for minds as well stocked and as well trained as any trust within the keeping of the church. For the problem of the rural church is as difficult and as important as any on our docket. The key to its solution is hidden in the hearts of our finest and best young men, the blood in whose veins is a deep rich red.

No chance for a young man today? Let him look at our run-down country churches and the run-down farms around them. Then let him look into his own heart and right on through that at his own backbone. The most crucial point of all is whether he could pass the final examination which a certain young theolog's Examiner once gave him: "Lovest thou me more than these?" E. F.

THE GENERAL FORUM

I Know You Prayed

BY ELIZABETH DAYHOOF PIEPER

I know you prayed for me,
For suddenly the dark day brightened
As if God turned his face and looked my way.
My burden, pressing sore, was strangely lightened,
And I was given strength and faith today,
Because you thought to stop and prayed for me.

I know you pray for me—
My heart, so sad before, is singing,
Knowing that burdens shared will lighter be.
Your prayers for me, and mine for you, go winging
Up to the throne of God unceasingly—
A golden chain that binds us—you and me.

Baltimore, Md.

Radio and Religion

BY HARPER S. WILL

"To me the radio is the modern miracle of science. I never listen in, but I marvel at the greatness of God and the mysteries of our universe." So spoke a friend to me recently. Radio is remarkable. Think of it, highways running in every direction through the very air we breathe, and over these highways words and music traveling. They travel at an inconceivable speed, going in a split second around our earth. And all this is a secret nature has only recently yielded to man's research.

I remember the first radio demonstration I witnessed. It was made by a college physics teacher. It was only a few years ago, during the early 20's. We gathered in the college chapel and patiently waited and listened. Static was all we got that evening—a few faint sounds resembling the bark of a dog. It was quite a joke about the campus. Only a few years have come and gone since then, but now there is a radio in nearly every home and it is no longer static that we get, but beautiful music, noble hymns and sermons and talk, all of which is as clear as the talk about the dinner table.

But radio is not only a scientific wonder and a mechanical device, it is a marvelous aid to a clearer understanding of the great realities of religion. What light it throws on prayer! If a speaker sitting in a room in New York City three thousand miles away can speak to us in our home, or a symphony in London six thousand miles away can play for us in our home, is it inconceivable that God, the Creator of all and our Father, can speak to us, his children? Radio makes faith in prayer a bit easier. Ethel Romig Fuller has so beautifully stated this fact in her poem, *God Hears Prayer:*

"If radio's slim fingers can pluck a melody
From night—and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across the mountains or the city's din;
If songs, like crimson roses, are culled from thin blue air—
Why should mortals wonder if God hears prayer?"

Radio likewise throws light on God's personal care for each one of us. The universe in which we live is so vast. Astronomers have been unable to measure the wide spaces of our world. Then, too, there are so many of us, nearly two billion on this earth. It is only natural for us at times to wonder, can God really be interested in each one and show a personal concern for each of us? When President Roosevelt broadcasts a fireside chat from the White House it is for all, the near and the far, for everyone who has a receiving set and who cares to listen. A pure heart is the Christian's receiving set and if the heart is kept clean and we listen for the whisperings of God we can hear his voice and have our Father's personal direction and care. Thus the Father's guidance and care, like a broadcast, is free to all who want it.

How wonderful if we would use our Bibles and prayer and all other spiritual helps as we do our radio! Some folk seem to think they can not believe in prayer, or pray, unless they understand everything about it. It is little that most of us know about radio mechanically, but we know enough so that if we turn a button or two and listen we shall hear. Likewise some of us have learned, even though we do not understand all of the mysteries of religion, that when we read our Bible, or pray, or worship, or give, then something happens. We sense the presence of our Lord and we hear his voice and we come to believe as we walk with him that all things do work together for good for those who love him.

All truth is a pathway that leads to a fuller understanding of God. The scientist in his laboratory, the farmer in his field and the worker at his bench, as well as the theologian at his desk, are helping to unveil the hidden mysteries that surround us. So we can truly thank God for radio and every new discovery of truth. Each new discovery affords one more vantage point from which we can view the manifold nature of our Creator and his wonderful works.

Wenatchee, Wash.

Peace By Co-operation

BY J. M. HENRY

MANKIND has struggled long and hard to bring to pass the day of "peace by co-operation." Much progress has been made at times only to be checked by the devastating follies of war. The ideal of having peace by co-operation has been a noble concept throughout the ages but the motives back of the concept have not been always promoted with altruism.

The early Christians made a sincere effort to change the Roman world from force to faith, and from coercion to co-operation through love and goodwill. They tried to make Pax Romana a Christian reality. *The Truce of God* and *The Peace of God* in the Middle Ages have generally been considered as sincere attempts to bring about peace by co-operation.

One of the Borgia popes, Alexander VI (1492-1503), envisoned the day when there would be a warless world by, and through, a confederation of the powers of earth in peaceful co-operation under the spiritual sway of the papacy. His ideal lost its force in the rise of nationalism and colonial struggles for power.

Vittora, a Spanish idealist, submitted a grandiose plan to the powers of Europe whereby peace might be had by co-operation through a European League with Philip II of Spain at its head, but such a plan was built on national pride and ambition, and was destined to fail.

King Henry IV of France and his minister, the Duke of Sully, set forth what is known in history as the Grand Design, a plan to create a confederation of European states. It was asserted that such a program would preserve the peace of Europe through a restoration of the balance of power. In reality this pseudo-peace project was designed to create a powerful league capable of overthrowing the Holy Roman Empire and of establishing the supremacy of France as the leading state in Europe. The motives were power politics.

The Peace of Westphalia at the close of the Thirty Years' War, 1648, made the attempt of a European family of nations. Many statesmen of that day believed that peace would be maintained by mutual understanding and co-operation. The idea so captivated the scholars of the time that Hugo Grotius prepared a treatise which has become the foundation of our modern codes of international law. From the lofty concepts of his thesis have been derived the principles by which alliances, treaties of amity, and conduct of war are arranged. This noble achievement has merely humanized war, but not averted it.

The ideal of peace by co-operation had gained such momentum in the seventeenth century that it became an intellectualized cult during the next hundred years. Such intellectuals as Voltaire, Montesquieu and Rousseau of France; Pitt, Burke and Adam Smith of England; Kant and Lessing of Germany; and Benjamin Franklin of the United States popularized the ideal in their brilliant writings.

Collective action was the next step. Peace societies began to spring up. These societies started in 1816 in England, in 1828 in United States and Switzerland, and in 1841 in France. By the year 1914, 160 peace societies had come into existance. Yearly conferences were held, pamphlets poured off the press, books were written, and slogans caught the popular fancy. Peace by co-operation was becoming the international byword in conferences, congresses, chambers of state and halls of lawmakers.

Co-operation became the watchword in the sanctum of the press, in speeches of orators, and from the pulpit. International co-operation electrified the nations. Thirty powers formed the Universal Telegraph Union in 1875; twenty-three nations agreed to set up standard systems of weights and measures in 1875; sixty adhered to the Universal Postal Union plan in 1878. Boy Scouts, Red Cross Units, Rotary Clubs, Chambers of Commerce became international agencies to promote peace by co-operation.

Philanthropists were moved by the spirit of the times and set aside millions of dollars to advance the cause of peace by goodwill and mutual understanding. Alfred Nobel led the way and established the Nobel Prize for the person who made the greatest contribution to the peace cause. Andrew Carnegie gave millions to advance the great ideals of peace. Others gave vast sums to the peace movements.

The Hague Conference was established in 1899 and arbitration was beginning to supplant coercion. Peoples everywhere lifted their eyes to the rising sun of a new day. Poets sang a new song of peace, mothers lisped peace to the little boy in their arms, ministers prayed for a warless world, and peace workers girded up their loins of faith and took heart believing that the dawn of peace by co-operation was near at hand.

While these noble peace ideals were being advanced and seemed certain of success by their advocates, there arose a new ideology—"the survival of the fittest." The apostles of this new theory asserted that it applied to nations as well as to individuals. Inspired by these new scientists, a new school of thinkers came forward and said that the life of the states was a struggle for existence. War thus became a biological necessity. Moreover, this new doctrine became a cult—a religion of the brave—of the superman in a will to power.

The rise of four great nations, Germany, Japan, Italy and the United States upset the concept of European powers at the close of the nineteenth century. Two groups of nations finally appeared which established a precarious balance of power. This precarious equilibrium of power created a sense of fear and insecurity among the people. Militarists were quick to see their opportunity to stop the spread of pacifism. Peace by preparedness became the slogan. Peace by co-operation lost its fervor amid the hysteria for armed safety.

Exponents of preparedness refused to admit its aggressive tendencies, often asserting that it was essential to security. These nations lined up in groups of

armed camps to preserve peace. It was a great illusion and the results could not long be delayed. The holocaust came in 1914 and ten million men went down to the chambers of death while hate moved like a creeping paralysis over the earth.

For twenty years the moral forces have been trying to salvage the wreckage. The League of Nations, the World Court, and the Paris Peace Pact were attempts to restore international sanity and once again bring about peace by co-operation.

Bridgewater, Va.

Why Find So Much Fault?

BY GRANT MAHAN

SOMETIMES it does seem that one can accomplish more by commending than by criticizing. Man's first impulse on being found fault with is to antagonize, to become out of sorts and rather oppose the one criticizing. It is a natural thing to do, perhaps. Yet circumstances alter cases. If one is criticized for not doing his work as some other man does, he is naturally inclined to think it is his own business, and that he can do it as he pleases. But if this same man is working for another man and has been given explicit directions as to what he is to do and how he is to do it, then he is no longer free to do as he chooses: he is not his own master, so long as he is working for another. And the friends of his master have a certain right to criticize, and especially so if the master is not present and does not supervise all that is done for him.

There are some people who think that a church should not be criticized because it fails to live up to its professed faith and practice. But it must be remembered that a church, any church, is practically what the leaders in that church have made it. Men manage the churches; and men always have made and always will make mistakes. Men often come short of doing what they should and all they should; and they fail perhaps more often when it comes to their work for the Lord than in their work for their superiors in position. This seems to be due to the fact that men who have others working for them give close inspection to the work while it is in progress, and so can say at any time what does not suit them.

A dear friend of mine was building a house. He hired his men and told them that he wanted only first-class lumber used. He went to see what was being done almost every day; and one day he called the attention of the one in charge to a plank which was very defective, and asked him whether he intended to use that plank in the building. The man frankly said that he would have done so if the owner had not come around and shown it up. I wonder how many defective pieces of work we are doing for the Lord? To how many of them would he point, if he were closely watching our work, and tell us they were not up to standard, did not meet the specifications? We must not forget that he is present, that he sees all we do, and we may be sure that every defect is marked down to our discredit the same as every excellency is to our credit; for each one will be rewarded for every deed done while here, whether it be good or bad.

So many in all occupations and positions are just trying to do their work well enough to "get by" with it. We can deceive men as we go along, but we just can not deceive God. The efforts made to "get by" are worse than useless when we are dealing with the Lord: we can not deceive him. And yet so many are trying to do that. One sees men and women stand in meetings and tell about when and how they were saved, and at the same time he knows that these men and women do not do the things commanded them by the Lord. Shall they be commended for so doing? They say, and do not; and he did not commend such when he was here.

If we study our Bibles as we should, in how many places do we see the prophets commending the people and in how many are they censuring them? It will be found interesting and instructive to take one of the books and count up what is praised and what is blamed. If we will follow the example of those men of God who were sent to try to induce a rebellious people to return to God, and will recount to our hearers what God has done for them, as the prophets of old did, we shall do better than the majority of us have been doing. We lack much of having learned all we can learn, all we should learn, from the Book of God. Every one who follows Christ must be as a watchman. There always are enemies lying in wait to mislead, to deceive, to destroy the unwary. And if we fail to give warning, if we do not call attention to the fact that they are off the road marked out by the Lord, we shall be held guilty for their loss. That is the plain teaching.

It would be more pleasant all around, if one could forget his duty, to commend than to censure. We know what the Lord demands of his followers, and we dare not commend where he would not. It is our business as Christians to teach as Jesus taught, to tell by our lives as well as by our words what each one must do to be saved. There is no use in our telling people they are all right, that they are on the right road to heaven, when the Book says that what they are doing is wrong. The false prophets did that way, and by so doing they induced men to go farther and farther from the Lord. We do not help others by helping them to cover their shortcomings, their sins. Nor do we help ourselves by trying to cover our own. God knows all and sees all: why do we try to appear righteous to men when we know that he knows we are unrighteous?

John the Baptist came to tell God's chosen people that the kingdom of God was at hand; and his message

to them was that they should repent. They had been disobeying the very one whom they professed to be their Father; and in order to be his children they had to repent, to turn away from their wrongdoing and do right. And when Jesus came his message was the same, a call to repentance. And all through his life as a teacher much of what he said was reproof, reproof to the very leaders in the religion of that day. Are the religious leaders of our day doing any better than did those at the beginning of our era? Are they doing and teaching *all* that Jesus commanded to be taught to a world which was lost in sin? We know they are not so doing, and they know they are not.

What are we going to do about it? Shall we go on with the great majority and say that the world is getting better all the time? We know there is sin everywhere, in high places and in low places, in the church as in the slum. Paul made it clear: we are to have no fellowship with the unfruitful works of darkness, but are to reprove them. He said in another place that we are to reprove, rebuke and exhort with all longsuffering and doctrine; for the time will come when men will not endure sound doctrine. Are we not already in the time when men will not endure sound doctrine, and do they not need to be reproved?

Rehobeth, Md.

The Bible: A Closed Book

BY DAVID METZLER

THAT Sabbath morning when Jesus went into the synagogue as his custom was, he opened the "Book" and stood up to read, and he read its innermost teaching. But the book was not open for his hearers, and for that reason they rejected both the teaching and the Teacher. That was an unfortunate Sabbath service for those people. There have been many unfortunate religious services since that time. That which was intended to bring light and life was not comprehended.

God's treasury is not open to everybody. One reason Jesus taught by parables was that a certain class of people might not understand. He thanked the Father that he likewise hid Scriptural teachings from them. There are several classes of people to whom the Bible is a closed Book. Their reading and studying profits them but little if any. They do not discover its spirit—its life-giving qualities—and their souls are not enriched or their spirits enlightened. Certain attitudes assumed by people are responsible for such conditions. It is important that we understand these and how they affect one's relation to the Scriptures.

The *formalists,* those who live according to the letter, compose one of these classes. They are centered in outward expressions, and fail to recognize or receive their significance or benefit. Jesus dealt with such and told them they were very exact in their obedience to the letter, but the spirit was entirely wanting. In their formal service they strained out a gnat, but they were so lacking in spiritual perception that they swallowed camels. Consequently their worship and service availed them nothing. Their prayers were unanswered, God's promises not realized and their spirits were left groping in darkness.

Paul also speaks of this lifeless worship and service; he said: "The letter killeth but the spirit giveth life." When one partakes of the communion services without discerning their spiritual significance, they are worse than useless because no spiritual contact is made with the sacrificed Lord. Instead of being a gateway into the spiritual they become a barrier in the way.

This is the class that has "a form of godliness" but denies its power. Its worship and service is a physical and mental exercise that benefits the soul nothing. It has no power to transform life or to enrich the soul. Action springs from a sense of duty or from custom rather than from a joyous responsive heart. The famishing soul is fed on chaff while the nourishing grain is cast aside.

Another class to which the Bible is a closed Book is made up of those whose *minds are set.* They have their own preconceived ideas and doctrines and study the Scriptures to confirm these rather than to find the will of God.

Jesus met this class also and said to them: "Ye search the Scriptures because ye think that in them ye have eternal life; and they are they which bear witness of me; and ye will not come unto me that ye may have life." He also said: "In vain do they worship me teaching as their doctrines the teachings of men." He told them further that they made void the word of God by their traditions, and left his commandments that they might keep their own. When they read the Scriptures they read their own minds into them, not God's mind from them. With them it was not so much a matter of what the Scriptures taught, as it was what they could *make* them teach.

The use of the Scriptures made by them gave their own precepts an appearance of divine authority. A result of this attitude was that when Jesus came, who was the very embodiment of their Scriptures, they rejected him; not because they did not reveal him clearly enough, but because he did not fit into their traditions. Their own doctrines and practices were substituted for the Word of God, and were made the basis of instruction and the standard by which to judge others.

Judaism met Christianity antagonistically instead of harmoniously, which it should have done naturally and normally, just as a mother receives her own offspring and all because of what was read into the Old Testament Scriptures. The same is true of Christianity it

self. The reason it is divided into so many harmful divisions and factions, instead of being one body, a complete harmonious whole as Jesus designed it to be, is not the teaching of the Scriptures, but that which has been read into them. It is this attitude that makes the Bible so meaningless and centers one in the doctrines of men.

The Bible is a closed Book to another class—the *worldly-wise,* or those who depend on the intellect and a trained mind to discover the things of the Spirit. Jesus called attention to spiritual matters and the fact that they were hid from the "wise and understanding."

Paul, in speaking on this point, said: "The world by its wisdom knew not God." For that reason "the wisdom that hath been hidden, which God ordained unto our glory," is a hidden wisdom. The human intellect could not and can not comprehend it; hence depending on the intellect for direction in the things of God is responsible, at least in part, for the crucifixion of Christ. Paul said on this point: "Had they known it, they would not have crucified the Lord of glory." Intellectual attainment can not produce spiritual discernment.

This class can find but little if anything of spiritual value in the Scriptures. The Bible is a closed Book to this group and they naturally resort to science, logic, reason and such like for guidance in religious matters, and its religion must of necessity be a human religion. Science excludes faith and can therefore not comprehend matters of faith by which the "hidden wisdom of God" is perceived.

The following statement was made recently by a prominent religious leader: "Science has produced a fundamental religious revelation in its demonstration that each one of us is vitally a part of the universe out of which we have emerged. The bodies in which we dwell are living links in the evolutionary chain that stretches back through hundreds of millions of years to the microscopic single-celled animals from whom we are all descended. . . . That means that we think with the basic stuff out of which the universe is made. But it also means that the basic stuff organizes itself into organs which think." Whatever one may choose to believe about the "basic stuff" which thinks, the fact remains that it can not discern the things of the Spirit, and it leaves its adherent shrouded in darkness.

Since the world by its wisdom knew not God, men of the worldly-wise type are seemingly satisfied when science "produces" the "revelation" of their origin by saying that, "Chance manufactured protoplasm out of nebulosity." They have no other source of revelation. The vast riches that are revealed in the Word of God, and can be comprehended and received through faith only, do not exist in the thinking of this class. How shallow and worthless life must be under such conditions!

If the Bible were left in the hands of these classes for them to bring to us its message of life, light and love, we might well weep as John did when he saw the book closed and sealed, in the hand of him who sat on the throne and no one was found to open it and reveal its contents.

Nappanee, Ind.

A Day for Brethren Opportunity

BY CHARLES E. RESSER

Just what is the distinctive characteristic of our church? Thus far we have escaped the adoption of creeds and rituals. Because we do not use a liturgical form of worship our church services are less polished and cruder than those of other Protestants. This fact worries some of our members, but when consideration is given to this point, it is clear that there are other results which offset that loss. While our services are crude and the sermons are often preached by men poorly equipped to do so, yet the meeting usually fits the needs of the moment and of the people there present. In this way more good is done in the long run, and a better product is to be expected.

One of the main sources of weakness in churches is the fact that by the operation of normal psychological laws church members make participation in worship mere performance. Our singers try to sing like an opera star. Perfection in operatic singing consists of developing a mathematical precision as to the number of vibrations the vocal chords make for each note. On the other hand church singing has as its function the helping of the soul to worship God. Preaching too often is merely the performance of exercises in English.

The world needs an ultra-Protestant church which lays emphasis on the fact that the New Testament contains all essentials for a full and complete life, and that every man and woman is responsible for taking the New Testament and finding therein the way of life for himself personally. We need a church which stresses right living on the part of individuals, for such and only such can leaven the whole of society.

I presume that many of you, like myself, have discovered an eagerness among Protestant people for the philosophy of life and religion which have marked the Brethren. I am led to believe that this desire is sincere and fills a real need; consequently I am willing to put time and energy into work for our church.

By comparison with many denominations the Church of the Brethren seems to have relatively greater strength in several ways. I have tried to analyze what I seem to observe. This analysis leads me to agree with observations by non-Brethren folks that the emphasis we place on the teaching of Matt. 18, and the ordinances as we practice them in the love feast, baptism and anointing, are sources of strength liturgical

churches overlook. I am sure these practices are based on a sounder psychological procedure, because they accord more fully with human nature than worship by liturgies. Living the simple life as taught by the Church of the Brethren is the most scientific way to solve, not only a lot of personal problems, but also most economic and social ills. Therefore, it seems to me that we need to stress our denominational philosophy.

How are Christians going to develop usefulness for work? What kind of material can Jesus use? Why did Jesus not choose the rulers of the Jews as his disciples? Some say we have lost the apostolic powers. All admit these powers are something to be desired. But have we really lost them so that they can no longer be gotten by men and women? When we consider our actions, how can we expect to have any kind of power in religion because of the little time we give to it? Surely we are not so foolish as to expect a crop without planting. We never expect to have an education without study. We do not even expect to be a decent ball player without practicing at it. Why then should we ask for apostolic power when we are unwilling to conform to the simplest of natural laws necessary to get any kind of power?

Let us consider the social conscience so highly lauded at present. It is imperative that we develop the proper sense of social values. But how many people do you know who have enough sense of social values to avoid short cuts across a lawn some one is trying to keep beautiful? When it comes to something as simple as that we are woefully lacking. Yet we expect people to behave perfectly as if each were actuated by a guiding conscience. We attempt to supply deficiency in that respect by regulating the minutiae of human behavior. All such efforts are doomed to failure unless there is sufficient soul development back of them, and when we have that, we do not need regulation. In order to fill the void left by our moral emptiness the authoritarian form of government has become popular even in the democratic countries.

The Christian principle that every man's life has opportunities and obligations outside himself, must be firmly rooted in every one of us. In the Christian conception, life is a mission, a responsibility, a stewardship. It is a talent entrusted to us by God for the use and increase of which we are accountable. Man's chief end is to fulfill his capabilities of growth and of service. Because he partakes of the divine nature, he has been given a divine mission. His soul-stature depends upon acceptance of responsibilities. This stewardship conception, which runs through all the Bible, puts power into living. It not only saves the spirit from pessimism and discouragement, and from the withering blight of aimlessness, but it also lifts it up to the divine level. Self-centeredness always results in defeat, while the sense of service and of trusteeship always inspires to true success.

We must be very careful to put our religion on the proper basis when we offer it to young people. It was formerly our habit to instill a set of beliefs so hung together that when one of them came to seem outrageous the others participated in its fate. The whole structure then fell down. It was based on the fear of hell and not on the love of God. Many of my companions of school days, once very promising material for the Lord's use, are now out of the church for this very reason. You can easily scare people into the church, but when their fright is overcome, you are apt to find that their religion has evaporated with it. We must instill in youth a positive love of God so that the lives will go aright. It is so much easier to do the other thing. It seems easier to keep our children away from evil than to instill in them a force which prevents their going wrong, when exposed to evil but the end result is uncertain. Let us remember that Confucius said: "He who knows right principles is not equal to him who loves them."

Loving-kindness, an old-fashioned word, is a word I learned early in life as my mother often sang the hymn about loving-kindness. Now it is a word almost obsolete in our everyday vocabulary. Yet if we had a livelier sense of loving-kindness many of man's ills would disappear. Loving-kindness is not a transitory thing. It is "the better part of goodness. Goodness is the only value that seems in this world of appearances to have any claim to be an end in itself."

Washington, D. C.

Where Do You Live?

BY OLIVER H. AUSTIN

THE disciples upon one occasion asked Jesus this age-old question, and he invited them to come and see. The Scriptures give us no record of how they spent the day or the night with him, but their actions thereafter show they found where he lived in daily life. Jesus lived in an atmosphere of certainty. He dwelt with God and had communion with him. He also dwelt in an atmosphere of service.

Where do we live from day to day? Have we caught the spirit of the Christ? Do we dwell with God and have we communion with him? Shall we not spend more time with him, learning his manner of living and how he met the problems of life? Where do we live in our thoughts, purpose, ideals and dreams of life? What are the dominant interests of our lives?

Where do we live from day to day—mentally, socially, morally and spiritually? Have we put the kingdom of God first in our lives? What place does world-

ly pleasure have in our living? Are we more interested in playing bridge than in winning a soul? Are we more interested in making a living than making a life? Are our lives Christ-centered or self-centered? Are we able to enjoy the fellowship of a good book or magazine? Can we give ourselves to a noble cause? Can we truthfully say that we had a good time at the church and in fellowship with God's people? Do we find joy in lifting our voices to him in prayer and praise for his many blessings? Are our lives so radiant and winsome that others are attracted to him and like to establish homes in our part of the city or community? Or are we just carelessly indifferent to living? "Indifference never wrote a great book nor thought out a striking invention, reared the solemn architecture that awes the soul, breathed the sublime music nor undertook a heroic task." Living does not depend upon the length of days but upon what is done during the day. He has lived well who has left the world better than he found it; who always looked for the best in his fellow men and who gave unto them the best he had.

McPherson, Kans.

The Church of the Future and Rural Life

BY A. C. BAUGHER

A Lawrence Conference Address by the Dean of Elizabethtown College

THE subject implies a prophecy. Worth-while prediction must be based upon facts. In other words, an accurate prognosis calls for a careful evaluation of history as well as of present social and economic forces. Even a study of the past and the present alone does not provide an adequate background against which to project the future of the church, but our goals, aims and hopes for the church are also strong determiners of the future church.

Several definitions will help to clear the ground for this discussion. The term *rural* is applied to all areas, villages and towns, which have a population of less than 2,500. Population centers larger than this are to be known as *urban* or city. It is readily evident that the number of people alone is not an entirely adequate criterion by which to measure whether a community is urban or rural. But population is the standard used by the United States Census, and it will be the criterion used in this discussion. In speaking about the future of the church, generally, we mean the church of Jesus Christ; but specifically, we think of the Church of the Brethren.

In 1936 there were 1,037 different congregations in our brotherhood. Eight hundred and thirty-seven, constituting 72.1 per cent of the membership, were rural churches. The other 200 congregations comprised 27.9 per cent of the members of the church. And it is probably safe to assume that approximately 75 per cent of the membership of the city churches has a rural background. Consequently, as a matter of fact, the Church of the Brethren is not far from 90 per cent rural.

The Farm as the Base for Strong Churches

The elements of a strong church are the same elements as are required for a strong family life. And it is almost a truism that the farm affords unsurpassed opportunities for the most desirable family life. This leads to the conclusion that the farm offers the greatest opportunities for the building up of strong churches. The characteristics of a strong family are: co-operation, thrift, faith, and sacrifice. In the farm family all members must co-operate in the work of the farm. Basically, the farm family is a co-operative in the truest sense. It also has all the meritorious elements of a democracy. Planning the work of the day on the farm around the table at meal time, presents a picture of the spirit of democracy. And whatever virtue the dictatorship or communistic types of government claim, the farm family has, and has had, for centuries. In the efficient farm family, the father is the real head of the family in whom reside the powers of final decision of problems after they have been discussed in a democratic way for the common welfare. If industry could and would be organized on the farm family philosophy of mutuality, sacrifice and co-operation, many of society's major ills would come to a sudden ending.

The very nature of farm life gives a wholesome attitude toward creation, divine care and co-operation between God and man. Even the judgment is symbolized by each harvest. The farmer is ever a man of faith. He is a co-creator with God. His routine sowing and reaping is a picture of God in miniature.

Wholesome farm family life depends also on a sound agricultural program. Soil conservation is essential to the development of domestic happiness. Stewardship of the soil is as fundamental to a farmer, and possible more so, than is stewardship of his time and money. It has been said, that it requires a forest 400 years to make one inch of soil, and that the United States has been losing her soil at the rate of one inch every ten years. If this is true, then indeed our wealth, in terms of soil, is being carried to the sea. A "conservative" people should be interested in conserving the soil, the basis for a sound agricultural life.

But not all of agriculture depends upon the soil. Farms must be equipped with buildings and machinery. Recently a statement was made claiming that the majority of farmers are obliged to invest too much money in expensive farm machinery. It appears that the answer to this problem lies in co-operative farming. Why not have two or three neighboring farmers own one binder, combine, or hayloader? Rugged individualism can play havoc with farming if each farmer demands a full line of farm equipment, which

is frequently used less than one fiftieth of the year. How long could an industry operate on such a basis?

More wide-spread farm ownership is another condition essential to a sound agricultural program. Frequently the criticism is made that too many of our young people leave the farm. A chief reason for this lies in the fact that farm ownership is exceedingly difficult, if not impossible. It is probably true that many young couples will be obliged to pay five or six per cent to a bank on the cost of a farm, when good neighbors in the same community invest their money with total strangers, for less than one half of the above rate. Is not the answer to this problem in local credit unions? Certainly there are opportunities for service and adventure in this direction which, if followed out, would strengthen our farm family life and thereby undergird the church now and in the future. Such endeavors would tend to keep more of our young people on the farm and in contact with the local rural church.

Our Educational Institutions and Rural Life

There is an uncomfortable amount of truth in the criticism that when our young people from the farm, go to college, they seldom return to the farm after they have completed their education. Usually the criticism implies that our colleges deliberately train our young people away from the soil and the home church. This is, of course, not true. Our colleges are not guilty! But perhaps the college and the local church community should attempt to solve this problem jointly. If on the one hand, the local church community were to foster the principles of co-operative farming, and establish credit unions as mentioned in the above paragraph, and if the colleges on the other hand, were to place renewed emphasis upon the opportunities in rural communities for strong homes and churches, more of our young people would likely plan for a farm-life career.

Several of our educational institutions, including the seminary, have for a number of years, offered instruction in rural sociology. This is good, but does not go far enough. To hold the strong rural life of the church which in so great a measure has made our brotherhood, it will be necessary that our whole educational program incorporate more of the philosophy of rural life, and stress the opportunities for leadership in the farm family way of living. Young ministers need to look upon the rural pastorate, not as a "starting place," with the hope to "be promoted" to a city pastorate, but rather as a real challenge for a lifetime of rural leadership. The fact that there are more than four times as many rural as urban churches in the brotherhood, should serve as a challenge to the young men in our church who are preparing for the life of a pastor. This fact should also give definite coloring to the program of ministerial education. Certainly the minister who will serve in our rural areas needs just as thorough an educational training as one who serves elsewhere. But instead of spending too much time in studying Greek and Hebrew roots, why not devote more time to the study of grass roots? A scientific knowledge of corn and potato stalks would give excellent training for the pastor of a rural church. What is needed, is not less training, but more functional education. At a rural life conference in New York last January, the writer was impressed by a statement made by one of the leaders of a large denomination, when he said: "Our best rural pastors have had scientific training in agriculture." Indeed a course or two in the basic principles of agriculture in the program of ministerial education would be of great value in the life of a denomination as largely rural as is the Church of the Brethren.

The writer is aware of the fact that much excellent service by consecrated and well trained pastors is given by men in our urban areas, and that great and permanent opportunities are open for the development of strong city churches, but the very nature of population trends, and industrial life make the rural areas the home base for the really effective church in the years to come.

The success of the church of the future rests heavily upon the development of a strong farm family life where the spirit of co-operation, faith, and sacrifice are ingrained. And a strong rural family life demands a sound agricultural program. And so it is evident that the future of the church is intimately related to the conservation of the soil and the conservation of the family. What an opportunity for a "conservative" church!

Elizabethtown, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

An outstanding episode was contributed to the history of domestic disarmament today. I overheard an irritable wife, who was unjustly suspicious of an unusually good husband, abusing her spouse unmercifully.

There was a pause—during which I waited for a shock—and then in a gentle voice came the reply; one which indicated love and understanding and patience on the part of the man.

There had been a struggle, I know, to maintain self-control; but a sweeping victory was won on the battleground of this man's soul.

I believe in that kind of war, don't you?

Ottawa, Kans.

OUR MISSION WORK

"Only Christ Can Change Men Like That"

BY E. K. HIGDON

Director of Publicity for the Madras Missionary Meeting

THE Malas had been notorious criminals. Their town was the headquarters of a robber band led by a Mala. When he and many of his followers were converted, one of India's famous mass movements began which resulted in many thousands of Malas in that region becoming Christians. The Kammas are another group. Bishop J. W. Pickett reports in his book, *Christ's Way to India's Heart,* a conversation he had one day as he walked across a field with a non-Christian Kamma:

"Do you know the Christians of your village?" we asked.

"Yes, all of them."

"What do you think of them?"

"They are our best people."

"Are all of them your best people?"

"There are only Hindus and Christians in the village and the Christians are much better than we Hindus."

"Do you mean that even the Mala Christians are better than you Hindus?"

"Oh, yes, some of them are not as good as others, but as a whole they are better than we are."

"Has being Christians made them better?"

"Certainly! Before they became Christians they were robbers and murderers. Even we Kammas were afraid of them. The difference between them as they were then and as they are now is like that between the earth and the sky, between noonday and night."

"What other groups have become Christians?"

"Two lower Sudra groups."

"Are their lives also changing?"

"Yes, in just the same way. Some were drunkards, now they don't drink."

"And what of your people? Haven't some of them become Christians?"

"Yes."

"Are they also being changed?"

"Yes, and more rapidly than the others were. It seems that we Kammas are better material than the Malas, but none of our people would have become Christians if they hadn't seen first what happened to the Malas."

"You say that you have seen many bad men changed to good men, drunkards to sober men, robbers to honest neighbors. Has that happened only to those who have become Christians? Haven't you seen any one changed like that in Hinduism?"

At this the old man seemed surprised that we should ask such a question and revealed how deeply he had been affected by what he had seen. "Never. Only Christ can change men like that."

New York, N. Y.

Missionaries Introduced to Africa

A LETTER from Hazel and Herman Landis tells of their first six months in language study. They feel quite encouraged about it. Bro. Kulp gives them an hour and a half each day when he is at the station and then a native teacher stays with them each afternoon as long as they need him. They are much impressed with the fine, intelligent young men who they say have become covenant Christians. This means that the young men have already asked for baptism, but are learning more of what the Christian life means before they are actually baptized.

They have been impressed by the medical work being done. A woman brought a little baby with a dreadful ulcer on its face. The nose was completely gone, one eye was partly eaten away and the mouth was about gone. Dr. Bosler said there was no hope of its life, but Nurse Utz in true missionary fashion is making the baby as comfortable as possible. The parents had first gone to the witch doctor and now the case is hopeless. The Landises write at length of terrible suffering from ulcers which can be rather readily cured if the missionary with his knowledge of sanitation and love for human beings gets a chance early enough.

News Items from Marama, Africa

BY HERMAN LANDIS

The opportunities here are astounding. Bro. Kulp and I have just returned from a three-day trip to several villages that are rarely reached. We stayed in the government rest house. We went twelve miles by motor, then took the horses three miles further in, to the rest house. Within three miles are four villages of good size. Stover did not send word ahead that we were coming, as this seems better in newer places. The chief is too often inclined to disturb the people to prepare for our coming. We found the people very friendly and eighty of them gathered in front of the head man's compound for a service that first evening.

The next day we went to two villages near by. Bro. Kulp would find the head man first, then the people would assemble, as many as wished, and we would have a service. In the first village, thirty came. It was about ten o'clock and many of them had gone to market. They were much interested. Then further on, the head man sent word out that the people were to come. Again we sat near his compound and had a service. About once each year is all we have been getting to these villages, but we hope, in the near future, to contact them oftener. We returned that night to the first village and had an evening service. This time about eighty came out. I was especially impressed

with the number of children and their eagerness to know what we had to say.

Of course I had little to do with the services, but one afternoon a group of boys was around our quarters and I played a few games with them and one of our house boys told them stories from the Bible and taught them a song. We hope that a few may come to school this year.

Then on the way out, we had a service with a village that is contacted each Sunday and Thursday. That made five meetings. One village was having a funeral and we stayed and witnessed the burial, and Bro. Kulp talked with some of the men. I enjoyed the trip thoroughly.

Today three of our best boys are on their way to Garkida to enter the training school there. We will miss them for each had charge of a village service. The hope for the future, as I see it, lies in training enough of these boys to go out into the villages and be pastors. We have a number, but too few. When we think of twenty villages that Marama is now trying to reach regularly, what church in America except the largest, could furnish people to lead the singing, do the praying and preaching and have most of the responsibility for the work? I think the mission has progressed greatly in developing such good workers in such a short time. Then there are another fifty or sixty villages that we scarcely know exist, which are within reach of Marama if we had the workers. Bro. Kulp now is principal of the school, elder of all of the mission churches (three—Lassa, Marama, and Garkida) as well as the only evangelistic worker here. He is continually working with the other churches also, so you see that he has about the work that four men should have, but even with this handicap, I believe that the work is progressing very rapidly. We have prospects of a better school, better organized village work and increased interest all around this year.

Last night we had a sort of farewell meeting for the boys who were going to Garkida. About eighty of the Christians and those interested came. We played a few games in the yard and then went into the chapel and had a devotional service. They seemed to enjoy the meeting very much. I believe we must give them something to take the place of their pleasure in the village dances and ceremonies. Christianity must be more joyful than the pagan religion.

I have been glad to be able to take one responsibility from Bro. Kulp already. We take one group of boys along the road, north and east of Marama. They get off at the nearest point of the village and hold their services in that village. I have been driving. That leaves Bro. Kulp free to go to the villages that need his help most. One week he and Mrs. Kulp were out four days. They held a service in a village that probably had had little contact with the Christian group before, because at first the people were afraid of them. Then when they found that the Kulps spoke their own language, they became interested and about 150 of them came under a tree and listened to the gospel story. When Bro. Kulp went there again about as many came to the service. The difficulty with our boys is their youth and inexperience. They must be closely supervised as yet, and it perhaps is not advisable to start work in any village until we have workers who can qualify in a small way.

A few weeks ago we spent a week end at Garkida and were very much impressed with the work there. I suppose everybody is amazed with the Leper colony, as we were, but the regular church work there looks good to me. I went with Clarence Heckman to Gardemna and viewed some of the historic landmarks of the mission.

We are eager to get our Messenger telling us more about the Conference. We expected the first Messenger after Annual Conference in yesterday's mail, but evidently the boat was delayed or changed schedule and practically no mail came. Our last Messenger was the one for June 4. It does seem a bit queer to get news that is several weeks old. Already we are reading the Messenger news more eagerly than before. At home we scanned quickly the pages and rushed on, but here the Messenger is a friend from home and we read it carefully.

Marama, Nigeria.

What to Pray for - - - - - - *Week of Sept. 17-24*

In the Aug. 6 *Gospel Messenger*, Bro. H. L. Alley told about a family camp held near Ahwa where he lives and works. It would pay each reader to turn to that issue of the *Messenger* and reread the account of the seven-day camp in the Dang forest. A group of forty met to study together and to enjoy hours of fellowship. Everyone felt that it had been a time of great refreshing and of preparation for the duties of the coming year.

A more recent letter from Bro. Alley says that he was just ready to do some touring among the villages. This indicates that the Alleys are busy with their evangelistic program, both at the station and out through the villages.



Ella Ebbert

It is a strange thing that after missionaries return from their furlough, they are so soon buried under their program of work that they can scarcely realize that they have been home at all. The tasks at Ahwa are such that Brother and Sister Alley are kept busy all the time.

Ella Ebbert looks after the school work and finds it her chief delight. Care and concern is put into her supervision and the results show that this is true. Thoroughness and attention to details are characteristic of Sister Ebbert's work. Ahwa is a place where such teaching is needed and where it is deeply appreciated. A recent letter from Sister Ebbert brings pictures of her school girls and of the first prize which two grades received at the Durbar exhibit.

For all the workers at Ahwa, including both missionaries and faithful helpers, let us join in prayer.



Howard Alley



Hattie Alley

DAILY DEVOTIONS

BY E. G. HOFF

Monday: Psa. 23: 1-6

"Jehovah is my shepherd; I shall not want"

God the Provider

There is a parallel between the shepherd's task and God's relationship to men. God has provided the resources for man's living. We can but marvel when we think of this wondrous provision.

But the parallel must not be carried too far; man has more to do than eat. He must use the common sense and strength with which he is endowed to husband the resources which God has provided. Only thus can he hope to eat of the fruit of the land in good conscience. It is folly for men to think that God has them on his hands to support. Personal initiative is required as well as trust.

Tuesday: Psa. 27: 1-6

"Jehovah is the strength of my life;
Of whom shall I be afraid?"

God the Defender

The psalmist trusted God in the presence of enemies. It made little difference if the odds were against him; he knew where the real strength lay.

Men today need to learn the real source of strength. They are spending billions of dollars for that which does not give security. Their investment in justice, trustworthiness and goodwill is meager in comparison. The cost of one battleship put sincerely into a brotherly project would do more to guarantee friendship between two nations than whole fleets of ships and squadrons of planes. The forces that make for security are spiritual. God is at their head.

Wednesday: 1 Sam. 16: 10-13

"Then Samuel . . . anointed him . . . and the Spirit of Jehovah came mightily upon David from that day forward"

David Anointed

God saw a potential king in the boy David. What he needed was endowment with the Spirit and an opportunity to grow into strength.

God needs men of kingly caliber in every age. He must find them in the boys that toil in the field, as David did, or study in school, or play on the playground. Fathers may overlook the possibilities in their sons, as David's did, but God sees it. And when God sends out a Samuel or in some other way brings a vision of opportunity to a boy, let nothing hinder his following the vision. It will lead to great usefulness.

"After God's Own Heart"

There are some people whom God can use and others whom he can not; men may not be able readily to tell the difference between them. David was in the first class; Saul, in the second. In some respects Saul may have been quite as good as David; we nowhere have record of lust or murder for lust in the history of Saul. But the thing which distinguished David from Saul was responsiveness. Saul was self-willed and irrepressible; it was not safe for anyone to stand in his way. David was amenable to correction, reverent in heart, and disposed to obey the will of God.

It would be fine if God had perfect men to work for him. Unfortunately there are no such. He must work through folks who err. What then determines a man's usability in God's hands? Is it not the set of his life? If a man's life is set Godward, God can use him; if not, he can not.

A man may be a long way from perfection but yet be earnestly striving in that direction. He is more serviceable to God than the man who is much closer to the ideal in habits and practices but has little concern about the direction of his life. Some people have more to contend with along some lines than others, greater difficulties to meet. God knows their hearts, and if the set of their lives is in the right direction, he can use them and help them. David stands to witness.

1 Sam. 13: 13, 14; Psa. 51: 14-17; Matt. 7: 21-23.

Thursday: 1 Sam. 26: 7-11

"Who can put forth his hand against Jehovah's anointed and be guiltless?"

David Awaiting God's Time

David was driven to the wilderness and the mountains to seek refuge from Saul's anger. For many months he had to flee from place to place, hunted as a beast of prey. But when Saul was in his power, he refused to lift a hand against him. The reason was that Saul was God's anointed, and as such David respected him, regardless of personal implications.

One who has such regard for God's anointing in another will be true to the anointing in his own life.

Among the things that are difficult for a vigorous youth is to wait for the working out of God's plans. There is such a temptation to rush in and strike while striking seems good. But a wholesome reverence for God stays the hand.

Friday: 2 Sam. 5: 1-5

"Thou shalt be shepherd of my people Israel"

David Enthroned

The greatest things are not accomplished in a day. Many people are concerned and it takes time for events to work out. But if we have patience to wait and zeal to be faithful to our trust as it opens to us, we shall some day enter into the fullness of God's purpose for our lives.

It was so with David. He awaited God's plan, and lived valiantly in the meantime. Finally the time was ripe for him to receive the kingship. Even then he had to wait seven and a half years for his real kingdom. But he was the better king for the waiting.

Saturday: 2 Sam. 23: 1-5

"He hath made with me an everlasting covenant,
Ordered in all things and sure"

David's Benediction

The language of this passage is rather obscure and hard to understand, but it means at least to say that to the end David kept his heart open to the Spirit of God; that God was his Rock of strength and stability; that he had enjoyed the favor of God and found him faithful; and that he was optimistic about the future, with a God like Jehovah to lead the way to justice and righteousness.

The testimony of an aged man like David is worth more than all the theories of young philosophers. It is built on actual experience with God. The aged are quite willing to share the deeper values of their experience, and we do well to give earnest heed to their testimony. Many of the pitfalls of life may thus be avoided.

Sunday: Psa. 101: 1-6

"Unto thee, O Jehovah, will I sing praises"

Joy in the Lord

The spirit of praise is fitting at the beginning, at the end, and in the middle of every undertaking for God. We have come to the end of a series of character studies of great men in ancient Israel, and the end of a year's devotional meditations. The men of old had the praise of God in their hearts. It is to be hoped that our hearts also have been lifted to God as we have read and thought and prayed together through this year's studies. Our greatest privilege as human beings is to turn the heart Godward. David gives us the pitch for living on his harp of praise.

KINGDOM GLEANINGS

Calendar for Sunday, September 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jonathan: Courageous Friendship.—1 Sam. 20: 4-17.

Christian Workers, Why the Church of the Brethren?

B. Y. P. D., Too Late to Use Wasted Time.

Intermediates, What Does the Bible Teach About Good and Bad Company?

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Gains for the Kingdom

Eleven baptized in the Quakertown church, Pa.

Five baptized in the Flower Hill church, Md., Bro. J. M. Henry, evangelist.

Three baptized in the Montgomery church, Pa., Bro. F. A. Myers, evangelist.

Four baptized in the Beaver Creek church, Ohio, Bro. H. M. Coppock, evangelist.

Two baptized and four received by letter in the Oklahoma City church, Okla.

Three baptized in the North St. Joseph church, Mo., Leonard M. Lowe, pastor.

Five baptized in the Pleasant Valley church, Va., Bro. M. E. Clingenpeel, evangelist.

Four baptized in the Christiansburg church, Va., Bro. O. F. Bowman, pastor-evangelist.

Seventeen baptized in the Meadow Branch church, Md., Bro. A. P. Wenger, evangelist.

Nine baptized in the Salem church, W. Va., Brother and Sister S. Paul Daugherty, evangelists.

Eleven baptized in the Pleasant Dale church, Ind., Brother and Sister B. M. Rollins, evangelsts.

Nine baptized and two received by letter in the Fredricksburg church, Pa., Bro. David Snader, evangelist.

Twenty-four baptized in the Walnut Grove church, Moorefield congregation, W. Va., Bro. P. I. Garber, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple of Woodbury, Pa., Oct. 13, in the East Fairview church, Pa.

Bro. C. F. Holsopple of Myersville, Md., Sept. 18, in the Edgewood church, Md.

Bro. F. S. Carper of Palmyra, Pa., Oct. 9, in the Mechanicsburg church, Pa.

Bro. Lester E. Fike of Astoria, Ill., Sept. 11-25, in the Libertyville church, Iowa.

Bro. Robert Cocklin of Mechanicsburg, Pa., Oct. 9, in the Second church, York, Pa.

Brother and Sister Otto Laursen of West Union, Ohio, Sept. 18, in the Hancock church, Minn.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 11, at the Milledgeville church, Ill.

Bro. Ralph G. Rarick of Syracuse, Ind., Sept. 18, at Springfield, Ohio; Oct. 16, at Lima, Ohio.

Bro. W. F. Garber of Annville, Pa., Sept. 11-25, in the Panther Creek church, Ill.; Oct. 2, in the Jennersville church, Pa.

Bro. John Wieand of Decatur, Ill., Oct. 23 to Nov. 6, in the Astoria church, Ill.

Bro. Ralph E. Shober of Frederick, Md., Oct. 2-16, in the Pitsburg church, Ohio.

Bro. A. J. Beeghly of Somerset, Pa., Oct. 16, in the Georgetown church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., Oct. 18, in the Howard church, Ind.

Bro. J. O. Winger of North Manchester, Ind., Sept. 19 to Oct. 2, in the Battle Creek church, Mich.

Bro. S. Clyde Weaver of East Petersburg, Pa., Nov. 20, in the Frystown house, Little Swatara congregation, Pa.

Bro. Robert L. Sink of Bringhurst, Ind., Oct. 2-16, in the Peters Creek church, Va.; Oct. 31 to Nov. 13, in the Cedar Creek church, Ind.

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Personal Mention

Bro. Wm. J. Wadsworth, Jr., hitherto of Norristown, Pa., should now be addressed at 122 E. Fourth St., Lansdale, Pa.

Through somebody's inadvertence, the name of Bro. R. E. Clark, minister at Blountville, Tenn., was omitted from the 1938 Yearbook.

Bro. Rufus D. Bowman takes the place which Chas. D. Bonsack, on account of illness, is unable to fill as speaker at the thirtieth anniversary of the founding of the Omaha church, Nebr., tomorrow, Sunday, Sept. 18.

Bro. Walter Replogle has closed his pastorate of the Rossville church of Southern Indiana and is taking up the work in the Stony Creek church of Northwestern Ohio. His address is changed accordingly from Rossville, Ind., to Bellefontaine, Ohio.

Bro. W. W. Slabaugh of Bethany Biblical Seminary is the guest speaker at the homecoming tomorrow, Sept. 18, at the Four Mile church of Southern Indiana, near Kitchel, both morning and afternoon. Basket dinner. Pastor F. E. McCune says "all are invited."

Brother Bonsack has written from his Philadelphia hospital that he is feeling well and gaining strength right along. He has even had thoughts of turning homeward by the end of the week but his friends here scarcely expect that his doctors will agree to that.

Bro. W. H. Yoder, member of the General Ministerial Board from the Central West Region and pastor of the South Waterloo church, Iowa, conducted installation services Sunday morning, Sept. 4, when Bro. Bernard N. King began his McPherson pastorate. "Workers Together for Christ" was the theme of Bro. King's opening message.

Sister Hazel Messer, lately returned from India on furlough, visited friends at the mission offices last week. She wants to render more efficient service than ever in her chosen field and to this end plans to take postgraduate work in nursing, with special reference to hospital supervision. Her contribution to the Wednesday night meeting of the local missionary society was greatly appreciated.

Sister Nettie M. Senger, writing from the P. U. M. C. hospital, Peiping, China, Aug. 11, says: "I am improving and see the end now. The doctors all tell me I must learn the meaning of the word 'moderate' and apply it to my every movement the rest of my life. I adore the slow, deliberate people and envy them but I've always been out where quick action and thought were demanded and where the challenge of the impossible set my blood boiling. . . . I'm itching now to get out for work that is awaiting me."

Southern Indiana has chosen Eld. O. D. Werking as Standing Committee delegate to the Conference of 1939, with Eld. E. O. Norris as alternate.

Sister Leslie Burner of Luray, Va., asks "every Christian reader of the Messenger" to pray for her husband "in his great affliction that he may be restored to his health if it be God's will."

Standing Committee delegates to the next Conference from Northern Illinois and Wisconsin are Elders Rufus D. Bowman and I. D. Leatherman. Elders M. Clyde Horst and J. Clyde Forney are alternate delegates.

Bro. Paul Kinsel of Brookville, Ohio, on his homeward way from the International Camp at Lake Geneva, Wis., utilized the opportunity to make atonement for his long neglect of the Brethren Publishing House. This he did quite satisfactorily by stopping a while to chat with us.

Brother and Sister U. C. Miller of Waterloo, Iowa, are mourning the sudden death of their daughter, Mary Elizabeth, in an auto accident, Sunday evening, Sept. 4. Details of the tragedy and of her all too brief but significant service in church and school will be found in next week's Messenger. Shall we not yield gladly to these oft recurring demands upon our sympathy? The next need may be our own.

Brother and Sister Grant T. McGuire, pastors at Pasadena, Calif., were greatly surprised on the evening of Sept. 5. They had just returned from district conference and were lounging comfortably in their living room when some sixty or eighty persons burst in upon them. It was their twenty-fifth anniversary. Resourceful as pastors must be, they welcomed cordially their guests and made them comfortable. Among various gifts and greetings were a beautiful basket of cleverly wrapped candies and twenty-five silver dollars.

Bro. J. J. Tawzer of Hastings, Nebr., asks us to say "Thank you" for him to all who remembered him when he was lying on his back for seven weeks following an emergency operation. He was glad that the surgeon and nurses were Christian people. He is "sure nothing but prayer saved me . . . how many prayed for me I can't tell . . . I was unable to fill appointment at Silver Lake for three months but the members there kept the Sunday school going—pretty good, I think, when only nine members live within fifteen miles of the church."

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Miscellaneous Items

The North Winona church of Northern Indiana will have a homecoming service Oct. 23, Dr. G. H. Van Dyke writes us. Bro. Rufus D. Bowman will be the speaker.

The Flint church of Michigan will dedicate their new church, 1300 Stocker St., Sept. 25, in an all-day meeting. Bro. E. S. Coffman, evangelist-at-large, will be the guest speaker. Pastor A. E. Taylor extends a hearty invitation.

The Freeport church of Northern Illinois will have a dedication service for their new basement Sept. 18, 2:30 P. M. Bro. J. F. Burton, pastor of the Lena church, will be the speaker. Members and friends from near by churches are invited.

Spring Creek church, Middle Indiana, will observe their annual homecoming, Sept. 18. In the afternoon a pageant will be given celebrating twenty years of service by the pastor, Bro. Moyne Landis. A general invitation is extended. Those who can not come might write an appropriate message to Bro. Landis, Pierceton, Ind., Route 2.—Hilda Beigh Hardman, Warsaw, Ind.

The Verdigris church of Southeastern Kansas will have a homecoming Oct. 2. Former members and any others are welcome. If you can't go, write a letter of greeting addressed to Arvilda Johnson, Madison, Kans.

The Beaver Creek church of Southern Ohio invites all former members and friends to attend an all day annual homecoming tomorrow, Sunday, Sept. 18. Basket dinner at noon. Bro. R. H. Nicodemus will speak both morning and afternoon.

The Pipe Creek church of Middle Indiana will have a homecoming Sunday, Sept. 25. There will be morning and afternoon services with addresses by Bro. Rufus D. Bowman. Basket dinner at noon. "All are invited and especially any that have ever worshiped here."

To the women of the First District of West Virginia: There will be a meeting of the Women's Work at the Sugar Grove church, one mile south of Harman on Friday, Sept. 30, at 2 o'clock. It is desired that each church be represented in the meeting.—Mrs. Ezra Fike, Eglon, W. Va.

The First church of Wichita, Southwestern Kansas, will celebrate the sixtieth anniversary of the organization of the congregation and the thirtieth year of the occupancy of the present building, Sunday, Oct. 9. Dr. V. F. Schwalm, president of McPherson College, is the speaker for the morning hour. Pastor James H. Elrod says: "All former members and friends are invited to be present."

Michigan churches, according to a schedule worked out at the recent district meeting have used, or will use Evangelist E. S. Coffman's services as follows: Crystal, Aug. 28 to Sept. 9; Sugar Ridge, Sept. 11-23; Flint, Sept. 25 to Oct. 7; Sunfield, Oct. 9-18; Lansing, Oct. 20-30; Woodland, Nov. 1-13; Muskegon, Nov. 14-20; Elmdale, Nov. 21-27; Thornapple, Nov. 28 to Dec. 4; Grand Rapids, Dec. 6-18. Write Bro. Chas. A. Spencer, R. 3, Shepherd, Mich., for further details.

The Nebraska District Meeting will be held in the Bethel church Oct. 7-10. Pastor I. C. Snavely writes us: "Our district has been hard hit by shortage of crops and economic conditions but we want to make this meeting a rich feast to everyone that can attend. We are praying for 'showers of blessings.' We hope many from Nebraska and from other districts will come and enjoy the meeting with us. The church is five miles northwest of Carleton. Inquire for the Bethel church. Yours with a hearty welcome."

Daily Devotions for the past year have been written by Bro. E. G. Hoff, editor of our Sunday-school publications. We sincerely regret that Bro. Hoff's full program does not permit his continuing this appreciated Messenger feature. A sister from Nebraska writes: "I think it hardly fair for one to derive so much help, joy and comfort from your page without expressing the gratitude of my heart for the blessings that are mine because of your consecrated service." No doubt there are others who feel the same way.

James Creek congregation, Middle Pennsylvania, has set apart Sunday, Sept. 18, as homecoming day. Church school at 9:30; guest speaker at 10:30; reminiscent program at 2 P. M. The Brumbaughs, leaders in the church's life as well as in the educational world, came from this valley. The well-known Martin Grove Brumbaugh, an educator of national influence and ex-Governor of Pennsylvania, chose the little cemetery of this congregation as his last resting place. The faithful little group here believes many would like to come back for a day and enjoy the fellowship with scenes and friends at the old home. Everyone is invited.—Galen B. Royer, Huntingdon, Pa.

HOME AND FAMILY

Nothing Much Occurred

BY ADA C. SELL

Nothing much occurred today
That some would stamp as news,
For only, Jimmy ran away,
And John wore out his shoes.

Also, Jack has learned to swim,
And Sally's knitting, too,
And Teddy had his fingers cut,
And ironing was to do.

Likewise, baby found a tooth,
That caused a lot of glee,
And now that bedtime's come again,
They're sleepy as can be.

Nothing much occurred today
That one would send to press,
But all the time was packed, I'd say,
With laughter or distress.

Altoona, Pa.

"How Life Begins"

BY JOSEPH VAN DYKE

THE children I teach are not superior or inferior—they are average. Their I. Q.'s range from around 90 to 124. They have their full quota of rough spots that I am helping them to smooth, and they all have the normal child's engaging traits which makes me love them in spite of their frequent failures to be "good." They are particularly normal in their intense interest in finding out things. We call it curiosity, this characteristic of almost all human beings to ferret out the unknown, and my flock of children have their proper share of the commodity. If it were not for the fact of curiosity, teaching would be dull business. As it is the profession is often as exciting as a three-ring circus.

Last winter my children, especially the upper grade ones, became curious about babies, where they came from and how it all happened. Of course they knew something about it already but their information had been too sketchy and conflicting to be of much help. They appealed for facts. I had to decide to ignore the whole matter or to do something about it. I decided on the latter course.

In the Michigan grade curriculum there is no provision as yet for a study of human reproduction although the life cycles of insects and animals and plants are covered. Our county commissioner had never mentioned the subject of sex education to my knowledge and I had no idea what her attitude would be. Also I had no special background for attacking such a technical job. The natural thing for me to have said to my children was, "We are not supposed to study about that in school," and let it go at that. As far as I know that would have been the truth. But it seemed to me a pretty poor solution of a problem, rather no solution at all, so instead I said, "Since you children are so interested in babies maybe we'd better have a unit about them." Approval of such a plan was so unanimous and earnest that I found myself launched on the project before I had made the simplest survey. I had no choice but to go to work on the unit. Within a week I had it ready to put into operation.

During that week I did some fast work for I did not want to begin the unit (which means a unified study of a particular field to be worked on intensively for a number of weeks) until I had it well planned and organized. I found two books in the public library which proved indispensible. The first, *The Way Life Begins,* by Cady and Cady, I used myself both for a general plan for the study and also for specific information which I lacked. The other, *Growing Up,* by Karl De Schweinitz, with which I was already familiar, was just the thing for the children to read. With these and my previous knowledge of biology I evolved the unit of study which we called "How Life Begins."

It began with a review of what we already knew, from a study of spring flowers made on field trips, about sexual reproduction in plants. We first learned in connection with flowers what was to be the one central fact to be mastered—when a male cell meets an egg it joins with it and a new organism is begun—and also laid the basis for a sound scientific vocabulary of terms needed in order to talk intelligently about the subject. Then we took up fish and followed the mother salmon on her migration from the ocean to the fresh water streams where her eggs would be laid and then immediately be fertilized by the milt of the male salmon. A study of frogs followed and then in succession the stories of how chickens and rabbits reproduce themselves. One of the things that first aroused the children's interest had been a little reader called *Animal Babies,* and now we studied these babies from the time they were tiny eggs uniting with a sperm cell to their entrance into the world through the process of birth. We studied how the mothers cared for their babies, too, and talked of the fierce affection which they feel for their offspring which causes them to risk their lives for their children just as men and women sometimes do for their children. So we came to human babies.

After having assimilated all the essential facts of fertilization, the growth of the embryo and finally birth itself in fish and frogs and chicks and rabbits, it was not difficult to understand the same process in man. By this time the children had gained considerable ease in using the necessary terms and the initial embarrassment of talking out loud about a forbidden subject was

mostly gone. Our study of the section on human reproduction proved to be principally an orientation of recently learned facts in the new area, combined with an examination and discussion of diagrams of human organs. The children were deeply interested in how the baby lived inside its mother. They read the book, *Growing Up,* and asked me questions when something puzzled them. We ended the whole project with a question period which caught up the loose ends and made crystal clear details that were still cloudy to some. As we went on to other work I had the firm conviction that all the children who had participated knew the essential facts about how they began life and were better fitted for living than they had been before. Most important, at the time, was the fact that their acute curiosity about babies was satisfied.

Learning about the process of reproduction was fun. The boys and girls enjoyed every discovery and, although they were no longer discoveries to me, I enjoyed each one with them. Something that had always been hidden and hushed up had been brought out into the light and treated just like any other school study, and they found it was interesting in the same way steam engines and the history of the cave men are interesting. They felt more free, too, because of having lost their ignorance, and I felt freer with them because I had defied the taboo against talking about so innocent a proceeding as the way each of us came into existence. As far as I could see there were many important gains and no losses resulting from our brief excursion into sex education.

Sometime afterward I was telling a friend of what we had done and she asked, " Why was it necessary for you to teach that unit in your school? Why haven't the parents already answered their children's questions? I should think they would count it a privilege."

Those are questions I can not answer. It is an absolute mystery to me why parents do not, as my friend suggested, count it a privilege to tell their children the fascinating story of how they began life. Instead they tell them fantastic lies until finally the child gets from some playmate, a twisted and dirty version of the truth, which must suffice until he grows up. The story of beginning life is a fairly simple one, easy to tell, and the best time to tell it is when the child voices his curiosity, the best place to tell it is in the child's own home, and the person to tell it is the father or mother who helped create the child. The school should not be allowed to usurp this privilege although it can serve as a helper.

I know a young father and mother who are giving the answers as fast as they are asked for. Their boys and girls are getting a healthy attitude towards sex instead of the warped one which many of us grownups have. They began by answering their first child's first question and there was no embarrassment in answering the second and the third and all the rest. I am positive that if a parent answers that first question frankly instead of evading it or suppressing it, he will have little future difficulty. It is the first question on which so many stumble.

No one can excuse himself by pleading ignorance today. Every public library, every state lending library, and the Elgin Loan Library have books which will help you if you feel inadequately prepared. A film called " The Birth of a Baby " which is being shown this year is better than a textbook in presenting the subject to those who need to know more and that includes all of us. Our parents and grandparents probably never saw a book like *Growing Up* and so can not be blamed for fostering the tradition of silence. But we are living in a different age. There is no valid excuse today for following their example.

It is a conviction of mine, and I feel that you share it, that this life which we have is a very beautiful thing. Since it is then everything connected with it is clean and good if we do not pervert it. That we should pick out the most important happening in the life of every individual—his conception and birth—and call it a shameful thing is to me a crime. How life begins is as beautiful and touching as how life continues or how it ends. When your little boy comes to you with the perfect confidence of childhood and asks you where babies come from I hope that you tell him the plain truth as simply as you can. It will be an experience which neither you nor he will ever forget.

Burt, Mich.

The Soul's Pursuit of Peace

BY ARCHER WALLACE

Fifteen centuries ago Augustine tried to impress upon the Christians of his day that the soul's abiding satisfaction was not to be found in one's place of abode. He recognized the sincerity of those who withdrew from the society of their fellows, but he sensed the perils of such a course. His confessions reveal how aware he was of the danger. He wrote, " It is not by feet, or change of place, that men leave thee or return to thee. . . . Rather in lustful, that is, in darkened affections, is the true distance from thy face."

How persistently the error that peace and satisfaction are the outcome of a congenial environment has found a place in men's minds. The writer of the Fifty-fifth Psalm voiced that when he said: " Oh, that I had wings like a dove! for then would I fly away, and be at rest." The prophet Jeremiah knew the same mood. He wrote: " Oh, that I had in the wilderness a lodging place of warfaring men; that I might leave my people and go from them." It is a frame of mind with

which all are familiar. Men become restless and disappointed with life, baffled and perplexed in mind, and often oppressed with the infirmities of the body and they cry out for a change of scene, as this psalmist did.

There is an interesting story told of Saint Anthony, who is credited with forming the first band of hermits. He fled from the great city of Alexandria, with its lurid vices, into the lonely wilderness beyond the Nile where he hoped to escape and find peace. But he returned to the city and when asked his reason for doing so, he replied: "The temptations of the silent desert are even more terrible than those of the gay and bustling city."

The heart of spiritual religion is that peace is a state of mind. In the sixteenth century Edward Dyer wrote these unforgettable verses:

"My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave.

"No princely pomp, no wealthy store,
No force to win the victory,
No wily wit to salve a sore,
No shape to feed a loving eye;
To none of these I yield as thrall:
For why? My mind doth serve for all.

"I see how plenty surfeits oft,
And hasty climbers soon do fall;
I see that those which are aloft
Mishap doth threaten most of all,
They get with toil, they keep with fear;
Such cares my mind could never bear.

"Content to live, this is my stay;
I seek no more than may suffice;
I press to bear no haughty sway;
Look, what I lack my mind supplies:
Lo, thus I triumph like a king,
Content with that my mind doth bring."

A lady who was restless and unhappy in spite of much wealth, told her colored maid that she thought a change of scenery was what she needed. She spoke of a place with pleasing prospects. "I could be happy there," she said. "No, mam," replied her maid, "you surely would not be happy there, 'cause you'd have to take yourself with you wherever you went."

There is more than humor in this story, there is a stab for most people. Indeed, only very self-complacent persons will fail to feel some measure of reproof. What the restless, unhappy heart needs is not the wings of a dove, but a deeper faith in God and in the grace he gives to those who seek his aid.

What a magnificent thing it was that Socrates said to the men who condemned him to death: "O judges, be of good cheer about death and know of a certainty that no evil thing can happen to a good man, either in life or after." Only a man of deep spiritual insight could have uttered such a saying. He saw that the soul's peace was not dependent upon the whim of changing circumstances any more than upon personal possessions or enrichments.

In the early days of navigation men tried to steer their ships by outward signs; they watched the capes and headlines of the coast but they learned to steer by the stars and no longer were at the mercy of vague guesses and mistaken ideas. Perhaps it is the supreme mission of religion to teach men the truth that peace is not a haphazard pursuit but the outcome of a life lived in harmony with God.

Few paragraphs written in modern times are seen more often than those words of William Henry Channing. They are worthy to be written in letters of gold: "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never—in a word, to let the spiritual, unbidden and unconscious, grow up through the common: this is to be my symphony."

The longing for escape to some distant place is often due to failure to recognize the fact that stern discipline is a factor in the development of character. Our language is packed with such proverbs as, "Fair weather never made a sailor"; "All sunshine makes a desert." Any view of life which fails to recognize the truth of these homely sayings becomes superficial and meaningless. The late Dr. W. L. Watkinson wrote: "The schoolboy longs to forsake the dreary school; he looks forth from the schoolroom windows upon the bees, the blooms, the butterflies, and cries over his dog-eared lesson book, his much rubbed slate, his painful grammar, his hard, loveless tasks, and wishes he could escape to the glorious fields. It is better, however, that he should keep to the unwelcome desk, the bitter book, the dreary school; they are making a man of him."

What a poor unhappy world this would have been had men and women turned aside from unpleasant tasks and avoided irksome responsibility! History is illuminated with the splendor of brave souls who did not seek for the wings of doves to carry them off to congenial settings but courageously faced life as they found it and showed to what heights humanity could rise.

A writer of long ago, in commenting on Psa. 55: 6, wrote: "David foolishly prayed for the wings of a dove, what he ought to have done was to pray for the strength of an ox to enable him to bear his troubles."

That was a wise saying for life is made bearable for millions partly because of the stimulating example of those who do not wince nor cry aloud when they are buffeted and beaten back, but rather make their misfortunes the occasions of spiritual conquests.

A lighthouse is not built in a sheltered garden but on a rocky coastline from whence it can send its friendly beams to mariners on the deep. And brave souls will recognize that exposed situations of danger and hardship challenge the soul to higher endeavor. We saw a book advertised recently, *Standing Up to Life*. That is an excellent title and a suggestive one. The soul's supreme satisfaction will be found in doing that very thing.

"Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think you he has chosen you for it:
Work loyally.

"Gird on your armor! be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do."

Toronto, Canada.

God's Eye

BY CHESTER E. SHULER

In a certain state prison a unique plan has been perfected to keep prisoners from mischief. In the top of each cell there is a small slot, through which the guard, on the floor above, can observe the prisoner at any time, without the prisoner knowing *when* he is being watched. He only knows that at any moment during day or night the guard's eye *may* be on him. He is therefore inhibited from misconduct which he otherwise might attempt under ordinary conditions.

God's eye is ever upon us. We, unlike the prisoner, have the assurance that we are always under observation. But we sometimes forget; otherwise, we should be more careful of our conduct at all times.

The nearer we live to God, the more we read his Book, the more we pray, the better will our *memory* become, and the more fully we shall realize our obligation to live rightly in God's sight.

One of the poets has aptly written:

"God's eye is ever on us,
And beneath us is his hand."

Newport, Pa.

Our Most Valuable Member

BY GEORGE W. TUTTLE

The most valuable member of our Men's Bible Class may be neither brilliant nor talented, but he is certain to be the embodiment of faithfulness. Does he not grind the lesson in his lesson-mill before the lesson hour, and is not the resulting grist both sweet and wholesome? He brings the wheat to the class; the chaff has been winnowed out by thought and prayer. Will not the angels say of him: "Here is a man after our own heart"? Yes, and a man after the truth of the Word of God.

His is no Rip van Winkle mind; he is alert, thoughtful, terse. See him lean forward eagerly that he may miss no worth-while thought, that he may sift each new idea, that he may profit by both the brains and the spiritual life of his fellow class members. Is his mind ever closed as tightly to truth as Jericho was once closed against the Israelites? No, it is open to every helpful thought, swift to respond to every new illustration of old truth, ready to grind any soul grist that the Lord would have him run through that mind mill of his.

Our most valuable member, by thoughtfulness and courtesy, makes a stranger soon feel at home in the class. He does not weary a stranger with tactless queries, but every word and act of his spells welcome. He does not hustle him off to the pastor, willing or unwilling. Far more likely he says: "Would you care to meet our pastor? If so, I should be glad to introduce you."

This star member of ours is first aid to his pastor. He is swift to note where there is need, physical or spiritual, and to report it to his pastor, to the joy of that modern Greatheart, whose meat and drink it is to do the work of his Lord. In sorrow he is swift to give first aid, but he does not forget to say to his pastor: "Another opening for you."

He appreciates more than he criticises. The teacher of the Bible class, being human, is not perfect, but a few bricks of appreciation may be a wonderful help in building him up. He realizes that even when a teacher has many shortcomings a class may travel farther and fare worse. He may even have in mind that shrewd old saying about jumping from the frying pan into the fire.

As for being on time, that is taken for granted, otherwise he would be quoted at less than par in the class market. As for being an absentee he would be as likely to be absent from his meals. Does he not look forward eagerly to a fresh meal for his soul when Sunday rolls around in the weekly cycle? Would that every member were like this most valuable member!

Pasadena, Calif.

THE CHURCH AT WORK

ADMINISTRATION

Report of Sectional Conference at Lawrence Conference

(For District Boards of Christian Education)

I. Goals set up for the coming year:

1. To present the rich heritage of our church.
2. To foster in our homes the experience and development of Christianity.
3. To develop genuine goodwill and brotherhood.
4. To develop stewardship in every phase of life.
5. To increase our attendance and secure sincere participation.
6. To develop inner Christian controls of emotion and action.
7. To develop effective leadership for the church.

II. Administrative Principles:

1. Sufficient funds to carry on an adequate program.
2. Methods of contact:
   a. Correspondence
   b. Conferences
   c. Personal contact
3. Fellowship and acquaintance.
4. Success depends upon mutual understanding.
5. Willingness to assume responsibility.

J. Perry Prather, Leader.
Paul W. Kinsel, Secretary.

Planning for Religious Education Week*

(Suggestions for Pastors by One Who Has Done It)

By Ross Snyder, Winnetka, Illinois

The Christian church is on the march once more and no local church need miss a vigorous launching of its year's activities. Religious Education Week can set the morale and shape the plans for the year's educational activities of a church. In some cases the week will culminate a month's personal visitation and group conferences with the leaders of the church activities, notably the church school. In other instances, from it the pastor may lead on into a use of the month of October for visiting and program planning on "how-shall-we-do-it" for the religious education aspect of the total church program. In either case, the following is recommended as a program of possible activities for the week. This will carry through from Sunday to Sunday of the week usually set aside as Religious Education Week.

Sunday, September 25

A church service for the church school during its regular hour, with the pastor presenting biographical sketches of "what it means to be a Christian." Bartlett's They Dared to Live is a good source. Or a joint service for both church and church school. And do you make it a custom to shake hands at least once a month with the members of your church school as they leave their departments? You are their pastor, too.

A sermon in the regular church service whose theme is "How we help people grow religiously," with Myers' Teaching Religion Creatively as a reference. Make it of real practical help to those working in the church school. Some pastors may want to use it as an occasion for the co-operative plannning of sermon and church program as reported by Burkhart in the Internationl Journal, January, 1937.

Monday, Tuesday, Wednesday, Thursday

There should be pastoral visiting of leaders of church school and young people's work, with group conferences, preferably in the pastor's home in the evenings. Whatever your curriculum, plan two or three high point activities for the coming three months—something your teachers can talk about next Sunday. Instead of evening conferences, some people are using Sunday afternoon and evening, or week-end conferences.

Wednesday or Thursday Evening

A church fellowship dinner of all officers of the church, including the church school teachers and officers of young people's groups. "This year's plans and dreams for our church" would be a good theme. If teachers or young people have attended summer conferences this may be a strategic place for them to speak of new ideas. In line with the emphasis upon the belonging together feeling, plans should be submitted, if feasible, for some "whole church enterprise" during the year, involving every organization and age member of the church family. Perhaps some joint observance of the Easter season, some social service project, some joint study or emphasis throughout the whole church such as the mission study themes for the year, or some pageant to which all contribute, will fit your situation. You have, of course, been making plans all summer, but this is a time of sharing them together and coming to definite decisions.

Sunday, October 1

Special Day in the Church School (whatever you like to call it).

Have presented in each department worship service, with some enthusiasm, a simple statement of our Christian "faith for living." Hart's Living Religion, pages 11-18, will provide a usable formulation of some fundamental principles, using for the church school some modification of the general propositions stated on page 14, such as "There are two teams in the world today. One team is trying to put hatred, falsehood, cruelty, greediness and unfriendliness into this world of ours. The other team is giving its best to making this a world of friendliness, of justice, of square dealing. Which team do you want to join? What are the training rules of the team you choose? Who are its heroes?" If possible use a blackboard with a dividing line down the center.

Church Service. Church school teachers attend in a body (perhaps you will want to include all officers of the church) with someone representing the educational work of the church, the director or principal, taking some part in the service, and closing with a ritual of dedication to the teaching ministry of the church. (See the suggested program elsewhere in this issue.) The ritual can be a joint product of the pastor and a small committee of teachers.

Home visiting in the afternoon. One church has found it very helpful publicly to set aside this Sunday afternoon as a time for everyone to be "at home" to the teacher of their child in the church school. A fifteen-minute visit can establish a basis for later co-operation and leave some

* Used by permission International Journal of Religious Education.

glimpse of high points in the plans of the church school for the next three months.

A dramatic production in the evening young people's group or church service, such as "The Story of a Story" (found in Osgood, The Sinner Beloved), would provide a real experience of the general tenor of the week's activities. If it is too much to work it in this week, schedule it later in October, and possibly use this Sunday as "summer conference" night.

A Month of Personal Visits—A Month of Program Planning

Religious Education Week may be the center of two types of very rewarding pastoral activity—pastoral calling on those who are on the "firing line" of the church thrust into life, and co-operative program planning of a few significant high points in the activities of its various organizations. Thus, it may carry a twofold morale into the workers of the church: the feeling that the church is on the march, and a feeling of belonging to the fellowship of the world-wide, century-planning Christian community. To do these things will mean using much time that could be otherwise employed, but would you like to have a vigorous beginning for your church year? Then, these ways are recommended.

LEADERSHIP EDUCATION

How to Move Forward With a Solid Front

Your church can move forward on the strength of any one of several "platforms."

1. **A platform of virtual dictatorship,** is not necessarily a malicious one—or a selfish one. But in this plan a few people, an inner circle of two, three, or a half dozen people, seem to control the planning and work of the church. Some members are likely to say unkind things about these people—all to the effect that they are "running the church"; and the intimation is that they are running it for selfish purposes; primarily for the personal glory they get from it.

This may be true; unfortunately, it sometimes is. But it is often true, too, that this unintentional dictatorship comes about because only two, or three, or a half dozen people have new and effective ideas as to what will make the church grow. These few people have been on the alert. They go to camps, to institutes, and conferences—not merely with the hope of seeing friends and relatives but with pencils and notebooks and a thirst to learn. They are the people who at home are constant students of new and better ways to do. They watch for new books coming out, that are related to their work. They read religious periodicals that are devoted to the interests of a better church. And so, all against even their own desires and wishes, these choice leaders find themselves carrying far more than their share of responsibility—plus an unfair criticism.

2. **A platform of true democracy.** Any church grows best when not one, two, or six people do the thinking, planning—and most of the work; but rather when many persons are concerned and helping. But there is a price for democracy—either in a government or in a church. That price is intelligence. Only those who are willing to pay the price to **know** can truly participate in successful planning and work.

We have for many years talked about the need for trained Sunday-school teachers. But forward-looking churches in 1938 will not be satisfied with the training of teachers only. Every office-holding person in the church is a candidate for future growth. Perhaps we have thought less about this problem of growth in connection with general leaders, members of boards, church trustees, and finance committees, and yet, next to the pastor and Sunday-school superintendent, these people carry great responsibility for the welfare of the church.

For pastors, Sunday-school superintendents, Board members, trustees and finance committees:

Important monthly periodicals—

Church Management.

International Journal of Religious Education.

Brethren Teachers' Monthly.

Church at Work Section of the Gospel Messenger.

Important new books—

*The Local Church, Its Purpose and Program, Beaven. $1.25, 1937.

*The Business Administration of a Church, Cashman. $1.50, 1937.

*How to Increase Church Attendance, Babson. $1.50, 1936.

*How to Improve Your Sunday School, Callarman. 30c, 1935.

In addition to these books and periodicals, every pastor and Sunday-school superintendent will need to study the bulletin, "Enlisting and Developing Church Workers" (15c), and "Building a Workers' Library" (free).

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*In Brethren Loan Library.

WOMEN'S WORK

Planning the Total Women's Work Program in the Local Church

(As told by the President of Women's Work in a Local Church)

Mrs. E. M. Hersch, Elgin, Illinois

"Mother, telephone." It had rung, that most helpful convenience—sometimes.

Upon answering the phone I was asked to write an article on how a president of Women's Work plans her work. Unfortunately, there seems to be no understudy for this job.

Since our new year starts Sept. 1, we must begin making our plans several months before that date. In May a good nominating committee is appointed. It finds women willing to take responsibility seriously in the several departments or interests. Later, the election is held at a business meeting for all the church women. At this meeting we are given a forward look of the entire Women's Work of our church. This is presented by one who has attended the Annual Conference.

After the election, the members of the executive committee or cabinet (which consists of President, Director of Missionary Society, Director of Home Builders, Director of Aid Society, Director of Peace and Temperance, Director of Bible Study, Treasurer, and Secretary) meet to appoint the departmental committees and discuss the work in general.

Since the women of the church are always a concern to the pastor, he meets with us to give helpful suggestions and to keep in touch with our plans.

The women who meet with the president make her work much lighter because of their efficiency. Later each director meets with her own committee and plans her year's programs. The president attends these meetings, but the

committee is expected to do the real planning and work.

We encourage our women to attend our District Conference in late summer and our District Women's Rally in October. At these meetings we gain inspiration from others and a feeling of unity of purpose.

The Women's Work president also meets with the local church cabinet. This cabinet helps to keep all departments of the church working together, building the kingdom of God. Here is decided the time of meeting for each organization.

We women try to discover the needs of our church and plan and pray that our group may help meet those needs.

ADULT CHRISTIAN WORKERS

Lessons From the Epistle of James

Chapter 1—Sunday, Oct. 2

Note.—Four Sunday nights will be devoted to a study of this practical letter and sermon. It would be well to read the entire letter aloud at one sitting. The preacher's interest is in conduct. He pleads for honest, upright and helpful living. What will we do about it?

I. Finding joy in our trials and temptations is a Christian duty. Why? How is this possible (James 1: 2-4)?

II. God is to be recognized as the Source of wisdom and other human needs, but the asking must be in faith, not doubt (vs. 5-8).

III. Low position and the loss of riches are to be considered blessings by those who love God (vs. 9-11; see also Matt. 5: 3). Explain.

IV. Temptations and trials are to be endured. They are not sent from God as some people believe. God is too good for that. They have their source in one's own desire. God is not to be blamed when things go wrong (vs. 12-18).

V. Brethren are to be good listeners, slow to speak, slow to get angry (vs. 19, 20).

VI. Church members are expected to both hear and do the Word of God. Mere hearing is not enough (vs. 21-25).

VII. There is no place for gossip and uncontrolled speech in the Christian religion (v. 26).

VIII. Visiting the sick and needy and separation from the evils of the world are marks of a healthy religion (v. 27.)

CHILDREN'S DEPARTMENT

How Shall We Group and Grade Our Children?

By Mrs. W. L. Widdowson, Waynesboro, Pennsylvania

The nursery department of the church school (formerly known as the cradle roll department) includes all children from birth to the fourth birthday. A nursery class should be provided in the church school for all children from two and a half to four years of age.

All children four years of age on or before Promotion Day should be promoted into the beginner department on that day. This department includes all children of kindergarten age, four and five years old.

When a child reaches the age of six, or when he enters the public school, he should be promoted into the primary department. Primary children are approximately six, seven and eight years of age, or the first, second and third grades in the public school. Most church schools have their annual Promotion Day the last Sunday in September, at which time all children are moved up one grade.

The junior department should include all children approximately nine, ten and eleven years of age corresponding with the four, fifth and sixth grades in public school. After completing the three years' work in the junior department they are promoted into the intermediate department.

The above grading is the international standard of grading and is generally accepted by all large schools, but where there are not sufficient children to maintain separate classes of certain ages, it becomes necessary to classify them differently. The youngest children in the primary department could be grouped with the beginner children. The other two grades in the primary department could be grouped with the first year juniors. This is not ideal, but will result in the least harm to the children concerned.

Looking Ahead to Rally and Promotion Days

The purpose of Rally and Promotion days in September of each year is to gather up any loose ends from the summer and to really make a significant beginning of the new year—in attendance, interest, and important undertakings.

Religious Education Week—or Church Week, as it might better be called as we attempt to unify religious education and the rest of the program—is the last week of September each year. Its purpose is to have a series of nights of activity at the church and the two Sundays at either end of the week, to lift up into significance the total program of the church. Order the bulletin, "Religious Education Week," for 10c.

For guidance in planning for Rally and Promotion Days specifically, see the Children's Leader magazine and the Elementary Magazine, August issues.

CORRESPONDENCE

THE PASTORATE CALLS HIM AGAIN

On Wednesday evening, Aug. 24, a large group of people from the seminary and the First church of Chicago met to say farewell to Elder and Mrs. J. W. Lear. The sincere expression from their many friends attest to the high respect and love in which the Lears are held.



Bro. Lear has accepted the pastorate of the Glendora church, California, beginning Sept. 1. His resignation from the seminary came as a surprise and it is accepted with sincere regret. His natural craving for the pastorate and the aid to health which a milder climate will bring to Mrs. Lear helped to make their decision.

J. W. Lear became a member of the faculty of Bethany in 1922, having graduated from the seminary in 1921 with the B. D. degree. His Alma Mater, Mt. Morris College, honored him with the Doctor of Divinity degree in 1928. He became Dean of Bethany Biblical Seminary at the death of E. B. Hoff and served through the years as a strong executive. He developed the Department of Practical Theology and has been an inspiration and guide to the young ministers as they have gone out. He served as Executive Secretary of the Council of Boards from 1923 to 1930, during which time he taught part time at Bethany.

J. W. Lear deserves the gratitude of the church for his service in Bethany. His sound judgment, keen interest in people, and general knowledge of our denomination have been a great asset. I do not know a man who has served the church more unselfishly and sacrificially than Bro. Lear. Neither do I know a man who is a better judge of his own abilities and who can bury selfish interests better than he. The one thing which lingers in my mind above all others is that "J. W. Lear is a gentleman."

What has been said of him may well be said of Sister Lear. She shares the same spirit and ideals with her husband. Mrs. Lear has served as head of important commitees in the Women's Work of the Chicago Federation of Churches and for a time was president of this organization. She has made a significant contribution to the church life of Chicago.

A Book of Remembrances was given to them by their friends who wished them Godspeed! The Glendora church is fortunate in securing the services of Brother and Sister Lear and we hope they will have many years of service.

Chicago, Ill. Rufus D. Bowman.

AN OUTSTANDING DISTRICT CONFERENCE

Thursday night, Aug. 25, closed a very "outstanding district meeting," or so stated a number of older ones who were present, who have attended such meetings for thirty to forty years. The meeting was held at Jasper, Mo., the Jasper congregation being host to the Southern Missouri and Arkansas District Meeting, Aug. 23-25. The theme of the meeting was: Complete Living. Bro. Ernest L. Ikenberry, missionary to China, now on furlough, gave three addresses and three Bible periods. These were all full of life and inspiration, and were a source of courage and renewed faith on the part of the audiences.

Bro. W. W. Peters, dean of Drurary College, Springfield, Mo., was present and gave two addresses and led one discussion. The latter was concerning the attitude our young men should take in the event of a call to military service.

Bro. A. W. Adkins, our district field man and pastor of the Cabool church, was scheduled for one address and was ever ready with helpful suggestions in any part of the meeting when called upon.

Some of the unique features of the meeting were: (1) The meeting was held in a very small congregation of thirty-six members, only sixteen of whom are considered active. All the meals and lodging were free as has been the custom in this district. Most of the members donated liberally of food and other things. Much fruit and spreads were canned months in advance and extra garden and truck were planted in anticipation of the meeting. The total cash outlay was $44.15. Of this amount the Ladies' Aid furnished $13.66, donations from visiting churches and individuals $12.35. The remaining $18.14 was raised by local members and friends of the Jasper church. (2) There were two public anointing services: one for Bro. Henry Sunderland, age 96; the other for Sister Keller, who lives some twenty miles from the church. (3) The advancement of Bro. S. J. Neher to the eldership. (4) A baptismal service after the sermon Thursday night, in which the rite was administered to three in the Northfork Creek, two miles north of Jasper, about ten o'clock at night. A large crowd attended this service. Also one new member was received by letter.

There was not a large crowd in attendance but all present seemed to enjoy the meeting to the fullest and reported a very fine program full of spiritual food and the "life more abundant."

One very commendable feature was that a bell was rung to call the congregation together instead of the singing of a song. We regard a hymn as more sacred even than a prayer, since it is a prayer sung by the congregation. We are now beginning to plan and look forward to attending our next annual district meeting which will be held in the Peace Valley church at West Plains, Mo., in August of 1939.

Jasper, Mo. Ethel E. Neher.

SUNDAY-SCHOOL CONVENTION AND YOUNG PEOPLE'S CONFERENCE, MIDDLE DISTRICT OF PENNSYLVANIA

The Sunday-school Convention and Young People's Conference, Middle District of Pennsylvania were held in the First church, Altoona, on Tuesday and Wednesday, Aug. 23 and 24. The meetings were well attended and a splendid interest was manifested.

We were very fortunate in having Dr. and Mrs. J. M. Blough with us for the first day. Bro. Blough gave very helpful messages on the subjects: What Is the Missionary Spirit? Fundamental Truths in Jesus' Teaching. Evangelism, service and sacrifice were discussed under the former subject and the truths in Jesus' teaching emphasized were: Seek ye first the kingdom, brotherhood of man, love your enemies, and go ye and preach my gospel. Sister Blough, in her first address, gave us an insight into the work as it is carried on in the villages of Vyara, and at the Women's Work Conference she gave a very interesting message on Christ and the Women of India.

Dr. C. N. Ellis gave an address at the Men's Work Sectional Conference. Bro. W. N. Staufer led in the discussion in the Young People's Conference, Sister Sulia Eyer had charge of the Intermediate Workers and Sister Mary Keiper, the Children's Workers. Many helpful discussions took place in these various conferences.

The theme for the Young People's Conference was: Increased Missionary Activity. Bro. Percy Kagarise and Sister Zola Detweiler gave very challenging missionary addresses. A Camp Talk was given by Bro. James Fink in which he gave glimpses of camp life in Camp Harmony, a Friends' Peace Camp and Camp Bethel. Bro. Paul Robinson, who was holding a revival meeting in the Woodbury church attended the conference and gave a short impromptu message. In the vesper message which was given by Bro. A. J. Replogle a challenge was given to the young people to form a crusade for practical righteousness. The guest speaker for the conference was Bro. M. Clyde Horst who gave stirring messages on: The Victorious Life and A Gospel Worth Sending.

Sister Mary Keiper, District Director of Children's Work, who represented the district at the Columbus Convention on Christian Education, gave a brief report of that meeting.

Bro. George L. Detweiler directed the music the first day and Bro. Russel Gillam, the second day. Special music was furnished by various groups and previous to the evening session of the first day, Prof. Rollin C. VanHorn, organist of the entertaining church, gave an organ recital.

Bro. George L. Detweiler was elected as a new member on the Sunday School Board for a term of five years. Bro. Paul Hoover and Sister Mary Louise Berkey were

elected as members of the Young People's Council for a two-year term and Bro. A. E. Wilt was elected as adult adviser and Sister Sarah G. Replogle as the assistant adviser.

At the closing session which was the Missionary Conference eleven young people responded to the call for volunteers for Christian service. Our hearts were touched to see these young people indicate their willingness to serve God and we pray that he may help them as well as others to fully dedicate their lives to his service.

We were glad to have a message to read at the convention from our representative in China, Sister Martha Parker.

New Enterprise, Pa. Sarah G. Replogle.

SOUTHEASTERN KANSAS WORKERS' CONFERENCE

A workers' conference of Southeastern Kansas was held in the Fredonia church, Aug. 23. The meeting was formerly known as the ministers' conference, but was thrown open to every one in the churches, especially the officers and teachers. The theme was "The Church and the Laity," the purpose being to create a better understanding of the common task of the minister and the laity. Twenty-five young people from the district met in a picnic and social hour during the noon period.

"The Opportunities of the Lay-Minister" were discussed by Q. D. Reed. He feels that the biggest field for the lay-minister is out in the areas where the church is not strong enough to support a regular pastor. He will not get rich, but along with farming or teaching school he can make a good contribution in these restricted areas.

Two young people spoke: one on, "What I as a Lay-Member Owe My Church"; the other on, "My Dreams for My Church." Beulah Weber said that she as a lay-member owed it to her church to give toward its support; to be regular in attendance; to make a definite contribution in the church's program; and to live so that one's life will speak favorably for the church.

Ralph Hodgden said he dreamed of a church in which the building itself and its interior would provide an atmosphere of worship and inspire noble living; of a program that was interesting and would move the audience to action; of a congregation that was friendly and courteous, that made visitors and strangers feel at home, and that read the Bible.

The Rev. Lynn H. Rupert of the Methodist church in Fredonia was the guest speaker at the conference. He spoke of "Jesus' Immortals." Every nation has its hall of fame, but few from the humble walks of life are honored there. Jesus reached down to the lowest levels of human need touching and changing lives and making them immortal. The people whom Jesus touched are still on fire and we look to them for challenge and guidance.

In discussing the topic, "What Does the Pastor Expect of the Laity?" R. E. Loshbaugh said we are laborers together with God. We as ministers and laity must unite our efforts. The minister always appreciates suggestions from the laity. The minister expects the laity to attend the services of the church; to help reach the unconverted; and make strangers feel welcome in the church.

In the topic, "What Does the Laity Expect of the Pastor?" Rufus Daggett said that his goal as a layman was service. Our opportunity is hard work. The laymen expect the minister to be sincere and challenging; they need and demand his expert guidance. The minister might take a few tips from the business world in advertising, first impressions, contact and follow-up work.

Paul E. Swigart discussed the topic, "Developing a Church-Conscious Laity." The minister craves that his congregation will have something of the same loyalty that students have for their school. The church, if it is going to win the support of the laity, must offer an attractive program—something worthy of its respect and time. The layman ought to find: a church that is going somewhere; beauty, dignity and sincerity in its services; services that touch life; an opportunity for expression; and fellowship, harmony and unity. The problem turns out to be a vicious circle, for to have this kind of church the laymen must themselves produce it by developing the proper attitudes. The laymen must feel their responsibility as church members in attendance; in placing the church, its services and work in first place of importance; in taking the responsibility of an office seriously; in accepting routine and unpleasant tasks; and in considering it an opportunity to give to the church.

The open forum which followed the meeting was led by Leland Templeton. The high points of the discussions were brought out along with emphasizing certain points that the speakers did not mention.

Herbert Ruthrauff, visiting from the Southwestern district, in the closing meditations said that the church will have to earn the right to live, and that will require hard work on the part of both pastor and all his interested laymen.

Parsons, Kans. Paul E. Swigart.

A TRIBUTE TO DR. JOHN A. GARBER

"And he lived a quiet, cultured, useful life as a good and great Christian gentleman," such was the comment of a long-standing friend when the news was received that Dr. John A. Garber had passed on to his reward. He lived out a little more than the three-score and ten years. Dr. Garber, son of Elder Daniel Garber, was born near Harrisonburg, Va., Oct. 18, 1865. He attended services at the Garber church—a landmark in the Shenandoah Valley. He is undoubtedly a direct descendant of the pioneer Garber family whose members had so much to do with transplanting the Brethren people from Maryland to Virginia in the early days.



Dr. John A. Garber was a man of rare ability as a teacher and minister. His education was thorough—the most outstanding and helpful years coming under the guidance of Sallie A. Kagey, a noted teacher of the Valley, who later became the wife of Prof. George B. Holsinger of Bridgewater College. John A. entered the college where his beloved teacher was instructor and completed his work with honor and was awarded the degree of A.B. He taught mathematics at Bridgewater College from 1888 until 1892. He later graduated from Eastman Business College and then taught commercial subjects successfully for some two years.

Dr. Garber moved to Washington, D. C., in the fall of

1894 and accepted a position with the Washington Times. He performed his duties so efficiently that the Times assigned him the position of official reporter to the United States Senate. He did the work well but that type of service was not in keeping with his manner of life and he preferred a more quiet career. In 1896 he was appointed to a position in the United States Treasury Department where he served faithfully for about forty years, first as stenographer, then secretary, and for twenty years as executive assistant to the supervising architect.

Along with his daily work Dr. Garber entered the evening classes at George Washington University and was awarded the master of arts in 1915. The degree of Ph. D. was conferred upon him in 1920.

In 1890 Dr. Garber was married to Ella B. Bean of Hardy County, West Virginia, who graduated from Bridgewater College in 1891 and then taught art two years prior to moving to Washington, D. C. Brother and Sister Garber came to Washington when only a few members of the Church of the Brethen lived there. They were two of the eight charter members and served the church long and faithfully. Both were Sunday school teachers of rare ability. It can justly be said that the Garber Bible Class was the spiritual dynamo of power which carried the early Washington City church through its struggles. Bro. Garber taught this class for nearly twenty years. He often told the writer that he got more joy out of teaching the Bible class than any other life work outside of the home.

Bro. Garber was quiet, meek, humble and very thoughtful and considerate of other people. He never pushed ahead to be popular. The dominant force of his life and character was inspiration and power to people who knew him best, and popularity came to him as a result of good and pious living. He was elected to the ministry in 1904 and ordained to the eldership in the Washington City church. He served as elder in some of the congregations of Eastern Maryland and rendered valuable service on the Board of Trustees of Blue Ridge College both as member and chairman of the Board.

About two years ago Dr. Garber retired from the Treasury Department due to failing health and was confined much of the time to his home. It was a pleasure for the writer to visit his sick chamber some time ago and talk over the pleasant days of comradeship as his pastor (1917-22) and our work together as students at George Washington University. The heart of Bro. Garber warmed with the thought of past labors in the Lord's vineyard together. For many years he had been a member of the faculty of Columbia Bible Training School, now Columbia College of Christian Education.

Bro. Garber quietly fell asleep Saturday morning, Aug. 6, 1938, at the age of seventy-two years. Funeral services, in charge of Brethren F. F. Holsopple and J. H. Hollinger, were conducted Monday morning amid sorrowing friends. Then the remains were laid to rest in the Cedar Hill cemetery.

Bro. Garber is survived by his devoted wife; two children: J. Paul of Avon Park, Fla., one daughter, Ruth Marie Snarr; one sister, Sara, and one brother, J. A. D. Garber, these of Washington, D. C. No one feels the loss more keenly than the friend of a lost friend and faithful brother. A good and useful man has passed over into the Land Beyond.

Bridgewater, Va. J. M. Henry.

NORTHWESTERN OHIO B. Y. P. D.

The Northwestern Ohio B. Y. P. D. recently experienced another inspirational Summer Assembly meeting. It was held at Defiance, Ohio, on Aug. 17. Dan West came close to us with his challenging appeal on Spanish relief at the vesper hour; and again, with another moving address, on world peace, during the evening session.

The Assembly was attended by a good representation, of more than a hundred young people from the district. Many from the group participated in the district choir recital of sacred music, Wednesday evening, preceding the address.

Our next meeting will be the annual Thanksgiving conference to be held the 26th and 27th of November at the Church of the Brethren, Bryan, Ohio, with Rufus D. Bowman, as our guest speaker.

Bryan, Ohio. Blanche Martin.

DISTRICT MEETING REPORT

The district meeting of the churches located in Oklahoma, Panhandle of Texas, and New Mexico convened at Oklahoma City Aug. 23-25.

The conference opened with a peace program on Tuesday evening, Aug. 23, with Ed R. Herndon presiding. Reports were given by the different churches of the work done along the lines of peace, after which the young people of Washita presented a peace play entitled: No Banners Flying.

The program Wednesday forenoon was devoted to group meetings with an educational address by Earl Breon, field representative of McPherson College. The Sunday-school meeting, with R. A. Haney in charge, was held in the afternoon, followed by the B. Y. P. D. hour. The evening program consisted of a report by Ora Huston, Standing Committeeman to the Lawrence Conference in June, a missionary address by D. D. Funderburg of Elgin, Ill., and a play entitled A Certain Just Man, by the young people of Oklahoma City. The missionary offering amounted to $67.76.

There were eleven churches represented at the business session held Thursday forenoon. Oscar Fike was elected moderator, D. J. McCann reading clerk, and Orville D. Pote writing clerk. Reports by the following committees and secretaries were given and accepted: program, education, missionary, ministerial, trustee of McPherson College, young people, children's work, treasurer, and auditing committee.

Upon the recommendation of the Extension Board, the delegate body voted grants to the following churches which requested financial aid: Waka—$10 per month, provided the Waka church raises $30 per month and provides a parsonage; $10 was also requested from the General Board; Antelope Valley—$10 per month from the district for pastoral support; Ames—$10 per month for the support of the church work; Oklahoma City—$15 per month for the support of the work.

A query from the Thomas church for district meeting to be held there next year was accepted.

Haven Hutchison was elected on the program committee, D. J. McCann and R. E. Gripe on the Extension Board, and R. A. Haney was re-elected trustee to McPherson College to serve for six years.

Oscar Fike was elected as the delegate to the Standing Committee for next year with Ed R. Herndon as alternate.

A query to elect the moderator for district meeting one year in advance was passed. D. J. McCann was chosen moderator for next year and Ora Huston alternate.

Upon receipt of word that McPherson College had set $400 as the quota for this district, a motion was passed that we accept the quota and do our best to meet it. Later at a special meeting, the delegate body voted unanimously to raise an average quota of fifty cents per member for the ensuing church year and requested the management of the college that if the quota was raised they admit all qualified students from our district without charge of regular tuition for the school year of 1939-1940.

Oscar Fike presided at the ministerial meeting Thursday afternoon. The speakers on the program were John R. Pitzer, S. E. Thompson, W. E. Peckover, R. A. Haney, and J. S. Adamson. At the close of this meeting a memorial service was held for some of the outstanding members of the district who had passed away during the past year. Memorial talks were given for Sister Lola Hawkins, Sister Margaret Jane Brogdon, W. B. Gish, Albert Fillmore, Sister Minnie B. Rodes, and Jacob R. Merkey.

Harley Stump presided at the father and son meeting Thursday evening, and Mrs. Cecil Ford at the mother and daughter meeting. A temperance meeting was held following the group meetings with Rev. Hugh B. Foulke of the Wesley Methodist church in Oklahoma City bringing an inspiring address on: The Present Status of Temperance. At the close of his message the young people of Coyle presented a temperance play entitled Building Tomorrow's House.

Cushing, Okla. Orville D. Pote,
Writing Clerk.

NINETY-THREE YEARS OLD

Sister Amanda R. Kratz has not missed one Sunday from Sunday school or church since April, 1936. Though ninety-three years old, she stands before her class and offers the prayer for a special blessing. When we asked her when she began teaching, she answered: "In 1901 Elder Kittenger asked me to teach a class and I thought I could do it. But if only two weeks afterwards he had asked me to resign, I could not have done it; teaching brought me so much joy."

Then she became interested in teacher training work; she organized a class of six. From that time on for years she taught her training class and held commencements annually. She gave to each member who took the teacher training course a Holman Bible; she has given away over 100 such Bibles. In 1910 she took a world tour. She spent months in China, Japan and India. On another tour she visited the land of the midnight sun and other European countries.

Her class has always done much for the Ambler church. Recently they planned a reception for our pastor, Bro. Paul Robinson and his bride, Sister Mary Howe Robinson. Sister Hutt directed the efforts of the class, Sister Jagoe had superintended the making of a friendship quilt, which Sister Lapradd presented to the bride on the night of the reception. The entire class worked together as a unit to bring about an evening of delightful fellowship for the entire church. All are grateful to Sister Kratz of North Wales for her loyal efforts to forward the cause of Christ in the Ambler church.

Hatfield, Pa. Elizabeth R. Blough.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Collins-Berg.—By the undersigned, at the parsonage, Aug. 7, 1938, Charles W. Collins and Emma Berg, both of Mt. Pleasant, Pa.—B. B. Ludwick, Markleysburg, Pa.

Halferty-Stutzman.—At the home of Mr. and Mrs. Harold Schafer, McPherson, Kans., John W. Halferty of Wichita, Kans., and Maurine Stutzman of Thomas, Okla., on Aug. 15, 1938, by the undersigned.—J. J. Yoder, McPherson, Kans.

Halligan-Jurell.—By the undersigned, at the Lititz Church of the Brethren, Aug. 27, 1938, John L. Halligan, Jr., of New Holland, Pa., and Helen G. Jurell, daughter of Mrs. Mary Jane Jurell of Lititz, Pa.—James M. Moore, Lititz, Pa.

Krebs-Weikel.—By the undersigned, at the parsonage in Reading, Pa., Aug. 27, 1938, Harold Earl Krebs and Fara Maida Weikel, both of Shamokin, Pa.—Jesse W. Whitacre, Reading, Pa.

Lewis-Wells.—By the undersigned, in the Hermosa Beach Church of the Brethren, Aug. 26, Elmer Lewis and Geneva Wells, both of Hermosa Beach, Calif.—Galen K. Walker, Hermosa Beach, Calif.

Nauman-Inman.—By the undersigned, in the First Church of the Brethren of Canton, Ohio, Clarence Berle Nauman and Miriam Inman, on July 29, 1938.—J. C. Inman, Canton, Ohio.

Slocum-Metz.—By the undersigned, in the church, Aug. 24, 1938, Dale J. Slocum and Esther Margaret Metz, both of Worthington, Minn.—J. Schechter, Worthington, Minn.

Williams-Kimble.—By the undersigned, the uncle of the bride, at Mt. Vernon Church of the Brethren, Stuarts Draft, Va., July 30, 1938, Carl L. Williams and Etta Kimble, both of Washington, D. C.—A. J. Caricofe, Luray, Va.

FALLEN ASLEEP

Bowles, William Riley, was born Feb. 22, 1852, at Boonesville, Va., and died July 20, 1938, in Middletown, Ohio. Sept. 20, 1880, he was married to Mary Elizabeth Sink, who with her two daughters preceded him in death. Bro. Bowles came to Ohio about thirty-seven years ago and became one of the charter members of the Middletown Church of the Brethren. He had been a member of the church for over twenty-five years and was a member of the First Brethren church for some years before coming to our group. He was the senior member of the church at this place and attended church services regularly until his last illness. He is survived by two sons-in-law, seven grandchildren, nineteen great-grandchildren and many nieces and nephews. Funeral services were conducted by Pastor W. E. Hamilton.—Mildred Hamilton, Middletown, Ohio.

Charlton, Mrs. Hattie, was born at Harrisonburg, Va., Dec. 24, 1874, and died Aug. 17, 1938, in the hospital in Middletown, Ohio. The early part of her life was spent in Virginia. In 1895 she was married to Abner Charlton to which union one daughter was born. She was a member of the church for over forty years. The Charlton family came to Middletown in 1913 and made this their home since that time. She is survived by her husband, one daughter, two brothers and four sisters. Funeral services were conducted by Bro. W. E. Hamilton.—Mildred Hamilton, Middletown, Ohio.

Fisher, Stephen Henry, was born near Wirtz, Va., Sept. 9, 1858, and died suddenly July 7, 1938, at the home of his cousin, Charles Fisher. He lived his entire life in the Wirtz community. In 1927 he became a member of the Church of the Brethren, having been a member of the Methodist church for a number of years. He loved his church and was happy to serve the Lord. Meeting and having fellowship with his fellow workers was to him a most pleasant experience. His kind and cheerful disposition and his faithfulness to his church were evidences of his Christian spirit and devotion to God. Surviving are two brothers, seventeen nieces and nephews, other relatives and a large number of friends. Funeral services were conducted at the Church of the Brethren by Brethren J. W. Barnhart and J. B. Peters. Interment in the church cemetery.—Annie Leffue, Boone Mill, Va.

Hicks, William, was born Sept. 23, 1856, and passed away July 2, 1938. He was married to Christena Stoner, who died in December of 1899. To this union were born five children, two of whom survive. He was later married to Bessie Brownlee, who died in 1934. He was a faithful worker in the Church of the Brethren, having served many years on the Southern Indiana Mission Board, representing the Bethany congregation. He leaves, besides a host of friends, two sons, fifteen grandchildren and three great-grandchildren. Funeral services were conducted at the Poplar Grove church, near Pittsboro, Ind., with interment in the cemetery near by.—Rowena L. Harrison, Indianapolis, Ind.

Kurtz, Salena V., daughter of Amos and Amelia Wilhelm Snyder, was born in Lebanon County, Pa., Aug. 15, 1881, and died July 7, 1938. In 1905 she was married to Harvey Kurtz and three years later they united with the Church of the Brethren at Richland. In 1914 Brother and Sister Kurtz were elected to the deaconship by the church at Richland. Sister Kurtz became afflicted in 1929 with progressive muscular artophy, which gradually wasted her body away. She bore her suffering and affliction with Christian patience and during this period her greatest joy was realized when the Brethren visited her and prayed with her. She is survived by her husband, one daughter and two grandchildren. Services were conducted at the Richland church by Eld. Henry King and Bro. Iram Lentz. Interment in Heidleberg cemetery.—Eva A. Bollinger, Richland, Pa.

Sager, Hannah M. Haines, was born May 5, 1850, in Bunker Hill, Ind. She was married to A. V. Sager in 1875. Two daughters and one son were born to this union. One daughter died in 1919 and her husband passed away in 1930. She united with the Church of the Brethren in Schuyler, Nebr., in 1877. She was one of thirteen children. She died at Vienna, Va., June 13, 1938. Funeral services were conducted in the Church of the Brethren by Bro. Strayer, assisted by Bro. Ben Miller. Interment was made in Fairfax Court House cemetery.—Pearl R. Miller, Vienna, Va.

Stayer, Sister Rachel Steckman, was born in Black Valley near Everett, Pa., on June 8, 1858, and passed away at the home of her daughter, Mrs. Harry Barney, after a lingering illness, on Aug. 16, 1938. She was the daughter of Barnabas and Parthenia Mellott Steck-

man. Sister Stayer lived in the community of her birth all of her life. She was united in marriage to Adam Stayer who preceded her in death about fifteen years. She united with the Cherry Lane Church of the Brethren about forty years ago. She was active and faithful in her attendance at church services as long as her health permitted. She lived an exemplary life in the community, and always had the interest of her church at heart. She leaves one sister, a daughter and a son. The funeral services were conducted in the Frame church near Clearville, Pa., by the writer, a former pastor, assisted by Bro. E. M. Detwiler. Interment in the cemetery adjoining the church.—A. Jay Replogle, Everett, Pa.

Waddelow, Herbert H., son of Thomas and Eliza Waddelow, was born in Little Downham, England, Dec. 27, 1859, and died Aug. 19, 1938. When a young man he came to America, settling near Vandalia, Ill. Early in life he became a member of the Church of the Brethren and remained faithful, serving his church in the capacity of deacon. In 1887 he married Ida S. Dooly, who died in 1904. To this union were born six children, Mrs. Mary Fields, Phoenix, Ariz.; T. E. Waddelow, Pomona, Calif.; Mrs. Emma Hoff, Upland, Calif.; Walter Waddelow, Mt. Morris, Ill.; Mrs. Bessie Michael, Polo, Ill.; Mrs. Josephine Heskett, Pacific Junction, Iowa. Also surviving are eleven grandchildren and a brother, John Waddelow, of Beecher City, Ill. Bro. Waddelow suffered a light paralytic stroke about four months ago while in California. Recovering enough to travel, he went to the home of his eldest daughter in Phoenix, Ariz., then to Mt. Morris. He died at the home of his daughter, Mrs. Fred Michael, west of Haldane. Funeral services at Mt. Morris were in charge of Bro. E. R. Henricks. Final rites were conducted by Bro. D. T. Wagner in the country church, near Beecher City, Ill., to which the deceased formerly belonged. Interment here in the adjoining cemetery beside his wife.—Walter Waddelow, Mt. Morris, Ill.

Wisecup, John Abraham, son of Harrison and Celia Wisecup, was born in Highland County, Ohio, May 16, 1872, and died at the Miami Valley hospital in Dayton, Ohio, Aug. 22, 1938. He was united in marriage to Alice Custer, Feb. 5, 1894. This union was blessed with one daughter. He became a member of the Church of the Brethren in 1890. Surviving are one daughter, one grandson and one brother, all of Dayton. Services were conducted in the Marble Furnace church, Adams County, by the writer, assisted by Elders Walter Swinger and J. A. R. Couser. Interment in the Marble Furnace cemetery.—Hugh Cloppert, Dayton, Ohio.

Young, Sister Violetta V., wife of William H. Young, died at her home near the Manor church on July 8 of complications, after a lingering illness of five years. She was aged seventy-one years. On Jan. 21, 1934, she united with the Church of the Brethren, Manor congregation, and was faithful in attendance when health permitted. She is survived by her husband, five daughters, six sons, forty-two grandchildren and thirty-three great-grandchildren. Funeral services were held at the Manor church on July 11 by Bro. Rowland Reichard, assisted by Rev. W. A. Miller of the Pentacostal church in Hagerstown. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

ANNOUNCEMENTS

DISTRICT MEETINGS

West Virginia, First, Harman, Sept. 30 to Oct. 1.

Indiana, Middle, Peru, Oct. 7-9.

California, Northern, Empire, Oct. 7-10.

Kansas, Northeastern, Navarre, Oct. 7-10.

Nebraska, Bethel, Oct. 7-10.

Ohio, Northeastern, East Nimishillen, Oct. 11-13.

Florida and Georgia, Sebring, Oct. 14-16.

Kansas, Southwestern, Hutchinson, Oct. 14-17.

Kansas, Northwestern, Maple Grove, Oct. 21-24.

Missouri, Northern, Plattsburg, Oct. 21-24.

Pennsylvania, Southern, New Fairview, Oct. 25, 26.

Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.

Kansas, Southeastern, Osage, Oct. 28-31.

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

Idaho

Oct. 14, Bowmont.
Oct. 26, Nampa.

Illinois

Oct. 3, Okaw.

Indiana

Sept. 17, 7:30 pm, Upper Fall Creek.
Sept. 24, 7:30 pm, Bethany.
Oct. 1, La Porte.
Oct. 1, 7 pm, Lower Deer Creek.
Oct. 1, 7 pm, Wabash Country.
Oct. 22, 7:30 pm, Middletown.

Maryland

Sept. 24, 6:30 pm, Sams Creek.
Oct. 9, 6:30 pm, Pipe Creek.
Oct. 29, 2:30 pm, Longmeadow.

Ohio

Sept. 25, 7 pm, Center.
Oct. 1, Georgetown.
Oct. 2, 7 pm, Painter Creek.

Pennsylvania

Sept. 25, Markleysburg.
Oct. 2, 2 pm, Kemper.
Oct. 2, 7 pm, Mt. Pleasant.
Oct. 8, 2 pm, East Fairview.
Oct. 9, 7 pm, Snake Spring Valley.
Oct. 15, 16, 1:30 pm, Midway.
Oct. 15, 16, 1:30 pm, Ziegler house, Little Swatara.
Oct. 16, 7 pm, Mt. Joy.
Oct. 16, 7:30 pm, Jennersville.
Oct. 22, 23, 10 am, Big Dam house, Schuylkill.
Nov. 5, Ephrata.
Nov. 6, Walnut Grove.
Nov. 13, First church, York.

Virginia

Sept. 18, 7 pm, Cedar Grove house, Flat Rock.
Oct. 15, 6 pm, Barren Ridge.
Nov. 12, 6:30 pm, Pleasant Valley.

West Virginia

Sept. 24, Mountain Dale.
Oct. 29, Smith Chapel.

CHURCH NEWS

CALIFORNIA

Chico.—We had a very profitable spring and summer. Since our last report two have been received by letter and three by baptism. One member was reinstated and two letters were granted. Our young people's groups have been growing. Quite a number of the group attended the Mt. Hermon summer assembly and a goodly number are looking forward to district meeting. Our pastor, Bro. Lee Whipple, brought back many interesting reports from Annual Conference. June 4 at the regular council the church voted to keep Bro. Whipple as pastor for the coming year. During the summer the church has missed the frequent visits from our elder, Bro. Jim Swallow, as he has been confined to his home by very poor health. Brother and Sister Boyd of Bowmont, Idaho, have favored us with their presence and sermons during the past few months while visiting their daughter and family at Garber. They are former members of this congregation. The members of the Men's Work shingled the church and are busy beautifying and improving the church grounds. The ladies have been busy preparing to clean and decorate the Sunday-school rooms this fall. The young people have exchanged programs with several of our neighboring sister churches during the past few months. These programs are enjoyed by all.—Mrs. Eva M. Harmon, Chico, Calif., Aug. 24.

IDAHO

Bowmont.—We met in council Aug. 26 and chose Bro. C. A. Williams as elder, and Bro. Sam Bollinger of New Plymouth as pastor. He will move here some time in September. Our love feast will be held Oct. 14. Sister Rachel Fike was elected secretary; Bro. Edgar Emmert, treasurer; Bro. Harvey Yoder, superintendent; Sister Dora Emmert, assistant; Dorothy Gross, secretary and treasurer. Our Sunday-school and church work is moving along nicely.—Mrs. V. W. Goodman, Nampa, Idaho, Aug. 28.

ILLINOIS

Allison Prairie.—July 2 we held our council. Sisters Lois Ritchey and Meda Jellison were delegates to district meeting. In July Sister Virginia Ashenfelter of Decatur, assisted by eight teachers, directed a two weeks' vacation Bible school, with good attendance and interest. July 21 Bro. John Wieand and daughter, Helen Ruby, and Bro. Heisey were here as field workers. Bro. Heisey gave the missionary address that evening. Aug. 21 the young people of the five churches held their meeting here, which was very interesting. We feel that the young people are doing a great work. Our pastor, Bro. Ritchey, has been very busy this summer. He attended the Vincennes University, held two meetings and filled his regular appointments at the La Motte Prairie church and at this place. Bro. Ira Hiatt of Jasonville, Ind., will begin our series of meetings Sept. 11.—Viola Frye, Lawrenceville, Ill., Aug. 31.

MARYLAND

Ridgely.—Aug. 1 we met in council, and our pastor and wife, Brother and Sister J. S. Rittenhouse, were ordained to the eldership. Bro. H. K. Ober of the district ministerial board and Bro. W. M. Sanger conducted the service. The following officers were elected: Earl Hutchison, Sunday-school superintendent; Grace Bowman, president C. W.; M. F. King, Messenger correspondent; Mattie Brumbaugh, member of missionary committee. We held our annual Sunday-school outing July 4. Nine of our young people from different age groups attended Camp Peniel and brought back interesting reports. Recently members of our Women's Work group were guests at an all-day meeting of the Peach Blossom women's group at the home of Sister Albert Fike. The day was pleasantly and profitably spent in quilting and sewing and worshiping. A covered dish lunch was served at noon. May 15 we were privileged to have the Denton B. Y. P. D. present the play, The Cloth of Sendony. July 17 our B. Y. P. D. gave a very interesting program, The Church of My Choice. Representatives of the Methodist, Baptist, Lutheran, Reformed and Brethren churches each discussed reasons for belonging to their respective churches.—Mary Cherry, Ridgely, Md., Aug. 29.

NEBRASKA

South Loup.—May 27 closed a five-night series of meetings held by Bro. Ralph Hatton. Twenty-one came forward during the meetings. Seventeen were baptized during the month of May and two in July. We have had fine attendance at Sunday school and church. The B. Y. P. D. attendance has been good. We had a special program on Children's Day during the preaching hour in the absence of our pastor, James W. Ward. Bro. Ward and two of our young people were visiting in the Arcadia community and attended church and Sunday school in Arcadia. We had our Sunday-school picnic Aug. 17, with fine attendance. Bro. Flora and family, summer pastors at Kearney, were our guests. Since South Loup has a large territory, 200 square miles or more, to work in, pray that we may increase in attendance and become true children of God.—Mrs. Ray B. Wing, Litchfield, Nebr., Aug. 22.

NEW JERSEY

Amwell.—We met in council in April, at which time Bro. Henry T. Horne received a call to remain with us. In July Bro. Horne completed his twentieth year at Amwell. Our love feast was held the third Sunday in May. Bro. J. F. Graybill, former pastor of Amwell church, now of Malmö, Sweden, officiated at that service. Our homecoming day will be observed on Sept. 11. Bro. S. H. Ziegler of Allentown, Pa., Bro. Norman Paullin of Philadelphia, and Bro. J. F. Graybill and his wife and daughter will be with us. Bro. Graybill will remain with us for evangelistic meetings Sept. 11-18. We are always happy to have people from neighboring churches meet with us.—Dora H. Hoppock, Sergeantsville, N. J., Aug. 30.

PENNSYLVANIA

Quakertown.—Our pastor held evangelistic services June 12-19, closing with a love feast. Four were added to the church by baptism. June 19 a short program was rendered in behalf of Children's and Father's Day. June 26 the young people made a visit to the Neffsville Old Folk's Home and had a service there. Bro. Whitacre of Geiger Memorial church, Philadelphia, Jesse Whitacre of Reading, H. H. Moyer of Reading, F. S. Carper of Palmyra, John Byler and Sister Orpha Byler of Lancaster, Pa., and our pastor were some of the speakers for our Saturday night services. These services consist of special vocal numbers, readings, choruses and messages. Most of these services are well attended. At our last council Bro. Linford Rotenberger was installed into the ministry. Since then Bro. Rotenberger, with the help of our pastor, has conducted evangelistic meetings for three weeks in a factory building at Trumbarsville, Pa. During these meetings seven young folks stood to accept Christ and one was reclaimed. Aug. 21 our pastor conducted baptism services in the Ambler church. We are planning to have our Sunday-school rally Sept. 18. A program is being planned for the morning services. We expect to have our homecoming service the first or second Sunday of October, with all day services.—Mrs. Raymond Bleam, Coopersburg, Pa., Aug. 30.

Richland.—Our vacation Bible school was held June 13-24, with Eva Bollinger as director. One hundred and ninety-five children attended at least four days and of this number 124 had a perfect attendance. Seven different denominations were represented. The daily offering which totaled $41.25 was forwarded to be used in the junior project. The following Sunday evening we had our Children's Day program by the pupils of the Sunday school, after which Dean A. C. Baugher of Elizabethtown gave an inspiring talk. The missionary committee arranged for its annual program which was held on July 10. The addresses were given by Emma Ziegler, missionary to India, and Eld. Rufus P. Bucher, president of the Mission Board. Bro. Frank Carper from Palmyra conducted a revival meeting, July 17 to Aug. 2. The messages were soul-building and challenging. Fifteen young people decided to accept the challenge of Christian living. We are happy to have the Graybill family, missionaries to Sweden, have their headquarters in Richland. Bro. Graybill has brought us several sermons. On Aug. 14 he spoke to the B. Y. P. D. The young people had the Hershey Industrial School glee club render a program of sacred hymns on Aug. 28.—Eva A. Bollinger, Richland, Pa., Aug. 29.

Schuylkill.—Our love feast was held May 21 and 22. Bro. Daniel Bucklew of Annville and Bro. Hiram Eshelman of Mt. Joy delivered splendid messages. Bro. Eshelman officiated at our love feast and they both preached for us the following Sunday morning. Recently Brethren Wm. Forrey and Aaron Heisey preached for us. June 5 Bro. Cyrus Krall preached a splendid educational sermon. June 19 Bro. Simons and family of Florida rendered a musical program which was appreciated. July 24 Eld. Nathan Martin preached at our homecoming services. Aug. 14 a young people's program was given. Bro. Lester Royer of Lebanon gave the address. Council was held at the Big Dam house Aug. 15. Sunday-school officers were elected. Bro. Oscar Zerbe is superintendent at the Big Dam house, with Arthur Wolfe as superintendent at the Swopes Valley house. Bro. Ira Gibbel of Myerstown, Pa., will deliver a message at our harvest meeting on Sept. 4. Our love feast will be held Oct. 22, 23 at the Big Dam house at 10 A. M.—Mrs. Arnold Zechman, Pine Grove, Pa., Aug. 30.

Spring Run.—Our church met in council July 26. Plans were made to have some needed repairs made to the church house. It was decided to have our annual homecoming all day Sept. 11. Bro. Geo. Detweiler of Huntingdon will be the speaker at the afternoon service. The Pageant of the Sowers will be presented in the evening. July 24 Sister Allie Eisenbise from Bethany Biblical Seminary brought the morning message. She also met with the Aid Society July 26. Aug. 15-19 Sister Esther Swigart, her father, Bro. M. C. Swigart, and members of her Bethana group were with us. They gave inspirational Bible lectures during the mornings, also sectional conferences. The evenings were devoted to gospel messages brought by Bro. M. C. Swigart and Mr. Ralph Davis of the Africa Inland Mission. We feel that seed has been sown which will bring forth fruit for the Master's service.—Mrs. Luther Dunmire, McVeytown, Pa., Aug. 29.

Sugar Valley.—During the last two weeks of July our church enjoyed excellent gospel sermons by Bro. Greene Shively of Millmont, Pa. The interest of the community was shown by the large attendance. Four of our Sunday-school pupils confessed Christ and were baptized. July 30 our love feast was held, with about ninety members participating. On Aug. 7 Bro. C. B. Sollenberger, field secretary for Southern Pennsylvania, gave a thought-provoking sermon on missions. In the evening Eld. C. B. Miller of Warrensville, N. C., told us of the work in his church district, and the following Sunday preached two excellent sermons. The messages by these brethren were much appreciated. The Pageant of the Sowers will be given by our young people.—Ada Douty, Loganton, Pa., Aug. 29.

TENNESSEE

Pleasant View.—Aug. 13 we held our council. Church officers were elected as follows: Bro. J. D. Clarke, elder; Bro. E. J. Rowe, pastor, Bro. L. E. Edwards, Jr., and the writer, delegates to district conference. The young people and children have given special programs in the past few months which have been enjoyed by all. The outside of our church building is being painted and we hope to paint the inside in the near future. Recently a rock road has been built leading to our church. We believe it will mean much to our attendance. Our love feast will be held Sept. 10, 6 pm.—Mrs. Earnie J. Rowe, Johnson City, Tenn., Aug. 25.

TEXAS

Waka.—Brother and Sister Bittinger, missionaries from Africa, were with us July 26. A large crowd attended this service and Africa was brought very near by their interesting talks and pictures. Several African babies are being adopted, and an offering was lifted. May the Lord bless Brother and Sister Bittinger in their splendid work. Eleven of our young people attended summer camp at Cleo Springs, Okla. Our Women's Work group paid the expenses of a young sister who otherwise could not have attended camp. Several are planning to attend district conference to be held at Oklahoma City, beginning Aug. 25. Our daily vacation Bible school was well attended and much interest was shown. The splendid work of the teachers and the cooperation of the pupils made the school one of the most successful ever held here. Plans are under way to secure a much needed pastor. This is a large field with splendid opportunities.—Mrs. Ray G. Burger, Waka, Texas, Aug. 16.

VIRGINIA

Johnsville.—We met in council Aug. 13, with Eld. H. S. Spradlin in charge. Bro. Spradlin will hold a two weeks' series of meetings for us beginning Aug. 28. The revival will close with the love feast on Sept. 10. Our annual homecoming day will be held Sept. 11. Since our last report one member has been received by letter. Our district meeting at Daleville was attended by delegates, Mrs. Mamie Starkey and G. C. Wheeler. On March 13 we were fortunate to have with us a delegation from our district on a loyalty tour campaign. They gave us an interesting and inspirational program on the different branches of work carried on within the church. Through the efforts of our Messenger agent, G. C. Wheeler, we have succeeded in placing The Gospel Messenger in seventy-five per cent of the homes of our congregation. Bro. Wheeler has recently held a revival at Mt. Union church, closing July 31 with a homecoming. Attendance and interest were excellent throughout the meeting.—Clyde Starkey, Catawba, Va., Aug. 18.

Little River (Elk Run).—Bro. J. L. Driver and wife of Bridgewater came to us in a series of meetings July 25. He preached twenty-three spirit-filled sermons. Forty-seven accepted Christ. Of this number five renewed their vow, thirty-eight were baptized and four await the rite. An invalid mother was carried in the water on a chair and baptized. The same evening she was anointed according to James and she is wonderfully improved. We consider the workings of the Spirit in this meeting made it a wonderful one, and we feel there are yet some near the kingdom. We ask the prayers of the brethren and sisters that these lambs may be properly fed and kept in the fold of the Lord.—Nell J. Farrish, Craigsville, Va., Aug. 31.

Midland.—We met in council at the Mt. Hermon house on June 5. Delegates elected for district meeting at Free Union were: Brethren Norman Andes and A. W. Long, with Brethren A. J. Andes and S. E. Andes as alternates. A very interesting, inspiring and successful meeting was held at the Mt. Hermon house July 17-24, with Bro. Chesley Hinegardner of Baltimore, Md., as evangelist. As a result ten were received into the church. The appearance of the Midland church has been greatly improved by being papered and painted both outside and inside. On Aug. 7 the Nokesville B. Y. P. D. gave an excellent program at the Midland house, their subject being The Christian Home. On Sept. 9 our B. Y. P. D. is expecting to give an outdoor social on Bro. J. A. Hinegardner's property. We also expect to extend an invitation to the Nokesville B. Y. P. D. to enjoy some fun with us.—Virginia Long, Bealeton, Va., Aug. 26.

Pleasant Valley (Second District).—We met in council Aug. 20, and officers were elected. The annual church visit was postponed until after Sept. 1, the date on which the new pastor, Bro. M. M. Myers, takes over his duties. Notifications are being sent to ministers of churches where our nonresident members reside. Brethren I. J. Driver and M. L. Wright were appointed as a committee to confer with the Middle River congregation about starting a bus to bring such families to church who do not have their own transportation facilities. We accepted the plan recommended by the official board wherein each member will be urged to use the envelope system of giving, and to double the amount that has been given in the past in order to produce the needed revenue to support the pastor. Our communion will be held on Saturday evening before the second Sunday in November. The following were elected: Presiding elder, Bro. S. D. Miller; Sunday school superintendent, H. A. Driver; assistant, Cletus Houff; superintendent junior department, Ethel Cline; primary department, Olive Wampler; treasurer, W. E. Driver; clerk, W. H. Wright; member of Sunday-school board, Mary Frances Driver; finance secretary, I.

Driver; Messenger and newspaper correspondent, Frank S. Driver; Messenger agent, Ethel Cline; auditing committee, H. A. Driver and E. L. Wampler; orphanage directors, D. S. Miller and D. A. Cline.—Frank S. Driver, Weyers Cave, Va., Aug. 29.

Pleasant Valley (Southern District).—We have had good attendance at Sunday school and church. Bro. M. E. Clingenpeel, our field worker, held our pre-Easter meeting for us. He preached eleven sermons and gave a splendid talk at our council. Five were baptized. Our Sunday school enjoyed a picnic the second Sunday in August. The Sisters' Aid Society or Women's Work organization held an all-day meeting the fifth Sunday in July and had a splendid program. We are expecting Bro. Archie Naff of Basham, Va., to hold our series of meetings beginning the second Sunday night in September.—S. P. Reed, Floyd, Va., Aug. 30.

Poages Mill.—Our church has made great progress in the past six months. The Sunday school has doubled its enrollment. On Mother's Day we had an all-day meeting, with good attendance. The young people are progressing nicely under the leadership of Douglas Grisso. On July 8 Bro. Ezra Bowman of Bethlehem congregation began a series of meetings and preached ten splendid, inspiring sermons. Thirteen were added to the church by baptism, and another is to be received later. July 20 we met for council and visiting brethren gave good reports. Bro. Ezra Bowman who was elected pastor for the coming year fills the place that Bro. J. Allan Hoover so faithfully filled for the past few years. Other officers are: Mrs. Ella Henry, clerk; H. M. Henry, treasurer; Mrs. H. M. Henry, Messenger agent; Mrs. D. S. Beckner, Messenger correspondent. Four letters of membership were received at this meeting. Our Sunday-school picnic will be held in the near future and our communion services will be held Oct. 15 at four o'clock.—Mrs. D. S. Beckner, Roanoke, Va., Aug. 24.

WISCONSIN

Rice Lake.—The work here continues to grow and we are enjoying the services of Brother and Sister Bryan. Aug. 14 Bro. Arnold and family were with us and gave a chalk talk to a well filled house. Aug. 21 we had church day, and also young people's convention with the Stanley and Chippewa Valley churches being well represented. Bro. Vine being one of the oldest members was listed to give the church history. Sister Nutter answered the question, What Does the Church of Today Need for Better Service? The voice of the young people as to the church of the future was well spoken by Warren Hineline. In the afternoon we had the privilege of hearing Jenett Tryer from near Stanley who has given her life for the mission field in Africa. Bro. Bryan brought an interesting message. The day was brought to an appropriate close by the play, No Banners Flying. Aug. 22 Brother and Sister Bryan left for Illinois, taking with them Sisters Edna Hineline and Vivian Vine, our delegates to district meeting. All arrangements have been made to give the play, No Banners Flying, at district meeting.—Geo. M. Hineline, Rice Lake, Wis., Aug. 30.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., September 24, 1938 No. 39



SEVEN OCTOGENARIANS, MILL CREEK CHURCH, VIRGINIA

"I am sending you a picture that is rather unusual. It is of seven men over eighty years of age in the Mill Creek congregation. They are, left to right, standing: Jacob Bowman (82), Harrison Harris (84), Michael Garion (85), David Coffman (85); sitting, left to right: Daniel Good (88), Benjamin Long (89), John Hinkle (90)."—Otis H. Bowman, Grottoes, Va.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

"Oh, what shall the harvest be?"



Photo by E. G. Hoff

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., September 24, 1938 No. 39

EDITORIAL

The Care and Use of Opponents

THERE are different philosophies regarding the proper way to deal with opponents. In Russia the current answer is to shoot those who fail to agree with the man in power. Less drastic immediately, but eventually as effective, is the plan where all men with independent minds, along with other undesirables, are put in detention camps. If we understand the English philosophy, it is essentially the opposite, or that of giving the opponent so much chance to air his views that little pressure is created and consequently not much damage done.

However, our present concern is not so much how to deal with opponents in the sense of eliminating them, or rendering them harmless. Rather, we have a conviction that the time has come for attention to the proper cultivation and use of opponents. Of course, many opponents are a nuisance, but amongst them one will always find a few who are the salt of the earth.

Does not even nature teach as much? Every advancing industry in the land began and is maintained through the discovery of new and better ideas or systems. In agriculture it is the chance seedling, the surprise mutation, the patient work of the plant or animal breeder that keeps things moving ahead. For years and years the agricultural department has scoured the out of the way places of the earth for seeds or starts of the things that are different in the hope of discovering unique adaptation to American conditions.

It is harder, and it will take more patience, but we ought to exercise at least equal diligence in the matter of improving human relations. Opponents are not necessarily subjects for the firing squad or the detention camp. Amongst them are many of the inventors, poets, leaders and prophets of tomorrow. History reveals the terrific loses which ultimately result from a national policy calling for the systematic scattering or destruction of the alert or different. It also shows what gains can arise from the proper care and use of opponents. Let us live and let live—tares and wheat together—that the best may be revealed on judgment day.

H. A. B.

If Jesus Were Here Now

THE first thing to get well settled in one's mind is that, to all practical intent, Jesus *is* here now. He said he would be here now, "even unto the end of the world." Why can we not believe him? He even said that his physical absence would open the way to greater accomplishments (John 14: 12). With unfeigned boldness then we may insist that this kind of absence detracts nothing from the fact or value of his presence in the world today. That presence is the more dynamic, just because it is spiritual.

But that truth does not grip the church. To many Christians spiritual is a weak and watery word, meaning next to nothing at all. And yet the whole Christian faith rests on the conviction that spirit energy is the most real and most powerful force in the universe. In one breath we affirm this and in the next we practically deny it. We deny it when we make real mean material.

In the second place, if Jesus were here now in bodily form, he would preach the same gospel he did the other time. He would say that the kingdom of heaven is at hand and that people would have to repent in order to have part in it. He would tell inquirers that unless they are born anew they could not see the kingdom of God. He would teach love as the right governing principle in all human relationships. He would sum up all human obligation in two simple commandments. He would ask his followers to persuade everybody to live this way in everything they did.

We know these things because we know that he would be true to his exalted nature and that does not change. He is the same, yesterday, today and forever. He would not, therefore, change over to the military method of establishing his kingdom, as some have suggested. He could not thus deny himself.

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Besides this, the nature of the kingdom itself excludes such a possibility. Any kingdom established by force would not be his, for his kingdom is not of this world. It does not get into power by worldly ways. It persuades, convinces, rules by love.

In the third place, if Jesus were here in the flesh now he would talk to people in the language of our day. He would find his illustrations in current customs and events just as he did when he taught in parables by the Sea of Galilee. Farm tractors and electric toasters, service stations and dying churches, kidnappers and life-guards, economic royalists and political demagogs —these are only hints of the vast storehouse of material he would find for pointing his preachments as he would show what his great law of love would do to twentieth century civilization. He would tell us much that he could not tell first century listeners, while he would leave unsaid many things because we would not be able to bear them.

But all these things he is saying and doing, or leaving unsaid and undone, as the case may be, if we have ears to hear and hearts to understand. For in so far as his presence can affect the work of the church and the progress of his kingdom, *he is here now.* E. F.

Youth With a Razor

It was six o'clock and shaving time. But the good old straight edge went gliding over the owner's face as though the stubble had been greased. Scarcely a hair was cut! Any father who has been beguiled into letting his razor be used by another in some emergency will stand by in sympathy.

Shortly inquiry developed the fact that a sixteen-year-old had lately used the ruined razor to scrape the down from his face. He had nicked his chin, and his father found the son had dulled and nicked the razor also. How one boy could do so much damage in so short a time was more than the father could figure out.

Of course youth is bound to live and learn—perhaps even learn how to use a straight edged razor. But in the meantime it is hard on keen tools and nervous fathers. However, there is more gain than loss if youth with a razor discovers there is still something to be learned from the gray-headed man who can shave himself without ruining one of the best razors in the land.

H. A. B.

Helping All to Life and Liberty

Lying on the sandy beach in the crisp salt-laden air softened by the caressing beams of a friendly sun is very pleasant. Especially if there's somebody to bring your lunch, so that all you have to do is as near nothing at all as human laziness could ask.

Which must be why so many citizens and church members are doing that, metaphorically speaking. They don't like to stir. Exertion is painful. And so they just surrender to the fascination of inertia. Society or somebody or something will take care of them somehow.

"Somehow" is right. But it is not the "how" by which the total of human happiness is enhanced nor the kingdom of God helped on to victory. We are not carried to the skies on flowery beds of ease. The church has been singing that a long time and only half believes it yet. It never did thrive on let-the-others-do-it philosophy and never will. It thrives on personal adventure, yours and mine, in sacrificial living.

And sacrificial working. Doing without something is not enough. Getting along with less yourself is only half of it. All the resources of all of us are needed to bring to the greatest number the blessings of life and liberty.

There are many aspects to life and liberty but the most important of them are in the keeping of the church. The key to this treasure is the gospel of our Lord. And it is indeed a gospel, the best of good news. He understands. He knows what gives life and liberty. He knows all about human frailties and hungers, and all about his gracious Father and how he longs to have all of us and all our friends know what it really means to live and be free.

Don't you think we'd better cut short our lounging on the sand and get to work? E. F.

How Everybody Pays for Drink

A councilman in Los Angeles, as reputed in the *Times,* has taken the ordinary police statistics of that city, and has shown that every time a drinker pays a quarter for his glass or glasses, no matter what intoxicant he drinks, everybody in town pays five cents to take care of the consequences.

Retailers pay for licenses, and their fund amounts to about $335,000 a year. But that's a trifle.

It costs Los Angeles $45 to arrest a drunk. The sellers' license fees do not pay for these arrests, nor for the support of the prisoners, nor for the treatment of alcoholics and inebriates, nor for the support of the drunks' wives and children, nor for damages caused by drunks to property and persons. It is the whole population which pays all these expenses, including, of course, the people who never touch intoxicants.

And that's why it costs Los Angeles *six times as much* to handle drunks as the dealers' licenses produce. It takes about a third of the time of the police force, which means a third of the officers' salaries and other police department expenses.

And for Los Angeles you can write your own city or town's name, unless you happen to live in one of the few remaining dry sections of the country.—*Northwestern Christian Advocate.*

THE GENERAL FORUM

My Prayer

BY CLARA M. HESS

Dear Lord, I ask thee not for fame,
Which bars the soul from higher aim;
But greater faith in him who came,
That men might know and love his name.

I ask thee not for wealth or power,
For selfishness my life to mar;
Make me more patient every hour,
Content with thy plans as they are.

Nor do I ask thee, Lord, for ease,
To always do just as I please;
But light and guidance, and with these—
Strength to work till daylight flees.

For friends all true, dear Lord, I pray;
And may I be worthy each day.
Just make me loving, kind alway,
Truthful in all I do and say.

I ask thee, then, to be like thee;
Oh, let thy Spirit dwell in me!
From doubt and fear may I be free—
To follow thee—this is my plea.

Bareville, Pa.

The Crucial Point of Prayer

BY ALBERT C. WIEAND

Free Personal Choice

THE crucial point of prayer is *free personal choice* of "the will of God." It is the identifying of the self by one's own free act with the purposes and programs of God, the adjustment and alignment of one's own purposes and programs and strivings with the ongoings of the universe, and the energizings of the World-Ground (Col. 1: 29). "I labor strenuously, striving and struggling [agonizing] according to his energizing, which energizes in me in power [dynamically]." "For it is God who energizes in us both to will and to energize on behalf of his good pleasure." Thus we "work out our salvation with fear and trembling," in co-partnership and co-operation with him (cf. Philpp. 2: 12, 13).

And it is in the act and process of prayer that this *liaison* with him is definitely chosen, achieved and used. In this sense we should "pray without ceasing." For there need not be any moment of our lives when we are not responsive to his slightest wish—his "smallest whisper meant to catch the ear of love."

In this way alone the peace of God which passes our comprehension shall rule in our hearts. And only thus will God be "able to supply every need of ours according to his riches," and "to do all for us exceeding abundantly above all that we ask or think." For all this is wrought in us only "according to the gift of his grace" and "according to the working of his power." But he can not work unless we "will to do his will"; but "if any man willeth to do his will, he shall know."

Other Factors of Prayer

But while *free personal choice is the focal center of prayer,* there are other essential contributing and resulting factors. For free personal choice is conditioned upon other things.

Knowledge

First of all, there must of course be definite clear-cut personal *knowledge of God and of his will.* "He that cometh to God must know (1) that he exists," and (2) "that he rewards" those who come to him in prayer. If we are to choose his will, we must know what his will is. If we are to work with him we must know how he works and what he is about to do.

Such knowledge comes to us through our experience with him, from the testimony of others, from his revelations through "the holy men of old," from his revelations to us as he moves upon us and as we too are "born along by the Holy Spirit." And so the more we know about God, the more we fellowship with his people, the more we muse and meditate upon his Word, the more clearly and fully will we know his will. The more surely will we recognize his guidance, the more deeply will we experience the prayer fellowship with him.

Idealizing

The knowledge of his will to be effectual in our choosing must be more than general knowledge, it must be specific and detailed and circumstantial, if it is to meet any concrete situation of real life. It must also be knowledge not merely of the past, but of the present and the future. The knowledge of God's will must be in the present tense. We must recognize what God is about to do. *Knowledge becomes creative only when it is applied to the present with reference to the future.* The present situation is best understood in the light of past experience. But it must then be projected into the future, if it is to become creative in any sense.

This is a process of *idealization.* Our desires become visualized, so that we may the better examine and evaluate them. Idealization is an artistic process. It is appeal to the imagination. It is creative. It is constructive. It is also motivating. As the ideal grows, desire glows.

Motives and Purposing

When the wished for ideal is seen in its personal relations, in its bearing on life, on conduct and character, on welfare and destiny, then motivation goes on apace.

Motivation is a process of evaluating our desires and

aversions, our possible satisfactions and annoyances in the achievement of or failure to attain the ends, or goals, or aims, or outcomes, we set before us. This process of weighing our desires one against another goes on until there is "dominant desire," until *the self is identified with the desired end.* This is purposing, this is choosing, this is deciding an issue, "casting the die."

When Thinking Becomes Prayer

If now all this knowing, and idealizing, and motivating and purposing or choosing goes on in conscious cooperation with, in control by and free submission to, the Holy Spirit—then it is prayer. It is not merely thinking, or wishing, or dreaming; it is praying.

But in all this process of searching for the will of God, the focal point, *the crucial point, is choosing.* All the rest is preliminary and leading up to the act of choice. It is for the sake of voluntary choice that they are undertaken. And without thinking, idealizing, evaluating, motivating, free purposing and choosing are impossible.

But such thinking, idealizing, purposing—should be under the guidance and control of the Spirit of God, the indwelling Christ. That is, they should be pervaded and inspired and sanctified by prayer.

These intellectual and volitional powers never work so intensely, so accurately, so powerfully, so effectually, as when they are accompanied by real prayer, for then the Spirit of God is reinforcing and guiding the human personality. "If any man willeth to do God's will, he shall know." If we are "willing to be made willing," we shall see the light and win the victory. "More things are wrought by prayer than this world dreams of."

Oak Park, Ill.

The Bible: An Open Book

BY DAVID METZLER

THAT day when Jesus overtook those two open-minded men walking along the way to Emmaus, he opened the Scriptures to them, explaining all that Moses and the prophets said concerning himself. Later they said one to another: "Were not our hearts burning within us as he spake to us in the way, while he opened to us the Scriptures?" Not only did their hearts burn, but they were filed with joy as this revelation led them out of their confusion into light and assurance which the open Book alone can give. Since that day many people's hearts have been made to burn and rejoice because of the opening of the Scriptures.

Jesus was anxious to reveal the teaching of the Scriptures to a certain class of people. For that reason he simplified his teaching for them by the use of parables; and he thanked the Father that he also made revelations especially for this class. Fortunate indeed are those to whom the Book is opened and they can find the way into its unspeakable riches which alone can dispel doubt and fear and impart joy and peace into the soul. Well may we consider the qualification of those so fortunate and so divinely favored.

Jesus not only opened the Scriptures for others, but he also stated the conditions under which their divine and spiritual nature would be discovered and their treasures revealed. When he said, "If any man willeth to do his will he shall know of the teaching, whether it is of God, or whether I speak from myself" (John 7: 17), he revealed the fact that an *open mind* and a *willing, honest heart* are the first essentials for this accomplishment. That means a desire to know the will of God in order to do it at any cost. It is a matter of a pure heart searching in true devotion and loyalty, for the will of the divine. The importance of this qualification is seen as it is considered in the light of other conditions.

People with this qualification may be intellectual babes compared with the trained worldly-wise. Jesus, referring to the spiritual nature of his kingdom, said: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them to babes." The Pharisees, lawyers and scribes, never found Jesus revealed in their Scriptures; but these babes, men with open minds and willing hearts who were considered as "unlearned and ignorant" men, found him and knew him by what these same Scriptures said about him. When Philip, a man of this type met Jesus, he went and found another of like nature, Nathanael by name, and said to him: "We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." This scripture was a means of revealing Jesus to those humble and open-minded babes, but meant nothing to the wise and understanding Pharisees and scribes.

Jesus selected his disciples from this class of people. He called them from the common occupations and walks of life. Men they were with unbiased, open minds. They were willing to leave all to follow and serve him. Jesus passed by the learned scribes whose influence was great in the Jewish nation, and whose duty it was to transcribe the law and to teach its doctrines. He did the same with those who had been trained in the literary assemblies and schools of that day. Jesus was looking for men with mind and heart qualities that would fit them in a special way for his service. His attitude to these classes in the choosing of his disciples reveals the fact that the primary qualification for spiritual discernment and service is first of all an *open mind* and a *willing, honest heart.*

A further qualification for spiritual discernment which admits one into the unsearchable riches of the

divine and his Word, is the gift of the Holy Spirit. Jesus was careful to instruct his followers on this point. He told them when the Spirit whom the world could not receive would come, he would guide them into all the truth, and teach them all things and declare unto them the things to come, and qualify them to be his witnesses.

Paul emphasized this teaching when he said that no man knows the things of man save the spirit that is in him; so likewise no one knows the things of God, save the Spirit of God and those to whom the Spirit reveals them. This is the reason why, "The things which eye saw not, and ear heard not, and which entered not into the heart of man"—the things pertaining to man's redemption—were conceived only by those under the guidance of the Spirit. This wisdom that has been hidden, which God foreordained before the world unto our glory, lay entirely beyond the natural man's comprehension. But unto us, those having received the Holy Spirit, "God revealed them by his Spirit." It is natural, therefore, that only those who are led by the Spirit can enter into the secret place of the Most High, and comprehend the spiritual significance of his Word, and receive, or appreciate, or teach the things that pertain to man's highest good.

The foregoing facts are clearly demonstrated in the case of Peter with the rest of the apostles on the Day of Pentecost when the Holy Spirit was given. Under his illuminating power Peter revealed to the mystified Jewish leaders their guilt of rejecting their own promised Messiah, who was so clearly revealed in their Scriptures, yet they failed to recognize him. These men among all others should have known the fulfillment of the prophecy of the coming of the Holy Spirit, and the resurrection and ascension of Jesus, but they were completely ignorant of those matters. Trusting in their own wisdom they were led to crucify him whom they should have glorified.

Religious zeal or fervor is not a channel of approach to the Holy Spirit, or an evidence of spiritual discernment or power. Through it apart from the Spirit, the greatest tragedy of all time was committed.

The spiritual illumination and boldness of this so-called "unlearned and ignorant" man, compared with the blindness of those who claimed, and were supposed to be especially qualified for spiritual leadership, and their complete failure, should forever settle the source and importance of spiritual discernment. The vital difference between Peter with the rest of the apostles, and these formal, set, world-wise religious leaders was the Holy Spirit who enlightens the mind and warms the heart and sets the soul on fire for the things of God. It automatically eliminates the superficial formalities and detracting human arrangements that shackle Christianity and make it cold and ineffective in coping with the evils of the world.

The hope of the church lies in people of this type. People, and especially leaders who are illuminated by the Spirit of God, and respond to his guidance, shaping their lives in harmony with the Holy Scriptures in true devotion to Christ the Lord. If the gospel is to be preserved and perpetuated it must be done by such people. Old and unyielding wineskins can not retain or preserve new wine; it takes new skins to do that. Only in the open responsive honest heart can the gospel function and demonstrate its power.

The Holy Spirit is promised to those who repent and are baptized for the remission of their sins. It is the way of escape from the fate of a crooked and perverse generation with a closed Book.

"Open thou mine eyes that I may behold wondrous things out of thy law."

Nappanee, Ind.

What Price International Goodwill

BY J. M. HENRY

Is the price of international goodwill too great for nations to pay? The trends of the times indicate just that sorry fact. No well-informed person doubts that the world-wide preparations for war are jeopardizing the peace of the world, wherever such peace exists. Yet the cold logic of history proves that goodwill is the only adequate means known among men whereby grievances, hate, fear and the menaces of war can be removed.

Furthermore, goodwill is the best antidote nations can use to remove the dangerous trends so manifest in powerful governments today. Some authorities argue that modern nations are dominated by two basic motives; namely, the national motive of building up security at the expense of less secure nations; and secondly, the building up of vast national power and prestige with almost utter disregard for the rights, privileges, welfare and needs of other peoples.

The problem of preserving international goodwill is an important one as well as a complex matter. Modern science has complicated the problem. Science has made more possible the unification of the world through means of transportation and communication, but has not yet developed an adequate way to preserve international goodwill. In addition to that fact, the progress of science has shown man the way to destroy the world through the deadly implements of war, poisonous gases and high explosives; yet science has not discovered any way to avoid destruction except through the Christian way of life found in mutual understanding, co-operation and goodwill.

Another reason why the problem has become com-

plex is the fact that the modern philosophy of life has created the strange paradox of almost eliminating barriers geographically and at the same time building up walls of hate and misunderstanding politically.

If modern nations are not willing to pay the price of goodwill what disastrous results may be expected? Two tragic results must follow. In the first place, the results will be disastrous to the individual because a sense of hate, fear and insecurity follows where goodwill does not exist, and such a condition of life deadens the finer nature of man and tends to dry up the creative forces of life which are to be found in faith and love.

In the second place, the results will be tragic to nations, for the failure to apply the principles of goodwill among nations has resulted in three things: first, there has been a decline of national honor and integrity; second, there has been a rise of selfish economic nationalism with all of its attendant evils of trade rivalries, boycotts and reprisals; third, the spread of totalitarian states with their dictators is increasing and there has resulted a creeping paralysis of fear over the earth.

It may be seriously doubted whether mankind can long endure the nervous tensions so manifest everywhere today. Certainly if faith, love and goodwill are not preserved as cornerstones of national edifices mankind must pay the price.

Bridgewater, Va.

I Am . . . Have Seen . . . Am Come

BY ROBERT HENRY MILLER

If we are not on our guard we may allow the fascinating details of the stories of the Exodus to blind us to the wonder which becomes evident only when the making of the Israelite nation is viewed as a whole.

To begin with: six hundred thousand slaves who had back of them twelve generations of servitude. This meant a deeply fixed slave mentality, little initiative, no experience in self-direction, dependence upon the will of a superior. Their masters were the most efficient, merciless slave drivers of ancient times.

With this condition as their point of departure these slaves, within a period of two generations, won their freedom, traversed five hundred miles of howling wilderness, conquered a choice piece of land for their home, effected a political organization, established a church and evolved a moral law which has been the world's teacher for three thousand years. It is doubtful if any people anywhere and at any time have achieved so much in the face of so formidable difficulties. It is this broad, inclusive view of the period of the Exodus which reveals its significance. Surely there is something here which justifies more than a casual survey.

No extensive search is needed to reveal the source of the power back of this great people's accomplishment. The source of that power was spiritual; it was God.

We are offered an insight into the way they thought of God in three phrases spoken by God to their leader Moses. These three expressions are *"I am . . ."* (Ex. 3: 6), *"I have seen . . ."* (3: 7), *"I am come . . ."* (3: 8).

1. *"I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."*

There is a sweet kind of comfort in these words, to speak first of their most obvious and least important meaning. It is something like the musings of a young man far away from some one he loves, as he looks at the moon and says to himself: "That moon now shines upon both of us!" His friend does not seem then so far away. "I am the God of Abraham"—it lifts one into a closer fellowship with the great souls of the past.

There is more to it than that, however. "I am the God of Abraham, Isaac, Jacob; I am the God of all the great victors and benefactors of the past." The man who says that and really means it professes a very high and heroic philosophy of life: just as Abraham's life was a channel of enrichment to all nations, so the present is equally laden with far-reaching possibilities of good. The God of that day is the God of *this* day: therefore, his purposes, which bind all time together, may be served by us now as effectively as by them then. We do not look away from present evil days to a long past golden age. This age too is golden. The God of our fathers is our God.

Not only in possibilities but in power, in resources, are we the peers of the patriarchs. One who holds this faith simply can not look back upon "the good old days," cynical of the present and the future. We have access to all the resources our predecessors knew and in addition we have the fruits of their efforts.

"I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob." This sentiment inspires gratitude in respect to the past, challenge in respect to the present and hope in respect to the future.

2. *"I have surely seen the affliction of my people."*

The problem of human suffering has been a kind of perpetual engagement of thoughtful minds from the very beginning. Numerous rational solutions of the problems have been set forth, most of them morally sterile.

The Judaic-Christian method with this problem is unique among them all. From the standpoint of rational analysis it offers little, being chiefly interested in the moral and human implications involved. We do not know—perhaps we shall never know—why good

people suffer, but we have discovered by experience that their suffering may be an instrument of salvation. Supreme above all other instances of suffering is the cross of Christ which is the illumination and dynamic of all human betterment. Ranged beneath it, filling up that which is lacking in it, are all the tears and pains of the good of all ages. Suffering is creative, redemptive, therefore God is interested in it. One may even say that God is immanent in it; its redemptive power is proof enough of his presence.

"I have surely seen the affliction of my people." A good man's pain is solemn warning to him who inflicts it. There is no mightier power working for the upbuilding of God's kingdom.

3. *"And I am come down to deliver them."*

If one knew for certain at the beginning of a contest which side would win he would need be in no doubt as to his own enlistment. We know as much about the outcome of this war between the underprivileged and the privileged, the poor and the rich, the outcaste and the Brahmin. The poor will win, or else God will upset the play and disperse the players as he did in the case of Babylon, Greece and Rome.

The one guarantee of our continuance as a people is the just sharing of the good things with which God has so abundantly stored our land. God has come down to deliver from want those whom we have allowed to suffer want, and if we block his attempt he will brush us aside for a people who will do his will more fully.

North Manchester, Ind.

The Uplifted Christ

BY WILBUR M. BANTZ

ONE day a man found a hungry, crippled dog by the roadside. Many had passed unmindful of the condition of the dog. But out of a heart of love and compassion for any creature in the need of help, this man took the dog into his care, splintered its broken leg, and nursed it back to health. Years later, the love, devotion and loyalty of that dog was manifested when it gave its own life in saving the life of its master. God has placed within the mind of a dog the capacity of loyalty and devotion.

How much more than an animal is man, made with a capacity of faith and devotion. By our very nature we need something to have faith in and give loyalty to. We begin as children by placing our confidence and trust in those who care for us. Later in life we go through a period of hero worship. Men of great strength, or of fame, or of nobleness, or of character become our ideal. I remember when I gave my life to the Lord under the preaching of Bro. B. F. Heckman, just before he sailed for China. To this day he is one of the ideals of my life. Men like Hitler, Mussolini and John Lewis, have great followings, because we are really never happy until we have anchored our faith in someone.

The uplifted Christ is bidding for the faith of all men. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." Those who take him as their object of faith and devotion shall not perish but have everlasting life.

The above words were spoken to Nicodemus, who had come to Jesus by night, to inquire about his works and teachings. Nicodemus represented the ruling class of his day. A man of good standing and intellectual ability. He was able to see the greatness of the works of Jesus, proclaiming that only one come from God could do the works he did. Yet, he was not willing to accept him as an object of faith. Many people recognize the value of Christ, or the church, but neglect to give any personal faith or devotion. We need to learn as Nicodemus, that life eternal is the result of faith in Christ, and not the result of knowledge about him.

Many old loyalties have been broken down. The children of Israel had lost faith in Moses. They grew discouraged and began to complain. They overthrew their object of devotion. Upon meeting the serpents in the wilderness they were reminded of that broken loyalty. They said: "We have sinned, we have spoken against the Lord and against Moses." In their extremity they returned to their former loyalty. They came back to Moses and God. Sin had brought terrible results, but the uplifted serpent, as a constant reminder of their sins, served to stimulate faith and so bring the blessing of life. How wonderful it is that by the help of God, we can turn those things which cause us the greatest sufferings into messengers of life! Why not begin now to beat our swords into plowshares, and our spears into pruninghooks? Why not begin now to refuse to reveal new discoveries to a world which is morally unable to use them as messengers of life?

Last summer I talked to a prominent Chinese Christian. He was pleading for Christianity to come to China to establish some new loyalties and moralities. The new life movement was making a new China. The youth were breaking with the old forms of worship and the old moralities. But the sad part of it all was, that nothing was being erected to take the place of the old. What a wonderful opportunity for Christ!

What about our own loyalties? What have we done with the Bible? the family altar? What is the prevailing attitude toward the church? Where has personal piety gone? What about some of our old moralities? The time is here for a true object of faith and devotion.

Let us look at the uplifted Christ. There he is on

the cross, ever a reminder of what ends sin will come to. There, also, is a picture of the love of God. There is the sacrifice that God is willing to make for our good. There is the assurance of life, if we will but accept him. Why can we not let the Bible, the family altar, the church, lead us to the foot of the cross, and there find a Soul, a Personality, on whom we can anchor our faith, and thus set up Christ, his sacrificial life, his love for man, and his willingness to do God's will, as great objects of loyalty and devotion? In him are found the moralities, the standards of living, the character that is needed for new life in our day.

Toledo, Ohio.

Unprofitable Servant

BY D. E. CRIPE

THE duty of a servant is to serve, to give satisfactory service to his lord or employer. If he fails in this he is unprofitable.

In the parable of the talents we learn about three servants, two of whom were good servants and one of whom was a failure. The lord of these servants entrusted to each talents, not as a present, but as something of value which they were to use for the benefit of their lord, and in this way show their faithfulness. Then their Lord went on a far journey.

The servant to whom he had given five talents and the one who had received two both went to work with their talents and each gained as many more. The one who had received one talent buried his for safe keeping. After a long time their lord returned to reckon with his servants.

He that had received five talents brought others, saying he had gained another five talents. His lord said unto him: "Well done, thou good and faithful servant. Enter thou into the joy of thy lord." To the other who had gained two talents he gave the same kind words.

The one who had received one talent came and said: "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown. I was afraid, and hid thy talent. Lo, there thou hast that is thine."

The lord replied: "Thou wicked and slothful servant, thou oughtest to have put my money to the exchangers, then at my coming I should have received mine own with usury." Then he gave this sentence: "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

This is the doom pronounced by the Judge of all the earth on the unprofitable servant.

Jesus again mentions unprofitable servants in Luke 17: 10. His language is clear and plain but it has been much misquoted and misunderstood. He says: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."

Too often this is loosely quoted something like this: "Jesus says when we have done all we have been commanded to do, we are unprofitable servants. We have done only what was our duty to do."

Long sermons have been preached on this misquoted text, trying to reconcile the inconsistency of this statement with the gracious promises of God's Word. As we have Christ's word for it that the unprofitable servant shall be cast into outer darkness, and we were all unprofitable servants, who could be saved?

Even Paul, faithful and zealous as he was to obey every command of Christ, could not be saved if doing what was his duty to do would make him an unprofitable servant. If Christ's language would mean what some say it does there would be no inducement for any sinner to try to be saved by following his teaching.

Jesus was not speaking idle words when he spoke the words of Luke 17: 10. He meant to teach us that we should be humble, meek and feel that we are unworthy of salvation, as we are. We are only saved through the righteousness of Christ. But if we have faith in him and do his commandments all will be well.

His teaching in this scripture condemns all self-righteousness and all boasting of our goodness, of our purity and our holiness.

Wichita, Kans.

Light in Dark Places

BY ROY HONEYMAN

An Object Lesson

"THE people that walked in darkness saw a great light . . . Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Materials needed: A miniature cave with a small entrance and dark inside. (One could be constructed from a number of books. Bricks, if available, would work better.) An ordinary hand flashlight dressed up in yellow crepe paper. A toy bear, wolf and owl, if you think these toys will not distract too much. I find their use seems to add to the effectiveness of the lesson. The flashlight is used to light up the cave at the proper time. The story will suggest when to introduce the toys and the light. Now the story:

. . . .

Once upon a time there was a bear (produce it if you are using one) that was just wandering around. He liked to explore at times to see what he could find. Either something to eat or a better place to sleep was always a welcome find. Now on this particular day, Mr. Bear found the door to a strange cave and of course he went in, but he wasn't in the cave but a short time until out he came much faster than he went in.

Mr. Wolf happened to come along just then, and said Mr. Bear to Mr. Wolf: "That was the darkest cave I was ever in. It was so dark in there that it frightened me. No one could possibly live in there."

"Well, well," said Mr. Wolf, "and I thought you were brave, Mr. Bear."

"Just go in there and find out for yourself, Mr. Wolf, go in there and try it," said trembling Mr. Bear.

So the wolf walked bravely into the cave, but very soon the wolf also came bustling out of the cave more scared than he cared to admit.

Soon an owl came flying that way and he, seeing something was wrong, stopped to inquire. Mr. Bear and Mr. Wolf soon told Mr. Owl what the trouble was all about. But Mr. Owl was just as skeptical as Mr. Wolf had been and had to "try out" for himself. Even the owl, who was used to dark places, soon came rushing out of the cave with the assertion that there was too much darkness in there for him.

Fortunately a sunbeam (your flashlight) came by at that time and wanted to know the cause of the commotion. Little Sunbeam soon learned from Mr. Bear, Mr. Wolf and Mr. Owl all about the cave and how very, very dark is was inside.

"Now isn't that interesting?" said little Sunbeam. "I have often heard about dark places, but I have never seen one. So here is my chance."

"We will show you the dark place," said Mr. Bear, Mr. Wolf and Mr. Owl in unison. "Just follow us," said the three.

So little Sunbeam, together with the bear, the wolf and the owl, went into the cave and they hunted, and hunted and hunted but they could not find the dark place.

. . . .

I wonder if an application is necessary. You might ask the children what the story means. The following as well as other thoughts could easily be brought out. Jesus went about doing good. One could tell where he had been because of the cripples who had been healed and the lives that had been made purer and better. Our missionaries may be followed by the path of light they leave behind them; and by the path of light we mean less sin and unhappiness and more smiles, joy and an understanding of life. When a person is a Christian, and really works at the job, there can be little or no darkness where he is. He just will not allow it. Sometimes, however, it takes a long time to get rid of the darkness. I have known where only one member of a large family, many times a boy or a girl, was a Christian, and what a difference that little sunbeam meant in an otherwise dark home! Often the result has been an eventual, whole Christian family. And none of us can forget how much a certain Hebrew girl meant to the Syrian, Naaman.

We older Christians have some interesting experiences sometimes. I have happened in on groups of men who were in the midst of hearing a smutty story of some kind and how quickly the subject under consideration was changed. Even if the atmosphere was cleared only momentarily, the group knew they were doing wrong and were willing to quit it for a while and that was certainly something.

I remember several years ago of husking corn a week or more side by side with a man considered by many to be very profane in his speech. In all those days, his conversation was quite above board.

I have come unexpectedly into the presence of a church member who was puffing away on a cigarette. The cigarette disappeared as if by magic. Smoke could afterwards be seen curling from a pocket. The situation would have been humorous if it had not been so serious.

And who would like to live where there are no churches—no sunbeams to purify and elevate? No one, surely, and when folks really come in contact with the light, how they do hate the darkness, afterwards.

Are you a Christian? Then do not allow your light to go out. The five foolish virgins permitted such a condition and lost all. Remember, "Ye are the light of the world." Let us make the most of our wonderful opportunity.

Greenville, Ohio.

Of What Does Life Consist?

BY OLIVER H. AUSTIN

"A MAN'S life consisteth not in the abundance of things which he possesseth," so said Jesus Christ.

Christ was no impractical idealist. He was not guilty of denying the need of things, but he did try to help men to put things into their proper place. Jesus just wasn't interested in mere things as many of us are today. He was tremendously interested in folks, in the little child, in the home, the shepherdless multitudes, the weak and the unfortunate, the prodigal and the sinner. Beyond the actual necessities of life, he gave little thought to things. It is obvious that such a philosophy of life is diametrically opposed to the attitude of the majority of people of the present age.

Now the question is—who is right? Where shall we look for the answer? When we see the interest of so many is pleasure, it would seem this is the goal. But we should remember this stanza:

"I walked a mile with Pleasure;
She chatted all the way,
But left me none the wiser
For all she had to say."

For what do you live—position, power, fame, pleasure, honor, fortune or the true riches? Thank God there are some who are interested in the quest for eter-

nal things, which are within reach of all providing we have the inclination or desire.

Jesus maintains that the only way we can keep the things of the spirit is by giving or sharing. A light is of little value if it is not in a position to illuminate; under the bushel it has no value. A light should be for the good of all in the house; salt likewise, to be of value, must needs have savor. Christians are of little value in the world if they do not give forth the light of the spirit, if they do not possess savoring possibilities for society. Self-renunciation is the way to higher usefulness. "If any would come after me, let him deny himself." The greatest things of life can not be kept by merely keeping them—love, faith, hope, even a song can only be possessed as it is shared with others. Who of us do not have a song ringing in our souls because we have shared with our fellow men? It is not always the bright spots in life that stay with us but some of the darkest hours have helped us so to shine up the inner light that our lives have become radiant with hope through the experiences of suffering.

"I walked a mile with Sorrow;
She had no word to say,
But, oh, the things I learned
When Sorrow walked my way."

McPherson, Kans.

With the Tongue on the Rampage

BY KERMIT BURROUGHS

An unbridled tongue can soon wreck a home or a church. I once overheard a father say to his son: "You have been nothing but an expense and a care all your life. When you were born you cost time and money, all your life I have put food in your stomach, clothes on your back and knowledge in your head and what do I get in return? You kick and knock and curse and grumble at me all the time. When I am old you will not lift a finger to help me." I am personally acquainted with both the father and the son. I am sure that those words were spoken in haste and in anger. True it has been that the father had cared for his son and why should he have not? But the son did not mistreat his parents. He went on to school and is now attempting to live the Christian life, but without the counsel of his father, and little wonder that it is so, for I suppose those words burned a path on his memory even deeper than they did on my path.

I know of a church that was very nearly broken up because of uncontrolled tongues. In this church was an active, growing wide-awake group of young people. It was the largest group in number this church had possessed before or since. There were quite a number of nonchurch members, but interest was good and most of these possible candidates for church membership were looking forward toward that goal. But these "rowdies and roughnecks," as they were called by a few "unbridled tongues," were not bad at all and were really well behaved when considering their home invironment and their opportunities to learn good behavior. In a short time word began to get to these young people that they were "onery and good for nothing," and too "rough" to "associate" with other good young people. This soon had its disintegrating effect and the group scattered. Many of those who had attended church and Sunday school regularly never again, as far as I can learn, have entered a church or a Sunday school.

Independence, Kans.

God's Measuring Rod

BY EDNA M. MADEIRA

The story is told of three men who aspired to positions in the king's guard. One was 5 feet, 2 inches tall, another 5 feet, 5 inches and the third 5 feet, 11 inches. They knew that the king preferred men in his guard to be 6 feet in height. The shortest of the three said: "I am not as tall as you men are, but I am more muscular." The second replied: "Perhaps you are stronger, but the king likes tall men. I stand a better chance than you do to become a king's guard."

"As I am tallest, I am best fitted for such a position," the third man exulted. The three were measured, weighed and put through several other tests and all were found wanting. Hence they did not secure the positions they sought.

When we compare ourselves with those about us, our vision is liable to become distorted. Christ is our only perfect example. Let us compare ourselves with him and we will be too much engrossed to try to measure the shortcomings of our fellow men.

Harrisburg, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Kansas City Star, March 31, 1937: "The grand jury was called as a result of a movement launched in January by a group of Joplin high school boys and girls and young people of church organizations, who petitioned county authorities to suppress vice conditions. As a result the churches asked Judge Watson to call the grand jury.

"The jury returned a total of 108 indictments against sixty-two individuals. Most of those indicted were charged with operating gambling houses and thirty-four already have paid fines totaling $10,400."

The good people of every community can get results when they co-operate!

Ottawa, Kans.

OUR MISSION WORK

The International Missionary Conference

BY I. W. MOOMAW

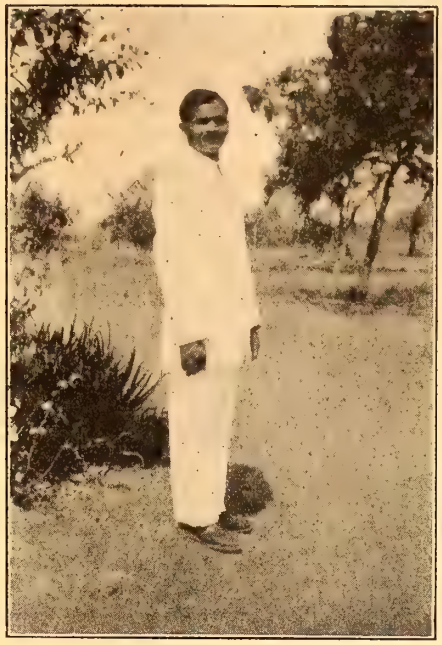
DURING December of 1938, eminent Christian men and women representing various countries will convene in Madras, India, for the decennial session of the International Missionary Conference. Ten years ago the conference met in Jerusalem.

This year the conference was originally planned for Hangchow, China, but due to the Japanese aggression it has been necessary to change the place of meeting to Madras. The people of both China and Japan have decided to send their full quota of delegates and no doubt there will be feelings of deep emotion as the men and women from these two countries meet together in this Christian conference.

It is significant that the conference should be held in the Orient this year. There is a rising spirit of evangelism and during the years ahead some of the great issues of the kingdom will need to be met in the Orient where the churches, though young, are growing so rapidly.

There will be less time given to formal addresses than in previous conferences. Instead, the four hundred delegates will meet in groups to consider different angles of the chosen theme, "The Inner Life of the Church." Below are noted some of the subjects to be considered:

1. The Faith by Which the Church Lives.
2. The Witness of the Church.
3. The Life of the Church.
   (a) Its worship, Christian life in the home, and religious training of the young.
   (b) Enlisting and training lay, voluntary leadership.
   (c) Education and its bearing on the life of the church.
   (d) The present day missionary, his work and training.
4. The Church and Its Environment.
   (a) The economic life of the people and the church's ministry to their needs.
   (b) The church's message in the face of social and economic problems.
5. Closer Co-operation Among the Christians of Different Churches.



Premchand G. Bhagat of the Church of the Brethren in India, chosen to represent the Christians of his area at the Madras Conference. He is one of the sixty delegates from all India.

The Northern Division of the Bombay Presidency has been allowed one delegate. We are pleased that Bro. Premchand G. Bhagat of the Church of the Brethren in India has been chosen to represent the forty thousand Christians of this area. There are to be sixty delegates from all India.

Bro. Premchand Bhagat is well qualified for this trust which has been vested in him. During his busy years as Headmaster of the Vocational Training School he has also taken an active part in the work of the church. He is at present Secretary of the Pastoral Committee for the Church of the Brethren in Gujarat.

The delegates have been asked to undergo thorough preparation through study, group discussions and prayer prior to the conference. They understand well that they are not chosen merely to attend a conference, but to go prepared to come to grips there with some of the great issues of the church and bring their findings back to the thousands of people they represent. We are sure that Bro. Bhagat and all who go to Madras will appreciate our prayers in their behalf.

Anklesvar, India.

Another World Meeting

BY L. GEORGE PAIK

How It Looks to a Korean

CHURCHES in Korea focus their attention on the world missionary meeting at Madras and expect great things of it. We entertain great expectations and large hopes because of the bright promises of this world conference. Our hopes are based on the following grounds:

1. *The Oriental Setting.* The holding of the meeting in the Orient gives due recognition to the existence of churches in one-time mission fields. Most world conferences have been largely occidental not only in membership but also in conference themes. The Madras meeting, however, will draw a large number of church leaders from the younger churches and the conference topics and materials for discussion will largely

center on the younger churches. This, therefore, will be a true world gathering as well as an ecumenical council.

2. Enormous Preparations. The International Missionary Council and different national councils have already done enormous preparatory work for the conference. These bodies have enlisted the most capable people for this work, which in itself will be a valuable contribution in the annals of Christian progress. The Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order have their independent places, but they naturally become parts of the preparatory work and background for the Madras Conference.

3. Program and Personnel. The conference proposes to take up the most vital questions that the Christian church faces today. They are living issues of the hour. Furthermore, the conference plans to gather together the ablest and the most consecrated men and women, including Christian youth, of nations all over the world. The truth that will be released under the guidance of his Spirit by those people can not fail to direct a new course for the spread of the gospel.

Because of the foregoing reasons, we expect great things of the Madras meeting. There are problems that we have to solve by ourselves alone, while there are others that require co-operative thinking by the best minds. It is natural, therefore, that we should expect help from a world gathering of this magnitude on things that we can not alone cope with. Here are a few of our expectations:

1. New Inspiration: We expect the inspiration that comes through intimate communion with the source of creative power. We expect the inspiration that comes through the understanding of new truth. We expect that inspiration that flows when Christians break bread together. We cry for inspiration for stronger faith in God than in human ability and for Christian living in love and hope.

2. New Stimulus to the Life of the Church: The church is the center of the Christian movement, and the church is the organized body of Christian believers. The foremost task of the church has been and is preaching the gospel. Our churches have been too busy with the handling of their machinery and with the conservation of their small constituencies. To be sure, our churches have tried to keep up evangelistic efforts, but such efforts have been too meager in proportion to the unevangelized population and too stereotyped in methods. Only two per cent of the population of Korea is Christian today. We need a new stimulus for active evangelism. This great task of evangelization of the world requires increased devotion and united efforts of all Christians. We expect that the Madras Conference will arouse evangelistic zeal among the churches of the world. If all the delegates to the Madras Conference will have a new pentecostal ex-

What to Pray For - - - *Week of Sept. 24 to Oct. 1*

Since 1912, Sister Olive Widdowson has been on the India field. She has served at Anklesvar and Vyara and at Jalalpor. During this last term of service she has been at Vyara in charge of the Vyara girls' school. Her work in the school includes all the various phases of mission work for there is medical care needed in the school as well as the teaching of classes and the directing of evangelistic services.

Sister Kathryn Kiracofe is in the midst of her language study. Letters from her indicate that she is enjoying her study even if it is difficult and requires most of her time. That is always true of those who apply themselves to language study. The spirit of her letter to the Juniors which appeared in The Gospel Messenger of September 10, 1938, indicates the joy she experiences in her work.

Good reports continue to come concerning Brother and Sister Earl Zigler in regard to their language study. They, too, are finding their study a pleasure. As opportunity arises they help with the work of the Vyara station, especially as they enter into the program of the boys' school.

During the earlier part of the year Bro. Edward Ziegler helped in the work at Vyara while he and his family lived at Bulsar, but during more recent months this has not been necessary since Brother and Sister Harlan Brooks have moved to their former home at Vyara.

Each missionary desires the prayers of the church.



KATHRYN KIRACOFE



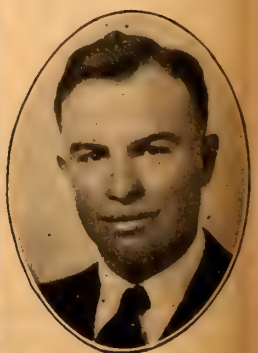
OLIVE WIDDOWSON



RACHEL ZIGLER



EARL ZIGLER



EDWARD ZIEGLER

perience for witnessing to Christ, as there is every reason to expect, "Madras 1938" will mark a new epoch in the expansion of world Christianity.

3. Spirit of Ecumenism: Christian churches all over the world are more conscious of their unity than of their differences. The great commission of our Lord is more real now than at the time it was pronounced. Realization of the great commission requires the united efforts of all Christians. The Madras conference will draw together representatives of all non-Roman Christian commissions from all over the world. This occasion, we hope, will accelerate the momentum of the spirit of ecumenism that has already been keenly aroused. We expect that Christian co-operation and church unity will be further strengthened through the Madras conference.

We expect of the Madras gathering the truth that will inspire us, the light that will guide us and the enthusiasm that will impel us to act. As Luther once said: "Let us pray hard as if all depends on God, and work hard as if all depends on us."

Evelyn Evangeline Frank

BY GERTIE M. OTT

In the spring of 1929, Brother and Sister Herman Frank and nine children moved to a farm near Columbia City, Ind., and became members of the Blue River Church of the Brethren. The fourth of these children was Evelyn Evangeline Frank, the present outgoing missionary to Africa.



Evelyn was born Nov. 10, 1910 to Herman and Amelia Fox Frank, at Portland, Ind. In the year of 1912 the family moved to Mason County, Michigan. Here, in the month of May, 1921, at the Sugar Ridge church, Evelyn with her father, mother and one sister accepted Christ. In the fall of the same year the family returned to their former home at Portland. Here she grew to young womanhood. She graduated from Portland High School in 1928 and spent the next year in Manchester College. From then until the fall of 1933 she remained at home a faithful, efficient and obedient daughter, helping in the home wherever needed.

Evelyn was a regular Sunday-school attendant. She was always ready and willing to help in any Christian service the church asked of her. In the Blue River church she served as chorister and Sunday-school teacher and she was a great inspiration and help in the young people's department.

In the fall of 1933, Evelyn entered the Bethany Hospital School of Nursing and was graduated in 1936. Here she was an excellent student, dependable, industrious, conscientious, and stood above the average in practical work.

Following her graduation, she took a course in public health nursing with the Visiting Nurse Association of Chicago. She entered the same association immediately as a staff nurse and continued work until May, 1938. She also took a course in public health nursing at the University of Chicago.

Although she was always busy with nursing, she kept up her church activities as an active cabinet member of the B. Y. P. D. group of the First Church of the Brethren in Chicago.

Soon after her conversion, she listened to talks given by foreign missionaries at the Sugar Ridge church. This awakened within her heart a desire for the same kind of work. From that time the urge became stronger until it was like a continual dream.

While in nurses' training, having much opportunity to listen to missionary messages, the call became stronger and stronger until in 1937 she decided to take up the missionary service. But due to some preventing causes she was not able to go that year. She entered welfare work in Chicago. While doing this work the call of the African field became so great that her choice was definitely made, and she dedicated her life to the African field.

Evelyn is a person with strength of character, willing,

(Continued on Page 23)

Monthly Financial Statement

During the month of August contributions for the Conference Budget and all general Boards and agencies included in the budget totalled $6,438.14. The total received for the year beginning March 1, 1938 was $81,300.16, detail as follows:

	Receipts for August	Total receipts since 3-1-38
World Wide Missions	$1,120.96	$ 9,559.08
Women's Work Project	264.25	2,638.58
Home Missions	43.94	398.51
Foreign Missions	122.80	2,240.79
Junior League Project	58.57	419.26
Intermediate Project		27.91
India Mission	125.31	670.94
India Boarding School	6.19 Dr.	197.14
India Share Plan	205.00	640.75
India Missionary Supports	533.62	8,236.67
China Mission	179.66	968.57
China Native Worker	4.52	29.52
China Share Plan	22.50	194.50
China Missionary Supports	1,236.99	6,363.63
South China Mission		60.00
Sweden Missionary Supports		358.41
Africa Missionary Supports	590.10	4,372.43
Africa Mission	158.81	1,735.15
Africa Share Plan	6.25	331.69
Africa Leper	5.00	52.70
Conference Budget Undesignated	1,257.09	36,331.53
Conference Budget Designated for—		
Board of Christian Education	40.83	3,020.41
Bethany Biblical Seminary (at Elgin)	101.01	323.25
Bethany Biblical Seminary (at Chicago)	93.62	376.29
General Education Board		91.81
Ministerial and Missionary Service Fund	1.00	1.00
Conference Budget Share Plan		44.87
Youth Serves	272.50	1,614.77
	$6,438.14	$81,300.16
Non-Budget items—		
China War Relief	736.62	2,351.53
China—Spain Relief	1,269.05	2,892.40
Spanish Relief	171.07	1,559.89
American Mission to Lepers		10.00
Special Peace Fund		8.80
	$8,614.88	$88,122.78

The following shows the condition of General Mission Board foreign and home mission finances on August 31, 1938.

Income since March 1, 1938	$58,992.69
Income same period last year	56,655.11
Expense since March 1, 1938	92,639.34
Expense same period last year	91,148.37
Mission deficit August 31, 1938	10,250.72
Mission deficit July 31, 1938	13,672.39
Decrease in deficit August, 1938	3,421.67

KINGDOM GLEANINGS

Calendar for Sunday, September 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, David: Triumphant Faith.—Psa. 23; 27: 1-6.

Christian Workers, Why Our Local Church?

B. Y. P. D., Taking Stock Account.

Intermediates, What Does the Bible Teach About Our Bodies?

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Gains for the Kingdom

Two baptized in the Stanley church, Wis.

Two baptized in the Walnut church, Ind.

Eight baptized in the Enders church, Nebr.

Two baptized in the Pasadena church, Calif.

One baptized in the Westminster church, Md.

Three baptized in the North St. Joseph church, Mo.

Three baptized in the Pleasant View church, Kans.

Four baptized in the Perry church, Pa., Bro. John Rowland, evangelist.

Twenty-five baptized in the Olean church, Va., Bro. J. E. Barton, evangelist.

Six baptized in the Eglon church, W. Va., Bro. Jesse Ziegler, evangelist.

Two baptized in the Amaranth church, Pa., Bro. A. J. Replogle, evangelist.

Three baptized in the Montgomery church, Pa., Bro. F. A. Myers, evangelist.

Four baptized in the Kaskaskia church, Ill., Bro. A. Wayne Carr, evangelist.

Fifteen baptized in the West Milton church, Ohio, Bro. D. R. Murray, evangelist.

Eight baptized in the Lower Stillwater church, Ohio, Bro. J. E. Whitacre, evangelist.

Eighteen baptized in the Mt. Hermon congregation, Va., Bro. E. S. Coffman, evangelist.

Ten baptized and two reclaimed in the Huntsdale church, Pa., Bro. Mitchell Stover, evangelist.

Eighteen baptized and six reclaimed in the Goshen church, W. Va., Bro. Peter Garber, evangelist.

Seven baptized in the Broadfording church, Md., Brother and Sister Oliver H. Austin, evangelists.

Fifteen baptized and one reinstated in the Barren Ridge church, Va., Bro. M. Guy West, evangelist.

Fourteen baptized and five received by letter in the Oakley church, Ill., Bro. I. R. Beery, evangelist.

Ten baptized and three received by letter in the Middle River church, Va., Bro. Carson Key, evangelist.

Three baptized and one received on former baptism in the Center church, Ohio, Bro. J. T. Glick, evangelist.

Seven baptized and one reclaimed in the Fairview church, Ohio, Brother and Sister J. Edwin Jarboe, evangelists.

Three baptized in the Masons Cove mission, Peters Creek church, Va., Brother and Sister Ben Hirt, evangelists.

Twenty-two baptized in the East Berlin church, Upper Conewago congregation, Pa., Bro. Howard Merkey, evangelist.

Sixteen baptized and two reclaimed in the Bethel church, North Mill Creek congregation, W. Va., Bro. L. M. Helsley, evangelist.

One baptized and one awaits the rite in the Pleasant Hill church, Va., Bro. Ezra Bowman, evangelist.

Thirty-six baptized and seven received by letter in the Bassett church, Mt. Hermon congregation, Va., Bro. McKinley Coffman, evangelist.

Eleven baptized, one reconsecrated, two received by letter and two awaiting baptism in the White Rapids church, Wis., Brother and Sister D. D. Harner, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. D. Leatherman of Lanark, Ill., Oct. 2, in the Freeport church, Ill.

Bro. Durr from California, Oct. 2, in the Lower Cumberland church, Pa.

Bro. John Wieand of Decatur, Ill., Sept. 20, in the Oak Grove church, Ill.

Bro. Geo. Phillips of Elkhart, Ind., Oct. 30, in the New Paris church, Ind.

Bro. D. I. Pepple of Woodbury, Pa., Oct. 16-30, in the Rummel church, Pa.

Bro. Ralph E. Shober of Frederick, Md., Oct. 3-16, in the Pitsburg church, Ohio.

Bro. John D. Ellis of Johnstown, Pa., Oct. 3-16, in the Maple Spring church, Pa.

Bro. M. C. Swigart of Germantown, Pa., Oct. 16, in the Westminster church, Md.

Bro. Wilmer A. Petry of Akron, Ohio, Oct. 31, in the Poplar Grove church, Ohio.

Bro. Ralph Rarick of Syracuse, Ind., began Sept. 18, in the Springfield church, Ohio.

Bro. Wilfred Staufer of New Enterprise, Pa., Oct. 3, in the Dunnings Creek church, Pa.

Brother and Sister B. M. Rollins, Oct. 3-16, in the West Branch church, Ill.; Nov. 6, in the Green Tree church, Pa.

Bro. Edward Stump of South Bend, Ind., Oct. 10, in the English Prairie church, Ind.; Oct. 23 to Nov. 6 in the Blissville church, Ind.

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Personal Mention

Bro. Amsey Bollinger and family, on furlough from our India mission field, should now be addressed at 87 Sherman St., Hartford, Conn.

Southern Illinois has chosen Eld. Lester E. Fike as Standing Committee delegate to the next Conference, with Eld. Dolar C. Ritchey as alternate.

Eastern Colorado has chosen Eld. O. Perry Williams as Standing Committee delegate to the next General Conference, with Eld. X. L. Coppock as alternate.

Bro. D. A. Crist, after a severe siege in a Kansas City hospital, has returned to his home at Quinter, Kans. He writes from his bed: "I am very weak and have a long way to go before I can even be out of bed much. It seems that John 3: 16 is my only abiding hope."

Mrs. Ross D. Murphy, president of the Women's Work Council, has had to go to the hospital again, we regret to learn. "It is my heart this time," she says in the note to Sister Anetta Mow. "I will require a longer period of rest to bring it back but we hope for good results."

China-bound Missionaries Grace Clapper and Hazel Rothrock "arrived safely" at Tientsin, Sept. 17, a cablegram announces.

Bro. Kenneth C. Bechtel has entered upon his pastorate of the Sterling church of Northern Illinois and his new address is 614 Sixth Ave., Sterling, Ill.

Second West Virginia has named as Standing Committee delegate to the next Conference Eld. H. C. Sanders. Elders J. J. Scrogum and W. J. Row are alternate delegates.

Bro. Clement Bontrager, formerly of Weiser, Idaho, writes of his new pastorate at Tonasket, Wash.: "We have moved and like our new location. The field is large. The scenery is grand."

Bro. R. H. Nicodemus has found pastoral work very difficult since the loss of his companion and feels that he can do better service for the kingdom in the evangelistic field. He is therefore resuming this work and is in position to book engagements. Address him at Beaverton, Mich.

Dr. H. L. Burke writes of Sister Burke, who underwent an operation at Bethany hospital Sept. 9: "Her condition is good and seems to be improving rapidly." The Burkes have recently returned from Africa, their furlough hurried a little by the urgency of this need for surgical attention.

Brother Bonsack left the hospital in Philadelphia the middle of last week, spent the week end with his sons at Westminster, Md., and was expected to reach his home Tuesday morning, Sept. 20. That was the encouraging word at the Publishing House as this issue was in preparation for the press.

The Literary Editor, accompanied by Sister Miller and her sister, Mrs. Cora Heller of North Dakota, left Wednesday last on a few weeks' vacation trip through Pennsylvania and Virginia. Seeing relatives and friends is a primary objective but historic places and facts will also have Bro. Miller's attention. Watch for some results of this in things that he may write afterward.

Bro. J. W. Lear's new address is 150 S. Vermont Ave., Glendora, Calif. He says under date of Sept. 13: "We have now been ten days in our new home. The people have been very kind to us. . . . We will enjoy our work with them I am very sure. Great men of God have served in the ministry at this place. . . . All of this challenges us to our very best service. . . . It was not easy to leave Bethany and Northern Illinois. It was really harder than I thought it would be. We enjoyed a fellowship there we shall never forget."

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Miscellaneous Items

The Lincoln church of Nebraska will have a homecoming Oct. 2, and communion service tomorrow, Sept. 25.

The correct date for the Northern California district meeting is Oct. 7-10. Leonard Birkin, writing clerk.

The Belvedere church of Los Angeles, Calif., will have a combined rally day and homecoming, Oct. 2. All day service with basket lunch. The main speaker is President C. Ernest Davis of La Verne College.

The Brownsville church of Middle Maryland will have an all day harvest homecoming Oct. 2. Outside speakers. Basket lunch. "All former members and friends welcomed come again. It's Spanish relief and rally day too."

The Richland church of Northeastern Ohio will have an all day homecoming with basket dinner Oct. 2. Sister Goldie Swartz, India missionary, will speak in the afternoon and show pictures in the evening. "All are welcome."

The Bremen church of Northern Indiana will have harvest meeting and rally day, Sunday, Oct. 2. Basket lunch at noon.

The Anderson church of Southern Indiana will have a homecoming Oct. 2, following the love feast the preceding evening. There will be a basket dinner. "Every interested member is invited."

The Fort Wayne church of Northern Indiana will have a Sunday-school rally and an all day service, with basket dinner, sponsored by the missionary committee Oct. 2. Dr. Homer Burke, Africa missionary, will be guest speaker.

To Northwestern Ohio churches: Because the writing clerk has moved from the district, all churches having queries for district meeting should send them to the moderator, the undersigned, by Oct. 1.—J. C. Inman, 1131 Hoover Place, N. W., Canton, Ohio.

The Zug-Zook-Zuck Reunion is held today, Saturday, Sept. 24, at the Weavertown (Pa.) Amish church, about one mile north of Bird-in-Hand. Social hour, 10 to 11; lunch, 11 to 12:30; program, 1 to 3. Time is Eastern Standard. President John C. Zug and Secretary Kathryn Zug Snyder hope this notice will not reach you too late, in case the event had not been brought to your attention.

Dr. Edward H. Hume has been elected director of the Christian Medical Council for Oversea's Work, established on June 3, last, by twelve missionary societies of North America. Its stated purpose is "to discover what, under changing conditions, should be the unique contribution of Christianity through medicine; and, as an advisory body, to aid the societies in making that contribution effective." It will be closely articulated with the Foreign Missions Conference of North America, with headquarters at 156 Fifth Avenue, New York City.

(Continued on Page 24)

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General Brotherhood Giving

March 1 to August 31

Conference Budget (General Missionary and Service Work) $81,300.16

This represents a decrease of $1,516.33 below the corresponding period last year. Our year's goal is $275,000 and if in this first six months we gave half we would have given $137,500.

China-Spain Neutral Relief $6,803.82

Last year at this date we had given $8,530.82 for relief in Spain. The China relief fund had not yet been started. This year the Lawrence Conference in June set a goal of $4,000 monthly for relief. During July and August we gave a total of $3,927.38 which shows we are reaching about half of our goal.

Many churches have distributed to families the China-Spain relief cards to be put around a cup on the table. This plan works well. The last Sunday of each month the offerings should be brought to the church and the treasurer should promptly send them to General Mission Board, Elgin, Illinois.

In these days when world turmoil, sin, persecution, suffering and discouragement beset the peoples of the earth, what can we do to lift up the Christ who can save us from our sins? Let us feel deeply our responsibility. By our personal example of courageous Christian living and our willing support of the church and her causes may we bring a blessing to mankind.—General Mission Board.

HOME AND FAMILY

Who Is a Friend?

BY ADA C. SELL

A friend is one who loves you,
In sunshine and in rain,
Who offers you an armchair,
And bids you come again.

A friend is one who trusts you,
And does not try to press
Into your inmost sanctum,
Or tell you how to dress.

A friend can have convictions,
And let you do the same,
And if they're widely different,
He'll love you just the same.

A friend will give opinions,
If you should ask his views,
But not presume to dictate,
He always lets you choose.

A friend is one who helps you
To stand a nasty lick,
And if your fortune changes,
A friend is one who'll stick.

Altoona, Pa.

The Understanding Heart

BY ARCHER WALLACE

THE writer of the Seventy-third Psalm was wrestling with a problem as old as humanity. The prosperity of the wicked, the humiliation of the righteous, caused him to wonder about the scheme of things. "Behold, these are the ungodly, who prosper in the world; they increase in riches." He was beaten back upon himself and taught a lesson of self-impotence. Life seemed incomprehensible; light turned to darkness.

Hasty and easy explanations of life's problems are unsatisfactory and have done much harm. It is better to acknowledge that some things happen which are beyond all human understanding. In a sermon on the mystery of pain R. G. Campbell once said: "One pathetic incident I remember reading in the newspapers was this: At the bedside in one of the houses that was entombed by the lava and ashes from Mont Pelée a lady was kneeling saying her prayers. She was not anticipating the catastrophe; she was praying to God for blessing, and apparently his answer was to overwhelm her in destruction. Perhaps in the next street from her was a man who had been living in debauchery. Good and bad alike, they went to a common doom, and went without a word of warning, without time to think or to appeal to the great Being who had done it all. The apparent meaninglessness and indiscriminateness of the operation of pain make the problem larger to us."

Matthew tells of a woman of Canaan who traveled far to seek the aid of Jesus for her daughter who was sorely afflicted. When at last she reached him she had to meet with the rebuff of disciples who urged, "Send her away." Concerning Jesus himself we read, "He answered her not a word." To that distracted and anguished woman how cruel such a silence must have seemed! Someone has suggested that she must have seen his face for she continued to plead in spite of every rebuff until her love and faith were fully rewarded.

"He answered her not a word." That is the soul's testing hour. When help is sought and none seems obtainable. When supplication is made and seemingly there is no answer. It is no wonder that the victims of some dire calamity find their faith submerged and utter again the bitter cry of Thomas Carlyle, "God sits in heaven and does nothing."

When one tries to think of the greatness of God, is it any wonder that his ways seem inscrutable? Think what God is and then what man is! Compare for a moment a child with an adult. There is so much the adult understands which can not be made clear to the mind of a child. How much, for instance, can a little child understand about mathematics or a score of other things? And if there are subjects, perfectly clear to the mind of a man, which bewilder the child, is it not reasonable to suppose that there is a divine Mind to which all is clear?

It is the manner in which the psalmist found a way out which interests us. "When I thought to know this it was too painful to me; until I went into the sanctuary of God; then understood I their end." To his troubled mind came peace. The anxious and perplexed heart became the understanding heart. No wonder he went on to say, "It is good for me to draw near to God."

This can not mean that to all his questionings this man received an answer. Even to the most devout believer there is mystery in pain, in undeserved sorrow in cruel accidents and even in death itself. What the psalmist meant was that religious contemplation enabled him to bear these experiences—enabled him to believe that life was good in spite of all seeming contradictions. Grief became bearable and hope lighted up the future. He could say: "Though he slay me yet will I trust in him."

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"I know not where his islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care."

Dr. H. E. Fosdick tells of a young man, sorely baffled, who called on Phillips Brooks. The youth had thought about his problem a hundred times and knew just how he would phrase it when he met the bishop. After a glorious hour of fellowship he left with a radiance in his soul. When he reached home he suddenly remembered for the first time that he had completely forgotten to ask the bishop about his troublesome question. "I did not care," he said. "What I really needed was not the solution of a special problem, but the contagion of a triumphant spirit." That is exactly what the psalmist found in the sanctuary. He entered with a darkened mind and troubled spirit. He left with an understanding heart.

In the hurry and bustle of modern life the art of devout meditation has been largely forgotten but it remains true that the mission of religion is to give to all who truly seek it a sense of life's values; to enable men to "see life steadily and to see it whole." Travelers along the road of life are enheartened, not because they see the goal, or even understand much that happens along the way, but rather that they know and love and trust their great Companion.

"I do not ask, O Lord, that thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.

"I do not ask my cross to understand,
My way to see;
Better in darkness just to feel thy hand,
And follow thee."

It has been said that the greatest problem of the prophet and the preacher has been the unprepared heart of the people. The most profound fact of life is this—God is love. All his thoughts toward his creatures are tender, compassionate and loving. When that truth is laid hold of, whatever clouds the mind, the heart is an understanding one.

"I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?

"I have a life in Christ to live,
I have a death in Christ to die;
And must I wait till science give
All doubts a full reply?

"Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at thy feet,
Take but the lowest seat,
And hear thine awful voice repeat
In gentlest accents, heavenly sweet:
'Come unto me, and rest;
Believe me, and be blest.'"

Toronto, Canada.

The Bereaved

BY ELIZABETH HOWE BRUBAKER

SINCE in these parts it has been my privilege to renew acquaintance with many with whom I associated more than a quarter of a century in the past. Just now I recall a mother who was bereaved of her husband some years past, leaving her with three children. Looking serenely into the future she told her experience. Just a few months past her daughter and husband, wedded only a short time, had a tragic death by an auto accident. They had gone to visit friends, expecting to return to spend Christmas with the mother. The news came to the mother in the early morning hour after she had waited until almost midnight. She said calmly: "I knew it was all over and asked God to give me grace and strength to bear it and I was comforted." Why not? "They that wait upon the Lord shall renew their strength" (Isa. 40: 31).

This is offered in contrast to another who refuses to be comforted, still grieving over the departure of her daughter, which was more than a decade in the past. She is ever probing the wound which, as an open sore, can not heal. It is divine wisdom to accept the promises of God and be comforted. Thank God for the brave spirits, bereaved parents and orphaned children, that are living victoriously and joyously trusting in the promises of God, emerging stronger than they were before.

The following from *The Upper Room* is a testimony to the ministry of prayer, "We live in a universe of vibrant energy. The story of science is largely one of the discovery and use of these titanic forces which envelop us. Since ancient times man has been moved with awe and wonder as he beheld the splendor of the heavens. Only a God of immeasurable might could conceive and sustain such an order."

It is the glorious affirmation of faith, that the God of the universe is also the God of personal experience. As individuals, we find ourselves depleted and exhausted through an overconsumption of energy. The stress of moral struggle, the burden of caring for loved ones, the conflict with the world at large and the deep wounds of separation all conspire to leave us depressed and disheartened. And then in the mood of expectancy, we pray. And as we pray, we discover that unsuspected energies are unlocked, and as they surge through us, that courage and confidence are renewed.

Someone in commenting on Matt. 8: 18-22 has said:

" There are multitudes of tragedies which we can only observe and regret, and then turn to affairs which really do concern us and in which we can bear a part. Lord, save us from wasted sympathy and vitality. Teach us to conserve our powers for practical service."

I like the promise of Isa. 41 : 10, 13, " Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." The right hand is the symbol of strength. God has promised to hold our right hand with his right hand and sustain us.

"Under his wings, what a refuge in sorrow!
How the heart yearningly turns to his rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blest."

New Windsor, Md.

Why Play?

BY GLEE GOUGHNOUR

Play seems to be essential to life. For children, play is creation. We see them living in their miniature worlds with their dolls, playhouses and other mimetism of adult life. Not only do they imitate, but in their restless search for activity they create new play materials, devices and situations.

For the adult play is recreation. For youth, then, play is creation and re-creation. In them we find the combination of adulthood and childhood. Their bodies and minds are developing rapidly and they demand activity.

In adulthood, no longer the imagination puts ingenuity and creativeness into physical activity, but rather tired minds and bodies seek activity for a renewal of life and vigor.

Re-creation gives a new aspect to those weary from the monotony of everyday work, especially in cities. To withdraw from the humdrum of duties relieves the mind and body of the constant strain of hurried work. Today many have leisure in abundance, but oftentimes this privilege is misused and the same activity which has been engaged in all day is continued. Therefore the full benefit is not derived from the time which should bring relaxation, or result in a revival of spirit and attitudes and the development of physical and mental poise.

Play helps us to understand people. In such a socially conscious age it is indeed an asset to be able to interpret and know the people about you. To know a person better would necessarily include playing with him. To live with people in play brings about a certain fellowship and close association which facilitates a better appreciation and understanding of the individuals.

Play helps to develop personalities. Such qualities as sportsmanship, co-operation, loyalty and respect can well be fostered in good play. In team games a child readily discovers the need of such important attributes of success. These characteristics are essential to group living and participation.

" And Jesus increased in wisdom and stature and in favor with God and man." He found that relief from mental worries is facilitated by relaxation. Physical endurance and health were stimulated by conscious activities which would foster mental poise.

One can not see play activities without marveling at the endowment given by God. Our bodies have structures which display such physical aptitudes and grace that we are conscious of a great Creator.

" What! know ye not that your body is the temple of the Holy Spirit, . . . therefore glorify God in your body, and in your spirit, which are God's." We should keep our bodies and minds active, alert and effective for all kinds of tasks and services.

Des Moines, Iowa.

Laugh!

BY CHESTER E. SHULER

"Keep your face with sunshine lit;
Laugh a little bit.
Gloomy shades oft will flit
If you have the wit and grit
Just to laugh a little bit."

" Evelyn is a wonder. No matter what happens, she can laugh it off," Carrie remarked, thoughtfully. " I wish I could be that way."

" Yes, Evelyn's laugh is the best part of her, I'll admit," Edna replied. " It makes one feel better just to hear her hearty, silvery laugh."

There are quite a number of folks like Evelyn. We come upon them every now and then. Sometimes they're women or girls; again, they're men with hearty laugh or loud guffaw—but always the laughter is cheering, if it be sincere.

" Laugh and the world laughs with you," is very true. Of course we must use ordinary common sense and not laugh at the wrong time or place. Sincere laughter cheers the heart and makes others forget their troubles for the time being, at least.

It isn't always easy to laugh. But it is decidedly worth while to do so—even when we feel most like crying. If we can not laugh, we can at least smile; and no one has ever estimated the power of a smile. It radiates good cheer and a pleasantness that is catching and helps people over many hard places.

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for October, 1938

Emphasis for 1938-39—"Christ in Personal Living"

"He loved his fellow men" (Matt. 22: 39)

Special Days

Rally Day and Installation of all church, church school, B. Y. P. D., and other officers—Oct. 2.

International Temperance Sunday—Oct. 30.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Begin individual record of church attendance.

Plan, with co-operation of every age group, budget for year beginning Jan. 1, and make plans for every-member canvass in December.

Arrange evangelistic program for year.

Plan church-centered recreation for the year. Begin by planning such a program for Halloween.

Meeting of B. Y. P. D. cabinet to plan activities for the year.

Present complete program for year to the church covering all departments of church.

Budget should be approved by church council prior to the enlistment in December.

Plan special emphasis on stewardship.

Plan to put the Gospel Messenger in 75% of homes ($1.25 per subscription, club rate).

B. Y. P. D. social—We're Marching Along Together.

Adult Sunday Evening Topics

Oct. 2—Lessons from the Epistle of James, Chapter I.

Oct. 9—Lessons from the Epistle of James, Chapters II and III.

Oct. 16—Lessons from the Epistle of James, Chapter IV.

Oct. 25—Lessons from the Epistle of James, Chapter V.

Oct. 30—Alcohol and Health.

Young People's Sunday Evening Topics

Oct. 2—Installation of Officers.

Oct. 9—Brethren Youth in Action.

Oct. 16—Exchange Program (interchange with Oct. 9).

Oct. 23—Youth and the Church.

Oct. 30—Planning the Year Ahead.

An Effective Service for Nonresident Members

Bro. Huston, pastor of the Oklahoma City church and district field man, writes—"We sent a special invitation to our isolated members to attend district meeting. Some of them attended: one who had not been in a district conference in twenty years, and another who had not been in a Brethren church in five years." That is effective service to nonresident members!

Recently someone remarked, "I suppose most nonresident members live in sections where there are few Brethren churches." Though that would appear to be true, yet as lists of names come in we are discovering many in states with the largest Brethren population. In a given city there will be found members from several Brethren churches who are often not aware of each other's presence.

Many feel that "nonresident members" is not the best name by which to designate these isolated folks. We are in search of a better name. A name that will be more positive and by which these people would like to be known. We would like to have you suggest a name. You may have just the name needed. Let us have it! Some of the names already suggested are: "Loyalty Group—Church of the Brethren," "Absentee Members—Church of the Brethren," "The Scattered Faithful," "Our Brethren Abroad," "Isolated Members," "Brethren Witnesses," "Beloved of the Dispersion," "Mavericks," "National Fellowship of Nonresident Members," "Brethren Wider Fellowship," "Nonresident Brotherhood," "The Brethren at Large," and "The Church of the Brethren at Large."

Fifteen thousand members are outside the bounds of a local church. The brotherhood can render a vital ministry to these people. We can inspire them in their living and teaching of the great ideals of their church. One suspects it would be a real revelation to those of us who enjoy the shelter and inspiration of a local church, to know what many of these folks are doing. We would like to hear of your experiences. We welcome the counsel of all who are interested in this new adventure of ministry to nonresident members.

PEACE

All But the Dead Men

Mrs. T. S. Eikenberry, Dayton, Ohio

All over the United States merchants are contemplating their orders for Christmas toys—toys that are positive or negative educators of young America and adults as well.

Last year there was a tremendous increase in the display of war toys. Armies of soldiers, fully equipped with instruments of modern warfare, appeared in stores all over our nation on the toy tables at Christmas time as a paradox to the music of Christmas carols and displays suggesting "Peace on earth, goodwill to men."

Many deplored the introduction of such war education that is so unfair and misleading as to present war as a game. Everything was there except the "dead men" and the wounded.

One large store was willing last year to have it declared publicly, by radio and press, that it would sell no war toys. It is to be hoped that others will follow this example, but factories and merchants will make and sell what people will buy.

Now is the time before the war toys are ordered, for leaders, organizations, everyone to speak unitedly or individually to your merchants, asking them for the sake of "world peace" to order no war toys.

MINISTRY

The Message and Method of the New Evangelism

A Joint Statement by Twenty-four Leaders in the National Preaching Mission of 1936

Every minister who hopes to keep alive and alert to the heart throbs of the outstanding leaders in the American churches should read this book. It contains the most refreshing and encouraging message I have read in many a day. The personal peace and confidence in organizations and institutions, so prevalent in Christendom a few years ago, are disappearing. Instead we find a humility of spirit, a reliance upon God and a deep yearning of soul for God to come again in those great hours of spiritual revival in days gone by. A book by any one of these twenty-four writers

would be an event. In his chapter each one gives his best and that best is indeed good for you.

It would be unfair for one to say one chapter is better than the others; for all are excellent and what appeals to one might not appeal so strongly to another. Surely this whole book, or at least one or more of the chapters, will renew your courage and make you more efficient in that greatest of all tasks, the sharing of the gospel of Christ. It is common knowledge that church and Sunday-school attendance has declined, that thousands of churches go through a whole year without a single convert to Christ, and that only about one fourth of the membership of the churches attend regularly. Many conscientious and consecrated ministers are saying, "What is wrong with my ministry?" or "What lack I yet?" After reading carefully and prayerfully such a chapter as the one by Leslie Weatherhead on "Preaching to Meet Needs," one feels like saying, "I have found it, I have found the gospel." The chapter on "Evangelism Among Youth," by Roy Burkhart has a special appeal.

In the last half of the book on "Methods in Evangelism," E. Stanley Jones says in a notable chapter—"There is definitely a weakening of the sense of individual guilt. But the sense of corporate guilt is definitely strengthening. There was never such a feeling of guilt because of corporate sins as now. To appeal to this generation to repent of individual sin is to get but feeble response. Whether we like it or not that is the fact. But work back from the social order to the individual and you get astonishing response. We asked for personal conversion in the framework of social demand." Eight thousand stayed for an after meeting for personal surrender to Christ in Madison Square Garden and six thousand in the Arena in Boston. The evangelical ring of this book, with its emphases on the pre-eminence and sufficiency of Christ, will appeal to all.

You may secure this book from the Brethren Loan Library for reading. If you wish to buy it, the price is $2.50. The Gish Fund price to ministers is $1.50.

LEADERSHIP EDUCATION

Who Chooses Your Leaders?

What would happen to the family pocketbook if each member of the family went to it independently and without any consultation to discover the financial needs and plans of other members of the family? Yet it is thus we conduct our churches, in terms of the leadership supply.

Each church has its "family budget" of available leadership. True it is, others are in the growing—but the family pocketbook has next week's income in the growing too. It's what is on hand today that must take care of today's leadership needs, for leadership can not be bought on the installment plan.

Here is the independent-and-without-any-consultation plan at its worst. In church A each adult and young people's class elects its own teacher, its own officers, and committee members. The B. Y. P. D. meets and chooses its own adult adviser, president and other officers. The Women's Work group chooses its own likewise. Likewise the Men's Work group. The church council meets and by a "free-for-all" election chooses the Sunday-school and church officers for the year. It elects certain general committees. The Board of Christian Education meets separately and chooses teachers for classes not provided for by the election system.

Net result? Five or six people elected to more positions than they can possibly fill; other good leaders comparatively idle for the year. There isn't a ghost of a chance for the work to be satisfactorily done.

Here are the alternatives:

1. Nominating committees for each group, on which the pastor is an advisory member. As he sits with the several nominating committees, he can help avoid duplications.

2. Better yet, a joint nominating committee with several representatives on it from each of the important groups of the church. A study by this committee of the total leadership needs of the church and nominations for each group (to be later voted on by all groups separately) to be made in the light of the total need.

Why bankrupt the church budget of leadership resources?

ADULT CHRISTIAN WORKERS

Lessons From the Epistle of James

Chapters 2 and 3—Sunday, October 9

Note.—In these chapters five modern problems of conduct are raised. We suggest that they be taken up one by one and discussed, answering the following questions about each:

1. Is this a problem in our community? How serious is it and how many people are affected by it?
2. What is the best solution of it?
3. What action can our group take to make this teaching effective?

I. Christians must learn to respect the poor (James 2: 1-13).

II. A Christian's faith must show itself in works (James 2: 14-26).

III. Christians must not be too eager to teach and direct one another (James 3: 1).

IV. The Christian must control his tongue even though it is the hardest thing in the world to tame (James 3: 2-12).

V. A Christian must live the good life; if he does not he lies against the truth (James 3: 13-18).

WOMEN'S WORK

How I Plan My Year's Work

(As Director of a Local Mother and Daughter or Home Builders' Group)

Mrs. E. G. Hoff, Elgin, Illinois

My task is to plan the meetings of our mothers' group from September to May. This group is a department of Women's Work. The secretary and treasurer are the same as those of Women's Work. The expenses are paid out of the Women's Work treasury. Proceeds from our banquet in the spring go into the common treasury. The expenses are small with an occasional item for the traveling expenses of a speaker.

I am elected as director at the yearly election of Women's Work officers in June. Soon after, members of the council meet and appoint all committees. They appoint a reporter, a pianist, a flower committee to act for all groups, mine as well. Besides we appoint at least three women to assist in making the programs. This committee shares responsibility in notifying speakers and taking charge of programs. We appoint also some one to be responsible for music and two to arrange for a place and hostesses. The second

Wednesday evening of each month is set aside by the church for our meeting in the church if we choose, usually when the group can not be accommodated in a home.

Some time in the summer I call a meeting of the program committee. This is a typical women's committee meeting, not too formal, with an occasional discussion far afield from the task in hand; nevertheless, after two hours of pooling and sifting of ideas we have a skeleton plan of what we want to do during the year. We agree that each meeting be unrelated.

We do not try to keep a membership list. All women are included whether they attend or not. The group is quite well defined however with an average attendance of around twenty. We feel we do reach most of the women during the year. Occasionally older women are our guests. This year we plan a Christmas tea for our high school girls, a family supper with a slide set on home life, a special night with husbands as guests, an address by a doctor from the State Hospital on Mental Health for Mothers with a neighbor as guest. Our younger mothers and unmarried women plan a program each year and act as hostesses. May is our banquet time and all mothers and daughters are present.

We try to make our meetings educational, recreational and spiritual. To do this task makes my task a joyous one. It could not be otherwise with so many interested and responsive women to make the work a success.

CHILDREN'S DEPARTMENT

The Department Superintendent and Her Job

Mrs. Guy Miller, North Manchester, Indiana

With the coming of a new church school year, every children's department superintendent should resolve in his or her heart to make the very most of it. As she contemplates the program of Christian education with all its potentialities for bringing children and youth into the knowledge and experience of abundant living, there should first of all come a sense of self-insufficiency. She can not work alone, so there should be developed in the department an adequate leadership, and she should see that her primary responsibility is to discover, enlist and train leaders.

To achieve this end most effectively the superintendent should keep the program of Christian education before the members of the church, challenging them with the great needs and with a well defined purpose of achievement.

The department superintendent should forget that she is a director and be one of the group of workers, always persistent in growing and developing more efficiently as a leader. She should strive to develop that pleasing, congenial type of personality that all workers appreciate. Preparing oneself specifically for leadership brings its own rewards in the satisfying and resultful service which it makes possible.

Why not plan for a training class early in the year, encouraging and enlisting those most promising or any who would be interested in children's work? Try to enlist those from the young people's group so there will be trained leaders to fill the ranks of the older ones who drop out. Plan for workers' conferences of children's workers, where problems may be worked out together, discussions may be led on timely subjects and a mutual fellowship enjoyed by the group. Use the pastor, board of education, general superintendent, etc., on your programs.

Above all a leader of the department should love and understand children. So often problem children are results of problem adults.

Finally, they who take their task seriously and work it to the best of their ability will accept no other major job in the church and will find they have enough to do.

Evelyn Evangeline Frank

(Continued From Page 15)

and ready to tackle difficult tasks and problems and work with untiring faith and courage.

Evelyn Evangeline goes to the African field as a representative of the Blue River church, and with her go the prayers of her home congregation. Her church knows of a certainty that nothing but a consecrated life in the service of Christ has led her to this work. May the grace of God abide with her alway, giving her strength and courage for every task and trial in the foreign field.

Churubusco, Ind.

CORRESPONDENCE

BETHANY REGIONAL CONFERENCE

Oct. 17-20, 1938

H. L. Hartsough, Chairman

Monday, October 17

7:30- 8:15 P. M. Music and Worship.
8:15 P. M. Address .....Warren D. Bowman

Tuesday, Wednesday, Thursday, October 18-20

8:00- 9:00 A. M. Bible Study .....W. W. Slabaugh
9:00-10:00 A. M. Chapel .....Edward Frantz
10:00-11:00 A. M. Mountaintops of the Old Testament .....Floyd E. Mallott
11:00-12:00 A. M.
Tuesday—Finance .....H. Spenser Minnich
Wednesday—Missionary Education ....Anetta C. Mow
Thursday—Peace .....Dan West

Tuesday, October 18

2:00- 4:00 P. M. Address and Discussion .....Warren D. Bowman

Wednesday, October 19

2:00- 3:00 P. M. Address .....Warren D. Bowman
3:00- 4:00 P. M. Our Youth .....Leland S. Brubaker

Thursday, October 20

2:00- 3:00 P. M. Children's Work and Leadership Education .....Ruth Shriver
3:00- 4:00 P. M. Trends in Adult Work .....D. D. Funderburg

Tuesday, October 18

7:30- 8:15 P. M. Music and Worship.
8:15 P. M. Address .....Warren D. Bowman

Wednesday, October 19

7:30- 8:15 P. M. Music and Worship.
8:15 P. M. World Conditions .....A. W. Cordier

Thursday, October 20

7:00- 9:00 P. M. Communion Service.

Bethany Biblical Seminary.
General Ministerial Board.

DISTRICT MEETING OF EASTERN COLORADO AND NEW MEXICO

The Eastern District of Colorado and New Mexico held their fifteenth district conference Sept. 20-22 at Haxtun, Colo. The meeting was well attended and inspirational. On Saturday evening was the young people's banquet. The program was interesting and entertaining; the theme was Beacon Lights. Bro. Earl Breon gave a very splendid address on this subject in the Brethren church on this occasion. The banquet was followed by two short plays: The Forgotten Man, by the young people of Haxtun; The Second Mile, by the ladies from Sterling.

Sunday was a busy day. Bro. Amsey Bollinger from India gave the missionary address in the morning, and in the evening a musical pageant was given under the able leadership of our musical director, Miss Viola Harris. The educational address by Bro. Earl Breon was appreciated by all. Monday morning was devoted to sectional meetings with the business meeting following. The spirit of the meeting was good and messages given made us all feel glad that we were following the beacon light of Jesus Christ and proud that we are members of the Church of the Brethren.

Haxtun, Colo. Roscoe P. Baker, Writing Clerk.

MARYLAND BRETHREN DURING THE REVOLUTION

That the Church of the Brethren (Dunkers) occupied an important place in Maryland during the Revolution is proved by the Maryland Historical Magazine.

The Declaration of the Association of Freemen of Maryland prepared and signed by nearly 1,500 almost a year before the Declaration of Independence contains the names of many Dunkers—David Plain; his brother-in-law, John Stoner; Jacob Thomas, inventor of grain reaper; Nicholas Bone (son of Andreas Bone, one of six original founders of the church?); Jacob Boon and Nicholas Boun sons of John Diehl Bohun, original settler on Pipe Creek, are some of the more prominent. See Maryland Historical Magazine, Vol. 11, 1916, pp. 163-175. The document itself, similar to the Declaration of Independence, was more a petition to Great Britain for fair treatment. The lengthy text appears in Maryland Historical Magazine, Vol. 6, 1911, pp. 243, 244.

Another authentic record states: "The pious German Quakers, Tunkers, and Mennonites, who refused to carry arms for religious reasons, served the cause of liberty and independence in their unostentatious way. They raised provisions, and some historians state that they hauled wagonloads of grain to the camps for the starving soldiers. It is an act of injustice to doubt their sincerity. They were frequently treated very rudely. From Pennsylvania, where they suffered most, troops of them were brought to Virginia as prisoners and held in confinement near Staunton." Society for History of Germans in Maryland, Vol. 7-12, Fig. 3G3S6, p. 142.

However, in Maryland, the Brethren received consideration as is proved by the following:

"Upon the Society of Mennonites and German Baptists prefering their petition of the 3rd of July last to the Hble. Convention of Maryland. The Hble. Convention entered into the following resolve:

"'In Convention Annapolis 6th July, 1776. On reading a petition of the Society of Mennonites and German Baptists,

"'Resolved, that the several Committees of Observation may in their discretion prolong the time or take security for the payment of any fine by them imposed, for not enrolling in the militia and may remit the whole or any part of the fines by them assessed; and it is recommended to the Committee to pay particular attention and to make a difference between such persons as may refuse from religious principles or other motives.'

"Extract from the minutes. G. Duvall, Clerk." Maryland Historical Magazine, Vol. 12, 1917, p. 334.

The committee composed of thirteen men seems to have had representatives of the nonresistant churches, John Stoner (Brethren), Philip Thomas (Friends?), John Haass (Mennonite?), and thus arrived at just decisions. The record as preserved in the Maryland Historical Magazine, Vol. 11, 1916, pp. 248-260, gives names, date of imposition of fine, and disposition. Before each name I shall give in parentheses pages on which records of Brethren are found in History of the Church of the Brethren in Maryland, Henry. Dates are 1776.

(44-48, 223) Philip Englar fined March 7, 6½ lbs. (26) Daniel Buzard fined April 22, 6½ lbs. (46) Stephen Bower was fined 5 lbs., Aug. 20. (26) Anthony Burnhart was fined 2 lbs., on the same day. (26) Burnhart, son of Anthony was fined 2½ lbs., May 6. On the same day Jacob Boon was fined 2 lbs., while his brother, John, was fined 3 lbs. (26) Abraham Crumbecker was fined 4 lbs., June 4. (26, 95)

Miscellaneous Items

(Continued From Page 17)

The Maiden Creek congregation of Eastern Pennsylvania will have homecoming services at the Pricetown house Sunday, Oct. 2, 10 A. M. and 1:30 P. M. Basket dinner at noon. "Everyone is invited to attend."

The New Salem church of Northern Indiana will have a homecoming service Oct. 9. Bro. David Metzler of Nappanee will be the speaker. "Everybody is invited and especially all who have previously worshiped at this place."

Bethany Regional Conference, utilizing the facilities of Bethany Biblical Seminary, Chicago, is scheduled for Oct. 17-20. The opening session is Monday, 7:30 P. M., at which Bro. Warren D. Bowman of Washington, D. C., will speak. Three days of Bible study and able addresses are offered. See page 23 for details of the day by day program.

District Meeting of Western Pennsylvania will be held in the Walnut Grove church, Johnstown, opening with young people's banquet Tuesday evening, Oct. 25 and continuing through Oct. 26 and 27. All queries and matters of business should be in the hands of the district clerk, John D. Ellis, 164 Village St., Johnstown, Pa., not later than Oct. 14.

The Buckeye church, near Abilene, Kans., has its annual birthday and promotion service tomorrow, Sept. 25. An address follows the promotion in the morning. The afternoon is featured by a program given by the younger members. Basket dinner at noon. "Everyone is cordially invited, especially the members at a distance who have worshiped here in the past."

The fiftieth anniversary of the building of the Walnut Grove church in the Silver Creek congregation of Northwestern Ohio will be held Oct. 2. There will be morning and afternoon services with basket lunch at noon. Bro. Elgin S. Moyer of Chicago will be the guest speaker. Reminiscences will be a feature of the afternoon program. Former worshipers here are urged to attend. If you have information that others would appreciate and you can not be present, write it down and send it to Pastor H. P. Garner, Pioneer, Ohio.

Jacob Danner was fined 10 lbs., April 29, but was discharged June 4. However, on the same April 29 Samuel Danner (26) was fined 6½ lbs. (53, 54) Jacob Furney was fined 5 lbs., June 29. Michael Fouts (95) was fined May 8, 6½ lbs. (26, 230) Martin Garver was fined April 4, 7½ lbs. (26) Samuel Garver was fined April 12, 6½ lbs. On the same date John Garver (230) was fined 5 lbs., which was remitted June 18. John Garver, Jr. (230), Martin Garver, Jr., (95) and Samuel Garver Jr., were fined 5, 4 and 4 lbs., respectively on the same April 12. Peter Gaber (90) was fined 6½ lbs., April 22, which was reduced to 5 lbs., June 4. (27, 232) Christian Hirshman was fined April 22, 7½ lbs., which was reduced to 5 lbs., May 20. (27) Christian Hoover was fined April 29, 7½ lbs., which was reduced to 6½ lbs., June 18. Ebenezer John was fined, June 18, 2 lbs. (92) Henry Landus was fined April 12, 6½ lbs., which was reduced to 5 lbs., May 20. (26) Jacob Lemmon was fined April 29, 4 lbs. Peter Miller (90) was fined June 4, 6½ lbs., which was reduced on June 4 to 4 lbs. (27) Daniel Miller was fined May 7, 4½ lbs. (27) John, Daniel and Adam Naff were fined April 29, 6½, 5 and 6½ lbs., respectively. However, on June 18 the fine of Adam was remitted. (26, 71, 72) David Plain was fined April 22, 7½ lbs. (230, 254) Daniel Sayler was fined April 11, 6½ lbs. Christopher Steel (230) was fined April 12, 5 lbs., which was reduced to 4½ lbs., June 18. (26) Jacob Stoner was fined April 12, 5 lbs., while his son John (26) was fined 6½ lbs. (89, 90, 253) John Schleifer was fined April 22, 7½ lbs., which was reduced to 4 on Aug. 6. (26) Jacob Stoner was fined on April 22, 7½ lbs., while his son, David, was fined 5 at the same time. May 7 Casper Sherfe was fined 7½ lbs., but on June 18 it was reduced to 4. John Stoner (26) was fined June 4, 5 lbs. April 12, Michael Wine (230) was fined 6½ lbs., but it was reduced to 5½.

Thus it is seen that while many of the Brethren had their fines remitted at least in part, they contributed a large amount toward equipping the Maryland soldiers. Another task falling heavily upon the Brethren was that of assisting the sick and needy civilian population.

The following taken from the Maryland Historical Magazine, Vol. 12, 1917, p. 342, is a resolution of Congress. "And should their companies (organized by the government) not be sufficient for giving such relief (to the distress of the inhabitants); in that case they are required to apply to the Dunkards and Mennonites residing nearest to give assistance, and in case of refusal or neglect they (the officers) shall take down their names, and return them to the committee, on the return of the militia, that proper notice be taken thereof."

Such well known Quakers as the Wrights, Farquars, Haines, Moores, etc., seem to have received very heavy penalties of which some also were remitted. Doubtless among the names, are Brethren yet unidentified. Many mentioned above became the frontiersmen of Virginia. See sketches of Virginia History by Jno. S. Flory in Gospel Messenger for April and May, 1938. The conspicuous difference in treatment of those fined is puzzling. Philip Englar paid his fine in full while his associate in the Pipe Creek ministry, Jacob Danner, received the heaviest penalty imposed on any, yet it was entirely remitted. History has no place for conjectures, but explanations of such experiences and those of the unmentioned Brethren will require an eternity. Possibly ability to pay determined the size of the fine. Maybe voluntary relief work induced the committee to remit fines.

Linwood, Md. John D. Roop, Jr.

DISTRICT MEETING OF NORTHERN ILLINOIS AND WISCONSIN

For some years the several district conferences of this district meet on Saturday and Sunday, ending on Monday, Labor Day. This has proved to be more satisfactory than to hold the separate meetings at different times of the year. Recently it was discovered that the first "Big Council" for this territory was held in the West Branch congregation in 1857 when the four organized congregations met. Not counting the special district meetings held, this year goes down as the eighty-first Annual District Meeting.

The weather was favorable, the crowds were large, the interest was keen. The program committee had arranged a good program and those assigned definite parts came prepared with a message. Rufus D. Bowman was moderator and Foster B. Statler reader. During the year Rock Creek congregation was disorganized and Douglas Park was organized. The house at Rock Creek is to be wrecked and what lumber can be used to advantage will be trucked to near Amberg, Wisconsin, to be built into the new house which is to be erected on the foundation built some time ago by White Rapids. Over $400 was subscribed for this project.

For several years John Heckman has been gathering historical data. He and J. E. Miller were appointed to prepare the same for publication in book form. Because this district has been the home of Mt. Morris College, of the Brethren Publishing House, Bethany Biblical Seminary, and here likewise originated the Danish Mission which led to foreign missions, the constituency has been different from what it would have been without these organizations.

Since the merging of Mt. Morris College with Manchester and McPherson this district has elected a trustee for Manchester College. To make this affiliation closer and more nearly legal the delegates voted to assume moral and financial responsibility in the support of the college. J. O. Winger and G. A. Snider were present, the former delivering two addresses.

Delegates to Standing Committee are: Rufus D. Bowman and I. D. Leatherman; alternates: M. Clyde Horst and J. Clyde Forney. Moderator for next year is M. Clyde Horst. The writer was again elected secretary for three years.

The meeting voted in favor of three members for the Committee of Arrangements when the Conference comes to this zone. At present there are nine on this committee.

Hazel Messer, who is supported on the India field by the Sunday schools, was present and told of the needs and joys one finds on the mission field. Nothing so helps to build mission support as to come into close contact and fellowship with those who have dedicated their lives to help the less favored peoples of the earth.

Next year the meeting goes to the Dixon church, the time being Sept. 2, 3 and 4.

Elgin, Ill. J. E. Miller, Secretary.

MARY ELIZABETH MILLER

Mary Elizabeth Miller, youngest daughter of Brother and Sister U. C. Miller, was born at Carleton, Nebr., Nov. 7, 1912, and died at Ladora, Iowa, Sunday evening, Sept. 4.

At the age of seven years Mary came with her parents from Nebraska to Waterloo, Iowa, where they lived on a farm in Orange Township. Here Mary grew to young womanhood. She attended the Orange Consolidated High School and was graduated from McPherson College, McPherson, Kans., in 1935 with the Bachelor of Science degree. Later she attended Iowa State Teachers' College, Cedar Falls, where she received the Bachelor of Arts degree Aug., 1937.

The tragic happenings that brought to a close so speedily a life so full of promise and hope came as Mary was making ready for the

opening of her second term of teaching at Ladora, Iowa, where she taught dramatics and English in the high school. Looking with great anticipation to the new school year, Mary left the home of her parents on Sunday afternoon for Ladora, with everything in readiness for the opening of school. That evening she took an elderly lady with whom she roomed for a short ride. Running out of gas within one block of the home where Mary was to room during the school year, she attempted to steer her car from the running board to a more convenient parking. By some means the car went over the edge of a culvert pinning her beneath the car and crushing out her life instantly.

As a girl Mary asked for Christian baptism and became a member of the Church of the Brethren, remaining a loyal member of the South Waterloo church throughout her brief life.

Surviving are: the parents; two sisters: Mrs. Hazel Bridge and Mrs. John R. Weigle, Waterloo; and a brother, J. Wilbur Miller of Modesto, Calif.

Mary had many friends in her home community and wherever she went. Her personality and lovely disposition naturally drew old and young to her. In the circles where she moved she will be missed beyond measure. Her ability as a teacher was outstanding. As a coach of high school dramatics and church plays she was making her usefulness felt. Her pastor does not recall of her ever making excuses of being too busy when called upon frequently to help in some important church work. She was ready, just as she was ready for the opening of her school term, Sunday night when the end came so soon and suddenly.

Memorial rites were held for Mary Sept. 7, in the South Waterloo Church of the Brethren with her pastor, Bro. W. H. Yoder, in charge of the service, using the text: "Therefore, be ye also ready" (Matt. 24:44). Bro. W. O. Tannreuther assisted in the service. Burial was in the Orange Township cemetery.

Waterloo, Iowa. W. H. Yoder.

MRS. MINNIE B. RODES

Minnie B. Rodes, nee Sanger, daughter of J. F. and Hanna Sanger, was born Aug. 10, 1874, near Fayetteville, W. Va. After an illness of several weeks she passed away Aug. 22, at her home west of Clovis, just twelve days after her sixty-fourth birthday.



She attended Bridgewater College in the early nineties and taught school for a number of years in her home county. She was married to A. J. Rodes Sept. 27, 1899, and to this union two children were born, Kate Josephine preceding her parents in death in 1909.

Mrs. Rodes united with the church at an early age and had lived a consecrated life for her Master. Brother and Sister Rodes moved to Oklahoma in 1904, and on to New Mexico in 1908. They homesteaded south of Clovis, but later moved west of Clovis where they made their home until death. Bro. Rodes preceded his wife about eight years.

Since the death of her husband Mrs. Rodes had devoted almost her entire time to ministering to the physical and spiritual needs of mankind, and to many she proved to be an angel of mercy. Even when death hovered near she was ever thoughtful of others. She was a beloved character to all who knew her and contributed more to the upbuilding of the church of this community than any other person.

She was Sunday-school superintendent, taught in the Sunday school, and served on many boards and committees even in the last few weeks of life. Her wise counsel gave courage to many. Matt. 25:35, 36, especially verse 35, certainly applied to the life of Sister Rodes.

Left to mourn her loss are: her son and family, Mr. and Mrs. Arno Rodes; their children: Ronald, Lucille, and Phillis Jeane of Clovis; three sisters: Mrs. H. L. Hutchinson and Mrs. Charley McAvoy of Thomas, Okla., and Mrs. J. W. McAvoy of Fayetteville, W. Va.; two brothers: H. F. Sanger of Oak Park, Ill., and S. S. Sanger of Seattle, Wash.

Funeral services were conducted by Bro. W. E. Peckover, at the Clovis church. He was assisted by Charles McNealy. The body was laid to rest in the Clovis cemetery.

Clovis, N. Mex. Mrs. J. S. Adamson.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Caldwell-Wagner.—At the residence of the undersigned, Brookside Place, near Westminster, Md., Louis Reed Caldwell and Jean Agnes Wagner, both of Chambersburg, Pa.—William E. Roop, Westminster, Md.

Corle-Shaffer.—By the undersigned, on June 25, 1938, at the Berkey Church of the Brethren, Bernard Eugene Corle and Odilla Shaffer.—John F. Graham, Windber, Pa.

Frantz-Shirk.—By the undersigned, in the Church of the Brethren, Empire, Calif., Norman J. Frantz and Ruth Ellen Shirk, both of Empire, Calif.—M. S. Frantz, Nampa, Idaho.

Flory-Church.—On July 30, 1938, at the home of William Church, Weldon I. Flory of Stuarts Draft, Va., and Leona Church of Scottville, N. C., by the undersigned.—Fred F. Dancy, Glade Valley, N. C.

Mills-Bussard.—By the undersigned, at the Valley Bethel church, Aug. 27, 1938, Roland Mills of Rockville, Md., and Mildred Bussard of Bolar, Va.—Raymond E. Bussard, Bolar, Va.

Risden-Cooper.—At the residence of the bride's parents, Brother and Sister Amos Cooper, Raymond Risden of Homeworth, Ohio, and Ada Cooper of Middlebury, Ind., Aug. 25, by the undersigned.—Ira E. Long, Middlebury, Ind.

Studebaker-Workman.—By the undersigned, at the Baptist church in Fredericktown, Ohio, June 4, Eldon F. Studebaker of New Carlisle, Ohio, and Ruth Ellene Workman of Fredericktown, Ohio.—Ira E. Long, Middlebury, Ind.

Suttle-Yates.—By Bro. Ed Cunningham, in Portland, Ore., July 27, 1938, Bernard H. Suttle of Yakima, Wash., and Mildred C. Yates of Kathryn, Alberta, Canada.—M. S. Frantz, Nampa, Idaho.

FALLEN ASLEEP

Bollinger, Bro. Elmer E., was born Sept. 3, 1872, and died at his home near Mayberry, Md., Aug. 1, 1938, after a two weeks' illness. He was the son of the late Peter and Cornelia Bollinger. For twenty-five years he tilled the Rockland farm, near Westminster, and moved to near Mayberry last April. He leaves his wife, Sister Mary Wantz Bollinger, six daughters and four sons, all members of the Church of the Brethren, a brother and ten grandchildren. Funeral services were held at the late residence, with further services in the Meadow Branch Church of the Brethren. The undersigned officiated, assisted by Brethren J. W. Thomas and Geo. A. Early. Interment in Kreider church cemetery.—Wm. E. Roop, Westminster, Md.

Custer, Bessie Orris, wife of Orange Custer of Central City, Pa., died June 7, 1938, aged 44 years. She was a member of the Church of the Brethren. She is survived by her mother, Mrs. Sophia Orris, her husband, ten daughters and one son. Funeral services were held in the Berkey church near Windber, Pa., by her pastor, Bro. John F. Graham, with interment in adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Eavers, Sister Nettie, daughter of James Newton and Frances Sanger Newton, was born near Mt. Solon, Va., March 20, 1887, and passed away at her home on July 2, 1938, after a prolonged sickness of almost two months. Sister Eavers was baptized into the church when sixteen years of age. In February of 1906 she was married to Elmer Joseph Eavers, and together they started housekeeping in their home near Sangersville. About six years later they moved to the southern part of Augusta County. The remaining twenty-six years were spent in this vicinity. In 1935 her church letter was presented to the White Hill congregation of which she was a regular attendant until her illness made it impossible. She brought her children up to love God. Her father and one son preceded her in death. She is survived by her husband, five daughters, six sons, her mother, sister, and several grandchildren, besides other relatives. Funeral services were held in the Mt. Vernon church by her pastor, with Rev. Clues of the M. E. church assisting. She was laid to rest in the adjoining cemetery.—Jacob F. Replogle, Stuarts Draft, Va.

Eikenberry, Emma Frances Sholl, passed away at her home in Flora, Ind., Aug. 25, 1938, aged 80 years, 2 months and 5 days. She was born in Fayette County and came to Carroll County fifty-six years ago, making this her home since that time. In November of 1899 she was united in marriage to David Eikenberry, who survives. One sister and six nieces also survive. Sister Eikenberry was a faithful member of the church since she was nineteen years old. Aug. 1 she received the anointing service and found comfort and peace in it. Funeral services were conducted at Flora church by the writer. Burial in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Eshleman, Bro. Ephraim M., was born Aug. 5, 1894, and departed this life June 16, 1938. He was born in Rapho township. He was the son of Henry S. and Amanda Musser Eshleman. He was a member of the Church of the Brethren for about fifteen years. He had been in ill health for six years. He was loyal and faithful in his attendance at church even when health hardly permitted. He was resigned to God's will. Surviving are his wife, his mother and one brother. Services were conducted by the home ministers at the Florin church, with interment in the West Greentree cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Hoffman, Sister Barbara G., was born Feb. 23, 1867, and departed this life July 17, 1938. She was born in Mt. Joy township. She was a daughter of the late Isaac and Sarah Shelly Gibble. She was a member of the Church of the Brethren for about fifty-five years. Surviving are her husband, Samuel Hoffman, eight sons, one daughter, a number of grandchildren, some great-grandchildren and one brother. Funeral services were held at the Florin Church of the Brethren with interment in the West Greentree cemetery. Services by the home ministers.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Houseworth, Clara Markley, daughter of John and Harriet Markley, was born in Putnam County, Ohio, on July 27, 1856, and died Aug. 28, 1938. While in her teens the family moved to Macon County, Ill., and on Aug. 17, 1876, she was married to W. H. Houseworth. Four daughters were born to this union, one dying in childhood. Her husband preceded her in death. In 1882 they moved to Cherokee County, Kans., and established their home near McCune until 1910 when they moved to McCune. Mrs. Houseworth united with the Presbyterian church early in life and after coming to Kansas transferred her membership to the Church of the Brethren and remained faithful. She was Sunday-school superintendent for a number of years. Her daily reading of God's Word, her family prayers and deeds of kindness at the house of suffering expressed her Christian faith. She was unselfish and self-sacrificing, denying herself for the good of others. She was always kind and cheerful in affliction, enduring suffering by prayer, upheld by her faith in God. Although confined to her home in failing health for the past seven years she was always cheerful with grateful appreciation for anything done for her. She was ready and willing to go at the call of her Creator. She is survived by three daughters, eleven grandchildren, seventeen great-grandchildren and two brothers.—Mrs. Joe Terflinger, Cherokee, Kans.

Kilhefner, Sister Katherine, wife of William G. Kilhefner, passed away Aug. 25, aged 72 years, 5 months and 5 days. She was a loyal member of the church for forty-eight years. She was always present when it was at all possible. Many times when she was scarcely able she was in her place. Besides her husband she is survived by three daughters, one son, Bro. Galen Kilhefner, one of our young ministers, ten grandchildren, two great-grandchildren, one sister and one brother. Funeral services were conducted in the Ephrata church of Eastern Pennsylvania by the pastor, Bro. Galen R. Blough, and Bro. Wilbur Neff. Interment was made in Mohler's cemetery near by.—Mrs. Allen Mohler, Ephrata, Pa.

Lahman, Mary Jane Stanton, was born near Easton, Mo., Jan. 28, 1855, and departed this life at her home near Plattsburg, Mo., July 21, 1938. She was united in marriage to Henry C. Lahman, March 10, 1872. He preceded her in death in 1916. Four children were born to this union, one having died in childhood. She is survived by two daughters and one son. She and her husband united with the Church of the Brethren in 1872, and she lived loyal and faithful to her church. She lived a quiet, simple life which she shared with others. Funeral services were conducted at the Church of the Brethren near Plattsburg by the pastor, Bro. J. H. Mathis, assisted by Rev. Bergston of the Methodist church. Interment in the cemetery adjoining the church.—Ada Sell, Plattsburg, Mo.

Leedy, Amanda Swank, daughter of George and Nancy Swank, was born June 1, 1868, and departed this life Aug. 23, 1938. She was the youngest of a family of five children and was the last surviving member of her family. Jan. 28, 1886, she was united in marriage to Joe N. Bechtel of Bedford County, Pa., and to this union were born four children, all surviving. Early in life she and her husband united with the Owl Creek Church of the Brethren and were soon called to the deacon's office where she served faithfully. Her husband preceded her in death fifteen years ago. On April 5, 1938, she was married to J. S. Leedy of Ankenytown, Ohio, who also preceded her in death. She spent her entire life in the Ankenytown community. Her fine neighborly spirit and many kind deeds endeared her to all. Four children, seven grandchildren and a large relationship survive. Funeral services were conducted by the writer, assisted by Bro. Martin Krieger, at the Owl Creek church, with interment in the adjoining cemetery.—J. D. Zigler, White Cottage, Ohio.

Onkst, William P., son of William and Louisa Onkst, was born in Washington County, Tenn., July 22, 1861, and departed this life in Darke County, Ohio, Aug. 22, 1938. When he was nine years of age he moved with his parents to Randolph County, Ind. On July 27, 1884, he was united in marriage to Mary I. Armstrong. To this union was born one son who preceded his father in death less than one year ago. He united with the Church of the Brethren at Poplar Grove in 1885, and lived a quiet, trusting, sincere Christian life. His entire life was spent in the Poplar Grove community. He leaves his devoted companion, his daughter-in-law, one grandson and many other relatives and friends. Funeral services were conducted at the Poplar Grove church by Eld. Chas. Flory, assisted by Eld. U. R. Wagner and the undersigned.—Theo. R. Eley, Union City, Ind.

Pauley, Mary Ellen, daughter of Louis and Kathryn Pauley of Windber, Pa., died June 15, 1938, aged two years. Her parents are members of the Church of the Brethren. Funeral services were held in the home by the pastor, Bro. John F. Graham, with interment in the Richland cemetery.—Mrs. John F. Graham, Windber, Pa.

Rouser, Alonzo D., died at his home in Everett, Aug. 16, 1938, aged 83 years. He was born in Bedford County in June of 1855. He was the son of William and Ellen Thompson Rouser, both deceased. He was the last surviving member of his family. Bro. Rouser was a consistent member of the Church of the Brethren. He was unmarried and resided alone for many years. He will be greatly missed. Funeral services were held in the Brethren church by his pastor, Bro. E. M. Detwiler, officiating. Interment in the Bethel cemetery.—Mrs. D. B. Brallier, Everett, Pa.

Shaffer, Norman Wm., son of David J. and Lucetta Foust Shaffer, was born in Moreland County, Pa., Nov. 16, 1896, and departed this life Aug. 13, 1938. Early in life he united with the Church of the Brethren. On March 20, 1917, he was united in marriage to Mary Norman. To this union were born one son and two daughters. He is survived by his wife, three children, three brothers, five sisters and two grandchildren. Services were conducted at the Eden church near Canton, Ohio, with burial in the Eden cemetery by the writer.—Elmer E. Frick, Louisville, Ohio.

Snowberger, Elsie Marie, daughter of Simon C. and Della Snowberger, was born in White County, near Monticello, May 26, 1901. She departed this life Aug. 12, 1938. In 1921 the family moved to a farm near Geetingsville where they have since resided. A brother preceded her in death. She is survived by her father, mother, a number of relatives and friends. One of Marie's greatest pleasures in life was to attend Sunday school. She was a great lover of Christian songs. To know her was to love her. We shall miss her greatly.—Simon C. Snowberger, Frankfort, Ind.

Sollenberger, Bro. Aaron, died at his home near Everett on Aug. 16, after a prolonged illness. He was a son of Henry and Leanna Snowberger Sollenberger, and was born in Snake Spring Valley on Aug. 7, 1885. Bro. Sollenberger was held in high esteem by all who knew him. He was one of the substantial men of the community and when health permitted was active in all affairs for betterment of its citizens and his church. He was united in marriage to Nora Williams on Feb. 26, 1913. To this union were born three daughters. Two daughters and his wife survive. Bro. Sollenberger was an active church member and when health permitted he and his family attended church services. He will be greatly missed. The funeral services were held at Mt. Union church by his pastor, Bro. E. M. Detwiler. Interment in the Mt. Union cemetery.—Mrs. D. B. Brallier, Everett, Pa.

Stroble, Bro. Bernard, was born in Chicago, Ill., Jan. 21, 1918, and died at the CCC camp, Kemrer, Wyoming, Aug. 28, 1938, aged 20 years, seven months and seven days. He is survived by his parents, one brother and four sisters. Services by the writer at the Rebser funeral chapel in Chicago. Interment in the Concordia cemetery, Forest Park, Ill.—M. Clyde Horst, Chicago, Ill.

Watson, Sarah Burger, daughter of Mr. and Mrs. Jacob Burger, was born near Baltic, Ohio, Dec. 31, 1859, and departed this life Aug. 12, 1938. Early in life she accepted Christ as her Savior, uniting with the Church of the Brethren. On March 26, 1884, she was united with Frank Watson in marriage. To this union were born one son and five daughters, all but one preceding her in death. About fourteen years ago she suffered a stroke which left her partly paralyzed. She bore this patiently and helped as a homemaker even under affliction. Several years later she suffered another stroke, which left her utterly helpless and necessitated her removal to the infirmary about four years ago. She leaves one daughter and one brother. Funeral services were conducted at the McCreary funeral home and at the Eden Church of the Brethren, with burial in the Eden cemetery by the writer.—Elmer E. Frick, Louisville, Ohio.

CHURCH NEWS

FLORIDA

Miami.—On Aug. 29 the Pinewood Park church of Miami met in council. The following officers were elected: Bro. J. D. Reish, elder; clerk, Sister Elta Hamblen; Bro. F. Whitaker, treasurer; Sister Amza Price, member auditing committee; Bro. Vernon Dean, member of ministerial committee; Bro. Enos Overholser, trustee; the writer, correspondent; Bro. Richardson and Sister Overholser, delegates to district conference, with Brethren Byron Westbrook and Amza Price as alternates; Bro. Vernon Dean, Sunday-school superintendent; Sister Kenniston, assistant; Sister Bertie Lee Siegler, secretary and treasurer; Sister Doris Goodson and Byron Westbrook, Sunday-school delegates to district conference; Sister Kenniston, cradle roll superintendent; Brethren Amza Price, Enos Overholser and Vernon Dean, deacons. The deacons and their wives were installed into office. Sister Dean was unable to attend. We will miss Sister Doris Price who has left for North Manchester College. She had been our pianist for some time and also helped in other ways. Our church is getting along quite nicely under the leadership of our pastor, Bro. T. S. Richardson. There is a wonderful opportunity here but the laborers are few. Anyone knowing of members living in or near Miami should notify our pastor or the writer. We will be pleased to get in touch with them. Pray with us that the Master may send laborers for this great harvest of souls. If you are coming to Florida this winter we welcome you to Miami.—Mrs. Enos Overholser, Miami, Fla., Sept. 3.

IDAHO

Boise Valley.—We met in council Aug. 26, and four letters were granted. Since that time four have been received. As our elder is leaving for Chicago to be with his daughter who is in school, Bro. M. S. Frantz was chosen elder. Other church and Sunday-school officers are: Clerk, Roy Parker; Messenger correspondent, Edna Eiler; Messenger agent, Bro. O. M. Benner; Sunday-school superintendent, C. W. Carlson; primary superintendent, Sister Riddleberger; member of Sunday-school board, Sister Jack; home department leader, Sister Wall; cradle roll superintendent, Sister Jack. Our love feast will be held on Oct. 7. We expect Bro. Canfield to be with us the first part of November for a revival meeting. A very successful vacation Bible school was conducted this summer, with Sister Rosella Flory as superintendent. Our pastor, Bro. Stutsman, preached his farewell sermon on Aug. 28. This was followed by a basket dinner in honor of our pastor and wife, and our elder and daughter who are leaving

for other fields of work. Our new pastor, Bro. Will Riddleberger, has arrived.—Mrs. Russell Brockus, Meridian, Idaho, Sept. 6.

Clearwater.—Our vacation Bible school closed Aug. 21, with a program in the afternoon. There were thirty three enrolled and thirteen were present every day. School was conducted by Mrs. Coe, assisted by our pastor, Bro. A. R. Fike, and several teachers. Mrs. Coe has agreed to hold vacation Bible school for us next summer. We enjoyed the fellowship and inspiration of Bro. A. F. Bollinger and family, missionaries to India, who were with us on July 8. They gave interesting talks on their work in India, and also sang songs as they sing them in India. Several of our young people will soon be leaving for school.—Mrs. Carrie E. Herring, Lenore, Idaho, Aug. 29.

Nampa.—We met in council Aug. 31. Elmer I. Eastman was re-elected as superintendent of Sunday school. Pastor M. S. Frantz and wife were given the call to serve this church for an indefinite period. The relationships between pastor and church have been very pleasant. The fall love feast will be held the last Wednesday of October, the 26th. Present membership of the Nampa church is 503. The building committee made its final report and was dismissed with thanks. The finance committee was continued. Five letters were granted.—Stanley B. Keim, Nampa, Idaho, Sept. 1.

ILLINOIS

Okaw.—We held joint evening services with the M. E. church during July. Our men's octet gave a musical program in the Paris M. E. church July 17, and the following Sunday evening we were privileged to hear this splendid program in our church. July 31 Rev. Montague from the M. E. church preached for us. Aug. 5 the district workers met with us to discuss the work of the district. Eleven of our young people were privileged to attend camp at Lewistown, Ill. A fine report was given by Harold Edwards, Gerald Wyne and Emil Henderson. Our pastor was away the first two weeks in August holding meetings in the Kaskaskia church. During this time some good gospel messages were brought to us by Brethren Clarence Albright, Eldo Henricks and James Claytor. Aug. 25 we met in council and Brethren Carr and Miller were chosen as delegates to district conference, with Sister Chloe Ashenfelter as alternate. Quite a number of our people attended the meeting at Roanoke. We decided to have special council Sept. 8 to discuss the addition of new Sunday-school rooms. We plan to make a community survey Sept. 11. Sept. 18 will be rally day. Our revival meetings will begin Sept. 19, followed by communion services Oct. 3. Oct. 16 we plan to have installation services for new officers, and promotion services for the pupils. All day services have been planned for harvest and homecoming day on Oct. 30.—Mrs. Orie Turner, Lovington, Ill., Sept. 7.

Sterling.—Bro. John Heckman of Polo preached for us June 5, and Bro. Guy Gardner brought the message on June 12 in the absence of Bro. King. On June 19 Bro. King brought inspiring reports of the Lawrence Conference. Brother and Sister Ernest Ikenberry, returned missionaries from China, spoke for us June 21. A program on temperance consisted of two talks by Supt. O. A. Fackler and Mrs. Harold Lahman. The entire Sunday school enjoyed an outing at the local park on July 4. On July 10 a program of special interest was brought by Bro. Harold Parks and his company from Bethany. At our July council we elected the following: Bro. John Heckman, elder; Bro. Guy Gardner, Sunday-school superintendent; the writer, Messenger correspondent; men's department, Messenger agent. Rev. R. R. Detweiler of the Methodist church, Hollywood, Calif., preached for us July 19. Bro. Kenneth C. Bechtel, who is now our pastor, preached for us July 31. Recent services of interest were talks by two representatives of the Gideon Bible Society, reports from some of our young people who attended Lewistown camp, and talks by Sister Hazel Messer of India. A number from here attended the home day at Mt. Morris Home. It was with deep regret that we were obliged to part with our pastor and wife, Brother and Sister B. N. King, who have assumed their new pastorate at McPherson, Kans., and Brother and Sister Wayne Gerdes, who have accepted a call to the West Branch church. We feel that these people have had an especially fine and lasting influence upon all of us. As a token of love and appreciation both families were presented with useful gifts from the members at an impressive farewell service on Aug. 28. We welcome into our midst Brother and Sister Kenneth C. Bechtel and family, who came to us Sept. 1. We are looking forward to pleasant and profitable fellowship and co-operation with them. Nine members were received by letter from the disbanded Rock Creek church.—Helen Hoak Eikenberry, Sterling, Ill., Sept. 7.

Walnut Grove.—We held our council on Aug. 18. Our delegates to district meeting were Sisters Ellen Dearing and Maranda Ridgely. Bro. Dearing was chosen elder for one year; Sister Dearing, church correspondent and Messenger agent; Bro. Chas. Rothrock, Sunday-school superintendent; Bro. D. A. Ridgely, assistant. Our attendance has increased this summer. A number of young people from here attended the sectional meeting at Allison Prairie on Aug. 21. Bertha Ridgely, Kenneth Matthes and our pastor attended camp at Lewistown in August. Brother and Sister Oscar Ridgely will celebrate their golden wedding on Sept. 18.—Mrs. D. A. Ridgely, Parkersburg, Ill., Sept. 6.

INDIANA

Bethany.—We met in council Sept. 1, and decided to hold our love feast Sept. 24 at 7:30 P. M. Bro. J. Edson Ulery will be with us in a meeting in January. Bro. M. H. Geyer was chosen elder; Sister Bert Neff, clerk; Charles Lutes, trustee; J. O. Weybright, treasurer. Sister Anna Warstler was with us for both services Aug. 14. She showed pictures of her work. Seeing pictures of the people helps us to understand what their work is accomplishing. Our men have a project of taking care of some pigs for Camp Mack. Bro. Huffman of Roann brought the message on Aug. 28.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 3.

Hicksville.—On July 25 Bro. S. L. Cover of Marion, Ohio, began a two weeks' revival meeting. Sister Cover did not come until one week later on account of her work at Camp Mack. In addition to his helpful messages Bro. Cover gave us many chalk pictures. These together with the children's stories by Sister Cover added to the interest and inspiration of the meetings. The church was encouraged and made stronger because of these meetings.—C. C. Cripe, Auburn, Ind., Sept. 6.

Howard.—We met in council Sept. 1. Reports were read and accepted. Sunday-school officers were elected as follows: superintendent, Bro. Ora Flora; assistant, Clarence Brubaker; secretary-treasurer, Delmer Bailey. We are looking forward to a two weeks' revival to be conducted by Bro. B. M. Rollins of Keyser, W. Va. The date of our love feast will be determined in connection with the revival services.—Ella Flora, Kokomo, Ind., Sept. 6.

Middletown.—We met in council recently and elected officers. Bro. J. A. Miller is our elder for another year; Bro. Harold Grady, Sunday-school superintendent; James Hanson, assistant superintendent and clerk; the undersigned, corresponding secretary and Messenger agent. We are getting ready to put new windows in the church. We want to have a series of meetings sometime this fall. Our love feast will be Oct. 22. We will have the district meeting here and at the Upper Fall Creek church next year. It will begin on Saturday and close on Sunday.—Florida Green, Middletown, Ind., Sept. 5.

Pleasant Dale.—We just closed a very successful revival service. Bro. B. M. Rollins preached sixteen inspiring and spirit-filled sermons to large audiences, and Sister Rollins had charge of the song service. She also told stories for the children and gave rag paintings which were appreciated by all. A number of special songs were rendered throughout the meetings. Our pastors, Brother and Sister Weller, made their home in our community during our revival that they might be able to assist our evangelists more. They visited many homes in the community. A splendid co-operation was manifest all through our revival. Eleven were added to our church by baptism. This revival came to a close with a number under conviction.—Victoria Stoneburner, Decatur, Ind., Sept. 6.

Wabash Country.—We met in council Sept. 1. Bro. John Frantz was chosen elder for three years. Sunday-school officers were elected, with Bro. O. O. Brubaker as superintendent; Bro. Walter Kizer, assistant. Bro. Clarence Pulley is our delegate to district meeting, with Brethren Walter Gibbs and Harry Shaw as alternates. Our love feast will be held Oct. 1, 7 P. M.—Mrs. Clarence Pulley, Wabash, Ind., Sept. 2.

MARYLAND

Flower Hill.—The attendance this summer has been the best since our present pastor has been in charge. The church property has been improved. The general attitude of the members seems to be optimistic. Our evangelistic campaign under the leadership of Bro. J. M. Henry of Bridgewater, Va., was an inspiration to our church. Thirteen spiritual sermons were delivered. Attendance was good throughout the meeting. Bro. Henry and the pastor made a thorough visitation of the homes and encouragement was given. Five have been received into fellowship by baptism. Three of this number are married men. Our aim is and has been to sow the seed of the gospel. The outlook for a permanent church here seems good.—Mrs. G. L. Baker, Gaithersburg, Md., Sept. 3.

Meadow Branch.—We held a successful series of meetings Aug. 14-28, with Eld. A. P. Wenger of Ephrata, Pa., as evangelist. Seventeen were baptized and added to the church at this place. The harvest meeting has been deferred until Sept. 11, 10:30 A. M. We will receive the accustomed offering for foreign missions. Some of the young people of the congregations of Middle Maryland recently held a very interesting vesper service, with our young people. The Sunday school and the daily vacation Bible school have been well attended this summer.—Wm. E. Roop, Westminster, Md., Sept. 1.

MINNESOTA

Guthrie.—Our church met in council July 17 and nearly all of the old officers were re-elected. Brother and Sister I. T. Byer were elected delegates to district meeting. Bro. David Studebaker, our pastor for the three summer months, was a real leader and inspiration to our church. Our attendance steadily increased all summer and we had our largest attendance at the all-day service on Aug. 14. Bro. Studebaker brought the morning message and also presided at a panel discussion in the afternoon. Five of the men discussed topics of great interest. In the evening the young people had a very helpful discussion on Freedom in Religion. Our midweek prayer services, directed by Bro. Studebaker, have been well attended. We met in the homes of members each Wednesday evening. We feel these meetings have been our main inspiration and strength for the summer work. Our communion was held Aug. 7, with Bro. Studebaker officiating. Our daily vacation Bible school was a great success. It was well attended and ended with a splendid program under the able direction of the teachers. On July 29 we held our annual birthday supper. The tables were beautifully decorated and a large

number were present. Our oldest member, Grandpa Balyard, ninety-eight years old, was unable to attend but he sent his birthday offering. On Aug. 3 a number of members gathered at the church to fix it for cold weather. A cold air ventilator was installed, the furnace fixed and the stairway enclosed. Bro. Chalmer Barley did the carpenter work. We were happy to have Brother and Sister Barley and Myrtle with us again. They have been a real aid to the work and we were sorry to see them return to McPherson, Kans. Bro. Studebaker preached his farewell sermon Aug. 17, and left for Franklin Grove, Ill. The following Monday he left from there with his parents, Brother and Sister Paul B. Studebaker, for Modesto, Calif. We feel that the three months Bro. Studebaker spent with us were very profitable ones and we know his enthusiasm and inspiring influence shall long remain with us. Eld. Frank Allen has again taken over the pastoral work here. We were privileged to have Bro. James Kesler of South Bend, Ind., bring us a powerful message Aug. 21. Three of our young people attended the camp at Eldora, Iowa, Aug. 15 to 20. Those from here who attended district meeting at Greene, Iowa, were Brother and Sister I. T. Byer, Bro. Frank Allen and daughter, Fern, and Evelyn Saathoff. Evelyn was elected district B. Y. P. D. secretary. They brought back interesting and inspirational reports. A large number of our young people are now leaving for college and teaching, but our work is going on with much enthusiasm.—Mary Allen, Guthrie, Minn., Sept. 3.

ANNOUNCEMENTS

DISTRICT MEETINGS

West Virginia, First, Harman, Sept. 30 to Oct. 1.
Indiana, Middle, Peru, Oct. 7-9.
California, Northern, Empire, Oct. 7-10.
Kansas, Northeastern, Navarre, Oct. 7-10.
Nebraska, Bethel, Oct. 7-10.
Ohio, Northeastern, East Nimishillen, Oct. 11-13.
Florida and Georgia, Sebring, Oct. 14-16.
Kansas, Southwestern, Hutchinson, Oct. 14-17.
Kansas, Northwestern, Maple Grove, Oct. 21-24.
Missouri, Northern, Plattsburg, Oct. 21-24.
Pennsylvania, Southern, New Fairview, Oct. 25, 26.
Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.
Kansas, Southeastern, Osage, Oct. 28-31.
Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

Idaho

Oct. 7, Boise Valley.
Oct. 14, Bowmont.
Oct. 26, Nampa.

Illinois

Oct. 3, Okaw.

Indiana

Sept. 24, 7:30 pm, Bethany.
Oct. 1, 7:30 pm, Anderson.
Oct. 1, La Porte.
Oct. 1, 7 pm, Lower Deer Creek.
Oct. 1, 7 pm, Wabash Country.
Oct. 8, Beech Grove.
Oct. 8, 7:30 pm, Blissville.
Oct. 14, Yellow Creek.
Oct. 15, 7 pm, Mexico.
Oct. 15, West Manchester.
Oct. 22, English Prairie.
Oct. 22, 7:30 pm, Middletown.
Nov. 14, New Paris.

Iowa

Sept. 30, 7:30 pm, Libertyville.
Oct. 9, 7:30 pm, Coon River.

Kansas

Oct. 1, 2, 10 am, Appanoose.

Maryland

Sept. 24, 6:30 pm, Sams Creek.
Oct. 9, 6:30 pm, Pipe Creek.
Oct. 22, 4 pm, Manor.
Oct. 23, 6:30 pm, Beaver Dam.
Oct. 29, 2:30 pm, Longmeadow.
Nov. 13, 6 pm, Sharpsburg.
Nov. 24, Broadfording.

Minnesota

Oct. 9, Worthington.

Missouri

Oct. 1, Bethel.

Ohio

Sept. 25, 7 pm, Center.
Oct. 1, Georgetown.
Oct. 2, 7 pm, Painter Creek.
Oct. 8, 7 pm, Fairview.
Oct. 9, 7 pm, Springfield.
Oct. 15, 10 am, Gratis.
Oct. 29, 7 pm, Donnels Creek.
Nov. 12, 7 pm, Salem.
Nov. 14, 7:30 pm, Poplar Grove.

Pennsylvania

Sept. 25, Markleysburg.
Oct. 1, 2, Perry, Three Springs house.
Oct. 2, 2 pm, Kemper.
Oct. 2, 6:30 pm, Hooversville.
Oct. 2, Lower Cumberland.
Oct. 2, 6 pm, Middle Creek.
Oct. 2, 7 pm, Mt. Pleasant.
Oct. 2, 6 pm, New Enterprise.
Oct. 8, 2 pm, East Fairview.
Oct. 8, Lower Claar.
Oct. 9, 6:30 pm, Huntsdale.
Oct. 9, 7 pm, Snake Spring Valley.
Oct. 15, 16, 1:30 pm, Latimore (Upper Conewago).
Oct. 15, 16, 1:30 pm, Midway.
Oct. 15, 16, 1:30 pm, Ziegler house, Little Swatara.
Oct. 16, Dunnings Creek, Holsinger house.
Oct. 16, 7 pm, Mt. Joy.
Oct. 16, 7:30 pm, Jennersville.
Oct. 22, 23, 10 am, Big Dam house, Schuylkill.
Oct. 26, 27, 10 am, West Conestoga, Middle Creek house.
Oct. 29, Heidelberg.
Oct. 30, 6:30 pm, Rummel.
Oct. 30, 6:30 pm, Yellow Creek.
Nov. 5, Ephrata.
Nov. 6, Walnut Grove.
Nov. 13, First church, York.
Nov. 13, 2:30 pm, Lititz, Pa.

Tennessee

Sept. 24, 5:30 pm, Meadow Branch.

Virginia

Oct. 1, 4 pm, Topeco.
Oct. 2, 6:30 pm, Fairfax, Oakton.
Oct. 8, Mt. Hermon.
Oct. 8, 4:30 pm, Pleasant Hill.
Oct. 15, 6 pm, Barren Ridge.
Oct. 22, 6 pm, Middle River.
Nov. 12, 6:30 pm, Pleasant Valley.

West Virginia

Sept. 24, Mountain Dale.
Oct. 29, Smith Chapel.

MISSOURI

Plattsburg.—We met in council Aug. 8, and the entire official staff was chosen for the year with but few changes. Bro. Harlan Smith of Stet, Mo., was chosen elder as Bro. Mathis has left our district to take up the pastorate and be director of missions at Lewiston, Minn. The church regrets losing Brother and Sister Mathis as both have been most helpful in serving our church and community the past two years. He also served as district field man. They were much appreciated by the whole community and a goodly number were added to the church by baptism, letter and associate membership. A farewell meeting for them was held at the church, and a large group came to express their appreciation of services rendered. Our guests at this gathering were two former resident ministers, Chas. Austin of New York who served as summer pastor for two years, and Bro. Bruce Williams of Egeland, N. Dak., who also served this church for a time. They both contributed to the program. Some of our young people have been filling the pulpit before leaving for school. A number of our young folks will be away in college and teaching. Brother and Sister Mathis and a group of young folks attended camp at Warrensburg. The district meeting will be held in the Plattsburg church Oct. 21-24. The homecoming will not be held at the accustomed time as the district meeting date is so close. The two meetings will be combined.—Ada Sell, Plattsburg, Mo., Sept. 3.

OHIO

Center.—Aug. 28 we closed our evangelistic meetings. Eld. J. T. Glick of Bridgewater, Va., was with us in a very inspiring two weeks' meeting. He brought the word with power, and the interest and attendance were good. Four were added to the church, three by baptism and one on former baptism. Many neighbors and friends attended the baptismal services Monday evening. Our love feast will be held Sunday evening, Sept. 25 at 7 P. M. At our last business meeting Bro. Leroy Domer was chosen Sunday-school superintendent, with Bro. Walter Reimenschneider as assistant. Delegates to district meeting are Bro. Wm. Horner and Sister Florence Royer. Bro. M. M. Taylor was re-elected elder in charge for two years. Two letters of membership were read.—Mrs. Milton Taylor, Louisville, Ohio, Sept. 7.

Georgetown.—Our church held pre-Easter services, with the local ministers bringing the messages. On Easter morning a splendid program was given by the children, followed by an Easter message. A program was given in the evening of Mother's Day. Our B. Y. P. D. has reorganized with Brethren W. C. Detrick and Cletus Delk as advisers. At a recent council Sister Olive Green was elected president. Several public programs have been given by our young people. Our Sunday-school and church attendance has been commendable during the summer and our midweek prayer meetings are growing in interest and attendance. Several of our intermediates and young people attended Camp Sugar Grove. We held our council Sept. 3, at which time officers were elected. Bro. S. A. Blessing was chosen elder, with Bro. Harris Shank as Sunday-school superintendent. Brother and Sister Lester Heisey represented us at district meeting at West Milton. Bro. Philip Cool was our delegate to Annual Conference. Two new rooms have been added to our church, a Ladies' Aid room and a kitchen. Our love feast will be held Saturday, Oct. 1. On Oct. 16 Bro. A. J. Beeghly of Somerset, Pa., will begin our evangelistic services.—Mrs. W. C. Detrick, Laura, Ohio., Sept. 6.

OKLAHOMA

Oklahoma City.—Two have been received into the church by baptism and four by letter. Nine from our church attended the Lawrence Conference. Joe Campbell served as delegate and our pastor, Ora Huston, was on Standing Committee. June 19 the children gave a fine program. Our Sunday-school attendance has been over one hundred during the summer months. New lights have been installed and the young people are making some fine improvements in their room. July and August were very busy months, with a three-day intermediate camp for our local church, business meeting and election of officers. We had the Bittingers with us one evening. The last of August we entertained the district meeting, with Bro. D. D. Funderburg of Elgin as our guest speaker. He gave some very helpful messages. During the summer our pastor brought us some very inspiring messages and we are looking forward to the new year plans.—Bertha Boggs, Oklahoma City, Okla., Sept. 3.

PENNSYLVANIA

Amaranth.—We met in council in April and two deacons were elected, Oscar Oakman and Theodore Carson. Bro. E. M. Detwiler of the Everett church was elected elder in the place of Bro. Edwards who is going to Kent, Ohio. A special meeting was called May 31 to elect a new pastor. Bro. Whitaker was chosen to become pastor of the Amaranth congregation and also the Glendale and Artemas congregations. We enjoyed revival meetings the first part of June, with Bro. A. J. Replogle as evangelist. The meeting was inspiring and the attendance was splendid. Two members were added to the church by baptism. Bro. Replogle spent some time visiting homes in our community. Thirty-five homes were visited. We held our annual home service July 31, directed by Bro. A. J. Replogle. The meeting began with Sunday school, followed by a sermon by Bro. Replogle. The afternoon services consisted mostly of music. Special music was

furnished by the Morrison Cove men's octet. A short sermon was preached by Bro. Replogle and words of encouragement were spoken by our former elder, Bro. John Bennett, and our pastor, Bro. Whitaker. A delightful luncheon was enjoyed. Plans are being made for the love feast to be held some time during the first of September.—Iona Oakman, Amaranth, Pa., Sept. 3.

East Fairview.—We met in council on Aug. 29, with a good representation present. Elders H. K. Ober and B. G. Stauffer were present and assisted in the installation of Brethren Clayton Myer and J. Norman Weaver and their wives into the deacon's office. Bro. J. Norman Weaver was re-elected Sunday-school superintendent, and Bro. Irvin Peters was named as trustee. A temperance program was rendered on July 17. Bro. H. H. Nye, Huntingdon, president of the Dry League of our state, gave the evening address. The mixed chorus of the West Greentree church sang a number of selections. Bro. Galen R. Blough, pastor of the Ephrata church, spoke at our peace program on Aug. 7. Our harvest home service was held on Aug. 28, with a large attendance. Bro. Hiram Eshelman gave the address. Our mixed chorus of about thirty voices rendered a few selections. Bro. Arthur Hess of York preached for us on Aug. 1. We are looking forward to the coming of Eld. Otho Winger of North Manchester, Ind., who will be the guest speaker at our young people's rally, Oct. 22, 23. Bro. D. I. Pepple will begin our evangelistic meetings Oct. 13. Our young men's Bible class has taken an interest in beautifying our church grounds.—Mrs. H. A. Merkey, Manheim, Pa., Sept. 3.

VIRGINIA

Barren Ridge.—In June loyalty cards were distributed to the members. Wall charts were placed in each home. We believe that these cards and charts will help to strengthen and develop the spiritual life of all who strive to reach the goals outlined on the cards. The last two weeks of July we held a very successful vacation school. The enrollment was seventy, with an average attendance of sixty-one. July 31 Bro. M. Guy West of Roanoke, Va., began a two weeks' revival. From the beginning exceptional interest was manifested in this meeting. Large audiences were present at every service. Fifteen were added to the church by baptism and one was reinstated. Aug. 7 the cards for China and Spanish neutral relief were distributed. On Aug. 14 at the close of our revival an offering of $22.36 was given for this relief work. On Aug. 20 we held our annual visit council. The church decided to continue the present organization of the Sunday school for another year. Bro. N. W. Coffman, was our delegate to regional conference. Our love feast will be held Oct. 15, 6 P. M. Bro. Warren D. Bowman from Washington, D. C., gave a series of lectures in our church Aug. 20, 21. These lectures which dealt with the planning for and building of a Christian home were thoroughly enjoyed and very helpful. We recently installed electric lights in the church and are enjoying this improvement very much.—Helen E. Coffman, Staunton, Va., Sept. 6.

Olean.—Bro. J. E. Barton of Bradshaw, Va., pastor of the church, conducted a revival meeting. As a result twenty-five were added to the church by baptism, Bro. J. E. Barton officiating. Other than weekly prayer meeting on Sunday night the young people's club was organized with Mrs. Angela Reed as president; Roscoe Williams, vice-president; Reefa Morgan, secretary; Dorothy Martin, treasurer; Mae McGuire, reporter; Constance Lucas, choir leader; Angela Reed, Edith Kast, Thelma Martin and Mrs. Charlie Martin, visiting committee. We are working and praying for a great success.—Mae McGuire, Olean, Va., Sept. 7.

WASHINGTON

Richland Valley.—We were glad for the visit of Bro. Earl Roop of Seattle on July 10. He was accompanied by his father, Bro. William E. Roop of Westminster, Md., who gave the morning sermon. Several of our young people went to Salkum July 15 to join Paul Longenecker and the Salkum young people in a campfire service. Bro. Longenecker closed with a short and impressive talk that everyone enjoyed. The next evening another campfire was held at which Bro. Longenecker showed some of his pictures of the church groups of the state. July 17 he brought us the morning message and took pictures of our group after the service. June Yearout was home in July and preached several times. Two from our group attended the summer assembly at Spokane and they reported a fine meeting.—Elsie Nikos, Ajlune, Wash., Aug. 22.

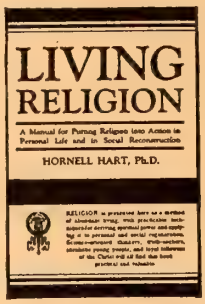
WEST VIRGINIA

Salem.—We enjoyed a spiritual season of revival services from July 25 to Aug. 7. The meetings closed with a love feast, with Brother and Sister S. Paul Daugherty presiding. He declared the gospel of Christ in a clear and forceful manner. The church has been strengthened and encouraged by this meeting. Nine were baptized. Bro. Daugherty encouraged co-operation by inviting other churches to share in the musical part of the service. We need not fear for the future of our church and the bringing of souls into the kingdom with strong men like Bro. Daugherty as leaders.—Treva Younkin, Brandonville, W. Va., Sept. 1.

Walnut Grove (Moorefield).—Our revival meeting started July 18, and continued until July 31. We had an inspiring meeting. There were twenty-four conversions. Bro. P. I. Garber was the evangelist. The meeting closed with a love feast on July 31. About one hundred and twenty-three communed.—Esta Wratchford, Moorefield, W. Va., Aug. 30.

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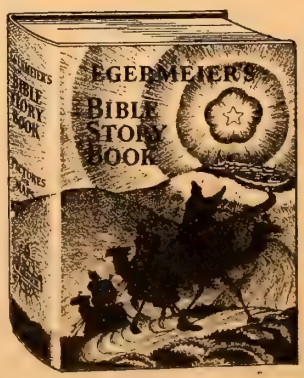
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SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Gauntz, Mary E., 1936.
Metzger, Minerva, 1910.
Ober, Mary Velma, 1936.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle R., R. N., 1917.

Show Yang, Shansi, China
Bright, J. Homer, 1911.
Schaeffer, Mary, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tientsin, China, % Hugh McKenzie, 53 Race Course Road
Bright, Minnie, 1911.
Clapper, V. Grace, 1917.
Senger, Nettie M., 1916.
Sollenberger, O. C., and Howard, 1919, 1938.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Ikenberry, E. L., and Olivia, 205 8th St., North Manchester, Ind., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, % T. F. Parks, R. 1, Encinitas, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Frank, Evelyn, R. N., 1938.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923. (Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Moomaw, I. W., and Mabel, 1923.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Under care of Mow at Bulsar.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
Blickenstaff, L. A., and Mary, 1921 and 1920. (Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937. (Serves Woodstock School)

On Furlough
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
Lichty, D. J., and Anna, Trotwood, Ohio, 1902 and 1912.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Shickel, Elsie N., 909 Gilmore St., Roanoke, Va., 1921.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
Warstler, Anna M., 3435 Van Buren St., Chicago, Ill., 1931.
Ziegler, Emma K., Hatfield, Pa., 1930.

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., October 1, 1938 No. 40



When members of the Men's Work group at the South Waterloo church of Iowa, W. H. Yoder pastor, stopped to have this picture taken they were in the midst of preparing eighty-five acres of corn ground, profits therefrom to go to the church.

If the wheels of industry are to be kept running it is not only important that the executive officers of the organization are concerned about their business, but every employee from the president to the man who sweeps out the plant must have a personal interest in the thing for which they stand. So it is with the organization called the church. A task for every man, woman and child, and a man, woman and child for every task in the church is a worth-while slogan to adopt. If this principle were carried out to its fullest degree just think what a church organization there would soon be over the entire brotherhood! Some industries, and dare I say churches, succeed and go forward in spite of their leadership and organization; but more often this success comes as a result of good leadership and organization. If all men will co-operate with one another and with God, no obstacle will be too great for them to overcome. Will the church succeed? The answers all depend upon us. I say, "Yes." Do you?—Allen Weldy, President of Men's Work, Church of the Brethren.

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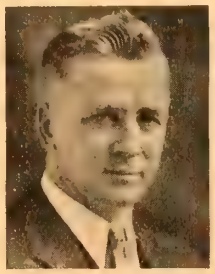
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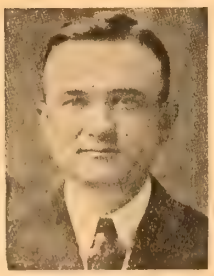
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A Message from the President...

BY ALLEN WELDY

President National Council of Men's Work

There are many channels of service provided for in all Christian church programs. It seems to me that there are phases of service suggested by Men's Work that should appeal to every layman in the Church of the Brethren. If the task is not suggested that is fitted for you, then make the task fit your needs. As you read the materials in this special issue of The Gospel Messenger on the subject of Men's Work, we invite your criticisms and suggestions for a better program, that we may better serve the church and our fellow men.

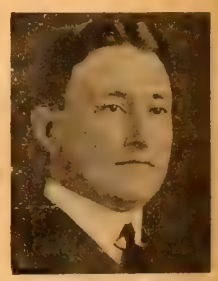
During the past year it has been my happy privilege to serve as president of the organization, and I am now beginning the second year in that capacity. I sometimes feel that I am not contributing much to the organization, but that it is rather contributing more to me. After all, the only way to get something out of an enterprise is to first put something into it. The results of the past year have been very encouraging and the outlook for the ensuing year is still brighter. In the near future I see an organization of men of the church that will stand on its own financially, one which will be a recognized factor in the larger church program. Men's Work came forward at the Lawrence Conference in a number of respects. We want men to begin planning now to attend the Conference of 1939. We will miss you, men, if you are not there; but the greatest loss will be yours. We are depending on you.



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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., October 1, 1938 No. 40

EDITORIAL

Men's Work and the Church

WITH the Men's Work materials presented in this special issue, Bro. Robert E. Mohler, executive secretary of Men's Work in the Church of the Brethren, sent a brief statement that is well worth your careful reading. In three short paragraphs he sets forth the one ambition, the why, and the comment on a definite program for Men's Work. Here is what he says:

Men's Work has but one ambition so far as the church program is concerned, and that is to promote the entire program as outlined and agreed upon by Annual Conference and our general church leadership. It is our ambition to promote in every way we can the work of the church.

The question may then arise: Why Men's Work? The answer is not difficult. It is just human nature for folks to work harder and with more interest if they feel that they have a definite place and a task that is their own to perform. Men like to feel that they are a part of the church program. Men like to give of their energies as well as of their finance, and Men's Work gives them the opportunity.

A definite program worked out by the men of a church in co-operation with their pastor and elder leads to a wholesome response on the part of the men and a binding together of the entire congregation. Men's Work works when given a genuine trial and good leadership.

We are not attempting to add to Bro. Mohler's concise and admirable statement. But we do want to draw attention to its pertinence and clarity. It should help you to appreciate the Men's Work articles in this issue of the MESSENGER. H. A. B.

Two Kinds of Emigrants

WHEN a new country is settled there are always at least two kinds of emigrants. You will probably think of experiences as old as the early Biblical records when you read what the late M. G. Brumbaugh wrote regarding the Brethren and their fate as they joined in the westward movement of the American people which took place following the Revolutionary War.

"Many of the frontier members were isolated. Some had no Christian companionship, no house of worship, no spiritual ministrations. They grew cold and indifferent and dropped out of the church—they and their children. Others by heroic efforts carried the gospel to their neighbors and succeeded in winning new families to the brotherhood."

Every crisis period is a time of testing. There are two kinds of people just as there are two kinds of emigrants. There are those who lose their grip on the higher values, who definitely retrograde in culture and the nobler insight. And then there are those to whom hard conditions are but a challenge to magnificent endeavor and new achievements.

On the frontiers of life today there are two kinds of emigrants. Some pitch their tents toward Sodom and some are of the seed of Abraham. And to every man there comes a conviction as to the class of emigrants to which he belongs. H. A. B.

One Man's Choices

IT was one of those pleasant days when it would have been much easier to go fishing than to get down to work. This may have been the reason why one editor chanced to look out a third story office window.

Now the window commands a view to the south. Yet commands is hardly the right word, since two sizable elms and a dingy two-story apartment stand just beyond the blind street that extends under the office window. And yet, the view from the third story window, restricted though it is, furnishes a pleasant relief from the tedium of office walls. One summer two robins built a nest in one of the elms. And then there is the low rock wall beyond the street. In summer time it is lined with a mixture of straggling flowers and weeds.

Now at the moment of looking out, above referred to, a knight of the road was seen sitting on the stone wall. He presented a side view to the editorial window. And as he thus sat on the wall he lifted his right foot, resting it on a stone. He removed a worn shoe and began binding up a weary foot. This he did with sundry cloths—for he had no socks. The dilapidated

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state of the knight, and the nature of his activities were such that the editor spoke to others of what was happening under the elms.

There were several who saw the finish of the foot-binding process. And then it seemed that one of the three small bundles in which were the earthly possessions of the gentleman of the road needed a bit of attention. Last of all, an old pipe was filled and lighted. Emitting several trial puffs, the man on the wall got to his feet, adjusted his bundles, and proceeded slowly on his way. The right foot bothered some, but one of the most squalid hoboes we have ever seen finally managed to get going, soon disappearing beyond the elms. And watching him moving out to face the world caused one to feel mingled flashes of pity, wonder and disappointment: pity that a human being could sink so low; wonder at how it all came about; disappointment that many a prodigal seems content to have it so.

Of course we do not know the gentleman's life story. There may, and probably have been, extenuating circumstances. We remember that but for the accidents of birth, environment and opportunity we might have been in the poor man's ragged shoes. And yet there was that about the knight which indicated that his difficulties were of long standing, that they antedated both the recession and the depression. Our guess is that more than fifty years ago, the ragged knight of today was making choices which tended to fix the set of his life.

For a life is much like a river, being a result of what is gathered through the long valley of the years. As with a stream, there are divides where seeming trivial choice may be so important as to determine whether one arrives at the Pacific or the Atlantic, the Arctic or the Gulf of Mexico. We would not be overharsh in seeking to discover what choices must have figured in this weary Willie's life, but today's indications are:

(1) That at some time in the remote past he made a significant choice between fastidiousness and carelessness, for today he seems content to be dirty, ragged and unshorn.

(2) That at some point in his career he accepted the easy in place of the harder way. Quite satisfied with good enough and an old pipe, he has grown content with less and less.

(3) That at some crisis he chose the narrow circle and indifferent companions, because today he seems quite alone in the world, perhaps without family, relatives or helpful friends.

Of all the sad words, whether spoken or written, the poet thinks the saddest are those which deal with what might have been. And so as one thinks of one man's choices, he thinks also of how different these last days might have been! Our knight might still be clean though poor, alert though not a scholar, a trusted counselor or friend because of his age. We doubt if the poor knight of the road ever did great wrong or was conspicuously unwise in his choices; rather, by a long series of omissions, defaults and second bests he has come to be an object of pity, wonder and disappointment.

H. A. B.

About Personal Christian Experience

An earnest contributor writes about the importance of a personal Christian experience. He is afraid we are banking too much on the service idea, not realizing that the best service is the fruit of intimate fellowship with God. His point is well taken but some of the things he says make one wonder.

For instance, this: "The important matter is to pray until Christ answers and gives assurance in the heart that the person is accepted by him." Why not let the prayer be one of thanksgiving for the assurance Christ has already given that whoever truly seeks to do his will is accepted by him? And why not, in the gladness of that assurance, go forth to do service in his name? There is no richer personal Christian experience than this.

Christian experience is the experience of being a Christian, nothing more mysterious or mystical than just that. The way to get the experience is to live the Christian life. And surely there need be no uncertainty as to what that is, in the light of all that Christ said and did. Emotional satisfaction, an inward peace that passeth all understanding, is indeed a glorious part of that experience, but the only solid basis for this is simple confidence in him. "Trust and obey, for there's no other way."

If we are not willing to do this, we have no right to ask him for an assurance of acceptance. If we are willing, we have no need to ask him. Some sad chapters in church history have been written, or made rather, by those who trusted their own feelings rather than him. That way leads too easily to self-deception. It is safer to trust him to do his part if we do ours.

Prayer is too vital and meaningful in Christian experience and too precious a privilege to abuse it by making it a substitute for faithfulness in following our Lord. This faithfulness is a very large factor in producing a "personal Christian experience."

"The best service is the fruit of intimate fellowship with God." Yes, and the most intimate fellowship with God is the fruit of faithful service. Neither is first, alone. They react upon each other. They go along together. And together they yield the finest type of personal Christian experience.

E. F.

THE GENERAL FORUM

Building for Eternity

A builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches—
All fashioned to suit his will.
And men said as they saw its beauty
"It never shall know decay;
Great is thy skill, O builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving, infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple—
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For that beautiful, unseen temple
Was a child's immortal soul.

—*By Charles S. Bream.*

What Is Men's Work?

BY CHARLES E. RESSER

Women's Work has a definite meaning in the minds of most church members, but Men's Work is an indefinite concept. Men's Work organizations begin in the local congregation with considerable enthusiasm and then often tend to diminish. Examination of cases where Men's Work, which began with vigor, decreased in enthusiasm or even died out entirely leads to several conclusions.

Two things are apparent. First, a need for Men's Work is shown by the spontaneous origin of local organizations. There is no agency which organizes the men to help their church. Consequently when they do so on their own accord it is a sign that the men of the church feel a definite need for some things they have not had. In the second place, there must be some reason for the diminution of the work aside from the normal falling off of interest after a thing is no longer new. Women's Work does not fall off in like manner and therefore must fulfill the needs in its field more satisfactorily than does Men's Work.

Two things, in my opinion, make Men's Work less effective in our church than it should be. First, we do not understand what Men's Work is; and second, we lack an adequate program. But a suitable program will soon be forthcoming if we understand the field and function of Men's Work. Therefore, I shall discuss only the meaning of Men's Work.

Study of available literature on Men's Work, which is now being produced in increasing volume by many denominations, has led me to attempt a preliminary classification of the normal elements of Men's Work. I have put them in tabular form as follows:

I. Spiritual culture.
1. Church attendance.
2. Bible study.
3. Other studies.
4. Religion in the home.
5. Evangelism.
6. Stewardship.

II. Christian education.
1. Direct Christian education of men.
2. Parental education.
3. Christianity in secular education.

III. Social service.
1. Direct assistance to others.
2. Boys' work.
3. Civic and racial betterment.
   a. Social standards: Moral welfare and reform.
   b. Peace.
4. Cultivating goodwill outside the church.

IV. Missions.
1. Missionary education.
2. Active support of missions.

V. Recreation.
1. Fellowship.
2. Wholesome entertainment.

VI. Care of church property.

After eight thousand men discussed the things men might do, the National Council of Northern Baptist Men agreed on opportunities in fifteen activities. These fifteen activities cover essentially the same ground as the preceding classification, except section VI. After these fields of activities were agreed upon the council drew up the plan of work given below and Baptist churches in every northern state put it into operation. Out of accumulated experience has grown the Northern Baptist Seven-Task Plan, which is copied from their manual.

I. Promoting adult Christian education in the church, and prayer and scripture reading in the home.

II. Sharing with Christ in world evangelism.

III. Teaching the Christian use of possessions.

IV. Recruiting men for Christ by face-to-face methods.

V. Enlisting nonactive members in worship, service and giving.

VI. Increasing Christian fellowship and goodwill.

VII. Training and developing boys and youth in Christian character.

Article 2 of our constitution sets forth clearly and concisely the purpose of Men's Work.

"To organize the men of the Church of the Brethren for more effective participation in the life of the church. This includes the promotion of personal evangelism, cultivation

of a practical interest in missions, social and recreational activities, relation of every man to some sacrificial Christian service."

If you have read carefully the outline of Men's Work elements, the Northern Baptist Seven-Task plan and article 2 of the constitution, I think you will see why Men's Work has not always been successful locally. Too often we have confined ourselves to cleaning, repairing and beautifying the church property. This is always greatly needed, but in reality is the function of the trustees. In most of our churches the trustees do not perform their proper functions and consequently there is much need for physical improvement. As long as these tasks last they serve as well as anything to hold the men together, but they are soon done and then the men ask, "What next?" In most instances that have come under my observation, Men's Work has consisted of this sort of work plus a little social activity. But if you examine the Baptist plan you will not find improvement of church property mentioned as a function of Men's Work.

From the standpoint of the church the purpose of Men's Work is to make better functioning church members. From the standpoint of the men Men's Work must aid the individual to attain an improved spiritual state. To this end Men's Work must lay hold on the well understood principles of education and fellowship to accomplish its purpose.

Let us not forget that Men's Work is for men. It is not merely church members getting together for a social time. True enough, occasions arise when it is proper to meet and work with the women, but that is merely an end result of some plans being worked out and not the objective of Men's Work. Men congregate in the store, pool hall or drugstore because they need society of other men. Men's Work fails of its duty if this is not kept in mind.

Washington, D. C.

The Church Debt and How to Pay It

BY ROSS A. HEMINGER

"I THINK you would get awfully tired paying your interest on your mortgage every six months, and your mortgage payments every year," said a neighbor. "How do you keep your membership from getting tired and letting down on you?"

"Let's look at it like this," I told him. "Government gets its support from taxes, business gets its support from manufacturing and sale, the church gets its support from the gifts of its members. When you make a gift you do so in anticipation that it will serve the happiness and peace of your fellow men. Now we in the church hold that our nation and all the nations of the earth would be better if Christianity held its influence 100% in every part of the earth. We are working toward that goal. We feel that the church is under much pressure right now to survive and regain its former position of leadership and influence. Therefore our church is maintained and held open so that all people coming this way may have an opportunity to come in and accept the challenge of Christ and help in the great battle. We are not paying off interest to simply own a structure of so much brick, stone and lumber; we are paying to keep alive the challenge of the cross that this structure may be a shrine, and that someone coming along may become a great leader, and because of his being a Christian, lead us in the direction of peace and love rather than hate and war."

"Well," said my friend, "how can you be sure you get that idea over to your membership? That's a much broader view than I had ever dreamed was urging you on."

I could only answer him one way, that the function of the church is to go out to heal and console, to teach and guide, to spread the evangel. How well the local church does that task is determined in a large way by the ampleness of its equipment. Our job in paying this interest is to provide that equipment so that people for a long time may use this building. To default would be to hang forever on the wall of this shrine, that at one time the people disobeyed the words of Malachi, urging the faithful to bring all the tithes into the storehouse. Thus people would know we did less than our best.

My friend seemed puzzled at this explanation of loyalty and asked how we acquired this devotion to our church. Here was an opportunity which I did not expect was coming, but I tried as best I could to explain the spiritual harmony which comes to a person who accepts Christ, and the help one has in meeting his problems when he has Christ as a companion.

I believe from the look on my neighbor's face as we parted, that he is probably doing a lot of thinking. He offered a contribution before he left which shows he caught some of the spirit at least.

This may not be anything that is worth something to others, but as financial secretary of the local corporation which handles all the church building money, I find it a job which all but surpasses my ability. After this defense of why we pay interest, being assured that there is the larger purpose, I tackled my job with new determination. Perhaps others in similar positions wonder sometimes if they do not have about the worst job in the church, and if this is not a job for the men I do not know of one. Our Men's Work group here are growing in their faithfulness to the church. They stand back of this job of paying this interest and principal in a way that gives confidence to handle the job. Only the larger vision of the church can bring this about. If men in other places want to shirk their

financial obligation to the church perhaps one reason may be that they have not caught the spirit of the true giver.

Wenatchee, Wash.

The Rock Run Pastoral Farm Project

BY J. S. ZIGLER

The New Aspect of a Time Honored Idea

THE fact is being much emphasized that we must turn our attention to the rural church and community. Leaders and thinkers are pointing out the many advantages to be found there from the standpoint of building character and living a successful Christian life. Our late Annual Conference at Lawrence, Kans., gave due emphasis to the movement by devoting time, thought, and energy to it. It is also revealed to us by statistics that ninety per cent of all church leaders and workers come from rural districts. A survey made of the audience attending the rural life program at Conference was not so definite, but it bore strong testimony to the above statistical fact.

In building up rural churches, the question of maintaining a pastor and giving him adequate support seems to be a great problem in many cases. Due consideration on the part of pastor and people of some such farm project will help this very much. A change of attitude by all the people, and especially the church people, will be a long first step toward securing this advantage.

Rock Run church, situated in a farming, dairying and fruit growing section in Elkhart County of Northern Indiana, has a project that has been going and growing for fifteen or more years. Other projects in other communities may be just as good, and probably better for those communities, but the one mentioned works here, and this little description of it is only intended to be suggestive. It is, however, worth any community's considering and trying in the face of the above problem.

We still claim to be in the experimental stage, but our people have faith in the project and we are growing each year, and more especially since this is now all taken over and sponsored by Men's Work. This last change took place a little less than two years ago and we feel that a great advantage has been gained. Things are more definite, men and boys are interested because of being a part of it, and more responsibility is assumed by them.

History

About fifteen years ago a faithful brother and wife who were vitally interested in the progress of the church had a vision. The free ministry had ended here, practically speaking. Some younger men were paid for week-end service for awhile, but something better was desired. In this vision it was seen that a pastor was needed and that he must have a place to live and a means of living. This brother and wife bought a twenty-acre farm home hard by the church with the idea in view that sometime the church would take it over as a parsonage. It was the home of a minister who had served the church long and well, without special remuneration. A pastor was secured, and this home furnished to him by the owners, rent free for a while. In about one year the church caught the vision and purchased the property for a parsonage for $3,000, the owners deducting $500 from the original cost and improvement.

About four years later, or in 1928 in the month of June, the church house burned down. In December of the same year a new terra-cotta brick veneer church was dedicated. This was a $15,000 house, about $8,000 of which had to be raised by subscription. This was done and we hope to pay the last on this entire indebtedness within the present year and the church has had a supported pastor all the while, supported by part salary and the income from the parsonage farm. The present pastor and the writer of this little sketch has been associated with the project since Sept. 1, 1929. During the entire time of this project the church has also given an average each year of four hundred dollars plus to the Conference budget, or to foreign missions. The active, living strength of the congregation is represented by the average attendance last year of one hundred and eleven for the Sunday morning service and fifty-three plus for the evening service.

Growth and the Project at Present

Of the twenty acres in the farm, about two acres are in apple orchard. There are about one hundred trees fifteen years old and just coming into good bearing. The apple harvests for recent years have yielded from two to five hundred bushels. Peach trees were set between the apple trees for fillers at the time the orchard was set out. They have yielded their harvests, several crops being from three to five hundred bushels, and were all pulled out last spring, leaving the entire space for the apple trees. The setting of this orchard was all a part of the vision spoken of.

A new peach orchard of one hundred and eighty trees, a part of which was set five years ago, and some later, is now coming into bearing. Last year these trees bore more than one hundred bushels of peaches.

Three cows and from sixty to one hundred laying hens are other sources of income. All of these are channels through which the parsonage income is derived.

Equipment and Labor

The church furnishes to the pastor and his family the use of, and the income from, the farm home. The church also furnishes teams, implements and labor for the heavy work, such as putting out and harvesting

(Continued on Page 11)

OUR NATIONAL PROJECTS

In order to unify the efforts of Men's Work throughout the brotherhood, and to give men some idea of tasks that they can do, the National Council of Men's Work has suggested the following lines of activity for the men of the church:

1. Messenger Subscription Campaign. Attempt to get the Messenger into as near 100% of the Brethren homes as possible.

2. Thanksgiving Home Missions Offering. Our purpose here is to assist in as many ways as possible to help in raising our Home Missions budget.

3. Father and Son Week. We would have the men of every congregation set aside one week when they do special things to tie fathers and sons together more closely, and this in the name of the church.

4. Church Attendance. Men can not do much preaching, but they can invite others to church and in this way give their pastor a congregation worthy of the sermon that he delivers.

5. Church Night. One weekday night at church: It may be the revival of the prayer meeting; possibly a study group; in some cases a fellowship supper, but in all cases a church directed program.—*R. E. Mohler, Executive Secretary.*

Messenger Subscription Campaign

SPONSORED BY C. M. CULP

Men Boost the Messenger

Of all the church groups boosting for the *Gospel Messenger,* perhaps no one group has been more active or effective than Men's Work. The subscription club idea was adopted in the fall of 1934 and immediately Men's Work became active in explaining the plan and aiding in the formation of Gospel Messenger clubs.

To date the club plan has resulted in practically doubling the Messenger subscription list. The official church paper now goes into 20,000 Brethren homes. Half of our congregations have Messenger clubs. The opportunity which remains is that as many more Brethren homes should be receiving the Messenger.

The Messenger Club Idea

In common with other church papers the Gospel Messenger is published at a loss. One principal reason for this is that the high paying advertising accepted by most newspapers and magazines would be impossible in a church paper.

And yet a paper is absolutely essential to the unity and progress of the church, just as it is to any other group. Hence, though it was impossible to reduce the single subscription rate, it was still felt that a club plan with corresponding savings in overhead would be justified. It was felt that such a plan would make it possible to put Messengers in many more homes at perhaps no greater total financial loss. The response to the plan was immediate and so generous the club idea has worked out better than anticipated.

The Plan in a Nutshell

In a nutshell, the Gospel Messenger club plan is as follows: "That where congregations secure enough subscriptions to equal 75% of the resident families represented in the membership, a special rate of $1.25 per year per subscription, cash with order, no commission, is authorized." The single yearly subscription rate remains at two dollars.

All kinds of churches have found the plan workable. Amongst the more than five hundred churches with clubs one finds congregations that are large and others that are small. Some are rural and some are urban; some are rich and some are poor. Churches with special problems, or those desiring suggestions, should write the Brethren Publishing House, 22 South State St., Elgin, Ill., for information and free literature.

A Significant Project

Men's Work can be happy to have had such a large share in the success of a significant project. Members are finding that the Gospel Messenger provides the sort of clean, inspiring and necessary reading matter which should be kept coming into the home.

Many laymen, as well as leaders, are finding that the Messenger contains interesting church news and helpful suggestions. Elders and pastors are finding that the Gospel Messenger is a most valued and dependable assistant. Indeed, it is hard to see how anyone interested in his church and its progress could do other than take and read the Gospel Messenger.

The virtual doubling of the Messenger list is therefore one of the most significant things that has recently happened in the Church of the Brethren, for it has meant the wider dissemination of Brethren news and ideals and a general toning up of our church life.

Toward the Year Ahead

Let the good work go on. Certainly what has been helpful in five hundred churches would mean much more if carried to the other five hundred churches still without Messenger clubs. Why not work toward the goal of a Messenger club in every Church of the Brethren?

And certainly what is good for at least 75% of the members in the churches with clubs, should be good for the full 100%, and interested friends as well. Yes, there is still large opportunity both as to the churches and members who should be interested in taking and reading their church paper, the Gospel Messenger.

And so again we say: Let the good work go on with Men's Work boosting for the MESSENGER!

Elgin, Ill.

Thanksgiving Home Missions Offering

BY U. S. KREIDER

OUR Thanksgiving Home Missions Offering is an offering of thanks, given not only to show our own appreciation, but that others may have greater blessings. We ought to be thankful that we can go the second mile, even though we are asked to go but one. It is no longer strange to think that the greatest progress is made where difficulties are the hardest.

A church should look forward to accomplishing definite results through the souls of men, these results to be defined by the careful following of the philosophy of life as given to man by the great Teacher, Jesus himself. No shadows should be cast because of differences of opinion as to this philosophy. For there is only one Jesus; so we should be happy to share with others what we have.

It can be done, and is clear to anyone looking at the great progress made through co-operation by the people of the Mansfield Lincoln Heights or the Akron Eastwood Mission of Northeastern Ohio in the building of their new churches. To see what the pastors and leaders of these missions have given to their communities would indicate that the greatest hope a church or individual can realize is through the support of such enterprises. We need to be thankful for the local, district and General Mission boards, and for those who have contributed of their means.

There are few, excepting those pretending deliverance through war and hate, that can look upon the faces of underprivileged little children, and not have hearts that pulsate with love and goodwill. Such will make sacrifices. They will die for a cause to which we can lend our support now. We can be thankful even though it seems at times that the future is clouded and darkening. Perhaps this is because we are not improving the great opportunity we have, through the educational system of our church, of giving greater consideration to the study of missions and all other phases of our church work.

"Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." So spake Jesus and the remembrance of them was no doubt in his mind when he prayed, "Thy kingdom come." For he knew that if we would only remain true to the devotion and love, so characteristic of little children, his kingdom would be established.

Many communities are in need of what our home missions can afford. Let the church as a body express its thankfulness through the Thanksgiving Offering.

Ashland, Ohio.

The Father and Son Relationship

BY C. H. DRESHER

IN planning a Men's Work program for a year, a few thoughts concerning the above subject are surely in place. From the standpoint of an upright man, interested in the work of the kingdom, this relationship is vital. It is full of rich possibilities. The inspiration for right living should come to boys largely from men, preferably fathers. Unless the fathers of our church and others recognize this fact, our boys will be denied the experiences that lead them to understand ways of living which later will determine destiny. Our sins of omission at this point are more numerous than we usually credit to ourselves. In this brief note I want merely to suggest a few points to arouse a realization of the importance of this relationship, and to suggest a few ways to accomplish what should exist between men and boys.

Whatever the activities incident to this work are, they must result in boys laying the ground work for the right mental and physical development. Habits of healthy living with all that implies can be fostered. Appreciation for God's creation can be engendered in a man maneuvered expedition in a way that is better than any way I know. Choices of vocations frequently grow out of experiences mutually shared by fathers and sons. This relationship also affords a great opportunity to lead boys to right attitudes toward and right thoughts of girls; to place social relations on the dignified plane that they justly deserve, which later will help the nation to have homes of the type that are now far too few.

The choice of father and son activities for a community must certainly be made with the possibilities of the community in mind. What will work well at one place would not be the kind that would work well everywhere. Neither should any Men's Work group that is initiating this work try to do too many things the first year, but surely something should be done in every locality by this group or some other qualified agency, now and frequently. Here are some suggestions that will possibly help your planning: father and son banquets, father and son hikes, father and son picnics, father and son baseball games, and father and son conducted church service some Sunday evening. The possibilities are legion.

Just another thought in closing. A great deal can be accomplished in the life of certain boys in more private relationships. Why not take your boy, or some other boy, on your next business trip? It might cost you an extra dollar or two, but it could prove to be a rich investment for the Lord's work. Why not take your boy and his chum on a fishing trip, even if you have time to stay out but a day or two? Try it. The boys will never forget it and they will rise up and call you

blessed. When you go to your next professional convention, why not give your boy a taste of how the world's work is done? I'm not unmindful that some conventions are unfit places for boys, but then they are likewise unfit for you.

Men are few who can not look back in their boyhood experiences and see how some chance relation with a man at the right moment influenced their life for good or bad. We are the men of one of God's great churches of America. For his sake let us consciously plan that the opportunities of father and son relationships will not be lost.

McPherson, Kans.

Church Attendance

BY HARL RUSSELL

THE promotion of church attendance is a national project of the Men's Work organization of our church. It is a task that is worthy of commanding the entire man power of our denomination. Worship days are so few in number, compared to the many other days of the year, it seems a tragedy not to have a large percentage of our members, and others of the immediate communities, at the services since all need divine guidance in this complex age.

We should not minimize the task. Like the fiddle, automobiles too often become a tool of the devil. Commercial amusement interests have almost literally "adopted" the Sabbath as their favorite "baby" of all other days. A big newspaper display or other bait meets the public eye, and the radio sends it to the ear. From fifty, sixty and even one hundred miles around come flocks of our people to a commercial entertainment on the Sabbath that they might get a thrill.

It is not just business interests that make the task hard. Those of our number who let company, family reunions, picnics and sight-seeing trips rob them of their Sabbath worship, present a problem. This type of thoughtless members was undoubtedly a great factor in closing nine thousand churches in one year in our country.

We have a great challenge—a task big enough for men. As we think together on how to meet the challenge to our churches, we do it humbly, knowing that there is no magic solution or easy plan to accomplish desired results.

In the first place, a planned visitation by men will do much to interest members and neighbors in the church. A definite time should be set aside, and men assigned to go out in teams of two to cover the territory. A printed pamphlet giving briefly the history of the Church of the Brethren, and also of the local church with its present officers, was in the hands of the men of one church as they went out into the community. Another suggestion is to place one of our many pamphlets of a general nature in your men's hands. These pamphlets may be obtained from Elgin. There are great possibilities in visitation work if men's groups will plan carefully, and then work the plan.

In the second place, the men can specifically request the co-operation of other organizations of the church. A key person can be secured in every Sunday-school class, Aid Society or B. Y. P. D., who can report regularly to the men, and also follow attendance leads suggested by the men's organization. A young man of the group can be the key person in the young people's class, or B. Y. P. D. while an older man can do the same in the older class. A capable woman will co-operate in the Women's Work group. This suggestion also has great possibilities and the plan can do much to unify and promote attendance in every department of the church.

In the third place, a friendship committee composed of from two to five men can function in each church with desirable results. The men of this committee should know that they have a responsibility in seeing folks before they leave service. A friendly word of greeting, an introduction to others and a warm invitation to come again can do much to bring folks back.

But the members of this committee should be changed every month or two. Every man in your organization should be on it at some time and careful instructions given him. The men should serve again and again. However, it is important that the president or executive committee of the men's group that appoints this committee should not disclose the names of the men on the committee while they are actually functioning. This will keep the men from being self-conscious, and members and friends from being unnatural with them. We can see very helpful possibilities in this plan if men's groups will really work at it intelligently for a year.

In the fourth place, it occurs to us that the exterior appearance of the church building and grounds can do much to interest folks in coming. It is perhaps in this field that men have made their chief contribution to date. Nicely landscaped, and well kept grounds can do

Men and the Church

BY H. V. STUTSMAN

Men of the church, a part must take,
If the world we Christianize;
So men be men, and duty hear,
Take your place and visualize—

See the many things that should be done,
Setting forth that higher plane,
By Christian life, and service true,
In the Master's blessed name.

Girard, Ill.

much to impress the people of the community. A run-down and poorly lighted store in these days does not attract the trade, and neither does a poorly lighted, ill-kept church building. People still hunger basically for the same food, but they want to get it where it is attractively wrapped and displayed. Folks still hunger too for true religion, but it must be "wrapped" more neatly and "displayed" differently than it was fifty years ago, yea, even ten years ago. The successful business house knows the value of window space and exterior lettering. Many of our churches have neglected for years to tell the community their names. A few signs directing people to the church from arterial highways would help too in bringing folks in. However, care should be taken that paint, sign work or any other feature of the building is in good taste and not just paint.

Many more ideas can be used in meeting the problem of church attendance. By all means, we should take one or two and really work, for churches everywhere are facing a crisis with all too few of the members and community in the pews.

Marshalltown, Iowa.

Church Night

BY R. E. MOHLER

WITHIN the last twenty years there has come into our American life and civilization such a host of things all pointing to satisfying the social life and activity of our people that the church has in many cases almost lost its social grip on its folks. This is not as true in rural communities as in our cities. Only a few years ago the church was about the only social agency in many communities. Today the picture is in many cases entirely reversed.

Realizing that there is a genuine social need in the life of man, and that the church should meet this in part, and not wholly leave it to agencies in no way interested in the spiritual life of man, not a few of our churches have promoted in one way or another a *church night program.*

One church that has successfully tried the idea sets aside a series of Thursday nights during the less busy season of the year for church night. The evening starts with families coming and eating a community supper together. Following this the crowd breaks up into age groups and some definite program of study—as missions, temperance, church history, or some other church related subject. Both movie and still pictures, such as sent out by our Board of Christian Education, have proved very helpful in this work. The possibilities seem limitless in this field. The result of several years of this program in the church referred to above has been better understanding between age groups in the church, greater fellowship and an all round strengthening of interest in the church. We lost something when we lost our old-fashion love feast, and church night will help to restore part of what we have lost.

McPherson, Kans.

The Rock Run Pastoral Farm Project

(Continued From Page 7)

crops of hay and grain. The pastor and his family care for the orchards and the fruit and such other things as are necessary, having the general interest and oversight of all. The peaches and most of the apples are sold locally right at the orchard, affording a fine opportunity to meet the folks in everyday fashion.

Management

At this point the growth and improvement are very perceptible and very favorable. During the first thirteen years of the project it was just simply on hands and a way of doing, rather feeling its way along. It was doing very well but awaiting a better day. We have arrived at the better day, but we all feel that we are still going higher, still growing. Now the president of Men's Work calls a meeting in late winter. We have a meal together, a father and son banquet. At our last meeting the attendance was about sixty-five. For two years we have had our district officers of Men's Work as guest speakers at these meetings. Then at this meeting the pastor gives a report of the past year's activities, receipts and expenses, and labor donated. All the men and boys are kept in touch with the working of the entire plan. A budget of the work for the next year is also given out by the pastor and presented to the group by the president and responsibility is assumed by the men. For instance, three acres to be plowed for corn for which some man makes himself responsible. For the planting another man is responsible. There is hay to make, and for this other men become responsible, and so on through the work of the year.

Then there is group work. The old peach trees were to be pulled and the orchard cleaned up. Men's Work and Women's Work both met at the parsonage that day, some fifty odd of them counting the children. The women sewed and the men cleaned up the orchard and pulled down the old church sheds. Those present had a pleasant and profitable time together. Corn husking is another time for a general gathering. The men and boys and the pastor go together and get the corn out and put away, and then after the day is over the pastor can go on about his pastoral duties with freedom.

This arrangement makes things definite and dependable and all parties have a sense of independence and freedom and yet the work is done. The pastor and

his family and the people live happily together and the church marches on.

Something similar to this can be done in many communities. The plan is one which affords a great opportunity for Men's Work, and a most blessed opportunity it is. If the rural church is furnishing the leaders and workers for both rural and city churches, who would not be interested in some such project as this where it is necessary and meets the occasion?

Just a Closing Thought

Is there not a fearful responsibility resting upon us for a change of attitude toward the rural community, rural church and rural youth? My contention is that the rural home and the rural youth are the greatest factors in this change. Look for the benefits of rural life; and instead of talking all the time about the corruption of urban centers, talk the great benefits of rural life and help the youth to be rural minded. If we must have the very best trained men in our colleges and seminary to prepare the ministry for the field, why should we not have the very best trained ministers out in these rural churches from which the material comes for the ministry? Where is there a group of rural minded, well trained men and women for these churches? I believe they will be coming if the attitude toward the rural church is changed and that will change the whole face of the problem.

Goshen, Ind.

How Adults May Use Their Pastor

BY H. H. HELMAN

You can make your pastor of infinitely more value to the community and to the church if you will use him more. Using him more often and more wisely will greatly increase his efficiency as a pastor. Your pastor is in a position to render general information upon a wide variety of matters. His special knowledge will be restricted, of course, on some matters, but he can usually point out how to get information if he does not have it at hand. His wide reading, the many contacts with all kinds of people, his active correspondence with men of learning and experience, his community viewpoint on matters of local interest, all put him in a position to offer suggestions, counsel and advice which may help you to make important decisions for yourself individually, for your family and for your business.

Sometimes a pastor is consulted when really there is nothing desired. So the first suggestion is that when you ask your pastor for an interview be sure that it is for some definite, worth-while purpose. Do not let him guess what you want. Tell him, and explain the difficulty or problem you face. Do not be afraid that he will betray a confidence. It is a part of pastoral ethics not to betray the confidence of members. Be assured that you can trust him.

The second suggestion is that you do not be afraid to go to him with *religious* questions. He has been a student of religion all his life. No one is a more safe guide, no one more anxious to give religious insight and guidance. He may help save you from some fanatical religious ideas that look good from the outside but may contain all sorts of dangers and inconsistencies within. Even if you think your pastor is biased in his viewpoint on certain matters, his counsel will be helpful if you want something more than advice to follow your own thinking. If you are really an *open-minded* adult, consult your pastor upon religious matters.

Beyond these suggestions there are many things that come up in the adult's life upon which the pastor may be consulted. He knows a great deal about schools and colleges. Before you send son or daughter away to school, go to him and seek advice and counsel. He will likely be able to point out an accredited college where the ideals are such that your son or daughter may go without having theirs endangered. He may be able to give your child wholesome advice on entering college, saving him or her from some of the pitfalls that may be found upon or about the campuses.

Then there is the matter of reading—of the most helpful books. If you want religious books he can point out the best. If you wish cultural reading he knows what to get and where to get it. If you want fiction he can indicate those books that carry a high idealism through their pages. It might be a good thing to consult the pastor about what should be included in a comprehensive list of magazines for family reading. He will also be glad to loan you books and magazines if you show an interest in the contents of his library—and are prompt to return them.

Your pastor may not be a financier, but he may have some ideals regarding investments that might save you embarrassment later on if you seek his advice. Don't be miffed if he should advise you to invest in the annuities of some church college, in missionary annuity bonds or some local benevolent or uplift movement. If there is one thing Christians need to do just now it is to know how to invest money where thieves do not break through and steal and where money may do some good while it yields reasonable returns.

Your pastor may surprise you with the helpful advice he can give you about your job or your business. If you are having problems involving the personnel of your business, the chances are that he can render some real assistance. He may see causes for problems and difficulties in your job or business that you are not able to see from the inside. Not that you should send him on a spying expedition, but let him tell you what he can

(Continued on Page 19)

OUR MISSION WORK

Government in Buraland

BY DESMOND W. BITTINGER

THE direct placing of our own Mission area under the Fula and Babur rule was not completed until about 1915 or 16. At that date there was a manifestation of hostility against a district officer, and a group of soldiers was sent in to suppress the supposed uprising. Garkida town was burned and two of the town's ruling family were taken to Lakoja as military prisoners. Here they remained for ten years. They returned to Garkida several years after our Mission was established in 1922. While in prison they had learned trades, the one carpentry, the other tailoring. After their return the one became our mission carpenter until blindness ended that career a few years ago. The other sits often by my desk and tells of the experiences he has gone through. He asks to be allowed to sew on our sewing machines. The Fulani rule that was set up at Garkida seems to work fairly well.

But across the river in the heart of Buraland our Buras did not fare so well. A good many years ago a raiding tribe moved in on the Buras and sought to suppress them, robbing them and taking their land from them. The white man came in to settle this dispute and unfortunately set the raiding aggressive party in power, so that now a raiding party of some 15,000 rules over a peaceful pastoral people of some 100,000. This, of course, has made for great discontent and there have been frequent manifestations of unrest. A few years ago a district officer had a Bura village lying in the valley below our station, Marama, burned and they tell us that his soldiers stood on the plateau above the village and shot the inhabitants as they were forced by the flames to flee to the surrounding bush. The country has been declared unsettled and closed territory and all knives and implements of warfare, bows and arrows, swords and spears were prohibited to the Buras. A year or two ago a village chief was tied up for three months because he blew the hunting horn that assembled some of the younger men in a hunt for small antelope. When we came into Garkida we had to get special permission to cross this "dangerous" Bura country. When I shot and wounded an antelope up the Hawal River a few years ago and it ran bleeding across the Hawal into Bornu territory I had to swallow my ideas of sportsmanship and let it go to die in the bush because there was closed territory across the river. This restriction was removed a few years ago and now one can travel again in Bura country.

The Moslem rule of the raiders over the Buras continues. There are many good features to this rule and some evil. Last month some mile posts lining our road across the river were replaced and the old ones were thrown in the ditch beside the road. One was broken and three nails fell out into the ditch. Two of our schoolgirls passing along the road picked up the nails to put in their ears as decorations. The rulers learned of this and arrested them. One of them was fined thirteen shillings which is all the money she could earn if she worked on the road, or for the Mission, every day except Sunday for about twenty-six weeks. The other was fined five shillings which is about ten weeks' wages with no allowances for sickness. The nails were worth nothing.

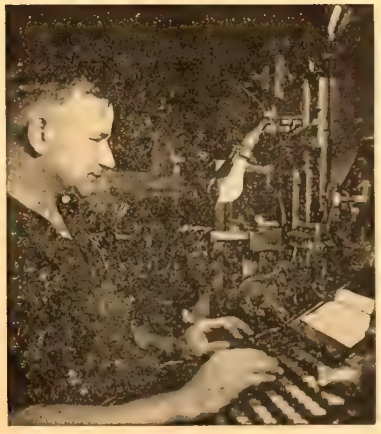
This morning one of our boys came in saying he had gone into a village for a preaching service yesterday, Sunday, and that there were fifty people gathered beneath a tree to worship. In the midst of the service one of the raiding rulers appeared and dispersed them all with a whip saying they should never again gather in a Christian service. There is nothing we can do about this since the English officials wish to allow as full power to the native administration as they can and they do not care to interfere with the native courts ex-



Two Men and a Book

The article entitled "Government in Buraland" is an excerpt from Desmond W. Bittinger's new book called "Soudan's Second Sunup." The book was written to present a frank and popular record of Missionary Bittinger's experiences in Nigeria, Africa. The man who set the type says Bro. Bittinger's story is "the best book I ever set, and I have set book type for sixteen years." Soudan's Second Sunup," price $2. Order from

Brethren Publishing House
Elgin, Illinois



cept in extreme cases. We hope some day for a proper realignment of power. But these cases only illustrate what must be widespread over Northern Nigeria.

On Furlough.

Hanoverdale Sunday School and the Share Plan

THE Hanoverdale Sunday school, Big Swatara congregation, Eastern Pennsylvania, subscribed for a share of support in the Anklesvar Station, India, in 1928. The share certificates issued for such supports call for a five-year annual payment of the amount agreed upon. Hanoverdale completed its first five years and received little red seals to attach to its certificate. Then a second issue of the share was subscribed and that responsibility was completed. Now the General Mission Board is in receipt of the eleventh $100 remittance which is the beginning of a third five year support of the Anklesvar work. The Share Plan is a method by which groups may provide support in amounts of $25, $50, $75, or $100, and in return will receive occasional reports of the work being done. At Anklesvar where the Hanoverdale Sunday school is providing support, the vocational training school is located. Bro. I. W. Moomaw as principal of this school recently issued a report and a copy is available free upon request to the General Mission Board, Elgin, Ill. In his report he points out what graduates of the school are doing. Here are just a few of the items: 104 teachers, 3 agricultural teachers; 9 have gone on to Bible school, 2 carpenter teachers, 5 tailors, 11 in poultry husbandry, 3 hospital health helpers, 8 mill workers, etc.

The Share Plan is a splendid method of support and the General Mission Board would like to hear from any classes or Sunday schools interested.

Marama, West Africa

BY HERMAN LANDIS

Extension Work Before School Opens

The period before the opening of school has been one of extension work into the villages, or beyond the regular contacts. Bro. Kulp has made several trips into these villages. The Buras believe in one great God, but they also have many smaller or lesser gods. They have a story that at one time, God was very near them. He would come down and talk to them and help them in their troubles. But one day a person insulted God and he left and has never returned. The approach in these farther villages is usually based on this story. The missionary tells them that he has come to tell them that this great God is willing to came back again and help them, if they will receive him again as their real Master. The Buras say also that God is their Master. Bro. Kulp continues in his presentation that a master is one whom we obey. They are not obeying the great God, but running to the lesser gods of their own making. If they would serve the great God, they must know of his wishes and commands. The Book of God is here, and they can learn of his wishes if they will. The school is in their country so that they may learn to read the Book.

The Buras are much concerned about spiritual things and spend much time in attention to their gods. But it is a worship of fear. They do not know God as a loving, helpful God, but one to fear and their worship is directed to keep his wrath from them.

Buras Change Their Customs

One of the young men of the Marama church has been working with a man who says that he will accept Christianity if it does not mean giving up his "hoptus," or his observance of certain established customs and worship of the lesser gods. Recently all Buras sacrificed a chicken for each person in the household to the god who cares for the eyes. They fear that if they should omit this sacrifice they would get sore eyes. About this time the old people tell of individuals who did not sacrifice, and soon they had very sore eyes, and some of them went blind. This is sufficient and none miss the sacrifice.

The old men tell the people that if they do not keep up the customs of the people, something dreadful will happen to them. To meet this argument one young man has assembled some evidence, with the help of his father, who is interested but not a Christian. He has found that the Buras have changed many customs during his lifetime of twenty some years. (No Bura knows exactly how old he is.) Most of these changes he can remember. Fifteen years ago all the older men wore their hair long and done up on top of their heads, in the shape of a Turkish hat. When the first man cut his hair, the villagers prophesied dreadful things would happen. The man who dared to go against an ancient custom was ostracized and stayed in his house many days, not daring to be seen of his fellow men. But nothing dreadful happened and others cut their hair. Now, after fifteen years, a man with long hair is a rarity. Fifteen years ago, all of the women painted themselves with a red mud which is found in this country. This was their dress up attire. They mixed mud with their hair and matted it firmly together. It was said that if they did not do this, evil spirits would haunt them, they would not bear children, and they would have trouble all of their lives. But some woman broke away and now this ancient custom is rarely seen. Fifteen years ago the Buras built their houses by a prescribed method. Building has entirely changed since that time and many new features are included in the building of the homes. The first man who dared depart from the prescribed way was ostracized, but gradually others followed, and the new way is the accepted way today.

Will They Change Their Religion?

The evidence is that Bura customs have changed when a better way came in. Now, this young man says that a better way of religion has come, and the Buras should accept the new truth and do away with the old, outworn fears and superstitions. The argument is convincing, but it is still difficult for the people to bring themselves to the point of leaving the old and accepting the new. The Africans are naturally religious and they are fine material for sturdy, enthusiastic Christians, when once they give their hearts to God.

The Field, the Laborers and the Harvest

Marama station contacts regularly, each week, some twenty-five villages with a total population of from five to seven thousand. From five to seven hundred attend

services regularly. In a circle farther out are twenty-five to thirty more villages with a population of about six thousand. These villages are contacted occasionally when some one goes out for a few days. Recently Brother and Sister Kulp visited one of these villages, where at first the people ran from them. After a while they gradually came back and listened to the good news of Christ. A group of women said to Sister Kulp that it was queer that they were afraid at first, when now they sit and listen to her speak in their own language.

Farther out are perhaps fifty other villages with an estimated population of 30,000. This area has not been touched at all or only incidentally. The plan of the mission is to train boys in the school who can go out and live in these villages and teach the people how to read the Bible, and preach to them regularly. We have about fifteen boys now, some of them still in school, who go out each Sunday and sometimes during the week, to work in the villages. It is a wonderful opportunity for these young men to have a way of expressing their love for their new found Lord, and they do it with enthusiasm. Within the last year five have been baptized, and fifteen have made a profession of faith in Christ and are preparing for baptism.

The dispensary, under the guidance of Sister Ruth Utz, is doing a fine service in relieving much suffering, and at the same time, bringing to the suffering people the love and compassion of Christ. The only relief the people had known before was through their "hoptus" and the use of strong medicines made from roots. In several villages, the ulcers, and other aches and pains, are treated after the services. Thus the mission is trying to carry out the three-fold mission of Christ in preaching, teaching and healing.

Your correspondent wishes to say for his wife and himself, that this is the most interesting place in the world to be, where opportunities are unlimited and one is sure that life is not being wasted. We have arrived at the place where, when the Buras greet us in good language, we do not think that they are calling us potatoes. The language study is progressing under the tutelage of Bro. Kulp, and we hope soon to be able to use it in the village work.

What to Pray For

Week of October 1-8

According to the Prayer Calendar, the following missionaries are at the Ping Ting station: Brother and Sister Frank Crumpacker, Dr. and Mrs. Daryl Parker, Minerva Metzger, Myrtle Pollock, Corda Wertz, Mary Gauntz and Velma Ober. However, since the war is on in China some changes have been made and it is somewhat difficult to know just where each missionary is working and just the kind of work he or she is doing. The regular line of mission work has been broken up, and yet every missionary is doing intensive missionary service as he ministers to the suffering people who are all about the station and in the homes. Every letter which comes from our missionaries in China pleads for help and for new recruits. They have worked under such trying circumstances that they are almost worn out. As the church prays for them, may there be those who shall be moved to respond and say, "Here am I; send me." And may every member give liberally to help with relief and in the mission work which we have pledged ourselves to support faithfully.



FRANK H. CRUMPACKER



MRS. F. H. CRUMPACKER



CORDA WERTZ



MARY GAUNTZ



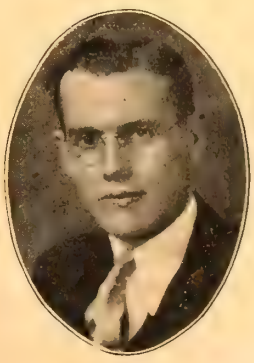
VELMA OBER





Bottom row, reader's left to right:
MYRTLE POLLOCK
MINERVA METZGER
MRS. D. M. PARKER
DR. D. M. PARKER





KINGDOM GLEANINGS

Calendar for Sunday, October 2

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The One True God.—Ex. 20: 2, 3; Isa. 45: 22; Mark 12: 28-34; 1 Cor. 8: 4-6.

Christian Workers, Lessons From the Epistle of James.

B. Y. P. D., Installation of Officers.

Intermediates, Our Common Enemies: Disease.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in the Rockwood church, Pa.

Forty-one baptized in the Mill Creek congregation, Va.

Two baptized in the Allison Prairie church, Ill., Bro. Ira Hiatt, evangelist.

Eight baptized in the Brick church, Va., Bro. E. C. Woodie, evangelist.

Eight baptized in the Hanover church, Pa., Bro. Jesse W. Whitacre, evangelist.

Two baptized in the Alleghany congregation, W. Va., Bro. D. B. Spaid, evangelist.

Nine baptized in the Maple Grove church, Kans., Brother and Sister B. M. Rollins, evangelists.

Thirteen baptized and two reclaimed in the Oak Grove church, Va., Bro. H. C. Eller, evangelist.

Thirty-six baptized and fourteen reclaimed in the Riddlesburg church, Pa., Bro. Lawrence Bianchi, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. B. Wolf of Akron, Pa., Jan. 1, in the Akron church, Pa.

Bro. C. F. Holsopple, pastor, Oct. 16, in the Myersville church, Md.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 16, in the Walnut church, Ind.

Brother and Sister E. S. Coffman, Nov. 21, in the Elmdale church, Mich.

Bro. B. E. Waltz of Needmore, Pa., Nov. 20, in the Pleasant Hill church, Pa.

Bro. E. M. Detwiler of Everett, Pa., Oct. 17-20, in the Ephrata church, Pa.

Bro. D. I. Pepple of Woodbury, Pa., Nov. 13, in the East Fairview church, Pa.

Bro. B. G. Stauffer of Manheim, Pa., Oct. 23, in the Schuylkill church, Pa.

Bro. Phares J. Forney of East Petersburg, Pa., Oct. 30, in the Chiques church, Pa.

Bro. A. M. Dixon of Hagerstown, Md., Oct. 30, in the Brownsville church, Md.

Bro. H. A. Claybaugh of Goshen, Ind., Oct. 2-16, in the Turkey Creek church, Ind.

Bro. G. O. Stutsman of Greenville, Ohio, Oct. 24, in the Lower Miami church, Ohio.

Bro. S. E. Thompson of Pampa, Tex., Oct. 2-16, in the White Rock church, Kans.

Bro. Samuel B. Lindsay, pastor, Oct. 10-30, in the Unity congregation at Union chapel.

Bro. John H. Cassady of King Ferry, N. Y., Nov. 6, in the West Charleston church, Ohio.

Bro. George Landis of Hatfield, Pa., Sept. 25 to Oct. 9, in the First church, Lansdale, Pa.

Bro. Paul Myer of Lititz, Pa., Oct. 2, in the Codorus congregation, New Freedom house, Pa.

Bro. Jesse Whitacre of Reading, Pa., Sept. 25, at the Skippack house, Mingo congregation, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 29 to Oct. 16, in the Lynchburg church, Va.

Brother and Sister B. M. Rollins, Oct. 3, in the West Branch church, Ill.; Nov. 6, in the Green Tree church, Pa.

Eight baptized in the Lower Lost River congregation, New Dale house, W. Va., Bro. Arthur G. Wheeler, evangelist.

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Personal Mention

Western Maryland has selected Eld. Newton D. Cosner as Standing Committee delegate to the 1939 General Conference.

Brother and Sister Clinton I. Weber have resigned their Indianapolis pastorate to accept the call from the Hutchinson church of Southwestern Kansas. Their new address is 526 East Eighth St., Hutchinson, Kans.

That Bethany Biblical Seminary has opened for a promising new year was very definitely impressed upon us when four Bethany students used a recent Monday afternoon to visit the Publishing House. The students were: Chester Harley and wife; Milton Early and wife.

Sister Lillian Grisso of the Anklesvar India mission station, according to a recent letter from Dr. Raymond Cottrell of Bulsar, has been "very ill with a disease which is similar to sleeping sickness." She belongs in the objects of your special concern when at the throne of grace.

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Bro. John E. Hershberger, elder-in-charge of the Everett congregation of Middle Pennsylvania for more than thirty-seven years, has been largely confined to his home for the past two years. His many friends will appreciate the further information given by Pastor E. M. Detwiler in our correspondence columns.

Warren D. Bowman, pastor of the Church of the Brethren in Washington, D. C., and author of "Home Builders of Tomorrow," will bring the following messages during the Central Regional Ministers' Conference at Bethany Biblical Seminary, Chicago, Oct. 17 to 20: "From Friendship to Love," "Making Dreams Come True," "A Total Home Program for the Local Church," and "The Minister's Responsibility for the Home."

Brother and Sister D. J. Lichty, with thirty-five and twenty-five years of India service to their respective credits, were bidden Godspeed at the Dayton Union Station, Saturday evening, Sept. 17, by some thirty-five friends from the Trotwood, Bear Creek and Lower Miami churches of Southern Ohio. They were to sail from New York on the Queen Mary, with Sister Emma K. Ziegler, returning from her first furlough, Sept. 21.

Bro. James Breitigan of Lititz, Pa., is one of the newer recruits to the National Council of Men's Work, and as such was asked for a photograph from which to make a halftone, see page 2 for pictures. Imagine our pleasant surprise, when with the photograph, there came a clipping telling of Bro. Breitigan's recent marriage to Miss Luella Grace Fogelsanger of the Elizabethtown College faculty. We are sure the men of the church join with the Messenger in extending hearty congratulations.

Eld. J. W. Wampler of the Greenmount congregation of Northern Virginia entered into rest from his earthly labors last Saturday morning. Not so well known to the brotherhood at large as his younger brothers, Dr. Fred and Ernest M., because of their service in the China mission, his long life of simple piety and faithful devotion to the church made him one of Shenandoah Valley's best loved and most trusted counselors. We shall expect for early publication a more extended account of his life and homegoing.

Didn't Receive Conference Minutes

"We did not receive our copies of Minutes of Annual Conference in the ..... church. I presume they have been sent to the churches. Will you please send ours to us?"

Well, my good brother, none of the congregations of your district have received the minutes, because the clerk of your district meeting has not ordered them. We do not know how many to send nor to whom to send them, except as the clerks inform us. If we should send you yours all the other congregations would still be without theirs. So we ask you to inform your clerk of the district to send us at once full instructions. We will do our part at once.

Recently a good elder asked that the Minutes of the Nampa Conference be sent to him so he might distribute them at district meeting, because their clerk had failed to have this done last year. Yes, there are all kinds of clerks. Not so long ago one sent in the minutes of his district to be rushed through the press, because they were the minutes of a year ago and their district was about to convene in annual district meeting. No wonder he wanted a rush job.

If you have failed to receive the minutes, at once get in touch with your district clerk. Do it today.—J. E. Miller, Conference Secretary.

Bro. G. G. Canfield was seen about the mission offices last week. His visit probably had something to do with the new work he is just beginning. After a number of successful pastorates, the last at Plymouth, Ind., he becomes evangelist-at-large under the direction of the Home Missions Department.

Dr. Lloyd R. Studebaker of Garkida, Nigeria, now in the homeland on furlough, came along out from Chicago, Tuesday of last week, where Bro. Minnich had gone to meet Bro. Bonsack. His examination of the patient and words of counsel were felt to be of value in the difficult task of trying to restrain Brother B. from overtaxing his strength.

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Miscellaneous Items

The Walnut church of Northern Indiana has their homecoming tomorrow, Oct. 2. Bro. T. A. Shively of Peru, Ind., is the guest speaker for the day.

Homecoming at the Pleasant View church of Northwestern Ohio, Oct. 2. All day service, with a basket lunch. A hearty welcome awaits all.—Clarence R. Bowman, pastor.

The Rocky Ford church of Eastern Colorado is planning a homecoming day for Oct. 9. It will also be the fortieth anniversary of the organization of the church. "Program both morning and evening with fellowship dinner at the noon hour. We cordially invite all former members and friends to spend the day with us."

The Dry Valley congregation of Middle Pennsylvania has their annual homecoming tomorrow, Oct. 2, with morning, afternoon and evening services. Much of the program will be given to the rededication of the remodeled, modern, up-to-date church building. "Bring your lunch baskets and plan to spend the whole day with us. Come, worship in the old home church."

The Rock Run Pastoral Farm Project, by Bro. J. S. Zigler, see page 7, is a most interesting and stimulating article on how one rural church is meeting the challenge of its location. To make sure that we do not overlook the spiritual results of the project, Bro. Zigler sent in the following sentence, which came just too late for incorporation in the article: "I can not speak for the whole period [sixteen years], but in the nine I have been here seventy persons have been baptized."

Annual Report blanks for the year ending September 30, 1938, were mailed direct to the churches on Sept. 15, with the request that the blanks be filled in promptly after the last Sunday in September, and returned as indicated not later than Oct. 10. If your church did not receive a set of blanks on which to make the report, please write the General Ministerial Board, 22 South State Street, Elgin, Ill. We hope very much that we may have the same co-operation again this year that we have had in the past on the part of local congregations in sending in the reports, which will enable us to get the Yearbook out by Jan. 1.

Bethany Biblical Seminary welcomes the ministers, their wives, and other church leaders to the Bethany Regional Ministers' Conference. We are making adequate plans for your entertainment. A committee has been appointed to take this in charge and the homes of the First church are being opened for the visitors. The Seminary buildings will accommodate only a limited number of our visitors this year because of the enlarged student body. However, the Seminary will do its best to have adequate accommodations. Meals may be secured with the students at the school dining hall or at adjoining restaurants. We hope to see you.—Rufus D. Bowman, President Bethany Biblical Seminary.

HOME AND FAMILY

To a Little Boy

BY ORA W. GARBER

I love to hear your little feet
Go softly patter-patter.
I love to hear your little lips
Alive with joyous chatter.
I love the very common sight
Of playthings left a-scatter.

Soon childhood's sunny carefree hours
Will yield to grown-up cares.
Full soon will happy boyish ways
Give place to manhood's airs.
And soon, ah, soon, I will not hear
Your footstep on my stairs.

Then come, my child, and we will play
Some game that pleases you.
We must not cloud our present joy
With what the years may do.
Let's be as happy as we can
While you are only two.

Elkhart, Iowa.

The Heat of the Day

BY ARCHER WALLACE

THE writer of the Ninety-first Psalm had in mind a picture which, fortunately, is not very familiar to us now. He was thinking of how the intense heat of his oriental land beat down with cruel and pitiless force withering the vegetation and blighting that which had recently seemed fresh and promising. It is not to be wondered at that, when he recited the blessings that God brings to the believing heart, he thought especially of this one; God will shelter from "the destruction that wasteth at noonday." He will provide a cool and satisfying retreat: "He shall cover thee with his feathers and under his wings shalt thou trust."

There is little to fear in the morning. The refreshing dew still lingers. It is the noonday heat that brings destruction. This is true of life. Many of our fears regarding young people are groundless. What alarms is generally nothing more than the sheer exuberance of youth. It is the later years that ought to cause apprehension. When the happy days of childhood are over and many of the high hopes of youth have not been realized, chagrin often leads to cynicism. Life has no graver perils than those which come at noonday.

It is one of the sad things of life that so many who started out with high endeavors lose interest in the things about which they were once enthusiastic. The cup which was filled to overflowing has failed or has even become a drought of bitterness. When a modern writer says, "After a certain age there is nothing left but the pleasures of the table," we know he is simply repeating what a disappointed man said thirty centuries ago: "Let us eat and drink for tomorrow we die." That was a true saying of Montaigne, "Old age sets more wrinkles on the spirit than on the face."

A generation ago there was an outstanding clergyman in England whose power to sway multitudes, especially of young people, made him a great influence for good in his day. For some years few men had a greater following, and then with tragic suddenness he made shipwreck of faith and his name was dropped in silence by his brethren and those who had revered him so highly. We do not presume to sit in judgment on that man, but one can not help wondering what it was that came into his life and dimmed the brightness of his moral power. He was not young, probably nearly fifty, so whatever it was it suggested the withering heat of noonday. That man's life is a tragic illustration of what may happen at a time when one is least expecting it.

Temptations which beset one man are not those which confront another. One thinks of John the Baptist, for instance, when he might have become a great preacher, patronized by the influential people of his day. Of King Herod we read: "When he heard John, he did many things, and heard him gladly." That surely is one of the great dramatic scenes of the New Testament. This rude son of the desert standing with unkempt appearance, facing those who had it in their power to make him or destroy him. It may not have been the greatest temptation that faced John but many a man of less heroic mold would right there and then have lost the poignancy and sharpness of his prophetic message. He did not lose it. John's temptation at that moment was that the subtle and insinuating force of great favor should be for him a destruction making his life barren and unfruitful.

One day the great English novelist, Arnold Bennett, was sitting in a restaurant in London. He saw a fat, ugly, grotesque-looking woman come in and sit down near by. The sight of her excited amusement among other customers, amusement not untinged with ridicule. As Bennett watched her and took in the situation, he reminded himself that she had probably once been a young and attractive girl, with charm in form and movement, and he asked himself the question, what is it that comes into people's lives which so completely changes them from being attractive to being an object of ridicule? That led to his writing one of the greatest novels of modern times, *Old Wives' Tale*.

One often wonders what it is that causes not the lessening of physical charm, but the decay of moral force in so many lives. It is a sad picture and one upon which we do not care to dwell too much. Yet there need not be this withering blight in middle life. Surely

God can deliver people from the destruction that wasteth at noonday. It is possible to carry on through middle life, and into old age, charm and sweetness and beauty. That is one of the true messages of all spiritual religion; God keeps a light, the glow of his love, in human hearts.

We all need to be on guard against advice which is intended often to dampen youthful exuberance. One often hears older people admonishing youth after this fashion, "You will think differently about these things when you grow older and have seen more of the world." Unfortunately that is true in many cases. Youthful enthusiasms give way to inertia, self-interest and smug complacency. There is a passage in Jer. 13: 16 which, as translated by Moffatt, reveals how poetical the original Hebrew was: "Do honor to the Eternal before the darkness falls, before your footsteps stumble on the twilight hills." Alas! there have been many whose courage and passion have been dimmed by the passing years. Their footsteps have stumbled in the gathering twilight.

Many of the passages of Scripture abound with a glowing optimism which has its roots in the idea that God sustains and refreshes the spirit of man. "He shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

The writer has often seen, in the more remote districts of northern Ontario, wide stretches of forest that have been swept by fire. It is a saddening sight, thousands of trees charred and blackened by the destructive flames, but a far more striking spectacle is to behold the amazing vitality of nature. New green shoots start out on every tree—often while the tree stumps have scarcely ceased their sullen smoldering. Life springs up everywhere. In an incredibly short time there is the promise of a new forest. This is the sheer tenacity and vitality of life. It utterly refuses to accept defeat.

One tells of seeing in a cemetery a white marble cross over a grave and by its side a rosebush in bloom. Similar scenes might be noticed in almost any cemetery. "Someone planted a rosebush there and whether he knew it or not, it was an act of faith for while the gravestone, with its melancholy epitaph, tells of what death can do, the springing flowers speak of what death can not do."

There can be no defeat of the truly religious. There is a life which shall survive all destructive forces. God redeems life by his grace from cynicism and despair. When George MacDonald, the novelist, was asked if he believed that man had a soul, he replied, "I do not care to put it in that way. What I would say is, man is a soul and has a body." This is exactly what Frederick Lawrence Knowles meant when he wrote:

"This body is my house—it is not I:
Herein I sojourn till, in some far sky,
I lease a fairer dwelling, built to last
Till all the carpentry of time is past.
When from my high place viewing this lone star,
What shall I care where these poor timbers are?

"What though the crumbling walls turn dust and loam—
I shall have left them for a larger home!
What though the rafters break, the stanchions rot,
When earth hath dwindled to a glimmering spot!
When thou, clay cottage, fallest, I'll immerse
My long-cramped spirit in the universe.

"Through uncomputed silences of space
I shall yearn upward to the leaning Face.
The ancient heavens will roll aside for me,
As Moses monarch's the dividing sea.
This body is my house—it is not I;
Triumphant in this faith I live, and die."

Toronto, Canada.

Share with God, and what you have
Will grow and life will be more sweet,
For life consists of things of life
That growing grow still more complete.

—*Robert L. Byrd.*

How Adults May Use Their Pastor

(Continued From Page 12)

see in the situation as one looking on from without, who is interested in the business as well as in yourself as a person involved. If debts or mortgages are pressing, no harm can be done by consulting him, and he may be able to render some real assistance. Above all things, do not expect him to be a financial agent for you, however.

There are a variety of matters, yet unmentioned, which the pastor may advise upon. The vocational guidance of your children, the psychological understanding of a problem child, social problems, problems of family adjustments, community projects and movements, and many others may be seen in a better perspective if your pastor is consulted. A final word is that you must not expect your pastor to fret and worry with you. His business is to be helpful, but not to fall weeping upon the shoulders of those who come to him. He can be sympathetic and share your burdens without descending into the pit of despondency with you. Don't expect him to do it. He would lose his usefulness if he were to do it. On the other hand, don't decide not to consult him because he doesn't do this.

New Carlisle, Ohio.

THE CHURCH AT WORK

MEN'S WORK

Northeastern Ohio Men at Work

By A. Ray Walters, Canton, Ohio

Our second annual Men's Work meeting of Northeastern Ohio was held at Camp Zion, near Canton, on Sunday, Aug. 21. An all day program had been arranged, with Sunday school beginning at 10 A. M. The lesson to sixty men was taught by Ray Walters and Paul A. Bailey, members of Men's Work Council. Fifty-three women heard Mrs. Clyde Mulligan, president of the district Women's Work, present the lesson. Bro. Ora DeLauter, district adult adviser to young people, taught the lesson to fifty-two of his group. Beulah Ebie, district director of children's work, supervised the presentation of the lesson to thirty-three in the children's department.

At 11 o'clock the main auditorium was crowded to hear Bro. Dan West give an address on peace. His texts were: "Thou shalt not kill," and "Love your enemies." He urged all young men in each church represented to form a peace organization to study and to reach personal convictions on the subject. He also presented the necessity of 1,000 men, from the church in Northeastern Ohio, being organized to promote peace.

The families brought baskets of food and many gathered in groups in the woods and meetinghouse basement to eat their dinners.

Men's Work annual business meeting was called to order by President U. S. Kreider at 1:30 o'clock and after a devotional service, delegates from twenty-three churches, representing twenty-one men's work organizations, were seated. Bro. Kreider outlined the work of organizing the district into six sub-districts and forming the Men's Work Council. A new constitution and bylaws, prepared by the council and recommended to the delegates for adoption, was read by the secretary and unanimously adopted by the delegates. Men's Work has helped materially in the development of Camp Zion and the delegates voted, as an objective, to assist further in needed improvements the coming year.

Bro. Clyde Mulligan, chairman of the nominating committee, recommended that the present district officers—U. S. Kreider, president; G. A. Cassel, vice-president; A. Ray Walters, secretary-treasurer—be re-elected for another year and the delegate body supported this recommendation.

During the time of the Men's Work business meeting, the Women's Work group was holding a business meeting in the basement of the meetinghouse and heard a short address by Bro. West.

After the business meeting, Bro. West again addressed the entire group of about 350, then seated in the grove on seats carried from the meetinghouse. He outlined some of the work being done to promote peace and told of the work to relieve suffering, especially of children, in the war zones of Spain and China. After his inspiring address and his urge not only to talk, sing and pray, but to be active, showing the world that we are for peace and for helping all in need, a special offering of $50.50 was lifted for relief in Spain and China.

After the meeting, a brother from the Mohican church asked the writer to send in $8 from their Sunday school for the same cause. At the Sunday-school session $15.11 was taken as an offering for general missions to be used where most needed. An offering of $26.35 was taken at the afternoon service to be used for Men's Work projects of the district.



The young people's Christian world view class at Camp Zion, Northeastern Ohio, was a large and enthusiastic one. Men's Work of the district has helped in the development of this camp and at their recent annual meeting voted "to assist further in needed improvements the coming year."

Bro. West drove 400 miles during the day in order to give us those instructive addresses on the promotion of peace and we hope that they will stir the men of this district not only to talking, but to praying and doing something to further this cause of peace.

Sub-District Work in Ohio

By Howard Murray, Creston, Ohio

The Men's Work organization of the four churches, Chippewa, East Chippewa, Paradise and Black River, recently met at the Black River church house for the third meeting since organization. A goodly number of men were present. The joint president, A. C. M. Fetter, placed before the men many projects for consideration. The men are showing more interest in the work at every meeting and at this writing are looking forward to attending the Men's Work meeting to be held at Camp Zion.

Men's Work in Michigan

By Earl D. Hoover, Secretary-Treasurer, Detroit, Michigan

A summary of the accomplishments in Men's Work was given at our Men's Work conference, Aug. 24, at Woodland, Mich. The report was very interesting and encouraging. Several new groups were effected during the past year. Much needed improvements and decorating of churches were done by the men. Many of the Men's Groups are soliciting to place the Gospel Messenger in 75 per cent of the homes.

Michigan is divided into five regional districts. Most of them have programs during the year. The men and women of the district met at Little Eden Camp, Onekama, Mich., over the week end of July 4. Five excellent sessions were held. Sister H. H. Helman had charge of the vespers

on Saturday evening. The district chairman of Men's Work, M. B. Williams, had charge of the Sunday afternoon session and Sister L. H. Prowant, vice chairman of Women's Work, had charge of the women's program at the same time. Sunday evening, Bro. Omer Maphis, superintendent of Bethany hospital, gave an interesting lecture with slides on the work of Bethany hospital.

Our national evangelist, Bro. E. S. Coffman, who is doing evangelistic work in Michigan at present, conducted a round table discussion on Monday morning. In the course of his discussion Bro. Coffman stated that he was purchasing a projector to be used in his evangelistic work which would show home and foreign missions scenes. The men and women's groups voted to assume the obligation equally, $12 from each group. We also gave $15 to the chairman of our national Men's Work to be used to defray his expenses, and the remainder for our National Men's Work. After a brief talk by our district chairman, M. B. Williams, calling us to our responsibility, he introduced us to our national chairman of Men's Work, Mr. Allen Weldy, of Elkhart, Ind., who spoke to us on the challenging theme, "Loyalty to a Cause." We enjoyed the Christian fellowship of Brother and Sister Weldy for the day.

May each of us as men pray and work for a larger service to the church.

Men's Group of the Bassett Brethren Church

By W. H. Smith, Secretary, Bassett, Virginia

The work of the Men's Group of Bassett during the past year has consisted of offerings, programs, and work on the church grounds and building.

The offerings have totaled $44.01. This money was used for buying groceries for the needy, for Christmas baskets for the sick and needy, for national dues, for church expenses, and for transportation to the revivals at Bassett and Mt. Hermon.

On March 19 the men gave a public program on: The Church and the Community.

The work of our group has consisted of the cleaning of the cemetery at Mt. Hermon, putting in the cement walk and wall at Mt. Hermon, and the cleaning of the grounds and installing of the furniture of the church at Mt. Hermon before the dedication in July.

Men's Work at Nampa, Idaho

By S. B. Keim, Nampa, Idaho

The work of the men in the church at Nampa has been one of great activity during the past year.

For some time it was apparent that better housing facilities were needed for the growing Sunday school. The growth of the church at Nampa is likely in part attributed to the growth of that good community through the development of industry and through the expansion of the irrigation projects in the western country; also in part to the spirit for work.

Men have gone west. With them have gone women. Too much credit can not be given these fine pioneer women, for without them to grace the home and the community man would not be happy nor too religious.

The Nampa men have bought and paid for suitable lots as a location for a new meetinghouse. The Men's Work wrecked the old church building. Volunteer work and "a will to do" saved the church body at least three thousand dollars. All excavating and hauling of earth was done by volunteers.

Pouring of cement, piling lumber, pounding of nails and many other self-sacrificing deeds gave the Nampa congregation a new house of worship which is second to none in the city, and commands the respect of all. Eighteen private Sunday-school rooms add delight and accomplishment to the work of its church school. The new church has a very low debt which it is believed will be erased in four or five years.

The men of the Nampa church held a public auction at which many articles of furniture, livestock, and farm implements sold for $300 to apply on the church debt. The Ladies' Aid served lunch.

During the year the Men's Work at Nampa has sponsored one zone meeting; helped boost the Messenger subscription campaign; assisted in raising the annual budget; conducted Father and Son's week; and assisted in raising the Thanksgiving Offering.

Men's Work at New Paris, Indiana

By Paul Bollinger, New Paris, Indiana

The men of the New Paris church were first organized under the head of the National Council of Men's Work, in March of 1935. The officers were as follows: president, Robert Martin; vice president, Eldon Evans; secretary-treasurer, Paul Bollinger. The new organization soon was busy with projects for the church and the kingdom of God.

Several projects were selected for the Men's Work group. The church lawn was cleaned and trees and shrubbery trimmed. Some young trees were planted and as a whole the church grounds were greatly improved in appearance. The organization assumed responsibility for one Christian Workers' program each month. A series of musical programs was arranged for, with Mrs. Cora Stahley of Nappanee in charge.

The men's group was in charge of collecting food for the Bethany Biblical Seminary project.

The organization sent eight men to Indianapolis to hear Senator Nye. This proved to be very much worth while; by this understanding of our national conditions in relation to war, we as a church are better able to understand many of our present day news articles.

During the year of 1936 an addition was added to the church, which required a great deal of work. In this cause the men were always ready for service, when called upon. Because of the building project on, very few other projects were assumed, or attempted this year.

At the January, 1937, meeting the new officers elected were: president, George Neff; vice president, Robert Martin; secretary-treasurer, Paul Bollinger. This organization again assumed many responsibilities and prepared for a year of much work, and good for the church.

In February of this year, the men sponsored a father and son banquet, which was held in the basement of the church with ninety-five men and boys present. Rev. Theron Weaver served as the banquet speaker and his timely remarks were greatly appreciated by all present.

The men outlined a number of projects for the year, such as: the installation of an inside toilet and water system for the church. One of our local men, Bro. Henry Neff of sacred memory, donated the funds necessary. The men installed the fixtures, and some extra improvements necessary for the installation.

In December the local men's council invited the district council to hold a district-wide mass meeting; this meeting with Bro. Rufus Bucher of Quarryville, Pa., as speaker, drew over two hundred men from the district.

During the revival effort the men assumed the responsibility of entertaining the evangelist, and taking him on his daily visits to the homes of our people.

The year 1937 was completed with much worth-while work accomplished.

In the January meeting of this year, the officers who so ably served us during the past year, were re-elected to serve us for the present year. An immediate plan was made for some projects for the year, such as: (1) an addition to the toilet system; (2) a campaign to aid in work and funds for the Quinter-Miller Auditorium at Camp Mack. The president appointed several committees to check and keep the local group informed on peace, George Neff; temperance, Eldon Evans.

As a member of the local group I feel that we are very fortunate in having in our own church the president of the district men's work. He has been a great aid in the progress at this place.

We feel that the local men's organization is slowly but steadily making progress for our local church and the kingdom of Christ.

ADMINISTRATION

Ministry to Nonresident Members

By Merlin C. Shull, Elgin, Illinois

The Home Pastor and the College Student

Youth from many Brethren homes have recently gone to college. While in college some of life's most important decisions will be made. In many cases life companions will be chosen. Many will decide their life's work. And many of life's most happy friendships will be formed. Next to the local church, the church college and seminary will mold the life and service of these youth. Every wise and true-hearted pastor will follow like an anxious parent these youth through their college career.

What Can the Home Pastor Do for His College Students?

1. He can send a letter to the college pastor and the president of the college. He can speak of the student's home training, his special gifts, and where he is most apt to be tempted. College pastors have large memberships and college presidents have many heavy duties. It will take them some time to become acquainted with new students and to win their confidence sufficiently, to help them in their intimate problems.

2. He can arrange financial aid for promising youth from poorer homes. It is constantly more difficult for poor students to earn their way through college. History proves that youth from poor homes and obscure parents often climb the heights to success and fame. Many of our promising youth are getting their training in near-by state normals and colleges of other denominations because they can not afford to attend a college away from home. If we wish a superior church we must educate these superior youth.

3. Pastors, who have the affection of their youth, could well carry on a regular correspondence with them. Many young people are slow to reveal to strangers their inmost struggles and ambitions.

4. He may be able to arrange a visit to the campus. A visit early in the term of the first year may sometimes spell the difference between success and failure on the part of the student.

5. He can follow the student through college, and can often help him secure a position in his home community. More Brethren youth should build their homes and do their work in the old community.

6. He can inform the home church of outstanding achievements of their students. He can give them a chance to participate in church services while on vacation. Students who make good are the best advertisement for the college and the finest encouragement for churches to assist worthy students.

7. He can, by a Christlike life, and faithful and intelligent service to his church and community, so magnify the Christian ministry and the worth of the church, that the student will be proud to say: "This is the pastor of my church. His life of sacrifice and service is one of the main reasons why I want to live a noble and effective Christian life."

PEACE

Are We Ready to Meet a War Crisis?

The Peace Commission of the Board of Christian Education for several years has been working diligently to prepare materials to aid members of the Church of the Brethren in understanding the Christian's position on war. The material was developed in many different forms. The Board of Christian Education of Southern Pennsylvania, feeling that this ought to be compiled, very generously gave their time and developed what is now known as "Studies in the Doctrine of Peace." These studies have been tried in many congregations and we feel that they are very helpful. As we read the newspapers these days, one can not help but feel that every minister in charge of churches and teachers of young people's classes should have this material and be using it and that every young person ought to have this document in his or her hands and make a study of it.

We are, therefore, urging the leadership of every local church to see to it that every young person has a chance to study this material and thus be more nearly able to give an intelligent testimony regarding the pacifist's position which the Church of the Brethren has held throughout its entire history. We can not expect our young people to stand the test that may come without a vigorous teaching program. We suggest that you order these booklets at once at 25c each per single copy, or in lots of ten or more, 20c each, from the Board of Christian Education, 22 South State St., Elgin, Illinois.

ADULT CHRISTIAN WORKERS

Lessons From the Epistle of James

Chapter IV—Sunday, October 16

I. Worldly lusts have no place in the Christian life. They lead to war between nations and individuals with most horrible results (James 4: 1-10). Church quarrels come from selfishness, evil desire and unrestrained cravings just as wars between nations. Christians sometimes even pray for the gratification of sinful desires, but of course their prayers are not answered. The end of such a course is covetousness, envy, murder, adultery, at least in thought if not in act. God's grace and fellowship come to those who resist the devil and draw close to God, to those who cleanse, humble and purify themselves.

II. James rebukes the faultfinder (James 4: 11, 12; see also, Matt. 7: 1-5). When one speaks against his neighbor he speaks against the law of love. He seems to feel the law of love is weak and needs the punishment of his stinging tongue. A remedy for the censorious person is to be found in, "But who art thou that judgest thy neighbor?" No one is perfect.

III. A Christian has no right to make plans for the future without thought of God (James 4: 13-17). Some presumptuously leave God out of their plans, even though God controls the future. Serious consideration of what life is may lead one to search out God's will for his life. It is serious to fail to live and do God's will when we know it.

CHILDREN'S DEPARTMENT

Is Your Attendance Going Up or Down?

Last Sunday the attendance figure in our junior group was nineteen; the preceding Sunday it was thirty-two. We sought to discover the reasons for the drop. Sickness? We knew of none. Families away from home? A number had gone to the district meeting. A special kind of week end? It was a holiday and the last week of summer vacation for the children. Is our work of the highest importance and do we present it in ways that interest and attract? This question was not answered so readily. But we should answer it.

Someone in our church group studied attendance figures in the Sunday school and found the following: In 1933 the average attendance was 234; in 1934, 200; in 1935, 217; in 1936, 192; in 1937, 185. We need a heart-warming experience about the boys and girls who are no longer coming to our church. Decreases and increases do not just happen. They are subject to the law of cause and effect. At the present time we are thinking of the following suggestions: (1) Account for every pupil enrolled. (2) Visit in the home of each pupil. (3) Go back after the child again and again if necessary. (4) Keep a check on absentees and know why they are absent. (5) Use the telephone, cards and letters or special friendly expressions. (6) Co-operate with the pastor in reaching families in the community. (7) By neighborly contacts, and perhaps a survey, find new pupils in the community. (8) Remember the babies who are growing toward attendance age. (9) Perhaps a fellowship supper for parents of boys and girls.

But what does it profit any church school to gain in attendance and fail to guide pupils to vital Christian living?

WOMEN'S WORK

How the Aid Work Is Planned

That which has been said in the last couple issues of the Gospel Messenger concerning the planning for the Mothers and Daughters (Home Builders) and for the Missionary Society programs may also be said concerning the planning for the Aid Work. The director of the Aid and her group, along with the president of Women's Work meet together to plan for the kind of work they will carry on throughout the year.

How I Plan My Year's Work

(As Director of the Local Women's Missionary Society)

By Anetta C. Mow, Elgin, Illinois

Since the Women's Missionary Society is a part of the total Women's Work in our local church and every woman in the church belongs to the Women's Missionary Society, the director of the missionary interests of the women is voted upon at the yearly election of the Women's Work officers in June. All women of the church are supposed to be present at this business meeting.

Then sometime later on in the summer, the president of Women's Work calls together all the officers of the local cabinet for a council meeting. At this time the several program committees are selected. Also the pianist, song leader, reporter and the ones responsible for the posters and bulletins are appointed, and the plans for the coming year are made. It is decided at this time how many times during the year the Missionary Society will meet and how often the Home Builders will have their meetings and how frequently the Aid meetings will be held, etc. This kind of planning prevents overlapping of meetings and too heavy a schedule for the women during the year.

After the members of the Women's Missionary Society program committee have been chosen by the cabinet and informed by the Women's Work president of their appointment, the Missionary Committee is called together by the director of the Missionary Society to talk over the missionary plans for the coming year. The president of Women's Work is invited to be present and she comes whenever possible.

The missionary program committee consists of five members, plus the director of the Missionary Society. Two or three of the members may be new in the work, for it is felt that this is a wise way to enlist help and awaken a wider interest in the missionary work of the church.

Sometimes it is necessary for the missionary program committee to meet two or three times before the programs for the year are planned satisfactorily. The subjects for the year's programs are decided upon. The committee agrees how many programs shall be given to any one theme, or how many programs shall be based upon the mission study book, or how many visiting speakers are to be invited in during the year, and in what manner the women will join in the School of Missions put on by the church. If a missionary meeting is to be held once each month from September through May, the months are divided up between the members on the committee and each member is made definitely responsible for the planning of one or two programs. This means that each member works out a complete program, assigns the subjects, enlists the speakers, requests helpers as hostesses to decorate the room and serve refreshments if any have been planned. She sees that all is in readiness and that each participant is ready. In this way each member of the committee is given definite responsibility.

The program committee keeps in mind the fact that their programs are to be educational, and inspirational and challenging for active service.

Offerings are taken at each meeting during the year. Some of these are freewill offerings, one is a mite box offering, another is a self-denial offering and one is a thank offering. All of the money received is placed into the Women's Work treasury along with the money which is turned in by the Aid Society and from any other group. From this common treasury the apportionment for the Women's Work project is made as well as any other expense arising from the Missionary Society. This is just as true concerning the expenses of any of the other phases of Women's Work for all may draw from the common treasury.

Usually it has been the custom for the program committee to prepare at the beginning of September a Program Booklet containing the outlines of all the year's programs. These booklets are appreciated by the women of the church. Sometimes, however, because of the amount of work involved, the booklets are not made, but in their place a program leaflet is widely distributed a few days before the missionary meeting.

Because the president of Women's Work meets with the missionary society program committee and knows its plans and purposes, she is prepared to definitely represent the women's missionary cause before the joint general church council.

With interesting missionary meetings each month our women are coming to feel more and more that other age groups should enjoy the same opportunities for mission study and mission information as do the women. Everyone is heartily invited to attend each meeting.

CORRESPONDENCE

NEBRASKA CONFERENCE PROGRAM

The Nebraska District Conference will be held in the Bethel church, which is situated two miles west and three and one half miles north of Carleton. The date is Oct. 7-10; the moderator and conference director, Bro. I. C. Snavely; the theme, Christ in Personal Living.

Friday Afternoon, October 7

2:30 Elders' Meeting.
2:30 Women's Work Council.
7:30 Bible Hour.—L. W. Smith.
8:00 Sermon.—R. R. Hatton.

Saturday Morning, October 8

Ministerial Conference—Chairman, L. L. Meck
Theme: Christ in the life of our schools, ministry, our young people, and the laity.
9:00-9:25 Our Schools.—Warren Sisler.
9:30-9:55 Our Ministry.—David G. Wine.
10:00-10:25 Our Young People.—James Ward.
10:30-10:55 Our Laity.—Glen Wine.
11:00-11:45 Open Forum.—Paul Brandt.

Saturday Afternoon

2:00 Women's Work.
2:00 Men's Work.
2:10-2:35 The World Challenge.—Burton Metzler.
2:35-3:00 Working Together.—R. L. Porte.

Saturday Evening

7:00-7:30 Bible Hour.—L. W. Smith.
7:35-8:00 Our Family Camp.—Swigart Miller.
8:05 "A New Mrs. Atwood," a dramatic pageant by Mrs. Allan B. Bicknell, to be put on by the Bethel church.

Sunday Morning

9:30-10:00 Worship.—Samuel Forney.
10:00-10:50 Sunday school.
11:00 Missionary Sermon.—Burton Metzler.

Sunday Afternoon

2:00 B. Y. P. D. program.
2:00 Adult conference.
2:00-2:20 Devotions.—J. J. Tawzer.
2:20-3:00 Temperance Address.—Herbert Ford.
3:05-3:30 Message of the Church of the Brethren for the World.—J. S. Dell.

Sunday Evening

7:00-7:25 Worship.—Floyd Ditzler.
7:30 Missionary Address.—Burton Metzler.

Monday Morning

8:00 Business session.

Omaha, Nebr. Ralph R. Hatton.

PROGRAM DISTRICT MEETING OF FLORIDA AND GEORGIA

Sebring, Fla., Oct. 14-16

Friday evening at four o'clock the elders are to meet, and at the same time in another building the women are to come together in their business meeting. Friday night the Women's Work program will be rendered.

Saturday morning at nine o'clock the ministers are to meet for their annual program. The topics and speakers are as follows: The Lost World Awaiting the Gospel Invitation, J. H. Morris; Those Responsible for the Gospel Invitation, D. E. Miller; The Qualifications of the Bearer of Invitation, J. W. Myer; The Continual Response to the Invitation, A. D. Crist.

At one o'clock the district representatives are to assemble in their annual business session, with Eld. C. E. Bower as moderator.

At seven o'clock the annual missionary meeting will be held with Bro. Simon Richardson as the moderator. The Progress of the Gospel Invitation: In Our Thinking and Living, Philip H. Lauver; In the Church and the World, J. D. Reish.

Sunday morning at eight o'clock Sunday-school workers and all others will gather for an inspirational meeting. At nine o'clock the Sunday-school workers are to begin their program. At the same hour the B. Y. P. D. is to assemble for a program. At ten o'clock the Sebring Sunday-school officers will care for the regular Sunday-school session.

The morning sermon will be preached by Eld. Harvey M. Landis of Tampa.

Earleton, Fla. J. H. Morris, District Clerk.

ELDER ELISHA EDWARD JOYCE

At the University hospital, Charlottesville, Va., Elder Elisha Edward Joyce fell asleep Aug. 12, 1938. His age was 80 years, 4 months and 9 days. He was born in Gentry County, Mo., April 3, 1858.



He united with the Church of the Brethren in the Chippewa Valley congregation, Wisconsin, and at the same place was called to the deaconship in 1891 and the ministry in 1896. In 1901 he was ordained to the eldership in what is now the Rice Lake congregation. Most of his life was spent in the west and northwest, coming from Nampa, Idaho, to Virginia in 1928. He immediately went to work with the Trevilian brethren. Mt. Horeb, Appomattox and Lynchburg profited by his moving south of the James River in 1933. One year ago he moved into the Valley congregation, and, "as his custom was," at once became active in the work of the church.

While Bro. Joyce was in the hospital, Bro. J. S. Showalter of Roanoke, Va., began a revival at the Valley church, and to his great joy, Bro. Joyce heard that his three younger children made the good choice. They, with eight others, were baptized in the evening after their father's funeral. Bro. Showalter, assisted by Bro. Davis Nolley, preached a very fitting funeral sermon from Matt. 25: 21. Bro. Joyce was laid to rest in the Valley cemetery the afternoon of Aug. 14.

He was twice married, being united to Katie Wygant, Nov. 22, 1880. To them were born eleven children, nine of whom with thirteen grandchildren and one great-grandchild survive, all living in the west. Sister Joyce passed on March 11, 1912. Dec. 31, 1914, he and Sister Dessie A. Strole were married. She with their eight children also survive him. Seven children are at home and one is in camp at Crewe, Va.

Nokesville, Va. N. J. Miller.

ELDER JOHN S. HERSHBERGER IS ILL

The many friends of Elder John S. Hershberger of Everett, Pa., who has been bishop of the Everett congregation since May of 1901, will doubtless be glad to learn something concerning his physical condition.

He was taken ill nearly two years ago, and since then has been confined very largely to his home. Prior to being stricken, it was most unusual for him to be absent from any of the various services of the church. Throughout the history of the congregation he has been deeply interested in all of the activities of the congregation. He is the sole surviving member of that small group of members in Everett and vicinity, who were here when work was begun in 1891. He with Eld. D. S. Clapper, father of Missionary Grace V. Clapper, was among the pioneers in the work in Everett. Bro. Hershberger was the Messenger agent for the congregation for forty years. He would be grateful for a visit from any of his friends who may be passing through Everett. E. M. Detwiler.

Everett, Pa.

PASSING OF ELDER B. F. MILLER

Elder Ben F. Miller, aged 77, Church of the Brethren minister and a retired Grottoes rural mail carrier, died from a heart attack Sunday night, Aug. 7, at the home of his daughter, Mrs. E. M. Grove, at Cross Keys. He had been in feeble health for some time but appeared as well as usual when he retired. It was not long until he breathed his last.

Bro. Miller had walked about during the day and told his daughter he felt better than for some time.

He carried mail on a rural route from Grottoes for twenty-four years and was widely known in that section. He retired some years ago. He had been active in the Church of the Brethren for years.

He is survived by four sons and three daughters: A. C. Miller of Pennsylvania, Isaac Miller of Washington, Edward Miller of Grottoes, Clyde Miller of Roanoke, Mrs. E. M. Grove of Cross Keys, Mrs. W. H. Cline of Bristol, Mrs. Hubert Leeth of Grottoes, thirty-two grandchildren and six great-grandchildren.

Funeral services were held from the Pleasant Valley Church of the Brethren at Weyers Cave, Tuesday, Aug. 9, Brethren C. E. Long and S. D. Miller officiating. Burial in the Pleasant Valley cemetery.

Staunton, Va. Frank S. Driver.

AN APPRECIATION OF A GREAT SOUL

The passing of Sister Eva Trostle leaves us all feeling very poor, yet on second thought we are all much richer because she lived. I wish especially to mention the deceased's contribution to the work of mercy at Bethany hospital.

Sister Trostle has often said to me that she was interested in the hospital because it gave an opportunity to express the ideals of Jesus Christ in service to suffering folks, but she had no interest in just another hospital with commercial aspirations.

The spirit of Christ permeated all her work. She possessed a fine culture and poise, with a deep feeling of sympathy for suffering folks, that made her especially qualified for the work she did. She possessed that rare ability of being able to give spiritual help without creating a feeling that she was proselyting.

She manifested a calmness when others became irritated and nervous because of fatigue and overwork.

Sister Trostle had implicit faith that right would prevail, and when some of us were discouraged, feeling that the work of mercy that had been so nobly begun at Bethany hospital might fail because of a lack of financial support, she said: "The Lord never makes mistakes and he has led us in this institution up to now and will not let it fail if we are faithful to our trust." She was one of the first to offer a practical way out by saying she would continue to serve regardless of whether she received remuneration or not.

Sister Trostle was a charter member of Bethany Hospital Association, a member of the Board of Directors, President of the Woman's Auxiliary Board of the hospital, a member of the Nurses' Committee, and had charge of the bulletin mailing list of over 5,000.

She had charge of a special prayer meeting for hospital executives each Tuesday at 1 P. M., and a prayer meeting especially for the nurses and workers each Tuesday at 7 P. M. She conducted chapel every morning for the nurses before they went on duty; then she led them to their daily service by singing as they descended the stairs from fourth floor, thus giving the patients a share in morning devotions. Each Monday evening she made a trip to the Cook County hospital to meet with our nurses who are taking a part of their work there.

Besides all of this, she made daily visits to the patients to hand out gospels to read, and to pray with any one who desired it. She freely gave of her self in personal help to any who needed it. She worked for a pittance as many would value what she received in money, but her life was rich in the spiritual realities which live on after she has gone. I think of the poet who said:

"Life, I know not what thou art,
But know that thou and I must part
But when or where or how me met
I own to me is a secret yet.
Life, we've been long together
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
So steal away, give little warning;
Say not good night, but in some brighter clime bid me morning."

I feel this was true of her departure, for she had expressed a desire that she would not need to linger and be a burden to others. She fell asleep in Jesus and her good works follow her. May her life of faith and utter devotion to her Lord be a challenge to all of us to live for him who died for us.

Chicago, Ill. Frank N. Sargent.

PASSING OF WILMA LONG FESLER

More than five hundred friends and relatives gathered at the La Verne Church of the Brethren on Monday afternoon, July 11, to pay their final tribute to Mrs. Wilma Fesler, whose last earthly act mirrored the essence of Christ's teachings. She gave her life saving her two children.

On the morning of June 8 Mrs. Fesler was severely burned when a gas heater in the basement of the home exploded. Her little daughter, Ina Lou, who had gone to the basement with her mother, was also burned badly about the body and legs. After the explosion which fatally burned the mother, she carried her injured daughter and also another infant daughter, Becky Lyn, out of the house to safety, and then returned to the house to extinguish the fire which had started in the basement. She was rushed to the Palmdale (Calif.) hospital where she had the services of the best doctors, but the extent of her burns was so great that recovery proved to be impossible. She passed away July 8 at the age of 28 years.

Mrs. Fesler, daughter of Bro. and Mrs. Alva Long, was born Sept. 18, 1909, at Waterloo, Ind. She attended the elementary school at Weiser, Idaho, and graduated from high school in Seattle, Wash., where her father was in pastoral work. In 1931 she was graduated from La Verne College, and taught in the elementary schools of McFarland for two years.

On June 18, 1933, the deceased was united in marriage to Ralph Fesler, son of Charles and Ida Fesler of Covina, Calif. To this family two children were born, Ina Lou, three years old, and Becky Lyn, six months old.

She is survived by her husband and family; her parents, Brother and Sister Alva Long of McFarland; three sisters, Mrs. Ray Cullen, La Verne, Mrs. Orval Brooks, Corona, and Mrs. Roy Taylor, McFarland; two brothers, Harold C. Urey of New York City, and Clarence Urey of Eugene, Oregon.

During the past three years the deceased lived in the Antelope Valley where her husband had the principleship of the Union School. While living there, Wilma had endeared herself to the people in such a way that her passing was felt as a personal loss to the whole community. Her interests were centered around the three foundations of society—the home, church and school—and in each of these she was a leader.

At the early age of eight, she was received into the kingdom, and

for twenty years she was a capable and consecrated church leader. In the Covina church where she has worshiped since 1933, Mrs. Fesler let her light shine in such a way that she challenged all who knew her. The simple, yet fundamental principles of Jesus—unselfishness, love, sincerity and purity—she embodied, and lived a quality of life which reflected the true joy of the higher way.

The many friends and classmates who gathered at the church on Monday afternoon, and the beautiful flowers which completely banked the front of the La Verne church were a living testimony that others learned through her that it pays to serve Jesus.

Covina, Calif. Mark L. Cripe.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Arnett-McNeil.—By the undersigned, at the home of the groom, June 19, 1938, Wayne Arnett of Battle Creek, Mich., and Helen McNeil of Otsego, Mich.—Daniel M. Brumbaugh, Battle Creek, Mich.

Brown-Stouffer.—By the undersigned and Bro. J. F. Burton, at the Lena church, June 26, 1938, Leicester Brown of Marion, Ind., and Jean Stouffer of Waddams Grove, Ill.—J. Oscar Winger, North Manchester, Ind.

Coplea-Vermett.—On Sept. 10, 1938, at the parsonage, Melvin Leo Coplea of Illinois and Mary Rosella Vermett of Michigan.—David P. Schechter, Mt. Pleasant, Mich.

Fike-Guthrie.—By the undersigned, June 3, 1938, at the Fairview church, Bro. Kenneth Fike of Jasper, Mich., and Sister Bettie Guthrie, Swanton, Ohio.—J. A. Guthrie, Swanton, Ohio.

Groff-Nies.—By the undersigned, at the home of the bride's parents, Brother and Sister Henry E. Nies, Sept. 10, 1938, Donald I. Groff of Quarryville, Pa., and Mary E. Nies of Lititz.—James M. Moore, Lititz, Pa.

Hollick-Hall.—By the undersigned, at the home of the bride's parents, Aug. 24, 1938, George Hollick of Mosleigh, Alta., Canada, and Ruby Alice Hall of Arrowwood, Alta., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

Kitsmiller-Firestone.—By the undersigned, at the home of the bride's sister, Mrs. S. W. Bollman, on Aug. 14, 1938, Lee Kitsmiller and Stella Firestone, both of Grand Junction, Colo.—O. H. Feiler, Grand Junction, Colo.

Montgomery-Clifgard.—By the undersigned, at the residence of the bride's parents, July 1, 1938, Leslie Ivan Montgomery of Hussan, Alta., Canada, and Lila Joyce Clifgard of Arrowwood, Alta., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

Walker-Bankert.—By the undersigned, at his home, Brookside Place near Westminster, Md., Sept. 3, 1938, Harold W. L. Walker of Lineboro, Md., and Mamie L. Bankert of Manchester, Md.—William E. Roop, Westminster, Md.

Yoder-Crowl.—By the undersigned, at Camp Mack, beside Lake Wawbee, Aug. 28, 1938, Truman Yoder of Smithville, Ohio, and Dortha Mae Crowl of Milford, Ind.—Leo H. Miller, Ft. Wayne, Ind.

FALLEN ASLEEP

Claar, Sister Cecilia, was born at Claysburg, July 17, 1877, a daughter of Michael and Jane Walter Claar, and died at Nason hospital Aug. 24. She is survived by one brother, one half brother and some nieces and nephews. She was a member of the Lower Claar Church of the Brethren for a number of years. Funeral services were held at the Holsinger church at Baker Summit, with interment in the church cemetery. Eld. D. I. Pepple had charge of the services.—Mrs. Warren Claar, Claysburg, Pa.

Danner, Mrs. Annie Gentzler, daughter of Michael and Elizabeth Matson Gentzler, was born near New Salem, Pa., July 5, 1875, and died at her home in Astoria. She was married to Benjamin Danner Nov. 27, 1892. He preceded her in death Aug. 16, 1921. To this union fourteen children were born, one son passing away in infancy. She is survived by thirteen children, one brother, three sisters, thirty-two grandchildren and a host of friends. Early in life she accepted Christ and united with the Church of the Brethren. Funeral services were held in the Astoria Church of the Brethren by Bro. Lester Fike, assisted by Fred Thompson. Burial in the Woodland cemetery.—Rose Wickert, Astoria, Ill.

Earhart, Marie Elizabeth Kraning, was born Jan. 20, 1861, the daughter of John K. and Martha Jane Kraning, and died at her home Aug. 24, 1938, aged 77 years. She was a member of the Church of the Brethren. She was united in marriage to Abner Earhart March 10, 1881. Five children were born to them, two preceding her in death. Surviving are the husband, one daughter, two sons, four grandchildren, three brothers, two sisters and a host of relatives and friends. Funeral services were held at the Mexico Church of the Brethren, with Bro. Frank Fisher officiating.—Mrs. Ernest Fisher, Mexico, Ind.

Frantz, Ida Ulrey, daughter of Jacob and Christena Ulrey, was born near North Manchester, Ind., May 12, 1863, and departed this life at her home Aug. 18, 1938. She had been in failing health with heart trouble for some time, and bedfast for the last five days. She was united in marriage to Esli Frantz in 1889. To this union were born six children, one son preceding her in death. Surviving are five children, her husband, twenty-two grandchildren and three brothers. She was a member of the Church of the Brethren for more than fifty years. Funeral services were conducted in the West Manchester church by Eld. Otho Winger, with interment in the cemetery near by. —Dolly Wolfe, North Manchester, Ind.

Hahn, Ruth Rhodes, was born in Henrietta, Pa., July 31, 1913, and died at the Altoona hospital Aug. 24, 1938. She was an only daughter of Clarence B. and Maude Hershberger Rhodes. She was married to William Maurice Hahn of Dayton, Ohio, June 21, 1936. They lived in Dayton two short years of happy married life. She accepted Christ as her Savior early in life and remained faithful. She suffered greatly but had a strong desire to get well and was anointed to this end, but the will of God was different. She is survived by her little girl, her husband, father and mother and five brothers. Funeral services were conducted in the Martinsburg Church of the Brethren by her pastor, A. R. Coffman, assisted by F. R. Zook and Ira C. Holsopple. Interment in the Fairview cemetery at Martinsburg.—Mrs. A. R. Coffman, Martinsburg, Pa.

Koontz, Sister Nealie E. Hykes, wife of Bro. Clarence Koontz, died Aug. 12, at the Washington County hospital, Hagerstown, after an illness of one week. She was aged forty-six years. Surviving are her husband, five children, three brothers and one sister. Funeral services were held in the Broadfording Church of the Brethren of which she was a member, by Brethren Harvey Martin and D. R. Petre. Interment in the cemetery adjoining.—Mrs. H. J. Wishard, Hagerstown, Md.

LeMarr, Frederick S., son of Sarah Jane and Shelby Washington LeMarr, was born at LeMarr, Mo., Oct. 23, 1867, and passed away at his home in Norcatur, Kans., Sept. 7, 1938. He was next to the youngest of a family of ten children. In 1898 he took a homestead in Thomas County. In 1899 he was married to Ida Eitzen. To this union were born five children. In 1898 he united with the Church of the Brethren and remained faithful. He spent many happy hours reading his Bible and singing hymns. He called for the anointing two days before his death. Besides his immediate family he leaves his four grandchildren, one brother and one sister. Funeral services were conducted in the Norcatur Methodist church by Bro. B. M. Rollins, assisted by Eld. C. O. Bogart. Interment in the town cemetery. —Mrs. F. A. Miller, Norcatur, Kans.

Miller, A. Frances, was born Jan. 2, 1840, in Mifflin County, Pa. Her parents were Joseph N. and Magdalena Kauffman. At the age of three she moved with her parents to Logan County, Ohio. She became a member of the Church of the Brethren at Stoney Creek, and remained faithful. She was married to John M. Miller at Covington, Ohio, in 1868. In 1871 they moved to Anderson County, Kans., where they helped organize the Cedar Creek and Scott Valley churches. They were active here until they moved to La Verne, Calif. In 1921 the husband passed away. Since 1921 Sister Miller had lived in Los Angeles. She was a constant reader of the church paper for sixty-five years. Her eyesight was good and she could read every word of the Messenger. She was a daily reader of the Bible. Nine children were born to this union and four survive. Funeral services were conducted by the writer, with burial in the La Verne cemetery.—J. E. Steinour, Los Angeles, Calif.

Miller, Mrs. Caroline Weible, aged 78 years, widow of Joseph Miller, died July 21, at her home in Scalp Level, Pa., after a year of illness. Mrs. Miller was a member of the Weaver Mennonite church but attended the Brethren church. She was a daughter of Jonathan and Nancy Weible and was born in Paint Township on April 4, 1860. Her husband died in 1932. Surviving are a daughter and a sister. Funeral services were conducted in the Church of the Brethren by Pastor G. E. Yoder. Interment in the Richland cemetery.—Mrs. Ethel Livingston Weller, Johnstown, Pa.

Miller, Charity Ellen, daughter of Alexander and Catherine Frazier, was born in Elkhart County, Ind., July 22, 1876, and passed away Sept. 4, 1938. At an early age she accepted Christ and lived an exemplary Christian life. She was very devoted to the Ladies' Aid and missionary society, being a member of both. Aug. 6, 1899, she was married to Arthur Miller. This union was blessed with two children. She leaves her husband, one daughter, one son, seven grandchildren, two sisters and a host of relatives and friends. Funeral services were held in the United Brethren church at Tyner, with Bro. Edward Stump officiating, assisted by Rev. S. Hill. Interment in the cemetery near the church.—Mae Pippenger, Plymouth, Ind.

Miller, Rebecca, daughter of the late William and Elizabeth Harclerode, was born July 27, 1867, and departed this life July 28, 1938. She was united in marriage with Dorsey Miller in 1885. She was a member of the Church of the Brethren. Because of poor health she could not attend church services. She will be missed in the family circle and in the community. She is survived by her husband, two daughters, one son, twelve grandchildren and one great-grandchild. Funeral services were held at the home by Bro. Alva Shuss and Rev. E. P. Windman. Interment in the Everett cemetery.—Fannie Snyder, Everett, Pa.

Montgomery, Mina May Root, daughter of Eld. C. C. and Sister Sarah Root, was born June 27, 1869, near Kingston, Mo., and departed this life June 27, 1938, in Springdale, Ark. She was united in marriage to A. H. Montgomery on Nov. 15, 1885. To this union eight children were born, three preceding her in death. On Dec. 4 she was baptized

into the Church of the Brethren and remained faithful. She leaves her husband with whom she had lived for fifty-three years, one son, four daughters, six grandchildren, one great-grandchild, one brother and a host of other relatives and friends. Funeral services were conducted in Springdale, Ark., by the undersigned, with burial at Darlow, Kans.—Arthur W. Adkins, Cabool, Mo.

Shuey, Mrs. Della R., was born in Elkhart, Ind., Dec. 7, 1860, and departed this life Aug. 25, 1938. Her first marriage was to Samuel Replogle on Dec. 25, 1876. Mr. Replogle died in 1890, leaving her with four sons. Later she was married to Mr. J. M. Shuey, and three sons and twin daughters were born to them. Mr. Shuey and one son preceded her in death. She is survived by six sons, two daughters and two stepdaughters. Funeral services were conducted by Elder Epler of the Christian church of which church she was a member. Interment was in the Maple Grove cemetery.—Mrs. Laura M. Fields, Denver, Colo.

Snider, Laura Flora, daughter of Joel H. and Mary Flora, was born Feb. 26, 1871, in Franklin County, Va., and passed away at Cloverdale, Va., on July 22, 1938. She united with the Church of the Brethren in early life and remained faithful. On Jan. 24, 1888, she was united in marriage to Andrew Jackson, who died on March 3, 1890. To this union two children were born. Later she was married to William Edward Snider and they established a Christian home in Cloverdale. On June 15, 1915, Bro. Snider passed away leaving her with five small children. With faith, determination and willingness to work and sacrifice she provided them with the necessities of life and kept the farm home in good condition. She suffered with asthma during the last twenty years of her life. She spent the last few winters in Florida. She was faithful in all church services as long as her health permitted and enjoyed to the fullest extent her pastor's visits. She found comfort in the anointing service. She lived the life of a Christian and with her patience and cheerfulness proved to all that her life had been so lived that she was not afraid of what was to come. Surviving are four sons, one daughter and ten grandchildren. Funeral services were held at Cloverdale church by her pastor, Bro. M. G. Wilson. Interment in the Daleville cemetery.—Mrs. Charles Rogers, Cloverdale, Va.

Steele, Matthew, son of David and Mary Karns Steele, was born at Yellow Creek, Pa., May 5, 1860, and departed this life July 21, 1938. He was a member of the Brethren church, but later joined the Old Order Brethren church and remained faithful. He leaves his wife, four daughters and three sons. Funeral services were held in the Church of the Brethren in Snake Spring Valley, July 26, with Brethren A. Hess and J. H. Fleming officiating. Interment was made in the Ritchey cemetery.—Fannie Snyder, Everett, Pa.

CHURCH NEWS

CALIFORNIA

Pasadena.—The usual program for the summer months was followed, with the accompanying adjustments due to the absences of leaders on vacation. Sunday-school and church attendance kept up fairly well. The one department of the church activities which experienced no slump was the midweek prayer meeting. The mothers and daughters held their banquet on May 11, with a record number present. The cottage was packed and the program was delightful. Pastor Grant T. McGuire took his vacation during June, spending a part of the time at the Annual Conference where he represented the church as delegate. Home ministers took charge of the church services during his absence. June 5, at the service for the consecration of children, nine babies were consecrated. June 12 the children rendered a real service of worship in the morning. June 26 Dr. Lloyd and Sister Modena Studebaker brought a message from Africa which was an appreciation of the African people among whom they work. On the following Thursday Sister Studebaker addressed the women's missionary society, telling of the customs and skills of the Africans, illustrating her talk by an exhibit of some of their products. Two junior girls were baptized at the district younger girls' camp at Jenk's Lake in August. The last Sunday of August proved rather a red letter day. Bro. Edward Frantz of Elgin, editor of The Gospel Messenger, preached a stirring sermon in the morning on some of the certainties of life, to a large and appreciative audience. In the evening the young people had charge of the service, held in the patio back of the parsonage. They had just returned from camp, and brought to the church some of the spirit and uplift which they experienced in their week's sojourn on the mountaintop. The pastor and Brethren C. C. Kindy and C. F. Rupel represented the church at the district conference which convened at La Verne over Labor Day. —Maud Newcomer, Pasadena, Calif., Sept. 7.

ILLINOIS

Astoria.—Four were added to the church by baptism since our last report. Mother's Day was observed with Woodland and Astoria having a joint program. The guest speakers were Brother and Sister E. L. Ikenberry, missionaries from China. Virgil C. Finnell from North Manchester, Ind., spoke on Balancing the Budget With Beer. About 100 slides helped him show how it was done. The attendance was estimated at 400. Missionary and Aid Societies sponsored the collecting of clothing for war sufferers in Spain. The offering raised when Bro. Dan West told us of the need in Spain amounted to $21.80. This with the self-denial offering totaled $50 for relief in Spain. Bro. W. A. Beardorff gave an interesting talk on the Old Folks' Home at Girard of which he is superintendent. June 12 the play, No Banners Flying, was presented. Bro. Lester Fike was delegate to Annual Conference. After his return he gave the stereopticon pictures of the Pageant of the Sowers. Pastor Lester Fike and Bro. John Wieand of Decatur are changing pulpits in evangelistic services. Brethren Wieand, Chas. Dumond, Lester Fike and W. J. Heisey made a district tour of the churches and gave inspirational messages and encouraged Men's Work. They met with the Woodland and Astoria churches Aug. 14. The church has purchased property for a parsonage. Seven young people attended Lewistown Camp and brought back splendid reports. Sam Morris of Del Rio, Tex., came through Astoria on a tour through the United States and gave a lecture on The Voice of Temperance. We were privileged to hear messages from the following during the summer: Brethren Wayne Gerdes, Paul Shrider, D. D. Fleishman, Clarence B. Fike and Forrest Groff. A group of young people from Chicago gave a fine program of music. Our council was held Sept. 6, and the following were elected: Bro. I. J. Gibson, elder; Paul Rhoades, Sunday-school superintendent; Orpha Rhoades, Aid Society president; Lizzie Wherlly, missionary society secretary; Grace Danner, peace secretary; I. J. Gibson, temperance secretary. Delegates to district meeting were Bro. Lester Fike and Pius Gibble.—Rose Wickert, Astoria, Ill., Sept. 10.

Freeport.—Children's Day was observed in our church on June 12. In the evening a local speaker, John Bruce, gave the sermon. The Sunday-school picnic was held July 16 at one of the city parks. For three Sundays during August our minister, Bro. D. D. Harner, was absent from our church while he held revival meetings near Amberg, Wis. During those three Sundays the pulpit was filled by P. R. Keltner of Freeport and A. E. Wagner of Cedarville. Our basement has been remodeled. Dedication services will be held Sept. 18 at 2:30 P. M. Bro. J. F. Burton of Lena will be the speaker. Promotion day will be Sept. 25, and rally day Oct. 2. Our church was dismissed on Sept. 4 so we might attend the district meeting at Mt. Morris. At council on Sept. 1 new officers were elected. Bro. Morris Firebaugh is our superintendent, with Bro. Martin Johansen as assistant. The Ladies' Aid is supervising the fall housecleaning of the church. Our elder, Bro. I. D. Leatherman, will begin revival meetings on Oct. 2.—Florence Firebaugh, Freeport, Ill., Sept. 12.

Kaskaskia.—A wonderful two weeks' meeting closed on Aug. 14. Four were baptized. Bro. A. Wayne Carr of La Place was the speaker and brought soul-inspiring messages. On July 29 Bro. Heisey of Manchester College gave a most interesting address on conditions in China. A two weeks' vacation Bible school was conducted by home talent. We were represented at district meeting by Sisters Mary Dunaway and Katherine Rogers. A group of our young folks and our pastor, Bro. Oliver Dearing, attended Camp Lewistown. Sister Hazel Rogers is our church secretary. All of our birthday offerings and the collection on the fifth Sundays are kept in a separate fund for missions.—Mrs. Mayme Barker, Brownstown, Ill., Sept. 13.

Oak Grove.—We met in council Sept. 11, and elected Sunday-school officers. Bro. Lester Ogden is superintendent, with John Raney as assistant. Peace and missionary committees were chosen. Ralph Whisler was chosen president of the B. Y. P. D. Our young people dramatized the story of Ruth and Naomi in their services July 3. The Mennonite male quartet gave us a musical program on June 5. Bro. M. A. Whisler represented us at the Lawrence Conference and brought his report the following Sunday. One young father has been baptized recently. Bro. Arthur Whisler of Beaverton, Mich., brought us the gospel message on Sept. 4. Bro. Walter Heisey who accompanied the district workers' team here brought a message on Aug. 17. The team, led by Bro. John Wieand of Decatur, helped us plan our work for the year. Bro. Wieand will begin our revival Sept. 20.—Mrs. M. A. Whisler, Lowpoint, Ill., Sept. 12.

Springfield.—Our pastor, Bro. Galen T. Lehman, represented us at Annual Conference and also at district meeting at Roanoke, Ill. A successful daily vacation Bible school was conducted in June, with an enrollment of 111. Seven of our young people and our pastor attended Lewistown Camp in August. We met in council Sept. 7, and elected officers as follows: Mrs. Beulah Filbrun, general Sunday-school superintendent; Mrs. Lela Klaus, primary superintendent. Attendance has been good during the summer. Rally day will be observed Sept. 18. The attendance goal is 173; the offering goal, $50. Sunday evenings during July and August we joined with other churches of the city and near-by towns in a union service. Sept. 18 we will resume our Sunday evening services at our church. The Homemakers' class and Mrs. Spilley have furnished a supply of coal for the church. The ladies, with Mrs. Klaus as president, are very active, and are planning their winter's program.—Mrs. Gladys Lindgren Hollis, Springfield, Ill., Sept. 9.

West Branch.—Brother and Sister Wayne E. Gerdes preached for us during the summer months and on Sept. 1 they moved into our community to serve as pastors for the coming year. On July 4 our Sunday school held a picnic at the home of Brother and Sister Gerdes. A few ladies from our church attended the mother and daughter tea at the district meeting in Mt. Morris. Our revival meetings will begin Oct. 3, with Brother and Sister B. M. Rollins as evangelists. We are looking forward to a wonderful meeting.—Mrs. Olga Plum Strite, Polo, Ill., Sept. 13.

IOWA

Indian Creek.—Our pastor, Bro. Ralph Quakenbush, is now located in Maxwell and we are hoping things will progress nicely under his leadership. Installation services were held for him last Sunday. Delegates to district meeting were Clarence Rowser and Maude Link.

Bro. James Q. Goughnour has rendered his service here which was appreciated. We have preaching and Sunday school every Sunday, with fair attendance.—Mrs. Rebecca DeVilbiss, Maxwell, Iowa, Sept. 2.

KANSAS

Belleville.—We met in council Sept. 10. We are to be represented at district conference by Sisters Luella Gish and Lizzie Dooley, with Sisters Anna Dooley and Rosa Seitz as alternates. Our pastor, W. W. Gish, offered his resignation, and we would like to correspond with pastors looking for a location. The committee to secure a pastor is Brethren E. N. Steward, Floyd Kuhn and Charles Dooley. Brother and Sister Gish have faithfully served the Belleville church for nine years. We appreciate their work and will greatly miss their leadership. The following officers were elected: Elder, Bro. Frank Wagoner; Sunday-school superintendent, Charles Mauck; secretary-treasurer, Maurine Gish; primary superintendent, Pearl Kuhn; cradle roll superintendent, Cora Kyle; home department superintendent, Rosa Seitz; Messenger agent, Clyde Seitz; the writer, correspondent. Our love feast is to be held Oct. 2, 7 P. M. We would be very glad to have members of neighboring churches commune with us.—Mrs. Clyde Seitz, Belleville, Kans., Sept. 14.

Hutchinson.—About thirty of our number were permitted to enjoy the Lawrence Conference. Sisters Maude Neumeyer and Vivienne Moyer were our delegates. Vacation Bible school was held from June 20 to July 1, directed by Sister Wilma Boyer, with an average attendance of 54 and an enrollment of seventy six. Our attendance has been splendid during the summer and we enjoyed the fellowship on Sunday evenings of two neighboring churches in union services on our church lawn. On Aug. 7 the Bittinger family of Africa stopped with us. The Salem, Darlow and Monitor churches joined us and the crowd was estimated at near 500. The message was very much appreciated. Pauline Ross of North Manchester gave a splendid talk on peace Aug. 14. The B. Y. P. D. held vesper services on the parsonage lawn this summer. Bro. Ruthrauff, camp director, and three of our girls attended Camp Wa-Shun-Ga. They reported a splendid camp. There was a wedding and three baptisms during the week. Our council was held Aug. 29, and the following were elected: Bro. Chas. Miller, elder; Sister Maude Neumeyer, Sunday-school superintendent; Sisters Wilma Boyer and Mable McClung, departmental superintendents. Bro. Ruthrauff and family left Sept. 1 to take up the work at Independence, Kans. Bro. Clinton I. Weber of Indianapolis, Ind., will be our new pastor beginning Oct. 1.—M. Vivienne Moyer, Hutchinson, Kans., Sept. 9.

Monitor.—Twelve of our young people went with our pastor, Bro. Galen Ogden, to the Kansas B. Y. P. D. Camp Wa-Shun-Ga near Junction City, Kans., on Aug. 15. They came back on Aug. 20, having spent a very enjoyable and inspiring week. Aug. 21 the church and community had a farewell for Bro. Ogden. He preached his farewell sermon in the morning. At noon there was a basket dinner with a program following. We wish him well as he takes up his work at Bethany Biblical Seminary. He and his good wife of sacred memory were a great help to our church and community. Bro. Carl Smucker is our new pastor. He and his wife and children were welcomed into our community by a social and a food shower. The mother and daughter organization has purchased wall paper to be used in the parsonage.—Mrs. Dayton R. Yoder, Conway, Kans., Sept. 14.

Navarre.—We have enjoyed fair attendance at our services. Last spring our basement was remodeled and improved. We are planning some further improvements before district meeting. A large percentage of our congregation enjoyed Lawrence Conference. Brother and Sister Graybill, missionaries from Sweden, were with us one Sunday after Conference. Bro. Graybill gave a fine talk. Sept. 4 we had the pleasure of hearing Bro. Schwalm, president of McPherson College. Sept. 7 we met in council. Bro. Ralph Himes was re-elected superintendent; Sister Elva Haas, elementary superintendent; Sister Evelyn Shank, Messenger correspondent; Sister Grace Himes, Messenger agent. We are getting ready for district meeting which meets here Oct. 7-10.—Mrs. Martha Eisenhower, Navarre, Kans., Sept. 12.

Pleasant View.—On Sept. 11 we enjoyed a fine day of fellowship with neighboring churches as they gathered with us in the annual homecoming of the Brethren Home at Darlow. On the same day three young people were baptized into the church. Others seem near the kingdom.—Chas. A. Miller, Hutchinson, Kans., Sept. 13.

Wichita, First.—The work of the church has been progressing. The attendance held up better during the summer than for some years. Plans are under way for the sixtieth anniversary celebration of the organization of this congregation, Oct. 9. Bro. V. F. Schwalm will be the guest speaker. On Aug. 24 a large crowd gathered at the parsonage for open house to celebrate the sixth year of the present pastorate and also the twentieth wedding anniversary of the pastor and wife. A delightful evening was spent and many splendid gifts were received. The young people have accepted a proposition to husk some popcorn and sell it, giving $25 to General Missions. Most of the corn has been taken from the field and a good time was had in working together. Bro. H. F. Crist, a former pastor, recently moved back into our midst. We are glad to have them with us again. They have recently retired after fifty years of active ministry to the church. Several of our young people attended Camp Wa-Shun-Ga. This was a very profitable and delightful experience.—James H. Elrod, Wichita, Kans., Sept. 8.

MARYLAND

Beaver Dam.—We met in council Sept. 3. Our love feast will be held Sunday evening, Oct. 23, 6:30 P. M. The following Sunday-school officers were elected: Bro. Jesse R. Klein, superintendent; Bro. Norman E. Bohn, assistant superintendent; Bro. Joseph Sixx, secretary-treasurer. Our congregation was well represented at this meeting.—N. E. Bohn, Union Bridge, Md., Sept. 8.

Broadfording.—Our vacation Bible school was held July 18-29, with a goodly number of parents attending the closing program. We had an enrollment of 132, and an average attendance of 112. Those conducting the school were Mary Butterbaugh, Garnet Martin, Roland Reid, Madaline Stouffer and Janet Foltz. We held our council Aug. 31 when officers were elected. Bro. J. R. Reid is Sunday-school superintendent, with Samuel Parmer as assistant. Aug. 21 to Sept. 4 we enjoyed a very spiritual revival, led by Brother and Sister Oliver H. Austin of McPherson, Kans. The attendance throughout the meeting was good, with 440 attending the last evening. Bro. Austin preached strong gospel sermons and Sister Austin added much to the interest by her spiritual song service and interesting stories. She organized a chorus of young people which proved helpful to the services. Our hearts were gladdened by seven who were baptized. We feel that we have been greatly strengthened and our prayers follow the Austins as they continue their work. Our love feast will be held Nov. 24.—Mrs. H. J. Wishard, Hagerstown, Md., Sept. 12.

Meadow Branch.—We are in the midst of an evangelistic effort in Reisterstown Mission at Deer Park. Bro. Wm. N. Zobler of Lancaster, Pa., is the evangelist. One adult so far has asked to be baptized into the Church of the Brethren. The preacher has his home with the writer during the meetings. Together we go in our car forty miles each day in order to visit the seventy members belonging to our church at this mission and others. We have already driven well onto five hundred miles, having a distance of more than one hundred miles to visit just two families one day.—Wm. E. Roop, Westminster, Md., Sept. 14.

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Westminster.—More than a hundred were present at the mother and daughter banquet May 11. The program, The Home Nest, was used and our district director of mothers and daughters gave a splendid talk. Our love feast was well attended May 15. Bro. Wm. Kinsey officiated. May 29 Bro. Walter Young and family gave a most inspiring musical program. At our council in June it was decided to ask Bro. A. Stauffer Curry to remain as pastor for another year. Bro. Curry and Sister Carrie Early were delegates to Lawrence Conference. A two weeks' vacation Bible school was held beginning June 15, with an enrollment of ninety one. A closing program was given. Children's Day was observed on June 19, with an interesting program. A farewell social was given for Prof. L. H. Brumbaugh and family Aug. 19. At the close of a most enjoyable evening of games and songs, words of appreciation were expressed for the fine efforts of Brother and Sister Brumbaugh while here. Our best wishes go with them as they enter the pastorate of the church at Harrisburg, Pa. Eleven from our church recently attended the regional conference at Bridgewater, Va. Bro. M. C. Swigart of Germantown, Pa., will begin a two weeks' series of meetings Oct. 16. One has been added to the church by baptism.—Mrs. H. Edgar Royer, Westminster, Md., Sept. 9.

MINNESOTA

Worthington.—We met in council on Aug. 20, and officers were elected as follows: Bro. Joshua Schechter, re-elected elder and pastor; Russel Fowler, Sunday-school superintendent; H. I. Metz, assistant; Mrs. Guy Beckner, children's superintendent; Bro. Schechter, leader of adult group; Mrs. Meda Fowler, B. Y. P. D. leader; Mrs. J. Schechter, junior leader. Installation services will be held the last Sunday in September. The Ladies' Aid just closed a successful year under the leadership of Mrs. Hazel Wager. Mrs. H. L. Stienman is the new president of Aid Society. Twelve from our church attended district conference at Greene, Iowa, and brought back some very interesting reports. Sister Elsie Finckh and Mrs. Roy Finckh were our delegates. On Aug. 20 a service was held for the new home recently completed for Brother and Sister Schechter. A one-act play was presented by Mr. and Mrs. Walter Strom, showing the relationship of the parsonage to the church. The program also included a consecration service and special music. Sister Elsie Finckh who has ably assisted in the church work here for the past seven years has accepted a position to teach school at Hancock, Minn., and will also take charge of the church work at Hancock. She will be missed by the church here but we know she will be a great help to the Hancock church and community. Bro. Emmett Williams and wife were installed to the deacon's office at our last council. They had been elected at a previous meeting. Bro. J. E. Rolston of Sheldon, Iowa, assisted in this service. On Oct. 9 we will have a harvest meeting with appropriate services. A basket dinner will be enjoyed at noon. In the evening our communion services will be held.—Mrs. H. H. Hauenstein, Reading, Minn., Sept. 10.

MISSOURI

Bethel.—We met in council Aug. 29, and decided to have our communion Oct. 1. We elected officers as follows: Bro. Paul Wehrli, clerk; Bro. Jess Wehrli, treasurer; Bro. John Fuhrman, financial secretary; the writer, Messenger correspondent; Aid Society, Messenger agent; delegates to district meeting, Brethren C. Norman and Sam Andes; Sunday-school superintendent, Sister Della Wellington; assistant, Sister Fanny Norman; secretary, Bro. Kenneth Fuhrman; treasurer, Bro. Herman Marti. The first of June we conducted the vacation church school. Children and teachers were present from several small country churches. Muddy roads lowered attendance somewhat but the interest was fine. A few weeks ago the men gathered to improve the cemetery grounds. They also co-operated in loaning the pastor money to buy a cow. The men are planning a fish fry to be held at Big Lake soon. The Aid Society has been holding monthly all-day meetings during the summer, with good attendance. The Aid held an ice cream social on the church lawn in July. A large crowd was present and an enjoyable evening was spent together. The proceeds of this were used to send four young people to Camp Knobnoster. A mother and daughter organization was formed this summer. Meetings are held the third Thursday night of each month. Interest has been good and some helpful programs have been given. During the latter part of the summer the young people met twice a month for a social. They bought some recreational equipment which helps to make the socials interesting. They will hold socials once a month during the fall and winter. The B. Y. P. D. recently decided to contribute to the Youth Serves Project through the district B. Y. P. D. Four of the group spent a pleasant and worthwhile week at the state B. Y. P. D. camp. On their return they gave reports at a campfire for the entire church. The pastor accompanied them to camp and also attended the district intermediate camp. A new heating plant will be installed in the church soon. Committees have been working on the project for some time and the work is expected to be completed this fall.—Mrs. J. L. Marti, Mound City, Mo., Sept. 10.

ANNOUNCEMENTS

DISTRICT MEETINGS

West Virginia, First, Harman, Sept. 30 to Oct. 1.

Indiana, Middle, Peru, Oct. 7-9.

California, Northern, Empire, Oct. 7-10.

Kansas, Northeastern, Navarre, Oct. 7-10.

Nebraska, Bethel, Oct. 7-10.

Ohio, Northeastern, East Nimishillen, Oct. 11-13.

Florida and Georgia, Sebring, Oct. 14-16.

Kansas, Southwestern, Hutchinson, Oct. 14-17.

Kansas, Northwestern, Maple Grove, Oct. 21-24.

Missouri, Northern, Plattsburg, Oct. 21-24.

Pennsylvania, Southern, New Fairview, Oct. 25, 26.

Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.

Kansas, Southeastern, Osage, Oct. 28-31.

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

Idaho

Oct. 7, Boise Valley.
Oct. 14, Bowmont.
Oct. 26, Nampa.

Illinois

Oct. 1, Allison Prairie.
Oct. 3, Okaw.
Oct. 3, 7:30 pm, Lena.

Indiana

Oct. 1, 7:30 pm, Anderson.
Oct. 1, La Porte.
Oct. 1, 7 pm, Lower Deer Creek.
Oct. 1, 7 pm, Wabash Country.
Oct. 6, Upper Deer Creek.
Oct. 6, 7:30 pm, Middlebury.
Oct. 8, Beech Grove.
Oct. 8, 7:30 pm, Blissville.
Oct. 14, Yellow Creek.
Oct. 15, 7 pm, Mexico.
Oct. 15, 10:30 am, Nettle Creek.
Oct. 15, West Manchester.
Oct. 17, Turkey Creek.
Oct. 22, English Prairie.
Oct. 22, 7:30 pm, Middletown.
Nov. 1, Walnut.
Nov. 14, New Paris.
Nov. 27, 7 pm, Salamonie.

Iowa

Oct. 9, Union Ridge.
Oct. 9, 7 pm, Prairie City.
Oct. 9, 7:30 pm, Coon River.

Kansas

Oct. 1, 2, 10 am, Appanoose.
Oct. 2, 7 pm, Belleville.

Maryland

Oct. 9, 6:30 pm, Pipe Creek.
Oct. 22, 2:30 pm, Piney Creek.
Oct. 22, 4 pm, Manor.
Oct. 23, 6:30 pm, Beaver Dam.
Oct. 29, 2:30 pm, Longmeadow.
Oct. 30, 5 pm, Myersville.
Nov. 5, 6, Licking Creek, Pleasant Ridge house.
Nov. 13, 6 pm, Sharpsburg.
Nov. 24, Broadfording.

Michigan

Oct. 2, 7 pm, Battle Creek.
Oct. 8, Midland.
Oct. 8, 7:30 pm, Buchanan.
Nov. 20, 7:30 pm, Elmdale.

Minnesota

Oct. 9, Worthington.

Missouri

Oct. 1, Bethel.

Ohio

Oct. 1, Defiance.
Oct. 1, Georgetown.
Oct. 2, 7 pm, Painter Creek.
Oct. 8, 7 pm, Fairview.
Oct. 9, 7 pm, Springfield.
Oct. 15, Beech Grove.
Oct. 15, 10 am, Gratis.
Oct. 29, 7 pm, Donnels Creek.
Oct. 30, 7 pm, New Carlisle.
Nov. 12, Lower Miami.
Nov. 12, 7 pm, Salem.
Nov. 14, 7:30 pm, Poplar Grove.

Oklahoma

Oct. 29, Big Creek.

Pennsylvania

Oct. 1, 2, Perry, Three Springs house.
Oct. 2, Green Tree.
Oct. 2, Lower Cumberland.
Oct. 2, 2 pm, Kemper.
Oct. 2, 6:30 pm, Hooversville.
Oct. 2, 6 pm, Middle Creek.
Oct. 2, 6 pm, New Enterprise.
Oct. 2, 7 pm, Mt. Pleasant.
Oct. 8, Lower Claar.
Oct. 8, 2 pm, East Fairview.
Oct. 8, 2 pm, Mingo.
Oct. 8, 9, 4 pm, Pleasant Hill.
Oct. 9, 2:30 pm, Marsh Creek.
Oct. 9, 6:30 pm, Huntsdale.
Oct. 9, 7 pm, First, Lansdale.
Oct. 9, 7 pm, Snake Spring Valley.
Oct. 15, 16, 1:30 pm, Latimore (Upper Conewago).
Oct. 15, 16, 1:30 pm, Midway.
Oct. 15, 16, 1:30 pm, Ziegler house, Little Swatara.
Oct. 16, Dunnings Creek, Holsinger house.
Oct. 16, Hanover.
Oct. 16, 7 pm, Ambler.
Oct. 16, 7 pm, Mt. Joy.
Oct. 16, 7:30 pm, Jennersville.
Oct. 19, 20, 1:30 pm, White Oak, Longenecker house.
Oct. 22, 23, 10 am, Big Dam house, Schuylkill.
Oct. 22, 23, Hade house, Falling Springs.
Oct. 23, Codorus.
Oct. 23, 6 pm, Hamburg.
Oct. 25, 26, 10 am, New Hope.
Oct. 26, 27, 10 am, West Conestoga, Middle Creek house.
Oct. 29, Heidelberg.
Oct. 29, 2 pm, Akron.
Oct. 29, 30, 10 am, Fredericksburg.
Oct. 30, Shrewsbury.
Oct. 30, 6:30 pm, Rummel.
Oct. 30, 6:30 pm, Yellow Creek.
Nov. 1, 7 pm, Greencastle.
Nov. 5, Ephrata.
Nov. 5, 1:30 pm, Welsh Run.
Nov. 6, Walnut Grove.
Nov. 6, 6 pm, Chambersburg.
Nov. 13, First church, York.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 13, 7 pm, Norristown.

Tennessee

Oct. 8, 7 pm, New Hope.

Virginia

Oct. 1, 4 pm, Topeco.
Oct. 2, 6:30 pm, Fairfax, Oakton.
Oct. 8, Mt. Hermon.
Oct. 8, 4:30 pm, Pleasant Hill.
Oct. 8, 6 pm, Brick.
Oct. 8, 6 pm, Oak Grove.
Oct. 9, 6 pm, Greenmount.
Oct. 15, 6 pm, Barren Ridge.
Oct. 16, 7 pm, Linville Creek.
Oct. 22, 6 pm, Middle River.
Oct. 29, 6 pm, Mill Creek.
Oct. 30, 7 pm, Unity at Fairview.
Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Oct. 8, Yakima.

West Virginia

Oct. 2, 6:30 pm, Crab Orchard.
Oct. 8, 2:30 pm, Spruce Run.
Oct. 29, Smith Chapel.

NEBRASKA

Enders.—If "the appearance of your church property denotes the quality of your religion," the Enders church has just cause for pride. The lawn and trees are wonderful stimulants to Sunday morning worship and are unequaled for beauty anywhere in this section of the state. As a new project we have undertaken the improvement of the back yard also. Leta Wine, Sunday-school superintendent, taught a class during the family camp at Crete, Nebr. At a recent council delegates were chosen to represent us at district conference at the Bethel church. Two mothers, five girls and one young man were baptized into the church Aug. 28. Bro. Ralph Hatton, district field man, will be with us from Sept. 19 to 24. Sunday evenings are given over entirely to the development of music.—Vesta Wine, Enders, Nebr., Sept. 9.

OHIO

Fairview.—We met in council Sept. 6, and elected Sunday-school officers. Bro. Floyd Stutzman was elected superintendent. Our love feast will be held Oct. 8, 7 P. M., with rally day on Oct. 9. Eld. J. A. Guthrie was retained as pastor for another year. Our church entertained the Lenawee County, Michigan, Sunday-school convention on Aug. 14, with a large attendance. Bro. J. Edw. Jarboe of Goshen, Ind., was guest speaker. Brother and Sister Jarboe remained with us for two weeks in a revival effort. Bro. Jarboe gave inspiring gospel sermons and Sister Jarboe very ably directed the singing. Seven were baptized and we were strengthened and encouraged. The attendance was good. Our young people and boys and girls were very loyal. Eighty-five were present at the closing service.—Gertrude E. Guthrie, Swanton, Ohio, Sept. 9.

Poplar Grove.—Our church services have been progressing nicely under the pastorate of Brother and Sister D. G. Berkebile. Brethren Theo. Eley and U. R. McCorkle, our two resident ministers, filled the pulpit twice during the summer in the absence of our pastor. The children presented a Children's Day program on June 5. Our missionary director, Mrs. Harry Williams, arranged a missionary service which was given on Aug. 21. Our young people and their teacher and our Sunday-school superintendent and wife were with the Marble Furnace and Bethany churches for two services on July 10. These churches are in the hills of Southern Ohio amid rugged surroundings. The young folks greatly enjoyed being with these isolated brethren. We miss four of our talented young people who are now in college but we are glad that they are able to attend. We are looking forward to our revival this fall. The evangelist will be Bro. Wilmer A. Petry, a former pastor. The revival will begin with an all-day harvest meeting and homecoming Oct. 30. We urge all who can to worship with us that day. Our communion will be held Nov. 14 at 7:30 P. M., at the close of the revival meetings. At a recent council Bro. Theo. Eley was re-elected elder. Bro. Richard Stocksdale was re-elected Sunday-school superintendent, with Sister Harry Williams as assistant.—Homer Halladay, Greenville, Ohio, Sept. 9.

PENNSYLVANIA

Fredericksburg.—April 24 we held a child rescue meeting at the Union house, with Bro. Simon Heistand, president of the Mennonite Children's Welfare of Lancaster, as the speaker. The Sanger quartet from Midway was with us at the same time. May 8 the Fredericksburg and Union Sunday schools joined in rendering a Mother's Day program. Bro. David Snader from Akron held evangelistic meetings from May 15 to 29. He preached strong and inspirational sermons. Nine stood for Christ. Our love feast was held at the close of the revival. Two were received by letter. The visiting brethren were Ira Gibbel, Thomas Patrick, Harvey M. Eberly, S. K. Wenger, D. Emmert Stouffer and James M. Moore. June 12 the Union Sunday school rendered their Children's Day program in the evening. June 19 Bro. Ira Gibbel preached a German sermon at the Union house. June 26 the Fredericksburg Sunday school rendered their Children's Day program. July 3 Bro. Nathan Martin preached a sermon at the Meyer house. July 17 Bro. Amos Kuhns preached an interesting and helpful sermon at the Union house. Our daily vacation Bible school was held from Aug. 1 to 12, with an enrollment of 108. Eight denominations were represented. A staff of nine teachers and helpers assisted Sister Lucille Wenger, director. Aug. 7 Bro. Graybill visited with us and preached at the Fredericksburg house. Aug. 21 Bro. Jacob Merkey preached at the Union house. Aug. 28 Bro. P. H. Sanger brought us an inspiring message at our harvest home services at Fredericksburg.—Mrs. Robert Hostetter, Fredericksburg, Pa., Aug. 31.

Harrisburg.—Sisters Sallie Schaffner and Hilda Gibbel were delegates to the Sunday-school meeting July 4, at Hanoverdale. They both gave fine reports. We held our Bible school July 11-22. Bro. Elmer Gleim was the director. Sixty-two pupils were enrolled, with an average of fifty nine. Nine only missed one day. The offering for the two weeks was $13. Nineteen received certificates and twenty received seals. July 24 Bro. Lewis H. Brumbaugh of Westminster, Md., accepted the call to our church, and will begin his pastorate Sept. 1. July 31 Bro. J. F. Graybill and wife, missionaries to Sweden, were our guests. Bro. Graybill's message in the morning was very inspiring. In the evening he gave us a very interesting talk on Sweden. Aug. 3 we held our Sunday-school outing at Reservoir park, with over 200 present. After supper prayer meeting was held. Eld. H. K. Ober delivered a fine message. Aug. 14 we had as our guest, Bro. E. E. Baugher of Hanover, Pa. He delivered an interesting message. Bro. Crees of the First Brethren church of Waynesboro conducted the devotions. In the afternoon Bro. Ober delivered his lecture, Orange Blossoms. Aug. 15 the Men's Work held a meeting at the home of Bro. W. A. Willoughby. Our former pastor, Bro. J. E. Whitacre, now pastor in Philadelphia, was the guest speaker. The Men's Work has been doing fine work around the church. They just finished painting the walls of the basement. They are making a special effort to win others to Christ, and are sowing the seed, looking forward to the evangelistic services. Aug. 23 our council was held and the following were elected: Elder, H. K. Ober; clerk, I. F. Baker; trustee, W. A. Trimmer; treasurer and Sunday-school superintendent, R. L. Fyock; assistant, Mrs. E. M. Byrem; department superintendent, Sister Sallie Schaffner; assistant, Hilda Gibbel. Aug. 23 Bro. L. H. Brumbaugh and family moved into the parsonage which has been remodeled. The address is 215 Hummel St.—Mrs. E. M. Byrem, Camp Hill, Pa., Aug. 31.

Little Swatara.—Our spring love feast was held May 7 and 8. Visiting ministers were: Brethren B. G. Stauffer, who officiated; Peter Heisey, Harry Fahnestock and Thomas Patrick. May 22 the Grantham male chorus of the Messiah Bible College rendered a program at the Ziegler house. The Children's Day program, consisting of recitations, exercises and songs by the children, was given June 19 at the Frystown house. July 17 our church held services at the Lebanon County poorhouse. July 31 our congregation had charge of the services at Reber's Lakeside Chapel, in the Maiden Creek congregation. The daily vacation Bible school was held Aug. 1-12, with Sister Esther G. Bucher of Annville as director. There was a splendid cooperation of teachers and helpers. The school had a total enrollment of 226, with an average attendance of 190. The daily offerings amounted to $34.14, which was used for China relief work. The closing program was held Aug. 12. We were privileged to have with us on Aug. 7 the Arion ladies' quartet from the Messiah Bible College. Our council was held Aug. 20 at the Merkey house at which time Bro. Elam Weaver was elected Sunday-school superintendent, with Bro. George Miller as assistant; Bro. George Snyder, B. Y. P. D. adult adviser; Bro. Kreider Heisey, member of Sunday-school board. The church correspondent resigned and the undersigned was appointed to fill the unexpired term. Brethren Aaron Heisey and Thomas Patrick brought helpful messages at our harvest home services Aug. 28 at the Frystown house. Our fall love feast will be held Oct. 15 and 16, 1:30 P. M., at the Ziegler house. We are looking forward to a revival at the Frystown house which is expected to begin Nov. 20, with Bro. S. Clyde Weaver from East Petersburg as evangelist.—Stella Merkey, Bethel, Pa., Aug. 31.

VIRGINIA

Cedar Grove (Flat Rock).—We met in council Aug. 13 and the visiting brethren gave a favorable report. June 26 Bro. L. S. Miller of Greenmount gave us an illustrated lecture on alcohol. July 17 was the date of our second annual homecoming which was well attended. The sermon was preached by Bro. J. Carson Miller. We were also favored with a male quartet from Timberville. Aug. 7 at the end of a week's successful vacation Bible school the children gave an interesting program. The enrollment was sixty-eight with average attendance of fifty-six. Several attended the Church of the Brethren day at Massenetta Springs Bible Conference, also the regional conference at Bridgewater. Thursday night, Sept. 1, a representative of the Anti-Saloon League presented the picture, Ten Nights in a Bar Room. Our love feast will be held Sept. 18 at 7 P. M.—Refa Wampler, New Market, Va., Sept. 6.

Christiansburg.—The young people had a weiner roast July 12. We held our council July 13, and elected Sunday-school officers. We had an all-day meeting July 24, with old time services in the afternoon. This was the beginning of a two weeks' revival held by our pastor, Bro. O. F. Bowman. There were four conversions. The Ladies' Aid Society gave a program in the Pleasant Valley church. A number went from our church in the afternoon. The Negro choir rendered a musical program Aug. 14. The young people met Sept. 5 to elect officers. Our pastor began a revival Sept. 5 at the Pulaski church. He also held services in other out-of-town churches.—Lena Nolley, Riner, Va., Sept. 5.

Middle River.—We met in council Aug. 27, and the following were elected: Elder, Bro. J. W. Wright; clerk, Bro. J. S. Norford; treasurer, Bro. J. L. Driver; president Women's Work, Sister Ida Cline; Messenger agent, B. Y. P. D.; Messenger correspondent, the writer; Sunday-school superintendent, Bro. Arlie Cline; assistant, Bro. Claude Wampler; junior superintendent, Sister Edith Garber; primary superintendent, Sister Janie Garber. Following a week of evangelistic visitation in the homes of the community Bro. Carson Key, pastor of the Tinker Creek church, held a week of revival meetings. The messages were very helpful and inspiring. Ten were baptized on Sept. 4. Seven of these were adults. Three were received by letter. Our church was well represented at the district aid meeting in the Montezuma church on Aug. 4. The union vesper services held on six consecutive Sundays, conducted by our church and five neighboring churches, were well attended and much enjoyed. A vote was taken and we decided to have similar services next year. Eighteen from our church attended Camp Bethel. On July 31 a campfire service was held at which time the campers shared with others some of the things that impressed them most while at camp. The B. Y. P. D. recently gave a social in honor of two of our number who are entering nurses' training. The attendance and interest have been good. On Sept. 4 our pastor, Bro. Samuel Harley, began a two weeks' revival meeting at Forest Chapel. Our love feast will be held Oct. 22.—Bessie Hope Diehl, Staunton, Va., Sept. 7.

WASHINGTON

Wenatchee Valley.—We have enjoyed a profitable summer and received extra special numbers from our touring friends. Bro. S. Ira Arnold and his family of Maryland brought us their program of music in art, Bro. Royal Glick of California preached us a strong sermon. Bro. A. L. Sellers filled our pulpit while our pastor attended district meeting and summer assembly. Sixty three of our people attended this meeting, held in Spokane in the eastern section of the state. Since the three districts failed to vote unanimously for a joint regional assembly next year, Washington will hold her own as usual and we are to be the hosts. We were happy that Sister Hazel Rothrock agreed to leave her home a day early and meet with us one evening on her way to China. A few of our members were then privileged to drive to Seattle and wish her bon voyage as the Hai Maru left her pier. At summer assembly a packet of letters was prepared and marked as to the time of opening so that she might have a letter from Washington three times a day for a month. Members of our Women's Work group carried on their work throughout the summer. They have prepared for a rummage sale, which will be held soon, now that the transient harvest help is arriving. The men and boys are planning to launch their fall work with a Labor Day get-together and feed. Our building is being used frequently for co-operating interdenominational meetings. This week end the leaders of the State Youth Council will hold a planning retreat, and next week the Chelan County Council of Christian Education will hold a public rally. We always rejoice when it is possible for our young people to further their education at our colleges, but we are going to miss their services at home. Sister Gertrude Appel will be married at the church this week to Archie Van Doren and they will go to Ithaca, N. Y., where he is on the staff at Cornell University. Betty Keim and Edward Crill have already gone east to enroll at Manchester College. Vance Sanger represents us at McPherson. Eleanor Herrick, Bob Deal, Donald and Lowell Sperline, Loren Gregory and Elvin John will soon leave for La Verne. Ralph Lundquist will be at the University of Washington, Louis Perkins at Washington State, Philip Weimer is at the Elgin Watch school at Elgin, Ill., and Brother and Sister Ward Pratt plan to return to Bethany in Chicago. The blessing of our church goes with them all, and we commend them to your interest when they come to you at school. —Geraldine Eller, Wenatchee, Wash., Aug. 31.

WEST VIRGINIA

Bethel, North Mill Creek.—Bro. L. M. Helsley of Woodstock, Va., began a series of meetings at Bethel church on Aug. 7, closing Aug. 21 with a communion service. There were 88 members communing. As a result sixteen were added to the church by baptism and two reclaimed. Bro. Helsley brought some wonderful messages and he and Bro. P. D. Garber, our pastor and elder, visited in a lot of homes. They also had preaching in one home where the folks were unable to attend church. We feel we have been richly blessed by the work of these brethren.—Grace A. Shreve, Petersburg, W. Va., Sept. 1.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., October 8, 1938 No. 41

EDITORIAL

Along Toward Maturity

THE title of a new book laid on my desk today is *Maturing in the Ministry.* It was that word maturing that arrested my attention. It is especially appropriate for the autumn season. Things are getting ripe now. They should. That is what they are grown for.

Christians, not ministers only, but all Christians, should be always in process of maturing. That is what they are grown for also. Not to be born merely, though that is very important, to be sure, but to grow up. One of the maturest Christians the church has ever known said that we ought to grow up in all things into him who is the head, even Christ. That is a very comprehensive program of maturing.

That kind of growing up does not happen irrespective of conditions. Corn does not grow nor do apples get good without sunshine, soil and rain. Nor do Christians. It takes time and whatever time brings us in the daily business of worthy, purposeful living. It's all a part of the sunshine, soil, and rain that slowly and steadily brings us along toward maturity. We ought to be glad for the chance to grow up and get ripe and fit for garnering. E. F.

Samson in Middletown

MIDDLETOWN is the typical American town. Our Samson is the biggest and most representative American in his community. He is of the self-made sort and rather proud of what he has done by himself. Needless to say, he is a man of means and a pillar in the chief local institutions. Mrs. Samson is a shrewd woman who knows what she wants and how to get it. Of course Mr. Samson is the chief means by which she attains her ends.

However, of late times have changed somewhat in Middletown. The local Samson has been shorn of some of his power—and readily admits as much. Even Mrs. Samson is perplexed. Will Samson see that the real source of his power is other than from himself—that it is a divine gift? And will he see that the time has come when he should work with and for others, rather than seek an occasion to vent his feelings against those he feels are enemies?

Our point is that there must be a time in the life of every present-day Samson when he decides as between that which is constructive and Christian, and a course which leads to disaster at Gaza. And for many it would seem that this time must be now. H. A. B.

We Can Keep Out of War

ONE of the prominent pastors of our town has already given in to the war propaganda. He is going to preach next Sunday—it was "next" when this was written—on Can We Keep Out of War? His announcement carries this comment: "I do not see how we can keep out of war much longer and save our civilization and our democracy. Fascism and communism are rampant and freedom is at the crossroads. We should go to war for national honor and our self-respect or some 'man on horseback' will take leadership in this, our own native land."

This should certainly take high rank in any contest for prize specimens of muddled thinking and absolute blindness to the teachings of experience. Has the author so quickly forgotten that we went into the last great war to "make the world safe for democracy"? Does he know a single place in the world where democracy was made safer? On the contrary, it has disappeared altogether in some places and where it still exists, we think most persons of intelligence would agree, it is more unsafe than it was before the war was fought.

What is said about fascism and communism on the one hand and freedom on the other is all true enough but war is no solution of the problem. Education is the only answer. Slow and difficult as this one is, there is no other. The appeal to violence only sets progress back that much farther.

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The point of national honor and self-respect involved if we do not go to war is not made clear but the "or else" which is suggested would make one laugh if the issue were not so serious. As if *war* would keep the "man on horseback" from taking leadership in our own native land!! In the light of bills already proposed for congressional action, that is just too ghastly a joke for a respectable humorous column. War is precisely the thing that gives the horseback man his chance.

Whatever may have been true about this in the farther past, war and democracy are now mutually exclusive. They can not both exist in the same place at the same time. The surest thing in the whole present outlook is that democracy would give way to one-man-rule, if you like that term better than dictatorship, immediately upon our going to war. And if we ever got it back—emergencies in our national life have acquired the habit of lasting a terribly long time—if we ever got our democracy back, you can be sure there would be considerably less of it than there was before. Old-timers would hardly recognize it.

Terrible pity that it is and incredible as it may seem there are those in our country as well as in others to whom war would not be unwelcome. The propaganda is at work. And of course it is carried on now, as it was the other time, under the specious but utterly false and misleading plea of saving civilization and democracy. It seems impossible that America could forget so soon or that supposedly sensible men in responsible positions of leadership, to say nothing of preachers of the gospel of Christ, should be swept off their feet so easily. Democracy can not be saved by throwing it away.

We plead for the preservation of democracy in our country by refusing to be victimized by the artful wiles of the warmongers. We plead for the saving of civilization and democracy by continuing to practice them. Our country can keep out of war if the people will strongly enough to have it do so. We have some public servants who are determined that it shall keep out of war. We ought to give them our hearty support. We have others who talk ambiguously and hint darkly that our country after all may need to co-operate with peace loving nations in putting the peace disturbers in their place. By which they mean war. We ought to be suspicious of them and alert to any opportunity to assist in retiring them from public office.

We do not plead for selfish isolation. We believe in co-operation for peace. We could do this effectively by refusing to furnish warmaking nations with the implements of war. We can not do it by plunging into the war madness ourselves and going down with the rest of the world in universal ruin. We can keep out of war if we pay the price of doing so. It would mean the loss of much very profitable trade but all the possible loss from that source is not worthy to be mentioned in comparsion with the calamity of war and the economic and moral chaos which that would entail.

We are ashamed that some preachers are going crazy with the war fever. They did it twenty years ago but we had hoped and almost believed they would not do it again. We still dare to think the number of such will be much smaller this time. And that not one Brethren minister will be among them!

Don't you think we ought to tell our public servants in a way that they can understand that we expect them to keep our country out of war? And that there's neither sense nor use in telling us that maybe they can not do it? Let's tell them we know perfectly well that they *can* keep us out of war if their *will* is set on doing it and the people back them up. Let's tell them we know it will cost heavily but that we prefer to pay that price rather than the price of war! E. F.

More Buttons or More Religion?

THE occasion was a workers' conference and the matter under consideration a canvass of ways and means to increase Sunday-school and church attendance. Finally, there was some reference to badges or buttons as a means to get individuals to work and as a way to keep a campaign going. Several grown-ups confessed to yielding to the lure of such simple devices.

And yet, it was also evident that there was little real satisfaction with such devices as a motivation for Sunday-school and church attendance. For the church which is to prevail is certainly not founded on bigger and better buttons. The church that is a church arises from conviction—from conviction such as Peter manifested when he said: "Thou art the Christ, the Son of the living God."

It is not a matter of accident that the church in China is today making progress such as it has never made before. In this land of distress men are in dire need. They are seeking an anchor of the soul. In China it is not a matter of badges or buttons or rallies, but a search for the basic verities, and these are being found in the Christian religion to the most satisfying degree.

The need of the hour, both in America and in other lands, is not more buttons but more religion. We may not understand this fully until we go down into some valley of distress; but if we do, we will find that there is no way like the Way of the Master from Galilee. Why think so much about buttons? Let us rather point out the very real values of true religion. When these are understood there will be little need for artificial stimuli. The need is for the living bread, for real religion, not for more or bigger buttons. H. A. B.

THE GENERAL FORUM

Te Deum

BY ELIZABETH FRANCES MILLER

The universe is your cathedral
  Where songs without words are sung;
Where stars as candles are glowing,
  And Time is the carillon rung.

We sit far back in the darkness
  Trying to understand
The beauty and truth of your goodness,
  The touch of your powerful hand.

Your glory is beyond comprehension,
  You may not need what we give;
But we bring you the best of our treasure—
  Golden coins of our loving to live.

Dayton, Ohio.

The Nature and Significance of Christian Experience

BY CHARLES C. ELLIS

Lawrence Conference Address by the President of Juniata College

First Half

CHRISTIAN experience assumes two things—the reality of Christ, and the reality of human life influenced and controlled by Christ. It accepts that reality to which the apostles testified and which the church has always preached—a reality never more concisely stated than by the Apostle Paul in the opening verses of that great chapter, the fifteenth of First Corinthians: that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again the third day according to the Scriptures. On these historic facts rests not only the reality of all Christian experience, but the very existence of the Christian church itself.

Christian experience is not something that can be substituted for the revelation of the Word of God, nor for the historic facts which center in the life and death and resurrection of Jesus Christ. It is necessarily something that exists because of these, and which without them could have no value, if indeed it could exist at all.

Such experience is not characterized of course by a cold apathy unwarmed by the glow of feeling; but on the other hand it is assuredly not the mere effervescence of emotional surges which spend themselves in outbursts of feeling, and then like waves of the sea fall back useless from the shore line of life. Nor is it a delusion of sinless perfection, denied not only by the testimony of fellow Christians, but also by the inner conviction of the soul that will examine itself honestly before God.

Of course it is easier to detect the marks of a mistaken or spurious Christian experience than to set forth adequately what it really is. Perhaps this is so of necessity, inasmuch as we can more readily read the meaning of such manifestations than we can externalize in formal expression that which is so strongly personal and belongs in good measure to the realm of the spirit.

Let us say then very simply, and very humbly, that Christian experience is experience with Christ, or experience of Christ. As he travels with us all the days to the end of the age men's hearts will anew burn within them when he talks with them by the way. As Christ abides in them and they abide in him, theirs it will be to feel the inner throb of the new life, and to bear fruit to the glory of the divine Husbandman.

Since it is difficult to see how anything approaching Christian experience is possible to the man who lifts his eyes to heaven and says, "God, I thank thee that I am not as other men are," it is clear that such experience must begin, not in spiritual pride, but humbly in a sense of forgiveness. Forgiveness, however, is built truly only upon confession, so that back of true Christian experience there lies the sense of having fallen short of God's will. The cry, "God be merciful to me a sinner," is not one to be donated with patronizing condescension to so-called publicans and sinners. It is a prayer to be uttered in all humility by every soul that covets the peace of God, "for *all* have sinned and come short of the glory of God." And if we should feel to pride ourselves on the fact that we have been saved from life's baser sins, let us not forget the words of that man of God who, seeing a drunkard by the wayside, said very sincerely, "There lies John Wesley but for the grace of God." Our own righteousness at best is well set forth by the remark of the washerwoman who said that she thought her clothes were very white until she placed them out against the white of the new fallen snow.

Let us not, however, make the mistake of assuming that mere confession will lay sufficient foundation for a satisfying Christian experience. Confession has been extolled as giving a much-needed sense of relief and release, and it has even been suggested that Protestantism needs the confessional. But confession is not what men need, but forgiveness. Confession is simply the human outreach for something which only God can give, for "who can forgive sins but God only?" It is this assurance of forgiveness that gives real release and starts the soul singing down the highway of happy Christian experience.

But the Christian experiences Christ not only as the Savior from sin, with all that means to the pardoned soul, but also as the Lord of life with all the freedom from fear which this involves. Consciousness of the Lordship of Christ imparts a sense of victory of which

many of us know all too little, I feel sure. For sin is not only forgiven, it may be banished, and Christ enthroned. True Christian experience is not an experience of daily defeat but of daily victory, because it is a daily experience of Christ who is Victor. This is not human sinlessness, it is human surrender to the indwelling control of the One who is sinless. It is the reality of Paul's experience, who, subject to like passions as we, could yet testify, "It is not I that live but Christ liveth in me."

When Wilbur Chapman asked William Booth the secret of his marvelous life, a tear stole down over the general's rugged cheek and he said very simply: "God had all there is of William Booth." This is the secret always of the richest Christian experience as the great London preacher F. B. Meyer also testified—a surrender that holds back no part of the price, and a faith that accepts the control of the Lord who would be Lord of all.

The acceptance of the Lordship of Christ brings not only a sense of victory, but a sense of direction and guidance. Here there is no feeling of an aimless wandering on the road of life. The Christian is conscious that like Abraham he goes out not knowing whither, and yet like him he knows that he goes not on an aimless quest. Abraham sought the city whose builder and maker is God, and at the end of the Christian's journey is a city that lieth foursquare.

This experience of the Lordship of Christ in the control of one's life is perhaps the most satisfying adventure of the day by day ongoing of life itself. When we yield fully to this control we eliminate the two great menaces of life's way—worry and fear. Aunt Eleanor J. Brumbaugh long ago passed on to some of us a line that has outlived her years. "When you are worrying, you are not trusting"—and it is profoundly true. As for fear, it is not merely the statement of the Word of God, but the experience of the people of God that "perfect love casteth out fear." After all, if *he* has chosen the way, his is the responsibility for the road and goal. The road may be rough, but it runs through the gates of pearl at last into the streets of gold.

This sense of sure direction and certain goal brings with it a feeling of security characteristic of the Christian life. The most pathetic quest of our day, from one point of view, is the quest for old age security. Even our youth seemingly are losing their zest for high adventure and are also content with assurance of old age security. It is a pathetic quest because it is such a fruitless one—*there is no such thing as old age security.* It is most pathetic when old age misses the consolations of eternal security, while it chases the rainbow of old age security in a world where no government can guarantee its own existence, much less the wealth to support its promises to pay. The Christian faith, however, is one that outrides the storms of national disaster, and casts its anchor of hope in the harbor of eternal security. It is this faith in the eternal goodness that moved Whittier as he wrote the oft quoted lines:

> And so beside the silent sea
> I wait the muffled oar;
> No harm from him can come to me
> On ocean or on shore.
> I know not where his islands lift
> Their fronded palms in air,
> I only know I can not drift
> Beyond his love and care.

Huntingdon, Pa.

Areas of Activity for the Regional Council of Boards

BY MINOR C. MILLER

Excerpts From the Annual Report of the Chairman

If we are ready to accept the principle that it is within the province of this organization to counsel together concerning ways and means for advancing the total church program in the Southeastern Region, it seems evident that the Board will find significant opportunities for service in the following areas of activity:

1. *Educational Work.* Historically, the work of the church has been centered in education. This was true of the Old Testament church. Jesus gave a new emphasis and a new endorsement to the educational method. The apostolic church and the church of the Reformation and the church in colonial America gave major emphasis to education. It is my conviction that if this Council of Boards could do nothing more than assist state districts and local churches to understand and appreciate the rôle of education in history, it would more than justify its existence.

It is to be regretted that we live in a period which may be called the period of the great educational recession, so far as religious education is concerned. The majority of church members of our day are ignorant of almost every aspect of religious experience and church work. They are ignorant of the Bible. They are even more ignorant of the place which religion has occupied in history. They live and move and have their being in an atmosphere which exalts material values above spiritual values and which, at times, questions the reality of spiritual values. The situation is so serious that the future of the church, and freedom of religion, and personal liberty, and democratic government, and all other values which have grown up out of the Christian religion are threatened.

In the face of such a situation, this Council of Boards, working in close co-operation with all brotherhood agencies and with other agencies in the region, has a strategic opportunity to render conspicuous service to the church. Its educational strategy should in-

clude various types of fact-finding surveys and constructive suggestions for enlarging and improving every phase of our program of Christian education, extending from the home to the college. Every procedure should be undertaken in the light of this one guiding principle: Will this particular procedure help to advance the work of the church? These are matters about which this Council of Boards may well counsel together. We have no adequate precedents to guide us in such an undertaking. The educational patterns of the past are far from being adequate to meet the needs of today. The fact that an ignorant church could live and grow in a prescientific age does not give assurance that an ignorant church can live and grow in such a time as this. We should take counsel together and strive to develop a sound educational policy and program which will affect the life of our total constituency. If we would be wise, we ought not to delay too long!

2. *Evangelism.* As in the days of our Lord, the masses of the people are as sheep without a shepherd. Even in strong Brethren communities, there are many people who are beyond the pale of the church. They were created in the image of God, even as we; and they have deep spiritual yearnings, even as we; but they are not in the fold of the church. They ought to be evangelized. It is very probable that the methods of the past will not be very effective today. We ought to counsel together and determine whether or not we can agree upon any new procedures in the area of evangelism. There is need for experimentation and it would appear that this Council of Boards would be the proper agency to carry forward such experimentation. We ought not to lose sight of this opportunity!

3. *Social Action.* These are days when the Christian is being called upon to translate his theory into social action. We believe in equal rights and equal opportunities for all. How may we translate this tenet of our faith into a program of Christian social action, which will tend to bring a little more comfort and joy to so many people in our respective communities? Why should not this Council of Boards begin to study about the advantages of various types of co-operatives? It might even be possible, under the general guidance of this Board, for certain local churches to begin experimentation in this field. There are many communities in which local churches of our denomination might well undertake to inaugurate a more Christian way of dealing with members of the Negro race.

What would be wise procedure in such instances? How may our churches do most to promote the causes of temperance and peace? These are issues which demand counseling together. We ought to continue to seek the truth in each of these areas and we ought to seek to be increasingly helpful in translating truth into a program of action.

4. *General Helpfulness.* This Council of Boards has a very large opportunity in the field of general helpfulness. There are churches without pastors and many pastors welcome friendly assistance and help. The field representatives of this Board can render a very helpful service in this area. We are now proceeding upon the theory that every church member should be trained for definite service in the church. This Board has much to offer in this field. With no thought of attempting to "boss," but with a spirit of genuine helpfulness we ought to continue to explore these and related fields.

Bridgewater, Va.

The Roamer Looks at Minorities

BY JOSEPH VAN DYKE

A DEMOCRATIC society is one in which the majority rules but in which minorities are given the right to exist and try to supplant the majority. Whenever the ruling group suspends the right of independent minorities to exist, that society is no longer a democracy but an autocracy. Instead of free opinion we have dictated opinion. Whenever we see a one party country we know that democracy is no longer possible there, that someone has tried to turn back the clock.

A true democracy will consist mainly of one large group which supports a certain set of policies and whose leaders control the present destinies of the whole group. Living under the regime but holding different ideas of how things should be run will be several smaller groups who try to gain in numbers and influence so that their leaders may assume control. Such countries as Great Britain and France and the United States are democracies because these groupings exist and no one viewpoint is forced on all. The Protestant church is also a democracy since its creed at any given time is the body of beliefs which most of its members unite in accepting.

A democracy is never static; it is a changing and growing organism. The student of the future of any democratic society will act wisely if he studies the minorities in order to find the clues to coming change. For the status quo rarely changes itself; it becomes rigid and unelastic like the bones of an old man, and change must come from outside if it comes at all. But our student will not waste his time by examining every knot of contrary individuals he finds. He will recognize that minor groups are of three kinds: (1) the minority which was once a majority but is now the die-hards of an outmoded viewpoint; only decadence is here and no clues to the future can be found; (2) the minority which remains static and futile over long periods of time because its ideas lack vitality or wide appeal; (3) and the minority which is the birthplace of advanced positions of thought and action. The first and the last

are the only significant ones. The one is reactionary and while it may impede progress for a time it must finally die from failure to take on new blood and from lack of innate vitality in its ideas. The last type of minority is the one in which we can put our hopes. In it appear the emergent ideas and techniques by which the world moves towards higher goals in civilized living.

The Christian church has its large majority of conservative-liberal members whose platform of ideas is being carried out. Then it has a group of those who look backward to some golden age of Christendom and who talk constantly of the necessity of going back to outgrown ways of thought and action. Lastly there are the groups which may be thought of by many as radical and dangerous, made up of visionary men who are forerunners of the church of tomorrow. It is these minorities in the church that I am interested in watching. They will turn out some schemes that will be worthless. They will also originate the programs that will be orthodox in a few years from now.

There is no virtue in belonging to a minority as such. It can be as wrong as any majority can be, and often is. Some men glory in the fact that they are practically alone against the world. That seems to me to be a childish and foolish attitude. To be out of step with the rest of the world does not necessarily mean that you are right and the world wrong. It may merely show that you are eccentric or stubborn. If I am part of a small minority it will be because I am convinced that the ideas of that minority are superior and have a vitality in them which will cause them some day to be accepted by the whole society. A minority for minorities' sake is a fraud.

There has been all down through history and continuing today the minority tradition of progressivism. It is easy to trace it in the United States by following the record of the Supreme Court where one can see the growth of liberal tendencies in the sometimes one-man minority reports which in a few decades become the unanimous opinion of the court. It is just as plain in the church. There have always been minority blocs who were militant for the right as they saw it and who eventually brought the whole brotherhood to the point of seeing the new truth. At one time only a small number of its members believed in the abolition of human slavery. Once the vast majority of Christians believed that women should be silent in churches except to sing. Not so long ago more than half of all Christians believed in war. Today a minority fast becoming a majority is spreading the idea of the social gospel. Other groups minor in size but major in importance are pressing for church union and the ending of wasteful denominationalism, the elimination of the causes of war and the building up of friendly bonds between nations, and other far-reaching changes. And not only in government or religion do we find such groups. In any profession, any association of serious people, we can find the intelligent minority which is working often sacrificially to cause the whole mass to rise to a higher level of perfection.

It is a good thing for common people like us to be able to recognize in a minority group the characteristics which label it as ahead of its times rather than behind the times or just plain contrary.

First, their creed is positive rather than negative. They are *for* certain things instead of merely being *against* this or that. Although they have pertinent criticisms of the ruling regime they do not spend the major part of their time in tearing down the old viewpoint, but they use their energies in building up their own developing viewpoint.

Second, they are composed largely of thinkers, hence their plans are constructive and are marked by logic and reasonableness. Their motives for leaving the main body are not emotional or whimsical. They present intellectual arguments to support their views not appeals to authority or prejudice.

Third, they are willing to sacrifice heavily for their right to believe as they feel they must. Much of the majority group is always composed of men who will jump aboard any bandwagon which is going their way. The member of a minority is such because he can not be otherwise and keep his self-respect, and he is willing to pay the price for his freedom if that is necessary.

Once upon a time the Christians were in the minority. Numerically they were weak and ineffective, but persecution and efforts to stamp them out were useless. Gradually the movement grew until it had captured the entire western world. No longer is it a dangerous thing to become a Christian. Now it is the socially proper thing to do. In fact it can be said with a reasonable degree of sureness that a large percentage of Christians are that in name only, and would drop from the rolls of the church instantly if it cost something to remain there.

In contrast to these insincere members who use the church to facilitate their rise in the world are the present minority groups within the church who are seeking to make Christianity more Christian. Some of them are working for peace and against war. Others are awakening the social conscience of the church. Here is a group that would restate our faith in contemporary terms, and here another that would permeate the institutions of society with that faith. We find minorities working in race relations, international relations, the relations of capital and labor, and the relations of churches with each other. Our church and every other church has its minorities who work without credit or pay for the things they believe should come to pass.

What can we do with our minorities? Why, let them

work, bless them, and let them grow. Sometimes it may look to us conservatives that they are turning the world upside down, but even as in the first centuries perhaps that is the thing that needs most to be done. Should we not suppress them or force them to work through the official machinery of the church? I think not. If we fear them so much it must be because we sense a lack of strength in our own position. If we want to fight a minority the way to do so is not to try to destroy it but to make ourselves stronger.

Why not lend every encouragement to minorities? If it is true (and history says that it is) that advanced ideals are practically always the property of one man or a minority group before they become universally accepted, then by encouraging a minority we will be preparing seed beds for a harvest of seedlings which will some day be pillars to support the true faith.

Remember that only in democracies does the minority have even the right to exist. If we deny that right we have started to become a narrow autocracy where only one viewpoint is sacred and truth is sacrificed without compunction. We can not afford to approve any policy which will set any lower standard that that of truth. On pure and undefiled truth our religion and our civilization rests.

Burt, Mich.

Trends, Dangerous and Otherwise

BY GRANT MAHAN

Number One

It should be said at the beginning that the articles which appeared in the Gospel Messenger under the title *Dangerous Trends in Modern Brethrenism,* were given as a whole at a conference held in the Mummert meetinghouse, Pa., last fall. I had been asked to give something under the title, and what was given was the result of my effort to comply with the request. My subject did not include the other side of the question.

It is good to know that Sister Miller in her articles gives me the title of friend, for all of us who hold the same faith should be friends, helpful friends one to another. Unfortunately, there has come to be a rather wide difference of opinion among us of the Church of the Brethren as to how literally the teachings of Jesus are to be followed. For many years it has been my firm conviction that God's message to man, as delivered to the world by Jesus Christ our Lord, meant what it said and all it said. When he said a given course was to be followed, and another course avoided, it seems to be clear that he meant just that. He surely would not have come to earth to carry out the divine plan of salvation for mankind, and then have given commands which he did not mean.

There is no doubt that sometimes our fathers in the faith were more strict or stern than they should have been. But we must believe that they had no selfish motive in so ruling and acting. Their one most earnest desire was to do the will of God, his whole will, as he would have them do it. And I feel that they were very earnest in their efforts. We received from them the church as they, through God, had made it. Their work was not a failure. As a body we have at various times celebrated dates and men who were prominent in carrying on the work, helping to make the body what it was when we entered upon our inheritance. I wish it were as clear that we have the same earnestness that they had, the same desire to do the whole will of God.

But now to notice a few of the points made by Sister Miller in what she has had to say. There is no doubt that we as a body and as individuals look at these matters from different angles. It was not at all my intention to try to produce a "dark side of the cloud." But it was my intention, and is such still, to get at least some of our members to look at the Word of God and the faith and the practice of our fathers as those who preceded us looked at them. With all my heart I believe that their views were safer than ours, and their practice more godly than ours. It will do us no harm, and it may do us much good, if we will but look at these matters with the right spirit. We need not, should not, cherish any ill will when we discuss these matters, and I am quite sure that I have none. Our sole desire must be to learn what is right, what the Lord has commanded his people to do, and then to do all these commandments to the best of our ability. There can be no half measures when we are dealing with the Lord.

It would seem that in all parts of worship, the sole desire should be to forget other things, to disregard beauty in the concrete. The beauty of holiness is all we need at such times. All of us probably like beautiful things about us. We do not like ugliness. We should not have it in our churches or homes when it can reasonably be kept out. Too much of either beauty or ugliness detracts from the spirit of worship: we can not carry either of these much in mind and at the same time engage in true worship. It has been said that we should have things as good for God as for ourselves; and that is true; but the inclination seems to be to have things fine at home, finer than godliness demands. Striving for beauty is not to be our main business at home or in church.

Our music, our songs of praise, form an important part of our worship. Here there is a wide difference of opinion as to what is most according to the will of God. In Old Testament times, especially in and after the time of David, much attention was given to instruments of music. In the New Testament we read of psalms and hymns and spiritual songs. The steady increase in the number of instruments brought into the church at times of worship has detracted from the sermon. Churches have come to advertise well-known

musicians as a part of the service. No stress is laid upon the teaching. In fact, entertainment has come to form a very large part of the church services. This is not as it should be. I am thankful that we have not reached such a condition. And yet we are tending or trending in that direction, for we have plays to entertain in many places, and in many of our churches.

Recently a letter came from a brother who has had much experience in teaching classes in singing for many years. He wrote: "These choirs, pageants, dramatics, etc., are all of the world, and lead to vanity—display." More than fifty years ago I heard such entertainment. I well remember my first impression; it was that the soloist was more concerned about showing off the voice than in the words or the sentiment of what she sang. About the same time I heard the rendering of the *Messiah* by a great chorus of trained voices. There was a band of many instruments. There were trained and highly-paid soloists. The same impression was made at that time. The effort was to show off the voice and the harmony of the music rather than to worship. In fact people do not go to even sacred concerts or operas to have their spirits raised, but to be thrilled by trained voices and musicians. Perhaps both these have their place, but it seems that that place is not in worship. The trained voices are needed; but not so much training that the main attention is given to the voice, and the meaning of the words escapes.

To have singers fail to keep time is trying; and yet I have known some very spiritual men and women who could not keep in time with the song, yet they did love to try to sing praises to God as best they could. There is danger of becoming too critical in our worship. If our hearts are fixed on God, we shall not so much notice unimportant matters.

Rehobeth, Md.

Some Thoughts for Teachers

A Radio Talk Over WCFL, Sept. 13, 1938

BY KERMIT EBY

Executive Secretary, Chicago Teachers' Union

THIS year as you faced your boys and girls in the classroom for the first day, did you think that the destiny of each boy and girl, and of the city, and of the nation, and perhaps of the world was in your hands? As you began your duties, did you realize that you were a teacher and that the most influential men of all the ages were teachers? Did you recall that Jesus of Nazareth, Buddha of India, Confucius of China, Socrates of Athens were great teachers? Did you realize our sense of values is so weak that our history textbooks give Napoleon, Alexander and Cæsar many times the space, many times the consideration, that they have given to the great teachers of the ages?

The answer to why this is so is quite simple. Mankind has been agreed on the goals of civilization, on the brotherhood of man, on a world in which swords are to be beaten into plowshares, on justice, on racial equality, on plenty. However, there is no agreement in regard to the means by which these ends are to be reached; and so we become the victims of our own means to a good end, and sell out to false messiahs.

Today, as the world is once more plunging into war, today, when everything that we are doing may be shattered by some madman's quest for glory, entire nations are the victims. Hitler plays on the emotions of millions of people and they, like the rats of Hamelin town, follow to destruction. Mussolini defies the Pope's Christian decrees and joins with Hitler in persecuting the Jews, while all Italy wonders. In Russia, ideals of freedom and expression in the classroom have been forced to give way to military training and dictatorship.

Pressed by the propaganda and militarism of dictatorships, the democracies hesitate between more freedom and militarism. America's choice rests in the hands of a million American teachers. If they unite determinedly to preserve peace and maintain freedom, then American freedom is safe. If they falter, education in America may also become the tool of a military state.

Speaking frankly, no one can march in two directions. If we wish a civilian state with control by civilians and protection of the basic rights of freedom of speech, assembly and press, we must protect those rights by developing a citizenry alert and understanding enough to desire their protection. And here is where the teacher really functions.

As boys and girls come into the classroom and as their minds develop, they naturally become intellectually curious, and as they become intellectually curious, they sometimes ask questions. Bright and aggressive pupils question our authority. If when they question, we insist on being authoritarians, we can crush the natural enthusiasm and curiosity of youth. We can do our bit in developing a type of citizen who will some day be the support of a demagogue. Or we can draw out, we can stimulate, and we can give direction to the boys and girls in our care, and thus train the type of mind that will not follow blindly the beckonings of every false messiah.

This point may seem exaggerated, but it is no historical accident that Europe's goose-steppers have all been trained by Europe's disciplinarians in Europe's classrooms. Mass armies did not come until mass education preceded them. As Aldous Huxley said so well, "You can not reach a given historical objective by walking in the opposite direction. If your goal is liberty and democracy, then you must teach people the arts of being free and of governing themselves. If you

teach them instead the arts of bullying and passive obedience, then you will not achieve the liberty and democracy at which you are aiming. Good ends can not be achieved by inappropriate means." This is very simple. It means that if the teacher bullies the youngster in school, they in turn will bully smaller boys and girls as they play in the street. The same is true of parents. Positively, it means in the words of Dr. Maria Montessori, "The child who has never learned to act alone, to direct his own actions, to govern his own will, grows into an adult who is easily led and must always lean upon others. The school child, being continually discouraged and scolded, ends by acquiring that mixture of distrust of his own powers and of fear, which is called shyness and which later, in the grown man, takes the form of discouragement and submissiveness, of incapacity to put up the slightest moral resistance. The obedience which is expected of a child both in the home and in the school—an obedience admitting neither of reason nor of justice—prepares the man to be docile to blind forces. The punishment, so common in schools, which consists in subjecting the culprit to public reprimand and is almost tantamount to the torture of the pillory, fills the soul with a crazy unreasoning fear of public opinion, even an opinion manifestly unjust and false. In the midst of these adaptations and many others which set up a permanent inferiority complex, is born the spirit of devotion—not to say of idolatry—to the *condottieri,* the leaders."

Civics teachers, as teachers of government, have the most marvelous opportunity. They can bring all points of view before their classes. They can teach discrimination and evaluation and thus prepare a citizenry capable of judgment and selection. And we need men capable of judgment and selection. For in our world there are too many pressures on all of us, too many enemies of free expression. The fascist insists that all who disagree with him are communists. The communist insists that all who disagree with him are fascists. In other words, we are asked to think in terms of blacks and whites. Unfortunately, most problems are not that simple. Truth often lies somewhere in between; and it is the responsibility of the educated man to refuse to give way to passion, to prejudice and to gossip, and to consider the facts before passing judgment.

There are other areas in education which must be considered, for all of our teachers are not philosophers, and certainly not all of our boys and girls. Some of our boys and girls prefer to work with their hands, and the more expert become our technicians. Others glory in sports. Nevertheless, all of them play their part in the type of an educational program that would lead to freedom. For years the more academic minded, so-called white collar workers, have looked down on manual workers. Teachers were sometimes guilty of discouraging the boy and girl who preferred to work with his or her hands.

Our civilization is sometimes spoken of as a technical one. We call it the age of machines, the age of mass production, and we train technicians to make our machinery run, a machinery which is described not only as a blessing, but sometimes described as a curse.

In the beginning of this essay, I referred to the danger of war, and war is dangerous and destructive because of the inventions of the technicians who have perfected every death-dealing device. Man could once kill only at arm's length, but now his arm is extended many miles. However, we can not do away with technical courses. Science marches on. But perhaps there is something we can do. We can organize our curricula and our courses of study so that as we train technicians, we can also give them courses which will make them understand the relation of their inventions to all humanity. We can help them understand what the cotton gin meant in history, the steam railroad, the aeroplane,

(Continued on Page 13)

The Christopher Sower Anniversary

AN APPRECIATION OF THE SOWERS

I have always admired Christopher Sower and Son as publishers of Bibles and other worth-while books and periodicals. The observance of the two hundredth anniversary of the founding of the Sower press has taught us not only to honor them as worthy printers, but as great souls who had the glory of God and the colonists' welfare in mind and labored nobly to that end. They saw the Light and their lives are still leading us.

I greatly appreciate having had the opportunity to serve with the Committee in selecting and erecting the marker for Elder Sower. The original marker is being preserved. Some day we hope to place it in the basement wall of the Germantown church.—*John N. Cassel, Chairman, Marker Committee.*

SOWER ANNIVERSARY RECEIPTS AND EXPENDITURES

We are now in a position to give a financial accounting of the receipts and expenditures incident to the Germantown and Lawrence Christopher Sower anniversary meetings, and the cost of setting up the new marker over the grave of Christopher Sower, Junior.—*H. Spenser Minnich.*

RECEIPTS

By Treasurer C. M. Boaz		
Offering at Germantown May 30	$ 68.42	
Albert Sower	10.00	
Mrs. James Fry	10.00	
Mrs. Klein	5.00	
By Treasurer C. M. Culp		
Lawrence Offering at Pageant	205.16	
Marker Offering from Churches, May $2.40; June $31.23; July $1.00	34.63	$333.21

EXPENDITURES

New Christopher Sower, Jr., Monument	$220.00	
Germantown Meeting	70.00	
Committee Members' Expenses	6.50	
Germantown Programs	12.34	
Lawrence Programs	20.81	329.65
Balance held at Elgin by Treasurer C. M. Culp		$ 3.56

HOME AND FAMILY

On Life's Sea

BY ORA GARBER

O'er rough and stormy Galilee
Came Jesus walking on the sea
To the disciples, seeming lost,
Upon the seething waters tossed.

Then near their little boat stood he.
"Lord, bid me, walking, come to thee,"
Bold Peter said, "if it be thou."
The Master answered him, "Come now."

While holding Jesus full in sight
He walked upon the sea that night.
But, looking 'round him, grew afraid,
And sinking, called to Christ for aid.

How much like Peter are we yet!
When on the Lord our eyes are set
The power and courage he can give
Will help us bravely, nobly live.

But if from him we take our eyes
Life's cares seem of o'erwhelming size;
Our courage fails, and e'er we think,
Beneath life's stormy waves we sink.

O Savior, Lord of life's rough sea,
Come, speak thy word of strength to me.
Thee would I keep in constant view
That my course may be firm and true.

The sea of life is tempest tossed,
And but for thee I shall be lost.
Oh, stay thou ever close to me
And I can walk life's troubled sea.

Elkhart, Iowa.

Refusing a Way Out

BY ARCHER WALLACE

THE list of martyrs referred to in the closing verses of Hebrews, chapter XI, must have quickened the pulse of a vast number of Christians. Admiration for these heroes is increased when we remember that there was always a way out; deliverance was offered. The Christian had only to blaspheme the name of Christ and he would be released. Life was sweet to them as it is to us and such a death as they faced was terrible. How many availed themselves of this escape we shall never know, but we are told of those who were tortured—not accepting deliverance.

It has been suggested that the temptation of Jesus was that he should find a way out by pandering to that craving for signs and wonders which possessed the people. "Cast thyself down into the courts of the temple," said Satan, "so that the priests and people may see thy miraculous descent and acknowledge thy Messiahship." Thus Jesus was tempted to escape from the pain and humiliation of the cross and make a compromise with the world. Christ thrust the temptation from him. He said: "The cup that the Father hath given me to drink, shall I not drink it?"

Probably for every dilemma of the soul there is a way out, a way of avoiding the cruel blow, and the temptation to compromise is at hand. In every life there are moments when one must decide between what is pleasant and enjoyable and some stern duty involving suffering and sacrifice. One has to decide between the plea of conscience and the plea of personal comfort. Some years ago there died in England a minister in his thirty-sixth year whose passion for righteousness stamped him as one of the prophets of his generation. Shortly before his death he said to a gathering of young people: "I beseech you never to allow yourselves to be allured into taking one of these easy, feasible, fatal short cuts to pleasure; . . . avoid everything that is included in the word, 'questionable.' Have no dealings with anyone whom you know to be living a crooked and unwholesome life."

It is courage that so many need, not perhaps the courage to meet death, as was the case of those mentioned in Hebrews, but courage to meet life. It was for that grace that Grace Noll Crowell prayed:

"God make me brave for life—
Oh, braver than this!
Let me straighten after pain,
As a tree straightens after the rain,
Shining and lovely again.

"God make me brave for life,
Much braver than this!
As the blown grass lifts, let us rise
From sorrow with quiet eyes,
Knowing thy way is wise.

"God make me brave—life brings
Such blinding things,
Help me to keep my sight,
Help me to see aright
That out of the dark comes light."

It needs imagination to deny oneself immediate gratification for some larger good. The tragedies of history tell of those who made no sacrifices, who accepted deliverance from difficult situations, who took the short and easy way. Esau sold his birthright for a mess of pottage; for the caresses of Delilah, Samson sacrificed himself and his people; for thirty pieces of silver Judas betrayed Jesus. This is the appeal of all moral surrender. It offers some inducement that is present; immediate—it takes no long views.

The novelist, George Eliot, is said to have been a sceptic, but she uttered what was in her heart, deeper than all her scepticism, when she wrote: "There is nothing in the world worth doing wrong for." That is

a simple sentence worth remembering. There may be some temporary advantage in making a compromise with sin but—in the long run, as Ella Wheeler Wilcox points out, only the good is worth while.

"In the long run fame finds the deserving man.
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretence, unnoticed, goes its way.
There is no Chance, no Destiny, no Fate,
But Fortune smiles on those who work and wait,
In the long run.

"In the long run all hidden things are known;
The eye of truth will penetrate the night,
And good or ill, thy secret shall be known,
However well 'tis guarded from the light.
All the unspoken motives of the breast
Are fathomed by the years, and stand confest—
In the long run.

"In the long run all love is paid by love,
Though undervalued by the hosts of earth;
The great eternal government above
Keeps strict account and will redeem its worth.
Give thy love freely; do not count the cost;
So beautiful a thing was never lost
In the long run."

When Jesus was on the cross, some well meaning person offered him wine mingled with myrrh and when he had tasted it, he refused to drink. It was intended to stupefy him and render him partially unconscious, thus reducing the pain of dying. His refusal to drink it meant that he preferred to drink the cup of suffering to the last drop; he refused the way out.

Roman historians gave a colorful account of Pompey's magnificent triumphal passage through Rome in the year 61 B. C. For two whole days the procession of trophies from every land, together with thousands of captives, moved along the crowded streets, to the accompaniment of cheering from the frenzied citizens. The ancient world had few spectacles of such splendor. Pompey was lauded as the conqueror of the entire world.

Less than a century after that Jesus was welcomed to Jerusalem by wildly excited people who waved palms before him and would have made him king. Jesus turned aside from it all. To the bitter chagrin and disappointment of his friends, he deliberately opposed those in high places who could have advanced his temporal interests. He chose the cross and forever made it clear to his followers that the law of the Christian life involves sacrifice. This is the heart of the Christian faith.

"All through life I see a cross,
Where sons of God yield up their breath,
There is no gain, except by loss,
There is no life, except by death."

Toronto, Canada.

Some Thoughts for Teachers

(Continued From Page 11)

the machine gun, so they will not only think as skilled technicians but as conscious humanitarians. For what good will our techniques do if they become our masters?

Athletics, too, may play a part in the development of the truly democratic state. The coach can do more sometimes than the civics teacher to promote fair play and racial understanding. Sport may be either the means to peace or the means to war. In fascist Europe sports are being used to teach group action, group discipline, and group solidarity. Athletic contests are used to promote national purposes and sports contests between nations are often miniature wars.

We have an alternative in America. We can use sports either for peace or for war. Again, the choice rests with the teachers.

To bring the whole problem closer home, there must be worked out certain techniques based on definite principles. The first principle I should like to suggest is this: that citizens can not function unless they are intelligent, and they can not be intelligent if the people who have the facts withhold them. The person in a responsible position must determine to give all the facts to the man on the street, to the member in the union, to the teacher in the classroom; for unless he does, he is using his fellow men as a means towards his own ends.

If contemporary historians are right, and if mankind is plunged into another destructive world war, it, too, will end; and after it is ended, some one will have to draw up treaties of peace and when those treaties are being drawn, may they be the work of the type of education outlined above. For if we persist in accepting force as a means to an end, both within the state and without, we can expect recurring crises. And whether it be in some new Versailles or in the arbitration of some labor dispute, we will need men trained to act justly, trained not to give way to their passions.

These men may be in your classrooms now; and as you start this school year, I should like to leave the following thoughts with you: that as teachers you are in a strategic position, that as teachers you are molding civilization; if you bully, you will develop bullies; and if you educate for expression, you will contribute to human freedom; as teachers you are in the position to train objective thinkers; as teachers you are in a position to distinguish between the ends and means, between force and its aftermath. May I repeat: if we want freedom, we must educate for it. No one can face in two directions.

Chicago, Ill.

OUR MISSION WORK

An Open Letter (No. 2)

BY IDA C. SHUMAKER

To all the dear ones who have been so interested in the work of the kingdom in this part of the great world field, greetings to each one of you from beautiful "showery" India. Our monsoon has come and we are very thankful! The rains have been a puzzle to many. Instead of coming from Colombo on the south, up the coast from Bombay, they came down from the Himalaya Mountains in the north. And they came early. Some of us "were caught" and got the full benefit of the sudden "burst" of the monsoon, and it was a thrilling experience. Those of you who wanted to know take note:

We were up at 2 o'clock in the morning for we had three schools to see in that section. We had already visited two and were headed for the third when suddenly the sky became inky black. We were yet on the bad country roads, away from any kind of protection whatever. We were driving in a clear open space with no house near and not a person in sight. I told the ox driver to head for the main road as we could not reach the third school. The oxen could not go very fast for the road was bad. Suddenly the wind burst upon us in all its fury. We were facing it. It seemed for a time we were to be blown away. Such a fierce hurricane it was! The driver looked at me in a helpless sort of way with a mute appeal in his eyes. I turned to him and said that God would care for us as he had promised before we started. The promise had been given to us as we had our devotions. He had assured us "My presence shall go with thee." And now on the lonely, slippery road in the midst of the storm we just reminded God of this promise, claimed it, and went right on, carefully and slowly.

I think I never saw a more beautiful sight in the heavens than I did then. The bright flashes of the zigzag lightning with such a dark background made a most fascinating display of electrical power. I saw the hand of God in it. The heavens declared the glory of God. This was followed by loud peals of thunder that seemed to shake the earth. Peal after peal echoed forth. Really, it seemed like great majestic music to my ears. I soon found I was singing "This Is My Father's World."

On, on we went for we were yet far from home as well as a long distance from the main road. Now came the slashing, dashing, pouring rain! Soon the country road became as a wild river. There was water, water everywhere. In a very short time, the oxen were wading water knee-deep. We must put ourselves into the Father's hands and we trusted ourselves to the faithful, sure-footed oxen too. They could not see the deep holes in the ruts of the road, but they carefully felt their way along. "There shall be showers of blessings" came popping into my head as I saw the brown, hard-baked, thirsty earth drinking in the freshness. And thus a note of praise and thanksgiving was sounded as on we went. So it proved to be, for up to date we have had a most wonderful monsoon season and we are thankful.

True, there was great concern in our section for about ten days. The farmers had transplanted about half of their rice plants and were so busy and happy when suddenly the rains stopped. The extreme heat and high winds soon licked up the water in most of the rice patches, and the beautiful rice plants began to droop, turn yellow and were about to die! How distressed were these poor farmers. They already saw the dreaded monster, drought, stalking in their midst. We Christians were much in prayers to the true God. He heard our earnest petitions, and again sent an abundance of rain and we thank him. All nature is rejoicing!

Now the village schools have reopened in our area. They are closed during the planting season for fifteen days and also during the harvest season since all the children must work in the fields at such times. It is

What to Pray For

Week of October 8-15

"Let Me Go Back"

BY MARY E. ALBRIGHT

"Let me go back! I am homesick
For the land of my love and toil.
Though I thrill at the sight of my native hills,
The touch of my native soil,
Thank God for the dear home country
Unconquered and free and grand!
But the far-off shores of the East for me,
Are the shores of the Promised Land."

Whether on regular furlough, on an extended furlough, or in the homeland to stay, the missionary would express his desire to return to his field of foreign service in words similar to the verse quoted above. It is doubtful whether the desire to return ever leaves the missionary who has found joy in bringing the truths of the gospel of Christ to those who needed him.

After years of toil, the furlough period should be one of recreation to the missionary. The body needs rest, the mind inspiration and the soul needs refilling. The furlough should supply all three.

As missionaries come into our schools, colleges and churches let us not only receive from them, but give to them as well. There should be a mutual sharing of blessings.

more advantageous to have these vacations for them than the regular hot season vacation in May.

When Magaulal Madevlal returned to his school at Marla, (see GOSPEL MESSENGER, June 11, 1938) he reported that the people of Marla village had put up a new and larger school at a cost of rupees 500. The same is true in several villages where either a new and better house had been put up or the old one repaired. In our section every schoolhouse has been built by the village people themselves. The mission supplies the Christian teacher and his needs, but all other expense is borne by the village people. We have so taught them from the beginning that they must do everything they can themselves. We are very glad for this co-operation.

Recently great encouragement was given to all the leaders in the villages where we have schools. During this time each teacher with the village leaders, planned a program for Parents' Day in each village. It was then our supervisor gave valuable instruction when his part came on the program.

To get to these schools is a very important item. Sometimes in order to visit a group of schools, we go part way by train, by motor, by oxcart, by walking and by waiting. Those in America who so rush things and want to reach their destination in a hurry, how would they plan their trip if they were to be on the way eight hours to go twelve miles? During seven hours, they would have to wait by the roadside in the extreme heat and in the dust over ankle-deep. And they would have to share the bit of shade under a small tree by the roadside with cattle and all that follows in their train. This period of waiting would not be caused by a motor breakdown either, for it is at the regular public motor bus junction.

On another occasion it was to be a trip of twenty miles by public motor bus, ticket paid in advance to insure a seat, four miles by oxcart, and home by one o'clock in the afternoon. It turned out to be twenty-four miles by motor bus and eight miles by oxcart and a wait of seven hours again by the roadside and home late in the evening. What happened, did you ask? Nothing unusual! It was the Hindu wedding season, and all the motor cars had been commandeered. The motor cars were filled with wedding folks and we waited.

I dare say this is true: "God will not look you over for medals, degrees or diplomas but for scars." Yet we can cheerfully testify that "None of these things move me" (Acts 20: 24). This gives us a splendid way to preach Christ in a new way to the passers-by. We can also linger in God's presence and get still before him and wait on him till we become filled with his presence when alone along a quiet road, for "He goeth before."

We again thank you for your great interest and for the intercessory prayers which go up to God as pure, sweet incense, in our behalf and in behalf of his kingdom. God be praised!

Khergam, India.

From Anklesvar, India

BY MABLE MOOMAW

A New Well—A Gift to the Anklesvar Training School

In India there are few blessings quite so much appreciated by a community as an abundance of good water. The students living in the hostel of the training school have felt the need of a well for some time. Until the present water has been supplied to the hostel from the main compound well through pipes. This plan has not always been satisfactory for this well is used by a large number of families and also for irrigation. So we have anticipated a new well for the hostel compound to make life more pleasant and congenial for the students.

A cash gift presented to the school by Bro. W. G. Kinzie, who joined us at Anklesvar last November, and his father and brothers in Virginia, has made possible this much needed well. During the summer months the well was dug and the finishing touches of concrete for the top part will be completed just as soon as the heavy rains permit. The staff and students express their appreciation for this bit of goodwill which will be a blessing to all young men who make Anklesvar their school home.

A Series of Five Illustrated Lectures

The community at Anklesvar has very much appreciated the series of five illustrated Bible lectures that were given recently by Robertbhai Ḳanji. This young man is a co-worker with Mr. C. H. Archibald of the Children's Missionary Society of London. He gives his full time enriching the lives of Christian groups here and there with his talks that have been so carefully prepared. The scenes from the life of Christ, natural scenery of Palestine and Indian scenes were well chosen. It is a great blessing to bring such pictures to our Indian people. The school chapel was crowded to the limit each night, not only by Christians, but by many non-Christians who came to hear and to see.

Women's Missionary Program

November

Twenty pages of mimeographed material. The history of five of our mission stations is given by seven of our missionaries. Price, 5 cents. Order from General Mission Board, Elgin, Illinois.

History of Five Mission Stations

Contributors: D. J. Lichty, Elsie Shickel, Olive Widdowson, Ernest and Olivia Ikenberry, V. Grace Clapper, Desmond Bittinger.

INDIA

Brief History of the Church of the Brethren Mission at Anklesvar, India.

Vyara Station History.

CHINA

A Visit to Ping Ting Chow.

Show Yang, Shansi.

AFRICA

Light Comes Again to Garkida.

POEMS

Two Cloaks.

A Prayer for Missionaries.

KINGDOM GLEANINGS

Calendar for Sunday, October 9

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Spiritual Worship.—Ex. 20: 4-6; 32: 1-8; John 4: 19-24.

Christian Workers, Lessons From the Epistle of James.

B. Y. P. D., Brethren Youth in Action.

Intermediates, Liquor.

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Gains for the Kingdom

One baptized in the Midway church, Pa.

Six baptized in the Winter Park church, Fla.

Seven baptized in the Myersville church, Md.

Two baptized in the Pleasant Hill church, Pa.

Seven baptized in the La Verne church, Calif.

One baptized in the Walnut Grove church, Va.

Four baptized in the Glade Park mission, Colo.

Two baptized in the Pleasant View church, Kans.

One baptized in the San Bernardino church, Calif.

Three baptized in the Roaring Spring church, Pa.

Two baptized in the North Solomon church, Kans.

Two baptized in the South Bend First church, Ind.

Two baptized in the Nevada church, Mo., Bro. Floyd Jarboe, pastor.

Four baptized in the Weiser church, Idaho, Bro. Bontrager, pastor.

Five baptized and four received by letter in the Bachelor Run church, Ind.

Six baptized in the Owl Creek church, Ohio, Bro. J. C. Inman, evangelist.

Ten baptized in the Romine church, Ill., Bro. Oliver Deering, evangelist.

Five baptized in the Codorus church, Pa., Bro. Walter Hartman, evangelist.

Eight baptized and one received on former baptism in the Dupont church, Ohio.

Seventeen baptized in the Oak Grove church, Md., Bro. B. E. Waltz, evangelist.

Eighteen baptized in the Locust Grove church, Md., Bro. Luke Ebersole, evangelist.

Ten baptized in the Romine congregation, Ill., Bro. J. Oliver Deering, evangelist.

Four baptized in the Buffalo Valley church, Pa., Bro. Greene Shively, evangelist.

Thirteen baptized in the Conestoga church, Pa., Bro. David H. Snader, evangelist.

Five baptized and three received by letter in Los Angeles, Hancock Street church, Calif.

Three baptized from the Oakton church, Va., and four from the Drainsville church, Va.

Six baptized in the Dry Creek church, Iowa, Brother and Sister J. Edwin Jarboe, evangelists.

Nine baptized in the Cerro Gordo church, Ill., Brother and Sister J. Edw. Jarboe, evangelists.

Six baptized in the East Dayton church, Ohio, Brother and Sister A. P. Musselman, evangelists.

Fifteen baptized and three reclaimed in the Oronoco church, Va., Bro. R. M. Figgers, evangelist.

Twenty-two baptized and three restored in the Branch church, Va., Brother and Sister S. Paul Daugherty, evangelists.

Five baptized and one received by letter in the Red Hill house, Boone Mill congregation, Va., Bro. Ray Showalter, evangelist.

Nineteen baptized and five reclaimed in the Pleasant View church, W. Va., Merlin E. Garber, evangelist; Edgar S. Martin, pastor.

Three baptized, two received by letter, one reclaimed and several reconsecrated in the Trevilian church, Va., Bro. W. E. Cunningham, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Dewey Rowe, pastor, Oct. 9-16, in the Lick Creek church, Ohio.

Bro. E. M. Hertzler of Windber, Pa., Oct. 16, in the Sipesville church, Pa.

Bro. Wilmer Petry of Akron, Ohio, Dec. 7, in the Pine Creek church, Ind.

Bro. R. W. Quakenbush, pastor, Oct. 2-17, in the Indian Creek church, Iowa.

Bro. B. W. S. Ebersole of Hershey, Pa., Nov. 27, in the Midway church, Pa.

Bro. Nevin H. Zuck of Philadelphia, Pa., Nov. 25, in the Fairview church, Pa.

Bro. E. R. Fisher of Trotwood, Ohio, Oct. 31, in the Brookville church, Ohio.

Bro. H. W. Hanawalt of McVeytown, Pa., Oct. 16, in the Leamersville church, Pa.

Bro. Will Reed of North Carolina, Oct. 2-15, in the Pleasant Valley church, Tenn.

Bro. Galen R. Blough of Ephrata, Pa., Nov. 7-20, in the Williamsburg church, Pa.

Bro. C. H. Deardorff of Ashland, Ohio, Nov. 20, in the Union Center church, Ind.

Brother and Sister J. W. Barnett of Arago, Ore., Oct. 16, in the Mabel church, Ore.

Bro. Charles Dumond of Canton, Ill., Oct. 9, in the La Motte Prairie church, Ill.

Bro. John A. Buffenmyer of Bunkertown, Pa., Oct. 10, in the Mountville church, Pa.

Bro. I. R. Beery of Pleasant Hill, Ohio, Oct. 16-30, in the North Liberty church, Ind.

Bro. G. O. Stutsman of Greenville, Ohio, Oct. 31, in the Lower Miami church, Ohio.

Bro. Walter F. Berkebile of Rockwood, Pa., Nov. 7-20, in the Pleasant Hill church, Pa.

Bro. R. W. Schlosser of Elizabethtown, Pa., Oct. 2-16, in the Spring Creek church, Pa.

Bro. L. R. Holsinger of Mogadore, Ohio, Oct. 17-23, in the Ashland Dickey church, Ohio.

Bro. J. E. Whitacre, pastor, Oct. 16-30, in the Geiger Memorial church, Philadelphia, Pa.

Bro. A. H. Miller of New Philadelphia, Ohio, Nov. 7-20, in the Elkhart Valley church, Ind.

Brother and Sister Clarence R. Bowman, pastors, Oct. 2-16, in the Pleasant View church, Ohio.

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Personal Mention

Michigan has chosen Eld. Harvey R. Hostetler as Standing Committee delegate to the next Conference, with Eld. F. E. Mallott as alternate.

Southern Iowa has chosen as Standing Committee delegate to the next Conference Eld. W. H. Brower, with Eld. Glenn Carr as alternate.

The Standing Committee delegate to the next Conference from Northern Iowa, Minnesota and South Dakota is Eld. J. E. Rolston, with Eld. C. E. Schrock as alternate.

Sister Goldie Killion, pastor of the Auburn church of Northern Indiana, will have time for two revival meetings the coming year. Address Mrs. Goldie Killion, 1002 S. Jackson St., Auburn, Ind.

President Winger of Manchester College will be guest speaker at the New Philadelphia church of Northeastern Ohio, Sunday, Oct. 16. It's homecoming day with basket dinner and "all former members and friends are invited to spend the day with us."

A Bible Conference will be held in the Upper Conewago congregation of Southern Pennsylvania, Oct. 23 to 30, with Elders Otho Winger and Quincy Leckrone as the principal speakers. For exact location and other details, look in the correspondence columns of next week's issue.

Dr. William Rainey Bennett, widely known lecturer and for some years past the minister of the Elgin Universalist church, is the man who, quite innocently as it now appears, stirred up the righteous wrath which flamed out in the longer editorial of this week. As his sermon revealed, his real thesis was that we ought to go to war to keep our country out of war, if you can interpret that paradox. The announcement quoted in our first paragraph was his unique way of kindling interest in the subject. We are glad to be able to say here in the same issue with the editorial that he at least is not one of the preachers who are going "crazy with the war fever" but is in fact on our side of the question.

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Miscellaneous Items

The Middlebury church of Northern Indiana will have harvest meeting Oct. 16.

The La Motte Prairie church of Southern Illinois will have an all-day meeting with basket dinner tomorrow, Oct. 9.

The Waynesboro, Pa., Church of the Brethren recently (Sept. 28) gave the Pageant of the Sowers. Thus knowledge of the worthy lives of the Sowers is spread abroad and their influence goes marching on.

The Prices Creek church of Southern Ohio will have its annual homecoming Saturday, Oct. 22, with an all-day meeting and dinner in the church basement, followed by the love feast at seven in the evening.

The Barnum church of Minnesota, following the love feast Friday evening, Oct. 14, will have a harvest festival and homecoming, Saturday and Sunday, Oct. 15 and 16. They expect help from other churches in bringing the message and hope that "all who can will come and enjoy spiritual fellowship."

The Royer Clan of Eastern Pennsylvania will hold its first reunion at the Heidelberg Brethren church near Myerstown at 1 P. M., Sunday, Oct. 9. All the Royers and their kin from far and near are invited. There will be a short program and plenty of time for acquaintance making and fellowship.

The Mexico church of Middle Indiana will celebrate its one hundredth year Oct. 30, in an all-day meeting, including a night session and a basket dinner. A hearty welcome is extended to all, especially former worshipers at this place. "If you can not come, send a greeting" to Mrs. Ernest Fisher, Mexico, Ind.

The Maple Grove church of Northeastern Ohio has a homecoming and rally day tomorrow, Oct. 9. It is an all-day meeting with basket lunch at noon.

The Beaver church of Middle Iowa will have rally day and homecoming programs Oct. 16, the former in the morning, the latter in the afternoon. Children's exercises, installation of officers, basket dinner for everyone, talks by former pastors and visitors, readings, music—"all are invited to come and enjoy the day with us."

The Allentown church of Eastern Pennsylvania will have opening services Saturday evening, Oct. 29, and all day Sunday, Oct. 30, in their church newly purchased by the mission board, at Ninth and Liberty Streets, Allentown. "Bring lunch and the congregation will provide warm room and free coffee. Everyone is invited to attend."

In the obituary of Emanuel S. Guyer, Messenger for Sept. 10, through some inadvertence, the surviving children were incorrectly listed. The list should have read: Nelson Guyer, Woodbury, Pa.; Mrs. Estella Hollinger, Woodbury; Mrs. May Replogle, New Enterprise, Pa.; Andrew Guyer, Lakemont, Pa.; Mrs. Alice Brenneman, Chicago, Ill.; Mrs. Sara Hershberger, Martinsburg, Pa.; Mrs. Florence Kauffman, Curryville, Pa.; Mrs. Mary Honsaker, Inwood, W. Va.

Southwestern Kansas will meet in district conference at Hutchinson, Kans., Oct. 14-17. Theme: The Church Challenged. Friday afternoon and evening: elders' meeting, pastors' conference and moral welfare program; Saturday: ministerial program, Christian education, women's meeting and educational program; Sunday: a busy day beginning with a young people's sunrise service and concluding with a music program and sermon; Monday: the business session.

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With Our Schools

Bethany Biblical Seminary

Eld. J. W. Lear, who has been a member of the Seminary faculty for the past seventeen years, recently resigned to accept the pastorate of the Glendora congregation, in Southern California.

Autumn convocation services were held Wednesday evening, Sept. 7, in the chapel, with M. R. Zigler of Elgin giving a challenging address on the kind of training needed by the modern minister.

Miss Ruth Wine, daughter of Eld. and Mrs. G. L. Wine, pastors of the church at Covington, Ohio, recently accepted the position of secretary to President Bowman. She is serving, also, as registrar.

The Seminary invites all ministers, former students, and church workers in the central region to be its guests during the Bethany Ministers' Conference, Oct. 17 to 20, which is to be held on the Bethany campus.

Church convocation services were held Sunday, Sept. 11, at the First church with a sermon at the morning worship service by the pastor, M. Clyde Horst, and a message in the evening by President Rufus D. Bowman.

The opening chapel service, Sept. 6, marked the official beginning of a new school year. The enrollment totals 131, a substantial increase over the autumn quarter a year ago, particularly in the number of Seminary students, which totals forty.

Other faculty changes include the discontinuance of the services of Elgin S. Moyer, librarian and registrar, who has recently accepted a position as chief librarian at Moody Bible Institute; and Mrs. Minna Heckman, who has been teaching in the religious education department for a number of years.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By R. E. Mohler, McPherson, Kansas
Chairman Board of Christian Education and Executive Secretary National Council Men's Work

There is a certain type of student, not the type that is most appreciated by the teacher, who when asked a question will talk all about the point, but never quite arrive. The situation before us as we approach our theme for the year, "Christ in Personal Living," stands in contrast to that student.

We have for several years stressed first one theme and then another: "Christ in the Life of the Community," "Christ in the Life of the Church," etc. It is easy to write and talk on such themes, for one can speak in such general terms and never be in danger of saying very much or arousing any great criticism by what he says.

This year we face the real issue of life and Christianity. If we can demonstrate that we know and live the theme of the year there will be but little trouble about fulfilling any theme that we have considered before. This year we are not thinking about any organization. We are not talking about our neighbor. But we are getting right down to where we live and are trying to compare our own living with that of the Christ. Such an emphasis should lead to Christlike living.

Ministry to Nonresident Members

Students in Universities

By Merlin Shull, Elgin, Illinois

Each winter finds a number of our students in universities and non-Brethren colleges. The church should keep in touch with these students. They are often specializing in medicine, law, engineering, etc. After graduation they will be professional leaders in their communities. Here are some of the ways by which their interest in the church may be conserved.

1. Parents who realize the unusual temptations facing their children can emphasize in their letters the importance and value of remaining true to Christian ideals. Such letters have kept many a boy or girl on the straight path.

2. The pastor or elder of the home church generally has a great influence with these students. He can write letters and send church bulletins. He may have a good Christian friend living near the university who will visit the student occasionally.

3. Christian laymen in the home church can become pals by letter to students. Former Sunday-school teachers, B. Y. P. D. advisers, or church officials can do a real service. A Christian layman, say a doctor writing to a future doctor, could be a fine guide and inspiration.

4. In many cases these students are graduates of our colleges and are now doing postgraduate work. Teachers from the alma mater could well form the habit of keeping in touch with them.

5. If the pastors of the churches will send the names and addresses of these students we will arrange a special service for them. In some schools there will be several members of our church. They could form a Brethren Fellowship. There has been a "Dunker club" at the University of Chicago for a number of years.

ADULT CHRISTIAN WORKERS

Lessons From the Epistle of James

Chapter V, Sunday, October 23

I. Economic oppression and injustice will be punished (Chap 5: 1-6).

It is not so much the amount of money a person has, but the use of it that makes one a saint or sinner. Stored wealth will spoil; ill-gotten wealth condemns. Life is too short for such conduct.

II. Christian believers must manifest a spirit of patient endurance in times of suffering (Chap. 5: 7-11).

This does not mean the sufferer should not try to better his economic and social condition. The coming of Christ into society will bring about righteousness and peace, but until this is a reality Christians must not allow their sufferings to make them fretful, complaining and unforgiving. We should endure "as seeing him who is invisible."

III. Above all things, brethren should not swear (Chap. 5: 12).

Profane swearing to express irritation and disgust is not only senseless, but sinful. Swearing to strengthen one's testimony is not needed except for those who are dishonest. Most courts recognize one's right to affirm.

IV. The prayer of faith is powerful to heal the sick and relieve suffering (Chap. 5: 13-18).

God can heal with or without remedies known to man. Remedies should be wisely employed whenever available. Faith without works is dead. The trust should be in God not the remedy. The will must be submissive to God's will. The sufferer need not be perfect before he prays. Elijah was human.

LEADERSHIP EDUCATION

Building Your Workers This Year

It is becoming more and more evident that many of our most strategic leaders in the church either can not or do not go to camp, institute, or convention. Some of them work on the farm, in the factory, or office. It is particularly hard for a good many men to leave their bread-and-butter jobs for even a few days. Yet many of our most important positions in the church are held from year to year by these people.

What can we do about it? The leadership growth program for these people must be such that it can be "consumed" at home. It must fit with their daily workaday lives and we must reach them—because they are the backbone and fiber of the church.

At the beginning of a new church school year, it is well to lift up again into their due places several of these more promising possibilities.

The Workers' Conference. Do not ever give up the workers' conference idea, because it is a prime essential for anything else that may be done. It provides for challenging fellowship, exchange of ideas, comparison of progress in different departments. "If you are licked, think of fifty things to do to overcome your defeat" is a good slogan for workers' conference planners. There are reasons why it's hard—mainly because we humans hate to have growing pains. But any pastor or Sunday-school superintendent who is willing to keep on in his determination to succeed

will eventually do so. And it will be greatly worth while. Read articles and books on the workers' conference and search the crannies of your own mind for ideas. Most of all, make some one person administratively responsible for the success of these meetings. As we begin thinking of the church as one, rather than two programs, it may be well to make the pastor thus responsible. Not only Sunday-school teachers and officers, but trustees, finance committees, song leaders, committee chairman, age group advisers, men's and women's work leaders—all these are a desired part of the workers' conference.

Books and magazines. The printed page is coming into a new glory of its own—in university, college and school. It should come into a similar glory in the church. University and college professors are sending students more and more to the library to find their own truth, rather than listening to the dry lecture in the classroom. The church is an educational institution and no educational institution can do its best without an abundant supply of printed page resources. How much money will your church appropriate for this cause in 1938-39? See the leaflet, "Building a Workers' Library," (free) on how to build up your library and what books to buy.

Apprenticeships. The most modern educational experiments in leadership and vocational training in America are making use of the apprentice method of learning. The promising but inexperienced young person, working as helper and learner with the mature and capable leader, is an ideal situation. Try it in classroom teaching and on committee work.

WOMEN'S WORK

The Relation of Women's Work to the District Field Man

By Walter McDonald Kahle, Troutville, Virginia

Few folk understand the task of a district field man. He must not only present and promote the total program of his denomination, but the entire interests of his district, and every church group in the district. He must constantly encourage unity, solidarity and spirituality. He must stimulate growth, progress and expansion. He must deal with all classes, beliefs, temperaments, and face every known problem to modern church life.

The relation of Women's Work to the District Field Man is one of unique and strategic importance. If he purposes to present or advance any new idea, or method, or literature, or activity the women are of peculiar importance. They usually think of the interests and welfare of their children and youth before the customs and precedents of the past. They contact all the key men and main positions. They count.

The women's group comes first in the promotion of Christian home building in either the district or local church. They constantly and consistently support most efforts made in this direction by the field man.

When it comes to the efforts of the field man to promote the interests of the children or the youth of the church, the women are more receptive than any other group including the church officials. They think in terms of "our children." The leaders usually speak of "those youngsters." There is a real difference.

A field man instinctively turns to the women in his efforts to foster and promote missionary interest and action. The mother instinct and the missionary instinct seem closely related. The women are ready to start and they refuse to give up.

Sound field work must constantly stimulate a deepening of the spiritual life. There must be Bible study, time for prayer, and a constant participation in humble service activities. Men can speak well of such interests but the women's group sense the importance of natural and practical and continued exercise in these areas of life.

Finally, I find the women remarkably sensitive and responsive in efforts to promote mastery in money management. The men usually collect the money but our women direct the investments of 90% of it. They certainly have a deciding vote in the future trends of our finances. They can work wonders in helping to give God a square deal in money matters.

ADULT DEPARTMENT

The Second Nebraska Family Camp

By Mabel Pickrell, Nebraska

We held our second annual family camp in Horkey's Park, near Crete, Nebr., Aug. 8 to 13. We feel that this park is ideal for our family camp, as it is equipped with cabins, auditorium, store, post office, telephone, facilities for swimming and boating, and also space for tennis, volley ball, horseshoe, etc. The camp draws from the entire state of Nebraska. There was an enrollment of 111, which included 16 children, 43 young people, 46 adults and 6 leaders. Bro. Paul K. Brandt of Holmesville was camp director and Bro. Swigart F. Miller of Beatrice was camp business manager.

The faculty and directors were of the very best this year and there were many expressions of appreciation for their fine work. The adult leaders were Dean R. E. Mohler of McPherson College, Desmond Bittinger, Africa missionary on furlough, and I. C. Snavely, pastor of the Bethel church. The young people's leaders were Ora A. Huston, pastor of the Oklahoma City church, Miss Leta Wine of Enders and Desmond Bittinger. The leaders of the children's division were Brother and Sister Ralph R. Hatton of Omaha. The forenoon camp program consisted of three class periods in each group, of forty-five minutes each.

There were campfires in the evening, an all camp picnic and lectures. At the business meeting on Friday there were an expression from all present that the camp was a real success and a unanimous vote for a family camp next August. Certainly the camp motto for the year was true; it was a place, "To reason, and pray, and play together."

CHILDREN'S DEPARTMENT

The Teacher Plans a Unit of Work

By Mary Grace Martin, Elgin, Illinois

At this season the church-school teacher often finds in her hands a new textbook. If it is a graded text, probably one of the first words she will see is "unit." Every teacher should learn what this word means for it stands for something more than merely the title of a series of lessons. It stands for planning, for study, for activities, for doing things together that relate to a given theme. A unit of work is sometimes defined as a series of worth-while experiences or activities "bound together around some central theme of child interest or need." How then shall a teacher plan for a new unit of work for her group? The following suggestions may be helpful.

1. Recognize that the unit of work will last for several

weeks, perhaps an entire quarter. Just as you can not judge an entire book by the first chapter, you can not judge an entire unit of study by reading only the suggestions for the first session. Therefore, read through the entire unit before planning for the first session.

2. Study the purpose of the unit. See how the purposes of each session relate to the purpose of the unit.

3. List the possible activities which might be undertaken with the unit. Even if you do not see immediately how your group could do the activities, list all that you think might be related to the unit. You will find many suggested in the text, but supplement these with your own ideas.

4. Collect materials related to the unit. Search for suitable pictures, songs, stories, poems, objects, costumes and other things that may be used to enrich the unit. Use your own sources of materials. Your pastor, your neighbor and the other teachers may be glad to share with you the very thing you need to stimulate interest in the unit.

5. Consider special people such as doctors, missionaries, community workers, or the pastor who may be invited to the group to enrich the experience of the unit. Consider also the places and people the group would need to contact if you should plan some special excursion to share your study.

6. Plan for the first session. What changes can you bring to the room that will guide interest in the direction of the study? What pictures will you replace? What books and articles will you provide for the children to examine? How will you guide their interest toward the purpose of the day? On paper outline definite steps of the session such as topics of conversation, when you will want to sing, pray, play, tell a story, receive the offering, or engage in other activities. You may not follow the plan exactly, but such an outline will aid you in achieving your purpose.

7. Build on the experiences of the first session. Do not enter the next session as if it were unrelated to the former experience. Let the children plan the activities they select, then help them to carry out their plans.

8. At the conclusion of the unit of study, review with the children their experiences and discover the learning that has taken place. Remember that the teacher's preparation is an important step in successful teaching.

Sunday-school Convention of Northeastern Ohio

By Beulah Ebie, Hartville, Ohio

Three factors contributed to make this convention one of the best for children's workers.

Bro. Rufus D. Bowman led our thoughts along the lines of Christian education, parents and children and children's leaders and teachers. One great principle he expressed was that today children do not need vocational guidance as much as they need new parents with model characters. He believes that it is not enough for a teacher to know about Christ—she must also know children. Character and experience of a teacher are often greater than the method she uses. The best teachers with the best personalities should be placed, not in the adult group where they usually are, but in the classes of smaller children where they can guide the Christian growth of the future church.

The other speaker, Dan West, gave a very vivid picture of the conditions in Spain. The convention proved conscious of the need of these children and women in Spain by contributing $52. Bro. West also gave some facts about the future of our church. He stated that we must think in world terms or die; that within sixteen years the Church of the Brethren will be weighed in the balance.

A report of the national district children's directors' conference was given, and a supper conference for children's workers scheduled. Thirty-eight directors, superintendents, and teachers attended the supper conference, which incidentally came before supper because facilities did not permit the whole group to eat together. The display this year contained materials from Elgin on leadership training, camps, magazines and books. Magazines and books were the main theme of the discussion. Each local director is trying to get her teachers to read three books this coming year: one for personal enrichment and two about her work. This group also set up a plan for a district cabinet to be composed of one local director from each of the seven subdistricts. The cabinet will hold some of its meetings with the Board of Christian Education.

The enthusiasm and interest shown by the children's workers attending this conference proved that they are thinking about the need and desires of children.

CORRESPONDENCE

FOURTH ANNUAL UNION SERVICES OF THE BRETHREN CHURCH AND CHURCH OF THE BRETHREN OF NORTHEASTERN OHIO

On September the 11th, a very significant meeting was held in Northeastern Ohio. This meeting was the Fourth Annual Union Services of the Brethren churches and the churches of the Church of the Brethren, in this territory. A very interesting union program was provided by a general committee made up of Eld. C. H. Deardorff, chairman; Dr. Martin Shively, assistant chairman; Dr. Charles L. Anspach, Dean W. E. Ronk and P. A. Bailey, members.

The program included morning and afternoon sessions, with a picnic dinner at noon. The attendance at Sunday school was six hundred, and approximately five hundred attended the afternoon session. The total attendance for the day was about nine hundred. The sessions were presided over by the general chairman, Eld. C. H. Deardorff. The morning devotions were led by Dr. Martin Shively; Eld. D. R. McFadden of the Smithville Church of the Brethren, delivering the morning sermon. It was an unusually fine sermon and took many of us back in our memories to the time when we worshiped in our home churches and listened to sermons by men whose names are very dear to us.

The devotions of the afternoon were led by Rev. C. C. Grisso, pastor of the Brethren church at Smithville. The first address was brought by Professor M. A. Stuckey of Ashland College who spoke on: The Common Heritage of Brethren People. The address was of interest to all present as it brought to all a sense of pride in being identified with a denomination with such a glorious past and promising future. The second address was given by M. R. Zigler, Executive Secretary of the General Ministerial Board, Church of the Brethren, Elgin, Ill. Eld. Zigler spoke on: Our Merging Highways. The address was exceedingly interesting, as the speaker described his visit to the birthplace of the German Baptist church. His analysis of present church conditions was very stimulating.

Before adjournment an offering was taken for the relief of the distressed in Spain and China. The meeting adjourned after the election of the general committee, which

is composed of the same membership as of this year, with the addition of Arthur Crone of the Dickey Church of the Brethren, Ashland, Ohio.

For the information of those unacquainted with this meeting, it should be said that the services started four years ago because of the general interest of men from both divisions of the Brethren church, especially such leaders as G. A. Cassel, C. H. Deardorff and Martin Shively. For the last three years, the meeting has been an afternoon meeting. This year, however, the committee thought an all-day meeting would be best, and their judgment was correct, for as it has been pointed out, the meeting was well attended, there being representatives from twenty-two churches present. We commend to our Brethren this form of fellowship for we believe that our common heritage is worth preserving and that we are missing much if we fail to fellowship one with another.

Another movement of considerable interest is that of the Union Laymen's Organization of Ashland. The Laymen's organizations of the Third Street Church of the Brethren and the Park Street Brethren church will co-operate during the year. The plan is for the combined group to meet four times during the year for general fellowship. The new organization held its first meeting recently which was in the nature of a corn and wiener roast. From our experience at Ashland, we believe communities which have churches of the Church of the Brethren and Brethren churches would do well to organize similar groups.

C. L. Anspach,
Ashland, Ohio. President of Ashland College.

REPORT OF FINDINGS COMMITTEE OF THE ANNUAL REGIONAL CONFERENCE

Bridgewater, Virginia—Aug. 31-Sept. 2

The major emphasis of this conference is "The Church on the Offensive." The time is here when the church, with the gospel of Christ, must march into enemy territory and take the field. We should release ourselves from the spirit of defeatism and idleness and make new conquests for Jesus Christ.

Children

We have been made to realize that the forces that create so many problems for adults and youth affect children in their life situations even more. And we recognize that the rural church and community is the strategic place of emphasis. In order to remedy our present chaotic conditions children's leaders have a very important responsibility in adapting the program of Christian education to the life situations of children.

The Christian Home

Because the home is the most important unit of living, we feel it is necessary that adequate information concerning friendships, courtships, engagements, marriage and home building be given our young people in a wholesome way. Christian ideas, standards, ideals and convictions must be so developed that they will result in action. A home building program should be developed in each local church. Ministers should be qualified to teach the principles of Christian homemaking and become wise in counseling with parents and young people. In each church there should be a library of good books that will give information suited to all age levels of growing youth. The science of marriage and Christian home building should be emphasized and dignified in every local church.

Women

The women recognize that they have an important task both in foreign lands and in the homeland; they realize they have enormous opportunities both in the home and in the church; they know they have definite responsibility in helping with the entire program of the church, which should influence the whole of life. Therefore the women have consecrated themselves anew to face their tasks, use their opportunities and assume their responsibilities with increased effort and to devote themselves wholeheartedly to the work of the kingdom of God.

Leisure Time

With approximately twelve millions of unemployed in the United States today, and the probability that the number will increase in the future, we are faced with the task of teaching both youth and adults the best use of their leisure time so it may be engaged in wholesome and creative ways. This is vital if the highest interests and morals of our people are to be conserved and developed.

Peace

Realizing the present tense situation of world conditions, this conference calls all Christians to constructive action for world peace. We believe that the world mission of Christianity urges action based on careful study of world conditions, with the recognition that all men are brethren. While millions of the world's youth are mobilizing for war, the youth who belong to the kingdom of Christ ought to mobilize in order to take the offensive for peace. Christian youth must give and live for peace while millions are giving and dying for war.

Christian Education

A stronger and more comprehensive program of Christian education is needed in our region. Youth today must face the problems growing out of war, intemperance, crime, unemployment, and community planning experiments. A thorough training in Christian principles is essential to a right solution of these problems. Greater emphasis should be placed on providing this training through the Sunday school, the young people's meetings, the Vacation Bible School, the Weekday Schools of Religion, summer camps and any other ways. The churches of our region need better trained workers. Continued emphasis should be placed on the training of Sunday-school teachers. But other workers need training, too. The pastor, elder, ministers and all who hold positions in the church should have sufficient training to equip them for efficient service.

Christ in Personal Living

Christ has not been taken seriously in personal living. The devotional life, which is one of the springs of Christian living, is in many cases being neglected. Our leaders must discover and develop for the people whom they lead simple techniques of soul growth. The use of the Bible, of devotional literature, the development of the art of meditation, the regular practice of prayer should more and more become the practice of all.

Race Question

The function of Christianity is to bind all men together into one brotherhood. We need to study wisely the problems presented by the various races in our communities, and in the light of our pledge of brotherhood strive for universal unity in Christ. We should pledge ourselves to: first, treat all men, regardless of race, as we would want to be treated. Second, respect the rights of all men and judge

each man upon individual merits alone. Third, oppose every effort to evoke fear or hatred of religious or racial group.

B. Y. P. D.

As never before our young people need to be on the offensive. A program for making Christ real in personal living is a constant and vital necessity. If our Christianity is to live, our youth must be taught the art of building Christian homes. They should learn to love and serve their fellow men through definite projects. Young people should face the challenge to help prevent the destruction of civilization, as well as Christianity itself, by keeping "on the offensive for peace."

Rural Life

For any civilization to exist, rural life is basic. Because of the increased urbanization of our country, there is grave danger that the social, economic and spiritual life of the rural community may disintegrate. As our church is largely rural we must not overlook the challenge to rebuild rural life. To do this the church should first of all fill our rural pulpits with men trained in sociology as well as in theology. Rural churches need to regain the respect and confidence of the community by putting on an inclusive program which meets the needs of rural life. We ought to co-operate with other denominations faced with the same problem in conserving and developing the spiritual values of rural life.

Ecumenical Church

We ought constantly to realize that we are members of the world-wide fellowship of Christ, and that in order to be more effective our church should co-operate with other denominations, and with local and state councils of churches and Christian education agencies whenever possible. We believe that if the church of Christ is to make an impact on our strife-ridden world it must unite—if not in organic union, at least in co-operative action.

Committee—
Earl M. Bowman,
Stauffer Curry,
Jesse Ziegler,
Mrs. John B. White,
Cecil Showalter,
Lois Eller,
Arthur Scrogum.

DISTRICT MEETING OF SOUTHERN INDIANA

The churches of the Southern District of Indiana convened in the Pyrmont church, Aug. 23, 24 and 25.

Sectional meetings of Men's Work, Women's Work, and the elders were held in the forenoon of the first day. In the afternoon an address on temperance by Mrs. Floyd Sonafrank, and a report by the Council of Promotion were of more than usual interest. Bro. R. K. Showalter gave a rather novel and interesting report of a survey of the district church activities. Bro. Virgil Stinebaugh conducted a panel discussion on The Rôle of the Pastor in Leadership Training which was stimulating and thought provoking.

Wednesday forenoon the educational program was considered. The speakers were Dr. Eldon Burke, F. E. McCune, and Milton Early. In the afternoon several members of the peace committee of Manchester College gave enlightening talks on the problem of peace and war. These were followed by an able address by Bro. Howard Burnett.

Elders M. R. Zigler and J. O. Winger were present a part of the time and gave inspiration and help by their addresses on practical subjects.

The business session convened Thursday morning. Thirty-six delegates from twenty-two churches constituted the voting body. The following officers were elected: R. L. Showalter, moderator; Clinton I. Weber, reading clerk; Frank G. Replogle, writing clerk. Delegate to Annual Meeting, O. D. Werking with E. O. Norris as alternate.

Considerable business was considered some of which may be of more than local interest. After several years' consideration it was decided to have our district meetings over the week end, or from Friday morning to Sunday night. It is hoped that by so doing more of our people can attend. It was also decided that the Standing Committee members representing districts of the Central Zone should elect three members from nine districts representing the Central Zone to serve on the Committee of Arrangements. To become effective this must of course be ratified by the other eight districts.

Next year's meeting was granted to the Middletown and Upper Fall Creek churches.

Frank G. Replogle,
Rossville, Ind. Writing Clerk.

DISTRICT CONFERENCE OF SOUTHERN ILLINOIS

Members of the Southern District of Illinois met in their seventy-fifth annual district meeting Aug. 27-29 in the Panther Creek church near Roanoke. The Oak Grove church co-operated with Panther Creek in serving the large group assembled. A very fine inspirational meeting was enjoyed.

Welcome guests at our meeting were Brother and Sister E. L. Ikenberry and family, missionaries on furlough from China. They contributed much to the Conference by instilling into our hearts the great need of the souls in far-off China. Other guests were President Otho Winger and Bro. W. J. Heisey, both of Manchester College. Bro. Winger gave a forceful educational address on Sunday afternoon. Bro. Heisey addressed the young people at the vesper service.

The moderator, Bro. Dolar C. Ritchey, gave a wonderful message Saturday evening on The Victorious Church. Other speakers on Saturday were Brethren Walter Coffman and Dewey Cave, who spoke on the pastor and his church. The peace address was given by Bro. Lester Fike.

Sunday was the high spot of the conference. The Sunday school was well attended with departments for the children, young people and adults. Bro. Ikenberry delivered the morning message. Bro. Ed McCauley, a nephew of James R. Gish who established the Gish Fund, gave a brief history of the life and work of Brother and Sister Gish. He displayed two walking sticks belonging to Bro. Gish. Brother and Sister Gish once lived near the Panther Creek church. In the afternoon Virginia Ashenfelter presided over the young people's meeting which was followed by a short, but stirring message from Bro. Ikenberry.

The men's meeting was held on Sunday evening, Bro. H. V. Stutzman giving a short talk. This was followed by the temperance meeting. Bro. Galen T. Lehman delivered the address in a powerful way. The meetings were all aided by excellent music—the conference choir, a male octet from La Place, the preachers' quartet, and others.

The churches were well represented at business meeting Monday. Standing Committee delegate for 1939 is Eld. Lester E. Fike, with Eld. Dolar C. Ritchey as alternate. Eld. I. D. Heckman is district conference moderator for next year. All business was taken care of quickly and the meeting was adjourned shortly after noon.

Beason, Ill. Ralph W. Johnson.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Duncan-Coffman.—Hanford Grey Duncan and Edna Mae Coffman, both of Fincastle, Va., in the Pleasant Dale church, Sept. 8, by the undersigned.—Guy E. Wampler, Daleville, Va.

Fisher-Paul.—At the parsonage in Reading, Pa., by the undersigned, John W. Fisher and Mildred M. Paul, both of Shamokin, Pa., Sept. 10. —Jesse W. Whitacre, Reading, Pa.

Kalp-Ober.—By the undersigned, in the Allegheny County courthouse, Cumberland, Md., Ray Wenzel and Kathleen Beatrice Ober, both of Stahlstown, Pa.—B. B. Ludwick, Markleysburg, Pa.

Kiracofe-White—By the undersigned, Aug. 6, Clayton Kiracofe and Evelyn White at the Danville church.—Charles E. Zunkel, Danville, Ohio.

Snoeberger-Feight.—By the undersigned, Aug. 26, at the home of the groom, Robert Snoeberger of New Enterprise, Pa., and Freeda Feight of Everett, Pa.—W. N. Staufer, New Enterprise, Pa.

Stiffler-Snyder.—On June 22, by the undersigned, at the parsonage, J. Elwood Stiffler and Fern Louise Snyder, both of New Enterprise, Pa.—W. N. Staufer, New Enterprise, Pa.

Whetstone-Replogle.—By the undersigned, the father of the bride, at the Church of the Brethren, Everett, Pa., July 10, Miles C. Whetstone of Bedford, Pa., and Phyllis E. Replogle of Everett, Pa.—A. Jay Replogle, Everett, Pa.

FALLEN ASLEEP

Acus.—Catherine Barbara Sucher, daughter of Daniel and Catherine Sucher, was born in Defiance County, Dec. 30, 1851, and departed this life Sept. 15, 1938. In 1872 she was married to John S. Acus, who preceded her in death. To this union were born three sons. She leaves three sons, nine grandchildren, eleven great-grandchildren and many other relatives and friends. Her body was laid to rest in the cemetery near Evansport, Ohio. Services were in charge of the undersigned.—Dewey Rowe, Bryan, Ohio.

Arnold, William S., was born Feb. 7, 1871, and passed away Sept. 1. Bro. Arnold was a faithful member of the York congregation for about twenty-two years. For many years he had been a teacher in the Sunday school of the First church. As a competent factory foreman he was respected and loved by his men. During a somewhat extended illness he was anointed. He is survived by his faithful companion, two sisters and many other relatives and friends. Funeral services were held at his home by the undersigned, his pastor, with interment in Greenmount cemetery.—S. S. Blough, York, Pa.

Bomberger, Elizabeth, daughter of Abraham and Anna Earhart, was born Oct. 20, 1853, at Manheim, Pa. She was married to Henry R. Bomberger, Oct. 17, 1872. To this union four sons and four daughters were born. Early in life she joined the Church of the Brethren, and was a faithful attendant at all the public worship services. For the past twenty-five years she had been a resident of Pasadena, Calif. On Aug. 4 she passed away. Funeral services were conducted in Pasadena, by the writer, with further services at the Kreider church, Pa. Burial at the Kreider cemetery.—Grant T. McGuire, Pasadena, Calif.

Bottorff, Frank, was born Feb. 20, 1867, and died May 14, 1938. He was a resident of South Bend practically all of his life, having lived here fifty years. He was also a member of the Church of the Brethren since he was a lad of seventeen. He had a fine record of only missing communion services once in twelve years, and that was because of illness. Bro. Bottorff was an example of happy Christianity, as he was generally cheerful, alive, and very devoted to his church. He is survived by his wife, Margaret. To say that there is a vacancy in our church and in the home is to state it mildly. Funeral services were conducted by our pastor, Eld. Edward Stump.—Mary Hinton, South Bend, Ind.

Burger, Parmelee Brubaker, daughter of the late Jacob and Elizabeth Hannawalt Brubaker, was born Dec. 21, 1867, and died June 13. On Dec. 12, 1909, she was united in marriage to Zachariah Burger, who passed on to his reward on Aug. 9, 1917. At an early age she united with the Owl Creek Church of the Brethren and remained faithful. She leaves two brothers, two sisters, eight nephews and nieces and a host of other relatives and friends. Funeral services were conducted by the writer at the Owl Creek church. Interment was made in the cemetery adjoining.—Martin Krieger, Ankenytown, Ohio.

Bushong, Ada F., of Leola, daughter of Elam and Hettie Myer Bushong, died in the Lancaster general hospital, Aug. 17, aged 69 years, 2 months and 8 days. She died of injuries received when struck by an automobile five days previous. She united with the Church of the Brethren many years ago. She was an active member of the Ladies' Aid Society and was very diligent in visiting where there was sickness or sorrow. She served as a nurse and seemed to find great joy in ministering to the sick. She is greatly missed in the church and in the community. Two nieces and a nephew survive. Funeral services were held from Groff's funeral parlor in Lancaster and in the Bareville Church of the Brethren by Brethren H. B. Yoder, D. S. Myer and Paul D. Wenger. Interment in Hellers Reformed church cemetery.—Addie A. Myer, Leola, Pa.

Fitzwater, Mary Katherine, was born in Virginia Jan. 28, 1852, and departed this life July 9, 1938. She was united in marriage to John Auston Fitzwater in 1875 at Cumberland, Md. To this union seven children were born, two preceding her in death. Her husband also preceded her in death. She leaves five children, twenty-one grandchildren and thirty-one great-grandchildren. She was the last of a family of eight children. She came to Missouri in 1882 and lived in one community most of the time. She united with the Brethren church when fourteen years of age and lived a devoted Christian life. She was deprived of attending church for some time but was interested in the church program. She was a constant reader of the Messenger and her Bible as long as her eyesight would permit. Funeral services were conducted in the Wakenda church by the writer and E. F. Sherfy. Interment in the adjoining cemetery.—Oscar Early, Stet, Mo.

Garman, Bro. Edward M., was born near Brodbecks, Pa., and passed away at the home of his son-in-law and daughter, Mr. and Mrs. J. W. Forney, on Aug. 29, after a year's illness. Bro. Garman was a son of the late Peter and Mary Ann Miller Garman. He possessed a kind, friendly and unassuming disposition, always willing to follow his Lord. He united with the Church of the Brethren about six years ago. Surviving are his wife, Mary Bucher Garman, two daughters, five grandchildren, two brothers and one sister. Funeral services were conducted in Black Rock church by Elders J. E. Myers and J. M. Stauffer. Interment in the cemetery adjoining the church.—A. P. Hetrick, Hanover, Pa.

Henricks, Mrs. Lydia Knupp, aged 84 years, died in her home in Cerro Gordo, June 12, after a long illness. She was born in Augusta County, Va., and when thirteen years of age came to Illinois with her parents in a covered wagon. She was married in 1870 to Isaac Henricks, who died in 1918. Four children survive. Mrs. Henricks united with the Church of the Brethren early in life and lived a faithful, consistent, Christian life. Although an invalid for more than five years she remained faithful and patient to the end, and passed away in the triumphant faith of her Lord.—Charlotte Copeland, Cerro Gordo, Ill.

Kintner, Alvin Joseph, was born Oct. 27, 1900, and departed this life Sept. 20, 1938. He was the son of Wesley I. and Ida F. Kintner. He was married to Esther Miller at Peru, Ind., on Nov. 29, 1922. This union was blessed with one son, Joseph. He became a member of the Church of the Brethren early in life. Bro. Kintner is survived by his parents, his wife and son, two brothers and one sister. Funeral services were held in the Lawler funeral home, Lebanon, Ind., by the writer.—Clinton I. Weber, Indianapolis, Ind.

Ludwig, Olive Fadely, passed away Aug. 15, at her home in Homestead, Pa., after a lingering illness of paralysis. She was born at Woodstock, Va., June 26, 1883, the daughter of Arista and Elizabeth Fadely. She united with the church at Valley Pike, Va. She was united in marriage with Ira Ludwig, Nov. 6, 1907. They made their home in Homestead, Pa. Two children were born to them and both were received into the church at an early age. She is also survived by three grandchildren and a son-in-law. The church has lost a loyal member; the family, a kind, devoted wife and mother. Her smile of greeting revealed her real Christian spirit. Services were conducted in Homestead by Eld. Dana Z. Eckert.—M. Elizabeth Barnett, Pittsburgh, Pa.

McKinley, Norval Dean, son of William and Laura McKinley, was born in Paulding County, Ohio, Aug. 5, 1908, and departed this life July 29. On June 14 he was united in marriage to Delores Businger. To this union was born one son who was one year old the day before his father's death. He leaves his wife and son, his father and mother, two grandmothers and many other relatives and friends. His body was laid to rest in the cemetery near Antwerp, Ohio. Funeral services were in charge of the undersigned.—Dewey Rowe, Bryan, Ohio.

Mosier, Walter E., was born Oct. 9, 1868, in Fayette County, Pa. He was united in marriage with Sister Catherine Sides. They made their home in Pittsburgh. Bro. Mosier united with the church in 1917 and was elected to the office of deacon. Two sons were born to them, one surviving with his mother. Owing to the weakness of his heart for some time Bro. Mosier was kept at home and preferred not to take part in the confusion of the world. He passed away Aug. 9. Funeral services were conducted in the home in charge of Eld. Dana Z. Eckert. Interment was made near his birthplace in Fayette County, Pa.—M. Elizabeth Barnett, Pittsburgh, Pa.

Potter, Bro. Ira O., was born May 14, 1881, at Yankee Springs, Mich., the son of A. James and Hulda Potter. He died at the Calhoun County hospital Sept. 5. He was a resident of Battle Creek for twenty-two years. Bro. Potter had been in failing health for five years, the last three and a half years being spent in the hospital. He was a devout and faithful member of the Church of the Brethren and was anointed a few days before his death. His passing leaves a distinct sense of loss in the local congregation. He is survived by his widow, a daughter and a sister. Funeral services were held at Hebble's Chapel, Battle Creek, in charge of the pastor, the undersigned, assisted by Eld. D. H. Keller. Interment in the Woodland cemetery. A graveside service was in charge of Eld. Keller, assisted by Eld. H. V. Townsend.—F. E. Mallott, Battle Creek, Mich.

Roberts, Mrs. Beulah, daughter of Sister Cora Eyster, died Aug. 20, aged 42 years and 11 days. She was seriously ill for more than ten

months and was cared for by her mother. Mrs. Roberts was a member of the Methodist church. She is survived by her husband, her mother and one son. Services by the writer, with interment in the Greenmount cemetery.—S. S. Blough, York, Pa.

Ronk, George Henry, passed away at the Hamilton County hospital, Aug. 31. He had been in poor health for the past year. He was the son of William P. and Mary Smith Ronk of New Ross, Ind. Since their death he had resided in Noblesville. He joined the Church of the Brethren at Mt. Pleasant at an early age. He is survived by a sister, nieces and nephews and some cousins.—Martha J. Heiny, Noblesville, Ind.

Sandrige, Mrs. Nancy Ann, aged 74, wife of E. R. Sandrige, died July 24 at the home of her son and daughter-in-law, Brother and Sister Elmer Sandrige. She was a member of the Methodist church. She was born and lived most of her life in Albermarle County until last November when she came to make her home with her son. She is survived by her husband, two sons, one daughter and one sister. Funeral services were conducted at the home by Brethren W. F. Garber and Joseph Pence, with burial in the Mill Creek cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Shafer, Roy, died Sept. 2, 1938, aged 12 years, 8 months and 29 days. He is survived by his parents, Brother and Sister Shafer. Services in the home in charge of Bro. Walter F. Berkebile.—Mrs. Viola Walker, Rockwood, Pa.

Summers, Matt, was born in Rockingham County, Va., March 5, 1860, and departed this life at the age of 68 years. She was the daughter of Eli and Sophia Summers. She came to Ray County, Mo., at the age of twenty four and had since lived in the bounds of the Wakenda congregation. For many years she made her home with Mrs. Emma Vantrump. She endeared herself to all by her cheerful and unselfish disposition. She was a faithful member of the church of her choice for many years. She leaves besides nieces and nephews a host of friends. She attended church regularly and was teacher in Sunday school for many years. Funeral services were conducted in the Wakenda church in charge of the writer, assisted by E. F. Sherfy. Interment in the near-by cemetery.—Oscar Early, Stet, Mo.

Taylor, Sarah Ann Longaker, was born in Pittsburgh, Pa., April 12, 1843, and died at the home of her daughters near Cabool, Mo., May 4. She was united in marriage to Simon S. Taylor who preceded her in death. To this union nine children were born, six surviving. The oldest child is seventy-five years old. In 1896 she was converted and united with the Church of the Brethren and remained faithful. She was a strong believer in prayer. She leaves six children, eighteen grandchildren, thirteen great-grandchildren and a host of other relatives and friends. Funeral services were conducted at Cabool, Mo., by the undersigned, and the body was taken to Pierson, Iowa. She was buried by the side of her husband.—A. W. Adkins, Cabool, Mo.

Wilson, Lillie Ann Snider, daughter of John C. and Nancy Snider, was born near Frisco, Mo., Feb. 25, 1898, and passed away at her home in Flint, Mich., Sept. 8. Sept. 21, 1920, she was united in marriage to John Wilson, and to this union six children were born. Eighteen years ago she was converted and united with the Church of the Brethren, remaining faithful. She leaves besides her husband and six children, her father and mother, three sisters, five brothers and a host of other relatives and friends. Over 500 people attended her funeral services, which were conducted by the undersigned in the Broadwater church, with burial in the Dexter cemetery.—A. W. Adkins, Cabool, Mo.

Workman, Silas Henton, son of James and Mary Ann Rolston Workman, was born near Danville, Ohio, May 22, 1854, and departed this life at his home in Ankenytown, Ohio, Sept. 15. On Dec. 2, 1877, he was united in marriage to Mary Elizabeth Brubaker. To this union were born one son and one daughter. They lived on the farm near Ankenytown until 1912. After living at North Manchester, Ind., three years they returned to the home in Ankenytown where they had resided since. When seventeen years of age he united with the Church of the Brethren. He was early elected to the office of deacon and served in that capacity most of his life. He always placed the work of the church first and was always interested in its growth and welfare. He leaves his wife, one son, one daughter, seven grandchildren, one great-grandchild, two brothers, two half sisters, nephews and nieces and a host of other relatives and friends. Funeral services were conducted by Bro. Chas. E. Zunkel of Danville, Ohio, and the writer. Interment was made in the cemetery adjoining the Owl Creek church. —Martin Krieger, Ankenytown, Ohio.

CHURCH NEWS

CALIFORNIA

Calvary.—While Pastor Howell attended Conference, Dr. Mills was the pulpit guest June 5 and 12. The following Sunday Dr. Mills and wife conducted an interesting illustrated service. The evening appointments were filled by men converted at the Union Rescue mission. June 16 the following officers of Women's Work were elected and duly installed on Sept. 1: President, Mrs. J. W. Cline; secretary, Mrs. Ruth Hatch; treasurer, Mrs. Emma Whitehead; director Ladies' Aid, Mrs. Barbara Robinet; mothers and daughters, Mrs. Ethel Smith; missionary, Mrs. Gladys Smith; Bible Study, Mrs. Edith Harter. Dr. Lloyd Studebaker and wife gave a brief resumè of their work in Africa. Sept. 8 Sister Studebaker spoke to a large audience of mothers and daughters at a luncheon. At our council Paul Duke was re-elected Sunday-school superintendent. A program committee consists of the heads of the various departments of the church and Sunday school. This committee will meet each month to plan for the church work. Sept. 11 was observed as camp echo day. Some thirty of our number attended camp and a number brought back inspiring talks and songs. At the evening service the Goose Creek quartet of the country church of Hollywood brought a unique service in song and sermon. During the summer the Sunday school has shown an increase of twenty-five per cent over last summer. Bro. J. W. Cline who for some years has been busy in the service of the Lord at Calvary has been quite ill. We solicit the prayers of the brotherhood in his behalf. Sept. 30 will be church fellowship night, and anniversary and homecoming day will be observed Oct. 2.—Mrs. Ethel Smith, Los Angeles, Calif., Sept. 20.

Covina.—Our council was held and church and Sunday-school officers were elected as follows: Bro. Mark Cripe, elder; Ben Hepner, clerk; W. A. Runyan and Martha Platt, church and Sunday-school treasurers; Mrs. S. W. Funk, correspondent; Merle Butterbaugh, general superintendent; Martha Hepner, junior superintendent; Laura Brubaker, primary superintendent; Mrs. Cripe, beginners' superintendent; Mary Pittillo, cradle roll superintendent; Ida Fesler, member of missionary committee. Mrs. Orpha Hepner's beautiful floral offerings have been much appreciated. Attendance has kept up well. Treasurer's report showed a balanced budget all through the depression, with generous offerings for General and district missions, La Verne College and many other things. Brethren F. L. Hepner and John Booth gave the church and parsonage a coat of paint. During Bro. Cripe's absence at camps Brethren A. Hollinger and Fred Butterbaugh very ably filled the pulpit. Sept. 4 Dr. Lloyd and Sister Modena Studebaker told of their work in Africa. Sept. 11 Bro. Leland Brubaker brought a very helpful and spiritual message. In June our Sunday school with others of the town conducted a three weeks' vacation Bible school. The enrollment was over 200. The school closed with a picnic. Elma and Jake Overholtzer represented us at Annual Conference. They have not yet returned. Mrs. Marie Brubaker of Elgin, Ill., was with us after Conference and gave a good report. On June 12 a beautiful wedding was held in the church when Harold Platt and Virginia Hawkins were married. Bro. Mark Cripe performed the ceremony. Our church was represented at district meeting by Mrs. Laura Brubaker, Mrs. Mark Cripe and F. L. Hepner. One has been received by letter and three young children were baptized while attending Camp La Verne. We lost one faithful member by death. Mrs. Ralph Fesler and little daughter were severely burned in a gas explosion. After a month of intense suffering Mrs. Fesler went to be with her Lord. She was a loving wife and mother. She left two girls who are being cared for by the father and grandparents. Mrs. Cripe told us how much she has enjoyed working with us and urged us to live more consecrated lives.—Eulalia Overholtzer, Covina, Calif., Sept. 14.

Glendora.—On July 22 the combined departments of Women's Work held a meeting, with Mrs. Shoemaker of the local M. E. church as speaker. She told us much about the Holy Land and also about Mohammedanism. She told of a Mohammedan wedding she attended while she was living there. Her father was a native of Damascus. Sept. 3 Brother and Sister J. W. Lear arrived to take up the pastorate vacated by the resignation of Brother and Sister A. P. Becker. Bro. Becker plans to take a year's rest from pastoral duties and try to regain his health which has not been at all good for some time. Sept. 8 we held our council, and elected Sunday-school officers. Bro. Mervin Baker was licensed to preach. We have a fine group of young people and we appreciate their good work. On Sept. 11 installation services were held for Brother and Sister Lear, with our elder, Bro. Edgar Rothrock, presiding. A reception was given for them on Tuesday evening. A short program was rendered and a shower of canned fruit was presented them. We feel very fortunate in securing the services of these dear people whose years of experience and devotion to the cause surely fit them for the work of building up the church for a better understanding of love, peace and harmony that is so necessary for the advancement of true Christianity.—Mrs. S. H. Hosfeldt, Glendora, Calif., Sept. 14.

Hermosa Beach.—Three have been added to the church by letter and one letter was granted. Our delegates to district conference at La Verne were Sister Walker and James Bowman. We had our election of officers with few changes. Bro. Walker is our elder and pastor. Last week the mothers and women were invited to the girls' club supper and a report was given of the Women's Work at Conference. We elected Mrs. Walker as director of the work in general. During our pastor's vacation in August the following were with us: Brethren Jesse Smeltzer, C. Ernest Davis, George Carl and James Bowman. The other times were taken up with special programs. The work on the parsonage is progressing nicely. Our pastor spent his vacation there. We still accept donations of work, money and food for the same. Ruth Walker, James and Merle Bowman have gone to La Verne to attend college. We will have our homecoming on Oct. 2 and all former members and friends are invited.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 19.

Modesto.—Bro. Paul Studebaker and family of Franklin Grove, Ill. came to us as pastor Aug. 29. Sept. 4 we had installation services with Eld. W. R. Brubaker, district ministerial chairman, in charge. Bro. Niels Esbensen of Empire, our associate elder, preached the sermon. Sept. 8 a reception was held for them in the social hall of the church. The members also gave them a food shower. We are planning great things under their leadership. Bro. J. S. Zimmerman and wife left us Aug. 28. We had a farewell social for them and

presented them with a silk quilt and various other gifts. We will miss these good folks. Aug. 26 Bro. C. Ernest Davis was here and gave a very inspiring sermon in the evening. The Women's Work has been busy. Our penny-a-day for missions has gone above the amount expected. Our council will be held Sept. 15.—Mrs. Bessie Clark, Modesto, Calif., Sept. 20.

San Bernardino.—We held our Sunday-school picnic the last of June, with Russel Browning in charge of arrangements and entertainment. There was a large attendance and everyone had a good time. We had one baptism this summer. While our pastor, Royal D. Glick, was on his vacation in August Fred Butterbaugh and Albert Hollinger, both of La Verne, and H. M. Brubaker, of Covina, filled the pulpit. A large number of young people and intermediates attended La Verne Camp this year. Our delegates to district meeting at La Verne were Mrs. Charles Browning, Jr., and John B. Ries. Our Sunday-school attendance and interest have been unusually good. On Sept. 11 Dr. Lloyd and Sister Modena Studebaker, missionaries to Africa, held an all-day meeting at the church. This was much enjoyed. At our recent council officers were elected. Plans for a pastor's office and a new Sunday-school room have been completed.—Beulah Ries, San Bernardino, Calif., Sept. 19.

COLORADO

Glade Park.—This is an organized church of twenty-four members, under the care of the district mission board of Western Colorado. Bro. O. H. Feiler, our elder, has preached for us most every other Sunday afternoon for the last two years and the membership and community appreciate his loyal services, having chosen him as our leader for another year. Creete Miracle was elected Sunday-school superintendent, with the writer as church clerk. Four new members were received by Christian baptism. We are indeed grateful to the general mission board for sending us Bro. J. W. Detrick as summer pastor. His helpful sermons and Bible classes and visiting in the homes have been an inspiration to us and we hope we can have him with us again next summer. The mission presented him with a beautiful Bible and joined with the First Grand Valley group in a farewell fellowship social. About sixty were present. At the close of the meeting we formed a large circle for prayer and farewell song, wishing God's blessings upon Bro. Detrick as he goes to McPherson College to prepare for greater service.—Etta Barker, Glade Park, Colo., Sept. 15.

Wiley.—On Mother's Day our pastor had charge of a consecration service for babies. A communion service was held on May 15. A two weeks' vacation school was held jointly with the Methodist church. Ira Arnold, wife and daughter, gave a program of chalk drawing and music one evening following a quarterly birthday dinner. We were happy to have the Desmond Bittinger family in our community for several days. The African pictures were shown in town on Saturday evening. On Sunday morning Mrs. Bittinger told a story to the children, after which Bro. Bittinger gave an address. Pastor O. E. Messamer and wife have recently returned from a visit with their children in California. Our Aid Society served the local junior-senior banquet, served ice cream occasionally through the summer on Saturday evenings, and also had a stand on Wiley Sugar Beet Day. The young people served ice cream several evenings to raise their missionary quota. Plans are being made to have our third quarterly birthday dinner on Sept. 28. Our annual homecoming will be held on Oct. 23.—Naomi E. Fasnacht, Wiley, Colo., Sept. 14.

FLORIDA

Sebring.—The church activities have been going well during the summer. In July the mother and daughter group sponsored an afternoon social and short program to create interest in the summer camp. The girls of the young people's department held an ice-cream social to raise money to help those who could not pay expenses at camp. About twelve children and young people represented us at camp. A special meeting was held on Aug. 6 by representatives of the various church boards from Winter Park, Lakeland, Tampa and Sebring. The object of this meeting was to unify our Florida church and to awaken each congregation to a greater responsibility in promoting more effectual work in Christian education and missions. At the September council a budget system was adopted for all finances of the church. We extended a call to a new pastor. The Sunday-school officers are: General superintendent, Anna Miller; secretary, Mrs. R. F. Sappington; delegates to district meeting, D. E. Miller and F. M. Hollenberg. District meeting convenes Oct. 14-16 at the Sebring church. Bro. M. C. Swigart of Philadelphia gave us several helpful messages in September. The members enjoyed a pleasant time together on the church lawn Sept. 16. We had a potluck supper and a short varied program of readings, songs and talks was given. As winter approaches us we look forward to the coming of tourist friends both new and old. A most hearty welcome is extended by the Sebring church to anyone wishing to worship here.—Mrs. Nora Hollenberg, Sebring, Fla., Sept. 19.

Tampa.—A number of our junior and intermediate boys and girls and several young people were privileged to attend camps at Eustis, Fla., Aug. 8-29. We feel that much good was accomplished there. In our young people's camp we discussed matters of great importance. We set certain standards for the camp. The name, Ithiel, which means God With Me, was the first choice of the campers. Most of us liked this name because it seemed to express the purpose of the camp. We were happy to have the guidance and fellowship of a number of our Virginia friends during camp. Aug. 20 the church met in council. Our elder, Bro. A. D. Crist, and his wife and daughter, Geraldine, are moving to Tampa for at least one year. Bro. Crist was elected pastor. Plans are being made for a father and son banquet to be sponsored by the Dorcas circle. Brother and Sister B. M. Rollins plan to hold a revival in our church during the Easter season of 1939.—Marion E. Gunn, Tampa, Fla., Sept. 17.

ILLINOIS

Allison Prairie.—We met in council Sept. 9, and Bro. Dolar Ritchey was re-elected elder. Adam Jellison was chosen Sunday-school superintendent; Ernest Frye, assistant; Ralph Benson, secretary; Sister D. L. Lockman, treasurer. Our love feast will be held Oct. 1. We are now in the midst of a revival. Bro. Ira Hiatt is bringing some wonderful Bible messages each evening. Two have been added to the church so far. Our meetings will continue this week. Our Aid Society will begin a visiting tour Thursday. Bro. Hiatt gave a very interesting talk on the women of the Christian nation and the women of non-Christian nations. We are planning to get into all the homes where they are not members of the church and also members that can not attend our Aid meeting.—Viola Frye, Lawrenceville, Ill., Sept. 19.

Cerro Gordo.—The following were elected on Sept. 2: Bro. I. D. Heckman, elder; Eunice Heckman, clerk and correspondent; Edna Coffman, musical director; Amos Cable, Sunday-school superintendent. A two weeks' revival ended with communion services Sept. 19. Nine baptisms resulted. Brother and Sister J. E. Jarboe conducted the services. About 120 participated in the communion.—Charlotte Copeland, Cerro Gordo, Ill., Sept. 20.

Panther Creek.—We met in council Sept. 10 and elected officers as follows: J. E. Small, elder; Lois McCauley, clerk; Harold Wiley, treasurer; the writer, Messenger agent; Henry Bachman, superintendent; Guy Noffsinger, assistant; Rachel Yordy, secretary; Edna Knoll, cradle roll superintendent. Our love feast will be held with an all-day meeting on Sept. 24, at 11 A. M., 2:30 and 7 P. M. The Ladies' Aid bought screens and painted the inside of the church before district meeting. We had a nice crowd and the weather was fine. We were pleased to have the Ikenberry family, returned missionaries from China, with us. We are in the midst of a revival, with Bro. W. F. Garber of Annville, Pa., as evangelist. He is giving us some spiritual sermons. Sister Arthur Byerly of Peoria, Ill., is leading the song services.—Alta Small, Roanoke, Ill., Sept. 15.

Romine.—We just closed a three weeks' series of meetings, with Bro. Oliver Deering as evangelist. He labored very earnestly and ten were baptized. We feel that some others were almost persuaded. Our love feast was held at the close of the meetings. We were much encouraged and feel that the Lord is with us in the work at this place. We have a splendid young people's class. They are earnest workers and have done a great deal of good. Attendance is very good. We have services twice a month with Bro. Urias Blough as pastor.—Mrs. Hannah Sollis, Salem, Ill., Sept. 20.

INDIANA

Beech Grove.—We met in council Sept. 6, and the following officers were elected: Clerk, Ruth Paxton; trustee, Stewart Hiday; Messenger agent and church correspondent, Zella Fuqua; member of finance committee, Verne Hiday, member of ministerial board, Ralph Hunt; Goldia Shull, president of B. Y. P. D.; Sisters Sadie Fuqua and Vernie Beaver, adult advisers. The men's group is roofing the church. Aug. 21 fifty members and friends met at the home of Brother and Sister Even Fuqua to celebrate the birthday of Bro. Fuqua. Seven of our number attended the district conference at Pyrmont. Our love feast will be held on Oct. 8. We will have our Sunday-school picnic at the Fortville park, Sept. 11.—Mrs. Zella Fuqua, Fortville, Ind., Sept. 10.

Blissville.—Our council was held Aug. 29. Bro. Canfield and wife were called to other work so the church elected Bro. Edward Stump to serve as elder during the unexpired term of Bro. Canfield. Bro. Jesse Burkholder was elected to the deacon's office in June. He and his wife were installed at the council. Sunday-school officers are as follows: Superintendent, Bro. Floyd Bottorff; secretary, Sister Lucile Burkholder; delegates to district meeting, Brethren Arthur Long and Jesse Pippenger. We helped send five of our Sunday-school scholars to Camp Mack. They gave good reports. Sister Ethel Haag was our delegate to Annual Conference and brought us interesting reports. Our B. Y. P. D. is doing good work. On Sept. 11 we held our harvest meeting, with Bro. Frank Kreider of Elkhart Valley in charge. Bro. Richards of South Bend was present in the afternoon to assist in the installation services. Bro. Cecil Morningstar and wife were installed to the office of elder. On Oct. 8, 7:30 P. M., we will hold our love feast. Our series of meetings will be held the last week of October and the first week of November, with Bro. Edward Stump in charge. The Lord has richly blessed our church this year with the help of Bro. Morningstar and the fervent prayers of our members.—Mae Pippenger, Plymouth, Ind., Sept. 12.

English Prairie.—Our attendance has been hindered this summer because of a whooping cough epidemic, but attendance is increasing a little now. We enjoyed having the Old Time Religion group with us one evening this summer. The Mississippi Gospel Four are an inspiration to anyone. Our revival will begin Oct. 10, with Bro. Edward Stump of South Bend as evangelist. The communion will be held Oct. 22. Ten of our men donated a day's labor to Camp Mack Aug. 19. Bro. Virgil Finnell gave us two good temperance lectures which we enjoyed. Bro. Leo Miller of Ft. Wayne was with us in our harvest meeting July 24. His subject in the morning was God's

Poems. Our church was represented at our district meeting by Brother and Sister Clemon Burger.—Mrs. Clemon Burger, Howe, Ind., Sept. 9.

Maple Grove.—We met in council and elected the following: Elder, Bro. Wm. Brubaker; clerk, Charles Symensma, Jr.; treasurer, David Krull; Messenger agent, Mary Clayton; Sunday-school superintendent, Raymond Krull; secretary, Dorothy Conrad. We will begin our revival Sept. 18, with Bro. Howard Kreider of Milford, Ind., in charge. He will be assisted by Sister Cora Stahley of Nappanee, Ind., who will have charge of the music. We will close our meetings with the love feast. Thirty-three were present in council.—Mary Clayton, Goshen, Ind., Sept. 9.

Mexico.—We met in council Sept. 1, and elected the following: Sunday-school superintendent, Robert Kraning; assistant, Paul Fisher; primary superintendent, Mrs. Elizabeth Mullenix; assistant, Mrs. Velma Fisher. One letter of membership was received. The local ministerial committee had a week of meetings on temperance. Prof. Raymond Shultz of North Manchester spoke for us Aug. 14. Bro. Moyne Landis was with us in a two weeks' revival Aug. 15-28. He gave inspiring messages each evening. Bro. Byron Miller of Sidney, Ind., was the song leader. The teachers of the beginners, primary and junior classes gave their pupils a picnic on the church lawn recently. Some of our intermediates and young people attended Camp Mack. The delegates to district meeting at Peru are Mrs. Nellie Musselman, Mrs. Myrtie Graft and Tony Fisher. The Mexico church was deeply grieved to hear of the recent illness of Sister Lillian Grisso. The church had special prayer in her behalf. Our love feast will be held Oct. 15 at 7 P. M. We would be glad to have all who can to come worship with us.—Mrs. Ernest Fisher, Mexico, Ind., Sept. 10.

New Paris.—We met in council Sept. 1, and elected the following officers: Bro. Wm. Brubaker, elder; Francis Mishler, Sunday-school superintendent; Galen Whitehead, treasurer; Geo. Neff, clerk; Joan Neff, secretary; Paul Bollinger, Christian Workers' president; Mrs. Eldon Evans, primary leader; Mrs. Carl Helman, junior leader; Noah Moneyheffer, B. Y. P. D. adviser; Abe Neff, trustee; Bro. Iverson Mishler and F. C. Mishler, ministerial board; the writer, Messenger agent and reporter. Seven letters were received. Since our last report we lost one sister by death. Our evangelistic services will begin Oct. 30, with Bro. Geo. Phillips of the Elkhart City church as evangelist. At the close of the meeting, Nov. 14, the love feast will be held. The mixed chorus gave a musical program which was much appreciated. June 12 Bro. Ralph Rarick of the Syracuse church preached at this place. Bro. Russell Bollinger had recently filled the pulpit at the Syracuse church. Sisters Nora Bollinger and Jennie Martin represented this church at district meeting at Plymouth. The Ladies' Aid Society is doing very efficient work, with Sister Lulu Alwine as president. Children's Day program was given June 28. After Sunday-school and church services on Sept. 4 about 150 members went to Camp Mack for a picnic, which was greatly enjoyed by all present. A basket dinner was served in the Becker lodge. The gathering was also a farewell party for Brother and Sister Russell Bollinger who are moving to Madison, Wis., for the winter. Bro. Bollinger is working for his Ph. D. in the University of Wisconsin. He preached in the local church for twelve years and served as active elder for one year, during which time Bro. Charley Arnold served as advisory elder. Sept. 11 Bro. Harvey Bowers of the Baugo church preached a very much appreciated sermon for us. Our newly elected elder, Bro. Brubaker, brought the message on Sept. 4. The Sunday school has kept up in attendance and interest during the summer months.—Mary C. Kiefer, Goshen, Ind., Sept. 12.

Pleasant View.—Our church met in council Sept. 15. One letter of membership was received. Bro. Kintner was chosen elder. Delegates to district meeting are: Brethren Noah Kreider and Shirley Lepley, with J. A. Snell and Harvey Kreider as alternates. The following Sunday-school officers were elected: Superintendent, Herbert Gilmer; assistant, Oma Kreider; secretary, Ada Dimock; treasurer, Chas. Wine; superintendent children's division, Esther Kreider; assistant, Icel Lepley; church treasurer, Lester Wine; clerk, Lowell Reiff. A good report was given of the Aid Society, under the leadership of Sister Ella Sink. Our homecoming was held Aug. 28 and Brethren A. R. Eikenberry and Paul Kendall gave the messages. Special readings and music were also enjoyed. Many were present from neighboring churches. On May 10 a mother and daughter banquet was held, sponsored by Sisters Ella Sink and Mary Wine, with Katherine Montz as leader. There were about ninety guests. Splendid talks and readings were given. The principal speakers were Sisters Delta Doran, Mrs. Edward Kintner and Mrs. H. H. Helman. Children's Day service was observed on July 3. Sept. 11 the B. Y. P. D. presented The House on the Sand. A fine report was given by the young people that attended Camp Mack. During the summer we have been favored with many inspiring and helpful sermons. We are expecting Bro. Chas. Deardorff of Ashland, Ohio, to begin a series of meetings the first of January. Our love feast will be held Oct. 15.—Etta Wine, South Whitley, Ind., Sept. 22.

Roann.—We were glad to have with us Brother and Sister Durnbaugh and family of Pontiac, Mich. They brought us a message in song. Sister Mary L. Cook was their former pastor. The Brethren dismissed their services and worshiped with us the evening of March 13. The Easter sunrise service was well attended and very impressive. Our vacation Bible school was ably superintended by Bro. Hart of the M. E. church, assisted by Sister Mary Cook. Attendance was good and they did fine work. A splendid closing program was given and their work was displayed. Several from here attended Camp Mack and gave favorable reports. Bro. Kintner preached for us July 17, which was family day. Attendance was good and all enjoyed a basket dinner served at the home of the writer. The afternoon was spent in a social manner. Brother and Sister Tinkle of Marion stopped on their way home from Camp Mack and preached for us on Aug. 14. They also went with us to the Mexico Welfare Home to visit. A short program was given, with a sermon by Sister Mary Cook. Thirty-one were present.—Mrs. Wallace Musselman, Peru, Ind., Sept. 14.

Walnut.—We met in council May 27, and three letters of membership were received. Clara Fanning was elected delegate to Annual Conference. Mildred Snyder and Clarence Shaffer were elected delegates to district meeting. It was decided to have a spring love feast after this, making two a year. Clara Fanning gave an interesting report of Conference. Quite a number from our church attended district meeting in Plymouth. Our homecoming will be held the first Sunday in October, and we are looking forward to having Anna Warstler with us for a Sunday service in December. Evangelistic services will be held in October. Two were baptized since our last report.—Mrs. Laura Fitterling, Argos, Ind., Sept. 9.

West Manchester.—We held our harvest and homecoming meeting Sept. 4. Because of the summer flu epidemic several of our members were not able to be present. Bro. Edward Kintner of Manchester College gave us two inspiring sermons. An offering of $21.90 was received. The attendance has been good through the summer months. Sept. 1 we met in council. Bro. T. E. Weaver will continue as pastor. Sister Edith Miller was appointed to serve as Sunday-school superintendent. She has served us continuously since April of 1918. Russell Miller and S. L. Young were chosen as delegates to district conference. The trustee vacancy recently left by the deceased Bro. Cyrus Frantz has been filled by Bro. Ralph Boyer. Our communion will be held Oct. 15, with breakfast at the church the following morning. The men donated one day of work at Camp Mack. They will also give one day of work to repair windows of the Ladies' Aid social hall.—Dolly Wolfe, North Manchester, Ind., Sept. 12.

Salamonie.—Our council was held Sept. 9 and the following were elected: Elder, W. C. Stinebaugh; treasurer, L. L. Ulrich; Sunday-school superintendent, Paul Weaver; assistant, Carl Shellenbarger; Messenger correspondent, Dessie Heaston. Delegates to district meeting, W. C. Stinebaugh and Wilbert Heaston, with Hampton Zook and L. L. Ulrich as alternates. We had a discussion about active and inactive members, after which five letters were granted. Our rally day and harvest meeting will be held Sept. 25. A good program is being planned, and we hope a large crowd will be able to attend. Our communion will be held Nov. 27. An examination service will be held in the morning, with communion at 7 P. M. We hope to have a good attendance. Council was well attended. Our church house has been repainted, the work being donated.—Mrs. Dessie Heaston, Warren, Ind., Sept. 17.

South Bend, First.—Leaders and church school workers held their annual retreat in the afternoon and evening of Sept. 17, in the home of Dr. and Mrs. C. L. Miller. Plans for the fall and winter activities were discussed. A co-operative supper was served. Bro. D. D. Funderburg of Elgin, Ill., spoke at the evening meeting. Several of our workers are enrolled in the leadership training school of this city. Our pastor, Bro. H. F. Richards, is one of the instructors. The last Sunday before Thanksgiving has been set aside for our communion. Our church is joining in a citywide evangelistic crusade from Oct. 1 to Nov. 13. Dr. Dodd of Shrevesport, La., and Dr. Charles Wilde of New York City will be here. Two elderly people were recently baptized and received into the church.—D. Clinton Willis, South Bend, Ind., Sept. 21.

Upper Deer Creek.—We met in council Sept. 3. Several officers were re-elected with Leslie Hausenfluck as superintendent and also as delegate to district meeting. Bro. Robert Sink was elected elder. The first Sunday in October is our homecoming and rally day. Our communion will be held Oct. 6.—Mrs. Edgar Kitchel, Galveston, Ind., Sept. 22.

Yellow Creek.—May 27 we held our council, and Brethren Harvey Bowers and Frank Kreider were present. We voted to secure a pastor. We selected Mrs. John Loucks and Bessie Burns as district meeting delegates. May 22 Bro. Harold Myers preached a missionary sermon. June 5 the children presented a Children's Day program. Our Sunday school enjoyed a picnic at Miller's grove on Aug. 7. A program was given in the afternoon. Aug. 26 we met in council and elected the following: Sunday-school superintendent, Mrs. Charles Herr; assistant, Elmer Weaver; secretary, Dorthy Hygema; members of Sunday-school board, Mrs. John Loucks, Henry Hoover and Mrs. Urbanus Huber; cradle roll superintendent, Mrs. Floyd Herr; C. W. president, Mrs. Urbanus Huber; assistant, Bessie Burns; elder, Bro. Samuel Miller. The annual visit was changed from August to February. Our Sunday school lost a promising young man, Paul Drake, in an accident on the railroad in front of his home, Aug. 24. Sept. 11 we held our harvest meeting with Sister Anna Warstler, returned missionary from India, as speaker. In the forenoon she gave an address on A Closer Walk With God. In the afternoon she showed things which she brought from India. In the evening she showed slides of her work in India. We had good attendance at each meeting. The harvest meeting offering was sent to India. We expect Bro. J. Edson Ulery to begin our evangelistic campaign some time in November.—Mrs. Elmer L. Weaver, Goshen, Ind., Sept. 12.

IOWA

Cedar.—We have had some very inspiring services recently. In April Brother and Sister O. A. Myer of Robins were with us in the

interest of the district board of administration. Upon their return from Conference Brother and Sister Michael Kurtz of Richland, Pa., stopped with us and Bro. Kurtz gave us several messages, closing with a love feast. In July Brother and Sister D. J. Lichty, on furlough from India, gave us two missionary services. In August and again in September Madam Firanza, a native missionary from Brazil, gave us messages, illustrated by pictures of the life and missionary endeavors in the jungles of Brazil. She was very interesting. She was reared in the jungle, became converted and now is a missionary to her own class. Brother and Sister Alva Morphew were our delegates to district meeting.—U. J. Fike, Clarence, Iowa, Sept. 19.

Prairie City.—We met in council Sept. 18, and one letter was granted. The following officers were elected: Elder, B. F. Buckingham; clerk, Price Brubaker; treasurer, Carl Elrod; Sunday-school superintendent, Irvin Buckingham; assistant, Pauline Elrod; primary superintendent, Gertrude Berkenholz; assistant, Ida Mae Buckingham; Messenger correspondent, the writer; young people's adult advisers, Brother and Sister I. A. Buckingham. The Women's Work council has been quite busy this summer and attendance has been good. In our meetings we have been quilting, piecing quilts and making rugs. We again served thresher dinners in the church basement to large numbers. We redecorated the church auditorium and also helped with other improvements in the church. The Men's Work organization has also been active. They meet once a month and have beautified the church grounds and improved the church building. Our church is helping in the Spain and China relief work. We sent delegates to district meeting. Several of our young people attended camps. We are holding our annual chicken supper and sale on Oct. 7. We held our mother and daughter banquet in June and are planning for a father and son banquet in November. We have decided to hold a Bible institute and singing school during the holidays. Our love feast will be held Oct. 9, 7 P. M.—Mrs. Gail Timmons, Prairie City, Iowa, Sept. 20.

Union Ridge.—We met in council Sept. 9 and elected the following Sunday-school officers: Bro. Rufus Schwab, superintendent; Bro. Raymond Cuffel, assistant superintendent and treasurer; Bro. Victor Schuler, secretary; Sister Fay Minnier, assistant; Sister Alta Niswander, primary superintendent; Sister Nina Schwab, cradle roll superintendent; Sister Nora Davisson and the writer, home department superintendents; Sister Alice Schrock, C. W. superintendent; Sister Vera Davisson, McPherson College promoter. Sister Sovilla Schwab and Bro. Ezra Burn were district meeting delegates. It was decided to have our fall love feast on Oct. 9. It was also decided to have a harvest meeting and program again this fall.—Mrs. Ezra Burn, Hampton, Iowa, Sept. 16.

KANSAS

Maple Grove.—We have just passed through a spiritual revival with Brother and Sister B. M. Rollins of Keyser, W. Va., as evangelists. Much interest was shown throughout the entire two weeks. The attendance was not large due to the very busy season. Sister Rollins conducted the music and story hour, including Biblical tricks, rag paintings and sermon in rhyme. Bro. Rollins gave eighteen strong sermons, besides addressing the County Ministerium and conducting one funeral. They visited in fifty homes. We hope to have them again at some future date. They plan to return to Kansas again in 1940. On Sept. 11 we had all-day meetings and served dinner to about 150 people. We had visitors from Quinter and Burr Oak churches. Nine were baptized, six of whom were heads of families. We held our love feast last Saturday evening, with the largest attendance that we have had for years. Seventy-five communed. We elected officers at our recent council. Preparations are being made for our district conference to be held in our church, Oct. 21-24.—Mrs. Lizzie Miller, Norcatur, Kans., Sept. 19.

Prairie View.—We met in council Aug. 29, and J. E. Crist was chosen elder for another year. The following officers were elected: Sister Emma Armantrout, clerk; Bro. Geo. Armantrout, treasurer; Bro. Howard Cheney, trustee; Sister Emma Cheney, solicitor for Sunday school; Bro. Roy Murphy, Sunday-school superintendent; Bro. Foster Williams, assistant; Neva Mae Crist, secretary-treasurer; Bro. Bert Finkenbinder, assistant. We will have a revival and love feast this fall.—Minnie Dague, Scott City, Kans., Sept. 17.

MARYLAND

Monocacy.—June 19 we held our annual children's service, with a large crowd present. A very nice program was rendered by a large group of children and young people. On June 26 Bro. Dan West gave an interesting account of the suffering in Spain. An offering was received for Spanish relief. July 17 Bro. Warren Bowman was present at the B. Y. P. D. meeting at Rocky Ridge and gave a very timely discourse on Marriage and Home Building. The following evening Bro. Luke Ebersole of Hershey, Pa., came to us and gave us five very interesting sermons. On July 27 an all-day Sunday-school convention of Eastern Maryland was held in our church. A number of good talks were given and those present received much inspiration. Dinner and supper were served by the Monocacy church. July 28 a large number of our sisters attended the Women's Work convention in Thurmont church which was a very spiritual meeting, challenging us to greater work in the future. Bro. Marshall Wolfe of Bridgewater preached for us July 31. Aug. 21 our B. Y. P. D. with a number of older folks and some visitors motored to Camp Peniel where a very impressive vesper service was held. Bro. A. Stauffer Curry of Westminster gave a very fitting address. Sept. 4 we held our harvest meeting at Rocky Ridge. Eld. Melvin Jacobs of York, Pa., gave the message. Bro. Jacobs and wife, also a number of other young people from Madison Avenue church were with us that day.—Elsie A. Eigenbrode, Rocky Ridge, Md., Sept. 15.

Myersville.—Since our last report church activities have continued with splendid interest. Seven united with the church by baptism and all departments show excellent growth. The Women's Work started a fund a year ago for beautifying and improving the church. By the help of other departments it is completed and rededication took place Sept. 4. The improvements include repainting inside and out, sanding and waxing floors, new lights and carpets. The cost amounted to about $500. Our pastor preached the dedicatory sermon, and the church was filled to its capacity, many standing. Special music was furnished by quartets from Grossnickles and Pleasant View congregations. The Sunday school is making a splendid record for attendance, having an average of 100. We set this goal one year ago. We elected the following officers: Russell Smith, superintendent; Dorsey Blickenstaff, assistant; Robert Bittle, secretary; Ray Clark, treasurer. The B. Y. P. D. arranged and outlined their work for 1938-39, with James Grossnickle as adult adviser. Our series of meetings will be conducted by our pastor, Bro. C. F. Holsopple, beginning Oct. 16 and closing with our love feast on Oct. 30 at 5 P. M.—Harvey R. Grossnickle, Myersville, Md., Sept. 20.

Westernport.—During July our pastor gave a series of sermons on the doctrines of our church. I feel we have all benefited by them as they were so interesting and helpful. Our Sunday-school picnic was held at Burlington on July 16. Our Sunday-school attendance was very good during the summer. Our choir attended and also rendered some music at the Western Maryland Sunday-school convention in the Fairview church on Aug. 7. They also sang at the memorial services held for Brother and Sister Alva Harsh on Aug. 7. On Aug. 14 a large number attended the dedication of Camp Galilee. The music director for the day was our choir leader, Russell F. Devore. Our choir sang at all three services. Nine young people from our church attended the young people's camp at Camp Galilee. Our pastor, Bro. Newton D. Cosner, taught a course in church history during the young people's week at Camp Galilee. At the district meeting which was held Aug. 25 in the Maple Grove church, Bro. Cosner was elected to represent our district on Standing Committee for Annual Conference. —Mrs. Dorsey Rogers, Westernport, Md., Sept. 17.

MICHIGAN

Lakeview.—We met in council and elected the following officers: Sunday-school superintendent, Mrs. Fern Hillsamer; assistant, Otto Long; secretary, Eileen Long; cradle roll superintendent, Mrs. Kitty Hillsamer; home department, Mildred Colclesser; clerk, Clifton Leckrone; treasurer, Ray Hillsamer; trustee for three years, Reuben Colclesser; trustee for one year, Warren Danner; ministerial board and finance committee, Mildred Colclesser; Messenger agent and correspondent, Mamie Hillsamer; board of Christian education, Cuma Leckrone, Clifton Leckrone and Kitty Hillsamer. It was decided to hold our love feast about the middle of October. We also decided to retain Bro. Max Hartsough as our pastor for the next six months.—Mrs. Reuben Colclesser, Brethren, Mich., Sept. 20.

Midland.—We met in council Sept. 10 and elected the following: Vera Van Meter, primary superintendent; Vernie Burgess, adult superintendent; Wayne Rhinehart, secretary. We decided to have communion Oct. 8. In June the Ladies' Aid gave $80 to help pay a note on the church, and in August we made the final payment. Bro. G. A. Snider of North Manchester was with us one Sunday in June and gave a very inspiring talk. The church was filled to overflowing. On Aug. 11 Rev. R. Elve of the Baptist church gave a talk to the young people and young married people. The attendance has been somewhat small during the summer, but is increasing now.—Dora Ray, Freeland, Mich., Sept. 19.

MINNESOTA

Lewiston.—We met in council Sept. 12. Bro. J. H. Mathis and family are nicely settled in the parsonage. We feel they will add spiritual growth to our community. Bro. Mathis is our elder and Mrs. Mathis is our Sunday-school superintendent. In the past few weeks the church at Winona has been disorganized. The majority of the members placed their letters of membership in the Lewiston church. Several of our intermediate children and our young people attended camp at Eldora, Iowa. On Sunday morning during the Sunday-school hour our delegates, Bro. Chris Wirt and Sister Abbie Nettleton, gave a report of the district meeting held at Greene, Iowa.—Mrs. J. A. Eddy, Stockton, Minn., Sept. 16.

MISSOURI

North St. Joseph.—We met in council Aug. 21. Since Bro. J. H. Mathis has gone to Minnesota it was necessary for us to choose another elder. Bro. Harlan Smith of Stet, Mo., was chosen. The following were elected: Clerk, Maxine McAhan; treasurer, Mrs. John Wolf; Messenger agent, Mrs. J. S. Faulkner. Delegates to district conference to be held at Plattsburg, Mo., are Mrs. Martha Kline and Margaret Birt, with Mrs. Jesse Birt and Marjorie Squires as alternates. Recently the board of administration met and decided to start a building fund for the purpose of building a basement. Since April 1 we have had the services of Bro. Leonard Lowe as pastor. His time is divided between this church and the Bethel church, serving us three Sunday nights and one Sunday morning of each month. Four of our young people attended camp at Excelsior Springs, Mo. Two of these recently joined church and were baptized while at camp. One from the intermediate department was also baptized while at camp.—Maxine McAhan, St. Joseph, Mo., Sept. 12.

NORTH CAROLINA

Shelton.—We held our council Sept. 17. The following officers were elected: Bro. M. C. Reed, elder and pastor; Bro. Zeak Hawks, Sunday-school superintendent; Bro. Ashby Hiatt, church and Sunday-school secretary-treasurer; Sister Virginia Kirkman, Messenger agent; the writer, correspondent. Bro. Ray Reed, a fine talented young man, was elected to the ministry. We feel he will be an honor to the church and an honor to God.—Mary Lee Durham, Mt. Airy, N. C., Sept. 19.

NORTH DAKOTA

Zion (Cando).—A few of our members attended Annual Conference. Mrs. Ralph Petry and Mrs. Lloyd Maust represented our district at the children's retreat held in connection with Annual Conference. The delegates that represented us at district meeting were A. B. Clark and W. W. Smeltzer. The Sunday-school delegates were Mrs. Elmer Smeltzer and Zerlina Miller. Mrs. Dan Lewallen represented the Women's Work. We were very happy to have Bro. V. F. Schwalm and wife of McPherson, Kans., with us at district meeting. July 4-8 our vacation Bible school was in session, directed by Mrs. Ralph Petry. A closing program was given July 10. On June 19 Supt. Paul Miller of the Cando high school gave an address on Value of an Education. Aug. 7 Bro. L. Barnhart and wife of Cedar Rapids, Iowa, gave a sermon and special music. Bro. Jim Kesler of Indiana, a former minister here, spoke on several different occasions. Brother and Sister Ralph Petry's pastorate expired the last of August and they left to attend Bethany Biblical Seminary for the next nine months. Our fall council was held Aug. 28, and was continued Sept. 3. Officers were elected as follows: Bro. Ray Harris, elder; Velma Cartwright, Messenger agent and correspondent. Brethren Roy Meyers and Wilburn Lewallen were advanced to the ministry. Plans are being made for our annual harvest meeting and dedication of our new basement on Sept. 18.—Mrs. Lloyd R. Maust, Cando, N. Dak., Sept. 14.

OHIO

Gratis.—We met in council in June and decided to have Bro. Wm. Deaton as pastor for another year. He will also be our elder. The young people seemed much interested in the temperance oratorical contest sponsored by Southern Ohio. Four young people from our church entered the contest. They were: Thelma Kiracofe, David Kalter, Louise Rust and Harold Kiracofe, the winner from our church being David Kalter. The winner in the local church went to Camp Sugar Grove on Aug. 6 and gave his oration there. The winner there was to get two weeks at Camp Indianolo with all expenses paid. The winners were: Eunice Erbaugh and David Kalter. Two others from Southern Ohio that got all expenses paid were Marie Woodie and Daniel Deaton. They left for camp Aug. 6 and returned Aug. 18. The two from Gratis reported a fine time, We had our Sunday-school picnic Sept. 1, at the home of one of our members. On Sept. 2 the young people had an ice cream social on the church lawn. We had our council Sept. 8 and elected officers. Our Sunday school has been interesting under the leadership of Bro. Cyrus Kiracofe. We are planning to have a harvest meeting on Sept. 25, and at that time will dedicate the wheat that is to be sent to Spain for relief. This project is being sponsored by the Southern Ohio churches. We will have our communion on Oct. 15. An all-day meeting will be held with communion at night. Sunday school and church will be held as usual on the next day.—Elizabeth Lowman, Camden, Ohio, Sept. 13.

Lower Stillwater.—We met in council July 27, with fine attendance. Raymond Ebright was elected Sunday-school superintendent; Lon Karns, assistant; Ada Lowe, primary superintendent; Ira Oren, elder. Our love feast will be held Nov. 5 at 7 P. M. Aug. 1 Bro. J. E. Whitacre began a two weeks' revival. The attendance was fine. Several of the neighboring churches came with gospel songs which were much appreciated. As a direct result seven were baptized on the last Sunday afternoon. The Sunday following one more decided to accept Jesus as his personal Savior. Vacation and reunion time will soon be over; then we expect our Sunday-school and preaching attendance to increase.—Mrs. Ora B. Bowman, Dayton, Ohio, Sept. 10.

Reading.—Feb. 12 our young people's class had a rummage sale in Alliance. Easter and Children's Day were observed in the usual way with a program by Sunday school. April 8 Sister Hazel Messer arrived from India to be with her parents who have moved into our congregation. She has been very busy speaking at the different meetings. On May 15 a reception was given in her honor. We had a basket dinner and all enjoyed a very pleasant day together. Sister Messer brought a number of articles with her and told us of her work and experiences which were very interesting. Our young people meet with the young people of the Freeburg congregation each month and have a program. They enjoyed a wiener roast on Aug. 23, with about sixty present. We did not send a delegate to Annual Conference but Brother and Sister Messer and Hazel attended and brought back interesting echoes of the Conference. Our pastor and wife attended the ministers' retreat at Camp Zion. Bro. Young and family were with us on June 22 and gave a very spiritual program in song. Aug. 14 we observed our homecoming. Our pastor preached in the forenoon, with Bro. G. S. Strausbaugh as guest speaker in the afternoon. Special music and a reading and several other talks were given. A cafeteria dinner was served at noon and all enjoyed the day. In the evening our young people gave a program of sacred songs and writers. The next meeting will be at the Freeburg church. Aug. 27 our council met. Officers remain the same with very few changes. Bro. Inman is our elder; O. C. Hahn, clerk. Bro. Raymond Risden and wife from Bethany were with us. They had been licensed to preach for the past year and at this time were installed to the ministry. Bro. Risden told the story to the children on Sunday morning and gave a talk on peace. On the following Tuesday evening the social committee planned a campfire meeting and wiener roast and a shower in honor of Brother and Sister Risden. They had spent three months in York, N. Dak., as summer pastors. They will continue their studies at Bethany for the coming year. Our Aid Society meets every Wednesday to quilt. Our delegates to district meeting are Bro. O. C. Hahn and the writer.—Mrs. Rena Heestand, Homeworth, Ohio, Sept. 14.

Salem.—We feel that God has blessed us in a wonderful way, with increased interest and attendance. The average attendance the past quarter was 312. The children gave a fine Children's Day program on June 19. Bro. Roy Honeyman of the Painter Creek church gave a very good illustrated talk to the children. In the evening a good program was given in honor of fathers. We were glad to have the following speakers during the past months: Brethren S. A. Blessing, Roy Patterson, Roy Engle, Cleo Berry and C. D. Bonsack. Bro. Cleo Berry is one of our home boys from California who was ordained to the ministry in the Salem church. The young people visited and gave a program at the Hamilton church on July 10. A special council was called on Aug. 10 for the election of a minister and deacons. Bro. Earl Gorrill was elected to the ministry and Carl Seibel and Chas. Lightner were chosen as deacons. We met in regular council Aug. 24. Sunday-school officers were elected as follows: Superintendent, Albert Landis; assistant, Ralph Sibert. Our love feast will be held Nov. 12 at 7 P. M. Sept. 25 the Home Builders' class will visit the Constance church for the dedication services of the well, which they financed a few months ago.—Naomi Sibert, Union, Ohio, Sept. 9.

Springfield.—We met in council Sept. 6 and officers and committees were chosen. Bro. Geo. H. Getz was chosen Sunday-school superintendent. We decided to co-operate with the rest of the district in an attempt to finance the sending of a carload of wheat to the Spanish relief committee. Our missionary society will take charge of this work. The unified church and Sunday-school services were held during August. The service met with such approval that it was decided to continue the same type of program for another month. The average attendance for August for the past seven years was 124. This year it was 144. Services start at 9:15 A. M., with twenty minutes for worship. This is followed by a message to the children. The pastor's sermon follows, with classes at 10:10 A. M. After a forty-minute class period the entire church is reassembled for closing meditation and benediction. During August a junior choir, directed by Miss Anna Curl, gave two numbers of song during the morning worship. Mr. Gerald Young read for the children an original story which he had written especially for the occasion. We are looking forward to our revival to be held the last two weeks of September.—Mrs. Marguerite Getz, Springfield, Ohio, Sept. 9.

OREGON

Grants Pass.—We held a two weeks' vacation Bible school, with Sister Verna Edmister as superintendent. The enrollment was thirty nine, with an average attendance of thirty nine. The school closed with a program on July 3. On June 20 a young men's quartet from La Verne College gave a program. Our summer assembly and district meeting convened at Myrtlewood Camp, near Bridge, Ore., July 25-31. Thirty one from our church attended and reported a fine program. July 20 a program of Worship in Art was given by Bro. Ira Arnold and wife and daughter. This was very inspiring and the attendance was good. After the program a surprise farewell was given Brother and Sister J. F. Edmister, and a gift was presented them. They have left for Washington. The church met in council on Sept. 2. Anna Harlacher was elected clerk. The church has adopted the plan for China and Spanish neutral relief peace work. The following officers were elected: Rolland Flory, Sunday-school superintendent; Jennie Drake, assistant; Annie Harlacher, secretary; John Harlacher, treasurer; Techla Olsen, program committee; Lydia Morton, cradle roll superintendent; Jennie Drake, mission secretary; Bro. George R. Shade, elder. Our new pastor and wife, Brother and Sister C. N. Stutsman, from Meridian, Idaho, have arrived to take up the work here. He delivered his first sermon on Sept. 4, followed by a basket dinner in the park, in honor of the pastor and wife. A short program was given. We are hoping and praying the work will prosper and our attendance will increase and souls may be added to his kingdom.—Alta P. Morton, Grants Pass, Ore., Sept. 6.

PENNSYLVANIA

Dunnings Creek.—The annual homecoming will be held in the Holsinger church Oct. 2. Bro. Paul Hoover from New Enterprise, Pa., will preach in the morning. Bro. John Ellis from Moxham will give the main address in the afternoon. On Oct. 3 we will begin our revival at the Holsinger church with Bro. Wilfred Staufer of New Enterprise as the evangelist. Our love feast will be held Oct. 16 in the Holsinger church. We invite you to attend these services. We were glad to have Bro. J. M. Blough in our church on Aug. 16.—Mrs. Ross Callihan, New Paris, Pa., Sept. 12.

Green Tree.—We held our homecoming services Sept. 11. In the morning Bro. Trostle P. Dick of the Coventry church spoke on The Separated Life. He showed that the life of the Christian must be different from that of a person of the world. The choir sang a special number. At noon lunch was served. In the afternoon special numbers were offered, including a solo by Vernon A. Replogle and recitations by Ernest Yocum, Jr., and Dorothy Neil. Miss Clara Harper, missionary to Africa, spoke briefly on our responsibility to African brothers. Bro. H. K. Ober of Elizabethtown delivered the main ad-

dress of the afternoon. In the evening a concert was given by the mixed chorus, directed by Henry Godshall of Souderton. Ten intermediates and three young people went to Camp Stardust, the district camp. The Sunday school and adult Christian Endeavor paid half of the campers' expenses. The Friendship Bible class also shared in the expenses of one camper. These people reported a very fine experience in camp life. Love feast will be held Oct. 2. Brother and Sister B. M. Rollins will be here Nov. 6 to hold a two weeks' revival.—E. Replogle, Oaks, Pa., Sept. 15.

Huntsdale.—May 22 Bro. Mitchell Stover of Waynesboro, Pa., began a series of meetings, continuing each night until June 5. Ten were baptized and two reclaimed. Bro. Stover addressed the children for fifteen minutes before the regular service. June 26 our children's meeting was held. July 10 Bro. Wenger of Fredericksburg, Pa., filled the pulpit in the morning. Our pastor, Bro. L. K. Buffenmyer, attended camp at Elizabethtown during August. During his absence the pulpit was filled on Aug. 7 by Bro. William Burkholder of Carlisle, Pa.; Aug. 14 by Eld. Otho J. Hassinger of Carlisle, Pa.; Aug. 21 by Rev. Arthur Bouton of Long Island City, New York. On Aug. 27 our Sunday-school picnic was held at Willow Mills park. The different Sunday-school classes hold their monthly meetings which are helpful to the members of the classes. On Sept. 25 an all-day harvest home meeting will be held, with a basket dinner served in the basement.—Mrs. A. A. Evans, Carlisle, Pa., Sept. 12.

Lower Cumberland (Mohler).—Recently we elected Sunday-school officers as follows: Charles Ditmer, superintendent; Frank Brinton, assistant; Levi Ditmer, secretary; Mary Ritter, assistant; Verna Miller, treasurer. Our love feast will be held Oct. 2. It will be an all-day meeting and everybody is welcome to come and worship with us. Bro. Durr from California will begin a two weeks' evangelistic meeting on that day. We are looking forward to a wonderful meeting. A report of the Sunday-school conference was well given in sermon form by Bro. Harold Kettering. Our elder, Bro. J. E. Trimmer, was with us Aug. 28 and preached a helpful and inspiring sermon.—Ethel Snyder, Mechanicsburg, Pa., Sept. 12.

Middle Creek.—In February the student volunteer band of Juniata College rendered an inspirational program. Aug. 21 we held our homecoming service. Our pastor, Bro. W. F. Berkebile, gave a very appropriate morning address. Bro. C. C. Sollenberger and family of Uniontown were with us for the afternoon and evening services. Our pastor held a revival in the Maple Grove church during the early part of September. Bro. Glen Bowlby of Juniata College filled the pulpit for one appointment during our pastor's absence. Our council will be held Sept. 24 at 2 P. M. Our love feast will be held Oct. 2 at 6 P. M.—Lillian Bruner, Rockwood, Pa., Sept. 14.

Mingo.—June 26 we had an inspiring song service and in the evening Bro. A. Stauffer Curry of Westminster, Md., gave a very helpful message. June 27 we began our vacation Bible school at Skippack. There were ninety enrolled. The children filled six suitcases for Spanish relief. Twenty of our young people attended Camp Conewago at Elizabethtown. Sept. 10 we met in council. The visiting brethren gave favorable reports. The Sunday-school officers were elected as follows: Superintendent for Mingo, Bro. Paul Hessler; superintendent for Skippack, Bro. Harry Hartley. Our revival meeting will begin at Skippack on Sept. 25, with Bro. Jesse Whitacre of Reading, Pa., as the evangelist. Our love feast will be held Oct. 8, 2 P. M.—Carrie K. Hoffman, Collegeville, Pa., Sept. 14.

Montgomery.—We met in council Sept. 10. Bro. Oran Fyock was moderator of the meeting due to the death of our elder, Bro. W. N. Myers. Bro. Howard Keiper was chosen elder. The following were elected: Sister Daniel Smith, secretary; Bro. John Fetterman, treasurer; Sister Ethel Blare, Messenger correspondent; Sister Wava Fetterman, Messenger agent; Bro. Harvey Widdowson, member of ministerial board; Bro. Harry Brilhart, member of trustee board. Breth-

ANNOUNCEMENTS

DISTRICT MEETINGS

Indiana, Middle, Peru, Oct. 7-9.
California, Northern, Empire, Oct. 7-10.
Kansas, Northeastern, Navarre, Oct. 7-10.
Nebraska, Bethel, Oct. 7-10.
Ohio, Northeastern, East Nimishillen, Oct. 11-13.
Florida and Georgia, Sebring, Oct. 14-16.
Kansas, Southwestern, Hutchinson, Oct. 14-17.
Kansas, Northwestern, Maple Grove, Oct. 21-24.
Missouri, Northern, Plattsburg, Oct. 21-24.
Pennsylvania, Southern, New Fairview, Oct. 25, 26.
Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.
Kansas, Southeastern, Osage, Oct. 28-31.
Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Oct. 20, 7:30 pm, Hermosa Beach.
Nov. 20, 4 pm, Los Angeles, Hancock Street.

Colorado

Nov. 6, Haxtun.

Florida

Nov. 6, Winter Park.

Idaho

Oct. 14, Bowmont.
Oct. 14, Weiser.
Oct. 26, Nampa.

Illinois

Oct. 16, 7 pm, Sterling.
Oct. 22, Hickory Grove.

Indiana

Oct. 8, Beech Grove.
Oct. 8, Union Center.
Oct. 8, 7:30 pm, Blissville.
Oct. 8, 6:30 pm, Fairview.
Oct. 9, Ladoga.
Oct. 14, Yellow Creek.
Oct. 15, Pine Creek.
Oct. 15, West Manchester.
Oct. 15, 10:30 am, Nettle Creek.
Oct. 15, 7 pm, Mexico.
Oct. 15, 7 pm, Pleasant View.
Oct. 15, 7 pm, Wawaka.
Oct. 15, 7:30 pm, Arcadia.
Oct. 17, Turkey Creek.
Oct. 22, English Prairie.
Oct. 22, 7 pm, Bachelor Run.
Oct. 22, 7:30 pm, Middletown.
Oct. 29, 7:30 pm, Santa Fe.
Oct. 31, Markle.
Nov. 1, Walnut.
Nov. 14, New Paris.
Nov. 20, South Bend, First.
Nov. 27, 7 pm, Salamonie.

Iowa

Oct. 9, Dallas Center.
Oct. 9, Union Ridge.
Oct. 9, 7 pm, Prairie City.
Oct. 9, 7:30 pm, Coon River.
Oct. 14, 7:30, Monroe County.
Oct. 17, Indian Creek.

Kansas

Oct. 15, 7 pm, Parsons.
Oct. 15, 7 pm, Washington.

Maryland

Oct. 9, 6:30 pm, Pipe Creek.
Oct. 15, 2:30 pm, Meadow Branch.
Oct. 15, 4 pm, Beaver Creek.
Oct. 22, 2:30 pm, Piney Creek.
Oct. 22, 4 pm, Manor.
Oct. 23, 6:30 pm, Beaver Dam.
Oct. 23, 6:30 pm, Frederick.
Oct. 29, 2:30 pm, Locust Grove.
Oct. 29, 2:30 pm, Longmeadow.
Oct. 30, 5 pm, Myersville.
Nov. 5, 6, Licking Creek, Pleasant Ridge house.
Nov. 13, 6 pm, Sharpsburg.
Nov. 24, Broadfording.

Michigan

Oct. 8, Midland.
Oct. 8, 7:30 pm, Buchanan.
Oct. 22, Crystal.
Nov. 20, 7:30 pm, Elmdale.

Minnesota

Oct. 9, Worthington.

Missouri

Oct. 1, Bethel.

Ohio

Oct. 8, 7 pm, Fairview.
Oct. 9, 10 am, Castine.
Oct. 9, 7 pm, Springfield.
Oct. 15, Beech Grove.
Oct. 15, Dupont.
Oct. 15, 10 am, Gratis.
Oct. 16, 7 pm, Lick Creek.
Oct. 17, 7:30 pm, Pleasant View.
Oct. 29, 7 pm, Donnels Creek.
Oct. 30, 7 pm, New Carlisle.
Nov. 12, 7 pm, Salem.
Nov. 14, 7:30 pm, Poplar Grove.
Nov. 19, Lower Miami.
Nov. 20, 7 pm, Brookville.

Oklahoma

Oct. 29, Big Creek.

Oregon

Oct. 29, Mabel.

Pennsylvania

Oct. 8, Lower Claar.
Oct. 8, 2 pm, East Fairview.
Oct. 8, 2 pm, Mingo.
Oct. 8, 9, 4 pm, Pleasant Hill.
Oct. 9, 2:30 pm, Marsh Creek.
Oct. 9, 6:30 pm, Huntsdale.
Oct. 9, 7 pm, First, Lansdale.
Oct. 9, 7 pm, Snake Spring Valley.
Oct. 15, 1:30 pm, Mohlers.
Oct. 15, 16, 1:30 pm, Latimore (Upper Conewago).
Oct. 15, 16, 1:30 pm, Midway.
Oct. 15, 16, 1:30 pm, Ziegler house, Little Swatara.
Oct. 15, 6:30 Buffalo.
Oct. 16. Conemaugh.
Oct. 16, Dunnings Creek, Holsinger house.
Oct. 16, Hanover.
Oct. 16, Westmont.
Oct. 16, 2 pm, Lebanon.
Oct. 16, 6:30 pm, Koontz.
Oct. 16, 6:30 pm, Newville.
Oct. 16, 6:30 pm, Roaring Spring.
Oct. 16, 7 pm, Ambler.
Oct. 16, 7 pm, Mt. Joy.
Oct. 16, 7:30 pm, Jennersville.
Oct. 16, 7 pm, Pleasant Hill.
Oct. 19, 20, 1:30 pm, White Oak, Longenecker house.
Oct. 22, 1:30 pm, Bareville house, Conestoga.
Oct. 22, 23, 10 am, Big Dam house, Schuylkill.
Oct. 22, 23, 10 am, Big Swatara, Hanoverdale.
Oct. 22, 23, Hade house, Falling Springs.
Oct. 23, Codorus.
Oct. 23, 6 pm, Hamburg.
Oct. 23, 7:30 pm, Rockton.
Oct. 25, 26, 10 am, New Hope.
Oct. 26, 27, 10 am, West Conestoga, Middle Creek house.
Oct. 29, Heidelberg.
Oct. 29, 2 pm, Akron.
Oct. 29, 30, 10 am, Fredericksburg.
Oct. 29, 2 pm, Indian Creek.
Oct. 30, Leamersville.
Oct. 30, Shrewsbury.
Oct. 30, Sipesville.
Oct. 30, 5 pm, Carlisle.
Oct. 30, 6:30 pm, Rummel.
Oct. 30, 6:30 pm, Yellow Creek.
Nov. 1, 7 pm, Greencastle.
Nov. 5, 1:30 pm, Welsh Run.
Nov. 6, Ephrata.
Nov. 6, Walnut Grove.
Nov. 6, 6 pm, Chambersburg.
Nov. 6, 6:30 pm, Reading.
Nov. 13, First church, York.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 13, 7 pm, Norristown.

Tennessee

Oct. 8, 7 pm, New Hope.
Oct. 15, 6:30 pm, Pleasant Valley.

Virginia

Oct. 8, Mt. Hermon.
Oct. 8, 4:30 pm, Pleasant Hill.
Oct. 8, 6 pm, Brick.
Oct. 8, 6 pm, Oak Grove.
Oct. 9, 6 pm, Greenmount.
Oct. 15, Ewing.
Oct. 15, Walnut Grove.
Oct. 15, 5 pm, Christiansburg.
Oct. 15, 5 pm, Snow Creek.
Oct. 15, 6 pm, Barren Ridge.
Oct. 16, Trevilian.
Oct. 16, 7 pm, Linville Creek.
Oct. 22, 6 pm, Middle River.
Oct. 29, 6 pm, Mill Creek.
Oct. 30, 7 pm, Unity at Fairview.
Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Oct. 8, Yakima.
Nov. 26, Sunnyslope.

West Virginia

Oct. 2, 6:30 pm, Crab Orchard.
Oct. 8, 2:30 pm, Spruce Run.
Oct. 8, Sunnyside Chapel.
Oct. 29, Smith Chapel.

ren Oran Fyock and Harvey Widdowson were chosen delegates to district meeting. We held evangelistic meetings the last two weeks in August, with Bro. Myers of Connellsville, Pa., in charge. Three were baptized. Our love feast was held a week later with sixty attending. We had an inspiring meeting. Bro. Oran Fyock officiated, assisted by our pastor, Ivan Fetterman. The Juniata glee club will be with us Oct. 1.—Mrs. Harry Brilhart, Marion Center, Pa., Sept. 12.

Perry.—Our attendance has been good during the summer. Our revival was held in June by Bro. John Rowland of Mechanicsburg and was well attended. Four accepted Christ. On Oct. 1, 2 we will have our communion at the Three Springs house. On Sept. 25 our pastor, Bro. Cocklin, will hold a week of special services at the Manassa Union house near Blain. Bro. Steerman, former pastor of this place, is planning to spend the winter in Florida. Beginning Sept. 18 services at the Three Springs house and the Farmers Grove house will be held the same day, with Sunday school and worship services at the Three Springs house at 9:30 and 10:30, and at the Farmers Grove house at 2:30 and 3:15. This change is due to Bro. Cocklin accepting another charge, the Ridge congregation. Bro. Cocklin with three other ministers of our district spent two days at Camp Harmony near Johnstown. This was a real spiritual feast for those attending. Our Sunday school was represented at our ministerial and Sunday-school meeting at the Mummert house near East Berlin by two delegates. Pray for our continued growth.—Mrs. R. L. Cocklin, Mechanicsburg, Pa., Sept. 12.

Schuylkill.—Recently Brethren Harry G. Fahnestock and Ammon Meyer preached for us. July 9, 10 at the Big Dam house Eld. Greene Shively of the Buffalo Valley church delivered three interesting and inspiring sermons and our chorus furnished the special music. Aug. 28 Bro. W. F. Garber of Palmyra preached for us. His two daughters sang. Eld. S. K. Wenger gave us an excellent report of Annual Conference. We have the promise of Eld. B. G. Stauffer of Manheim, Pa., to conduct our revival meetings beginning Oct. 23 at the Big Dam house.—Mrs. Arnold Zechman, Pine Grove, Pa., Sept. 13.

Upper Conewago.—This has been a busy summer. The first week in August our congregation was host to the ministerial and Sunday-school meeting of Southern Pennsylvania. These meetings were well attended and the brethren delivered their addresses in an able manner. The schools were well represented by delegates. From Aug. 7 to 21 our church enjoyed revival meetings, with Bro. Howard Merkey of Manheim, Pa., as evangelist. He declared the gospel of Christ in a clear and forceful manner. This was a mountaintop experience and we feel that the church has been strengthened and encouraged. Nineteen confessed Christ as their Savior. Three were baptized prior to the meetings, which makes a total of twenty two added to our church by baptism since our last report. Aug. 27 we met in council, and the deacons gave their report of the annual visit. We elected Sunday-school superintendents for three schools as follows: East Berlin, D. E. Brandt; Hampton, Earl Witter; Latimore, Luther Baum. Our delegates to district meeting are Brethren J. M. Danner, Geo. Hull and Earl Witter. Eld. Miller's term as presiding elder expired and Elders S. M. Lehigh and K. D. Henry were present to take the voice of the church for presiding elder. We elected J. M. Danner as elder for three years. Bro. J. E. Trimmer from Carlisle preached for us at the Berlin house on Sept. 13. Bro. C. C. Sollenberger from Newville recently preached an inspiring message on missions. Our love feast will be held the third Saturday and Sunday of October at the Latimore house.—Bertha E. Hull, East Berlin, Pa., Sept. 9.

Yellow Creek.—A special council was held Aug. 13 to license Bro. James Fink to the ministry. Bro. Edgar Detwiler of the ministerial board officiated. July 24 the Live Wire class held services at the Morrison Cove Home for the Aged. July 31 Bro. Paul Hoover of New Enterprise, Pa., preached a very interesting sermon for us. Brethren Kenneth Eichelberger and James Fink were delegates to district Sunday-school convention at Altoona on Aug. 23, 24. Sept. 11 circuit No. 34 of B. Y. P. D. held their rally at Yellow Creek. The topics both afternoon and evening were ably discussed. Our love feast will be held Oct. 20, 6:30 P. M. Sept. 7 a business meeting was held at Bethel house. Sunday-school officers were elected with Bro. Horace Clapper as superintendent; Mrs. Mildred Clapper, secretary; Bro. Frank Ritchey, treasurer.—Mrs. Bertha Snyder, Hopewell, Pa., Sept. 12.

TENNESSEE

Meadow Branch.—For two weeks, beginning Aug. 8, we met each evening to study and practice singing. Bro. Charlie Samsel was director. We were glad to have with us part of the time Sister Lucy Isenburg of Indiana, a former member of this church and an accomplished musician. Aug. 21-28 Bro. J. R. Jackson was with us and preached each night. On Aug. 27 at our council Bro. J. R. Jackson was re-elected as pastor and elder for the year; Bro. A. M. Isenburg, clerk; Minnie Jarnigan, housekeeper; the writer, Messenger correspondent. We are glad that the district Women's Work group will meet with us this fall. The date will be announced later. Our love feast will be held Sept. 24, 5:30 P. M. We hope to have a number of visiting brothers and sisters with us at that time.—Mrs. Brutus Winkels, Bean Station, Tenn., Sept. 8.

VIRGINIA

Brick.—On July 25 Bro. E. C. Woodie of Hagerstown, Md., began a series of services at this place. He preached fifteen soul-inspiring sermons. Eight accepted Christ and were baptized on Aug. 14. Some improvements have been made since the last report. Electric lights have been installed and offering plates were purchased. Four of our B. Y. P. D. members attended Camp Bethel this summer. Sept. 11 membership day was observed with a large representation of the members present. Bro. M. E. Clingenpeel conducted the morning services using the subject, Church Membership. Special music was rendered. A picnic lunch was served on the grounds. All enjoyed this hour of Christian fellowship. In the afternoon we convened for our council. A committee was appointed to make plans for our contributions to China and Spanish relief work. The officers are as follows: Elder, J. B. Peters; pastor, K. P. Flora; clerk, Galen Peters; treasurer, O. H. Sink; children's leader, Mrs. Thelma Leffue; Messenger correspondent, the writer. Our love feast will be held Oct. 8, 6 P. M. All members are urged to attend.—Annie M. Leffue, Boone Mill, Va., Sept. 14.

Mt. Hermon.—The two churches in this congregation, Mt. Hermon and Bassett, have shown much spiritual progress. Bro. McKinley Coffman of Troutville, Va., came to Bassett on April 24 and conducted a two weeks' evangelistic meeting. He delivered very strong gospel sermons. Thirty six united with the church by baptism. Seven were received by letter. July 10 the Mt. Hermon church was dedicated. Pres. Paul H. Bowman of Bridgewater College delivered the address. On July 24 Bro. E. S. Coffman began a two weeks' meeting in the Mt. Hermon church. As a result of his strong, practical and inspirational sermons nineteen accepted Christ, eighteen having been baptized since the meeting. Since the first of May sixty one have been added to the church. At present we are trying out the unified service at Mt. Hermon so our pastor can preach at both churches each Sunday morning. We have just closed our vacation Bible school. We had an enrollment of ninety, with an average attendance of seventy nine. Aug. 20 we met in council and elected the following: Bro. H. S. Eaves, Sunday-school superintendent for Mt. Hermon; Bro. Elcanie Nolen, superintendent for Bassett. Attendance has been good.—S. H. Flora, Bassett, Va., Sept. 9.

Peters Creek.—On July 1 Bro. Robert Strickler and wife of Bridgewater began the summer pastorate at this church. They worked with us for about three months. During that time he and his wife with helpers conducted a very successful Bible school, with an enrollment of sixty, and an average attendance of fifty. Each Wednesday evening Bro. Strickler taught a Bible class, studying the Book of Acts. This class had an average attendance of twenty young people. In July Bro. Ben Hirt and wife of Indiana held a two weeks' evangelistic meeting in Masons Cove church, a mission point of Peters Creek. Three were baptized. Sister Hirt's work with the children in song and story was an added interest to the meeting. On Aug. 31 we met in council and elected the following: D. C. Naff, elder; J. S. Showalter and C. F. Webster, associate elders; Sunday-school superintendent, Galen Showalter; assistant, J. P. Brogan; leaders of the young people, Harold Craun and Junior Showalter; correspondent, the writer. The church voted to secure Bro. Strickler as summer pastor for the coming year.—Mrs. J. S. Showalter, Roanoke, Va., Sept. 9.

Pleasant Hill.—July 24 Bro. Ezra Bowman of Callaway, Va., began a splendid revival in our church. He preached fifteen spirit-filled sermons and visited in a number of homes. He held the interest of the audience, and many came to hear him who had never been to church before. He did much good in the church and community. One was received by baptism and one awaits the rite. Bro. Bowman made many friends while with us. Aug. 13 we met in council. The deacons gave a favorable report of their annual church visit preparatory to our love feast which will be held Oct. 8, 4:30 P. M. Bro. Lonnie Weddle was elected Sunday-school superintendent, with Bro. A. B. Cannaday as assistant.—Mrs. Ava M. Cannaday, Willis, Va., Sept. 11.

Topeco.—We met in council Sept. 3. Our Sunday-school superintendent, Sister Webster Reed, was re-elected, with Bro. John W. Weddle as assistant. Our communion will be held Oct. 1, 4 P. M. We are expecting Bro. F. B. Layman to officiate. Elders A. N. Hylton and S. B. Alderman, and Sisters Florence Hylton and Kathleen Weddle attended the Southeastern Regional Conference at Bridgewater Sept. 1, 2. The following Sunday at the morning service they gave good reports.—Mrs. J. W. Weddle, Floyd, Va., Sept. 9.

WEST VIRGINIA

Allegheny.—On Aug. 28 Eld. D. B. Spaid of Eglon, W. Va., began a meeting at Locust Grove church which lasted two weeks. The messages were filled with the spirit and the entire congregation was much inspired and many souls were deeply under conviction. Two were added to the church. The interest was good and the attendance large. We held our love feast at the close of this meeting with a large number communing. The house was entirely filled at the examination service and over 100 members were at the tables during the communion. Our congregation is not so large and the members are scattered considerably but we have good prospects for the future. Our young people are ready and eager to do what they can when they are called upon.—Zina G. Cosner, Bismarck, W. Va., Sept. 12.

Crab Orchard.—We held our council Aug. 7. Bro. Eugene H. Kahle was re-elected as pastor and elder. All other church officers were retained with four new appointments for deacons. Several small business items were taken care of at this time. The Ladies' Aid ordered material for prayer coverings for our love feast which will be held Oct. 2, 6:30 P. M. A vast number of members are expected to participate in the love feast this year. New tables are being made and other necessities prepared. Our B. Y. P. D. is getting along splendidly, with Bro. Russell O'Neal as president. Our Sunday-school attendance has increased during the last year, with Bro. Paisley as

superintendent.—Mrs. Ruth Spangler Quinter, Crab Orchard, W. Va., Sept. 14.

Eglon.—On June 1 we met in council. On June 3, 4 the ministerial and Sunday-school meeting was held at our church. A large group attended. From June 12 to 26 Bro. Jesse Ziegler of College Park, Md., held our evangelistic meeting. The messages were much appreciated by the large crowds that attended. Six were added to the church. The meetings closed with a love feast on June 26. On Aug. 7 the church was filled for a memorial service for Brother and Sister Alva Harsh. On Aug. 23 Bro. Desmond Bittinger lectured and showed his slides of Africa, The Land of the Monkey Bread Tree. Our young people have been active this summer and our B. Y. P. D. is improving. Fourteen young people and intermediates attended Camp Galilee. Our B. Y. P. D. sent a delegate to the regional conference at Bridgewater, Va. Sept. 2 we met in council and elected officers. Bro. Ezra Fike was re-elected as elder.—Esther Fike, Eglon, W. Va., Sept. 8.

Lower Lost River (New Dale).—Our revival meeting began Sept. 4, with Bro. Arthur G. Wheeler of Brokensburg, Va., as evangelist. He preached ten sermons and eight stood for Christ and were baptized Sept. 10. He visited in many homes and the people showed a great interest in the meetings. On Sept. 11 the meetings closed. Bro. Ernest Miller of Woodstock, Va., started his meeting Sept. 12 and will continue for two weeks. The New Dale house held its visiting council Aug. 27 and decided to paint the church. Our Sunday school and church attendance has increased this summer. A great interest is shown in God's work.—Geneva Miller, Lost River, W. Va., Sept. 13.

Terra Alta Co-operative Brethren met in council Sept. 11 and elected the following: Presiding officer, Rowland Whitehair; recording secretary, Mrs. Frank Arnold; corresponding secretary, Mrs. Roy Whitehair; treasurer, Frank Arnold. Bro. C. A. Thomas was re-elected elder by the Church of the Brethren. We regret that Bro. Claud Studebaker is moving from the Pennsylvania district. He has served our church at Terra Alta as elder for two years. The Brethren elected Bro. N. V. Leatherman of Berlin, Pa., as elder to fill the place of Bro. Studebaker. Three delegates were elected to attend Brethren district conference to be held at Berlin, Pa., Oct. 3-6. Two delegates were elected to attend Church of the Brethren district conference to be held at Harmon, W. Va., Oct. 1. Our Sunday school and missionary society are progressing nicely.—Mrs. Rowland Whitehair, Terra Alta, W. Va., Sept. 14.

WISCONSIN

Stanley.—On July 26 our elder, Bro. D. D. Funderburg, of Elgin, Ill., Bro. I. D. Leatherman of Lanark, Ill., and Bro. J. Clyde Forney of Elgin, Ill., came to us and held a service in our church. They gave excellent talks. On Aug. 16 Brother and Sister S. Ira Arnold and daughter, Ruth, were with us in a service of song and also gave a chalk talk. They were presented with a purse of money. In council in the early spring the church voted to paint the church. Pledges were taken and funds were raised to purchase paint. The work was all donated. Work was delayed because of so much rain until the month of August, but has now been completed. Two of our Sunday-school boys have accepted Christ and entered the church through baptism.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 8.

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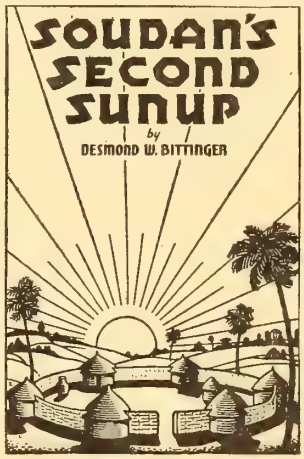
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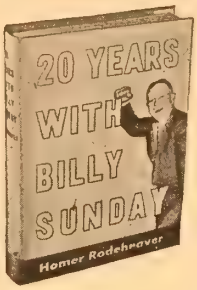
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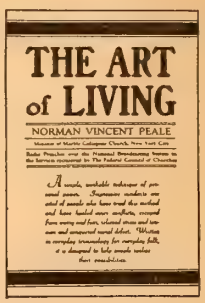
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., October 15, 1938 | No. 42



WHEN THE LEAVES COME DOWN

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

"A Talk With Our Subscribers"

(From the Gospel Visitor for October, 1857, pages 309-310, and evidently written by James Quinter, assistant editor. The Gospel Messenger, church owned since 1897, is the present day successor to The Gospel Visitor.)

"Several newspapers have been sent us by brethren and others containing notices of us as a religious society, in which we are very much misrepresented in regard to our locality, number, doctrine and practice. These misrepresentations were not apparently from enemies, but from those who were not sufficiently acquainted with us to give a correct account of our doctrine and practice. . . .

"Our denominational literature is very limited indeed. We have a few books written by our brethren, which have done good, but their number is very small and circulation limited. The state of things by which we are surrounded in the world at present, is such, that unless great and powerful efforts are put forth for the advancement of truth, we can not expect it to prevail. . . .

"Dear brethren, we feel that there is an imperative demand made upon us by a perishing world, and by him who died to save the world, to be faithful to the great commission given us to teach the world. And believing that we can teach Christianity not only by oral instruction, but also by written language, we feel that the latter means should not be neglected. Hence, we are endeavoring to make the Gospel Visitor an instrument for the spread of the 'Knowledge of the Lord.' . . .

"We have been encouraged by the testimony of many of our readers . . . who testify they have received profit from the Visitor. In order to increase the chances for usefulness, we desire to have its circulation increased. Thankful to our agents and friends who have hitherto taken an interest in the promotion of our enterprise, we solicit a continuation of such favors. Let all who feel friendly to the Visitor lend their aid in procuring subscribers."

What was true more than eighty years ago in the days of the Gospel Visitor, is quite as true today. There are still many who do not fully comprehend what the Church of the Brethren stands for; our church literature remains rather limited; we have an obligation to spread knowledge of our Lord by means of the printing press; the church paper, or Gospel Messenger, is our one best instrument. Changing but one word in the last sentence of the quotation, we repeat: "Let all who feel friendly to the Messenger, lend their aid in procuring subscribers."

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., October 15, 1938 No. 42

EDITORIAL

Keep Them Together

DOCTRINE, service, fellowship—great words, these. They all belong in the business of making better men and women of us, more useful kingdom builders. It's better to take all three, study their deep content, and seek constantly to put more and more of their measureless implications into experience and practice. Far better this than to make any one of them the subject of all one's thought and striving, to the neglect of any one of them.

Believing great truth, serving great need, sharing great life—this makes character and power. Truth is divine, need is human, life is both divine and human. Strong faith in God, broad love for man and close companionship with both unite to yield a bounteous harvest of effective living. Why make a tangent of just one of these great ideas when well rounded Christian usefulness requires all three? E. F.

Conscience Personal and Social

A FRIENDLY critic fears that this department is forgetting something, something vitally important. Maybe so. Forgetting things is a common editorial weakness, shared also by many contributors.

The "something" in this instance is "the social conscience." You see the individualistic emphasis in these columns has been pretty heavy. There has been much about the supreme need of developing individual character, a sharper personal conscience, and all that. Our friend would remind us that uprightness of personal character isn't enough, that we must have a social conscience, too, that many persons of unquestionable integrity in their private lives are contentedly and selfishly blind to great social evils all around them.

Yes, we know, and are greatly saddened by such criminal neglect. But we shall keep right on insisting that it is the individual consciences of these people that need fixing. *Because there isn't any other kind to fix.* The social conscience, so-called, is an abstraction compounded of what personal consciences feel about their social obligations. The phrase is a verbal convenience, and useful, if we put clear meaning into it. Too often it does nothing but muddy the intellectual waters. Too often it fosters the delusion that there is a shorter, quicker way to social justice than by quickening the consciences of individual people. There is no such way.

Conscience exists in persons only. The problem is to illumine vaster numbers of them and to make them sensitive to the evils which would not be, but for their selfish neglect. The problem is to make them see that this neglect is sin and that sin damns souls. The problem is to convict the people of their sins and lead them to repentance. E. F.

The Heart of An Editor

A LITTLE over thirty years ago, or in the MESSENGER for May 30, 1908, it is written of Elder Henry Kurtz that he "may be regarded as an interesting writer, but he was by no means a born editor. . . . He found it difficult at times to write clear-cut English, and often had an elaborate way of presenting his views." While admitting all this, and more, we have come to the conviction that Henry Kurtz has never been appreciated by the Brethren in terms of his real abilities and service to the church.

It must be remembered that Henry Kurtz was born and principally educated in Germany. That he should have difficulty later in expressing himself in clear-cut English is not to be wondered at. The marvel is that he was able to do as well as he did. Henry Kurtz was fully cognizant of his limitations. One of the marks of his true greatness was his willingness to and success in securing the services of others able to do certain things better than himself. And further, the statement that "he was by no means a born editor," does not take proper account of the problems he faced and what he accomplished in spite of the same. Toward

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a better understanding of the guileless, humble genius who did more than any other individual in his time to father the renaissance which gave the Church of the Brethren a new lease of life, we offer a few selections from his writings which to us reveal the heart of Kurtz as an editor.

Closing volume two of the Gospel Visitor in May of 1853, Henry Kurtz writes: "We set out with a simple but great aim, to serve the Lord in his church, to exhibit and defend gospel principles and gospel practice in their primitive simplicity and purity in order to promote Christian union, brotherly love and universal charity." Here are the gist of a wholesome philosophy and aims worthy of the best that one can do. There is one best place to serve the Lord, and that is "in his church." And the way or ways is to exhibit and defend gospel principles and practice in their simplicity and purity, all to the end that there may be "Christian union, brotherly love and universal charity."

With a certain ingenuous frankness Editor Henry Kurtz was constantly sharing his problems with readers, and through this very sharing solving the sort of difficulties which try editors' souls. When he began to be overwhelmed with material he wrote: "We have a constantly growing pile of communications on hand, from which we have freely published those which we, in our humble judgment, deem best and most useful, or at least harmless." How delicious is that last phrase! And then he adds: "We even can scarcely avoid of giving occasionally an article to which we ourselves have serious objections. . . . Should we reject those articles entirely, we would be accused of partiality, and give offense" (Vol. 4, page 117).

Those correspondents who pressed for the utmost freedom in expressing their views, and especially in a paper where articles were unsigned, except for initials or an assumed name, were invited to consider the editor's predicament. "Our correspondents should bear in mind, that we feel our responsibility for whatever we publish, and that while we would be condemned for an improper article, the writer being unknown would go scot-free" (Vol. 2, pp. 240, 241).

The life of Henry Kurtz was a busy one. Perhaps he was overbusy, but editors can sympathize when he writes: "When we came home from our journey we were so crowded and hurried with business that we had no time to think or write something for Christmas or New Year in season. So it happened that what we ought to have given in the December number appeared in the January number" (Vol. 3, p. 193). Perhaps here is the beginning of that feeling which sometimes grips an editor to the point that he would like to chuck the whole special number business in favor of the pressing current materials.

And yet, there is another side to this special number business, especially when the issue is a good one. Even Kurtz could write: "We are really afraid that we shall not have it in our power to furnish such another number soon again, unless our brethren continue to favor us with similar communications. It is for want of good and excellent articles, that we are sometimes compelled to insert inferior ones, even our own poor and hastily-written compositions, provided they are deemed at least harmless" (Vol. 2, p. 241).

There are two problems which have been, and likely ever will be, with editors. One is the matter of poor writing, and the other, the conscious or unconscious plagarist. Says Henry Kurtz: "We can guess a good deal in reading common and even bad handwriting, but we can not guess names of which we have no previous knowledge. Nor can we correct wrong spelling in such names" (Vol. 2, p. 196). Now what editor has not had hot and cold flashes when getting a letter beginning somewhat as follows: "There is a piece . . . which, if you will examine, is principally borrowed. I do not approve of brethren borrowing the views of sectarians and palming them on the community as their own productions" (Vol. 4, p. 144). Editor Kurtz takes the heavy end of the blame when he replies: "An apology is due from us to our respected readers for admitting a few such articles into our columns, while we were almost morally certain they were borrowed. We have throwns out hints again and again, that if we select and copy something from a book, we should honestly tell it, at least by the word selected. . . . But we believe our brethren meant no harm. . . . Perhaps they meant only to sign the letter in which the communication was enclosed, and it was our fault to put their initials at the end of their borrowed articles."

And who has not misplaced a letter or some other important paper? Henry Kurtz had his share of such harassing experiences. Volume 4, page 96, he writes parenthetically: "This last notice was received in due time, and intended for insertion immediately. But by some means it was mislaid . . . and could not be found. . . . Having a little leisure and thinking it yet possible to find that lost letter, we spent nearly half a day looking over our files, and lo and behold, when we had nearly given up our search, we found several letters, and the one we sought among them."

But with all his trials compounded of such diverse occupations as farming, preaching and editing, Henry Kurtz kept his face toward the future. "Wishing to improve the outward appearance of the Visitor we contemplate to secure new type for the third volume, if the support will warrant the expense, and with regard to contents, we will only say, that we hope with the assistance of our correspondents, old and new, to make our columns more and more interesting and useful" (Vol. 2, p. 241).

H. A. B.

THE GENERAL FORUM

October Reverie

BY MARY McDOWELL

I walked between October hills
All lined and decked in bright array,
And trees like lighted tapers gleamed
Along the rustic, wooded way.

It made me humbly move along
On willing, but unworthy feet,
For hosts of yellow leaves came down
And paved a golden street.

'Twas like a vision, heaven sent,
As I walked through the hills that day;
I vaguely felt that sometime hence
I'd walk another Golden Way.

Millersburg, Ind.

The Christ and His Kingdom

BY D. W. KURTZ

I HAVE just finished reading a most charmingly written book on the greatest subject in the world—*Thy Kingdom Come—But Not Now,* by Margaret Slattery. Miss Slattery is one of the outstanding religious leaders of the world, and she writes like an artist, in word pictures, drama, dialogue, and literary excellence. That makes her book interesting and easily understood. Several of my friends read the book through at one sitting.

But I am not one to recommend a book for its literary excellence, even though I recognize the value of art, but because of its contents. Jesus spoke all the time about the "kingdom of God." He taught his disciples to pray, "Thy kingdom come, on earth." We all pray that God's kingdom might come, on earth, but do we really mean that we want it *now,* with all the disturbance it would make, and upset everything? Do we really want absolute honesty, purity, unselfishness, love and peace in our own affairs right now? Do we want a reign of brotherhood without class distinctions, and race discriminations, and economic competition *now?* Of course, we want it sometime—we say so, but are we ready to make the necessary adjustments to have so radical a program in our own lives in the immediate present?

Then in wonderful word pictures Miss Slattery gives us vividly the problem of the rich and the poor; the crowded cities and the disregard for human values; the children who are robbed of their birthright for pure air, sunlight, and the glorious panacea of God's nature.

Capitalism comes in for keen analysis, and what it does to people; fascism and naziism are held up to the mirror of truth, and contrasted with Christ's idea of the kingdom. Communism is pictured so one can never forget its philosophy and its practice. How different is Christ's method of solving the human problem! The problem of labor is presented in vivid reality, and one's heart yearns to do something for the millions of men, women, and children who do the world's work. Of course there is no problem of "capital" and "labor," but of lives, men and women, human beings, who must learn to adjust themselves so as to conserve and promote personality, human values.

This is not a review of the book, just a recommendation. This book can not be reviewed—it must be read to be appreciated. How I wish that all Christian leaders—ministers and laymen—would sit down some Sunday afternoon, and read this through—then pray—"Lord, let thy kingdom come—now—in me."

On the way to Conference I read one forenoon on the train another book I wish to recommend: *The Meaning of Christ to Me,* by Robert E. Speer. Every intelligent leader in Protestantism knows who Dr. Speer is. I have known him since 1902, and have heard him speak over a hundred times, and read many of his books. Dr. Speer is one of the great Christian statesmen of this generation. He is also a scholar of the first rank; was one of three men in the entire history of Princeton University to receive a medal for the highest scholarship. He is a man of God.

This book is the best presentation of the actual words of the New Testament on our Lord, that I have ever seen. It has only six chapters which discuss: The Earthly Life of Christ, The Person of Christ, The Death of Christ, His Resurrection, His Lordship, and His Second Coming. In each case these problems are made personal, "What it means to me." Dr. Speer quotes the Scriptures freely and fully, and seems never to omit any text that bears upon the subject. I made a rule thirty years ago to read at least one "Life of Christ" each year. I often read more. This is not a "Life of Christ" on the usual plan; but for practical purposes, more valuable. It is refreshing to any leader to bring to mind the actual teachings of the New Testament on the meaning of our Lord so clearly and convincingly as this book does.

Then there is that disputed subject which divides churches—The Second Coming of Our Lord. I know of nothing in print anywhere that shows just what the New Testament actually does say about this subject so clearly and satisfactorily as this book. Dr. Speer is a conservative evangelical. He accepts every word as it is and for what it means. The actual texts are quoted and presented so that we face the whole teaching on this subject. This is a great service to the church.

Here is a man who accepts as most of us do, the Second Coming of our Lord, and does not make it a substitute for the work of missions and evangelism as the apocalyptic interpretation does. So many people today are paralyzed in all their work by the belief that all our efforts are vain and even presumptuous, because Christ is coming in a few days, and then, without us, by force, he will rule in a fatalistic way. It is refreshing to have a great scholar and saint present to us just what is taught on this great subject.

La Verne, Calif.

Trends, Dangerous and Otherwise

BY GRANT MAHAN

Number Two

BROTHERLINESS is important in our church relations. But the word should be clearly defined. Just what is brotherliness? It is used in so many ways and has so many definitions. As we are using it, we want a definition that tells plainly what it means in church relations. It may be said on the start, that it is far from being used with the same meaning by all users, even when they are writing or speaking of the Christian relationship. Jesus said, "All ye are brethren." He said those words to us as well as to those who were with him at the time; and I am sure that his meaning of the word is the same today that it was in those days long gone.

When we act toward another as we would toward a brother in the flesh, we show brotherliness. But when we are writing of brotherliness in church relations, there is a difference. We are spiritual brothers, and so must act as such toward one another. But we are not spiritual brothers if we do not believe alike, do not have the same faith in the commands given us of God. The so-called Christian faiths are so far apart on various things commanded in the New Testament that one finds it very difficult to believe that all these denominations are or can be truly spiritual brothers.

We are not to judge others in these matters: to their own Master they stand or fall. This we can say, though, and it seems to me that we must say it, namely, that their faith would not satisfy us. We must live by every word that proceedeth out of the mouth of God; and, as we read the Book, there are denominations which do not hold to every word. And if we feel that we are not, and can not be, spiritual brothers so long as our beliefs are so different, how are we to call them brothers in Christ? We need to think of this, and we need to be able to say what we really do believe and what it takes to make a spiritual brother.

And if a man does not seem my spiritual brother when his belief differs in several things from mine, much less could a whole body of members believing as this one man does be brothers and sisters to me in the Spirit. Let it be said again that we are not to judge others in these matters, for that is true. But it is just as true that we must judge matters for ourselves; and that is the angle from which each of us must look at it. It is my life here and my life in eternity that concerns me. I must be sure that my life here is right, for if it is not right, not in harmony with God's will, then my life in eternity will not be what I want it to be. That is logical.

Again, much is said in these days about liberalism. This word also has many meanings. The Bible tells us that the "liberal soul shall be made fat." We need that kind of liberality. But when we speak of a liberal church, referring to its doctrines, its lack of a strict adherence to the commands given us in the New Testament, we mean something entirely different. In the one case liberalism is a good characteristic, but in the other we feel that it is not good. If we are to live by every word that proceedeth out of the mouth of God, to believe in a few fundamentals is not enough. When a church believing in full obedience to the commands of God works with one that is liberal, nearly always the one which professes to believe most loses some of its beliefs. If that is what liberalism means, then, most emphatically, that kind of liberalism is dangerous.

We are asked whether we would have folks cease to think. Certainly not. Paul said to think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." And in another place he said to "think soberly." Earnest thinking is needed, much more of it than can be found in the world. Persons have been known to say they thought, when the fact of the matter is that if they had thought earnestly and honestly they would not have said the things they did. Let us have hard and honest thinking become general, and then the world will have a better chance to grow better.

My acquaintance with the church dates back for more than sixty years, and I must say that in all that time I have not known one congregation which "stood apart from others, wholly intolerant of anyone who differed in the slightest degree from our interpretation of the Scriptures." There no doubt have been individuals who felt that way, for we know from church history and secular history as well that in the ages past there has been intolerance which was carried to such a degree that there was little if any Christianity about it. That seems to come when one gets to thinking that he or his particular body of people are the only ones who are living according to God's will, and that they are commissioned to enforce their interpretation on others. How much of that kind of thinking there was in the ages that are gone! God grant that they may never come again.

We would not put force in religion. Religion is a

matter for individual decision; and yet this does not mean that we are to have pure individualism. If I belong to a body of persons, any body, and subscribe to its creed, it becomes my bounden duty to live up to my promise. If I find that I can no longer believe and practice the things which I promised to practice, it becomes my privilege and my duty to step down and out. To be forced to obey a law is far from making one law-abiding. Christ did not come to force us to accept and obey all he said we should do. We have the privilege of obeying or disobeying; and we must accept the reward or pay the penalty as the case may be. It is said that Charlemagne after conquering in battle would give the conquered the choice of being baptized or beheaded. Most of them chose to be baptized, but that did not by any means make them Christians.

The Christian life was described by its Author as denying self and taking up a cross. It was not meant to be a life of ease. It is a warfare, a struggle against the forces of the world. No man was ever so good that he could follow his own will entirely and still follow Christ. There is work to do, for the night cometh, in which no man can work. We must learn to endure hardness. Hard work develops the character, while ease is more likely to destroy character. Our muscles are developed by doing things, our minds by study, and our spirits by communion with our God.

Rehobeth, Md.

The Nature and Significance of Christian Experience

BY CHARLES C. ELLIS

A Lawrence Conference Address by the President of Juniata College

Second Half

THIS sense of victory over sin as well as the temptation to sin (victory over inner impulse and outer solicitation to evil), coupled with the consciousness of guided direction and the sense of certain security—a trinity of assurances grounded in the Lordship of Christ—is responsible for a sort of divinely given carelessness characteristic of the Christian life which enables the true follower of Christ to face the future without fear, and eternity undismayed.

I read recently of a minister in middle life whose useful career was unexplainably drawing to a close. One day he said to his devoted Christian mother sitting near the window in his sick room: "Come, here!" When she came to his bedside he said somewhat exultingly, "I want to tell you something. I'm going to beat you to heaven." And this he said as though it were a friendly foot race with one he loved, because he knew that to depart to be with Christ was far better. Certainly it is the Christian who goes through the dark valley with no fear, because the Good Shepherd goes with him all the way—crying out as did a minister in the southland some years ago: "There is no dark valley and shadows here, it is all light and peace." And thus under the shelter of the blessed hope the Christian outreach touches that morning when God shall wipe away our tears in the land where there is no more sorrow or crying or pain or death.

Experience as such is of course an individual and personal possession. No one can exactly duplicate the experience of another. Christian experience, however, because it is Christian, has a quality which does identify it with the experiences of others who share the same spirit and open their lives to the same divine influence, which is truly more than mere influence, it is really supreme personal control by the Lord of life.

It is well to recognize that experience while so intensely personal is not purely subjective. It is compounded of the situations in which life places each of us, together with our reaction upon them. When these reactions are dominated by the Christian spirit and temper, when our day by day living is controlled by the indwelling spirit of God, then is our experience Christian, and then will it differ decidedly from the life experience when God was not in all our thoughts, and when we were without God and without hope in the world.

To this experience both the culture of the silences and the impact of the market place make their contribution, but its content is not a spirit of isolation or an attitude unsympathetic to other folks. In fact, a spirit of goodwill to others is of its very essence, and an attitude of benevolent kindliness pervades its whole outlook. An old man drove up to the curb in his old buggy, reined in his horse, said to a stranger passing by, "I wish you well. I wish you well," and then drove off again down the street. In his unconventional way he was merely classifying himself as an ambassador of goodwill which every Christian is. Unfortunate is it that this spirit and temper are not as prevalent in our world as once they were, and those of us who are Christian should do more than deplore this fact. If we can not recharge a warring world with this spirit which was so clearly the spirit of our Master, we can at least keep the spirit of bitterness from our own souls and open our own lives more fully to that peace on earth which heaven waits ever to impart to men of goodwill.

Christian experience then is not self-centered. It is God-centered first of all with an attitude of humility and reference toward him "whose sovereign power without our aid made us of clay and formed us men." It further maintains an attitude of unswerving devotion to him "who loved us and gave himself a ransom for us"—an attitude which expresses itself in the love that keeps his commandments and that delights to do his will. A little chap from one of the English schools was in Paris on vacation with some of his school fel-

(Continued on Page 9)

HOME AND FAMILY

Rainbow

BY FOREST SARD EISENBISE

When the thunder's fulminations in the distance die away,
And the lightning's fulgurations cease their phosphorous display—
Then I scan the western nimbus for a bright cerulean hue,
A harbinger of miracle, compounding for our view.

Ah! a shaft of dazzling brilliance, loosed from Phœbus' golden bow,
O'ertakes the hast'ning raindrops in the eastern cumulo—
And is speedily refracted in the many-tinted span
Of the spectrum's ancient token of the love of God for man.

Fresno, Calif.

Do What You Can

BY ARCHER WALLACE

ONE day a man with a withered hand stood before Jesus seeking his aid. It seemed as if the limb were useless as it hung limply by the man's side. Jesus said to him, "Stretch forth thine hand." The man did so, and probably both he and the onlookers were astonished that he could summon the hand to obedience.

What interests us just now is that Jesus invited the man to do something towards his own recovery. One can easily imagine the sufferer might have protested that all strength had left his arm and that to stretch it forth was out of the question. But Jesus implied there was some latent strength which he could exercise. He appealed to him to make an effort, to use that dormant power, and when the man did, he was healed.

Theologians of other days laid much stress on human impotence. So much, indeed, that men were made to appear quite passive in any process of moral recovery. Yet in the parable of the Prodigal Son Jesus made it clear that recovery began the moment the youth became disgusted with the state into which he had fallen, and of his own free will decided to forsake the far country and return to his father's house. The prophets of the Old Testament also stressed the truth that men must exercise whatever moral strength they had. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Another passage is equally forceful: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well."

Doctor Joseph Parker once pointed out that God could not forgive men who had no wish to be forgiven. In his dramatic way he said: "I may have offended you. You may come to me and say, 'You have deeply grieved me; but I forgive.' I can snap my fingers in your face and say, 'Take your forgiveness away; I don't want to be forgiven by you!' Observe, therefore, that you have not the power to forgive me. You can forgive the crime, but you can not forgive the sin. And even your forgiveness of the crime I may resent, and turn into an occasion of inflicting still deeper injury upon you. But if I come to you and say, 'I have injured you; I see that I must have given you great pain; I did you wrong, and in my heart I am sorry for having done so'; if then you say, 'With my heart I forgive you,' the transaction is based on solid moral principles, and the result is likely to be permanent and beneficent. It is so with God."

Temptations come to all. Indeed, the most sincere are conscious of the solicitations of evil. Some young Christians feel more acutely the force of temptation than when they were indifferent to the religious life. That is not difficult to understand. It is in the very nature of the Christian life that there should be a new sensitiveness to evil. It is not the man of weak will who feels the force of temptation for he yields to it; rather it is he who resolutely determines to live his life on higher levels.

Temptations must not be met lightly, in flippant moods. If in the beginnings of the religious life men must encourage whatever in themselves there is of spiritual purpose, then certain it is that in the development of that life they must "Stretch forth their hands," and thus co-operate with God.

There is a story told of a young farmer who frequented the village saloon, and hitched his team near by. After his conversion he ceased to enter the saloon but continued to tie up his team in the same place. An experienced man, after congratulating him upon his changed habits, added, however, "No matter how strong you think you are when temptation comes, take my advice and hitch your horses at some other place."

Then again, in the matter of Christian service, there must be co-operation with God. In a stern rebuke to those who failed to realize how much they depended upon God, Paul wrote, "I have planted, Apollos watered, but God gave the increase." Later in the same letter the Apostle wrote, "We are *God's fellow-workers*" (Revised Version).

It is true that no amount of labor on the farmer's part alone could produce crops; there must be wind, rain and sunshine. Yet without the ploughing and weeding the land would be an undisciplined wilderness. Paul distinctly taught that God needs men. He needs their gifts, their endeavors, their sacrifices, and any

apathy and careless indifference on the part of his agents interfere with the high aims of divine government. That God should so much need the help of human beings is indeed a mystery. Nevertheless it is distinctly the teaching of the New Testament and a truth reverently to be laid to heart. This is the truth so beautifully expressed by Annie Johnson Flint:

"Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

"We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

"What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
Unless from him we learn?"

There is a story told of an artist who labored long and earnestly over his work but could not achieve distinction. One day he fell asleep from sheer weariness and discouragement. While he slept a great painter bent over him and perfected his work, relieving the defects and making the picture a thing of great beauty. And so, when men do their best, when they stretch forth what appears to be but a withered limb, God understands that purpose and supplies new strength.

Toronto, Canada.

The Nature and Significance of Christian Experience

(Continued From Page 7)

lows who tempted him to do something he thought was wrong. "No," he said, "Twing would not like it." Twing was his headmaster and the boys said, "But Twing is in England and he will never know." "I know that, but he would not like it and I will not do it." It is an illustration of the invisible inspiration for the Christian of him whom having not seen we love.

And then too, as already indicated, Christian experience can not be kept in watertight compartments; in attitude as well as in outward expression it is the steady flow of sincere desire for the temporal and eternal welfare of all the children of men.

The reaction of this steadfast relation to God and Christ and fellow men can not but bring that inner peace which passeth understanding and that quiet confidence in the love of God which rises superior to the untoward circumstances of life and goes forward in faith to the unknown and unfeared future. The Salvation Army lassie knew something of this when she said, "I do no know what is in the future, but God is in the future and all will be well."

When peace like a river attendeth my way,
When sorrows like sea billows roll—
Whatever my lot, thou hast taught me to say,
It is well, it is well, with my soul.

On the wall above his couch in front of which was the well-worn rug his knees had so often pressed, a devoted missionary in Algeria had placed this motto: "Not somehow, but triumphantly." And somehow that seems to strike the keynote of the Christian experience that comes not only as we live, but which brings with it also the strength to live *through,* "not somehow but triumphantly," no matter what life's trials may be, until we too have finished our course and have gone to get our crown.

However our present-day philosophy may think of this, or our present-day paganism deride it, we can not deny the fact, nor indeed should we care to deny it, that there is bound to be in Christian experience an element of so-called "other-worldliness." But he who said he would go to prepare a place for us and come again to receive us unto himself has more right to be heard in this court than any other witness. Further, let him who thinks that other-worldliness has no place in this practical world ponder the startling fact that our tragic suicide statistics reveal an overwhelming proportion of those whose vision is limited by the here and the now. Those with no vision of the other world are the ones who first lose the courage to go through this world. Whereas men like William E. Gladstone carry through great burdens of life often to a great age, and when asked the secret refer to an old, old story whose radiance has lighted the way of the centuries, and still gleams bright on the road of life. Godliness truly is profitable in all things "having the promise of the life that now is and of that which is to come."

Christian experience as such is neither the basis nor the goal of the Christian life. Christianity is grounded in historic fact and rooted in historic doctrine set forth in the Word of God. It is manifested in personal experience satisfying in itself, but not for itself. For it is not like a house by the side of the road where the race of men go by, it is rather the sandals in which we travel that highway to guide other pilgrims to the city of our God.

Huntingdon, Pa.

OUR MISSION WORK

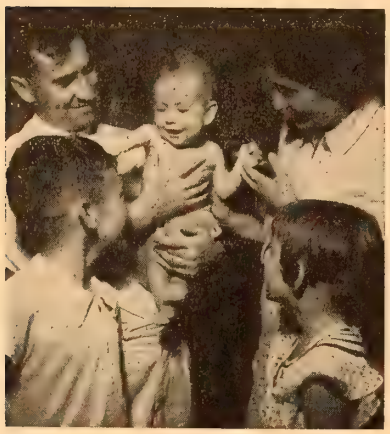
Please Withhold

"PLEASE withhold my name." This is one of the short sentences in a letter which recently came to a friend from a friend. The letter contained a gift of $50. A few more short sentences followed: "This is for missions. It is my own money. I have worked hard for it, but I want to give it, and I give it cheerfully."

Gifts like this touch the heart. And surely in God's own way, they are blessed and increased in the good they do like unto the loaves and fishes beside the Sea of Galilee, when Christ himself walked among the multitudes.

Clan Centers

BY DESMOND BITTINGER



This is the Desmond Bittinger clan. Richard is easily the center of attraction, so it is "Second Sunup" in more places than in the Soudan! Soudan's Second Sunup, by Bittinger, price $2. Order from Brethren Publishing House, Elgin, Ill.

THESE cases, however, may be more the exception than the rule. Not every husband mistreats his wife until she runs away. Not every wife deserts children and flees from her husband because it seems life might be more interesting somewhere else. In nearly every family there are husband and wife palavers (disputes) at some time or other but in many cases the first marriages are marriages for life, though there may be frequent later marriage additions. Most of our people like to move frequently but in their older age the moving is only from one part of the town to another. Often entire towns seem to be on the march moving perhaps a half mile a year toward the east or west, and then after the old compounds have been washed down and the soil has renewed itself a bit, the movement is back again to the former sites. When the old men lay down the hoe for the last time they are buried in the ancestral burying plots. So while there is little or no attachment to a house or a plot of ground as home, there is an attachment to a particular spot as a clan center and back towards this the old folks come when death draws near. If death takes an old man before he gets all the way back to his birth village his body is carried by friends to the old ancestral burying acre or, that being impossible because of distance, his clothes are brought back for burial or even a member of the body such as an arm may be returned to rest with the ancestors.

On Furlough.

Honoring Parents—A Right Attitude

"MY father made no will according to law, but he wrote in his account book how he wanted some things done. He said that this was his will, and though he did not even sign his name, we knew the handwriting was his and we regarded the statement as sacred as if it had been drawn up according to law. There are four children of us and when we met to discuss some things concerning the settling of the estate, my sister suggested that we divide the estate into five parts, counting the Lord as one heir, same as us children. Some of the things father had said were: 'Take good care of mother and don't forget the Lord.' So when the first division was made my brother sent the $500 that you have on record. I am now enclosing another $100 in memory of my parents. I know their finances were so tied up the last few years of their lives that they did not have the privilege of giving to the church as they would love to have done. So I feel to give in addition to the $500."—*A Sister in Indiana.*

What to Pray For

Week of October 15-22

In India each month between fifteen and twenty thousand people are coming into the Christian church. Just north of the Church of the Brethren mission in India, not more than two hundred miles distant, during the past two years 25,000 Bhils were baptized. Such records are marvelous and the Christian world rejoices.

From China we hear the wonderful report that the multitudes are turning to Christ in great numbers, and that never before have such results been attained. In the midst of their suffering and terror they turn to the Christ who gives salvation.

Each year finds the Christian men and women of these lands entering more fully into places of leadership and responsibility in the church and in the life of their nations. In our own church we rejoice that a man like Bro. Premchand G. Bhagat has been chosen as a delegate to the great missionary conference to be held in Madras, India, in December. Such leaders are being called to difficult tasks in a day that demands untiring courage and undying faith.

Shall not the church in America praise God for the growth of the Christian church in all lands? Pray that Christ's leaven may leaven the whole world.

A Letter From Nettie M. Senger

Dear Home Friends:

Greetings to you all in the Lord from war-ridden China. My last circle letter message was written from a hospital bed. This one is also written from a hospital—the Peking Union Medical College hospital—and sent through the pages of the Messenger. My desire to be well and at work at times almost borders on impatience; yet I know I am in God's love, and that is enough. God's wonders surely are beyond human intelligence and I can testify that he becomes even more wonderful as he reveals himself in the sickroom. While at my work in my station, which was so challenging and interesting, the way the Lord gave power to meet the problems facing the church was constantly a source of joy. How I enjoyed it! How we all rose to the situation and prayed through! To see mountains of difficulty melt away extending our spiritual vision into the plains beyond was a glorious experience.

Those were wonderful days! But now I am going through another experience. It is a deep "dark valley of the shadow of death." God's hand is still at the helm. I still say, truly everything that comes to the child of God comes from God, or by his permission. When his hand of love is laid on our experiences, how can we but see a silver lining across the horizon of our life making it glorious? In his hands all things do work together for good. I can not now see how this experience of being bedridden is a forward march, but I know it is. I do not know what is ahead for me, but I do know it is of God. God moves forward in his own way, quietly, yet supreme in his universe.

The peace which my soul has had ever since I "fell in the front ranks" has been far beyond anything I could hope, think or expect. And furthermore, I have learned in these days to enjoy greater and yet greater things from the Lord. Perhaps God wants me now in another field experiment project to be built upon and bring to completion the former experiment. I mean further exploring in the field of spiritual values which I believe is one of the unworked fields which makes a most alluring adventure for this age.

Science is a door which opens to us knowledge of wonderful laws, God's laws of the material universe. But the manipulation and spiritual evaluation of those laws is still an unknown science which only religion can fathom. God's laws in his universe are not a gauntlet hard and inflexible. As someone has said, "They are more like a silken glove; and more wonderful yet, a silken glove with the hand of God inside it." These laws need spiritual interpretation and only religion can interpret and apply them. Religion has been living a life of ease, and hence discoveries have progressed faster than their right application, with the result that scientific discoveries have played havoc with civilization.

My sickness coming in this time of war and rumors of more war has opened my eyes to the plight of the world and God's attitude toward it. I now see farther into his mysteries than before, and I hope I shall from henceforth be able to help people get nearer the heart of God. Perhaps God permits this period of suffering that he may thus lead me farther on the bloodstained way, for we can lead no one farther than we have gone ourselves. I do not believe God let me go this road of suffering because I was too stubborn to learn his lessons in any other way. I do believe, rather, it is that I might learn something more about spiritual values in this scientific age that I could not have learned in any other way. It looks to me as though the very heart of Jesus' message has never yet worked its way into civilization, and that he is seeking to deepen our conviction and strengthen our faith that we be able to cope with the world evils and bring his kingdom of heaven to earth in a world brotherhood. Perhaps you say it is impossible on the eve of another threatening world war. It is impossible, that is why the call appeals to me; but Jesus says calmly, "My grace is sufficient." If it were possible it would have been done long ago. The one who says it can't be done is likely to meet those returning who have done it.

I do not believe the church has failed in her message that the world has come to such chaos. She has made advance steps in every age and this is the next forward step. I believe the church has gone the length of one trail, has lived another epoch, has come to a turn in the road, and has not yet visualized the direction of the finger point at the crossroads, because modern life with its rapid strides in scientific research, its political and financial complexities, and wars, has dimmed her eyes. Can it be that our God of love would enable man to use his wisdom to draw light out of the universe to light our houses and fail to give wisdom and power to light up the hearts of men, the cream of his creation? There are depths of his mysteries yet unfathomed, and the call from over the mountains challenges me. The spiritual universe now throws out a challenge as did the material when science was making its colossal discoveries which in truth are a forerunner of the greater spiritual discoveries.

As I lie on my bed pondering the situation and praying about it I begin to see beyond the present debris of the world's chaos. I see it bringing forth a new life—the abundant life of Jesus in a world brotherhood. How I want to help do something toward ushering in that age! As soon as we can fathom the meaning of all this upheaval with its clamor for power and its noisy living I am sure we will be able to find some rhythm and harmony in it all. We will see that it has been a steppingstone leading us nearer Jesus' kingdom of heaven on earth, in which all the world as one small family will call themselves brothers regardless of race, clime, color, or nation; they will act like brothers. The world hasn't time now to listen to the Creator's music, but even so God will not let go of his world because it is so restless.

As birth into the physical life comes through pain, so birth into the great brotherhood of man must come after periodic birth pangs through the ages, which are now being repeated in rapid succession, and bid fair to bring forth a vigorous new spiritual life. May the heavenly Father help us to breach the chasm made by these international upheavals, and as we get farther away from the noise of present-day living be able to open wider our spiritual eyes and see the new life of world brotherhood in the charms of infancy.

Much more training is needed to sense the deeper meaning of life and make the Christian world ready for that time. Furthermore, there is only one qualified professor in that training school to do the teaching. The church must visualize the dilemma the world is in, and as the early church did function as the central electric power company in releasing power to bring about the proper changes, so must the present-day church. If we would ask Jesus about it he would say: "This can come about only through fasting and prayer." He would also say: "Love your neighbor as yourself." He wants us to grow like him, living in the world of men rather than as a recluse apart from the seething waves and stormy winds of society. "Impossible," some may say. That is what challenges me. The very im-

possibility of it thrills one and calls for all the decision and determination in one's nature. To meet stone walls of difficulty, and after resistless attacks to see the wall crash, and you march through to victory, must be the spiritual warfare Paul mentions. Yes, I want to help. Perhaps I had gone as far as I could without more training, which could be so easily neglected when one is in the thick of the fight; and now I see my frailty more clearly and seek to get nearer the heart of God. I do not know how nearly I can recover from this illness. The doctors say my physical strength will always remain very limited, but it need not shorten my life or hamper my usefulness. But I know in my weakness is God's strength, and I can still round out my lifework possibly more acceptable to the Master than before. I am sure I can more adequately interpret the great meaning of life to my village friends than I could have done before.

I still hope I need not entirely abandon the project I was working on and can help train leaders for that kind of work. I hope to return to my friends. They were the source of my life's joy. In the school we were working to create a Christlike atmosphere in a small, selected group which sought to reproduce a more or less complete village life. The students' home folks and village friends were always welcomed and were shown through the school and told of its ideals. The school was yet but an experiment, but accepted by all who knew of it, and a number of noted visitors had come to see our humble quarters for which we made no apologies as that was part of the original plan. We sought far and near to get all the existing materials available that would further our ideals and we were working out our own curriculum. When no existing material was found we prepared our own textbooks. We are thus working on textbooks for two primary courses. We hope to continue work on them this winter. The textbook material is all based on experience gained in village travel and through living with village friends. That is why work goes so slowly. To be of value it must all be based on experience. The two courses we are working on are: Religion and Child Training. The Child Training course was prepared by a group, each contributing a portion. My part is to see that the teaching principles involved are presented in such a way that the village mother can grasp them and use methods already experimented on in the villages. An expert in religious education who is a mother is my closest companion in the work. While I am sick the work need not stop, or even be hindered, for others can continue to develop the thought already given and also do more independent thinking. The vocational side of the school, wool rug and blanket weaving, does tend to upset their equilibrium of thought. They are so impatient to be able to earn a little money, yet to put outside pressure on and hasten the process by too much subsidy would only hinder progress. A natural growth must be permitted; yet who can blame them when they live so near the margin of their resources? A drought means not only crop failure, but famine. Overabundant rainfall means their land is washed away in mountain torrents, hence famine. Our work hopes to bring Jesus very near to them and at the same time help them have in greater abundance the material necessities of life.

Their lives can not be abundant as long as they are forced to live on such a low standard. As I have lived among them these twenty years, the sallow and thin faces, the crying babies, the unsanitary conditions, the too nearly empty larders, the superstitious outlook on a life so full of fear and empty of love, the illiteracy and narrow experience, the ignorance of a loving God, the high mortality among children and students, these all cried out to my soul as if to say, "Come over and help us." When all I had to give, including myself, was put into the melting pot our little school came out as the result. To train leaders for such work was and is still my goal. I had hoped to spend part time in the Tsinchow school and part time in the North China Women's Union Bible School, Peiping, hoping all the students might have practice in an experiment station. Won't you pray that God's plans may not be thwarted although mine have been partially disrupted? My soul has been growing all these years, coming to these convictions, and the challenge rings in my ears to proceed. I am sure we are steering right and I still hope to finish this little love job for my village friends and leaders who will come my way to be taught. Do you blame me for wanting to speed up recovery for so thrilling and impossible a task? (Anyone wishing to know more details may write me.) I always found joy in doing the thing that couldn't be done, and the harder it was the more magnetic the appeal. But since I have been formulating this work I have said sometimes, "For once I have more than I bargained for; but to step out of the ranks and say, 'I can't,' isn't the way a Senger does it, so I'm duty bound to my family, my church, and my God to finish what I have started." There are different ways of finishing it, but I must make good. I can not let you continue to be ashamed of me as you must be now with my every need being met in tenderest care while my colleagues are overworked and often in danger. You friends at home, and I here, must help those at the front ranks by our prayers. Sometimes great waves of enthusiasm rise up in me and I think I can not lie here another minute, but at present the doctors let me out of bed on a chair but twice a day for ten minutes. So I must calm myself and still rest. However, I am now in the Peking Union Medical College hospital and they have staff and equipment equal to any large research hospital.

Two days on a freight train and one day on a passenger train with two nights in a Chinese inn brought me here. A stretcher was fastened to an army cot, thus with bed and stretcher combined I was not moved night or day. Dr. Parker and Myrtle Pollock accompanied me. The second day I suffered so severely it seemed at times I could not live through the day. Dr. Parker made the remainder of the trip easier by giving morphine. Even though pain is severe my soul is at peace and I do not worry.

God will raise me up in his own time if I do my part. Christ's blessings often come through pain, and even pain is not too great a price to pay for the privilege of touching other lives with the love of Jesus. As Abraham had his testings, Daniel his lions' den, and Joseph bruised and broken passed through Potiphar's kitchen and Egypt's prison to get to the throne, so must we meet our pains and heartaches if we would be channels through which God's love may flow out to the world. Thus each finds his place in God's order of things. I love the following stanza:

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Let us press on forgetting the things which are behind and become new in Christ. Let us rejoice always.

Peiping, China. Nettie M. Senger.

THE CHURCH AT WORK

ADMINISTRATION

Church Attendance

"As was his custom." It is clear in the writings of the New Testament that in order to carry forward the ideals of our Creator, it is necessary to assemble ourselves together as a corporate body. Until recently the church was the outstanding center of group life in the community. Today competitive interests give the church leadership concern. Many plans have been suggested to increase church and church school attendance. It is wise to consider practical suggestions. However, the most effective method is the method of a sincere invitation on the part of some person who believes in the Christian church. This is the time of the year to encourage church loyalty and to urge every member of the church to invite into its fellowship those who are not already attending. It is only necessary to know the persons who do attend to discover those who are not attending. Many of these who are not attending are members of the church. Many have not affiliated with any Christian body. Millions of children in America are not in the church school. We must learn to know the people who do not attend and to give them an invitation, and there must be a follow-up of the absentees. Careful recording of attendance is essential. Definite plans should be developed so that each member of the church will feel that he has a responsibility in this cause. The beginning of the pastoral year is the time to give special attention to this problem, the solution of which determines the destiny of the church.

"Ministry to Nonresident Members"

Here are some goals for the ministry to the nonresident members:

1. To help these people know that our church is very much interested in their spiritual welfare and would like to help them in every possible way.

2. To form an up-to-date list of all nonresident members.

3. To keep pastors informed of members moving into their city or community.

4. To discover the number of members living in communities having no Brethren churches.

5. To encourage the forming of local fellowship groups in places where there are several families.

6. To form a National Fellowship of Nonresident members. Neither the National Fellowship or the Local Fellowship should lessen the individual's loyalty to the home church. It is hoped that these fellowship groups will tend to strengthen these ties. There may be places where there are enough members to justify the organizing of churches. If so it will be brought about under the supervision of the proper district officials.

7. To arrange for the visit of district and brotherhood leaders to centers where there are a sufficient number to justify it.

8. To keep these people informed and inspired by the great missionary, educational, moral and spiritual program of the brotherhood. This to be done by letters, church literature and visits, when possible.

We feel that these are worthy goals and that their attainment will mean much, both to the nonresident members and the church at large. Their attainment will depend largely on two things: First, the faithfulness of elders, pastors and friends in sending us the names and addresses of nonresident members. Second, the response made by the nonresident members themselves. The church is making an earnest effort to render a vital service to this large group of folks. Will you do your part by responding to the letters and co-operating in every possible way? We welcome the advice of elders, pastors and nonresident members, in fact of anyone who wants to make this ministry a blessing to all concerned.

Write your suggestions to the Home Department of the General Mission Board, 22 South State St., Elgin, Illinois.

Christ in Personal Living

By I. S. Long, Minister of First Baltimore Church, Md., Formerly Missionary to India

In the thought of the writer, Jesus Christ is my Savior and Lord, the only Way to the Father. For thirty-five years at least we have trusted him fully, and he has walked with us, protecting us, fulfilling our every need, and we have had no fears. We have tried to practice the presence of Christ all the time, and what a blessing when we realized his presence! He has chosen us to represent him, not we him, and he assures us of answer to prayer, as we pray and live in his name (John 15: 16). We are his fellow laborers (1 Cor. 3: 9). This fills one with awe and wonder, and with praise too. Hence, our one unfailing desire is to be in his will always. I would rather be dead than not be in his will for me. Hence life has been wonderful to me, and life is eternal.

Adventures in Radiant Living, By G. Ray Jordan

By Merlin Shull, Elgin, Illinois

This is one of the most interesting and heart-warming books I have ever read. It abounds in unique and beautiful illustrations. The language is clear, simple and forceful. It is one of those occasional volumes that stir your very soul. Christians who earnestly desire to live radiant lives can receive much help by a prayerful and thoughtful study of its contents.

Here is one of the author's many examples of the true stories of men and women who have found the secret of radiant living: "Dean Brown has related an account of real moral heroism in the life of a well-to-do Harvard student of a number of years ago. This young man was shaving one morning, when a wretched woman of the street slipped in through the door of his room which he had left ajar. She hurriedly shut the door and stood with her back against it as she exclaimed, 'Give me fifty dollars instantly! or I will scream for help!' The youth looked around at her and said, 'Yell away,' and went on with his shaving. He knew that his own life was clean, that gave him a sense of strength. She sulked out like a whipped cur." That young man had inner strength, courage and power.

The book abounds in terse meaningful statements which splendidly express the sentiments of the entire volume. Such as, "When we are at our best we want to make life richer and better for everybody." "It is well-nigh impossible to overemphasize the fact that it must be the individual plus God." "We must not merely live and let live,

we must live and help live." "The wealth of the human heart increases in proportion to our giving." "The more nearly we think and love and live like Christ, the more certain and perfect is our happiness." "Real religion and genuine happiness always go together." "We develop the ability to act rightly when we permit only the highest principles to dominate our thinking." "Christians can remain true to their character only when they pray in a genuinely Christian spirit." "Luther said, 'The Lord is a good worker but he loves to be helped.'" "If we are truly Christian we are intensely eager to find God, to really know him. Prayer is the means of making this discovery."

PEACE

What Our Boys Think About Going to War

Mrs. W. H. Puterbaugh, Lanark, Ill.

Some time after my son came home from college for vacation I asked him how the boys felt about going to war. He said in no uncertain tones: "Almost to a man, they say they will never go away to war." I said: "What are you going to do if you are called to go to war?" He answered: "We will go to prison before we will go to war and if we all go to prison there won't be any war." This comes from a state school where they teach military training, having about four thousand men students. My son was exempt for religious convictions. How we all need to pray for our boys that they may stand true to their convictions!

ADULT CHRISTIAN WORKERS

The Widespread Sin of Gambling

Sunday, October 30

I. What is meant by gambling?

There are three elements in gambling:

1. A transfer of something of value.
2. A transfer dependent on an uncertain event.
3. The gain of one party balanced by the loss of another.

Taking a risk is not necessarily gambling. Farming, marriage, insurance, life—anyone of these is sometimes referred to as a gamble. There is an element of chance in each but they are not gambling. Compare each with the above definition.

II. Gambling is widespread and is spreading.

Authorities estimate that the gambling business in United States each year diverts from four to six billion dollars from legitimate trade. Gambling costs every man, woman and child $50 each year whether they gamble or not.

It is not confined to race tracks and gambling houses, but may be found in some theaters, stores, streets, schools, homes, governments, hospitals and churches.

Five hundred thousand people are employed in the gambling business.

III. Gambling is a sin.

1. It violates the time tested law of the universe, viz., "In the sweat of thy face shalt thou eat bread" (Gen. 3: 19), and encourages indolence. The law of luck is the opposite of God's law.

2. It violates true brotherhood in that the winner takes the property of the loser and gives nothing in return.

3. Gambling ruins character. It frequently leads one to steal in order to pay his losses, sometimes to commit murder.

4. It takes the money from the poor which should go for food and clothes. Many poor people gamble thinking this their only chance to become rich.

5. The promoters of gambling take enormous profits. One's chance to win is very slim.

6. Gambling is illegal in most of the states. Oftentimes the laws are not enforced due to indifferent officers.

7. Using gambling to collect money for government, hospitals, churches does not balance the evil, but makes it more despicable.

8. Gambling is commonly associated with intoxicating liquor and prostitution.

IV. The duty of the church:

1. Understand the problem, its extent and evils.

2. Develop a conscientious conviction against it among church members, a conviction that will eliminate gambling from the church members. Strive for legitimate business.

3. Work to eliminate gambling, whether legal or illegal, from society.

4. Teach, preach, pray and practice against it.

The following literature will help: "Gambling! What About It?" Geo. Egbert. 2c. "Fools' Gold," Deets Pickett. 25c. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill.

SUNDAY SCHOOLS

World Sunday School Convention

To All Those Devoted to Sunday-school Work and Christian Education in Every Land, Greeting:

Amidst the strife and bitter conflicts which prevail in many parts of the world today, it becomes increasingly apparent that we must vastly extend, make more genuinely effective, and undergird more substantially the Christian education of the world's children and youth.

To assist in the achievement of this vital enterprise in the Christian church throughout the world, we, the officers of the

World's Sunday School Association

solicit the prayerful co-operation of all concerned, and we hereby invite those who can do so to participate by personal attendance or through duly constituted representatives in the

Thirteenth World's Sunday School Convention

in the city of Durban, in the province of Natal, in the Union of South Africa, from the twenty-second to the twenty-eighth of July in the year of our Lord, 1940.

Once again the World's Sunday School Association is pioneering with a World's Convention, for this will be the first representative gathering of Christian leaders from around the world ever to assemble upon the continent of Africa. A most cordial welcome is assured all who come to Durban in 1940, a welcome from the Christian churches of this vast subcontinent, the municipality of Durban and the union government of South Africa.

It is worthy of special note that this World's Convention will mark the fiftieth anniversary of the holding of the First World's Sunday School Convention in London in 1889, which proved to be the forerunner of the ecumenical gatherings that under various auspices in this half century have contributed so largely to the growing sense of unity within the church universal. This is also the one hundredth anniversary of the departure in 1840 of David Livingstone from his home in Blantyre, Scotland, to make his first journey to this mighty continent to whose enlightenment and uplift he was destined to make such an outstanding contribution.

In commemoration of these signal events and with a profound sense of the greatest need of our generation, we announce that the theme of the Durban Convention will be "God so loved the world."

President, Sir Harold Mackintosh.
Chairman, Luther A. Weigle.
General Secretary, Robert M. Hopkins.
General Secretary, James Kelly.

CORRESPONDENCE

DISTRICT CONFERENCE OF MICHIGAN

The meeting was held from Tuesday evening until Friday noon, Aug. 23-26, at the Woodland country church. The auditorium was attractively decorated with many baskets of beautiful flowers. Pleasant weather and a fine spirit of hospitality was felt throughout the days of the meeting.

The general theme of the conference was: Christ in the Life of the Community. The speakers from outside our district who took part on our program were: Ministerial Chairman, H. L. Hartsough of North Manchester, Ind.; Allen Weldy, president of Men's Work—who spoke at the men's sectional conference; Anetta Mow of the Elgin mission offices spoke at the Women's Work conference and at the general sessions; E. S. Coffman, who is evangelist in our district this six months, also appeared on the program. Many of our Michigan people also gave us excellent messages.

Morning worship was held daily. A children's hour was in session each forenoon. The young people had charge of vespers each evening.

The attendance at the meeting was good. Three fourths of the congregations were represented by delegates at the business session. It was decided that we revert to the previous plan of having the conference business session on Friday. Thus it will be the closing session of the meeting.

The moderator for next year is J. E. Ulery. Harvey R. Hostetler is the Standing Committee delegate, with F. E. Mallott alternate.

The 1939 conference was granted to the Shepherd church.

Carson City, Mich. Lois Sherrick.

YOUNG PEOPLE'S RALLY, NORTHERN DISTRICT OF MISSOURI

We very much enjoyed the young people's rally which was held here at the Shelby County church, it being the first time we have had that privilege. A very nice group from the eight churches of our district was present.

On Saturday evening, around twilight, July 23, the different groups began to arrive, meeting at the church. Our pastors, Bro. J. W. Gish and wife, were there to welcome each group as they arrived. A delegation of thirty-two was present.

Among this group were three pastors: Bro. J. H. Mathis from Plattsburg, Bro. Harlan Smith of Bethany, and Bro. Lowe and wife and baby from Mound City and North St. Joseph churches. A goodly number of special songs and readings were given and each group and individual did splendidly. A song service, including camp songs, was conducted by Miss Hope Sherfy. Each pastor had a part and their talks were inspiring to all present.

One rejoices to see the young people take such an interest in the church, for we know the young people of today are the church of tomorrow.

The members of Shelby County church were able to accommodate and furnish lodging for the groups over Saturday night. Several who were not members offered to take some of the visiting young people for lodging. We surely appreciated this offer and the fine spirit shown. On Sunday, July 24, an all-day meeting was planned, beginning at nine o'clock.

Among other visitors were Bro. E. J. Stauffer and his daughter, Miss Nora, from Paris, Mo.; Bro. Hahn and wife of Marcelene, Bro. Hahn taking charge of the adult period. Other classes were taken care of by visiting young people or some of our own group.

Bro. J. H. Mathis gave the morning address. At noon a basket dinner was enjoyed by all. The tables were arranged out under the big shade trees. Everyone seemed to enjoy this part of the program.

The organization was as follows: President, Mrs. Irene Mason Penny of Stet, Mo.; secretary-treasurer, Floy Mason; adult adviser, Bro. Leonard Lowe of the North St. Joseph church.

Bro. J. H. Mathis conducted a forum in the afternoon.

May the Lord bless and help these young people as they press onward to higher goals and the upbuilding of our church standards. Mrs. Esta N. Stouder Folger.

Leonard, Mo.

DISTRICT MEETING OF SECOND WEST VIRGINIA

The district meeting of Second West Virginia convened at Shiloh Sept. 1-4. Last year we decided to make some changes in our program. Instead of our board and elders' meetings on Saturday, we now meet for these on Thursday. By this we have the business arranged that should come before the meeting from these boards, and receive the approval or disapproval of the business session.

The business session opened at 9 A. M. The delegates all being seated, an election was held for a reader and for a writing clerk. The organization was as follows: A. C. Auvil, moderator elect, from last year; J. J. Scrogum, reader; H. C. Sanders, writing clerk.

After reading Acts 15, and hearing the moderator's address the meeting was ready for business.

Bro. J. J. Scrogum presented a paper asking that the meeting confirm the division between Bowden and Elkins, and that Elkins become a regular organized congregation, and her delegates be seated in this meeting. This was deferred as new business, but when the proper time came it was confirmed.

Several papers came up and were discussed at some length. One paper asking for some things already on our minutes, but not well understood, was returned after discussion. Another paper asking that a district evangelist be appointed, and sponsored by the mission board, was also returned.

There were five calls for the district meeting of 1938, this showing an increased interest in the work.

All vacancies being filled, an election was held for a moderator for 1939. Bro. H. C. Sanders was chosen. He was also chosen to represent the district on Standing Committee, with Brethren J. J. Scrogum and W. J. Row as alternates. On account of the Southeastern Regional Conference setting a permanent date to convene Wednesday, Thursday and Friday before Labor Day, we changed our district meeting to one week later. Next year we will convene in the Bowden congregation, Sept. 7-10. The business session will be Friday, Sept. 8.

The ministerial meeting convened this year on Saturday.

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 16

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Reverence for God.—Ex. 20: 7; Matt. 5: 33-37; 12: 33-37.

Christian Workers, Lessons From the Epistle of James.

B. Y. P. D., Exchange Program.

Intermediates, Poverty.

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Gains for the Kingdom

Three baptized in the Luray church, Va.

Nine baptized in the Mt. Zion church, Va.

Four baptized in the Myerstown church, Pa.

Two baptized in the Middlebury church, Ind.

Two baptized in the Sugar Ridge church, Mich.

Seven baptized in the Brothersvalley church, Pa.

Two baptized in the Monroe County church, Iowa.

Three baptized and three received by letter in the Marion church, Ind.

Two baptized in the Concord church, Va., Bro. Arthur A. Durr, evangelist.

Four baptized and four received by letter in the Monticello church, Ind.

Eight baptized in the Flat Rock church, Va., Bro. Olen S. Lantz, evangelist.

Four baptized in the Indian Creek church, Pa., Bro. David Snader, evangelist.

Eleven baptized, one reclaimed and one received by letter in the Shade Creek congregation, Ridge House, Pa., Bro. Arthur Rummel, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman, Nov. 1, in the Woodland church, Mich.

Bro. William Riddlebarger, Nov. 6, in the Emmett church, Idaho.

Bro. Chas. Essick of Circleville, Ohio, Oct. 30, in the Eversole church, Ohio.

Bro. Ralph G. Rarick of Syracuse, Ind., Oct. 16, in the Lima church, Ohio.

Bro. R. W. Schlosser of Elizabethtown, Pa., Nov. 6, in the Palmyra church, Pa.

Bro. J. F. Baldwin of Morrill, Kans., Oct. 27, in the Ottumwa church, Iowa.

Bro. D. R. McFadden of Smithville, Ohio, Nov. 6, in the Blue River church, Ind.

Bro. Edward Stump of South Bend, Ind., Nov. 14, in the Pipe Creek church, Ind.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 31 to Nov. 15, in the Wooster church, Ohio.

Bro. R. W. Swinger of Peebles, Ohio, Oct. 24 to Nov. 6, in the Constance church, Ky.

Brother and Sister Charles Flory of Union, Ohio, Oct. 9-23, in the Auburn church, Ind.

Brother and Sister Oliver H. Austin of McPherson, Kans., Oct. 19 to Nov. 6, in the Daleville church, Va.

Bro. W. C. Sell of Kittanning, Pa., Nov. 14-21, in the Bethel church, Rockton congregation, Pa. Dedication of new electric lights Sunday evening, Nov. 13.

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Personal Mention

The Standing Committee delegate to the next Conference from North Dakota and Eastern Montana is Eld. Sylvan Stemen, with Eld. Ralph Petry as alternate.

First-time visitors at the Messenger offices and the first to call last week were Prof. W. H. Miley and wife of Bethany, Bro. Roland Showalter and wife of Canton, Ohio, now also of Bethany.

Missionary Elsie N. Shickel is scheduled to sail from New York, India bound, next Saturday, Oct. 22. If you wish to write her there, address her in care of Cunard White Star Limited Laconia.

Northern Indiana has chosen Elders Galen Bowman, J. W. Grater and J. S. Zigler as Standing Committee delegates to the next Conference. Elders Chas. C. Cripe, Ira E. Long and G. W. Phillips are alternate delegates.

Sister Sara C. Shisler of Souderton, Pa., formerly missionary to Africa, has recently undergone two operations at the Presbyterian hospital in Philadelphia, and is now convalescing at the home of relatives in Lansdale, Pa.

Bro. Warren D. Bowman, pastor of the Washington City church, writes: "We have moved the parsonage to another section of the city and the former parsonage will be used for Sunday-school purposes." His new address is 2910 Twentieth St., N. E., Washington, D. C.

Brother F. B. Statler, Mount Morris pastor, Sister Statler and their son, were surprise callers at the Messenger offices last Saturday morning. They came over primarily to attend a meeting of the district administration board. A little later the same circumstance brought in Pastor Wm. E. Thompson of Dixon.

Bro. I. S. Long of Baltimore, formerly of India, will be the afternoon speaker at the home-coming and parsonage dedication in the Welty's church of Southern Pennsylvania near Smithsburg, Md., Oct. 23. Elders C. R. Oelig, H. M. Stover, and H. C. Muck, the only surviving ministers who were elected at this place, will have charge of the morning service.

President Otho Winger of Manchester College will be guest speaker at the young people's conference in the East Fairview church of Eastern Pennsylvania, Oct. 22 and 23. He is scheduled for four addresses, Saturday evening, Sunday morning, afternoon and evening. These with special music and other features promise an inspiring program throughout.

Brother and Sister James A. Sell, now residing at the Morrison Cove Home, Martinsburg, Pa., will celebrate the seventy-first anniversary of their marriage next Wednesday, Oct. 19. Sister Sell, ninety-one last April 3, is confined to her room, is almost blind and very hard of hearing yet does not suffer greatly. Bro. Sell's physical and mental faculties still serve him well. He continues to preach occasionally. His next birthday, Nov. 23, will make him ninety-three.

Brother and Sister Oliver H. Austin, evangelists, still have a few open dates in the winter and spring of 1939. Address them at any time at McPherson, Kans., or before Nov. 1, at Daleville, Va.

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Miscellaneous Items

The Mount Horeb church of First Virginia, near Cartersville, will observe its sixth annual home-coming Sunday, Oct. 23. "All former members and friends invited."

Home-coming day in the Wiley church of Eastern Colorada is Oct. 23. In the morning Pastor O. E. Messamer will preach on The Church of Today. The Dean of Colorado Women's College will speak in the afternoon. Basket dinner at noon.

The Middle District church of Southern Ohio will have home-coming day, Oct. 23. Bro. Roy Honeyman will preach in the morning, Bro. H. M. Coppock in the afternoon, and in the evening Bro. H. H. Helman will begin a two weeks' revival meeting.

The West Manchester church of Middle Indiana—Elder A. M. Stine and Pastor T. G. Weaver—invites you to "observe the Lord's communion" with them this evening, Oct. 15, and share in the breakfast tomorrow morning. "Come and worship with us again."

The Santa Ana church of Southern California is planning a home-coming day for Oct. 23. An all-day service with a basket lunch. Bro. Lorell Weiss of La Verne will be the guest speaker. "All former members and friends are invited to spend the day with us."

The Akron church of Eastern Pennsylvania celebrates its twenty-fifth anniversary tomorrow, Oct. 16. Elders Hiram Kaylor, Jas. M. Moore and H. K. Ober will preach in the morning, afternoon and evening respectively. Other features give added assurance of a profitable day.

The Wabash church of Middle Indiana will have harvest meeting and home-coming tomorrow, Oct. 16. Sister Robertson, former Africa missionary, speaks in the morning, Prof. J. Raymond Schutz of Manchester College in the afternoon, and in the evening Bro. Elmer Gilbert begins evangelistic meetings.

The Old Folks' Home at Fostoria, Ohio, has arranged for its annual home day on Thursday, Oct. 27. A hearty welcome awaits all from Northwestern Ohio and any others who wish to be with us. Bro. Walter D. Landes will bring the message of the morning. Basket dinner, followed by a social hour and a program in the afternoon. Come and help make it a pleasant day for the old folks.—Isaac Coblentz, Superintendent.

Conference Budget Income Data

Total Conference Budget

	1937	1938
March 1-Aug. 31	$82,816	$81,300
September	8,831	9,093
March 1-Sept. 30	$91,647	$90,393

Total Budget giving for first 7 months is $1,255 below last year.

China and Spain Relief Receipts

	1937	1938
March 1-Aug. 31	$ 8,536	$ 6,803
September	471	3,405
	$ 9,007	$10,208

The Eastwood church of Northeastern Ohio, near Akron, will dedicate its new church tomorrow, Oct. 16, at 2:00 P. M., with Bro. D. R. McFadden as the speaker, who will also conduct an evangelistic meeting immediately following. "We extend a sincere invitation to all to be present at this service and rejoice with us."

Christian World Facts, for the use of ministers. The autumn issue of this semiannual compendium of Christian insights to our world is just off the press. The 96 pages contain articles such as: What Is Ahead for Christians in China, Cressy; The Christian Message in a Non-Christian World, Hume; Paving the Way to Peace, Thomas Jesse Jones; The Next Plague (Leprosy) to Go, Ross; The Function of the Future Missionary, Young; also twenty-five other vital subjects are treated. This periodical is prepared interdenominationally and made available to ministers of any denomination. Because of its wide distribution the low price, 25c, is possible. Desiring to help all ministers in our church we offer this at 10c to our ministers as long as the supply lasts. Enclose a dime or stamps.—General Mission Board, Elgin, Ill.

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Among Our Schools

La Verne College

Dr. Miriam Smyth, who taught at McPherson College last year during the absence of Dr. Claude R. Flory, is our new professor of English.

Dr. D. W. Kurtz will speak at chapel each Thursday morning during the year. These addresses will center around "The Philosophy of Life." His opening address dealt with "Ideals in Education."

Dean A. C. LaFollette is away on a year's leave of absence to study in the Speech Department of Louisiana State University. Mrs. Laura E. Haugh who headed the Department of Speech for many years consented to take over the department during Dean LaFollette's absence.

La Verne College opened on Sept. 20 with an enrollment considerably in advance of that of the preceding semester. President C. Ernest Davis spoke on "A Measure of Responsibility," at the opening convocation. Six hundred people representing many of the churches of the college area were in attendance.

Prof. La Verne Martin of Nampa, Idaho, has become assistant Professor of Chemistry. Bro. Martin was chairman of Men's Work in the Nampa church and was the radio expert who arranged the amplifying equipment for the Nampa Annual Conference. For the last four years he taught radio and chemistry in the Nampa high school.

A faculty reception in honor of President and Mrs. C. Ernest Davis was held on Saturday evening, Sept. 24, at the home of Professor and Mrs. B. S. Haugh. On Sunday evening, Sept. 25, the La Verne church held an informal reception for students and faculty in Fellowship Hall after the regular evening service, at which time Dr. Kurtz had spoken on "The Church and the College."

On Saturday, Sept. 24, La Verne College withdrew from the Southern California Intercollegiate Athletic Conference. For some years it has been a question whether or not a college of our size should undertake the conference schedule, particularly in football. This year we will play out already arranged schedules in basketball and baseball but not in football. A lighter, independent football schedule will be arranged and in that sport freshmen will be used on varsity teams. It is believed that this independent position will be better for the college at present.

DISTRICT MEETING OF SECOND WEST VIRGINIA

(Continued From Page 15)

In order that we might make the ministry feel responsible for the work, our theme was Ministerial Responsibility. All the talks were good.

Dr. Paul H. Bowman was present and gave the Bridgewater College report, which was accepted. Many of our workers being present he also gave us a very encouraging talk.

On Saturday evening a love feast was held. A goodly number of members were at the tables of the Lord. Bro. Obed Hamstead officiated, with Brethren J. J. Scrogum and W. J. Row assisting.

On Sunday, as has been our custom, come the district Sunday-school meeting. The theme of this meeting was: The Responsibility of the Sunday School. We had a very good program. A number of fine talks were given, including a talk by Bro. Robert Byrd, our field man, and one by his wife, Sister Byrd.

So ended another district meeting in the Second District of West Virginia. We hope much good may come from it.

Fairmont, W. Va. A. C. Auvil.

A VISIT TO HEAVEN

One night as I lay on my pillow, listening to the rain fall on the roof, my mind went to our dear infant daughter, who a few months ago was buried in a little cemetery on a hill. My imagination got the best of me and this is what I saw.

A ladder came down from heaven and I began to climb. At the top of this ladder was a little door that was opened into heaven by our darling. I entered and she showed me around. The place was beautiful with flowers and there were three choruses all seated in rows. Each one had his own special place. She told me the Master Teacher had divided them as children, youths and adults.

She then took her place in her group, and God, the Master of the universe, lifted his kind hand, and each group sang their special song, after which they all joined in the song: When We All Get to Heaven.

After the singing our little girl got out of her seat and smiling she came to me, saying: "Mamma, this is a wonderful place with Jesus. I'm glad you came to see me and my friends. I hope some day you'll come to stay."

I left her there happy and smiling. As I came down the ladder my mind was more at ease, and as I reached the ground I realized I hadn't been there really, but felt comforted and fell asleep.

Elizabethtown, Pa. Mrs. Mary K. Stumpf.

DEDICATION AT SHILOH

Aug. 7, 1938, in the afternoon, the beautiful and well-completed little church near Fletcher, Va., was dedicated to God, to divine worship and to the preaching of the true gospel. The theme used was: The Miracle of Brethrenism.

Brother and Sister Ira S. Petre had recently held their largest Bible school of the summer and had conducted a successful revival simultaneously for us.

The old church had been sold of necessity from the National Park territory. The new church was built below Fletcher and in a nice section and on a nice location near Middle River, which divides Greene and Madison counties.

The new church bears the name of the old Shiloh and is only a few miles from the Hoover Camp and the Hoover schoolhouse.

The day was auspicious. The attendance was large, and an all-day service was held. It was a red-letter day for this interesting point in the Greene County field.

The Petre Bible school had an attendance of forty two. There were eighteen received by baptism.

The good cooks of the region round about had wisely provided abundant refreshments. Bro. H. S. Knight, pastor and elder of all the Greene County field, was most active in planning and working to bring this neat country church into reality. There are now eight meetinghouses in this charge, and other special preaching points. Over 1,000 members are reported in the Yearbook. Bro. Knight is doing a great work, but he needs assistance in this great and needy field.

The General Boards are doing a big brother part here. Their liberal and helpful hand was necessary in bringing this new house into existence. The present membership at this point is 132.

Nokesville, Va. I. N. H. Beahm.

WHY NOT MORE TRACTS?

I have before me two pamphlets which are printed clearly on cheap paper. They sell for 5c apiece, or less, in lots. In answer to my question, the agent of the group publishing them said that what was paid for these tracts went into a fund to promote their views in a missionary way. I suppose that meant a profit over and above the cost of publication.

I do not know the number of members of this fraternity. Perhaps it is not as large as ours.

Then there is the Plymouth Brethren, a small fraternity. But they have four publishing houses in the United States that I can readily recall to mind. They turn out a tremendous volume of excellent tracts, undenominational in tone.

These two classes operate in this neighborhood. And it has been a source of wonder to me why our denomination could not contrive to pattern after them. These people do not confine their literature to their own communions. They do missionary work with them. It is not the elegance or profundity of their literature that attracts, but rather its simplicity. They display a commendable zeal and persistency in scattering their literature. They are not ashamed or diffident in their work. They believe they have a mission to the world outside of their communions. One of them, I will admit, displays a zeal worthy of a better cause. They do not need to consult Henry C. Link to get the chains taken off them.

Why could not the Church of the Brethren do the same! If we have a mission as a church we should be more active and articulate. We should advance in the intellectual field. If our form of baptism, communion, etc., are correct we should let the world know. Why, it has become so that our members often do not know what we stand for.

We should forget our deplorable self-consciousness and copy the manners and methods of other aggressive fraternities. We should get into that state of mind that a rebuff of any kind would make so little impression that our attention would have to be called to it before we would notice it.

Perhaps, we should have a committee appointed to study

the methods of these literature missionaries and catch their spirit and methods.

We could publish our old-time doctrines and sell them at a low figure both within and without the church. If the world outside of the church is not interested in our doctrines we can not look toward a very large future. In that case maybe we have no universal message. And at that rate we probably will continue on the same course that we always have.

I think it is barely possible that we do not have the talent in our denomination to undertake this work. Perhaps our living a rural life all through our history has prevented the development of this aggressive resourceful type required for this work. We have developed a philosophy which depends upon our silent witness. We have not spoken out boldly like Peter and the apostles. I do not believe they would have ever gotten far in their work if they had not spoken out boldly and published the message abroad.

I know what I propose is a dream as far as our communion is concerned. The weight of inertia we have accumulated may be too great to be overcome by suggestions such as I have made. Still, just the same, I don't see why it can not be done.

Abilene, Kans. F. E. Spicer.

CHRISTIANS ON VACATION AND SATAN WORKING OVERTIME

We read in God's Holy Word, "The end will not come except there first come a falling away." Truly the falling away must be here when we close our church doors on Sunday evening and go on vacation. The mission of the church is to spread the gospel and to save souls. How can we do it with closed church doors?

Yes, it seems to me the church in general is falling away, that members have gone on a vacation. We must not forget Satan uses every chance we allow him to creep in among our church people and deceive them. We as Christians are almost compelled to be with ungodly people six days in the week, and then the church turns the Lord's day over to Satan! Is he not working overtime when we see the church doors closed on Sunday night, and the yards of the taverns and beer gardens filled to capacity with automobiles? Is he not working overtime when we see the highways crowded on the Lord's day with pleasure seekers? The world is pleasure mad. As we read in his Word: "In the last days men will be lovers of pleasure more than lovers of God." It seems to me that it is all very easy to understand, for God has forwarned us of all these things.

Where are our young people, and what are we doing about it? God tells us in Ezek. 3: 18 and 33 that if we fail to warn the wicked of their way, he will require their blood at our hand. It seems to me we are living in the days of the Laodicean church, to whom God said: "Because thou art lukewarm I will spue thee out of my mouth."

The Pharisees had a religion, but it was not the religion of Jesus Christ. There are many religious sects today, but what kind? We read in Rom. 1: 28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do these things which are not convenient."

The Master said: "If therefore the light that is in thee be darkness, how great is that darkness." If the church has lost its vision and passion for lost souls, how then can it save sinners? If it is on vacation it must be asleep spiritually. "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light" (Eph. 5: 14). Truly we need a great spiritual awakening if we would escape ourselves. What kind of foundation are we building for our children? "Let us work while it is called day, for the night cometh wherein no man can work." I fear we are delaying Christ's coming to redeem us. Are we fulfilling that great commission he gave us in Matt. 28: 19, 20?

Jesus said that except those days should be shortened, there should no flesh be saved. They will be shortened because of wickedness. Is not the wickedness because of our indifference? I am thinking of the wickedness of the church of today. The wickedness of the world is not so dangerous; the trouble is that the church has taken the world in and made no distinction.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6: 17). If Satan can do something in the name of religion he has accomplished something, and I believe that is his greatest work of the last days, according to the Holy Book. And the more the church sleeps, the more opportunity he has. Jesus said that not all who say, "Lord, Lord, shall enter therein; but he that doeth the will of my Father."

Let us consider the ten virgins. They were all waiting, and thought they were ready; but the cry was made, "Behold the Bridegroom cometh, go ye out to meet him." And five of them found they were not ready, their lights had gone out. If the Lord would descend with a shout and the voice of the archangel at this time, I wonder how many lights would go out! That, I believe, is one time when we will really see ourselves just as we are, the way God sees us at all times.

I sometimes wonder if the Word may not stand out before our young women and demand that they give account of their hair and the way they have disfigured themselves. The Word says, "The hair is the glory to the woman"; and again, "The Lord hateth a proud look, but giveth grace to the humble."

God is so merciful he has given us opportunity to judge ourselves while in this present life, and so go on unto perfection. "The time is now come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of those who obey not the gospel" (1 Peter 4: 17). Let us examine ourselves and see if our lights are trimmed and burning. Can we say with the beloved St. John: "Even so, come, Lord Jesus"? That is the desire of God's people. Am I a child of God, have I kept the faith? This should be the individual question of our day.

Sparrows Point, Md. Ola W. Shanholtz.

1938 REPORT OF WOMEN'S WORK CONFERENCE OF OREGON

On July 25 we gathered at Camp Myrtlewood at Bridge, Ore., for our assembly and conference. As we had more time for Women's Work sessions this year it was decided to discuss the different phases of our work more thoroughly.

Our first session was a mother and daughter program, presided over by Sister Verna Edmister. A special program was arranged after which we had a question box. The question that held the most thought was: How may we rid our counters of obscene literature? We feel there should be something definite done about this.

On Wednesday morning we had an Aid program, at which Sister Jennie Holl presided. After the devotional program

we discussed ways to earn money in our Aids, and also how to help the pastor's wife when necessary, as in sickness.

Thursday morning we held our missionary program. Then on Friday morning another mother and daughter program was given. The playlet, Homes and Homes, was given by a group from Myrtle Point. A special song was sung by the Johnson girls from Grants Pass. There was a special song each day, given by some of our girls. Sister J. Z. Gilbert of California gave the message at this time. Her subject was: Adults, Acts and Attitudes.

Friday afternoon we met for the business part of our meeting, with Sister Edmister presiding. Reports were given by the directors of the different departments, and all reported progress in their work.

It was decided to support the National Women's Work program again this year. We sent our appreciation to the W. C. T. U. for the work they are doing and assured them we are with them to the limit of our strength.

Sister Bollinger gave us a talk about their work in India, also a review of the mission study book, Moving Millions.

Officers for the year were elected as follows: Director of Women's Work, Mrs. Minnie Hermann of Myrtle Point; secretary and treasurer, Mrs. Jennie E. Drake of Grants Pass; director of Aid Societies, Mrs. Jennie Holl of Corvallis; director of missions, Mrs. Chelsea Barnett of Arago; director of mothers and daughters, Mrs. Esther Rothrock of Salem.

Mrs. Jennie E. Drake.

Grants Pass, Ore.

GONE FROM HIS "CORNERWAY" HOME

Word has just come from Mrs. Jennie Weber of England of Mr. Weber's death. Many of our missionaries and friends traveling to and from India and Africa who have enjoyed the generous hospitality of the Weber home will feel the loss of a kind and gentle friend. Excerpts are quoted from Mrs. Weber's letter.—Ed.

On Aug. 27, my dear husband was called to higher service and we laid his body to rest in the Bognor cemetery.

A month of suffering preceded his death. On July 25 when he was clearing up our garden and burning the leaves, the fire got beyond his control. He worked so hard to put out the blaze that he was overcome. Later on dropsy developed and although the doctors waited on him, his condition became worse. He was taken to the Chichester hospital where he received the best of care until he passed away.



The funeral services were held at the Alwick Free church. A large number of people were present, for during the two years we have lived here folks have found out what a lovable, kind man he was. Among the many floral tributes were two on which were these words: "He always did kind things so kindly," and, "A loving tribute to a dear old gentleman."

In memory of Mr. Weber, two thank offerings were also made to the church by an elderly couple who had been inspired by his kind, Christian character. They gave to the church fund, feeling sure that he would prefer they sent the gifts to help on the building debt rather than to buy flowers.

Needless to say my heart is sad and my loss is very great, but I loved him so much that I can not begrudge the joy and peace that must be his now. Before he left us, he said, "Everything is quite all right with me. Do not have a worry about me, for it will be lovely for me when the time comes for me to go."

Charlie Weber was 73 years old. He was born in London. For forty-three years he was a manager in one firm, then he worked in our own shop which we had for a number of years. Since then we have lived at "Cornerway" where we have had the great joy of having so many of the dear missionaries and friends in our home.

Three children blessed the home; two sons and daughter, Joyce. We have lost a good husband and a kind father. We would appreciate the prayers of our friends abroad.

Mrs. Jennie Weber.

Cornerway, Bognor Regis, England.

BIBLE CONFERENCE IN UPPER CONEWAGO CONGREGATION, PENNSYLVANIA

The conference will be held in the Mummert house of the above congregation, beginning Sunday morning, Oct. 23, and ending Sunday evening, Oct. 30. There will be no service the evening of Oct. 25, as that is the date of the district meeting. There will be evening services the other evenings of the week. Two services will be held on Oct. 23, morning and evening, and on Oct. 30 there will be three services held —morning, afternoon and evening.

Brethren Otho Winger and Quincy Leckrone will be the principal speakers, though there will be other good ones besides these. Bro. Winger will be present for the latter half of the conference and Bro. Leckrone for the whole conference.

Interesting and timely topics have been selected, and we feel that all who attend will be spiritually built up. All are invited to be with us for these services. Your presence will add to the good spirit of the meetings.

For other information or for printed programs, address the undersigned.

J. Monroe Danner.

East Berlin, Pa.

MISSIONARY CONFERENCE

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest" (John 4: 35).

A missionary conference will be held in the Lancaster, Pa., Church of the Brethren, Oct. 15 and 16. The detail of the program is as follows:

Saturday Evening, 7: 30

Devotions, W. E. Glasmire.

Address, "Our Missions in Scandinavia," J. F. Graybill, Sweden.

Special Music, Lancaster.

Africa Pictures, D. W. Bittinger, Africa.

Sunday Morning

9: 30 Sunday School, Mrs. Bittinger will speak to the children.

10: 30 Morning Worship, M. J. Weaver, pastor.

Special Music, Lancaster.

Sermon, J. M. Blough, India.

Afternoon Session, 2: 30-4: 00

Devotions, J. F. Graybill, Sweden.

Address, "Africa Grows Up," Irene Bittinger, Africa.

Special Music, Ephrata.

Address, "China Suffers," I. E. Oberholtzer, China.

Evening Session

6:30 Vesper Service, Lancaster Y. P. D., all missionaries participating.

7:15 Address, J. M. Blough, India.
Special Music, Lititz.

7:45 Address, D. W. Bittinger, Africa.
Offering.
Benediction. Mrs. K. M. Cox.
Lancaster, Pa.

SISTER MATTIE A. EARLY

Sister Mattie A. Early, daughter of the late John M. and Catherine Coffman Miller of Bridgewater, Va., born Sept. 16, 1857, died July 26, 1938, at the home of her daughter, Mrs. Ola E. Herring, Nokesville, Va.

When quite a young woman, she united with the Church



of the Brethren, to which she remained faithful through life.

Jan. 15, 1878, she married M. G. Early, who preceded her in death Feb. 3, 1933. To this union were born six daughters: Mrs. Daisy B. Crumpacker, Roanoke, Va.; Mrs. A. Alverta Beahm, Nokesville, Va.; Mrs. Ella E. Flory, Baton Rouge, La.; Mrs. Mary S. Davis, Springs, Pa.; Mrs. Ola E. Herring, Nokesville, Va.; Mrs. Lelia M. Andes, Bealeton, Va.

In March of 1883, father and mother joined a general movement among the Brethren in the Valley, and came to eastern Virginia to live, settling in Prince William County. They were members of the first Church of the Brethren built in eastern Virginia, which was situated at Midland. It was within the bounds of this church that they were elected to the deaconship in 1884, and later, in 1889, to the ministry. Mother was an able partner for father in both these offices, many times accompanying him on preaching trips to outlying churches, and at other times staying home caring for the family and business interests while he made such trips alone.

Their home was always open to strangers, and especially were the ministers and other officials of the church often entertained. The Christian conversation at such times was often a source of much inspiration to the members of the family circle. Family worship, which father was never too busy to maintain, also had a far-reaching influence in our lives.

They celebrated their golden wedding anniversary with all of the children and most of the grandchildren present. Father's death terminated a congenial married life of fifty-five years.

As long as mother was able, she was an active member of the Aid Society, and attended Sunday school and church regularly.

For more than four months she was confined to her bed, though not suffering intensely all the time. She bore it all with Christian fortitude, willing to abide by the Father's will. She was anointed by her pastor, Bro. N. J. Miller, assisted by Bro. A. K. Graybill. She had implicit faith that the Lord "doeth all things well."

Many of her friends have remarked that her keen intellect, and manifest interest in the affairs of the day, combined with the fact that she was a great reader, made her an interesting conversationalist and an outstanding woman of her generation.

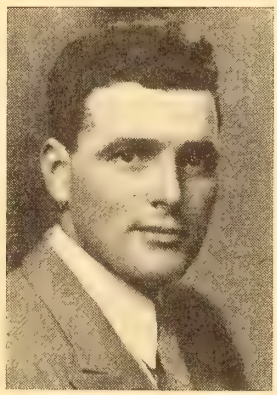
Funeral services were held at the Valley church, July 28, conducted by Bro. Davis Nolley, assisted by Brethren A. K. Graybill and N. J. Miller. Interment in near-by cemetery. The pallbearers were grandsons and the flower girls were granddaughters.

Besides the six daughters, who were all present at the funeral, she is survived by twenty-nine grandchildren and fourteen great-grandchildren, one sister, Mrs. VanGundy of Kansas, and one half brother, Benjamin Miller of Elizabethtown, Pa.

Mrs. Ola E. Herring, Nokesville, Va.
Mrs. Lelia M. Andes, Bealeton, Va.

TRAGIC PASSING OF SAMUEL ALBERT ELLENBERGER

The Ashland congregation was grief stricken Sunday morning, Sept. 4, when word came from the A. J. Ellenberger family that they had had an accident Saturday evening on their way to Ontario, in eastern Oregon, where they had planned to establish a new home. They had planned to be at their destination before Sunday, but tire trouble caused delay and Saturday eve after Bro. Ellenberger and his son, Sam, had repaired a tire and were just ready to start on again, they were struck by a passing car and Sam was killed instantly, his father, Eld. A. J. Ellenberger, was seriously injured and at this writing is still in the St. Charles hospital at Bend, Oregon, near which place the accident occurred.



Samuel Albert Ellenberger was born at Wiley, Colo., July 6, 1912. He was baptized into the Church of the Brethren at the age of nine years during a revival held by Bro. J. W. Rogers in the East Maple Grove church in Kansas.

He attended Medford and Ashland high schools, graduating from Ashland in the year 1931. Sam graduated from Southern Oregon Normal School in 1934, teaching the following year in Lookingglass, Oregon. During his last year at Normal he was unanimously called to the ministry by the Ashland church and was ever a faithful and earnest worker. Before his call to the ministry he was taking public speaking looking forward to preparing himself for a life of service.

Sam entered as a junior at La Verne College in the fall of 1936 and completed his work there this last June. During his two years in La Verne he was very active in the Church

of the Brethren, teaching a class and being active in the young people's class and had a young and active group of "Friendly Indian" boys there. In college he was president of the Y. M. C. A., during his senior year. He was well liked by all of the students, being a participant in debating, football, college choir, dramatics and many other activities. He attended Santa Barbara Summer School this summer in preparation to begin his work as a teacher of manual training in the Azusa City schools in Azusa, Calif. He was spending the rest of the summer helping his parents to move.

He leaves his parents and four sisters Helen, Hazel, Naomi and Mary, also his fiancée, Helen Brownsberger of La Verne, Calif.

One sister, Dora, two years of age, preceded him in death sixteen years ago. Funeral services in Ashland were conducted by Bro. R. C. Flory of Grants Pass and Prof. L. T. Messenger of the normal school, who is also a minister and close friend. Bro. M. C. Lininger conducted the services at the grave. Burial was made in Mountain View cemetery at Ashland.

Mrs. M. C. Lininger.

Ashland, Oregon.

ARE WE LIVING UP TO OUR PROFESSION?

Living up to one's profession is one of the most important things in life. This is the thought that came to me as I read the article in a recent Messenger written by Sister Stern of Barnum, Minn.

Many join the church and are members in name only. They have their names recorded on the church book but that is all. There is no mark of distinction that separates them from the world. If we want to know if they are Christians we have to ask them.

Some say it is not necessary to obey all. They simply don't want to obey. (Rev. 22:12, 14, 19.) We are commanded to be a separate people (2 Cor. 6:16). There are some who claim to be professors, but really are they possessors? Do they possess the Christian graces as recorded in 2 Peter 1:5-7 which we must have if we are to have the promise of the abundant life? The Lord knows those who are his (2 Tim. 2:19). We can not serve God and mammon. Too much of the world is coming into the church and crowding out Christianity (1 Tim. 4:1; Titus 1:16).

God is the same God, and changes not; neither does his Word (Eccles. 12: 13, 14; Rev. 22: 14). His commandments are not grievous (1 John 5:3). How important it is when we make a profession of religion that we live up to the church principles and the standard of his Word. There are so many who have not had a second birth. "Ye must be born again" (John 3:5-7). If we are true to our profession we will not fall from grace, but through prayer and faith we will become conquerors and will be able to overcome the evil things of the world.

Middletown, Ind. Florida Green.

WHEN BOYS KNOW MORE THAN MEN

We should not neglect the training of our youth. For boys often grasp ideas quicker than men. For example, about fifteen years ago our new car abruptly stopped on one of our trips to town. At that time people would venture to stop and help a person out. So one after another stopped to help, but failed.

Finally a party stopped, and said to his small boy: "Get out and see what is the trouble with this man's car."

It seemed the boy knew just where to look for the trouble. He lifted up the lid on the timer box and said to me: "Here is your trouble." A little screw had worked loose and thrown the timer out of adjustment.

A few turns of a screw driver and the car was ready to run. But all the men who had stopped could not find the trouble.

About two weeks ago our choker rod got out of adjustment and two garage men could not locate the trouble. A little boy about ten years of age stood by looking on and saw that a little screw holding a clasp needed adjusting. He asked for a screw driver and in five minutes he had the difficulty adjusted.

Some Chicago men came through this locality one day. Their car stopped and no one came along who could help them out. Finally a little dirty chap came along. He asked the men what their trouble was, but they turned a deaf ear to him as though it was an insult to pay any attention to a boy. But the little chap insisted on looking over their car and in a few minutes saw their trouble and adjusted things.

Boys are boys, and often confidence in their ability to do things is sniffed at, even when they are well able to do the job better than a man.

Frequently when some prominent person passes away, as a very intelligent mechanic or minister, the cry is: "What will we do now?" This is said as though the world would go to ruin because of his passing, when there are all sorts of talent around us able to fill the vacancy.

Lena, Ill. Ezra Lutz.

CELEBRATE GOLDEN WEDDING

Elder and Mrs. James Q. Goughnour celebrated their fiftieth anniversary Aug. 28 at their home in Des Moines, Iowa. They were married Sept. 8, 1888, in Polk County, Iowa, and have lived most of their lives in that vicinity.

A formal dinner was served to the immediate family at noon, there being forty one present. During the dinner several short talks were given and songs sung in keeping with the occasion. Open house was



held from 5 to 8 P. M., during which time more than eighty guests were received and served light refreshments.

Brother and Sister Goughnour have living three sons, five daughters, twenty-one grandchildren and two great-grandchildren. They have served the church for forty-four years, being active both in evangelistic and pastoral service. They have served as pastors at the Des Moines Valley, Ankeny, Slifer, Ottumwa and Beaver churches, all in the state of Iowa, and the Decatur church in Illinois. Bro. Goughnour has served as elder in a number of churches in Iowa, was a member of Standing Committee twice, and has served the church on various committees.

Not only have Brother and Sister Goughnour been active in the religious field, but also in civic interests in the communities in which they have lived.

Both Brother and Sister Gougnour are seventy-one years of age and enjoying good health. Many congratulation cards and lovely gifts were received. Those of the immediate family whose absence was sincerely regretted were Orma Goughnour and family of San Diego, California, and Misses Erma and Pauline Abuhl, patients at Iowa Lutheran hospital.

It was an event long to be remembered by Brother and Sister Goughnour and all of their family.

Des Moines, Iowa. Ferne Goughnour Lighter.

OZELLA EUNICE WINGERD

Sister Ozella Wingerd was born at Mercersburg, Pa., April 14, 1868, and passed away at her home in Pasadena, Calif., Aug. 21, 1938, six weeks after suffering a stroke. She was the eldest child of Elder John Zuck of Clarence, Iowa. She is survived by her husband, J. M. Wingerd of Pasadena, a son, Paul of Waterloo, Iowa, and a daughter, Mabel L. Brower of Pasadena.



The funeral services were conducted by Bro. Grant T. McGuire, her pastor, assisted by Bro. C. C. Kindy, and she was laid to rest in the Mountain View cemetery in Pasadena.

Sister Wingerd when but a child came with her parents to Clarence, Iowa, where she resided until coming to California fourteen years ago. Soon after her marriage, she, with her husband, united with the Church of the Brethren. She had a great love for the church of her choice and was thoroughly devoted to its principles. To this church she remained a faithful, conscientious member until death.

Sister Wingerd's spirit of optimism enabled her to meet all of life's situations with courage and good cheer. She had a deep interest in people, which not only included those in her own family and church, but all with whom she came in contact. She possessed the rare gift of hospitality and made many friends. Having an exceedingly generous spirit she found ways and means of helping them, and no sacrifice was too great for her to make, even when it made great demands on her time and energy. Whether it was words of comfort and cheer or deeds of love and mercy, she was always ready with her sympathetic, cheerful attitude to prove her worth as a real Christian friend. Thus the many who have been helped along life's pathway through our Sister Wingerd will cherish a sweet remembrance of a beautiful life.

Pasadena, Calif. David M. Brower.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bowman-Fifer.—By the undersigned, at the parsonage, July 9, Raymond Bowman of Hardin, Mo., and Francis Fifer of Norborne, Mo.—D. C. Gnagy, Warrensburg, Mo.

Dell-Click.—Joseph Carlyle Dell, Jr., of South Beatrice, Nebr., and Helen Rebecca Click of Mt. Sidney, Va., at the Valley church, Rockingham County, Va., Aug. 5, 1938, by the undersigned, assisted by Eld. C. B. Smith.—H. C. Early, Dayton, Va.

Dillon-Reed.—By the undersigned, at my residence, on Sept. 18, 1938, Robert Dillon of Centerville, Mich., and Ethel Reed of Constantine, Mich.—George S. Sherck, Constantine, Mich.

Harley-Barnhart.—By the undersigned, at the Pyrmont church, Ind., Aug. 7, 1938, Chester I. Harley of Manassas, Va., and Kathleen Barnhart of Delphi, Ind.—Samuel A. Harley, Fort Defiance, Va.

Miller-Sollenberger.—By the undersigned, at his home, Sept. 22, Edgar Miller of Chicago, Ill., and Ruth C. Sollenberger of Elgin, Ill.—M. R. Zigler, Elgin, Ill.

Pletcher-BonDurant.—By the undersigned, at the Bremen Evangelical church, Sept. 10, 1938, Donald Pletcher of Wakarusa, Ind., and Aletha BonDurant of Bremen, Ind.—G. W. Phillips, Elkhart, Ind.

FALLEN ASLEEP

Allen, Mrs. Alice Jewell, a resident of this community for a number of years, passed away July 28, 1938, at her home in Haxtun. Mrs. Allen was born near Homer, Ohio, Sept. 22, 1871, the daughter of Samuel and Sarah Jewell, the youngest of four children. Two brothers and one sister preceded her in death. About 1910 she was married to S. E. Allen and they moved to Sedgwick County, Colo. Mr. Allen was killed by lightning on May 22, 1915. Mrs. Allen united with the Baptist church early in life and was an ardent Christian. She is survived by a number of nieces and nephews. Funeral services were held in the Radford funeral home by Bro. E. F. Weaver. She was buried in Corydon, Iowa, where Mr. Allen is buried.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Bahney, Grace Eikenberry, was born April 1, 1881, near Cerro Gordo, Ill., the daughter of Peter and Harriett Eikenberry. She died suddenly of a heart attack on Aug. 1, 1938, in her home in Cerro Gordo, where she had spent her entire life. On Aug. 20, 1898, she was united in marriage to George Bahney, and to this union were born two children. One son died in infancy and one son with the husband and a sister survive. She became a member of the Church of the Brethren in early life and remained a member until death. Her kindly disposition and willingness to help others won for her a large circle of friends. Funeral services were conducted in the Dobson funeral home by Bro. I. D. Heckman, assisted by Bro. W. S. Coffman. Burial in the Cerro Gordo cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Baker, Sister Myra, aged 72 years, wife of James Baker, passed away Aug. 20. She had been afflicted for a number of years but patiently bore it all. Death came as a shock when she was found dead in bed Saturday morning. She was twice married. Her first husband, James Hanlin, passed away several years ago. To this union was born one son who survives. She united with the Church of the Brethren in early life and lived a devoted Christian life. She established a Christian home and the door was always thrown open to ministers as well as to everyone else. No one was turned away. Funeral services were conducted at the home by Brethren Lorenzo Fike and Jonas Sines. A large group of sorrowing relatives and friends was present. Interment was in the Knobley cemetery by the side of her first husband.—E. Woodrow Baker, Laurel Dale, W. Va.

Bryant, Mrs. Louisa, passed away at her home, aged 82 years, 7 months and 20 days. She was born in Green County, Mo., Jan. 28, 1856. When she was nine years of age her parents moved to Kansas, settling near Lake Sibly. They took up a homestead there and became the first settlers of that locality. Later her father helped lay out the site for the town of Concordia, Kans. She lived at that place during her girlhood days. On Dec. 25, 1877, she was married to Daniel Bryant. Three sons were born to them. In 1892 they moved to Orlando, Okla. While living there her husband and one son passed away. In 1919 she and her two sons came to Haxtun, where they had since made their home. One son passed away at this place. Mrs. Bryant united with the Church of the Brethren in Haxtun in September of 1934. She continued in that faith until death. Funeral services were conducted by Bro. E. F. Weaver, with interment in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Curry, Norma Kathryn, daughter of Alfred and Myrl Grogg Curry, was born Sept. 22, 1936, and departed this life at Harrisonburg hospital Aug. 5, 1938. She is survived by her parents, grandparents, one sister and three brothers. Funeral services were conducted at the Branch church by Eld. A. L. Miller, assisted by Brethren C. A. Click and G. C. Wine. Interment in the near-by cemetery.—Stella V. Wine, Bridgewater, Va.

Drake, Paul Raymond, son of Samuel R. and Edith Sarber Drake, was born near Bremen, Ind., Feb. 19, 1921, and died in the Goshen hospital Aug. 24, 1938. He was unloading a car of coal near his home in Foraker, Ind., and accidentally fell beneath the wheels of the car. He united with the Church of the Brethren when he was nine years old. He was active in Christian service, dependable, honest and loved by all. He was a senior in high school and a leader among young people. He leaves his mother, stepfather, one sister, one stepbrother, two stepsisters and other relatives and many friends. Funeral services were conducted by the writer in the Yellow Creek church, with burial in the Bremen cemetery.—C. C. Cripe, Argos, Ind.

Fyock, Bro. George H., died Sept. 12 at the Alta Loma sanitarium, Calif., aged 69 years. He was born in Indiana County, Pa., in which state he lived until fourteen years ago when he moved to La Verne, Calif., with his family, where he was residing at the time of his death. He leaves his widow, Clara Lehman Fyock, three daughters, two sons, ten grandchildren, a brother and three sisters. Funeral services were held at the La Verne church on Sept. 15, in charge of Bro. D. W. Kurtz, pastor. A lifelong member of the Church of the Brethren, Bro. Fyock was active in a quiet way as long as his health permitted. His body was laid to rest in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

Garber, Christina Susan, daughter of Reuben A. and Mary Flory Garber, was born near Mt. Sidney July 29, 1858, and died Sept. 4, 1938, at the Old Folks' Home where she had lived for almost two years. She was eighty years of age. She was a devoted Christian woman and for years was one of our most beautiful quilters and a good Aid worker. Her health was poor for many years. She leaves a sister and a number of nieces and nephews. Funeral services were held at the Middle River church by Elders B. B. Garber, J. W. Wright and Samuel A. Harley. Burial in the cemetery near by.—Edythe Phillips Garber, Waynesboro, Va.

Garber, Mary H., daughter of Charles M. and Blanche Barnhizer, was born near Polo, Ill., Jan. 30, 1891, and died July 10, 1938, at Arcadia, Calif. She grew to young womanhood in the vicinity of her birthplace and on Dec. 8, 1910, was united in marriage with Marcus E. Garber. A year later she and her husband came to California where she spent the remainder of her life at La Verne, Pasadena and Arcadia. She became a Christian in her youth, uniting with the

Church of the Brethren and was faithful to her baptismal vows throughout her life. Funeral services were conducted by Bro. E. M. Studebaker of La Verne, assisted by Bro. C. C. Kindy of Rosemead. Interment was made at the Evergreen cemetery near La Verne. Mrs. Garber leaves her husband, four daughters, two sisters and one brother.—Grace Hileman Miller, La Verne, Calif.

Haller, Bro. Francis Lee, was born Feb. 11, 1869, and died at his home near Valley Furnace Sept. 17, 1938. He was the son of the late Henry and Harriet Poling Haller. Bro. Lee had been in ill health for a number of years. He bore his affliction patiently. He was united in marriage to Florence Keyser forty-six years ago. To this union were born eight children. He is survived by his wife, five sons, one daughter, one brother, three sisters and fourteen grandchildren. One son and one daughter died in infancy. He united with the Church of the Brethren thirty-six years ago. Funeral services were conducted at the Mt. Castle church by Bro. Obed Hamstead of Morgantown, W. Va. Interment in the adjoining cemetery.—Leola M. Wilson, Moatsville, W. Va.

Heiple, Flora Schrock, daughter of John and Susan Miller Schrock, was born in Somerset County, Pa., March 14, 1878, and died at her home at Geiger, Pa., Sept. 11, 1938. Death was due to a heart attack. Mrs. Heiple was in good health until the time of her death. She was united in marriage to Aaron F. Heiple on Nov. 30, 1899, and they made their home at Geiger, Pa. In the earlier days of her life she united with the Progressive Brethren church but mostly attended the Geiger Church of the Brethren. She was an active member of the Ladies' Aid Society of the Geiger church, serving as secretary for a number of years. She was a regular Sunday-school and church attendant. She will be greatly missed in the church and community. She always had a word of greeting and pleasant smile for everyone. Her father and mother preceded her in death. Besides her husband she is survived by two brothers and three sisters. Funeral services were held at the Heiple home by Bro. H. Q. Rhodes, pastor of the Geiger Church of the Brethren, and Rev. Nowag, pastor of the Listie Brethren church. Interment in the Husband cemetery.—Wilbert G. Beeghly, Somerset, Pa.

Holsinger, Nancy Jane Grossnickle, was born at Goshen, Ind., Dec. 25, 1851. When two years of age she came to Iowa with her parents. In 1869 she was united in marriage to Albert S. Holsinger. To them were born ten children, seven of whom survive. Her husband preceded her in death several years ago. For many years she was a member of the Des Moines Valley Church of the Brethren. Because of a fall two years ago she had been bedfast since that time. She died at the home of a daughter in Des Moines Sept. 23. Funeral services were conducted by the undersigned, in the Cory Grove chapel, near Elkhart. Burial was in the Elkhart cemetery.—Ora W. Garber, Elkhart, Iowa.

Javins, C. S., aged 72 years, of Christian, Va., but formerly of this place, died suddenly in Staunton, Aug. 27, 1938. He was married three times. His third wife was Laura Knicely, who survives. His first wife was Lucy Shaffer and his second, Mollie Curry. Besides his widow he is survived by one daughter, one son, one brother, two sisters, eleven grandchildren and one great-grandchild. Services were conducted at the Branch church by Eld. A. L. Miller, assisted by Eld. J. M. Foster and Bro. C. A. Click. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Johnson, Nancy, daughter of Emanuel and Margaret Bollinger, was born in Stark County, Ohio, Dec. 10, 1868, and died in Fern Township, Mich., Sept. 15, 1938. She came to Michigan with her parents in 1883, and was married to Charles Johnson. She was a member of the church nearly fifty years. She leaves her husband, seven children, three brothers and one sister. Funeral services were held at the home where she had lived all her married life by Eld. David Schechter of Shepherd, Mich.—Samuel Bollinger, Vestaburg, Mich.

Landis, Bro. Jacob Alfred, died at the White Memorial hospital at Los Angeles, Aug. 21, aged 78 years, 9 months and 1 day, after an illness of several months. He was born in Richland County, Ohio, and moved to Oklahoma early in life and then to Live Oak, Calif., in 1914. He moved to La Verne, Calif., in 1923 where he was residing at the time of his death. He was twice married while living in Oklahoma. In 1891 he was married to Mary Brown, who lived but a short time. Oct. 25, 1892, he was married to Martha J. Milham, who survives with two daughters and two sons, Estella Landis, Mrs. Rose Dickey and Ernest Landis, all of California and Bro. Herman Landis, a missionary of Garkida, Nigeria, Africa. Three grandchildren also survive. One daughter died Nov. 2, 1932. Bro. Landis joined the church in early life and was active so long as his health permitted. Funeral services were held at the La Verne church on Aug. 24, conducted by Pastor D. W. Kurtz, assisted by Bro. Edgar Rothrock. Interment was made at the Evergreen cemetery near La Verne.—Grace Hileman Miller, La Verne, Calif.

Long, William H., was born near Vinton, Iowa, Aug. 25, 1860, and passed away at his home in North English, Iowa, Aug. 15, 1938. His parents were Samuel and Elmira Long. He grew to manhood on their farm near Vinton, Iowa. At the age of twenty-one years he united with the Church of the Brethren. Five years later he was elected to serve the church in the deacon's office. Just three years later he was ordained as a minister and in this office he served faithfully until his death. He held the pastorate of the church in Garrison, Iowa, for more than twenty-five years. On Dec. 12, 1880, he was married to Josephine Ransome. They were blessed with seven children. They are: George Long of Cedar Falls, Iowa; Mrs. Grace Tisdale, Chicago, Ill.; Roy Long of Omaha, Nebr.; Mrs. Forest White of Cedar Rapids, Iowa; Berl Long of Marengo, Iowa; Mrs. Harold Miller of Crawfordsville, Iowa; and Lowell of North English. In 1915 Bro. Long moved to their farm near North English, where they enjoyed farm life and church work until about two years ago when they retired to their commodious home in North English. For the past year he had been in failing health. Bro. Long was not afraid to die. He bravely faced death. He was granted a very quiet, easy passing. His fatherly council in the home and church will be greatly missed. He leaves his devoted companion and his children, nineteen grandchildren, nine great-grandchildren, other relatives and a host of friends who are the richer because he lived. Funeral services were held in the English River church, with the undersigned officiating, assisted by Bro. W. D. Grove. The four sons and two sons-in-law were pallbearers. Interment in the Brethren cemetery.—Homer F. Caskey, South English, Iowa.

Long, Sister Sarah, daughter of Eld. George and Sister Lucinda Long, was born April 10, 1863, at Mongo, Ind., and passed away at the home of her niece, Mrs. Clyde Van Houten, Sept. 1, 1938. At the age of eight years she moved with her parents to Michigan. They settled near Elmdale where she resided until 1905 when she went to live with her twin sister, Lydia Smith. She remained there until October of 1937, when owing to failing health, she went to live with her niece at Edmore. She spent many years in active Christian service, and served as state Sunday-school secretary and mission worker in the Church of the Brethren of which she had been a member for a long time. She also spent one year as matron in Mt. Morris College. She will be greatly missed in the community and church. Her place was seldom vacant. She leaves one sister and a number of nieces and nephews. Funeral services were held at Thornapple Church of the Brethren, with Bro. R. J. McRoberts in charge. Burial in the Mennonite cemetery.—Mrs. Roy McRoberts, Lake Odessa, Mich.

Minnich, De Ray, three-year-old son of Frank and Leona Cook Minnich, departed this life June 27, 1938, at the Harrisonburg hospital. He is survived by his parents, grandparents and one brother. Funeral services were conducted at the Branch church by Eld. M. G. Sanger, assisted by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Minnix, John Henry, was born near Roanoke, Va., June 16, 1853, and passed away Sept. 21, 1938, at the home of a daughter in Lemon Cove, Calif. The early part of his life was spent in Virginia. He united with the Church of the Brethren in young manhood, being a faithful Christian all his life. He moved to West Virginia, where he was married, but after a few years was left a widower with two children. Later he moved to Kansas and was married to Mary Elizabeth Firestone, granddaughter of Abraham Rothrock, the first elder to settle in Kansas. She was taken home in 1935. Of the two sons and four daughters born to this union, one son preceded them in death. In 1903 he brought his family to Laton, Calif., where he helped to build the church there. In 1906 he moved to Reedley and assisted in the church building there. After a good many years at Reedley he moved to Southern California for two years and then came back to Fresno to live. Most of the past three years were spent at Lemon Cove. Besides his children he is survived by one sister, twenty-two grandchildren and nine great-grandchildren. Funeral services were held at Visalia, with F. W. Hoffman of Lemon Cove officiating. Interment in the Reedley cemetery beside his wife and son.—Mrs. S. R. Goodman, Modesto, Calif.

Peck, Sister Sarah Maust, daughter of Magdalena and Abraham Maust, was born near Salisbury, Pa., Aug. 4, 1841, and passed away at Falls City, Sept. 10, 1938. Sister Peck was a member of a family of fourteen children, one of whom lived to be one hundred years of age. She joined the Church of the Brethren in early girlhood and remained a faithful and devoted member. In December of 1865 she was married to George W. Peck in Pennsylvania. In 1870 they came to Richardson County, Nebr., near Falls City where she resided for sixty-eight years. To this union were born ten children, five boys and five girls. She reared a family of Christian children who are a credit to her faith and devotion. She is survived by six children, fifteen grandchildren and twelve great-grandchildren. Funeral services were held at the Peck home and at the Brethren church in Falls City, by the writer, assisted by Rev. R. F. Porte, pastor of the Falls City church.—Paul K. Brandt, Holmesville, Nebr.

Pletcher, Abram, son of William and Anna Ecklebarger Pletcher, was born in Wood County, Ohio, Oct. 24, 1848. His mother came from Germany in her youth. He came to Indiana at an early age and spent almost his entire life near Goshen, where he settled on a farm early in his married life. Dec. 16, 1875, he was united in marriage to Elizabeth Weaver, daughter of Eld. Levi Weaver. To this union were born three sons and two daughters. At the age of thirty he united with the Church of the Brethren and remained faithful. He was a hard-working, thrifty farmer, honest in his dealings and took a keen interest in his home and community. His faithful companion preceded him in death about three and one-half years. His eldest son also preceded him in death. For several years his bodily strength failed but his mind remained clear and active to the very last. For nearly two years he was confined to his bed and wheel chair, but through it all he was very patient, bearing his suffering without complaint. On Sept. 25, 1938, he passed away. He is survived by two sons, Wm. E., and Arthur, both of Goshen; two daughters, Mrs. C. C. Cripe of Argos, and Mrs. Wm. Weaver of Goshen; eleven grandchildren, one great-grandchild, one brother and one sister. Funeral services were conducted by the pastor, Eld. J. S. Zigler, in the Rock Run church.—C. C. Cripe, Argos, Ind.

Replogle, Flora Churchill, daughter of Martin and Harriett Churchill, was born Oct. 6, 1861, and died Aug. 31, 1938, at her home in Waterloo, Iowa. In 1881 she was married to Aaron Replogle, to which union three children were born. She was a member of the church for fifty-four years and was very energetic in the promotion of Women's Work even to the last. The Replogle family moved from Harlan, Iowa, to Waterloo in 1911, and had lived there since that time. She is survived by her husband, three children and ten grandchildren. Services were conducted from the South Waterloo church by Eld. W. O. Tannreuther, assisted by Bro. Paul Wingert. Burial was in the Orange cemetery.—D. C. Gnagy, Lindsay, Calif.

Shutt, Sister Annie Cora, fifth child of the late John and Annie Ulmer Kline, was born in Lancaster County, Nov. 26, 1880. In 1900 she was married to Bro. John A. Shutt, who passed away eight years ago. Sister Shutt was a consistent member of the Lancaster City church for thirty-three years. She was a teacher in the Sunday school for twenty-seven years. She was a devoted mother. She passed away June 9, 1938. Surviving are three daughters, three sisters, one brother and six grandchildren. Funeral services were conducted by Eld. H. B. Yoder, with interment in Greenwood cemetery.—Mrs. Kenton M. Cox, Lancaster, Pa.

Walters, Sister Annie, daughter of the late Benjamin and Lavina Steinmetz, was born in Lancaster County, May 22, 1875. She united with the Church of the Brethren twenty-eight years ago. Sister Walters was an unassuming sincere Christian, always devoted to her church. After more than a year's illness she died Aug. 6, 1938. Surviving are her husband, Nathan Walters, one daughter, two grandchildren, one brother and two sisters. Funeral services were held in the home, conducted by Pastor M. J. Weaver and Eld. H. B. Yoder, with interment at Denver, Pa.—Mrs. Kenton M. Cox, Lancaster, Pa.

Western, Nannie Catherine, daughter of the late M. H. and Barbara Miller Shaver, was born July 12, 1874, and died Aug. 11, 1938. She was married to John D. Western Feb. 11, 1892, and he preceded her in death three years ago. She suffered with rheumatism for several years but was only seriously ill a few days. She leaves two daughters, two sons, three grandchildren and three sisters. She was a devout Christian, always at her place as long as health permitted, having joined the church early in life. She was anointed the day before her death. Funeral services were held at the Middle River church by Elders B. W. Huff, B. B. Garber and J. W. Wright. Interment in the cemetery near by.—Edythe Phillips Garber, Waynesboro, Va.

Wise, Sister Ida, daughter of George and Hannah Lookabaugh Wise, was born in 1862, in Middlesex, and died July 19, 1938, in Chambersburg. She was a member of the Church of the Brethren for about sixteen years. She is survived by one niece, Mrs. M. C. Valentine, with whom she made her home for several years. Funeral services were held at the Grove funeral home in Waynesboro, by Brethren Willis M. Rice and Walter A. West. Interment in Green Hill cemetery, Waynesboro, Pa.—Anna V. Rice, Zullinger, Pa.

Zuschnitt, John, son of Goblett and Mary Zuschnitt, was born March 5, 1868, in Barry County, Mich., and departed this life Aug. 1, 1938, at the home of his daughter, Mrs. Lester Miller. Through the weeks of illness he was a patient sufferer. He united with the Campbell Brethren church at an early age, acting as deacon until he united with the Church of the Brethren at Elmdale, where he also filled the same office. On Dec. 26, 1889, he was united in marriage to Mary Clum who preceded him in death two years ago. He was a kind and loving father and will be missed in the home and church. He leaves three children, also one girl they reared from childhood, four grandchildren, four great-grandchildren, three brothers and one sister. Funeral services were in charge of Bro. R. J. McRoberts, assisted by Brethren C. L. Wilkins and Arthur Carey. Burial in Clarksville cemetery.—Mrs. Roy McRoberts, Lake Odessa, Mich.

CHURCH NEWS

CALIFORNIA

Empire.—A number of visiting ministers preached for us during the summer. Brethren C. D. Bonsack, M. S. Frantz and the S. Ira Arnold family were here in July. In August Brethren Royal Glick and C. Ernest Davis were here. We have had various special programs on Sunday nights. We held our fall council on Aug. 19 and elected officers. Bro. Niels Esbensen was chosen elder; Marvin Goodman, clerk; Norman Glick, Sunday-school superintendent. Our district meeting delegates are Ray Shively, Sister Esbensen and Walter Hilkey. We voted to make a change in raising finances. A budget has been adopted and envelopes will be used by those who want them. It was decided to repair the church to some extent. Money is being raised now for the first unit of our new building. We will have a revival meeting sometime during the winter, with our pastor doing the preaching. The Men's Work group has met and reorganized, with Homer Kappler as president. The women's group has chosen Hazel Trent as their leader. Fruit is being canned for La Verne College. A rally day will be held on Sept. 25. We will have promotion and also installation service for officers and teachers on that day. Plans are being made for district meeting at Empire, Oct. 7-10.—Mrs. Pearl Kappler, Empire, Calif., Sept. 22.

La Verne church launched a promotion program Sept. 1 under the leadership of Pastor D. W. Kurtz, who has challenged every member to bring others to the services. Under the leadership of the Aid Society, the women cleared a nice purse for La Verne College through the donation of food and labor and careful management in feeding the people who attended district meeting, Sept. 1-5. The women's Bible class and women of the Evening Glow group donated pies, the Friendship class, cakes, the Dorcas club, salads. Since our last report, seven have been added to the church by baptism, six out of the thirty baptized at Camp La Verne this summer being in the group. The first monthly offering for China and Spain neutral relief work was lifted the last Sunday of August. Receptacles have been placed in the homes in which to place self-denial money and it is taken to the church once a month and placed in the general offering. The opening convocation of La Verne College was held at the church on Sept. 20, with the new president, C. Ernest Davis, bringing a message on the subject: A Measure of Responsibility. Sunday-school and church officers will be installed on Sept. 25 by Pastor Kurtz. Promotion will take place at the Sunday-school hour on that morning. Church-night services on Wednesday evenings are well attended. Pastor Kurtz leads in a discussion on the high points of the Sunday-school lesson, which is followed by Bible study.—Grace Hileman Miller, La Verne, Calif., Sept. 21.

Live Oak.—Sept. 7 we met in council and elected the following officers: Bro. W. R. Brubaker, elder; Bro. G. H. Brubaker, Sunday-school superintendent; Bruce Kirkpatrick, assistant; W. I. Liskey and A. Crites, delegates to district meeting. July 18 Bro. S. Ira Arnold and family of New Market, Md., gave their Worship in Art program. Sunday mornings this summer during the pastor's absence Elders C. W. Davis and W. R. Brubaker filled the pulpit. In the evenings the following organizations gave programs: Home Builders, Live Wire class and Ladies' Aid Society. Sept. 4 the young people's conference was held here. The interest of the young people is growing. The attendance was splendid. Basket lunch and a social time were enjoyed at noon. We both regret and rejoice to see several of our people leave for school. Our attendance has been very good through the busy fruit season; however, this fall we hope to put forth new effort to enlarge the vineyard of the Lord.—Mrs. Frank Ott, Gridley, Calif., Sept. 22.

Los Angeles, Hancock Street.—Since our last report five have been received by baptism and three by letter. Two letters were granted. Delegates to Annual Conference were Eld. G. I. Michael and Bro. Jos. Miller. On his return Bro. Michael reported the meeting in his usual interesting way. Reports of district meeting held at La Verne Sept. 2-5 were also given by delegates, Brethren G. I. Michael and L. C. Hosfeldt. Our Sunday school held its June picnic at Alhambra, where the park plunge afforded enjoyment in water sports. Visiting brethren from Mt. Morris and members of a Baptist picnic near by made the day an occasion of Christian fellowship among the older people. The women's club met Aug. 24 in Hollenbeck park. Social hour and lunch were followed by the lesson, with Sister Della Lehmer as teacher. The club continues its monthly meetings at Sister Lehmer's home. We were favored with an interesting and inspiring program by Bro. Ira Arnold and family while on their tour through the west. In regular council, Sept. 14, officers were elected as follows: Brethren D. B. Miller and G. I. Michael, elders-in-charge; L. C. Hosfeldt, clerk; I. P. Lehmer, treasurer; Ladies' Aid, Messenger agent; Bro. Mark Lehmer, Sunday-school superintendent; Sister Grace Bennet, primary superintendent; Olive Miller and Ruthie Lehmer, secretaries; Lawrence Miller, treasurer; Silas Lehmer, C. W. president. —Katherine Newsom, Los Angeles, Calif., Sept. 23.

COLORADO

Haxtun.—We have changed the time of our evening services to 7 P. M. for the fall and winter. Our council was held on Sept. 20 and the following Sunday-school officers were elected: Superintendent, Herbert Erickson; assistant, Willard Hart; secretary, Coral Hart; treasurer, Fred Heaston; intermediate-junior superintendent, Katharine Kinzie; assistant, Mrs. Weaver; primary superintendent, Mrs. Koch; assistant, Mrs. Nellie Baker; cradle roll superintendent, Mrs. Stryker; junior band superintendent, Mrs. Weaver. We decided to hold our love feast on Nov. 6. We regret to note a deficit of $192.12. This matter was left in the hands of the finance board. Let us all co-operate. A union meeting was held at the local Methodist church on Sept. 18 in behalf of the temperance question. The message was delivered by Rev. Drummond, pastor of that church. This community was saddened by the recent deaths of Mrs. Alice J. Allen and Mrs. Louisa Bryant. Our Ladies' Aid will again resume their meetings on Thursday, Sept. 29, at the home of Mrs. Nellie Baker. On Sept. 25 we elected Sunday-school teachers. Three of the adult classes retained their teachers and the young married people elected Mr. Talcott as teacher; young people, Mr. Martin; high school class, Mrs. Tom Crist. On Oct. 2 we will have consecration service for officers and teachers. On the first Sunday morning of each month, beginning Dec. 4, our pastor plans to conduct a series of services devoted to the children.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 26.

FLORIDA

Clay County.—We met in council Sept. 18. The screening committee has completed its work and was dismissed. The painting committee was continued to investigate further. Officers were elected as follows: Elder, Bro. H. B. Layman; clerk, Sister Mable Jenkins; treasurer and trustee, Bro. D. E. Baxley; C. W. president, Sister Annie Bell; Children's Work superintendent, Sister Luree Motes; Messenger correspondent and cradle roll superintendent, Sister M. B. Jenkins; Sunday-school superintendent, Bro. John Motes; assistant,

Bro. T. E. Jenkins; secretary-treasurer, Bro. H. B. Jenkins.—Mrs. M. B. Jenkins, Doctors Inlet, Fla., Sept. 20.

Winter Park.—We met in council Sept. 22. The following officers were elected: Elder, C. E. Bower; clerk, Miriam Miller; trustee, Kenneth Chambers; treasurer and Sunday-school superintendent, Forrest Chambers; junior department, Mrs. Howard Brown; cradle roll, Mrs. Kenneth Chambers. The fall communion will be held Nov. 6. Six have been received into the church by baptism this summer. Our intermediate and young people's departments were well represented at the summer camps held at Seneca church. Brethren Bower and Drew Parrish attended the young people's conference at Bridgewater, Va. We invite anyone who comes to Florida to worship with us.—Mrs. Forrest Chambers, Winter Park, Fla., Sept. 24.

IDAHO

Emmett.—The administration board met and decided to recommend that the church hold a harvest meeting Nov. 6, with a basket dinner at noon. The church accepted this recommendation and invites members and friends of other districts to be with us and enjoy the many good things of that day. Our district evangelist, Wm. Riddlebarger, will begin a series of evangelistic meetings in the evening. —D. J. Wampler, Emmett, Idaho, Sept. 27.

Weiser.—Aug. 22 our church held a farewell party for our pastor, Bro. Bontrager, and family and six young people who were leaving for school. We regret to lose them from our church. Aug. 28 four of our Sunday-school pupils were baptized by our pastor. Aug. 29 Bro. Bontrager and family left for their new home in the Ellisforde church, Wash. Bro. Harmon and family came Sept. 1 from the Ellisforde church to be our pastor. Sept. 2 we held a welcome social for them. Sept. 16 we met for installation services for Brother and Sister Harmon. Bro. M. S. Frantz of the mission board conducted the service. Two other members of the board were present. Bro. William Riddlebarger, our new district field secretary, was introduced to the church. We met in council Sept. 9 and elected the following: Elder, Bro. S. J. Kenepp of Payette; clerk, Bro. Alvin Hoover; music director, Sister Emma Miller; superintendent, Bro. Amos Rodabaugh; assistant, Bro. Willis Peterson; secretary and treasurer, Sister Elizabeth Peterson. Our love feast will be held Oct. 14.—Ella Rodabaugh, Weiser, Idaho, Sept. 20.

ILLINOIS

Hickory Grove.—We met in council Sept. 14, and the officers and teachers were all unanimously re-elected. Bro. Funderburg consented to serve as elder and Bro. Wm. Kendall accepted the invitation to serve as our pastor. Bro. Kendall drives from his farm near Milledgeville every other Sunday and takes charge of the work here. The annual love feast will be held Oct. 22, with a harvest homecoming and basket dinner at the church on Oct. 23. The members of adjoining churches are invited to attend. Any who wish to stay overnight will be entertained in the homes of the members of the congregation.—Elizabeth Crouse, Savanna, Ill., Sept. 27.

Lanark.—May 26 we met in council and elected three delegates to district meeting at Mt. Morris. We voted to begin our Sunday-school service at 9:45 during the months of June, July and August. Mothers of Men, a pantomime, was given on Mother's Day, and again June 5 at Polo, since we lost in our contest with their Sunday school. On May 19 the mothers and daughters held a fellowship supper and enjoyed a recital by a representative of Lyon and Healy Company of Chicago on a Hammond electric organ. The Franklin Grove choir gave us an evening program July 26. On July 10 the Albright quartet of Iowa was with us and gave a fine program. The Cheerful Workers' class, taught by Bro. I. D. Leatherman, held a picnic dinner at Old Mill park at Savanna, with members of the quartet as guests. We voted to discontinue Sunday evening services during July and August. The women's missionary society held the July 14 meeting in the church and gave the play, Soup, Sand and Sagebrush. It was guest day. Several of our intermediates attended Naperville Camp. We were especially glad to have Sister Hazel Messer, returned missionary, with us on Aug. 4, as our Sunday school has a part in keeping her on the field. A goodly number from here attended district meeting at Mt. Morris. We held our September council and elected Sunday-school officers. Our love feast will be held Oct. 23. Our pastor began his eighth year with us Sept. 1.—Mrs. Vivian Livengood, Lanark, Ill., Sept. 28.

INDIANA

Bachelor Run.—We met in council Sept. 7. Bro. Millard Mayer was elected Sunday-school superintendent and Mark Garrison, assistant. Since our last report four have been added to our number by letter and five by baptism. We are expecting Bro. Ralph Boyer, district missionary secretary, to be with us next Sunday as our pastor, Bro. Robert Sink, will be away in a revival meeting in the Peters Creek church, Va. Bro. William Angle and Bro. Fred Myer will represent our church at district meeting, Oct. 7-9, in the Peru church. Our love feast will be held Oct. 22, 7 P. M.—Mrs. William Angle, Bringhurst, Ind., Sept. 27.

Camp Creek.—We held our council Sept. 16 and the following Sunday-school officers were elected: Superintendent, Truman Nifong; assistant, Glenn Disher; secretary, Lucile Bulus; assistant, Charlotte Ruff; treasurer, William Whiteleather. The harvest meeting was held Aug. 21, with Bro. Russell Stout as the speaker. The young people had charge of the Sunday evening vespers the second and fourth Sundays of August. On the second Sunday the theme was Nature, with our pastor, Bro. N. H. Miller, as speaker. The fourth Sunday evening the theme was Friendship, with Bro. Wayne Ikenberry as speaker. The young people are to have charge of the second Sunday evening of the month for a while. We had four of our young people in camp this summer. The church had a weiner roast in William Whiteleather's woods in September.—Laura Flory, Nappanee, Ind., Sept. 23.

Fairview.—The Church of the Brethren held its annual harvest meeting Sept. 25, with President Otho Winger giving the morning address on Real Sacrifice. At the close of the address an offering was taken for our home district work. This amounted to $41.62. At 1:30 P. M. a children's program was given, after which Professor Swoope gave an address on the Adventure of Faith. He also gave an address in the evening on the Three Shrines—Education, Science and Religion. This was a great day of spiritual feast of good things as presented to us by these men of more than ordinary ability. Everybody seemed to enjoy themselves. The day for this occasion was ideal in every respect. Our love feast will be held on Oct. 8, 6:30 P. M.—Lulu E. Root, La Fayette, Ind., Sept. 26.

Indianapolis.—We are facing the new church year without a pastor. Bro. Clinton I. Weber's resignation will take effect Sept. 30. The church regrets the loss of Bro. Weber and his family who have been in Indianapolis for two years, but the best wishes of the congregation go with them as they take up their new pastorate in Hutchinson, Kans. An all-church social was enjoyed Sept. 22 in honor of the pastor and family and they were presented with gifts. A council was held Sept. 13. The ministerial committee presented a questionnaire to be filled out by each member in an effort to ascertain the wishes of the church concerning pastoral services in the coming months. It was decided to authorize Dwight Priest to work up dramatic programs for the church since much interest was stimulated by his work last spring. The following officers were elected: Elder, Frank E. Hay; ministerial committee, D. D. Hylton; board of Christian education, Audra Stinebaugh; clerk, Raphael W. Wolfe; treasurer, Roy E. Mathews; financial secretary, C. O. Cripe; director of music, Frances Frost; Sunday-school superintendent, Paul Keller; nominating committee, Cora Frost.—Raphael W. Wolfe, Indianapolis, Ind., Sept. 27.

Markle.—We met in council Sept. 16. Three letters were granted and Sunday-school officers were elected as follows: Superintendent, Howard McClung; assistant, Joseph Frantz; secretary, Helen De Walt; assistant, Anna May Allen; treasurer, Emil McClung; primary superintendent, Etta Heaston; assistant, Elma Caley. Delegates to the district meeting to be held in Peru church are Mr. and Mrs. Dan Heaston, with Mr. and Mrs. Roger Shively as alternates. Our harvest meeting will be held Oct. 16, followed by a two weeks' revival, closing with communion on Oct. 31. Oct. 2 is go-to-church Sunday. We are looking forward to a large crowd on this date.—Mrs. Dale Hoover, Markle, Ind., Sept. 27.

Middletown.—Sept. 25 Bro. Bowman was with us and installed the Sunday-school officers. We did not have regular preaching services. We expect to have an all-day meeting Oct. 16, with a basket dinner. All are invited to be with us and enjoy the day. We are expecting Bro. F. E. McCune from the Four Mile church to be with us for a series of meetings, beginning Nov. 6. Bro. Zirkle preached for us Sunday evening. Bro. McCullough has been sick but is better now. —Florida Green, Middletown, Ind., Sept. 28.

New Paris.—We had the privilege of having Bro. Lawrence Shultz of North Manchester deliver one of his well prepared and much appreciated sermons on Sept. 18. It was erroneously stated in our previous report that Sister Lulu Alwine was president of the Ladies' Aid Society. It should have been that she is president of the Women's Work. Sister Clara Harshman is president of the Aid Society, a position she has very ably filled for a number of years. The B. Y. P. D. has been meeting regularly every Sunday. During the summer a vesper service was held on the church lawn. Bro. Donald Kiefer is president, with Bro. Virgil Mock as adviser. The theme of discussion has been Building an Idealistic Life. This group went in a body to the Syracuse church when Sister Clara Harper gave a talk to this section. They also attended the opening of the young people's camp at Camp Mack. They have pledged a sum of money to the Youth Serves project of Northern Indiana. They sold wall mottoes to help raise the necessary money, and more than raised the amount of the pledge. They have had various house parties, weiner roasts and a picnic at Shipshewanna Lake. The B. Y. P. D. conference will be held in this church Oct. 8, 9, and everybody is invited. Lodging will be furnished free. Sunday-school teachers were elected last Sunday. The Sunday-school year begins Oct. 1, when all new officers and teachers will take charge.—Mary C. Kiefer, Goshen, Ind., Sept. 22.

IOWA

Beaver.—Our church was represented at district conference at Dallas Center by two delegates and a goodly number of our members. Our pastor, Bro. O. W. Diehl, is holding revival meetings in Missouri for three weeks. He has made arrangements for services at home in his absence. We have redecorated our church. The B. Y. P. D. held an ice cream social and volleyball game on the church lawn, which was well attended. Sisters' Aid are visiting members who are sick and are holding services with them. They also held a fried chicken dinner in the church basement last week, with a very good attendance. We expect to have our homecoming and rally day services at Beaver, Oct. 16. All are cordially invited to come and worship with us. There will be rally day program in the morning, mostly by the children, also installation of Sunday-school officers. A basket

dinner will be held at noon for everyone. Homecoming services in the afternoon, with talks by former pastors and visitors. Readings and special music will also be given.—Mrs. Flossie Wise, Grant Junction, Iowa, Sept. 26.

Dry Creek.—We met in council April 26. Our Conference Offering amounted to $14.38. Bro. O. A. Myer was elected delegate to Annual Conference. It was decided to retain Brother and Sister Myer as pastors for another year. Brother and Sister J. Edwin Jarboe of Goshen, Ind., held a series of meetings June 19 to July 3. We were happy to have them in our community and feel we have been greatly benefited by their labors. Six young folks united with the church and started out in Christian work. We closed the meeting with an impressive love feast. Attendance was good. In August we elected Brother and Sister D. W. Miller as delegates to district conference at Dallas Center, Iowa, with Brother and Sister Myer as alternates. We elected the following: Bro. O. A. Myer, district elder; Bro. D. W. Miller, local elder; Sister N. A. Burgess, clerk; Bro. Carl Schluntz, treasurer; Sister Walter Knapp, music director; Sister O. A. Myer, Messenger agent; Sister J. L. Hoover, Messenger correspondent. We received one letter of membership and also granted one. On Aug. 18 we held our Sunday-school picnic at Bever Park, Cedar Rapids, with over a hundred attending. On Sept. 8 we met in council to elect the following Sunday-school officers: Sister N. A. Burgess, superintendent; Sister O. A. Myer, primary superintendent; Corrine Knapp, secretary; Ralph Knapp, treasurer. We organized a B. Y. P. D. and are having good attendance. They are putting on some good programs. Attendance has been good during the summer. Sept. 25 we will have promotion and installation services. The folks in this community have been greatly blessed with good crops and an abundance of fruit and vegetables.—Mrs. O. A. Myer, Robins, Iowa, Sept. 23.

Greene.—We met in council Sept. 2 and elected the following: Bro. Roy Stern, elder; Ray Swab, treasurer; Ed Eikenberry, Messenger agent; Clara Swab, correspondent; Lulu Smith, Sunday-school superintendent; Merrill Shook, assistant; Mrs. John McRoberts, primary superintendent. Our young people presented the play, The House Built on Sand, at our district meeting and repeated it the following Sunday evening for the home congregation. The freewill offering was given for neutral relief work. Sept. 18 the play was given at the Spring Creek church near Fredericksburg. Our Sunday school is giving one offering a month for neutral relief work in Spain and China. We have been having interesting Bible study each Sunday evening, beginning with the Book of Matthew. Our love feast was held Sept. 25. Bro. Roy Stern officiated, assisted by Bro. Earl Jarboe of the Union Ridge church. We were glad for those who were present from these two churches.—Mrs. James McRoberts, Greene, Iowa, Sept. 29.

Indian Creek.—Having accepted a call to the Indian Creek church, Eld. R. W. Quakenbush of Conway Springs, Kans., began his pastoral duties July 1. On Aug. 14 Eld. M. W. Eikenberry of Dallas Center conducted an installation service for the pastor and wife. This was followed by a fellowship dinner at the church. Our church was represented at district meeting by the pastor. At our council Sept. 19 church officers were elected. Eld. M. W. Eikenberry was retained as elder, and the writer was chosen as Messenger agent and correspondent. At a previous meeting Sunday-school officers and teachers were chosen. Jimmie Beal was chosen Sunday-school superintendent, with Dwight Enfield as assistant. On Sept. 25 Bro. Eikenberry conducted a very impressive installation and consecration service for all church and Sunday-school officers and teachers. It was decided to have the pastor conduct a two weeks' revival, beginning Oct. 2. Our communion will be held at the close of the revival on Oct. 17.—Mrs. R. W. Quakenbush, Maxwell, Iowa, Sept. 28.

KANSAS

North Solomon.—We met in council, and elected Sisters Ruth Lerew and Clara Dutton as delegates to district meeting. Bro. McDaniel will continue preaching for us until June 1, at least. Two have been baptized since our last report. We are planning to hold our love feast soon.—Mrs. John Moyer, Harlan, Kans., Sept. 23.

Parsons.—We met in council Sept. 18, with a good representation present. The Sunday-school and church officers were elected as follows: Ralph Hodgden, superintendent; Ethel Hamsher, secretary; Mrs. Mae Barrett, cradle roll superintendent; J. A. Campbell, elder; Elsie Moor, clerk; Modena Reece and Ralph Hodgden, delegates to district meeting. Eld. John Mohler of the Osage church conducted the installation of Bro. Ralph Hodgden into the ministry. We had a very successful vacation Bible school this summer. This was conducted by our pastor. Bro. Paul Swigart and wife have been with us the past year and will have charge of the pastorate for another year. Our love feast will be held Oct. 15, 7 P. M.—Mrs. J. A. Campbell, Parsons, Kans., Sept. 29.

Pleasant View.—Aug. 10 our Sunday-school picnic was held in Hutchinson Carey park. Aug. 22 Mr. and Mrs. Lemon Bowser, lifelong residents of the Darlow community, and friends of the Brethren, with their children and a host of friends and neighbors celebrated their golden wedding at Carey park. Sept. 4 Bro. Fred A. Flora preached for us both morning and evening. His sermons were much appreciated. Sept. 11 was homecoming day for the Brethren Home. Services were held in the church here. Bro. H. D. Michael of the Eden Valley church gave the address at the morning worship hour. Bro. J. J. Yoder of McPherson gave the afternoon address on Caring for the Aged. Bro. Wm. A. Kinzie of Navarre church gave the evening address. These three brethren gave us much rich food for thought. Bro. D. A. Crist, president of the board of Home trustees, who for some years has had charge of the evening worship hour, was unable to be present because of having had a major operation a few weeks' previous. At the close of the afternoon services two young men were baptized. Special music and a reading were interspersed through the services. The weather was ideal and the crowd was larger than usual. More than 200 partook of the basket dinner at noon. Oct. 1 Sister Annie Hollinger will be our Messenger agent and church correspondent.—Mrs. Barbara Showalter, Hutchinson, Kans., Sept. 27.

MARYLAND

Locust Grove.—Bro. Luke Ebersole conducted a series of meetings for us Aug. 22 to Sept. 4. He labored with us earnestly preaching good sermons, visiting in a number of homes and giving special talks to the children. Eighteen were added to the church by baptism. Most of them were young people. Our Sunday school was reorganized on Sept. 11, with Bro. Russell Shoemaker as superintendent. Our Ladies' Aid held a meeting on Sept. 14, in the home of Sister Ernest Moxley. Our love feast will be held Oct. 29, 2:30 P. M.—B. R. Purdum, Mt. Airy, Md., Sept. 22.

Oak Grove.—A two weeks' revival was held at our church by Bro. B. E. Waltz of Needmore, Pa., and he preached fifteen wonderful sermons, beginning Sept. 4 and closing Sept. 17. He baptized seventeen and two asked for an interest in our prayers. On Saturday evening sixty-eight gathered around the communion tables. Attendance was good all through the meeting. On Sept. 11 we had an all-day meeting with good attendance. Several choirs from other churches sang for us. We all hope to have Bro. Waltz with us again in a meeting in the near future. He was a welcome guest in the homes and his sermons were strengthening.—Mrs. Parker Dewitt, Sang Rung, Md., Sept. 26.

Pipe Creek.—Brother and Sister Elvert Miller of Washington, D. C., brought us a message on peace on July 17. Sister Miller grew up in the Pipe Creek congregation and it was a pleasure to have her with us again. In the evening the Liberty Heights choir of Baltimore gave a splendid program. There were some of our young people in each group at Camp Peniel this summer. Our vacation Bible school began July 25, and continued for two weeks, with Sister Mary Katherine Hoff in charge. The Sunday-school treat was held at the church Aug. 20. Outdoor games were enjoyed by the younger folks, after which refreshments were served. We met in council Sept. 8. The improvement committee reported the construction of a baptismal pool, two rest rooms and an outside basement door for the janitor. Bro. C. F. Holsopple of Myersville, Md., began a two weeks' meeting at Edgewood Sept. 18. Bro. H. C. Eller of Brownsville, Md., will hold a meeting at Pipe Creek in August of 1939. The following were elected: Elder, Bro. J. J. John; assistant elder, Bro. E. C. Bixler; board of Christian education, Bro. C. O. Garner; trustee, Bro. Howard C. Roop. The mother and daughter meeting was held Sept. 16. Mrs. Howard Roop was elected president. An interesting program was given, after which refreshments were served. On Sept. 25 the B. Y. P. D. sponsored a public peace program, with a speaker from the National Council for Prevention of War.—Mrs. H. Paul Hull, Linwood, Md., Sept. 26.

MICHIGAN

Crystal.—Brother and Sister E. S. Coffman began evangelistic meetings in this church Aug. 28, and gave good messages each evening, closing Sept. 9. We were encouraged and helped in many ways. One sick and aged brother was anointed. Sept. 11 we held our joint Sunday-school convention with the five northern churches, and had a large attendance. Bro. Guthrie of Detroit was the speaker in the afternoon. The Sunday-school lesson was taught in the morning. We also had a Bible contest. Sept. 6 we had our members' meeting and elected church and Sunday-school officers as follows: Bro. J. F. Sherrick, elder; Bro. Myron Bollenger, clerk; Sister Ruth Mishler, Sunday-school superintendent; Bro. Neri Shrider, Messenger agent; the writer, correspondent; Sisters Beulah Braman, Cuba Bollenger and Olive Noll, Sunday-school board. A communion will be held Oct. 22. —Mrs. Martha E. Shrider, Butternut, Mich., Sept. 22.

MISSOURI

Nevada.—We met in council Sept. 8, and elected the following officers: Sunday-school superintendent, M. K. Beshore; assistant, Susan La Guire; secretary, Robert Beshore; assistant, George Beshore; pastor, Eld. Floyd Jarboe; clerk, Mrs. Nell Beshore. We decided to hold a revival meeting soon. During August two confessed Christ and were baptized by our pastor, Floyd Jarboe. Sept. 18 a large group of folks from five churches in this district came for a young people's rally. Following Sunday school our pastor brought a missionary message. A basket dinner was served at the noon hour. In the afternoon the young people from some of the visiting churches and our church put on a splendid peace program. A day of fine fellowship was enjoyed.—Mrs. Smith Hamersley, Nevada, Mo., Sept. 26.

Wakenda.—Aug. 13 we held our council and most of the church and Sunday-school officers were re-elected for the coming year. Delegates to represent us at district meeting are George Bowman and Sara Fifer, with Luther Van Pelt and Mary Bowman as alternates. Our revival meeting will start the latter part of October and continue for about two weeks, with Bro. H. L. Ruthrauff in charge. We are looking forward to a good meeting. Plans are being made to hold a love feast this fall. Several of our members attended Lawrence Conference. Our pastor, E. F. Sherfy, and daughter, Hope, directed our daily vacation Bible school which was held the first of July. The young people met on the church lawn throughout the summer to play

volleyball, after which Bro. Sherfy led in discussions. This proved very interesting and helpful.—Sara Fifer, Hardin, Mo., Sept. 24.

Warrensburg.—District conference of Middle Missouri was held Aug. 26-29 in Warrensburg church. Good attendance and interest were manifested during the meeting. Several ministers from a distance gave interesting talks. Bro. Earl Breon of McPherson College gave an interesting talk in behalf of the college. Bro. W. W. Peters of Springfield, Mo., gave the missionary address. Bro. Ralph Loomis of Columbia, Mo., gave interesting talks. Happy Hill congregation called for conference next year. Officers chosen for our congregation are as follows: Bro. James M. Mohler, elder; Bro. Russell Burriss, pastor; Adah Mohler, adult Sunday-school superintendent; Mrs. Roy Long, junior superintendent; Charles Ray Mayes, secretary; Virginia Howe, president of young people's group. We were glad to welcome our new pastor who came Sept. 1. He and his wife have been attending Bethany Biblical Seminary for the past year. Attendance and interest have continued good.—Alice R. Mohler, Warrensburg, Mo., Sept. 27.

NEBRASKA

Lincoln.—July 31 the B. Y. P. D. held a social, followed by a short program of group singing, a solo and a short talk. About twenty five were present. Aug. 14 the church presented a half hour service over station KFOR. The program consisted of three choir numbers, a solo, duet, trio and a five-minute talk by Bro. Smith. Those who attended the family camp gave interesting reports. A farewell dinner was given on Aug. 14 for Brother and Sister Harold S. Lambert and children who are leaving for Ajlune, Wash. We will miss them very much. They were presented with a farewell gift. Aug. 24 the Kensington sponsored a mother and daughter party, and a program was presented. About forty were present. Sept. 1 Bro. Caugh and Sister Cane gave interesting talks. They told about China and expect to leave for China this fall. Aug. 29 the men formed a men's organization. The following officers were elected: President, Robert H. Evans; vice-president, Robert Coleman; secretary-treasurer, Wilbur Mease. They will meet once a month. They chose one member from each Sunday-school class to form a committee to visit members who do not come regularly. Council was held Sept. 2. The treasurer reported no outstanding bills for Sunday school, church and Kensington. The following were elected: Joe Ganzhorn, Sunday-school superintendent; Mrs. Claude Hollers, primary superintendent; Mrs. John Cullen, music director. We decided to have our communion Sept. 25, with homecoming on Oct. 2. Mrs. Susan Roelofsz and Minnie Horsh were elected delegates to district meeting, with Wilbur Mease and Mrs. Bud Cheuvront as Sunday-school delegate.—Mrs. Robert H. Evans, Lincoln, Nebr., Sept. 16.

OHIO

Beech Grove.—We met in council on Sept. 6 and reorganized church and Sunday school. Bro. Roy Honeyman was elected elder and Bro. E. S. Hollinger was made part-time pastor. The Beech Grove homecoming was held on Sept. 4. Bro. Oliver Royer was the chief speaker of the day. Regular services were held in the morning followed by a basket dinner. Several old pioneers of the Beech Grove church were present at the afternoon services. Quite some time was spent in the discussion of the history of the church. After the discussion Bro. Oliver Royer delivered the afternoon sermon. Everyone enjoyed the day.—Alva E. Petry, Hollansburg, Ohio, Sept. 17.

Eversole.—On Sept. 11 forty three of our members spent the day at Strait Creek church, of which Bro. Walter Swinger has charge. Bro. Curtis Shock was elected Sunday-school superintendent, with Bro. Orville Musselman as assistant. Sister Naomi Erbaugh was chosen primary superintendent, with Sister Mildred Peters as assistant. On Oct. 30 our revival will begin with Bro. Chas. Essick of Circleville, Ohio, as evangelist.—Anna M. Landis, Brookville, Ohio, Sept. 28.

Lower Miami.—We met in council Sept. 7, and elected Sunday-school officers. E. Ray Stebbins was elected superintendent, with Roy Stebbins as assistant. Different departments of the school are being organized and we are planning to do our best for the Master during the coming year. A representative from the Anti-Saloon League recently visited our church and delivered a very interesting address. A liberal offering was received for the temperance cause. We are expecting Bro. G. O. Stutsman of Greenville, Ohio, to assist in a revival beginning Oct. 24. Our communion will be held Nov. 12. —Mrs. Wm. Furrey, Dayton, Ohio, Sept. 18.

Middle District.—Our Sunday-school and church services have been well attended during the spring and summer. The daughters entertained the mothers with a very nice program. Sister Eikenberry of the Ft. McKinley church gave a very interesting address. Mildred Etter also of the Ft. McKinley church gave us an illustrated lecture of Sacred Art on one Sunday evening. Our vacation Bible school was held the last two weeks of June, directed by Bro. C. V. Coppock. He was assisted with our own splendid teaching force. Our enrollment was not as large as other years as another school was being held at the same time. Sept. 10 our council was held, and officers were elected. Bro. Marley Hamms was chosen Sunday-school superintendent, with Bro. Nevin Coppock as assistant. Our homecoming will be held Oct. 23, with an all-day meeting at which time Bro. Charles Essick of the Circleville church will begin a two weeks' meeting. All former members and friends are invited to come and worship with us. Our welfare committee is gathering clothes and wheat for Spain. At present we have four boxes of clothing ready. The U. B. and Christian churches have helped in this work.—Mrs. Ethel Coppock, Tippecanoe City, Ohio, Sept. 15.

New Carlisle.—We met in council Sept. 9. The following Sunday-school officers were elected: Bro. James Barnhart, superintendent; Bro. Merlin Eidemiller, assistant; Sister Guy Studebaker, superintendent of primary department. Sept. 25 Bro. Helman will conduct installation services for all Sunday-school officers and teachers. Sept. 29 we are having a meeting of Sunday-school workers. A pot-luck supper will be served at seven, after which a program will be given. Our love feast will be held Oct. 30, 7 P. M. We are expecting Bro. Earl Fike to hold our revival the first two weeks in February.—Glenna Funderburg, New Carlisle, Ohio, Sept. 21.

OKLAHOMA

Big Creek.—Assisted by home talent, Sister Haney directed a successful vacation Bible school May 23 to June 3, with an enrollment of sixty. A good program was rendered and the handwork displayed to a large crowd of parents and friends on June 3. Eight of our young people attended Camp Saline at Cleo Springs, July 18-23. All gave interesting reports the following Sunday. Our group enjoyed a very rare privilege on Aug. 5 when Brother and Sister Desmond Bittinger gave us glimpses of Africa. All were sorry they could not remain longer. After church almost the entire audience drove to the home of Bro. Olwin where electricity could be secured to see the picture, The Land of the Monkey Bread Tree. Aug. 14 Mrs. Bertha Gilbert of Stillwater, Okla., delivered a fine temperance lecture, which resulted in the organization of the W. C. T. U. at the church. The women sponsored the program given during the preaching hour Aug. 21. Splendid reports were given by our delegates when they returned from district meeting. Instead of departmental meetings on Sept. 4 the young people presented the play, Two Builders, which was very impressive. The young people sponsored an ice cream supper the first of September, using the proceeds for Africa mission work. In recognition of Labor Day Bro. Haney delivered an inspiring message on Divine Dignity of Labor. During the departmental period on Sept. 11 the young people invited the other groups to join them in a vesper service. At our council the following were elected: Orville Pote, superintendent; Charles Kinzie, assistant; Pauline Kinzie, secretary-treasurer; Ruby Greenwood, assistant; Herbert Baxter, C. W. president; Mrs. C. A. Olwin, intermediate sponsor; Mrs. R. A. Haney, junior department; Elsie Fillmore, cradle roll superintendent. Our love feast will be held Oct. 29. Homecoming and dedication of parsonage will be held Oct. 30. There will be forenoon and afternoon sessions with basket dinner at noon. Slides will be shown at the evening service. We cordially invite all who have worshiped with us in former years as well as others who can come to all these services. —Abbie S. Pote, Ripley, Okla., Sept. 19.

PENNSYLVANIA

Akron.—We met in council Sept. 6, and the treasurers gave their reports. Eld. S. N. Wolf, Sunday-school superintendent, and Bro. E. G. Wenger, assistant, asked to be relieved from office. These men gave many years of faithful service to the Sunday school and were always at their posts of duty. Eld. Geo. Wolf was elected superintendent, with Bro. Harry S. Dohner as assistant; Elizabeth B. Wolf, secretary; Jane Snader, assistant; Aaron Snader, treasurer. Our love feast will be observed on Oct. 29, beginning at 2 P. M. Jan. 1 we expect to open a series of meetings, with Eld. Geo. B. Wolf as evangelist.—Mrs. Harry H. Reitz, Akron, Pa., Sept. 19.

Buffalo Valley.—Our church had the pleasure of having the Pageant of the Sowers presented by the Sugar Valley church on Sept. 18. We had a full house of very attentive listeners. There were four baptisms in August, with Eld. Greene Shively as evangelist.—Adda M. Shively, Millmont, Pa., Sept. 20.

Carson Valley.—We met in council Sept. 1. The following officers were elected: Sunday-school superintendent, Chester Hoover; assistant, Orville Blough; secretary, Russel Clapper; treasurer, Brice Hoover; primary superintendent, Ernest Brubaker; assistant, David Clapper; clerk, Zelma Bingham; corresponding secretary, Nora Hoover; financial board member, Ord Brubaker; trustee, Harold Beegle. We decided to hold our love feast at the close of our revival meetings which started Sept. 18. The meetings are progressing very well under the efforts of Bro. D. I. Pepple of Woodbury. A large congregation has listened both evenings to the forceful messages given with much enthusiasm and power. We are looking forward to a rich spiritual feast. Our vacation Bible school during July was attended by forty pupils who seemed to enjoy the sessions. Bro. Blough, missionary to India, was in our church Aug. 22. His message was greatly enjoyed by all. —Mrs. Raymond H. Brubaker, Duncansville, Pa., Sept. 20.

Chiques.—On Aug. 13 the male quartet from Grantham Messiah Bible College gave us a concert, sponsored by our young people. We had a large and appreciative crowd. Aug. 14 Bro. Henry L. Hess, steward of the Neffsville Old Folks' Home, gave us the morning message at the Chiques house Aug. 21. Bro. J. F. Graybill, returned missionary from Sweden, gave us a talk in the evening. Aug. 28 Bro. U. S. Royer from the Heidelberg congregation gave us a talk on temperance. Aug. 31 council met at the Mt. Hope house. It was decided to discontinue our Sunday evening services and have services every Sunday morning. Our revival services at the Chiques house will begin Oct. 30, with Bro. Phares J. Forney from East Petersburg, Pa., as evangelist. Our love feast will be held Oct. 25, 26, 10 A. M., at the Mt. Hope house. Our delegates to the missionary and Sunday-school meeting held on Labor Day at the Heidelberg church gave very interesting reports. Delegates from Chiques were Mr. and Mrs. Herman E. Geib and from Mt. Hope, Samuel B. Shearer and Naomi G.

Shelley. The following officers were elected: Chiques Sunday-school superintendent, Bro. Elmer H. Zug; assistants, Brethren M. B. Ginder and Isaac G. Bomberger; Mt. Hope superintendent, Bro. Paul E. Webber; assistants, Brethren Dawson G. Hosler and Samuel B. Shearer. Sept. 10 our harvest meeting was held at Chiques. Brethren Abram A. Price, Chas. D. Cassel, Hiram Eshelman and Howard Merkey were with us. An offering was received; $115 for Neffsville orphanage and $175 for China and Spanish relief. Our midweek prayer meetings are fairly well attended. Several of our young people attended Camp Conewago at Elizabethtown College during August. Sept. 18 the Chiques Sunday school held a Children's Day program. Bro. Otho Hassinger from Boiling Springs congregation was the guest speaker.—Mrs. Fanny Zug Shearer, Manheim, Pa., Sept. 19.

Conestoga.—The closing program of our daily vacation Bible school was held July 29. Bro. Alvin P. Wenger gave an interesting address to the children. The enrollment was 123, with an average attendance of 108. Ten different denominations were represented. The daily missionary offerings which amounted to $29.88 were sent to China. Several of our young people attended camp at Peniel and Conewago. Our series of meetings was held at Monterey Aug. 7-21, with Bro. David H. Snader as evangelist. He labored earnestly, bringing us helpful and inspiring sermons. We appreciated the messages in song that were brought to us by the young people from Akron and those from our own church. Thirteen were received by baptism. On Aug. 28 Bro. Aaron Reber was the guest speaker at our harvest home services. An offering was taken for the Neffsville Orphanage. Brethren Lester Buckwalter and Elmer Denlinger, delegates, gave very interesting reports of the Sunday-school and missionary meeting held at Heidelberg on Labor Day. Our church met in council Sept. 15. Brethren H. K. Ober and H. F. King conducted an impressive service when Brother and Sister Harry Wolgemuth were installed to the ministry. Bro. D. S. Myer was chosen to serve as elder-in-charge for three years. One letter of membership was accepted. Bro. Wolgemuth was elected Sunday-school superintendent, with Bro. John Harry as assistant. On Sept. 18 we had the pleasure of having the Bittingers, returned missionaries from Africa, with us at Bareville. A large audience was present to enjoy the picture, The Land of the Monkey Bread Tree, and the messages of Brother and Sister Bittinger. Appropriate music was rendered by a mixed chorus from the Ephrata congregation. An offering of $88.78 was lifted for world wide missions. Our love feast will be held at Bareville, Oct. 22, 1:30 P. M.—Addie A. Myer, Leola, Pa., Sept. 20.

Hanover.—Mrs. Horace Walker served our church as delegate to Annual Conference and gave an interesting report on July 3. Delegates to Sunday-school meeting held at Mummerts meetinghouse on Aug. 4 were Kenneth Hetrick and Beatrice Myers, with Burnell Miller and Eleanor Bergstresser as alternates. A good report was given on Aug. 14. The Sunday-school outing was held on Aug. 6. Our series of meetings was held Aug. 15-28, with Bro. Jesse W. Whitacre as evangelist. Bro. Whitacre preached with power and conviction, and eight souls accepted Christ and were baptized. The deacons are making their annual visit prior to our love feast which will be held on Oct. 16.—A. P. Hetrick, Hanover, Pa., Sept. 19.

Hooversville.—July 3 a number of young people from Camp Harmony visited our church. Bro. Harry Zeller of Union Theological Seminary of Richmond, Va., gave us a message which was inspiring. A girls' quartet brought us a message in song. The same Sunday we had Brother and Sister Paul Rummel with us. Bro. Rummel was one of the faculty members at Juniata during the summer. Sept. 4 we met in council to elect officers. W. D. Rummel was re-elected as elder; clerk, Donald Koontz; Sunday-school superintendent, the writer; treasurer, H. E. Shaffer. The delegates to district meeting are Sisters Mary Kaufman and Sally Zimmerman. Our love feast will be held Oct. 2 at 6:30 P. M. Sept. 11 a denominational circuit convention was held in our church. Rev. Wissinger of the United Brethren church was the speaker. Our Sunday school held a banquet at Alwine's near Johnstown, Sept. 10. We had a good attendance and the speaker for the evening was John D. Ellis of Johnstown.—Blanche M. Hershberger, Hooversville, Pa., Sept. 13.

Norristown.—June 12 Bro. Ralph Jones preached for us in the absence of our pastor who was attending Annual Conference. During

ANNOUNCEMENTS

DISTRICT MEETINGS

Florida and Georgia, Sebring, Oct. 14-16.
Kansas, Southwestern, Hutchinson, Oct. 14-17.
Kansas, Northwestern, Maple Grove, Oct. 21-24.
Missouri, Northern, Plattsburg, Oct. 21-24.
Pennsylvania, Southern, New Fairview, Oct. 25, 26.
Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.
Kansas, Southeastern, Osage, Oct. 28-31.
Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Oct. 20, 7:30 pm, Hermosa Beach.
Nov. 20, 4 pm, Los Angeles, Hancock Street.

Colorado

Nov. 6, Haxtun.

Delaware

Nov. 13, Wilmington.

Florida

Oct. 23, 7 pm, Sebring.
Nov. 6, Winter Park.

Idaho

Oct. 26, Nampa.

Illinois

Oct. 16, 7 pm, Franklin Grove.
Oct. 16, 7 pm, Sterling.
Oct. 16, 7:30 pm, Milledgeville.
Oct. 22, Hickory Grove.
Oct. 23, 6:30 pm, First, Chicago.
Oct. 23, 7 pm, West Branch.
Oct. 30, 7 pm, Polo.

Indiana

Oct. 15, Pine Creek.
Oct. 15, West Manchester.
Oct. 15, 10:30 am, Nettle Creek.
Oct. 15, 7 pm, Mexico.
Oct. 15, 7 pm, Pleasant View.
Oct. 15, 7 pm, Wawaka.
Oct. 15, 7:30 pm, Arcadia.
Oct. 16, 6 pm, Rossville.
Oct. 17, Turkey Creek.
Oct. 22, Cart Creek.
Oct. 22, English Prairie.
Oct. 22, 7 pm, Bachelor Run.
Oct. 22, 7:30 pm, Middletown.
Oct. 22, 7:30 pm, Pleasant Grove.
Oct. 24, 7:30 pm, Auburn.
Oct. 29, 7:30 pm, Santa Fe.
Oct. 31, Markle.
Nov. 1, Walnut.
Nov. 11, Marion.
Nov. 14, New Paris.
Nov. 20, South Bend, First.
Nov. 27, 7 pm, Salamonie.
Dec. 11, 7:30 pm, Andrews.

Iowa

Oct. 16, 7 pm, Brooklyn.
Oct. 17, Indian Creek.
Oct. 23, Iowa River.
Oct. 23, 7:30 pm, Panther Creek.

Kansas

Oct. 15, 7 pm, Parsons.
Oct. 15, 7 pm, Washington.
Oct. 18, White Rock.

Maryland

Oct. 15, 2:30 pm, Meadow Branch.
Oct. 15, 4 pm, Beaver Creek.
Oct. 22, 2:30 pm, Piney Creek.
Oct. 22, 4 pm, Manor.
Oct. 23, 6:30 pm, Beaver Dam.
Oct. 23, 6:30 pm, Frederick.
Oct. 29, 2:30 pm, Locust Grove.
Oct. 29, 2:30 pm, Longmeadow.
Oct. 30, 5 pm, Myersville.
Nov. 5, 6, Licking Creek, Pleasant Ridge house.
Nov. 13, 6 pm, Sharpsburg.
Nov. 24, Broadfording.

Michigan

Oct. 22, Crystal.
Oct. 29, 10:30 am, Woodland.
Nov. 18, Pontiac.
Nov. 20, 7:30 pm, Elmdale.

Minnesota

Oct. 30, Lewiston.

Ohio

Oct. 15, Beech Grove.
Oct. 15, Dupont.
Oct. 15, 10 am, Gratis.
Oct. 16, 7 pm, Lick Creek.
Oct. 17, 7:30 pm, Pleasant View.
Oct. 22, 10:30 am, Prices Creek.
Oct. 29, 7 pm, Donnels Creek.
Oct. 29, 7 pm, Pitsburg.
Oct. 30, 7 pm, New Carlisle.
Nov. 12, 7 pm, Salem.
Nov. 14, 7:30 pm, Poplar Grove.
Nov. 19, Lower Miami.
Nov. 20, 7 pm, Brookville.

Oklahoma

Oct. 22, Ames.
Oct. 29, Big Creek.

Oregon

Oct. 23, Grants Pass.
Oct. 29, Mabel.

Pennsylvania

Oct. 15, 1:30 pm, Mohlers.
Oct. 15, 16, 1:30 pm, Latimore (Upper Conewago).
Oct. 15, 16, 1:30 pm, Midway.
Oct. 15, 16, 1:30 pm, Ziegler house, Little Swatara.
Oct. 15, 6:30 Buffalo.
Oct. 16. Conemaugh.
Oct. 16, Dunnings Creek, Holsinger house.
Oct. 16, Hanover.
Oct. 16, Westmont.
Oct. 16, 2 pm, Lebanon.
Oct. 16, 6:30 pm, Hollidaysburg.
Oct. 16, 6:30 pm, Koontz.
Oct. 16, 6:30 pm, Newville.
Oct. 16, 6:30 pm, Roaring Spring.
Oct. 16, 7 pm, Ambler.
Oct. 16, 7 pm, Mt. Joy.
Oct. 16, 7:30 pm, Jennersville.
Oct. 16, 7 pm, Pleasant Hill.
Oct. 19, 20, 1:30 pm, White Oak, Longenecker house.
Oct. 22, 1:30 pm, Bareville house, Conestoga.
Oct. 22, 23, 10 am, Big Dam house, Schuylkill.
Oct. 22, 23, 10 am, Big Swatara, Hanoverdale.
Oct. 22, 23, 10 am, Black Rock, Upper Codorus.
Oct. 22, 23, Hade house, Falling Springs.
Oct. 23, Codorus.
Oct. 23, 2 pm, Spring Creek.
Oct. 23, 6 pm, Maiden Creek.
Oct. 25, 26, 10 am, Mt. Hope, Chiques.
Oct. 26, 27, 10 am, West Conestoga, Middle Creek house.
Oct. 29, 30, 10 am, Antietam, Prices house.
Oct. 29, 30, 10 am, Fredericksburg.
Oct. 29, Heidelberg.
Oct. 29, 2 pm, Akron.
Oct. 29, 2 pm, Indian Creek.
Oct. 30, Leamersville.
Oct. 30, Shrewsbury.
Oct. 30, Sipesville.
Oct. 30, 5 pm, Carlisle.
Oct. 30, 6:30 pm, Rummel.
Oct. 30, 6:30 pm, Yellow Creek.
Oct. 30, 7:30 pm, Rockton.
Nov. 1, 7 pm, Greencastle.
Nov. 5, 1:30 pm, Welsh Run.
Nov. 5, 6, 1:30 pm, Richland.
Nov. 6, Brothersvalley.
Nov. 6, Ephrata.
Nov. 6, Lancaster.
Nov. 6, Walnut Grove.
Nov. 6, 6 pm, Chambersburg.
Nov. 6, 6:30 pm, Reading.
Nov. 6, 7 pm, Norristown.
Nov. 12, 13, 1:30 pm, Myerstown.
Nov. 13, Boiling Springs.
Nov. 13, First church, York.
Nov. 13, Huntingdon.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 27, Palmyra.

Tennessee

Oct. 15, 6:30 pm, Pleasant Valley.

Virginia

Oct. 15, Ewing.
Oct. 15, Walnut Grove.
Oct. 15, 5 pm, Christiansburg.
Oct. 15, 5 pm, Snow Creek.
Oct. 15, 6 pm, Barren Ridge.
Oct. 16, 6 pm, Garber.
Oct. 16, Trevilian.
Oct. 16, 7 pm, Linville Creek.
Oct. 22, 4 pm, Mt. Zion.
Oct. 22, 6 pm, Middle River.
Oct. 22, 6 pm, New Bethel.
Oct. 29, 6 pm, Mill Creek.
Oct. 30, 7 pm, Unity at Fairview.
Nov. 6, 6 pm, Beaver Creek.
Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Nov. 26, Sunnyslope.

West Virginia

Oct. 29, Smith Chapel.

July our Sunday school co-operated with three other schools in a vacation Bible school in the Calvary Baptist church. Mildred Grater was in charge of the primary department. We feel fortunate in having Dorothy Miller of Virginia worship with us this summer. She assisted in training a junior choir. A number of our young people attended Camp Stardust, sponsored by the district board of Christian education. Bro. Row was the director. Aug. 28 we had the pleasure of having Bro. Perry L. Huffaker as guest speaker. At our September council Bro. Victor Hess was elected general Sunday-school superintendent; Mrs. Row, children's work director; Wilma Stern, director of young people. During the absence of our pastor who was on a preaching mission in the Garber church, Virginia, the pulpit was ably filled by Brethren Silas Shoemaker, Norman Frederick and Wayne Dick. Our love feast will be held Nov. 13, 7 P. M.—Emma N. Cassel, Norristown, Pa., Sept. 19.

Pittsburgh.—During vacation months our services were kept up regularly and all seemed to have unexpected interest. The first sermon in August was by our resident minister, D. Z. Eckert, who also had charge of the services during the month of August. The Bail family were with us this summer and Bro. S. W. Bail preached on Aug. 7. On Aug. 15 Sister Bail gave one of her inspiring readings, followed by a sermon by Bro. Bail. These folks are always welcome. The last Sunday in August Bro. Calvin Bowman and wife and Sister Bowman's mother were with us. They used to worship in this church and Bro. Bowman served as treasurer and loyal leader. Bro. Bowman's message was well received. The first Sunday in September our pastor and wife and son were back in their places in church. Many others are back from vacations, so the rally is nicely progressing for our fall opening.—M. Elizabeth Barnett, Pittsburgh, Pa., Sept. 20.

Pleasant Hill.—We met in council Sept. 10. Our love feast will be held Oct. 8, 9 at Pleasant Hill house. It will begin at 4 P. M. with a two evening service prior to our love feast. Our delegates to district meeting are Edman Miller, James Sellers and Jacob Keeny. Sunday-school superintendents are as follows: Pleasant Hill, Paul K. Newcomer; Beaver Creek, Paul T. Wiwand. Our Bible institute will be held at the Pleasant Hill house, Nov. 3-6. Our revival meeting will begin Nov. 20, with Bro. B. E. Waltz of Needmore, Pa., in charge. Since our last report two were baptized and one letter was granted.—Paul K. Newcomer, Spring Grove, Pa., Sept. 17.

Riddlesburg.—We met in council and decided to retain our pastor, Bro. Clyde Bush, who has faithfully served us for the past four years. During the past year forty six were added to the church record and July 11 to Aug. 1 Bro. Lawrence Bianchi held a very interesting and soul-building revival at which time we had sixty-five confessions. Thirty six were baptized, fourteen reclaimed and the remainder united with other churches. Our church and Sunday school are on an upward climb and the Lord has richly blessed us. In the past year we have organized a Bible study and prayer meeting, with our pastor in charge. We have an attendance of twenty five or thirty. We feel that this has helped our church and Sunday school. We held our love feast at the close of our revival, with Bro. Paul Dilling officiating, at which time 100 surrounded the Lord's table. We are planning to organize our B. Y. P. D. We have some very talented young people. We are praying that God's blessing might rest upon our pastor that he might lead us in the straight and narrow path.—Kial Zimmerman, Riddlesburg, Pa., Sept. 19.

Welsh Run.—We held our harvest meeting on Aug. 6, with a good attendance. Bro. Edgar Landis preached for us. On Sept. 10 we held our council. We expect to hold our love feast on Nov. 5 at 1:30 P. M. On Sept. 11 we held our Sunday-school meeting, with a large attendance. Bro. M. C. Valentine and Bro. Hull from East Berlin gave us good talks on Sunday-school teacher and pupils. Short talks were also given by Brethren Edgar Landis, Mitchell Stover and Bro. West. —John D. Martin, Mercersburg, Pa., Sept. 9.

West Conestoga.—Visiting brethren that were with us since our last report were Christian Gibble and Herbert Wolgemuth at the Lexington house, and Paul Wenger at Middle Creek on July 17. We held our council and two deacons were elected, Brethren Bard Kreider and Allen Balmer, Jr. Bro. Reuben Myer was re-elected Sunday-school superintendent. Aug. 28 Bro. John Buffenmyer preached a missionary sermon at Middle Creek. In the afternoon he gave us an inspiring message at our Children's Day program. The children gave fine recitations and songs. We had our harvest meeting at Middle Creek. Visiting brethren were Perry Sanger, James Moore, Harvey Eberly and Bitzer Johns. We took an offering for the orphanage at Neffsville. We will worship every Sunday morning at Middle Creek beginning Nov. 6, until the last Sunday of March. We expect to hold our love feast Oct. 26, 27.—Amanda Weaver, Lititz, Pa., Sept. 20.

TENNESSEE

New Hope.—During the summer our services have been progressing nicely. We have made some needed improvements around the church, including painting of the church. Mother's Day services were held May 8, with Bro. Laughrun in charge. At our June council one was received into the church by letter. One letter was granted. Bro. D. C. Morrell and daughter, Mary Emma, attended Lawrence Conference and brought back interesting reports. Our delegates to district meeting were Niles Hilbert, Fred Bowman and Jessie Harris. Our delegate to temperance meeting of young people's conference was Sister Grethal Bailey. B. Y. P. D. delegates were Sisters Evelyn Sherfy and Vella Percell. Quite a number attended the young people's conference and reported a very interesting meeting. Our young people enjoyed a hilltop service July 17. Sister Mary Emma Morrell, teacher for the children, entertained her class with an outing and picnic July 30. For the past few weeks our elder, Bro. A. M. Laughrun, has been engaged in evangelistic work in Alabama. During his absence the church has been in care of our young ministers, Brethren Bowman and Hilbert. Our council was held Sept. 9. Our love feast will be held Oct. 8, 7 P. M. Several of our members who are now located in other states have been visiting in the home congregation this summer. During the summer one of our oldest members, Bro. Landon Bacon, passed away. The men are planning to organize a Men's Work in the near future. We have quite a number of young men in the congregation and hope they have much success in their undertaking.—Mrs. A. C. Diehl, Jonesboro, Tenn., Sept. 17.

VIRGINIA

Bethel.—We held our third annual homecoming on Sept. 11. It was also the birthday of the church. Bethel church was dedicated twenty-nine years ago. Bro. W. E. Cunningham, our pastor for more than twenty-one years, was elected to the ministry in Bethel church twenty-six years ago on this day. A program was rendered by various members of the Sunday school. An excellent sermon was given by our pastor. In the afternoon Bro. Luther Mason of Belmont church preached for us. It was an interesting and a happy day. But it was also a sad day for many of us as our beloved pastor is now leaving us for other fields of service. Bro. Luther Mason will preach for us each second Sunday afternoon until other arrangements are made. Our Sunday school with Sister Alice Proffitt as superintendent, and Bro. John Mays as assistant, will continue until Christmas.—Mrs. Pernie L. Proffitt, Shipman, Va., Sept. 17.

Ewing.—On Sept. 17, 18 Bro. J. R. Jackson of Limestone filled regular appointments, preaching two inspiring sermons. Our love feast will be held Oct. 15, with Bro. Jackson in charge. We are looking forward to this meeting and hope a large number will be present. We hope visitors from other churches will be present. Our Sunday school and young people's meetings are progressing with good attendance.—Mrs. Elbert Jones, Ewing, Va., Sept. 21.

Mill Creek.—The vacation Bible school was held from May 30 to June 10, with an enrollment of 101. At the close of the school an interesting program was given by the pupils. Bro. L. S. Miller gave an illustrated temperance lecture at the Mt. Vernon church on June 5. Sisters Rello Oller, Lettie Gearheart and Dorothy Metcalf from Waynesboro, Pa., were present on June 26 and gave an inspiring program of music. The Sunday school recently met at the Rockingham County almshouse and rendered a program and also treated the inmates with refreshments. Our church was well represented at Camp Bethel, with delegates at four different camps. Upon their return they rendered a fine program. We met in council Aug. 27. Several letters of membership were received. Favorable reports were given of the annual church visit. Bro. Wilbur Garber and wife and Bro. Albert Burgess and wife were elected delegates to the Bridgewater Regional Conference. Bro. William H. Rodeffer was appointed to take charge of the Baughers chapel services during the following school term. A committee was appointed to study the recreational needs of the church. It was decided to hold our communion on Oct. 29 at 6 P. M. Hereafter it will be held on the last Saturday of October. Bro. Saylor Geyer conducted a revival at Baughers chapel and sixteen were baptized. We were very fortunate in having Brother and Sister I. S. Long conduct an inspiring meeting at this place. He brought forceful messages throughout the entire two weeks. As a result of this meeting twenty five were added to the church. The W. C. T. U. declamatory contest was given on Sept. 11 at the Mt. Olive Brethren church and will be given Sept. 18 at the Cross Keys Presbyterian church. On Sept. 18 the Sunday school will hold its annual picnic at Lake Sherando.—Lera Bowman Jarrels, Penn Laird, Sept. 15.

Oak Grove.—We met in council and reports of the annual visits were made. Plans were made for our love feast to be on Saturday, Oct. 8, 6 P. M. Our revival meeting began Aug. 14, closing Aug. 28. Bro. H. C. Eller from Brownsville, Md., was our evangelist. Thirteen were added to the church by baptism and two reclaimed. The young people's recognition service was held at Camp Bethel Sept. 11. July 3 Sister Elsie Shickel gave an interesting talk on the work in India. This was very much enjoyed. Sept. 11 we were glad to have Brother and Sister Raymond Eller with us.—Mrs. J. K. Hunsley, Roanoke, Va., Sept. 17.

Oronoco.—Our church work has been moving along nicely. Attendance and interest have increased considerably, and the membership seems to be in harmony. Our young people's meeting has grown in spirit and number. We rejoice in the manifest working of the Lord among our young people. We feel they are doing a great work. Some repair work has been done to the church. It has also been painted and the church grounds cleaned. We purchased a matting for the aisle. Our homecoming was held June 19, with fine attendance. Bro. R. M. Figgers brought the morning message. In the afternoon we were privileged to have Rev. T. E. McGrady of the Baptist church speak for us. The day was pleasantly and profitably spent in worshiping together and associating with friends. Bro. Figgers held a week's revival here, closing Sept. 4. He preached with earnestness and conviction. The church has been strengthened and encouraged by these meetings. We had the privilege of having Brother and Sister Miller of Buena Vista and their choir with us on Wednesday night. Fifteen young people were added to the church by baptism and three were reclaimed. We are now looking forward to our love feast which will be held in October.—Ethel M. Figgers, Oronoco, Va., Sept. 19.

WASHINGTON

Mt. Hope.—Our church will begin a two weeks' series of meetings the middle of November. Bro. Mark Schrock of Olympia will be the evangelist, and Mabel Schrock will be the singer and assistant. Communion services will be held at the close of the meetings. All friends and members are cordially invited to attend. The prayers of the brotherhood are solicited that good seed may be sown on fertile ground.—Geraldine Eller, Wenatchee, Wash., Sept. 25.

Sunnyslope.—Our church met in council Sept. 12 and elected the following: Elder, Bro. Noble Deardorff; clerk, Bro. Ronald Hughes; treasurer, Bro. Clayton Robison; Messenger agent and correspondent, the undersigned; music director, Bro. Dewey Stutsman. Our love feast will be held Nov. 26. On Sunday following we are planning to have a homecoming and harvest meeting. This will be an all-day meeting, with a basket dinner at noon. We especially invite all former members of this church to come and enjoy a day of fellowship with us. We would appreciate a letter from you if you can not be present. This valley's apple harvest is now on and we are privileged to have a number of visitors in our midst to worship with us for the fall season. We are looking forward to our revival services this winter which will be conducted by Brother and Sister Geo. Canfield.—Ethel N. Deardorff, Wenatchee, Wash., Sept. 19.

Yakima.—July 17 Bro. Roop from Seattle preached for us both morning and evening. July 24 our pastor, Bro. Paul Longenecker, preached for us in the morning. In the evening Bro. Ira Arnold, his wife and daughter of New Market, Md., gave a very interesting program. Quite a number from Yakima attended the summer assembly at Spokane Aug. 3-8. Aug. 21 reports of the meeting were given. Aug. 14 our young people gave a good program on peace. Bro. Longenecker went to Seattle to see our missionaries set sail for China. Sister Hazel Rothrock from Washington was among the group. Our women's group sent flowers, candy and fruit to help cheer them on their voyage. The pastor's wife and daughters are home again, after being in the east visiting her father and other relatives and friends. Sept. 7 we met in council to elect Sunday-school officers and an elder. Bro. Eddie Nolander was elected superintendent; Alton Kintner, assistant; Sister Frances McConnell, treasurer. Bro. L. A. Gans asked to be relieved of the office of elder, so Bro. B. J. Fike was chosen in his place. Our love feast will be held Oct. 8. We will have an institute some time this church year. Sept. 25 is promotion day, also homecoming and rally day. Since our last report two young men have been received by baptism. We will co-operate in the union evangelistic campaign, which begins Jan. 1 and continues for three weeks. Dr. Russell N. Brougher of Portland, Ore., will be the evangelist. The men's group elected the following officers on Sept. 12: Bro. A. E. Cable, president; W. E. Kintner, vice-president; Robert Faw, secretary; Harvey Moberley, treasurer. Our prayer meetings have been well attended. Bro. W. E. Kintner is our president. We are studying the Book of Galatians.—Katie Baldwin, Yakima, Wash., Sept. 16.

WEST VIRGINIA

Pleasant View.—Our church was represented at Annual Conference this year. Four of our young people went to Camp Bethel, being sent by the B. Y. P. D. Our vacation Bible school began Aug. 3, lasting through Aug. 12. Sixty six were enrolled. On Aug. 14 we had our Bible school program and our Sunday-school picnic. Our revival began Aug. 21 and continued through Sept. 4, with Bro. Merlin Garber of Champaign, Ill., as the evangelist. We had a fine meeting and special music was rendered at each service. As a result five were reclaimed and nineteen baptized. Our B. Y. P. D. has been reorganized for the coming year. A group from our church attended services at Camp Bethel on Sept. 12. Our council will be held Sept. 25 and Sunday-school officers will be elected.—Mrs. J. W. Foy, Glen Jean, W. Va., Sept. 27.

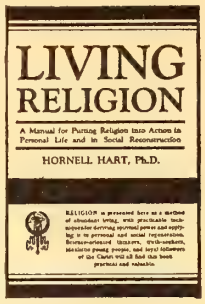
Shiloh.—We met in council Sept. 17 and Bro. A. C. Auvil was chosen elder. The old Sunday-school officers were re-elected for the next six months. Bro. Nay Gainer was installed to the ministry. Bro. Henry Wilson was licensed to the ministry for one year. We want to have a series of meetings some time in October. We held our love feast at the close of district meeting, Sept. 4. A splendid co-operation was manifested all through the conference.—Leola M. Wilson, Moatsville, W. Va., Sept. 26.

Spruce Run.—We met in council Sept. 10, and decided to retain Bro. J. S. Showalter as elder, and Bro. E. H. Kahle as pastor. The secretary and treasurer was also retained. Our love feast will be held on Oct. 8, with examination services at 2:30. Our Women's Work group meets each month with interest and much enthusiasm to do more work for the Master.—Lena B. Shaver, Lindside, W. Va., Sept. 16.

Sunnyside Chapel.—On Aug. 9, 10 Bro. D. W. Bucklew of Lebanon, Pa., gave us two inspiring sermons. Bro. Bucklew has held several revivals for us and is always welcome in our midst. On Sept. 4 Bro. William Bane brought us the message, which was much appreciated. Our elder, Bro. B. W. Smith, was with us in council Sept. 14, and again Sept. 19 in preaching service. Brother and Sister Parrill were elected delegates to district conference. Our new church will be dedicated Oct. 2. Bro. E. T. Fike will preach the morning sermon and Bro. C. O. Showalter will speak in the afternoon. Our revival will begin Sept. 25 to continue for two weeks, with Bro. Jonas Sines as evangelist. Our love feast will be held Oct. 8.—E. Woodrow Baker, Laurel Dale, W. Va., Sept. 22.

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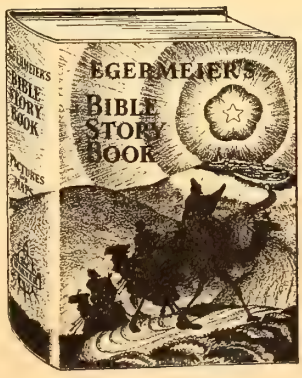
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GOSPEL MESSENGER

Vol. 87 | Elgin, Ill., October 22, 1938 | No. 43

Oh, Autumn Is a Lady

By Lucile Long, Bridgewater, Va.

Oh, autumn is a lady
Mature and very wise,
She walks with charm and graciousness
And laughter's in her eyes.

Her footsteps glow upon the hills
In misty purple haze;
Her smile's the golden sunshine
Of mild October days.

Her colors are the scarlet
Of trees, the dry, brown sod,
The dusty rose of asters,
Yellow of goldenrod.

Oh, autumn is a lady
Mature and very wise,
But when I see her golden smile,
The laughter in her eyes,

Her softly brilliant colors,
The gifts her glad hands bring,
I half believe I love her
More than the gay young spring!

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

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The quotation above is taken from a letter by the late Eld. J. Kurtz Miller, which appeared in the Messenger for Nov. 20, 1909, page 752. In the paper for the following week Editor J. H. Moore comments on what might happen if other churches would use the Messenger as a missionary.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., October 22, 1938 — No. 43

EDITORIAL

The Past Can Not Be Changed

"WELL," he said, as he left my desk, "I guess we'd better forget it." He was absolutely right. There was nothing else to do now. There was a time when the matter should have had attention. It could have been, and should have been, fixed up. But that time had passed and it was gone forever. The man most involved was dead. The only adjustment still within the range of possibility could be made only at the bar of eternal judgment. It was wholly in the hands of God.

Life has its situations just like that and it is a fine accomplishment to be able to recognize them and to act accordingly. Oh, yes, if things had been handled rightly our present duty would be different no doubt. But what to do as things are now, is the problem that confronts us. Shall the wrong that somebody else did once be allowed to keep us from doing the right thing now?

Didn't a great and good man say something very wise about forgetting the things which are behind? Where do we go from *here?* E. F.

A Tip to Reformers

THE writer has a keen interest in reform and has done his share in advocating change. But he has lived long enough to note that reform does not come overnight, that the good work does not stay done, and that some well meant changes accomplish the very opposite of what is intended.

Perhaps in no field is it easier to check results than it is in the realm of economics. And how fares reform there? Says Melvin T. Copeland, Harvard University marketing expert, referring to certain efforts in that field: "The most common result of all these efforts has been to make matters worse." Naturally this seems like a pretty sweeping statement, but have you ever read *Middlemen in English, Particularly Between 1660 and 1760?* Or have you studied Brazil's forty-year wrestle with the coffee producer's problem?

History and experience teach caution and patience. Reform is a process. It sticks only when it is line upon line and precept upon precept. And even then not everything works out as one expects. The true reformer is ever careful that he does not make matters worse.

H. A. B.

Our Fathers Were Right

OUR church leaders of a half century ago had clearer insight into the heart of Scripture teaching than some of their present day successors. At the first Lawrence Conference they agreed that when they could not find a "Thus saith the Lord" on any problem they would decide the point involved "according to the spirit and meaning of the Scripture" as a whole. They were certainly not infallible in all of their decisions but they were absolutely right in holding that a decision made on this basis was as likely to be true to the Scripture as one made by the proof text method.

Indeed they might have gone further in that direction. There is more danger of perverting a specific passage to a wrong use than of mistaking the general tenor of Scripture teaching. The letter of a text or two is often grossly abused but not so easily the spirit of the entire sermon on the mount.

We do not recall that Jesus ever expressed himself definitely on bank nights at the movies or on weekday Bible schools, but can anyone doubt where he would stand on either of these modern institutions? What is it that settles the question for us so easily? Well, that is what settles many concrete questions which had not come into human experience when Jesus was on the earth. It is the principles involved in all his teaching, in his living and in his dying. It is the spirit that shines out so clearly in all that he said and did and suffered.

And so we are not at all impressed by the labored arguments of those who would excuse Christians from concern with problems of civil government on the ground that if this were necessary, our Lord "would

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have shown in just what way it was to be done." O no, brother, beg your pardon, he would not have shown that because he could not. Did you never read his own explanation on that point? "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." That's the way he manages all these intricate and puzzling phases of modern life. He did show, when he was on the earth, in what spirit "it was to be done," which was all he could show then. Now, as experience unfolds and new problems arise, he shows us, through "the Spirit of truth," how to meet them.

Even within the church history recorded in the New Testament, we see that method in operation. We might have supposed, in harmony with our brother's reasoning, that Jesus would have forearmed the church for handling the circumcision question and the whole problem of fitting gentile converts into a church of Jews by showing in advance "in just what way it was to be done." Instead of that, he let the church learn by experience, until "it seemed good to the Holy Spirit and to us" to handle it in a certain way. It was a painful way, a way that involved considerable friction and some hard feeling, but it was a successful way, the only successful way. It is still the only right way.

And in it is the answer to all our questions about the proper sphere of church concern. Doesn't it seem strange that good church men, who still like to talk about the whole gospel, should want to restrict its application to such a small section of human life? They do not realize how very whole the gospel of Christ is. And so we just have to keep telling them that it wants to come into every possible activity that human welfare requires and bless it with its gracious spirit. That takes in business, education, politics, invention, homebuilding, everything. No human relationship can claim exemption from its influence.

Such a statement as "he did not come to set up an earthly government" is true or false, according to what is meant by earthly government. He did not come to set up a government controlled by the ideals and methods which are common in earthly governments. He did come to set up a government on this earth dominated by heavenly ideals and principles, the citizens of which should be the very people who now make up these earthly governments. For this we have his own last charge to his church, confirmed by what the disciple he loved best heard "great voices in heaven" saying. That ought to be enough to satisfy reasonable minds.

"The spirit and meaning of the Scripture" taken collectively is the correct standard for determining what the gospel requires of us, and a safe guide in its application to any question that may arise today. Our fathers were certainly right about that, whatever we may think of some of their conclusions, a judgment which can not be rendered so confidently concerning some of their overzealous sons. E. F.

Some Good Things in America

It is much easier to see what is wrong with our American life than it is to see what is right. Because of this it may be worth our while to list a few of the good things in America to the end that appreciation may be increased and courage and faith redoubled.

Our forefathers came to this land chiefly because of its promise of freedom—especially religious and political freedom. That America became a great and prosperous land was incidental to their main purpose. In large measure this much prized and vitalizing freedom remains. We of this land can worship God according to the dictates of conscience. The press, science, education and business are free as compared to what obtains in many lands. Therefore, freedom remains as one of the good things basic to the American way of life.

Today one finds much poverty, indifference, intolerance and dimming of vision. But these are certainly the more evident because of our high standards of well-being, typical American generosity, spirit of goodwill and faith in the future. That is, the poverty we have is not the result of exhausted physical resources. It is the poverty which comes in the midst of plenty because men have not contrived to equitably share the bounties of our rich land. Yes, there are many things wrong with our American life, but they are not the fault of our land or basic institutions. In proportion as our hearts are redeemed the evil things in our land will disappear and the good things seem ever better and better.

H. A. B.

Roger Babson on the Small College

As Stated in His Weekly Letter of August 29, 1938

"Schools and colleges—clients at this time of year write to us for suggestions as to preparatory schools and colleges which we would suggest for young people. *We feel strongly that the small college in a small community is very much better than a large college. A school that is little known outside of its own environment will usually do more for your children than one with a national reputation.* We also strongly recommend colleges which have been founded and are now being watched over by one of the church denominations. Every client doubtless attends some church. Ask your minister to give you a list of some of the small Christian colleges which he would recommend. If he fails to help you, we will gladly try to do so."—*Underlined and forwarded by President V. F. Schwalm of McPherson College.*

THE GENERAL FORUM

Hymn to Autumn

BY ADA C. SELL

This is the time when bonfires rise
  Beside the lingering rose,
A mingled fragrance fills the air,
  A veil o'er summer's close.

This is the time when heaps of corn
  Fresh-husked, delight the eye,
While pumpkins gorgeous line the wall,
  And wild geese cleave the sky.

This is the time when birds depart,
  To where, I do not know,
While leaves, fresh-tinted, thrill my heart—
  I love the autumn so.

Christian Consecration

BY I. S. LONG

WHAT do you think of a teacher or student or minister or governor who puts all he has into his task? You have the conviction that he is doing his best. In thought at least, you take off your hat to him, certainly. Such an one is consecrated, is dedicated to his work. No one can ask more of him.

Peter and Paul and Luther and St. Francis of Assisi and D. L. Moody and Eliza B. Miller, now thirty-seven years in India, gave all they had to the cause of the Master. And what an experience! What a life they led! What an impression upon the world! This is Christian consecration.

The Master himself said, and I use the marginal reading, "For their sakes I consecrate myself, that they themselves also may be consecrated in truth" (John 17: 19). Jesus set himself apart to the redemption of the race, knowing his example would be a glorious inspiration to his followers for all time to come.

I wonder whether any other has ever felt as the writer does or did, as many a time he spoke on the subject of Consecration? It has often seemed to me as I was speaking, that many listening were thinking, "Well, brother, that sort of talk and conduct may be all right for you. If it is, you go to it. It doesn't appeal to us."

These good folks also may tell one, not meaning any wrong of course, "You should stay here at home. We need such as you. There are plenty of others to go abroad, others who can not do as well here as you."

Moreover, it has often seemed to me these good people rather pitied a consecrated man. Do they feel that because they have wealth, they are better than those who do not have, and somehow are worth more in the sight of high heaven than those who do not have? If so, they measure by wrong standards. I know some folks who have wealth and give it gladly to God for his kingdom, and there are no more consecrated folks on any field than they, no finer characters anywhere than they.

Also, some appear to think a consecrated life is an impoverished one. The very opposite is true. The richest folks I know are the spiritual heroes and heroines of today—not rich in money, but in life, in service, in love, in good works; rich toward God and men. They are not millionaires of money, but millionaires of souls, of stars; not rich in silver and gold, but life-rich.

Did you ever see a consecrated person, one who laid both body and spirit on the altar for Christ's service, who was sorry for his consecration? Do you know of one who recanted and gave it up?

Jesus, our Master and Lord, consecrated himself to a great task, and the world is falling at his feet, and all of us who are his will one sweet day fall literally at his feet and crown him Lord of all. We'll give him every ounce of our devotion then, even if we do not do it now. Paul and Peter and John and the rest followed in his steps. In heaven today, there with all the redeemed of all ages, singing his praise who is worthy, do you think any one of them is sorry for the life he lived here below, sorry for any little consecration to some noble task that was his, for Jesus' sake? No, a thousand times no!

Was it Livingstone who said, that if he had a thousand lives to live, he would give them all to your Master and mine? Oh, let us rise up and be men and women of God!

"A noble army, men and boys,
  The matron and the maid,
Around the throne of God rejoice,
  In robes of light arrayed,
They climbed the steep ascent of heaven,
  Through peril, toil and pain;
O God, may grace to us be given,
  To follow in their train."

Baltimore, Md.

John the Baptist and War

BY JAMES M. MOORE

JOHN THE BAPTIST was sent from God. God commissioned him to baptize, and to that end he preached the baptism of repentance for the remission of sins.

John's simple but straightforward way of proclaiming his great message gripped the people. They came from every quarter that they might hear. They came from various classes and stations in life.

What they heard was different. It seemed to have real truth. It convinced the people, and stirred them to a realization of their great need.

Such a preacher ought to be able to tell them what to do to supply their soul's hunger. And as they listened, he seemed to have something for them to do. It was "Bring forth therefore fruits worthy of repentance" (Luke 3: 8). That sounded reasonable. It called for a change of life, and so they began to ask the practical question, "What shall *we* do?"

John's reply to a question was always suited to the situation and need of the inquirer. The common people and the publicans received advice as to their attitude in their relations with their fellow men. When the soldiers asked, the advice contained three vital and far-reaching points: "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3: 14). The more I think of that advice, the more I am impressed with it.

The first part, "Do violence to no man," would call for a noncombatant service, and in the very start would take a lot of the sin out of war. John seems not to have given a long list of things they could or could not do; but he laid down a principle in such clear and concise terms that he who would accept the principle with a whole heart could make the application.

The second part, "Neither accuse any falsely," would demand an honest testimony, and would prohibit taking any part in spreading that lying propaganda without which war would just peter out. Probably in the World War a good many of us would have done well to have read and heeded this short clause in John's advice. That is likely true of all wars.

The third part of the advice, "Be content with your wages," if given a full-width application, would eliminate that greed that grasps for excess profits out of war. It might have something to say about this ever-increasing and lifetime tendency to collect more and more wages from the service rendered in a past war.

The fact is this advice of John the Baptist is really sublime and all-inclusive. It strikes right at the roots of war, and gives a personal criterion that can soon be grasped and easily kept in mind.

On the other hand, it is so simple it has been largely overlooked, though it was used in some cases during the World War with good results.

We have been putting a lot of thought into the working out of advice for our young men. We have made some real progress, and have given expression to some fine things. But we haven't yet gotten anything so concise and yet all-inclusive as came from the heart of that great wilderness preacher, "a man from God, whose name was John."

Possibly we will yet come to discover that what he said is just a little better than anything else. At any rate in all our thinking and writing and passing decisions, let's not forget this advice that has stood the test for nearly two thousand years.

Lititz, Pa.

Trends, Dangerous and Otherwise

BY GRANT MAHAN

Number Three

ABOUT neighborliness there can not be much difference of opinion if we accept Christ's definition of neighborly. It would be bad if people in these days, nineteen hundred years after the time of Christ, were as unneighborly as were the Levite and the priest. All will agree that there is still much to be done, much progress to be made, before there can be as much neighborliness as there should be in the world. According to the teaching of the Master, all are our neighbors when they are in need of any help that we can give them. That is a hard saying for many, for so many like to pick and choose for themselves, and the question of need, of where one can do the most good, too rarely enters into the consideration. A world in need is our neighbor.

The question of the movies is somewhat different. It must be admitted that there are some instructive movies. But because some are good is not a sound reason for attending all of them, nor has that been advocated. The great consideration is that many of the movies have a bad influence. In some instances crimes have been traced to the idea or inspiration received at the movies. Sometimes, after an instructive or helpful movie, there is presented something quite different, something not of an uplifting kind. The actors and actresses often become the heroes and heroines of the young. And yet the life of the average actor is anything but an inspiration for good. There is so very little in these pictures that is helpful. To remain away from them entirely is not like refusing to drink all liquids because one of them is poison. It is just wanting to be safe when the odds are greatly against good coming to us when we attend these places. There can be little question about evil being the preponderating result of attending the movies, the theaters, the operas. What we get is sensuous; what we need is the spiritual.

It has been a long time since I attended a movie. So far as my present feelings go, it will be a very long time before I see another one; for my inclination does not run that way. Almost any man, if he will, can spend his time much more profitably in other ways. And then the habit is costing much money which the attendants can not afford to spend in that way. I have seen people, on the breadline in the morning, lined up at the movie window in the afternoon. Why is so much money spent for that which is not bread and which gives no lasting satisfaction?

Books and study I like perhaps more than anything else. And yet there are so many books on the market which are not worth reading; some of them are not fit to be read. One of the books mentioned by Sister Miller I should place in that class. Years ago I read al-

most everything in reach, for during my early youth I was literally starved for reading matter. In Zola's writings there is much about the worst classes of society, and it is pictured very realistically. He has his good characters who suffer from the wrongs of others. But we do not need to wallow in filth with mind or body to know what filth is. The injunction to keep ourselves pure applies to mind as well as body. Pasteur's life is interesting and instructive. Shakespeare, as all know, was a wonderful writer. But so much that he wrote is not fit reading for any Christian or moral person. So many of the modern magazines contain stories that are not elevating and illustrations that are hardly fit for moral persons. Long years ago I cut one of them from my list just because of the vicious stories printed in its columns by well-known writers. And why fill the mind with imaginary stories when there is so much that is instructive to be had?

The words of Jesus were quite plain when he said, "Ye are not of the world, even as I am not of the world." If we are of the world, we are not of Christ. It would seem that there should be some distinctive mark to tell the one from the others. Among us we have all shades, from the most plain in dress to the most showy. The dress is more or less an index to the character. I do not like to introduce as one of our ministers a man who dresses in the latest styles: it never has been our way to do that, and may the time never come when that will be general among us. I still like to see a beard on our preachers, though it is not commanded.

What was written about the change in the sisters' dress was not meant to say that they are worse in that respect than the brethren. But we do not see the modesty of former times. Yet we still have much for which to be thankful, for there is more Christian attire among us than among the churches which we are following in some unscriptural things. The tenor of Bible teaching is against worldliness in appearance. As a rule the sisters ever have, and I believe ever will, stand up as loyally for the truth and for our faith and practice as the brethren have done or will do. God bless them. They have meant so much in my life. Two grandmothers, my own mother and my wife's mother, and now my wife. It is good to have had such women in one's family. And then there is another whom I wish to mention. She was Sister D. L. Miller. I was eighteen when I first saw her. She was such a help as long as she lived; and she was in my life a little longer than my own mother was. Brother and Sister Miller, these two dear departed ones, always said that I was to consider their home my home as long as they lived.

In her article Sister Miller seems to think that "a long tight-waisted gray dress with a triangle scarf of the same material" is something very dreadful. Some of the most saintly women I have ever known wore dresses something like what is so roundly condemned. We have reason to thank God for such women in the church. The clothes did not make them so, but the clothes did show and still show that these are women of character who have the courage of their convictions, who believe that to be separate from the world means more than just one's words. It might be well if character had "a special clothes trademark," so that we could more easily and surely tell where there is character and where there is not. There is nothing in the dress of the old sisters to keep them from living as God would have them live. These faithful ones are worthy to be placed among the godly women of old whom we have described in the New Testament.

But the most objectionable feature of the new styles of women's dress is their immodesty. Apparently, dresses are not made to cover the body, but to reveal it to the best advantage. And for the most part the great change in dress has spread through all ages, to such an extent that even the little girls are taught to follow the styles which are to be deplored. There has been much more stress laid on the cut and style and lines of garments than on plain and modest dressing. Even a glance at almost any of the popular magazines shows to what limits women go in dress. Thank God, not many of our women have gone to that extent. May the number who have done so decrease rather than increase. This is not a plea for any particular style of

Autumn

BY CLARA M. HESS

At the close of a day
When weary and worn,
How grand to relax
From night until morn!
How delightful, first,
To stand and view
The setting sun
O'er a mountain of blue.

At the close of a year
The flowers and trees
All long for the rest
Their Maker decrees.
How lovely their foliage
Of brilliant hue
That seem to be saying—
"There is life anew!"

At the close of a life
Both body and soul
Yearn for repose
While the ages roll.
How charming the features,
How sweet is the smile,
Of all of God's people
As they walk the last mile!

Bareville, Pa.

dress, but it is one for plainness and modesty. After all, even when it comes to making a living, character is worth very much more than a particularly modish cut of dress.

Rehobeth, Md.

On Leaving a Pastorate

BY RAYMOND R. PETERS

WHENEVER there is a shift in leadership of the church, adjustments must be made. The pastor, when leaving a work, should make it as easy as possible for his successor. Among the many things which he can do to make the adjustment easier are:

1. The church should be in a good spirit. The pastor should create in the minds of the members an expectancy. They should be looking to the future, anticipating their new leader. The pastor should help the church to see their strong points. Certainly at the time of leaving it is not appropriate to get certain things "off his chest." His last sermon should be a great challenge to go forward to more effective work.

2. A very complete list of members and friends of the church should be left for the new pastor. It is well to include in this list notations about people who need the close contact of the new minister. Such information as attendance, how long a member, positions which they hold and are capable of holding would be helpful. It might be well for this list to be divided into three parts—resident, nonresident, and friends of the church not members—and correct addresses given for all.

3. A record of organizational set-up and schedule of regular meetings should be left, including financial and attendance records. Sermon subjects would also be helpful.

4. A list of business men who are friendly to the church would be helpful. This list might include the following: merchants, bankers, filling station operators, doctors, dentists and barbers.

5. The parsonage should be in better condition than when the outgoing pastor arrived. If each pastor would take the same interest in the parsonage as he does in his own property, we would have in a few years much more beautiful homes for the ministers. Every minister could well afford to spend or have the church spend money for flowers, shrubbery and general beautification. If there is a garden plot, fruit trees, grapevines and berries should be planted. The minister often sets the cultural tone in his congregation. The parsonage, within and without, should be a model for the congregation.

A compliment which every pastor could covet is "it will be much easier for the next man to follow, because of the work you have done through the years and on leaving."

Daleville, Va.

Yet to Be Fulfilled

BY OLIVER H. AUSTIN

IN these days, as well as in all days, when the stress and strain of life are pressing hard upon us we hear much about prophecy being fulfilled. This may or may not be true. However, there is at least one prophecy that has not as yet been fulfilled, neither does it seem that the day of fulfillment is very near at hand. It is, "They shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up the sword against nation, neither shall they learn war any more."

Recently I listened to a man speak for one hour on the subject of "The Antichrist." A number of theories were propounded—mostly pounded—for none was very clear. The message was lacking in inspiration and helpfulness for present day living, one was none the wiser and had nothing that would give courage, strength and cheer for the tasks, temptations and problems of life.

What are we as individuals or as a church doing to bring about the fulfillment of this prophecy? Are we merely renouncing and repudiating war? It will never be accomplished by just sitting down with folded arms and placidly saying, "There is nothing we can do, it has always been thus and so it must be until the end of time." Smedley Butler says: "The church can lick war!" At least we can pray for peace and live it in our own individual lives. Goodwill must take the place of ill will and hate.

At the recent Oxford Conference it was suggested that since the League of Nations has failed to bring about peace, the Christian world should organize a prayer league, for there is no way to bring about world peace, but through Jesus who is the Prince of Peace.

I am glad to know that the Church of the Brethren from its beginning was aware of this and has been a lifelong member of this league. However, I fear that we have not prayed, worked and lived as we should have through the years. We have failed to proclaim to the world just where we stand, as we were too busy with lesser tasks. Is there a possibility of us redeeming ourselves? We can at least try. Let us enter into our closets, shut the door and pray for world peace. While it is true that the war clouds are hanging low over us today, it is also true that never in the history of the world have we heard peace advocated so strongly. A conscience is forming. And a conscience is a mighty thing when it is created. War is now looked upon as sin. The glamour is torn away; we can see it for what it is, a hideous monster. People are becoming profoundly stirred. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."

McPherson, Kans.

HOME AND FAMILY

Spare Me From Death

BY BURTON EMMONS

Spare me from death on battlefields
Where blood flows deep and red;
Where perished forms all scattered lie
O'er mire of slaughtered dead.

Spare me, and let my life bear out
Its purpose and its cause.
O lift my voice in loud contempt
For godless tyrant's laws.

Help me condemn the ruler's lust
That scarce can wait the hour
To send mute armies to their death
That all may see his power.

And keep intrigue which despots use
To quicken dormant fears,
At distance from the land we love
That peace may reign for years.

And grant that I, in seasoned time
May strike from history's page
The false deluding glory that
Attends a warring age.

Robins, Iowa.

Courage Is Adversity's Lamp

BY ARCHER WALLACE

It is well known that qualities of character which are considered praiseworthy by some races have been despised by others, but there has never been a tribe of people discovered who did not admire courage. This is so true that a kind of aristocracy has been created among animals and the lion has been named a king because he is courageous. Even the enemies of a brave man respect and admire him.

Naturally enough, in any account of heroes military deeds and spectacular achievements are much to the fore. One would not wish to belittle the heroism of many who, in their day, from a sheer sense of duty, faced danger and death. The writer remembers, when a boy, being taken by his father to Flodden Field near the borders of England and Scotland where, on Sept. 13, 1513, the Scottish forces suffered one of the most disastrous defeats in their history. With tears in his voice, as well as his eyes, my father spoke of the courage of those Scottish soldiers whose defeat was so overwhelming.

Moral courage has not been so readily understood and appreciated. There is a courage of the battlefield, but there is also a courage peculiar to the home, the factory, the office and the lonely sickroom. There is a courage that suffers in silence, that endures what only God sees and understands. There is a courage of the pulpit, indeed of all who speak out against whatever is vicious and evil.

John Stuart Mill once passed some severe censure upon certain classes in England. It may have been that newspapers did not present his position in the most favorable light, but he was bitterly assailed by those who demanded an explanation. He appeared at a political meeting and faced an angry and impatient mob who were almost ready to do him physical harm. He stepped to the front of the platform and said: "You want to know if I said this—well, I did." There was a moment's silence, then cheers broke out. From that day those people were his friends. They recognized his moral courage.

When Lorenzo the Magnificent ruled Florence the priest, Savonarola, criticized the administration. The ruler stormed and threatened, the priest held his ground and continued to attack prevailing vices. They became bitter enemies. But when Lorenzo lay dying he sent for Savonarola. "He was the only priest who ever dared to differ with me," said the ruler. He recognized a moral courage which in his heart he could not but admire.

Almost a century ago Thomas Guthrie carried on in Edinburgh, Scotland, a ministry of philanthropy and public service which is still remembered in that city. One who heard him near the close of his years of service, wrote, "I had often heard him and always with delight and profit, but never was he so effective as when, with quivering voice and shaken with emotion he recited these lines:

'I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrongs that need resistance,
For the future in the distance,
For the good that I can do.' "

Students of the life of Jesus know that he often alienated hearers by his moral courage. In Nazareth, where he had lived the years of his boyhood and youth, he first announced his mission. He preached the truth but cut so sharply across the prejudices of those who listened that they were estranged. More than once Jesus spoke to crowds that were enthusiastic in the beginning but who melted away when he failed to adapt his message to their wishes. That is courage of the highest order.

Friends of John the Baptist probably urged him to be careful what he said to King Herod. His disregard of advice to compromise with evil in high places cost him his head. When the Apostle Paul stood before Felix he might well have remembered how much

power that man possessed. Paul threw every make-believe suggestion away and reasoned of righteousness and judgment to come until the ruler trembled with fear. The characteristic quality of the apostles was their boldness; their moral courage.

Perhaps the highest form that courage ever takes is when it enables men and women to endure, often without complaint, heavy burdens of sorrow and disappointment. Here are chapters of unwritten history that might be spelt out in letters of gold. There are those who suffer from disease which have been pronounced incurable; parents with disappointing children; men and women who have seen what little earthly possessions they had, disappear overnight. A woman cared for a child who was mentally sick for fifteen years without ever getting in return even a glimmer of recognition.

There are people who keep up appearances in order to shield others. There is the woman with a drunken husband but who refuses to admit that her marriage has been a failure. There are old people who have lived to see the earnings of a lifetime squandered by a ne'er-do-well in a year or two, but who continue to love, though no one else understands why they do. Military decorations are given to men who in some critical moment have risen to incredible heights of daring but one suspects that the courage which endures, that suffers in silence, is more tenacious and more valuable to the world.

Courage may be manifested in the lowliest walks of life. It is needed everywhere. So far the race has eulogized spectacular courage as Leonidas at Thermopylæ, martyrs at the stake, sailors that perish with sinking ships. Splendid! No good purpose will ever be served by putting one type of courage over against another. What is needed is the realization that every humble task and every good cause makes the courageous life possible.

What many need is not a courage enabling them to meet death, but rather that power which God gives and which enables them to meet life with all its changing vicissitudes to face life, valiant and unafraid. Countee Cullen writes:

"I have a rendezvous with Life,
In days I hope will come,
Ere youth has sped, and strength of mind,
Ere voices sweet grow dumb.
I have a rendezvous with Life,
When Spring's first heralds hum.
Sure some would cry it's better far
To crown their days with sleep
Than face the road, the wind and rain,
To heed the calling deep.
Though wet nor blow nor space I fear,
Yet fear I deeply, too,
Lest Death should meet and claim me ere
I keep Life's rendezvous."

Toronto, Canada.

Shades of Brown

BY DOROTHY OXLEY

From the rolling hillsides
And the level meadows bare;
From the woodland, where hides
Some remaining feathered friends, fair;
From the valleys once tender and green
Where cattle saunteringly grazed;
Now, various shades of brown are seen:
They are dull—yet, greatly praised.

The shades of brown blend well,
For the nature artist has used
A brush from November's shelf;
He began the painting, and mused
About the fields and meadows,
Using the dull and delicate hues,
Making darker the shadows
Of the browns that he used.

Impo, Mo.

How God Opens Doors for Us

BY CHESTER E. SHULER

An old lady, carrying a package under each arm, approached the door to a large department store the other afternoon. She hesitated a bit, as if hoping someone might be so kind as to open the door for her. And then even as she hesitated, the door suddenly opened before her. No one had been there to open it, but it had opened, and she was plainly astonished.

Of course, our old lady hadn't known about the electric eye which had done the trick. Later, as she told of the incident, she added:

"I didn't know what in the world had caused the door to open, but it made me think of the many times in my life when God has opened doors in just that way. Things have been dark, the way hard, and as I stood almost against a door which seemed so solid and foreboding, the door had opened before my very eyes. I've learned to know that God never builds bridges in advance; if he did, they'd not be bridges of faith, you see. And I guess that's his way with opening doors, too; he opens them when we get right there before them—just as that new-fangled electric eye does."

A free translation of Prov. 4: 12 is said to be: "When thou goest, thy way shall be opened up before thee step by step." How true of God's methods!

"Keep thou my feet;
I do not ask to see
The distant scene—
One step enough for me."

God's eye is ever on his children. He knows just when to open a door in order that our way may be opened up before us; and he opens that way step by step in order that our faith may be strengthened by constant dependence upon him.

Harrisburg, Pa.

OUR MISSION WORK



A BANYAN TREE

By Pearl Dorr Longely

A banyan tree! God knowing all the
Weariness of tropic heat
Planned in his gracious heart
For men who toil and sweat
Beneath a brazen sky,
A shadowed cool retreat;
And with his own kind hand
Dropped the tiny seed
Down where the jungle crossroads meet.
A banyan tree! God's love thought
For his creatures all.
And though none loiter there
To worship him,
The shade is ever free,
And like great symbols of protectig love
His banyans beckon me.

The God Beneath the Banyan

BY MABEL W. MOOMAW

THERE was a flat upright stone on which was carved an image resembling the face of a woman. Near by were four small stones. All were decorated with bits of carving and a bright red color wash. Before these stones, which impersonated the incarnation of some Hindu goddess, stood a woman dressed in a single garment which was old and worn. Her haggard face and shaven head proclaimed to all the shame that widowhood brings under the code of the Hindu lawgiver, Manu. Her eyes were fixed upon the stone and her hands were clasped before her breast.

Above her were spread the thickly interwoven branches of a big banyan. The tropical heat was intense, but sheltered beneath this grand old tree, one could feel a slight breeze—it was indeed a cool retreat.

The woman, who seemed as one came nearer to be quite young—or still in her twenties, spoke pleadingly before the stone image. She made several bows and turned to leave. Then, as if some petitions had been forgotten, she returned and prostrated herself before the stone where she was silent for several minutes. Cool and refreshing breezes blew over her beneath the sheltering shade. She arose, and with quiet dignity, followed the dusty path leading toward a cluster of thatched roofs, one of which was her home.

There was a rustling of the leaves and the banyan seemed to welcome sweltering and weary passers-by to bide-a-wee for a refreshing rest from the dusty highway.

As we watched many stopped there to loiter from the brazen sun, and others came to confide their petitions and heart's desires to the image of stone. We longed



What to Pray For

Week of October 22-29

Bro. and Sister J. F. Graybill are home on furlough at this time. They spent some time in the middle west after attending the Conference at Lawrence. Now they are at Elizabethtown, Pa. Their daughter, Ruth, accompanied them to America and she is finding much pleasure in meeting the young people of the church in camps and in college. While the Graybills are away from Sweden and Denmark they remember their fellow laborers constantly. Let us pray for all members of the churches in Denmark and Sweden.



that they might know this retreat as a "love thought" of the heavenly Father. He is kind and patient, providing many a "love thought" as the grand old banyan, for all, trusting that those who have been privileged to know him may lead others to seek and find, worshiping him in spirit and in truth.

Anklesvar, India.

Monthly Financial Statement

During the month of September contributions for the Conference Budget and all general Boards and agencies in the budget totalled $9,093.10. The total received for the year beginning March 1, 1938 was $90,393.26, detail as follows:

	Receipts for September	Total receipts since 3-1-38
World Wide Missions	$ 1,423.09	$ 10,982.17
Women's Work Project	1,352.73	3,991.31
Home Missions	19.97	418.48
Foreign Missions	136.89	2,377.68
Junior League Project	45.61	464.87
Intermediate Project	2.50	30.41
India Mission	65.32	736.26
India Boarding School	66.30	263.44
India Share Plan	193.75	834.50
India Missionary Supports	904.55	9,141.22
China Mission	11.14 Dr.	957.43
China Native Worker	25.00	54.52
China Share Plan	38.00	232.50
China Missionary Supports	248.66	6,612.29
South China Mission		60.00
Sweden Missionary Supports		358.41
Africa Missionary Supports	874.20	5,246.63
Africa Mission	306.08	2,041.23
Africa Share Plan	30.00 Dr.	301.69
Africa Leper	4.00	56.70
Conference Budget Undesignated	1,461.63	37,793.16
Conference Budget Designated for—		
Board of Christian Education	33.31	3,053.72
Bethany Biblical Seminary (at Elgin)	1,147.83	1,471.08
Bethany Biblical Seminary (at Chicago)	171.82	548.11
General Education Board		91.81
Ministerial and Missionary Service Fund		1.00
Conference Budget Share Plan		44.87
Youth Serves	613.00	2,227.77
	$ 9,093.10	$ 90,393.26
Non-Budget items—		
China War Relief	809.37	3,160.90
China-Spain Relief	2,202.55	5,094.95
Spanish Relief	393.40	1,953.29
American Mission to Lepers		10.00
Special Peace Fund		8.80
	$12,498.42	$100,621.20

The following shows the condition of General Mission Board foreign and home mission finances on September 30, 1938:

Income since March 1, 1938	$ 68,211.20
Income same period last year	65,300.19
Expense since March 1, 1938	112,942.79
Expense same period last year	105,993.50
Mission deficit September 30, 1938	21,335.66
Mission deficit August 31, 1938	10,250.72
Increase in deficit September, 1938	11,084.94

ABOUT MASTERY IN MONEY MANAGEMENT

Mastery in Money Management by Walter M. Kahle. Brethren Publishing House. 32 pages. Paper cover, 25c

During the past year the author has been lecturing on how to manage one's money, always stressing "the Christ approach" to the problem. In this little volume he gives the gist of his message which is presented as "A Course for Youth and Adults."

The six chapters are named: Our Modern Money Problems, Our Immediate Money Needs, Money Management Chart and Guide, How to Stretch Your Short Dollars, Making Sure of Final Results, and Money Management in Actual Practice. The chapters are short but bristle with startling statements. It may shock you to be told that if you are a typical American you are only two per cent efficient in handling your money. Well, read the booklet and learn for yourself.

The author is enthusiastic and full of his subject. You'll catch some of his enthusiasm as you follow him. Though he purposely avoids the word, stewardship, you'll find it stressed on every page. Get a number of copies, organize a group and spend six evenings with Mastery in Money Management.

Picture at Reader's Left

The last week of August the Council of Boards of the Southeastern Region held a regular meeting. Representatives from Elgin headquarters were present. Brethren Walter M. Kahle and Raymond R. Peters, field men for the district, are shown to the right in the front row. Other persons in the picture include Minor C. Miller, C. G. Hesse, Warren Bowman, Jesse Ziegler, Mr. and Mrs. John White, Leland Brubaker, Ruth Shriver, C. A. Flora, C. S. Ikenberry, Arthur Scrogum, M. E. Clingenpeel, C. O. Showalter, Robert Byrd, M. R. Wolfe, M. Guy West and S. D. Bowman.

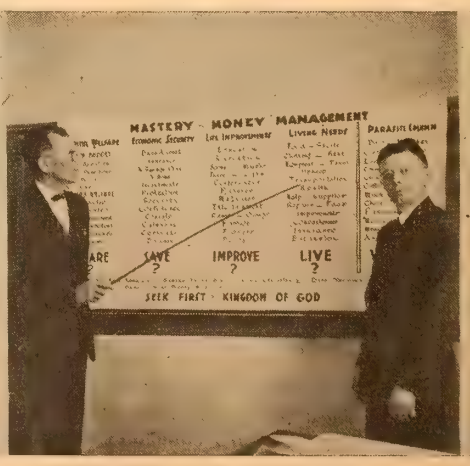
Middle Picture

Bro. Walter M. Kahle left, explaining the money chart and Minor C. Miller, right, chairman of the Southeastern Region Council of Boards who presided over the meeting.

Picture at Reader's Right

On March 26 and 27 a group of ministers and lay members came together at Bridgewater to study the problem of Christian finance. The meeting gave a special study of the material Bro. Kahle presented to become a part of the new pamphlet, "Mastery in Money Management—the Christ Approach." The participants present at the close of the conference included in the picture are as follows: Marion Clingenpeel, N. D. Cool, Newton D. Cosner, F. D. Dove, Fred Dancey, Frank S. Driver, Byron M. Flory, Jno. S. Flory, D. D. Funderburg, C. S. Ikenberry, Walter M. Kahle, Carson Key, Mrs. Fred Kline, Adam Miller, Mrs. A. B. Miller, Minor C. Miller, Curtis O. Robertson, Guy Stump, I. C. Senger, Cecil O. Showalter, Ray Showalter, Carroll Wampler, Charles W. Wampler, Mrs. Mattie Wise, M. R. Wolf, Charles C. Wright, Howard S. Zigler, Henry Eller.







THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By DeWitt L. Miller, Minister at Meyersdale, Pennsylvania

Has Christ saved you from saying thoughtless words that make loved ones unhappy? Has he saved you from being impatient with inferiors, envious and critical of superiors, and jealous of equals? Has he saved you from being a poor loser or a gloating victor? Has he saved you from pride and egotism? Has he saved you from worry and pessimism? Has he saved you from childish emotions and outbursts of temper? Has he saved you from gossiping, meddling and faultfinding? Has he saved you to habits of thinking of others and their welfare first? Has he saved you so completely that you are more interested in obtaining heaven and its blessings for others than for yourself? It is harder to accept him as this kind of a Savior—I know for I am trying to accept him as this kind and I often deny him. But this is the way that he must save us if he is to save us at all. The heaven that we create for others and experience in our hearts when he saves us this way is worth all the extra effort it takes to make the full surrender. Let us accept him as this kind of a Savior—the kind that is really personal.

Church at Work Calendar for November, 1938

Emphasis for 1938-39: Christ in Personal Living

He knew the price of discipleship (Luke 14: 33)

Special Days

World Peace Sunday—November 6.

Father and Son Week—November 6-13.

Thanksgiving Sunday—November 20.

Offering for Home Missions.

Thanksgiving Day—November 24.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Exchange of pulpits within district, arranged by the District Ministerial Board.

Plan "Watch Night" service for close of year.

Select and train every-member solicitors if your financial enlistment is to come in December.

Copy of the new budget to be handed or mailed to all members.

Complete final plans for the every-member enlistment.

Plan for January school of missions.

Secure Mission Study Materials from the General Boards.

Book for Adults—"The American City and Its Church," by Samuel C. Kincheloe, 60c.

Book for Women—"Moving Millions" (on India). A symposium by distinguished authors, 50c.

Books for Young People—"Dinabandhu: A Background Book on India," by Seabury, 60c.

"A Course for Young People on the Church in the City," by Geer, 25c.

Home Mission Study Book—"City Shadows," by Searle, 60c.

Observance of Father and Son Week, November 6-13.

Education of membership about the church program, local, district and general.

B. Y. P. D. Social—Thanks-living.

Adult Sunday Evening Topics

November 6—What Do I Believe About Peace and War?

November 13—Peace in the History of the Church of the Brethren.

November 20—Thanksgiving Hymns.

November 27—What Can Brethren Do to Promote Peace?

Young People's Sunday Evening Topics

November 6—What Does It Mean to Be a World Citizen?

November 13—Peacemakers.

November 20—The Blessing of Peace (Thanksgiving).

November 27—Our Part in Promoting Peace.

Ministry to Nonresident Members

Fine Co-operation

Eld. W. W. Peters, dean of Drury College, Springfield, Mo., is a very active nonresident member. He has shown a special interest in this new service. He has sent a list of twenty-two members living in Springfield. He gives their names and addresses. Brother and Sister Peters are visiting these members. They plan to meet together occasionally.

Pastors and elders are sending their lists of nonresidents. Have you sent your list? It will be interesting to know how many cities there are like Springfield, Mo., with ten or more nonresident members.

ADULT CHRISTIAN WORKERS

What Do I Believe About Peace and War?

Luke 6: 27-38

Sunday, November 6

Note: For a discussion of these studies on peace and war each group should have the packet of free peace literature which the Board of Christian Education, 22 South State Street, Elgin, Illinois, will send you upon request. You also may want "Studies in the Doctrine of Peace," 25c.

I. Questions for thought.

1. Would you take up arms if asked to do so?

2. Would you work in a munitions factory if that were the only work you could get?

3. Is it ever right to kill a human being?

4. Would you kill to protect America? Your own life? Your own family?

5. What would you do in the face of persecution and imprisonment?

6. Do you love all your enemies, personal and political? What exceptions do you make?

7. Did you, in your baptismal vow, promise God, the church and the minister not to go to war?

II. Action patterns from the New Testament.

1. Jesus of Nazareth would not take life (1 Peter 2: 21-24; Mark 15: 16-20; Luke 23: 33, 34).

2. Peter and John suffered rather than resist and declared their loyalty to God rather than man (Acts 4: 1-31).

3. Paul and Silas went to prison singing for the gospel's sake (Acts 16: 16-40).

4. Stephen died without physical resistance for his loyalty to Christ (Acts 7).

5. Peter again goes to prison for his faith (Acts 12: 1-19).

III. Teachings of the New Testament, "The Christian's Rule of Action."

1. Christians are to follow Christ (Rom. 8: 9b; Philpp. 2: 5).

2. A Christian's action should be controlled by love (1 John 3: 16; Matt. 5: 43-45; Luke 6: 27-35).

3. Human life is sacred (Matt. 5: 21, 22).

4. Revenge and physical resistance are incompatible with Christian conduct (Matt. 5: 38, 39; Rom. 12: 17-21; John 18: 36).

5. Suffering for righteousness' sake is a Christian's duty and privilege (Matt. 5: 11, 12; Matt. 10: 16-20; Luke 23: 33, 34).

ADULT

Adult Christian Workers Topics for November

The Adult Christian Workers Topics for November will be as follows:

November 6—What Do I Believe About Peace and War?

November 13—Peace in the History of the Church of the Brethren.

November 20—Thanksgiving Hymns.

November 27—What Can Brethren Do to Promote Peace?

Every church should send to the Board of Christian Education, 22 South State Street, Elgin, Illinois, for a packet of free peace literature. The booklet, "Studies in the Doctrine of Peace" (25c) will also be helpful in these studies. Annual Conference asked that there would be a study of peace made throughout the brotherhood.

WOMEN'S WORK

Co-operation of Women With the District Field Man

By Mrs. Amy T. White, Nashville, Tennessee

If I understand the work of the district field man, it is to help the local church understand and co-operate with the program of the international, national, regional, and district work of the whole church. Now that is really a very large order and he can not do it without the co-operation of each group in the local church. What can the women do to help? The women need not congratulate themselves on their importance in the work, but should accept as a real opportunity and definite challenge the chance they have to help in each phase of the church program. The women must help the men, the young people, and the children if any department is to be as successful as it should be.

First, I should say the women should be doing all they can to keep themselves informed concerning all parts of the program. This they can do by receiving and reading the Gospel Messenger, and then when the field man comes into the local church to present the district program they are in a position to help him get it integrated and co-ordinated with the entire program of the brotherhood. The women can be doing something worth while in their own local church and then they are ready to appreciate and understand what women in other churches are doing. He can tell them this.

Women are rather prone to think they haven't time to do what they think they should, and to feel since they can not do some big thing each day or week, that their work as individuals is not so important; the field man can reenforce their thinking at this point and can pass on to them a great deal of enthusiasm about what it takes to do their work well if he understands the women's program and I am assuming he does. So in the second place I should say the women need to be busy about their work in a Christian way so their church is helping the field man as he goes from place to place in the district. They with him can emphasize the value of the contribution of each individual woman to the work.

No church could function well without the women (or any other one group, for that matter) and if we as women will co-operate with the district field man we shall soon feel that we can not get along at all without his help. We shall appreciate his visits in our midst. We shall all be helping with the program. He is not to put on a program for us but with us.

YOUNG PEOPLE

November Plans

As I write this the German troops are marching into the Sudeten territories and the world is breathing easier. For a time it seemed almost impossible to prevent another world catastrophe. Every nation in Europe was preparing as rapidly as possible for the seemingly inevitable conflict. Someone said that it would take a miracle to prevent such a catastrophe, and we are glad that that miracle has happened. Now that this particular crisis is over, we hope that more time and effort can be given towards building a more permanent foundation for international peace.

November has been set aside as a peace study month in our B. Y. P. D. We well realize that the time is not sufficient. This ought to be but the beginning of a much more comprehensive study of this subject. What plans have you made in your B. Y. P. D. group to deal with another world conflict should it come? Now while we have the opportunity to think sanely and wisely and unhurriedly upon this subject, we ought to make definite plans for our future action.

We suggest then that you follow the outline in Our Young People for November and enter into this program wholeheartedly. At the close of your study of peace and during the week following Nov. 27 register the feelings of your group on peace and war by sending a letter to the President. This letter should be phrased in your own words and should be original. For your help the letter appearing below was drawn up by a committee of young people appointed at the Lawrence Conference for this purpose. In your own way let the government authorities know how you feel. If this is done simultaneously throughout our brotherhood it certainly will have some effect and will let the President know how the youth of the Church of the Brethren feel upon the subject of peace and war. Let us repeat that we must make our emphasis positive and we must exclude all bitterness. We must speak the truth in love.

The Honorable Franklin D. Roosevelt,
Washington, D. C.

Dear Mr. President:

While there is yet peace, we youth of the ..... Church of the Brethren wish to restate our position to you concerning the war system.

1. We believe in the sacredness of human personality to the extent that human values are first in our scale of values.

2. We believe that the positive and creative way of life is not violent.

3. We approve of constructive efforts to improve world economic conditions through peaceful means, one example of which is your reciprocal trade agreements. We can approve of nonviolent cooperation with other nations to alleviate friction between the so-called democratic and fascistic nations.

4. We look upon the excessive armament appropriation of the past year as needless preparations for war and provocative of war. To use funds in preparation for mass murder when one third of the nation is ill-fed, ill-clothed, and ill-housed is to neglect human values.

5. We protest the "educational" campaign which is being carried on to create a war-minded public opinion in America and any pressure on the part of government officials to control voting on vital issues.

6. Our supreme allegiance is to God. There is no Christian way to kill a man, and therefore we can not engage in or support preparation for any war, domestic or foreign. Should our government engage in war, we will have to say, "We can not fight in it." In war or peace, we pledge our services in all constructive work consistent with our Christian principles.

Respectfully yours,

CHILDREN'S DEPARTMENT

What Is the "Life Situation" Approach in Teaching?

By Ruth Shriver, Elgin, Illinois

Jesus used the "life situation" approach with his followers. It was one of the secrets of his magnetic personality and influence. People flocked to him for help because he was talking about the things they needed to know.

The following paragraph was written to ministers, but is equally true for all church leaders. The words are Roger Babson's: "To talk about the church passing out of the national picture is utterly foolish. . . . Our task is not to lament over the present state of the church but to prepare for the next period when people will flock to it. . . . The real difficulty today is that the church utterly fails to satisfy existing hunger for spiritual help."

A well-known American minister of outstanding leadership says: "Every problem that the preacher faces thus leads back to one basic question: how well does he understand the thoughts and lives of his people? That he should know his gospel goes without saying, but he may know it ever so well and yet fail to get within reaching distance of anybody unless he intimately understands people and cares more than he cares for anything else, what is happening inside of them."

. . . .

The same principles apply as we work with children. We need to be sure of our gospel—without doubt; but we need also an intimate knowledge of where their keen interests and personal needs are. "The curriculum is the experience of your pupils under guidance."

. . . .

It is this emphasis on beginning with the interests and needs of children that has given us our present curriculum. Sometimes leaders have felt that it is not enough "Bible-centered." They miss the week-after-week, chapter-by-chapter studies of the Bible text. But children's problems and interests are not arranged in such a chronological order, and so the people who are building our ongoing curriculum materials build around these problems and interests. The Biblical material is there, but it is used in a different way. If you would like to see the total picture in the children's field, study the Keystone Junior and Primary Superintendent's Guides.* What we are after is conduct, not factual knowledge alone:

"Let crowded city pavements be your school;
Your text, the varied faces that you see;
An understanding heart and mind, your tool;
The art of human kindness your degree."

*In Brethren Loan Library.

PEACE

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of June, July and August, 1938:

American Missions to Lepers

Indiana—$10.00
N. Dist., Christian Service Class, Goshen City ..... $ 10.00

Total for period ..... $ 10.00

China-Spain Relief

California—$262.12
N. Dist., Fresno, $10.12; Indv., Oakland, $2.00; Indv., $150.00 ..... 162.12
S. Dist., Indv., Pasadena 100.00

Colorado—$3.00
E. Dist., Indv., Bethany, $2.00; Indv., $1.00 ..... 3.00

Florida and Georgia—$6.00
Indv., Tampa 6.00

Idaho—$1.00
Indv. 1.00

Illinois—$44.98
N. Dist., Aid Soc., Elgin, $10.00; Aid Soc., Lanark, $2.00; Indv., Sterling, $15.00; Naperville Intermediate Camp, $8.45.. 35.45
S. Dist., Springfield 9.53

Indiana—$153.61
Mid. Dist., Ladies' Missy. Soc., Huntington, $9.08; Indv., Manchester, $15.00 ..... 24.08
N. Dist., LaPorte, $24.19; Nappanee, $5.00 ..... 29.19
S. Dist., Fairview, $13.50; Nettle Creek, $5.00; Brick Aid Soc. (Nettle Creek), $28.00; Brick S. S. (Nettle Creek), $23.63; District Meeting, $30.21 ..... 100.34

Iowa—$100.50
Mid. Dist., Des Moines City, $10.76; Missy Soc., Des Moines, $4.10; Aid Soc., Iowa River, $4.32; O. U. R. Class, Panther Creek, $10.00; Prairie City, $34.32 ..... 63.50
S. Dist., English River, $7.25; Franklin, $7.25; Libertyville, $15.00; Mt. Etna, $7.50 ..... 37.00

Kansas—$27.60
N. E. Dist., Onward Circle S. S., Sabetha 2.00
S. E. Dist., S. S., Gravel Hill, $1.25; Osage, $0.75; Indv., Parsons, $5.00; Intermediate Camp, $6.10 ..... 13.10
S. W. Dist., Indv., Monitor, $5.00; First Wichita, $7.50 ..... 12.50

Maryland—$43.77
E. Dist., Indv., Piney Creek, $2.09; Indv., Union Bridge (Pipe Creek), $1.16; Intermediate Boys, Camp Peniel, E. & Mid. Dist., $5.52; Indv., $5.00 ..... 13.77
Mid. Dist., Stone Bridge (Licking Creek), $5.00; Aid Soc., Pleasant View, $25.00 ..... 30.00

Michigan—$2.00
Indv. 2.00

Missouri—$22.57
N. Dist., Bethany, $9.00; D. V. B. S., Bethany, $8.00; D. V. B. S., Plattsburg, $4.57 ..... 21.57
S. Dist., Jasper 1.00

Nebraska—$18.01
S. S., Beatrice, $5.50; Women's Work Organization, Omaha, $10.18; Nebraska Family Camp, $2.33 ..... 18.01

North Dakota & Eastern Montana—$8.19
D. V. B. S., Zion (Cando) 8.19

Ohio—$332.20
N. E. Dist., Ashland, $7.91; Sugar Creek (Baltic), $9.50; Eastwood, $6.29; S. S., Mohican, $8.00; Indv., Springfield, $2.50; Men's Work, $50.50; S. S. Convention, $53.00; Women's Convention, $20.00; Y. P., Camp Zion, $15.00 ..... 172.70
S. Dist., Brookville, $25.00; S. S., Covington, $15.00; Indv., Eversole, $5.00; Women's Work Organization, Ft. McKinley, $15.00; Altruist Bible Class, Ft. McKinley, $9.00; Lower Stillwater, $31.35; Middle District, $13.00; Aid Soc., New Carlisle, $10.00; Young Adults, Camp Sugar Grove, $23.86; Summer Assembly, Camp Sugar Grove, $2.88; Intermediate Boys, Camp Sugar Grove, $9.41 ..... 159.50

Oregon—$10.00
Mable 10.00

Pennsylvania—$555.75
E. Dist., Akron, $22.26; Young Men's Bible Class, Akron, $1.00; S. S., Akron, $10.31, Gleaners' Class, Akron, $5.00; S. S., Heidelberg, $15.75; S. S., Lancaster, $7.40; Indv., Maiden Creek, $10.00; S. S. Richland, $200.00; Manheim S. S. (White Oak), $29.19; Indv., $100.00 ..... 400.91
Mid. Dist., 28th St., Altoona, $55.00; S. S., Beech Run (Aughwick), $3.00 ..... 58.00
S. Dist., Codorus, $23.84; Indv., York, $5.00 ..... 28.84
S. E. Dist., Indvs., Germantown (Philadelphia), $10.00; S. S., Royersford, $10.00; Indvs., $10.00 ..... 30.00
W. Dist., S. S., Connellsville, $23.00; Jr. C. E., Morrellville (Johnstown), $4.00; Mt. Pleasant, $5.00; Missy. Soc., Nanty Glo, $6.00 ..... 38.00

Texas and Louisiana—$5.00
Indv., Falfurrias 5.00

Virginia—$126.40
First Dist., D. V. B. S., Peters Creek 12.75
N. Dist., S. S., Greenmount, $27.40; Crab Run S. S., Upper

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 23

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Our Day of Rest.—Ex. 20: 8-11; Luke 13: 10-17.

Christian Workers, Lessons From the Epistle of James.

B. Y. P. D., Youth and the Church.

Intermediates, Selfishness.

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Gains for the Kingdom

Two baptized in the Beaver Creek church, Va.

Three baptized in the Ridge church, Pa., Bro. Robert Cocklin, pastor.

Ten baptized in the Bennetts Run church, Va., Bro. Chas. Carr, evangelist.

Four baptized in the Four Mile church, Ind., Bro. F. E. McCune, pastor.

Twelve baptized in the Smithfield church, Pa., Bro. D. I. Pepple, evangelist.

Six baptized in the Beaver Creek church, Va., Bro. Allan Hoover, evangelist.

Four baptized in the Oak Grove church, Ill., Bro. John Wieand, evangelist.

Three baptized in the Woodland church, Ill., Bro. Oliver Dearing, evangelist.

Two baptized in the Battle Creek church, Mich., Bro. J. O. Winger, evangelist.

Six baptized in the Lower Deer Creek church, Ind., Bro. L. L. Paul, evangelist.

Three baptized in the Mt. Joy church, Va., Sister S. B. Broughman, evangelist.

Eight baptized in the Springfield church, Ohio, Bro. G. S. Strausbaugh, evangelist.

Two baptized in the Long Beach church, Calif., Bro. Harper Will, evangelist.

Four baptized in the Reisterstown Mission, Md., Bro. Wm. N. Zobler, evangelist.

Five baptized in the White Branch church, Ind., Bro. Clyde Mulligan, evangelist.

Twelve baptized in the Springfield church, Ohio, Bro. Ralph G. Rarick, evangelist.

Two baptized in the Maple Grove church, Md., Bro. Howard Whitacre, evangelist.

Five baptized in the South Fork congregation, W. Va., Bro. Olen S. Lantz, evangelist.

Eleven baptized in the Valley church, Nokesville, Va., Bro. J. S. Showalter, evangelist.

Five baptized in the Lower Lost River church, W. Va., Bro. E. L. Miller, evangelist.

Nine baptized in the Cerro Gordo church, Ill., Brother and Sister J. Edw. Jarboe, evangelist.

Eight baptized in the Brooks mission, Belmont church, Va., Bro. Cunningham, evangelist.

Five baptized and four reclaimed in the Mt. Dale church, W. Va., Bro. J. E. Walls, evangelist.

Eight baptized in the Milledgeville church, Ill., Brother and Sister Oliver Austin, evangelists.

Thirteen baptized and one reclaimed in the Allison Prairie church, Ill., Bro. Ira Hiatt, evangelist.

Ten baptized in the Timberville church, Mt. Olivet house, Pa., Bro. S. Paul Daugherty, evangelist.

Five baptized and two reclaimed in Old Furnace church, W. Va., Bro. C. O. Showalter, evangelist.

Four baptized in the Garber church, Cooks Creek congregation, Va., Bro. W. Harold Row, evangelist.

Fourteen baptized and two reclaimed in the Summit church, Va., Bro. D. D. Fleishman, evangelist.

Fourteen baptized in the White Rapids church, Wis., Brother and Sister D. D. Harner, evangelists.

Three baptized and one reclaimed in the Maple Grove church, Ind., Bro. Howard Kreider, evangelist.

Thirteen baptized and six received by letter in the Oakley Brick church, Ill., Bro. I. R. Beery, evangelist.

Fourteen baptized and one received by letter in the King Ferry church, N. Y., Bro. R. P. Bucher, evangelist.

Nine baptized and one received on former baptism in the Damascus church, Va., Bro. Homer J. Miller, evangelist.

Twenty-six baptized and two reclaimed in the Pine Glen house, Spring Run congregation, Pa., Bro. E. M. Detwiler, evangelist.

Eight baptized and one received on former baptism in the Logansport church, Ind., Brother and Sister G. G. Canfield, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman, Oct. 20, in the Lansing church, Mich.

Brother and Sister G. G. Canfield, Oct. 26, in the Sabetha church, Kans.

Bro. Archie Naff of Floyd, Va., Nov. 20, in the Laurel Branch church, Va.

Bro. S. E. Thompson of Pampa, Texas, Oct. 30, in the Victor church, Kans.

Bro. Walter Hartman of Annville, Pa., Oct. 23, in the Green Hill church, Md.

Bro. Galen T. Lehman of Springfield, Ill., Oct. 31, in the Bradford church, Ohio.

Bro. Leo H. Miller of Fort Wayne, Ind., Oct. 16-30, in the Greenville church, Ohio.

Bro. Dewey Rowe of Bryan, Ohio, Oct. 23, in the North Mill Creek church, Ohio.

Bro. Earl Bowman of Harrisonburg, Va., Oct. 17, in the Rocky Ridge church, Md.

Bro. David H. Snader of Akron, Pa., Nov. 6-20, in the Longmeadow church, Md.

Bro. A. J. Caricofe of Luray, Va., Oct. 24 to Nov. 6, in the Beaver Creek church, Md.

Bro. Orion Erbaugh of Trotwood, Ohio, Nov. 28 to Dec. 11, in the Strait Creek church, Ohio.

Brother and Sister J. Edwin Jarboe of Goshen, Ind., Nov. 7-20, in the Swan Creek church, Ohio.

Bro. Nevin H. Zuck of Philadelphia, Pa., Nov. 14, instead of Nov. 25, in the Fairview church, Pa.

Bro. Arthur Durr of Fairfield, Va., Nov. 6, in the Latimore church, Upper Conewago congregation, Pa.

Brother and Sister Paul Thompson of Conway Springs, Kans., Oct. 30, in the Pleasant Plains church, Okla.

Bro. Theodore E. Miller of North Liberty, Ind., Oct. 17-30, in the Zion Hill church, Ohio; Nov. 6-20, in the Rock Run church, Ind.

Personal Mention

Eld. A. G. Crosswhite of Eaton, Ohio, will preach his sixtieth anniversary sermon tomorrow. It will be a missionary sermon based on Joshua 13: 1.

Bro. Paul C. Lantis has recovered from his recent illness and has taken up the pastorate of the Osceola church of Northern Indiana. His new address is R. 4, Elkhart, Ind.

Bro. Bernard H. Suttle, formerly of Yakima, Wash., has assumed full-time pastoral charge of the Seattle church and should now be addressed at 350 W. 78th St., Seattle, Wash.

Bro. A. P. Blough, pastor of the Waterloo (city) church, Northern Iowa, and former member of the General Mission Board, has not been well for some time. We regret to learn that he has had to return to the hospital for further treatment.

One day's visitors last week were Brother and Sister John Andes of Mound City, Mo., and Bro. Wilbur O. Snyder of Washington, D. C. The last named, on a vacation trip to the west, used the opportunity to see the Publishing House for the first time.

Bro. Amos M. Kuhns and wife of Union Deposit, Pa., are hereby tendered the Messenger's somewhat belated congratulations. They celebrated their golden wedding Oct. 7. Bro. Kuhns is one of the faithful elders with which Eastern Pennsylvania has long been so generously supplied.

Bro. Frank Schroll, better known as Grandpa Schroll, has been confined to his bed for nearly a year and suffers much pain. He is in his eighty-fourth year and Grandma Schroll, his faithful companion, will be eighty on Nov. 5. An interested friend asks us to remember them at the throne of grace. Would you like to send a letter or card? Their address is 414 Fifth Avenue East, Hutchinson, Kans.

Bro. Earle Wm. Fike, pastor of the Ninth Street church, Roanoke, Va., deeply appreciates the many letters of sympathy which have come to him in connection with his great sorrow. The story of Sister Fike's tragic passing and of the rare quality of her beautiful and all too brief earthly life will appear next week. Bro. Fike hopes your prayers may be "continued into the future." He is going to need them a long time.

To Bro. W. J. Swigart of Huntingdon, Pa., hearty congratulations. Last Sunday, Oct. 16, was the sixty-first anniversary of his ministry with the Ardenheim church. They made a homecoming day of it and, with the assistance of Juniata faculty men and other speakers of note, evidently had a great time. In the evening Prof. H. H. Nye, elder-in-charge of this church, began a week's meeting to close with communion service tomorrow night.

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Miscellaneous Items

The Okaw church (La Place) of Southern Illinois will have harvest and home-coming day Oct. 30.

A Bible Conference will be held in the Pleasant Hill church of Southern Pennsylvania Nov. 3 to 6. For more information look in the correspondence columns, page

The Union Grove church of Southern Indiana has its harvest and home-coming program tomorrow, Oct. 23. All-day service with basket lunch. "A cordial invitation to all former members and friends."

The Big Creek church of Oklahoma, near Cushing, will observe home-coming and parsonage dedication Oct. 30. "All former pastors and members are invited to the all-day service. Those who can not come, kindly send letters" to Pastor R. A. Haney, R. 1, Ripley, Okla.

A City Church Conference meets in Kansas City, Mo., Oct. 29-Nov. 1. Mark A. Dawber and Samuel C. Kincheloe are on the program. Our church in Kansas City, Mo., invites our city pastors living in the McPherson area to come as their guests for this conference. Notify Irvin V. Enos, 4410 Campbell, Kansas City, Mo., or call VA 7511.

The Tyrone church of Middle Pennsylvania will have home-coming and rally day Oct. 30. Eld. W. J. Swigart gives the morning address and Mrs. George Detweiler the afternoon message. All day service. Basket lunch at noon. Pastor John R. Snyder invites "all who have ever worshiped at the Tyrone church or friends of the congregation." Two weeks' special service follows.

The Kansas City church, located at 6236 E. Sixteenth Street Terrace, Kansas City, Mo., will have homecoming day Nov. 20. The co-operation of Messenger readers is requested in locating members in or near the city, of whom the church may not know. "Help us to make homecoming a church returning Sunday." Pastor I. V. Enos particularly invites former members here "to return and worship with us on this day."

The National Stewardship Convention is scheduled for Nov. 1-3 at the Stevens Hotel, Chicago. Amongst the outstanding speakers and leaders engaged for the meeting are: Dr. Harry M. Gage, Dr. Ralph W. Sockman, Dr. Edgar DeWitt Jones, Rabbi Solomon Goldman, Dr. E. Stanley Jones. There will be a registration fee of one dollar. All interested persons are welcome. For information address: Frank H. West, Executive Secretary, 1 No. LaSalle St., Chicago, Ill.

"The Next Plague to Go" is only one of the many excellent articles in the autumn issue of Christian World Facts. Others discuss the function of the future missionary, the church and the consumers co-operative movement, the rural church and cultivated living, how Christians carry on in China, and many other live issues. The magazine is published by the Foreign Missions Conference of North America "For the Use of Pastors." General Mission Board has a limited number on hand. You can have one for ten cents if they are not all gone before your order comes in.

Nov. 4-6, Manchester College will be host to the Annual Conference of the Student Volunteers of the Church of the Brethren. For several years the conference has been held in the east, but last year an effort was made to have it more centrally located for the purpose of creating a more unified effort and with a view to making it possible for a wider representation of delegates in attendance from the various schools of the church. We have had favorable correspondence with the following schools: Bethany Biblical Seminary, Bridgewater College, Elizabethtown College, Juniata College, La Verne College and McPherson College. We hope it will be possible for delegates to come from each of the schools; we also invite any missionaries or church board members en route to or from Elgin to stop off and attend the conference. Among speakers well known to our church are: Rufus D. Bowman of Bethany; Dan West; Chas. D. Bonsack and Spenser Minnich of the General Mission Board; Dr. Homer Burke, missionary on furlough from Africa; Leland Brubaker, who is both a missionary and is now director of Young People's Work for the Church of the Brethren; Brother and Sister E. L. Ikenberry, missionaries on furlough from China; Brother and Sister W. J. Heisey, former missionaries to China; President Otho Winger. The conference theme, Finding and Knowing the Will of God, we feel is especially appropriate in times like these.—R. C. Wenger, faculty adviser, Student Volunteers at Manchester College.

Special Contributions

(Continued From Page 15)

Lost River, $10.00 ..... 37.40
Sec. Dist., Barren Ridge, $49.13; Indv., Staunton, $20.00; Valley Bethel, $4.12 ..... 73.25
S. Dist., Indv., Coulson 3.00

West Virginia—$55.30
First Dist., Eglon 50.80
Sec. Dist., Camp Hope 4.50

Unclassified—$773.95
Lawrence Conference, $458.89; Y. P., Camp Lewistown, $11.66; Children's S. S., Camp Mack, $0.51; Training School, Camp Mack, $11.44; Intermediate Girls, Camp Mack, $105.75; Y. P., Camp Mack, $110.25; Intermediates, Pine Lake Camp, $23.85; Y. P., Pine Lake Camp, $45.49; Intermediate Girls, Camp Peniel, $6.11 ..... 773.95

Total for period $2,551.95
Total previously reported 340.45

$2,892.40

China War Relief

California—$24.29
N. Dist., Indv., Butte Valley, $4.00; Indv., Lindsay, $7.50; Indv., Reedley, $1.00 ..... $ 12.50
S. Dist., S. S., Long Beach, $2.79; Pasadena, $5.00; Indv., Pomona, $4.00 ..... 11.79

Florida and Georgia—$2.00
Indv., Winter Park 2.00

Idaho and Western Montana—$2.00
Boise Valley 2.00

Illinois—$32.93
N. Dist., First Chicago, $13.00; Hastings St., Chicago, $6.00; S. S., Franklin Grove, $13.93 ..... 32.93

Indiana—$413.21
Mid. Dist., Indv., Manchester, $10.00; Indv., Marion, $1.00.. 11.00
N. Dist., S. S., Rock Run, $3.00; Mission Soc., West Goshen, $10.00; Women's Work Organizations: Auburn, $2.91; Bethel, $3.50; Camp Creek, $14.83; Cedar Creek, $3.25; Cedar Lake, $10.00; Center, $7.10; Elkhart City, $44.36; Elkhart Valley, $7.62; English Prairie, $4.02; Ft. Wayne, $9.00; Maple Grove, $4.05; Michigan City, $7.38; Mt. Pleasant, $21.85; Nappanee, $10.72; New Paris, $20.00; New Salem, $22.00; North Winona, $8.50; Osceola, $6.66; Pine Creek, $13.35; Pleasant Valley, $4.60; Plymouth, $19.22; Rock Run, $13.92; Second South Bend, $3.06; Syracuse, $3.07; Turkey Creek, $10.63; Walnut, $13.00; Wawaka, $4.04; West Goshen, $63.67; Yellow Creek, $8.00; Indv., $1.02; Dist. meeting, $6.58 ..... 384.91
S. Dist., Missy. Soc., Anderson, $3.00; D. V. B. S., Pyrmont, $14.30 ..... 17.30

Iowa—$99.22
Mid. Dist., S. S., Dallas Center, $20.78; Women's Missy. So., Dallas Center, $10.00; Iowa River, $4.00; Indv., Iowa River, $5.00; D. V. B. S., Iowa River, $10.53 ..... 50.31
N. Dist., Curlew, $9.00; Indv., Curlew, $5.00; S. S., Greene, $2.97; Peace Dept., Women's Work Organization, Waterloo City, $5.00; South Waterloo, $26.94 ..... 48.91

Kansas—$17.50
S. E. Dist., Osage 1.00
S. W. Dist., Y. P., Garden City, $2.50; Indv., McPherson, $1.00; S. S., Prairie View, $13.00 ..... 16.50

Maryland—$52.00
E. Dist., Green Hill, $10.00; Chinese S. S., Washington City, $25.00; Indv., $1.00 ..... 36.00
Mid. Dist., Women's Work Organization, Longmeadow, $6.00; Aid Soc., Pleasant View, $10.00 ..... 16.00

Michigan—$20.84
Aid Soc., Woodland 20.84

Missouri—$17.00
N. Dist., Indv., Plattsburg 15.00
S. Dist., Indv., Oak Grove 2.00

Nebraska—$5.00
Indv., Kearney 5.00

North Dakota and Eastern Montana—$5.00
Indv. 5.00

Ohio—$374.86
N. E., Dist., Children's Division, Maple Grove, $16.18; Indv., West Nimishillen, $5.00 ..... 21.18
N. W. Dist., Indv., Green Springs 3.00
S. Dist., Missy. Soc., New Carlisle, $30.00; Indv., Poplar Grove, $10.00; Intermediate Girls, Camp Sugar Grove, $7.90; Camp Rally, Camp Sugar Grove, $10.94; District Ministerial Meeting, $3.31; District Missionary Meeting at Trotwood, $42.00; Women's Work Organizations, $46.53; Indv., $200.00..... 350.68

Oklahoma—$0.50
Indv., Antelope Valley ..... .50

Pennsylvania—$298.14
E. Dist., D. V. B. S., Elizabethtown, $60.00; Indv., Hatfield, $1.00; D. V. B. S., Heidelberg, $36.56; Indvs., Indian Creek, $5.00; D. V. B. S., Indian Creek, $47.80; S. S., Lancaster, $9.30; Little Swatara, $11.45; Indv., Maiden Creek, $10.64; D. V. B. S., Midway, $28.60; S. S., Manheim (White Oak), $13.93 ..... 224.28
Mid. Dist., Missy Soc., Lewistown, $10.00; S. S., Spring Run, $14.23 ..... 24.23
S. Dist., S. S., Mechanicsburg, $10.45; Welty's, $8.68; Indv., York, $2.00 ..... 21.13
S. E. Dist., Wilmington, $2.50; Indvs., $10.00 ..... 12.50
W. Dist., Garrett (Berlin), $11.00; Loyal Bible Class, Fairview (Georges Creek), $5.00 ..... 16.00

Sweden—$8.63
Indv., Malmö 8.63

Virginia—$61.10
E. Dist., Fairfax 21.60
First Dist., Troutville, $10.00; Intermediate and Junior Girls, Camp Bethel, $15.00 ..... 25.00
N. Dist., Pleasant Run Aid Soc., Cook's Creek 5.00
Sec. Dist., Women's Work Organization, Barren Ridge 5.00
S. Dist., Women's Work Organization, Bassett (Mt. Hermon) 4.50

Washington—$16.67
Tacoma 16.67

Unclassified—$129.96
Camp Harmony, $20.13; Y. P., Camp Peniel, $21.56; Women's Work Meeting, Lawrence Conference, $84.27; Indvs., $4.00 ..... 129.96

Total for period $1,580.85
Total previously reported 770.68

$2,351.53

Spanish Relief

California—$27.35
N. Dist., Indv., Butte Valley, $2.00; S. S., Empire, $10.05.....$ 12.05
S. Dist., Long Beach, $6.13; S. S., Long Beach, $8.17; Indv., Pomona, $1.00 ..... 15.30

Colorado—$3.53
E. Dist., D. V. B. S., Methodist and Brethren, Wiley 3.53

Florida and Georgia—$2.00
S. S. at Tavares 2.00

Illinois—$49.85
N. Dist., S. S. First Chicago, $21.85; S. S., Cherry Grove, $7.00 28.85
S. Dist., S. S., Canton, $2.00; Aid Soc., Decatur, $5.00; S. S., Walnut Grove, $1.50; D. V. B. S., Woodland, $12.50 ..... 21.00

Indiana—$42.46
N. Dist., Bremen, $9.00; English Prairie, $3.00; English River, $2.00; S. S., Rock Run, $7.50; Mission Soc., West Goshen, $10.00 ..... 31.50
S. Dist., S. S., Kokomo, $7.96; S. S., White Branch (Nettle Creek) $3.00 ..... 10.96

Iowa—$20.53
Mid. Dist., S. S., Iowa River 3.00
N. Dist., Curlew 3.00
S. Dist., D. V. B. S., English River 14.53

Kansas—$14.00
N. E. Dist., Buckeye 5.00
N. W. Dist., Indv., White Rock ..... .50
S. E. Dist., S. S., Verdigris 3.00
S. W. Dist., Y. P. Garden City, $2.50; S. S., Larned Rural, $3.00 ..... 5.50

Maryland—$48.91
E. Dist., Pleasant Hill S. S., Bush Creek, $2.35; D. V. B. S., Union Bridge (Pipe Creek), $7.60; Rocky Ridge (Monocacy), $4.00 ..... 13.95
Mid. Dist., S. S., Beaver Creek, $3.45; D. V. B. S., Brownsville, $6.63; S. S., Licking Creek, $2.00; Indv., Manor, $2.00; Bible Class and Aid Soc., Manor, $15.00 ..... 29.08
W. Dist., S. S., Gortner, Union 5.88

Michigan—$35.33
Aid Soc., Woodland, $20.84; S. S., S. Woodland (Woodland) $9.49; Indv., $5.00 ..... 35.33

North Dakota and Eastern Montana—$2.42
S. S., Minot 2.42

Ohio—$228.53
N. E. Dist., S. S., Black River, $3.00; Center, $15.31; East Nimishillen, $6.00; Zion Hill, $3.00 ..... 27.31
N. W. Dist., Indv., Greensprings, $2.00; Indv., Toledo, $4,27.. 6.27
S. Dist., Indv., Brookville, $1.00; Brookville, $14.00; Y. P. Class, Georgetown, $7.00; Lower Miami, $9.50; Pitsburg, $4.80; Indv., Poplar Grove, $5.00; District Ministerial Meeting at Poplar Grove, $3.31; S. S., Bethel (Salem), $30.00; Indv., Stone Lick, $1.50; Camp Rally, Camp Sugar Grove, $10.94; Intermediate Girls, Camp Sugar Grove, $7.90; Indv., $100.00 ..... 194.95

Oklahoma—$7.35
Elementary Dept., Ames, $1.10; D. V. B. S., Big Creek, $6.25 7.35

Oregon—$6.00
S. S., Grants Pass 6.00

Pennsylvania—$176.40
E. Dist., D. V. B. S., Annville, $34.22; S. S., S. Annville (Annville), $7.50; S. S., Hanoverdale (Big Swatara), $7.29; Indv., Indian Creek, $2.00; S. S., Lancaster, $5.00; Indv., Read-

ing, $1.85; S. S., Reading, $1.39; S. S., Big Dam (Schuylkill), $7.21 ..... 66.46
Mid. Dist., S. S., Burnham, $7.50; Fairview, $4.60; Two Intermediate Class, Huntingdon, $3.00 ..... 15.10
S. Dist., Indv., Hanover, $10.00; S. S., Mechanicsburg, $3.00; S. S., Newville, $3.10 ..... 16.10
S. E. Dist., Ambler, $25.23; C. E., Green Tree, $35.00; Wilmington, $18.51 ..... 78.74

Texas and Louisiana—$5.50
Ft. Worth 5.50

Virginia—$79.96
E. Dist., Fairfax, $20.00; Oakton (Fairfax), $6.00; Evergreen S. S. (Mt. Carmel), $3.00; S. S. Nokesville, $5.10 ..... 34.10
N. Dist., Aid Soc., Pleasant Run (Cook's Creek), $5.00; S. S., Greenmount, $13.99; S. S., Fairview (Greenmount), $4.46; S. S., Melrose (Greenmount), $1.00; S. S., Mt. Zion (Greenmount), $2.05; Indv., Timberville, $5.00 ..... 31.50
S. Dist., Laurel Branch 1.36
Sec. Dist., Aid Soc., Waynesboro, $5.00; S. S., Barren Ridge, $8.00 ..... 13.00

Washington—$12.00
S. S., Outlook 12.00

Unclassified—45.75
Camp Harmony, $25.13; Intermediate Boys, Camp Harmony, $4.25; Y. P., Camp Peniel, $14.37; Indv., $2.00 ..... 45.75

Total for period ..... $ 807.87
Total previously reported 752.02

$1,559.89

Sower Memorial

Colorado—$1.00
E. Dist., Rocky Ford ..... $ 1.00

Idaho and Western Montana—$1.00
Twin Falls 1.00

Indiana—$1.00
N. Dist., Auburn 1.00

Iowa—$1.00
Mid Dist., Coon River 1.00

Maryland—$2.00
E. Dist., Grossnickles (Middletown Valley), $1.00; Washington City, $1.00 ..... 2.00

Ohio—$2.00
N. E. Dist., West Nimishillen 1.00
N. W., Dist., Green Springs 1.00

Oklahoma, Panhandle Texas and New Mexico—$0.53
Clovis ..... .53

Pennsylvania—$23.70
E. Dist., Little Swatara, $5.82; S. S., Mingo, $1.25; S. S., Skippack (Mingo), $10.63 ..... 17.70
S. E. Dist., Amwell 5.00
W. Dist., Hooversville 1.00

Unclassified—$205.16
Lawrence Conference Pageant 205.16

Total for period ..... $ 237.39
Total previously reported 2.40

$ 239.79

Special Peace Fund

Maryland—$3.00
Mid. Dist., S. S., Stone Bridge (Licking Creek) ..... $ 3.00

Total for period ..... $ 3.00
Total previously reported 5.80

$ 8.80

CORRESPONDENCE

WOMEN'S WORK CONFERENCE OF NORTHERN INDIANA

The 1938 Women's Work Conference of Northern Indiana was held in connection with district conference at the Plymouth church, Aug. 17. Mrs. George Phillips, district director of Aid Societies, had charge of the afternoon session. There were over five hundred in attendance, representing forty-three churches. Only two churches in the district were not represented.

From the reports brought by the various directors we find that Women's Work in the district is growing spiritually as well as financially under the leadership of the district director of Women's Work, Mrs. Allen Weldy.

President V. F. Schwalm, guest speaker of the conference, addressed the women in their afternoon meeting. He also spoke to the men and women jointly at an evening session. Sister Anna Warstler, missionary on furlough from India, also spoke to the women during the evening program. She gave glimpses of the home life of the girls and widows of India. Readings were given by Mrs. Roy Metzler from the Second South Bend church, and Mrs. Bertha Haag from Blissville. North Winona gave a special musical number. The Harmony quartet from Nappanee, composed of Mrs. Cora Stahly, Miss Blanche Brown, Mrs. Neva Bourden and Mrs. Marie Geyer, rendered several special numbers throughout the day. Opening devotions were conducted by Mrs. Goldie Killion of Auburn and Mrs. H. D. Emmert of Nappanee.

Due to the great need among the Chinese people at the present time, the women of the district are sponsoring the work of raising funds to help in relieving the suffering in this war-torn country. During this meeting the contributions for this purpose amounted to $407.28 which is sufficient to feed 13,576 people for one day or save one life for over 37 years. It was decided to continue this work during the winter months or as the need continues. All contributions intended for this purpose should be sent to Mrs. Galen Whitehead, New Paris, Ind., district missionary director.

The offerings for the Women's Work project amounted to $354.33. The amount contributed for this project for 1937-1938 was $872.76.

We believe that all were spiritually uplifted and drawn closer together by having been at this meeting and that the inspiration will carry on into greater service during the coming year.

Milford, Ind. Mrs. Leroy Fisher, Secretary.

EASTERN PENNSYLVANIA MINISTERIAL MEETING

The Forty-Fourth Annual Ministerial Meeting of Eastern Pennsylvania will be held at the Lititz church, Nov. 1 to 3. The theme is: Views of the Ministry. Detail of the program is as follows:

Tuesday, November 1—7: 30 P. M.

Sermon—The Call of the Christian Ministry—J. I. Baugher

Wednesday, November 2—9: 30 A. M.

Song Service—Chorister.....Laura Frantz Pfoutz
Worship .....Samuel S. Shearer
Address of Welcome .....James M. Moore
Address of the Moderator .....Frank S. Carper
Appointment of Committees.

TOPIC—THE MINISTER AS A PROPHET

1. Inspired of God—2 Peter 1: 21 .....Earl Brubaker
2. Dwelling Among Men—Isa. 6: 5 .....Irwin Heisey
3. Sensing the Signs of the Times—Matt. 16: 3 .....B. Frank Waltz

Sermonette—Our Blessed Hope—Titus 2: 13..Galen Blough

Wednesday, November 2—1: 30 P. M.

Song Service—Chorister .....Samuel Shotzberger
Worship .....Joseph Rittenhouse

TOPIC—THE MINISTER AS AN AMBASSADOR

1. Stewardship of the Gospel—2 Cor. 5: 18 .....Robert A. Nedrow
2. Divine Pleading—2 Cor. 5: 20 .....J. H. Cassady
3. Human Intercession—2 Cor. 5: 20 .....M. J. Weaver
4. Resultant Joy—Luke 15: 6, 7 .....H. F. King

Sermonette—Workers Together With God—2 Cor. 6: 1
.....B. W. S. Ebersole
General Discussion.

Wednesday, November 2—6:00 P. M.

Vespers .....Jesse W. Whitacre

Evening Session—6: 45 P. M. (Missionary)

Song Service—Chorister .....E. G. Meyer
Worship .....Luke Ebersole
Doing Our Best .....J. F. Graybill
The Indispensable Christ .....J. M. Blough
Special Music .....The Apollo Four
China's Suffering .....I. E. Oberholtzer
Special Music .....The Apollo Four
Offering.

Thursday, November 3—9: 30 A. M.

Song Service—Chorister .....Elam Weaver
Worship .....Elmer M. Moyer
Business Period.
TOPIC—THE MINISTER AS AN ADMINISTRATOR
1. Courteous—1 Peter 3: 8 .....Graybill Hershey
2. Sympathetic—Gal. 6: 1 .....W. N. Zobler
3. Impartial—1 Tim. 5: 21 .....John G. Hershey
4. Constructive—Acts 20: 18-21 .....F. Weller
Sermonette—The Sure Foundation—1 Cor. 3: 11
.....Lewis Brumbaugh
Round Table—Building the Local Church ..Nathan Martin

Thursday, November 3—1: 30 P. M.

Song Service—Chorister .....Vera Schlosser
Worship .....Abram Eshelman
TOPIC—THE MINISTER AS A SHEPHERD
1. Feeding—John 21: 16 .....Aaron Heisey
2. Leading—John 10: 4 .....Ulysses Gingrich
3. Protecting—John 10: 9 .....Norman Frederick
4. Sacrificing—John 10: 15 .....B. G. Stauffer
Sermonette—The Shepherd's Reward—1 Peter 5: 4
.....George N. Falkenstein
Impressions.
Devotions.

Harleysville, Pa. A. A. Price.

BIBLE CONFERENCE IN PLEASANT HILL CHURCH, PENNSYLVANIA

The conference is to be held in the Pleasant Hill house of the above congregation, from Thursday evening, Nov. 3, to Sunday evening, Nov. 6.

The first three evenings, beginning at 7:30, Bro. Quincy Leckrone of Thornville, Ohio, will give Studies in New Testament Doctrines.

Sunday, Nov. 6, there will be three services, beginning at 9:30 A. M. There will be Sunday school. Bro. Leckrone will preach.

At 1:30 the afternoon services will begin. There will be a sermon by Bro. Thomas Patrick; then a sermon by Bro. Hiram E. Kaylor.

In the evening services will begin at 7:15, followed by a sermon by Bro. Leckrone.

A cordial invitation is extended to all to attend and be benefited by the above services. Those coming on Sunday are asked to bring their lunch.

This will be an upbuilding series of services, and all who can be present should be there.

Rehobeth, Md. Grant Mahan.

FIFTY YEARS OF MARRIED LIFE

On Sunday, Sept. 18, 1938, members of the Walnut Grove church and relatives and friends, numbering around 200 met at the home of Brother and Sister Oscar Ridgely in honor of their fiftieth wedding anniversary.

A basket dinner and social hour were enjoyed by all present. A large three-tier wedding cake, presented by the children, was placed on the table where the bride and groom were seated, along with others who were pres- at the wedding fifty years ago.



In the afternoon a short program was given. Brother and Sister Ridgely have been members of the Church of the Brethren for many years. Bro. Ridgely has served in the office of deacon a number of years while Sister Ridgely has served as Sunday-school superintendent in years past and still teaches her class of juniors in the Sunday school.

Six children have blessed this home, namely: Mrs. Glenn Swank of Froid, Mont.; G. H. Ridgely of Chicago; Homer Ridgely of Olney, Ill.; Mrs. Ray Murphy of Chicago; Miss Lea Ridgely of Forrest, Ill.; Mrs. Robert Olds of near Phoenix, Ariz. Mrs. Swank and Mrs. Olds were unable to be present for this occasion.

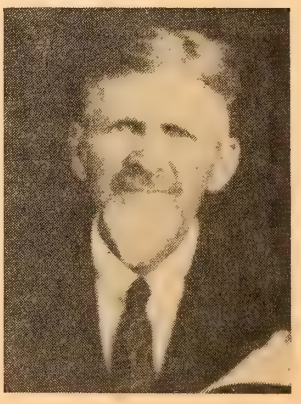
May the Ridgelys be permitted to spend many more happy years together.

Parkersburg, Ill. Mrs. D. A. Ridgely.

ELDER RUSSELL T. IDLEMAN

Bro. Russell T. Idleman came to the end of his earthly pilgrimage in the Rockingham Memorial hospital, Harrisonburg, Va., Aug. 22, following an operation.

He had been on a visit to his old home in Grant County, West Virginia, for some days and was in his usual health, but after a drive into Virginia, he had an attack of a trouble from which he had suffered for several years. He went to the hospital for an examination and after consulting one of the leading surgeons decided to undergo an operation. The operation proved to be too much of a shock and after nine days of intense suffering, his life came to an end.



He was born in Grant County, West Virginia, April 26, 1871. He was the son of Simon P. and Sarah Lyon Idleman, now deceased. His sisters are: Mrs. J. H. Cassady, King Ferry, N. Y.; Mrs. C. G. Hesse, Bridgewater, Va.; Mrs. Willye A. Poling, Ollie and Loretta, living at the old home in West Virginia.

As a lad he was of a serious and thoughtful turn of mind. As he observed others of his age falling into some of the things which tempt the young, he resolved that he would keep himself free from those habits; from this course he did not deviate. It might be truly said that he too grew " in wisdom and stature and in favor with God and man." He united with the church at the age of seventeen in an evangelistic meeting held by his cousin, William M. Lyon. His character was of steady growth. He knew how to lay hold on the Word and it became a power in his life. Prayer was his " vital breath," his " native air."

After completing the common school course, he made some special preparation and began teaching school. For

further training he entered Juniata College for the session of 1894-95 and for fifteen years with an interval or two, taught in the public schools of Grant and Mineral counties, W. Va.

In the year 1900 he was called by his home church, the Greenland congregation, to the Christian ministry. In 1904 he again entered Juniata College graduating two years later in the Sacred Literature course. For the next five years he filled regular appointments in his home church and often in adjoining congregations, and held some evangelistic meetings. The writer is among the number whom he baptized. He had a deep concern for the folks in isolated places, whose opportunities to hear the gospel were meager, and many of his meetings were held in such communities. His ordination to the eldership took place in the early part of this period of his life—the date I do not have.

On Aug. 29, 1909, he was united in marriage to Amanda Weaver of Somerset County, Pa. Immediately after their marriage they went to the old Ten Mile church in the Western District of Pennsylvania, where he became the shepherd of the little flock there. The membership was quite scattered and isolated somewhat from the other churches of the district. It took patient effort to build up the work, but they went bravely on through the years, giving without stint their best.

Four children were born to them: Sara, who is a student in Bryan University, Tenn.; Ruth, a student nurse in Bethany hospital, Chicago; Mabel, at home; and a boy who died in infancy.

In 1929 his faithful wife died and since that time he had gone on alone carrying a heavy burden, not the least of which was being both father and mother to his three children.

For twenty-nine years he labored in this congregation. In the beginning of his ministry there he received partial support from the church. He supplemented this by operating a dairy. Later he gave his service free and made a living for his family from the little farm and dairy. He loved the people whom he served as his own. He ministered lovingly to them. He wept and prayed with them many times. He yearned to see evidences of their spiritual growth. To the young ministers in the congregation he was like a father loving, guiding and encouraging them in all their efforts.

He was a devout student of the Bible and knew it better than many of his fellow ministers. He believed it was God's message to man and he preached it with all the power he possessed. But he preached more powerfully with his life. He had no personal ambitions, no love of self or position. He was a man of great faith. Anyone who came in contact with him felt the warm glow of his faith. He enjoyed the fellowship of God's people regardless of race or creed. He had understanding and sympathy for those who went wrong. He used every opportunity to speak to others about their relationship to Christ. No one ever questioned his sincerity. He was indeed a good man. One needed only to be near him to appreciate the quality of his life. He lived a victorious Christian life and passed away as he lived, in the faith and love of God.

The last sermons he preached were in his old home church, Sunday, Aug. 8, at 11 o'clock and at the Oak Dale church at 3 P. M., Greenland congregation, West Virginia.

In the old Ten Mile church, near Marianna, Pa., where he had preached so many years, funeral services were held on Aug. 24. A large crowd of people who knew and loved him came to pay their tribute to him. Bro. C. C. Sollenberger of Uniontown very fittingly conducted the services and he was laid to rest by the side of his wife, in the cemetery near by.

"Servant of God, well done!
Rest from thy loved employ.
The battle fought, the victory won
Enter thy Master's joy."

Bridgewater, Va. C. G. Hesse.

MARY L. GARVER

Sister Mary L. Garver, widow of Elder D. M. Garver, passed away at her home in Trotwood, Ohio, Sept. 6, 1938. She was the daughter of Jacob and Elizabeth Eby, and was born near Farmersville, Ohio. After her marriage to D. M. Garver they moved into the Bear Creek church territory where he was called to the ministry. They served the Bear Creek, Lower Twin and Trotwood churches, having lived in each. Sister Garver was a homemaker, and preferred to give her time and talents in making home a place of peace and rest. Many people came to the Garver home and enjoyed this hospitality.

There were four children born into this home. One daughter Miriam, preceded her mother in death. Sister Garver was sick only a short time. She called for the anointing service on Sunday evening before her death on Tuesday. She had lived 80 years, 4 months and 4 days.

She leaves in her immediate family: two daughters, Mrs. J. C. Flora of Dayton, Ohio, and Mrs. A. F. Gump of Trotwood; one son, Ralph of Trotwood; three grandchildren, one brother and two sisters.

Funeral services were conducted at the Trotwood church by Brethren E. R. Fisher and William Hollinger. She was laid to rest beside her husband and daughter in the Twin Valley cemetery. E. R. Fisher.

Trotwood, Ohio.

PASSING OF SISTER ANNIE MERKEY

Sister Annie Merkey, daughter of Bro. Daniel Bross and wife Sarah, was born July 31, 1883, and passed away May 20, 1938, at the age of 54 years, 9 months and 19 days.

Sister Merkey was born into a home of conservatively devout Christian parents who insisted on bringing up their children "after the most straitest sect of our religion." Thus her parents suceeded in making a lasting impression on her life. At the age of thirteen, or on Feb. 18, 1897, she united with the church in which she was always actively interested.

On Nov. 28, 1903, she became helpmate of a worthy youth from the sunny slopes of Tulpehocken Township, Berks County—Jacob P. Merkey.

Brother and Sister Merkey soon set out for themselves on a farm just west of Rehrersburg, where they lived happily and prospered spiritually and materially. They tried always "to seek first the kingdom of God." This union was blessed with two daughters which were "brought up in the nurture and admonition of the Lord."

The faithfulness of Sister Merkey and her devout husband resulted in a call to service in the deacon's office, April 14, 1911, where they again served so faithfully that after five years the husband was called to the ministry.

Bro. Merkey has always championed the interests of young people as a Sunday-school worker and any capacity in which he was called to serve. He has endeared himself to the aged as well and has most earnestly "studied to shew himself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth."

In spite of all the good that we know we were puzzled and made sad when Sister Merkey was incapacitated in 1933, becoming bedfast on the sixth of September, and there spending the remaining days of her life. Even then, Sister Merkey's life was not in vain. The older daughter, Ellen, taught school for eight years during which time she was at home and helped her mother. Later Ellen started to build a home of her own with the help of Bro. G. Roy Reger, who joined with her in marriage.

During the last years of her illness, Sister Merkey was tenderly cared for by her younger daughter, Stella. This daughter may have sacrificed some of her health in caring for her mother, but we believe that she practiced Ex. 20: 12.

Sister Merkey was laid to rest May 23, 1938, after funeral services in honor of the departed at Zieglers Church of the Brethren, near Rehrersburg. Interment in the adjoining cemetery. The funeral sermon was preached by Eld. Ira D. Gibbel, assisted by Brethren Geo. Snyder, Elias M. Frantz and Earl C. Keeney.

She leaves her husband, J. P. Merkey; daughters, Mrs. G. Roy Reger of Missouri, and Stella at home; also four brothers and five sisters.

Rehrersburg, Pa. Reuben K. Ziegler.

IN MEMORY OF BRO. DAVIS W. STOUDER

On the evening of May 14 the community was shocked and saddened by the sudden death of Bro. Davis W. Stouder. He was in apparent good health and was happy with his family and friends on the eve of his departure. He was with his only son, Kenneth, when he collapsed in his son's arms.

He was a staunch Christian, having been a member of the Church of the Brethren for many years. His father, Eld. D. W. Stouder, also a brother, Eld. Jas. A. Stouder, were ministers of the church for many years. Davis, as he was lovingly called by all, was a popular singer, having a rich, beautiful bass voice. During his life he sang for hundreds of funerals. He loved to sing, and before the piano was used often was called the organ of the church.

His funeral was one of the largest ever held in our church. The floral offerings testified to the love his friends had for him. Many said: "We not only liked Davis, but his is a place that will be hard to fill."

He is survived by his widow, Anna Stouder, and also by four children: twins, Thelma White of Grand Junction, Colo., and Zelma De Vere of Delphi, Calif.; Blossom Benson of Clifton, Colo.; and Kenneth Davis of Fruita, Colo. Seven grandchildren also survive. Brethren Ralph Hoover and J. R. Frantz and Rev. Besseim of the M. E. church conducted the funeral services held at Fruita, Colo. Music was by a trained male quartet, with whom he had sung at different times.

Davis Stouder was sixty-five years old. He was born near the Verdigris church, Madison, Kans. He came to Fruita, Colo., in 1910. He served as deacon in the Fruita church for many years.

Fruita, Colo. Anna Stouder.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Flanagan-DeVilbiss.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. W. B. DeVilbiss, Aug. 14, 1938, Maurice J. Flanagan and Viola E. DeVilbiss.—W. B. DeVilbiss, Ottawa, Kans.

Llewellyn-Idleman.—At our parsonage, D. Lewis Llewellyn of Freeport, Pa., and my niece, Sara Idleman of Marianna, Pa., Sept. 18, 1938. —M. J. Weaver, Lancaster, Pa.

Miller-Divine.—On June 5, 1938, Bro. Paul Miller of Waterloo, Iowa, and Sister Ellen Divine of Garden City, Kans., in the McPherson church by the undersigned.—V. F. Schwalm, McPherson, Kans.

Parrett-Briggs.—By the undersigned, at the Church of the Brethren parsonage, Oct. 1, 1938, Sam Parrett and Dorotha Briggs, both of Flora.—Ray E. Zook, Flora, Ind.

Peterson-Kingery.—By the undersigned, Sept. 24, 1938, at the home of the bride's mother in Flora, Wm. LeRoy Peterson and Hazel Naomi Kingery.—Ray E. Zook, Flora, Ind.

Wiggins-Bowers.—On Sept. 11, 1938, Leonard Wiggins and Corrine Bowers, both of McPherson, in the McPherson church by the undersigned.—V. F. Schwalm, McPherson, Kans.

FALLEN ASLEEP

Baugher, Bro. Charles W., was born Nov. 25, 1866, and died at his home near Dayton, Va., Aug. 31, 1938, aged 71 years. He was a son of the late Mack and Mary Baugher and was born near Elkton, Va. He had made his home in Rushville since 1906. Surviving are his wife, Eliza Roadcap Baugher, two sons and three daughters. Funeral services were held from the Dayton church by Brethren S. I. Bowman, B. S. Landis and Paul Daugherty. Interment in the Bridgewater cemetery.—Olive Flory, Harrisonburg, Va.

Blouch, Elizabeth A., daughter of Bro. Samuel and Sister Sarah Keefer Balsbaugh, was born Oct. 8, 1866, and died Sept. 4, 1938. She united with the church at the age of twelve years and was a faithful member of the Church of the Brethren to the end. She was united in marriage to Harvey Blouch on March 22, 1917, after which she lived in Palmyra. She was an active and faithful member of the Aid Society, Sunday school and church. She is survived by three sisters, three stepsons and one stepdaughter. Bro. Blouch preceded her in death several years ago. Funeral services were held in the Palmyra church by Elders F. S. Carper and John C. Zug. Interment in the Hanoverdale cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Blough, Jacob C., eldest in a family of nine children born to Aaron and Fannie Eshelman Blough, was born Nov. 7, 1884, and departed this life July 27, 1938, after three months of illness. He bore his suffering very patiently and without murmuring. On Dec. 15, 1912, he was united in marriage to Mary Saxe. He united with the Church of the Brethren in July of 1898. He leaves his wife, an adopted son, his mother, two brothers and five sisters. Funeral services were held in the East Chippewa church by Bro. D. R. McFadden, with interment in the church cemetery.—Sarah Blough, Sterling, Ohio.

Buckingham, Bro. Frank, was born Dec. 29, 1856, in Ross County, Ohio, and departed this life at his home in Glendora, Calif., Aug. 20, 1938, where he had made his home for nine years. Bro. Buckingham is survived by his widow and three children. Bro. Buckingham had been a member of the Church of the Brethren for many years. Funeral services were conducted by Eld. Wm. Wertenbaker, with burial in the Oakdale cemetery near Glendora.—Effie Shank Norcross, Glendora, Calif.

Clapper, Mrs. Lavina Belle Ward, widow of Emanuel Clapper, died at her home in Saxton Aug. 6, 1938. She was born in Fulton County, March 21, 1866, and was the daughter of Henry and Armenda Snyder Ward, both deceased. Her husband whom she married Dec. 20, 1877, preceded her in death Oct. 1, 1934. Mrs. Clapper was a devout and faithful member of the Brethren church since her girlhood. She was a good neighbor and had an unusual appreciation for fine friends. Among those who miss her are eight children, twenty-four grandchildren and seven great-grandchildren. Short prayer services were held at the Clapper home in Saxton, with further services in the Yellow Creek church. Brethren Clyde Bush and David Stayer officiated. Interment in the Steele cemetery.—Mrs. C. C. Stapleton, Saxton, Pa.

Gramley, Mary Stees, daughter of Mr. and Mrs. Martin Dreibelbis, was born in Berks County, Pa., and died at the age of 99 years, 7 months and 24 days, at the home of her daughter, Mrs. Hannah Derr. June 19, 1864, she was united in marriage to Israel Stees, who preceded her in death Jan. 1, 1909. This union was blessed with five children, four sons and one daughter. Two sons preceded her in death. She is survived by two sons, one daughter, thirteen grandchildren and sixteen great-grandchildren. Shortly after her marriage she united with the Buffalo Valley Church of the Brethren in Pennsylvania. Her Christian experience of over sixty years was dominated by an abiding faith in Christ as her Savior. On Oct. 31, 1918, she was united in marriage to James Gramley who died in May of 1920. She had expressed herself on different occasions as being ready to go to her heavenly home, but many had hoped for her to reach the rare old age of 100 years, which was only a little over four months off. She had a beautiful character, with Christian qualities which she had developed through the years of her Christian experience. She will be greatly missed by her daughter who so tenderly cared for her, her two sons, and a host of relatives and friends. Funeral services were conducted in the Church of the Brethren in Lena, Ill., by the writer, assisted by Eld. P. R. Keltner of Freeport, Ill. Interment in the Luisa cemetery.—J. F. Burton, Lena, Ill.

Heiple, Flora Schrock, wife of Aaron Heiple, died suddenly of a heart attack on Sept. 11, 1938, at her home in Geiger. She was sixty years of age. She had been in good health until a short time before her death and her passing was a shock to everyone. She was deeply interested in the work of the church and Sunday school and also the Ladies' Aid Society, where she had served as secretary-treasurer for many years. She leaves her husband, three daughters, two sons and a host of friends. Funeral services were conducted at the Heiple home by Rev. H. W. Nowag of Johnstown, assisted by Bro. H. O. Rhodes and Rev. Messenger. Interment was made in the Husband cemetery in Somerset.—Mrs. Fred Ogline, Friedens, Pa.

King, Bro. Samuel Dayton, son of William and Nancy Mart King, was born near Grantsville, Md., Feb. 6, 1888, and departed this life Sept. 5, 1938. At the age of eleven years he united with the Church of the Brethren and lived a faithful life until death. On Sept. 23, 1911, he was united in marriage to Mary Alice Butler. To this union were

born one son and one daughter, both residing at Chester, Pa. These with one grandson, six sisters and two brothers survive him. In 1925 he went to work in the Wirz Tube Mill at Chester and lived here until May 28, 1938, when he was moved to the home of J. E. Walls. For the past eighteen months he was bedfast with paralysis, bearing his affliction with patience. Funeral services were held in the Maple Grove church, with Bro. Jonas Sines of Oakland, Md., officiating. Burial was made in the Grantsville cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Royer, Anna Seighley, daughter of John and Barbara Seighley, was born in Lancaster County, Pa., July 30, 1862, and died Aug. 10, 1938. She was the youngest in the family of three children, two brothers preceding her in death. At the age of five she and her family moved to Wayne County, Ohio, where she resided ever since. On Dec. 19, 1885, she was united in marriage to Josiah F. Royer who preceded her in death in 1927. To this union were born eight children, four preceding her in death. She leaves two sons, two daughters and two grandsons. In 1890 she united with the Church of the Brethren and remained faithful. She was a kind and loving mother, always interested in the well-being of her neighbors and friends. Funeral services were held in the East Chippewa church, conducted by the pastor, Bro. D. R. McFadden, with burial in the church cemetery.—Sarah Blough, Sterling Ohio.

Schrock, Austin Gilbert, son of Jonathan and Polly. Judy Schrock, both deceased, fell asleep July 23, 1938, aged 69 years. He left his widow, seven children, three brothers and ten grandchildren. Bro. Schrock was a good Christian man, a member of the Somerset Church of the Brethren. He was a good citizen and neighbor. Funeral services were conducted by our pastor, Bro. T. R. Coffman, assisted by Eld. J. W. Wegley. Interment was made in the Hanger cemetery near Rockwood.—Mary M. Frease, Somerset, Pa.

Sellers, Harry E., was born Aug. 23, 1915, and fell asleep Sept. 5, 1938. Harry identified himself with the church early in life. He leaves to mourn his departure his wife, his parents, two brothers and a sister. Funeral services were conducted in the home by Bro. T. R. Coffman, assisted by Bro. A. J. Beeghley. Interment was made in the Weller cemetery near Somerset.—Mary M. Frease, Somerset, Pa.

CHURCH NEWS

CALIFORNIA

Codora.—We met in council Sept. 25, and elected officers and Bro. Arnie Wright of Chico was elected as elder; Walter Calvert, clerk; Landon Custer, treasurer; Roy Wright, Messenger agent and correspondent. Our Sunday school is union work. Bro. Wright preaches for us two Sundays each month and proclaims the gospel in its entirety. We took an offering at the close of council for district work, which amounted to $10. We enjoyed a call last month from Sister Muir of Pasadena who is gathering information about the organization and growth of the churches on the Pacific Coast. Our young people belong to the Northern California circuit of B. Y. P. D. and have some very inspiring meetings.—Mrs. L. Custer, Princeton, Calif., Sept. 28.

Long Beach.—On Sept. 27 the two weeks' revival closed. Bro. Harper Will of Wenatchee, Wash., labored earnestly, bringing splendid spiritual messages each evening. As a direct result two decisions were made for Christ and we feel the good seed sown will produce a bountiful harvest. The membership was much revived and many lives were rededicated for service. Our Sunday school is growing in attendance and interest. Sept. 25 was promotion day and on Oct. 2 the new officers and teachers will begin their work. We pray for a successful year in all lines of church and Sunday-school work. The Aid Society has elected officers, with Mrs. H. H. Vaniman as president; Mrs. T. J. Rummonds, vice-president; Mrs. Cora Hoff, superintendent. The first meeting of the missionary circle will be held Oct. 7 at the home of Mrs. E. H. Brubaker. The undersigned has been chosen as president.—Mrs. Emma Simmons, Long Beach, Calif., Oct. 3.

San Diego.—Our attendance held up well during the summer months, considering so many being away on vacations. During the last two weeks in June we had an interesting vacation Bible school, which was well attended. Bro. A. C. Sollenberger and son, Howard, gave talks on conditions in China. Brother and Sister Arnold from Phoenix were with us one Sunday recently. Work has been started on a new parsonage. The Women's Work organization is having good attendance. They give a luncheon once a month. They are well attended and also a financial success. Sept. 18 Bro. Leland Brubaker of Elgin, Ill., preached for us at the morning services. Sept. 4 while our pastor and several other church workers were at district conference at La Verne, Kenneth Forror substituted as Sunday-school superintendent, the intermediate choir sang, and Joseph Forror conducted a short, inspiring church service. Sept. 18 in the evening our young people conducted a C. E. installation service, at which Mrs. Fanny McIntyre, a county C. E. officer, was present. Royce Boaz is the new president for C. E.—Mrs. Mary Kregaer, Spring Valley, Calif., Sept. 29.

DELAWARE

Wilmington.—Our council was held Sept. 26, and Bro. Ross Murphy was elected elder; Bro. Wickersham, Jr., Sunday-school superintendent. Bro. R. Dill, president of Men's Work, gave a very fine report. The Men's Work sponsors the boys' club, of which there are about 130 members. In June Bro. M. L. Wagner and two boys attended Camp Harmony. In July Bro. Wagner, Bro. H. E. Maxwell and seven boys attended Camp Peniel, and in August Bro. Wagner and three girls attended Camp Stardust. One girl attended B. Y. P. D. camp at Stardust. Every Wednesday we have family church night, with a leadership training class, a discussion group for teachers, song service and board meetings. Each organization has been asked to submit a list of objectives and plans for 1939. On Oct. 2 the B. Y. P. D. had charge of the evening worship service. They held a very impressive candlelight service. Our love feast will be held Nov. 13.—Mrs. Edith Maxwell, Wilmington, Del., Oct. 3.

ILLINOIS

Allison Prairie.—We enjoyed a series of meetings by Bro. Ira Hiatt of Jasonville, Ind. We feel that the church was greatly inspired and built up spiritually by these meetings. Thirteen were baptized and one reclaimed. Fifty seven took part in the communion on Oct. 1. During the meetings Bro. Hiatt made many friends and visited in almost every home. Oct. 2 our pastor preached the installation sermon for officers and teachers. The young people are happy to have Bro. Ritchey as their teacher. The B. Y. P. D. reorganized with Kenneth Fisher as president; Herbert Lockman, secretary; Bro. Ritchey, adult adviser. A delegation from our church will attend the all-day meeting at the La Motte Prairie church on Oct. 9. The Ladies' Aid is planning to get a new stove for the church.—Viola Frye, Lawrenceville, Ill., Oct. 3.

Canton.—We held our council Sept. 14. It was decided to hold council meetings twice a year instead of quarterly. Officers were elected, with Elmer Rench as treasurer and Harold Rose, clerk. The young people conducted vesper services during July and August at different country churches. Those included were Bethel and Camp Creek. Nine attended camp along with the pastor. The B. Y. P. D. presented the play, House on the Sand, on Sept. 25. The Ladies' Aid dispensed with their weekly meetings during August and the first Wednesday in September they resumed their doughnut making and quilting. They had the windows of the church repaired and papered which lends a more devotional tone to our services. They presented a play, Great Possessions, which they also gave at district meeting. Our church was well represented at district meeting held at the Panther Creek church. Mrs. Harvey Lehman was delegate for Women's Work; Mrs. Cecile Van Syckle and our pastor's wife, Mrs. Dumond, church delegates. Our church joined the other Canton churches in union evening services during July and August. Bro. John Wieand, field secretary, was with us in a meeting and potluck supper on Aug. 16. The Men's Brotherhood resumed their monthly meetings Sept. 15, after a summer's vacation. Officers were elected and they are looking forward to a profitable series of meetings this winter. H. J. Kramer was elected president; Herman Rosencrans, vice-president; John Cover, secretary-treasurer. A big rally day was held Oct. 2. Installation services were held for church and Sunday-school officers in the morning. Basket dinner was served at noon. Bro. Fike of Astoria spoke in the afternoon. The B. Y. P. D. installed their officers with a candlelight service in the evening. Our ladies are taking an active part in local W. C. T. U. Mrs. Dumond was recently chosen president and selected as delegate to the state convention. Mrs. Harvey Lehman is vice-president; Mrs. J. D. Rohrer, treasurer.—Mrs. Evelyn Rose, Canton, Ill., Oct. 1.

Franklin Grove.—On Aug. 21 we held the farewell service for our pastor, Bro. Paul Studebaker, and family. We had a basket dinner at noon and a program in the afternoon in appreciation of their loyal services during the past four years. In the evening we were happy to have their son, David, preach for us. Sister Anna S. Buck and Bro. Kenneth Pfoutz represented us at district meeting at Mt. Morris. On Sept. 11 installation services were conducted by Eld. O. D. Buck for our pastor and wife, Brother and Sister S. L. Cover. On Sept. 13 a reception was held for them. Representatives of the school and also other churches of the town were present. We look forward to new inspiration and growth with the able help of Brother and Sister Cover. We met in council Sept. 16. Bro. D. C. Snider was re-elected Sunday-school superintendent. Rally day and installation services for the new officers were observed Oct. 2.—Nina Pfoutz, Franklin Grove, Ill., Oct. 3.

Milledgeville.—The Church of the Brethren and Brethren church of Milledgeville began their fourth co-operative evangelistic campaign on Sept. 11, in the Milledgeville Brethren church, continuing for two weeks, with Brother and Sister Oliver Austin as evangelists. The Austins were no strangers to us, having held a successful campaign here at the country church eleven years ago. They brought us stirring messages in sermon, song and story. Sister Austin's work as song leader and with the children was much appreciated. The two churches co-operated in a splendid way to make the meetings a success. As a direct result there have been twenty baptisms, twelve uniting with the Brethren, and eight with the Church of the Brethren. On various evenings we had delegations from our neighboring churches. Some of them brought special music and one evening the men's chorus from the Mennonite church near Sterling brought us several messages in song. All of these were inspiring and much appreciated. Oct. 3 we met in council and elected officers and committees. Bro. Galen Gerdes was elected elder; Bro. Lawrence Kreider, clerk; Sister Alta Kendall, president of Ladies' Aid. Six have been received by letter. Our communion will be held on Oct. 16, 7:30 P. M.—Mrs. Clara V. Fike, Milledgeville, Ill., Oct. 4.

Oak Grove.—Our revival, conducted by Bro. John Wieand of Decatur, Ill., closed Oct. 2 with an all-day meeting. Installation of officers was followed by a sermon in the morning, with dinner at the

church and sermons in the afternoon and evening. Bro. Wieand's messages were forceful and convincing and a great help to the membership. Four young people were added to the church. Many calls were made in homes of members and nonmembers. Attendance was fine. The singing was conducted by the writer and Mrs. Arthur Byerly of Peoria. We appreciated the special music of the Panther Creek church and also the Mennonite male quartet. Our love feast will be held Oct. 8 at 7 P. M.—Mrs. M. A. Whisler, Lowpoint, Ill., Oct. 4.

Oakley Brick.—On Aug. 21 our two weeks' revival began with our homecoming. Bro. I. R. Berry was evangelist. Sister Lucinda Berry Landes was in charge of the music. New Brethren Hymnals were obtained in time for the revival. We appreciated the assistance Sister Landes gave. Much spiritual uplift and sustaining courage to go on with the Lord's work was felt by all as a result of the meetings. Thirteen were received by baptism and six by letter. It has been arranged to observe the love feast on Oct. 7. We met in council Sept. 20, and elected Sunday-school officers as follows: Homer Hamm, superintendent; Ida Buckingham, primary superintendent; Ola Rutledge, secretary. Plans are being made to organize a Men's Work group in the near future.—Mrs. D. L. Blickenstaff, Oakley, Ill., Sept. 30.

INDIANA

Andrews.—We met in council Sept. 27, with a large attendance. A letter was granted to Mrs. Martha Ross of Wabash. Our revival has been postponed until Nov. 28 to Dec. 11, because of illness of our evangelist, Bro. Petre. We will close with our love feast on Sunday night at 7:30. It was decided to have one sermon a Sunday during the school year. Bro. Mulligan feels more is too much with his school duties. We will continue to have our departmental work on Sunday evening. Special pledges were taken to raise our district dues. The following were elected: Sunday-school superintendent, Ivan McDaniel; assistant, Vera Hietz; secretary, Maxine Hietz; assistant, Emert Mulligan; cradle roll and home department, Meda Prilaman; assistant junior superintendent, Vera Hietz; Messenger agent, Garnett Keel; treasurer, Sarah Howes; clerk, Ruth Poe; finance board, Webster Warren; ministerial board, Minnie Warren; educational board, Lucille Prilaman and Sarah Howes; C. W. Leader, Ward Denman; delegate to district meeting, Ivan McDaniel. Bro. Webster Warren was appointed to finish the unexpired term of Bro. Orville Adams as trustee. We are planning a campaign to get seventy-five per cent of our families to take the Messenger. We are going to continue our midweek prayer meeting in the homes this winter. The pastors of the six churches in this county are planning to exchange pulpits one Sunday night of each month for the next six months. I am sure we will enjoy the fellowship of our visiting ministers. We are looking forward to a more prosperous year of service for our Master. We ask the prayers of all who are interested in seeing the kingdom grow.—Garnett Keel, Andrews, Ind., Oct. 4.

Cart Creek.—We met in council on Sept. 19, and decided to have our love feast on Oct. 22. The officers were elected. Sunday-school superintendent is Bro. Jesse Winger. Bro. John Frantz of Wabash, Ind., is our elder. We are to be represented at district conference at Peru by Mrs. Norman Kendall. The work of the church during the summer has been progressing, with Bro. Elmer Leckrone of Michigan as pastor. Bro. Leckrone is now teaching in Michigan and Bro. Shull of Converse is now filling the pulpit.—Esther Winger, Marion, Ind., Oct. 3.

Killbuck, Antioch.—We met in council Sept. 20, and Bro. V. B. Browning was re-elected as elder; Bro. A. W. Ritchie, Sunday-school superintendent. Bro. John McCormick, our summer pastor, has returned to school. He was an inspiration to our church. Attendance was good during the summer. The church has been papered and the floors varnished and waxed, which adds greatly to the appearance of the church. The Sunday-school members went to New Castle Memorial park Aug. 7 and had services in the open. We are planning to have a revival this winter.—Ethel Turner, Muncie, Ind., Sept. 30.

Ladoga.—Sept. 13 we enjoyed a family night at the church, with a large group of neighbors and friends attending. The Royal Four quartet of Indianapolis entertained us with sacred songs. Oct. 9 is the date set for our communion. Visiting members and friends will be welcome.—Lina N. Stoner, Ladoga, Ind., Sept. 23.

Loon Creek.—Our church is making much progress. Bro. Chas. Oberlin of Peru, Ind., conducted a two weeks' revival in August. Attendance and interest were good. Seven applicants were added to the church by baptism and two by letter and one by associate membership. Bro. Glenn P. Goslee was elected to the ministry by the church. We held our council in September. Ora Kitt was elected Sunday-school superintendent; Allen Kitt, secretary; Brethren D. W. Paul and John Eberly, our pastor, delegates to district meeting at Peru, Ind., Oct. 7-9. Our rally day and installation services were held the last Sunday in September. Promotion services were also held. Our Sunday-school attendance was 160.—Pearl E. Goslee, Huntington, Ind., Oct. 6.

Marion.—It will soon be one year since our new church was dedicated and we have had a very profitable and enjoyable year in the service of the Lord. We voted to retain Bro. Loren Bowman as pastor. We feel that the interest in Camp Mack has increased as we were represented in the young people's, intermediate boys' and intermediate girls' camps. Brother and Sister Bowman served as workers in the young people's camp. A large group attended the state B. Y. P. D. meeting at North Manchester, Ind. Brother and Sister Wm. Tinkle and children were privileged to attend Annual Conference and Sister Tinkle, as delegate, gave an inspiring and beneficial report. Prof. Miley and Bro. Glen Baird of Bethany Biblical Seminary and Wilbur Norris of North Manchester have been guest speakers at several services during the spring and summer. The intermediates presented a playlet, Easter Morn, and the Home Builders gave the play, The House on the Sand. Our love feasts will be held the evening of Good Friday and the second Friday evening of November. Our first communion in the new church will be held on Good Friday. Three have been received by baptism and three by letter. We met in council Aug. 31, and elected officers. A goodly number are looking forward to attending district meeting. We are planning to have Bro. Wm. Beahm, returned missionary, as guest speaker on Oct. 16.—Ruby Witter, Marion, Ind., Sept. 30.

Middlebury.—We met in council Sept. 16 and the following officers were elected: Sunday-school superintendent, Bro. Glen Bowman; primary superintendent, Sister Louis Brandeberry; cradle roll superintendent, Sister Lauris Clouse; treasurer, Bro. Virgil Dowty; Messenger correspondent, Sister Orpha Mishler. We have started several new evening classes. Our pastor, Bro. Ira Long, has charge of the Bible class; Sister Opal Shrock, the young married people's class; Bro. Troy Shrock, young people's class, and a junior chorus for the children. Two have been baptized. Two letters were granted. Our harvest meeting will be held Oct. 16, with basket dinner.—Mrs. Harry H. Eby, Middlebury, Ind., Oct. 3.

Monticello.—Our congregation is growing in interest and attendance at both the Pike Creek and Gurnsey churches. In February our local board of religious education sponsored a three-day institute for leadership training. Three courses were presented: Children's Work, directed by Ruth Shriver of Elgin, Ill.; Religious Art by Prof. L. W. Shultz of North Manchester; Music Appreciation by Bro. Hollingshead. Much interest was manifested by workers and leaders of several church schools in this vicinity. Bro. J. W. Lear conducted a wonderful pre-Easter service at Pike Creek. Our Women's Work, Men's Work and B. Y. P. D. organizations are awake to opportunities of service. Recently these groups united in efforts to beautify the surrounding grounds, put in a cistern and paint the basement of the Pike Creek church. The Guernsey church is planning to remodel and put a basement under their building soon. Each of these organizations held banquets and programs. Eight of our young people and four intermediates were campers at Camp Mack this summer. Bro. Fredrick Hollingshead began his third year of pastoral work here. On May 29 he graduated from Bethany Biblical Seminary, receiving the degree, Bachelor of Divinity. Since that time he has assumed full-time responsibilities for the Pike Creek and Gurnsey churches. On June 26 he was united in marriage to Mary Ellen Horst, who graduated from Manchester College on May 30, receiving the Bachelor of Science degree in education. We welcome her coming into our midst and believe that her experience as pastor's daughter, her equipment of specialized study in the field of education and her many natural and spiritual graces combine to fit her in a unique way to complement her husband in his noble work. We believe that a union of such gifts and ideals will bear worthy fruits of service for the Master to which they have dedicated themselves. Four members have been baptized and four received by letter. The spirit of co-operation and fellowship in our congregation is fine and we believe that the church here will prosper and grow.—Anna Bridge, Monticello, Ind., Oct. 4.

Nappanee.—July 31 Sister Cora Stahly led us in an evening of song, this being our last Sunday evening meeting of the summer as we gave our assistance to the union services of our city at the park auditorium during the month of August. The district council of Christian education convened here Aug. 5. We granted our pastor, Bro. H. D. Emmert, and family a period of rest and recreation during August. In his absence Brethren Everett Pippen, David Metzler and Burton Metzler gave addresses. Aug. 21 an offering was lifted for Camp Mack. Sept. 8 officers and teachers enjoyed a hamburger fry followed by a workers' conference at Geyers Dam. We met in council Sept. 15, at which time we reorganized as follows: Elder, Bro. David Metzler; clerk, Hazel Miller; corresponding secretary, Mrs. Floyd Klaus. Bible school officers are: Superintendent, Ralph Miller; secretary, Cleobelle Linn; treasurer, Frank Lehman; cradle roll superintendents, Mrs. Loru Farrington and Mrs. Leona Hochstettler. Sept. 18 was our harvest-thanksgiving service. A number gave thankful testimonies. A special offering was received for Bethany Biblical Seminary. Oct. 2 was rally day, with interest and attendance being good. Installation services were held for all officers and teachers. We also had promotion exercises. Much effort has been given to help strengthen and develop the spiritual life within our community. As a challenge to us at this service our pastor made an earnest appeal to more deeply establish Christian living by teaching and example. We received much benefit from our unified services in keeping up our attendance during the hot summer months. Beginning with Oct. 1 we resumed our usual method of worship. During the year fifteen have moved away and five have been laid to rest. Three have been received by letter and thirteen by baptism. In the immediate future we will observe Dorcas Day at which time the Ladies' Aid will be given full recognition for their services. Our evangelistic meetings are scheduled for January to be conducted by Bro. David McFadden of Smithville, Ohio.—Mrs. Floyd E. Klaus, Nappanee, Ind., Oct. 4.

North Liberty.—We met in council Sept. 13, and Eld. C. C. Cripe of the district mission board challenged the church to unselfish living. Our former pastor and wife, Brother and Sister Fred Flora, left us Aug. 31 for California where he expects to engage in Bible institute

work. We have enjoyed a wonderful opportunity of having Bro. Flora with us the past year. He conducted a twenty-week course of study on major Bible themes and a midweek class on Revelation and Prayer, besides our Sunday evening Bible study group. Our new pastor, Eld. Ervin Weaver, and family came to us Sept. 1 and have the work well in hand and going nicely. Eld. J. O. Winger gave us two splendid sermons at our harvest meeting Aug. 28. Our mission offering was $24.96. On Sept. 18 our Bethany offering amounted to $14.50. Our revival meeting will begin Oct. 16, with Eld. I. R. Berry as evangelist. Our love feast will be held Oct. 5.—Mrs. J. H. Markley, North Liberty, Ind., Sept. 26.

North Winona.—We met in regular council Sept. 15. Attendance and spirit were good. Brethren Kreider and Bowers of the district ministerial board met with us. The heating plant which was installed last year is paid for. The budget for the coming year was adopted as presented by the financial board. The church elected the present pastor, Bro. R. C. Wenger, who is also our elder, to serve another year. The following officers were elected: Clerk, Mrs. Ruby Horn; treasurer, Charles Bryant; Messenger correspondent, Mrs. Alma Hanawalt; ministerial committee, Price Bailey; Sunday-school superintendent, Alpheus Shanbeck; secretary, Betty Kinsey. Our homecoming service will be held Oct. 23. Bro. Rufus Bowman is the speaker. All interested are invited, especially former pastors and elders. A basket dinner will be held at noon. If any wish to stay over night please correspond with the church clerk, Mrs. Ruby Horn, Warsaw, Ind. The program for the coming year will be set up within a few days. We have special plans in view for our large group of children. Last year some work was done at the County Home, and this will likely be continued this year.—G. H. Van Dyke, Winona Lake, Ind., Sept. 26.

Pine Creek.—On Aug. 21 a converted Jew, Mr. Davidson of Los Angeles, Calif., gave a very instructive and appealing message on the Condition of God's Chosen People. On Aug. 28 we held our annual harvest meeting. An offering for missions was received. On Sept. 9 we met in council. Church officers were elected. May we all work together for the glory of God and salvation of men. Our Sunday-school superintendents are: Bro. Cecil Kieser, main school; Bro. Walter Kieser, junior; Sister Mary Mangus, primary. Our communion will be held Oct. 15, and will be preceded by four evening meetings in charge of Bro. Ervin Weaver of North Liberty. We are looking forward to our series of meetings beginning Dec. 7, with Bro. Wilmer Petry of Akron, Ohio, as evangelist. Our pastor, Bro. Theo. Miller, expects to hold two evangelistic meetings during October and November. May our prayers attend him as he labors elsewhere.—Edith Rupel, Walkerton, Ind., Sept. 27.

Pipe Creek.—The following officers were elected at our council on Sept. 9: Bro. T. A. Shively, elder; T. A. Hopper, clerk; Ralph Wissinger, treasurer; Arthur Hessong, trustee; Bro. Willis Maugans, Sunday-school superintendent; Sister Clarice Hessong, primary superintendent. Brethren Perry Metzger and Jacob Wissinger will represent this church at district meeting at Peru. We are expecting to gain help and inspiration from this meeting as many will be able to attend. A large crowd was present at our homecoming Sept. 25. Bro. Rufus Bowman of Chicago gave inspiring messages in the morning and afternoon. The basket dinner and fellowship were much enjoyed. The men improved the gravel driveway and made cement walks. Bro. Edward Stump of South Bend will begin a series of meetings Nov. 14. They will close Nov. 27, with all-day services.—Martha O. Hessong, Peru, Ind., Sept. 28.

Pleasant Valley.—We have had splendid attendance this summer, and hope it will continue during the winter months. Our midweek prayer services have been interesting and well attended most of the time. We have been meeting in homes, having Bible study followed by prayer services. We are grateful for the attendance from one of our neighboring churches in our Sunday evening services. We welcome any who wish to come in our midst. On Aug. 28 Bro. George Phillips from Elkhart, Ind., gave us a very helpful and interesting message on Stewardship and Tithing. After this message the young people and their teacher had a meeting on the island by the river back of our church. Our harvest meeting was held Sept. 4. Bro. Dewey Rowe from Bryan, Ohio, gave us two helpful sermons. Both morning and afternoon meetings were well attended. We met in council Sept. 6 and elected officers. Bro. Homer Schrock from Michigan was chosen as elder, with Bro. Ralph Schrock and Bro. Lester Franks as Sunday-school superintendents.—Mrs. Norah Bowman, Middlebury, Ind., Oct. 1.

Rossville.—The annual harvest sermon was given by Bro. Ray Zook of Flora, Ind. A farewell social was held for Bro. Walter Replogle and family Sept. 9. A covered dish supper was followed by speeches by several members and friends in appreciation of the work done by Bro. Replogle as pastor four years. They are now located near Bellefontaine, Ohio. Sunday-school and church officers were elected at the close of Sunday school on Sept. 25. Council was held Sept. 29, at which time the names of new officers were read. Ferris Hylton is Sunday-school superintendent; Floyd Gochenour, clerk. The fall communion will be held Oct. 16, 6 P. M.—Mrs. Lillian A. Hufford, Rossville, Ind., Oct. 5.

Santa Fe.—Our council was held Sept. 22, and the following were elected: Bro. Adrin Clengenpeel, Sunday-school superintendent; Otho Wolf, secretary; Bro. F. P. Hostetler, delegate to district meeting, with Bro. P. E. Coblentz as alternate. District meeting will be in the Peru church Oct. 6-9. Some of our members will help in the meeting. Our communion will be held Oct. 29, 7:30 P. M. This church was fortunate to secure Bro. John W. Fidler of Brookville, Ohio, to come to us Sept. 4 in a series of meetings. He brought the Word of God with much force and we feel the church has been much built up. Two were received by former baptism.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Sept. 28.

South Whitley.—We met in council Sept. 1. We voted to keep Bro. Paul Kendall as pastor. The following officers were elected: Sister Leatha Struggle, Sunday-school superintendent; Bro. Cyrus Senger, assistant; Bro. William Joy, trustee; Bro. Oscar Joy, finance committee; Bro. Kimber Humbarger, ministerial board; Bro. Frank Enyeart, treasurer; Sister Effie Enyeart, home department; Sister Rosa Humbarger, clerk and Messenger agent and correspondent. We are looking forward to what we hope will be a good year in fellowship and service for the Lord. We will hold rally day services on Oct. 2, and have an interesting program planned for both morning and afternoon services. In the past year we have lost two members by death, Brother and Sister William Spitler. Two new members have been received by letter, Brother and Sister Edgar Miller of Ft. Wayne. We are glad to welcome these new members.—Rosa Humbarger, Columbia City, Ind., Sept. 26.

Union Center.—Our harvest meeting was held on Aug. 17, with Sister Anna Warstler giving very interesting talks both forenoon and afternoon. We hope to have her back some evening to show pictures of her work as a missionary. Our Sunday school and church has held up quite well in attendance, with an average of 200 for this quarter. On Sept. 9 we met in council and elected the following officers: Sunday-school superintendent, Chas. Stouder; secretary, Howard Burkholder; primary superintendent, Gladys Stouder; C. W. chairman, Jonas Miller; church secretary, Howard Slabaugh; church treasurer, Curtis Sheets; church correspondent and Messenger agent, Mrs. Amzy Miller; ministerial board, Lea Bigler; finance and missionary board, Amzy L. Miller; trustee, Frank Seidner; birthday offering treasurer, Clarence Mishler; cradle roll superintendent, Edna Dunham; elder, Bro. David Miller. We hope to have our revival beginning Nov. 20, with Bro. C. H. Deardorff of Ashland, Ohio, as evangelist. Our love feast will be held Oct. 8. During the past summer we remodeled our basement by plastering, heating and forming rooms for our primary department. We also redecorated the main auditorium by papering and also painted the seats.—Mrs. Amzy L. Miller, Wakarusa, Ind., Sept. 26.

Union Grove.—On Aug. 14 our church held an all-church day. Bro. J. O. Winger of North Manchester gave the morning address. After dinner we met in council. After hearing the report of the committee on church parsonage we decided to buy an improved forty-acre farm, suitably located, to serve the church as parsonage. Since then $2,400 has been raised for this purpose and the property has been purchased for the sum of $4,600. Our pastor, Russell K. Showalter, will occupy this property Dec. 1. At our September council Bro. I. E. Weaver was re-elected presiding elder. Plans have been made for our harvest-homecoming services on Oct. 23. Samples of all our fruits, vegetables and crops will again be on display beside the church altar. A special offering will be received which will include some $300 worth of special projects. Our love feast was held Sept. 25, with Bro. Weaver officiating. Our revival will be held March 5-19, with Bro. A. R. Showalter of the Copper Hill church, Va., as evangelist. We have also planned for a week-day church school program for Feb. 26 to March 4.—Mrs. R. K. Showalter, Eaton, Ind., Sept. 26.

White Branch.—Our revival began Sept. 12, and continued until Sept. 24, with Bro. Clyde Mulligan of Hartville, Ohio, as evangelist. He preached sixteen inspiring sermons and as a result five were baptized. We feel we were strengthened spiritually. He visited in most of the homes. Several numbers of special music were given throughout the meeting. On Sept. 16 Bro. Mulligan was called home to preach a funeral and Bro. O. D. Werking filled the pulpit in his absence. Sept. 24 we had an all-day meeting. We served dinner in the basement at noon. A social hour was enjoyed after which Bro. Mulligan gave another inspiring sermon.—Mrs. B. F. Hawkins, Mooreland, Ind., Oct. 3.

IOWA

Brooklyn.—Our church is getting along nicely under the leadership of our new pastor, Bro. Henry Butler. The attendance and co-operation have been splendid. Brother and Sister Butler were chosen delegates to district meeting. Our church met in council Sept. 10. Sunday-school officers were elected at this time. Glen Connell was chosen Sunday-school superintendent. It was decided to hold our love feast Oct. 16, 7 P. M. Installation services were conducted Oct. 2, by Bro. Butler, for the officers and teachers. The Ladies' Aid Society has been doing fine work. They will hold their fall chicken dinner and bazaar on Oct. 11. They are preparing to send some canned goods to the Old Folks' Home at Marshalltown. We welcome anyone from neighboring churches to come and worship with us.—Mrs. Earl Connell, Brooklyn, Iowa, Oct. 4.

Iowa River.—We met in council Sept. 25, and the following officers were elected: Bro. G. W. Keedy, elder; Sadie Hogancamp, Messenger agent; Lulu Duft, Messenger correspondent; Elroy Yonker, general Sunday-school superintendent; Marie Eby, junior department superintendent. Our Women's Work organization recently decided to function in the three departments of Aid, missions and mothers and daughters. Thelma Thurston is superintendent; Mayme Wheeler, director of mothers and daughters; Marie Eby, missions. The Women's Work group is financing the coal expense again this year. The men's group is sponsoring a church night service to be held Oct. 11. Church delegates to district conference at Dallas Center were Sadie Hogancamp and Marie Eby. Reports were given on Sept. 18. Our autumn com-

munion will be held Oct. 23 and members from neighboring congregations are especially invited to fellowship with us.—Mrs. Marie Eby, Marshalltown, Iowa, Oct. 6.

Monroe County.—May 29 we were favored with an interesting message by Bro. J. D. Brower of the Osceola church. Bro. Brower is a member of the board of Christian education and discussed every phase of it. A large number of our young people attended the B. Y. P. D. conference at English River church in June. Our district meeting was held at the Franklin church Aug. 24-26. Bro. E. S. Fouts attended and brought back interesting reports. Sept. 15 we met in council. Sister Charlotte Henderson was re-elected Sunday-school superintendent, with Sister Leota Rodabaugh as assistant; Harold Belzer, secretary; Lawrence Cook, assistant; Leota Rodabaugh, clerk; the writer, Messenger agent and correspondent. Bro. E. S. Fouts was re-elected as elder. We will have our love feast Oct. 14, 7:30 P. M. Two have been baptized since our last report. Our Ladies' Aid meets every two weeks in the homes and has kept busy sewing for the needy and making quilts. We have a cradle roll department, with Sister Maudie Cook as director, and Sister Florence Fouts is director of home department. We have regular services each Sunday and are always happy to have other workers come and worship with us.—Christina Henderson, Fredric, Iowa, Oct. 3.

Panther Creek.—We met in council Sept. 1. The work is going along nicely. Bro. T. R. Messamer was re-elected Sunday-school superintendent. It was our privilege to entertain the County W. C. T. U. meeting at our church recently. About seventy enjoyed a potluck supper at the church night meeting. Oct. 11 there will be a men's meeting to which all the families are invited. We will also have a special service that evening for the funds that have been raised for a parsonage by means of sending an old apron around to all the ladies and each putting their offering under a patch, which will be torn off at this meeting. Our communion will be held Oct. 23, at 7:30 P. M. Visitors are always welcome.—Mrs. Susie K. Wicks, Adel, Iowa, Oct. 4.

Salem.—Our church met in council Aug. 21 when church and Sunday-school officers for the year were chosen. Bro. Colyn was unanimously elected as elder. Sister Elsie Riley was elected Sunday-school superintendent; Sister Verda Riley, children's superintendent. We are planning to have rally day services Oct. 9. Bro. Colyn represented our church at Lawrence Conference. Brother and Sister John Brower of Osceola vsited us in August and gave a helpful message. Several of our young people are attending McPherson College. The Aid Society has been busy sewing and meets every two weeks. We hope to have a revival this fall. Several of our members attended district meeting at Leon. Our attendance and interest in Sunday school and church have been good.—Mrs. Chas. J. Wray, Prescott, Iowa, Oct. 4.

KANSAS

Appanoose.—We met in council, with Bro. John Ward presiding. Sister Ethel McEathron was chosen delegate to district meetng. Bro. Lloyd Ikenberry was alternate. Bro. Ralph Ikenberry was elected Sunday-school superintendent; Sister Violet McEathron, secretary and treasurer; Sister Blanche Ward, cradle roll superintendent. Our attendance is increasing. We have been grateful for the help Bro. Whitaker of Lawrence, Kans., and Brethren Paul Bechtold and J. A. Vancil of Ottawa have given us during the past summer. Our love feast was held Oct. 1. Our first services were held on Saturday forenoon, conducted by Bro. Argabright of the Washington Creek church. He also gave the examination services in the afternoon. Bro. Leonard Root of Topeka was with us on Sunday and gave us very wonderful sermons. Bro. Whitaker preached in the afternoon.—Ruth Morgan, Overbrook, Kans., Oct. 4.

Bloom.—We met in council Sept. 18 at the home of Brother and Sister G. W. Weddle. We do not have church services but decided to pay the church budget. An offering was lifted for Spanish relief. It was decided to have a love feast this fall. Delegate to distrct meeting is C. C. Weddle, with Mrs. A. C. Keller as alternate. The Ladies' Aid meets once a month.—Mrs. A. C. Keller, Minneola, Kans., Sept. 30.

Richland Center.—We met in council and the following officers were elected: Clerk, Earl McPherson; treasurer, Mrs. Jake Snell; correspondent, Mrs. Eva Fralin; Messenger agent, Bro. Strohm; finance board, Joe Young; delegates to district meeting, Bro. Fred Van Nortnick, with Bro. M. H. Kerk as alternate. Sunday-school officers are: Superintendent, Mrs. Eva Fralin; assistant, Robert Bergmann; secretary, Leo Strohm; treasurer, Henry Small. The Sunday-school secretary and treasurer will be members of the Sunday-school board. The birthday banquet was held Sept. 16, with a large crowd present. A program and supper had been prepared. A visiting minister, Archie Wymore, from Pittsburgh, Pa., gave an interesting talk. We also had a reading, music and songs. Bro. Strohm and family are with us now and the church is going along nicely. We had with us for a week's meeting Bro. J. R. Smith of Darlow, Kans. The annual bazaar and three-cent cafeteria supper will be held the last of October.—Mrs. Eva Fralin, Summerfield, Kans., Sept. 30.

White Rock.—We held our council Sept. 23, and elected the following: Elder, W. W. Gish; foreman, O. S. Switzer; clerk, Mrs. Alfred Ross; treasurer, Mrs. E. R. Myers; Messenger agent, Gladys E. Switzer; united board group, O. S. Switzer, Earl Myers and Mrs. F. Switzer. Revival meetings will begin Oct. 3, and will continue until Oct. 17. The meetings will be held by Brother and Sister S. E. Thompson of Pampa, Texas. It was decided to have communion services Oct. 18.—Gladys E. Switzer, Lovewell, Kans., Oct. 1.

MARYLAND

Maple Grove.—Since our last report two have been added to the church by baptism. Evangelistic meetings were conducted by Bro. Howard Whitacre July 3-17 at the Bethesda chapel. One night a party of thirty five came from Cumberland and sang several selections. This was much appreciated. Our council met Aug. 11, and officers were elected. Bro. Walls was elected elder. Delegates were appointed for district meeting which was held Aug. 26 in the Maple Grove church. We were favored with a talk by Sister Ruth Shriver from Elgin. It was decided by the women of this district to build a cabin at Camp Galilee to be used by some of the girls during camp time. Five of our young people attended Camp Galilee Aug. 14-22. Two nonmembers also attended this camp. The district B. Y. P. D. recognition service was held at this place on Labor Day. Two of our young people attended the regional conference at Bridgewater College. Brother and Sister Murphy from Rummel, Pa., were with us Sept. 11. Bro. Murphy preached both morning and evening. The Ladies' Aid financed the painting of the church inside and also the building of a new rostrum and pulpit. Our B. Y. P. D. reorganized Sept. 25, with Bro. Wilbur Bowser as president; Bro. Blaine Beachy, vice-president. This organization has held several vesper services during the summer. Our pastor, Bro. Walls, held a two weeks' evangelistic meeting in West Virginia recently.—Mrs. Arthur Resh, Grantsville, Md., Oct. 4.

Reisterstown.—The annual house to house visit was recently made among our members. All visited were in the faith and unified in their work. Besides the Sunday morning offerings special money gifts were made towards the current expenses of the mission. One donation of money was given to the Old Folks' Home at Boonsboro, Md. A building fund has been started for a new church house. At present meetings are being held in private homes. Brother and Sister Charles S. Knight opened their home for the late series of meetings. Eld. Wm. N. Zobler of Lancaster, Pa., came to us Sept. 6, and closed this evangelistic effort on Sept. 18. He preached fifteen strong and inspiring gospel sermons. Three girls and one mother were added to the church by baptism on Sunday night after the services. Many more are near the kingdom. The attendance was good throughout the meetings in spite of some very rainy weather. Eld. Wm. E. Roop of Westminster furnished the car and accompanied the evangelist. In the two weeks of the meeting the car registered over nine hundred miles. Bro. Zobler made his home with Bro. Roop and his wife at Westminster, Md. The trip to and from the meeting was forty miles. Many hearts are rejoicing in the Lord and the work is moving forward here at Reisterstown Mission.—Mrs. Martha A. Knight, Reisterstown, Md., Sept. 29.

MICHIGAN

Battle Creek.—On Sept. 4 Bro. Virgil Finnell from North Manchester, Ind., filled the pulpit both morning and evening. The evening message was on temperance. Sept. 5 our Sunday school enjoyed a picnic at Pine Lake, Olivet. We met in council Sept. 10. In the absence of our elder, Bro. Harley Townsend, Bro. F. E. Mallott had charge. Sept. 11 was observed as literature day, at which time was very forcibly pointed out the need of every family taking The Gospel Messenger. It was also a special day in our church as we raised $157.17 on our church debt. In the evening we had vesper services, conducted by the young people around a campfire near Bro. Mallott's home. Sept. 13 we met for a farewell visit with Brother and Sister Brumbaugh. Bro. Brumbaugh has served as assistant pastor for several months. They go to their new field of labor, Marion, Ohio, with the best wishes of a host of friends. On Sept. 18 we had the privilege of hearing Sister Hazel Messer, missionary nurse from India, tell of her work there. We also deem it a great privilege to have had Bro. J. O. Winger of North Manchester, Ind., as our evangelist for two weeks, Sept. 19 to Oct. 2. Two were added to the church by baptism. Bro. Winger's sermons were a wonderful help and inspiration to all. Our meetings closed with our love feast which was well attended.—Florence Snow, Battle Creek, Mich., Oct. 5.

Pontiac.—We have been busy in our church, and in spite of work being slack our offerings have kept up wonderfully well. We have much for which to be thankful. At our spring council Brother and Sister Paul Shafer were installed in the deacon's office. In June a very successful vacation church school was held, with Sister Ray Fleming as director. At summer council we voted to license Bro. Robert D. Ebey to the ministry. We are all very proud of this young man who has grown up in our midst and is loved by all of us. Bro. Claude E. Trombley and Sister Ray E. Fleming were delegates to district meeting. Last Sunday the following officers were elected: Clerk, E. J. Ebey; treasurer, Sister Ray E. Fleming; trustee, Ray E. Fleming; ministerial and finance board, Galen Joseph; member of nominating committee, Sister Paul Shafer; Messenger agent, Sister E. J. Ebey; auditor, Allen Ebey; home department superintendent; Sister C. E. Trombley; Sunday-school superintendent, Paul Shafer; assistant, E. J. Ebey; secretary, Allen Ebey; primary superintendent, Sister Grace Shelton; assistant, Sister Herman Ihrke; music director, Floyd Durnbaugh; elder, L. W. Shafer. We hope to accomplish greater and better things during the coming year.—Mrs. Russel E. Wilsey, Lake Orion, Mich., Oct. 3.

MINNESOTA

Hancock.—It has been a year isnce we have opened our church doors after a six-year period of idleness. We started on faith and organized our Sunday school which was very small but full of enthusiasm.

Later we were able to get one of our ministers, Bro. Suter of Clinton, Minn., to come once each month and preach for us. This summer he came twice each month. During the six years when our church was idle the members met each year for a communion service and elected an elder for the next year. Bro. Rolston of Sheldon, Iowa, was and still is the elder of their choice. Sister Elsie Finckh of Worthington, Minn., is teaching the school in the same community as our church is located and is our leader and minister through the school months. Brother and Sister Otto Larsen of West Union, Ohio, held a two weeks' evangelistic service. Sept. 18 to Oct. 3. The meetings were well attended and greatly enjoyed. Brother and Sister Larsen entered into the task wholeheartedly. Two young men were won for the Master's service. The members were inspired and interest is better. Each evening after the song service Sister Larsen told stories and taught little songs to the children, after which Bro. Larsen brought the message. At the close of our revival we held our communion, with Eld. Rolston and Bro. Suter officiating. On Oct. 2 council was held. One young man, Bro. Ed Duncan, was licensed to the ministry, and another young man, Bro. Harold Dage, was installed as deacon. After the Sunday evening service an anointing service was held for one of our members who is ill. We feel God has richly blessed us through this past year. We also feel that Brother and Sister Larsen were useful tools for God's work and our church seems alive again.—Mrs. Paul Sommer, Hancock, Minn., Oct. 4.

NEW YORK

King Ferry.—We met in council Sept. 16. Officers were installed Sept. 25, with a sermon by the pastor. Bro. Dean Weibly is Sunday-school superintendent; Bro. H. D. Jones, assistant; Sister Lottie Bowman, home department superintendent; Mrs. Gertrude Roller, cradle roll superintendent. Our church has had many interesting and helpful meetings and programs. The children gave their program June 5, after which seven babies were consecrated in a service by the pastor. The young married people's class, with Bro. Cassady as teacher, bought and paid for a mimeograph for the parsonage. It has been a wonderful help. Our revival started Aug. 14, with Bro. R. P. Bucher as evangelist. He preached for two weeks and gave helpful sermons. We had special music from our church as well as a number of other churches. This was very much enjoyed by all. Fourteen were baptized and one received by letter. The members were greatly helped and inspired to live better lives. Bro. Bucher and Bro. Cassady visited in many homes. Three of our boys attended senior young people's camp at Elizabethtown in August. They brought back many good things and gave reports on Sept. 16. Our Sunday-school picnic was held at Filmore Glen on Labor Day. The young people are studying some of the doctrines of our church in their Sunday evening programs. They have been giving some very interesting programs, with Mrs. Vernon K. Bowman as leader. Our love feast will be Oct. 9. We are planning a reception for our new members some time in October. The men's organization is working on a plan to run a car each Sunday morning to bring folks who do not have cars to Sunday school and church. The writer was chosen correspondent. The Aid Society sponsored a fish supper Sept. 30, and the proceeds were over $39, with not much to be paid out for expenses.—Mrs. Gertrude Roller, King Ferry, N. Y., Oct. 3.

NORTH DAKOTA

Kenmare.—We met in council Sept. 25, and elected the following: Elder and treasurer, Bro. Jorgen Boe; clerk, Marian Stice; Sunday-school superintendent and chorister, Mrs. Jorgen Boe; correspondent, Mrs. Ada Stice.—Mrs. Ada Stice, Kenmare, N. Dak., Sept. 30.

Minot.—Our quarterly council met Sept. 19, and the following officers were elected: Bro. Ray Harris, elder; Bro. D. A. Miller, assistant; Mary Knapp, writing clerk; Violet Harris, Messenger agent; Bro. Miller, treasurer; M. W. Petry, superintendent; Orville Harris, assistant. Oct. 3 we started the new year wih a harvest meeting. Dinner was served to about 125 persons. Bro. Wingert of Carrington brought the message. The afternoon program was rendered by the ladies' mission circle. It consisted of numbers by a women's quartet, a children's hour conducted by Mary Knapp, readings on harvest, and a short play on missions, The Five Wise and the Five Foolish Virginias, by the mission circle. We were glad to welcome guests from Berthold, Surrey and Carrington. During the past year we have installed water in our church and we are now adding a furnace room and hope to have a furnace soon. For the past month we have held weekly prayer meetings, with an average attendance of twelve. Though the number has not lessenged since the first meeting we sincerely hope for an increase in attendance.—Violet Harris, Minot, N. Dak., Oct. 4.

OHIO

Ashland City.—In April a reception was held for the new members who united with the church at our revival meetings conducted by Bro. J. O. Winger. Bro. Deardorff held several meetings in May, giving instructions on Bible doctrines to the new members. A farewell social was held for Sister Clara Harper who left for Africa. We were very glad to have Sister Harper with us on various occasions. On Sept. 4 she gave a stirring missionary address. We were also favored by having Sister Goldie Swartz give some interesting messages on various occasions. Quite a number from our church attended the Sunday-school convention at Akron, July 13, 14. Brethren Rufus Bowman and Dan West were the principal speakers. The Women's Work organization put on a very appropriate Father's Day program. Each father was presented with a rose and both the oldest and youngest fathers were given a bouquet. Bro. W. L. Dessenberg had the honor of being the oldest father. At our council in July officers were elected as follows: Bro. C. H. Deardorff, elder; Bro. W. D. Kreider, Sunday-school superintendent; Bro. Clifford Friend, assistant; Bro. Merle Griner, clerk; Bro. Ralph Brubaker, treasurer; Sister Inez Deardorff, correspondent; Brethren C. H. Deardorff and G. A. Cassel, delegates to district meeting. Brethren Deardorff and Cassel were also delegates to Annual Conference. We joined with the churches of the city this summer in a daily vacation Bible school, one of the schools being held in our church. We joined with the churches of the city in union services through the summer on Sunday evenings, resuming our own services on Sept. 11, and our B. Y. P. D. services on Sept. 25. On Sept. 11 we had no Sunday-school or preaching services at our church as we held a joint meeting with the Brethren churches and the Churches of the Brethren in Northeastern Ohio. There were 594 present for Sunday school. The speaker of the morning was Bro. D. R. McFadden. In the afternoon Brethren Stuckey and Zigler were with us and Bro. Zigler stayed for Sunday evening services. Our annual flower day was held Aug. 27, with a goodly number present. A beautiful array of flowers banked the front of the church. Sept. 25 was promotion day, and we also held installation of officers. We are planning for a great rally day on Oct. 2. We realize there are great responsibilities ahead and pray for great success with God's guidance in our undertakings.—Mrs. Fern Keefer, Ashland, Ohio, Sept. 26.

Brookville.—At our May council our pastor, Bro. Roy B. Teach, was re-elected for an indefinite term. On July 10 the children gave a program. An offering, amounting to $25, was sent to Spanish relief. The church was redecorated and new lights installed. On Aug. 21 the homecoming and dedication services were held with an all-day meeting and basket dinner at noon. Bro. H. Maphis spoke in the morning, Bro. Ray Shank of the Oakland church delivered the message in the afternoon and Bro. Reuben Boomershine of Fostoria gave the evening address. Attendance was good and all enjoyed the fellowship together. On Aug. 23 we met in council and Bro. E. R. Fisher of Trotwood was elected elder. Sunday-school officers were elected with Bro. Paul Fidler as superintendent. Pastor Teach will hold evangelistic meetings at Union City, Ind., beginning Oct. 2. On Oct. 31 Bro. E. R. Fisher of Trotwood will begin a two weeks' series of meetings for the Brookville church. Our love feast will be held Nov. 20. The interest of the Sunday school and church is good and several have been baptized during the summer. A number of young people attended Camp Sugar Grove. Our B. Y. P. D. will start the new church year on Oct. 2, with a continuation of the study of the history of the Church of the Brethren. New officers were installed on Sept. 25. Our B. Y. P. D. is not large in number but a growing interest is shown. Our aim is to follow the Master and our goal is to be more like him. The members of the Ladies' Aid are very busy sewing and have all the work they can do. They are always ready to help the sick and needy.—Mrs. Ida E. Ullery, Brookville, Ohio, Sept. 26.

Castine.—In June we had our vacation Bible school, with our pastor, Bro. Glen Rust, as director. We had good attendance and closed with a good program on Sunday night. Aug. 11 our Sunday school had a picnic at Glen Miller park at Richmond, Ind. Aug. 20 we had special council when Bro. Edgar Petry was licensed to the ministry. Aug. 28 we held our homecoming. Bro. Edgar Petry gave the morning address and Bro. Charles Flory spoke in the afternoon. Both were stirring messages. Sept. 17 we met in regular council and elected officers. Bro. Blessing was re-elected elder for two years. Bro. Orville Fourman is our Sunday-school superintendent. We had a report of the yearly visit. We will have our communion Oct. 9 at 10 A. M. The members of our Men's Work have repainted our church. Our members are responding to the call to send wheat to the war children of Spain. Our Aid sent a suitcase for a little boy.—Civilla Petry, W. Manchester, Ohio, Sept. 23.

Dupont.—We met in council Sept. 9 and elected Sunday-school officers as follows: Verna Kohart, superintendent; Rollie Etter, C. W. president. The children have been working to get their little banks filled to get money to paint the church. Bro. Miller, pastor of the Ft. Wayne church, held a two weeks' evangelistic meeting Aug. 21 to Sept. 4. He showed pictures for fifteen minutes each evening before preaching. The pictures were on What It Means to Be a Christian. He labored hard and earnestly that those in the church might live a life of service, and also that those outside the church might make that good choice and accept Christ as a personal Savior. Eight were baptized, one received on former baptism and one confession. Brother and Sister B. M. Rollins have been engaged to hold our revival beginning Oct. 8, 1939. Our fall communion will be held Oct. 15, with homecoming on Oct. 16. We will have a basket dinner. Come and spend the day with us.—Anna Measel, Oakwood, Ohio, Sept. 22.

East Chippewa.—Since our last report two have been received by baptism and two by letter. In June we held our Children's Day services. We also had the mother and daughter banquet and invited the ladies of the Smithville Brethren church as guests, with Rev. Ellen Whitney, also of Smithville, as guest speaker. An impressive candle-lighting service was held at the close of the program. The Simmons family of Southern Ohio gave a musical program. Some of our young people attended Camp Mack and Camp Zion. Sept. 17 was cradle roll day. Three were promoted, seventeen still remain on the enrollment and one baby was consecrated. Sept. 25 installation services were held for the newly elected officers and teachers. Sept. 30 and Oct. 1 a district peace training school was held, directed by our district

peace director, Ora DeLauter, with Dan West as guest speaker. Two of our young people are attending Manchester College. At our recent business session Bro. McFadden was elected pastor and elder for a period of five years, with an increase of salary.—Sarah Blough, Sterling, Ohio, Oct. 6.

East Dayton.—We met in council Aug. 30 and elected our Sunday-school officers. Bro. Henry Barnhart who has been our superintendent for the past five years was re-elected. Bro. Elmer Beeghly is assistant. We held our daily vacation church school the last two weeks in July, with an average attendance of 120. Sister Mabel Funderburg was director. A few of our young people were at Sugar Grove Camp this summer. Two of our young sisters have gone to Chicago to enter the Moody Bible School. Bro. A. P. Musselman and wife of Lima, Ohio, were with us in a two weeks' revival. Sister Musselman had charge of the song service. Six were baptized. Several more are counting the cost and expect to be baptized in the near future. Our fall love feast will be held Oct. 1. Sept. 11 we received an offering of $50.30 for wheat for the relief in Spain. Our Sunday school and church are growing in a spiritual way as well as in number.—Florence D. Lydeay, Dayton, Ohio, Sept. 24.

Lower Miami.—On Sept. 25 Bro. Lawrence Garst had charge of installation services for officers and teachers. No one could have attended these services without a determination to do his best for the church. On Sept. 25 Bro. P. M. Filbrun showed us pictures illustrating a number of places he visited during his trip around the world. Our revival meeting, which was to have begun Oct. 24, will begin Oct. 31. Bro. G. O. Stutsman will have charge of these meetings. Our love feast will be held Nov. 19, instead of Nov. 12.—Mrs. Wm. Furrey, Dayton, Ohio, Sept. 27.

Oakland.—We met in council Aug. 15, and the following officers were elected: Chester George, superintendent; Robert Miller, assistant; Mrs. Ruth Neher, primary superintendent. We are planning for a homecoming and rally day on Oct. 16. Following Sunday school Bro. Robert Miller of North Manchester, Ind., will have charge of the church service. A basket dinner will be served at noon in the church basement. The afternoon services will consist of selections from the men's chorus and a lecture by Bro. Miller. All former pastors and members of this congregation are invited to be present and enjoy a day of fellowship with us. Quite a number of our people attended the Lawrence Conference. We are looking forward to another successful year under the leadership of our very efficient pastor, Bro. R. O. Shank.—Mrs. Wm. Toman, Gettysburg, Ohio, Sept. 24.

Richland.—Seven have been baptized, four men, the oldest seventy-one years, and three boys. These resulted from the evangelistic meetings held by Bro. David Sower and the earnest follow-up work by our pastor, Bro. Million. Several of our young people and intermediates attended Camp Zion, and came back much enriched by their experiences. Under the active leadership of Bro. Million the church is planning an active program in co-operation with Sunday-school officers. Milo Cocanour is Sunday-school superintendent, with W. S. Cocanour as assistant. Our pastor took the lead in sponsoring a community daily vacation Bible school at our church. The enrollment was 127, with an average attendance of 104. Its success prompts us to look forward to like activities next year. The love feast was held Aug. 14, with Bro. Desenberg officiating, after an all-day meeting with dinner served at the church. An all-day harvest and homecoming meeting is planned for Oct. 2, when Sister Goldie Swartz will be with us. On Oct. 9 the Franklin district Sunday-school convention will be held at our church in the afternoon, combined with a special exhibit of rare, antique and unusual Bibles and Bible recognition services in keeping therewith.—W. Harold Copeland, Mansfield, Ohio, Sept. 27.

Wooster.—We were fortunate to have Sister Clara Harper with us at the morning service on July 10, and also at the vesper services. July 17 the delegates to Northeastern Ohio Sunday-school convention gave their reports. The annual outing was held at the Arboretum of the Wooster Experiment Station. Aug. 21 Brother and Sister W. D. Fisher celebrated their fortieth wedding anniversary and were pleasantly surprised by many of their friends who served dinner for them on their lawn. Sept. 11 the delegates to the men's meeting at Camp Mack gave reports, and the men's sextet sang for us. The pastor and wife enjoyed a Sunday with friends in a church in Indiana. Wooster was represented at Ashland Brethren Day, also on Sept. 11, where more than 1,000 members of the two branches of the Dunker church met in an all-day meeting. It was interesting to observe that fifty-seven years before this place had been the scene of the separation of the two branches. The main speakers were Dr. Stuckey of Ashland Seminary, Bro. D. R. McFadden of Smithville, Ohio, and Bro. M. R. Zigler of Elgin. Sept. 25 the Sunday school elected officers, with Bro. Galen Hochstetler and La Verne Burger as superintendents. Installation services will be held Oct. 2. Quarterly business meeting will be held Sept. 30. Oct. 31 we are expecting Bro. J. W. Fidler of Brookville, Ohio, to begin a series of meetings, continuing until Nov. 15. Sister Cora Stahly will be here part of the time to conduct the music. —Miriam Hoff Fetter, Smithville, Ohio, Sept. 28.

OKLAHOMA

Ames.—The reorganization meetings found the following chosen for the several places of service: Elder, E. E. Barnhart; clerk, Florence Moyers; treasurer, Myrtle Freed; Messenger agent, Myrtle Rairigh; correspondent, the writer; program and social committee, Eva Weathers; ministerial committee, Ora Munkres. The finance committee was assigned definite terms of service, as were the trustees, the latter being retained for a life term. The Sunday-school officers are: Millard Provolt, superintendent; E. E. Barnhart, assistant; Ora Munkres, secretary-treasurer; Loretta Provolt, assistant; Florence Barnhart, superintendent of lower division; Susie Reynolds, cradle roll superintendent; Florence Moyers, home department superintendent. Women's meetings have been held with Sisters Munkres, Morgan and Rairigh since the last report, with Myrtle Freed chosen to lead us another year. Quite a group attended district conference at Oklahoma City. On Sept. 2 we had an all-church family social at Springs Park in Enid. The tentative date for the love feast was set for Oct. 22. We are expecting to have Bro. Virgil Finnell lecture here when he tours our district. A short promotion service was held for Sunday-school pupils the first Sunday of October.—Mrs. Florence Barnhart, Ames, Okla., Oct. 5.

Bartlesville.—On Aug. 7 Brother and Sister Bittinger and two of their children were with us. They told about some of their work in Africa and showed snake and lizard skins. On Aug. 28 our council was held and the following were elected: Bro. John R. Pitzer, elder; Sister Stella Hurst, clerk; Bro. Harry Boltz, treasurer; Sister Harry Boltz, Messenger agent and correspondent; Bro. E. W. Burchfield, Sunday-school superintendent. On Sept. 4 the delegates gave their reports on the district meeting. Quite a few of our members attended this year. On Sept. 11 Brother and Sister S. E. Thompson were here. Bro. Thompson brought the message both morning and evening. We are having better attendance since the weather has been cooler. The church extension board is taking care of the work very nicely since we have no pastor.—Mrs. Harry Boltz, Bartlesville, Okla., Sept. 27.

OREGON

Mabel.—We held our daily vacation Bible school June 22 to July 8. Mr. and Mrs. Marion Lilly of Newberg, Ore., and Miss Alice Scott of Mabel were instructors, with some local talent giving part-time service. We had an enrollment of twenty four, with an average attendance of nineteen, not including the instructors. We are looking forward to the coming of Brother and Sister J. W. Barnett of Arago, Ore., Oct. 16, at which time they will begin an evangelistic campaign, closing with a love feast Oct. 29. We have been making some contribution to China and Spanish relief work for more than a year. At our council all church officers were retained for another year. Nine of our Bible school members attended the Bible school and B. Y. P. D. convention at Damascus on Sept. 11 and enjoyed a very pleasant convention with the Albany, Newberg and Portland churches. —H. H. Ritter, Mabel, Ore., Sept. 26.

PENNSYLVANIA

Allentown.—Interest in the Sunday school and church is steadily increasing. A children's program was held the latter part of June. On Sept. 4 the fall council was held. Sister Neimeyer was placed on the prayer meeting committee. The Eastern Pennsylvania Mission Board purchased the church located at Ninth and Liberty streets in Allentown. The work of reconditioning the church is being done by the local group during spare time. The church is a two-story structure having accommodations for a large Sunday school and auditorium for worship. Oct. 29, 30 will be the opening dates. An interesting program has been arranged by the committee, S. G. Meyer, C. P. Hunsicker and R. A. Neimeyer. Following the opening service a two weeks' revival will be held, with Eld. Nathan Martin of Lebanon, Pa., as evangelist. This will be followed by the love feast. We extend a hearty invitation to the various districts in regard to the opening services, desiring your prayers that the work of the kingdom may grow in Allentown. Two licensed ministers, C. P. Hunsicker and R. A. Neimeyer, were installed in the ministry by Elders Nathan Martin and Michael Kurtz.—Lula L. Bleiler, Allentown, Pa., Sept. 27.

Falling Spring.—Our congregation has been richly blessed as none of our number have been called home since Jan. 13, past. We enjoyed a rich spiritual love feast at the Hade house on May 14, 15. Quite a number of visiting ministers were with us. Eld. Irwin Heisey from Fredericksburg officiated. At that time the church advanced Bro. Lowell Gearhart to the ministry and licensed Bro. Omar Nicary to preach. An offering was taken on Sunday for world wide missions. Bro. Welty Smith represented us at Lawrence Conference. Brethren Graybill Hershey and Milton Hershey preached very helpful harvest-thanksgiving sermons at the Hade house on July 30. An offering was lifted for district missions. Our council was held at the Hade house Aug. 27. Brethren Welty Smith, Omar Nicary and Samuel Plum were elected as delegates to district meeting in October, with Brethren Lowell Gearhart, Edgar Wolfkill and Jesse Beeler as alternates. Sunday-school superintendents were nominated for each school. They will choose their officers later. It was decided to hold revival meetings at Hade and Falling Spring. Our love feast was set for Oct. 22, 23, at the Hade house. Services will begin at 10:30 Saturday forenoon. Bro. C. B. Sollenberger preached a splendid missionary sermon in the Brown's Mill house, Sept. 4. An offering was lifted for world wide missions.—Grace E. Smith, Waynesboro, Pa., Sept. 21.

Indian Creek.—Our evangelistic meetings came to a close on Sept. 25, with Bro. David Snader of Akron, Pa., as evangelist. We were much helped and uplifted by his inspiring messages. Four young men were baptized the following Sunday. The meetings were well attended and we feel the whole community was helped. Our love feast will be held Oct. 29, 2 P. M. On May 2 we had the pleasure of having Bro. C. D. Bonsack with us. He gave an inspiring message. We enjoyed a community vacation Bible school this summer, with an enrollment of

about 145. The pupils and teachers enjoyed a pleasant and instructive two weeks. On Sept. 4 we held our annual memorial services at the old Kline house, in honor of our early church leaders. Eld. Peter Becker is buried here. Our B. Y. P. D. has started on a more active program. They now hold group meetings every two weeks before the church service, and also a public young people's meeting every four weeks on a Saturday evening. An outside speaker is usually obtained. We are looking forward to a visit from Missionary J. F. Graybill of Sweden on Nov. 6.—J. Wilford Price, Vernfield, Pa., Oct. 2.

Lancaster.—May 15 Rev. Amos Martin of the Gideon Bible Society spoke for us. May 29 Miss Agnes Ferriter talked to the women and girls of the church. June 5 was Children's Day and The Children's Quest was presented. June 19 old folks' day was observed, with Bro. George W. Falkenstein bringing the message. June 26 educational day was observed with Prof. A. C. Baugher giving a helpful talk. The afternoon and evening of the same day the young people sponsored a rally with Bro. Forest Weller of Elizabethtown College as guest speaker. The rally was preceded by a series of talks each Sunday evening for six weeks, and the following men gave talks: Bro. Caleb Bucher, Rev. C. D. Spotts and Brethren Henry Bucher, Galen Kilhefner, Paul Erhart and Wm. E. Glasmire. During July and August the young people held their meetings out of doors. Speakers at these meetings were Rebecca Sheaffer, H. B. Yoder, Harold I. Ebersole and M. J. Weaver. The young people conduct church services the last Sunday evening of each month. The last Sunday evening in July Bro. Paul Wenger of Bareville gave the message and the East Petersburg young people furnished the music. The last Sunday evening in August Bro. John Hershey of Lititz spoke. This group has contributed liberally to the expense of the local church and to missions. July 3 Bro. Weaver gave the Conference report. July 11 a vacation Bible school began, with Pastor Weaver as superintendent. July 28 the Sunday school enjoyed the annual picnic at Long park. After lunch we enjoyed a vesper service and playlet, The Welcome Guest. This service was sponsored by the women's missionary society, and at this time the thank offering boxes were brought in. Rev. James E. Wagner of our city was guest speaker at the workers' meeting in July. Bro. J. I. Byler and family moved to Carbon County to become pastor of the Long Run mission church. We miss them but know they will do good work in their new field of service. At our Sept. 7 council we elected officers. Bro. Wm. E. Glasmire was elected Sunday-school superintendent. Sept. 25 we had promotion day, and Pastor Weaver conducted installation services for officers and teachers. Home visitation was observed in the afternoon. Sept. 25 to Oct. 2 is Christian Religious Education week, with our Sunday-school and church night being held on Wednesday. Bro. A. C. Baugher will be the speaker for rally day services on Oct. 2. Oct. 15 and 16 we will have a missionary rally, with the mission fields being represented by the Graybills, Bloughs, Oberholtzers and Bittingers. Our love feast will be held Nov. 6.—Mrs. Kenton M. Cox, Lancaster, Pa., Sept. 28.

Lebanon.—During July the mother and daughter association held its annual banquet, with approximately one hundred guests. This group included Sister Martha Martin's class from the Elizabethtown congregation. Following the banquet the visiting group rendered a program. The theme was: The Home. They gave a play written by one of their members and also musical selections and a dialogue. On Sept. 11 the Miller sisters' quartet sang at our C. W. service. Sept. 25 we observed rally day. It proved to be a big day. The attendance at Sunday school was 260, our enrollment being 230. The offering amounted to $1,900.40. Of this amount the women gave $1,200. The music for this program was furnished by talent from the city. Our speaker was a Sunday-school worker from one of our neighboring churches. At the same service the Sunday-school teachers and officers were installed. Our calendar for the near future includes a visit by the Graybill family from Sweden on Oct. 9. Our love feast will be held on Oct. 16. A program will be sponsored by the mothers and daughters on Nov. 13, featuring a camera study of the work of the Bittinger family in America.—Mrs. Carl W. Zeigler, Cleona, Pa., Sept. 26.

Midway.—Our home-coming was held July 17, and a large number were present. Some of our former Sunday-school teachers taught the classes. Elders J. C. Zug and Nathan Martin brought the messages. Recently the Little Prim quartet from Harrisburg and the Grantham male quartet rendered programs of sacred music to large and appreciative audiences. July 31 Bro. D. E. Miller of Sebring, Fla., preached for us. Bro. Ira Gibble preached at our harvest home service. The offering received for Neffsville Orphanage amounted to $65. One applicant was received into the church by baptism and two letters of membership were granted. The Sunday school sent five young people as delegates to Camp Conewago at Elizabethtown. Our fall council was held Aug. 23. Sunday-school and church officers were elected. We recently enjoyed programs from the Annville and East Fairview

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Northwestern, Maple Grove, Oct. 21-24.
Missouri, Northern, Plattsburg, Oct. 21-24.
Pennsylvania, Southern, New Fairview, Oct. 25, 26.
Pennsylvania, Western, Johnstown, Walnut Grove, Oct. 26, 27.
Kansas, Southeastern, Osage, Oct. 28-31.
Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Nov. 20, 4 pm, Los Angeles, Hancock Street.

Colorado

Nov. 6, Haxtun.

Delaware

Nov. 13, Wilmington.

Florida

Oct. 23, 7 pm, Sebring.
Nov. 6, Winter Park.
Nov. 13, Leesburg, Seneca.

Idaho

Oct. 26, Nampa.

Illinois

Oct. 22, Hickory Grove.
Oct. 23, 6:30 pm, First, Chicago.
Oct. 23, 7 pm, West Branch.
Oct. 30, 7 pm, Polo.
Nov. 9, 7:30 pm, Canton.

Indiana

Oct. 22, Cart Creek.
Oct. 22, English Prairie.
Oct. 22, 7:30 pm, Middletown.
Oct. 22, 7 pm, Bachelor Run.
Oct. 22, 7:30 pm, Pleasant Grove.
Oct. 24, 7:30 pm, Auburn.
Oct. 29, 7:30 pm, Santa Fe.
Oct. 30, 7 pm, Four Mile.
Oct. 31, Markle.
Nov. 1, Walnut.
Nov. 11, Marion.
Nov. 14, New Paris.
Nov. 20, South Bend, First.
Nov. 21, 7:30 pm, Elkhart Valley.
Nov. 27, 7 pm, Salamonie.
Dec. 11, 7:30 pm, Andrews.

Iowa

Oct. 23, Iowa River.
Oct. 23, 7:30 pm, Panther Creek.
Oct. 24, 7:30 pm, Des Moines Valley.
Oct. 30, 8 pm, Spring Creek.

Kansas

Oct. 23, 7:30 pm, Wichita, First.

Maryland

Oct. 22, 2:30 pm, Piney Creek.
Oct. 22, 4 pm, Manor.
Oct. 23, 6:30 pm, Beaver Dam.
Oct. 23, 6:30 pm, Frederick.
Oct. 29, 2:30 pm, Locust Grove.
Oct. 29, 2:30 pm, Longmeadow.
Oct. 29, 4 pm, Brownsville.
Oct. 30, Woodberry, Baltimore.
Oct. 30, 5 pm, First, Baltimore.
Oct. 30, 5 pm, Myersville.
Nov. 5, 6, Licking Creek, Pleasant Ridge house.
Nov. 6, 10:30 am, Rocky Ridge.
Nov. 6, 4 pm, Pleasant View.
Nov. 13, 6 pm, Sharpsburg.
Nov. 24, Broadfording.

Michigan

Oct. 22, Crystal.
Oct. 29, 10:30 am, Woodland.
Nov. 12, Lake View.
Nov. 18, Pontiac.
Nov. 20, 7:30 pm, Elmdale.

Minnesota

Oct. 23, Lewiston.

Ohio

Oct. 22, 10:30 am, Prices Creek.
Oct. 23, 7 pm, Eagle Creek.
Oct. 23, 7 pm, White Cottage.
Oct. 29, 7 pm, Donnels Creek.
Oct. 29, 7 pm, Pitsburg.
Oct. 30, Chippewa.
Oct. 30, 7 pm, New Carlisle.
Nov. 5, 7:30 pm, Stone Lick.
Nov. 7, 7:30 pm, North Poplar Ridge.
Nov. 12, 7 pm, Salem.
Nov. 14, Bradford.
Nov. 14, 7:30 pm, Poplar Grove.
Nov. 19, Lower Miami.
Nov. 20, 7 pm, Brookville.
Nov. 21, Swan Creek.

Oklahoma

Oct. 22, Ames.
Oct. 29, Big Creek.
Oct. 31, 7 pm, Thomas.

Oregon

Oct. 23, Grants Pass.
Oct. 29, Mabel.

Pennsylvania

Oct. 22, 1:30 pm, Bareville house, Conestoga.
Oct. 22, 23, 10 am, Big Dam house, Schuylkill.
Oct. 22, 23, 10 am, Big Swatara, Hanoverdale.
Oct. 22, 23, 10 am, Black Rock, Upper Codorus.
Oct. 22, 23, Hade house, Falling Spring.
Oct. 23, Codorus.
Oct. 23, Shamokin.
Oct. 23, 2 pm, Spring Creek.
Oct. 23, 6 pm, Maiden Creek.
Oct. 25, 26, 10 am, Mt. Hope, Chiques.
Oct. 26, 27, 10 am, West Conestoga, Middle Creek house.
Oct. 29, 30, 10 am, Antietam, Prices house.
Oct. 29, 30, 10 am, Fredericksburg.
Oct. 29, Heidelberg.
Oct. 29, 2 pm, Indian Creek.
Oct. 29, 2 pm, Akron.
Oct. 30, Geiger.
Oct. 30, Leamersville.
Oct. 30, Shrewsbury.
Oct. 30, Sipesville.
Oct. 30, 5 pm, Carlisle.
Oct. 30, 6 pm, New Fairview.
Oct. 30, 6:30 pm, Rummel.
Oct. 30, 6:30 pm, Yellow Creek.
Oct. 30, 7:30 pm, Rockton.
Nov. 1, 7 pm, Greencastle.
Nov. 5, 1:30 pm, Welsh Run.
Nov. 5, 6, 1:30 pm, Richland.
Nov. 5, 7 pm, Mechanic Grove.
Nov. 6, Brothersvalley.
Nov. 6, Ephrata.
Nov. 6, Lancaster.
Nov. 6, Walnut Grove.
Nov. 6, 4 pm, Harrisburg.
Nov. 6, 6 pm, Chambersburg.
Nov. 6, 6:30 pm, Reading.
Nov. 6, 6:30 pm, Springfield.
Nov. 6, 7 pm, Norristown.
Nov. 12, 3 pm, Welty.
Nov. 12, 13, 1:30 pm, Myerstown.
Nov. 13, Boiling Springs.
Nov. 13, First church, York.
Nov. 13, Huntingdon.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 13, 7:30 pm, Pittsburgh.
Nov. 20, 6:30 pm, Mechanicsburg.
Nov. 20, 6:30 pm, Ridge.
Nov. 27, Palmyra.

Virginia

Oct. 22, 4 pm, Beaver Creek.
Oct. 22, 4 pm, Mt. Zion.
Oct. 22, 6 pm, Middle River.
Oct. 22, 6 pm, New Bethel.
Oct. 29, 6 pm, Mill Creek.
Oct. 30, 6 pm, Lebanon.
Oct. 30, 7 pm, Unity at Fairview.
Nov. 5, 4 pm, Laurel Branch.
Nov. 6, 6 pm, Beaver Creek.
Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Nov. 26, Sunnyslope.

West Virginia

Oct. 29, Smith Chapel.

young people. Sept. 4 the B. Y. P. D. held a campfire service. Bro. Caleb Bucher gave an inspiring talk and following this preached a sermon at the church. Brother and Sister Paul Forney served as delegates to Sunday-school meeting on Labor Day. Sept. 25 the Bittinger family from Africa rendered an inspirational program. Nov. 27 Bro. B. W. S. Ebersole will begin a two weeks' evangelistic service.—Nora L. Zug, Lebanon, Pa., Sept. 27.

Philadelphia, Geiger Memorial.—Our church is progressing and our attendance was good this summer. During August our pastor, Bro. J. E. Whitacre, held evangelistic meetings in two different states. From Aug. 1 to 14 he was in the Lower Stillwater church, Ohio. From Aug. 29 to Sept. 2 he was in the Union church, N. J. He will hold meetings in our church from Oct. 16 to 30, every night except Saturday. Everyone is cordially invited to attend. We are looking forward to a large congregation. Brother and Sister J. E. Whitacre were blessed with a fine daughter on Sept. 10. Rally day will be held on Oct. 16. The gospel male quartet of Palmyra, Pa., will be with us for both the morning and evening services. Services will begin at 9:45 A. M., with church at 11. Cottage prayer meetings are held each week at private homes. These will be continued until the week of Oct. 16.—Mrs. Leah Reed, Philadelphia, Pa., Sept. 23.

Roaring Spring.—Aug. 21 our pastor conducted the service as a birthday anniversary for our two aged deaconess sisters. Sarah Brown Replogle was eighty-eight years old Aug. 29 and Susan Stayer Replogle was eighty seven Aug. 2. They have been in the Master's service for over sixty years, and although their hearing is impaired they still attend church regularly. At the close of the sermon each was presented with a bouquet by a granddaughter. It was a very impressive service. Sept. 6 we held our council and elected the following officers: Sunday-school superintendent, Bro. Howard A. Hoover; assistant, Bro. Howard C. Long; adult superintendent, Bro. M. W. Sell; young people, Sister Ethel Metzker; junior, Mrs. Ira Bechtel; primary, Sister Ella Barnett; beginners, Sister Dale Detwiler; cradle roll, Sister Ethel Long; home department, Sister Maggie Replogle; secretary, Sister Miriam Long. Our harvest home service was held Sept. 11. The pastor's sermon was Counting Our Blessings. We brought our offerings of groceries and provisions for the Morrison Cove Home for the Aged at Martinsburg. Sept. 25 was promotion day and consecration service was held for officers. Oct. 2 will be rally day. Aug. 28 the young people's rally for circuit No. 2 was held in our church. A missionary play was given by the young people from the New Paris church. In the evening an address was given by Bro. Hertzler of Windber. Our love feast will be held Oct. 16, 6:30 P. M. Three were added to the church by baptism Sept. 20. Letters of membership were received from the Cincinnati, Ohio, church for Sister Mary Replogle, wife of our departed brother, D. Grover Replogle, and for their five children. All departments of our church are organized for fall and winter activities.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 26.

Rockton.—We held our council Sept. 25. Financial reports were given. The work is progressing under the leadership of our pastor, Bro. Lewis S. Knepper. It was decided to hold our annual love feast Oct. 23, 7:30. New Sunday-school and church officers have been elected for the new church year.—Stanley M. Kirk, Rockton, Pa., Sept. 26.

Sipesville.—We will hold a two weeks' evangelistic meeting beginning Oct. 16, with Bro. E. M. Hertzler of Windber as evangelist. Our love feast will be held Oct. 30. Installation services for the new Sunday-school officers will be held the first Sunday in October. Rally day exercises will precede the evangelistic services.—Mrs. W. R. Critchfield, Sipesville, Pa., Sept. 23.

Springville.—We held our council Sept. 12, with Elders R. P. Bucher, Nathan Martin and Henry King with us to assist in installing Brother and Sister Ralph Heisey and Bro. Donald Royer to the ministry. Brother and Sister Chester Weinhold and Brother and Sister Samuel Heffley were installed as deacons. Eld. R. P. Bucher was re-elected for one year. The Sunday-school officers were re-elected. Our harvest services will be held at Mohlers house, Oct. 2, at 1:30 P. M. Sister Sarah Bollinger was elected as Messenger correspondent and agent. Our love feast will be held Oct. 15, 1:30 P. M., at Mohlers house.—Mrs. Abram G. Zug, Lincoln, Pa., Sept. 27.

TENNESSEE

Pleasant Valley.—We met in council Sept. 17, and re-elected the following officers: John B. Hilbert, elder; Robert A. Hilbert, pastor; Joe Carey, clerk; Fred Garst, treasurer; Mrs. Barnett, janitor; the writer, correspondent. Plans were made for our love feast which will be held Oct. 15, 6:30 P. M. Bro. Will Reed of North Carolina will begin our revival Oct. 2. These meetings are expected to continue until our love feast. Steps are being taken to purchase a library for our church.—Mrs. A. T. Ferguson, Jonesboro, Tenn., Sept. 26.

TEXAS

Falfurrias.—Bro. J. F. Hoke, Sister Whistler and Brother and Sister A. Dague went to Almo, Texas, recently to anoint Bro. Peterson who is very ill. Bro. Hoke stayed over Sunday with us and brought a message that was greatly appreciated. A business meeting was held at Sister Whistler's in the afternoon. The following officers were elected: Presiding elder, Bro. J. F. Hoke; secretary-treasurer, Sister Pearl Witcher; correspondent, Mrs. Arthur Dague. After the business session some pictures were taken. All present enjoyed the refreshments served by Sister Whistler. Anyone looking for a place to locate should investigate conditions in and around Falfurrias. It is an ideal place for a winter home.—Mrs. Arthur A. Dague, Falfurrias, Texas, Sept. 29.

VIRGINIA

Beaver Creek.—Bro. John Glick visited our church this summer and delivered a challenging sermon at a Sunday morning service. Bro. Glick also spoke at the Montezuma house. As a result of our revival services six confessed Christ and were baptized. Bro. Allan Hoover of Roanoke was the evangelist. He worked faithfully among us for two weeks. The B. Y. P. D. gave a banquet in honor of the fathers and mothers of the community. They especially remembered the three couples who have celebrated their golden wedding anniversaries. These are Brother and Sister A. S. Thomas, Brother and Sister D. G. Click and Brother and Sister N. A. Spitler. The evening was concluded with a shower for our Sunday-school superintendent, Bro. Ray Simmons, and his bride. The young people had two representatives at Camp Bethel. Four of the group attended regional conference at Bridgewater. Bro. A. S. Thomas was church delegate at this conference. Bro. Ray Simmons has been re-elected as superintendent for Beaver Creek, with Bro. Willie Click as superintendent at Montezuma. Bro. Roy Simmons is B. Y. P. D. president for the coming year at Beaver Creek. At our last council we decided to have our communion on Nov. 6 at 6 P. M.—Arlene Ringgold, Bridgewater, Va., Sept. 29.

Branch.—Eld. John T. Glick visited our church one Sunday and gave us two splendid messages. Our vacation Bible school was held from June 27 to July 9. On Sunday a program was rendered by the children. The teachers were Ruth and Glenna Wine, Charlsie Cook, Myra and Hazel Foster. Two delegates were sent from the B. Y. P. D. to Camp Bethel. Ten attended the adult camp. Two of these were sent by the Women's Work council and three were children. The B. Y. P. D. rendered a program at North Fork, a mission point in West Virginia, and a trip of forty-three miles over the mountains. Bro. S. Paul Daugherty was with us in a series of meetings, beginning Aug. 8. Bro. W. W. Cox of Moscow preached for us two nights and then Brother and Sister Daugherty continued the meetings until Aug. 26. In his impressive way he brought us twenty soul-inspiring messages, each pointing us to the church. The interest and crowds were unusually good throughout the meeting. We were glad to have Sister Daugherty assist in the special music. While here he made one hundred and thirty calls. Twenty two were baptized and three restored. —Stella V. Wine, Bridgewater, Va., Sept. 23.

Harrisonburg.—On June 12 our pastor, Bro. Earl M. Bowman, preached on Mystery of Man, and dedicated it to the nurses and doctors. On June 26 he preached a fine sermon on the picture, The Angelus, and a copy was given to each person who attended. Our Sunday school was well represented at the picnic on July 31. A former pastor, Bro. E. S. Coffman, preached an inspiring sermon on Aug. 14, while our pastor was attending the B. Y. P. D. retreat. We had representatives at most of the Camp Bethel groups, and a total of fifteen. Our two weeks' daily vacation Bible school was ably superintended by our pastor and wife. The average attendance was fifty, with an enrollment of sixty. An offering of $9 was received for Spanish relief. The B. Y. P. D. sponsored the school. The district young people's meeting was held at Valley Pike church. This was the district recognition service of the B. Y. P. D. books. When the pastor was attending the International Conference of Christian Education Bro. John S. Flory of Bridgewater College preached an inspiring sermon on Trees. The regional conference was held at Bridgewater Aug 31 to Sept. 2. A large number of our people attended. Church met in council Sept. 7, and the following were elected: Bro. Olin Miller superintendent; Bro. C. S. Mundy, assistant; Mrs. McKay, junior superintendent; Reba Hartman, primary superintendent; Mrs. Ruth Good, beginner superintendent; Mrs. Virginia Miller, cradle roll superintendent. The pastor has been authorized to solicit for a good mimeograph machine to be used to publish weekly bulletins and a monthly paper by B. Y. P. D. Splendid progress is being made on our parsonage and it will be ready for occupancy by Nov. 1. The leaders conference met Sept. 14 and many constructive criticisms and helpful suggestions were offered. The goals for the year's work were set up and a copy will be given to every member in the congregation. The B. Y. P. D. cabinet met Sept. 15 and worked out an effective organization for the year.—Mattie Miller Texiere, Harrisonburg, Va., Sept 23.

Oakton.—We met in council Sept. 9. The ministerial board met with us and assisted in licensing Bro. Ernest Walker to the ministry. It surely makes one rejoice when a fine promising young man is willing to take up the ministry and try to win and save souls for Christ. May the Lord bless him. The following Sunday-school officers were elected: E. L. Myers, superintendent; Howard O. Mason, assistant; Galen Sutphin, secretary; Norma Hottle, assistant; B. O. Wakeman, treasurer; Paul Bowman and Oscar Miller, librarians. One letter of membership was granted. We decided to get the peace relief cards to distribute in the homes. Sept. 11 our pastor's son, Wendell Flory, recently elected to the ministry, gave us a fine sermon. On Sept. 18 the mothers and daughters met in a little social gathering and gave some reports from leaders in Women's Work. We had a special council and decided on a full-time pastor. Our Aid Society at Oakton entertained the Drainsville Aid with a fine dinner and devotionals and talks at the home of Wilbur Bowman, with a large attendance. We have engaged Brother and Sister Ernest Coffman to hold our revival meeting in August of 1939. On Sept. 18 seven were baptized. Three

were from here and four from Drainsville. Our love feast will be held Oct. 2 at 6:30 P. M.—Pearl R. Miller, Vienna, Va., Sept. 22.

Red Hill (Boone Mill).—Since our last report we have had many activities in the church which have meant much to our treasury. Our Sunday school was unusually good during the summer. The young people's work has been a great help in the church activities. With the help of the church choir the young people gave a musical program at Easter. The mothers and daughters gave a program on Mother's Day. In April we held our love feast, with Bro. E. E. Bowman assisting our pastor in this service. We were fortunate in having Bro. Ray Showalter of the Copper Hill congregation hold our revival services in July. His sermons were full of gospel teachings and were forceful and inspiring. We also held a vacation Bible school in the mornings at this time. Bro. David Wampler of Boone Mill was instructor. We were grateful to the board of religious education for the services of Sister Leah Flora as one of our teachers. Bro. Showalter taught the young people's class; Mrs. N. C. and Mrs. C. E. Boone of our church took care of the children's work. The school was a great success, with an average attendance of sixty four. Five were baptized and one was received by letter. The Sunday school and the young people each sent a representative to Camp Bethel, and they brought back splendid reports. Our choir meets once a week for practice, and has been helpful in our church services as well as in other churches in surrounding communities. We are grateful to our pastor, Bro. I. D. Hoy, for his many services rendered here. He has held several revivals at other places. We are looking forward to a greater year than ever.—Grace Boone, Boone Mill, Va., Sept. 23.

Trevilian.—Bro. W. E. Cunningham came to us Aug. 14 and began a revival, continuing till Aug. 21. He preached nine stirring sermons and visited a number of homes. Three were baptized, two came from the Dunkard church, one was reclaimed and several reconsecrated their lives. Sept. 16 we met in council. Officers were elected as follows: Bro. L. L. Mason, elder; Bro. W. E. Cunningham, pastor; Bro. A. W. Shumake, clerk; the writer, correspondent; Carl Glick and A. W. Shumake, Sunday-school superintendents; Hazel Bibb, secretary. We expect to have our communion Oct. 16.—Anna Glick, Louisa, Va., Sept. 22.

Walnut Grove.—We met in council Sept. 17, and a financial report of the year was given. All officers were retained, with Eld. S. E. Lewis as pastor; Bro. J. F. Lewis of Shouns, Tenn., elder; the writer, clerk and treasurer. At our previous meeting we planned to paint the church and put in new windows. A committee was appointed to raise funds for this work. It was decided to begin the work as soon as possible. The committee will be retained until the work is completed. We also made plans to have our love feast at the regular time, the third Saturday in October, at which time we hope to have many surround the Lord's table. An invitation was given and one was received into the church. We feel the work is on the upward trend as we have been having better attendance at most of our meetings, especially at our young people's meetings. They have been rendering some good programs and their group has increased about fifty per cent. We pray that it will continue to grow and that we will be better stewards in his service.—Mrs. Rose Short, Taylors Valley, Va., Sept. 23.

WEST VIRGINIA

Mt. Dale.—We enjoyed a spiritual revival beginning on Sept. 10 and continuing for two weeks. Our love feast was held at the close of the meetings. We are sorry Bro. Emra T. Fike of Oakland, Md., could not be with us because of the illness of his wife. Bro. George W. VanSickle preached from Saturday until Monday and then Bro. J. E. Walls of Grantsville, Md., came and preached during the rest of the meetings. Interest and attendance were good. Bro. Walls visited in many homes. Five were baptized and four reclaimed. About 125 communed. Two delegates, Edward Rodeheaver and Junior Savage, were appointed for district meeting. Sunday school was closed for the winter months.—Grace Sisler, Hazelton, W. Va., Oct. 5.

WISCONSIN

White Rapids.—We met in council Sept. 23, and elected the following officers: Elder, O. L. Harley; clerk, Harlan Audrist; Messenger agent and correspondent, the writer. Our evangelistic meeting was conducted by Bro. D. D. Harner and wife of Freeport, Ill., Aug. 14-28. Fourteen were baptized and there were a number of associate members. Bro. Harner officiated at our love feast on Monday evening following the meetings. The meeting was conducted in an efficient way. Our daily vacation Bible school was held during the same two weeks in the morning from nine to eleven. There was an average attendance of about sixty. We had to make a brush shelter outside the basement for the little tots who sat on the ground in a circle for their lessons. Their collection, the fat pig, a penny for a pound, was 401 pounds, which they decided to give to the building fund for nails for the new church building. A number of the children accepted Christ. Everybody enjoyed the Bible school and the Harners. The membership is very much built up spiritually. Bro. John Heckman of Polo, Ill., accompanied by Bro. Zimmerman and Bro. Stauffer arrived here Sept. 29 to begin work on the new church building, which was so wonderfully made possible by the district. We wish to express gratitude to the heavenly Father, and appreciation and thanks to the ones who helped in any way to make the building a reality. We hope to be able to repay them in the future by sending forth consecrated Christian workers into the needy harvest fields of the Lord.—Mrs. O. L. Harley, Wausaukee, Wis., Oct. 1.

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Pickering—80c

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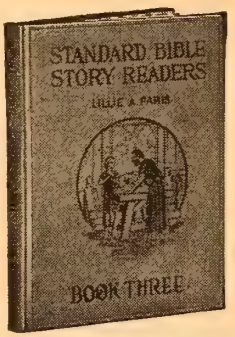
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., October 29, 1938 No. 44

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Ober, Mary Velma, 1936.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle R., R. N., 1917.

Show Yang, Shansi, China
Bright, J. Homer, 1911.
Schaeffer, Mary, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tientsin, China, % Hugh MacKenzie, 53 Race Course Road
Bright, Minnie, 1911.
Clapper, V. Grace, 1917.
Senger, Nettie M., 1916.
Sollenberger, O. C., and Howard, 1919, 1938.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Ikenberry, E. L., and Olivia, 205 8th St., North Manchester, Ind., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, Oceanside, Calif., R. 1, Box 41, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Frank, Evelyn, R. N., 1938.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Heiser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., and Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Under care of Mow at Bulsar.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
Blickenstaff, L. A., and Mary, 1921 and 1920.
(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
Warstler, Anna M., 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., October 29, 1938 No. 44

EDITORIAL

What He Wanted Talked About

WHEN the chairman of the committee requested a short talk on spiritual enrichment, these questions sprang into consciousness at once: What do you mean by that? And why is it so important?

Enrichment is increase of quantity or quality or both. Rich men, so-called, have bigger farms or more of whatever it is they have. Rich sunsets aren't bigger. They are more colorful, more beautiful, more inspiring. So also are rich spirits.

They have more capacity to think clearly and feel deeply. They are mellower and more sensitive. They respond readily to noble influences. They appreciate beauty and enkindle the love of it in others. They're very powerful too, strange as that may seem, not boisterous, understand, but calmly and gently powerful.

Spiritual enrichment, therefore, is growth in spiritual beauty and power, growth in capacity to enjoy the best and achieve the worthiest.

You can easily see why, then, it is so vitally important. It is for one's own sake and the kingdom's. It opens the widest doors both to personal satisfaction and to public service. And the need for that service is beyond all estimate. E. F.

Beyond the New Frontiers

THE title was arresting: New Frontiers of Religion. Don't you like it? But the more important point is whether you are doing something about it. Are you finding the new frontiers in your personal experience? And are you helping the church to find them in its experience? They are there, beckoning you to come and pass on beyond them.

That question of the deacons on the annual visit: Are you still in the same faith that you declared in your baptism? was well meant and useful too, if kept within its proper bounds. But it could be abused and has been by being taken to justify a condition that was nothing but stagnation.

A Christian whose faith does not go far beyond its boundary lines of forty years ago is not growing and no Christian can live long without growing. A church which does not see fields for the application of the gospel which were not in sight a generation ago is dying if not already dead.

Frontiers mark the nearer boundary of the realms still unexplored. "There remaineth yet very much land to be possessed." E. F.

Twelve Great Preachers

SUPPOSE that from among the thousands of preachers of our denomination whose voices have now been stilled, one could select the dozen he would like most to meet and hear. And suppose also that they could be arranged old style, or in a row behind a long table, and that one could hear them speak in turn. Whom would you nominate as your twelve? Here is one list with some notes on why the writer would like to hear a certain dozen men.

At the head of the row sits *Alexander Mack* (1679-1735). When he rises to speak one notes that he is a well set up man of medium size. He looks older than his years for he has lived through strenuous and difficult times. One recalls that as a young man he was a companion of Hochmann on preaching tours, that he was leader of the eight who founded the Church of the Brethren, that he faced persecution and suffered the loss of great wealth for conscience' sake. He is the earnest and thoughtful type, and when he speaks it is about the importance of the rites and ordinances of the church. With amazing clarity he deals with ground-searching questions.

The next to speak is *Johannes Naas* (1670-1741). When he stands up one sees at once why a recruiting officer tried to make him join the king's guard. A head taller than average men, and commanding in presence, he yet exhibits such a gracious manner, and uses such fitting and kindly words, that we too can see in him the

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Christian soldier inspiring courage, the "blessed teacher," the poet, and the beloved bishop.

The third man we have chosen to hear is *Christopher Sower, Junior* (1721-1784). "In the ministry Sower soon showed himself to be a power. His well-trained mind, his equable disposition and his heart filled with love for all mankind soon left their impress upon those who came to hear him. He was an interesting and forcible speaker and was possessed of a natural grace and dignity of bearing that made him a conspicuous figure in any assembly. . . . In his day he was the most prominent and influential member in the church."

The fourth man of the dozen is *Peter Keyser* (1766-1849). Of him it has been said: "It is believed that the Church of the Brethren has never produced a greater orator, a minister with a deeper or more profound knowledge of the Scriptures, or a preacher of greater eloquence and efficiency in the pulpit." Prominent in public life, and successful in business, it was fitting that towering Peter Keyser should also be the "bishop of the Germantown and Philadelphia churches forty-seven years."

The fifth man, and third giant in our preachers' row, is *George Wolfe* (1780-1865). Over six feet tall and weighing 275 pounds, like Naas and Keyser, Wolfe was a man to be noted in any crowd. "His manner of preaching, like his presence, was commanding, yet as gentle as a child. His language was simple, easily understood . . . and yet a philosopher would listen to it spellbound. . . . His great theme was the love of God." George Wolfe was perhaps our greatest pioneer preacher.

And now comes *John Kline* (1797-1864), farmer, author, traveler, physician, philanthropist and martyr minister. One who knew him in his prime writes: "The lucid manner in which he unfolded his subject, his calm and collected demeanor, his immense store of scriptural knowledge and his intimate acquaintance with human nature gave his gospel ministry an influence that was immediate and lasting."

The preacher next in line, the one with the finely chiseled features and flowing beard, is *Daniel P. Sayler* (1811-1885). He was the third in a family line of preachers. One notes immediately the magnetic and eloquent way in which he proceeds. His theme is: A Thrilling Incident Improved (Gospel Visitor, Vol. III, page 98). Two men are swept over Niagara Falls. The fate of a third man hangs in the balances for a day, or until rescue means fail and he, too, plunges to his doom. This is the incident from life which our seventh preacher improves. With those of his time, we listen spellbound.

Even more impressive in appearance is the eighth man who rises to speak. Here is a refinement of features and manner that suggest the perfect Christian gentleman. The speaker is *James Quinter* (1816-1888). Teacher, preacher, editor and business man, there is about his earnest and logical speaking that which suggests why he came to be the best-loved and most influential figure in the brotherhood of his day. The suddenness of his passing at the Conference of 1888 was the final touch of pathos in a great career. His life and works have made him honored and revered to our day.

Having something in common with Sayler and Quinter as to general appearance, is the next ten-talent man —*Robert Henry Miller* (1825-1892). Born of poor but honest and industrious parents, Robert Henry Miller early showed a fondness for debate, in which he was "courteous and kind, but quick in repartee." Brilliant of mind and strong in body, Bro. Miller achieved as teacher, preacher, debater, author, farmer and college president. He served on nearly fifty important committees appointed by Conference. But let us listen while a master logician expounds gospel truth.

And now we come to another type of minister, *Enoch Eby* (1828-1910). He came up through limited opportunities, and was ever conscious of them, but when he begins to speak one sees why "he served on the Standing Committee eighteen years and for fifteen years. . . . was chosen either Reading Clerk or Moderator of Annual Conferences." As a preacher he was a natural orator. "He had none of the artificial niceties of the elocutionary art. . . His power lay in exhortation and appeals to the heart and emotions."

One would never guess that the interesting preacher sitting next in line survived years of ill health in youth to become one of the most able and active leaders of the brotherhood. His name is *John Grover Royer* (1838-1917), and there is Huguenot blood in his veins. J. G. Royer was not noted so much for eloquence as for keen analytic powers. He was a born teacher, and rounded out "a continuous teaching career of fifty years," the concluding twenty-one as president of Mt. Morris College. What finer tribute to worth than this: "He was one among the most helpful men in his teaching and preaching." Surely we will want to hear him.

The last in this line of a dozen preachers looks more like a successful business man—and that is exactly what *D. L. Miller* (1841-1921) was before he was called to the ministry in his forty-seventh year. Already he had shown marked ability handling church school and publishing interests. Even so, one is hardly prepared for the significant and varied activities of the remaining thirty-three years of his life. Greater as a writer and lecturer, than as a preacher, D. L. Miller did more than any other man of his generation to change our outlook from the provincial to one of world view. He is the one preacher of the twelve the writer ever heard speak, and if it were possible, it would be wonderful to hear him again. H. A. B.

THE GENERAL FORUM

When I Go Home

BY ELIZABETH DAYHOOF PIEPER

When I go home at last, the long day ended,
My tasks all finished, and all heartache past,
All mysteries and dark things comprehended,
I shall know longed for peace at last.

When I go home and lay down earthly burdens
That I have borne in pain and anguish sore,
I do not ask for aught of heavenly guerdons,
Only an entrance at my Father's door—

To leave outside, forgotten, pain and sorrow,
And enter in purged of all sin and fears—
To know the dawning of that cloudless morrow
When God himself shall wipe away all tears.

Baltimore, Md.

Confession

BY ALBERT C. WIEAND

"*If we confess our sins, he is faithful and righteous to forgive our sins.*"

"*With the mouth confession is made unto salvation.*"

"*If thou shalt confess Jesus as Lord, thou shalt be saved.*"

What Confession Is

"CONFESSION" is the admission, acknowledgment, or avowal, or profession of facts, or statements or beliefs of any kind. They may be good or bad. Confession therefore may be either positive or negative. It may be an admission of guilt, or a profession of faith. It may be an admission or assent under pressure from without, or it may be a spontaneous, aggressive affirmation of belief.

But whatever the form or kind of confession, it always has this at the heart of it, that makes it really a confession: there is always (a) an inward conviction or belief, and (b) an outward expression of it. That is, there has been first of all within, *the identification of the inner central self or ego with the facts* or belief or charge that has been in question. And then there follows upon this, *the acknowledgement before others* either God or man, of one's inner self-identification with it.

A confession has always these two sides to it, or else it is not complete. There may be the inner conviction and not the outer expression, or there may be the outward form falsely used without the inward belief. In either case it is not a true confession.

Wherein, Then, Lies the Basic Value of Confession?

A confession is valuable because it solves a mystery; it clears up a problem; it resolves a doubt; it relieves a suspense or tension; and sets things at rest both intellectually, volitionally and emotionally.

And it does this both for the inner self making the confession, and for the others without who hear the confession.

It may raise other questions and set other tasks and arouse new emotional tensions. But so far as the mystery, problem or tension in question are concerned, they are solved; and so there has been at least one step of progress made. So long as the mystery and the tension remain, there is an impasse, and there are inhibitions. Things are "all balled up." There are paralyzing contradictions and conflicts within in the conscious psychical processes. When there is real and full confession, there is release of tension, there is the limitation of inhibitions, and the resolving of conflicts.

A real confession, in other words, lines up one's inner self with truth, that is with reality. Now truth is a correct report of reality; therefore it can be relied upon; for truth is that which can be trusted. And so a true confession puts one's self once more in harmony with reality, with things as they are, with the eternal and ultimate nature of things, and so one is "in shape" to be "backed up by the universe." Whereas if one refuses confession one is working "at cross purposes" with the nature of things, and "bucking the universe." And so of course can not make headway or progress or have success.

The Further Value of Confession

So far we have thought of the inner value of confession to the confessor. But there is also a distinct value on the objective side, for confession also sets us to rights with others—not only with ourselves. It resolves not only inner conflicts, but outer conflicts as well.

In the first place, if I have wronged you, and then afterwards repent of the wrong, but say nothing to you about it and make no restitution, how are you to know of my changed attitude? And not knowing that I am changed, how are you to know how to attitude yourself towards me? In fact, you can not know. And so you can not co-operate with me in my new efforts. Hence I do you wrong, and I do myself wrong also, if I confess not wherein I wronged you.

And even if I have not wronged you, but others, and you know of my wrong to them, then too, the same psychology holds, and you and I can not fully co-operate on the new basis, unless you know and are fully convinced of my changed attitude. And so confession should be co-extensive with the knowledge of the wrong done.

And always of course confession must be made to God. *For every wrong we do to others is always first of all a deeper wrong to God.* For before I can do any, even the least wrong, I must first of all rebel, in

my heart, against him, and break away from his control. And so when I wrong you, I must first sin against God. For that is what sin is: it is rebellion against God; it is getting out from under his control.

Why Confession Fell Into Disrepute

(1) To make a wholehearted confession is not easy: it costs too much. It means a humiliation of the self or ego within. And psychologists tell us that the ego is always seeking to magnify itself, seeking self-aggrandizement. And to admit that I have been in the wrong is the exact contradiction of this striving for self-aggrandizement. It is only when we clearly see that the real self, the higher self, can best be magnified by renouncing and confessing the wrong and affirming and espousing the better way—it is only then that repentance and confession are possible.

(2) A further reason why confession has sometimes fallen into disrepute is that—like everything else which has intrinsic worth—confession has been formalized and professionalized, distorted and exaggerated, by certain branches of the church, and malpracticed by some unworthy priests, until it has become offensive and is repudiated.

But here clinical psychology—as practiced by physicians, psychiatrists, and consulting psychologists—has come to the rescue, and is reinstating confession to its true place. And its dynamic power in setting free again the fettered personality is being amazingly demonstrated.

But the pity of it is that some of the greatest clinical psychologists today admit that here again the thing is being perverted by insincere and incompetent practitioners, and blighted by being selfishly commercialized, until one hesitates to consult the average psychiatrist, feeling that one may be taken advantage of and fleeced, and far worse than that, be thrust deeper and more hopelessly into the mire.

Furthermore "the clinic of the clerics" and the experiences of the greatest psychiatrists and psychologists prove that religion and prayer are after all the most powerful methods that can be used in the true practice of the confessional. Hence no one but a deeply religious man is competent for this work. For always confession to men should be consummated by confession in prayer to God, for against him has the deepest wrong been done. And the soul can never be truly free again until there is peace again with God.

The Daily Personal Practice of Confession

In secret prayer then one should continuously face reality, look facts however bad they may be squarely, relentlessly, in the face, when one is alone with God, assured that he alone fully knows and fully understands. And we should constantly keep praying, "Search me, O God, and know my heart. Try me and know my thoughts, and see if there is any wicked way in me. And lead me in the way everlasting." "For he that covereth his sins shall not prosper; but whosoever confesseth and forsaketh them shall have mercy."

Today there are persons and groups and movements that are giving a new emphasis to confession, even as the Word of God has always taught. And it is a perfectly amazing record—the freedom, the cleansing, the transformation, the empowering, the fruitfulness in all good works, that are wrought. Whole communities indeed are being transformed for good.

But let him that attempts to lead others in this work not undertake it lightly. But let him approach it reverently, even as our Lord himself did. "Behold I stand at the door and knock. If any man hear my voice and will open the door, I will come in to him." Let no man then rudely invade any other's personality, for that inner shrine is our Lord's own throne room; it is the "temple of the Holy Spirit." So let him who enters here "take off the shoes from off his feet, for the place whereon he standeth is holy ground." And let him not enter uninvited—even as the Lord himself will not.

Oak Park, Ill.

Citizenship

BY ROY WHITE

You are a citizen—of heaven, perhaps—and positively a citizen of your country. Criminals and insane persons may be in doubt, but most of us can be certain about it.

Citizenship is much like sonship. Cain was the son of Adam. He might not have known it, or acted like it, or admitted it, but he still was son of Adam. Most of us can be ignorant citizens or bad citizens but we still will be citizens.

This is a worldly relationship. Our marriage relations, denominational relations, money relations, property relations and such also are for this world only. However, by our use of these worldly things and worldly situations we reveal our spiritual relationship with Christ. A person who is not Christian in these worldly situations, is not Christian at all.

Christians can not bury their talents; they can not shirk their responsibilities. Some people spend too much time on politics and neglect other duties. Other people renounce political problems but they do not cease beings citizens. They simply are ignorant citizens, or bad citizens.

Citizens once had small opportunity to change public affairs. Helpless victims of a despot can pray, as Paul told them to do. In a democracy the citizens of the country control the actions of the country. At every election the citizens are asked again, "Well, what shall

we do now?" In many communities the Christians have the deciding votes on many questions. Sin is inevitable; but the ones who are responsible for it will answer for it. When our church people could by all going down and casting one vote eliminate an avenue to hell they should be careful about urging their fellows to do nothing.

To heal the sick and feed the hungry is not salvation, but Christ did not neglect it, nor can a true Christian neglect this vital part of the Christian program. As Christian citizens we have definite duties and opportunities. If we do our best and yet fail, God will praise us. If we as a part of the government make no effort to be Christian in our government we stand condemned.

Citizens of heaven should wait for the coming of the Lord—but they should not let dirty dishes stack up and weeds claim their place while they wait. If sin dominates politics, it should not be because church people failed in their duty. Be informed. Vote! Leave the outcome to God.

Chicago, Ill.

Gospel Team Work

BY JOHN WIEAND

I HAD been told that they were once drinkers, card players, sabbath desecrators and the like. The average time since conversion was less than one year. Such were the men who composed the gospel team of a well known denomination, a team that conducted our Sunday morning service one time in my absence. The speaker at that service formerly took his family fishing on Sunday. After his wife's conversion she effected a compromise whereby if he took the boys fishing one Sunday, she took them to church the next.

This man has made it a point to tell me, that after he began speaking in our church that morning he was almost overwhelmed by a sense of unworthiness. The Lord seemed to be saying to him: "Who are you to be doing this?" He told his companions and pastor that he would never undertake such a thing again. But the assurances of a wise pastor and the inspiration of a revival in the church have brought a new victory and consecration into his life. He was certain, less than three weeks later, that the Lord had chosen him to preach the gospel.

In the revival subsequently held in that church, these men were exceptionally benefited. For they were in a position to make most practical use of the inspiration and spiritual knowledge received. They are not getting benefit primarily for themselves. They have a larger purpose in church attendance than to go because it is expected of them. They are filling up that they may overflow to others. The study of Sunday-school lessons, the Thursday evening Bible study, and the Friday evening Moody class, each has a vital place to fill in the preparation of which they feel the need. They will carry their knowledge and inspiration wherever there is opportunity. No remuneration will be accepted.

About four out of five, yes, nine out of ten of the Brethren churches that I know could send out one or more such gospel teams. Most of our congregations have men with better education, more spiritual knowledge and a better moral background than these men. There is no shortage in these qualifications. However, we are slack in using the ability which we have. It is true that many may not be living as well, or as clean as they should for such work. But drafting their ability for good use will put new purpose into the goodness which Christ expects of his followers. Men who are serving thus will not be doubtful church attendants. Neither will they be slow to eliminate those things which would constitute a misuse of time and influence.

The indwelling presence of the Holy Spirit signifies the possession of power. In our garages and factories, on farms and railroads, power is for use, not just to possess, to have and to hold. Spiritual power is supposed to be used also. But too much of it goes to waste. I am getting my automobile battery charged because it lacked power. This is not just for the good of the battery, but in order that the automobile may serve myself and others. With proper care it will render a great amount of service without being depleted. But in the church we just try to charge and recharge, the highest purpose seeming to be to keep the individual full of power. Thus we wear ourselves out trying to keep people coming back for recharging and endeavoring to keep them from short circuiting with the world, instead of directing them in the use of the power already possessed, and thus encouraging the feeling of need for replenishing the supply.

The gospel team work above referred to affords an efficient and a practical means of utilizing God-given ability. Churches in every community without full-time pastoral service are natural openings for this kind of work. Many homes will open to such a program, inviting neighbors and friends to enjoy it with them. Various other openings will present themselves. The majority of churches would not suffer because of the occasional absence of a group of workers who are away in such service.

Several years ago I was in touch with one of our congregations of very fine people, including quite a group of young men and women. They were willing and anxious to work, but knew not how or what to do, even within the church group. About thirty miles away, in a church with a large working body, I told a man about the need. This brother had not been doing very much with his religion. This was due in part to his feeling that others could do the work better than he.

Nevertheless he accepted the challenge of the needy field. For a number of weeks this man and his wife drove to the neighboring congregation each Sunday evening. They helped organize the Sunday evening meeting, plan programs and develop the latent music talent. They also took lay preachers along sometimes from the stronger congregation. Thus the family referred to made good use of some of the power they had acquired. They were strengthened and the members of the church they helped learned some of their own capabilities.

The home church does not suffer when some of its members thus minister in more needy places. Some pastors and church boards even co-operate in furnishing teachers to needy mission Sunday schools. They find this strengthens rather than weakens the home base.

If we put these dormant powers to work, some of our problems of worldliness, wayward youth and inconsistent living will be automatically cared for. But leaving ability unused tends to dry rot. An atrophied condition develops. "And he wist not that the Lord departed from him," becomes true of many a person, and churches as well, because of failure to exercise the spiritual strength already acquired.

Frequently the trouble lies in a wrong conception of what church work is. It is more than church attendance. For most Christians it must be more than teaching or holding office in the local church. An intensive maintenance of the local church, even if supplemented by faithful giving of money for missions, is not sufficient to prevent a withering condition. "Use or lose" is a law of life and development. We must use our spiritual talents or they will be taken away. If we put them to work they will multiply. "His lamps are we," "For the dark places of earth." "Lamps are not for sunny rooms." We must carry the light or it will be lost from our lives. There are men enough, with power enough and willingness enough to start the task. More power will be supplied as needed. "Speak unto the children of Israel, that they go forward."

Decatur, Ill.

Trends, Dangerous and Otherwise

BY GRANT MAHAN

Number Four

It is well to remember that Christ's kingdom is not of this world. It is also well to remember that God rules and overrules all the earth, and that he gives the kingdoms thereof to whom he will. We must try not to read into what is written something that is not there at all. The writer of this certainly does not believe in or wish a dictator to rule our country; nor was anything written against voting. The church long ago left that optional with the individual member. Some of our members do not vote, and yet they do pray and they do teach. A man is not to be condemned for not voting. My belief is that effectual fervent prayers avail more than they are given credit for in the government of the world. And there is no question but that it is our duty to pray for and obey the governments under which we live.

Even in the Old Testament it was recognized as a duty to pray for the homes. How often do we have it said, "Pray for the peace of Jerusalem." Then the message which God gave Jeremiah to send to those captives in Assyria says: "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace." If the prayers of God's people were ineffective in such cases, most certainly the Lord would not have instructed them to pray. God does not tell us to do anything unless it will be for our good to do it.

It is the business of everyone professing Christianity to teach others better ways than they have: that is a part of Christ's great commission. If a man does not know what is good and right in certain matters, and if those matters concern all of us, it is our business to enlighten him. But so often politics has to do mainly with some party or other; and it certainly does not seem to be the business of a Christian to teach party politics. We want and we need to have people enlightened in these matters. But more than that, we need to enlighten all with whom we come in contact as to what Christ means to the world. Our main business is to live in full obedience to him, and then to teach all we can to live in the same way. This teaching is, after our living it, the most important thing we have to do while we are here on earth.

Christ may have eaten with a politician, but he never talked politics. His business concerned the kingdom of God, and he never neglected that business. We are prone to lay too much importance on the conditions of the world. All of us want to see them very much better than they are, as good as they possibly can be in this world. But conditions can not get better except as the people get better. People can not be made better wholesale. Society is and ever will remain what the individuals composing it make it. If we want a better and higher state, the people composing the state must be lifted to a higher plane of living. They must be taught the better way, must be shown the better way. When people learn to like better things they will not cease to strive for them until they succeed in getting them.

We think it was considerably more than twenty years ago that our young people wanted to begin to learn. In fact it was fifty-seven years ago that the writer came in from Colorado and entered the school at Mt. Morris,

Ill., which had been running under Brethren direction since two years before. There were quite a number of us there, all striving to learn what we could. School work had been done among us in the east before that time. There has been a steady increase ever since. But whether it is wise or otherwise for every young man and woman to strive for a college education is a matter of doubt. There must always be hewers of wood and drawers of water, and they do not need and can not use much of a higher education. Years ago I read of the number of college graduates who were conductors on the streetcars in Chicago, and there were more of them than from any other group of men. Parents in many cases must have sacrificed much in order that their boys might have their chance; and probably the majority of them would have done better if the time and money had been spent in active work, learning to do the work better than their fathers had done it.

This is not at all saying that it is not well to be educated. I was born with that desire, and it is a pleasure to have gotten a little education. The mistake is when boys get too high opinions of their ability, thinking that any boy, if he works hard enough, can be President. We have better opportunities to advance in life than other boys do, and yet how few of the boys in our whole history have been able to attain to that dignity? To give the young an idea that they are more able than others and that they should strive to be leaders is not good for them; nor is it good for society at large. That is quite contrary to Christ's teaching and example. He came and lived among men as one who served. And there is no other way to be a Christian quite as good as the service way. The greatest thing to learn is to do our work well, no matter how humble it may be. Let us not forget that it is real service, service in any capacity, doing our work as unto God and not to man, that counts with the Lord. And college degrees do not make the man. All of us have seen many men with degrees who made a failure of life. So many are all dressed up with an education, and have no place to go, no place where their education is needed.

Too many things have been mentioned to try to write of all of them now. But some can be considered. One of them was in regard to the get-rich-quick schemes. It seems that men at large, including church members, are more anxious to get money, to have money, financial security, than ever before. There are schemes almost without end being advertised all the time. So many are trying to separate others from what they have acquired, and that without giving any equivalent. Too much stress is placed upon getting gain: that is not the main thing in life; millions of money will not buy an entrance in through the gates of pearl into the city of God.

The fact that churches are introducing the drama into the services is no indication of getting nearer to God. We know of a minister who twenty-five years ago was doing good preaching for our church, preaching the whole truth. Now he is striving to get attendance, and will put on almost any kind of a show to draw the crowd. Not so long ago he put on a play with Negro characters. A lot of farce followed by a little sermon does not draw men closer to God. The farce, the play of any kind, does not belong to God's house and should find no place there. Theaters and movies, operas and dramas do not raise men spiritually; and so they have no place in the house of God. Our religion must be social, but the emphasis must ever be put on the word Christian in all places. Too often the social is allowed to swallow the Christian, and then there is great loss to the church.

Rehobeth, Md.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"HERE are some new books recently written by our church leaders. I picked them up at the Lawrence Conference. Thought maybe you'd like to read them!"

A post-conference "bit" demonstrating one way to "spread the gospel."

New York, N. Y.

Fathers of Our Faith

BY ADA C. SELL

Abraham Cassel, a noted historian of the Church of the Brethren, was my great-grandfather. He was a great-great-grandson of Peter Becker, leader of the first colony of members of the Church of the Brethren in America. Abraham Cassel's mother was a granddaughter of Christopher Sower, and of Peter Becker. Therefore I have a lot to live up to. I confess I spent most of my life without having it all straightened out. I was a little girl when Abraham Cassel was an old man, and used to visit him in his library. Becker and Sower were names to me, and it was only recently that I found how easy it was to get related to them. Why not take time, members of our great brotherhood, to find just how you are related to some of our early church fathers? Our country is still comparatively young, and some of you in the west and middle-west are sure to be kin to some of us in the east. I am going to write down a few facts about Cassel, Sower and Becker, show how their lives touched, and there will also be echoes from my own childhood.

Peter Becker was the first bishop of the Church of the Brethren in America. Bishop Becker organized most of the early congregations of the Brethren. He was not a gifted preacher, but strong in prayer. He wrote some hymns. Becker's party arrived in Philadelphia in the fall of 1719, after a voyage of almost six months. Through severe storms, these fathers of our faith endured poor food, hunger, sickness, death, homesickness, and all

(Continued on Page 21)

HOME AND FAMILY

Autumn Gladness

BY H. CEPHAS IKENBERRY

Some have sung of autumn sadness,
Such as love a tear;
Let me pour her cup of gladness,
Fullest of the year.

See her mountaintops' attire
Of robes of marigold,
And her forest, lit with fire,
Heaven on earth unfold.

See her reverent soul expand
When the goldenrod,
Like a solemn sainted band,
Bows and worships God.

See her cornfields, bare with stubble,
Shock their golden treasure,
And her sorghum kettles bubble
Measure after measure.

Then her pumpkin pies provide her
Sumptuous repasses
When the apples spill their cider
On the amber grasses.

When November fires are blinking,
She's a restful queen,
After apple cider drinking,
After Halloween.

Roanoke, Va.

The Voice of Entreaty

BY ARCHER WALLACE

In the city of Colmar in eastern France there is a huge stone figure of a Negro by the sculptor Bartholdi who carved the Statue of Liberty in New York harbor. The giant figure of the brooding Negro in Colmar is considered to be one of the most expressive works that the chisel of any sculptor has produced. The face wears an expression of thoughtful sadness which is unforgettable.

One day a sensitive boy stood before that statue, so deeply touched with emotion that he felt unable to speak. The lad was Albert Schweitzer, whose devotion to the people of Africa has earned for him a foremost place among the heroes of the world. As he gazed at the statue he thought of the millions of Negroes in that continent whose lot was indescribably miserable. The pathetic despair on that countenance saddened him, and that is why, in later years, he abandoned a promising career in his own land in order to devote himself to darkest Africa.

That is a faint illustration of how Jesus was moved with compassion as he beheld the multitudes. They were a weary and heavily laden people, partly because they were a conquered people chafing under a political yoke that they hated. One can visualize that scene when Jesus uttered his great invitation to them all at Capernaum. In that crowd would be natives of the city who were on their way homeward at the close of the day. There would be weary laborers spent with their toil in the fields; fishermen who paused as they moved to or from their vessels and women who were returning from the market or the well. To them all Jesus said with infinite tenderness, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The words of Jesus have an appeal which is timeless because they deal with moods and emotions fundamental to life and which form a large place in all human experience. A wise and sympathetic observer of his fellows wrote, a few years ago, "It is truly amazing how noble men may be amazed, frustrated and disenchanted. The warm expansive soul faints under duty and toil. The soul that once throbbed with keen interest in life views everything with sad and strange indifference. He who was once lighted, stirred and lifted by vivid and holy emotion becomes spiritless and passionless."

Even the poet Longfellow, who invariably viewed life with hope and trust, feared for the joyous eager children who might be chilled and disappointed.

"O little feet! that such long years
Must wander on through hopes and fears,
Must ache and bleed beneath your load;
I, nearer to the Wayside Inn
Where toil shall cease and rest begin,
Am weary, thinking of your road!

"O little hands! that, weak or strong,
Have still to serve or rule so long,
Have still so long to give or ask;
I, who so much with book and pen
Have toiled among my fellow men,
Am weary, thinking of your task.

"O little hearts! that throb and beat
With such impatient, feverish heat,
Such limitless and strong desires;
Mine that so long has glowed and burned,
With passions into ashes turned
Now covers and conceals its fires."

One writer tells of an old man who died in England a few years ago. The card which was sent out to notify friends of his death had on it these five words taken from the New Testament: "Being wearied with the journey." That was all, just the suggestion that the pilgrim had found life's road rough and steep and was exhausted at the close of the day.

Sometimes Jesus used this word "come" with the tone of command. He commanded the devils, "Come out of him, thou unclean spirit." He spoke to the

troubled sea with a voice of authority. "He commanded the multitudes to sit down." "And the disciples did as Jesus commanded them." The strong authoritative note was not lacking in the ministry of Jesus. But when he spoke to the weary, heavy-laden multitudes he used the voice of entreaty. It is as though he said, "I ask you to come, I plead with you to come, I cannot force you to do it against your will."

This is surely one of the mysteries of life, that men can accept or reject the overtures of God's grace. Think of how true this was of the earthly life of Jesus. "Ye will not come to me that ye might have life." "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me." There is no such thing as moral compulsion. Even Jesus must stand at the heart's door and knock and wait until that door is opened from within.

There was a sense in which these people had already come to Jesus. They came to him in such numbers that he could scarce find time to eat. They crowded him and crowded around. Yet these approaches were physical and what he wanted was a surrender of heart and life. On one occasion when in the midst of a crowd, he surprised his disciples by asking, "Who touched me?" They replied, with astonishment, "Thou seest the multitude thronging thee, and sayest thou, who touched me?" But Jesus looked around to see who had done that thing for he knew there had been an approach which was not merely physical.

These words of Jesus—words of tender entreaty—go out to all humanity as they have done for ages. They do not mean that Christ gives rest at the close of a journey, but rather that the Christian way of life means harmony and perfect adjustment in all human relationships. That worldly anxiety, which is the rust upon the wheels of life, need not be there for just as Jesus once laid his hands upon a suffering woman and, "the fever left her," so evermore does he bring peace.

"It may be the fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly, rankling there.

"Whatever the fever, his touch can heal it;
Whatever the tempest, his voice can still.
There is only joy as we seek his pleasure;
There is only rest as we choose his will."

Toronto, Canada.

Begin Right

BY JULIA GRAYDON

WHEN the "Little Business" men met in Washington recently to discuss their problems, there was much confusion according to the radio announcer.

But amid that clamor one voice pleaded that the meeting be opened with prayer, and then added "the trouble with this country is that Satan is ruining it."

Would Satan have a big chance to ruin anything if "we gave ourselves unto prayer"?

A nation on its knees could drive away the worst enemy of the good in this world.

Harrisburg, Pa.

The Real Meaning of Fasting

BY GRACE HILEMAN MILLER

"OH, say, Rebecca Kline, but you did miss a rich lesson by not being at prayer meeting last night!" exclaimed Mary Cassel one morning to her neighbor.

"Of course, I knew I would; the pastor's lessons are always pure cream, but tell me about it. What was specially impressive last evening?"

"Well, the question of fasting came up for discussion, and the pastor's remarks were so rich and meaningful; the background of fasting is putting the physical in its proper place so the spiritual life has a chance."

"Putting the physical in the background so the spiritual life has a chance," said Rebecca thoughtfully. "Well, yes; a very simple but sublime thought!"

"Yes, there is a constant struggle between the physical and the spiritual forces in each heart and fasting is one way to allow the spiritual to triumph," commented Mary, in a serious manner.

"That reminds me of what I read the other day in my daily readings book. Let me get it," replied Rebecca.

Returning, she said: "Listen, Mary: 'Man is close kin to the animal kingdom when he considers his physical being; but, when he considers the strange hunger in his heart for something higher than himself, he becomes aware of a relationship with God. The animal kingdom has a downward pull and changes men into a menagerie of base impulses. The heavenly kingdom exercises an upward pull, and, when men respond to that, they are transformed into the sons of the Most High.'"

"What a beautiful thought, really sublime," enthused Mary. "Fasting is an ideal way of encouraging that upward pull," she smiled.

"And here is another thought," interrupted Rebecca. "Allowing the lower kingdom to prevail, man is satisfied with the gratification of lust and a full stomach; but when the higher kingdom dominates, he is satisfied only when he awakens in the likeness of the One who said, 'Ye therefore shall be perfect as your heavenly Father is perfect.'"

La Verne, Calif.

OUR MISSION WORK

Our Mission Loses, Others Win

BY F. H. CRUMPACKER

This subject has been much on my mind for nearly a year. Do you, dear reader, wonder at me for again raising the question: Who will fill up the gaps?

The China mission planned conservatively, but somehow we have been all but swamped these past several months.

A year ago, our people to whom were due regular furloughs were three families and one unmarried worker. Already two families and a lady worker were at home. Our first loss, and heaven's gain, was Sister Emma Horning. Then came furloughs and two workers badly sick; Miss Shock had to leave us for several months for an operation. Her station then had no foreign staff. These sick folks, for Miss Nettie Senger has been in the hospital for more than a year and a half, are not a loss, but are certainly a belated blessing. We hope they will be able to save the day in their fields of labor yet before they must quit the task. Then came that smashing loss to the mission. Show Yang station lost its entire foreign staff in one night, and this appears to be heaven's gain again, for these people have been gone since Dec. 2, last, and no word received from them. They have probably gone to their heavenly home and have thus left a very empty station. By real bravery on the part of others the gap is temporarily filled. Then came another heavy strain. Liao station had only lone I. E. Oberholtzer for several months. The Wamplers were at their station and were saved from a bomb disaster by being in the yard when the house was struck by a missile. They went to Liao just in time to relieve Oberholtzer who was leaving for furlough, his family having been already in U. S. A. about a year. Bro. Oberholtzer was in a bad condition when he left, but we hear he is well now, and we hope to hear soon that the Oberholtzers are on their way back. But the Wamplers' station has no foreign staff. Where are all of those college graduates who are out of employment, while the Mission Board is combing the field for recruits to fill these gaps? Now word comes that Bro. E. M. Wampler and family must get out for a rest. That leaves the Liao station with two lady workers, and a lot of relief pressing to be done in addition to the regular mission task that in the past had from four to eight foreign staff. We hear that Bro. O. C. Sollenberger and son are on their way, and how our hearts are cheered.

Now word has just reached us of the fatal accident to Mrs. Ogden. This family was to come to China. At least half of the family have gained heaven and the mission has lost a great prospect.

Now another loss to the mission. This loss to us is gain to another mission, and of course we can only say God bless you to Sister Mary Gauntz as she becomes Mrs. Cumming and moves to Manchu Kwoa. Even though we are happy with her in her new relationship, still we have sustained a heavy loss in the mission. The job is a very difficult one, and under the new conditions in China, it will not become any easier; but does the Church of the Brethren not have any Spirit-filled young folks who are looking for a hard job in full-time church work? We hear of one church that is getting forty new workers this fall, and so far as we know they have not had any losses in their ranks. Dear folks of the home church, do you know that more than a million souls are waiting to hear the gospel of salvation in the field our church is trying to bring a knowledge of love and salvation?

This is the day of young life. Will some of you make the venture? This may sound like a call of despair, but I assure you it is not despair, for God has led the way so wonderfully in the past year that we are fully persuaded that we are still where he would have us to be. He is in control of his work and those who are still here are in his blessed service, and that means victory regardless of the apparent losses that the mission has been having as we consider numbers.

May God lead in the home church, and direct to this needy field such as should come.

Ping Ting Chow, Shansi, China.

Dahanu Hospital News—Mostly Concerning Babies

Thirteen Babies

During June we were not quite so busy in the dispensary. The people were very busy making their monsoon adjustments, but now again we are having a full dispensary. For about ten days our hospital attendance was rather low although we had thirteen babies born in June. Now the hospital is filling up again.

Twin Boys

Last month one of our patients was a Dubla woman thirty-five years old. She came here to wait for her confinement. Twin boys were born. They were lovely little fellows. One weighed four pounds and the other weighed four pounds and one ounce. They were here at the hospital for three weeks. They both gained nicely before they went home. Although the mother was told that twins were expected she did not seem to think much of it until they arrived, and she and her aunt were rather sad and worried. She said she didn't know how they would manage to feed them. But she was quite eager to take both of them home when home going time came.

More Twins

Two days ago we had a second pair of twins. The mother was of the Dherd caste, which is one of the lower castes. Since the delivery was not made right away she decided to go home very soon. We advised her to say, but she got up and dressed and started home with her folks. Shantibai detained her while a nurse came to tell me. I told the nurse to tell the little mother that it would be very dangerous for her to go, but that we would not force any one to stay. She went a short distance down the road, and then decided to come back. Before long the babies were born, but sad to say they were dead. We were thankful that the mother got along nicely.

A Mohammedan Baby

The same night the Dherd woman came, a woman came to the hospital from off the train. She was traveling from Bombay to her home in Surat, a distance of 165 miles. After she took the train, she knew that she should not have started on a journey. She was the mother of seven children. A fellow passenger called the train guard (equivalent to an American conductor) and asked him to help the woman. He said there was a good hospital at Dahanu and that he would put her off the train there. This he did and she came to the hospital with her ten year old

daughter. It was not long afterwards that her baby was born. She was a poor Mohammedan woman.

Babies in the Baby Home

B. Mary Royer is very busy with her Babies' Home. Babies get things dirty, and it is not an easy task to keep clothes dry during the monsoon season. But the children are getting along nicely. The babies are growing, and there is not much sickness among them yet this season.

The Indian Nurses

The Indian nurses are doing quite well. However, I need to give considerable attention to the hospital and keep all the records and look after the upkeep and management. Just now we are giving final examinations to the senior nurses. They will have their graduation the last of July. I also have a Bible class for the junior nurses. All of us have enough to do to keep very busy.

Liao Chow News Items

BY ANNA HUTCHISON

Home at Last!

Can you not imagine something of the thrill of joy and gratitude I experienced when on June 16, after nearly a year's waiting, I finally arrived at home and work and friends at Liao Chow? The delay was caused by the suspension of passenger travel in warring sections. The intervening time was spent, first for several months in Tientsin at the coast, then nearly one half year at Show Yang, following the disappearance of our three missionaries at that place. While waiting we tried to help at these places.

Travel Difficulties and Mercies

The mode of travel into Shansi in December and later on to Liao Chow in June was in striking contrast to your American pullman and limousine. But the fact that the trip was made throughout without any decided hindrance or serious danger in a war-torn land, was cause for deepest gratitude. First, we traveled in baggage car, then on military train, and finally the trip to Liao Chow was made by circuitous route on donkey and by mule litter. Sister Corda Wertz came with me from Ping Ting. We reached Liao on the evening of the fourth day, tired but happy!

Changes Noted

On coming in sight of our city of Liao our greatest surprise and wonder was to see our age-old city wall being fast leveled to the ground—having proved itself of no avail against bombs. The whole countryside had turned out in relays to do the work. We are thankful to say that with the removal of the wall, some of our difficulties have disappeared because our East Mission compound is thereby joined up much more closely than formerly to our women's and girls' schools at North Street. Hence, instead of renting an extra home in the city, we have moved out to one of the foreign built homes in the mission compound. Now we can readily walk the distance to the schools, which we hope to open again in the near future. We are very grateful for the coming of Miss Ober from Ping Ting to take charge of our girls' school which has not had a regular missionary leader since the death of Miss Cripe.

The Home-Coming and Its Opportunities

On the afternoon of June 16 as we neared the city from the north, we began meeting friends. They had come several miles out to greet and welcome us back. And during these two months since I am here there has been a rather steady stream of these callers to our home from city and country. And we rejoice, not alone for the fulfillment of Jesus' promise to those who have left home and parents "for his sake and the gospel's, shall receive a hundredfold now in this life," but more especially do we rejoice for these great and constant opportunities at our doors. We rejoice daily in his grace and his blessings.

Our Fellow-Station Missionaries

At this time when our regular missionaries are all away we are deeply grateful that Brother and Sister Ernest Wampler and their two very interesting boys are here. They came here before Bro. Oberholtzer left for furlough. The Wamplers have been through the fire of affliction and suffering but they have come out as true as gold! We pray for physical healing and strength that they may be spared for the work that so much needs them in this land. We rejoice too, for the coming of Sister Wertz. In the absence of any doctor at this station she is filling a needy place at the hospital and is also bringing daily messages to hungry souls. Just now we are looking forward to the return of Bro. Sollenberger and Howard in the near future.

BY CORDA WERTZ

Communication Opened Up

Liao Chow is not only 240 li or 80 miles from our sister station, but four days by donkey back over practically impassable roads. But that is much better than last year when for five months Liao had no means of communication with the outside world.

The Wampler Family

The Wamplers have been holding the fort alone since Bro. Oberholtzer left for America in May. Bro. Wampler has been having heart trouble for several months, and the boys and their mother are suffering from a severe case of whooping cough. Sister Hutchison and I came down about the middle of June to help bear some of the responsibilities here; the Wamplers are waiting on recruits from America before they take a prescribed vacation.

The medical department of our work is "running on low" at present as are also the other departments. We hope to "shift gears" in the educational department soon, as schools plan to open in full this week and in the medical as soon as a doctor can come to help with hospital work. At present a Chinese nurse, trained in Fenchou Fu Mission hospital, and I, are running a dispensary. We have been very happy to be of help to many minor cases this summer, but feel handicapped as we are unable to do surgery.

What to Pray For

Week of October 29 to November 5

The month of November is the church's home mission month. The Home Mission Offering is given on the Sunday preceding Thanksgiving Day. Each year at this time the church is asked to emphasize her responsibility for the Christian church in America. As this request for prayer is given out in behalf of the home mission workers in the western region of the brotherhood, the church at large is being reminded again of her duty to save America for Christ. Materials are being sent out to all the churches which will give information about our home mission work. Every church should get this literature and instruct the members concerning the need for earnest, prayerful seed sowing in this beloved land of America.

During this week shall we not pray especially for the ministers and their wives and the field men and their helpers.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By M. B. Williams, a Layman, Detroit, Michigan

A Christian personally lives Christ in the home, in business, and in society as a whole. When Christ dwells in us, there will be no misunderstandings or divorces in the home, no trouble in the community, or war in the world. "We study to show ourselves approved unto God, a workman who needeth not to be ashamed, rightly dividing the word of truth."

The greatest joy of my life is personal evangelism and mission work. Will you, my brother or sister, be a "living witness, known and read of all men" that others may "know in whom you have believed"?

Maturing in the Ministry, By Eugene Dinsmore Dolloff

By Merlin C. Shull, Elgin, Illinois

Here is a book with splendid insight and stirring fine emotions. Dr. Dolloff is an outstanding minister in the Northern Baptist church. He writes out of a quarter of a century of active service.

The temptations and trials of the minister are frankly faced and courageously attacked. He who follows this advice will walk in a straight path. Intellectual honesty, frankness, thoroughness, simplicity, studiousness, fellowship with God and friendliness toward men are constantly pressed upon the reader. These and many other spiritual qualities that make for greatness of character and efficiency in service are portrayed in fluent and sympathetic words. The volume abounds in unique ways of expressing truth. The author begins by the recital of a list of the qualifications required of a successful pastor, as found on a large card in a London church. It reads—

The strength of an ox
The tenacity of a bulldog
The daring of a lion
The patience of a donkey
The industry of a beaver
The versatility of a chameleon
The vision of an eagle
The meekness of a lamb
The hide of a rhinoceros
The disposition of an angel
The resignation of an incurable
The loyalty of an apostle
The heroism of a martyr
The faithfulness of a prophet
The tenderness of a shepherd
The fervency of an evangelist
The devotion of a mother

"Every clergyman, be he newcomer, middle-aged or veteran will find here stimulation for his intellectual and spiritual growth." The young man will say, "Am I able for such a task?" Yet the uncertainties, the varied experiences, the many qualities required of the pastor, the privilege of getting closer to the hearts of people than any other profession affords, and the very greatness of the personal rewards portrayed in this book, will cause him to yearn for the great adventure. The middle-aged minister will often smile at the homely and amusing incidents so like his own experiences. His own inner satisfactions and joys in service will live again. The old minister will live again in the joys—yes, even the hardships with Christ, experienced in days gone by. What a blessed experience of being "Maturing in the Ministry." What other life presents so many thrills and satisfactions?

This book may be secured for reading from the Brethren Loan Library. Send ten cents in coin. Better not miss the chance to read it!

WOMEN'S WORK

Women and the Adult Program

By D. D. Funderburg, Elgin, Illinois

Today women are being recognized as a vital force in kingdom building. Few informed persons will deny that the total contribution of women to the work of the church is equal to, if not greater in some respects, than that of the men.

There was a time not so long ago when women were not so valued. Their judgment and counsel were not sought out and used in the general program of the church. The official positions were held by men almost without exception. As a result separate organizations for women in the church came into being. These organizations have made splendid progress and have demonstrated the value of women to the work of the church.

Today in most churches women are being placed in the more important offices. They are in positions of leadership in the general church program. They now have a voice in the legislative and administrative functions of the church. This certainly is a great gain for the kingdom. Women may now think and work for the total program of the church in a way as never before.

The statement, "It is not good for man to be alone," is as true of the men in the church as it is of men in the home. The men of the church need greatly the inspiration, the encouragement, the challenge which women can furnish. It certainly is not good for men to study missions alone as the women are doing. Why not join our efforts in a great school of missions which will reach all people of the church and constituency? It will greatly tell in our missionary zeal. It certainly is not good for the men of the church to be alone in the study of parent problems or home building. Why not join the efforts of both men and women in great study groups as some churches are doing? These are only a few of the things that men and women could do better together than apart if both are willing.

Women's Work Conference of Northern Virginia

By Anna R. Roller, New Market, Virginia

Our Women's Work Conference was held in the Rileyville church, Sept. 15. The theme of the meeting was, "Our Task, Presenting Jesus to the World." Sister A. J. Caricofe, our president, presided.

Devotions were conducted by sisters from Newport church. The address of welcome was given by Mrs. J. W. Huffman and the response by Mrs. Frances Cline. A special selection of music was given by three young sisters from Unity congregation. Sister Earl Bowman from Har-

risonburg gave us an address on Woman's Responsibilty as a Christian Citizen, and Miss Elma Emsmiller gave a report of the Alcohol Intelligence Conference which was held at Bridgewater.

During the business session the following officers were elected. Sister Olive Flory as secretary and treasurer. Sister Homer Miller was re-elected as director of Home Enrichment.

Out of the twenty-two women's organizations in the Northern District, thirteen of them responded to the roll call. The offering was $27.60. We decided to have our next meeting at Greenmount.

Before dismissing for lunch we engaged in a session of intercessory prayer for conditions in Europe as this was the day Chamberlain had an interview with Hitler.

After the noon hour Cook's Creek congregation was responsible for the worship. Sister J. S. Roller gave us echoes from the Annual Conference held at Lawrence, Kans. We were glad to have with us Sister Elsie Shickel, missionary from India, who gave us an interesting missionary address. She told us about some of the girls we have helped through our Women's Work Project, and made it more real by dressing four girls as they dress in India. The sisters from Luray gave the home mission play, "Janie." The meeting was closed by Bro. Mark Roller.

ADULT CHRISTIAN WORKERS

Peace in the History of the Church of the Brethren

Luke 14: 15-33

Sunday, November 13

Note: A packet of free peace materials may be had from the Board of Christian Education, 22 S. State St., Elgin, Ill. This program is based on these materials.

I. Founded as a Peace Church.

The church was founded in 1708 in a period of war and persecution with the conviction that "There can be no force, no coercion, no compulsion in the Master's message. The Church of the Brethren, although persecuted, its members chained in galleys, cast into prison, suspended by thumbs and toes, and driven into exile suffering all the horrors of a fanatical persecution, themselves never persecuted anybody, and I plead with you to remember that the church is false to its spirit when at any time it becomes an instrument of oppression or of persecution to any human soul."—Martin G. Brumbaugh in Bicentennial address. See The Birth of the Church of the Brethren—Brumbaugh, free, or Studies in the Doctrine of Peace, 25c, Chapter VII. Have some one report on this address.

Question: What is your opinion as to the courage required for the founders of the Church of the Brethren to take the stand on peace they took?

II. Brotherhood and War Are Incompatible.

From the earliest of our history members of the church called each other "brethren" and acknowledged Jesus as Master (Matt. 23: 8).

In Germany "Brethren" suffered persecution rather than go to war. Example: John Naas was hung up by thumbs and toes until almost dead for refusing to go war. In America during the Revolutionary War they did the same. Example: Christopher Sower who lost his property, called a traitor and abused cruelly. During the Civil War Brethren stood firm on both sides. Brethren held no slaves. They would not fight but suffered. Example: Eld. John Kline of Virginia who after passing through both army lines to moderate an Annual Meeting in the north was shot and killed from ambush after he had safely returned to his southern home. In the World War many refused to bear arms. Some suffered in prison.

Question: What would you do under similar circumstances?

III. Annual Conference Decisions on Peace and War.

1785, 1840, 1865, 1918, 1919, 1932, 1934, 1935, 1938

These, except the 1938, are in the free pamplet, "The Statement on Peace and War," and also in Studies in the Doctrine of Peace. Ask someone to report on these.

Questions: What do you think our position on peace will be in the future?

Are you willing to do your part?

YOUNG PEOPLE

World Conference of Christian Youth, Amsterdam, Holland

July 26-Aug. 3, 1939

This conference is the consummation of what is perhaps the most significant cycle of Christian World Conferences in modern times: Y. M. C. A., at Mysore; Church, Community and State, at Oxford; Faith and Order, at Edinburgh; and, in 1938, General Committee of World Student Christian Federation; International Christian Endeavor Convention; International Missionary Council at Madras, India; Y. W. C. A. World's Council.

This 1939 Conference is undertaken not in spite of the conferences of the preceding two years, but on the strength of them. It will utilize their results, but it will seek to adapt them to the special needs of youth.

The Conference will gather representative young members and leaders of youth work of the churches and of all national and international Christian youth movements. It aims at confronting youth with the results of the world gatherings of the Christian churches and the Christian youth movements in the years 1937 and 1938. Its purpose is to mobilize youth to witness to the reality of the Christian community as the God-given supra-national body to which has been entrusted the message of victory over the world's spiritual, political and social confusion.

To this end it will seek to bring together fifteen hundred delegates from most of the lands and churches of the world. This will be a difficult undertaking and only the prevailing world disunity and lack of direction could have persuaded the collaborating movements of the utter necessity of such a gathering.

"The World Conference of Christian Youth organized to mobilize youth to witness to the reality of the Christian community is conceived as one focussing point in a much larger movement devoted to facing unitedly and with vigor the meaning and common resources of the Christian faith as a way of life which is universally valid. Its essential goal is to create and express among the young generation a larger understanding of the true church and of the church's demands—a universal Christian community proclaiming and applying its message in a world whose disintegrating forces are confronting youth with a confusion of loyalties such as no generation before has ever had to meet.

The Church of the Brethren has a quota of two delegates. Some applications have already been received. If you are interested, write to the Board of Christian Education, 22 S. State St., Elgin, Ill., for further information.

KINGDOM GLEANINGS

Calendar for Sunday, October 30

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Personal Rights and Where They End.—Eccles. 2: 1-3, 10, 11; Rom. 6: 17-23; 14: 21.

Christian Workers, The Widespread Sin of Gambling.

B. Y. P. D., Planning the Year Ahead.

Intermediates, Our Common Enemies: Ignorance.

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Gains for the Kingdom

One baptized in the Plymouth church, Ind.

One baptized in the Shamokin church, Pa.

One baptized in the Shoal Creek church, Mo.

Four baptized in the Oak Dale church, W. Va.

Four baptized in the Petersburg church, W. Va.

Two baptized in the New Enterprise church, Pa.

Five baptized in the Rockwood church, Pa., Bro. Berkebile, pastor.

Eight baptized in the Lena church, Ill., Bro. I. D. Heckman, evangelist.

Five baptized in the Salemville house, New Enterprise congregation, Pa.

Ten baptized in the Fraternity church, N. C., Bro. Earl Mitchell, evangelist.

Four baptized in the Midway congregation, Va., Bro. F. M. White, minister.

Two baptized in the Libertyville church, Iowa, Bro. Lester Fike, evangelist.

One baptized in the Valley Bethel church, Va., Bro. Virgil D. Weimer, evangelist.

Eight baptized in the La Porte church, Ind., Bro. Paul Thompson, evangelist.

Thirteen baptized in the Mt. Etna church, Iowa, Bro. Leonard Lowe, evangelist.

Twenty-two baptized in the Antioch church, Va., Bro. C. H. Hinegardner, evangelist.

Twelve baptized in the New Fairview church, York, Pa., Bro. F. S. Carper, evangelist.

One baptized in the Hancock church, Minn., Brother and Sister Otto Larsen, evangelists.

Six baptized in the West Branch church, Ill., Brother and Sister B. M. Rollins, evangelists.

Eight baptized in the Henry Fork house, Antioch congregation, Va., Bro. Ira Hoy, evangelist.

Four baptized in the Rocky Knoll house, Antioch congregation, Va., Bro. Ira Hoy, evangelist.

Six baptized in the Spring Branch church, Mo., Brother and Sister Harold Miller, evangelists.

Three baptized in the Mountain View house, Antioch congation, Va., Olden Mitchell, evangelist.

Ten baptized in the Diamondville church, Manor congregation, Pa., Bro. A. H. Miller, evangelist.

Three baptized and four received by letter in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

Five baptized in the Nettle Creek congregation, White Branch house, Ind., Bro. Clyde Mulligan, evangelist.

Thirteen baptized in the Bethany and Fairview houses, Antioch congregation, Va., Bro. J. W. Rogers, evangelist.

Seven confessions and two received by letter in the Cherry Grove church, Ill., Brother and Sister B. M. Rollins, evangelists.

Seven baptized, one received by letter and one by associate membership in the Loon Creek church, Ind., Bro. Chas. Oberlin, evangelist.

Twelve baptized and one reclaimed in the Okaw church, Ill., Bro. J. W. Fidler, evangelist. Two were baptized before the meetings, making a total of fifteen.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Linford Rotenberger, pastor, Nov. 6, in the Thurmont church, Md.

Bro. J. A. Buffenmyer of Bunkertown, Pa., Nov. 7, in the Easton church, Md.

Bro. Ray Shank of Gettysburg, Ohio, Oct. 31, in the Huntington church, Ind.

Bro. Jesse W. Whitacre of Reading, Pa., Nov. 7-20, in the Windber church, Pa.

Bro. R. P. Bucher of Quarryville, Pa., Nov. 13, in the Bareville church, Pa.

Sister June Yearout of Ajlune, Wash., Oct. 30, in the Sunnyside church, Wash.

Bro. C. O. Showalter of Keyser, W. Va., Nov. 7-20, in the Cloverdale church, Va.

Bro. Graybill Hershey of Manheim, Pa., Nov. 6, in the Hanoverdale church, Pa.

Bro. J. L. Guthrie of La Fayette, Ohio, Oct. 31, in the Lake View church, Mich.

Bro. Howard Kreider of Milford, Ind., Nov. 27 to Dec. 9, in the Center church, Ind.

Bro. David H. Snader of Akron, Pa., Dec. 4, at the Florin house, West Greentree congregation, Pa.

Bro. Irwin W. Heisey of Fredericksburg, Pa., Nov. 27, in the Spring Grove congregation, Kemper house, Pa.

Bro. C. O. Beery, pastor, Oct. 23-29, in the Pleasant Union church, Pa.; Oct. 30 to Nov. 13, in the Cherry Lane church, Pa.

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Personal Mention

Bro. Fred A. Flora's correspondents will please note his change of address from North Liberty, Ind., to Santa Ana, Calif., Box 233.

Northeastern Kansas has selected Eld. J. F. Baldwin as Standing Committee delegate to the next Conference, with Eld. W. W. Blough as alternate.

Northern California has chosen Eld. Andrew Blickenstaff as Standing Committee delegate to the next Conference, with Eld. Leonard Birkin as alternate.

Middle Indiana will be represented on the 1939 Standing Committee by Elders Moyne Landis and J. O. Winger, with Elders T. A. Shively and W. C. Stinebaugh as alternate delegates.

Brother and Sister H. H. Keim of Nampa, Idaho, have recently joined the ranks of golden wedding celebrants and have our congratulations on this achievement. Pastor M. S. Frantz gives a few details in his correspondence note to appear in next week's Messenger.

A Wisconsin group used Monday just before that Bethany Pastors' Conference began to visit the Publishing House. The party included Bro. C. A. Bryan of Rice Lake, Bro. Howard Peden and wife of Chippewa Valley, and Bro. Lewis Hyde of Stanley, Worden and Maple Grove.

Nebraska has chosen Eld. Swigart F. Miller as Standing Committee delegate to the next Conference, with Eld. Ralph R. Hatton as alternate.

Florida and Georgia has named Eld. A. D. Crist as the district representative on the 1939 Standing Committee. Eld. F. M. Hollenberg is alternate.

President Schwalm of McPherson College will bring the message at the Oklahoma City church home-coming Nov. 6. "All former members and friends invited," says Pastor Ora Huston.

Bro. S. L. Barnhart, pastor at Cedar Rapids, Iowa, and Sister Barnhart attended the Bethany conference last week and earned the thanks of the Publishing House folks by stopping to greet us on their way home.

Bro. Walter M. Young, formerly of Canton, Ohio, should now be addressed at 3435 Van Buren St., Chicago, where he is taking work in Bethany Biblical Seminary and giving pastoral care each week end to the Lansing, Mich., church.

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Miscellaneous Items

The Miami church of Florida will dedicate their remodeled house of worship Nov. 6. Bro. A. D. Crist will give the sermon. "We invite all who can to be with us on that day."

The Roann church of Middle Indiana will have a home-coming Nov. 13, just following the love feast Nov. 12. "We extend a cordial invitation to our friends of today and former days to attend and enjoy the fellowship of both meetings."

Anyone having friends or relatives in the metropolitan area of Chicago who are nurses either in training or employed as graduates, will please identify their whereabouts by writing Omer B. Maphis, Administrator of Bethany hospital, 3420 W. Van Buren St., Chicago. "We would like to get the group together for fellowship meetings."

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

A Child's Grace. Photographs by Harold Burdekin. Introduction by Ernest Claxton. E. P. Dutton & Company. $1.50. 60 pages.

This is a book of 29 lovely photographs reproduced and printed on heavy half-tone paper. The size of the pages is 9¼ by 9½ inches. Each picture is full page. On the left-hand page is a line of "Thank you" taken from the poem, A Grace for Children, the entire poem containing 24 lines. The first stanza is:

"Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything."

The poem, the pictures and the workmanship combine to make this book a work of art. It is not a book for children to play with; rather is it a book for them to study and appreciate, a book to help them to see and appreciate the good and the beautiful, to teach them that God is all around them, and to help them grow the spirit of thankfulness. It is a book that mother can interpret to the little tots, and at the same time know that she is giving them something they will never forget and will always appreciate.

The Libertyville church of Southern Iowa will have home-coming day Nov. 6, an all-day service with basket dinner at noon. "All former members and friends are invited to spend the day with us."

The Calvary church of Los Angeles will have home-coming day Nov. 13. Doctor Kurtz will give an address in the afternoon and the crew of the "Good Ship Grace" will have charge of the evening service. A basket lunch at noon. "All former members and friends are urged to attend."

The Elkhart Valley church of Northern Indiana will have a rededication of its redecorated church and a home-coming on Nov. 6. Bro. David Metzler of Nappanee will be the speaker. Basket dinner at noon. Nov. 7 Bro. A. H. Miller of New Philadelphia, Ohio, will begin evangelistic meetings, with Sister Elma Rau of Beaverton, Mich., as chorister.

The Rock Run church of Northern Indiana will have an all-day Thanksgiving service on Thanksgiving Day, Nov. 24. A sermon in the morning, basket dinner at noon, special program including the burning of the mortgage in the afternoon. "Special invitation is extended to all those who lived in the congregation at the time the old church burned or since then and have moved elsewhere."

Pastors or those responsible for filling in and sending the annual report blanks for the year ending Sept. 30, 1938, should act at once if the blanks have been overlooked. The white blank should be sent to the General Ministerial Board, Elgin, Illinois; the blue one to the regional member of the General Ministerial Board; the pink one to the District Ministerial Secretary; and the yellow one is for the local church files.

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With Our Schools

McPherson College

McPherson College opened her fifty-first school year on Sept. 12 with a splendid student body. There was a slight increase over one year ago. To be specific, at the close of the second week there were twenty more students enrolled in the college than there were one year before.

The opening address was given by Dr. Claude R. Flory, head of the English Department. Dr. Flory has just returned from a year's advanced study in Cambridge, England. He also traveled extensively on the continent of Europe while abroad.

The new Physical Training and Health Building is completed. It is a very beautiful structure and one that has been badly needed for many years. We now have one of the best equipped plants for a health program of any college in this section of the country.

McPherson College was exceedingly fortunate in not having a single resignation from the faculty during the past year. The only members now on the faculty and not with us last year are: Dr. Flory who has returned to us, and Professor Stutzman, teacher of organ and cello, who heads a new department to our college.

Of special cultural and educational interest to the students and faculty of the college are: the Open Forums sponsored by the Congregational church of our city, where leading ministers and educators are brought to McPherson; the co-operative Artists' Course whereby great artists are brought to our city, and to adjoining cities, and all are permitted to hear the best for very small charges; the visit to our campus of Dr. Cordier, and of other outstanding statesmen and scholars. Such things as listed above bring to a college community much that could not be had were it not for the college and similar groups working together for a common cause.

CORRESPONDENCE

BEING GOOD FOR SOMETHING

Someone said this to me: "It's all right to be good, but why not be good for something?" Others have spoken of certain individuals as being goody-goodys, that is, to all appearances these individuals seemed conscious of their goodness and did not associate with those who were not in that particular social class.

"And behold, one came and said unto him, good Master, what good thing shall I do, that I may have eternal life?" The rich young ruler, in reply to Jesus' question, said that he had observed all the commandments from his youth. "Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven: and come and follow me."

How often many of us would like to go to the Master in person, even though we do not have many possessions, and ask him that question. For so many of us drift about aimlessly, as a ship without a rudder, hoping to accomplish some good in life and desiring to seek God's will for our lives. There is so much of good to be done in the world about us if we could but completely give our lives over to following the Master.

Are we following the Master by just desiring to show off our talents before others in the church, or by a keen desire to use them in the upbuilding of his kingdom? Are we following him when we try to discourage one of his children, who desires to express himself in some active service of worship? Did Christ turn away any who came in simple faith to worship him?

Most of us look to our church leaders and pastors for guidance in all of our personal problems. It truly is a great task and challenge for them to help each of us interpret God's will. Are you able, ministers of the gospel, to lend a sympathetic and an understanding ear and heart to the needs of your flock? Do you present definite challenges of service to those who are under your leadership, and who need your inspiration? Are you out during the week working among all of your people to see how you can help each one live a better Christian life? Are you afraid of personal criticism? Yes, I fear we do have some Pharisees in the church of Christ even today. Is a good minister of the gospel ever afraid for his job? Does a zealous pastor and minister of the gospel wait for his people to come to him to get acquainted, or does he go to his people and talk with them as an elder brother? Will a wholehearted Christian disciple say unto others: "I have pledged my life to follow the Master's footsteps, with all the light and power that I can get from an eternal Source. Will you go with me as we search for that light together and live in love toward one another?"

May I present this as a real challenge both to those in the Christian ministry as well as to those who are working toward that goal? So many of us are groping for that real light. We are seekers after the truth. Will you help us to find it and to bring others along in following it each day?

Indeed there is much to be done yet before God's kingdom can be brought on earth. Are there laborers in every field of service? Can it all be done through preaching? Should local churches sponsor individual social workers in some definite Christian service? Do non-Christians see Christ through us as we go about among men, or do we stand aloof from those whom we feel are not good enough to be among us? Do we see things going on in the name of Christianity which make us want to do something about the situation? Are we serving youth and children outside of the church as well as those inside?

Would a good Dunker family invite a drunkard, a tramp, or any disgraced person into the home and treat him as a respectable individual in order to help him build up self-respect? Or do we only criticize and pass by on the other side? Are we able to overcome all kinds of evil with good? Brethren friends, are each of us content to be merely good, or are we really good for something? We may not always know, but at least we need to strive to do our very best at it.

Esther Hoke.

Dayton, Ohio.

A FEW THINGS TO THINK ABOUT

Is it necessary for the Church of the Brethren to make the changes some churches are making? It is often said that we must change with the times to hold the young people, and it might be added, the old people also! But have the Scriptures changed? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16). Our church has made many changes in the last thirty years, but I am sorry to say that I can not see any that are nearer or truer to the Scriptures than they were at that time. We often hear the expression: "Do the clothes make the Christian woman or man?" Many church members tell us that it matters not what one wears, or how one dresses, just so the heart is right. However, we are taught in 1 Tim. 2: 9, 10, that women should adorn themselves in modest apparel, not with gold or pearls or costly array. We are living epistles, read and known of all men.

No, the clothes do not make the woman, but the woman makes the clothes—and makes them to her heart's desire. If she is spiritually minded, and a woman separate from the world, which all consecrated Christians are, she has no desire in her heart for the fashions and pride of the world. What is in the heart shines on the outside. "By their fruits ye shall know them."

I well remember that when I was a child, when we met a brother or sister on the street we knew they were members of the Church of the Brethren much better than we now do. They all were dressed plain—wore no jewelry and no bobbed hair. All were as one common family—which we are supposed to be at all times. I often wonder how many women in the congregations of the Church of the Brethren have read 1 Cor. 11: 5, 6. If any of you have not, I kindly ask you to get busy and read and obey. "Be ye steadfast, unmovable" not "tossed about with every wind of doctrine." "Be not conformed to this world, but be ye transformed by the renewing of your minds."

Let us ever bear in mind that the church and the world walk far apart on the changing shores of time. Prove all things, hold fast to that which is good. Pride and fashion change quite often; they present nothing to which to "hold fast." But Jesus Christ is the same yesterday, today and forever. God resists the proud but gives grace to the humble. Get the inside working right and you will have no trouble with the outside.

The boys and girls of today are what their parents, their leaders, their education and their environments have made them. They deserve pity rather than scorn. Where parents are a general bad example, the children are apt to ac-

quire the same bad habits. Bad companions or associates, immoral shows and pictures, together with indifference on the part of the leaders, tend to lead youth along paths of delinquency and crime and away from the church of God.

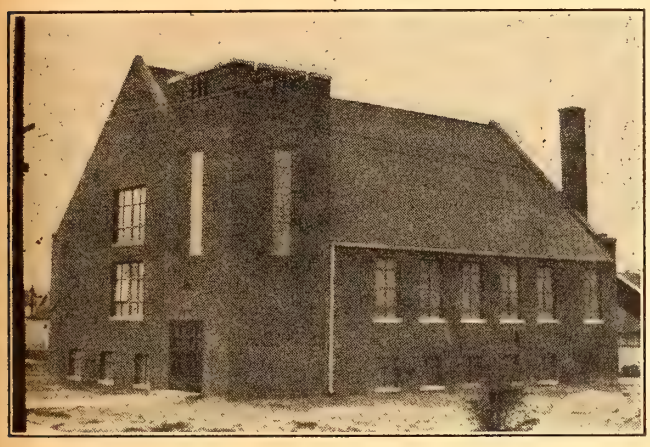
Some time ago we had the privilege of attending a love feast that is claimed not to have changed from the practice of fifty years ago. At this meeting they were not afraid of contagious diseases, but communed the way it is taught in Mark 14: 23, and the way it has been practiced for the last two hundred years by the Church of the Brethren (2 Tim. 4: 2-4).

Allen A. Ringler.

Easton, Md.

NEW CHURCH AT FLINT DEDICATED

On Sept. 18 we held our regular council meeting, at which time we elected our Sunday-school officers for the coming year. Bro. Wilbur Shepherd remains our superintendent,



in which capacity he has so faithfully served for the past four years. Bro. Calvin Leckrone is our assistant superintendent. Sister Ethel Wilbur will remain our primary superintendent, Sister Young will be our home department superintendent and Sister Esther Miller our cradle roll superintendent.

Sept. 25 was a day long awaited by our group, for on that day we dedicated our new church building. These were the first services held in the new building. On that day 174 were present for the Sunday school, which was followed by a stirring sermon, A Challenge, by Bro. E. S. Coffman, our evangelist-at-large. At noon we enjoyed a basket dinner in our spacious basement, at which time we all enjoyed a loving and friendly fellowship.

The afternoon found 221 present for the dedication services, some of whom were from out of town. Bro. Peters of Lansing, our elder, assisted by Bro. Van Meter of Midland, led the devotions. Two dedicatory hymns were sung by a Flint quartet: Fill Thy Temple, Builded for Thy Glory. Sisters Vera Van Meter and Lois Fradenburgh of Midland sang a beautiful duet. The dedicatory sermon by Eld. E. S. Coffman, Some Elements of Church Strength, was very inspiring. Bro. Peters then took charge of the consecration service in the dedicatory prayer, in which the new building, the offering and our lives were dedicated to the Lord. We then enjoyed a trio, In the Footsteps of Our Lord, by the General Baptist church of Flint.

In the evening 154 were present. Bro. Durnbaugh of Pontiac led the congregational singing and Sister Trombley sang, Here Am I, as the beginning of a two weeks' revival campaign. The last song on the program for the day was: The End of a Perfect Day. It was a perfect day with one exception. Brother and Sister L. H. Prowant, now located as pastors of the Sugar Ridge church at Custer, Mich., were unable to be with us. Nine of the ten years we worshiped in our little church building Bro. Prowant was our leader, and under their guidance and leadership our little group grew until it was necessary that we strive for a larger building. We missed their presence very much, and could they have been present, it would have been "a perfect day." So it is with some regret, that we leave our little church in which we have worshiped for ten years; but we are very happy that we are able to worship in a much needed, beautiful new building, "builded for the glory of our heavenly Father." Here we have more room and here under the leadership of our young pastor, Bro. Arthur Taylor, and his wife Anna, we hope to grow and do big things for God's glory.

Grand Blanc, Mich. Mrs. C. J. Leckrone.

FRIENDSHIP AND KINDNESS

Last Sunday it was my joy to go to Sunday school at Live Oak, Calif., the third time this past year, so I was thirsty. Bro. Crites taught, and indeed we were aroused to deep thinking.

He asked whether we could be good enough friends to differ with someone if we could see he was in the wrong. I feel it is dangerous to differ with people unless God lays it so heavily upon one's heart that he can not resist, for then God will take care of results. One can be misunderstood so easily unless the Spirit has paved the way, and unless one is capable of seeing friends forsake. If God gives the job of differing, he sends the Comforter to care for the lonely one who loses friends when pointing out a wrong course. Many times it only takes time and the estranged friends will return. But Jesus knew the agony of seeing those who should have been his friends misunderstand him and drop away.

There are two kinds of kindnesses: those coming from Satan, and those coming from God. Satan tried to lure Christ with seeming kindness, but was rebuked. So we, too, must be alert to discern what kindnesses to accept. There are many social kindnesses which will lead to sorrow and trouble. These may not be discernible unless we have keen spiritual insight and vision.

Many times we are kind to people and they can not recognize it, even as a child can not realize when punishment and discipline come from true love. A parent loves a child too much to allow it to go the way which will lead it into trouble.

God loveth whom he chasteneth, and there is a great ministry many times in human suffering. We will it so, often.

Recently a mother shed tears as she told me this story: "My little girl took spinal meningitis. The doctor said that she could not get well. The nurse told me to kneel down with her and pray, but I scorned prayer. My little girl died, but it brought me to my senses. Why must we be so stubborn, that in order to get us to consider, sorrow must come? I am so thankful to know God. My husband and son went down into the water the same day I did, and we are so happy to be living the saved life. But why were we so cruel before?"

I heard a minister say that he had felt impressed over and over again to go and speak to a certain person about being saved. God asked him to do a kindness, but he carelessly put it off until the still small voice no longer pled

with him. When we are concerned about doing God's bidding he can use us. Kindness done for self-honor will fail, but kindness done for his cause will win.

One time I met a little child. Its parents were separated. The husband told me he was going to kill the man who was taking his wife away. I pled with him, telling him the man was not ready to die, and not to cut off his chance of ever being saved. Also he would lose his own soul and could then never hope to live with the one he loved and whom he saw slipping away. Fortunately, kindness won. The little child paved the way into eternity for the mother and joined the father and mother in a happy union before her death.

Elice B. Neher.

Quincy, Calif.

SOUTHERN CALIFORNIA WOMEN'S WORK ACTIVITIES

The women of the District of Southern California and Arizona met in conference on Sept. 2 at La Verne.

Mrs. Mark Cripe was chorister for the day. Mrs. D. W. Kurtz gave the address of welcome and Mrs. Price led devotions, reading a portion of Luke 10. Fifty delegates answered roll call with a scripture verse or a motto.

Mrs. Chas. Forror gave the inspirational address. Her talk was a masterpiece. She challenged each of us to live on a higher plane. A solo, Forward to Christ, was sung by Mrs. Emily Jett.

The district secretary read an interesting report, and the treasurer's report was excellent. Our receipts were $2,225.76, and disbursements, $1,960.52, leaving a balance of $265.24 in the treasury. Our council secretary gave a good report of the board's visits to all of the churches in our district.

Three recommendations were made as follows: A budget of $1,800 for the year—$100 for China relief and $65 for foreign work. All were accepted and the money has been forwarded to the General Mission Board.

Our new Bible director is Mrs. Earl Schrock of Long Beach.

At the afternoon session Mrs. Grant McGuire led devotions, little Wayne Call sang, and the Bible address was given by Mrs. Earl Schrock. Mrs. Ruth Lehmer and Mrs. Esther Shultz sang a duet.

A few short talks were given on The Aid at Work. We also had a reading and a trio, The Beautiful Garden of Prayer.

The main address of the afternoon was a missionary one by Mrs. Modena Minnich Studebaker, whom we support on the Africa field. She spoke of the evangelistic work, schools, hospital visitation and the Leper colony. It always gives us great pleasure to hear from one of our returned missionaries, but doubly so when it is one we are supporting. The Glendora quartet sang, and Mrs. J. Z. Gilbert offered the missionary prayer.

In the evening we had a family night program. The children's choir from La Verne gave a thirty-minute program, then Dr. Lloyd Studebaker talked on Home and Family Life in Africa, and Mrs. Edward Gaylord on Home and Family Life in America. The closing words and benediction were by one of our veteran sisters—Mrs. Flora Teague. She is now eighty-five years old and attends Aid Society almost every week and still does lovely quilting.

Thus closed a very full day for the women, but it was a day full of blessings. May our women continue their good work, is my prayer.

Mrs. Cora Neher,
Secretary-Treasurer.

Pomona, Calif.

HANNAH MYERS FIKE

The entire congregation and community of the Ninth Street church was saddened by the sudden passing of our sister and friend on Friday morning, Sept. 30. Two years ago, Sept. 4, Sister Fike met with an accident which nearly cost her life, when, from a fall, she received a broken back. But from this injury she made a remarkable recovery, which was due in large part to her sunny disposition, and untiring patience, according to a statement made by her surgeon, at the time. However, many times she suffered from backache, and found relief with use of a hot-water bottle. Thus on the night of Sept. 30, she arose about one o'clock to put a teakettle of water on the gas range, returned to bed, and chatted with her husband awhile. He had had a hard and strenuous day, however, and finally went to sleep. She may have slept, too; no one knows. She was found in the kitchen before daybreak, prostrate on the floor, overcome by gas. Apparently, she had placed the large teakettle on the burner, turned it on, and since the automatic lighter was out, she undoubtedly left the kitchen believing the water was heating, and when she returned to fill the bottle she walked into a gas-filled room. The cap was off the hot-water bottle, the position of the body showed she was moving for the door to make her escape, but according to the physician, was too quickly overcome. Artificial respiration was used, and all devices of medical science, to revive her, but to no avail. And so she, who had moved among us only yesterday, giving a word of cheer here, a sweet smile of encouragement there, a little deed of kindness for someone else, was with us no longer. A triumphant spirit had gone home.



She was born in Rockingham County, Va., on Sept. 18, 1905. Surviving are: her husband, Earle Wm. Fike, pastor of the Ninth Street church, Roanoke; one son, Earle Wm., Jr., age 8 years; Betty Lou, age 6; also her mother, Mrs. J. W. Myers, Edom, Va.; brothers and sisters: S. Blair Myers, Cherry Grove, W. Va.; J. W. Myers, Jr., Danville, Va.; Mrs. E. M. Emmert, Lexington, Ky.; Mrs. Virgil Miller, Washington, Pa.; J. F. Myers, Edom, Va.

Who has not stood out under a starry sky on a beautiful night, and felt the quiet serenity, the solemn hush, the soothing restfulness of that limitless expanse? As we think of her, all these things come to mind: serenity, soothing restfulness, the loveliest of flowers, the sweetest of songs, the singing of birds and the flowing of peaceful waters among green trees. She was a source of strength, withal a gentle soul; a queenly woman, yet humble and easily approachable; a good and patient mother to her children, a faithful and helpful wife to her husband. Mother Myers said: "Hannah was always a good girl." A school chum remarked: "I have always thought that she was the best person I have ever known." Numbers of friends remarked: "She had the sweetest smile I ever saw." Intimate friends often remarked that the home of Brother and Sister Fike was one of the happiest they had ever been in. "To know her was to love her."

And so she will be greatly missed, but her influence lingers on. One of the most gratifying expressions of loyalty to her was the fact that each of the eighteen senior girls, who were her pupils in Sunday school, were present in one body, at the funeral, to bear the lovely flowers which were given as a tribute to her life. She was a member of the

church choir, a leader of children and most devoted to the work of the church here.

One has gone from our midst, and we shall miss her smiling face, but her spirit lives on, and we can feel her presence even though we can not see her. In a letter to Bro. Fike, someone said: "Heaven would not be perfect if it were just made up of old people."

Funeral services were conducted on Saturday, Oct. 1, at the Ninth Street Church of the Brethren, by Brethren H. Allen Hoover, C. E. Trout, Russell West and Guy West. The body was laid to rest in near-by Sherwood Burial Park.

"Our Father's house is much more fair,
Since her dear spirit entered there,
To grace the shining courts above,
Her Father's house, where all is love."

Roanoke, Va. Mrs. J. R. Boone.

Fathers of Our Faith

(Continued From Page 9)

had been torn by continuous war. That was all they knew for the sake of religious freedom. Their section of Europe —war, war, war. In a mighty reaction against war, our early fathers and others worked for peace. It often meant confiscation of property. Finally, a number went to another country where they could worship God as they pleased, living out their tenets of peace. As they landed in Philadelphia, Christopher Sower, the Good Samaritan of Germantown, met them. He took them to his home in carriages, nursed them free of charge back to health, had the gospel preached to them, and sent them happily to their homes in the wilderness.

Peter Becker bought land in Germantown, farmed, and followed the weaver's trade. He soon took into his home Conrad Beissel, an apprentice to him. Bro. Becker received him into the church by baptism. Beissel later moved to Conestoga, and led a religious division against Brother Becker, who suffered unjustly.

Christopher Sower arrived in Germantown in 1724. In 1726, perhaps because of interest in Beissel's work in Ephrata, he moved to a farm in Lancaster County. There he farmed and practiced medicine. He was baptized by Beissel in 1728.

It was Sower's wife who was still more deeply interested in the Beissel movement, and in 1730 she forsook her home, husband and son, and became a nun in the Ephrata Cloister. Imagine the feelings of Brother Sower! She was made sub-prioress in the sisters' house at Ephrata, and her name was Sister Marcella. Thus we see, as we note the faith of our church fathers, what strange ways led to our present institution as a church. What road is there without ever a detour? Bro. Sower was sad and lonely. The year after his wife went into the cloister, he returned to Germantown, bought land, and built a house. He engaged in the business of an optician, later adding clockmaking and apothecary departments. For fourteen years his wife remained faithful to her vow; she then was influenced by her son to return to her home in Germantown. In 1745 there was a full reconciliation on her part. Once more she was a wife and mother, taking up the duties of her own home. By some misshapen but sincere conviction, as a follower of Conrad Beissel, she had been led to forsake what we in religious and secular circles today would say should have been her first duty, her sacred trust —to be a Christian wife and mother.

All three of these leaders are buried in eastern Pennsylvania, Peter Becker and Abraham Cassel in Montgomery County, and Christopher Sower in Germantown. After Becker's stone, marked "Anno 1758 P. B.," had sunk from sight, Abraham Cassel restored the lost grave and erected a fitting stone to Bro. Becker's memory in 1886. Abraham Cassel was laid to rest in Klein's burying-ground in 1908.

I can well remember Abraham Cassel, my great-grandfather. His library was housed in several upstairs rooms. I visited him there. I remember his peppermint candy. Too small to realize what it all meant then, but now a lover of books, if I wish to see many of his books at a time, I can go to the college at Huntingdon, to Juniata's library vault, where a large part of the rare treasures of Abraham Cassel's library is preserved. These were presented to the college by M. G. Brumbaugh.

Through the records Bro. Cassel preserved, we as a church know much more about our origin, early struggles, and the fathers of our faith than we otherwise would. He collected almanacs, colonial records, early newspapers, pamphlets and rare Bibles. He collected 50,000 titles of Sunday-school literature for Europe and America. He had complete editions of Franklin and Sower. He had a hundred English grammars older than Lindley Murray. Literary men came from everywhere to visit his library. Whittier was his personal friend. He was an honored member of the Pennsylvania Historical Association. He was a leader in our church, one whose opinion held weight.

Bro. Abraham Cassel's one daughter, Amanda, never married. After his wife's death, Amanda kept house for her father. My cousin Ella and I visited her. I remember helping take care of her flowers. She was a lover of flowers. She is still living. My brother and I visited her this summer. There she was, with her open Bible, the Gospel Messenger, and the Souderton Independent. She was my father's aunt, and made a quilt for each of the six of us, and for each of Aunt Elizabeth Booz's five children.

My brother has a large folder of old papers of Abraham Cassel's. I can not tell you much about them now, not having seen much of them, but perhaps at some future time someone will review the contents of the folder.

I have here on the table a Christopher Sower chart with his personal signature. The chart was presented to Mrs. Sarah Harley Cassel, "with an understanding that it shall not be sold at any price, but preserved in the family or institution to which it is presented. Upon the same conditions it may be presented to others, in case it may be better preserved thereby."

Following the custom of handing down the chart, the former owner's name was erased, and Sarah Harley Cassel's substituted. Yes, Sower signed his name in ink, and the ink is smeared, so perhaps he too was in too much of a hurry to blot it perfectly, even as we are hurrying through life.

Of more interest than just the names on the chart is a picture of the Christopher Sower residence at Germantown. Also there is a biographical sketch of each of the two men on the chart.

The houses of Abraham Cassel and of his son, Yelles Cassel, were on the same farm. My father, Edwin Cassel, occupied a part of Yelles Cassel's house, as did my Aunt Elizabeth's family. Each one of her children had a pal in our family. Mine was Ella, now wife of Dean A. C. Baugher, at Elizabethtown College. We do not see each other often now, but what good times we had then, fishing in Indian Creek, gathering strawberries on Uncle John Shisler's hill, gathering flowers and nuts, and fun in winter!

We had a little community all our own. Periodically, it would seem, grandfather's barn would burn down! Three times in my childhood, twice I can remember.

Mingled with other memories is the one of an old, old man, blind in his last years, surrounded by books, books, books. And I remember some of the visitors who came. I remember one of M. G. Brumbaugh's visits. I was at Aunt Amanda's too, and he gave me fifty cents. There was a John Garber, I do not know who he was or is, but he came to visit, and gave books to Cousin Ella and me. Mine was, "Lobo, Rags, and Vixen." (In this morning's mail came the Messenger, and I found out who John Garber was, and his service in the church at Washington, D. C. What would we as a church do without the Messenger?)

Sometime after Great-grandfather Abraham Cassel's death, Aunt Amanda built a lovely home at Vernfield, Pa., and we moved into the house they had lived in. Now, not a one of the little community lives in either of the houses.

Altoona, Pa.

Tuning In on Cabin 41—S. S. Taiyo Maru

AS REPORTED BY THE ANNOUNCER

At least to some degree mental telepathy is true, for as I write and you read we make a contact of personalities. I visit your cabin and you visit our home, though miles of land and water separate us.

Bobby (several months old) and I are alone. Hazel has gone to —— to practice music for another wedding, her thirty-first I believe. Bobby was supposed to sleep, but he woke up a little while ago. He is whispering and chuckling, and oh, oh, he coughed. Sounds affected. I think he's trying to see how it works.

Incidentally, some of our town's leading citizens have asked me to become the only building contractor of this vicinity. I'm quite thrilled. Such opportunities are not supposed to happen to us—only to some boy we read about in the American Magazine. You know how the stories read. Bobby is quiet, guess he has gone to sleep.

I wonder what the sensations would be like to be your fellow voyager on the way to the Orient. The Orient—what a wealth of romance, of beauty, of mystery the very name brings to mind! Atmospheres, accumulations of many novels, fill my mind at the suggestiveness of the Orient. And how little I know. In actual fact, living for any length of time in any part of the Orient I should probably soon find it humdrum, boring, barren, ugly, full of inconveniences and irritations that would make me long for my California home. But to just ride through—to catch intriguing glimpses of queer houses, little corners of gardens guarded by walls, thick tropical plants—then the ocean—the ocean! Days and days of it!

I've been wondering during the past few days just what takes you to India—what psychic factors, what emotions. How much does the attitude of our whole church play, as if the Church of the Brethren just took it for granted that you should be missionaries to India, and you just accept that attitude and go. That sort of thing is very subtle I know. I get loaded up with work until I can't possibly do another thing. Then someone calls: "Can you put new windows in my porch?" or "Build me a cabinet?" And I tell them I can't possibly do it. And then, because they act as if it must be done, and there's no one else, I find a way to do it.

But really, this is my problem. How to make a non-Christian into a Christian. Now folks who are missionaries are supposed to have case histories of individuals that were so bad and have become so good that every major change is clear-cut. But here in the church in America, there is supposed to be no analysis. No one dare question where a change took place or whether there is any. And I am convinced because the subject is tabooed, the churches are full of members that are not Christian at all.

Since you do have such clear-cut cases, I wonder whether your analysis might help us here. What is it you expect to do to the people of India? Free them from fear? From superstition, disease, physical lethargy, from financial need, and give them mechanical helps in the performance of physical toil, teach them the value of education?

But I am still not satisfied. Suppose one attains the above, is that evidence of Christianity? Many speak of a change of heart, but I have found by analysis people who use that term mean the things I have just mentioned as evidences of Christianity. I still don't believe it.

I wonder sometimes whether I'm a Christian at all. Oh, I know lots of things about it. I can quote some scripture, and I've attended Sunday school pretty regularly for over twenty-five years and sat through a number of evangelistic meetings. Dr. —— made a significant statement a few weeks ago when he said, "It occurs to me that Jesus is Christianity," or words to that effect. The way I understand him, he meant that somehow Jesus almost comes to life for us as we read about him. Like remarkable characters in novels, we catch a glimpse of a man or a being through the New Testament stories and descriptions. The character gradually takes form. One after another, remarkable character traits take their place. Very little description is given of physical appearance, but we do seem to catch a pretty clear idea of his character. Then consider the remarkable things that result. We find ourselves falling in love with his character traits. One by one, they capture our respect and admiration. Finally, the whole person seems to glow and come to life—and Jesus becomes a living personal being. He seems to live in our presence. We seem to feel what his attitude would be toward the things we do. Soon we find him affecting our plans, our ways of doing things. The final effect is that our personality is transformed by the force of one who has been dead two thousand years. But is he dead when these things occur?

I wonder whether I might have answered my own questions. The above paragraph felt almost inspired as I wrote it. I wonder whether all our theological controversies amount to much? I wonder whether we can become Christians by analysis of acts alone, cataloguing the right and wrong, and then choosing the things in the catalogue of right things as the determining factors in our way of living? I'm beginning to believe there is no Christianity in a person for whom the character of Jesus does not live, in the person who has no real love and admiration and respect for the Master personally.

Guess I've preached myself a sermon instead of writing you a letter. Hazel's brother and family have come—outlined some cabinet work for me—left again.

May your voyage be pleasant, may your anticipations of your work be pleasant and may the reward of your work in India be measured in terms of many personalities remodeled over the plans drawn by a remarkable Architect called Jesus.

Signing off for the night. Good night and pleasant dreams!

Station KLVC.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Charles-Forney.—C. Nelson Charles of Lancaster, Pa., and Anna Ruth Forney of East Petersburg, Pa., in the East Petersburg Church of the Brethren, Sept. 22, 1938, by the bride's father, the undersigned. —Roy S. Forney, East Petersburg, Pa.

Coffman-Gochenour.—By the undersigned, father of the groom, at Toms Brook, Va., Oct. 9, Harold Walter Coffman of Staunton, Va., and Flora Catherine Gochenour of Toms Brook, Va.—N. W. Coffman, Staunton, Va.

Hallam-McKinley.—Lowell E. Hallam of Camden, Ind., and Mary Ellen McKinley of Flora, Ind., at the parsonage on Sept. 10.—Clarence D. Sink, Camden, Ind.

Henze-Mast.—By the undersigned, at the parsonage, Vernon Henze and Jean Mast, both of Freeport, Ill., May 6, 1938.—J. F. Burton, Lena, Ill.

Lindsay-Moore.—At the home of the bride's parents near Waddams Grove, Ill., Sept. 25, 1938, Glen Lindsay of Pearl City, Ill., and Helen Moore, by the undersigned.—J. F. Burton, Lena, Ill.

Nelson-Ulery.—Robert E. Nelson of Logansport, Ind., and Dona Bell Ulery of Camden, Ind., at the parsonage, Oct. 9.—Clarence D. Sink, Camden, Ind.

Offenheiser-Boyer.—At the Lena church, June 15, 1938, Arthur Offenheiser, near Kent, Ill., and Francis Boyer of Lena, Ill., by the undersigned.—J. F. Burton, Lena, Ill.

Quine-Brubaker.—By the undersigned, Oct. 1, 1938, at the parsonage, Chester Quine and Ruth Brubaker of Cordell, Okla.—Oscar R. Fike, Cordell, Okla.

Truax-Elliott.—In the Pine Creek church, Sept. 18, 1938, Harry Allen Truax and Blanche Elliott, both of Walkerton, Ind.—Theodore E. Miller, North Liberty, Ind.

FALLEN ASLEEP

Albright, Kay Austin, twelve-year-old son of Bruce and Isla Albright came to the end of life on July 19. For five months he had been bedfast as a result of scarlet fever and a weakened heart. During this time he was cheerful and determined that he would conquer the disease but the ravages of disease were too much for his physical body to resist. During his sickness he was interested in the things of beauty and worth, and showed a marvelous insight into the realities of life. He was a happy and useful member of the Ivester church. His life, though short, was an inspiration to all who knew him. The interest of his friends was shown by the large attendance at his funeral.—Earl M. Frantz, Grundy Center, Iowa.

Bloom, Sister Lucy Mabel Fyock, wife of John R. Bloom of Boswell, Pa., died Oct. 6, 1938, aged 52 years, 11 months and 15 days. She is survived by the husband, seven children, one brother, one half brother and one half sister. Funeral service by the undersigned in the Lutheran church, Elton, Pa. Burial in Dunmire cemetery.—L. B. Harshberger, Johnstown, Pa.

Bradford, Nancy Caroline Powell, was born in Virginia in 1858, and passed away at her home in Parsons, Kans., Aug. 6, 1938. She was married to O. M. Bradford in 1882. He preceded her in death in 1917. She is survived by two daughters, one brother, four sisters and three half sisters. Funeral services were conducted by the undersigned, assisted by Brethren D. P. Neher and Paul Swigart. Interment in the McCune cemetery.—John S. Clark, Parsons, Kans.

Claar, Sister Leah, was born at Klahr, April 16, 1864, daughter of Josiah and Susannah Walter, and died Sept. 9, 1938. She was a member of the Lower Claar church, having united with the church in 1880. Bro. Joseph Wilt baptized her. She was united in marriage to Frederick A. Claar on Jan. 10, 1884, who departed this life Oct. 7, 1936. She is survived by six children, twenty-four grandchildren, fourteen great-grandchildren, one brother and one sister. Funeral services were held at the Lower Claar church by her pastor, Bro. D. I. Pepple.—Mrs. Warren Claar, Claysburg, Pa.

Clemons, Sarah Louise Gathercole, was born in Floyd County, Va., Dec. 6, 1871, and departed this life Aug. 22, 1938. She was a lovable, kind, generous Christian and will be greatly missed in the church and community. She united with the Church of the Brethren at an early age. Her parents and three brothers preceded her in death. She is survived by one daughter and one brother. She also reared two nephews from infancy. Several grandchildren and a host of relatives and friends also survive. Funeral services were held in the Laurel Branch church by Elders A. N. Hylton, L. D. Bowman and G. W. Hylton. Interment in the Laurel Branch cemetery.—Mrs. F. A. Jones, Floyd, Va.

Fike, Wilbur Dale, son of Norman and Susan Fike, was born June 11, 1914, and died Aug. 19, 1938, at the Sabetha hospital, six weeks after an operation for appendicitis. He became a member of the Church of the Brethren when quite young. He was married on May 5, 1937, to Thelma Eschler of Montpelier, Idaho. He is survived by his wife, his parents, one brother and one sister. Funeral services were held in the Sabetha church by Rev. Wheeler of Topeka and Bro. LeRoy Sell of Sabetha. Burial was made in the Sabetha cemetery.—Virgie Bechtelheimer, Sabetha, Kans.

Helbert, Frank Stark, died Sept. 21, 1938, after a day's illness. He was aged 52 years, 2 months and 6 days and was a member of the Timberville congregation. Surviving are his wife, one daughter, six sisters and three brothers. Funeral service was held from the Timberville church, with the writer and Rev. H. R. Behrens of the Reformed church in charge. Interment in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

James, Minnie Mable Copeland, daughter of Mr. and Mrs. George Copeland, was born Aug. 20, 1884, and departed this life Sept. 20, 1938. Her whole life was lived in Jefferson County, the early part near County Line. On June 17, 1903, she was united in marriage to Arvel James. To this union one son was born. At the early age of sixteen she united with the Baptist church and so lived until the conversion of her husband in 1913 at which time they both united with the Church of the Brethren. She lived a life that was in keeping with her Master's teaching. Her advice and counsel were sought after and she was always helpful, sincere and sympathetic. She was constantly doing things for others. She will be greatly missed by all, especially her church where she was a teacher of the young people for a number of years. She leaves her husband, her son, one brother, one aunt and a number of relatives and a host of friends.—Glenn Carr, Batavia, Iowa.

Johnson, Mrs. Della, was born in 1858, in Cedarville, Ill., and passed away on Aug. 30, 1938. She traveled by covered wagon with her parents to Iowa when she was twelve years of age. She knew much of the hardships of the pioneer but her courage and marvelous faith always kept her facing life with much optimism. In early life she became a member of the Church of the Brethren. She was a conscientious Christian and vitally interested in the cause of her Master whom she loved dearly. Through her long months of sickness and suffering she showed a marvelous spirit of love and devotion. Her appreciation and gratitude to all who ministered to her was a beautiful tribute to Christian living. Funeral services were conducted by her pastor, and she was laid to rest by the side of her husband who preceded her a number of years.—Earl M. Frantz, Grundy Center, Iowa.

Neher, Isaac Keplinger, son of Jacob France and Margaret Shull Neher, was born Oct. 18, 1857, in Springfield, Ohio, and passed away on Oct. 5, 1938. At twelve years of age he moved with his parents to Lowder, later moving to Waverly. On Dec. 27, 1883, he was married to Amanda Jane Dodd. He spent a few years in Holmesville, Nebr., and Grand Junction, Colo., and spent the last thirty years in Loami, Ill. He was a reader of The Gospel Messenger for over forty years. At the age of eighteen he joined the Church of the Brethren. He leaves his wife, a foster son, a brother, four nieces and five nephews, besides many friends and neighbors. Funeral services were conducted by Rev. Fred Buchholy of the M. E. church in Loami, Ill., with interment in the Campbell cemetery.—Mr. Vesta Burton, Loami, Ill.

CHURCH NEWS

CALIFORNIA

Glendale, First.—An addition to the church was built for the Sunday school several years ago and has finally been paid for. On Aug. 25 a program and social were given in honor of the event. Of special interest were the sermons preached by J. W. Lear on Aug. 14 and Geo. C. Carl on Sept. 25. Election of church officers on Sept. 8 did not change the personnel. Those retaining office were: Elder, H. A. Frantz; clerk, M. Q. Calvert; treasurer, Frank Cayford; Messenger agent and correspondent, the undersigned. E. N. Flory was chosen Sunday-school superintendent. Sept. 25 was promotion day. Those promoted from the junior department of which Mrs. Frantz is superintendent gave a short sketch of some of the helpful studies followed during the past year. They have organized a high school group. Pastor Frantz preached the consecration sermon for the Sunday-school teachers and superintendents of the different departments on rally day. The annual church picnic was held Oct. 2. Recreation grounds for the purpose were secured in one of the parks of Los Angeles. The members of Christian Endeavor have reorganized and have begun their work for the year.—Mrs. Lulu Terford, Glendale, Calif., Oct. 5.

DISTRICT OF COLUMBIA

Washington City.—While our pastor, Bro. Warren D. Bowman, was on his vacation we had the pleasure of having his brother, our former pastor, Bro. Rufus D. Bowman, president of Bethany Biblical Seminary, fill two of our appointments—July 24 and 31. The remaining appointments were filled by our local ministers, Brethren F. F. Holsopple, J. H. Hollinger, C. E. Resser and Arthur Pursell. Our pastor spent part of his vacation at Lake Winnipesaukee, N. H., where he taught courses in home building in the Connecticut Religious Education Camp. The remaining time was spent at Massanetta Bible Conference, Harrisonburg, Va. He returned to us on Sept. 4. The sermon on this Sunday was delivered by Bro. Desmond Bittinger, returned missionary from Africa. We also had with us at this time Bro. Spenser Minnich of Elgin, Ill. Sept. 18 the morning sermon was delivered by Bro. Paul L. Garber who is a student in the School of Religion, Duke University, Durham, N. C. The interest in our

services during the summer months kept up remarkably well; the attendance being above the average for a similar period during previous summers. We dispensed with the evening services during July and August. All departments of our church and Sunday school are making plans for the future and we are looking forward to many activities during the winter months.—Mrs. Jacob H. Hollinger, Washington, D. C., Oct. 10.

FLORIDA

Seneca.—We met in council Sept. 25. The following officers were elected: Bro. C. E. Bower, elder; Bro. Harold Myer, clerk; Sister Theresa Swanson, treasurer; Bro. D. M. Snowberger, trustee; the writer, correspondent and Messenger agent; delegates to district meeting, Bro. J. W. Myer and the writer, with Brethren Harold Myer and D. M. Snowberger as alternates. Our love feast will be held in the Leesburg mission Nov. 13. Sunday-school superintendent is Bro. Ernest Green; assistant, Sister Fannie Marshall; secretary, Sister Mary Marshall; the writer, treasurer.—Mrs. Ira W. Miller, Eustis, Fla., Oct. 6.

ILLINOIS

Pleasant Grove.—We met in council Sept. 25 and elected the following officers: Elder, Bro. Sherman Shoemaker; clerk and treasurer, Lizzie Coffel; trustees, Warren Wells, George Morgan and Robert Wells; Messenger agent and correspondent, Ida Wells. Sunday school was organized Oct. 2. Our love feast was held Oct. 8, with thirty two surrounding the tables. Visiting ministers were Brethren Urias Blough and George Miller, each giving us a good sermon Oct. 9. A basket dinner was enjoyed by all at the noon hour. Sunday night services were conducted by our elder.—Mrs. Ida Wells, Sheller, Ill., Oct. 11.

Woodland.—Bro. Oliver Dearing held revivals from Sept. 26 to Oct. 9. Three were added to the kingdom. Approximately 125 took part in the love feast on Oct. 8. The council will be held Oct. 19 instead of Oct. 26, because the Astoria church is having revivals beginning Oct. 23, with Bro. John Wieand as evangelist.—Mrs. Merlyn Bowman, Astoria, Ill., Oct. 11.

INDIANA

Clear Creek.—We have been holding quarterly councils. Bro. Roger Shively conducted our revival services. Our pre-Easter services were in charge of Pastor E. H. Gilbert. During the summer the men graded and stoned the roadside for a parking space near the church. Our children's services were held on June 19, with the older folk visiting them. They showed a motion picture, China's Children, which was interesting and helpful. During the summer the membership committee revised the membership list. At our June council it was decided to vote for pastor at the March council and elder at the September council. At the same meeting Bro. Gilbert was elected as pastor for two years. On the first Sunday evening in September we observed the love feast. Bro. T. G. Weaver assisted our pastor in this service. At our September council Bro. Harry Pulley and Mrs. O. R. Reichley were retained as Sunday-school superintendents. Oct. 1 was observed as promotion day. We decided to have evangelistic meetings next summer. Bro. Gilbert is finishing his twelfth year as pastor here and on Nov. 7 will complete his twelfth year as elder. The men have raised $16.65 for the Men's Work project. The ladies finished canning vegetables for a donation to Bethany Biblical Seminary. Bro. Gilbert will represent us at district meeting at Peru on Oct. 7-9. Bro. Paul Weddle was relicensed to preach. At our last council O. R. Reichley was selected Messenger agent and correspondent. Mrs. Lulu Byerly of Decatur was speaker for our mother and daughter banquet a few weeks ago.—Mrs. E. H. Gilbert, North Manchester, Ind., Oct. 10.

Four Mile.—Our home-coming was held Sept. 18, with an all-day meeting, and basket dinner at noon. W. W. Slabaugh of Bethany Biblical Seminary was the speaker. In the afternoon the young people presented a peace play, I Pledge Allegiance. Special music was also given. The young people gave the peace play at the Prices Creek church and they will give it at the Richmond church, Ind., on Oct. 23. Baptismal services were held at the close of Sunday morning service on Aug. 14. Four were baptized. Promotion services were held the last Sunday of September. A very good program was presented by the children's department. We observed quarterly church night the latter part of September. A social time was enjoyed by approximately seventy persons. The first Sunday of October was rally day. We met in council Oct. 7. Officers were elected. Our communion will be held Oct. 30, 7 P. M.—Dorothy J. Moore, Liberty, Ind., Oct. 11.

Maple Grove.—We have just finished two successful weeks of revival meetings, with Bro. Howard Kreider of Milford as our minister and Sister Cora Stahley of Nappanee as music director and Sister Fern Krul of our church as pianist. Bro. Kreider with our pastor, Bro. Wm. Brubaker, visited in forty-three homes. Three were baptized and one reclaimed. We closed our meeting with a love feast in the evening, which was very well attended by our people and also friends from our neighboring churches.—Mary Clayton, Goshen, Ind., Oct. 8.

Plymouth.—We enjoyed a real treat in entertaining our district meeting in August. The large group in attendance and the splendid messages gave us all a wonderful inspiration. On Aug. 28 our pastor and wife, Brother and Sister G. G. Canfield, closed their work with the Plymouth church. There was a good attendance at morning and evening services. On Aug. 21 a large group gathered at the home of Brother and Sister Harry Rohrer for a farewell service. Many expressions of appreciation for their work were given and both were presented with a gift of remembrance. Brother and Sister Canfield have the best wishes of the Plymouth church as they go out into their new field of labor. Our elder, Bro. Clyde Joseph, is directing the work here at the present time. His messages are Spirit-filled and our attendance is good. On Oct. 14 we held our council. Bro. Emery Reed was chosen as Sunday-school superintendent; Bro. Merton Snyder, assistant; Sister Flossie Roose, director of Children's Work; Sister Goldie Rohrer, president of Women's Work. On Oct. 2 our young people gave a splendid program. Our communion was held Oct. 5, with a good attendance. The Men's Work organization is growing in interest. This group put out a field of sweet corn which yielded them a goodly sum. The Women's Work is moving along nicely. Quite an interest is shown in Chinese relief work and we are hoping that our group may be helpful in this project. One letter has been granted and one has been received by baptism.—Mrs. Emma Foust, Plymouth, Ind., Oct. 10.

West Goshen.—Harvest meeting was held in this church Sept. 4, with Bro. Howard Kreider of Milford, Ind., speaking in the forenoon and Sister Anna Warstler speaking in the afternoon. An offering of $118.05 was received. Sept. 6 we met in council and elected the following officers: Bro. Foster Berkey, elder; Bro. Ira Shidler, clerk; Bro. Russel Cripe, treasurer; Sister Naomi Kurtz, musical director; Sister Minnie Bogir, Messenger agent; the writer, correspondent; Bro. Ira Shidler, Sunday-school superintendent; Sister Mary Stutsman, superintendent of junior department. Sept. 15 Brother and Sister John Winger and family of Claypool, Ind., gave a program of sacred songs and music. This meeting was sponsored by the women's missionary society. An offering of $25.81 was received. Revival meetings will begin Oct. 30, with Bro. T. F. Henry of Johnstown, Pa., as evangelist.—Mrs. Mina Ganger, Goshen, Ind., Oct. 7.

IOWA

Mt. Etna.—We have just closed a very successful two weeks' evangelistic meeting, with Bro. Leonard Lowe of Mound City, Mo., as evangelist. Thirteen were added to the church through these efforts and we feel the church has been built up spiritually. We held our love feast on Monday evening following the meetings, at which time all the new members surrounded the tables. Bro. Lowe brought us wonderful messages and is a very sincere personal worker.—Mrs. Harry Rogers, Mt. Etna, Iowa, Oct. 18.

Spring Creek.—Our church enjoyed a pleasant and busy summer. We had a two weeks' vacation Bible school, following our meetings conducted by Brother and Sister Austin. Vacation school was conducted by home talent, with Sister Evelyn Klotz as leader. The sectional B. Y. P. D. conference, consisting of the Preston, Lewiston and Spring Creek churches met here the last week end in June. Bro. Dan West was guest speaker. Bro. La Mar Bollinger, a graduate of McPherson College last spring, was with us three months as summer pastor. He did some splendid work while here, especially with the young people. They met in the homes of the young people every Sunday evening for discussion and also met to play volley ball every Friday night. A goodly number of our people attended the district conference at Greene the last week end in August. Sister Bertha Elliott and Lyle Klotz were delegates. Sept. 28 our Ladies' Aid went to Nashua for their annual picnic. We had as guests the Ladies' Aid from Greene, and entertained them in the basement of the Little Brown Church. After a picnic dinner a short program was given. During the recreation period get-acquainted games were played. About sixty were present. Oct. 9 we dismissed our services and a number of us went to Clayton County, about seventy miles east of here, to meet with our five isolated members and have services in their community. We met in a schoolhouse. Bro. Roy Stern brought us two messages. A basket dinner was served at noon. We had a very attentive and interested audience, and they asked that we come again. This seems to be a needy field and would be an opportunity for building a new congregation. We held our council early in September, and elected the following officers: Bro. Edwin Klotz, Sunday-school superintendent; Sister Martha Dutcher, clerk; Raymond Elliott, treasurer; Mildred Elliott, Messenger agent and correspondent; Bro. W. H. Yoder, elder. Our love feast will be held Oct. 30 at 8 P. M.—Mrs. Roy E. Stern, Fredericksburg, Iowa, Oct. 10.

KANSAS

Galesburg.—Our council was held recently and officers were elected as follows: Clerk, T. J. Reed; treasurer, Mrs. G. F. Dyke; superintendent of cradle roll, Alberta Anderson; elder, Byron Talhelm; the writer, Messenger agent and correspondent; Mrs. G. F. Dyke, Sunday-school superintendent. Our delegates to district meeting are Mrs. Pearl Gough and Mrs. Byron Talhelm. During the past year we have lost five workers by letter. Brother and Sister Clyde Hodgden and family have moved to other fields of labor. We miss them very much. Although few in number, with God's blessing the Galesburg church expects to carry on.—Mrs. B. Talhelm, Erie, Kans., Oct. 7.

Gravel Hill.—Bro. John Oxley was re-elected elder; Glen Dressler, treasurer; Clara Kaufman, clerk; Joe Phillips, Sunday-school superintendent; Marjorie Phillips, B. Y. P. D. president; Emily Phillips, Aid president; Clara Kaufman and Pearl Phillips, delegates to district meeting. Our love feast will be held Dec. 3. Our harvest offering and program will be observed Nov. 18. The Ladies' Aid is preparing for a bazaar.—Clara Kaufman, Gridley, Kans., Oct. 12.

Sabetha.—On Aug. 8, 9 a group of men shingled the parsonage. A group of our young people attended the rally at the Morrill church and reported a pleasant and profitable meeting. Sept. 18 the Rock

Creek B. Y. P. D. joined ours in an inspiring candlelight service. Sept. 5 the church met in council and elected the following officers: Elder, LeRoy Sell; treasurer, Ernest Funderburg; clerk, Milton Lichty; correspondent, Virgie Bechtelheimer; Sunday-school superintendent, Herbert Lichty; secretary, Clarence Bechtelheimer. Lucille Bailey was chosen secretary of the Greater McPherson College Club. The B. Y. P. D. elected Herbert Lichty president; Queva Sell, secretary; Brother and Sister Lester Bailey, sponsors. Ralph Troup was elected church finance secretary and also delegate to district meeting, with Lucille Bailey as alternate. We are looking with eagerness to the coming of Brother and Sister G. G. Canfield in a series of meetings to begin Oct. 26. It was a pleasure to have with us on Aug. 28, Prof. Paul Yoder and family of Juniata College, Huntingdon, Pa. Prof. Yoder's sermon and Mrs. Yoder's song were very helpful and inspiring. Sept. 25 installation services were carried out by our pastor. Special music was furnished by the Baptist church.—Mrs. Homer Bechtelheimer, Sabetha, Kans., Oct. 6.

Wichita, First.—The sixtieth anniversary of our church which was held Oct. 9, was a happy occasion. Attendance was good and a profitable and enjoyable program continued throughout the day. Bro. V. F. Schwalm delivered an address at the eleven o'clock service on The City Church. A basket dinner was served by the ladies of the young married people's class. The day held rich experiences. Confessions and expressions were made which gave evidence that the Spirit of the Lord is in our midst. In our council on Sept. 28 our pastor, Bro. James H. Elrod, was re-elected elder; the writer, clerk and Messenger correspondent; Mabel Cripe, music director; Bro. Harlow J. Brown, Sunday-school superintendent. Our love feast will be held Oct. 23 at 7:30 P. M.—Dora Cripe, Wichita, Kans., Oct. 12.

MARYLAND

Brownsville.—In May a community training school was conducted in our church, with an attendance of about seventy. The children and young people studied The Life of Christ and the adults used the subject, Deepening the Spiritual Life. The vacation Bible school was held for two weeks in July. The attendance and interest were good. Instructors were Rev. Smith of the Methodist church, Sandy Hook, and local talent. The officers and teachers for the three Sunday schools have been chosen with Bro. Harold Jennings as superintendent at Brownsville; Sister Rose Nichols as assistant; Bro. Kenneth Edwards, South Brownsville; Bro. M. C. Younkins, West Brownsville. The church officers were elected at the fall council. Sister Nina Kaetzel is women's director, with Bro. Kenneth Edwards director of Men's Work. Brethren Austin Cooper and Mervin Martin were relicensed to the ministry for another year. Brother and Sister Cooper have returned to Bethany Biblical Seminary, and Bro. Martin entered in September. They will be missed in our church but we rejoice to have some who are willing to give themselves in service for the Master. Our pastor, Bro. H. C. Eller, is in the midst of a two weeks' revival at West Brownsville. Bro. A. M. Dixon will start a two weeks' revival at Brownsville on Oct. 30. We are praying for a real spiritual awakening and trust that every member will be stirred to action and a great victory may be won for Christ. Oct. 2 was harvest, home-coming and rally day, with 147 present at Sunday school. W. E. Cooprider gave the morning message, telling his own experience with a consecrated colored couple on the western plains many years ago. Bro. S. F. Spitzer, former minister at this place, had charge of the worship. Other speakers were Brethren E. C. Woodie, C. F. Holsopple and Paul Bailey. Special music from Hagerstown and the Manor churches was a real treat. It was a day filled with rich spiritual blessings. A much needed piece of land has been purchased for an addition to our cemetery. The young people have reorganized and the officers will be installed in a candlelight service Oct. 9. The Aid Society has resumed its work and is busy quilting after a couple months of rest. Our love feast will be held Oct. 29 at 4 P. M.—Mrs. Laura E. Fouch, Brownsville, Md., Oct. 6.

Flower Hill.—We met in council Sept. 25. Improvements for the church were discussed and planned. Officers for Sunday school and church are as follows: Deacons, Brethren Arthur Holsinger, Charles Fink and Walter Miller; clerk, Bro. Walter Miller; treasurer, Sister Rachel Holsinger; Sunday-school superintendent, Bro. Walter Miller; treasurer, Bro. Charles Clmendinst; secretary, Sister Mavine Mathias. The Sunday-school teachers are as follows: Bro. G. L. Baker, adults; Sister Josie Miller, young married people; Bro. Rufus King, young people; Sister Zella Mathias, intermediates; Bro. Joseph Kratz, junior boys; Sister Pauline Van Pelt, junior girls; Sister Dorcus Davis, primaries; Sister Annie Holsinger, beginners. Our love feast was held on Oct. 9, with a good attendance. We were glad to have a few from Monrovia with us. Bro. Jesse Ziegler of College Park, Md., is our new minister.—Zella G. Mathias, Rockville, Md., Oct. 17.

Meadow Branch.—We were favored with a very timely and forcefully delivered sermon on Neglect Not the Gift That Is Within Thee, by Eld. John D. Roop, Jr., of Pipe Creek congregation. The elder in charge of the same congregation, Eld. John J. John, will be present and officiate at our love feast. The church and Sunday-school attendance has continued good throughout the summer. Special efforts are being put forth to carry out the peace program as recommended by Annual Conference. Spanish relief offerings are being given regularly by many of our members and others who worship with us.—William E. Roop, Westminster, Md., Oct. 6.

Monocacy.—On Sept. 11 Brother and Sister E. Miller of Washington, D. C., met with the B. Y. P. D. at Rocky Ridge and both gave talks on peace. On Sept. 26 we held our fall council. Our elder, Elmer P. Schildt, and Eld. E. L. Bixler were with us. The deacons gave a report of their annual visit among the members. We reorganized our Sunday school, with S. R. Weybright as superintendent; Martha

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, Southeastern, Osage, Oct. 28-31.

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Nov. 20, 4 pm, Los Angeles, Hancock Street.

Colorado

Nov. 6, Haxtun.

Delaware

Nov. 13, Wilmington.

Florida

Nov. 6, Winter Park.
Nov. 13, Leesburg, Seneca.

Illinois

Oct. 30, 7 pm, Polo.
Nov. 9, 7:30 pm, Canton.

Indiana

Oct. 29, 7:30 pm, Santa Fe.
Oct. 30, 7 pm, Four Mile.
Oct. 31, Markle.
Oct. 31, 7:30 pm, Flora.
Nov. 1, Walnut.
Nov. 4, Center.
Nov. 5, Pyrmont.
Nov. 6, 7:30 pm, Muncie.
Nov. 8, North Liberty.
Nov. 11, Marion.
Nov. 12, Roann.
Nov. 14, New Paris.
Nov. 20, South Bend, First.
Nov. 21, 7:30 pm, Elkhart Valley.
Nov. 27, Elkhart City.
Nov. 27, 7 pm, Salamonie.
Dec. 11, 7:30 pm, Andrews.

Iowa

Oct. 30, 8 pm, Spring Creek.

Kansas

Oct. 30, 7 pm, Ottawa.
Nov. 21, Conway Springs.
Dec. 3, Gravel Hill.

Maryland

Oct. 29, 2:30 pm, Locust Grove.
Oct. 29, 2:30 pm, Longmeadow.
Oct. 29, 4 pm, Brownsville.
Oct. 30, Woodberry, Baltimore.
Oct. 30, 5 pm, First, Baltimore.
Oct. 30, 5 pm, Myersville.
Nov. 5, 6, Licking Creek, Pleasant Ridge house.
Nov. 6, 10:30 am, Rocky Ridge.
Nov. 6, 4 pm, Pleasant View.
Nov. 6, 7 pm, Denton.
Nov. 13, 6 pm, Sharpsburg.
Nov. 19, 6 pm, Thurmont.
Nov. 24, Broadfording.

Michigan

Oct. 29, 10:30 am, Woodland.
Nov. 12, Lake View.
Nov. 18, Pontiac.
Nov. 20, 7:30 pm, Elmdale.

Ohio

Oct. 29, 7 pm, Donnels Creek.
Oct. 29, 7 pm, Pitsburg.
Oct. 30, Chippewa.
Oct. 30, 7 pm, New Carlisle.
Nov. 5, West Milton.
Nov. 5, 7:30 pm, Stone Lick.
Nov. 7, 7:30 pm, North Poplar Ridge.
Nov. 12, 7 pm, Salem.
Nov. 14, Bradford.
Nov. 14, 7:30 pm, Poplar Grove.
Nov. 19, Lower Miami.
Nov. 20, 7 pm, Brookville.
Nov. 21, Swan Creek.

Oklahoma

Oct. 29, Big Creek.
Oct. 31, 7 pm, Thomas.

Oregon

Oct. 29, Mabel.

Pennsylvania

Oct. 29, 30, 10 am, Antietam, Prices house.
Oct. 29, 30, 10 am, Fredericksburg.
Oct. 29, Heidelberg.
Oct. 29, 2 pm, Indian Creek.
Oct. 29, 2 pm, Akron.
Oct. 30, Geiger.
Oct. 30, Leamersville.
Oct. 30, Shrewsbury.
Oct. 30, Sipesville.
Oct. 30, 5 pm, Carlisle.
Oct. 30, 6 pm, New Fairview.
Oct. 30, 6:30 pm, Rummel.
Oct. 30, 6:30 pm, Yellow Creek.
Oct. 30, 7:30 pm, Rockton.
Nov. 1, 7 pm, Greencastle.
Nov. 3, 7:30 pm, Calvary, Philadelphia.
Nov. 5, 1:30 pm, Welsh Run.
Nov. 5, 6, 1:30 pm, Richland.
Nov. 5, 7 pm, Mechanic Grove.
Nov. 6, Brothersvalley.
Nov. 6, Ephrata.
Nov. 6, Lancaster.
Nov. 6, Madison Avenue, York.
Nov. 6, Walnut Grove.
Nov. 6, 4 pm, Harrisburg.
Nov. 6, 6 pm, Chambersburg.
Nov. 6, 6:30 pm, Reading.
Nov. 6, 6:30 pm, Springfield.
Nov. 6, 7 pm, Norristown.
Nov. 12, 2 and 6 pm, Hatfield.
Nov. 12, 3 pm, Welty.
Nov. 12, 13, 1:30 pm, Myerstown.
Nov. 13, Boiling Springs.
Nov. 13, Cherry Lane.
Nov. 13, First church, York.
Nov. 13, Huntingdon.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 13, 7 pm, Tyrone.
Nov. 13, 7:30 pm, Pittsburgh.
Nov. 20, 6:30 pm, Mechanicsburg.
Nov. 20, 6:30 pm, Ridge.
Nov. 24, 25, Rreems house, West Greentree.
Nov. 27, Palmyra.
Nov. 27, all day, East Petersburg.

Virginia

Oct. 29, 6 pm, Mill Creek.
Oct. 30, 6 pm, Lebanon.
Oct. 30, 7 pm, Unity at Fairview.
Nov. 5, 4 pm, Laurel Branch.
Nov. 5, 5:30 pm, Antioch.
Nov. 6, 6 pm, Beaver Creek.
Nov. 6, 7:30 pm, Bridgewater.
Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Nov. 26, Sunnyslope.

West Virginia

Oct. 29, Smith Chapel.

Fogle, assistant; Ralph Putman, secretary; Lillian Flohr, assistant; the writer, treasurer. Delegates to the joint district meeting and donation day at Old Folks' Home at San Mar are Eld. Chas. A. Stover and John Fogle, with E. P. Schildt and Jesse P. Weybright as alternates. Oct. 17 we will begin a two weeks' series of meetings at Rocky Ridge, with Bro. Earl Bowman of Harrisonburg, Va., as evangelist. On Nov. 6 we will hold our fall love feast. Examination service will be held at 10:30 A. M., with further love feast services at 6:30 P. M. —Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 7.

MICHIGAN

Pontiac.—We have made good progress during the past year under the care of our pastor, Bro. Claude E. Trombley. The church has bought a parsonage near the church. Our pastor was placed in charge of a committee to arrange for union Thanksgiving meeting of all churches in this part of Michigan to be held at Pontiac. Our communion will be held Nov. 18. It was decided to have a revival this fall. The Aid Society is sponsoring a community birthday supper to be held in the near future and the Men's Work will put on a penny supper during the Halloween season. There was a large attendance at our rally day service the first Sunday in October. The primary department gave an interesting program of songs and recitations. Bro. Virgil C. Finnell of North Manchester, Ind., gave an interesting illustrated temperance lecture.—Mrs. E. J. Ebey, Pontiac, Mich., Oct. 3.

Sugar Ridge.—We have been busy for the last three months. July 10 Bro. J. J. Cook, a former pastor, gave us the morning message in the absence of our pastor. Some of our intermediates went to spend one week at Little Camp Eden at Onekama. July 17 Bro. Finnell gave a good report on Liquor and Tobacco. July 24 Bro. W. W. Slabaugh of Bethany Biblical Seminary gave us the message. Two of our Sunday-school girls were baptized. They had made the decision while attending camp. Aug. 14 Bro. H. H. Helman of North Manchester gave the message in the absence of the pastor. Aug. 23-26 several of our members attended district meeting at Woodland, Mich., and reported a good meeting. Sept. 11 Bro. E. S. Coffman began a twelve-day evangelistic meeting. He gave us fifteen splendid, helpful sermons, attended one Aid Society meeting and visited in many homes. Sept. 25 the joint Sunday-school meeting of the eight northern churches met with us. It was a beautiful day and a large crowd attended. Oct. 1 we met in council. The pastor's report was very encouraging. A committee was appointed to investigate buying property for a parsonage. The following officers were elected: Bro. Bruce Miller, elder; Leonard Mattix, assistant Sunday-school superintendent; Robert Miller, clerk; Sister Clara Miller, missionary committee; Sister Edith Wilson and Bro. Edwin Mohler, nominating committee; Sister Lourena Williams, primary superintendent; Sister Cora Mattix, assistant; Sister Kathryn Mohler, cradle roll superintendent. Oct. 2 we reorganized the Sunday school with most of the teachers being re-elected. The Aid Society has been meeting every two weeks to quilt. The Aid is also sponsoring a chicken supper on Oct. 6, in the basement of the church.—Mrs. Eliza Blocher, Custer, Mich., Oct. 3.

Woodland.—Our summer pastor, Bro. R. E. Eller, and wife closed their work here Aug. 28. They visited in nearly all the homes of the members, bringing cheer and sunshine to many individuals. Their influence is perhaps most strongly felt in the music of the church. They also assisted in a vacation Bible school. There was an enrollment of eighty three, with a very good interest. The attendance was greatly decreased by an epidemic of measles. The second week the average attendance was lowered to fifty eight. Sister Phoebe Oaks was in charge of the school. The district meeting was held here Aug. 23-26, with fine, spiritual addresses and sweet Christian fellowship. The hearts of all are saddened by the recent illness of Sister Mary E. Teeter. Her brother, Ezra Flory, favored us with one of his forceful discourses on the subject of God. Our former pastor, Eld. H. V. Townsend, begins another year, with Bro. Guy Kantner as general Sunday-school superinendent and Sister Celia Townsend as primary superintendent. The fall love feast will be held Oct. 29, 10:30 A. M., with an all-day meeting. Bro. E. S. Coffman will begin evangelistic services Nov. 1.—Grace E. Messner, Woodland, Mich., Oct. 3.

OHIO

Bradford.—We met in council Sept. 7, and the following church and Sunday-school officers were elected: Elder, Jno. M. Stover; assistant, Bro. G. E. Weaver; clerk and treasurer, Harry C. Royer; trustee, J. R. Helman; finance committee, Luther Peck and Mrs. Anna Roach; ministerial committee, Mrs. Nellie Helman; correspondent, the writer; Sunday-school superintendent, H. Edwin Royer; assistant, Raymond Tisor; primary superintendent, Mrs. Sarah Lehman; assistant, Mrs. Ruth Rehmert; secretary, June Loxley; treasurer, Byron Royer. Our pastor, Bro. Weaver, began his third year at this place Sept. 1. On Oct. 31 Bro. Galen T. Lehman of Springfield, Ill., will begin a two weeks' revival meeting, followed by communion on Nov. 14. We have been having weekly prayer services since June. Our church has been repaired and Bro. Wm. Elson just completed redecorating the interior. Our average Sunday-school attendance for the past year was 116. We are looking forward to a greater activity in all departments. Our Ladies' Aid has been quite active during the year. Our Sunday school financed the sending of two boys and two girls to intermediate camp at Sugar Grove this summer. Our missionary society gave a missionary play and also an illustrated lecture on mission work in India on Oct. 7.—Mrs. Ida M. Royer, Bradford, Ohio, Oct. 10.

Lexington.—Our church is located a few miles from Hillsboro. The home-coming was on Oct. 3, and Bro. Swinger brought the morning message. There was much singing. A basket dinner and fellowship was held at noon. A dozen members came from Circleville and Bro. Chas. Essick brought the message in the afternoon. Bro. J. H. Eidemiller told of a letter that came from an aged lady, Sister Kinzer of Chicago, telling of having spent her first five years in the Lexington congregation, and also telling of her interest in the church. We missed Eld. J. O. Garst who has passed away since the last meeting, also Bro. R. C. Davidson who was in an auto accident lately. Bro. J. M. Garst and family attended and were very helpful. We were glad to be in the old historic church where Bro. James Quinter, Sister Sarah Major and many of the pioneer Brethren labored. Many of the members are buried in the old churchyard. A district meeting was once held here. The membership is so small and scattered that we only have services here once a year. What a welcome one has in this isolated church and what a joy reunion brings.—Anna Lesh, Goshen, Ohio, Oct. 10.

North Poplar Ridge.—Our church met in council Sept. 10. William Steingass was re-elected Sunday-school superintendent, with Donald Hornish as assistant. The other Sunday-school officers were elected the last Sunday of September as follows: Secretary, Veulah Hornish; treasurer, Glenn Hornish. Bro. Dewey Rowe of Bryan, Ohio, will conduct a revival meeting for two weeks, beginning Oct. 23. A communion will be held Nov. 7. Veda Bishop, Veulah and Dorothy Hornish attended the young people's meeting at Camp Mack this summer. —Nora Chase, Defiance, Ohio, Oct. 10.

Swan Creek.—We met in council Sept. 2, and elected the following: Bro. J. Hornish, elder; Clarence Haller, clerk; Ed Kuntz, treasurer; Herbert Mattin, Sunday-school superintendent. We had a very good attendance at home-coming on Aug. 28. Our guest speaker, R. H. Miller of Manchester College, gave two inspiring sermons. Our series of meetings will be held Nov. 7-20, with Brother and Sister J. Edwin Jarboe of Goshen, Ind., as evangelists. Communion will be held on Nov. 21.—Ida Wyse, Wauseon, Ohio, Oct. 8.

OKLAHOMA

Pleasant Plains.—We met in council Sept. 14, and elected church and Sunday-school officers as follows: Elder, Bro. Ed R. Herndon; assistant, Eld. Sam Ayres; clerk, Erma Wilson; treasurer, Lowell Prentice; Sunday-school superintendent, Loren Prentice; secretary, Alice Mills. Brethren Sam Ayres and K. O. Thralls will continue with the pastoral work, each preaching half of the time. Bro. Oscar Fike of Washita and Bro. Ed R. Herndon installed Bro. K. O. Thralls and wife in the ministry with a very impressive consecration service. Our church and Sunday school are progressing nicely, attendance being good during the summer months. We are looking forward to our revival which will begin Oct. 30, with Bro. Paul Thompson and wife as evangelists.—Mrs. Tom Williams, Carmen, Okla., Oct. 10.

Thomas.—October finds us beginning a new year with few changes in the official group. Bro. Ed R. Herndon is again elder; Mrs. B. F. Stutzman, clerk; Mrs. Addie Ennis, treasurer; Haven Hutchinson, Sunday-school superintendent; B. F. Stutzman, C. W. president; Carl Holle, B. Y. P. D. president. During the past year our young people have consistently maintained the highest attendance of any department on Sunday evenings. They sent a delegate to Lawrence Conference and were well represented at camp and district conference. They work willingly and co-operate with all church activities. One of their number, Zona Preston, is a student in McPherson College. July 3 we were happy to have the Cordell church meet with us for services, followed by a picnic at the Indian Mennonite Mission church six miles south of Thomas. About a dozen Indians remained at the church and accepted our invitation to the picnic. They allowed us to inspect their building, an attractive, modern little chapel. Some of our young people renewed the acquaintance of two girls. These two girls and a boy were the first Indians to be graduated from the local high school last spring. There are no racial distinctions between Indians and whites in Oklahoma schools. We were glad to be included by the Bittingers in their tour of churches and camps. An offering of $14.50 was given to missions. It was a first opportunity for many to contact any of our own missionaries and adds interest in the work. The B. Y. P. D. has adopted two African babies for a period of three years. An offering of $35 was given for Bethany recently. Since our last report seven were baptized at the close of a meeting by Brother and Sister J. E. Jarboe, May 16. Our love feast will be held Oct. 31 at 7 P. M.—Haven Hutchison, Thomas, Okla., Oct. 6.

OREGON

Albany.—We met in council Sept. 4, and the following officers were elected: Bro. J. S. Culp, elder; Sister Mae Tigner, Messenger agent and correspondent; Sister Susan Nofziger, treasurer; Sister Salome Harader, clerk; Bro. Melvin Bowman, music director. Bro. Fred Oberholtzer, Sunday-school superintendent; Bro. Vancil, assistant. Arrangements are being made to hold our love feast and harvest meeting some time this fall. We welcome any members passing through Albany to stop and worship with us.—Mrs. J. D. Miller, Albany, Ore., Oct. 8.

Grants Pass.—On Sept. 15 Bro. F. H. Barr from Myrtle Point, and Brother and Sister Stanley Keller of Newberg, were here for a church at work conference. Repair work is being done on the parsonage since the arrival of our pastor, Bro. C. N. Stutsman, and wife. The Sunday-school convention of the Ashland and Grants Pass churches will be held here on Oct. 16. Our pastor held installation services on Sept. 25. This was followed by a good sermon. The service was for

the new teachers and officers. The love feast will be held on Oct. 23. If any one is passing through our city at that time we will be happy to have you with us. A rally day program is to be held on Oct. 2. We hope for a large attendance.—Alta P. Morton, Grants Pass, Ore., Sept. 30.

PENNSYLVANIA

Back Creek (Brandts).—On Aug. 4 Sister Anna Ruth Ryder and the writer were sent as delegates to the Sunday-school meeting at Mummerts, Upper Conewago. Our revival meeting began Aug. 21, with Bro. W. G. Group as evangelist and continued for two weeks. This meeting was well attended and Bro. Group gave many inspiring messages. On Sept. 25 we elected officers. Our Sunday-school and church attendance has been good.—Martha E. Meyers, Chambersburg, Pa., Sept. 30.

Boiling Springs.—We met in council Sept. 29. It was decided to retain our elder, Bro. J. E. Rowland of Mechanicsburg. Other officers are Bro. Charles Carothers, secretary; Bro. Frank Carr, treasurer; the writer, Messenger correspondent. One letter was received. Our love feast will be held Nov. 13 at 7 P. M. The home-coming which was scheduled for November has been postponed until some later date. Sunday-school officers are: Bro. Herman Carr, superintendent; Bro. C. W. Trimmer, assistant; Bro. Paul W. Trimmer, secretary; Sister Catharine Otto, assistant. Rally day was held Sept. 18. Bro. Herman and Sister Cora Carr are to represent us at district conference.—Mrs. C. W. Trimmer, Carlisle, Pa., Oct. 3.

Brothersvalley.—Our love feast was held on May 8, with 200 attending. Three united with the church prior to the love feast. The Children's Day service was held June 19. Bro. E. M. Hertzler of Windber, Pa., was with us in a series of meetings from June 27 to July 10. His messages were inspiring and helpful. Four were added to the church by baptism. Our daily vacation Bible school was held July 18, with all-day sessions, under the supervision of Sister Mildred Nedrow of the Sipesville church. We had an enrollment of twenty four. The children showed deep interest in the work and rendered their commencement service the following Sunday evening. Bro. Tobias Henry of Johnstown was with us in council Aug. 26 to install Bro. Boyd Dickey into the ministry. Bro. Dickey has been enrolled as a student in Bethany Biblical Seminary at Chicago and we wish him much success in the work he has so nobly begun. Our fall love feast will be held Nov. 6.—Mrs. A. R. Knepper, Berlin, Pa., Oct. 3.

Claysburg.—Our fall work is starting off with renewed interest. Two of our young people attended Camp Harmony. Our Men's Brotherhood has been holding monthly meetings with an average of forty in attendance. The men's Bible class has been organized with Chauncey Lingenfelter as president and the pastor, Chas. L. Cox, as teacher. Sept. 25 was our annual rally and home-coming day. We began the day's program with installation of Sunday-school officers by Alvin S. Cox, a former superintendent and now pastor of the Dry Valley congregation. Eld. D. M. Maddocks of Altoona taught the Bible class while Bro. Galen B. Royer of Huntingdon preached the morning and afternoon sermons, using as his subjects, The Spirit's Witness With Our Spirits, and The Ungifted Worker. At 6:30 Bro. Reiman J. Shaffer of Martinsburg brought us a splendid vesper message and at 7:30 the pastor used as his subject Christian Life Under the Lens, continuing the service each night for two weeks. The attendance was good and there is renewed interest in the spiritual life of the church. We held our love feast on Oct. 9, with the pastor officiating, assisted by Bro. Frank Brubaker who has become a member of our congregation. One hundred thirty-three communicants surrounded the tables.—H. D. Miller, Claysburg, Pa., Oct. 11.

Chambersburg.—We met in council Sept. 7, and the following were elected: Bro. G. A. W. Stouffer, superintendent; Bro. Carl Stouffer, assistant; Sister Rhoda Burkholder, secretary; Herman Aukers, treasurer; Bro. Joseph Faust, clerk. Our pastor gave a splendid report. Brother and Sister C. E. Grapes and Sister Annie Baughman were elected delegates to district meeting. On Sept. 25 we held our rally day, with a good attendance. Our offering amounted to $265.39, which was applied to our building fund. On Oct. 16 the volunteer band from Elizabethtown College will be with us. Our love feast will be held Nov. 6 at 6 P. M. We expect to hold our revival meeting in January of 1939, with Bro. Rufus P. Bucher of Quarryville, Pa., as evangelist.—Mrs. George Halderman, Chambersburg, Pa., Oct. 1.

Elizabethtown.—July 5 the Honorable Frank Eshelman, a prominent lawyer from Lancaster, gave the history of the Declaration of Independence in an interesting way. July 7 we met in council, and Brethren A. C. Baugher and R. W. Schlosser gave interesting reports of Lawrence Conference. July 10 we were favored with special singing by the Ephrata chorus, directed by Galen Kilhefner, who gave a helpful talk. We were happy to have with us Bro. I. E. Oberholtzer, returned missionary from China. A special welcome home service was arranged for them on July 20. July 24 the a cappella chorus from East Petersburg sang for us. Aug. 28 Brother and Sister Desmond Bittinger and son, Stanley, gave us news about the African field in pictures and song. Sept. 8 we met in council and elected Sunday-school officers. Superintendent for Elizabethtown, Bro. Harry Longenecker; Stevens Hill, Bro. Harry Gerber; Swatara Hill, Bro. Ira Brandt. Sept. 18 we were favored with a few selections in song by the Welch male octet of Youngstown, Ohio. In the afternoon our church entertained the college students as that was the first Sunday we had them with us.—Katie S. Shearer, Elizabethtown, Pa., Sept. 30.

Fairchance.—The work of Fairchance mission was organized at a recent council. Bro. Jess Wilson was re-elected Sunday-school superintendent; Esther Miller, president of B. Y. P. D., and the undersigned, Messenger correspondent. Average attendance in Sunday school for the past year was eighty nine and sixty five for the evening service. For the past several months the Sunday school has been carried on entirely by Fairchance workers without help from Uniontown, the mother church. Bro. Geo. Wright comes from Uniontown each Sunday evening for the preaching service. He has been serving us in this capacity for the past eight years. Five intermediate girls attended Camp Harmony. Sister Wright was dean of junior girls at Camp Harmony. The Pageant of the Sowers was given by the Uniontown folks to a large and appreciative audience. Sept. 25 the volunteer band of Juniata College sent a deputation team and the program was very helpful. Plans are being made for a revival and love feast to be held late in the fall.—Mrs. Ruth Church, Fairchance, Pa., Oct. 8.

Ligonier.—Since our last report our elder, Bro. T. M. Henry, and Eld. M. J. Brougher held an election for deacons. Four were called and along with their wives were installed into office. They are Brother and Sister Earl Thomas, Brother and Sister Roy Wolford, Brother and Sister Chester Parks and Brother and Sister Arthur Wolford. The father and son banquet was a success. July 28 we held our Sunday-school picnic and everyone enjoyed themselves. There were music and readings after the meal. Aug. 1 we met in council to elect church officers and nominate Sunday-school officers. Bro. Henry asked to be relieved of the oversight of this church so Eld. J. W. Geary was chosen. The following officers were elected: Bro. Geo. Cauffield, treasurer; Bro. Ross Kinsey, building fund treasurer; Bro. Robert Beam, Messenger agent. The Christian Workers held a corn and weiner roast Aug. 23. Aug. 4 Sister Arthur Rummel's Sunday-school class of Locust Grove entertained us with The Church Clinic. The collection was used to help them on a mission project. We met in council Sept. 20 and elected Sisters Naomi Parks and Marie Rehm as delegates to district meeting, with Bro. Roy Wolford and Sister Mayme Jones as alternates. Eld. V. C. Holsinger of Millvale, Pittsburgh, Pa., conducted our fall love feast. The women each received a rainy day envelope and these were gathered up Sept. 24, at which time Sister Estelle Beahm Barclay of Greensburg gave a very interesting talk. Our collection amounted to $15.49. A small organ was purchased for our primary department. The superintendents for Sunday school are Brethren Chester Parks and J. Daniel Wolford.—Mrs. W. E. Wolford, Ligonier, Pa., Oct. 6.

Mechanic Grove.—We met in council Sept. 16. Bro. Lester Schreiber was installed into the ministry. Brother and Sister Allen Dubble and Brother and Sister Alvin Wenger were installed into the deacon's office. Our love feast will be held Nov. 5, at 7 P. M. A self-examination service will be held Saturday afternoon previous to the love feast.—Martha A. Bucher, Quarryville, Pa., Oct. 6.

Mt. Olivet.—On Sept. 10 Bro. C. C. Sollenberger, our field man, gave us an address on missions. On Sept. 17 we reorganized our Sunday school with the following officers: Superintendents, C. E. Shuler and Reuben Jones; secretary, Charles Reigle; treasurer, Maud Matello. On Oct. 3 Bro. J. E. Rowland, our presiding elder, gave us a message on Following Christ. We are planning a temperance program for Oct. 23 at 10:30. We pray we may be able to do more and better work in the coming year.—Mrs. Ada Brandt, Millerstown, Pa., Oct. 10.

Myerstown.—Since our last revival a father, mother and two daughters have united with the church. June 5 Bro. Lester Bucher preached a missionary sermon for us. Our Bible school was held July 11-22, conducted by Cora Spangler. The total enrollment was 127, 63 of these having a perfect attendance. The offering, amounting to $22.98, was given to the mission school. Bro. Ammon Merkey preached a missionary sermon on Aug. 7. The Bittinger family brought us helpful and inspiring messages in the morning and afternoon of Sept. 11. Sept. 12 we met in council. Sept. 18 we had our annual harvest home meeting at Tulpehocken house. Bro. B. W. S. Ebersole and Bro. Ira Gibble brought inspiring messages. We expect to have the Miller chorus with us in the near future. Nov. 12, 13 is the time set for our love feast.—Helen C. Bucher, Myerstown, Pa., Oct. 5.

New Enterprise.—Loyalty to Christ has been the motto of the different churches of the congregation during the past months. In all our organizations a greater spiritual atmosphere has been noticed. Our attendance has been increasing and we are looking forward to a splendid year in the Master's service. Our pastor, Bro. Staufer, conducted a week's meeting at the Salemville house, beginning Sept. 11. Five were received into the church by baptism. Meetings were also held at the New Enterprise house several evenings prior to our love feast on Oct. 2, at which time two were received into the church by baptism. Messages of great spiritual benefit were presented at both meetings. Visitations into practically every home in the community were made by the pastor or members of the congregation. As one result we had the largest attendance at our love feast that we have had for many years. Aug. 21 we had the pleasure of having Brother and Sister J. M. Blough in our midst. This has been a great blessing to our people for their presence and messages impressed the spiritual need of greater missionary activity. Bro. H. H. Nye of Juniata College was with us Sept. 4, and brought an impressive temperance address. Sept. 11 the following church officers were elected: Bro. W. N. Staufer, elder; Bro. William Over, clerk; Bro. Arthur Replogle, trustee; Sister Sara Replogle, Messenger agent; Sister W. N. Staufer, director of Women's Work. Sept. 18 the young people's rally of Circuit No. 3 convened in our church. In the morning the officers for the Sunday school were elected as follows: Superintendent, Paul S.

Hoover; assistant, Wilbur Little. Recently Bro. Jacob Guyer was elected president of the B. Y. P. D. and Bro. Hazen Ebersole, president of C. W. A well-planned installation service was held Sept. 25 for the Sunday-school officers. We expect to have Bro. R. W. Schlosser, president of Elizabethtown College, conduct a Bible Institute in New Enterprise church Oct. 21-23.—Mrs. Ruth C. Hoover, New Enterprise, Pa., Oct. 12.

Palmyra.—We met in council on Sept. 28. We expect to have our revival meetings begin Nov. 6, with Bro. R. W. Schlosser of Elizabethtown as evangelist. Our love feast will be held Nov. 27, with an all-day meeting. We had a two weeks' vacation Bible school in June, with an enrollment of 158. The offering amounted to $26.78. Sister Ruth Henry was the director, assisted by twenty-three teachers and helpers. Twenty one of our young people attended Camp Conewago at Elizabethtown in August. Bro. Huffaker was one of the instructors there and favored us with a visit on a Sunday evening and gave an interesting talk. Sept. 13 the mothers and daughters had a meeting with a covered dish luncheon. Sister Elizabeth Rosenberger Blough gave a very impressive talk. Our prayer meetings are continuing to be helpful and inspiring. We are studying the Psalms. Bro. F. S. Carper is our teacher. He was away holding several revivals and Bro. J. C. Zug was our teacher at that time.—Mrs. Moses Groy, Palmyra, Pa., Sept. 30.

Pittsburgh.—Our fall love feast will be held Nov. 13 at 7:30 P. M., Eastern Standard Time. The reorganization of workers for the coming year proved to be almost a re-election of last year's leaders. Installation services were held Oct. 2. We had a rally day program by all the departments of the Sunday school, with an encouraging talk by our presiding elder, Bro. D. Z. Eckert, and a response by our pastor, Eld. N. M. Shideler. This brought a sense of renewed vitality and the pledge of consecrated effort was made by all. An increase in interest and attendance is shown each Sunday. Oct. 9 two welcome guests, Brother and Sister J. M. Pittenger of Huntingdon, attended our services. Both brought very appropriate messages. Their daughter, Rosylin is a student nurse in the West Penn hospital in the city. She is a welcome asset to our church. If all the students, teachers or workers who come to our city would find their place in the church to which they have pledged their support what a body of workers we would have in this city. The second year of fellowship evening services with two other churches of the community began Oct. 9. We are anticipating much in spiritual uplift. Delegates to district meeting at Walnut Grove church in Johnstown, Pa., Oct. 26. 27, will be our elder and pastor. We hope others can attend. Aid Society continues to be faithful. The year's work netted more than $100, most of which is used for home church support. We sent $18 to Women's Work program and $10 to home missions and old folks' home through our church treasurer.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 10.

Shade Creek.—Bro. Arthur Rummel conducted a successful series of meetings at the Ridge church June 20 to July 3. Inspiring and helpful messages were given. Eleven were baptized, one reclaimed and one received by letter. April 10 the young people's chorus of Maple Spring church gave a program in the Ridge church. Twelve of our young people attended Camp Harmony. The young married people's class of the Pleasant Hill church gave a play, The Church Clinic, at the Ridge house. Aug. 28 the young people's circuit rally was held in the Berkey church. Bro. J. M. Blough, returned missionary from India, gave a splendid address. Love feast will be held at the Berkey church Oct. 9, 6:30 P. M.—Nellie Lehman, Blough, Pa., Sept. 30.

Shamokin.—Our attendance has increased considerably since those who were vacationing have returned to their homes. However, the percentage of decrease was much smaller than most of the other churches. Our pastor has just returned from his old home congregation in Western Pennsylvania where he was engaged in a two weeks' series of meetings. During his absence the pulpit was occupied by Bro. R. R. Baugher of Harrisburg. Our fall love feast will be held Oct. 23. One was baptized since our last report.—Ruth Reedy, Shamokin, Pa., Oct. 6.

Smithfield.—Our quarterly members' meeting was held Sept. 23. Bro. Ira C. Holsopple was re-elected elder. The following Sunday-school officers were elected: Bro. Fred Dilling, superintendent; Bro. Fred Hoover, assistant; Bro. Paul Smith, secretary. It was decided to hold our love feast on Oct. 9. Bro. D. I. Pepple of Woodbury held a very successful evangelistic meeting at our church in August. Twelve were baptized. During the last two weeks of June the children of our Sunday school united with the Clappertown Lutheran Sunday school in a very interesting and worth-while vacation Bible school. The school was held at the Lutheran church, with their pastor as dean. About thirty of our pupils attended. The ninth district young people's council of Blair County held their regular monthly meeting at our church Sept. 20. The theme was Friendship.—Virginia Dilling, Martinsburg, Pa., Oct. 7.

Uniontown.—We met in council Sept. 12 and elected the following officers: Clerk, Quinter Barnthouse; secretary-treasurer, H. D. Sumey; Sunday-school superintendent, Geo. W. Wright; secretary, Darwin Barnthouse; home department superintendent, Elsie Liston; cradle roll superintendent, Agatha Stewart; C. W. president, Mary Fearer; librarian, Thelma Cunningham; delegate to district meeting, Geo. W. Wright; alternate, Quinter Barnthouse. It was decided that at our next council we will elect some additional deacons. Much has been added to our church and parsonage by the painting of the woodwork on the outside of both structures, painting the walls of auditorium, and by purchasing awnings for the parsonage. Seven goodwill suitcases have been filled by the different classes for relief work in Spain. The Pageant of the Sowers, directed by Sister Grace Hager, was presented on July 17. It was also presented at the evening session of the Sunday-school convention held in our church Aug. 25, 26. During the absence of our pastor at Annual Conference Bro. Wright was our speaker. We appreciated having Bro. Edgar Debolt bring us the morning message Aug. 14 prior to his returning to New Jersey to take up his duties as teacher. Twenty-two young people attended Camp Harmony. The church furnished a half scholarship for all who could attend. A number of our people attended the tri-county Sunday-school convention at County Line in August. Promotion day was observed Sept. 25, with rally day on Oct. 2. Our church co-operated in the union Sunday evening services during the summer months, but now have our Junior League, B. Y. P. D. and C. W. group meetings. About fifty officers attended a supper conference in the church Sept. 21, and planned for the coming months. The Juniata College volunteer group brought us an inspirational message on Sept. 25. This group is supporting Marguerite Burke on the African field. Our offering for them was $18.50. We are expecting Bro. Lawrence Bianchi to be with us the latter part of November for our fall meetings. Our B. Y. P. D. met at the church recently with a very enthusiastic group to plan their work. Sister Thelma Cunningham is president of the young people's group.—Mrs. Alta Lowdermilk, Uniontown, Pa., Oct. 11.

West Greentree.—Our vacation Bible school began July 18 and continued for two weeks, with Bro. Samuel W. Longenecker as superintendent; Sister Ada Breneman, secretary-treasurer. The lowest attendance was 206; the highest, 284, with an average of 264. Seventeen classes were held with seventeen teachers and nine helpers. Every class took a daily offering for missions. The total amount of the offerings was $65. The adult class, taught by Eld. John Brubaker, was very well attended. Much interest was manifested by both children and adults. July 30 we held our harvest meetings at the Greentree house. Brethren Ira Gibble of Little Swatara, Samuel Eshelman of Chiques and Jonathan Reber of Maiden Creek were with us. Aug. 2 we met in council at the Greentree house and decided to have a Bible conference at the Florin house, with Bro. J. M. Moore as speaker. Bro. Samuel Hess was with us at the Florin house on Aug. 7, and Bro. Byler was at the Greentree house. On Sept. 3 the quartet from Messiah Bible College, Grantham, Pa., brought us a message in song. Sept. 25 Brother and Sister Desmond Bittinger and family, returned missionaries from Africa, gave an interesting program at the Florin house.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Oct. 12.

Williamsburg.—Bro. C. O. Beery tendered his resignation as pastor as he has accepted a pastorate at the Cherry Lane church. He moved the first of September. The church held a farewell social for Brother and Sister Beery on Aug. 29. We met in council on Sept. 12, and elected officers. Bro. H. H. Nye of Huntingdon was elected elder, with Bro. W. H. Neff of Ephrata as pastor. Bro. Neff and family moved into the parsonage on Sept. 14. A reception was held for them on Sept. 23, with a good attendance. On Sept. 25 Bro. Neff was installed with Eld. Nye conducting the services. On the following Sunday installation services were held for Sunday-school officers, with Bro. Neff in charge. The love feast will be held Nov. 6. We expect to begin our evangelistic meeting with Bro. Galen Blough of Ephrata as evangelist.—Mrs. Sarah Shelly, Williamsburg, Pa., Oct. 7.

SOUTH DAKOTA

Willow Creek.—A pleasant fellowship was enjoyed by the members of this church when Bro. J. Schechter of Worthington, Minn., and Bro. J. H. Mathis of Lewiston, Minn., spent a portion of two days with us. They called in our homes and their social contact was refreshing. After discussing the present situation here they advised us to hold a members' meeting and short business session. Accordingly, we met at the church on Oct. 4. Bro. Schechter led the devotional and mentioned the fact that he had assisted with a Bible institute at this place thirty-six years ago. Bro. Mathis presided over the business session. The following officers were elected: Elder, Bro. J. Schechter; church clerk, Edith Davis; president of Women's Work, Etha Loomis; Messenger agent, Charles Loomis, Jr.; correspondent, Lena Heagley. It has been several months since we have held services but we are endeavoring to become an active organization and Bro. Schechter very kindly offered his assistance.—Lena Swank Heagley, Wetonka, S. D., Oct. 7.

VIRGINIA

Beaver Creek.—We met in council Sept. 24, and two letters of membership were granted. The church officers were elected as follows: Bro. J. M. Reed, clerk; Bro. G. C. Reed, treasurer; Bro. L. T. Boothe, Sunday-school superintendent; Bro. E. C. Hill, assistant; Bro. G. C. Reed, Messenger agent; the writer, correspondent. A favorable report was given of our annual visit. We will hold our love feast on Oct. 22, 4 P. M. Two have been received into the church since our last report.—Mrs. H. W. Spangler, Floyd, Va., Oct. 10.

Belmont.—On Sept. 17 we met in council, and the visiting brethren gave an interesting report. All were reported to be in peace and harmony and willing to work with the church. Sunday school was reorganized. Bro. J. M. Mason was chosen as superintendent for the Belmont Sunday school, with W. R. Brooks as superintendent for Brooks mission. Bro. Arthur Wheeler was chosen adult adviser for B. Y. P. D. Bro. Cunningham held a ten-day meeting for us at Brooks mission, beginning July 30. Interest and attendance were good and the messages were delivered with power. Eight were added to the church.—Mrs. R. E. Mason, Mineral, Va., Oct. 10.

Cooks Creek.—Our annual visit council was held at the Dayton

church with good attendance. On Sept. 5 Bro. Harold Row and wife of Norristown, Pa., began a series of revival services at the Garber church and continued until Sept. 18. Much interest was manifest during the meetings. Special music and splendid co-operation from neighboring churches were greatly appreciated. It was a great pleasure to us to have Sister Row, formerly of this congregation, worship with us. Four were added to the church by baptism. Our love feast will be held at the Garber church Oct. 16, 6 P. M.—Olive Flory, Harrisonburg, Va., Oct. 3.

Damascus.—Bro. Homer J. Miller conducted a two weeks' revival in the Damascus church this summer. We feel that our membership has been very much strengthened and encouraged by his messages and fellowship. As a direct result of the meeting eight were received into the church by baptism. Shortly afterwards another was baptized and one was accepted on former baptism. At our visit council the resignation of Eld. W. A. Dove was presented and accepted. Bro. Dove had served the Damascus church faithfully for a long period of time. Eld. J. Galen Wampler was elected elder for two years. The following deacons were elected: Bro. Samuel Ritchie and wife, Bro. Levi Dove and wife, and Bro. Granville Moyer. The Sunday-school officers were retained for another year. Our Bible school seemed unusually successful. There was an enrollment of sixty and an average attendance of fifty. A large group of our members attended the district Sunday-school meeting at the Mountain Grove church, and also the Mountain Division Sunday-school meeting which was held at the South Mill Creek church in West Virginia. On the second Sunday of September the annual all-day singing service was held with a large crowd attending. During the past year a singing school was conducted by Prof. J. H. Hall of Harrisonburg. In September Bro. Charlie Carr held a revival in the Bennetts Run section of our congregation. The services were held in two schoolhouses. Ten were baptized on the day of our love feast and shared in the fellowship of that meeting. Our Sunday school has been growing in attendance. The interest is good and we feel that our church, through God's blessing, is having a deep spiritual influence over those members who participate in the services. Our love feast was held Sept. 24.—Mrs. J. Galen Wampler, Bergton, Va., Sept. 27.

Elk Run.—On Aug. 27 we met in annual visiting council and good reports were given. Officers were elected as follows: Bro. W. H. Zigler, elder; W. F. Masincup, secretary; H. G. Malcolm, treasurer; Aid Society, Messenger agent; the writer, B. Y. P. D. adviser and Messenger correspondent. Our revival meeting began on Sept. 4 and continued for two weeks, with Bro. Marshall Wolfe as evangelist. He preached seventeen interesting and inspiring sermons and those who attended found help and encouragement. The meeting closed on Sept. 18 with the love feast. The Aid Society has been doing quite a bit of home mission work. We made and gave two comforts to one needy family and also gave donations of food, clothing, etc., to other needy families. We also paid $100 on our church budget. The B. Y. P. D. has chosen Bro. W. O. Varner as president and is starting out with a determination to do better work this year than last. May the Lord bless the efforts that are being put forth by the

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churches for the advancement of his cause.—Lillian E. Malcolm, Parnassus, Va., Oct. 10.

Flat Rock.—Bro. Olen S. Lantz began a revival at Stony Creek Aug. 28, and continued until Sept. 10. Eight were received by baptism and four others are near the kingdom. He visited in twenty-four homes. The meeting closed with a love feast. We had good attendance.—Mrs. J. D. Wine, Forestville, Va., Sept. 30.

Pleasant Valley.—Last Sunday night several hundred people witnessed the unveiling and dedication of a sacred painting, The Light of the World, which now adorns the walls of the Pleasant Valley church near Weyers Cave. The exercises were presided over by the pastor, Bro. Minor M. Myers. The dedicatory address was given by Bro. Minor C. Miller, general secretary of Virginia Council of Religious Education. The picture is a copy of the famous painting by William Holman Hunt, painted by him in 1854, and which now hangs in Keble College, Oxford, England. John Ruskin has described the work as "one of the very noblest works of sacred art ever produced." The painting is an exact reproduction, five feet high and two and one-half feet wide, done in oil by August Klagstad of Minneapolis. It shows the Christ knocking at the door, standing with a lighted lantern in his hand. The local church people feel fortunate to possess such a beautiful piece of art and they welcome visitors to come to see it. Others who had a part in the dedication program included the undersigned, chairman of committee who selected and hung the picture, Bro. Frank L. Garber, Miss Eva Wampler and Misses Ethel and Carolyn Driver. The committee which secured the picture, raised the money and attended to other matters pertaining thereto, consisted of Mrs. J. N. Bowers, Mrs. Lois Glover, Miss Ethel Cline and the chairman.—Frank S. Driver, Weyers Cave, Va., Oct. 3.

Laurel Branch.—We held our council Aug. 20, and Bro. L. D. Bowman gave a very impressive reading of what the Brethren stand for. Our series of services will begin Nov. 20. The annual love feast will be held Nov. 5, instead of Sept. 17. Bro. Manard Hylton was re-elected Sunday-school superintendent; Bro. Pasey Weeks, assistant; Sister Shirley Cox, secretary-treasurer; Bro. James Weeks, assistant. May 1 the young people's cabinet of Southern Virginia brought us some worth-while talks, after which they were served lunch. In the evening the Pleasant Hill church of Willis, Va., gave an excellent play, Perfect Peace, directed by Mrs. Ava Cannaday. Our B. Y. P. D. gave interesting selections at Easter and Mother's Day. Beginning the first week in July we had a very interesting vacation school, taught by Bro. M. E. Clingenpeel of Boone Mill, Va., and Sister Ruby Vest of the Redoak Grove church, assisted by Sister Bowman of Laurel Branch. Our junior group enjoyed three days of camping, with their leader.—Mrs. Fannie M. Jones, Floyd, Va., Sept. 17.

Lebanon.—On July 24 Eld. J. T. Glick began a two weeks' evangelistic meeting. Attendance and interest were good. Four were added to the church by baptism. On July 31 the B. Y. P. D. met for vesper service, which was well attended. On Sept. 4 Sister Sara Myers gave a very interesting talk on Chinese and Spanish relief. On Sept. 8 we met in council and elected the following: Elder, B. E. Cupp; treasurer, Ira Kline; clerk, Mrs. Ollie Mae Byers; Sunday-school superintendent, Tracy Wine; Messenger agent, Mrs. Mary Wine; correspondent, the writer. On the second and fourth Sundays of September Eld. B. B. Garber preached for us. His sermons were interesting and appreciated by all. On Oct. 2 the B. Y. P. D. elected the following officers: Carl Smith, president; J. D. Wine, adult adviser. Our church has recently been able to secure electric lights. Our communion will be held on Oct. 30 at 6 P. M.—Oneitta Byers, Mount Sidney, Va., Oct. 7.

Mt. Joy.—Sept. 3 we met in council and chose Sister S. B. Broughman as pastor, with H. A. Hoover as elder. Our elder, Bro. H. C. Spangler, resigned after serving faithfully for two years. Other officers are: Irene Wymen, clerk; Glayds Couper, treasurer and correspondent. We held our home-coming on Aug. 7, with Eld. H. C. Spangler assisted by Bro. C. D. Hylton of Roanoke bringing us the morning message. Bro. McKinley Coffman of Troutville preached in the afternoon. The entire day was enjoyed by all present. Sister S. B. Broughman held our revival from Aug. 24 to Sept. 4. She brought us interesting and inspiring sermons. Much interest was shown throughout the entire meetings. Three were baptized and four renewed their membership. We held our communion Oct. 1, conducted by Brethren H. C. and Carl Spangler of Roanoke. This was an inspiring meeting. Sunday school is progressing nicely. The Women's Work enjoyed a social at the home of Bro. W. P. Sloan. They have purchased new carpet and two mantle lamps for the church. They are planning to have a Thanksgiving program, at which time the mission offering will be taken.—Gladys Couper, Buchanan, Va., Oct. 7.

Summit.—On Aug. 7 Bro. D. D. Fleishman of Dallas Center, Iowa, began a series of evangelistic services. He preached sixteen very interesting and inspiring sermons. We feel that our church has been much strengthened by his untiring efforts. Fourteen were received by baptism and two reclaimed. Our council was held Sept. 22. Sunday-school officers were elected with Bro. Joe Craun as superintendent. Installation services were conducted for officers and teachers the following Sunday by Bro. Ralph White. Brother and Sister Bruce Flora have returned to us after spending several months in ministerial work in Nebraska. Bro. Flora has entered his senior year at Bridgewater College. Our love feast will be announced later.—Mrs. H. E. Cline, Weyers Cave, Va., Oct. 5.

Timberville.—Recent visitors to the Timberville pulpit were Rev. Ezra Shank, missionary on furlough from Ethiopia and formerly of this locality, Brother and Sister Minor M. Myers of the China mission field, Evangelist S. Paul Daugherty of West Virginia and Brethren Jos. W. Miller and L. M. Clower of our local community. All brought timely messages of interest. During August and September the B. Y. P. D. held a contest which increased both interest and attendance. The young people have selected Vincent Crist as their president. On Sept. 4 the Anti-Saloon League of Virginia presented the movie, Ten Nights in a Barroom, to a filled house. Bro. S. Paul Daugherty of Pleasant Dale, W. Va., held a revival in the Mt. Olivet church Aug. 30 to Sept. 11, with ten additions to the church. Sept. 11 members of the Summit congregation presented a music program with Wendell Glick as director. The church in council, Sept. 25, approved the report of the local board of Christian education, with H. Randolph Garber as general superintendent and Mrs. Willie Hite as superintendent of the children's department. A number from our church attended the regional conference at Bridgewater in September. —Mrs. Samuel D. Lindsay, Timberville, Va., Oct. 6.

Valley.—Bro. J. S. Showalter of Roanoke, Va., came into our midst July 31 and preached for two weeks. Eleven were baptized. Brethren N. E. Garber and J. Luther Miller served as delegates to our district meeting in August. Sept. 25 Bro. O. R. Hersch conducted an installation service for Sunday-school teachers and officers. Bro. F. H. May will be our superintendent. Bro. Eugene Flory is president of B. Y. P. D., and Sister Allie Flory is president of Aid Society.—Vernie F. Diehl, Nokesville, Va., Sept. 28.

Valley Bethel.—We feel that we were fortunate in having Bro. Virgil D. Weimer of Alexandria, Va., as summer pastor. During his stay here through his sincerity of purpose and untiring efforts he greatly benefited our church. He conducted revival meetings at Valley Bethel and Wesley Chapel. One member was added to the church through baptism. Our love feast was held Aug. 27. The B. Y. P. D. used the efficiency standard this year for the first time and received a blue seal at the recognition service. They conducted two mission point or substitute programs. They sponsored a church and community picnic on Aug. 7 and gave an interesting program on the Inspiration of the Out of Doors. Socials were held during the year for the young people, adults, young married people and juniors. These various social activities have brought about a better social relationship among the members of the various age groups. A daily vacation Bible school was held by our pastor, assisted by local members. The Sunday school and B. Y. P. D. have elected officers and started plans for the year. The Ladies' Aid is sponsoring a plan to raise money for a new fence around the church grounds.—Edna C. Bussard, Bolar, Va., Oct. 10.

WEST VIRGINIA

Knobley.—We feel our church has been much benefited through the work of Bro. Alonzo Fike and wife who served as summer pastors. Several were added to the church through their earnest efforts. Hope they can be with us more in the future. Our church met in council Sept. 10. We elected church and Sunday-school officers. Bro. B. W. Smith was chosen as elder; Bro. Walter Whittaker, Sunday-school superintendent. We are looking forward to a successful year.—Effie L. Whittaker, Antioch, W. Va., Oct. 10.

Oak Dale.—Last winter our Sunday school was closed but was reorganized the first of April with Terry Lemon as superintendent. On Sept. 4 our pastor began a two weeks' revival which was well attended. The following features contributed to the success of these meetings: The interest of the local community, the spirited song services, and the assistance with the preaching rendered by a few ministers of other denominations in Petersburg. This permitted us to become better acquainted with other Christian workers. There were six conversions—four to unite with our church and two to join the United Brethren. Baptismal services were held Sept. 17 and the meeting closed with the love feast in the evening. We feel that these meetings have helped us in many ways. We recently gave our pastor a pounding. We are hoping to have Sunday school all winter this year.—Mrs. Carl H. Welch, Petersburg, W. Va., Oct. 12.

Old Furnace.—On Sept. 3 the church met in council, with a good representation present. Bro. J. S. Whitacre was appointed as elder's assistant at this church, with Bro. Vernon Shanholtz, assistant at Wiley Ford. On Sept. 5 Bro. Showalter began a revival which was well attended. His sermons were inspiring and uplifting. Being especially interested in youth he talked one night to the young people, giving his life story. This was very interesting and should inspire our young people to greater achievements. On Sept. 11 Prof. Burgess of Keyser delivered an interesting message. Brethren Showalter and J. S. Whitacre visited in fifty-four homes. During these visits a numeration of our membership was made. As a reward of these efforts five were baptized and two reclaimed. The meeting closed Sept. 18, with a love feast, at which time 125 surrounded the tables. During the meeting special music was rendered by the mixed quartet and young people's quartet from Keyser. The men's chorus and male quartet from Cumberland and Betty and Jimmy Whitacre also rendered special music. We greatly appreciate this co-operation. Christian Workers' meeting was organized with Bro. Alonzo Whitacre as president; Bro. McKinley Grapes, vice-president.—Mrs. Effie Whitacre, Ridgeley, W. Va., Oct. 8.

Petersburg.—Since our last report four have been added to the church by baptism. Five of our intermediates and young people attended Camp Galilee. Our church had several delegates present at regional conference. Our Sunday school has organized for another year. Jesse Arnold was elected superintendent and Hogueland Taylor,

assistant. Women's council and Men's Work groups are reorganized and sponsoring various projects. Several of our members attended district conference at the Harmon church. Our B. Y. P. D. completed the sixteen-point standard the past year and has now set twenty-two points as a goal. On Oct. 2 they had a candlelighting service for the installation of officers.—Mrs. Carl H. Welch, Petersburg, W. Va., Oct. 12.

Smiths Chapel.—Bro. J. P. Bowman filled his regular appointment here Oct. 8 and 9. We had three wonderful services of inspiration and help. The Men's Work met at the home of Bro. E. H. Kahle Oct. 11, and passed a resolution to strive to put The Gospel Messenger in 75% of the homes of our members. We have an interesting Sunday school with good attendance. Our love feast will be held Oct. 29.—Mrs. Garnet Tiller, Princeton, W. Va., Oct. 17.

Spruce Run.—We enjoyed a very spiritual love feast on Oct. 8, with our elder, Bro. J. S. Showalter, officiating. About seventy-five members communed. Our pastor, Bro. Kahle, was also present. On Sunday Bro. Showalter delivered a wonderful message. Our Women's Work group meets each month, and our work is very interesting and helpful. We are planning to do some painting on the exterior of our church and the kitchen soon.—Lena B. Shaver, Lindside, W. Va., Oct. 11.

WISCONSIN

Chippewa Valley.—On Aug. 11 our elder and field secretary, Bro. D. D. Funderburg of Elgin, Ill., Bro. J. Clyde Forney, also of Elgin, and Bro. I. D. Leatherman of Lanark, Ill., came to us and each gave a very beneficial and spirit-filled message in the evening. On Aug. 14 we had with us Bro. Ira S. Arnold and wife and daughter from New Market, Md. They gave us a song demonstration in chalk painting which was very impressive and appreciated by all. On Aug. 18 our church held a chicken supper which was well attended. The Aid Society is doing an exceedingly fine work and they are the main spoke in the wheel for the welfare of the church. On Sept. 25 we met in council, and elected the following officers: Bro. D. D. Funderburg, elder; Bro. Erwin Deardorff, Sunday-school superintendent; Bro. Lowell Lawrence, assistant; Ruth Young, secretary-treasurer; Mary Moser, member of educational board; Walter Davis, ministerial board; John Cripe, trustee; the writer, Messenger agent. We decided to hold a series of meetings with communion following if we can secure an evangelist.—Frank Peden, Rock Falls, Wis., Oct. 12.

Worden.—We met in council Sept. 21 and elected church officers. Sunday-school officers have been elected. Brother and Sister Ira Arnold were with us one evening this summer and gave an interesting chalk talk. Eight of our Sunday-school children have been baptized. We are trusting that we will have a bigger and better year in all church activities. Our love feast will be held Oct. 14.—Mrs. Elsie Reppert, Stanley, Wis., Oct. 11.

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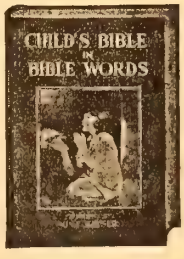
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., November 5, 1938 No. 45



THE STRENGTH OF TREES

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EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., November 5, 1938 No. 45

EDITORIAL

There Are Better People

FROM what one reads in the newspapers he sometimes wonders what has become of all the better people in the world. Are there still many such, and if so, where do they live?

The answer to these questions is not as hard as it might seem. For example, the writer recently attended a P. T. A. meeting at which the new superintendent of schools was the speaker. It was soon evident that here was one of those better persons one delights to meet. And besides, this school man now lives in the same town as the writer; and, of course, has one of the most responsible positions in the community.

On another day of the same week of the P. T. A. meeting, chance connections brought two young people of the city into the writer's home. Better acquaintance revealed that these two persons are the very salt of the earth. Experiences like these suggest that when one is discouraged because of what some foolish or wicked person has done, he should remember that in his block or on the next farm there are almost certain to be persons of the better sort with whom it is a pleasure and an encouragement to become acquainted. H. A. B.

Learning to Live With Yourself

PERHAPS you have always thought of others as the problem persons of the community. And they may be just what you think, but remember the day may come when you will understand you have also to learn to live with yourself. We do not necessarily mean that you will discover yourself doing something ugly or bad. But you may wake up some morning to find that you are in a situation which all but overwhelms you.

Suppose that your job or farm or savings are gone. Or suppose that at fourteen you discover you have developed diabetes and in all probability will have to take insulin as long as you live. Again, at seventy you will probably find you are not as strong as you once were. Or perhaps your heart goes bad, and though you can live pretty well on the first floor of your home, it is every night that you have to be carried upstairs to bed. People in health and with some resources may not be aware that there are countless others who have personal problems which force them to find ways to live with themselves.

Life is more than what others do or don't do. Living is an intensely personal problem. You will need patience and perseverance to live with yourself, but having achieved success in that it is very possible you can get on somewhat better with others. H. A. B.

The Church and the Crowd

JESUS was interested in crowds. He loved people in the mass. He saw them as sheep without a shepherd and his heart was moved with compassion for them. To help them he would go without much needed rest.

But he prized the more intimate personal touch even more. Witness Nicodemus, the woman of Samaria, Zacchæus, the little home in Bethany. Most significantly of all, witness his association with the twelve. The fact that in the final outcome he staked his whole case on what might be accomplished through these men is eloquent, beyond all words, of his estimate of the importance of "personal work."

A bit of testimony from two of his most devoted followers, the one for whom he cherished the deepest affection and the one who did the most work, will be interesting in this connection. The more so because the two viewpoints are different, not conflicting, for they do not touch the same phase of the question, but are supplementary.

Banished to a lonely isle in his old age, the disciple whom Jesus loved had a vision there in which he saw and heard some very wonderful things. Among the latter were great voices in heaven saying that the kingdoms of the world had become the kingdom of our Lord and of his Christ and that he would reign over it forever. Here is group achievement in its highest conceivable

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form. How it was done, how far by individual and how far by collective effort, is not disclosed. But in the finished product socialization has reached its ultimate. The whole world is under one rule and that rule absolutely just. There is nothing to be wished for beyond this.

The other of the two great followers of the Master, the one who labored more abundantly than all the others, was writing once about the various agencies of the church. He said they were for perfecting and ministering and building "till we all attain" full-grown manhood, Christ himself being the standard of measurement. Here is personal work also at its highest, universal and perpetual in its reach. Manhood is personal, individual. It is made by growing it in human beings. There is no other way to get it done. It is a strictly individualistic process. But in such terms as "knit together," "each several part," "building up of the body," considered with the "all attain," there is more than a hint of the great collective goal toward which all this is leading.

The experience of the church in dealing with this problem yields a somewhat conflicting testimony. Millions of people have been won to nominal allegiance to Jesus Christ. Many of these are sincerely devoted to him, while many more are very weak and wavering, with still others entirely unreliable or even hypocritical. This method of setting the world to rights is very slow, discouragingly slow. In organized collective effort the results have been correspondingly divergent and disappointing. Some splendid work has been done, much of it with a fair measure of success, but the failure of leagues and pacts to hold the loyalty of their signers is so glaring today that it is hard to see the good that has been accomplished. There is too much selfishness, too much greed, too much desire for power over others, for any really great achievements in large scale co-operation. It is obvious that the attack must be centered at that point.

Now every bit of this selfishness and greed and desire for advantage over others resides in human hearts. They are live, real men and women, actual individual units. Watch them when they eat. The food all goes into individual mouths. Or when they cry "Heil Hitler" and work themselves into a perfect frenzy of fanatical rage, it is persons who make all the noise. The origin of all mob spirit is in persons. It is funny, it would be uproariously funny if the consequences were not so disastrous, how so simple and self-evident a fact is glossed over by the fiction of a collective life which is supposed to belong to everybody and yet to nobody in particular.

The church must change persons. They must be led to repentance. They must be convicted of sin. One of the worst and commonest and most overlooked of their sins is their selfish indifference to the misery of millions of their fellow men. When we get them to see this and feel it deeply enough to make them change their life purposes and programs, we shall be on our way to providing industry and politics and society in all its phases with the leadership it so sorely needs. Then the church can make some impression on the "collective life" of our times. Then the church can change the temper of the crowd.

This means personal evangelism and Christian education. It means making people into disciples of Jesus Christ and teaching them to observe *all* that Jesus taught. And that all means all that the Holy Spirit can show us is involved in the great love principle which Jesus made the sum and substance of all duty. It means the practice of love in all the relations of human life.

E. F.

A New Statesmanship Emerges

For some twenty years many thoughtful Americans have been impatient with the progress being made in the organization of international life. Such ideas or plans as the League of Nations, World Court, a United States of Europe, Kellogg-Briand Peace Pact and the outlawry of war seemed all so reasonable and promising that many could not see why they were not more effective in the day of testing.

But these same altruists have conveniently overlooked the fact that most of the sore spots in the world's life are very old and beset with baffling complications. Then, too, we of a new land have been accustomed to great changes in a short time. But in the world at large, change is normally a process, the result of devious and tedious reactions that result in some new equilibrium. Finally, Americans have too much faith in more laws or additional machinery. We ought to have learned the futility of most of this from what has happened in American life. Yet, as a people, we have persisted in the faith that another law or a little more organization would right any and every wrong.

Now, however, the discouraged American altruist should be able to gather new courage. Recent events in Europe suggest some real gains are being made in the technique of international procedure. No, we do not announce perfection. But there has been significant hesitation. Premiers have not plunged nations into war like they once did. With all their bluster, there has been a stopping short of the actual deed, a respect for public sentiment, that comes very near being a new thing under the sun. But most significant of all, people now know that wars can be averted through conference. All this is why we say that a new statesmanship emerges, and because of its emergence is certain to force higher standards of international dealings in the future.

H. A. B.

THE GENERAL FORUM

Sunset

BY FOREST SARD EISENBISE

At eve I saturate my soul in sunset iridescence,
When God himself fills heaven's bowl with brimming opalescence.
I scale some craggy eminence, to steep in heavenly grandeur—
And there absorb the opulence of radiating splendor.

Expunged are all pollutions of my earthly ambulations,
As I revel in the sunset's spectroscopic emanations.
And when the solar fulgor fades, by night obliterated—
Triumphantly its flambeau keeps my soul illuminated.

Fresno, Calif.

Opportunities for the Leadership of Youth in the Rural Community

BY CALEB W. BUCHER

THE real leader of people will never want for opportunity. With each community of people come the opportunities for active service. The improvement of our rural communities presents a great opportunity for anyone interested. Much has been said and done to improve the urban community, but little attention has been given our more sparsely settled areas. Rural folk are not quite so quick to adopt new methods of doing things; they do not show great alertness when it comes to social, civic, or educational improvement. Farm work is rather consuming. Time is a luxury and not something to consume deliberately as it so often is in the city. In the country communities leisure time activities are too often sneered at—all for the want of the needed leisure time.

This does not minimize the importance of leisure time activities for rural youth. They, too, need the social development in right things in order to maintain an enriched life. Too much of the past history of our good staunch rural life has been deadened as far as enjoyment is concerned. The participants of rural activity have been too toil-worn to enjoy the great things about them. Many a farmer sees a sunset every day and yet many a farmer has never really seen a sunset. The greatest things in life exist for the rural youth but he is unaware of the significance of life's daily commonplaces.

Some time ago a farmer bought a tractor which he used to mow his wheat. His urban-dwelling son declared that the day had arrived when the farmer would have to play tennis in order that he might get his quota of daily exercise. Of course, any one who has lived on the farm knows full well the gross exaggeration of this comment. Work, that is, an excess of it, is still one of the greatest enemies of an enriched life program for rural youth. Herein lies a great problem of youth. Another problem arises when freedom is given farm youth. Guidance is needed to steer them into worthy activities. With the advance of science and the invention of modern machinery this desired time for leisure-time activities will be forthcoming.

Then comes the real need of the community—the need of trained leaders. Our rural churches and our rural schools are filled with wholesome, wholehearted and enthusiastic workers, but often they lack the necessary training needed in this day for the leading of youth who have spent some time in high school or college.

A great opportunity knocks on the door of the privileged rural youth—the opportunity to lead into the better life those who have not had the opportunities of education and training. Our colleges should be increasingly concerned that a high percentage of their graduates return to the soil for the purpose of inculcating the ideals they wish to give to their constituents.

The city is gradually moving into the country for the summer months. City children and city youth are camping in the open spaces. More stress will be given to the educative process as it is acquired in wholesome camp life, as we grow more and more urban in our living. Our country children and our country youth need this same stimulating experience of camping with their fellows. It would be a splendid innovation for our camps to conduct family camps for rural families. (Whatever would happen to the cows and the chickens?) Our human needs have too long been neglected. The cause of moral character and wholesome life is worth vastly more than the accumulation of material possessions. Herein lies the challenge for greater leadership in our rural communities.

It has already been suggested that the farm is not as far distant from the city as it once was. This fact demands some consideration on the part of those who lead rural youth. Proper guidance must be given to the youth of our land to keep them from choosing the detrimental things in their environment.

The city is moving to the country for health reasons and for the purpose of enjoying the natural environment. At the same time many of our rural folk are entering the city for commercial entertainment. Opportunities for a well trained leader exhibit themselves in this immediate problem. Are our youth trained to choose the best from the tainted, the vulgar, and the commonplace? We must remember that most of our entertainment is not given to elevate our characters,

but it is broadcast for the purpose of making money for the producer. Much has been done by the Catholic and the Episcopalian churches, as well as by the Federated Churches of Christ in America, to remedy this glaring defect in our commercialized amusements. This is not enough, the problem still exists in spite of tremendous effort. A fine sense of choice must be developed in individual thinking before we shall accomplish much in the way of the advancement of our Christian ideals. Here is a definite opportunity for a trained leadership.

The night club has moved into little country hamlets and villages. Now we call it the roadhouse. The purpose is the same. Properly trained leaders should find great opportunities in providing other types of club houses and recreational centers for our rural people—clubs where the reigning sovereign is good clean fun. The Presbyterians (in the rural churches) have built by the side of their old landmark churches the community house. In this added building on the church property the young people, the adults and the children may find interesting entertainment. It is a place set aside for the purpose of creative activity and wholesome recreation. Herein lies a great opportunity for rural leaders.

It is heartening to note the number of Brethren and Quaker people who head rural clubs of various sorts and types. The Boys' Club, the Girls' Club, the 4-H Club, The Farm Women's Club, Friendly Farmers' Club, the Nature Club, as well as the local athletic club, afford any energetic person great opportunities for human service. It would seem that rural teachers and ministers would crave the opportunity of coaching and planning these activities along with their church and school work. Certainly it would enhance the value of the rural church to have its leaders interested in the every activity of its product—human life, and an enriched human life at that.

Country folk love music. Here is an excellent opening for energetic leaders to use. Radio blares forth all sorts of trash mixed with a bit of the sublime from all ages. In order to give our rural people a deep appreciation of music other than the notorious hillbilly nonsense we must produce leaders who understand and feel great music. We need leaders who can lead others to understand the abiding qualities of our great selections written by the immortals. This must be done in a sane manner. Nothing suggesting the highbrow will be tolerated. We may conclude that a knowledge of people and a knowledge of this type of program will demand the best type of leadership available. The trained choir master or chorister of our churches can make definite contribution in this matter. Far too much music of a jazzy nature has entered into our worship and into our church music. After we again replace this poor type with the real great music of the ages will we regain the values of devout worship.

After our country people have been made conscious of their needs there is no end to the enthusiasm that they are willing to give in support of the movements which sponsor the meeting of these needs. Herein lies the greatest opportunity for the wide-awake leader. Any one with vision would accept an opportunity of this nature with gusto and with a deep sense of gratitude and reverence.

Enforced education, as far as it goes, has given our rural youth a taste of something they crave. Shall the church fail to provide further food along these lines? If we fail to provide for their needs by failing to supply the leaders for these people we dare not rail at the downfall that will be the inevitable. Opportunity must be seized and development must follow if we are to forge ahead. Too often we sleep peacefully in the face of desperate need and glowing opportunity, only to awaken to a distressing situation that has gone beyond our control. If the church, the school and the family fail to give our youth the needed stimulus and encouragement, other agencies will take their places in providing leadership, far too shoddy for the enhancement of Christian character. We must awaken to the opportunities by providing the best leadership that our colleges and our churches can muster. This best will yield great returns for the opportunities are awaiting us.

Lancaster, Pa.

The Creative Christian in the Rural Church

BY ETHEL B. WENGER

In the swirl of social change which threatens at present to engulf mankind, the Christian must strive with double diligence to keep both his balance and his sense of direction. Christianity has never been defeated by barbarism but it has sometimes been lost by inertia and division among those who should have understood how to maintain it. That new forces have arisen to baffle the Christian and confuse his motives, may add to the difficulties of his quest, but should not turn him aside. The Christian must seek to understand the new barriers that arise in the way of his progress and evolve an ever better system to aid himself, mankind as a whole to a better life, the good life—the Christ life.

Materialism, the scorpion of our day, is gradually destroying the life of the " very elect." Where once there was much of mutual participation in common values, there is now much of the blighting effects of competition for private pecuniary gain. Where once there was well nigh universal faith in democratic institutions and the brotherhood of man, the forces now control-

ling public opinion increasingly decry that faith. Every Christian, every leader of youth, every parent has to play his part, lest we sell our birthright, freedom of faith and the brotherhood of man, for a mess of pottage—materialism.

All phases of life have an economic basis, even though we may not always like to admit it, and the church is no exception in this particular. This applies not alone to the church system which depends upon its budget for support but even Christianity's goals are affected by the economic conditions that prevail at any period. Could this not be remedied by having less delegated service for which we must pay more personal service given in free time? It is possible for the scorpion to entwine us at this point, so that our conscience is in a coma and we console ourselves for the failure in attaining Christianity's goals by blaming our economic system.

We need a sense of responsibility, a sense of trusteeship; we need pioneers to clear the way through the maze. How may the rural church be creative in showing the Christ way, a source of strength much needed in modern life? How may the individual Christian safeguard himself from being enveloped by the scorpioned materialism?

We may approach the problem by: (1) examining the life of a creative Christian, (2) by analyzing some of the problems facing creative Christians, (3) by examining the experiments tried by creative groups.

(1) A creative Christian is one who is sensitive to his own needs, cognizant of community needs, desirous to serve his group, be it church, class, or school. He realizes he must derive strength from a power beyond himself and can best receive that strength in service to his fellow man. An individual who stops serving and assisting mankind; who becomes engrossed in making a living, soon shrivels his qualities of soul. That, unfortunately, is the fate of many. The creative Christian is constantly asking himself: Am I making a life while I am making a living? Every day is only a passing milestone in his Christian progress. He will not of necessity do the same thing, say the same words, live on the same farm; but wherever he is, life is better for his being there. Read, he must; reflect, he must; meditate he must; engage in stimulating activity if the Christian life is to be for him a living and permanent reality. The rural community needs his kind.

(2) The creative Christian meets problems hard to solve for in most cases they are not a choice between good and evil, but between good and better; between immediate satisfaction and future reward; between personal gain and community good. Each day he is faced with one or more of these choices. His selection either entwines or loosens the grip of materialism.

He must choose his work. Work can and should be among the most enjoyed and rewarding aspects of living. Comradeship, creative joy, esthetic satisfaction and a sense of contributing something which others need and appreciate should be part of the work experience of every one.

> "We are not here to play—to dream, to drift.
> We have hard work to do and loads to lift.
> Shun not the struggle—face it! 'tis God's gift."

In the third place, he faces the problem of the cultivation of the creative mind. It is not enough to support institutions already in existence; one must assist institutions that fit individual needs. Desire must be aroused in the minds of Christians for the kind of institutions which will promote the total well-being of the community. Some of us represent families with a long religious tradition. To us I would point out the tremendous dynamic of the concept of the kingdom of God in the creation of an ordered society. A challenge may be thrown out to those of us who teach. Are we teaching personal responsibility, church obligation, citizenship and social competence, and community welfare in their infinite, cosmic setting? Today we are in danger of losing the communal sense of being, of being cooperatively engaged in a great human-divine enterprise. Aimlessness characterizes the living of our age. Community responsibility can not be built upon a foundation like that. Once Christians had a sense of mission, a feeling that they had a great work which they were destined to perform. They knew where they were going, they were on their way, and they had a strong faith that they would arrive. But we have lost all that. We wander in the "misty flats below," and then we wonder why a sense of community responsibility is reaching the vanishing point. We in a large measure lack the basic philosophy of life on which to build social intelligence. The concept of the brotherhood of man on earth, adequately interpreted, scientifically studied, may be the largest task of the creative Christian, be he rural or urban.

(3) Creative Christianity comes chiefly by attacking the problems that require it. You and I are under deep obligation to cultivate this quality. What are some of the needs of your church? It might be landscaping the grounds so that the church can take its place beside our schools and amusement centers without feeling ashamed. Many of our churches look lonely, for "somebody ought to weed the walk and take a scythe to the grass," and plant a shrub, a vine, and a tree. By the side of an oft traveled highway in Eastern Pennsylvania, stands a stone church. Years have looked down upon it, men and women have found comfort within its stone walls. But it does more than that, today it stands calling the rushing passerby, to think, to halt, to pray. Why? Because creative Christians have taken time to plant and care for trees, shrubs, grass and flowers.

None passes but he is richer because of their adventure. And those who shared in the project are richer of soul because of the experience.

It might take the form of repainting old toys for less fortunate children. Or organizing folk choral groups, or removing the dreaded ragweed. Not any of these projects require a large outlay of money and may become the agency through which the rural church may again become the community center.

This dream, the brotherhood of man, is a vision of freedom through co-operative endeavor. It is not a method; it is a faith. It is not a ritual; it is a living creed.

Rexmont, Pa.

Trends, Dangerous and Otherwise

BY GRANT MAHAN

Number Five

In some respects Jesus was a liberal, and in others he was very decidedly conservative. He gave his time, his strength, his life, for the good of mankind. He made himself poor that all might have the privilege of becoming rich, incredibly rich, throughout eternity. But when it came to the commandments of God he was very conservative. He wanted every word that proceeded out of the mouth of God observed. He was more strict than the Jews were: in swearing he wanted them not to swear at all; in killing he wanted them not only to cease to kill, but to cease to hate their enemies; in lust he wanted them even to cease from thinking of it and looking to satisfy it; the man who had two coats was to give one of them to the man who had none. Much more could be said.

But the particular reason why the rulers of his people hated him was that his teaching threatened to destroy their leadership, their power and influence. If his ideas prevailed, they must go down. They hated him to the death, and after many efforts succeeded in having him put to death. He was dangerous to their system; they were jealous of their place among the people. That meant a struggle to overcome him and to destroy him, and thus end his ideas. But they made the mistake of thinking that when he was removed his work would cease and they would regain their old ascendency.

And today there are people just as zealous in trying to destroy his teaching and substitute their own for it; they, too, want to make the Word of God of none effect through their new ideas, which they claim to be so much better than his that they desire to get rid of his and put their own in the place which his have occupied in the teaching of those who have been called God's people. But in the end his word is bound to prevail. Our business is to live lives of obedience to his teaching. By so doing we shall be on safe ground. There is no other name but his whereby we must be saved, and there is no other book than the Bible which contains this saving doctrine.

Our collective life is important, but hardly as much so as our individual life. Each one who wishes to have a right influence over those with whom he associates, must strive might and main to be right himself; and he will find his hardest fight to keep right when he merges his individual life in the collective life. There is so much of the collective life that is not right; and this is true of nearly all collective life, whether it be that of high society, so called, or of the group who meet almost nightly at the village store and tell stories, many of which are not edifying and are decidedly not calculated to lift us to a higher plane of living. The individual life that does not keep right when merged with other lives at intervals, will not be likely to have a good influence wherever it is. The command is, "Keep thy heart with all diligence; for out of it are the issues of life." The trouble with too much of our collective life is that there is not enough of Christ in it. It is so very largely for fun and folly.

I have been interested in the "Hopeful Trends," but did not find in them what I had thought of finding. I expected to be shown some respects in which we were drawing closer to God and his Word. The effort in the "Dangerous Trends" was to show some of the

Home Missions a Growing Activity

BY R. E. MOHLER

Executive Secretary Men's Work

Not only are Home Missions a growing activity from the standpoint of the interest of our church, but from the standpoint of the growth of our church. A survey made a few years ago indicated that the churches being helped by our National Home Missions program were growing more than twice as rapidly as the districts at large in which they were located.

It is just natural for men to like to be a part of a growing organization and movement. Home Missions challenge because they give results. Most small and struggling churches and districts die when not helped and grow when they are given a little encouragement from some outside source. It is in work such as this that our Home Missions activities participate.

Sunday, November 20, has been designated as the date upon which our Home Missions offering will be taken. This does not mean that the offering must be taken on that day, but it is highly desirable that as many churches as can well do so adjust their program to this plan.

Men's Work has volunteered to give this program their support. This is our opportunity to assist in one of the greatest of all works of our church. We must all do our part, and if we will the great work will go on.

McPherson, Kans.

ways in which we are forgetting our heritage, practically throwing it away. I wanted to see something to show that there is still hope. It was a disappointment not to find what we so much need, namely, a closer walk with God. Not finding it must make one think that we do not have that to show for our hopefulness. And the fact that we do not have it is a great cause of sorrow to many of those who love the Lord and the church with their whole hearts, and want the church to hold fast all the truth.

So much of our planning is just human planning, and so is not to be compared in excellence with the plans which the Lord gave us long ago. His plans, if carried out, will always be found workable, if—and it is a big *if*—man will do his part. His plans with Adam and Eve failed only because Adam and Eve failed. The plan to start over afresh with Noah failed, because his descendants failed to do their part. The plan of sending the prophets failed just because they, mankind, would no more obey the prophets than they had obeyed the commands given them by Moses. And his plans to give man a new start in and through Christ failed for the same reason—man would not do his part. It is the old condition: the Lord planted the vineyard, gave man the use of it, and it the end of the season was to receive something for the use of his vineyard. But the stewards of it mistreated some of those whom he sent; they killed others; and at last he thought they would reverence his son, and so sent him. Then they conceived the idea of killing the son and so getting the vineyard entirely to themselves. What, then, shall the Lord of the vineyard do?

With all our advantages of schools and other ways of learning the will of God concerning us, it sometimes seems that the young people of today often fail to equal those of less fortunate days for learning the things pertaining to life and godliness. We say we are too busy and can not give our children the attention, the teaching, that was commanded by Moses. Perhaps we are. But are the things about which we are so busy more valuable than the eternal welfare of our children? I believe that the best place for a child to learn the things pertaining to God and his laws of life is at the parents' knees. Anyhow, the teaching under the Mosaic law placed it there. How many of us have tried that way? Have we really made an earnest effort to bring up our children in the nurture and admonition of the Lord? This is a question which demands an answer. Some day we shall be asked why we did not do more for our children, did not try harder to teach them all about God's will and try to get them to obey it in all respects.

It seems sometimes that people have the idea that getting to heaven is an easy thing to do: just unite with the church and attend services when one feels like it. But it is not an easy matter. We have Christ's own word for that, for in Luke 13: 24 he says: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." The same thought is brought out in Matthew, where, speaking of the strait gate, he said, "Few there be that find it." There must be obedience to him, not a mere saying of "Lord, Lord." When he says to love our neighbor as ourselves he means just that; and it is not a mere saying we love the neighbor, but it means an active love, it means doing for the neighbor what we would do for ourselves under the same circumstances. No wonder Christianity seems to have been a failure—we say, and we do not.

We need to read and study carefully and prayerfully so as to understand what it is, all it is, that the Lord wants us to do, all that we must do if we are to call ourselves his true followers. As a church we make a good confession; but where do we stand when we compare our profession with our lives? Can we be satisfied, can we call ourselves the true church of Christ, and do no more of his will than we are doing and have been doing for a number of years? May he help us to see our weaknesses and our failures and lead us to do better the remaining part of our journey through life than we have done in the past. We ought to do much more; and when we ought to do more, by the grace of God we can do more.

Rehobeth, Md.

The Roamer Looks at Two Wheels

BY JOSEPH VAN DYKE

I TRAVEL on two wheels. I cover not more than seventy-five miles in a day. In my time budget I allocate a week to a trip which you, in your Chevrolet or Ford, would make easily in a single day. I spend no money for gas or oil as I produce my own power on the way and simply stop a while when it is exhausted. I am in the lunatic fringe of the traveling fraternity, a little above the tramp and the hiker and a long way below the plutocrat with his Nash and house trailer. I see the world on two wheels.

Scarcely any of my friends can understand why I choose to spend part of my summers on a bicycle. I am not greatly surprised because I know that they, like nearly all Americans, are so infected with the virus of speed that they count their disease a state of health and can not conceive of a normal individual who has never accepted the germ into his body. They ask me why I do not get a cheap car or a motorcycle if I want to travel, and in that one question they lay bare their flimsy philosophy of living. Only boys who have not lived long enough with their elders to lose their clear sense of what is fun known something of what I am after. When I stop in towns they cluster around me and the

wish to be covering the roads of the world on two wheels as I am doing is on their lips or strong in their eyes. And occasionally a man stops me, one who was young during the bicycle craze of fifty years ago, but they are few.

I have never before tried to explain to anyone except myself why I flaunt tradition and Mrs. Grundy by riding a wheel. First, of course, it is cheaper but that is not by far the only reason. Also it is good exercise but that is not reason enough either. Two wheels are, to me, a symbol of a way of life which is a good way.

When I was a child I liked to eat so well that sometimes I bolted my dinner. But common sense and my mother joined to teach me that eating fast is not the way to enjoy eating. I found that the one who gets the most pleasure at the table is the one who eats slowly, savoring the taste and the color and the odor of the food and so getting a complete satisfaction from the meal rather than a hurried and incomplete one. And besides, I learned regretfully, a bolted meal often lies heavy in the stomach and sometimes refuses to stay there at all.

Ever since I can remember I have loved to live, also. Once, being young and foolish, I wanted to live swiftly, to compress into the space of a year the experiences of a lifetime. I could not live fast enough. But a little practice in living has taught me that living itself is not essentially different from eating. If one is to get the highest happiness out of life he must live calmly, tasting each new experience and enjoying its special quality, else gorged with the husks we may sicken and starve and begin to look on the earth and everything in it with distaste and loathing. The healthy soul takes his own time to live.

I ride on two wheels because I want to travel slowly enough to know where I have been and understood what I have seen. I don't want to bolt the countryside through which I travel like a dose of bitter medicine. I want to be close to the earth—it is a good earth—so close I can hear the frogs in the marshes and the birds singing as they fly over the farmer's crops. I want to see the color of the flowers and smell the fragrance of buckwheat fields and watch the changing clouds in the sky. I can do it on two wheels. I want the fields and the gardens and the woods that I pass to be more than confused blurs to my eyes. I want to sense their individuality and take their essence along with me in my mind. The man who is willing to travel at ten or fifteen miles an hour can possess the whole world.

And there are human beings like myself along the road whose feet press the earth's crust and whose hearts are burdened with the same joys and sorrows that mine is. I mean to touch their lives a little, not merely flash by like a speeding bullet. There are children playing in the yards or along the creeks and I want them to wave at me as I pass. I want to look unbidden into the open doors of kitchens where mothers are going about their homely tasks. I want to go slowly enough that I can see the sweat glistening on the faces of the men I meet and so feel a kinship with them remembering the work I have done. For what use to travel and put one's body close to far places if one does not as he goes touch with his sensual and mental fingers the human life he approaches. I ride on two wheels because I do not want to miss knowing my neighbors.

Listen to the traveler as he shows his post cards and tells about his two-thousand-mile trip. "We saw the Niagara Falls and my, they are wonderful." Yes, I saw the Falls, too, but they were not as full of wonder to me as was my meeting with a boy not far from them. He was on leave from the encampment at Fort Niagara and was spending the night huddled on the hard seats in the same ball park where I elected to camp. I shared my blankets with him and he gave me his thoughts. When we parted the next morning we both knew we would treasure a long time that night when we had been friends. The Falls was commonplace beside that experience.

"You should see the Tabernacle in Salt Lake City. And the Mormon Temple, too." I did. The Temple is a cold gray pile of stone permanently closed to all non-Mormons. The Tabernacle is an egg-shaped building with no pillars and an echo. But less than a hundred miles from Salt Lake City I met a street-corner preacher on the road. I was on two feet then, instead of two wheels, and he invited me to ride with him in old Ford sedan. So for three days I sat beside him, slept near him, helped to cook our meals, and learned to know him. I can not measure the worth of those three days but it still warms my heart to remember them, to think again of that gaunt old man with his strange notions of religion yet with such real religion in his living. The Temple Block with its high fence holds nothing comparable.

For each of your famous spots I can name a famous experience in my life. But perhaps to your mind, numbed with speed-sickness, the things that happen to me on two wheels seem trivial and worthless. If that is true you are pretty far gone. Nothing on earth is worth more than meeting a stranger and leaving a friend. If that fact has no meaning to you your disease is in the last stages. Only a heroic effort can save you. Do you want to try?

You do not need to buy a bicycle and pedal along the highway as I do, though I recommend it to anyone who is young enough and unprejudiced enough to enjoy it. What you need is to change your sickly ideas for some healthy ones. Take this one, for instance. You believe that when you travel the important thing is to get from here to there. That is all wrong. You might as well be

fired from a cannon. The important thing is to get to your destination with the intervening period having contributed richly to your life. Can you take the idea and scrap your old one? If you can it will help.

Then you have the idea that you must crowd a great many things into one day. That is a big mistake. It causes you to put in a great many days in which you get nothing at all of real value in exchange for your nervous efforts. Learn to throw away an hour every so often, or a day or a week. Try to live slowly as children do. Forget your speed complex. Forget your competitors who may get ahead of you. Become a free man. You will gain poise and dignity and you may regain your lost happiness. You will sleep better, too.

Finally, you have the idea that it is more pleasant to be with relatives and friends, than with strangers. That is like saying that the foods that grow in my kitchen garden are more pleasant than those that grow in other countries. Absurd. We all like pineapples and bananas and oysters and dates and cranberries although most of us must depend on commerce to supply them to our table. We become narrow and ingrown when we contact only a small group of people year after year and never look deeply into the lives of people who move in other circles than our own. We gradually become insulated from their ideas and problems, their hopes and dreams, their fears and despairs. We need to be conscious of the heart of humanity beating in all the houses along the roads we take through life. Only so can we have compassion and sympathy and the sort of understanding that grows into helpfulness.

You, too, can travel on two wheels. If you do you will find, as I have, that two-wheeling is synonymous with a rare content.

Burt, Mich.

In Remembrance

BY MRS. T. U. REED

THE service which we call the love feast is one of God's means of grace by which we may be strengthened to perform the duties of life, and prepared for that glorious reunion in the hereafter. The Lord's supper is not meant for the conversion of sinners, but for the edification of his disciples. Paul says (1 Cor. 11: 26): "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come."

It was appointed to be done in remembrance of Christ, to keep fresh in our minds an ancient favor, his dying for us, as well as to remember an absent Friend, even Christ interceding for us at God's right hand.

It is well for us to remember what Christ did for us. In fact, that is one of the last things we should forget. How Christ, the very Son of God, came on earth, suffered inconveniences and misunderstanding constantly during his ministry, when he was so desirous of turning all men to God. Even his many acts of healing and helpfulness were criticised; then the climax came when he endured the scoffing, the scourging, the desertion of his friends, the cruel nails and suffering on the cross, not because of any wrong he had done, but for your sins and mine, that we, through his suffering, might have eternal life.

Should a Christian forget all this? Never. So the communion is a memorial. The qualifications are love. Memorials are heart offerings. Enemies never erect memorials.

We have many different kinds of memorials. Sometimes they are cement, or granite, or marble monuments such as we often see of Lincoln, or Washington. They are nice, but are not of any great value, though they may have cost considerable money.

Then sometimes they are institutions of learning, such as the Memorial Union Hall at Iowa State College, at Ames, which was erected by donated gifts in honor of the boys who fought in the World War. Now other young people have the advantages which it affords.

In our own church, Mary Quinter was one of our faithful missionaries who gave many years of her life in the Master's service in India. After her death, our Aid Societies erected the Mary Quinter hospital in India in her memory. Inspired by her devotion, or the way she went about bringing hope and comfort and healing to those discouraged and in need, the women of the Aid gave of their means that this hospital might in some measure carry on the work which she had been called upon to lay down.

So also we have the Ruth Royer Kulp Memorial in Africa, in memory of our first missionary to die on that foreign field. And so we might continue indefinitely.

Christ desires to be remembered, for he said: "This do in remembrance of me." If he had said, "Build me some fine cathedral that shall stand as a memorial to me," how we would have poured out our contributions that somewhere in this world there might stand some central temple, over which the cross on which he hung should tower throughout the ages! But such a cathedral would have passed into the hands of men corrupted by ambition.

He has chosen his own memorial. Who shall build it? The heart that loves. It is sacrilege for any other to approach. Now and then at a fellowship supper, with the bread and cup, you may, as they that love him have through all ages, perpetuate his memory and show your love for the Master.

"In remembrance of him." To every age, class and character these words are spoken.

To your children: "Do this in remembrance of me, the Child Jesus, who for you once lay as a babe in the manger at Bethlehem, who for your sakes grew as a child in favor with God and man; do this, be obedient, be gentle, be loving, keep your baptismal vow in remembrance of me."

He speaks to you, young people: "Do this, keep yourself pure, be helpful, be earnest; labor honestly in your appointed task, do this in remembrance of me, who as a young man was pure and earnest and helpful, laboring patiently and obscurely in lowly Nazareth."

He speaks to all who have money or time or influence at their disposal: "Do this, go about doing good; feed the hungry, clothe the naked, comfort the fatherless and widow, never turn your face from the poor. If thou hast much, give plenteously. If thou hast little, give gladly of that little. Do this in remembrance of me, the Man Jesus who gave up glory, honor, wealth, life itself, for others, and who suffered hunger, thirst, want and insult for his people."

To you who are afflicted or distressed, he says: "Do this, bear your cross meekly in remembrance of that bitter cross of mine, for what sorrow is like unto my sorrow, what night of agony can equal that night in Gethsemane, what grave can now be without hope since that one grave in the garden was unsealed on Easter morning?"

This communion is a feast. Hungering after Christ is a qualification for this feast. When the Lord spreads his table to feast his friends, he calleth not them who have no appetite. Therefore we must examine ourselves to see if we have a hungering after Christ.

This feast is prepared by God's gracious bounty. He welcomes to it all who hunger for his blessings. "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Before we come to the Lord's table, therefore, let us labor to get an appetite, for God thinketh such precious meat ill-bestowed upon them that have no appetite for it.

Then how shall we approach the communion? Everyone must prepare himself before he come to the Lord's table. "But let a man examine himself and so let him eat of that bread and drink of that cup" (1 Cor. 11:28).

The object of this examination is that the communicant may eat and drink. He is not to examine himself in order to justify his staying away. Remember this, if you are not fit for the communion below, you are not fit for heaven above.

This examination is not by priest or minister: he examines himself. I am glad it is so, and happy I do not need to examine anyone else. I can not see down into your heart and know the principles and motive and ends of your actions. I'd make a miserable mess of it. So we are to examine ourselves. Examining is everyone's duty and the subject is one's self. People are generally too forward in examining others. Like idle travelers, they can tell you a world of stories concerning foreign countries, and are very strangers at home. Besides, if we do a first-class job of examining ourselves, we will have very little time to spend in examining anyone else.

Self-examination is advantageous as it gives one a true sense of his condition. If we would thoroughly search ourselves and condemn and correct what we find amiss, we should present divine judgments.

To be exact and severe on ourselves and our conduct is the most proper way in the world not to fall under the just severity of our heavenly Father.

We must not judge others lest we be judged. But we must judge ourselves to prevent our being judged and condemned by God.

There was once a distinguished and learned Englishman who nearly lost his life in Egypt. He was returning to his boat on the Nile, when he stepped upon a poisonous snake. When he felt that he had been bitten, and a glance showed him the deadly reptile, he lost not a moment in making his way to the boat which fortunately was only a few yards distant. He called for a hot iron, and then with his own hands, he applied it to the wound, holding it there till he had burned out the poisoned flesh down to the very bone. "Had you acted with less decision, your life must have been forfeited," a distinguished physician told him on his return to Cairo.

With matters of conscience, we are less capable of heroism, it seems, though a great deal more is really at stake.

One of the questions which the Rev. Philip Henry advised people to put to themselves in self-examination before the sacrament was: "What am I?" Oh yes, I'm Sunday-school superintendent, president of the Aid, I teach a Sunday-school class, perhaps am one of the deacons. The tendency is to guess one is all right, in no need for further examination. How important are you, really? Do you remember what Gideon said when God came and called him as he was down in the wine press threshing wheat to hide it from the Midianites? He said: "Oh, my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my Father's house." Self-exaltation? Not in the least.

Rather, we are to make heart searching inquiry and approach the table with self-humiliation. If we had the true spirit of humility, there would be very little hard feelings in the world. It would be easy to exer-

cise mutual forgiveness and let former quarrels forever cease. For after all, isn't it a fact that most troubles arise from a high opinion of ourselves and our own ideas? We are determined to have our own way and make someone else see as we do.

Oh, how we need to humble ourselves! Perhaps the best way is to look at ourselves as we are and notice how much we lack of being what God expects of us.

Another question which we might ask ourselves is, "What have I done?" Oh, yes, we may have done some really helpful things, but can we take all the credit to ourselves? What of our Christian environment and the help we have received from others? Who gave us our intellect and capacity for doing things? It is the gift of God and nothing about which we may boast.

What then, is the rule by which we may examine ourselves?

It is not enough that we be better than we were before. "For we are not bold to number or compare

(Continued on Page 20)

The Growth of a Rural Church

BY A. G. BREIDENSTINE

Professor of Education in Elizabethtown College

One thousand rural churches are dying yearly according to the reports of those who have studied most carefully the problems of our rural life. Those who view the situation of our rural church from this aspect, and from this aspect only, may quietly concede the point and move with the tide to the city. There is, however, another view of the situation. In many rural communities of the United States our social heritage has not been squandered nor destroyed. In these areas today as never before, the rural church presents a tremendous challenge to the vigorous youth of the church. As a typical church of one of these favored rural communities let us examine the growth of the Old Tulpehocken church.

The Tulpehocken church in Lebanon County, Pa., occupies a unique place among the early churches of the Church of the Brethren. Its early beginnings can be traced only indirectly back to the Germantown church. While many of the early churches were established through direct contact with the great men of Germantown, the Tulpehocken church was organized following an overflow of spirit and devotion as poured out by the White Oak church, the Conestoga church, and the Little Swatara church. In reality the original Tulpehocken church was composed of a congregation gathered from the three pioneer churches above mentioned. At the time of the organization on Oct. 5, 1841, there was a total membership of fifty under the eldership of Jacob Pfautz. What has been the growth of the Tulpehocken congregation during a period of ninety-seven years? This in its delimitation is the problem before us.

The Tulpehocken church continued as one congregation from the time of its founding until March 18, 1901. Thus in approximately sixty years the membership had grown from fifty to four hundred and eighty-three. Realizing the need for the establishing of another congregation because of crowded conditions at love feast occasions and other church meetings, the original church selected a dividing line in 1901 and finally settled the division in 1903. The far-sighted wisdom of these early church fathers is evident when we realize that to this day the line of division set by them obtains. The two divisions were named: the Tulpehocken church, and the Midway church. The membership following the division alloted a total of 195 to Midway and 288 to Tulpehocken.

From 1901 to 1919 Midway and Tulpehocken remained as two church sisters although six and at times seven other church houses were used to successfully minister to the needs of the rapidly expanding congregations. On Aug. 6, 1919, the section of the congregation which had always been named Tulpehocken was divided into three congregations, Heidelberg, Myerstown and Richland. The Midway congregation was also divided recently into Lebanon and Midway. Since the second division, the name Tulpehocken disappeared as a title for any one of the congregations. Thus we see the phenomenal growth of the early church in the five established congregations of Heidelberg, Midway, Richland, Myerstown and Lebanon with a combined membership of 1,069.

Considering the trends in many rural churches this growth in membership from 50 to 1,069 might well command our earnest attention. Several important questions concerning population trends, church additions, leadership and educational status will, even if only partially answered, shed considerable light on our rural church problems.

Much has been written about our shifting rural population. Quite frequently our declining rural church population was directly attributable to this factor. What about the area originally comprising the Tulpehocken church and the rural status?

Four of the churches after surveying the mobility of membership report only 6.8 per cent of the members as transients. This is virtually contrary to the conditions in the country at large. What a remarkable opportunity for service in such a promising field where one generation receives the heritage of the former and then steps upon its shoulders in the march toward a finer kingdom of God among men! Since only few members move from the district, and since only relatively few move in from the outside, let us view the internal growth of the church.

During the last five years these five churches had an average of thirty-three conversions for the entire district per annum. An average of sixteen deaths occurred during the same five-year period. From the standpoint of church population the growth of these churches seems to be assured. Wise leadership is, however, essential to any growing institution.

At the present time twelve resident elders, thirty-one ministers, twenty-eight deacons, and 116 Sunday-school officers and teachers serve in their regular capacity. To this number a great army of young members are now receiving an education in high schools, colleges, and universities. A total of more than 100 high-school graduates, sixty college students or graduates, and seven who have been regularly enrolled in universities, now are active members in these congregations.

Here indeed is a double challenge, one to the adult membership to keep their young members actively engaged in the service of the Master and to the young members to accept responsibilities commensurate with their capacities and maintain the heritage of their forefathers now and later to hand to their posterity not only not less than they have received but also much more.

Elizabethtown, Pa.

OUR MISSION WORK

The Church as a Force in the Modern World

BY A. J. MUSTE
Director Presbyterian Labor Temple

THOSE who feel a concern about the church's rôle in the world must try to get a coherent picture of what its position and prospects are on the basis of which the church and its various auxiliary organizations may map out their strategy and make decisions which are not merely guesswork of the moment regarding their tasks.

This the Madras decennial Conference of the International Missionary Council proposes to undertake when it meets during the Christmas season. "The church and its place and influence in the modern world" has had the best thought of thousands of Christians in many lands during the last three years of preparation for the Madras Conference. The 450 delegates from seventy countries who go to that conference are well aware of the problems the church faces and they want to make prayerful search for solutions.

True we and they shall approach any such attempt in profound humility. It is a time to remember the teaching of Isaiah, for example, about the greatness of God and the littleness of man, to perform the task at hand in simple faith, leaving the result to God. To think that in our own wisdom we can direct the fate of the world and the church is egoistic. Yet God does not excuse us from attempting with the help of his Spirit what is beyond our own wisdom and strength.

In considering the strategy of the church in our age I set down in quite simple and summary fashion, first some factors in the world outside the church which indicate that the Christian church is or may be an important force in this day; second, certain developments within the church itself which seem to me to point in the same direction; and in conclusion, suggest the pitfalls on opposite sides of the road, so to speak, which the church must avoid if it is to be a force for advancing the kingdom of God in the present crisis.

Looking at the world outside the church, we note first that the idea so prevalent for decades that there is an irreconcilable conflict between religion and science is now largely discredited. Certainly nobody of importance is much interested in that controversy any more. It is now generally accepted that the controversy was not between religion and science but between narrow concepts of religion on the one hand and a pseudo-science which did not confine itself to its own job but tried to be a philosophy and a religion. As to the dominant philosophical trend today, we may say of philosophy in the hands of such a man as Whitehead, as Paul said of the Jewish law, that it is a schoolmaster to lead men toward Christ, toward a recognition certainly of the rôle of faith in life.

Secondly, the notion that environment, "systems," external arrangements, are the only things that count—"build a new social order and all problems are automatically solved"—is fast being discredited. It is recognized that what happens in the human being is fundamental; that, for example, it is the sheerest nonsense to strive for a democratic society unless human beings are such that they can live in a free fellowship, that ethical and spiritual factors must be taken into account in building a new world. "Everybody today is interested in salvation," a left wing psychologist said to me the other day. But if the quality of the human being is what counts, then you will soon have to occupy yourself with the religious question: What is the origin of the human being? And if it be not God, Spirit, then how can society ever be anything but a wolf-pack with the most brutal of the wolves as dictators?

Third, in progressive and radical circles in western lands it is no longer fashionable to attack the church; on the contrary, there is a strange trend toward seeking a "united front" with the church on many issues. Very frequently the motive is far from pure and I am far from suggesting any blanket endorsement of so-called united fronts. But in any case, the tendency reflects a feeling that the church counts in modern society.

Turning now to developments taking place within the church, we note that the church has never since its earliest days so generally and solemnly condemned war as sin as it has in recent years. It is an event in Christian history when, to cite one instance out of many, the General Assembly of the Presbyterian church in the U. S. A. moves to amend the confession of faith by proclaiming that war is sin, and the church can not countenance any war, and will support individual Christians in acting according to the dictates of conscience if the country should go to war. Since I believe firmly that war is the central social evil of our day and that the church is a force in any historical period only if it pronounces effective judgment, not upon evil in general, but upon that which is characteristically evil in the age, these developments are of vast potential significance. How sorely they may yet test the church itself we hardly realize.

It is a favorable omen for the church's influence in the world that there is a decided revival of interest in theology, and I mean theology—even orthodoxy if you please—theology at any rate and not mere philosophy, not even "philosophy of religion." For the point of this seems to me to be that we are no longer greatly concerned about controversies among ourselves, but our minds are directed outward upon the great perennial task of true theology, viz., the statement of the eternal gospel in the language and thought forms of our day.

Whenever, as in the age of the church fathers or the Reformation, the church addresses itself to this task, it is of necessity orthodox and just as certainly not hide-bound or obscurantist; for how can it speak to the world unless on the one hand it truly has the Word of God and on the other hand can distinguish human and outward formulas from the eternal Word? Invariably in such theological periods the church is a force in the world.

The danger from which the church today is escaping is that of secularism, of an easy-going optimism, of believing that human efforts could bring in the kingdom of God, of being a tail to secular reform or revolutionary movements. It is a hopeful sign that we know again the need of inwardness, of prayer, of grace, of the eternal God. Withdrawal from the world in spirit, from dependence upon the world, identification with it, is the secret of power over the world. Paradoxically it was the monasteries, for example, that rebuilt agriculture, educated children, preserved something of the heritage of ancient culture, formed islands of order in a chaotic world. Religious experience is the indispensable requisite for serious change in the economic or political world.

But the church must not fall into a ditch on the other side of the road. Withdrawal from the problems of the world, from the task of civilization, from the economic and spiritual labor of man upon the earth, or despair about the achievement of the will of Christ precisely in this world of change, oppression and violence —this is not faith but the lack of it. We may differ as to what the Spirit of God directs us to do in these fields, but we must act upon such light as we have or else the church will not be a force, save for reaction which means death, in a stricken world.

New York City.

A "Rain Song" for the Rural Folk in India

BY MABEL W. MOOMAW

When showers of rain come renewing and refreshing life all about us, we often think of the Rain Song the poet, Robert Loveman, gave to the world—

It isn't raining rain to me
It's raining daffodils. . . .
It isn't raining rain to me
It's raining roses down.



If a rain song were written for India, perhaps we would have to use the saying of the rural folk who so often say when generous rains come, "It is now raining 'ghee' for us.". Ghee is butter, which is considered rich food, and a luxury for the common folk.

(Continued on Page 20)

What to Pray For - - - - - - - - *Week of November 5-12*

After seeing the pictures taken by Bro. Desmond Bittinger and Bro. Clarence Heckman at Garkida which tell the story of Anjikwi and Kwapchi in the Land of the Monkey-Bread Tree, one feels that he has in truth taken a visit to our first mission station in Africa. The work in the school and in the church and in the hospital is made very clear. These pictures are available to the churches which have a 16 mm projector.

Sister Faye Moyer is principal of the school at Garkida. Clarence and Lucile Heckman have charge of the evangelistic work in and about Garkida and Dr. and Mrs. Bosler direct the medical work at the station, in the villages and at the Leper Colony. Each line of work requires much time and attention and every missionary is constantly busy. A praying church at home helps much to forward the work on our fields. Let us petition the Father's choicest blessing upon all these missionaries and their work during the coming week.



DR. HOWARD BOSLER



MRS. EDITH BOSLER



MRS. LUCILE HECKMAN



CLARENCE HECKMAN



FAYE MOYER

KINGDOM GLEANINGS

Calendar for Sunday, November 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Honoring Our Parents.—Ex. 20: 12; Luke 2: 46-52; John 19: 26, 27; Eph. 6: 1-4.

Christian Workers, What Do I Believe About Peace and War?

B. Y. P. D., What Does It Mean to Be a World Citizen?

Intermediates, War.

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Gains for the Kingdom

Two baptized in the Ridgely church, Md.

Six baptized in the Wooddale church, Pa.

Eight baptized in the Worden church, Wis.

Eleven baptized in the Reading church, Pa.

One baptized in the Clay County church, Fla.

Seven baptized and one reclaimed in the Bowden church, W. Va.

Six baptized in the Cabool church, Mo., Bro. J. W. Fidler, evangelist.

Four baptized in the Kansas City church, Mo., and three received by letter.

Four baptized in the Black River church, Ohio, Bro. W. K. Kulp, evangelist.

Twenty-six baptized in the Mt. Joy church, Pa., Bro. F. A. Myers, evangelist.

Three baptized in the Mountain Grove church, Mo., Bro. J. W. Fidler, evangelist.

Two baptized in the Markleysburg church, Pa., Bro. B. B. Ludwick, pastor-evangelist.

Eight baptized and one reconsecrated in the Glady church, W. Va., Bro. Noah Fike, evangelist.

One baptized in the Codorus congregation, New Freedom house, Pa., Bro. Paul Myer, evangelist.

Five baptized in the Codorus congregation, Pleasant Hill house, Pa., Bro. Walter Hartman, evangelist.

Eighteen baptized in the Bethany church, Mo., Bro. Oscar Diehl, evangelist; Bro. W. Harlan Smith, pastor.

Four baptized in the Oak Grove church, Ill., Bro. John B. Wieand, evangelist. Also one baptized prior to the meetings.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. James Moore of Lititz, Pa., Nov. 20, in the Annville church, Pa.

Bro. A. D. Crist of Middleburg, Fla., Oct. 30, in the Miami church, Fla.

Bro. Clinton I. Weber, pastor, Nov. 6-20, in the Hutchinson church, Kans.

Brethren Charles Cripe and Clyde Joseph, Nov. 6-29, in the Salem church, Ind.

Bro. Rufus Bucher of Quarryville, Pa., Dec. 4, in the Ridgely church, Md.

Bro. Theo. Miller of North Liberty, Ind., Nov. 6, in the Rock Run church, Ind.

Bro. Chas. Flory of Union, Ohio, Nov. 13-27, in the Ft. McKinley church, Ohio.

Bro. R. H. Nicodemus of Beaverton, Mich., Oct. 30, in the Camp Creek church, Ind.

Bro. J. Edson Ulery of Onekama, Mich., Nov. 28, in the Yellow Creek church, Ind.

Bro. J. O. Winger of North Manchester, Ind., Nov. 17-27, in the Piqua church, Ohio.

Bro. Roy B. Teach of Brookville, Ohio, Nov. 27 to Dec. 11, in the Donnels Creek church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., Feb. 26, 1939, in the Clay County church, Fla.

Brother and Sister Oliver H. Austin of McPherson, Kans., Nov. 10-27, in the Covington church, Ohio.

Bro. Arthur A. Durr of Mechanicsburg, Pa., Nov. 6-20, in the Latimore church, Pa.; Nov. 20 to Dec. 4, in the Prices church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 31 to Nov. 13, in the Wooster church, Ohio, with Sister Cora Stahly conducting music during the last week of the meetings. Also Nov. 14-30 in the Akron church, Ohio.

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Personal Mention

Bro. H. K. Ober, we regret to learn, is in a Philadelphia hospital for rest and observation, due to an illness following a second automobile accident. A telegram from Sister Ober to Conference Secretary J. E. Miller stated that he would not be able to attend the Board meetings this week.

Sister Mary E. Teeter of Woodland, Mich., "was called home to be with her Lord Oct. 25." Sister Teeter was not so widely known as her sister, Mrs. J. Homer Bright of China, or perhaps as her brothers Ezra and Charles Flory of the homeland, but our older readers will recall her as a one time frequent contributor to the Messenger. In more recent years she has served officially in the Christian ministry. We shall have a more extended notice later.

Literary Editor J. E. Miller was at Waterloo, Iowa, last Sunday, speaking in the rally day program in the morning and conducting the love feast in the evening. Pastor A. P. Blough, whose illness was mentioned two weeks ago, has returned to his home from the hospital but did not venture out to church. It was the second time in more than fifty years that he missed a communion service in either the South Waterloo or the Waterloo (city) church. The other time was in 1926 when he was on his trip to the Holy Land.

Announcement

The Thanksgiving Home Mission Offering is to be lifted Sunday, November 20.

The purpose is to supply funds ($27,000) to carry on our general home mission work.

Are you helping strengthen Christian thought and life in our beloved America?

Do you realize the Christian church is the hope of America and the world?

Send for facts and program material to help enrich your Thanksgiving meeting and offering envelopes for your congregation's giving.—**General Mission Board, Elgin, Illinois.**

Bro. John M. Stover and wife of Bradford, Ohio, are now located at Port Orange, Fla., and should be so addressed until further notice.

"Paul is here. We go to New York tonight." That was Dan West speaking from Philadelphia Oct. 27. The interpretation is that Bro. Paul H. Bowman, Jr., was scheduled to sail next day for Spain.

Brother and Sister P. C. Geib of the Chiques congregation of Eastern Pennsylvania celebrated the sixty-second anniversary of their marriage one month ago today, Oct. 5, but we did not know it in time to extend them our good wishes sooner. More particulars are given in next week's correspondence columns.

President Winger of Manchester College speaks at 2 P. M. tomorrow, Nov. 6, in the Mansfield church of Northeastern Ohio. It's the dedication of the new church. We presume that Pastor W. G. McFadden speaks in the morning. Anyway it is an all-day program. Next evening, Nov. 7, Prof. J. O. Winger of Manchester begins a week's meetings.

A party of six Bethany Biblical Seminary students took advantage of a Wednesday afternoon lull in classes to come out to Elgin and see the Brethren Publishing House. In the party were: Miriam Condo of Miami, Ind., Twila Peck of Morrill, Kans., Clara Murfin of McVeytown, Pa., Velda Metcalf of Seattle, Wash., Olden D. Mitchell of Boone Mill, Va., and James H. Beahm of Easton, Md.

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Miscellaneous Items

On page 24 you can find out more about the Ohio Youth Peace Conference at Cleveland on Nov. 12 and 13.

It was two, not one, baptized in the Hancock church, Minn., Brother and Sister Otto Laursen of West Union, Ohio, evangelists, as reported in last week's paper.

The Mohican church of Northwestern Ohio will have an all-day service on Thanksgiving, with basket dinner. Bro. J. Edson Ulery of Onekama, Mich., who begins evangelistic meetings Nov. 14, will be the speaker of the day. "Those from adjoining churches are cordially invited to worship with us in these meetings."

The Springfield church of Northeastern Ohio will have an anniversary service Nov. 13, commemorating the dedication of their remodeled church a year ago. All-day program with basket dinner. Bro. J. O. Winger of Manchester College will conduct the afternoon and evening services. "A cordial invitation to all former members and friends."

The National Voice News Bureau wants to place up-to-the-minute facts about repeal and the liquor problem in the hands of interested persons. "In order to secure a free bundle of twenty-five assorted copies of this temperance publication, church workers and friends of sobriety may address a postal card request to The National Voice, Box 23, Los Angeles, Calif."

John Kline Program: At 2:30 o'clock on Nov. 13 a program on the life of Elder John Kline will be given in the church where he worked and near which he is buried, the Linville Creek church, Virginia. The program will include an address on the life of the martyred church leader by Dr. Jno. S. Flory, an explanation of the need of the John Kline Chair of Bible and Religion at the college given by a representative of Bridgewater, special music by the college music department, and a short talk by a representative of the Regional Men's Work under whose auspices this program is given. A cordial invitation is extended to all churches and men's groups to have deputations present for this meeting.—Ralph E. White.

Meeting postponed. The evangelistic meetings announced for the Swan Creek church of Northwestern Ohio, Nov. 7 to 20, to be conducted by Brother and Sister J. Edwin Jarboe, have been postponed until a later date not yet determined.

The Springfield church, located on the corner of Shaffer and W. Columbia Streets, Springfield, Ohio, will have homecoming day, Sunday, Nov. 6. There will be a forenoon, afternoon and evening service, with basket dinner. The evening program will be in the form of a Prince of Peace Oratorical Contest in which four of the young people of the church will participate. Friends, former members and pastors of the church are cordially invited to attend these services. Letters from former members and pastors who can not attend will be appreciated.—J. H. Good, pastor, 730 W. Columbia St., Springfield, Ohio.

Simultaneous world-wide prayer on Armistice Day, Nov. 11, at 11 A. M., Greenwich time, has been proposed by Harold E. Fey of The Fellowship of Reconciliation and seconded in a letter to the mission offices by Secretary E. K. Higdon of the Foreign Missions Conference of North America. We are glad to give notice of this observance for the information of our readers who may wish to join in this worthy fellowship. If our calculation is correct the hour would fall at 6 A. M., Eastern Standard Time, with correspondingly earlier hours for the time zones farther west. To any who find this hour too impracticable, we would strongly urge prayer for peace at their own eleven o'clock or at any other hour of Armistice Day, as well as of all other days.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Youth Tell Their Story by Howard M. Ball, American Council on Youth. 280 pages. Heavy paper binding, $1.50.

We have here the results of a study of 13,500 Maryland youth dealing with all sorts of problems which confront young people of today. While the youth of your community do not represent as great variety as those of the entire state of Maryland, it still holds that the facts here discovered must be largely representative of conditions in general.

The seven chapters are entitled: 1. National Implication of the Maryland Data. 2. Youth and Home. 3. Youth and School. 4. Youth at Work. 5. Youth at Play. 6. Youth and the Church. 7. Attitudes. What youth say on these subjects will open your eyes.

These young people express themselves freely on war, drink, morals, sex instruction and a thousand other topics. They do not all speak the same language. Heredity and environment have so made and biased them that they are not always what they wish they were. They speak from the heart and manifest good judgment and strong will power.

Those who lead youth will find this study especially helpful because of the large number of youth who made their individual contribution, and because the editor has weighed well the material before putting it into print.

The numerous statistical tables and diagrams drive home the facts presented. The book gives you a picture of youth on the march going somewhere—though the destination may not be in sight and the road not always well marked. The page print (5½ x 7½) assures you that a large field is covered.

HOME AND FAMILY

On the Mount

BY HUBERTA TERWILLIGER

I've been upon the mountain top,
And seen the will of God at work.
I've felt my call, I see my way,
Oh, Master, keep me lest I shirk
When down at last I go again
Into the misty vale of men,
Where conflicts fog and pitfalls lurk.

The work you give is hard, dear God.
My strength is feeble, faith is weak.
I hear you not, or, if I hear,
It's like a dream-voice on my ear.
I do not find thee when I seek.

So help me then and patient be,
Uncloud my hearing, clear my sight.
I'd walk with thee, I'd work with thee,
I'd feel thy strength, thy will, thy might.
Lend me thine arm, oh, be with me.
Direct my steps, I'll follow thee,
A candle in the dark of night.

Olympia, Wash.

"Lovely as a Tree"

BY FLORENCE M. BOLLINGER

We had lived out of trunks and suitcases the greater part of the past year, and after arriving in New York on April 25 we had covered 10,000 miles in traveling from east to west and back again. This all happened between the months of May and September. Great was our satisfaction, then, in turning a lovely school apartment into home, when the day after Labor Day we came to Hartford, Conn., and began the school year at the Hartford Seminary Foundation. On that first evening we looked from our living room windows and saw a lighted cross in what I thought was the tower of a church half a block away. Later I discovered it was the smokestack of the large central heating system of this campus.

Smoke issues from the four points of this tower. By the fact that the smokestack looks like a church tower the artistic nature of the remaining buildings may be imagined. The ivy covered, grey stone buildings create an old-world atmosphere which is most delightful. From our windows day by day we looked upon scenes of peaceful beauty—until the day of the hurricane!

Students of this year enjoyed a privilege never accorded a student body before. A tour of Hartford was one feature of our welcome. It was most enjoyable, in spite of the rain, to be taken around in private cars and shown the historic and other interests of the city, the beauties of the parks, and the Hartford which had grown up through the years "before the hurricane." Students of coming years may be given this same welcome, but they will never see the Hartford we saw the morning of Sept. 21. One feature that greatly impressed us was the trees—so many in variety, so beautiful in form and growth. Autumn was just beginning to splash her colors of red and gold.

We had returned from the tour scarcely an hour when the peaceful scene from the windows was changed to the lashings of the worst storm I have ever seen, exceeding even a violent breaking of monsoon in India. I suppose few folks at the time called it a hurricane. While we watched one huge tree fell in direct line with our windows, and in another direction two more toppled over, while creaking groans indicated where others would soon fall. And thus the storm was raging all over the city, and in most parts with more violence and destruction than where we were. Our own street and the Seminary suffered little loss except that of trees.

When the hurricane was over and the city began to estimate its loss in life and property the newspaper headlines spoke loudly of the loss of trees. Hartford appreciated its trees. "Hartford Mourns Her Trees," as one paper stated, and from the columns we quote: "Like broken giants humbled before a force greater than they, the city's mighty trees lie stricken. . . . Great elms from which the birds watched the Revolutionary soldiers marching are lying in the dust. Oaks that have withstood a thousand storms will fight the elements no more. . . . Hartford weeps for its trees. Everywhere men and women come out into their back yards to stand sad faced beside broken branches and uptorn roots. They talk of it at every corner. . . . There are eleven down in my neighbor's yard, every tree that he had. . . . I'd rather have lost the house than that tree. It was one of the first things that I remember as a child. . . . Every bit of shade gone, the place won't ever be the same. . . . One tree planted in 1780 the same year its owner's house was built, was torn to a stick. It had been planted to make a mast for the builder's boat. . . . When you think how long it took those trees to grow and in an hour they're all gone. . . . Famed elms of Wetherfield gone with the wind."

Autumn has now reached the height of her beauty, with scarlet, crimson and gold making the countryside look like a great canvas of the Master Painter; and while millions of trees remain to glorify the landscape, nevertheless one is saddened to see the wasted beauty of the thousands which have fallen. The parks alone of Hartford estimate their loss of trees at 10,000, and on every residential street and country road may be seen the destruction of those "gone with the wind."

Joyce Kilmer was not alone in finding a beautiful tree

an enrichment to life. One of our leaders found a challenging and inspirational theme for chapel service in the story of an old oak of this campus. He told it somewhat on this wise:

"Near Knight Hall among the trees stood a venerable oak. The oak was sick inside and in the summer 1938 a tree surgeon was called to doctor it. The surgeon cut out all the diseased parts and filled in the cavity to prevent further decay. The branches also were trimmed and all unsightly parts cut away. This done the tree seemed to reach down to its very roots, strengthen them and send forth new branches and leaves with life and beauty. When the hurricane came and trees all around were falling—beautiful, strong trees—the venerable oak, scarred and worn, stood firm and withstood the storm."

The truth of this story speaks for itself. As with a tree, so also a person well grounded and integrated with truth and right living, can withstand the storms of life. To me the idea of the oak strengthened by the surgeon's knife suggests the thought that a life refined by sorrow or trial, purified by cleansing and discipline, is stronger in times of difficulty than the life that has never known trial.

Hartford, Conn.

The Bend of the Road

BY ARCHER WALLACE

LIFE has often been compared to a journey along a road. Poets have delighted to tell of the start in the clear morning when hopes are high and one is full of the eager zest of living; of the rich variety of experiences as the journey proceeds and then of the weariness which so often attends the closing stages of the way. It was with such a metaphor in mind that Arthur Guiterman wrote:

"My way of life is a winding road,
A road that wanders, yet turns not back,
Where one should go with as light a load
As well may be in a traveler's pack;

"A road that rambles through marsh and wood,
Meadow and waste to the cloudy end;
But, smooth or rugged, I find it good,
For something's always around the bend.

"There may be storms in the bleak defiles,
But oh, the calm of the valley's breast!
There may be toil on the upward miles,
But oh, the joy of the mountain-crest!

"And here's a thistle, but there's a rose,
And next? Whatever the road may send;
For onward ribbons the way I chose,
With something always around the bend.

"A noonday halt at a crystal well,
A word and smile with a passing friend,
A song to sing and a tale to tell,
And something coming around the bend."

It is of the closing line in these stanzas that we are thinking just now, "Something coming around the bend." One of the chief charms about life is the element of the unexpected. How terribly monotonous and drab life would be if day after day brought the same routine tasks and there were no changes. There are fortunetellers who claim to forecast the future. Fortunately their pretensions are not taken seriously but if they could predict the future what a curse it would be upon those who visited them. All color and adventure would go if there were none of that unexpectedness which is the spice of life. One could not well imagine a greater calamity coming to any life than to know exactly where the road would lead and what was to happen.

Nearly every day one reads in the newspapers of old people who have just celebrated their golden wedding anniversary. Usually it is a time for warm congratulations and of rich reminiscing. Of one thing we may be sure: if, on the day they were married fifty years previously, these people had known of all the experiences through which they were to pass, the bereavements, sorrows, difficulties, surely their strength would have failed them; they would have been overwhelmed with such a prospect.

But the road opened up, just a little stretch at a time and there was novelty and charm in not knowing too much of the road ahead. These lines by Alice Richards beautifully express that truth.

"If we could see the future as the past,
How little interest then our days would hold!
The pathway of our lives, like tale that's told,
Lying before, to tread unto the last.
The sufferings of tomorrow all would cast
Shadows on joys that touch today with gold;
Our joys to come would be but dull and cold,
Were we assured that we should hold them fast.

"Because we know not what the future brings,
We can, with calmness, work and hope and wait;
Doing today with patience little things
That would be irksome, did we know that fate,
Nearer and nearer, on her outstretched wings,
Brings opportunities to make us great."

After the Israelites had journeyed for forty long weary years in the wilderness they came to the River Jordan, on the other side of which lay the promised land. It must have been with deep emotion they beheld that river and thought of the fertile fields of Canaan which lay on the other side. Then Joshua talked to them of this new experience. "Ye have not passed this way heretofore," he said. They knew the wilderness through which they had come, but here were circumstances entirely new and every step of the journey into that new land might conceal some surprise.

They crossed the river with glad hearts and doubt-

less with songs upon their lips. Had they known much of their troubled future as a people they too, might have been crushed. One writer says: "They did not know there would be a Mount Tabor there. They had never heard there would be a Calvary. These things were shrouded in the impenetrable dark. But they knew the broad outline of the country. God gave them a sketch plan long before they reached it, but it took years, took ages, to fill out the plan, and to say this is Tabor where Jesus was transfigured and yonder is Calvary where Jesus was crucified."

Life is uneven—we ought to thank God for that—no two days are alike and at any moment there may come a bend in the road. The future can not be known but they who make no provision for emergencies invite disaster. There are only two classes of people, says a modern writer, who give no thought to the future: little children and barbarians. The child takes no distant views and thinks only of immediate gratification, a piece of cake or candy means more to him than a future estate. Likewise the barbarian thinks only of fighting and feasting. This looking into the future is a mark of distinction between the savage and the civilized man. If you asked the barbarian to abstain from feasting because of some future advantage, he simply wouldn't understand.

The wise man thinks of the future, not that he wishes to know all that will happen to him, but rather that he may fortify his inner self, his spiritual resources, so that no matter what may come around the bend of the road, he will meet sorrow with fortitude and prosperity with a thankful heart. He will not wait until sorrow comes before he seeks God; he will remember that: "Every moment of ordinary existence goes to determine what an individual will do in a crisis." What John Ruskin once said of nations also applies to individuals: "No nation ever had, or will have, the power of suddenly developing under the pressure of necessity faculties it had utterly neglected when it was at ease."

The religious man will face the future without fear and apprehension. He will know that no evil thing can befall a good man. Upon that sure foundation his courage rests.

"I hear it singing, singing sweetly,
Softly, in an undertone:
Singing as if God had taught it,
'It is better, farther on.'

"Night and day it sings the sonnet,
Sings it while I sit alone;
Sings it so my heart will hear it,
'It is better farther on.'

"Farther on? How much farther?
Count the milestones one by one?
No: no counting, only trusting,
It is better farther on."

Toronto, Canada.

In Remembrance

(Continued From Page 13)

ourselves with certain of them that commend themselves: but they themselves, measuring themselves with themselves, . . . are without understanding" (2 Cor. 10: 12). Just because we are better than we used to be does not say we are yet good enough.

The only true rule is the Word of God, in which he has given us marks by which we may know whether we be in Christ or not. There are certain graces—knowledge, faith, repentance, love and obedience, which are sacramental graces; these are to be examined.

The thirteenth chapter of First Corinthians will be helpful. All things are valueless without love. Love never faileth. In love, we have something which will not be old-fashioned in time nor eternity.

Now, may we eat, "in remembrance of him." The recollection of his lowly act of feet-washing, calls us to bow down in lowly service to our brother also, and lo! we have learned the lesson of greatness. The broken bread and the wine symbolizes to us so vividly again the fact that Jesus gave his body to be pierced and broken for us. May we remember it forever.

Maxwell, Iowa.

A "Rain Song" for the Rural Folk in India

(Continued From Page 15)

The large mass of India's people live near the starvation line. The grain bins that were full last winter after the harvest season have been watched very carefully. As the weeks have come and gone the handfuls of grain have been measured out and in many homes the handfuls have had to be smaller than they were earlier in the season. Many homes could be found where the family takes food only once a day. They must make their supply, however meagre, reach until the rains come.

For the generous rains that we have been enjoying during this first month of the monsoon, the large group of India's rural folk give thanks and rejoice. They frequently remark, " These showers are raining rich food for us."

Anklesvar, India.

Friendship

BY EMMA K. BASHORE

But yesterday you were quite strange to me,
Tomorrow I may never see you more;
But for today I claim you as my friend
And life is better, richer, than before.

A smile, a word, my soul was drawn to yours
And soon our understanding grew complete.
It is my hope that I can bring as much
To you, and to each soul with whom I meet.

Bradford, Ohio.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By E. A. Frantz, a Christian Layman, Weatherford, Texas

There is but one way this can be experienced, and that is by putting Christ first in the things that we do, and only do the things that we should. Salvation comes only through sincere love of God and fellow man. Living a Christian life is absolutely a personal matter and we must get away from the too prevalent idea that any church name will save us, or that because father, mother or children are Christians, this will save us. All these can be and usually are a great help to personal living, but Christ living in us, is what makes the living a reality.

The Making of the Minister—By William H. Leach

By Merlin Shull, Elgin, Illinois

This is another great book for ministers. Laymen would appreciate the minister and the ministry more if they read it. A survey reveals that ordinarily the minister will come from a Christian home, from a small community, from a small denominational college and will be native born. The author asks: "Can we combine true scholarship and practical common-sense devotion?" "If not the Bible institutes will supply more and more of the ministers." To meet this rising demand of practical common sense, seminaries are emphasizing more and more an apprenticeship. Some seminaries are lengthening the course a year to allow for this.

The first years are very difficult for the young minister. "No man can spend seven years in academic institutions without being separated from the thought of men and women, market and home." "The distrust of the so-called brain trust shows the attitude in the public mind." Folks often fail to appreciate the ambitions and dreams of young ministers. Both minister and people must make adjustments. The author says: "Churches which permit internal discussion and personal bitterness to wreck the dreams of the young idealist will have something for which to answer in the day of judgment."

Few ministers, in fact none of real ability, enter the ministry for the sake of salary. This book reveals that in the latter part of the twenties the average minister's salary was $1,407. At the same time the average surgeon received $9,233, and kindergarten teachers $1,818. The preacher economically belongs to the proletariat or working class. This statement would be even more true in the Church of the Brethren. It is a tragic fact that so few churches are touched by social idealism in regard to the financial support of ministers. In some denominations ministers' salaries range from $400 to $12,000 per year. Such a large difference can not be justified. Happily many ministers and churches are becoming aware of this condition. How can churches proclaim economic justice among men and nations and be so inconsistent?

"There is probably no calling in which experience counts for more than in the ministry." "Churches are often foolishly blind to this." The author continues: "Provided the minister keeps his head and matures naturally he should be more valuable to any church at forty-five than at twenty-five; he should be more valuabe at sixty than at forty-five." In favor of the long pastorate, he says that a minister is worth more the second ten years than the first, and more the third ten than the second.

Here is a book one would like to keep writing about. There is the beautiful statement by the well-known news reporter, Dorothy Thompson, about the advantages of growing up in the parsonage. There is wholesome advice on community service, evangelism, ministerial ethics, etc. The closing chapter on "The Recessional" is beautiful. It shows how men can retire gracefully and yet remain in many ways the most loved and useful men of their communities.

This book is now in the loan library. It can be purchased from the Brethren Publishing House for $1.50.

ADULT CHRISTIAN WORKERS

Thanksgiving Hymns

Scripture—Responsive Reading No. 3

Sunday, November 20

Note: This program is based on the great hymns of the church. The numbers refer to the Brethren Hymnal. We suggest that in each case some person be assigned to read the hymn with comment, endeavoring to interpret the poet's thought for our day. Wherever possible let the hymn also be sung by the congregation or as a solo, duet or quartet.

I. Thanksgiving for Christ our Redeemer.
Hymn: "O for a Thousand Tongues to Sing," No. 113.

II. Thanksgiving for God's revelation of himself through his universe.
Hymn: "With Happy Voices Singing," No. 93.

III. Thanksgiving for the joy of human love and the church.
Hymn: "For the Beauty of the Earth," No. 96.

IV. Thanksgiving for the divine guidance of the pilgrims to these shores.
Hymn: "O God, Beneath Thy Guiding Hand," No. 386.

V. Thanksgiving for the seedtime and the Father's care.
Hymn, "We Plough the Fields and Scatter," No. 425.

VI. Thanksgiving for the harvest.
Hymn: "O Happy Time of Reaping," No. 430.

VII. Thanksgiving for our land of liberty, the word of God, and the hope of peace among nations.
Hymn: "With Thankful Hearts, O Lord, We Come," No. 423.

LEADERSHIP EDUCATION

Creative Leadership

The world has always moved forward on the feet of people who could create new ideas. To be able to imagine a rose growing where one did not grow before is creative. To dream out the doors, and windows, the lines of beauty and strength in a building that did not exist before is to be creative.

Dr. Overstreet says that for centuries people said, "Pen into ink, pen into ink" until one day somebody thought, "Why not 'ink into pen, ink into pen'?" And out of that thought came the fountain pen. For like centuries, people said, "Dishes into water, dishes into water,"—until someone—perhaps a weary husband—said, "Why not water on to dishes, water on to dishes'?" And out of that creative thought came the automatic dishwashing machine.

Some leaders create new ideas, new paths, new plans.

Some only conserve. Some are never satisfied with the unsatisfactory; others always continue to do just as was done before.

What makes the difference?

1. Creative leaders have a great enough concern about the problem to think about it often and much; to go constantly to the printed page and to people who know about it. They have a passion for facts and for "seeing life steadily and seeing it whole."

2. They refuse to be in a rut. They are learners all their lives, and never consider that they have finally arrived on a problem to the point where nothing more is to be learned.

3. They have patience—infinite patience. They are sorry to make mistakes but they have patience to wait for results. Paderewski, when coming to America on his first concert tour, practiced seventeen hours per day. Creative people know that worth-while creations come slowly.

4. They are not afraid of new paths. Because a thing has never been done before is no sign it can not or should not be done now. They do not mind being laughed at or misunderstood.

5. They usually concentrate on their dream, rather than wasting their energies on many projects. They know that perfection calls for concentration. They do not hold six—or even two—major jobs in local church and district at the same time.

6. They believe in hard work. Thomas Edison said: "Genius is two per cent inspiration and ninety-eight per cent perspiration." Truly creative people are lost in their work; it's often hard to come up for air. In the period of "low plateaus of achievement" they work ahead, whether inspired or not, because they believe they will achieve after awhile.

CHILDREN'S DEPARTMENT

District Directors of Children's Work, October, 1938

*New directors this year

Northern California—Mrs. Hattie Deardorff, Route 1, Box 11a, Waterford.

*Southern California and Arizona—Mrs. Harper W. Frantz, 2061 Jefferson Drive, Pasadena.

Western Canada—

Eastern Colorado—Mrs. Agnes Nickey, 526 Jackson St., Sterling.

Western Colorado—Mrs. Lewis A. Lapp, Route 2, Grand Junction.

Florida and Georgia—Anna Miller, 35 Oak Avenue, Sebring.

*Idaho and Western Montana—Jane Shamberger, Fruitland.

Northern Illinois and Wisconsin—Mary Grace Martin, 22 S. State St., Elgin.

Southern Illinois—Mrs. Ausby Swinger, Palestine.

Middle Indiana—Mrs. Paul Halladay, North Manchester.

Northern Indiana—Fern Price, 217 E. Garro St., Plymouth.

Southern Indiana—Mrs. Virgil Stinebaugh, 211 Berkley Road, Indianapolis.

Middle Iowa—Mrs. Anna Mae Royer, Adel.

Northern Iowa, Minn., and So. Dak.—Mrs. E. E. Blough, Route 6, Waterloo.

Southern Iowa—Mrs. Homer Caskey, South English.

Northeastern Kansas—

Northwestern Kansas—Veta Thompson, Route 2, Abilene (summer—Waldo).

Southeastern Kansas—Mrs. John L. Mohler, McCune.

*Southwestern Kansas—Mrs. Nevin Fisher, McPherson.

Eastern Maryland—Mrs. J. Walter Thomas, Route 7, Westminster.

Eastern Shore—Mrs. Amos Crouse, 615 Main St., Denton.

*Middle Maryland—Miss Pauline Rowland, Route 4, Hagerstown.

Western Maryland—Mrs. Arthur Scrogum, Accident.

Michigan—Elma Rau, Route 2, Beaverton.

Middle Missouri—Mrs. Jewell Wyatt, 6210 E. 16 Ter., Kansas City.

Northern Missouri—Mrs. Leroy H. Miles, Leonard.

*Southern Missouri—Marjorie Moore, Route 4, Carthage.

Nebraska—Mrs. Maud Horner, Davenport.

North and South Carolina—Miss Ethel Henderson, Landrum, S. C.

North Dakota and Eastern Montana—Mrs. Ralph Petry, 3435 Van Buren, Chicago, Ill.

Northeastern Ohio—Beulah Ebie, Hartville.

*Northwestern Ohio—Mrs. Elmer Marks, 5910 Atwell Road, W. Toledo.

Southern Ohio—Mrs. Orion Erbaugh, Trotwood.

Oklahoma—Mrs. Ora Huston, 1731 N. W. 38th St., Oklahoma City.

*Oregon—Mrs. Stanley Keller, 312 E. Hancock, Newberg.

*Eastern Pennsylvania—Mrs. A. C. Baugher, Elizabethtown.

Middle Pennsylvania—Mary Keiper, 415 Allegheny St., Hollidaysburg (summer—Woodbury).

Southeastern Pennsylvania—Mrs. J. D. Reber, 358 60th St., Brooklyn, New York.

Southern Pennsylvania—Mrs. W. L. Widdowson, 236 W. 2nd St., Waynesboro.

Western Pennsylvania—Mrs. H. B. Speicher, Boswell.

Tennessee—Mrs. Clarence Hyder, Route 3, Jonesboro.

Texas and Louisiana—Mrs. Florence Peters, 1258 E. Maddox St., Ft. Worth.

Eastern Virginia—Mrs. Manola Evers Miller, Vienna.

First Virginia—Lois Eller, Daleville.

Northern Virginia—Etta Bowman, Harrisonburg.

*Second Virginia—Mrs. Minor C. Miller, Bridgewater.

Southern Virginia—Katie Bowman, Callaway.

Washington—Orville Booth, Route 5, Box 175a, Wenatchee.

*First West Virginia—Mrs. Foster Bittinger, Eglon.

Second West Virginia—Mrs. Robert Byrd, Junior.

Regional Executive Committees

Manchester Region

Mrs. Paul Halladay, chairman.
Mrs. Virgil Stinebaugh.
Miss Fern Price.

Southeastern Region

Miss Lois Eller, chairman.
Mrs. Paul Bowman.
Mrs. Minor C. Miller.
Miss Katie Bowman.

CORRESPONDENCE

1938 MIDDLE INDIANA DISTRICT CONFERENCE

Oct. 7 to 9 Middle Indiana convened in district conference at Peru, Ind. The Church of the Brethren, the Lincoln school building, the Evangelical church, and the Brethren church were all used in connection with the meeting.

The attendance was large; in the business session fifty-four delegates represented thirty-two of the thirty-seven churches. The weather was ideal.

The speakers were as follows: Allen Weldy, Mrs. Adam Ebey, Mrs. E. L. Ikenberry, Fred C. Hollingshead, Mrs. Paul Halladay, Mrs. Guy Miller, C. Ray Keim, S. Loren Bowman, H. H. Keim, Ray Zook, Otho Winger, J. O. Winger, Charles Oberlin, T. A. Shively, Moyne Landis, Ralph Boyer, H. L. Hartsough, A. W. Cordier, B. D. Hirt and Glen Goslee. All were home talent except the president of the National Council of Men's Work, Allen Weldy.

The general theme of the conference was: Christ in Personal Living. The Sower pageant was rendered by the Huntington B. Y. P. D. A splendid campers' reunion was held.

The Conference organization was: J. O. Winger, moderator; Moyne Landis, reader; L. W. Shultz, writing clerk.

Annual Conference delegates are: Moyne Landis, J. O. Winger; alternates, T. A. Shively, W. C. Stinebaugh.

Over $250 was raised in various offerings which applied to the General Conference Budget. It was voted to set $12,000 as our goal for the Conference Budget for the next year.

The conference voted to go to the West Manchester church in 1939; date, Oct. 6 to 8.

L. W. Shultz,
Writing Clerk.

North Manchester, Ind.

WASHINGTON CONFERENCE FOR TOWN AND COUNTRY CHURCH

A meeting of unusual uniqueness was held at Washington, D. C., on Oct. 2 to 5. The Town and Country Committee of the Home Missions Council decided to hold its annual session at Washington, D. C., with the United States Department of Agriculture. A few more of us were invited to sit in with the committee and receive the benefits of the conference discussions, which naturally proved an extraordinary experience.

The secretaries of the United States Department of Agriculture, both general and under secretaries, gave us their valuable time and shared most freely their knowledge of facts and interpreted trends that affect rural people. Busy men of the department, as Secretary Henry Wallace, M. L. Wilson, Carl C. Taylor, Paul Vogt, O. E. Baker, and many others contributed greatly to the discussions of importance.

Discussions with the committee centered around some of the vital issues now before the agricultural minds of today. The issues included: Need of a Farm Program, Marginal and Submarginal Lands, Resettlement Administration, Home Demonstration Work, Better Housing, Soil Conservation, Population Trends, Triple A Farm Program, Stabilization of Farm Prices, and others.

The study and research of these men impress one that they are making a sincere effort toward helping the farmer and his family make a better living on the farm, and to make the farm a more ideally livable place for the rural family. To meet and to know these department heads, and to understand better what they are trying to do, make one more sympathetic with them and their tremendous undertakings.

What has all of this to do with the rural church? Much in every way! When conditions in our rural areas are declining agriculturally, there can not possibly be a strong rural church. They live or die together. Agriculture and the rural church succeed or fail jointly. Fertile soil and fair farm prices are two of the stones in the foundation of a strong rural church. These are not all that it takes for a great rural church, but they are two essentials.

If we love the rural church of America, we can not, therefore, inform ourselves too well on all the efforts that are put forth to produce better agricultural conditions.

Waterloo, Iowa. W. H. Yoder.

DISTRICT MEETING OF NORTHERN CALIFORNIA

The Thirty-Second District Meeting of the Northern District of California held Oct. 7-10, made a record in several ways.

The number attending was the greatest ever, being over double that of last year. The count Sunday morning was 835, and it was said by observers, that enough were among the uncounted to make an estimate of one thousand people not far off the mark.

Another record was in the offerings given. Again the word "doubled" must be used. For it was double over that of last year, and was this year as well as last, given for the Minneva Neher Fund, now called the Minneva Neher Memorial Fund. This totaled ninety-five dollars plus. Again a record was established in the missionary offering for district missions, which went beyond one hundred fifteen dollars. A record again was established in the women's meetings both in numbers present and in offering—which reached the sum of over seventy dollars.

A new plan for a program committee was tried out this year with great success. The Program Committee being the heads of every district department, representing on the committee: Missions, Religious Education, Welfare, Ministerial Affairs, Men's Work, Young People, Women's Work; Finance and Children's Work.

A splendid spirit prevailed throughout the meeting. Every speaker brought food for thought. Missionary addresses were given by Bro. C. Ernest Davis of La Verne, and Bro. Carl of La Verne, who spoke to the overflow meeting in the grammar school. President Davis brought a stirring educational address, and presented the need for Christian education. Bro. Eisenbise of Fresno, moderator of the meeting, gave a splendid moderator's address on Sunday night preceding the business meeting on Monday. Bro. Esbensen and also Bro. Buntain gave fine addresses which were much appreciated.

The young people's banquet was served to about 200 young people, and young people were a large part of every service.

A new feature of the meeting was in the sectional meetings for every phase of district work. First, the district officers of the District Board gave a panel discussion dealing with their particular work; then the assembly broke up into sectional groups, each leader taking the lead in his phase of the work.

The Empire church showed its usual great hospitality in a splendid way. For the Empire women it was work, plenty of it, but done without complaint, as their part toward the success of the district meeting.

The business meeting was held Monday, and was success-

fully guided through a large amount of business, with the greatest of harmony and unity. The moderator chosen for next year's meeting is Bro. J. I. Coffman of McFarland. The member of Standing Committee for 1939 is Eld. Andrew Blickenstaff, with Leonard Birkin, alternate.

It was the general opinion of all present at this district meeting, that it was good to have been there. Other speakers who added much to the meeting were: Modena Studebaker of Africa, who had many things to bring to the women; Edgar Rothrock who discussed Our General Brotherhood; D. C. Gnagy, district field worker; Mrs. Maude Woodruff, state officer of the W. C. T. U.; Miss Elsie May, state president of the Youth's Temperance Council.

Leonard Birkin,
Bakersfield, Calif. Clerk of the District.

THE YOUTH COMMITTEE AGAINST WAR

The Church of the Brethren does not have an exclusive copyright on the doctrine of peace. Labor groups, young farmers, the young people of other churches, college students and the unemployed all share the determination that war can be stopped. To unite the forces of all these groups, the Youth Committee Against War was organized less than a year ago. Here follows an outline of their program:

1. A halt to the steady militarization of the United States.
2. An end to the protection of American dollars at the risk of American lives.
3. Passage of a genuine war-referendum amendment.
4. Rejection of the dogma of "collective security."
5. Abandonment of all plans for industrial mobilization.
6. Endorsement of the strike against war.
7. Promotion of alternatives to armament economics at home.
8. Advancement of real internationalism based on peace with justice.

National in scope, the Youth Committee Against War has organized peace conferences in various states. All B. Y. P. D. members who believe in peace should acquaint themselves with the program of the Y. C. A. W.

A four-page magazine, Youth Action, serves to set forth the aims and functions of the Youth Committee. Membership is open to individuals or to youth organizations sharing the purpose to keep America out of war, and who actively support the program. Aside from the minimum joint program, organizations may develop their own full program toward peace.

For information of the activities in your state, address: The Youth Committee Against War, of The Keep America Out of War Congress, 1707 H Street, Washington, D. C.

To the several thousand Brethren young people in the state of Ohio, and to the nearly one hundred B. Y. P. D.'s in the state, I call upon you to come as a delegate or to send a delegate to the Ohio Peace Conference of Youth, to be held at the Euclid Avenue Baptist church in Cleveland on Nov. 12 and 13.

You may be a self-appointed delegate if your interests lie with the Y. C. A. W., or you may be sent by your local B. Y. P. D., or by some other group. Are there not a hundred Brethren young people in Ohio who would like to join hands with other young people in the state and do something positive to halt the drift toward war? "The governments of the world mobilize for conflict, and the youth of the world must mobilize for peace." By ourselves we are ineffective, but as a group, determined that no more living sacrifices be offered to the great god war, we may be able to effect a lasting peace through economic justice.

One of the outstanding conference speakers will be Paul Hutchinson, managing editor of the Christian Century.

The cost of the conference will be kept at a minimum: (1) registration fee, 50c for each delegate; (2) meals, 35c to 50c each; (3) a limited amount of free housing or inexpensive hotels. Further information may be secured from: Pearl Weimer, Secretary, Youth Committee Against War, 641 Engineers Building, Cleveland, Ohio.

The emphasis of the conference will be on plans of action for promoting peace. Do we dare do more than discuss peace? Have you the fortitude to act for peace? Let us join then with the other peace organizations to study, think, and work together for peace on earth, now, in the twentieth century.

Elizabeth F. Miller.
Dayton, Ohio.

DISTRICT MEETING OF SECOND WEST VIRGINIA

The District Meeting of Second West Virginia convened in the Shiloh church, Sept. 1-5. A good representation was present from the various churches, and most of the sessions were well attended and the interest was good.

The elders' meeting and board and committee meetings were on Thursday afternoon. The business session convened on Friday, with the following organization: Moderator, A. C. Auvil, elected last year; reading clerk, J. J. Scrogum; writing clerk, H. C. Sanders.

On Saturday we had our ministerial program. It was an inspiration to all. We appreciated very much the presence of Elders Obed Hamstead and Paul H. Bowman and the contribution they made in their addresses.

A communion was held on Saturday night, with Eld. Obed Hamstead officiating. This, too, was an experience which will not soon be forgotten. The program of business was comparatively short and was disposed of in a splendid spirit of co-operation. H. C. Sanders was elected as member of Standing Committee for 1939, with J. J. Scrogum as alternate. The district meeting of 1939 will be held in the Bowden church, near Elkins, W. Va.

Auburn, W. Va. H. C. Sanders.

THE DISTRICT CONFERENCE OF NEBRASKA

The District Conference of the congregations of the Church of the Brethren in Nebraska convened at the Bethel church, near Carleton, Oct. 7 to 10. The elders met in the home of the pastor and moderator of the conference, I. C. Snavely, at 3:00 P. M. on Friday, Oct. 7. At the same hour the women's council met in the church parlors. The opening conference sermon was given by Ralph R. Hatton, the field man, that evening, on the subject: Invoicing Our Resources. Saturday morning was the Ministerial Conference with four talks on: Christ in the Life of our Schools. Our Ministry, Our Young People and Our Laity. This was followed by an open forum led by Paul K. Brandt, president of the Council of Boards. In the afternoon there were separate programs of the Women's Work and the Men's Work. Rev. R. L. Porte, pastor of the Brethren church at Falls City gave a very challenging address on Working Together to a combined assembly of the men and women. Saturday evening the Bethel church gave a fine dramatic pageant, A New Mrs. Atwood, led by Mrs. I. C. Snavely. Sunday morning folks came many miles, from all directions. Bro. Burton Metzler from McPherson College preached the

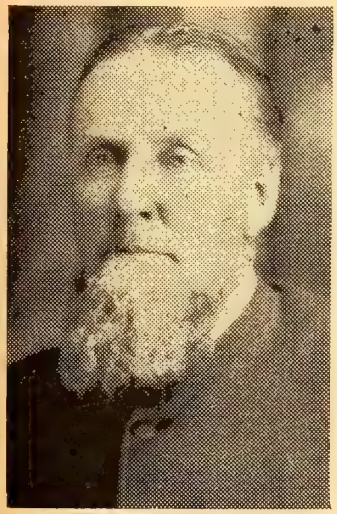
annual missionary sermon. On Sunday afternoon the Brethren church at Carleton was filled with young folks for the annual B. Y. P. D. conference. In this conference Bro. Burton Metzler and Mr. Herbert Ford, superintendent of the Nebraska Anti-Liquor League spoke. During this hour there was an adult conference at the Bethel church. On Sunday evening, Bro. Metzler brought the annual Educational address. The business session opened on Monday, at 8:00 A. M., with Bro. I. C. Snavely as moderator, Bro. Paul K. Brandt as reading clerk. There were ten churches represented with fourteen delegates. There was a large amount of business presented, but things moved on smoothly and at 12:00 noon, the committee on resolutions read their report and adjournment was made. Everyone went home feeling that this was one of the best district conference in interest, in spirit, in vision and in a forward look in the great things for the kingdom of God in Nebraska, that has been held for a number of years. The Bethel church took care of the conference in a very commendable way, and the spirit of fellowship was great.

Ralph R. Hatton,
Writing Clerk.

Omaha, Nebr.

THE PASSING OF ELDER W. N. MYERS

Funeral services for W. N. Myers, age 68 years, who died at his home in Clymer, Pa., July 19, were held on the afternoon of July 22, at the Diamondville church, in Diamondville. The writer was in charge of the service, with Elder Oran Fyock assisting.



Bro. W. N. Myers, was a native of and a lifelong resident of Cherryhill Township. He became a member of the Church of the Brethren at an early age. Brother Myers was elected to the ministry in 1901, and ordained to the eldership on June 19, 1910.

For 37 years he served as a minister of the church and for several years has been elder of the Manor and Montgomery congregations. In addition to his work as a minister and elder in these congregations he operated his own farm, and made his living at that.

Surviving are his widow, Mrs. Jennie (Shank) Myers, to whom he was married Sept. 28, 1892; two brothers, and a sister: John and Lemuel Myers, both of Indiana, Pa., and Mrs. Ida Owens of Penn Run, Pa.; and these grandchildren, children of a deceased daughter, Mrs. Nora Ober: Galen, Clarence, Clyde, Naoma and Leona Ober.

Clymer, Pa. Dorsey Rotruck.

THE HOME GOING OF ELDER ORVILLE VALENTINE LONG

Orville Valentine Long was born near Fairplay, Washington County, Maryland, Dec. 5, 1860. He was the son of Elder David and Mary Reichard Long. He was baptized Dec. 31, 1876, and had been faithful to his Lord. He was chosen to the ministry in May of 1891, and ordained to the eldership in 1900. In his earlier years he was engaged in school teaching. He lived with his family in the Upper congregation in Adams County, Pa., from 1883 to 1906. It was while here that he was bereft of his companion in 1903.

April, 1906, he moved to the Clover Creek congregation and began operating a large fruit farm. He was remarried April 4, 1906, and resided in this congregation until coming to California in April of 1914. He was pastor and elder of the Santa Ana church for some time. He held a number of revival meetings here, in other churches, and before coming to the west he held many evangelistic meetings in Virginia, Maryland, Ohio, and Pennsylvania.

He was next to the youngest of a family of twelve children, among whom were four ministers. He was the father of four sons and five daughters and led all of them to Christ. He leaves his good widow, Mrs. Elizabeth Long, and the children: Mrs. Katherine Lehman, Martinsburg, Pa.; Mrs. Amy Kyler, Johnstown, Pa.; Mrs. Annie Jacobs, York, Pa.; Mrs. Florence Sheldon, Glendale, Calif.; Miss Julia Long, Los Angeles, Calif.; Arthur P. Long, Selma, Calif.; Walter H. Long, Burbank, Calif.; Wilmer N. Long, Fullerton, Calif.; and Orville V. Long, Jr., Los Angeles, Calif. There are eighteen grandchildren, four great-grandchildren. Two brothers, Elders Walter S. Long of Altoona, Pa., and D. Victor Long of Boonesboro, Md., feel the loss of a brother.

He was a lovable man. He and Sister Long were almost inseparable, and their devotion to their home and church was an example. He served his generation well, and it might be said of him, as Paul said of himself: "I have fought a good fight, I have kept the faith." The following quotation is from the local paper: "Reverend Long has contributed much to the county in a material way as well as in a spiritual way. His benefactions, which have been many, have been anonymous. Those who knew him intimately respected and admired him. He has reared a large family of fine children."

Bro. Long will be missed but not forgotten. It was in Fullerton, Calif., Oct. 7, 1938, when he went to be with his Lord. Services were held in the Christian church in Fullerton by Elders A. O. Brubaker and the writer. A choice text of Bro. Long's, Philpp. 1: 21-26, was used as the basis of the sermon. The burial was in the Loma Vista cemetery at Fullerton, Calif.

Los Angeles, Calif. J. E. Steinour.

PASSING OF SISTER ELIZABETH JOHNSON

Sister Elizabeth Johnson was born in Ohio, May 11, 1845, and departed this life, Sept. 21, 1938, at the home of her daughter, Mrs. Edith Jorgens, Opportunity, Wash., aged 93 years, 4 months and 10 days.



She leaves four sons: Frank and George of Nez Perce, Idaho, Z. A. of Worthington, Minn., and J. Melvin of Chino, Calif.; also three daughters: Mrs. I. H. Jorgens of Opportunity, Wash., Mrs. Olive Dull of Seattle, Wash., Mrs. Elma Jones of Portland, Oregon.

She was the wife of Elder Stephen Johnson, who preceded her eighteen years ago. They were married in Ohio and later moved to Garrison, Iowa, where they gave of their services in the church and Elder Johnson was sought as elder of many

churches. At one time he was elder of nine churches.

In 1897 they came to Nez Perce, Idaho, and assisted in effecting the organization of a Church of the Brethren at that place. From here they moved to La Verne, Calif., and while there celebrated their golden wedding in 1915.

They came to Spokane in 1915 and here again they were the main ones to help to organize what is now known as the North Spokane church. It was here that they labored and lived until Elder Johnson's passing. Since then she has made her home with the children.

Sister Johnson enjoyed good health and was very active in church work up to the last year. Her passing was beautiful as she seemingly just slept away, without pain or suffering.

Funeral services in Spokane, Wash., at the Hazen-Jeager funeral parlors by Rev. Rassmussen of Spokane, assisted by the writer.

B. J. Fike.

Sunnyside, Wash.

KEIM GOLDEN WEDDING

Our highly esteemed Brother and Sister H. H. Keim, long time residents and workers in the Nampa church, recently celebrated their golden wedding anniversary at their Willowdale ranch home. Their



children gave a fine dinner to them on Sunday, to which Pastor M. S. Frantz and wife were invited. During the afternoon many friends called to extend congratulations. Bro. Keim and wife have been active workers in the church all their lives. "Mother Keim," as she is affectionately called by many, has been outstanding as a teacher and leader of girls. Bro. Keim served in the ministry over fifty years almost without financial remuneration. The Sunday service was arranged in honor of those who have passed the threescore and ten mark. A poem, The Golden Wedding Day, was read; Silver Threads Among the Gold was sung by a male quartet. The pastor preached on the subject: The Crown of Faithfulness. We pray God's blessing upon this couple and upon all who have thus lived to the glory of the Lord and to the enrichment of marriage.

Nampa, Idaho. M. S. Frantz

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Aikin-Andrus.—By the undersigned, at the Empire parsonage, Sept. 10, 1938, Ralph B. Aikin of Modesto and Wilma D. Andrus of Empire, Calif.—Niels Esbensen, Empire, Calif.

Barklow-Wadleigh.—By the undersigned, at the Empire church, July 17, 1938, Marion A. Barklow and Helen A. Wadleigh, both of Empire, Calif.—Niels Esbensen, Empire, Calif.

Bradley-Huston.—By the undersigned, at the home of the groom's brother, July 17, 1938, Glenn F. Bradley and Minnie Mae Huston, both of Modesto, Calif.—Niels Esbensen, Empire, Calif.

Callihan-Way.—Glen Callihan of Alum Bank, Pa., and Ruth Way of Fishertown, Pa., at the parsonage in Windber, Pa., on Oct. 14, by the undersigned.—E. M. Hertzler, Windber, Pa.

Horne-Welch.—By the undersigned, at his home, Oct. 8, 1938, William H. Horne of Kannapolis, N. C., and Sister Maxine Welch of Warrensville, N. C.—R. H. Stone, Jefferson, N. C.

Hoy-Straughen.—By the undersigned, at my home, Sept. 30, 1938, Earl W. Hoy and Elsie Straughen, both of Waynesboro, Va.—I. D. Hoy, Boone Mill, Va.

Kaetzel-DiMuzio.—Sterling Dorsey Kaetzel and Lucy DiMuzio, both students at Bethany Biblical Seminary, Chicago, Ill., in the Windber church, Aug. 21, by the undersigned.—E. M. Hertzler, Windber, Pa.

Keenen-Denlinger.—By the undersigned, at the Lower Stillwater Church of the Brethren, Clayton, Ohio, Luther C. Keenen of Bellefontaine and Eunice E. Denlinger of Clayton.—D. D. Fisher, Weilersville, Ohio.

Kornhaus-Gochnauer.—By the undersigned, Marion Kornhaus and Ruth Gochnauer, at the parsonage.—W. D. Fisher, Weilersville, Ohio.

Kornhaus-Jenny.—At the parsonage, by the undersigned, Henry E. Kornhaus and Edna Jenny.—W. D. Fisher, Weilersville, Ohio.

Trainor-Blount.—By the undersigned, at my home, Oct. 12, 1938, Loney B. Trainor and Mabel Virginia Blount, both of Roanoke City, Va.—I. D. Hoy, Boone Mill, Va.

FALLEN ASLEEP

Baker, Bro. Arthur J., was born Feb. 18, 1905, and departed this life June 28, 1938. On June 22, 1927, he was united in marriage to Edna Viola Johnson, and to this union three daughters were born. He is survived by his wife and daughters, his mother, Sarah Baker, four brothers, two sisters and many relatives and friends. He united with the Church of the Brethren on May 6, and was loyal to his Master and the church. He was regular in attendance. He was a loving and devoted husband and father. Funeral services were held in the Black Swamp church by Bro. Geo. W. Garner and Bro. Wilbur Bantz. He was laid to rest in the Lake Township cemetery.—Mrs. Ida Garner, Walbridge, Ohio.

Barber, Martha Frank, was born Dec. 9, 1861, and died Sept. 28, 1938. She had lived in the Shepherd church community since 1903, and although not a member was a regular attendant for several years. Funeral services were conducted by Eld. Harvey Stauffer, assisted by the undersigned. She is survived by one son who has four children.—David P. Schechter, Mt. Pleasant, Mich.

Deardorff, Sister Mollie B., wife of Clayton Deardorff, died at her home in Fountain Valley, near Westminster, Md., Oct. 6, 1938. She was in her fifty-seventh year. She united with the Church of the Brethren in early life and lived faithful to the end. She established a Christian home and her door was always open to ministers as well as to her host of very dear friends. She was a devoted homekeeper. Besides her husband she is survived by two sisters and three brothers. She was a daughter of the late Josiah and Tabitha Warfield Babylon. Funeral services were conducted at the home by Rev. J. H. Hoch, and in the Meadow Branch church by Eld. J. W. Thomas and the undersigned. Interment in the adjoining cemetery.—William E. Roop, Westminster, Md.

Dillinger, George W., was born at Coshocton, Ohio, Oct. 17, 1862, and passed away recently in the Denver hospital, aged 75 years, 11 months and 19 days. When he was six years old his parents moved to Missouri. Here he lived during his boyhood days. On Aug. 13, 1884, he was married to Malinda Cline. Five children were born to them, two sons preceding their father in death. In 1899 Bro. Dillinger moved with his family to northwestern Kansas. In 1917 they moved to western Colorado and he worked as a farm laborer until 1919. Then they moved to the eastern part of the state where they had since made their home. In 1913 Bro. Dillinger united with the United Brethren church and in 1935 he transferred his membership to the Church of the Brethren at Haxtun. He was faithful in the service of his Master. His religion meant much to him and his death was only a going home to be with his Master. He was a kind, loving father and a devoted husband. He leaves his wife, a son, two daughters, eighteen grandchildren, five great-grandchildren and other relatives and friends. Funeral services were conducted in the Church of the Brethren by Bro. E. F. Weaver. Burial was in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Heaston, Carl Eugene, was born in Lancaster Township, June 2, 1921, and died Oct. 8, 1938. He was the son of Henry and Josie Cloud Heaston. He would have graduated from school next spring. He had been ill for fifteen months of Hodgkin's disease. A twin brother died in February of 1932 of the same disease. He was a member of the Church of the Brethren. He leaves his parents, two sisters and one brother. Funeral services were held at the Church of the Brethren, with burial in the Lancaster cemetery, with Brethren W. C. Stinebaugh and Frank Mulligan officiating.—Dessie Heaston, Warren, Ind.

Jacobs, Chas. L., was born at North Manchester, Ind., Feb. 5, 1877,

and his boyhood days were spent on a farm in that vicinity. He was a long time resident and business man of Culbertson, Mont. He passed away at his home July 16, 1938. The Jacobs family was founded by Ignatius and Maryan Fox Jacobs in Frederick County, Md., on the homestead overlooking the Middletown Valley near Myersville in 1820. They became the parents of six sons and five daughters, Jacob Marion Jacobs, one of the six sons and father of Charles, was born on the homestead and died there at the age of forty seven. He was survived by his widow until 1918. Her maiden name was Clarinda Baker, daughter of Jacob and Lydia Baker, a member of a Pennsylvania Dutch family who settled on a farm in Miami County, Ind. Charles Jacobs was married at Roann, Ind., Jan. 22, 1905, to Miss Virgie Dell Butler, daughter of Mr. and Mrs. Jacob W. Butler of Richland Township, Ind. Four sons were born to this union, all surviving. He is also survived by his wife, a sister, one half brother and three brothers. During his early life Mr. Jacobs received excellent educational advantages in the common schools of Wabash County, Ind., graduating from this branch in 1895. At his request he was anointed by Brethren Mark Emswiler of Poplar, Mont., and Ralph Petry of Cando, N. Dak. Funeral services were held in the Methodist church, with Rev. W. A. Whitcomb of Culbertson conducting the services, assisted by Bro. Emswiler. Rev. Father Jos. Vance of Culbertson read scripture at the home services. Burial was in Hillside cemetery.—Mrs. Ida Jacobs, Vida, Mont.

Leffingwell, Lucinda, daughter of John and Susannah Rhoades, was born March 12, 1852, in Henry County, Ind., near where she lived all her life. At the age of sixteen she united with the Buck Creek Church of the Brethren, to which she gave seventy years of loyal, progressive and cheerful service. She was married in 1871 to Francis Marion Leffingwell, who preceded her in death ten years ago. To this union were born seven children, one passing away in infancy. She leaves six children, ten grandchildren, six great-grandchildren, one great-great-grandchild, one sister and two brothers. She was blessed with a strong physical body and enjoyed reasonably good health up to a few weeks prior to her death. She passed away July 11, 1938. She possessed a noble Christian character, a clear-thinking mind and a loving, cheerful spirit, which endeared her in the minds and hearts of all. Scores are now feeling very keenly their loss along with the immediate family.—L. L. Paul, Mooreland, Ind.

Long, H. Robert, oldest son of Bro. Howard C. and Sister Ethel Pote Long, was born in Altoona, Pa., May 24, 1915. The church and community as well as Juniata College were greatly shocked when they heard that he had passed away at the Nason hospital on Sept. 30, following an operation. He was a graduate of the Roaring Spring high school and entered Juniata College in the fall of 1935. He was a member of the senior class, member of College Senate, treasurer of Y. M. C. A. and president of the Tycoon club. He was held in high esteem by the faculty and students. This was exemplified by the large number of college folks at the funeral. Members of the senior class acted as pallbearers. Floral tributes were many and beautiful. He united with the church early in life and was always found in the service of his Master. He taught the senior boys' Sunday-school class this summer and was a member of the choir. Funeral services were held in the Roaring Spring church by his pastor, Bro. S. P. Early. Pres. C. C. Ellis of Juniata College read the scripture and offered prayer. He is survived by his parents, three sisters and two brothers.—Lena M. Hoover, Roaring Spring, Pa.

Michael, Catherine, daughter of Owen and Sarah Colvin, was born in Tipton County, Ind., May 2, 1862, and passed away at her home in Flora, Ind., Oct. 2, 1938. In August of 1883 she was married to Samuel Michael, who preceded her in death. Their home was blessed with eight children, all surviving, with thirteen grandchildren. Sister Michael was a member of the Flora church since 1902. Funeral services were held at the home by the undersigned, assisted by Rev. J. S. Cook of the Brethren church.—Ray E. Zook, Flora, Ind.

Nedrow, Mary A., was born at Waterloo, Iowa, March 16, 1858, and died at her home near Davenport, Nebr., Oct. 9, 1938. She united with the Church of the Brethren early in life, remaining faithful to the end. Her influence and character are a strong testimony to her Christian service in the church and community. Two children, one grandson and two brothers survive, besides other relatives and many friends. Her preparation and joy of anticipation of going home was a real comfort to her many friends. Funeral services were held at the Bethel church, with burial in the cemetery near by.—I. C. Snavely, Carleton, Nebr.

White, Rebecca Bowman, was born March 29, 1856, and departed this life on Sept. 7, 1938. She was the oldest child of Joseph Beahm and Susanna Bowman. At the age of fifteen she united with the Church of the Brethren and remained faithful. In 1878 she was united in marriage to Alfred B. White who preceded her in death. To them were born eight daughters and two sons, all surviving. She is also survived by twenty-eight grandchildren, one sister and a brother. Sister White had a rare combination of physical and mental energy. Left a widow when several of her children were small she, with the help of the older children, managed the farm, educated the children and maintained a home that was an unusual blessing to many. The White home was always noted for its fine hospitality. The young people's conference of the Tennessee District held its first session fourteen years ago at this home. She was a faithful church attendant and helped in the church work. In cases of sickness or need in the community she could always be depended upon. She was never heard to count the cost in service in the home, the church or the community. Her life was a source of inspiration to all who knew her. A beautiful service was conducted at the home by Bro. Cecil Ikenberry, assisted by Bro. W. H. Swadley. Interment in the Boones Creek Brethren cemetery. No greater memorial could be erected to our sister than the earnest, Christian lives of her children.—Laura Gwin Swadley, Johnson City, Tenn.

CHURCH NEWS

COLORADO

Rocky Ford.—We had union meetings for ten weeks in the evenings this summer. Attendance was good. The preaching was conducted by ministers of the local churches and all the services were held in the Baptist church. The last Sunday in September was promotion day. We had an interesting and instructive program by the different class groups. Our rally day was held the first Sunday of October and we had a large crowd and a good service. Bro. Coppock, our pastor, gave an address on the betterment of the new Sunday-school year. The officers, with Mrs. Blanche Frantz as superintendent, pledged themselves to the task for the coming year. The audience also pledged to help them. On Oct. 9 we observed our fortieth anniversary of the organization of the Brethren church at Rocky Ford. We had an interesting program in the morning, with a covered dish luncheon at noon. Our evening program was made up of special music and a review of the past forty years. Our young people's camp was reported to have been a great success. Desmond W. Bittinger of Africa was there and the young people enjoyed him very much. We have a junior choir which was organized by Viola Harris, and they often take part in the special music. The men's group is sponsoring the making and installation of a set of chimes in the church. Our pastor is leaving for Flora, Ind., this week to conduct an evangelistic meeting. We are praying that God will greatly bless him and the church there. The Presbyterian and Methodist pastors will help us in the absence of Bro. Coppock. The school of Rocky Ford will put on one program. Through the ministerial association of our town Helen May Martin came and gave an evening concert. She is the only deaf and blind pianist in the world. This program was very unusual and her playing was excellent.—Mrs. Roy E. Miller, Rocky Ford, Colo., Oct. 11.

IDAHO

Nampa.—Sept. 25 we had promotion in Sunday school and consecration of teachers. On Oct. 2 we observed rally day, with 304 present at Sunday school. All-day services were held, with the first basket dinner at the new church. This was home-coming day and Bro. Sam Bollinger gave the afternoon address. At the morning service Pastor M. S. Frantz preached a great sermon on the Origin and Message of the Church of the Brethren. A large number were present from adjoining churches. One of our former pastors, Bro. Augustine P. Becker, preached a very interesting sermon. Our love feast will be held on Oct. 26, 7:30 P. M.—H. H. Keim, Nampa, Idaho, Oct. 17.

Twin Falls.—On Aug. 21 the juniors, directed by Mrs. Van B. Wright, presented the Tabernacle, according to the Old Testament plans as found in the Bible. They were assisted by the intermediates. This was enjoyed by the children and adults also appreciated it very much. It gave an interesting appreciation of this ancient structure. We have the church house reroofed. The young people's department gave $50 for this purpose. Another large amount was earned by caring for the district conference as foods were practically all donated by the members. The remaining amount was subscribed by the men. The church purchased new hymnals this spring and the orchestra has orchestrated copies of the hymnal. Several of our young people are away in school. Virginia Kerlin is in McPherson, Paul Wright in Bethany, Emery Butcher and Claron Smith in Southern Branch of University of Idaho and Julia Shepherd at Albion Normal. Our council met Sept. 19, at which time Bro. Van B. Wright was elected elder-in-charge; F. G. Edwards and James Reed, Sunday-school superintendents; Mrs. James Reed, children's director. We have an able group of workers installed and ready for a bigger and better church in the coming year. Rally day will be Oct. 23. On Sunday evenings the orchestra gives a musical program, with congregational singing led by F. G. Edwards. Our pastor gives a popular prelude to the evening services, which consists of Bible questions and doctrinal statements. Our church school is starting out with a favorable outlook for a bigger year than our previous one. For this we rejoice. Recently Bro. Fred A. Flora, a former resident here, preached for us. Other summer visitors have been guests in our services as they traveled in the west. These visits have been a great encouragement to our group.—Mrs. F. M. Heistand, Hazelton, Idaho, Oct. 12.

ILLINOIS

Lena.—We have been busy the last quarter. The Ladies' Aid held three bake sales, July 9, 30 and Sept. 10. On Aug. 7 we were glad to have Sister Hazel Messer with us. She made us realize vividly the needs of our workers on the foreign fields. On Aug. 28 Bro. J. E. Miller of Elgin, Ill., brought us two fine messages. Sept. 11 Bro. Vernon Hohnadel gave a fine resumé of our district conference at Mt. Morris. In the evening the Swedish Gospel String Band from Rockford brought us their gospel messages in testimonies and songs. Sept. 12 our church met in council and elected officers as follows: Bro. Burton, elder; Clarence Yeager, treasurer; Garver Masters, clerk; Blanche Folgate, Sunday-school superintendent; Wm. Eisenhower, assistant; Blanche Masters, junior superintendent; Gladys Yeager, assistant; Clarence Stouffer, secretary-treasurer. Bro. I. D. Heckman of Cerro Gordo labored with us for two weeks beginning Sept. 12. He is an evangelist who backs every sermon with the Gospel. Eight

souls were baptized. We feel more keenly our responsibility to our church and will try to do more and better work under the efficient leadership of our pastor and wife. We were glad to have Bro. Heckman officiate at our love feast, Oct. 3, with about 100 being present. Oct. 14 the women attended the Women's Work convention at Polo. Our church, with a delegation of twenty, led in the attendance there. Four of our young people attended the intermediate camp at Naperville. Recently we carpeted our church, making a more fitting house of worship. We reorganized our Ladies' Aid Society with the following officers: Daisy Yeager, president; Pora Richard, vice-president; Fanny Brose, superintendent; Blanche Masters, secretary-treasurer. Our Aid gave $150 toward redecorating and recarpeting the church, besides our missionary projects. Bible study and prayer service is held every Wednesday evening at the church.—Blanche L. Folgate, Lena, Ill., Oct. 14.

Polo.—Our pastor, Bro. H. Jesse Baker, made the following report: Present membership, 243; nonresident members, 48; baptized, 4; letters granted, 7; letters received, 12; sermons preached, 94; church visits, 864; personal contacts, 2,307; mileage, 5,500; deaths, 3. At the last council John Plum and J. P. McIlnay were elected members of finance committee; Fred Miller, clerk; Mrs. Max Plum and Mrs. Albert Iske, music directors; men's organization, Gospel Messenger agent; the writer, correspondent. Sunday-school officers are: Superintendent, Fred Miller; assistant, Lloyd Summers; secretary, Lillie Waite; treasurer, John Cunningham, Jr.; cradle roll superintendents, Mrs. Lucile Wales and Mrs. Isabel Wisner; primary superintendent, Mrs. Doris Blough; junior superintendent, Mrs. Lulu Plum. Sunday-school average attendance was 175.5. Oct. 9 was our rally day, with 222 present. Recognition was given to the thirty members of the cradle roll, with a consecration service at the altar following. The B. Y. P. D. elected Harold Stauffer as president; Irene West, vice-president; Elmer Baker, secretary; Albert Avey, treasurer. Projects sponsored by the men's organization and the Friendship Circle were completed at the close of the church year and new projects are being planned. Officers for the men's organization are: Chairman, Martin Waite; assistant, John Cunningham, Jr.; secretary, Lloyd Summers; treasurer, Cecil Stauffer. At the October meeting Bro. Baker installed the following Friendship Circle officers: President, Mrs. John Cunningham, Jr.; vice-president, Mrs. Elmer Davis; secretary, Mrs. Pauline Jecklin; treasurer, Mrs. Paul Wisner; program committee, Mrs. Doris Blough; arrangement, Mrs. Mary Avey; welfare, Mrs. Blanche Miller. Oct. 14 the Women's Work of the district held their annual rally at the Polo church, with a large attendance. Mrs. Grace Price of the local church is district president. Speaker for the day was Sister Anna Warstler of India, who gave a splendid talk. Bro. J. O. Winger of North Manchester, Ind., preached an inspiring sermon Oct. 16. Our love feast will be held Oct. 30, 7 P. M.—Mrs. Hazel Krum, Polo, Ill., Oct. 17.

Virden.—On Sept. 25 Bro. J. Edwin Jarboe and wife of Goshen, Ind., began our revival, closing on Oct. 9. Bro. Jarboe preached the Word with power, and as a result seventeen were baptized. Monday evening quite a large number took part in the communion service, conducted by Bro. Jarboe. Our C. W. has reorganized. Our B. Y. P. D. has also reorganized, with Lois Brubaker as adult adviser, and Homer Harshbarger as president. The Women's Work is planning to serve lunch at the state husking contest to be held at Modesto on Oct. 31.—Mrs. Lillian Harshbarger, Virden, Ill., Oct. 20.

Yellow Creek.—Through the months of March and April our church was closed because of the poor health of our pastor, Bro. J. F. Burton. Our communion service was held May 23. On rally day we enjoyed an all-day meeting, with a basket dinner at noon. In the afternoon a group of Negro boys from a near-by CCC camp gave a musical program. On Sept. 11 we had another all-day meeting to welcome our new pastor, Bro. Galen Gerdes, and his family. In the afternoon an inspiring service was presented by the Rockford string band. We met in council Aug. 27. Our pastor, Bro. Gerdes, was elected elder and Bro. George Fike was asked to continue as our Sunday-school superintendent. Orpha Blocher and William Fierheller were chosen as delegates to the district conference at Mt. Morris on Sept. 5. The women organized on Oct. 6, with Sister Addie Blocher as president.—Frances Heisel Blocher, Pearl City, Ill., Oct. 15.

INDIANA

Bethel.—We met in council Oct. 8, with Eld. W. J. Heisey, our elder, as moderator. Elders O. D. Werking of Hagerstown and Frank Hay of Indianapolis were present and assisted by ordaining our pastor and wife in the office of elder. Brother and Sister Deardorff were elected as pastors for another year. Sunday-school officers were elected, with Bro. Lewis Goshorn as superintendent of adult division; Sister Bonnie Miller assistant; Sister Vera Stoner, primary superintendent; Sister Ruth Goshorn, assistant. Oct. 9 we enjoyed our communion services. It was indeed a most spiritual feast.—Lina N. Stoner, Ladoga, Ind., Oct. 17.

Center.—We met in council Sept. 2. Bro. Ben Cross will continue as pastor for the coming year. The following officers were elected: Superintendent, Thomas Gordon; assistant, Albert Barden; secretary, Elaine Barden; treasurer, Bessie Burger; cradle roll superintendent, Sylvia Dutcher. We are happy to report the addition of electric lights for the church. They are a great improvement over the Delco system which we previously used. Ernest L. Morris of South Bend presented the church with new seats and a new Bible in exchange for our old seats and Bible. He is building a church on his estate near Buchanan, Mich., which is to be a duplicate of the old Center church where his father and mother used to worship. Our love feast will be Nov. 4, and our revival meetings will be held from Nov. 27 to Dec. 9, with Bro. Howard Kreider as evangelist. Services are well attended and Bible study hour which is being conducted by Bro. A. D. Harbaugh every Sunday evening has proved to be interesting and helpful. —Mrs. Nellie Barden, Plymouth, Ind., Oct. 19.

Elkhart City.—Our revival meeting conducted by Bro. J. Perry Prather of Dayton, Ohio, closed Sept. 25 with four accessions to the church by baptism. The meetings were well attended and Bro. Prather preached practical messages on vital subjects. Our council was held Oct. 10. Our pastor, Bro. G. W. Phillips, gave a report of the past year. During the year forty have been received into the church by baptism and twelve by church letter. Fifteen were granted letters and six were lost by death. The average Sunday-school attendance for the year was 323. Twenty-eight representatives from this church were enrolled in the various camps at Camp Mack this summer. The vacation Bible school had an average attendance of 111. Bro. H. F. Richards of South Bend was re-elected elder and L. J. Arnold, clerk. Robert Thompson is our superintendent. A lighted cross which is being donated by a sister is to be placed above the pulpit. Our communion will be held Nov. 27. During the pastor's absence in a revival meeting David Metzler of Nappanee and Samuel Miller of Goshen preached for us. Russell Stout of Goshen spoke at a vesper service at which the Osceola church also participated. For the coming year the Women's Work is divided into seven Aid Society circles. Clara Wise is president. The missionary committee is planning to put on a number of public programs during the year. We are looking forward to a good year of church work.—Keith Nihart, Elkhart, Ind., Oct. 13.

Huntington.—Our vacation Bible school from May 23 to June 3 was well attended. Our church was represented at the Annual Conference by our pastor, Bro. Howard Keim, Jr. During the summer our church joined with the other churches of the city in evening union services. Sept. 18 we resumed our evening services in our own church, with a fairly good attendance. Our preaching mission, Sept. 12-16, was well attended. Sept. 15 after a short message form Bro. John Eberly we held our annual election of officers. Bro. Walter Gressley was elected Sunday-school superintendent. A surprise party was given for Bro. E. E. Hoon in appreciation for his ten years of faithful service as Sunday-school superintendent. Bro. Ray Shank will be with us for a week of evangelistic services, beginning Oct. 31. The redecorating and cleaning of the interior of the church has been completed. We are happy to have it finished for our evangelistic services. Twenty two of our young people attended Camp Mack this summer.—Joy Barnhart, Huntington, Ind., Oct. 13.

Muncie.—We met in council Oct. 6, and elected the following officers: Elder, J. A. Miller; treasurer, L. A. Moomaw; clerk, Mary Houser; Messenger agent, Mrs. George Hoover; correspondent, Vivian Adams. We will hold our revival Oct. 23 to Nov. 6. Bro. J. O. Winger of North Manchester will be the evangelist. Bro. Winger will speak over the radio station WLBC each morning at 6:45 for the week beginning Oct. 31. Our homecoming will be held Oct. 30, with Bro. Winger as the speaker. Our love feast will be held Nov. 6, 7:30 P. M.—Vivian Adams, Muncie, Ind., Oct. 17.

Osceola.—We are very happy to have Brother and Sister Paul Lantis as our pastors. A reception in their honor was held Oct. 13, with Bro. George Phillips of the Elkhart City church as principal speaker. Bro. Hallie Halderead is the superintendent of Sunday school. We are much encouraged and realize there is need for us all to work.—Paul Singrey, Elkhart, Ind., Oct. 18.

Pleasant Hill.—We held our council Aug. 9 and re-elected Bro. Charles Gump as elder; Bro. Everett Chapman, superintendent of Sunday school. Brother and Sister Lloyd Pepple were installed as deacons. We held our harvest meeting on Oct. 2, with a good attendance. Bro. Gorman Zook delivered the morning and afternoon sermons. In the morning he spoke on Our Conscious Need of God, and the afternoon sermon was A Witnessing Church. In the evening we had our love feast, with Bro. Gorman Zook officiating.—Alice Longenecker, Churubusco, Ind., Oct. 19.

IOWA

Libertyville.—We met in council Sept. 4. Sept. 11 Bro. Lester Fike of Astoria, Ill., began a two weeks' meeting. He visited in many homes and preached seventeen inspiring sermons. We feel that we have been greatly strengthened and are looking forward to a renewed interest in the work of the kingdom. Two have been baptized recently and two others await the rite. We held our love feast on Sept. 30. The church feels very deeply the loss of one of our faithful workers, Sister Mable James, who passed away Sept. 20, after a short illness.—Mrs. J. Warren Davis, Fairfield, Iowa, Oct. 14.

KANSAS

Conway Springs.—Our pastor, Bro. Paul Thompson, began a revival meeting at La Porte, Ind., Sept. 11. He reports a good meeting and several baptized. He made out a program for our members to carry on while he was away. We met in council Oct. 2, and elected the following officers: Elder, J. H. Elrod; clerk, Mrs. Jake Troxel; Sunday-school superintendent, Kenneth Beal; secretary-treasurer, Donald Funk. Our love feast is to be Nov. 21. All nonresident members are invited to attend this meeting. Also members and friends of other churches are invited. Several of our members attended the sixtieth anniversary of the East Wichita First church on Oct. 9. The Ladies' Aid had a stand at the Conway Springs fair Oct. 13, 14. Nine of our members attended the district meeting at Hutchinson Oct. 14-17. Our

delegate, Paul Thompson, made two trips to this meeting taking others with him. Besides the regular services on Sunday Bro. Thompson united Miss Nadine Rohrer and Edgar Shobe in marriage. We wish to congratulate them and hope they have a happy life together.—Amos O. Brubaker, Conway Springs, Kans., Oct. 18.

Larned.—We met in council Sept. 27, with Eld. E. S. Fox presiding. Sunday-school and church officers were elected as follows: Sunday-school superintendent, Harley Martin; secretary, Marjorie Martin; elder, Bro. E. S. Fox; clerk, Mrs. W. W. Horning; treasurer, Leonard Snowberger; member of pastoral board, D. W. Martin. Mrs. H. D. Daughenbaugh and Mrs. Leonard Snowberger were chosen delegates to district meeting. We are still without a pastor. It was decided that the church would be able to pay $600 a year and that an effort would be made to find someone who might be able to find other outside work. We now have a nice little parsonage on the church grounds.—Mrs. Ruth H. Brown, Larned, Kans., Oct. 13.

Paint Creek.—We met in council Sept. 18, and most of the officers were re-elected, with Bro. D. P. Neher as elder; Sister Isa Ruthrauff, foreman; Sister Ruby Dare, Sunday-school superintendent; Leonard Ruthrauff, assistant. Bro. Edgar Stauffer held a one week series of meetings, Aug. 14-21. We had hoped to have him locate here but because of his daughter's health he was planning on a more southern climate. Only a few from here were able to attend the Annual Conference, but a good many are looking forward to the district conference at the Osage church, Oct. 28-31. Bro. D. P. Neher from McCune has been coming for Sunday morning services about once a month this summer. Oct. 8 Bro. Q. D. Reed of Galesburg, Kans., gave us a sermon. Attendance has been good this summer and we are especially glad for our group of young people. We are hoping to get a minister located here in the near future.—Mrs. Ruby Dare, Uniontown, Kans., Oct. 15.

Salem.—We held our council the latter part of August. Officers were elected, with John Lolling as adult Sunday-school superintendent; Mrs. Chas. Birt, children's superintendent. A few weeks previous to this meeting Bro. Luther Harshbarger was unanimously elected as pastor. He attended McPherson College. He and his wife lived in the parsonage during the summer months but at the beginning of school went back to McPherson where they have charge of the boys' dormitory. Bro. Harshbarger drives down every Sunday morning. On Sept. 25 we had a promotion program by the children, with music, readings and songs. Each class gave a review of some of the work they completed during the year. On Oct. 2 we had all-church day. In the morning there was an installation service for officers and teachers, after which Bro. Metzler from McPherson gave the address. There was a basket dinner at noon, followed by a program of singing, music and readings, reports from the different committees and a talk by Bro. Metzler. On Oct. 16 we will have district meeting at Hutchinson. We are hoping a large number can attend.—Mrs. Mae Gonigle, Nickerson, Kans., Oct. 14.

Verdigris.—Oct. 2 we enjoyed a very spiritual home-coming service Many former members and friends were present. The regular Sunday-school period was followed by an address by Bro. John Clark of Parsons, Kans., a former member of this church. Special songs were enjoyed. At noon a lunch was served and a very pleasant hour of fellowship was enjoyed. The afternoon program consisted of special music, history of the church, letters of greetings from former members who were unable to be with us, talks by visitors, address by Rev. Chas. Willming of the Presbyterian church at Madison. Oct. 8 we observed our love feast, with the pastor, Bro. John H. Oxley, officiating. Oct. 1 our church and Gravel Hill are entering an attendance contest in accordance to plans sent out by Bro. Herbert Ruthrauff, our district field man. Our Women's Work group is doing very profitable work financially and also is aiding the sick in the community. All are working together harmoniously. Our revival will begin in the near future, with Bro. Herbert Ruthrauff of Independence, Kans., as evangelist. Our Sunday school is progressing under the leadership of Ulysses Matile as superintendent. Each Wednesday evening we have been meeting at the church for prayer services. As colder weather advances our meeting place will be changed to the homes. We pray that our attendance will be increased as the busy season closes.—Leita E. Quakenbush, Madison, Kans., Oct. 17.

MARYLAND

Meadow Branch.—We held our semiannual love feast on Saturday and Sunday, Oct. 15, 16, with an unusually large attendance. About 275 communed. Eld. John J. John officiated and preached to a large and appreciative audience on Sunday morning. His sermon was very timely and filled with the Spirit's power. Elders G. L. Baker, G. A. Early and John D. Roop, Jr., ably assisted in the services. Thirty two were present from the Reisterstown Mission and eighteen remained over night. After the Sunday morning service a fellowship lunch was served to all present. About three hundred enjoyed this feast of charity and all had a good social time together.—Wm. E. Roop, Westminster, Md., Oct. 17.

Thurmont.—Bro. Elvert Miller gave an interesting lecture on peace and present day conditions. Sept. 18 Bro. Elmer Brengle of Frederick gave us a lecture with pictures of the Holy City and in conclusion the effects of tobacco. His lecture was very inspiring. Sept. 25 we were favored with a group of twenty-three young people from Quakertown, Pa. They rendered several numbers in our morning worship and conducted the service in the evening. Our pastor, Bro. Linford Rotenberger, brought the message. We held our council on Oct. 6, with a large number of members present. The following officers were elected: Tolbert F. Lawyer, superintendent; Milton O. Lawyer, assistant; C. Lloyd Green, treasurer; Mrs. Reno Eaton, secretary; Elizabeth Rice, assistant; Mrs. Strafford Lawyer, Messenger correspondent; A. M. Ecker, Messenger agent. Since our last meeting we have lost one sister, Ella M. Fike, wife of the late Eld. T. S. Fike, in death. Our evangelistic services will begin Nov. 6, with Bro. Linford Rotenberger, our pastor, as evangelist. At the close of the meetings, Nov. 19, we will have our love feast. The B. Y. P. D. is progressing and meets every Sunday evening.—Mrs. Strafford Lawyer, Thurmont, Md., Oct. 13.

MISSOURI

Mineral Creek.—Aug. 21 we held our home-coming with basket dinner and a program in the afternoon. A good many of our members attended district meeting at Warrensburg, Aug. 26-29. At our council the following were elected: Ira Saxton, superintendent; Glen Young, assistant; Ruth Saxton, secretary; Maurice Garvey, clerk. Our pastor, Bro. Harold Miller, and wife will be with us another year of which we are glad. He will also serve as field man in the Middle District. The evening of Sept. 4 the young people gave a temperance play, The Whirlwind, which was very impressive. They also gave it at Warrensburg. It was well attended both evenings. Our love feast was held Oct. 14, with Bro. Russell Burriss, pastor of the Warrensburg church, officiating. There were several here from neighboring churches.—Mrs. Andrew Holderread, Leeton, Mo., Oct. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Nov. 20, 4 pm, Los Angeles, Hancock Street.

Colorado

Nov. 6, Haxtun.

Delaware

Nov. 13, Wilmington.

Florida

Nov. 6, Winter Park.
Nov. 13, Leesburg, Seneca.
Nov. 13, Miami.

Illinois

Nov. 6, 7 pm, Mt. Morris.
Nov. 9, 7:30 pm, Canton.

Indiana

Nov. 5, Pyrmont.
Nov. 6, 7:30 pm, Muncie.
Nov. 8, North Liberty.
Nov. 11, Marion.
Nov. 12, Roann.
Nov. 14, New Paris.
Nov. 19, Salem.
Nov. 20, South Bend, First.
Nov. 21, 7:30 pm, Elkhart Valley.
Nov. 27, Elkhart City.
Nov. 27, 7 pm, Salamonie.
Dec. 11, 7:30 pm, Andrews.

Kansas

Nov. 21, Conway Springs.
Nov. 22, 7:30 pm, Hutchinson.
Dec. 3, Gravel Hill.

Maryland

Nov. 5, 6, Licking Creek, Pleasant Ridge house.
Nov. 6, 6:30 pm, Rocky Ridge.
Nov. 6, 4 pm, Pleasant View.
Nov. 6, 7 pm, Denton.
Nov. 13, 6 pm, Sharpsburg.
Nov. 19, 6 pm, Thurmont.
Nov. 20, 6 pm, Westminster.
Nov. 24, Broadfording.

Michigan

Nov. 12, Lake View.
Nov. 13, 7:30 pm, Shepherd.
Nov. 18, Pontiac.
Nov. 20, 7:30 pm, Elmdale.

Missouri

Nov. 13, Kansas City.

Ohio

Nov. 5, West Milton.
Nov. 5, 7:30 pm, Stone Lick.
Nov. 6, Springfield (Northeastern).
Nov. 7, 7:30 pm, North Poplar Ridge.
Nov. 12, 7 pm, Salem.
Nov. 14, Bradford.
Nov. 14, 7:30 pm, Poplar Grove.
Nov. 19, Lower Miami.
Nov. 20, Canton City.
Nov. 20, 7 pm, Brookville.
Nov. 21, Swan Creek.
Nov. 27, East Chippewa.
Nov. 27, 7 pm, Hartville.
Nov. 27, 6:30 pm, Akron.

Oregon

Nov. 5, Portland.

Pennsylvania

Nov. 5, 1:30 pm, Welsh Run.
Nov. 5, 6, 1:30 pm, Richland.
Nov. 5, 7 pm, Mechanic Grove.
Nov. 6, Brothersvalley.
Nov. 6, Clover Creek.
Nov. 6, Ephrata.
Nov. 6, Harrisburg.
Nov. 6, Lancaster.
Nov. 6, Madison Avenue, York.
Nov. 6, Walnut Grove.
Nov. 6, 4 pm, Harrisburg.
Nov. 6, 6 pm, Chambersburg.
Nov. 6, 6:30 pm, Reading.
Nov. 6, 6:30 pm, Springfield.
Nov. 6, 7 pm, Martinsburg.
Nov. 6, 7 pm, Norristown.
Nov. 6, 7:30 pm, Upper Claar.
Nov. 12, 2 and 6 pm, Hatfield.
Nov. 12, 3 pm, Welty.
Nov. 12, 13, Annville.
Nov. 12, 13, 1:30 pm, Myerstown.
Nov. 13, Altoona, 28th St.
Nov. 13, Boiling Springs.
Nov. 13, Cherry Lane.
Nov. 13, First church, York.
Nov. 13, Huntingdon.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 13, 6 pm, Penn Run.
Nov. 13, 7 pm, Tyrone.
Nov. 13, 7:30 pm, Pittsburgh.
Nov. 19, 20, Mountville.
Nov. 20, 6:30 pm, Mechanicsburg.
Nov. 20, 6:30 pm, Ridge.
Nov. 24, 25, Rheems house, West Greentree.
Nov. 27, Palmyra.
Nov. 27, all day, East Petersburg.

Virginia

Nov. 5, 4 pm, Laurel Branch.
Nov. 5, 5:30 pm, Antioch.
Nov. 6, 6 pm, Beaver Creek.
Nov. 6, 7:30 pm, Bridgewater.
Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Nov. 26, Sunnyslope.

Shoal Creek.—On Sept. 17 Bro. Leander Smith of Springdale, Ark., began a series of meetings, continuing for two weeks. Brother and Sister Smith both labored earnestly. We held our love feast on Oct. 1, with thirty four partaking. We had all-day services on Sunday, with a basket dinner at noon. We held our council Sept. 8, transacting the regular business. There was one baptism previous to our meeting.—Mrs. Wilbert Erisman, Fairview, Mo., Oct. 17.

Spring Branch.—We met in council on Sept. 25, with thirty eight present. It was decided to have our communion on Oct. 23. We elected Bro. James M. Mohler as elder; Oleta Breshears, clerk; Iva Bird, Sunday-school superintendent; Floy Breshears, secretary-treasurer. Members of the various boards were also elected. The church re-licensed Bro. Wm. Stephen to the ministry. Five men were appointed to investigate the repairing of the church and to see what it would cost to make a basement under the church. Brother and Sister Harold Miller of Leeton held our revival meetings in August. There were six additions to the church and everybody was benefited and encouraged by the meetings. This church entertained the young people of the district the fourth Sunday of June. Five of our number attended the Lawrence Conference. It was a real pleasure to them to be there and meet the leaders of the brotherhood as it was the first Conference for most of them.—Iva Bird, Fairfield, Mo., Oct. 18.

MONTANA

Poplar Valley.—We met in council Sept. 25, with our elder, Bro. Ray Harris of Minot, officiating. The following officers were elected: Elder, Ray Harris; clerk, Esther Emswiler; Messenger agent, Mrs. W. G. Swank; Messenger correspondent, Eunice Swank; trustee, Fred Jacobs; foreman, Bro. Mark Emswiler.—Eunice Swank, Poplar, Mont., Oct. 12.

NORTH CAROLINA

Fraternity.—On Easter evening the young people gave the play, As Easter Dawns. The Ladies' Aid Society presented a Mother's Day program. At our March council we decided to secure a summer pastor. We were very fortunate in securing Brother and Sister S. Earl Mitchell of Bethany Biblical Seminary. While they were here they did a lot of visiting in the homes. They held a revival and Bible school at Maple Grove church. They also taught a Bible school in our church, with four teachers and one assistant teacher. They had an average attendance of sixty. Our revival started the second Sunday in August, closing Sept. 4. Bro. Mitchell preached interesting and inspiring sermons and as a result ten were baptized. We feel that much good has been done toward the advancement of our church. Our communion was held on Monday night after the meetings, with ninety nine surrounding the Lord's table. Plans are underway for securing a furnace for the church. At our September council our elder, Bro. H. J. Woodie, announced his resignation from the preaching program of our church. Bro. W. M. Robertson was re-elected Sunday-school superintendent; Bro. H. D. Robertson, assistant. The officers for Sunday school and church will be installed the first Sunday in January. We have lost two of our members by death.—Mrs. Mary R. Pickett, Winston-Salem, N. C., Oct. 12.

Little Pine.—On Sept. 10 we held our love feast, with sixty-five members around the communion tables. We had a two weeks' revival, with Bro. Holt E. Griffith of Relief, N. C., as the evangelist. He preached twenty-five wonderful sermons, beginning Oct. 2 and closing Oct. 14. He baptized two and a number asked an interest in our prayers. We all hope to have Bro. Griffith with us again in a meeting in the near future.—E. L. Lowe, Eunice, N. C., Oct. 17.

OHIO

Black River.—On Sept. 12 Bro. W. K. Kulp of Windber, Pa., came to begin a series of revival services. He preached the Word with power, giving us seventeen gospel messages. As a result four were baptized. We feel that the church was much benefited by these meetings. Officers and teachers began their work with the beginning of the church school year, Oct. 1. Sister Ruth Garver is superintendent. Oct. 23 we meet with the churches of the township in an all-day Sunday-school convention. It is our purpose to put on classes in the study of the peace doctrine in the near future. Our love feast was held Sept. 24, with a goodly number at the Lord's table. A delegation of our sisters attended the Women's Work meeting at the time of our district conference at East Nimishillen church.—Mrs. Arthur L. Dodge, Spencer, Ohio, Oct. 14.

Black Swamp.—We met in council Sept. 8. We decided to hold our love feast on Nov. 5, 2 P. M., with services and dinner at the church on Sunday. We are looking forward to a program to be given by a group from Manchester College. The following officers were chosen: Bro. Walter Kurfis, superintendent; Bro. Elmer Hanely, assistant; Doris Baker, secretary; Florice Loop, assistant; Bro. Leo Crago, treasurer. Two more classes were formed, making a total of eleven classes. We certainly need more room. Sept. 18 officers for the B. Y. P. D. were chosen with George R. Garner as president; Arolo Johnson, vice-president; Dorothy Crago, secretary-treasurer. Sept. 28 a number of our workers attended the children's work meeting in the Toledo church. The eighteenth annual convention of the Clean Life League of America was held in the Y. M. C. A. in Toledo, Oct. 1-3, and a number of our folks attended. Oct. 2 Rev. L. W. Lough and wife of Winona, Ind., Mr. and Mrs. Lewis Black of Topeka, Ind., gave us a wonderful lecture in the morning service, showing how much is spent for tobacco and alcohol, and how little is spent for church work. All services are growing in interest and attendance. The Women's Work has decided to furnish some bedding and curtains and what is needed in our room at the Old Folks' Home in Fostoria, Ohio.—Mrs. Ida Garner, Walbridge, Ohio, Oct. 14.

Eagle Creek.—The attendance during the summer months has been good. Our church visited the Old Folks' Home at Fostoria on Aug. 21, taking a basket dinner along. Two of our young people attended young people's session at Camp Mack. The Ladies' Aid has held monthly meetings this summer and recently prepared several sale dinners in the community. Our love feast is scheduled for Oct. 23. Brother and Sister B. M. Rollins will be with us the first two weeks in December to hold revival meetings.—Mrs. Reba Bame, Williamstown, Ohio, Oct. 14.

Painter Creek.—Since our last report a young couple from our Home Builders' class has been received into the church by baptism. We enjoyed an evening of happy fellowship in our communion service on Oct. 2. Brethren G. O. Stutsman of Greenville and Granville Minnich of West Milton were with us. Bro. Stutsman officiated and made a special effort to make the service meaningful to old and young. Bro. Raymond Eberwein was re-elected as Sunday-school superintendent, with Bro. Jesse Baker as assistant. Our church house has just been improved by a new asbestos slate roof which was very much needed. We contributed a truckload of wheat and some money for relief work in Spain. We are also using the penny-a-meal plan for relief and peace work in China and Spain.—Mrs. Levi Minnich, Greenville, Ohio, Oct. 17.

PENNSYLVANIA

Bethany.—May 29 we had a Sower bicentennial service, commemorating the life and work of Christopher Sower and son. June 12 Children's Day was observed, with a program by beginner, primary and junior departments. In the evening a musical was given by Mr. and Mrs. Silas Shoemaker of Ambler. An offering was received for Juniata College. June 19 we had camp night to interest our boys and girls in attending some camp this summer. We held our Sunday-school picnic July 9 at Carson Simpson's farm, with a large attendance. All enjoyed good fun and fellowship. Some of our intermediates and young people attended Camp Star Dust and had a very profitable time. During July at the morning services our pastor gave us echoes of our Annual Conference. Midweek prayer meeting study is very interesting, studying the four Gospels with special emphasis on The Life and Teachings of Jesus. The pastor is in charge. On Oct. 2 we had Bethany appreciation Sunday and asked our people to show their appreciation of Bethany by attending all services and sharing in the offerings. Oct. 9 was rally day. We had promotion and recognition services. Special features were the junior choir and rally day sermon by the pastor. In the evening special music by the choir and candlelight installation service for the choir. The minister spoke on The Power of the Singing Church.—Mrs. M. Mahler, Philadelphia, Pa., Oct. 18.

Carlisle.—We met in council Oct. 3, and decided to elect all officers at this council instead of the January council. We also decided to elect our Messenger agent for a term of three years. We recently closed our revival meetings, conducted by our pastor, H. M. Snavely. Bro. Snavely preached with great force eighteen convincing sermons. Two were added to the church and we believe others are near the kingdom. Our Sunday school is growing so fast that we will soon have to make more room. Our Messenger agent is Anna Schwenk. Our missionary secretary is Laura Parmer.—J. E. Faulkner, Carlisle, Pa., Oct. 15.

Cherry Lane.—We held our council Oct. 4, and elected church and Sunday-school officers. We were pleased to have Brother and Sister C. O. Beery move in our midst Sept. 1 and take up the pastorate here. We are looking forward to our evangelistic service to be held by our pastor, beginning Oct. 30 and closing with our love feast on Nov. 13. We are also planning a week's meeting at the Pleasant Union house, Oct. 23-29. Oct. 2 the chorus from the Koontz church presented a fine program of music and readings. On Aug. 28 the young people presented a play, The Silver Trumpet.—Faye Koontz, Clearville, Pa., Oct. 12.

Hatfield.—We met in council Sept. 24. The business was well and pleasantly taken care of in all departments. We decided to have Bro. Walter Hartman of Annville, Pa., conduct a series of revival meetings, which closed on Oct. 16. We were built up spiritually because of the rich, inspiring messages brought by Bro. Hartman. On Oct. 23 our young people's conference will be held in the Hatfield church. This is an annual meeting with our two neighboring churches, Indian Creek and Mingo. We will have an all-day program. Bro. Carl Zeigler of Annville, Pa., will be the guest speaker. Sunday-school officers are: Superintendent, Arthur K. Landes; assistant, Joseph Fretz, Jr.; secretary, Chas. Anderson; treasurer, Joseph Fretz, Jr. Our fall love feast will be held in the Hatfield house on Nov. 12, at 2 and 6 P. M.—J. Herman Rosenberger, Souderton, Pa., Oct. 17.

New Fairview.—Aug. 28 we observed missionary day. In the morning the Shearer sisters gave two vocal selections. Bro. Michael Kurtz gave a sermon on the great commission. At the evening service our young people gave several selections. Bro. Kurtz also spoke to us. The offerings for missions amounted to $590.75. Our church gave a special program at the East Codorus church on Sept. 1 in celebration of their one hundred and eightieth anniversary. Aug. 30 we enjoyed a hymn singing at Hudson Park, York, Pa., given by the young people. Bro. S. A. Myers gave a few German solos. Sept. 4 Bro. F. S. Carper of Palmyra, Pa., began a series of meetings. At several of these meetings Bro. Carper spoke to over 500 persons. Choruses from adjoining churches gave special selections. Twelve were baptized. Oct. 2 we lifted an offering for sufferers in Spain and China, amounting to

$45.15. On Oct. 9 we held our fall rally and had a surprise program. The Palmyra quartet gave several selections. The young men's octet from York also brought special music. James McDowell and Bro. Musser from Columbia spoke for us. Our attendance was over 500.—H. B. Markey, York, Pa., Oct. 14.

VIRGINIA

Antioch.—We have been very busy with revivals since our last report. Bro. Ira Hoy conducted a ten-day revival with four converts at Rocky Knoll and a meeting for two weeks at Henry Fork with eight converts. Bro. J. W. Rogers of Cloverdale was in charge at Bethany and Fairview for ten days where he met with a great deal of success with thirteen converts. Bro. Olden Mitchell, another of the local boys who has made good as a pastor, was back in the community and held a meeting at Mountain View with three additions for the kingdom. An inspirational revival was held at our home church in August. The leader for the occasion was Bro. C. H. Hinegardner of Baltimore. The twenty-two members added to our number were in no way a measure of his success. We hope that our association with him will not end with this short visit. Our church officers were elected at the August council. There were very few changes. Our regional conference was held at Bridgewater. The departments of our church were represented by the following delegates: Church, Bro. J. A. Naff; Sunday school, Mrs. Jonas Flora; Ladies' Aid, Mrs. J. W. Peters; B. Y. P. D., Bro. Luther Ikenberry. The annual visit of the deacons to the homes of the members has been completed in preparation for the semiannual communion which is to take place Nov. 5, at 5:30.—Eunice N. Myers, Boone Mill, Va., Oct. 18.

WEST VIRGINIA

Glady.—Bro. Noah Fike of St. George, W. Va., held a meeting for us. He was very successful in his work. Eight were baptized and one reclaimed. The spirit of the meeting was good. He has started the good work again. We pray that he can be with us again. He is seventy-one years of age and preaches like a young man.—M. P. Phares, Glady, W. Va., Oct. 17.

WISCONSIN

Stanley.—We met in council Sept. 20. The committee gave a report of the work done on painting the church. The expense of this amounted to $76.88, with all the work being donated. Since that time the windows have been repaired at a cost of $25, which was covered by pledges. Repair work is about completed on the parsonage, and the expense has been $35 to date. Church decided to hold a love feast on Oct. 21. Sunday-school officers were elected, with Sister Inez Edwards as superintendent; Bro. Austin Tyson, assistant; Sister Lorraine Shock, secretary; Sister Nora Winkler, treasurer; Sister Etta Flora, member of educational board. The Aid Society held a bake and food sale Oct. 8 to raise funds to help repair parsonage, the amount being $15.38. We are few in number but have done some very worthwhile work this year. The young people have organized a meeting and we hope and pray it will be a success.—Mrs. Jacob Winkler, Stanley, Wis., Oct. 14.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

When the Day Is Done Read

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By Gene Stratton Porter

The father was a nerve specialist and a lover of God's big world. From him the daughter developed a taste for the out of doors and she often accompanied him on his excursions into field and forest. On these excursions she discovered nature. The story of her friends in and out of high school appeals to the young. You'll like this book. **Price, 75c.**

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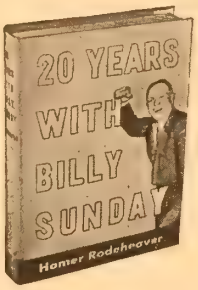
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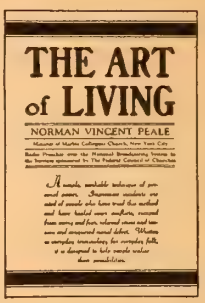
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Tried and Proven

GOSPEL MESSENGER

Vol. 87 GOSPEL MESSENGER—November 12, 1938 No. 46



WHO GOES THERE? . . .

17,000,000 dead—17,000,000 soldiers and sailors killed in the last war! Who are they? Statesmen? Politicians? Big-navy advocates? Munitions manufacturers? Business leaders whose factories hummed during war times? Editors whose papers love to stir up international bad feeling, because it helps circulation? No—not one! Just average citizens. Young men with their lives before them. They were told it was glory, and look what they got. Look what all of us got! Back-breaking taxes. Economic disorders that have not yet been righted. A bitter defeat for one side, a bitter victory for the other. Yet the world is drifting toward another war right now. And those who profit by war will encourage that drift unless we who suffer by war fight them!

What you can do about it: World Peaceways is a non-profit agency the purpose of which is to solidify the desire most people have to abolish the whole silly business of war. Today with talk of a coming war ahead everywhere, Americans must stand firm in their determination that the folly of 1914-1918 shall not occur again. World Peaceways, an organization for public enlightenment on international affairs, feels that intelligent efforts can and must be made toward a secure peace. To this end you can do your share to build up a strong public opinion against war. Write today to World Peaceways, 103 Park Avenue, New York City.

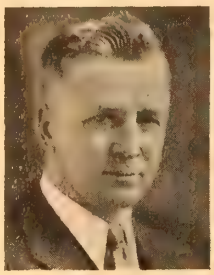
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Men's Work and Home Missions

The Call of Home Missions

BY ROBERT E. MOHLER

Executive Secretary National Council Men's Work



Every worth-while activity offers its appeal to men who are interested in the better things of life. Home Missions are no exception. Home Missions represent one of the great works of the church, and must ever be if the church is to grow and fulfill its place in the world.

Home Missions appeal to the man who is interested in the growth and life of his church, for without them the church can not grow as it should. Show me a church that is not a missionary church and you show me a church that is bound to die. I am wondering if the same can not be said of an individual. The individual that is not interested in spreading the kingdom will die spiritually.

Home Missions are a call to the man who is interested in those less fortunate than himself here in America. The weak church that is unable to support a pastor, the isolated or weak district that needs a field man, the city mission, or any other situation where the church is not and should be in the homeland.

Home Missions offer such a live and vital call to the men of our church that Men's Work has set as one of its tasks the assisting of raising funds for this great and worth-while work. As men we are glad for the chance to assist in this great work and we pledge our efforts to the raising of this portion of our national budget.

Our Home Missions Obligation

BY ALLEN WELDY

President, National Council of Men's Work



Again it is time for the men of the church to get back of that all-important project, the Thanksgiving Home Missions Offering. It has been encouraging to see this offering grow during the past several years, but there is still much worthy work to be done.

As the work is more efficiently done here in the homeland, just that much more efficiently and abundantly will the gospel be spread abroad. The harvest is still great and the laborers are few. Let this not be true about the men laborers in connection with the Home Missions program at Thanksgiving time this fall.

If there is one project proposed by the national organization where every man and boy of the church can assist, it is this Home Missions project. The Elgin office has unlimited materials for the carrying out of this program and will be glad to offer any suggestions for programs and will furnish offering envelopes.

A great joy comes from giving, so let us not only observe the Thanksgiving season by feasting, but by sharing our gifts and blessings with those who are less fortunate.

Why not take over the entire Home Missions program: church service for the day, offering, and all? Your pastor will be pleased to sit back and let the men take complete charge of the mission program.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., November 12, 1938 No. 46

EDITORIAL

Not Only What and Why But How

REMEMBER that little talk about spiritual enrichment—what it is and why it is so meaningful? But there's another question we ought not to overlook: How do you get it? Isn't that the most urgent one of all?

But the answer isn't really difficult. First of all is the desire, deep, all-compelling, overmastering desire. If that is not genuine, there is no use to go further. If it is, it will quickly flower into earnest, passionate petition to the Father who is more eager to give the Holy Spirit to them that ask him than earthly fathers are to give good things to their children. The only catch here is that the asking must be really that, not words merely but a desire so dominant that it makes you summon every possible resource to realize it.

That shows itself in various ways. One is eagerness to lay hold of the special "means of grace," religious activities strictly so-called, provided by the church. We need not enumerate them here. Another is seeking the companionship of persons spiritually rich, preferably through direct contact with them but also by reading what they have written. Then there is the great field of service to human need, helping others in a thousand ways. Hardly anything is more enriching to one's spirit than this.

Not to be overlooked is the daily discipline of ordinary living, the common tasks of household or store, of office or factory or farm. Answering letters and digging postholes both furnish excellent opportunity for spiritual enrichment. It's all in the point of view.

E. F.

Scientific Simplicity

BISHOP FREEMAN writes in *Religious News Service* about satisfaction. He says it's the purpose of Christian living. That's all we got of his discussion but we had already come to the same conclusion and it pleased us to have so distinguished a person agree with us.

The science of satisfaction is exceedingly simple. It is merely a matter of getting what you want, provided only that you are diligently prosecuting the business of learning what to want. This means something much better, much more satisfying, than filling up the vacant places in your present desires. It means enlarging and enriching these desires until they comprise the utmost and finest of which you are capable.

As for that, well there's just no end to it this side of finding one's life by losing it in self-forgetting service to others. This is the "well of water springing up unto eternal life." Drinking of that is getting what the bottom of your being wants. That is satisfaction. That is the purpose of Christian living. E. F.

Peace Action in Crisis Times

CRISIS situations are sure to arise in a world like ours, and certainly as often as in every generation. It is therefore nothing more than good common sense, even in normal times, to give some thought to inevitable eventualities. It is not meant that one should live in an atmosphere of fear and dread, but rather that the prepared mind does make possible the poise and sanity characteristic of those who have achieved conviction and feel sure of the course they should take.

The Christian patriot is as eager as anyone to serve the best interests of his country. He is willing to go the second mile and live sacrificially for the highest interests of mankind, knowing full well that in the world community the progress and well-being of every region and nation is the proper concern of all. But what should be done when a seeming conflict in loyalties arises? Well, just as in the family or familiar group the real hero seeks to serve the larger good, so for each extending circle of relationships the Christian patriot seeks earnestly for that which he believes promises the best for all. In any case he endeavors to keep an open mind and follow the best light he has. It is in this spirit that the following suggestions concerning peace action in crisis times are now offered.

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Keep your poise. To our way of thinking nothing is more important than this in a crisis period. For it is at such times that propaganda is used to obscure the real situation, with the result that truth becomes the first casualty. The aim of propaganda is to make the man of conviction seem both lonely and queer in order that he may be stampeded into the desired position. It is just then that if one keeps his poise, he can see through what is being done, and so stand fast and true to his best light. In the hour of supreme testing, one ought always to remember the cloud of gallant witnesses who through the ages have suffered that humanity might be free.

Endeavor to think through whatever immediate problems arise. They will be baffling, and one may feel a sense of futility, and grow utterly weary. But this is the essence of the technique for breaking one down—for destroying courage and the sense of personal worth. Therefore, stand fast, trying to bring to bear upon the immediate problems all the best you can remember or think. The first shock of a crisis situation is often paralyzing. But remember that poise will return, and with it insight and understanding. Do not neglect the sustaining and enlightening ministries of reading, writing, meditation and prayer.

Seek the companionship of the faithful. If this can not be with friends in the flesh, remember the noble company of faithful who have stood resolutely for the truth as it was revealed to them. Friends and advisers are never more helpful than in the hour of trial. The mere sharing of experiences may not change the unhappy situation faced, but it will lighten the load and give wings to the spirit. Do not neglect the contacts which will give relief and act to restore one's faith in the triumph of the right.

Ever so act as to reflect nothing but respect, even admiration, for a position of conviction. Keep all that is said or done on the highest possible level. In the hour of testing the Christian patriot and his way of life are both on trial. But such a test is also an opportunity. There is nothing so winsome and convincing as truth on a cross. There is an irresistible appeal in the courage of convictions, in the calm and conscientious stand for what one believes is right. And so if a defense of convictions is called for, let the exposition be clear, brief and as able as possible. Be patient if interrupted; answer questions as satisfyingly as you can. Welcome the opportunity to explain the ideals which represent the highest values you know.

Never despair, come what may. It was the prophet Habakkuk who discovered that God's plans were far more comprehensive than he thought, that in his very times Jehovah was working a work which the prophet could scarcely comprehend or believe though it were told him. It is so in every age. And we can be workers together with the Ruler of all. Thus one should ever remember that man's extremity may be God's opportunity. Ever seek through meditation and prayer the fullest possible measure of help from the Higher Power. Here is the ultimate and unlimited reserve of soul strength for the severest trial. "The eyes of Jehovah run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect toward him" (2 Chron. 16: 9). A New Testament version of much the same truth is Paul's: "And we know that to them that love God all things work together for good, even to those that are called according to his purpose" (Rom. 8: 28). H. A. B.

Wanted: To Make Simple Themes Great

"We would like for you to handle three great themes of your own choosing."

Now what would you do with a request like that? The privilege of choice is appreciated but the responsibility almost frightens us. Wonder what they consider great themes. People have different ideas about this. We know of a great chapter in a great book which speaks of three things that abide. Surely they must be great or they wouldn't last. In fact one of them is called the greatest of the three so the other two must be at least great.

But we suspect these would be too simple and common to satisfy our hungerers for great themes. They probably want something with a more mysterious and awe-inspiring sound. Don't you imagine that The Approaching Consummation of the Ages would strike them about right for one? And how about The Challenge of the Present Crisis for another? Crisis and challenge are both words of which most speakers and some hearers are very fond, so much so indeed that they have been worn pretty thin, but with a few vigorous punches at the surrounding atmosphere or a little stamping of the feet they can still be made to serve. Then if we dare try to squeeze the great expectations of our friends into monosyllables, perhaps The Call of the Hour would do for the third theme.

Or, if there is too much danger that they might discover in our three themes three ways of saying the same thing, we might fall back on our old and faithful friend, The Three Pivots of Destiny, leaving it to the exigencies of the occasion to determine what particular pivots should set destiny to whirling.

As a last resort, we may just settle down on Yesterday, Today and Tomorrow. There's a trinity of themes that would seem to cover about everything of importance. But what bothers us most of all is not the choosing of the requisite "great themes." It's the handling of them. That's the really ticklish point. Any theme which has to do with vital truth becomes great by great handling. E. F.

THE GENERAL FORUM

Tribute to a Soldier of Peace

BY W. G. WILLOUGHBY

Finest of all was that man,
Son of much knowledge and skill,
Son of the deeps and the soil,
Master of lores and of truth,
Student of God and of men,
Searching and longing for peace.

. . . .

The people are clashing,
The people are fighting,
The people are hating again.
Emotions afire and passions aflame,
Obedient soldiers are marching again.

Hear primitive cries of the battle,
The bugles of death and the trumpets!
See cavalry charge and the shock of attack,
The infantry fall to pay homage to Mars,
Obeisance of death, a gory salute to their god.

The homes of both victor and vanquished
Are drowned in a torrent of anguish,
A bitter despair, even hunger for death.
The food that remains is a poisonous bread
That's sopped in the blood of the wounded and dead.

The thunder of war is now ceasing;
The coma of conscience is passing;
With country and homes to rebuild,
How wise are the heirs of the dead!
Until they forget; until they forget.

. . . .

Finest of all was that man;
Vainly but nobly he sought
Peace among men to effect.
Martyr's brave death was the cost,
Peace in that death the reward,
Boon which the world had refused.

Harrisburg, Pa.

My Values

BY DAN WEST

For ordinary living it is good to be clear about one's values; in times of crisis it is necessary. The past three years have brought heavy testings of many people who had been at ease; for now that ease has been violently disturbed by events in Ethiopia, in Spain, in China, in Czechoslovakia, and elsewhere—including America. The heavier the strain upon us, the clearer we need to become about our basic values.

My Life. "Self-preservation is the first law of nature." This oft-repeated statement is true for some one like Robinson Crusoe before Friday came, but in group living it can not be true. Some years ago a small party of explorers was waiting through the Arctic night for food from the outside. Hungry but far-seeing, they doled out their precious supply. To save energy, they sat quietly most of the time. Once during this long strain, one of them stirred uneasily, then arose and walked out. Another suspected him and followed him to the cache where he stole from the scanty store to ease his hunger. They shot him next morning. That was not right, but self-preservation was not the first law of nature. It is one law, however, which can not be ignored.

When in normal health, I want to keep that way; when ill I want help. I know that I must die some day, but I want to live as long as I can. I do not care much for a certain song, but I love life.

My Family. I have a wife and four children. How much they mean I can not know except in time of crisis for one or more of them. I know that they, too, must die some time, but I want them to live as abundantly and as long as they can. I love my family.

My Friendly Personal World is composed of relatives, Brethren, friends and acquaintances as persons and in groups. An uncounted number of these help to make up the meaning of my life; without them I could not live happily. When they prosper I am glad; when they suffer, it grieves me; when one of them dies, it hurts. I know that all of them must die some day, but I want them to live long, too. I love my friends.

My Possessions. Out of the savings of many years we have bought a small farm. With favorable weather and care, the good earth makes food possible. Beyond that our farm gives a feeling of spiritual security—a belonging to the earth. Yet it is quite possible that we lose our farm. Many honest, hard-working, careful people have lost their farms—and legally. I hope we can keep ours; I prize our possessions, and I love the soil.

My Country.

Breathes there a man with soul so dead,
Who never to himself has said,
"This is my own, my native land"?

The land of one's birth or choice is a bulwark of spiritual security; the man without a country is lost in a real sense. In the last eighty years that sense of belonging to a country and a people and a philosophy has been taught in many nations until it seems right that "my" country should always endure. Rome was eternal—for some centuries. Ancient nations have passed away. Some modern nations are passing. Czechoslovakia being the most recent painful example. Perhaps some day, my own America will pass, but I hate to think of that. I love my country.

My Christ. Under forms and ceremonies, traditions and customs, the vital faith in Christ may be covered over for decades and centuries; but it always sprouts up

anew. Its real nature is not always clear, but from a human standpoint it has to do with a sense of justice and a deep love of mankind, based on respect for personality. It is a way of living—powerfully attractive because it seems to reach eternal values in a world of change, and because Jesus lived and died for it. I love my Christ.

So far I have not said much. These values are not peculiar to me; they belong also to millions of other people, theoretically to six hundred millions on this earth. Not all of them have these six values in the same degree, but Christians everywhere prize their lives, their families, their possessions (or those they wish for), their friendly persons and groups, their respective nations and their Christ. If we should have the kingdom of God on earth in its greater fullness, all of these values might develop together in a beautiful pattern. But we do not have any such condition. And so we have to choose. The increasing strain may compel us all to choose. That choice among values determines our way of living.

The prayer attributed to the deacon may never have been prayed, but it has been almost lived. "Bless me and my wife, my son John and his wife—us four, and no more. Amen." When things move along easily, whatever the pretension at church or elsewhere, the real living of many Christians is limited largely to that small world; other values seem less important. But when a crisis comes every ones knows that these are not the prime values.

The recent mobilization in Europe because of the Czech crisis is vivid evidence that something is really more important. Millions of ordinary people said goodby (for keeps they thought) and left home, willing—if reluctant—to risk the more personal values for the sake of their country and its cause. The Czechs and the Chinese are the shining examplars of recent months.

Both Christians and non-Christians agree that something greater may demand the sacrifice of the lesser values. But they differ as to what holds the supreme claim. The recent accusation against Cardinal Innitzer was that he made the Austrians choose between Hitler and Christ—a weighty choice. That is likely the highest compliment that can be paid to any Christian. Hitler knows there must be a choice as to supreme values; I had better learn.

Which Choice?

Historically most Christians have chosen something else than Christ and his way of life. But with a developing sensitiveness of conscience there has to be a trick played to sanctify the job of killing, robbing, deceiving, hating our fellow men. Twenty years ago an eminent American divine offered a prayer for "our" soldiers who were about to be sent into battle. Among other things he prayed that if duty demanded, they might "kill their enemies in the spirit of love." Such nonsense can not go on indefinitely. If we want to win a war, we should not cramp our style. If, however, we are determined to hold Christ's way of life as our supreme value, we may have to let the other values pass. That seems to have been the meaning of some of his hard sayings about discipleship.

That commits us to intense suffering under the deep injustices we have to witness in our modern world—in China, in Spain, in Czechoslovakia, in Ethiopia, in America, in Palestine, and around the world. Our righteous indignation pulls us in one direction, our love for all men (including doers of injustice) pulls us in another. There is no way to avoid this suffering without a shrinking and hardening of soul, and the choice is critical. Maybe this is a part of the meaning of the cross, of which we Americans know so little about—yet.

As I see it, justice—a high value—can never be first. Love must be. Only so can I be a follower of Jesus. That makes it impossible for me to be partisan in the bitter factional troubles in America, in Spain, in Czechoslovakia, in China, or anywhere else. It demands a whole set of habits, attitudes, and actions to implement this way of life toward overcoming evil with good. This decision gives perspective to all my other values. They are deep, but this value is deeper. They pull hard, but this pulls harder. They have to pass, but this must endure. It holds me steady in the midst of failure, and builds the faith that some day there shall be a glorious success. My brief life can be invested in helping to speed up its coming.

Goshen, Ind.

America: Twenty Years After

BY C. RAY KEIM

It is a pessimistic, bitter, disillusioned and disappointed America which greets the twentieth anniversary of the close of the "war to end war," the "war to make the world safe for democracy." How hollow those slogan phrases sound in our ears today! How terrifying to see us traveling the same road that led us into the World War! We are less neutral in spirit today than we were in 1914; our citizens insist just as stoutly on their rights to take war-trade profits as they did then (with the same results all but inevitable). The emphasis on military preparation is far greater than in 1914; the extent of military training of our youth has grown alarmingly; the war left a legacy of intolerance from which we have not freed ourselves. Instead of a world safe for democracy we are confronted by aggressive dictators—children of the late war. Internally, we are beset by a bitter struggle between capital and labor; by race antagonisms; by an alarming crime situation; by widespread corruption in business practices;

and by a loosening of moral standards all along the line, not to mention the twelve to fifteen millions out of work and other millions living in utter poverty and hopelessness. Into such a nation the church needs to bring the healing spirit of Christ, leading us from the ways of death into the Way of Life.

Last year our miltary appropriations (not counting the Super-Navy Act) equalled the total cost of the federal government in 1913. But we are hearing already that this year's expenditures must be increased by half a billion. In a recent poll 65% voted for increased army and 71% for increased naval expenditures. It seems the World War has taught us nothing. An armed world is a poor place for a reign of law and reason; it is a difficult place in which to create a brotherhood of man. But it is *this* world that needs to be saved.

The Spanish War, the Ethiopian Conquest, the war in the far east, and the recent crisis among the major powers of Europe have all contributed to a marked shift of sentiment in this country. Many now feel that it is necessary to fight a war to stop "aggressor" nations. Therefore, they support the armament plans of the military and munitions interests. Leading churchmen are already proclaiming the righteousness of a war against the "bad" nations. They could hardly deny the pleas for armaments, if that is their position. Therefore, the church has been paralyzed by her failure to take a firm stand against this trend toward war. Unless the church takes a clear stand against participation in, or support of, war, she must go down in moral defeat. In other words, I do not believe the American churches can bless another war and retain a moral leadership of the American people. It is altogether possible that they will be split on this issue, as an Englishman predicts for the churches of his country.

Twenty years after the Armistice we ought to see clearly several unmistakable lessons. We ought to know now that war does not profit a nation although a few may get rich (23,000 millionaires were created in our country during the World War). We ought to know now that we can not possibly be in as good a position to make a satisfactory peace at the end of a war as we are before war or without war. We ought to know that the spiritual effects of war offset any moral gains we may have hoped to make. We ought to see by this time that another war would likely destroy the remaining democracies. Likewise, we ought to know that armaments do not bring peace but are, in themselves, a factor provocative of war. Twenty years ought to have taught us that the nations must have adequate machinery by which justice is secured through law and not force; that world organization is necessary to world order and that isolation is impossible as a general policy for this or any other nation. We do not want to live separate from the rest of mankind; we could not if we desired so to do. Our responsibility lies, as a nation, not in being a policeman for the world but in sharing with others our contribution to world institutions that will obviate the necessity of acting as a policeman.

May those high hopes of twenty years ago yet be realized. But, if they are, they shall come to fulfillment by the way of peace, not of war. Surely the Church of the Brethren, an historic peace church, has a mission and responsibility in a time like this. We told our government twenty years ago we knew a better way of life than war. What are we doing *now* to give reality to that testimony?

North Manchester, Ind.

The Church of the Brethren in a Warlike World

BY RUFUS D. BOWMAN

A Warlike World

"EVEN worse than this wholesale slaughter, has been the other irresponsible and uncontrolled conditions to which the people of the city have been subjected. The soldiers have swarmed all over the city, looting, robbing, raping women by day and night, torturing, murdering people on the least pretext, and often no one has been safe." This is suffering China. War has inflicted upon the Chinese people such suffering as is unparalleled in history. Nor is this all. Our representatives from Spain have described the fruits of war: starving children, homeless widows, wounded soldiers, shattered nerves.

Is war confined to China and Spain? Not many weeks ago we sat breathlessly at our radios. The world was tense. War was about to break out. Then came the Munich conference and peace for awhile. Is it a lasting peace? Will Europe be able to detour the war for which she has been preparing? I do not know, but I doubt it; and I am not a pessimist when I say this. The agreement at Munich was based upon force. It was a victory for Hitler and from it he emerged the most powerful man in Europe. Hitler's word doesn't mean much. He has already broken the Munich agreement. Our best international observers say that Hitler will not stop. He aims to unite the German-speaking peoples into a political unity. How much will England stand? And France, who, having built her policy upon punishing Germany, has reached her judgment day. England and France will go so far and no farther. Munich postponed war for awhile, but the trend is toward the European nations destroying themselves in war.

There is no doubt about this being a warlike world. Everywhere one sees a mad race of armaments. Fascism is increasing in power. Totalitarianism is denying

freedom of conscience. The fascist states are claiming all mind, all heart, all soul of their citizens. Religious persecution has reached an almost unbelievable state. The Jews of the race of Jesus have no place to go. Christianity is being given the challenge of its life.

The General Position of the Church

In the face of the present world situation, it is easy to see that the strain will increase. It is important to notice the position of the Church of the Brethren toward war. I am happy that our church has made clear statements on this problem. The 1935 Annual Conference made the following pronouncement: "As a people, we have opposed wars at all times throughout our entire history of over two hundred twenty-five years and we have stood with equal consistency for constructive peace principles in all relationships of life. We hate war because we love peace—our way of life at all times. It has been the practice of the church through the years to require of applicants for membership a pledge not to engage in war nor learn the art of war. . . . We believe that all war is sin; that it is wrong for Christians to support or engage in it; and that war is incompatible with the spirit, example and teachings of Jesus." This is the historical and the present position of the church. The Church of the Brethren in a warlike world is still opposed to war.

The Position Applied to War Crises

Our church not only has a general position regarding war, it has gone ahead and has endeavored to apply this Christian point of view to probable war situations. The Annual Conference of 1938 outlined types of services considered consistent, and types of service considered not consistent with the historical position of the church. The advice of Conference is for young people to stay outside of the ranks of the army and accept service only under church or civilian direction, such as relief work, housing, roadmaking, farming, forestry, hospitalization and recreational work. Any type of service under military command is considered not consistent with the historical position of our church. Young people are advised not to go inside the ranks of the army because: (1) war is sin and destructive of our highest values; (2) when you go into the army you cloud your testimony against war; (3) inside the army you are under tremendous pressure to go farther, even if you have noncombatant service; (4) within the army you perform a useful service in carrying on the war.

There are services which may be carried on under church or civilian direction which are consistent with the position of the church. In the event of war, everything possible will be done to guide our young people into the proper type of service. The argument is often given that in the event of war the whole nation is militarized and that everything we do contributes to the war. There is some truth in that statement. But there are various degrees of getting in and staying out. The Christian thing for us to do is to stay out as far as possible.

Preparing Ourselves for the Crisis

To have some understanding of the position to take in the event of war is not enough. We must be emotionally prepared. What can we do to prepare ourselves? A few suggestions follow:

1. Choose to live in a world in which war is eliminated. The Christian lives in a different world from war. It is true that we can not separate ourselves from the world about us, but our world is the kingdom of love. It is the kingdom of God. It is the world of spiritual values, of forgiveness, of soul force, of goodwill, and of happiness. In this world the Christian will have happiness even in the face of persecution. The Christian has a peace of mind which does not depend upon outward circumstances.

2. Cultivate love for everybody. Manifest no hate, even to those who are considered enemies. It is hard to keep some Christians from hating the Japanese. Hate is the stuff that war is made of. We must cultivate love for the Japanese, love in spite of the awful tragedy the military party is inflicting upon China, love with the understanding that many of the Japanese people are opposed to the war, love because they are God's children and need him. We must be careful to keep hate out of our hearts.

3. Discipline yourself to take the consequences of your course. The one who has the conviction that it is wrong to participate in war in any form must be willing to take the consequences of his course. This discipline includes deep convictions of what is right which are rooted in the Christian gospel; intimate fellowship with God, like the Master had in the Garden, which will make us strong at the controls of life; the consecration of life to a cause which is bigger and greater than life itself; and, anticipation of the crises which will come so that we may be prepared to meet them. Christians should begin now to prepare themselves emotionally for the meeting of crises. The Master did it in Gethsemane. How that Garden experience prepared him for a week of trial and suffering! How magnificent was his silence! How often the Bible says: "He opened not his mouth, he answered nothing!" Jesus is our supreme Example of poise.

4. Fellowship with those of like precious faith. Fellowship with those of similar convictions will help you. The Friends, Mennonites, and Brethren are working together now on this peace problem, and in the event of war these bodies should move together.

5. Share your faith with others. The world needs it. The Church of the Brethren ought to be missionary with its peace doctrine. As you share your peace convictions, they are rooted deeper in your own life. Pas-

tors ought to train their young people as to their position in the event of war.

6. Meet in small groups in order to practice the discipline which is needed to meet war crises. Christian pacifists meeting together can do much to help each other.

Give a Positive Peace Testimony in a Warlike World

Those of us who refuse to take part in war have an added responsibility to give our life blood for peace. It is our task to lead out in creating the will for peace. Right now in the world situation we should press for conferences, conferences before the war starts, as a method of maintaining peace. We must insist upon American neutrality. As a church we must give a courageous testimony through relief work in Spain and China, through a peace program in which we become peacemakers, through stronger missionary efforts for the world-wide extension of the gospel, and through making the kingdom of love our lifelong passion.

The Church of the Brethren in a Warlike World—without doubt that is where the church is. Are we ready to meet the strain if it increases? Are we doing our best to meet the appeals from suffering millions? Are our Christian convictions rooted so firmly in the Christian gospel that they will stand in the face of suffering? Are we willing to meet the challenge of fascism by increasing our missionary program so that the good news is heard around the world? Are we really seriously and earnestly trying to be Christians? These questions make me sober. We'll have to answer them if the Church of the Brethren answers the call of Christ in a warlike world. I wonder if it isn't time to quit playing with religion and begin to live it.

Chicago, Ill.

The Practical Program of the Local Church in the Present World Situation

BY MERLIN SHULL

THE world scene changes so rapidly that it behooves Christians to be constantly alert to new developments. Church people should have access to more reliable information than that furnished by the sensational press. The radio broadcast, *Religion in the News,* by Walter W. Van Kirk is fine for all who would interpret major news events. It comes over the NBC blue network at 6:45 eastern time each Saturday evening. Church bulletins could be a real service in this regard by announcing significant programs to be given over the radio. The *Christian Herald* now publishes a radio guide which is often helpful. Young people in all our churches will do well to follow the series of studies provided by our B. Y. P. D. department.

In the realm of action I submit a few suggestions:

1. Peace Pageants, plays and moving pictures attract the general public. Information, correction of false attitudes and instilling a desire to help right great social wrongs, are given in a fine way by these methods.

2. Our young people may participate in peace parades, if wisely planned. Banners and placards should be carefully worded. Instead of slogans like *We Will Never Fight in Another War,* be positive, as *Peace by a World Economic Conference.*

3. The local church should lead in efforts to keep such organizations as the R. O. T. C. from being established in their high school. Here, again, the efforts should be marked by sanity, charity and fairness. Even though the church should lose in the effort, members should seek to retain the friendship and admiration of the opposition. Peace efforts that antagonize are not named correctly.

4. Individual Christians should pray for peace and believe that there will be peace! More statesmen as well as common people are shrinking from the horrors of war as a method of settling a dispute. Some may not agree, but I am a bit doubtful about the wisdom of public statements, such as: "We may have only a year to speak." It is true that things are uncertain. But why not take the attitude that we expect always to state our convictions, calmly and fairly? Why put ideas in the minds of prospective enemies?

5. Each of us should do the necessary personal work with ourselves. We should allow Christ to master our own inner conflicts. It is sinful to envy those who have more of this world's goods than we have. It is likewise sinful to live extravagantly even if we can afford it. By so living we make it easy for the poor to envy and even hate us. Pride because of superior ability or abundance of possessions is always wrong. Each of us should spend more time in fellowship with Christ, in private devotions, that we may master these unchristian attitudes. We can not ask our pastor to do this for us. How can we condemn envy and hate in poor nations if we can not conquer them in our own lives? Nor can we condemn pride and haughtiness in a great nation if we can not conquer it in ourselves.

6. Our family relations should always be on the high plane of Christlikeness. When parents speak in the presence of their children on social issues and about great leaders they should speak without bitterness and with fairness. How about our attitudes, the words we speak, the tone of voice, when we speak of the other political party, the nation whose principles we do not approve? Do our children conclude that we hate Hitler and the German people? What is our attitude toward those of another race? Untold harm can be done by a statement like: "Oh, I don't want you to play with that Dago." Do our children realize that the sit-down strikers may have a case? Do they realize that the employer may sometimes be treated unfairly?

Do we solve our family problems by the conference method, and if need be by a just peace treaty? Or does the largest machine gun win? The world is a little big for us to see great results from our efforts. But we can master our own lives and family attitudes and relationships. We can make them what we will.

7. Christian parents should not buy war toys for their children.

8. Last of all, I would like to suggest that a church might well spend a few Sunday nights on study and discussion of the Christian attitude today and how one can befriend those outside of his social, political or economic group in the local community. This should be followed by definite fellowship with and acts of kindness to these individuals and groups.

Elgin, Ill.

A Realistic View of Peace

BY LENIOR AVERY FLEMING

THE ideal of peace seems to be threatened with a rising, overwhelming tide of anger and hatred, war and preparedness for more wars. During 1937 the nations spent nearly twelve billion dollars on munitions of war. This is three times the amount expended in 1913. Our next Congress will doubtless call for another substantial increase in preparedness appropriations. As a people we have never ceased to promote peace, but as a government we pay more and more at the altar of Mars.

A careful and reverent re-examination of Luke 2: 14 reveals an overtone that may have escaped a more superficial study. A thoughtful translation suggests "peace among men *of goodwill!*" Is it possible that our conception of peace as a gift has blurred our vision of peace as an achievement? Our great challenge has always been, and is still, the creation of goodwill among men everywhere. The everlasting foundations of peace must rest upon the bedrocks of goodwill.

Do we entrust the affairs of state to men who are at heart men of goodwill? Christians and lovers of peace everywhere have a clear responsibility in promoting peace and goodwill by thoughtful and responsible voting.

Our belief in the ideal of peace needs the support of our daily living. All our contacts and activities must be characterized by the spirit of goodwill. We must spread goodwill wherever we go. Our business deals must be transacted in the spirit of goodwill. Peace is an achievement. The way is through goodwill. There can be no substitute.

The most stringent and inclusive neutrality laws depend upon goodwill for their ultimate success. Our American ancestors came to these shores only a few generations ago. Laws can not remove their emotional relationships with the English, Scotch, Irish, Greek, Italian, Scandinavian, German, French, Russian and other peoples of the old world. A legal separation of the United States from Europe and Asia can not be a real separation. We face the dilemma of being in the world and a vital part of the whole, and at the same time assuming that we can live apart from its responsibilities and its sufferings! Those who depend too strongly upon a series of neutrality laws to secure peace for our country are due for disappointment and disillusionment. It is extremely doubtful that any neutrality will preserve peace for any important part of the world at a time when most of the world is engaged in warfare.

Laws can not automatically remove selfishness and the desire for profit. Only the dominating and "expulsive power of a new affection" can accomplish that. Laws can not remove the greed of Americans for profit. When Thomas Jefferson heard rumors of war in Europe, he wrote: "Since it is so decreed by fate, we have only to pray that their soldiers may eat a great deal (so that) the new world will fatten on the follies of the old." Such a viewpoint should raise the vital question, "Am I my brother's keeper?" And who is my brother? Do Christians have a right to hope for any ultimate goal short of universal goodwill, brotherhood and peace?

Brethren people are largely rural. Farming is their principal occupation. They have been noted for their devotion to the ideals of peace. Are they willing to pay the price of peace? Are American farmers as a whole willing to forego profits in order to make peace possible? If our cash-and-carry policy of neutrality should result in turning European buyers to South American markets for wartime supplies, and bring to that country unusual prosperity, would our farm organizations demand that we try to get some of the business? Would labor be satisfied to see reduced wages and some unemployment as a price for security from war? And if organized farmers and laborers descended upon Congress, would it yield to their demands? These questions may be regarded as impractical and not applicable to a real situation, but they may be indicative of some of the prices of peace, and our readiness to pay.

The assumption that the United States is not actually a part of the world culturally and economically, seems to be both dangerous and unwarranted by the facts. It seems to the writer that our peace will always be threatened by any major conflict, because we are increasingly a vital part of the world. Any endeavor to eliminate wars must be similar to our efforts to wipe out the bubonic plague and smallpox; they must be on a world-wide basis. Our security lies in preventing wars from

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HOME AND FAMILY

Christmas—In Spain

BY MAY ALLREAD BAKER

Shall Christmas come this year to war-torn Spain?
Shall children look for Santa Claus again,
Straining their eyes to starlit chimney top
In hope of seeing prancing reindeers stop?

Hanging their stockings up that merry eve,
Hoping and trusting that they shall receive?
Dear, happy children, tucked up safe in bed!
No longer deadly rain of bombs to dread!

Shall carols once again sound in the land?
Shall friends and neighbors clasp each other's hand?
And Christ, the great Redeemer, Prince of Peace,
Rejoice once more to see the warfare cease?

Shall church bells ring their mellow, soothing chime?
And people gather in, at meeting time,
Lifting their voice in heartfelt song and prayer,
Finding the Christmas morning wondrous fair?

Stilling their hearts to rest—their fears to ease;
Casting out hatred on their bended knees?
God grant they may! God grant the world may find
A safe and lasting peace for all mankind.

Lewisburg, Ohio.

Spiritual Homesickness

BY ARCHER WALLACE

THE opening verse of the Ninetieth Psalm strikes a note which must have found an echo in millions of hearts: "Lord, thou hast been our dwelling place in all generations." The verses which follow reveal how deeply that psalmist was impressed with the brevity of life; a thought which has occupied the thinkers of all ages. He found his consolation in the belief that behind all fleeting, transient things, God remained the changeless, eternal home of the soul. That man would have found a kindred spirit in Elizabeth Barrett Browning:

And I smiled to think God's greatness flowed around our incompleteness,
Round our restlessness his rest.

The true basis of all spiritual religion is found in the fact that man is made in the image of God, with appetites essentially spiritual. Not on any historic event, still less on the elaborate ecclesiastical organization, does religion rest but on that basic hunger and thirst after righteousness which exists wherever humanity is found.

The Parable of the Prodigal Son, which sets forth so clearly the heart of the gospel, carries with it a great truth which is often lost sight of. It is that the prodigal returned to his father not because of an awakened conscience, or that he feared the anger of an outraged father. It was rather on account of the bitter disappointment he experienced in his pursuit of pleasure, and the tender memories of home. He was not in his element; he was unhappy, homesick.

The late G. H. Morrison once wrote: "We are not fashioned to be at home in sin. We bear the image of God and God is goodness. The native air of this mysterious heart is the love and purity and joy of heaven. When a man deliberately sins, and all the time hungers for better things, it is not the hunger for an impossible ideal; it is the hunger of his soul for God."

The frequent use of the words hunger and thirst in the Bible is significant. The man who thirty centuries ago wrote the psalms had firsthand knowledge of desert land without a blade of grass; of a land where the sun blazed upon ghastly whiteness and where there were deep ravines without pools or streams. Death in the desert was no uncommon experience and man and beast suffered alike. "The Bedouin in the desert often has to go, with empty waterskins, many a day's journey, and it comes to be a fight between the physical endurance of the man and the weary distance between him and the spring. Many a man's bones, and many a camel's, lie on the track to the wells, who lay down gasping and black-lipped, and died before they reached them." Little wonder, then, that when the psalmists wished to express the deep permanent satisfaction of spiritual gifts they spoke of fountains of living waters where the thirsty could drink and find relief.

One commentator says that the passage in Isaiah 35: 7 would be more accurately rendered: "The mirage shall become a pool." The mirage with its sickening disappointment would be changed into a glorious reality, "the romance shall be turned into a reality, the mistakes shall be rectified and men shall know what it is they want and shall get it when they know."

It is this deep-seated hunger for God in human hearts which, more than all the philosophical arguments in the world, proves the spiritual nature of man. Dr. Merton S. Rice puts it in a forceful way: "The thing which saves me from my animalness is that there is a plus in me which is not satisfied with being just an animal. My chief differentiation from Joe Mendi, a chimpanzee in the Zoological Gardens, is not merely that my frontal bone stands out more prominently than does his. The really spacing distinction between us is that I am dissatisfied with being an animal. That is the prophet of my soul."

Spiritual longings, then, indicate a homing instinct of the soul. The homing instinct of birds is one of the most wonderful things in this marvelous world. Some years ago pigeons taken in a box to Northern Alaska and then released, found their way home more than a

thousand miles away. When one thinks of the vast territory over which the birds flew, the wide stretches of forest, hills, streams and then of the unerring sense of direction which enables those creatures to find their goal, is it too much to believe that God, who has planted in the human heart affections, desires and the hope of immortality, will satisfy every deep longing of the soul?

One day William Cullen Bryant watched a waterfowl in its long and unerring flight. It stirred him to write a poem which has become a classic in our language:

"There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

"All day thy wings have fanned
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

"And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend,
Soon, o'er thy sheltered nest.

"Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

Some few years ago a book was edited with the title *Has Science Discovered God?* It was a symposium of modern scientific opinion in which the views of scores of outstanding scientists were given to prove the basic truths of the Christian religion. The book must have done much good and brought to many troubled minds confidence and reassurance. Yet it is not upon such a foundation that religion rests, but rather upon the fact that what the psalmist wrote thirty centuries ago in Palestine expresses what millions feel today: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God."

The saddest parable in the New Testament tells of a man who had apparently no spiritual dissatisfaction. He regarded himself as rich. No adventure awaited him, no ideal beckoned. He said in smug self-complacency: "Soul, thou hast much goods laid up for manys years; take thine ease." That is the story of a tragedy.

The biographer of that great Englishman, Warren Hastings, says the lad was told the story of his family's fortunes—or misfortunes. Once the stately mansion of Daylesford had been the family home, but it had passed into the hands of strangers. With eyes of wonder, then of longing, the poor boy gazed at the beautiful home and its surroundings and very earnestly he vowed to regain it. After long years he accomplished his object. Some of the methods he used brought him into conflict with the state, but there is something exciting and dramatic in the strong purpose of that man to regain his ancestral home.

Towards the latter half of last century a lad named Hugh Price Hughes was in attendance at an English boarding school. He came of a political family and it was his parents' wish that he should carry on the family tradition. There was a religious awakening in the school and the boy decided to become a Methodist minister—and at a time when salaries were very low. Not without apprehension he wrote to his parents telling them of his decision. Back came his father's answer, "My boy, I would rather see you a humble preacher of the gospel than Prime Minister."

Hugh Price Hughes lived to become one of the outstanding Christian leaders of Great Britain. His energy, mental and physical, was a wonder to all that knew him. He died in 1902 at the age of fifty-five and on tombstone in a London cemetery is his favorite verse—one which he must have repeated hundreds of times for it became the motto of his life.

"Thou, O Christ, art all I want;
More than all in thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is thy name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace."

Toronto, Canada.

A Realistic View of Peace

(Continued From Page 10)

starting, anywhere in the world. The spirit of goodwill is basic to any conception of neutrality.

"Go ye into all the world" is the stirring message of Jesus. It applies to our day, simply because the task is incomplete. Let not the church be puzzled about her place in this century. The unfinished business of the first church lies on her council tables. The world's need of goodwill is still desperate and real.

This article may project peace as a reality farther into the future than our readers desire. Peace as an achievement is in a very real sense a realistic view, but its tremendous challenge should appeal to our Christian faith and vigor. "The lift of a far view" should intensify and unify our efforts to reach the goal. The bigness of our task, after all, is quite in harmony with him "who was made . . . after the power of an endless life."

Ottawa, Kans.

OUR MISSION WORK

Women's Missionary Program

Women's December Missionary Program

Eleven pages of missionary material concerning outstanding missionary women. Price, 5 cents. Order from General Mission Board, Elgin, Illinois.

Pioneer Misionary Women

Prepared by Nora M. Rhodes and Mary E. Stover

Worship Service

Hymn—The Light of the World Is Jesus.
Scripture—Heb. 12: 1, 2; Luke 10: 1-9.
Hymn—Jesus Calls Us; O'er the Tumult.
Prayer.
Solo—When I Survey the Wondrous Cross.

Stories of Pioneer Missionary Women

Mary E. Stover, Pioneer Church of the Brethren Missionary to India.

Isabella Thoburn, Founder of First Women's College in India.

Mrs. A. R. McFarland, First Woman Missionary to Alaska.

Melinda Rankin, First Protestant Missionary to Mexico.

Mrs. Ann Judson, Woman Missionary to Burma.

Mary Slessor, A Pioneer in Africa.

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Advantages of Peace

To the Leader: With this theme get the children to think what it would mean to live in a world that made no preparations for war; in a world where each individual and each nation are friendly toward every other individual and nation. Just recently there appeared a statement in an article to the effect that to feel goodwill toward others was a natural thing for a person, but that fear and distrust have come in each life until few dare to express that goodwill. Isn't that one great advantage of peace—that the barriers to goodwill are removed and we can each show our friendliness for those whom we once considered our enemies? And just think of the many constructive things the billions of dollars now used to build battleships and make guns could do! Disease and poverty could be attacked in earnest and perhaps eradicated. The opportunities for education could be increased. The greatest advantage would be that feeling of security that comes from knowing that that for which we work and that which we build will not be destroyed in a moment by a bomb dropped from the sky; that those we love are safe as they go about their daily tasks, for all are friendly.

Call to worship: Psa. 133: 1.

Hymn: In Christ There Is No East or West.

Scripture: Isa. 11: 6-9; 40: 28-31.

Prayer:

"Grant us to live as children should,
Who heed one Father's call,
And round a common place of prayer,
Desire the good of all.
So help us serve each other, Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man. Amen."

Hymn: Let There Be Light, Lord God of Hosts (stanzas three and four).

Offering.

Benediction: "Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."

A Breath of Africa

BY FAYE MOYER

And they were reading a story in church! It was at Friday evening prayer meeting time. The crowd was gathering and the church house was nearly full. All seemed quiet and worshipful except two young men who were keenly interested in reading something that seemed exciting. What book so interesting would those two fine Christian boys, teachers of the school, be reading at prayer meeting time? They were sitting near me, so I glanced their way and asked in a friendly way what they were reading. Unabashed that they should be caught reading a book in prayer meeting, they innocently showed it to me. There it was—Galatians. And they were fascinated with the reading of it. How many Christian lads at home find the Letters of

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What to Pray For - - - - - - - *Week of November 12-19*



CHALMER G. SHULL

To be responsible for the work of one mission station is a task which fills any missionary's full time, but when he must care for the work in three different stations his time is more than filled. Brother and Sister Chalmer Shull live at Palghar and they have charge of the evangelistic work in and about Palghar, Dahanu and Vada. They need and desire our prayers.

In a recent letter from Bro. Shull he reported that he had just had a week of great profit for he had been with a committee which surveyed the mission work in the Marathi field. This committee worked under the auspices of the Bombay Christian Council. Such a survey revealed many important things to them about the growth of the Christian church and it was encouraging. Bro. Shull closed by saying that they felt they could go forward with more confidence.



MRS. SUSAN SHULL

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By Levi K. Ziegler, Minister, Waynesboro Church, Pennsylvania

Religion must be personal. In the upreach of man toward God it is aspiration and appropriation. The Lord's Prayer pictures that. In the down-reach of God toward man it is inspiration. The Twenty-third Psalm pictures that.

Jesus, the Example of all that is supreme in religion, is the medium through which our search for life abundant and its discovery in all its beauty and fruitfulness, are brought together.

We can't pray for fullness of spiritual life in sincerity, and afterward be the same. As soon as we believe Christ enough to take him seriously, we'll stop being just fed up, and we'll go and be and do the best we know.

Ministry to Nonresident Members

What the Local Church Can Do

It seems evident that the local church can do some things for their nonresidents that others can not do so well. In many cases there is a tie of friendship, a feeling of love for the home church. This tie furnishes an opportunity for a special ministry. Many pastors and churches have rendered an appreciated service. We hope these splendid efforts will be continued. Here are some of the things the local churches can do:

1. They can send newsy letters about activities and people of the home church. If pastors can not do this the church should arrange for some capable and enthusiastic supporter of the church to do it. Such a person might be called a "Corresponding Secretary."

2. Church bulletins, announcements of special days, as home-coming; the church program for the coming year, these are among the items that will interest them.

3. Many nonresident members are living within the bounds of other congregations. The local churches can notify pastors and elders of the presence of these folks.

4. If members are going to remain for some time in the bounds of another Church of the Brethren they should be encouraged to place their letters there.

5. Home pastors can encourage their nonresidents to participate in the worship and service of some church near their new home.

6. You can help nonresidents by sending their names and addresses to 22 South State St., Elgin, Ill. These names should be sent as soon as you have the address to which the people are moving. In addition to the letters you shall write, they will appreciate the letters and other types of service provided by their national headquarters.

If there is any way our office can assist you in your ministry to these people, please let us know. We are ready to help you.

We thank the churches that have already sent in the names and addresses of their nonresident members. On Oct. 21 we had received 3,884 names from 237 churches.

WOMEN'S WORK

Women's Work Announcement

At the beginning of our November Women's Council Meeting a wire, followed by a letter, came from Sister R. D. Murphy saying she could not come and meet with us or with the Council of Boards.

The council regretted the absence of our president and we prayed that she be speedily restored to health. We know that all the women at this time will want to join in prayer for our president.

During the next few months we would ask that business correspondence be directed to the secretary at the Elgin office for this will help to relieve Sister Murphy of concern and work.

At this time may the women of the church continue to work diligently in behalf of the Women's Work program and its project. The giving to the project up to the present date is $23.10 behind the figure last year at this same time. This gives us great hope that we shall reach our goal by the end of the fiscal year. During the remaining four months if each church reports, the goal will be reached.

The Council of Women's Work gave attention to the coming Annual Conference program and to the preparation of some necessary leaflets for our Women's Work.

MEN'S WORK

Father and Son Programs

By Allen Weldy, President National Council of Men's Work

Many men's groups are already making plans for their Father and Son Week programs. The midweek banquet is the high light of the program, but the sermon your pastor will give to the fathers and sons is also of great importance. Whether you have a Men's Work organization or not in your church, you can not afford to let the month of November pass without this fine fellowship between the boys and their dads. Recently the writer was a guest at a local Men's Work meeting and plans were being formulated for the Father and Son Week observance. There were several young boys in attendance who were very much interested in the plans being made by their elders. They were so much interested that one boy said he had been looking forward for some time to the Father and Son banquet occasion, and even suggested a young man whom they wanted for their guest speaker. Why not let the dad sit back and let the sons work out their own banquet program in honor of their dads? They will be glad to do it and enjoy the experience, and it will be valuable to us dads also. Let us not neglect the assembling together of the fathers and sons in the church basement for a period of real Christian fellowship.

ADULT CHRISTIAN WORKERS

What Can Brethren Do to Promote Peace?

Matthew 5: 9

Sunday, November 27

1. **Live peace** beginning at home (Matt. 18: 15-20).
2. **Pray** for world peace (1 Tim. 2: 1-4).
3. **Acquaint** themselves with the peace principles of Christ as interpreted by the Church of the Brethren.
4. **Study** the peace literature issued by the Board of Christian Education.
5. **Contribute** to our relief work in China and Spain (Luke 10: 25-37).
6. **Resolve** not to hate under any circumstances but rather to practice the doctrine of love (Rom. 12: 17-21).

7. **Expand** the church program in the interests of world evangelism.

8. **Support** good bills in Congress; oppose bad ones.

9. **Refuse** to buy war toys for children; discourage others from doing so.

10. **Help** to promote the 1938-39 peace program of the Church of the Brethren as passed by Annual Conference. Free copies available, also outlines for leaders of study groups, from the Board of Christian Education, 22 South State St., Elgin, Illinois.

CHILDREN'S WORK

Children's Work in Southern Ohio

By Ruth Neher, Gettysburg, Ohio

On Oct. 14, the Southern Ohio children's workers' conference, with an atendance of 180, was splendidly entertained by the West Dayton church. The meeting was sponsored by Mrs. Orion Erbaugh and her assistant, Miss Naomi Erbaugh, together with a newly appointed cabinet of workers.

Organ melodies played by Miss Madonna Wine created a fine spiritual atmosphere for the evening. After a fellowship supper, served in a beautifully decorated room, a play was given by the West Dayton young people. All who heard it should be more interested in planning a real Christian program for the children of every church. Miss Ida Koontz, director of children's work for Dayton and Montgomery County, led the entire group in a fine worship service.

A new feature of the conference was the splendid exhibit of children's work materials and various helps for teachers and leaders. It did much to make the meeting practical for all. We should all appreciate the opportunity of having suggestions so helpful for if there is sincerity in our work we must believe that the most important job in all the world is to help boys and girls to grow into happy Christ-centered beings.

A Breath of Africa

(Continued From Page 13)

the New Testament so interesting that they attract people's atention by their reading of it?

Yes, even I have been more thrilled and feel a keener interest in the Epistles than I ever did in all my study before. True, a teacher does learn about as much as the whole class combined. In one of my Teacher Training classes this year I am teaching the Epistles and find that a group of some forty young men and boys who can sit keenly interested for a daily class period of study of the Epistles is quite an inspiration. The Good Old Story is still good.

That sunshine and rain bring flowers and golden grain is just as true in Africa as in America. We are thankful for good rains this season. Our own gardens are flourishing and it seems promising for a good corn crop for the Buras. We rejoice with them for this favor from God.

"By the blessing of God," as the Buras would say, our members of the staff who have been ill are gradually improving. Both Miss Engel and Miss Brumbaugh have much improved in health. Miss Engel is gradually assuming her duties at the hospital. Miss Brumbaugh is at Garkida following several convalescent weeks from her prolonged illness. She is eagerly awaiting the arrival of Miss Horn so she can return along with her to Lassa. As any ambitious person would feel, she finds it difficult to wait here until rains are over and roads passable even for a trek by horse. She longs to be back at her work at Lassa, and Lassa and the hospital are needing her. The Royers with their two children have had to be at Lassa away from doctor and nurse.

"The Lord gives and the Lord takes away." This excerpt from a letter of greeting from a Christian young man bears great witness of faith and trust that surpasses the faith of many of us who profess to know God. Njida had previously lost three babies and was so happy that this fourth child had been able to remain with them these several months. Njida and wife had recently left home to study for a period at a more advanced mission school of the C. M. S. at Zaria. And yesterday his letter came to me. Read this free translation of a portion of his letter. "The hearts of my wife and myself are made sad. Our daughter whom God gave us he has received to be his own. She died Friday, 29th July. They were in the hospital because of her illness for about four weeks. It is very difficult for us indeed, but that which God gave us, he received unto himself. And in his blessing even so I thank him. They did well by us and buried the child with prayer, as is the wont of the church. Let us plead with God that he help us to bear things with quiet hearts following his way.—Njida Gwari."

And tears came to my eyes as I read this letter from one of our brethren who has suffered much, but praises God through his tears.

School days are happy and busy days at Garkida. It seems that Garkida schools opened with special interest and enthusiasm this year. Whereas I had expected perhaps eighty children at the opening, I was happily surprised to enroll one hundred and eighty on the first day. This exceeds any first day enrollment that I know. During these first few weeks of school interest has run high and attendance has been regular with a gradual increase, making the total enrollment over three hundred and the average attendance not far under the three hundred mark. About one sixth of these enrolled are students in the training schools; the rest are elementary school pupils. The boarding boys and boarding girls are living in their new dormitories this year. And we are also using our fine new training school building. Including the near-by village schools we have a staff of twenty-two teachers who need your prayers for a successful year of teaching and Christian growth. I thank God for this opportunity to help young lives and rejoice that he blesses his work.

There is a touch of fall in the air here too. The ripened grain and the Buras so busily cutting and stacking it make it seem that harvest time has really come. We do not have many autumn colored trees, yet there are a few varieties of trees that have pretty yellow leaves in autumn, and one kind of short shrub which has glossy wine-colored leaves this time of the year.

Garkida, Africa.

CORRESPONDENCE

MINISTERS, LAYMEN AND WAR

If the ministers of the nation—this includes the ministers of the Church of the Brethren—would wake up and work as energetically and doggedly in a campaign of education to enlighten the people about the real causes of war and how to effectively work for the prevention of it, as politicians do

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KINGDOM GLEANINGS

Calendar for Sunday, November 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Sacredness of Human Life.—Ex. 20: 13; Matt. 5: 21-26, 38-42.

Christian Workers, Peace in the History of the Church of the Brethren.

B. Y. P. D., Peacemakers.

Intermediates, Heroes of Peace: Admiral Byrd.

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Gains for the Kingdom

Fifteen baptized in the Brick church, W. Va.

Four baptized in the Lick Creek church, Ohio.

Two baptized in the Washington church, Kans.

Four baptized in the Canton church, Ill., Chas. Dumond, pastor.

Eleven baptized in the Greenville church, Ohio, Bro. Leo Miller, evangelist.

Eight baptized in the Maple Spring church, Pa., Bro. John D. Ellis, evangelist.

Twenty baptized in the Tire Hill church, Pa., Bro. J. A. Robinson, evangelist.

Two baptized in the Little Pine church, N. C., Bro. Holt E. Griffith, evangelist.

Four baptized in the Luray church, Va., Bro. A. J. Caricofe, pastor-evangelist.

Four baptized in the Mountville church, Pa., Bro. John Buffenmyer, evangelist.

One baptized in the Mountain Grove church, W. Va., Bro. Alonzo Fike, evangelist.

Four baptized in the Valley River church, W. Va., Bro. Robert Byrd, evangelist.

Thirty-five baptized in the Waynesboro church, Va., Bro. S. D. Lindsay, evangelist.

Nine baptized in the Mt. Zion church, Va., Bro. A. J. Caricofe, pastor-evangelist.

Nine baptized in the Springfield church, Northeastern Ohio, Bro. L. R. Holsinger, pastor.

Four baptized in the Cherry Grove church, Ill., Brother and Sister B. M. Rollins, evangelists.

Seventeen baptized in the Virden church, Ill., Brother and Sister J. Edw. Jarboe, evangelists.

Five baptized and four received by letter in the Frederick church, Md., Bro. R. E. Shober, pastor.

Twelve baptized in the Friends Grove church, Pa., Brethren W. G. Group and W. A. Keeney, evangelists.

Twelve baptized and two renewed their faith in the Jeters Chapel church, Va., Bro. J. W. Rogers, evangelist.

Five baptized and one received on former baptism in the Crab Run church, Va., Bro. N. J. Miller, evangelist.

One baptized in the Tear Coat church, W. Va., Brethren Raymond Martin and S. Paul Daugherty, evangelists.

Eighteen baptized in the Tire Hill church, Pa., Bro. J. A. Robinson, evangelist. Also two baptized since the meetings.

Eleven baptized in the Madison Avenue church, York, Pa., Bro. M. A. Jacobs, pastor-evangelist; J. W. Yoder, song leader.

Twenty baptized and three await the rite in the Milledgeville church, Ill., Brother and Sister Oliver H. Austin, evangelists.

One baptized and two received on former baptism in the Farrenburg church, Mo., Brother and Sister A. W. Adkins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. John Coffman, Dec. 6-18, in the Pontiac church, Mich.

Bro. Niels Esbensen, pastor, Nov. 20, in the Empire church, Calif.

Brother and Sister B. M. Rollins, Nov. 23, in the Midland church, Mich.

Bro. B. E. Waltz of Needmore, Pa., Nov. 20, at the Pleasant Hill church, Pa.

Bro. F. E. McCune of Kitchel, Ind., Nov. 6, in the Middletown church, Ind.

Bro. M. Guy West of Roanoke, Va., Feb. 6-19, 1939, in the Huntingdon church, Pa.

Bro. Wilmer A. Petry of Akron, Ohio, Nov. 14, in the East Nimishillen church, Ohio.

Bro. C. Ernest Davis of La Verne, Calif., Nov. 6, in the Walnut Grove congregation, Pa.

Bro. T. E. George of Goshen, Ind., Nov. 13, in the Syracuse church of Northern Indiana.

Bro. H. M. Snavely of Carlisle, Pa., Nov. 20, in the Cocalico house, Springville congregation, Pa.

Bro. B. G. Stauffer of Manheim, Pa., Nov. 27, in the Middle Creek house, West Conestoga congregation, Pa.

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Personal Mention

Bro. Arthur L. Warner, pastor at Lynchburg, Va., changes his street address. The new number is 209 Euclid Avenue.

Bro. C. B. Smith and wife of Bridgewater, Va., are going to Florida this week for the winter in the hope that the more genial climate will be beneficial to Sister Smith's health. Their address will be Sebring, Fla.

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Bro. Warren D. Bowman, pastor of the Washington (city) church, is the speaker during Religious Emphasis Week at McPherson College, beginning tomorrow, Nov. 13.

First West Virginia has chosen as Standing Committee delegates to the next Conference Elders Foster Bittinger and S. Paul Daugherty. Elders W. W. Bane and Carl Welch are alternates.

Two new members were in attendance at their respective board meetings, Bro. W. Newton Long of Baltimore at the Mission Board meeting and Bro. Warren D. Bowman of Washington at the meeting of the Board of Christian Education.

Bro. Floyd E. Mallott of Bethany Biblical Seminary has been appointed a member of the Gish Fund Committee, succeeding Bro. J. W. Lear whose continued service on this committee was made inconvenient by his removal to California.

Five college presidents were at the meeting of the Council of Boards: Ellis, Bowman, Winger, Schwalm, Davis. Can you complete their names and locate each one where he belongs? And can you find in this list the name of the president of the seminary, who was also among those present?

Personal representatives from our far-flung fields at the Mission Board meeting were Bro. J. M. Blough and Sister Anna M. Warstler of India, Dr. and Mrs. H. L. Burke and Mrs. William Beahm of Africa, Brother and Sister E. L. Ikenberry of China. Bro. Blough led the worship at the beginning of the meeting.

Two absences by reason of illness marked the otherwise well attended board meetings. Sisters Hartsough, Rhodes, Hoff and Mow of the Women's Work Council had to do without the presence of their president, Mrs. Ross D. Murphy, and the B. C. E. in like manner missed the friendly face of Bro. H. K. Ober. See further on page 20.

Four fine young people representing as many states, and members of the recently formed Young People's Cabinet, were interested observers at some of the Board sessions between their own consultations with Director Leland S. Brubaker. They were May Rolle of Washington, Donald Royer of Pennsylvania, Harry Zeller of Virginia and Lester Young of Indiana.

Through the Thanksgiving Offering

Every member can have a part in supplying the $27,000 needed for Home Missions in the Church of the Brethren. Your money will be used—

To help forty-nine churches have pastoral care.

To help thirteen state districts have field men, contacting 188 churches.

To help nineteen student ministers serve as many churches as summer pastors.

To help four evangelists serve continuously the weak churches of the brotherhood.

To help some churches save their church property from mortgage foreclosure.

To help save America for Christ through co-operation with other boards and churches.

To help all districts with their Home Mission problems.

Sponsored by National Men's Work of the Church of the Brethren co-operating with General Mission Board, Elgin, Illinois.

Three other board chairmen graciously paid their respects to the Messenger offices. We refer to Ministerial H. L. Hartsough, B. C. E. Robert E. Mohler and Council of Boards J. J. Yoder.

Brother and Sister Ira S. Petre of Maryland and Bethany had a special reason for being interested observers at the Mission Board meeting. They are missionaries-to-be, expecting to go to the Africa field some time this fall.

Sister Susan Thomas of West Virginia and Bethany was one of our last week's callers. The Mission Board meeting is what brought her out. She is under appointment to China and is waiting as patiently as possible for the way to open for her to go to her chosen work.

Bro. Harvey Hostetler of Detroit and Sister Olivia Ikenberry of China are the principal speakers at the missionary institute yesterday and today, Nov. 11 and 12, in the Fostoria church of Northwestern Ohio. Sorry if you did not know about it in time to get to hear them.

Chairman Otho Winger came directly to the Mission Board meeting from his visit to some of the Eastern and Southern Pennsylvania churches and the Bible conference in the Upper Conewago congregation. He found time to drop into the Messenger offices for a brief interview. He was bubbling over with the enthusiasm engendered by his fellowship with the fine folks back east and appreciation of the good work they are doing.

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Miscellaneous Items

The home-coming at the Libertyville church of Southern Iowa has been postponed until Sunday, Nov. 20.

The Union Ridge church of Northern Iowa will have its harvest meeting Nov. 20. There will be a forenoon and afternoon service with basket dinner at noon. Bro. J. H. Mathis of Lewiston, Minn., will be the speaker. "All are invited."

The Michigan churches not too far away from Pontiac are uniting in a Thanksgiving service at the Pontiac church on Thanksgiving Day. It will be an all-day meeting with basket dinner at noon. "All members in this territory are invited to attend."

The Hollidaysburg church of Middle Pennsylvania will have its home-coming and dedication of the new parsonage Nov. 20. It will be an all-day meeting, with basket lunch at noon and in the evening. "Friends and former members are invited to come and spend the day with us."

The Geiger Memorial church of Philadelphia will unite with neighboring churches in a community Thanksgiving service at ten o'clock Thanksgiving morning. It will be held in the M. E. church, Twenty-ninth and York Streets. "Your presence will be heartily welcomed."

The Bellefontaine church of Northwestern Ohio will observe home-coming day, Nov. 20, with Bro. Walter Replogle, pastor of the Stony Creek church, as guest speaker. "Former members and friends are cordially invited to be present or send a word of greeting" to Pastor D. O. Cottrell, 305 E. Washington Ave., Bellefontaine, Ohio.

Bro. W. A. Deardorff, writing about the World's Ten Most Famous Hymns picture slides, shown at the Girard Old People's Home says: "We have a blind man who could not see the pictures, but enjoyed the description as it was given. We also have a lady who is deaf, but she enjoyed seeing the pictures although she could not hear the lecture. Many of our old people who can not get to church any more enjoyed the pictures shown for their benefit."

MINISTERS, LAYMEN AND WAR

(Continued From Page 15)

to win an election, and use every legitimate art and devise as confidently and unhesitatingly as real estate agents do to make sales, my, what a change would take place in the thinking of church people!

Then the church would be a real leader in pacific action instead of being dragged at the chariot wheel of the state, or being swept along helplessly by the emotions of the uninformed mob.

Then there would be no occasion for forlorn ministers to indulge in litanies of lament over the appalling strength of war sentiment and the deplorable weakness of peace sentiment when some crisis reveals it.

Before the ministers could discharge this solemn duty they would have to study up until they mastered the subject. (Perhaps as a part of seminary training they should be compelled to take part in a political campaign as speakers in order to get some life into themselves for this necessary teaching crusade.) But the ministers will not do this. They seem content to let matters take their own course.

It is getting high time for us laymen to shout about this neglect. It is now twenty years since the last great war and there has not been any really effective teaching done yet to prevent the next one.

Abilene, Kans. F. E. Spicer.

NORTHERN INDIANA B. Y. P. D. CONFERENCE

Our conference of Oct. 8 and 9 at the New Paris church was attended by approximately three hundred registered attendants—many did not register.

In His Steps was the conference theme. Bro. Rufus D. Bowman was our main speaker. He spoke three times, using the subjects: Who Will Walk With Jesus? In His Steps, and Footprints of Jesus. Eldon Evans of the New Paris congregation spoke Saturday morning on Out of Step.

Discussion groups were held on: The Book to Live By, David Metzler, Nappanee; Personal Religious Living, Vernon Miller, Ft. Wayne; Missions, Anna Warstler, West Goshen; Recreation, Paul Milam, Elkhart.

Approximately two hundred attended a banquet on Saturday evening at the New Paris high school gymnasium. Dan West was the main speaker. His subject was: Forward Steps. Delbert Chambers of the First South Bend church was the toastmaster. Others on the program were: Esther Miller of Nappanee, Lawrence Stump of South Bend, Dorothy Seymour of Plymouth, Donna Belle Kindy of Middlebury and Raymond Hoover of New Paris.

The annual elections were taken care of between courses at the banquet, with results as follows: Fern Geyer, president, Nappanee; Eldo Miller, vice-president, Ft. Wayne; Vera Roush, secretary-treasurer, Pine Creek; Bernice Hollar, music director, Bethel; Paul Milam, recreation director, Elkhart; Dan West, adult adviser.

Installation and candlelighting services were held Sunday afternoon, with Bro. R. D. Bowman in charge.

The Youth Serves Project was successful in Northern Indiana. We went close to thirty hours. Our goal was twenty hours.

Although we could have had a larger crowd at the conference we are thankful for the number who did come and for the fine spirit that prevailed throughout.

Milford, Ind. Herman L. Green.

SOME EXPERIENCES IN KANSAS

During our series of meetings at Lovewell, Kans., the forepart of October, there was one Saturday evening we had no services; so we took advantage of the occasion to get one day at the district meeting of Nebraska, held at Carleton in the Bethel church, a distance from Lovewell of about seventy or eighty miles. Saturday morning, in company with Brother and Sister Orval Switzer of Lovewell, we attended one day of the meeting where we had the privilege of greeting many of our former friends, brethren and sisters with whom we worked many years. We enjoyed the day very much, and also the program of the meeting.

After the close of our meetings at Lovewell, which were concluded Tuesday evening, Oct. 18, with a love feast, and just before starting our next meeting at Covert, Kans., we had the privilege of attending the district meeting of the Northwestern District of Kansas, held in the Maple Grove church about twelve miles northwest of Norton, Kans.

I have attended a good many district meetings, for I have attended such meetings in five different districts, and have enjoyed them all and have had a part in the most of them. But it has been a long time since I have attended a meeting of this kind that I have enjoyed as much as this one. Several things added to the interest of this meeting. For example, so far as I understood it, the program which had been previously arranged was carried out almost perfectly. Everyone assigned a topic had made ample preparation, so the speeches were well seasoned and everything carried out on schedule time. That is one thing which makes a meeting go smoothly—when all who have been asked to take a part have their parts prepared and are ready to respond.

The open forum period became quite interesting. The discussion on church problems drew out much good council and advice. The topic on war was discussed with much enthusiasm. There was special music of different kinds at various stages of the meeting. The conference chorus conducted by Sister Metzger was enjoyed by all present.

The meeting was largely attended, though held some twelve miles out in the thinly settled country. The large and commodious church house was crowded all day Saturday and Sunday, so much so it was necessary to fill the aisles with extra chairs. Bro. Burton Metzler from McPherson College brought messages of the highest type. Elder D. A. Crist's review and history of the churches of the district was very interesting.

Although the writer and his wife had the privilege of sitting by and drinking in of all the good things listed, and many more not mentioned, he would not fail to mention how the Maple Grove church cared so abundantly for this meeting. The lodging was fine, the meals were of the best and in great abundance, though provided free with only a freewill offering toward the expense. These kind people will be rewarded for their faithfulness during these meetings.

The day has arrived when the young people of our church are receiving some attention, a consideration which is due them, for they are the future of the church. I wonder sometimes if our programs at our conferences should not be so arranged as to give them better places, including them in the general program. The older people like to have them present during their programs. Would it not be an advantage to all if the young people could put on their programs in the presence of all, instead of going off to themselves for a part of their program and while another program is going on? Would it not be better to have all programs in co-

operation with each other so all could grow together instead of making the division between the young and the older in these meetings?

Covert, Kans. S. E. Thompson.

DISTRICT MEETING OF FLORIDA AND GEORGIA

The District Meeting of Florida and Georgia convened at Sebring, Fla., Oct. 14-16. The meetings were well attended and all visitors were well cared for. The efficient lodging committee and the kitchen and dining room artists left no room for criticism in their fields of work.

The Women's Work program on Friday night was the first one of the good programs presented there this year. In the same intelligent and earnest way the ministers did their parts in the Ministerial Meeting on Saturday morning. For one hour on Sunday morning some of the Sunday school workers discussed some of the topics of vital interest to our growing work here in Florida. At the same time on Sunday morning the spacious young people's room was filled with live, alert, consecrated young people for the study of some of their problems.

Besides the aforementioned regular meetings, there were a number of special meetings. The children that were too young to be in the regular meetings, were cared for by the ever-watchful children's workers of the district. At the suggestion and through the planning of the moderator of Elders' Meeting, the business session and a discussion period were combined with a banquet! The whole session of three hours was filled with good things and closing time came before we were through.

At the business session of the district several matters of more than ordinary interest were discussed and decided. The first one was that we want the next Annual Conference in the eastern zone, and if agreeable to the other districts, we will attempt to entertain them in Florida. The second one was that we will try to make our district work better by arranging for a district worker to work in and with all the congregations. The third thing decided was to do more for our young people by pushing our camp activities. Some of our good friends are willing to help find a better location for a permanent camp, even willing to donate acres of land on the shore of some of our beautiful lakes. The fourth one was to arrange for the member on Standing Committee, when he drives an auto to Annual Meeting, to take several others of the workers along, giving them and the congregations which they represent the benefit of the good meetings at the Conference, yet at little extra expense to the district. The fifth one was cutting down the membership on the Boards to three each.

After discussing the board matter last year, it was spread on the minutes for one year. Then the writing clerk sent the query with the others to the several churches three weeks before time for the meeting at Sebring. When the paper was passed two of the unselfish elders who were serving on two boards, immediately resigned, and by not electing any one, the boards are now all in proper order with three each—Ministerial Board: D. E. Miller, J. D. Reish and A. D. Crist; Mission Board: H. M. Landis, T. Simon Richardson and J. H. Morris; Board of Christian Education: C. E. Bower, Mrs. D. E. Miller and Helen Rae Parker; Committee on Resolutions: P. H. Lauver, Leona Shoemaker and Mrs. S. W. Bail; Program Committee: Fred H. Hollenberg, Mrs. V. J. Domer and Miriam Miller; Member on Standing Committee will be Eld. A. D. Crist, with Eld. F. M. Hollenberg as alternate.

Earlton, Fla. J. H. Morris, Clerk.

A SOJOURN WITH THE FLORIDA BRETHREN

We spent a very enjoyable and spiritually profitable two months with the South Florida brethren early this year. Perhaps some of those who are considering a sojourn in the southland will be interested in our experiences.

We left our home near Curlew, Iowa, on Jan. 2. After an interesting and leisurely drive through the intervening states, we found ourselves in Sebring, Fla., in the pleasant home of Brother and Sister D. E. Miller, pastors of the church. They occupy the former home of Bro. J. H. Moore of sacred memory. It was like visiting a shrine to be ushered into the room formerly used as a study by this saintly man.

The next morning we started on south. We visited the Lake Okeechobee district and called upon Bro. Isaac West and his family at Chosen, on the southeast bank of the lake. It was meant to be a call, but the warm welcome, and insistent invitation, resulted in an overnight visit. We next called on the Wattses in W. Palm Beach where we were pleasantly entertained, and informed of the place of residence by Bro. C. C. Price, in Lake Worth. There seems to be an unbroken chain of fellowship between these isolated southern brethren, and upon leaving the home of one, the sojourner is urged to seek the hospitable home of the next one in the line. Bro. Price and his excellent wife gave us some valuable information on the best way into Miami and where to go for our over Sunday stay with the Miami brethren. We went per instruction to the home of Brother and Sister Enos Overholzer and were again heartily welcomed and furnished a room for what was supposed to be a few days' stay. We attended the Sunday-school service at the church in the Pinewood Park subdivision of Miami, on Ninety-fifth Street, near Seventh Avenue, and with the congregation attended a fish fry, the culmination of an attendance contest in the Sunday school. Before the feast we worshiped God in beautiful Graynolds Park, north of Miami.

At Miami we found over a hundred people worshiping in a small, still unfinished church building. However, whatever might be lacking in room and convenience was more than compensated for in real devotion and Christian love. The church here ministers to a large number of children who have no other church within two miles. The workers are all too few for the opportunity here presented.

Brethren spending the winter in Florida should not overlook the opportunity for encouraging the noble few who are holding this outpost for God. It has required real sacrifice to erect the building which already is inadequate for the number of worshipers. We understand that rooming facilities will be increased this fall and that reasonably priced rooms and cabins will be available with Brethren people.

Our three-day stay lengthened to six weeks, partly due to our own lingering and partly to providential delays, which we felt was the Lord's way of keeping us where we might be of at least a little service while on vacation.

We left Miami on our homeward trip Feb. 25, going first to Arcadia to the home of Bro. S. W. Bail. We were pleasantly entertained and urged to spend the next Lord's Day with the Arcadia church. Reluctantly refusing on account of lack of time, we again took up our trail to Tampa, stopping at the home of Bro. D. W. Landis. We worshiped with the Tampa brethren in their nicely furnished church. Bro. Philip Lauver is pastor at this place. Leaving Tampa, we crossed the state, stopping at Winter Park to visit a cousin. Unexpectedly we found the church first, and soon

after parking our car at the curb, the pastor, C. E. Bower, appeared and came across the church lawn to greet us. The brethren at this place were fortunate in sharing in a large bequest to all the churches in Winter Haven, hence were able to build more commodiously and beautifully than would otherwise have been possible.

We found the Florida Brethren full of faith, earnest in zeal and always ready to welcome the stranger. Our sojourn was so pleasant that we hope to repeat the experience some time in the future.

Curlew, Iowa. Geo. H. and Eva M. Brallier.

FROM A LETTER TO THE B. C. E.

Bro. H. K. Ober of Elizabethtown entered the Pennsylvania hospital, 4401 Market St., Philadelphia, Pa., for observation and rest following two serious automobile accidents, for neither of which he was responsible, within the past several weeks.

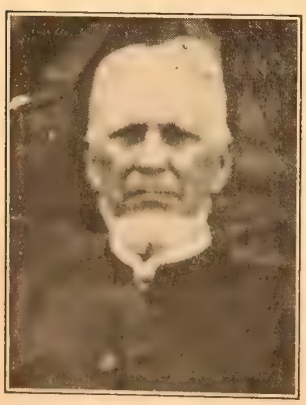
The first accident occurred on Saturday evening, Sept. 24, en route to Reading. His car was completely demolished but he escaped miraculously with only a few minor bruises and shock. Exactly two weeks after the first accident to the hour he figured in another automoble accident more serious than the first. He accompanied friends in their car, riding on the rear seat, to Wilkes Barre to attend a Conference of the Men's Federated Bible Classes of Pennsylvania. On their return the driver of the car in which he was a passenger became blinded by the lights of another car and collided head-on. The collision occurred on a long winding curve, both cars telescoping and completely demolished. Bro. Ober was again saved, but suffered concussion of the brain, severe head injury and a broken vertebra. He spent five days in the Lebanon hospital, and after a week at home his condition grew worse and through the advice of his physicians he was removed to the above hospital for treatment and rest. At this writing his condition is still serious.

The family craves an earnest interest in the prayers of the brotherhood for his recovery if the Lord wills.

Elizabethtown, Pa. Mrs. H. K. Ober.

A TRIBUTE TO FATHER

Eld. Albert S. Arnold, son of John S. and Susanna Shaffer Arnold, was born May 5, 1862 in Garrett County, Maryland, in what is now the Fairview congregation in the Western District of Maryland. Grandfather died when father was about twelve years of age, which robbed him of a father's guidance. He, like a dutiful son, assisted in the family duties to which he contributed his labors with the other children and thus helped grandmother to keep the family together until they were able to make homes of their own.



Father united with the Church of the Brethren in April of 1881, and lived true to that faith to the end of his life. On Oct. 17, 1886, he was united in marriage to Lizzie Fike, daughter of Peter Fike, Jr., of Eglon, W. Va., and about this time moved to Preston County, W. Va., in the Eglon congregation, First District of West Virginia, and settled on the farm bought of his father-in-law on which farm the eight children that blest this home were born, five boys and three girls.

In 1893 the church elected him to the office of deacon, and Dec. 3, 1896, he was chosen a minister, and advanced to the second degree Dec. 4, 1897. He was then ordained as an elder in 1906.

During his early ministerial work he acted as an itinerant minister who visited and made his appointments on horseback, or walking, braving all kinds of inclement weather.

While he was pursuing his ministerial work mother and we children did the farm work and kept the home fires burning. We were ever ready to greet him when those visits for the Lord were attended to. Many times on his return home after being away for two weeks in revival meetings, he would encourage us boys by telling us we had done the work better than he could, had he been at home. Father loved his church and never refused to go or do when called, no matter how busy he was with the farm work. His meetings were generally blest by a number uniting with the church. As near as we can get from his records, he baptized 282 persons, solemnized thirty-nine marriages and preached nearly one hundred funerals. Thus he served as a minister for forty-two years.

In 1915 he accepted a call and moved from the Eglon congregation to the White Pine congregation in Hampshire County, W. Va., which church he served and labored with and was still identified with at the time of his death.

Father served his district several times on the Standing Committee, and was a member of the district ministerial board for eleven years, of which he was a member at the time of his death.

It was a pleasure for father to serve his church in any way he was asked. He was a great singer and taught several singing schools. One of his favorite hymns was Jesus Is All the World to Me. He often expressed a desire to wear out instead of rust out, which desire was granted. In that twenty days before his death he held his last revival meeting.

Mother passed on to her reward Jan. 2, 1929, after which father made his home among his children, where he was always a guest of honor. Father never learned to operate a car, therefore was handicapped in his traveling, having to have some of us children or neighbors to take him to many of the places he was called for funerals and other services.

On Aug. 6 he came to our home so that he might go with us to Eglon to attend the memorial services for Brother and Sister Alva Harsh on Aug. 7, which service he enjoyed much; he was able to see and talk to many friends and relatives, returning home with us the same evening retiring to bed about ten o'clock, apparently in good health. But during the stillness of the morning of Aug. 8 the call had come and his spirit had gone to meet mother and to be with his Savior whom he served while here on earth.

Father leaves four sons and three daughters, one son having died in infancy: Julius of Horse Shoe Run, W. Va., a deacon; Harvey of Meyersdale, Pa., a minister; Mrs. W. B. Helmick of Keyser, W. Va.; Mrs. J. O. Hinkle, Old Fields, W. Va.; Jesse, Petersburg, W. Va., a deacon; Foster of Moorefield, W. Va.; Mrs. Frank Ferrebee, Burlington, W. Va. Also one brother, Eld. Perry A. Arnold of Beaverton, Mich.; two sisters: Mrs. Elmira Strawser of Eglon, Mrs. Susan Williams, Star City, W. Va., and a host of relatives and friends.

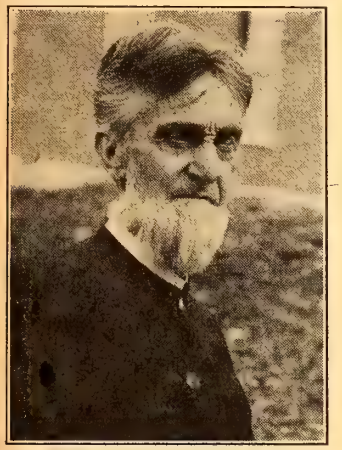
Father did not acquire much of this world's possessions, although he was able to give each of us children a start. He has left us a heritage that we cherish more than money, a true Christian example of living for Christ and others.

Funeral services conducted Aug. 10, at the Bethel church by Eld. B. W. Smith, assisted by Elders P. I. Garber, Emra T. Fike and Raymond Martin. It was one of the largest funerals ever held at this church. Interment in the Bethel cemetery by the side of his companion.

Petersburg, W. Va. Jesse Arnold.

ELDER JOSEPH W. WAMPLER

Elder Joseph W. Wampler passed on to eternal reward, early on the morning of Sept. 24. He was born Dec. 1, 1864, near Harrisonburg, Va. He spent his entire life within speaking distance of his birthplace.



He was the second son in a family of eleven children born to Eld. Frederick J. and Anna Driver Wampler. All of his brothers and sisters survive him with the exception of the eldest brother. They are: Mrs. S. B. Wenger of South English, Iowa; Mrs. S. D. Bowman, Arlington, Va.; Mrs. J. W. Myers, Edom, Va.; Mrs. W. H. Sanger and John F. Wampler, Bridgewater, Va.; Mrs. S. L. Garber and Mrs. D. R. Miller of Harrisonburg, Va.; Dr. Fred J. Wampler, Richmond, Va.; Ernest M. Wampler of Liao Chow, Shansi, China.

When a young man he attended Bridgewater College. At the age of seventeen he started teaching school and taught for a number of years in the Greenmount graded school and the Edom graded school.

Elder Wampler united with the church when but a youth and served the Greenmount congregation as a minister for forty-three years, and was elder in charge for more than twenty years. He served the Northern District of Virginia as Sunday-school secretary for thirty years and served for a number of years on the District Board of Religious Education and later on the District Ministerial Board. For a number of years he was elder of the North Millcreek and South Fork congregations in West Virginia. Many weeks each year were given in service to these churches in the mountains of West Virginia. He was devoted to his church and her doctrines and ever faithfully worked for what he believed to be her best interests. He was a man of consistent Christian principles. Different ones remarked at his passing that he came as near to living what he preached as any man they knew. He was a wise counselor, one to whom people went for advice and never came away without counsel given after meditation and prayer.

In 1898 he was married to Martha Cline who preceded him in death in 1934. To this union four children were born, all of whom survive: J. Galen Wampler of Bergton, Va.; M. Elmer Wampler and the Misses Edna and Effie Wampler of Harrisonburg, Va. He is also survived by six grandsons.

During their life together Brother and Sister Wampler gave unstintingly of their time and service to the Master. Calls for service often took Bro. Wampler away from his family to the hills of West Virginia where the church had established mission points. These trips over the mountains, by horseback or in buggy or later by automobile, were sources of inspiration to Elder Wampler and also to those who were left behind, but who were devoted to the same cause.

Only sickness kept him from his preaching appointments and his place in Sunday school. A week before his passing he was anointed. He read his Bible daily and could be depended upon to find any text or scripture reference almost instantly. He requested that no flowers be bought for his funeral. He asked that money for that purpose be used for starving children in Spain and China.

Funeral services were conducted from the Greenmount church by J. Carson Miller, who used as his text: "Be thou faithful until death and I will give thee a crown of life." He was assisted by Brethren J. H. Bowman and I. C. Senger. The body was laid to rest in Greenmount cemetery.

"Servant of God, well done,
Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

Harrisonburg, Va. Mrs. Virginia M. Armentrout.

IN APPRECIATION OF FRIENDS IN OUR TIME OF SORROW

Since we failed to send word to Messenger readers at the time of our tragedy and sorrow, asking the prayers of God's people in our behalf, we wish now to extend our heartfelt thanks to the faithful Brethren of the Pacific Coast area who have so wonderfully comforted us and earnestly prayed for us.

We left Ashland, Ore., on the evening of Sept. 2, with our truck and trailer loaded with our household goods, and our car. Our party consisted of husband and me, our son Samuel, and our three younger daughters. Our destination was near Payette, Idaho, on the Oregon side of the Snake River, where we had purchased a small piece of unimproved land, to make our new home.

Late Saturday evening, Sept. 3, when about half way there, and near Bend, Ore., we had tire trouble. Albert and Sam had just finished changing tires, when a car that had twice before been pulled out of the ditch, the driver evidently drunken, came speeding from behind, sideswiped the trailer and truck, instantly killing our dear son and carrying my husband ninety feet up and across the road, the car swinging around heading back again, throwing my husband against a pile of rocks. He suffered some head injuries, a dislocated shoulder, broken collar bone, all his ribs on his right side broken, also puncturing his lung. Also a bone below his right knee was broken and the knee so badly hurt that the doctor expected to have to sew the ligaments.

We were strangers here in the city, but a Salvation Army lady felt led of the Lord to visit the hospital the next day, and through her we found Christian people who believed in anointing for healing. She and her husband brought Pastor Bohl and wife of the Missionary Alliance church who anointed and prayed for my husband. We were too far from any of our Brethren to call for them.

The doctors gave me no hope for my husband the first week, but praise the Lord, he heard and answered our prayers. Both doctors and nurses marvel at his recovery. The collar bone and ribs have healed nicely. Both legs are in casts from his toes up nearly to his hips and we are trusting that the Lord will also heal his knees. He was in the hospital five weeks, but we are now in the home of Pastor Bohl, for which we do thank the Lord. We were strangers, but now we have many friends. Nearly all the pastors of the churches in this city have called on us. Sympathy has been extended to us from both near and far. Yet we have lost a precious and only son, which is our loss and his gain, for we feel he was ready to meet his Lord.

I was provided a home near the hospital so I could be with my dear husband. Our two younger daughters, Naomi and Mary, aged ten and six years, are with my brother near Lebanon, Ore. Helen is teaching in Corvallis, Ore., and Hazel is living with her, attending high school.

Our household goods are still in storage in the truck here in Bend. We are over one hundred miles from the nearest Brethren people. Yet amidst strangers we have felt the presence of the Lord.

We can not begin to express our heartfelt thanks for the many messages of comfort we have received. Our son had many friends in Southern California, where he attended La Verne College, and to them we are deeply indebted. We do ask a continuance of the prayers of the brotherhood that my husband may continue under the healing

hand of the Lord, and that it may be his will that he be completely healed.

We still have over two hundred miles to our destination. There are strong congregations of the Brethren on the Idaho side of Snake River. Quite a number of families are on the Oregon side on the land opening up under the government project of the Owyhee Dam, and we are praying that the Lord will use us in doing work among them.

So, again, in the name of our Lord, we do thank you all for your prayers in our behalf, and we pray his presence may abide with you ever and ever.

Bend, Ore. Mrs. A. J. Ellenberger.

PASSING OF MRS. ANNETTA CATHERINE EBY YARGER

Mrs. Annetta Catherine Eby Yarger, daughter of Elder Enoch and Hetty Howe Eby, was born in Franklin County, Pa., on March 2, 1850. When yet a child she moved with her parents to northern Illinois where she grew to womanhood.



On Jan. 1, 1871, she was united in marriage to William A. Yarger of Orangeville, Ill. To this union were born three children: Brooks D. and Mrs. Mayme Fleming both of Rivera, Calif., and Emma C., who died in infancy.

During the years her husband lived she received and cared for in her home, at various times and for periods ranging from two to fourteen years, seven children other than her own. Five of these were nieces and nephews and two were of no relation whatever.

After the death of her husband in 1904, she moved to Lena, Ill., and there took into her home her aged father and stepmother and tenderly cared for them until they passed away. In 1915 she closed her home and took a trip to the Northwest to visit her daughter in Montana and other relatives in Washington and Idaho, returning in 1917 and resuming housekeeping for a period of approximately two years. She then went to live with her daughter, Mrs. Fleming, with whom she had made her home since. In 1920 she moved with the Flemings to southern California where they established a home near Whittier, and where she passed away June 5, 1938, being 88 years, 3 months and 3 days old.

From her childhood she was a devoted member of the Church of the Brethren and loved her Lord with an exceptional intensity and was happiest when she was in a church service.

She is survived by her son, Brooks D., and her daughter, Mrs. Mayme Fleming, previously mentioned; also by two brothers, Elder David B. Eby of Olympia, Wash., and Elder Levi H. Eby of North Manchester, Ind., one granddaughter, Mrs. Hazel Wohlford of Dakota, Ill., and two great-grandchildren, besides a host of nieces, nephews and friends.

She was preceded in death by her husband who passed on in 1904, her father in 1910, her mother whom she lost when she was but eleven years old, one brother and three sisters.

Funeral services were held in the First Brethren church of Whittier, Calif., Elder W. A. Ogden of Los Angeles officiating. Interment was made in Rose Hills Memorial Park, Whittier, Calif.

Rivera, Calif. Brooks D. Yarger.

TWO GOLDEN WEDDINGS IN MISSOURI

Ihrig Golden Wedding

Brother and Sister L. B. Ihrig of McPherson, Kans., returned to their home church at Avery, Mo., to celebrate their fiftieth wedding anniversary on Sunday, April 10.

Their two daughters and others, or Mr. and Mrs. L. A. Fleming and family of Ottawa, Kans., and Mrs. Loren Sibley and son, accompanied them here to help in the celebration.

The Spring Branch congregation at Avery was very glad to have a former elder and his wife return for such an occasion. Bro. Ihrig was elder of this church for over thirty years, and the good he did this community can never be told in words. The morning was spent in the usual manner, with Sunday school and a sermon by our present pastor, Bro. Jas. M. Mohler of Leeton, Mo. There was a basket dinner at noon.

In the afternoon we were entertained with a program of songs and talks. In the latter the good the Ihrigs had done in the church, the district, the community and to friends and neighbors was stressed.

Last of all Bro. Ihrig made a talk which was very much enjoyed by all present. We dismissed in the afternoon by singing Blest Be the Tie That Binds.

Breshears Golden Wedding

On Sept. 4 Brother and Sister Jasper Breshears celebrated their golden wedding. There were over two hundred friends gathered at their home.

The morning was spent in visiting with old friends and kin folks who had come from far and near. At noon there was a bountiful dinner served under the trees on the lawn. A special table was prepared for the older folks present.

Uncle Jasper and Aunt Mat, as they are known at the Spring Branch congregation, have been deacon and deaconess for years and have served the church well.

The afternoon was spent in a program given mostly by their children. It was very much enjoyed. The program consisted of songs, readings, poems and talks. Also a play was given by their grandchildren, which was a Scene at Grandpa's on Christmas Morning.

The children were all present except Mrs. Zula Elkins of Montana and Orval Breshears of California. The children present were: Roy Breshears of Fristoe, Mo.; Mrs. Asa McKinzie of Waterford, Calif.; Miss Ethel Breshears of Chicago, Ill.; Mrs. Venora Brooks of Winsor, Mo.; and Miss Oleta Breshears of the home.

Fairfield, Mo. Iva Bird.

CATHERINE ZUMBRUN SPANN BOWER

Catherine Bower, daughter of Henry and Judah Zumbrun, was born May 10, 1854, in Whitley County, Indiana, and departed this life at the home of her daughter, Mrs. William Allman, in Churubusco, Oct. 7, 1938, aged 84 years, 4 months, 27 days.



Mrs. Bower was first united in marriage to George Spann of Whitley County, March 7, 1878. To this union were born two sons and two daughters—Virgil Spann of Churubusco; Jesse Spann of Liberty Mills; Mrs. William Allman of Churubusco; and Judah Spann dying in infancy. Her husband, George Spann, died June 21, 1887, aged 36 years.

In February of 1890 she was united in marriage to Charles Bower who had been previously married to a sister of Mrs. Bower, and who was the father of six small children, who became George Bower of Noble County; Clarence Bower, Winter Park, Fla.; Mrs. Jesse Swihart, Goshen; Mrs. Wesley Miller, Goshen; Mrs. Charles Skeels, Noble County; and Ocie Brumbaugh, deceased. To this union one daughter, Maggie, was born. Maggie Brumbaugh died Feb. 25, 1929, preceding her mother in death. After having been married a little over one year, Charles Bower died on Jan. 19, 1891, at the age of thirty-seven years, leaving his widow with four children of her own; six stepchildren; and her aged mother. Those were dark and dreary days for her, but she never complained and bore it all with a Christlike spirit which she always manifested during her entire life.

She united with the Church of the Brethren at the age of sixteen, serving her Master faithfully to the end. Her life was one that told for Jesus wherever she went; she was always kind and good to others and every little child she came in contact with remembered her. She never complained and whatever was done for her was just all right.

In the past several months she visited in homes at various localities with her children, her stepchildren and many other places, and she seemed to enjoy herself immensely.

"How quickly the Master calls and all is finished. How wonderful to say—Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Funeral services were conducted at the Blue River Church of the Brethren by Eld. Jesse Gump, assisted by Eld. L. U. Kreider. The sermon was from 1 Cor. 2: 9. Burial was made at the Merriam Chapel cemetery on the beautiful afternoon of Oct. 9.

Goshen, Ind. Mrs. Grace Swihart.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bricker-Hickman.—In Hannibal, Mo., Sept. 7, 1938, Bro. Raymond Bricker of Astoria, Ill., and Sister Viola Hickman of Rushville, Ill.—Lester E. Fike, Astoria, Ill.

Greve-Johnson.—By the undersigned, in the newly acquired parsonage of the Astoria church, Albert Greve of Astoria, Ill., and Margaret Johnson of Ipava, Ill., Oct. 2, 1938.—Lester E. Fike, Astoria, Ill.

Hansberger-Strom.—By the undersigned, in the home of the bride's parents, Brother and Sister Harry Strom of Worthington, Minn., Kenneth W. Hansberger, and Lois I. Strom, both of Worthington, Minn.—J. Schechter, Worthington, Minn.

Keyser-Varner.—By the undersigned, at his residence, Sept. 24, Roy

Samuel Keyser of Washington, D. C., and Mary Anne Varner of Manassas, Va.—E. E. Blough, Manassas, Va.

Liby-Mock.—By the undersigned, at his home in Markle, Ind., Oct. 5, 1938, Ralph Liby of Craigville, Ind., and Valeria Mock of Bluffton, Ind.—Russell Weller, Markle, Ind.

Sheldon-Miller.—Donald D. Sheldon of Waterloo, Iowa, and Mary Roene Miller of Shickley, Nebr., Oct. 6, 1938, in the Bethel church, by the pastor.—I. C. Snavely, Carleton, Nebr.

Wiseley-Dishong.—By the undersigned, at the home of the officiating minister, Charlton B. Wiseley and Sister Ethel Dishong, both of Toledo, Ohio.—J. L. Guthrie, Lafayette, Ohio.

FALLEN ASLEEP

Bigler, Harvey Earl, son of Cyrus and Lydia Low Bigler, was born near Webster, Ohio, Feb. 26, 1874, and passed away Sept. 2, 1938. He had been a farmer during the active period of his life, and spent his entire life in the community of his birth. He was united in marriage with Olive Grace Brewer on Feb. 6, 1896. One daughter was born to this union. He united with the Church of the Brethren shortly after his marriage and continued in that fellowship until death. His companion preceded him in death in 1936. A grandson preceded him in 1935. Surviving are the daughters, four grandchildren, three brothers and four sisters. Funeral services were conducted in the Oakland church by the writer, assisted by Charles L. Flory. Burial was in the Gettysburg cemetery.—Ray O. Shank, Gettysburg, Ohio.

Bowman, William Bert, was born in Floyd County, Va., April 22, 1889, and died Oct. 17, 1938, near Pomona, Calif., as the result of an auto accident. He remained in Virginia until eighteen years of age when he moved to Kansas. He was married to Kathryn Kistner in November of 1910. After living near Sabetha for several years they moved to McPherson where Bro. Bowman served as head engineer at the college. Later they moved to Colorado, Arizona and about 1931 they moved to Ontario, Calif. Bro. Bowman was a carpenter and builder. He was interested in his work and a credit to the trade. As a boy he united with the Church of the Brethren in Virginia, and at the time of his departure was a member in Pomona. Surviving are his widow, three daughters, two sons, two sisters and three brothers. Funeral services were conducted by the writer. Mrs. Bowman was seriously hurt in the same accident as were five men, all of whom are in hospitals at the present time.—Edgar Rothrock, Pomona, Calif.

Cable, Anna Caroline, daughter of Isaac and Jennie Parker, was born at Lynn, Ind., Feb. 9, 1879, and passed away April 1, 1938. On April 20, 1904, she was married to Samuel Cable. She was reared in the Quaker faith but transferred her membership to the Church of the Brethren in 1925. Surviving are her companion, one sister, three brothers and two stepdaughters. Funeral services were conducted from the Oakland church by the writer. Burial in the Oakland cemetery.—Ray O. Shank, Gettysburg, Ohio.

Flora, Bro. H. F., was born at Peru, Ind., July 29, 1853, and departed this life Aug. 18, 1938. In 1875 he was united in marriage to Elizabeth Benbow. To this union were born seven sons and one daughter. His home was broken by the death of his companion March 13, 1895, and later by the death of his only daughter on June 21, 1937. In 1900 he was married to Dora Mae McCannon who passed away Feb. 14, 1920. He united with the Church of the Brethren at the age of twenty-three years. He was called to the deacon's office in early life and was quite active in Sunday school, acting as superintendent for a number of years. He served as usher at the Quinter church for a number of years in later life. He was faithful in all his church work until he lost his health about three weeks before his death. He lived in or near Quinter Kans., since 1906. Funeral services were conducted by Bro. Floyd Crist, assisted by Bro. D. W. Kesler, at the church in Quinter. Interment in the Quinter cemetery.—David Ikenberry, Quinter Kans.

Foutz, Sister Tressia Mae, passed away on Sept. 5, 1938. She was the wife of W. T. Foutz. She was a good Christian wife and mother and had been a member of Jeters Chapel for twenty-six years. She had been sick for several months. In July she was anointed at her request. She is survived by her husband, six children, her mother, Sister Lucy Wheeler, one sister and one brother. Funeral services were conducted at Jeters Chapel by E. C. Crumpacker, with burial in the church cemetery.—Mrs. Fannie Spradlin, Vinton, Va.

Freed, Henry W., son of Peter and Polly Ream Freed, was born in Hancock County, Ohio, Oct. 5, 1863, and passed away Sept. 22, 1938. Forty-nine years ago he and Theodosia Bradford were united in marriage. The first five or six years of their marriage were spent in the neighborhood of their early childhood experiences. They moved to Allen County where they remained for fourteen years, returning again to Hancock County where they lived in the same community for nearly thirty years. Five children were born to this union. He is survived by his children, his wife, six grandchildren and one sister. Bro. Freed was a kind husband and devoted father, much interested in the comfort and welfare of his loved ones. Brother and Sister Freed sacrificed much to help their children obtain the necessary training that their ideals might be realized in their children. He was a good neighbor, always ready to go the second mile. He was never known to pass by on the other side when it was possible to render some deed of kindness. Soon after returning to Hancock County Bro. Freed made a public confession of Christ, taking up membership in the Eagle Creek church and remaining faithful to his vows. Four years ago affliction began which never abated from the first day until the last. Not long after the beginning of this affliction he was deprived of the fellowship and spiritual uplift of the public worship service. Although he suffered much he did not forget the Friend that he had met in God's house thirty years ago.—Jesse J. Anglemyer, Williamstown, Ohio.

Greenawalt, John, was born Sept. 24, 1883, and died Aug. 2, 1938. He was a faithful member of the Church of the Brethren for seventeen years. He was married to Maggie Brumbaugh who survives with three sons. He was always present at all services when health permitted. Funeral services were conducted in the Everett church by Pastor E. M. Detwiler, assisted by George Batzel of Martinsburg. Interment in the Brumbaugh cemetery at Fredericksburg, Pa.—Mrs. D. B. Brallier, Everett, Pa.

Klinger, Lydia, daughter of David and Margaret Kelsey, was born near Liberty, Ohio, Jan. 10, 1845, and died at the Brethren Home, Greenville, Ohio, Oct. 3, 1938. She was married to Wellington Klinger Sept. 17, 1865, and this union was blessed with five sons and four daughters. The father, four sons and three daughters preceded the mother in death. She became a member of the Church of the Brethren in about 1880, and remained faithful. She enjoyed good health until she had a fall about nine days before her death. Surviving are one son, one daughter, eleven grandchildren, twenty-one great-grandchildren and one great-great-grandchild. Funeral services were conducted at the East Dayton church by the writer. Interment in the Lower Miami cemetery.—Hugh Cloppert, Dayton, Ohio.

Martin, James Franklin, son of Mahlon and Esther Martin, was born near Brock, Ohio, Feb. 14, 1848, and departed this life Aug. 4, 1938, at the home of her daughter, Mrs. Nettie Burns of Castine, Ohio. On June 11, 1874, he was united in marriage to Lovina Warner. Two sons and three daughters were born to this union. Soon after his marriage he united with the Church of the Brethren. In 1887 he was called to the ministry and did much work in the local community. For a number of years he served the North Star congregation. His companion preceded him in death in 1922. One son died in infancy. Three daughters and one son survive, with thirteen grandchildren and nine great-grandchildren. Services were conducted in the Harris Creek church by the undersigned. Interment in the Harris Creek cemetery. —Ray O. Shank, Gettysburg, Ohio.

Meador, Sister Cora, one of the oldest and most faithful members of the Jeters Chapel congregation, passed away Aug. 25, 1938. She was the wife of our deceased Bro. Joe Meadow. She was sixty-nine years old. She is survived by two children, her aged mother, four brothers and three sisters. Funeral services were conducted at Jeters Chapel by Eld. Emory C. Crumbacker. Interment in the church cemetery.—Mrs. Fannie Spradlin, Vinton, Va.

Nininger, Mary Ann Bowers, was born in Ohio, Feb. 15, 1857, and passed away at the home of her son, John Nininger, in Hutchinson, Kans., Oct. 1. She was married to James B. Nininger on March 3, 1879. To this union were born five sons and one daughter. One son died in infancy and another in early manhood. The husband also preceded Sister Nininger by several years. Years ago the family lived in Guthrie, Okla., moving from Oklahoma to Reno County, Kans. Sister Nininger united with the Church of the Brethren in her youth and lived a faithful and consistent Christian life till her death. Besides her four children she leaves thirteen grandchildren, four great-grandchildren and many friends. Funeral services were conducted by the undersigned. Her body was buried by the side of her husband in the Memorial Park cemetery, Hutchinson, Kans.—J. J. Yoder, McPherson, Kans.

Puterbaugh, Bro. Almer J., died at his home near Ottawa, Oct. 7, 1938, just two days before his eighty-fifth birthday. His death was caused by pneumonia and up until six days prior to his death he was exceptionally active. He was born Oct. 9, 1853, in Carroll County, Ill. He was married to Maria Shelly Nov. 23, 1880, at Shannon, Ill. She preceded him in death on Nov. 10, 1912. Two children were born to this union, both surviving. In 1913 he was married to Mrs. Martha Blickenstaff who survives. He also leaves a stepdaughter, one brother and two granddaughters. He united with the church in his early life and was a loyal and faithful member, serving in the office of deacon for many years. Funeral services were held in the Ottawa church Oct. 11, with Bro. L. Avery Fleming and the writer in charge. Following the service the son, Roy C. Puterbaugh, accompanied the body to the old home near Shannon, Ill., for burial.—W. B. DeVilbiss, Ottawa, Kans.

Rayle, Jesse Donald, son of George L. and Lydia Margaret Rayle, was born at Lafayette, Ohio, May 5, 1904, and departed this life Oct. 16, 1938. On Nov. 8, 1933, he and Irma Getz were united in marriage. Three children were born to this union. He is survived by his wife and children, four brothers and one half brother. For the past fifteen years Bro. Rayle was in the employment of the Pennsylvania Railway Company, always a dependable and trustworthy servant. Bro. Rayle was a kind husband and father. He provided a comfortable home and made personal sacrifice that his loved ones might enjoy the comforts of a neat little house. Eight years ago he accepted Christ as his Savior. His work deprived him of being a regular attendant at God's house but his heart never swerved from the purpose for which he had confessed his Lord. During his illness he affirmed his absolute confidence in the safety of his soul. Funeral services were conducted by his pastor at the Eagle Creek church, with interment on the family lot near the County Line church.—Jesse J. Anglemyer, Williamstown, Ohio.

Schubert, Mabel Caskie, was born Dec. 24, 1886, at Wayne, Ohio. She was the daughter of William C. and Samantha May Whitmore

Caskie. She departed this life Oct. 17, 1938, at her home. She was the eldest of eight children. Her father and two sisters preceded her in death. In December of 1912 she was united in marriage to Albert Schubert. Three sons were born to this union. In 1918 Mr. Schubert passed away, leaving Sister Schubert with the responsibility of caring for the three children. This she did in a very commendable manner. Two of the sons have graduated from Manchester College and the other one is at the present time a junior in college. She is also survived by her mother, Mrs. May Caskie, three brothers and two sisters. In early youth she made a confession of Christ and through the years she remained faithful. Funeral services were held in the Fostoria Church of the Brethren where she had held her membership for a long time, with the pastor, Bro. Boomershine, and the writer in charge.—Jesse J. Anglemyer, Williamstown, Ohio.

Stutsman, Esther, daughter of John P. and Elizabeth Ulrey, was born near Osceola, Mo., July 11, 1868, and passed away Aug. 22, 1938, at the home of her daughter, Mrs. Mabel Stutsman, Girard, Ill. When about twelve years of age the family moved to a farm near Pyrmont, Ind., where she grew to womanhood. Aug. 25, 1889, she was united in marriage with Samuel A. Heckman of Cerro Gordo, Ill., in which vicinity they lived until his death in 1902. To this union were born three daughters and one son, two daughters having preceded her in death. June 6, 1907, she was united in marriage with Valentine B. Stutsman. To this union a son was born who died in infancy. At an early age she united with the Church of the Brethren and remained faithful. She was a regular attendant at Sunday school and church services. She taught a Sunday-school class for many years, was an active member of the Aid Society and for almost twenty years was president of the Aid at Girard, the meetings being held in her home. For almost four months she was confined to her bed, suffering with a heart ailment, but bore it all with Christian fortitude. She had implicit faith that God doeth all things well. She called for the anointing which was a great inspiration and comfort to her. Her husband preceded her in death eight years ago. She is survived by her daughter, one son, two stepdaughters, one stepson, thirty grandchildren, ten great-grandchildren, two sisters, two brothers, two half sisters and two half brothers, besides many other relatives and friends. Funeral services were conducted at the Church of the Brethren in Girard by her pastor, Bro. K. C. Bechtel. Interment in the West Frantz cemetery near Cerro Gordo, where Brethren W. T. and I. D. Heckman and K. C. Bechtel conducted a short service.—Mrs. H. V. Stutsman, Girard, Ill.

Weaver, Henry C., son of Henry and Mary Weaver, was born Oct. 30, 1864, in Stark County, Ohio, and departed this life at the home of his foster son, Wm. Phillips, of Mogadore, Ohio, Sept. 20, 1938. Bro. Weaver united with the Church of the Brethren in 1881. In 1884 he was united in marriage to Catherine Sours. She had united with the church in 1877. She preceded him in death on March 29, 1932. Bro. Weaver was elected to the deacon's office in the Springfield church, Northeastern Ohio, May 11, 1901. Brother and Sister Weaver were devoted to each other and to their Master and lived Christian lives. Funeral services were held in the Springfield church, with burial in Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

Williamson, Shelbun Earl, son of Katie and Joe Williamson, died on Aug. 9, 1938, at the home of his grandmother, Sister Fannie Spradlin. He was aged four years, eleven months and eighteen days, and had been an invalid his entire life. Funeral services were conducted at Jeters Chapel by Elders Rogers and Wilson of Cloverdale, Va. Interment in the Jeters Chapel cemetery.—Mrs. Fannie Spradlin, Vinton, Va.

Wingard, John B., son of Samuel and Margaret Wingard, was born at Camden, Ind., Jan. 9, 1864, and departed this life at the Wesley hospital, Wichita, Kans., Oct. 21, 1938. He grew to manhood near the place of his birth. On Feb. 23, 1888, he was united in marriage to Agnes Fesler. To this union six children were born, one son and five daughters. In 1911 he confessed his faith in Jesus Christ and united with the Church of the Brethren. He was faithful and devoted in his religious life and was regular attendant at the services to the last. In 1895 he and his family moved westward, settling in North Dakota until in 1910 when they moved to Glasgow, Mont. Here he made his home until after the death of his companion. In 1925 he came to Wichita to make his home with his brother, George, and spent the last thirteen years in this city. Those who remain are his six children, one brother, two half brothers, one half sister, a number of grandchildren and many other relatives and friends. Funeral services were conducted at Wichita, Kans., and the body was shipped to Glasgow, Mont., for further services. Interment was made at Glasgow. Services at Wichita were conducted by the undersigned, assisted by Bro. H. F. Crist.—James H. Elrod, Wichita, Kans.

Wirth, Parven, was born in Wayne County, Ohio, July 4, 1862, and died at his home near Modesto, Calif., Oct. 2, 1938, after an illness of five weeks. On Feb. 25, 1886, he was united in marriage to Ida Baker of Ohio, and to this union five sons and one daughter were born, two sons preceding him in death. Soon after their marriage this couple united with the Church of the Brethren and ten years later were installed into the deacon's office. In March of 1910 the family moved from Indiana to Empire, Calif., and lived in that vicinity since. Bro. Wirth was an industrious and hard working man and although he had little education he was a successful farmer and had a wide experience. He leaves his wife, three sons, his daughter, six grandchildren, one brother and one sister. Funeral services were held in a Modesto funeral home, with his pastor, Bro. Niels Esbensen, in charge. Burial in the Modesto cemetery.—Pearl Kappler, Empire, Calif.

Witwer, Jacob M., son of David and Catherine Witwer, was born near Gettysburg, Ohio, May 12, 1863, and departed this life at his home in Richmond, Ind., May 24, 1938. In 1884 he was united in marriage to Adaline Wagamon. One son was born to this union. His companion preceded him in death twenty-seven years ago. In 1884, soon after their marriage, they accepted Christ and united with the Church of the Brethren. Surviving are one son, two grandchildren and three sisters. Funeral services were held in the Oakland church by the writer, with burial in the Harris Creek cemetery.—Ray O. Shank, Gettysburg, Ohio.

Wrightsman, Riley, son of Samuel and Anna Wrightsman, was born in Roanoke County, Va., May 5, 1856, and departed this life at his home Sept. 9, 1938. In early boyhood he moved with the family to Virden, Ill., where he grew to manhood. As a young man he confessed his faith in Jesus Christ, united with the Church of the Brethren and remained faithful. On April 11, 1888, he was united in marriage to Miss Louie Douglas. To this union five children were born, two sons and three daughters. One daughter preceded him in death. In the spring of 1902 Bro. Wrightsman settled with his family near Conway Springs, Kans. In 1919 he came to Wichita, where he had since resided. This is but the brief summary of a life that has been lived long and well. His life itself speaks its own message to the generations with whom he has lived. Funeral services were conducted at the Culbertson mortuary by the undersigned, assisted by Bro. H. F. Crist and Rev. Rolland Snuffer of the Grace Presbyterian church. Interment was made in the Conway Springs cemetery.—James H. Elrod, Wichita, Kans.

Wyland, Iverson Preston, passed away Aug. 22, 1938, at his home in Elkhart, Ind., after a brief illness of two weeks. He was born in Wyland Mills, Jan. 9, 1854, and grew to manhood in this vicinity. He followed the profession of teaching, having taught thirty-one years in Elkhart County and Saginaw, Mich. He was married to Mary Ellen Gilbert on Dec. 28, 1880. To this union were born five children, two sons and three daughters, one son preceding him in death. He united with the church in 1882, remaining faithful. Services were held at Elkhart City church, with Bro. George officiating, assisted by Brethren Phillips and Bollman.—Zella Wyland Clipp, Elkhart, Ind.

CHURCH NEWS

CALIFORNIA

Inglewood.—After the morning service on June 19 we observed Father's Day, with a fellowship dinner and a program. In the afternoon one was baptized. During June, July and August we had the following guest speakers: Brethren H. N. Brubaker of Covina, D. M. Brower of Pasadena, Albert Hollinger of La Verne and Ora Weddle of Delano. Each gave helpful messages. On July 24 we held our annual Sunday-school picnic at our Inglewood park, with about 100 enjoying the day and the bountiful dinner. On Sept. 9 we held a fellowship dinner as a farewell for the Fry family who had been visiting their sons and were worshiping with us. The dinner was also a welcome to some new members who haye moved close to Inglewood and are worshiping with us. After dinner we had our council. Bro. Walker of Hermosa Beach was chosen as elder; Bro. R. C. Hollinger, clerk; Asa E. Thomas, treasurer; H. M. Stutzman, Sunday-school superintendent; Ernest Harrison, assistant. Brother and Sister Deeter are starting on their fourth year in the work at this place. We observed rally day Oct. 2, with 112 present at Sunday school. We also had a fellowship dinner. One letter of membership was received. Our Women's Work is quite busy quilting and making a few comforters. Our leader is Mrs. N. M. Stayer. We have been meeting every Thursday. A younger group called the Dorcas Society meets once a month. We hope some who are planning to come to California for the winter will come and worship with us at Inglewood. We are just six miles from the ocean and there is good street car service to Los Angeles.—Mrs. Asa E. Thomas, Inglewood, Calif., Oct. 20.

Lindsay.—A farewell party for Pastor Wm. Platt and wife was held Aug. 17 on the lawn at the R. A. Strate home. Bro. Platt gave a farewell sermon the evening of Aug. 28. We will miss their friendly words of cheer. Sept. 4 the pulpit was filled by Bro. Ora Weddle in the absence of our new pastor, Bro. D. C. Gnagy, who with his family was detained in the east. We were glad to welcome them when they were installed into the work here Sept. 11. The following Wednesday evening we met in council and elected the following: Bro. Gnagy, elder; Bro. Coffman, co-elder by request of Bro. Gnagy; Rush Bergman, Sunday-school superintendent; Dan Bergman, assistant; Elberta Hylton, secretary; Hazel Kennedy, primary superintendent; Gladys Butterbaugh, assistant; Lloyd Rider, trustee; Oliver Rodgers, treasurer; Sister Gnagy, music director; Nellie Schlee, vacation Bible school committee member. Sunday-school teachers were elected by the various classes and a candlelighting installation service for the officers and teachers was very effectively carried out on Sept. 18. Special efforts for a large attendance is being made for rally day, Oct. 23, with a basket dinner and afternoon meetings. Our communion will be held Oct. 26. The women's auxiliary has been canning fruit for La Verne College during the summer. A new furnace has been installed and we are attempting to raise funds for this expense now. The evening of Oct. 31 has been designated as a time for harvest festivities in the form of a church social and Halloween party. Our young people were happy to bring home the attendance trophy from the B. Y. P. D. banquet held at district meeting of Northern California at Empire.—Mrs. Flossie Rider, Strathmore, Calif., Oct. 18.

FLORIDA

Clay County.—We are looking forward to the time of our revival which will begin Feb. 26, 1939. It will be conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. On Oct. 9 one was added to the church by baptism.—Mrs. M. B. Jenkins, Doctors Inlet, Fla., Oct. 22.

ILLINOIS

Chicago, First.—We have been enjoying many spiritual blessings and the attendance has been good. We are looking forward to a season of work for the kingdom. Many activities have been started this winter which give much promise. Arrangements have been completed whereby the intermediates are holding meetings on Sunday evenings,

What Is the Messenger Club Plan?

Below you will find a dozen questions frequently asked about the Gospel Messenger club plan, and the best brief answers we know how to give.

1. Just what is the Messenger club plan? Since November of 1934 The Gospel Messenger has been offered at a reduced rate where 75% of the resident Brethren families subscribe.

2. How does the club rate compare with the regular rate? The regular subscription price of the Messenger is $2.00 per year. The club rate is $1.25, or five eighths as much.

3. How can we tell when 75% of the resident Brethren families have subscribed? Since conditions vary greatly as between congregations, we believe those organizing a club can best judge what would be a fair interpretation of the rule.

4. Are you not afraid some churches will send in minimum lists? In general, we have felt our churches want to play fair. Second thought will suggest that a short list harms no one more than those who send it.

5. How many Messenger clubs have been organized? In the 1934-35 season the number was 343; for 1935-36, 445; for 1936-37, 470; for 1937-38, a total of 539 clubs was organized.

6. What kind of churches have clubs? A glance at the list of churches now having clubs shows that literally all kinds of churches use the plan—country and city churches, rich churches and poor churches, large churches and small churches. Approximately one-half our churches have Messenger clubs.

7. When can a Messenger club be organized? A club can be organized at any time that you desire. The prime requirement is to get 75% of the resident Brethren families to take their church paper.

8. How long has the Messenger been published? In 1851 Henry Kurtz began the Gospel Visitor. By 1883 this had become The Gospel Messenger. In 1897 the Messenger became church owned and since has been published as the official organ of the Church of the Brethren.

9. Who should subscribe for the Messenger? The Gospel Messenger is the one paper in all the world published especially for the Brethren home. It would seem that every Brethren family should have it.

10. Do others than Brethren ever take the Messenger? Not infrequently we get letters of appreciation from those not members of our church. They appreciate the Messenger's high moral tone, breadth of interest, and Bible emphasis.

11. Our congregation has more than one preaching point; how can we organize a club? In such a case, each preaching point may be considered a unit, and if the group there meets the percentage requirement, may have its own Messenger club.

12. What about groups of nonresident members? Is there any way for such to have clubs? This year we are suggesting that a group of ten or more nonresident members succeeding in getting the Messenger in 75% of the homes represented in such group, can have the club rate.

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Please find enclosed $2 for a year's subscription to The Gospel Messenger. I understand that by adding 75c I can have a copy of *The Gospel of Jesus*, by Dr. D. W. Kurtz. That is, paper and book cost me but $2.75.

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☐ If interested in details about our special club rate on the Messenger where at least 75% of the resident Brethren families subscribe, please check here.

directed by Bro. C. B. Fike. During the summer we had the loyal co-operation of ministers in our congregation in filling the pulpit while our pastor, Bro. Horst, enjoyed his vacation and his many other duties which took him to conferences, committee meetings, etc. Our choir, which numbers 110, has been bringing us many wonderful messages in song, and has added much to our worship service. Under the direction of Prof. A. F. Brightbill, the choir is now preparing to present some of the choral masterpieces of the renowned church musicians of the last three centuries. We are to have Handel's Messiah presented on Dec. 18. Our average attendance for the three summer months was 317, the highest on record for the same period. On Oct. 2 the Sunday-school officers and teachers were installed by Bro. Horst, who brought us a special message on Ideals of Religious Education. The choir rendered a special program in the evening. On Oct. 9 child dedication service was conducted, with a sermon by Eld. W. W. Slabaugh in the evening. All-church day was observed on Oct. 16, at which time there was a basket dinner at John Naas hall, following a message on The Future of the Church. This was a day of wonderful inspiration and fellowship.—Ray Dean, Forest Park, Ill., Oct. 24.

Milledgeville.—We had the privilege of having Brother and Sister Oliver H. Austin for a two weeks' meeting. Their services were highly satisfactory. Sister Austin's ability as song leader, with her messages of Christ in stories for the children contributed much to the meetings. Bro. Austin's messages were inspiring. May God continue to use and bless them in the field to which he has called them. Twenty three came forward. Twenty have been baptized and three await baptism. The meetings awakened greater interest in the work of the church and deepened the spiritual life of the members.—W. S. Bell, Milledgeville, Ill., Oct. 27.

INDIANA

Beech Grove.—We held our love feast on Oct. 8. Ministers present were Brethren E. O. Norris, C. H. Hoover, D. W. Bowman, Sherman Alldredge, Russell R. Showalter and Ira Hiatt. Bro. Showalter officiated. It was a real spiritual feast. We elected the following Sunday-school officers on Sept. 25: Superintendent, Stewart Hiday; assistant, Lester Fuqua; secretary, Olive Foust; treasurer, Iva Berry; director of music, Lloyd Fuqua; cradle roll superintendent, Hazel Foust. The men's group met recently and elected the following officers: Ralph Hunt, president; Paul Paxton, vice-president; Francis Young, secretary-treasurer. We held a campfire service on Oct. 28 on the banks of Lick Creek. The committee built an altar and prepared seats for all. It was very impressive as we sat around the campfire and Bro. Lloyd Fuqua led us in singing several beautiful songs. Bro. E. O. Norris gave a wonderful lesson on Meditation. After the services we roasted wieners and marshmallows. Irene Duncan of Indianapolis came to our church on Thursday evening, Sept. 29, and gave a picture-talk on the Holy Land. It was well received by a large audience.—Mrs. Zella Fuqua, Fortville, Ind., Oct. 22.

Goshen City.—Church and Sunday-school attendance has been good during the summer. Although many of the churches of the city have only one service on Sunday, we are happy we can enjoy evening worship each Sunday. The young people meet each Sunday preceding the evening church hour. We have a very active B. Y. P. D. group, with interesting and helpful programs. We met in council Aug. 30 and elected church officers. Bro. T. E. George who has served us for many years was retained as elder. Two members of the district ministerial board were present and Bro. Harold Myers was relicensed to preach for another year. Bro. Russel Stout was elected to the eldership. On Oct. 2 Bro. Stout and his wife were installed in this office. Sunday-school officers and teachers were installed on the same date. The second Sunday of September was set aside for Camp Mack day. The men's organization made a special effort to raise money for the Quinter-Miller fund. They were fortunate to secure Prof. L. W. Shultz as guest speaker for the morning services. The Ladies' Aid Society which meets each Wednesday has had good attendance all summer and is now increasing in attendance. On the last Thursday of September the women met to sew for Spanish sufferers. Three large boxes were filled with clothing and bedding and sent away. Our love feast was held on Oct. 4, with a very good attendance.—Mary Cooper, Goshen, Ind., Oct. 21.

Lower Deer Creek.—Our church is progressing and our attendance has been good during the past year. Our yearly Sunday-school report was made recently, showing an average attendance of ninety three. During August Bro. L. L. Paul conducted a revival for us. Six were baptized. We enjoyed having Brother and Sister Paul in our midst again as they had spent about eight years with our congregation as pastors. On the first Saturday of October we had our love feast, with an all-day meeting. A beef dinner was served by the church. We had good attendance with five visiting ministers. It was a hilltop experience for all who attended and it took our minds away from the things of this world and better fitted each one for the Lord's supper which was led by Bro. Johnson of Logansport, with Brethren Tom Shively, Forest Hostettler, Jerry Barnhart, Wm. Angle and Clarence Sink assisting. Brother and Sister Sink were delegates to our district meeting at Peru, Ind. Several of our members attended. Volunteer reports of the district meeting were very interesting as each person seemed to have been impressed in a different way. The young married people's class will give a missionary program on Oct. 30. Our Aid served the Home Economics ladies Oct. 21. They cleared $46.06. We hope to do more quilting and sewing this winter.—Mrs. Leo Spitler, Camden, Ind., Oct. 24.

Roann.—Our pastor is at present holding an evangelistic meeting at Rodney, Mich. In her absence the home ministers are taking care of our regular services. We are making arrangements for a series of meetings to be held in the Roann church by Bro. Ray Zook of Flora, Ind., some time in February. The date will be announced later. Our love feast will be held Nov. 12, with homecoming the following day. —Mrs. Myrtle Morphew, Roann, Ind., Oct. 21.

Salem.—Our revival will begin Nov. 6, with Brethren Charles Cripe and Clyde Joseph as evangelists. The meeting will close Nov. 20, with our love feast on Nov. 19. We need your prayers during this meeting. We are praying to increase our attendance.—Marvin Wolfe, Knox, Ind., Oct. 24.

KANSAS

Pleasant View.—Sept. 14 we met in council and reorganized with few changes made in church officers. Delegates to district meeting were Annie and Edward Hollinger. Martha Newton is our C. W. president; Gertrude Finfrock, president of children's division; Allison Hawbaker, president of B. Y. P. D. On Oct. 9 the young people gave a missionary play, The Guide Post, which was well received. They were well represented at the Hutchinson district meeting and rendered special music of considerable merit. During the absence of our pastor for two Sundays recently we worshiped with the Castleton Union church. Sept. 18 we had rally and promotion day combined. Teachers and officers of primary department gave a nice program and play, sponsored by Gertrude Finfrock. V. W. Hawbaker is Sunday-school superintendent; Gertie Showalter, assistant. The Women's Work was organized with Mrs. Avice Havercroft as president; Emma Hawbaker, district meeting representative. They have been quite active, serving dinners at elections, sales, etc., and have donated quite liberally to the church budget and missions. The first men's get-together, a feature of Men's Work of the district, is to be held in our church in the near future. Since McPherson College has asked a wider distribution of responsibility for the work of the school J. J. Hollinger has been selected as local representative for this work. Our communion will be held just before Thanksgiving. A most enjoyable church night banquet was held on Sept. 30. The writer is Messenger agent and correspondent.—Anna Miller, Hutchinson, Kans., Oct. 24.

MARYLAND

Ridgely.—On Sept. 25 we participated in an all-day conference of the Eastern Shore churches, with a large delegation in the Green Hill congregation. The five churches on the shore featured this program. The theme was Christ in the Life of the World. Since our last report two were baptized as a result of decision day. Our love feast was held Oct. 9. Ministers present were: Elders Walter Mahan, Wm. Senger, Barry Fox, Albert Fike and our pastor, Joseph Rittenhouse. Bro. Mahan officiated. Oct. 16 was missionary day and the children brought in the results of dimes which were given out last spring. Mite boxes were also brought in with an offering for missions of nearly $24. We were favored in having Sister Emma Ziegler, a returned missionary from India, spend some time with us this summer. Her experiences on the field were especially interesting to us since this was her former home. Oct. 2 the pastor preached an appropriate sermon for the officers. On Oct. 23 a special cradle roll and consecration service for babies will be held. We are looking forward to our revival meetings which will begin Dec. 4 by Eld. Rufus Bucher, Quarryville, Pa.—M. F. King, Ridgely, Md., Oct. 19.

MICHIGAN

Detroit, First.—Bro. Keim of North Manchester was our guest speaker on June 26. The Manchester and Mt. Morris alumni had a dinner in the church following the morning service. Bro. J. M. Blough preached for us July 10. Our vacation Bible school, directed by Elma Rau, was held July 5-15. The Men's Brotherhood sponsored a church picnic on July 24, with 125 present. The Chinese Sunday school had a picnic supper the same day. Bro. Harvey Hostetler and his wife were delegates to district conference at Woodland, Mich., Aug. 23-25. Bro. Amsey L. Bollinger and family, on furlough from India, visited at the Hostetler home and Bro. Bollinger preached for us on Aug. 28. Sister Bollinger gave an interesting reading and the entire family favored us with music. Talks by Brother and Sister Hostetler were particularly interesting to the children and young people. On Sept. 9 a meeting of church boards was held, with a potluck supper. Plans were made for the coming year. Our anniversary dinner was held Sept. 24, with Bro. H. L. Hartsough as guest speaker. Our church and Sunday-school officers were elected at this time. Bro. Hostetler was chosen as elder. The educational board has arranged for a leadership training class, Oct. 31 to Nov. 4, with Miss Rau in charge. At the same time our pastor will conduct a class in the History of the Church. Brother and Sister Hostetler attended the regional pastors' conference at Chicago. A fall festival, sponsored by the various church groups is scheduled for Oct. 28. The proceeds will go toward the building fund. It is almost a year since Brother and Sister Hostetler came to serve us. During this period we have come to know and love them and appreciate their efforts as our church leaders.—Mrs. Walter K. Gordan, Detroit, Mich., Oct. 25.

Shepherd.—Our pastor served on Standing Committee at Annual Conference and Sister Olive Schechter went as delegate from this church. Children's Day program on June 5 consisted of singing by the children and pictures shown by them. A community picnic on July 4, sponsored by the church, was well attended. The organization of two ball teams and a girls' 4-H Club helps to unify the interests of our young people. Our daily vacation Bible school, with Sister Elma Rau as superintendent, had an average attendance of seventy five. The children made several clean-up kits which were given

to the children of the Mexican Mission near here. Fifteen of our group attended district meeting at Woodland. On Sept. 16 the Michigan State Council of Boards held their semiannual meeting at our church, with Bro. E. S. Coffman as guest. Promotion day was recognized Sept. 25, when twenty-six children were promoted. A nursery class has been started. On Oct. 2, rally day, our guest speaker was Bro. D. E. Crouch, and pictures, Friends of Many Firesides, were shown in the evening. Bible Sunday was duly recognized with our pastor bringing the message. The usual gift of a Bible was given to each one entering the junior department. At our council Sept. 12 Sunday-school officers were elected as follows: Superintendent, Ray Hoyle; secretary, Mildred Gillespie; treasurer, Ray Conrad; superintendent of children's department, Olive Schechter; cradle roll superintendent, Olive Clare. Our fall love feast will be held Nov. 13, 7:30 P. M. All neighboring churches are cordially invited to attend.—Iva A. Harmon, Mt. Pleasant, Mich., Oct. 25.

MISSOURI

Bethany.—Bro. Oscar Diehl of Beaver, Iowa, held a two weeks' evangelistic meeting in our church. At the close of the meetings eighteen were baptized. The undersigned is pastor. We had a wonderful revival meeting. The weather was ideal and the sermons were good. Attendance was better than we expected. Eighty two were present at the communion service held at the close of the evangelistic meetings. We praise the Lord for his blessing and encouragement.—W. Harlan Smith, Stet, Mo., Oct. 19.

Greenwood.—In June a two weeks' school of music was held for the young people. Mr. Sanders and Miss Ruby Hatman conducted the class. Each Saturday night the class meets for practice. In July a fellowship supper was held in honor of the young people. Sept. 25 we attended the young people's rally in Douglas County at the Fairview church. About two hundred, representing five churches, were present. A bountiful dinner was served. Throughout the summer Bro. R. L. Gass preached six sermons each month in the Greenwood church. In our recent council on Oct. 2 Bro. Gass was elected elder. The board of trustees and the ministerial board were retained. Bro. Illig was elected as Sunday-school superintendent. He continues to serve as president of the young people's meeting.—Dorothy Oxley, Mountain Grove, Mo., Oct. 22.

Kansas City.—We met in council Oct. 13, and voted to retain Bro. Irvin V. Enos as pastor and elder for another year. The budget for the year was presented and accepted. It was decided to hold communion services Nov. 13. Homecoming will be held one Sunday in November. Sept. 30 our local children's director, Sister Bernice Wyatt, assisted by the nursery teacher, Sister Altha Couch, held a conference and tea for the nursery children's mothers. There were nine mothers present. A six weeks' teachers' training class, beginning Oct. 10, is being conducted by our pastor, Bro. Enos, each Monday evening. Oct. 2 Bro. Enos held installation services for new officers. Oct. 9 four young people were received into the church by baptism and three by letter. The Women's Work group is sponsoring a banquet Oct. 26, the proceeds to go for their quota for McPherson College. Many churches in cities find it hard to maintain Sunday evening services. Our young people have a thriving group and conduct interesting services each Sunday evening, with Bro. R. J. Gibbs as adult director and Bro. C. B. Bricker as president. A very impressive candlelighting installation service was held Sept. 25 for new officers.—Mrs. Erma Argabright Varner, Kansas City, Mo., Oct. 20.

NEBRASKA

Bethel.—At our council in September we organized, with Bro. I. C. Snavely re-elected as elder. Bro. Joseph Hoffert is Sunday-school superintendent and is entering the work in an efficient manner. His consecration to his responsibility is an inspiration to all. Quite a number of our young people are away attending school in different places, several teaching and doing other kinds of work. They are greatly missed. A group of our people, mostly young folks, attended the family camp at Crete in August and brought back enthusiastic reports. One Sunday-school teacher and her class of boys made and cared for flower beds around the church this summer. We have been enjoying an instructive series of lessons on peace on Sunday evenings by our pastor's wife. Our women's council has been active. We hold a devotional meeting once each month and have enjoyed the biographies of our missionaries and reports of our girls' schools. Under the leadership of our efficient ways and means committee we have successfully carried out several projects which added substantially to our financial budget. We especially enjoyed the galloping tea. Old and young entered into the spirit of it and received much inspiration. We held an ice cream social in Shickley, a near-by town, which netted us a nice little sum. It also gave us an opportunity for social contact with members of our neighbor churches. Our church entertained the district meeting in October and feel it was helpful to us. It was unusual in the fact that it started with a wedding and ended with a funeral. A dear old sister, Grandma Nedrow, who had been ill a long time, passed away on Oct. 9.—Mrs. Wm. Hamel, Carleton, Nebr., Oct. 25.

Omaha, First.—Attendance at Sunday school during the summer was much better than last year. The average for May was 110; June, 97; July, 90; August, 87; September, 100. The pastor, Bro. Ralph Hatton, spent much time in field work in the district, giving during the church year a total of sixty-seven days, preaching thirty-six sermons to 2,562 persons, visiting in 313 out-of-state homes, traveling a total of 6,233 miles by auto and train. He did this work between Sundays, arranging to be with us on Sundays. On Sept. 18 we observed the thirtieth anniversary of the founding of the church work here and the tenth anniversary of the dedication of the new building at Fifty-first and Lake streets, with an all-day meeting. We were glad to have with us Pres. Rufus D. Bowman of Bethany Biblical Seminary. There were 151 present for Sunday school, 200 for the morning church service and 160 at dinner. We also had afternoon and evening services. Former pastors present were: Brethren L. A. Walker of Adel, Iowa; Homer Caskey of South English, Iowa; and Sister Pearl Severn of Council Bluffs, Iowa. Letters of greeting were read from the following: Brethren M. R. Weaver of South New Berlin, N. Y.; J. J. Johnson of Logansport, Ind.; Milton D. Royer of Chicago and from many former members and friends. Many churches of the district and city were represented by visitors. On Sept. 25 we were happy to have as our guest, Bro. Leland Brubaker, National Director of Young People's Work. He spoke at both morning and evening services and had a conference with the boards of the church. A week of special meetings is planned for Oct. 23-30, with the pastor in charge. Our communion will be held Oct. 30, 6 P. M. If you know of members living in our city we would appreciate it if you would write our pastor.—Mrs. Agnes Fahrney, Omaha, Nebr., Oct. 20.

NORTH CAROLINA

New Haven.—We held our council on Oct. 1, and elected the following: Pastor, Bro. Fred F. Dancy; elder, Bro. John A. Reed; treasurer, Bro. Bert Shumate; clerk, Sister Jane Sexton. Our Sunday school for the past year has been very inspiring, and we hope to make it even better during the coming year. Though the B. Y. P. D. is young we are struggling for recognition in the great work of the kingdom. A Sisters' Aid has been organized, with Sister Cora Sexton as president. The money received for this work will be used in helping to build a larger church. We ask the co-operative prayers of all the churches that our work may be in keeping with the teachings of Christ.—Nancy Reed, Sparta, N. C., Oct. 25.

OHIO

Canton City.—At our September council the following officers were re-elected: Bro. John Myers, general superintendent; Bro. Arnold Hanna, adult superintendent; Mrs. Wm. Griffiths, primary superintendent; Bro. Edward Smith, secretary; Bro. James Gatchett, treasurer. Sept. 2 being rally day Bro. Brumbaugh from Alliance taught

CUT HERE

Thanksgiving Home Mission Offering

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General Home Mission Work.

.....

Please place this money to the credit of

..... Individual

..... Class

.....Sunday school

..... Congregation

..... District

Name of sender .....

Street or R. F. D. .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	$.....

CUT HERE

the Sunday-school lesson to the entire adult department. A special offering of $164 was taken to make up the deficiency which developed during the slack summer months. The women had their first fall meeting to plan their work. We plan to study the book, Moving Millions, in our mission study class. Sept. 25 we had our installation service for Sunday-school and church officers. Sept. 30 was Sunday-school night, with a good attendance and a good program. During the week of Nov. 6-13 the fathers and sons will hold their banquet. Nov. 20 we will have our communion. For a number of Sunday evenings our pastor has conducted a peace study class which has been appreciated. Two of our young men have been licensed to the ministry during the last year. Bro. Roland Showalter and wife expect to be at home over next Sunday when they will be installed. Bro. Showalter is attending Bethany Biblical Seminary and Sister Showalter is nursing in the Bgthany hospital. Bro. Philip Griffiths is taking work in North Manchester College.—Cora B. Masters, Canton, Ohio, Oct. 22.

Ft. McKinley.—During the spring months we reached the highest enrollment that we have had for many years. Summer vacations took many of our number away for a time. While our pastor was enjoying a rest and visiting other places Bro. Jesse Baker of Polo, Ill., Daniel Weimer and Russell Helstern, ministers of this church, each gave helpful messages. Each week services and activities that feed both the soul and social life tie us to a busy church program that includes class meetings for adults, B. Y. P. D., children's and boys' clubs, choir practice, Women's Work meetings, mission and peace projects. Weekly prayer services and Bible study which is conducted on Monday evening by our pastor, Bro. C. F. McKee, are well attended and a source of strength and blessing. Recently Dr. A. W. Cordier of Manchester College gave us an informative discourse on conditions in Europe. On Oct. 9 Dr. Howard E. Hamlin, State Supervisor of Health and Narcotics of Ohio, gave a vivid message on plans that are being promoted to teach facts about narcotics in Ohio schools. He observed that we do not need a program of education to keep children from running into fire and that the use of alcohol, marijuana, nicotine, etc., would not be so deceiving if all narcotic poisons induced pain, as certain acids and other poisons do, in the first stages of their use. We are looking forward to a spiritual revival Nov. 13-27, with Bro. Chas. Flory of Union, Ohio, as evangelist. On Nov. 6 we will have a program in the morning by a group of Manchester College student volunteers.—Beulah Eikenberry, Dayton, Ohio, Oct. 24.

Hartville.—July 24 Prof. Brightbill worshiped with us in the evening and showed pictures on the theme of worship. This was a very inspirational meeting. The church paid the registration fees at Camp Zion for our boys and girls who attended camps in July and August. Camp Zion was the gathering place for many of our number this summer on special occasions: Camp Zion dedication, Aug. 7; ministers' retreat, Aug. 8-12; young married people's camp, Aug. 6, 7; district Men's Work rally, Aug. 21. Our B. Y. P. D. held its annual picnic supper at Lake O'Springs on Aug. 14. Following supper Rowland Showalter of Canton conducted vespers. The Walter M. Young family chorus rendered us a program in song on Aug. 28. We met to clean the church basement on Aug. 31 in preparation for the B. Y. P. D. conference which was held here Sept. 3-5. The local B. Y. P. D. presented the peace play, Brothers, at the opening session. We held our annual Sunday-school picnic at Hoover Camp on Sept. 8. We are saving our pennies for Spain and China neutral relief. Bro. Mulligan conducted evangelistic meetings at Hagerstown, Ind., Sept. 12-25. Each family in the church has been given a copy of the Northeastern Ohio Herald. District Meeting at the East Nimishillen church, Oct. 11-13, was well attended by our members. We met in council on Oct. 16. Reports given showed a balance of $42.97 in the church fund; Ladies' Aid balance, $76.38; Sunday-school balance, $30.24; district dues, $237.73, paid in full. The Sunday-school contribution for the year was $538.76. Average Sunday-school attendance for the year, 173; average on time, 100. The Sunday school paid $165.10 to missions during the year. Our communion will be held Nov. 27, one week following the revival services which will be held Nov. 6-20 by Bro. S. L. Cover of Franklin Grove, Ill. The church is planning to send Sister Grayce Brumbaugh, our missionary to Africa, a Christmas letter. It has been suggested that we have a birthday banquet this year instead of father and son, mother and daughter banquets. Sunday evening services were resumed Oct. 2. The special peace offering received Oct. 2, amounted to $10.86, and the missionary offering on Oct. 9 was $36.10. Sunday-school officers are: General superintendent, Virginia Bixler; adult superintendent, Mildred Young; assistant, Paul Minser; secretary, Virgil Ringer. We are looking forward to this church year being rich in spiritual feasts for all of us and for the kingdom.—Mrs. Russell Stickler, Hartville, Ohio, Oct. 21.

Maple Grove.—Our work has been progressing very nicely. Bro. David Sower is now starting his fourth year with us. He has brought God's word to us in a very forceful manner and we appreciate very much the improvements which he and his good wife have made on our church grounds by planting flowers and shrubbery. We have been blessed by inspirational messages from Clara Harper, Bro. D. W. Brubaker, a former pastor; Sam Justice of Ashland College and C. C. Louder. Our B. Y. P. D. is progressing nicely under the leadership of Raymond Bowerize. We had young people at Camp Mack and intermediates at Camp Zion. Our church met in council Sept. 14 and elected officers. Sister Jennie Campbell and Bro. John Johnson were delegates to district meeting at the East Nimishillen church. C. C. Louder was re-elected Sunday-school superintendent, with John Johnson as assistant. The Ladies' Aid had a women's rally on Sept. 30. The work done the past year was reviewed and plans were made for the coming year. The men met the same evening and elected officers with W. C. Kettering as president; George Straits, secretary-treasurer. Oct. 9 was home-coming day with good attendance. In the morning we had the pleasure of hearing Bro. Wm. Desenberg, a former pastor. In the afternoon Bro. Walter Kahle brought us his message on The Mastery of Money. In the morning of Oct. 16 Sister Goldie Swartz brought us a message concerning the mission work in India. In the evening of the same day we had communion with Bro. Dodge, a visiting minister, in charge.—Mrs. Beula Kettering, Nankin, Ohio, Oct. 20.

Middletown.—We met in council Sept. 8 and elected church and Sunday-school officers as follows: General Sunday-school superintendent, Bro. P. L. Badgley; Mrs. Earl Metzger, primary superintendent; Mrs. Mary Lentz, Messenger agent; the writer, correspondent. Our Sunday school has grown during the past year and it is necessary to organize two new classes for efficiency in teaching. We are looking forward very enthusiastically to our evangelistic campaign which will begin Nov. 30 with Brother and Sister O. H. Austin in charge.—Mrs. Mildred Hamilton, Middletown, Ohio, Oct. 24.

Piqua.—We are very proud of our little church on the hill. The men and boys repainted the church and made bookracks. On Sept. 4 we had a very inspirational installation service for our four new deacons and their wives. Our former elder, Bro. D. J. Berkebile of Union City, and Bro. Wine from Covington were in charge of this service. The four deacons are: Elmer Banks, Harry Hart, Harley Higgins and Everett Petry. The following officers were elected: Ray Porter, superintendent; Joe Wise, assistant; Wilma Hart and Lois Higgins, president and vice-president of B. Y. P. D.; Mrs. Clara Banks, superintendent of children's department. Our Sunday-school report showed an average attendance of 165 for the past year. Oct. 16 was black diamond Sunday and we raised $37.55 for our winter's coal. We are looking forward with great interest to our revival meetings, Nov. 17-27, when Bro. J. O. Winger will be our evangelist. We are grateful for the loving service of our pastor, Bro. J. Howard Eidemiller.—Wilma Hart, Piqua, Ohio, Oct. 23.

Springfield (Northeastern).—Brethren L. R. Holsinger, Merle Cordier and Ardys Young attended the International Council of Religious Education convention at Columbus June 29 to July 3. The missionary society has a meeting once each month and Aug. 21 they presented a series of photographic slides of Christ, The Hope of India. July 8 at our council officers were elected. July 10 the men's group sponsored the evening service, using as their subject The Liquor Problem. The Sunday evening meetings are usually well attended. Sept. 25 installation of church school officers was held and on Oct. 2 a consecration service was held for the teachers. Brother and Sister Holsinger vacationed at Cypher Beach, Hopewell, Pa., Aug. 22-28. A few improvements were made on the church building this summer. The window frames were painted, the church name painted above the large window in front and more cement walks laid. Oct. 2 Adrian Bowker of Canton, Ohio, a former missionary to India, gave a talk on missionary work in that country. Oct. 9 Sister Goldie Swartz, missionary to India, brought a missionary message with pictures. Our pastor is back again after being away for a week holding meetings at the Ashland Dickey church, Oct. 17-24. Oct. 23 in the absence of Bro. Holsinger, Bro. S. B. Noffsinger brought the sermon on The Value of Obedience. In the evening Bro. W. D. Keller of North Canton brought the message. A series of meetings was held Sept. 5-18, with Bro. G. S. Strausbaugh of Columbiana, Ohio, as evangelist. We received much good from his inspiring messages and as a result eight were received by baptism. Oct. 14 nine more were baptized. Our pastor is laboring earnestly for deeper consecration by the membership.—Mrs. Fred Young, Mogadore, Ohio, Oct. 26.

OREGON

Portland.—We met in council Aug. 25 and elected church and Sunday-school officers as follows: Elder, Bro. H. S. Shank; clerk, Bro. Tom Calvert; Messenger correspondent, the undersigned; Messenger agent, Sister Elsie Snelling; superintendent, Sister Clara Sturgeon; assistant, Bro. E. M. Hubbert; Children's Work, Sister Esther Hubbert. Our love feast will be held Nov. 5.—Mrs. Elsie Williams, Portland, Ore., Oct. 21.

PENNSYLVANIA

Ambler.—Bro. Amsey Bollinger and family, on furlough from India, were our guests at the morning and evening services on May 8. In the evening Bro. Bollinger had charge of the service which was greatly enjoyed by all present. Bro. Dan West, who has been doing relief work in Spain, brought us a message at the morning service of May 15. Our Junior League has filled ten suitcases to send to the children of Spain. Our church held a denominational day service on May 29, celebrating the two hundredth anniversary of the publishing of the Sower Bible. Our pastor preached the baccalaureate sermon in the high school auditorium on June 12. Our pastor, Bro. Paul M. Robinson, and Sister Mary Elizabeth Howe were united in marriage by the former's father, Bro. J. A. Robinson, in the Walnut Grove Church of the Brethren, Johnstown, Pa., June 29. They are now residing in the parsonage, 323 Fairview Ave., Ambler. At a business meeting on July 15 a short installation service for Sister Robinson was conducted by our elder, Bro. Trostle Dick. On Aug. 3 the ladies' adult Bible class held a reception for Sister Robinson. During July and August our pastor preached a series of sermons from Psalm 23, which was very helpful and inspiring to us. Several of our young people attended camp this summer, most of them going to Camp

Stardust near Oaks, Pa., and some to Elizabethtown, Pa. Oct. 9 was rally day. We had 210 in Sunday school, and the largest attendance for any regular church service on record. After the church service, four were received by baptism. Our fall love feast was held Oct. 16. The ladies' adult Bible class placed flowers in the church in loving memory of our former pastor, Bro. Henry K. Garman, who was stricken at our love feast service just three years ago, and died a few hours later. He was pastor for twenty years at this place.—Mrs. John K. Snyder, Ambler, Pa., Oct. 20.

Annville.—On Sept. 18 Bro. Amos Heisey of Denver delivered a pleasing and inspiring harvest home sermon. Our council meeting was held on Sept. 19. One minister and two deacons were elected. They are Hiram Gingrich, minister; Alfred H. Gingrich and Monroe Ziegler, deacons. Sept. 25 the children of South Annville Sunday school participated in the Children's Day program. Bro. A. G. Meyer of Fredericksburg spoke at this meeting. Our fall love feast will be held on Nov. 12, 13. Bro. James Moore of Lititz will began a series of evangelistic services on Nov. 20. We expect a splendid response and solicit your prayers and interest.—Elizabeth Gingrich, Annville, Pa., Oct. 25.

Clover Creek.—We met in council Oct. 14 and elected officers. Bro. I. B. Kensinger was elected as elder. Our love feast will be held Nov. 6, and will be preceded by three nights of meetings by the pastor. Sept. 25 an installation service for Sunday-school officers was conducted by the pastor. Bro. E. K. Sollenberger was re-elected Sunday-school superintendent. The B. Y. P. D. reorganized with Pearl Snowberger as adult adviser; Landis Shriver, president. Five of our young people attended Camp Harmony this year, and gave a Camp Harmony program at a Sunday evening meeting, discussing different phases of their work at camp. Aug. 21 our harvest home meeting was held at Henrietta Grove. Each point had Sunday-school and church services at its own church, after which we enjoyed a basket lunch at the grove. Bro. H. H. Nye who was conducting evangelistic meetings at Cross Roads delivered a very able sermon. An offering was received for the Morrison Cove Home in Martinsburg. Aug. 28 Bro. Leonard Metzker gave a splendid mission talk. At the same meeting our B. Y. P. D. gave the play, Out of the Beaten Path. Sept. 11 our B. Y. P. D. gave a program at the Woodbury church. At the Sunday-school rally which was held at New Enterprise Sept. 18 two of our girls gave talks on Camp Life. Sept. 25 a temperance service was conducted by the primary department, under the leadership of Sister Irene Brumbaugh, who has since passed on to her reward. Our rally day service was held Oct. 23. Bro. Paul Dilling from Yellow Creek preached the morning sermon. At this meeting fifty three out of an enrollment of 147 were given recognition for perfect attendance. A missionary service was held in the evening at which time Bro. Charles Helsel of the Koontz church delivered a very able address on missions. Our missionary meeting took out a share plan for China. The young people are studying some of the doctrines of our church, with Naomi Kensinger as teacher. Oct. 24 a delegation of sixty-eight people from our church visited the Upper Claar church, the home of our pastor, where Brother and Sister Jarboe are holding evangelistic meetings. We have good attendance at our church services, and it is growing in a spiritual way under the leadership of our efficient pastor, Bro. Samuel C. Weyant.—Pearl Snowberger, Martinsburg, Pa., Oct. 25.

Codorus.—This year we are celebrating the one hundred and eightieth anniversary of our congregation. The week end of Sept. 1-4 was chosen for the services. On the evenings of Sept. 1 and 3 services were in charge of the York and New Fairview congregations. Both of these congregations were a part of our congregation when it was organized. Bro. Ellis of Juniata was the main speaker on Sunday. He brought three inspiring messages. Bro. Geo. Falkenstein gave a historical talk. All of the services were largely attended. Our revival services were held in the Pleasant Hill house in August. Eld. Walter Hartman of Annville was the evangelist. Five were received into the church by baptism. Bro. David Snader of Akron was the speaker at our peace meeting. Five of our young people attended Camp Conewago. On Oct. 16 revival closed at the New Freedom house. Bro. Paul Myer of Lititz was the evangelist. One young man was won for Christ.—Grace Keeny, York, Pa., Oct. 21.

Harrisburg.—Aug. 28 the pulpit was filled by Bro. Hiram Frysinger of Hanoverdale. Aug. 29 and Sept. 12 the Men's Work was entertained at the homes of Bro. Galen Grubb and Bro. Robert R. Nelson. Aug. 31 a reception was held for our pastor, Bro. Lewis H. Brumbaugh. He was welcomed into our midst in behalf of the congregation by Bro. G. N. Falkenstein. Bro. Brumbaugh was installed as pastor the following Sunday, Sept. 4. Bro. H. K. Ober officiated at this service. Oct. 16 we observed rally day, with Bro. C. C. Ellis of Huntingdon as speaker in the morning and Bro. J. Lynnwood Isenberg of Shippensburg in the evening. The male octet of York furnished the music in the evening. Our young people's chorus rendered the music in the morning. Nov. 6 we will observe the love feast. Nov. 15 the Men's Work will sponsor a father and son dinner at 7 P. M. The speaker will be Clement W. Hunt of the Capital Hospital Service, Inc. Nov. 20 a volunteer band of Elizabethtown College will render a program.—Mrs. E. M. Byrem, Camp Hill, Pa., Oct. 19.

Rockwood.—A group of our young people attended Camp Harmony this past summer. Our pastor, Bro. Berkebile, held a revival meeting at the Maple Grove church Aug. 22 to Sept. 4. Sept. 22 we met in council. Four letters were granted and the church officers were elected. Oct. 16 our fall love feast was held, with 110 communing. Five were baptized into the church on this day. Sept. 25 Dr. Clark, a representative of Save the Children Fund, filled the pulpit. He gave us a very interesting talk. An offering was taken up for this purpose which amounted to $23. The Board of Christian Education appointed directors for the various departments of the church school. Bro. M. F. Hechler is assistant to the pastor; Mrs. M. A. Saylor, adult director; Daisy Belle Berkebile, young people's director; Mrs. Viola Walker, children's director. Lena Schrock and Mrs. Viola Walker were appointed as delegates to district meeting.—Daisy Belle Berkebile, Rockwood, Pa., Oct. 17.

Springfield.—We met in council Sept. 17, and elected the following officers: Robert Mohr, clerk; Harvey Kramer, treasurer; Charles Mohr, Sunday-school superintendent; Robert Knechel, assistant; Calvin Koch, secretary; Elsie Breisch, treasurer; Bro. George W. Landis, B. Y. P. D. adviser; Lillian Landis, Women's Work president; Florence Knechel, missionary superintendent; Elizabeth Koch, home department superintendent; Margaret Kramer, cradle roll superintendent; the writer, Messenger agent and reporter. Aug. 15-19 we held our first daily vacation Bible school, directed by Martha Jacoby, with good interest and co-operation and attendance. Many were present for our annual home-coming which was held Aug. 28. Brethren A. A. Price, Henry H. Moyer, J. Herbert Miller and M. C. Swigart gave the messages. The B. Y. P. D. will give a temperance program on Oct. 20, with Bro. H. K. Ober of Elizabethtown bringing the message. They are also sponsoring a program of music by Henry Gottshall and his a cappella choir of Soudertown on Nov. 27. The B. Y. P. D. presented the church with a piano. Don't forget the B. Y. P. D. watch night services at 9:30 P. M. During the absence of our pastor, Bro. George W. Landis, who is holding meetings in Lansdale, Bro. Wm. Rivell filled the pulpit. We are looking forward to our revival to be held Oct. 31 to Nov. 5, closing with the love feast on Nov. 6, 6:30 P. M. The speakers will be M. C. Swigart, Henry H. Moyer, Wm. J. Wadsworth, I. E. Oberholtzer, a missionary from China, and others. We are praying that the work will prosper and that souls may be added to his kingdom. We invite all who can to come and worship with us. —Miriam K. Steely, Quakertown, Pa., Oct. 14.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Nov. 20, 4 pm, Los Angeles, Hancock Street.
Dec. 4, Reedley.

Colorado

Nov. 13, Denver.

Delaware

Nov. 13, Wilmington.

Florida

Nov. 13, Leesburg, Seneca.
Nov. 13, Miami.

Indiana

Nov. 12, Roann.
Nov. 14, New Paris.
Nov. 19, Salem.
Nov. 20, South Bend, First.
Nov. 21, 7:30 pm, Elkhart Valley.
Nov. 27, Elkhart City.
Nov. 27, 7 pm, Salamonie.
Dec. 11, 7:30 pm, Andrews.

Iowa

Nov. 24, English River.

Kansas

Nov. 12, Olathe.
Nov. 21, Conway Springs.
Nov. 22, 7:30 pm, Hutchinson.
Dec. 3, Gravel Hill.

Maryland

Nov. 13, 6 pm, Sharpsburg.
Nov. 19, 6 pm, Thurmont.
Nov. 20, 6 pm, Westminster.
Nov. 24, Broadfording.

Michigan

Nov. 12, Lake View.
Nov. 12, 7:30 pm, Muskegon.
Nov. 13, 7:30 pm, Shepherd.
Nov. 18, Pontiac.
Nov. 20, 7:30 pm, Elmdale.
Dec. 11, Florence.

Missouri

Nov. 13, Kansas City.

Ohio

Nov. 12, 7 pm, Salem.
Nov. 14, Bradford.
Nov. 14, 7:30 pm, Poplar Grove.
Nov. 19, Lower Miami.
Nov. 20, Canton City.
Nov. 20, Toledo.
Nov. 20, 7 pm, Brookville.
Nov. 20, 7:30 pm, Silver Creek.
Nov. 21, Swan Creek.
Nov. 27, Akron.
Nov. 27, East Chippewa.
Nov. 27, 7 pm, Hartville.
Nov. 27, 6:30 pm, Akron.
Nov. 28, East Nimishillen.

Oregon

Nov. 5, Portland.

Pennsylvania

Nov. 12, 2 and 6 pm, Hatfield.
Nov. 12, 3 pm, Welty.
Nov. 12, 13, Annville.
Nov. 12, 13, 1:30 pm, Myerstown.
Nov. 13, Altoona, 28th St.
Nov. 13, Boiling Springs.
Nov. 13, Cherry Lane.
Nov. 13, First church, York.
Nov. 13, Huntingdon.
Nov. 13, 2:30 pm, Lititz, Pa.
Nov. 13, 6 pm, Penn Run.
Nov. 13, 7 pm, Tyrone.
Nov. 13, 7:30 pm, Pittsburgh.
Nov. 17, 7:30 pm, Geiger Memorial.
Nov. 19, 6:30 pm, Georges Creek, Fairview.
Nov. 19, 20, Mountville.
Nov. 20, Windber.
Nov. 20, 6:30 pm, Mechanicsburg.
Nov. 20, 6:30 pm, Ridge.
Nov. 24, 25, Rheems house, West Greentree.
Nov. 27, Palmyra.
Nov. 27, all day, East Petersburg.

Tennessee

Nov. 12, 6:30 pm, Jackson Park.

Texas

Nov. 13, Pampa.

Virginia

Nov. 12, 6:30 pm, Pleasant Valley.

Washington

Nov. 26, Sunnyslope.

TENNESSEE

French Broad.—Our love feast was held Oct. 1, with our pastor, Bro. Reuel B. Pritchett, officiating. We had a large number present, with a number of visitors from neighboring churches. Our Sunday school was reorganized in September, with James Rodeffer as superintendent; Katherine Golden, secretary-treasurer. A class for young married folks has recently been organized, with Bro. Pritchett as teacher. Sisters Martha Wine and Neual Willifred represented us at district conference in August. Several young people attended the young people's conference near Johnson City in July. Quite a number of young people from Lone Star church stopped here on the way to the conference and visited our Sunday school. We were glad to have Bro. Foster Leighton talk for us at the prayer meeting hour on Sunday evening. On Oct. 15 the Evangelistic Club from White Pine visited our church. A mixed quartet from Ebenezer was also with us. We are hoping to have the new addition to the church completed soon.—Ethel M. Jones, Dandridge, Tenn., Oct. 20.

Johnson City, First.—We had a successful vacation Bible school the first two weeks in August, the enrollment being eighty two. A good program was given at the close of the school. Mrs. Cecil Ikenberry and Phil Downs were our delegates to district meeting. The choir took part in the county singing convention at the Princeton School the second Sunday in August. Their singing was greatly appreciated by the audience. The senior and junior choirs are doing splendid work, directed by Mrs. Ikenberry. The senior choir has organized, with Horace G. Clark, chairman. The members have purchased the Brethren Hymnal for use in the choir. The elder's family was given a housewarming on Aug. 27. They were given many beautiful gifts and we had a picnic supper. At the close of the evening songs were sung and prayer offered. The pastor's family are located at 310 E. Chilhowie Avenue in our newly acquired parsonage for which we are paying with money that would be spent for rent. A dedication service was held at the parsonage on Sept. 28. The pastor's family was surprised with a pounding at the same time. As a climax to the activities of religious education week an impressive candlelighting service was held on Oct. 2. Bro. W. H. Swadley was re-elected elder; Early Bowman, treasurer; Mrs. P. K. Sherfy, clerk; John B. White, Sunday-school superintendent. The first Sunday of October was observed as rally day and each person present was presented a splendid picture of our church by the pastor. A service was held for the Sunday-school teachers and officers.—Laura Gwin Swadley, Johnson City, Tenn., Oct. 17.

VIRGINIA

Bridgewater.—At our council in July vacancies on all boards and committees were filled. The church decided that board members should not succeed themselves on any board when their term expires. Bro. Jno. S. Flory was re-elected elder; Bro. Minor C. Miller, superintendent. The men sponsored a movement to improve the church grounds. The women and young men of the church co-operated in this work, and the women served the noon meal on three days for the men who did the work. The work is not yet completed but there is a great improvement in the appearance of the church grounds. Our church was host to the regional conference the last day of August and the first two days of September. Nearly 300 people who attended were entertained in the homes of church members. The churches near by also lodged a number of the folks. The program was good. The college has opened and we have an increase in church and Sunday-school attendance. On loyalty day we had more present than we have had for a number of years. The young people held their weekly meetings this past summer on Saturday nights in different homes. Attendance was large. They have reorganized and the indications are that they will have a good year. About forty of the people of our church attended the various camps at Camp Bethel. Some attended camps in Florida, West Virginia and Indiana. Our communion will be held Nov. 6, 7:30 P. M. Our Sunday-school average attendance increased fourteen during the year which closed the last of September. The increase in offerings amounted to about $60. The school gave over $500 to the Conference Budget. Our relief offering for the first month amounted to $56.96.—Ida E. Fry, Bridgewater, Va., Oct. 13.

Chimney Run.—We began our revival Sept. 12, with Bro. E. A. Lambert of Cherry Grove, W. Va., as evangelist. He labored very earnestly for two weeks, preaching the Word with power. One was reclaimed. We feel his labor was an inspiration and that some day many will come to Christ through his influence. Bro. Lambert has made many warm friends in this territory. His jolly personality will long be remembered by those with whom he came in contact. The doors of every home were opened to him and he was given a hearty welcome. We hope some day to have him back with us again.—Zella C. Kniceley, Warm Springs, Va., Oct. 14.

Jeters Chapel.—Our pastor, Mrs. S. B. Broughman, filled her appointment here the second Saturday and Sunday in October. A revival was held at this place in July, with Bro. J. W. Rogers as evangelist. Fourteen were added to the church, twelve baptisms and two renewals—Mrs. Fannie Spradlin, Vinton, Va., Oct. 25.

Linville Creek.—Sept. 25 was decision day at the Cedar Run church and four stood for Christ. On Oct. 16 these four and one more were baptized. Eld. H. C. Early of the Cooks Creek congregation was with us on Oct. 16 and conducted our love feast preparatory service. Our love feast was well attended that evening, the service being in charge of Pastor S. D. Lindsay. Reports of last year's Sunday-school work show a marked increase in attendance. We have started this year with good attendance and interest. Work has been started on our Messenger club. Our B. Y. P. D. organization has started the new year with much interest. Mill Creek W. C. T. U. brought us a very interesting program Oct. 4. On Oct. 9 the home enrichment organization presented the play, The Two Builders. The music club of the young people's organization is adding much to our worship services. The Children's Day program was given on Sept. 25, including promotion exercises and the presentation of an organ to the children's department.—Lillian Moyers, Broadway, Va., Oct. 26.

Lynchburg.—On Sept. 29 Brother and Sister Oliver H. Austin of McPherson, Kans., came to us to conduct our revival, this being their second campaign here. Their work was greatly appreciated and drew hosts of our neighbors and friends to the services. Bro. Austin brought us powerful, appealing messages backed by his own spiritual experience and magnetic personality. Sister Austin did splendid work with adult and junior choirs. Her stories to the children were filled with high moral ideals and were well told. Our meeting closed on Oct. 16. Our hearts were made glad that twenty souls were added to our church. Baptismal services were held on Monday evening, Bro. Warner, our pastor, and Bro. Austin officiating. This meeting has given us spiritual food and has strengthened us. May God continue to bless them as they go on in their evangelistic work. —Mrs. David B. Weaver, Lynchburg, Va., Oct. 21.

Pulaski.—We met in council Sept. 24, and elected the following officers: Brethren Owen Horton and Charles Powell, Sunday-school superintendents; Bro. Paul Phibbs, secretary; Bro. O. F. Bowman, elder; Bro. A. C. Powell, pastor. A series of meetings was conducted by Bro. O. F. Bowman, beginning Sept. 5, and ending Sept. 11. Seven were baptized. Our communion was held on Oct. 1. The B. Y. P. D. meets once a week for singing practice, with a very capable teacher, Miss Lillian Smith, who comes to us free of charge.—Bertha Dickenson, Dublin, Va., Oct. 25.

Montebello.—Bro. I. N. H. Beahm began a revival here on Sept. 25, continuing for two weeks. He preached sixteen inspiring sermons. Attendance and interest were good. The annual visit was made and the church met in council on Oct. 8, with eighteen members being present. Bro. E. E. Blough, our elder, could not be with us and Bro. L. L. Mason substituted in his place, assisted by Bro. Beahm. The following officers were elected: Bro. L. G. Ramsey, treasurer; Bro. Ira Ramsey, secretary; Sister Sallie Ramsey, clerk; the writer, correspondent; Bro. W. D. Fauber, Sunday-school superintendent; Bro. J. T. Whitesell, assistant; Sister Ellastine Fitzgerald, secretary-treasurer. We held our love feast the same evening. We were glad to have with us on Oct. 2 Bro. N. S. Campbell who spoke in memory of those who have labored so earnestly here in the past. We were glad to have with us Brother and Sister A. A. Derr and children and Sister Rachel Brumbaugh of Glendora, Calif. Bro. Derr gave a very interesting address in the afternoon. The two sisters sang several beautiful selections. We appreciate the efforts of Bro. Beahm and may the Lord give him health and strength to go forward in the Lord's work.—Edna Ramsey, Vesuvius, Va., Oct. 18.

Terrace View.—Our attendance has been very good during the summer. Our revival was held in August by our pastor, Bro. A. L. Warner. He delivered some interesting and inspiring sermons that were enjoyed by a large attendance. We have a spirit-filled pastor who loves to work for his church and its members. Our young people's union has been a real spiritual feast for the young people this year, with Bro. I. H. Whitten as president. On Oct. 2 we enjoyed our love feast, with Bro. Warner officiating. On this same date we had a called council and elected Bro. Warner as elder; Bro. H. N. Whitten, clerk; Bro. F. I. DeBusk, treasurer; Gaynelle Woodford, Messenger agent; the writer, correspondent. The women's missionary group holds regular monthly meetings. We are not very strong but feel that we should do our bit. At a special meeting recently our ladies quilted a quilt which we expect to send to Camp Bethel.—Violet May, Forest, Va., Oct. 17.

WASHINGTON

Mt. Hope.—Our council was held in September and new officers were elected. The Spokane, Grays and Mt. Hope churches met at Mt. Hope on Oct. 2 for the Sunday-school convention. The subject was Power. There was a large attendance and a good spiritual meeting. Bro. Paul Longenecker of Yakima was with us and gave an inspiring message. Our church group is very small, some moving away and others teaching and going to school. Bro. Sherman Clapper who has been preaching for forty years has resigned as he feels his place should be taken by a younger man. Bro. Lloyd Sweeney from Grays preaches for us every two weeks. Bro. Harry Hansen from Spokane has preached for us and is willing to do all he can to help us. Bro. Clapper will preach when there is no one else. We keep up our Ladies' Aid which always has a good attendance, with lots of work being done. It inspires us to do greater work for our Master. We have all-day meetings. We each have a cheer sister and that makes it interesting. The writer was elected Messenger correspondent.—Alice M. Streeter, Chewelah, Wash., Oct. 17.

Sunnyside.—We met in council Sept. 22, and elected officers as follows: L. Verne Swartz, general superintendent; Mrs. H. G. Reeves, intermediate superintendent; Mrs. J. T. Reeves, primary superintendent; Chester Boyd, Sunday-school secretary. A number of our group attended summer assembly as Spokane in August. We are looking forward to evangelistic meetings by Sister June Yearout of Ajlune, Wash., Oct. 30. We are all offering prayer each evening at 8:00. Bro. Floyd Lyons of Outlook is preaching for us each Sunday. Our Aid is progressing nicely. We have been able to send in our quota and are also helping pay for new songbooks for the church.—Mrs. Herald Minkler, Sunnyside, Wash., Oct. 11.

WEST VIRGINIA

Bowden.—July 31 Robert L. Byrd, our field worker, gave us a talk. We enjoyed the presence of Eld. L. S. Miller, his wife and two boys, and Eld. E. A. Lambert in our community on Aug. 8. Bro. Miller gave a very interesting, illustrated temperance lecture to an overflowing house of eager listeners. This was the largest crowd in our church for several years. It was a good lecture, and we trust it did much good. Aug. 28 three were baptized. Edith M. Scrogum and Pastor J. J. Scrogum were delegates to our district conference at the Shiloh church, Sept. 1-4. The district conference approved of the dividing of the Bowden church, to be known as Bowden and Elkins congregations. Bro. Noah Fike of St. George preached for two weeks, Sept. 18 to Oct. 2. He gave good, inspiring and edifying sermons. The members feel much built up by the messages. Four were baptized, and one reclaimed. These meetings closed with a love feast, with J. J. Scrogum officiating, assisted by Brethren Noah Fike and Boyd H. Phares. Bro. V. L. Bennett preaches here twice a month. J. J. Scrogum is with us every week. Church services are well attended.—Mrs. Ethel Howell, Bowden, W. Va., Oct. 19.

Brick.—After the resignation of our pastor, Bro. Earl Zigler, who was called to the mission field in India, Bro. Carl Welch of Relief, N. C., was called to shepherd the flock. He took up the work here in October of 1937. The work is not easy for the membership is widely scattered and many are isolated and do not get to church often. Bro. Welch has visited in all of the homes. Church attendance has been good. We have a live Sunday school which is steadily growing in interest and attendance. Our Women's Work organization which was started three years ago is proving very helpful to each member. We have about twenty-five active members. They are doing a good work. We held our love feast on Oct. 15. Previous to the love feast a short series of meetings was held by local ministers of the different churches. As a direct result five young people were baptized. Since our last report fifteen have been received into the church by baptism. Oct. 23 Bro. Albert Burgess of Keyser, W. Va., preached for us. A mixed quartet from Keyser rendered special music. On Oct. 25 slides of our pioneer church men, the Sowers, will be shown.—Loretta M. Idleman, Scherr, W. Va., Oct. 24.

Mountain Grove.—Our revival began Oct. 9, and continued until Oct. 23, with Bro. Alonzo Fike as evangelist. He preached sixteen inspiring sermons. One accepted Christ and we feel that he gave us much to think about. The meeting closed with an all-day service, with preaching in the morning and evening and a song service in the afternoon.—Ora Slaubaugh, Horse Shoe Run, W. Va., Oct. 26.

Union Chapel.—We had a week of meetings in October and the results were fine. The home ministers, Brethren Earl Fike, S. E. Poling and N. A. Williams, helped with the meeting, being assisted by Eld. A. C. Auvil who officiated at the love feast. Thirty one communed. We expect to have another meeting early in the spring.—Elsie B. Fike, Saint George, W. Va., Oct. 25.

Valley River.—Just recently a meeting closed at the old church near Junior, Valley River congregation. No meetings have been held in this church for several years but the attendance was good and the interest excellent. Four were added to the church. The meetings were conducted by Robert Byrd, district field secretary. Regular services are planned for this point as long as there are such good prospects for growth.—R. L. Byrd, Junior, W. Va., Oct. 21.

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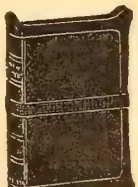
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And Ŏ-zī′as begat Jō′a-thăm;
and Jō′a-thăm begat Ā′chăz; and
chăz begat Ĕz-ĕ-kī′as;

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11 I know all the fowls of the
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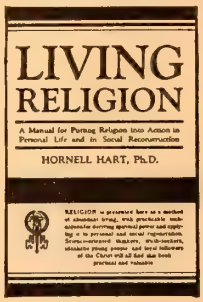
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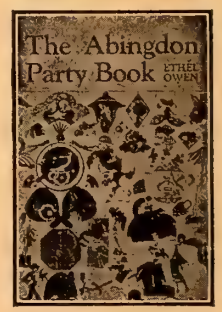
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., November 19, 1938 No. 47

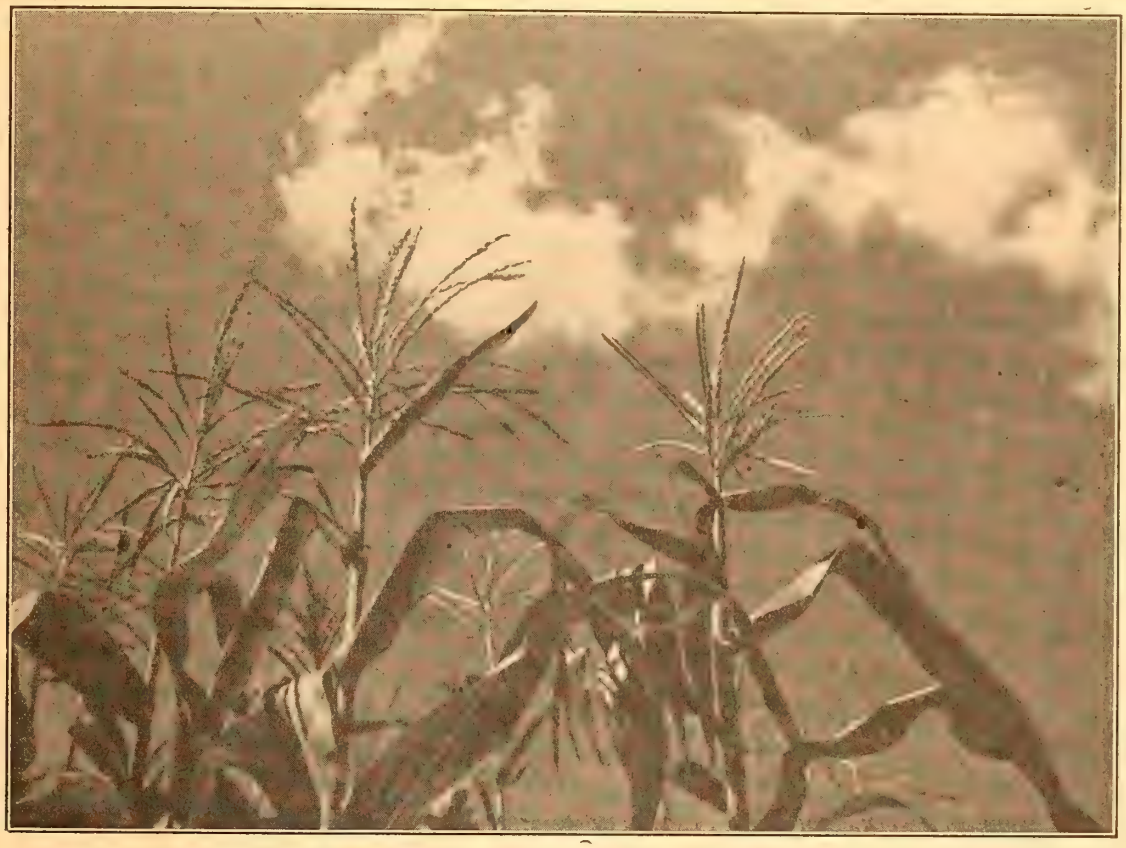


Photo by E. G. Hoff

"IN EVERY THING GIVE THANKS"

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



On the way home with food for a month



Getting slips to get their grain

Continuing Neutral Relief Peace Work

BY H. SPENSER MINNICH

Chairman Neutral War Relief Committee, Church of the Brethren

Through interest in our neutral Spanish relief, by giving aid to suffering noncombatants on both sides, we have expressed the spirit of the Christian life. We have no permanent mission in Spain, and no reason to have given more than fifteen thousand dollars for relief, except to express our love for suffering people and to establish a testimony for peace.

In China we also desire to give relief to the suffering without regard to political arrangement or race. As the suffering continues we may have opportunity to make our relief truly as neutral as we have done in Spain.

At Lawrence Conference last June we set up a goal of $4,000 monthly for relief. During October the giving totaled $3,571. From March 1 to Oct. 31, our total giving for China and Spain totaled $13,784.01.

Brethren Relief Workers

The Church of the Brethren personnel working in relief areas is as follows: In Spain, David Blickenstaff, Martha Rupel and Paul Bowman, Jr. Dan West was the first of our members to work in Spain but he has returned to America. In China, Howard Sollenberger was sent especially to do relief work and all of our missionaries are doing as much relief work as their situation permits.

Wheat for Spain

The appeal for wheat and other commodities has brought a good response from churches in Southern Ohio, Eastern Shore Maryland and from the Eden Valley congregation in Kansas. The great need for wheat in Spain was brought to the attention of the U. S. government and the response is indicated by the following paragraph written by John Reich, secretary of the American Friends Service Committee:

"Our appeal for wheat to feed children in Spain has been answered by the magnificent gift of 250,000 bushels from the American government. The American Red Cross has furnished $75,000 for milling this wheat into flour and for shipping it. Rather than solving our problems, this donation greatly enlarges our responsibilities and the burden of expense. We continue to urge our supporting churches to collect wheat and other farm produce. Instead of shipping it to Spain as was first intended, we will sell the wheat locally. The money will be used to buy milk and other supplies that can not be donated and to support our workers in their greatly expanded feeding program."

Will the churches sending money from the sale of wheat or other commodities please so inform us so a record may be kept.

Where to Remit China Relief

Where to remit our China Relief funds? The Church of the Brethren has been calling for China relief funds ever since the need became apparent in the autumn of 1937. We have administered our funds largely through our own missionary channels. Inasmuch as the Shansi province in which we work, suffered the ravages of war, it has great need.

The Church Committee for China Relief with headquarters at 105 East 22nd Street, New York City, is an interdenominational agency appointed by the Federal Council of Churches of Christ in America, Foreign Missions Conference of North America, and the China Famine Relief U. S. A., Incorporated. This authentic agency has recently been formed to organize the entire country for the raising of relief funds for China. This committee organization will function in many of our communities and we should give it every encouragement and co-operation. Since this committee asks that funds raised be sent to its authorized treasurers, confusion in the minds of Brethren treasurers may arise.

Because of our previous well-established program, our church will continue to receive funds through our own General Mission Board for both China and Spain. The headquarters of the Church Committee for China Relief and our headquarters have a mutual understanding on this. It will be a courtesy for any of our local churches to make report to the local workers of the Church Committee for China Relief the amount you have sent to Elgin, and in this manner the Church Committee agents may know the sum total of monies raised in any given territory.

Continue to send all relief funds for Spain or China to General Mission Board, Elgin, Illinois.

China missionaries, Ernest L. and Olivia Ikenberry, now on furlough will soon be returning to China. Plans had been made for them to continue in America to speak for relief but the urgency for workers in China makes it seem best for them to sail early in 1939.

(Continued on Page 17)

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., November 19, 1938 No. 47

EDITORIAL

Not Like Other Nations

AMERICANS must needs be careful this year with their Thanksgiving prayers. One of them will surely be a mighty outpouring of gladness and gratitude that we are not as other nations are. We ought to be more thankful than words can express that we have not known the horrors which have befallen China and Spain. Nor the humiliation of Austria or the forsakenness of Czechoslavakia. Nor the terrible fear which gripped all Europe in late September, a fear now happily averted for only God knows how long. Well may we thank God that we are not like others.

But not if that only makes us like the Pharisee who prayed thus with himself. He scorned the coarse vices which were common to "publicans and sinners." He dealt only in respectable sins like pride, hypocrisy and selfishness. These are never far from any of us and they always lie in wait for the unwary at seasons which invite special religious expression. How can we steer clear of them this time?

1. By seasoning our thanksgiving with humility. We have fared better than other nations, not because God likes us better but because of our endowment and opportunity. We are younger and stronger, more favorably located, less encumbered with inherited antipathies. We have no grounds for self-praise. Any pretense of superior virtue is highly unbecoming. We too have sinned grievously. We have sought to make ourselves great at the expense of others with equal right to life and liberty. It is a time for confession and repentance, rather than for conceit and boasting.

2. By treating suffering peoples as the brothers which they are. We can share our resources with them and so in some small measure relieve their distress. We can take their misfortunes upon our hearts and do our best to feel them as our own. We can mingle thankfulness for our blessings with earnest prayer that their lot may be made better, provided we do what we can to help God answer that prayer. By this simple device we can almost surely avoid the peril which the Pharisee fell into when he thanked God that he was not like other men.

3. By working faithfully for the promotion of goodwill between nations. All that we can do in this matter seems so little, and it is little, but progress comes only in this way. Here a little, there a little, line upon line, precept upon precept—that is the way it's done. Every once in a while we take another new and foolish notion to do it in a hurry and get it over with. Then we come to our senses again and fall back on the old slow and patient way. We can keep on preaching the superior value of goodwill over violence, and we can use our influence and our ballots toward securing public servants who believe this doctrine.

Yes, let us thank God that America's lot is better than that of most other nations. We recommend this as a feature of the family worship on Thanksgiving morning, and of the public Thanksgiving service wherever and whenever held. But it is going to be a dangerous proceeding. We also recommend therefore that it be done with scrupulous attention to thought and action along the three lines suggested. With this precaution we believe that our giving of thanks will be pleasing to Almighty God.

Quite incidentally we believe also that the dinner will leave a pleasanter aftertaste in the mouth. E. F.

The Psychology of Thanksgiving

PSYCHOLOGY is the science of the mind or behavior. It deals with the mental processes through which one comes to act in certain ways. As for thanksgiving, it is the act of expressing gratitude for favors or mercies. Putting the two together, our little investigation aims in the direction of discovering something about the mental background of gratitude and ingratitude, thankfulness and unthankfulness.

Recall the main circumstances conditioning the mental states which led up to the first Thanksgiving in

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America. There was the long and hard voyage to the new land, the difficult conditions met in establishing a settlement, then the easing of conditions resulting in gratitude in Pilgrim hearts and their decision to give thanks in a public way. Is this not a fairly representative pattern of the mental processes which lead to thanksgiving in any life at any time?

Take the experiences of well-known Bible characters who came through fiery trials to sing psalms of praise for deliverance. Or reconstruct the chains of mental steps by which you have come to certain peaks of gratitude. Do they not follow the common pattern of struggle with difficulties, then some measure of solution and release, with a welling up of gratefulness? That is, thanksgiving comes as the consummation of a fairly definite mental process.

If this be true, then it is easy to see not only how we come to be thankful, but why certain thanksgiving occasions may fall flat. If hard conditions grow harder, the formal attempt at thanksgiving may but generate more bitterness of heart. Or at the other extreme, if things continue on an even keel of prosperity it may be hard to realize a feeling of gratitude. Often it seems there must be a change, either for worse or the better, to act as a kind of trigger to continue the chain of mental steps which eventuate in an expression of gratitude.

Curiously enough, it seems that change is more important than direction, in setting off a mental process. Thus at the end of a siege of illness resulting in the passing of a loved one, there often comes to those who remain a sense of gratitude that the sufferings of the dear one are over and he is finally at rest. In one sense such an outcome is not a happy solution, but a change occurred which made it possible for those remaining to achieve resignation and mental adjustment on a new level. From the psychological standpoint, a kind of mental block or depressing rhythm was broken down and a mental process which could eventuate in thanksgiving allowed to run to that consummation.

In many lives gratitude is no more than a recurrent mental state, initiated and running its course as already suggested. However, there are lives in which the attitude of gratitude is the normal and not just a more or less accidental state of mind. And usually it is some searching experience, such as the loss of a dearly loved one, or some crisis in one's own life, which serves to bring a new and more continuing level of thankfulness. It was a profound conversion experience in the life of Paul which served as a permanent release for a life replete with spontaneous gratitude.

This is the psychological explanation of the plateau of thankfulness achieved by Paul and offered by him as a possibility for every real Christian. That is, the apostle came to live above the flats characterized by frequent swings between gratitude and indifference and even ingratitude. Permanently oriented by a tremendously vital conversion experience, he saw all things can work together for good, and since they do, he could be continually grateful and in everything give thanks.

The practical application of our brief analysis of the psychology of thanksgiving is this: shall one continue on the earthly level of gratitude, closely following the hills and valleys of daily experience? Or, shall he seek the implications of life's most searching experiences, discovering in them its larger meaning and the basis for a continuing sense of gratitude? In the latter case, one may soar along on an even and majestic course, much as the great planes to which earth's surface variations present no confusing obstacles. H. A. B.

Which Do You Tell Mostly?

It was a fine letter about her much loved and much missed mother who had lately gone over to the other side to rest from all her toil and suffering. It was an admirable expression of filial devotion all the way through, with the human interest touch and appeal to experience that gets you and stirs up the best in you. For instance, this: "I always told her all of my joys but none of my sorrows. She has had many of them."

That's something that will stand a lot of thinking over. That is surely coming close to the "absolute unselfishness" ideal.

No doubt this good woman refers to the experience of her maturer years. She probably did tell her mother her childhood troubles. And we hope she carried that practice on into her youth, if not her young womanhood. We are sure her mother wanted her to do that. Nothing could be more useful to growing daughters than sharing confidences with mother, problems, joys, sorrows, everything. Nor can anything bring more happiness to mothers than openhearted, trustful daughters, eager for their sympathy and counsel. But mothers and fathers alike too easily forget that the chief responsibility is theirs to deserve and win this confidence.

All this, however, is something different from what our correspondent had in mind. She would agree, too, that even in adult life there is a place for the telling of sorrows. All of us need companions or friends to whom we can unburden ourselves of everything. "Sharing" is a large factor in the abundant life.

This truth we can hold fast while we also appreciate the heroism that suffers in silence and alone rather than inflict one's sorrows upon another, especially an aged parent whose life has been full of these and now deserves all the sunshine and good cheer we can put into it. Indeed might we not be more useful to the kingdom of God if, as a general rule of life, we talked less of our sorrows and more of our joys? E. F.

THE GENERAL FORUM

Thankful

BY WILMA WICKLUND

I'm thankful for each twinge of pain,
Or sickness I have had to bear:
For now each feverish brow I see
Finds mine a helping hand of care.

I'm thankful for the threadbare clothes
So often I have had to wear:
For now each urchin on the street—
His poverty is mine to share.

I'm thankful that my heart has known
Loved ones who've left me here below:
For now tears shed by saddened souls
Cause my own eyes to overflow.

I'm thankful I have weary been,
Made so by honest labor borne,
For now the dirt soiled workingman—
His life I dare not stoop to scorn.

I'm thankful for a loving God,
So infinitely kind and wise,
Who knew I needed lessons hard
To teach me how to sympathize.

Des Moines, Iowa.

Thanksgiving Faith

BY REBECCA FOUTZ

Ofttimes it seems that life takes us over a rough highway, so rough that it badly jolts, even wrecks, courage and faith. The things that befall dismay and dishearten us. Our hopes and ambitions are thwarted. The wicked prosper and people in whom we had confidence, disappoint us, even gravely so. And above all, the providences of God baffle our human understanding.

When one hears some tell of their trials and difficulties, it seems they feel that they have more of the "downs" than the "ups" of life and that no one has quite as much trouble as they have.

One of the best helps to keep our problems from getting oversized and the upper hand, is to go out and see how many other people have, and share theirs by a visit and by remembering them in prayer. There are so many who need a cheer of encouragement along the way that if every Christian did their duty in this respect, one wonders if it would reach all.

Look up some shut-ins and do not pass by homes and institutions where the lonely and neglected are almost pathetic in their appreciation of a little interest shown. These places, from the penal to the mental, seem so numerous and all seem filled.

If you have so much concern of your own, that it is hardly possible to give a lift to another's load, think of a man who died recently in an almshouse. He had spent over fifty years there, completely paralyzed and entirely dependent upon others for care. Because of his cheerfulness he was greatly missed by the attendants and inmates. Even such unfortunates are cheered by another's courage.

But at this season when we try to remember our blessings, when we specially acknowledge that God is good and cares, knowing that if we keep faith with him life can not be all ill or a failure, are we ready to go farther and have thanksgiving faith? Habakkuk so truly describes it. "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls." Can you picture more utter destitution? But read the next verse to learn what was still left to rejoice about: "Yet I will rejoice in the Lord, I will joy in the God of my salvation."

If stripped of all material possessions, even necessities, would the joy of having the priceless, the eternal possession of the Savior and his salvation outweigh all adversity? That would indeed be thanksgiving faith. That it is possible to have such faith has been shown in the case of Job. He actually experienced the loss of all—possessions, family, health, or all but God, yet found that having him surpassed all else.

The children of Israel present a different picture. When God delivered them from Egypt he promised to care for them on the journey to Canaan. But instead of trusting him and being grateful for what he provided they almost constantly murmured and complained. And most of them missed the goal because of this lack of faith.

To show our gratitude for God's mercies and blessings by serving Christ through our fellow man, and to have the "Yet I will rejoice in the Lord" faith, is our Thanksgiving prayer.

Philadelphia, Pa.

A Time for National Thanks

BY MRS. C. H. STANLEY

Each day things come to one's life for which we should give thanks to God the Creator and Giver of all good things. Therefore, each day should be a day of thanksgiving. It is most fitting as a nation that one day in the year be set aside to be known as a national day of thanksgiving. A nation is quite as much under obligation to give thanks to Almighty God for the bestowal of his blessings upon the life of the nation as the individual is under obligation to God to give thanks for the blessings which come to him.

Notwithstanding the adverse economic condition in our great land, there has not been a year for a long time so filled with expression of nature's gifts, which indeed are really God's gifts. The products of nature are in abundance as we approach our national Thanksgiving Day and the nation surely will be ungrateful not to pause and render thanks to God for our bounteous harvest.

The hymn that we so often sing, Count Your Blessings, is most appropriate at this particular time. Regardless of how we have been affected industrially, we need only to contrast with the adverse conditions our bountiful harvest to discover that the nation should be profoundly grateful at this time.

It is with the nation as it is with the individual, that a spirit of appreciation expressed in thanks for what we have generates a hopeful outlook for the future.

If the nation will turn aside from the discussion of adverse conditions for only a brief time to give expression of appreciation for the many good things that we have received, perhaps the outlook will become more hopeful than we have ever dreamed. Church people above all others should reverently bow before God, the Giver of every good and perfect gift, and render profound and sincere thanks to him for our great harvest and for the state of peace in which we find ourselves as a nation at this time. If we, the Christian citizens of the United States, will make this Thanksgiving a period of expression of gratitude for what we already have, perhaps greater things will soon be ours.

South Bend, Ind.

The Dangerous Trend

BY GRANT MAHAN

DURING recent months there has been much written for and published in the MESSENGER about Dangerous Trends and Hopeful Trends. Early in the articles on Dangerous Trends it was said: "We believe there are these dangerous trends among us, though they may all be summed up in one general trend, namely, a trend away from Christ's teaching and toward the teaching of men; or a change away from the simple and pure and holy things of life to the worldly things, the worldly life, against which we are so often warned in the New Testament."

It is mainly on those grounds that we think the hopeful trends, so called, are not really hopeful at all, but dangerous in the extreme; for, with very little exception, they all tend to a closer affiliation with those who do not accept and practice the whole Word of God. Any such affiliation can not but weaken our faith in the Book, and in that far keep us from living up to its teachings. It matters not how this affiliation comes about, or where; the effect is almost invariably the same. Christ's words are eternally true—"We can not serve God and mammon"; we can not serve God and walk with the world, or with those who are unwilling to follow all his commandments.

Because association with those who do not believe in God as we do always works against God, was a great reason why the Lord forbade his people in the olden time to mingle with those people. And Bible reading shows us that such association always resulted in evil to the nation. God is the same now that he was then, and human nature is just as easily influenced to go astray now as it was then. The only safe way is to avoid these temptations to learn to disbelieve that God does mean all he says. It is not how much we yield at a time that counts; it is not a question of how long a step we take away from full obedience, but the direction in which we take the step is of infinite and eternal importance.

The command is to do good to all men as we have opportunity, but especially to those of the household of faith. We are commanded to love our neighbor as ourselves, and it was said previously that a world in need is our neighbor. It is the business of the professing Christian to obey both these commands. There is no desire to avoid full obedience to all the commandments of God.

Then as to all men being brothers: in the flesh that is true, but not in the spirit. Those who would deluge the world with blood were created by the same Lord who created us: we are brothers by creation: but God forbid that we should be brothers in the spirit before their spirit is changed and they love their neighbors as they should. Jesus gave us something by which we can judge whether a man really is Christ's servant, whether he really loves him and is his brother. In John 14: 23 we have Jesus saying, "If ye love me, keep my commandments." Not one of his commandments is excepted; they are all included. We are without excuse when we fail to obey even one of them. And from this statement we can say that he who does not keep his commandments does not love him. This is a natural inference, and a true one.

In verse 21 we have him saying: "He that hath my commandments, and keepeth them, he it is that loveth me." We can apply the same test here; not a single commandment is excepted. The same inference may again be drawn, namely, that he who does not keep these commandments does not love him. And in verse 23 he says, "If a man love me, he will keep my words." This is plainly saying that obedience is the supreme test of one's love for his Lord. Unless his words are kept, one has no promise that the Father and the Son will come and make their abode with him.

In chapter 15 we have him saying, verse 10, "If ye keep my commandments, ye shall abide in my love."

Again there is no promise of abiding in his love unless all his commandments are kept. In verse 14 he says, "Ye are my friends, if ye do whatsoever I command you." Here we have the word "whatsoever," which is all-inclusive. We can not plead any excuse for failing to obey even the least commandment.

The above words of our Lord make me feel, make me believe with all my heart, that when in any of our actions we place ourselves where we can not faithfully obey all his teachings, we are on dangerous ground: the only safety is to get back to the solid ground of what he said we should do. This is not written with any desire or intention to speak against those who do not believe as we do. It is simply that we, as a church, decided long ago what we ought to do in such cases. Of late years we are failing to keep the faith of our fathers, which all of us should hold fast.

In late years we seem to have been bitten with the desire to be popular, to be known. That is not bad in itself. I wish we could be better known as having been with Jesus and having learned of him. I do not know that a beautiful interior and exterior of a building adds particularly to the amount of good one gets from going to church. Years ago I went through the catacombs in Rome, Italy. It made me feel glad that there were men and women in those days of long ago who had the faith and the courage to worship God in his own way even though they were forbidden so to do by the authorities. I wonder whether they did not get more of the Spirit there than is gotten by the attendants of the finest churches in the land. How much persecution for their religion would these latter ones stand for the sake of their religion? They would not go to such a place to worship God.

There are other trends which some think to be indispensable in their church work. Too much stress is placed upon them. We need most of all to remember that we must worship God in spirit and in truth. I have heard wonderful singers sing hymns to God, and to my own knowledge they did not even believe in God. There are so many things that we want, and we want to carry so much into the church and its work that is not necessary that does not harmonize with New Testament teaching. They add to our pleasure, but how much do they add to our spirit of worship? Are we thinking of them while in the service, or are our hearts and minds, our all, centered upon God?

We need several fundamental concepts. First of all, it seems to me, we need the concept that God is a spirit; that he is the Infinite God of the universe; that Jesus is his Son and came to this world to seek and to save the lost; that he brought to man the gospel of salvation, which his Father committed to him; that there is no other gospel, no other Savior; that the commands given by him were and are for our guidance through life; that they will be present at the final judgment, and that we shall be judged by them; that refusing to obey them endangers our eternal happiness; that the world will pass away, but that the Word of God will endure forever. Others might be mentioned, but these are the most essential.

And now, brethren, what are we going to do about it? Are we going to consider the exterior of greater importance than the interior? the shell as of more worth than the kernel? the temporal as of greater value than the eternal? We have to decide and act while we are here in the flesh. There is not the slightest hope of a second chance, though many are counting on that chance to be saved. Don't count on it; be sure you are safe; accept the conditions; obey the commands, and the God of heaven will bless and receive you.

Rehobeth, Md.

Praise, Oh, Praise!

BY LULA R. TINKLE

"Let everything that hath breath praise the Lord." "Seven times a day do I praise thee," said the psalmist. How many times have you praised his holy name today? So often we sit through a whole service in church, singing songs about our experiences, praying for God's blessings upon our church and all our missionaries, hearing from the pulpit good admonition concerning our Christian duties, but never once during the whole service do we raise our voice in praise, in adoration, and real worship of our Maker and our Lord.

Recently I attended the Monday morning weekly chapel praise service at Taylor University. With perplexing problems in my mind, and a heavy burden in my heart I sat listening to the testimonies of praise from the many young people who were so full of praises for their heavenly Father that they arose one after the other, several at a time, waiting their turn to offer praise in word or song. My problems were still unsolved, and the weight of a burden I still felt. But my whole soul was full of praise for the great and wonderful God, who every day in his goodness keeps us amid wonders and beauties, where abound riches untold, and I said to myself—

"My Father is a king.
I dwell in a majestic palace
Framed by his creative hand,
And freshly decorated each new day
In rare adornment, with a grace of art
That words are futile to portray."

Would it not be well to include more praise in our church services? Let the children sing praise songs. Let the young people read praise psalms. Let the old people speak praise messages. "Let all the people praise him." It will do us all good. We will go home with renewed strength, because we have had food for our

spiritual nourishment. Praise should be so much a part of the very life of every Christian that the world can see in each one a fullness of joy, known only to those who have Christ dwelling in them. We are poor followers, weak Christians, if we feel like praising God, only occasionally, only when an unusual blessing comes to us.

The birds burst forth in song, in sunshine and in rain; the flowers lift their merry faces and give forth their sweet perfume, on the mountains and in the valleys, as if to give utterances of praise for their Maker. Yet man, the greatest of all his creation, neglects, forgets and refuses to give praise to the One who has given us all that is good, even our very life. "Let everything that hath breath praise the Lord." "Seven times a day do I praise thee."

Upland, Ind.

A Gift That Won't Hurt

BY CHESTER N. BAIRD

THE simple life is an ideal practiced by our forefathers and those in this generation who can not afford luxuries. At least it seems that way when one surveys our people. I admit that most families can produce good rationalizations for a beautiful, well furnished home, a late model car, and clothing always in style. I am convinced that these things have come to stay. This generation has experienced a great increase in family income but there has been no corresponding increase in church giving—and our people who once professed to believe in the simple life remain well down the list of denominations in per capita giving. The kingdom of God continues to get only the crumbs from our tables. I am wondering if there exists some one luxury our people can be persuaded to surrender in favor of the kingdom. I am pessimistic enough to doubt if many people can be persuaded to make much of an extra sacrifice while they live on the earth. Many good Christians do provide for liberal gifts to the church at their death. However, it is possible for most of us to make one additional sacrifice that will not hurt us a bit, or reduce the wealth that we bequeath to our loved ones. We can arrange now while we are in good health, for the lowest possible funeral and cemetery expenses for our body after our real self is called up higher. Then the money saved can be dedicated to some phase of Christian work and this memorial announced at the funeral. Personally, I feel that I shall enjoy eternity just as much if my relatives spend but $100, instead of $350, in honor of my body.

But there are a number of difficulties in a program of this kind. After we have made our own decision we must persuade our relatives to promise to co-operate. We need to show them that modern burial customs are pagan in their origin and that a memorial gift is a far better expression of the Christian faith—that the Master when he said, "Let the dead bury the dead," showed that he placed the work of the kingdom far above burial customs—that the memorial gift is more pleasing to one who has gone to be with his Savior and has been made like unto him.

The greatest difficulties occur when the bereaved ones, weighed down by their sorrow, attempt to decide on a casket, vault and tombstone. They often spend far more money than their best judgment would dictate. This becomes tragic when the father of the family is taken. The insurance seldom goes far enough. The best way to prepare for this day is for each of us to investigate burial costs, to know where we can get service at a reasonable price, plan details now and make a family compact to stick by our figures. In European countries burials cost just a fraction of what they do in America. Here the casket makers, undertakers, etc., have taken advantage of increasing insurance. Their luxurious caskets and exorbitant fees are being overcome in some places by co-operative societies who buy the caskets and pay a reasonable fee to the undertaker whose overcrowded profession is responsible for exorbitant fees.

Let us as Christians rebel against this daylight robbery. Why should it cost as much for a burial as the average member gives to his church in a life time? You would like to give more to your church if you could afford it. Here is your chance! Talk it over with your family and neighbors.

Marion, Ind.

After Two Decades

BY ORA W. GARBER

Two full decades have rolled away
Since that eventful day
Which saw the hand of slaughter stayed—
A day for which we long had prayed.
"The war to end all war" was won;
A glad new era had begun.
While war's hysteria ran high
Men thought it glorious to die.
Thenceforth 'twould glorious be to live,
Our lives without reserve to give
That all men ev'rywhere might be
From fear of future wars set free.
Alas, those hopes have been betrayed.
The nations yet are sore afraid.
Their arms they fev'rishly increase,
And warring nations break the peace.
One wonders if these watchful stars
Will yet see triumph granted Mars,
Will see approach with rapid pace
Complete destruction of the race.
Ah, is it thus that faith we keep
With those who lie in France asleep
Beneath the poppy-strewn sod?
And do we thus keep faith with God?

Elkhart, Iowa.

HOME AND FAMILY

Harvest

Selected by Birgil Lowman, Camden, Ohio

Oh, the yellow leaves are drifting, drifting down,
Through the half-clad branches there's a vista of the town.
The ancient church spire is framed in golden leaves,
And the stubble is green again, where lay the garnered sheaves.

It is autumn once again, the harvest moon dips low.
And there's a pleasant tang in the cooling winds that blow.
The shocks of corn are rustling, the pumpkin vines are dead.
Come, let us be merry, Thanksgiving is ahead.

Let us be like those on Plymouth Rock,
Bow low in gratitude for golden sheaves and shock.
Thank the Almighty for his love and care
As we kneel in earnest thankfulness and prayer.

The Extra Plate

BY LEO LILLIAN WISE

THE spicy smells coming from the kitchen where the Thanksgiving dinner was slowly cooking sent the nicest tingles up and down the children's spines. Sammy and Katie romped like playful kittens. While Mary Ann was a sober mite.

"Ma," began Mary Ann, "tell us again just what your grandma used to do on Thanksgiving Day."

Jim and Sara Fields smiled tenderly at each other; they did not have much of this world's earthly goods, but they did have love, faith and goodness in their lives. Sara laughed softly as she answered her eldest: "Why, chickybid, I should think by this time you know as much about grandma as I do. And you never saw her either!"

"But, ma," protested the sweet blue-eyed lass, "I never get tired of hearing about her."

So Sara began retelling how her beloved grandmother, who had been mother to the orphaned child, observed Thanksgiving Day. How she had planned for weeks, saved the finest vegetables and the plumpest pumpkin. How she had cracked nuts and picked them out, saving even the tiniest bits of nutmeat. Sammy and Katie hugged their father's knees, they liked the stories, too.

"And then—" prompted Mary Ann anxiously lest her mother might omit the most precious detail of all.

"And then," Sara smiled tenderly again at the thought, "when we set the plates upon the table grandma always said: 'Put on an extra plate for somebody else will surely come.'"

"And did they?" Sammy's eyes widened as he put the question to his mother.

"That's the queer part about it." Sara stood with her knife in her hand. "I mean queer when you come to think about it. Never a year went by but what some unlooked for guest came to sit at her table."

"Yes," chuckled Jim, "one year I was the unexpected guest. First time I ever saw grandma and the rest."

"Oh, ma!" Mary Ann's little face lit up," couldn't we put on an extra plate today?"

"Let's," pleaded Sammy and Katie as the parents looked at each other. Jim and Sara knew the thought in the other's heart. They dreaded the keen disappointment a child's heart can know. But they dreaded far more to refuse a simple request such as this.

"Why, yes," Sara spoke slowly, "it would be right nice to do things a bit like grandma did."

So Mary Ann went about happily placing the cherished dishes her great-grandmother had used upon the table. She gave the extra plate an extra polish. Set the hobnail glass at the place. And stood back to survey her work.

Jim went to the barn to finish up his chores, he was thinking about Mary Ann, her funny adorable little ways. Suddenly he stopped pulling down hay and exclaimed low to himself: "Why, she is grandma over again! Maybe there is more to this than I can see."

And as Sara basted the chicken roasting in the oven she too was silently praying that somehow Mary Ann should have her wish fulfilled. Is there not a verse in God's Word which says something about the Father hearing your prayer before you have uttered it?

"Well, do your best," an elderly man was saying to the mechanic at the garage a mile away from the Fields' home. "I'll go for a walk while you're at work."

It was provoking to say the least, thought Gib Miller as he walked away from the garage, he had been hurrying along trying to make a dinner engagement when something went wrong with the car. He was a lonely man these days, his wife had taken the children to Florida where it was hoped help might be had for his son and daughter. It was aggravating to miss a good meal!

He rounded the curve and walked down the hill leading past the Fields' home. Hearing the voices of happy youngsters he yielded to a sudden impulse and turned in the gate to ask for a drink.

"A drink!" said Sammy and Katie together as they scampered for a clean cup. Mary Ann followed them back to the pump. It took every bit of courage the girl possessed to do it, but somehow the words tumbled out shyly: "Please, sir, if you haven't any special place to eat dinner we'd be awfully glad to have you eat with us."

Gib Miller was amazed, it had been years since any-

one had spoken to him just like that. Just then he saw Jim and Sara, and he sensed that they approved of the child giving to him an invitation to come in and break bread with them. Humbly the man accepted.

It happens that Gib Miller is observant. He saw the attempt to keep everything neat and clean. But he also saw that there was need of new things, things which could not be purchased for lack of money.

The dinner was good, down to the very last bite. And Gib exerted himself to be entertaining as he told of his own boy and girl compelled to be away from home this year. They told him such revealing little bits of information, after the innocent manner of children. He caught glimpses of Jim's efforts to sell fruit and potatoes of really superior quality.

At last the man pushed back his chair reluctantly for he did not like to leave this humble home with its wealth of devotion, but it was high time he was on his way, business engagements would be calling.

He had gone, Jim walking out to the roadside with him. Indoors the children were gustily helping their mother to clear off the table, chatting excitedly.

"And, ma," Mary Ann was asking, "can't we go on every year putting an extra plate on the table for Thanksgiving dinner?"

"I think we can," smiled Sara lovingly.

"Just think," Jim was saying a little later in awed tones, "that man is the head of a great commission firm! He gave me a card to present at his place of business when I have things to sell."

The man and woman looked at each other wonderingly, somehow grandma's teaching through Mary Ann had become a blessing. Had become a tradition from which they would not willingly turn.

Bellefontaine, Ohio.

The Cruse of Oil

BY ADA C. SELL

THERE are many needy, discouraged souls and bodies as this Thanksgiving Day comes around. And yet, most of them are in foreign lands. We have suffered somewhat, but nothing in comparison to millions in China, and in Spain. Yes, in Italy, too, where some wear gunny sacks for shoes, some can not even afford them, and go barefoot in winter. Every last penny possible is spent for war preparation. Millions were spent to greet Hitler, there was a lot of tearing down and building new to honor him, not out of love, but fear. The Statue of Liberty can well be a symbol of freedom to millions of foreigners downtrodden, not allowed expression.

No, our cruse of oil has not failed. In 1 Kings, chapter 7, verse 16, we read: "And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah." The woman, down to her last bit of flour, obeyed the prophet. If we do as Christians in this country, "O beautiful for spacious skies," or obey our prophets, the cruse shall not fail. That does not mean we will not meet with discouragements. Elijah, man of God, was once deeply despondent. These very human experiences of God's elect can be most helpful to us in everyday Christian living. Elijah, after the marvelous experience in which the power of the true God was manifested and the impotent weakness of the prophets of Baal shown forth, was soon, as we say occasionally, "in the dumps." He went to the wilderness, went for his life, because the wicked queen, Jezebel, was after him. Seated under the juniper tree, he requested that he might die. He told God, "I, even I only am left." But God told him differently: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal."

These are trying days. Unemployment, scarcity of the very essentials of life, are far more common even in our land than they should be in our enlightened day. Discouraged people, just as discouraged as Elijah, are about us. Lots of them humanly, though unconsciously, have that feeling Elijah had: "I am the only one like this." Some may be tired and need more of that blessing, sleep. After Elijah asked to die, he slept and an angel touched him and said: "Arise and eat." There was a cake and a cruse of water. He ate and drank and lay down again. The angel of the Lord touched him again, and said: "Arise and eat." He obeyed and went in the strength of that meat forty days and nights. Do angels touch us in times of trial? How can we know? But we do know that prayer, petition torn from a bleeding heart, heals more than any earthly things.

Even though most of us have been touched by the depression and the recession, by looking about us we can see others in a worse, far worse plight. Doubtless there are some mean-visaged, disgruntled, discontented folks who, with luxury at their command, forget to give thanks.

Last week I was upstairs and my little girl of four was alone downstairs, singing, improvising as she sang, like this: "God is good to you, he gives many things to play with, daddy gets the supper, they don't do bad things in heaven." It was baby philosophy, culled from home, Sunday school and Bible school. Truly "out of the mouth of babes" comes wisdom. We teach the little ones and then we fall short ourselves. If we will only praise him for what we have this Thanksgiving time! Physical health and comforts of life, spiritual freedom, folks to love, beauty in nature—these constitute big items for gratitude to a benevolent heavenly Father. There have been and still are those who have been grateful for less.

I have before me the First Presidential Thanksgiving Proclamation by George Washington, then President of the United States of America. How glad we should be for this example, and that it has been followed by other Presidents since then. Not *heil* to an earthly *fuehrer,* but praise to God! Harriet Beecher Stowe wrote: "Great as the preparations were for the dinner, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church."

Dr. Burnell expressed the thought: "No, there is nothing that should hinder the praises of God's sons and daughters on Thanksgiving Day. We are much too prone to sadness, not overserious, but overmelancholy." Dr. J. R. Miller said: "An unshared meal on this glad day will not bring its best possible blessing." There will be many "houseless and homeless and unbefriended" this year. How little the average Christian accomplishes for these, as compared with a Father Flannigan in his Boys' Town, or Dr. Baker in his home for crippled children and old people at Allentown, Pa.

It should be impossible today in view of the vast amount of suffering in other parts of the world for a Christian to take his blessings for granted. May we review the life of Robert Louis Stevenson? No one can fail to be impressed by his attitude in the face of obstacles. There is a good Thanksgiving sermon in it. He lived from 1850 to 1894. He was born in Scotland. Forty-four is an early age to die. But it isn't how long one lives, but how well. Twenty of those years were a fight against death. He had pain all the time and awful weakness. But he was gay and joyful. The poems, A Child's Garden of Verses, are autobiographical. His sickbed was "the pleasant land of counterpane." He spent much of his childhood in bed. He studied engineering and law at Edinburgh University. His father, a civil engineer, took him on journeys, inspecting lighthouses and harbors on the wild coast. The images he received prepared him for literature, one calling open to him even in poor health. He traveled in France, Germany and Scotland.

His first long tale was Treasure Island. His literary contributions were purely on the side of romanticism. He loved a story for its own sake. The spirit of eternal youth is in his writing. This lover of adventure on the written page had a truly romantic love story of his own. He met Mrs. Fanny Osbourne in France in 1876. He knew he wanted her. She went to her home in San Francisco, became ill, and Stevenson following her in the steerage, and crossing the continent in an emigrant train, reached his goal. He had as usual gained material for books, but he almost died, having contracted tuberculosis. Mrs. Osbourne nursed him back to health. They were married in 1880. Stevenson took his wife and stepchildren to Scotland to the welcome of his father's home. His stepson, Lloyd, collaborated with him in literature. But he had to move from Scotland, away from that climate. Having hunted from place to place for a climate where he could live and work, at last he settled with his family in one of the Samoan Islands in the South Pacific. He lived four more years. He died of apoplexy. The natives felt he was their beloved chief. They carried his body to Mt. Vaea, cutting a path to the summit. You are familiar with his epitaph, one of his verses beginning:

"Under the wide and starry sky,
Dig the grave, and let me lie.
Glad did I live, and gladly die,
And I laid me down with a will."

Witness how brave and cheerful he was from these lines of his:

"If I have faltered more or less
In my great task of happiness;
If I have moved among my race,
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain!—
Lord, thy most pointed pleasure take
And stab my spirit broad awake;
Or, Lord, if too obdurate I,
Choose thou before that spirit die,
A piercing pain, a killing sin,
And to my dead heart run them in."

The Psalms furnish many expressions of praise. It is a good book to read from, preceding Thanksgiving. Let us try it.

"O give thanks unto the Lord; for he is good; for his mercy endureth forever."

"Praise the Lord all ye nations, praise him all ye peoples, for his merciful kindness is great toward us and the truth of the Lord endureth forever."

Altoona, Pa.

A Happy Thanksgiving

BY ELIZABETH R. BLOUGH

Amos Hackman turned away from the window; he had been looking at the bare gnarled branches of the old trees, waving disconsolately in the November wind. His wife had been talking, but he had not heard a word she said. Very contritely he made his peace, "My dear, will you say it all again in words of one syllable?"

"Amos, I don't have to be told when things are going wrong in the church; I can sense it, I can see it by looking at you. With Thanksgiving here, how can we put up with dissatisfaction and hatred? It hurts terribly!"

"I know, I know!" said her husband as he sat down in his own big Morris chair. "If I had the power to work miracles, we would be all with one accord in one place, as they were on the day of Pentecost. I have

prayed and tried to be not faithless but believing; yet the Leights and the Carsons and others are talking of leaving our church. Anthony Karns is the ringleader."

"Without remembering that their grandfathers, and their fathers hoped that they would be faithful workers in this church. They are too poor to build another church," continued Mrs. Melinda Hackman.

"But churches are sometimes built without money—"

"You recall our debates in college, also the ball games where they are taught to be good losers. A good sport congratulates the one who wins. Why can't we have that spirit in our council meetings? Why should a difference of opinion bring dislike, hatred, and division? I am going to see Anthony Karns, and Amelia Jennings, this afternoon."

Melinda had settled a quarrel in the Sisters' Sewing Society. She had brought in the woman who was at fault, and as she told her story, the entire society believed her pitiful tale. So Amos was not surprised when Melinda started out in the old car to see Anthony Karns. Mrs. Karns was at the door. "Come right in, we are always glad to see you," was her greeting. Melinda appeared as unruffled as her own raspberry jello, cooling on her kitchen table, though her knees were very unsteady.

Anthony came in and said with a smile: "Have you come to tell us that you are ready to help build the new church?"

Melinda countered with another question: "Have you reckoned what the cost will be to the members who are not well to do?"

"Of course we've reckoned the cost. It can easily be done if each one will do his part."

Melinda knew that this was not true; their members would be obliged to make sacrifices which they could ill afford. She told Anthony that Thanksgiving Day should be a day of peace and joy. But Anthony only laughed. "That's easy; all of you vote as I tell you, and we shall be a united people."

Melinda felt too much discouraged to see any one else. What was the use?

She drove slowly home, to the old house which was their home while in this church. They loved the place, a big square building, with a fine old-fashioned fireplace in the sitting room. The young folks flocked to its hospitable shine. As she came in, she felt again the charm of the dim wide rooms. How broad and generous and homey it was. And Amos with his ready sympathy made her feel better. He said, "Oh, I know, Anthony is as immovable as was Lot's wife after she became a pillar of salt. I am hoping that the Lord will come to our aid."

That night Amos was called to the bedside of Mrs. Cope who was dying. He drove home about one o'clock in the morning. After he passed the notorious Blue Lantern taproom, he saw a man staggering on the road before him. He was wet with sleet and snow; he could hardly go on. Amos stopped his car and got out; he found Richard Karns, Anthony's only child, drunk. Amos took him into his car and brought him to his home. They took off his wet clothes and helped him to the old couch before the fireplace. With a muttered, "Don't tell my folks," Richard lay unconscious of what was going on about him. Amos went at once for his parents, while Melinda telephoned for the doctor. Richard was only seventeen years old, a junior in high school. Amos told Anthony: "I am almost sure that they forced him to the bar and then made him drunk. They have been trying hard to get some of our boys."

How broad and generous and homey the old house seemed to Mrs. Karns who was considered a model housekeeper. A coziness like that seen in pictures of old magazines, made her more ready to stand by the pastor in this church quarrel. From the kitchen came the clatter of dishes, the clanging of a stove lid; Melinda prepared a hot lunch for them and served it before the fireplace. "You need it after coming out this time of the night," she said.

Those were anxious days and nights until the crisis was passed and the doctor said, "He will live." Anthony Karns answered not a word. He knew that Richard would never again yield to temptation. Anthony had experienced religion all over again in these long nights. How could they repay Amos for his thoughtful kindness? Very well, he knew the answer to that problem. Nothing would be appreciated as much as the settlement of the church trouble. That would be compensation to these two anxious hearts. After all it was only a whim that had dominated him in starting the cry for a new church. He knew that the old church would serve for twenty years to come, if they desired. The debt loomed large and forbidding also. So he came to Amos and Melinda with this promise. "I have come to tell you that I have given up the plan to build. I'll help you to bring back the discontented members who

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Two college and seminary chums were enjoying a reunion at the Lawrence Conference. Seeing them approaching a group meeting, a professor remarked: "Here comes a bit of brotherliness!"

How many thousands of such bits were in evidence at the Conference! Who can measure the transforming power of them in the lives of the participants! Who would dare set any limit to their "carry-over" of love into human relationships all over the world?

New York, N. Y.

are staying away. Richard wants Thanksgiving dinner at your house. We shall furnish the turkey if that suits you."

Melinda's tears were frankly falling as she said: "I am so happy I can only say, O praise the Lord for his goodness. Tell Richard to bring his friends, there will be room enough for all; bring any one you like with you."

It was the most blessed Thanksgiving service that church had ever enjoyed. Many members had dreaded the building, the debt, even if they did consent to it. A heavy load had been lifted from their hearts. Once again, there was peace and joy in their old church.

Hatfield, Pa.

"Out of the Mouths of Babes"

BY GRACE HILEMAN MILLER

Episode I

"WELL, God did not answer my prayer the other evening when I prayed that he would make daddy and mother let me have some more ice cream, after they said I had had enough!" exclaimed Connie, during a discussion on prayer in Junior meeting one Sunday evening.

"He did too, answer it the best way. He didn't want you to get sick, he knows better than you do." So spoke up Connie's neighbor, Jack.

"That was a selfish prayer."

"But that verse says, "Whatsoever you ask in my name, that will I do—" pondered Connie.

"Well, you are not praying in his name when you ask for selfish things like more ice cream that will make you sick," commented Jack.

This conversation continued at some length in a most kindly and sincere manner, and ended with Connie saying, "Guess I had better think about the memory verse which says, 'Children, obey your parents.'"

Episode II

In the first pre-Easter assembly in a certain primary department of the Sunday school, the children were given nasturtium seeds. And after carefully examining them, noting that they were apparently dead and lifeless, some one remarked: "But they are not dead either; there is a little tiny plant hiding under this dry stuff. If we take these seeds out and plant them, we can prove they are alive, for the sun and rain will call the little plants out!"

"Couldn't we do that?" asked Betty eagerly.

"Surely," responded the superintendent, and the whole department lined up to march downstairs to ground previously prepared by the side of the church.

"Don't you know, this outside is the little flower's casket; but this casket is going to get bursted, just like Jesus' sepulcher was," suggested one eight-year-old pupil.

"Thank God," said the superintendent under her breath, "they are getting the full significance of the project."

Episode III

While a group of primary department Sunday-school children were making sure that they understood the message of the Easter story as told in Mark 16: 2-7, and after some discussion on the word crucified, Bobby remarked: "The bad people tried all through Jesus' life, even when he was a little baby, to kill him; but they did not get to do it until it was God's time—"

"But," spoke up Larry, "why did God let them kill him then?"

"So he could be dead and buried, and break open the grave the third day and rise from it; if his hadn't been empty, we could never rise after we die and leave an empty grave," responded Bobby earnestly.

Episode IV

After a somewhat lengthy discussion of some grave misdemeanors on the part of one of their members, a primary department girl implored her instructor saying, "I believe we ought to forgive them this time and forget all about it, just like Jesus does, for they did not really know what they were doing."

La Verne, Calif.

Gratitude

BY HARPER S. WILL

OLIVER WENDELL HOLMES once said: "There is a little plant called Reverence in the corner of my soul's garden, which I love to have watered about once a week." It was to the house of God that he went to have it watered.

Another little plant in the soul's garden that needs occasional watering is Gratitude. That's why we have a national Thanksgiving Day—not to eat a turkey dinner, or provide us a holiday, or see a football game—but to give us all an opportunity to unitedly water this little plant, Gratitude, in our own soul.

Gratitude is not dependent upon external circumstances, but upon the texture of the soul. It is the language of the heart. It is the music of happiness. Paul follows his exhortation to "Rejoice evermore" with the injunction, "In everything give thanks."

Gratitude may die. How tragic to see people who allow it to wither, permitting themselves to become morose and complaining! I rather suspect that in these days of confusion and loss we all need to have it watered a bit. God, the Gardener, planted it in our soul, and I know of no better way to have it watered than to find our way to the house of God.

May the Thanksgiving season of 1938 find us a grateful people and leave us with a growing sense of gratitude.

Wenatchee, Wash.

OUR MISSION WORK

That Madras Conference

BY CHAS. D. BONSACK

Our readers will be hearing much about the conference to be held at Madras, India, from Dec. 12 to 30, by the International Missionary Council. This council represents the total Protestant missionary movement of the world and is made up of twenty-eight national Christian councils—fourteen from countries sending missionaries and fourteen from countries where missionaries are working. There will be 450 delegates at the meeting, about equally distributed between the countries sending and the mission lands. Most all of the latter will be national Christians and in this respect will mark the conference as unique from all previous assemblies. The delegates are selected by the Christian councils in each country and not by any denominational authority. One of our own Indian Christian leaders, P. G. Bhagat, has been selected with one other to represent the Bombay Presidency of Western India. About fifty delegates go from the various churches in America.

This conference holds some relation to the conferences held last year at Oxford and Edinburgh. The Oxford Conference was a study and survey of the problems facing the Christian church, mostly in the so-called Christian countries of the world. The Edinburgh Conference dealt with the doctrinal relations and differences among the Protestant groups of the world, with the thought of finding possibilities of unity and co-operation. The Madras Conference will review many of the findings of these other conferences and look toward what shall be done about them, particularly on the mission field. Study and discussion will be around the following subjects: *The Faith by Which the Church Lives, The Witness of the Church, The Inner Life of the Church, The Church and its Environment* and *Possible Closer Co-operation.*

The 450 delegates will spend Christmas in the closing days of the Conference. In February and March the American delegates with one or more national Christians will hold conferences in fifteen or twenty of the larger cities of Canada and the United States, bringing to the American churches its message and interpretation, in so far as that is possible. These will be announced in due time. The Madras Conference pleads for the united prayers of Christ's faithful disciples that the Lord may be present to bless and guide their thinking that they may find his will for a troubled world that needs him so much.

Elgin, Ill.

The Road to God Not Blocked by War

BY NETTIE M. SENGER

"Bear ye one another's burdens and so fulfill the law of Christ." From the first of my illness many friends, both in China and America, have been praying for my recovery. Those prayers mingled with my own have made my life rich and full of joy amidst the hard, hard





What to Pray For

Week of November 19-26

When the dreams of young people come true it is a wonderful experience. All four of the missionaries who sailed for Africa during the past year feel that the hope of their lives was realized when they reached the land of Africa. They immediately knew Africa as their adopted home and right away they began the process of becoming adjusted and acclimated. Letters from them indicate that they love the African people, and the native people love them. Language study requires most of their time, and yet they find time to associate with the people to whom they have gone with a message of salvation, and are making friends with them.

In the coming special Africa number of The Gospel Messenger will appear articles written by Sister Brumbaugh and Sister Engel, and Brother and Sister Herman Landis have sent in interesting letters during the past year which have been printed in the church paper. After reading these messages from the recent recruits breathe a prayer for them.

Herman Landis
Hazel Landis

Mary Alice Engel
Grayce Brumbaugh





pain of the past months. Not until Sister Mow's letter came from the office a few days ago, did I know that the whole church was in prayer for me during the week of Aug. 13-20. One may not know who all are praying, but he can not miss the answer. In the last several weeks there has been a very noticeable change which looks as if it will be permanent. There has been more strength and less pain. I was praising God for his goodness to me; now I know from what channel that goodness came. Rejoice with me. I now thank God and the church for helping me to bear my burden of sickness.

P. U. M. C., Peiping, China.

News From Anklesvar

BY MABEL W. MOOMAW

India's Keen Sympathy for China

India joins with many countries in sympathy for China during the war of the past year or more. Members of the church here have been very much concerned about the welfare of the Christians in China during these days of so much suffering. Many have contributed to the fund sent by the National Christian Council to help those who are in so much need.

Rev. Guy Thelin of Foochow, China, stopped at Anklesvar for four days en route to America via of India. His family had gone direct to America from China. Mr. Thelin stopped for the purpose of visiting the Vocational Training School. However, he was kept quite busy responding to the requests from various groups to tell them of China. In many groups they preferred to ask questions for they felt they could learn more details of just the particular thing they wished to know. It was a privilege for the students and Indian friends to hear of China from one who has such a sympathetic understanding of all that is going on in that great country. One mother's comment after hearing of China's war experience was: "How truly grateful we should be that there is peace in our land!"

Miss Grisso's Illness

Several weeks have passed since Sister Lillian Grisso had to leave her work at the girls' school because of serious illness. We have very much appreciated the help of Sister Eliza Miller who comes to Anklesvar for five days of each week. She returns to her home at Umalla each week end. Sister Miller will carry on the work here until Sister Emma Zeigler arrives from her furlough. A large circle of Indian and missionary friends earnestly pray that Sister Grisso may soon be restored to normal health.

We Are Surveyed

For several years in India there has been a growing interest in education of the more practical or vocational type, in contrast to education of a very theoretical nature. Mission schools in various parts of India during the past have pioneered in vocational schools encouraging a curriculum which includes the theoretical correlated with some of the practical activities enriching the entire program of education. Most of all they have maintained that education is for all castes and classes.

This year at an educational conference of Indian Congress leaders under the direction of Mahatma Ghandi, the Warda Scheme was adopted which looks forward to a change in educational methods throughout India. This has greatly quickened the interest in vocational education and we have had during the past several months an unusual number of visitors who come to observe and to inquire into the activities of the Vocational Training School. They are particularly interested in the earnings of each student from his garden and field projects, in the department of woodcraft, in the student's co-operative bank and in every activity that vitalizes the classroom study. Most of all, they observe that in the student body there are those from India's "highest" and from the "lowest." There are Christian and non-Christian. All work side by side. Recently I visited one of the Bible classes. The beautiful prayer at the beginning of the period was offered by a non-Christian student.

Above the entrance of the Rhodes Memorial building are written the words: "For the Glory of God and the Service of Man." This, too, is observed by those who come. It is our sincere prayer that all school activities shall lead toward helping each student to make this his life's purpose.

Anklesvar, India.

Christmas Order Sheet for 1938

.....Christmas Program Material, containing poems, stories, exercises. One copy free.

.....Poster, WHO WILL BEAR THE TORCH?

.....Offering Envelopes.

.....Dime Cards.

.....Sermon Material.

.....Talk (to be given by a high school student).

Christmas Plays

.....**The Topaz of Ethiopia,** 5 copies required for presentation, 15c each. 12 characters, 5 men, 7 women and a reader. 40 minutes. The beautiful spirit of the Christ which should abound at Christmas time is portrayed in a most unique way as the precious yellow Topaz of Ethiopia is passed from one person to another. The scene takes place in a waiting room of a small railroad station. The Eternal Spirit of Good Will seeks to change hard and hateful hearts. It is a legend based on Job 28: 19.

.....**Children of the Inn, 35c.** Twelve characters and extras if desired, 8 men, 4 women. A nativity play in one act. The setting is at the inn. Joseph and Mary are refused a place to stay although the crippled daughter, Miriam, begs that they be cared for. Later when the shepherds and the wise men come to honor the King of kings, a miracle occurs, for crippled feet and crippled hearts are made well.

Nine other Christmas plays are listed in Plays for Church Groups. Turn to this list and order.

Christmas Reading

.....**Where the Young Child Lay,** 5c.

.....Why the Chimes Rang—free.

Christmas Materials for Use in the Children's Department

.....December, Pilgrim Elementary Teacher, 15c.

.....Children's Leader, 10c.

.....Elementary Magazine, 10c.

Name .....Address .....

Note: Minister, Superintendent, and Missionary Committee should consult each other to avoid duplication in orders. Order from General Mission Board, Elgin, Illinois.

KINGDOM GLEANINGS

Calendar for Sunday, November 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Sacredness of the Home.—Ex. 20: 14; Matt. 5: 27, 28; Mark 10: 2-16.

Christian Workers, Thanksgiving Hymns.

B. Y. P. D., The Blessings of Peace (Thanksgiving).

Intermediates, Dr. Grenfell.

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Gains for the Kingdom

Four baptized and two await baptism in the Fruitland church, Idaho.

Five baptized in the Coulson church, Va., Bro. Norman Reed, evangelist.

Sixteen baptized in the York church, Pa., Bro. Robert Cocklin, evangelist.

Seven baptized in the North Liberty church, Ind., Bro. I. R. Beery, evangelist.

Three baptized in the Griffin church, Va., Bro. J. L. Driver, pastor-evangelist.

Twelve baptized in the Georgetown church, Ohio, Bro. A. J. Beeghly, evangelist.

Twenty-two baptized, one reconsecrated and three received by letter in the Meyersdale church, Pa., Bro. Russell G. West, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Lester E. Fike of Astoria, Ill., Nov. 21, in the Decatur church, Ill.

Bro. Ira Long of Middlebury, Ind., Nov. 27, in the Florence church, Mich.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 14-27, in the Akron church, Ohio.

Bro. A. J. Beeghly of Somerset, Pa., Jan. 1, 1939, in the Fairchance church, Pa.

Bro. J. T. Glick of Bridgewater, Va., Dec. 4-18, in the Longmeadow church, Md.

Bro. J. O. Winger of North Manchester, Ind., Nov. 17-27, in the Piqua church, Ohio.

Brother and Sister Mark Burner of Preston, Minn., Dec. 5, in the Dixon church, Ill.

Bro. H. M. Snavely of Carlisle, Pa., Nov. 20, in the Springville congregation, Cocalico house, Pa.

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Personal Mention

Northwestern Kansas has chosen Eld. W. W. Gish as Standing Committee delegate to the next Conferenee, with Eld. Earl Myers as alternate.

Southeastern Kansas has chosen Eld. John H. Oxley Standing Committee delegate to the next Conference, with Eld. H. L. Ruthrauff as alternate.

Sister Anetta Mow, once of India and now of Elgin, knows missions from both field and office viewpoints. Small wonder then that gospel-loving people hear her gladly. It was the folks at Lewiston, Minn., who had the benefit of her experience and insight for several days over last week end.

Bro. G. A. Cassel of Ashland, Ohio, and family have begun their annual winter Texas sojourn. Their address is 308 Nebraska Ave., Weslaco, Texas.

Bro. F. D. Anthony of Baltimore wishes his correspondents to know of the change in his street address. The new number is 416 E. Twenty-eighth Street.

Frances E. Willard was one of the world's great women and high among the greatest which America has produced. Next year the centenary of her birth will be widely celebrated. One of her kinswomen, a fourth cousin, Miss Laura A. Willard, may be heard on Tuesday afternoons at 3:30 over WGES, Chicago, in The Warren Family, a dramatic dialogue sponsored by The National Council of Women.

"Dr. A. C. Wieand, former president of Bethany Biblical Seminary in Chicago, will return for daily lectures from Nov. 28 to Dec. 3. His book on The Prayer Life and Teachings of Jesus is one of the most illuminating books on prayer." So says an announcement by The Biblical Seminary in New York, in mentioning the fact that Bro. Wieand was one of the "challenging speakers" who addressed the New York institution recently in "a series of open meetings."

"Spent several days at Stanley, Rice Lake, Chippewa, and yesterday came over here. Driving was slow through the falling snow. The church is enclosed but lots to do yet." So writes Bro. John Heckman of Polo, Ill., from White Rapids, Wis., where he is spending some days on the double mission of collecting materials towards a history of the District of Northern Illinois and Wisconsin, and where he is having some part in a Men's Work project looking toward completion of the White Rapids church house. The date of dedication for the completed house is yet to be set.

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Miscellaneous Items

The Donnels Creek church of Southern Ohio will have an all-day home-coming Nov. 27, with basket dinner at noon. The occasion will also mark the rededication of the redecorated church. Bro. Roy B. Teach, pastor of the Brookville church will be the principal speaker and will follow with a two weeks' evangelistic meeting. "We are particularly anxious to have with us on that day all former members and friends of the church."

Tomorrow, Sunday, Nov. 20, has been named by the Federal Council of Churches with many seconds of approval as a day for special prayer in behalf of the persecuted Jews against whom a new reign of terror has just been inaugurated. Surely the unfortunate victims of this unreasoning savage fury will have our sympathy and prayers, but we should not forget that the tyrant chiefly responsible for it needs praying for perhaps even more.

President V. F. Schwalm of McPherson College, will speak at the Thanksgiving Sunday observance in the South Waterloo, Iowa, church tomorrow, Nov. 20. Following the morning worship the members of the church and community will fellowship together at a birthday dinner served at the church. There will be an informal fellowship program in the afternoon and Dr. Schwalm will speak again in the evening. Dr. Schwalm will be accompanied to the South Waterloo church by Prof. Nevin W. Fisher and the McPherson College male quartette, Wayne Albright, Wesley DeCoursey, Gordon Yoder and Keith Pierce, who will assist in the Thanksgiving observance.

Annual Conference Program Committee members are to meet at North Manchester, Ind., Friday, Nov. 25. The committee welcomes constructive suggestions. If you have anything to say on what was right with the Lawrence Conference program, or any other word you think the committee should have, please send your ideas to H. Spenser Minnich, 22 S. State St., Elgin, Ill., secretary of the committee.

"Building Rural Communities" will be the theme of a rural conference for Iowa churches on Tuesday, Nov. 29, at Dallas Center, Iowa. This conference for the Church of the Brethren is set up not only for ministers, but also for men, women and young people of the local churches to study and plan for the future rural church communities in Iowa. M. R. Zigler, Home Mission Secretary, will be present from Elgin and a representative from the Extension Department of Iowa State College, Ames, will assist in the conference program. Discussions will include Status of Land Ownership in Iowa; Rural and Urban Population Trends; Present Farm Program; Co-operatives for the Farmer; Helping Young People Buy Farms and Establish Homes in the Country; A More Efficient Rural Leadership; The Church in Rural Areas; Agriculture as a Way of Life; and other subjects of timely interest. The conference will open at 10:00 A. M. and close at 3:45 P. M. City church people are also invited to share in this conference in the interest of rural church communities. Convener for the Rural Conference is W. H. Yoder, Route 1, Waterloo, Iowa.

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Continuing Neutral Relief Peace Work

(Continued From Page 2)

Letters From Our Missionaries

Letters from China express great need for more workers as well as appreciation for the relief giving of the home church. We quote:

"Ping Ting, Shansi, Aug. 29, 1938. The city officials helped in distributing food and grain and it was a very orderly group."—Mary Velma Ober.

"Liao Chow, Shansi, Sept. 11, 1938. How wonderfully kind and Christian it is that the home church has sacrificed so generously in sending their relief funds they have been sending and we are trying to use them to the best of our ability in helping the most needy."—Anna Hutchison.

"Ping Ting, Shansi, Sept. 11, 1938. At our last distribution of grain and money we reached about 3,500 people. We gave out more than $5,000 Mex. Now we will be giving to a limited number for a couple of months and then we will have to take care of hundreds of them as we go into the winter. Our people are so thankful for the help from the home church. Let me say for the present mission staff, send out workers, both men and women."—F. H. Crumpacker.

"Ping Ting, Shansi, Aug. 18, 1938. How I wish the people who are so graciously and willingly sacrificing that others may have food, clothes, etc., could have seen what we witnessed the first three days of this week, when every section of this city sent folks for relief in foods and money. The city is divided into seven sections, each with a head man. Each section is again divided into smaller divisions, each with a head man, and these seven men did the work. We gave out in foods and money about $5,000 Mex. during these three days."—Minerva Metzger.

"Ping Ting, Shansi, Oct. 3, 1938. The mission meeting has been in progress all day. It was decided that the relief funds should be apportioned thus: eight parts to Liao Chow, six parts to Ping Ting Chow, two parts to Show Yang, one part to Taiyuan Fu, and three parts for reserve, to be used at the point of greatest need. The harvests this fall in this part of China have been very good, so we will be able to get all the food necessary. The biggest need will be housing and clothing for the winter. I hope to start work relief projects in both housing and the making of clothing. I brought several thousand feet of cloth from Peking as a start. It may be we can get them to weave their own cloth in time. But the time has not come for much permanent reconstruction."—Howard Sollenberger.

"Peiping, Oct. 10, 1938. Thus far we have distributed at Liao a little over $1,500 Mex. of grain and foodstuffs to the people. We gave out practically no money as outright gifts. We are giving little part scholarships to some boys whose parents can not completely support them in our schools, also some help to women in the Bible school, and some free medical care. The relief committee passed to investigate a village regarding need of clothing and bedding, such as comforters to be made by the village folk themselves, we furnishing the cloth and cotton. That will be ready for a report when O. C. and Howard Sollenberger get to their station. I have also asked them to look into the possibility of giving the village women work in spinning thread and weaving cloth for this winter's needs. I am taking some material to help in the wool work along when we go interior. We have started another center on the co-operative basis of weaving blankets. Thus far we are able to get currency into our territory. There is plenty of grain to be purchased. I for one would like to see a loan co-operative started with part of these funds to help some whose homes have been completely burned out. A number of these people have land and could very easily return this money if the interest rate is small or nothing. Of course some of it no doubt will be a loss, but I think it would be much better for their morale, and also the mission, to do it this way rather than outright giving it to them. Many of them I know would pay, then we could do reconstruction with these returned funds after the war is over. How does your committee in the States react to that kind of relief work? Personally, I do not think it practical to send relief clothing from America, at least for the five counties where we are. We will send you reports of our work occasionally, but it will likely be a longer time getting to you after we leave the railroad."—Ernest M. Wampler.

Increased Need in Regular Missionary Giving

Our relief giving should be a sacrificial sharing which we do entirely above and in addition to our regular missionary contributions. We dare not let our missionaries be stranded and their work languish because we have turned to relief. We mention this because some groups that gave to the Christmas world-wide offering last year are this year considering giving their money to relief. Our missionary giving for the first eight months of this year is nearly $4,000 below the corresponding period last year. The relief cards to be placed around a cup and kept on the table call for one penny per meal per family. Nearly all families can do this and continue in full their regular church giving. Although we in America have great economic problems we are still relatively so rich that we possess 70% of all automobiles in the world. Many Sunday-school classes through their good influence can enlist other people in their community to use the cards around cups and thus we can save more lives through these additional funds. The table cups are to be emptied and money taken to the treasurer on the last Sunday of each month. In ordering relief cup cards write to General Mission Board, Elgin, Illinois.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

Allen Weldy, President, National Council of Men's Work

In contacts with people in our everyday lives, the name of Christ is seldom heard in a reverent manner. If Christ dwells within us, then our lives will manifest his presence by acts of kindness and loving service to our fellow men. Too often our Christianity is a passive something that means little to those with whom we come in contact and even less to ourselves. True Christians should never blush to proclaim and glorify the name of Jesus in their daily contacts but should be proud to magnify his holy and precious name. Let us all be more loyal to our convictions and let our light so shine in our daily living that the kingdom of God may be glorified here on earth.

"Ministry to Nonresident Members"

"Mrs. Peters, Lina Catherine, Dale and I were happy to receive your pastoral letter and congratulate the church and you on behalf of the service to be rendered. It is the sort of thing I have been interested in for several years and I believe there are great possibilities."—W. W. Peters (nonresident).

"Congratulations on this important work."—Merlin G. Miller (nonresident).

"I am deeply interested in the new effort being made to reach our nonresident membership. You have my sincere good wishes, and my moral and prayerful support in the new service."—Forest S. Eisenbise (pastor).

"I liked the ideas your letter contained—getting them into a national fellowship, providing them with literature, and where enough of them to justify it to form fellowship groups."—Harper S. Will (pastor).

"I think yours a fine job and needful too, especially for the ones living away from any of our churches."—I. S. Long (pastor).

"I favor the nonresident membership service."—Foster B. Statler (pastor).

"I am much in favor of the work you are doing. There has been need for it for some time."—Jefferson Mathis (pastor).

"You are in a fine piece of work, I hope something worth while can be done for the folks."—Ora Huston (pastor).

"The idea is a good one."—James M. Moore (pastor).

"We were so glad to hear of the new service to reach isolated members."—Mildred May (an isolated member).

"I am delighted with the recent note in the Messenger as to pastoral activity with nonresident members of the Brethren."—Rev. Albert C. Schue (a nonresident member).

LEADERSHIP EDUCATION

Do You Have the Latest Edition of Bulletins 501 and 502?

For those churches and leaders who are carrying on standard leadership training programs, either through church or community classes or schools, it is highly important that you have a copy of the latest revised copies of Bulletins 501 and 502.

The cover page of Bulletin 501 should read "The First Series Courses of the Standard Leadership Curriculum, Educational Bulletin No. 501, Edition of 1938."

The cover page of Bulletin 502 should read at the top Educational Bulletin, No. 502, 1938, and the color is brown!

Both of these revised bulletins were released in June, 1938. Announcements regarding them have been made in the Gospel Messenger several times before. Forgive us if we have not emphasized it enough.

It may seem unnecessarily expensive to have such frequently revised bulletins; but leadership education is trying hard to keep up with its world through its goals, texts and program. After all, thirty cents (ten cents for a First Series Bulletin, and twenty cents for a Second Series Bulletin) isn't too much for a local church to spend for new materials, is it?

ADULT CHRISTIAN WORKERS

The Changing Family

Matt. 19: 1-9

Sunday, December 4

I. The Family Yesterday and Today

1. Horse and buggy days versus the automobile age.
   Enlarged contacts for the family.
   Multiplied amusements.
   Effect on conduct.
   More leisure.
2. The little red schoolhouse versus the centralized school. Many types of homes represented.
3. The local paper versus metropolitan dailies, magazines, radio, editorials, advertisements, news items.
4. Paying cash versus easy-payment plan.
5. Time to live versus hustle and hurry.
6. Church centered social life versus many competing institutions.
7. Earning bread by sweat of the face versus relief, gambling.
8. Few broken homes versus many.

II. How may the family be made Christian under these changed conditions?

III. What definite steps will we take to get results?

WOMEN'S WORK

Temperance Education in the Church School

By Edith Barnes, Elgin, Illinois

"Why do they sell it to us?" asked a minor recently when faced with a long prison term for a serious criminal offense committed while drunk. It is not enough that laws be written on the statute books. The home, church and school must educate the child so that he will write a law in his own heart and will, prohibiting the use of alcoholic drinks. Aware of the easy accessibility of drinks in attractive places, appealing advertisements which seem to make whisky a desirable drink, and the wide use of drinks by so-called respectable people, teachers in the junior department of our Sunday school felt the desirability of emphasizing alcohol education. During the summer quarter we studied alcohol.

The text, "Boys and Girls Learning About Alcohol," was used. The unified service for the summer allowed us one and a half hours with the boys and girls. One of the teachers graciously took the initiative in planning the work—outlining the units of the course for thirteen Sundays, making

assignments, collecting materials and conducting the combined sessions. When the group was divided each of the three teachers prepared and conducted her own class session. The superintendent led group worship during the last fifteen minutes of the session.

The boys and girls learned about the nature of alcohol, its good and harmful uses, through their own experiments and the experiments of others, through the Bible, pictures, posters, maps, charts, microscope, steropticon slides, stories, figures, fact-finding in encyclopedia and other books. A young man of the congregation performed experiments with glass rod and silk cloth, dry battery and bell; another let the boys and girls look at ferments under his microscope. One of the most valuable sessions was the discussion led by a local physician who told us the thoughtful doctor's opinion on alcoholic beverages.

There was a disappointment in not having opportunity to summarize in a session and try to unify for ourselves, as well as for the parents and adults of the church, what we had tried to learn about alcohol. One group had partially developed a dramatic skit about the relative abilities of boys and girls who did and who did not use alcohol preceding an athletic engagement. Another had suggested thoughts (and they were valuable ones) for a prayer. These along with contributions from others of the group in reports, drawings, notebooks, posters, and a clay model were to be used in a program. But the program did not happen, much to our regret.

District Women's Work of Florida—1938

By Katherine Rinehart, Sebring, Florida

The District Women's Work Conference of Florida met in business session Oct. 14 at 4:00 o'clock with Sister Margaret Reish presiding. Out of the ten churches in our district, eight responded to the roll call. After devotions, reading and approval of the minutes and treasurer's report, and election of officers, reports from the directors of departments were given.

The Department of Bible Study functioned this year for the first. Sister Cora Bowen, director, gave as its objectives: the promotion of Bible study and family worship. She recommended that each local group have a director of this department to work in conjunction with the district director.

It was decided that we continue the same projects, with the same goal we had last year; namely, our national project, and our district projects of $50 for district missions and $50 for camp work. It was also voted that we apply the balance in the treasury to the district project, and that a committee arrange for the publication of our minutes in a way that they will be available to all our groups.

A memorial service was conducted by Sister Lydia Stauffer for our departed sisters, namely: Sisters Sarah Crist, H. B. Layman, Minnie Hersch, Mary Leatherman and Minnie Rodes.

Officers, directors and committees were elected as follows: President and Director of Aids, Margaret Reish; Vice-President and Director Mothers and Daughters, Ada Hollenberg; Secretary-Treasurer and Director Mission Study, Katherine Rinehart; Director of Bible Study, Nonda Parker; Director of Peace and Temperance, Gladys Lantz; Auditing Committee: Hattie Whitmore, Mary Stokes; Nominating Committee: Mrs. D. E. Miller, Mrs. Enos Overholtzer, Mrs. Lamb.

The theme of the 7:00 P. M. Women's Work program was: The Gospel Invitation as Extended by the Women's Work. (1) By Use of Hand and Heart, a typical Aid in devotional service—Sister Reish and eight Aid presidents. (2) Through Christian Home Building—Sister S. W. Bail. (3) Through Peace and Temperance: Some Aggressive Peace Activities for Spain and China—Helen Parker; Alcohol Education —Philip Lauver. (4) By Training Our Youth in Camp: Impressions of Camp by a group of young people and campfire songs—conducted by Sister Lauver. (5) Through Mission Study and Support—Drama: The Call From Afar—Sebring ladies. Our offering amounted to $24.

MEN'S WORK

Men's Work Southwestern District of Kansas

An enthusiastic group of one hundred and fifty men met Sunday afternoon, Oct. 16, for a special men's meeting held in connection with district meeting. This was without doubt the largest group of men who have ever met for such a meeting in the above named district.

The general program was in charge of R. E. Mohler, executive secretary of our national movement. The principal address was given by Bro. Burton Metzler of McPherson College. The church quartet of the First McPherson church provided special music. Following the address the chairman took some time to explain the national program. The spirit was ripe for a great meeting and all responded in a wonderful way. A substantial offering was lifted for the national work.

The next meeting of the men of the district will be some time early in the winter in the Darlow church near Hutchinson. This meeting will be in the form of a great get-together affair where reports of work will be given and plans for future work will be made. In every way the meeting was a success and those attending received great inspiration and help. Bro. H. E. Clark of Wichita was appointed District Director of Men's Work for a period of three years.

CHILDREN'S WORK

Qualifications of a Children's Leader

Berenice Wyatt, Director of Children's Work, Middle Missouri

The first qualification of a children's leader is a love for the children being guided—not the kind of love that thinks children are "so cute" but a sincere regard for their likes and dislikes, their joys and sorrows, their successes and failures, the kind of love that builds a real friendship between the children and the leader.

Besides loving children, leaders need to understand them: first, as a group, their characteristics and capacities; second, as individuals, their interests and needs.

Not only does the leader need to understand his pupils; he needs also to know how to guide them, what methods to use, where to find materials, how to select them and when to use them to get the most results for his efforts. So, another qualification of a children's leader would be a growing ability to wisely select and use methods and materials.

In order to lead children into an awareness of God and a love and desire to be like Jesus, leaders must strive for a growing awareness of God and a better understanding of the Christlike way of living.

These—a love and understanding of children, a growing ability to wisely select and use teaching methods and materials, an increasingly vital personal religious experience, are basic qualifications for leaders of children.

CORRESPONDENCE

TEMPERANCE WORK AT FIRST CHURCH, CHICAGO

The ladies of the First church who are members of the W. C. T. U. have been quite active in temperance work the past year, advocating total abstinence in accordance with our Brethren custom. During the last eight months they have sponsored fifteen medal contests. These contests were under the direction of Mrs. O. H. Willard who received a trophy at the state convention for having conducted the most contests during the year. A number of the young folks belong to the Youths' Temperance Council. They hold monthly meetings and are quite active in a practical way.

First church had the pleasure of being host to the Cook County W. C. T. U. Convention during September. Mrs. Allie Eisenbise, one of our members, was elected president of the local organization. She and several others from our congregation attended as delegates at the state convention recently held at Mattoon, Ill. A monologue, The Uncrowned Queen, depicting the life of Frances Willard, was delivered at this convention by Miss Laura Willard of First church. Two of our number attended the National Convention at Los Angeles this summer and received much inspiration and impetus for carrying on the work. Our hope for the coming year is that the Church of the Brethren may choose for its motto in temperance and all work for social and moral reform the one suggested by Frances Willard: For God and Home and Every Land.

Forest Park, Ill. Ray Dean.

BROTHER PETRY HAD A DREAM

A few years ago Bro. Wilmer A. Petry took over the pastorate of the Eastwood Church of the Brethren in Akron, Ohio. He really was picking up the ragged ends of a church which had experienced that heart-rending thing which must make the eyes of Jesus wet with tears. God's people had been at variance with one another. But a staunch group remained to carry high the torch of Christianity, firm in the belief that nothing could really destroy God's place of worship. A beautiful spirit prevailed. The building itself, however, was such a poor little house—little more than a shack. Individual folding chairs often shattered the quiet of the preaching period. However, it was a place of worship and its people loved to assemble there.

One day, when most of the audience had departed, a small group lingered to enjoy a few moments of good fellowship, Bro. Petry closed his eyes and said to those about him: "I'm dreaming—dreaming of a time in the future when we will have pews of hardwood seats. Dreaming—of a beautiful church, worthy and fitting for God's work, for his people to gather and worship." One of his listeners said: "Don't wake him up, anybody. Let him dream on." They had a little laugh. What could it be, but just a dream, with a great economic depression gripping this particular spot of the country with more strangling hold than almost any other?

But Brother Petry did wake up. Unlike Pharoah he did not need an interpreter of his dream. His own interpretation revolved itself into one word—work! With the goal far ahead, and with one idea—work—and divine guidance, he realized that this thing could come about, God willing. If there was little money, was there not much manpower at his command? The rubber plants were standing practically idle. They rallied to the cause; willing workers led by Bro. Petry have accomplished a realization of a beautiful dream. Today in Eastwood there stands a beautiful building, which by the sheer dignity and majesty of its cathedral appearance is drawing more people. With more room and the adequate physical requirements needed for carrying on successful work, the church is now the pride of the community. Open doors welcome worshipers. Let us all rejoice that Bro. Petry had a dream!

Atlanta, Ga. Mrs. James Jacob Hanna.

THE BIBLE CONFERENCE AT THE MUMMERT HOUSE, UPPER CONEWAGO CONGREGATION, PENNSYLVANIA

This conference was held from Oct. 23 to Oct. 30. The writer was able to be present on only the last three days of the conference. It was one of the most enjoyable, most spiritual and most profitable meetings he ever attended. The Mummert house has a seating capacity of eight hundred. The house was well filled every evening and on Sunday morning. Sunday afternoon and evening benches had to be brought in to accommodate the people.

The speakers were Bro. Quincy Leckrone of Ohio for the whole meeting; Bro. Otho Winger for the last four days; Bro. Arthur Durr for the first four days and the second Sunday morning, and Bro. I. N. H. Beahm spoke Sunday afternoon and evening. One sermon was not considered enough, and the only time they had but one sermon was the first meeting, the morning of Oct. 23. The climax was Oct. 30; in the forenoon there was the Sunday-school lesson by Bro. Leckrone, followed by sermons given by Bro. Winger and Bro. Durr. Sunday afternoon there were sermons by Brethren Leckrone, Beahm and Winger. In the evening sermons by Brethren Winger and Leckrone. The sermon by Bro. Winger, "Christ's Challenge to Youth," was a very strong appeal to youth for their devotion to the service of our Lord. And the sermon by Bro. Leckrone was one calculated to make the hearers stop and consider where they stood with relation to Christ.

A wonderful interest was manifested by all who attended. The members of the congregation, almost without exception, showed by their appearance where they stood. It did one good just to look over such an audience. Bro. J. Monroe Danner, the elder of the congregation, is a young man who firmly believes in and consistently practices what he preaches. He is active, loyal, energetic; may the Lord give him many years to serve. Bro. S. S. Miller, who was elder of the congregation until stricken by partial paralysis, was of the same stamp. He served well for several years, and is now seventy-six years old. The ministers of the surrounding congregations were all interested and all worked together for the success of the conference and for the glory of God. A few facts will make this clear: The smallest number present any day of the last five days of the meeting was seventeen; and on the last day there were forty-one. In all, fifty-seven ministers attended; they came from seven counties in Pennsylvania, and members were present from five states. The ministerial attendance for the last five days averaged twenty-five.

One thing to be especially commended was the singing. The various congregations have young men who are good leaders. Sometimes the leader would stop and listen, and the volume of song would roll on. Not in a long time have I listened to such a service of song. They sang with the spirit and the understanding, and the words were so clear

that the listener could without difficulty know what was being sung, which is more than can be said for much of the song service which we hear in these days of mechanical helps.

The members made it quite clear that they like things which conform to our old form of belief and practice. It is good to know that we have such a large group of members who do stand up for the New Testament doctrine. But they have adversaries who would destroy their faith and practice. May God be their support until the end come, so that they may hold fast that form of doctrine to which they have been delivered.

Grant Mahan.

Rehobeth, Md.

A LOVELY SAINT GONE HOME

Recently word came through the Messenger of the passing of another old soldier of the cross, Sister Mary Stees, or Grandma Stees, as everyone called her.

Heaven alone will reveal how much such as she have meant to our rural communities and rural churches. Grandma and her co-laborers built up the work of the Lena church of Northern Illinois, which earlier was known as the Louisa community.

It is well to have the lives and labors of the early church builders made known, that the youth of the present, in hearing of the trials and successes of the building of their church, which they accept as a matter of course, might better appreciate those who built the sacred fires of God's kingdom and kept those fires burning, nothing daunting, on the altars of love and sacrifice.

Grandma Stees had a rare personality, exhibiting so many different characteristics that are desirable in the Christian life. Those whose lives she touched will surely be more responsible for their own lives and what they do with them.

She was given many days to dwell in her earthly tabernacle. And she was always busy as long as strength was given her. She laid aside her art of quilting just a few years ago. Surely her more than ninety-nine years were filled with good deeds in many ways.

We can not mention grandma without also thinking of her devoted daughter, with whom she made her home for many years. Their lives were so knit together, that only death could for a time sever the lovely union. No mother was ever more lovingly cared for by a daughter. Everything done in the home seemed to lead up to grandma's best comfort. Oh, that there were more children who would lavish such love toward their parents, even as those same parents once cared for them when they were young and so helpless!

Grandma thoroughly believed that the Bible meant what it said, when it says for his followers to be a separate people, coming out from among the world, not part way, but all the way, and of renouncing Satan and all his pernicious ways and to live so as to have no appearance of evil.

May God richly bless all those who are striving to do so.

Barnum, Minn. Ella Stern.

TRUST IN THE LORD

"He shall cover thee with his feathers and under his wings shalt thou trust."

I realized the truth of this in September when I was caught in the hurricane which caused such devastation in New England.

Sitting in my room at my vacation place I noticed the wind was blowing in an unusual way, and when a radio aerial outside my window disappeared with a thud I decided to go downstairs. There I found other guests gathered, watching the storm from a sun parlor. We were not really frightened until a window on the third floor blew in with a crash and shatter of glass. Then the supper bell rang and we all went into the dining room.

Presently trees began to fall all around the house, and another window blew in but fortunately no one was at the table near it.

Every time a tree fell people rushed to the windows. Someone went into the reception hall and played a hymn on the piano and I thought of the Titanic. I was praying quietly all the time and I have no doubt others were also.

The shingles on the house opposite us stood straight up but the roof remained intact. All this time the guests were very composed, but what a relief when the storm abated!

That night and for three more days we had no light, heat nor telephone service. All wires were down and no one could wire their friends. As we had an electric cooker we had to eat uncooked food for four days.

The driveway was a sight the day after the storm, strewn with wrecks of grand trees with enormous roots.

When we read in the papers of the terrible things that had happened all around us we realized how God had preserved our lives and the devotional leader the next morning thanked God for his kind care over us.

Reports are still coming in from different places, but our place, only two miles from Bedford and fourteen from Boston, was free from loss of life, although trees fell on buildings causing some damage in the storm.

My sister who was quite a distance away heard of the storm over the radio but did not hear from me for four days. She said she was alarmed at first and then she trusted that I was safe until she heard from me.

"He will cover thee with his feathers." We have tested the promise and know it is true and that we can safely trust in him at all times.

Julia Graydon.

Harrisburg, Pa.

PASSING OF MARY ETTA TEETER

Mary Etta Teeter, oldest daughter of John and Millie Flory, was born in Miami County, Ohio, Sept. 14, 1867. On her seventy-first birthday she was stricken with a cerebral hemorrhage in her home in Woodland, Mich., and on Oct. 25, she quietly passed into her eternal rest.

When but a young woman she accepted Christ as her personal Savior and united with the Church of the Brethren. She had a deep and abiding faith in her Savior and found her greatest happiness in serving him through the church to which she was loyal. She was active in the Aid Society work and sat many hours quilting to earn money to send to the China mission field, where she contributed toward the education of a native young man for the ministry. On Dec. 9, 1922, she was licensed to preach by the South Woodland Church of the Brethren. When her health permitted she willingly responded to any call for this service.

When sixteen years of age her hearing was affected. This gradually left her until during the last ten years she was unable to hear any sound. Although she considered this one of the crosses she had to bear, she bore it bravely and would spend her lonely hours writing and reading. Her favorite book was the Bible.

Feb. 16, 1888, she was married to George W. Teeter. Two daughters and three sons were born into this home. The

family spent five years in Tennessee. About thirty-three years ago they moved to Michigan, settling first near Scottville in Mason County, and later in 1919, they came to make their home near Woodland. She was preceded in death by an infant daughter, two sons—Francis and Charles, who died when they were young men.

Surviving are the side companion; a daughter, Nellie Townsend of Woodland; a son, Lowell, of Caledonia; three sisters: Rosa Brumbaugh of Washington, D. C., Minnie Bright of Shansi, China, and Katie Flory of Phillipsburg, Ohio; three brothers: William and Charles of Phillipsburg, Ohio, and Ezra of Goshen, Ind. There are five grandchildren, and two great-grandchildren, besides many other relatives and a wide circle of friends.

Funeral services were held in the Woodland country church in charge of Elders C. L. Wilkins and Peter B. Messner.

C. L. Wilkins.

Freeport, Mich.

SIXTY-SECOND WEDDING ANNIVERSARY

Brother and Sister P. C. Geib of the Chiques congregation, Eastern Pennsylvania, recently celebrated their sixty-second wedding anniversary. They were united in marriage Oct. 5, 1876, by the late Elder S. R. Zug. For almost sixty years they have served as members in the above congregation. Bro. Geib is now eighty-three years of age, while Sister Geib has reached four score. The number of their descendants consists of five children, twenty-six grandchildren, nineteen great-grandchildren.



For thirty-six years Bro. Geib has served as deacon in the Chiques church. As superintendent of the Chiques Sunday school he introduced the "evergreen" school at that place.

In former days when there was a great deal of committee work to be done in the church, the above couple entertained many leaders of the church, such as Elders Dickey, Hays and Deeter.

For many years Bro. Geib served as Messenger agent. Both are eager readers of The Gospel Messenger as well as other church literature. Needless to say, they still take a keen interest in the affairs of the kingdom.

One Who Knows Them Well.

H. A. MESSAMER CALLED HOME

On Friday morning, Oct. 7, Harvey Messamer left home to assist his son, Burton, put up hay. While he was loading the rack, as his son pitched the hay to him, the team started up to go to the next shock. But as the team did so, Bro. Messamer lost his balance and fell in such a way as to break his neck, dying almost instantly at the feet of his son, who had run to his assistance.



Harvey A., son of Joseph M. and Mary C. Messamer, was born Oct. 15, 1872, near Adel, Iowa. He departed this life Oct. 7, 1938, aged 65 years, 11 months and 22 days. His entire life was spent in this vicinity, except one year in Pennsylvania and about one year in Florida. For thirty-three years he lived on the same farm.

On Jan. 2, 1901, he was united in marriage to Mertie J. Norris, of Norris, Huntington County, Pa. To this union were born four children: Joseph, Burton, Mildred and Mabel. Besides the children, his devoted wife, three grandchildren, five brothers and two sisters and a host of other relatives and friends are left to mourn his passing.

At an early age Harvey accepted Christ and became a member of the Church of the Brethren, ever remaining faithful to it. He had been the teacher of the Willing Workers' class for twelve years, and was keenly interested in both district and local work. He had been overseer of the cemetery adjacent to the church grounds for a number of years. As a citizen of the community he was active in everything that was for the promotion of character building and the welfare of all. He was a kind and loving father and husband and a man of fine Christian character.

His body was laid to rest on Sunday afternoon, Oct. 9. Funeral services were conducted by Bro. L. A. Walker. A very large crowd showed the high respect in which the deceased and the family are held.

"Dearest father, thou hast left us;
Here thy loss we deeply feel;
Yet 'tis God that hath bereft us,
Thou canst all our sorrows heal."

Adel, Iowa. Mrs. C. G. Wicks.

JOHN W. BUCK—A CHRISTIAN PIONEER

John W. Buck was the son of Henry and Mary Ann Buck, who drove in a covered wagon from Pennsylvania to northern Illinois in the pioneer days of 1845, settling in Nachusa Township, where he was born Nov. 17, 1847. Of his birth it may be said:



"Beside the shelter of a hill
On which the red men trod
His advent upon the earth was made
Within a house of sod.
He came to grow up with the west
When settlers were but few,
And broad expansive prairies
Were e'er before his view."

He departed this life at the Dixon hospital, Oct. 20, 1938, having attained more than a score of years beyond the allotted three score and ten. His age was ninety years, eleven months and three days.

Though in gradually declining health for several years, the immediate cause of his death was a fractured limb, which accident occurred ten days before his departure.

While yet an infant his parents moved one-half mile north of Franklin Grove, now the home of his son, O. D. Buck, where he grew to manhood. One of the childhood experiences which he often recalled was seeing the first engine pass through Franklin Grove on the Chicago and Northwestern Railroad. When he was twenty years of age his father passed away, leaving the responsibility of maintaining the home upon him and his older brother.

On Christmas Day, 1872, he was united in marriage to Matilda Dierdorff of Franklin Grove. They established their home one mile north of Franklin Grove, now the home of his son, E. R. Buck, where they resided until they retired from the farm in 1906 and moved to Franklin Grove. In 1922 they celebrated their golden wedding, his companion preceding him in death in 1925. There were three sons born into this home: Ira L., Oliver D., and Earl R., all surviving.

With his companion, Bro. Buck was concerned not only for the material and spiritual well-being of their own children, but their concern went out to others who needed fostering care. They took into their home Grant McClain, a fatherless boy of twelve years, who remained with them until twenty years of age; Anna Wisman, now Mrs. Benjamin Richwine, then a motherless girl of eight years, who as a foster daughter remained with them until the time of her marriage; also Myrtle Davison, now Mrs. Barnes of DeKalb, spent a few years in their home during the early years of childhood.

Bro. Buck confessed Christ as his personal Savior and united with the Church of the Brethren when seventeen years of age. He was a regular attendant at religious services and exemplified the Christian life in his daily conduct and dealings with his fellow men. He was elected to the office of deacon in 1890 in which capacity he served faithfully as long as health permitted. He also served as church clerk and treasurer and was treasurer of the District Mission Board for many years.

He was the last survivor of a family of seven children. He maintained the use of his faculties to a marked degree for one of his advanced years.

Funeral services were held Oct. 23, at the Church of the Brethren, conducted by the pastor, Bro. S. L. Cover, assisted by Eld. C. D. Bonsack of Elgin, Ill. Interment in the Emmert cemetery.

Franklin Grove, Ill. O. D. Buck.

MARY IRENE BRUMBAUGH

Sister Mary Irene Brumbaugh, daughter of Henry D. and Sarah Brumbaugh, passed away at the Nason hospital at Roaring Spring Oct. 7, 1938, following an operation for appendicitis.

She was born at Fredericksburg, Pa., March 22, 1909. She leaves to mourn her death her parents; two sisters, Blanche and Florence; and one brother, J. Lee, all of Fredericksburg. She was baptized into the Church of the Brethren at Clover Creek Nov. 11, 1921, at the age of thirteen years. She proved a faithful conscientious member of the church until the end, calling for the anointing service the evening before her death.

She had been an official of the church for the last several years. She was the children's leader and served as a faithful teacher of the primary department for a number of years, being loved by all the children of the church. She was also an active member of the B. Y. P. D. and is greatly missed in all phases of church work. She loved the church and the things for which it stood, proving her faithfulness by feeding on the Word of God every day.

She was a graduate of the Morrison Cove high school in 1927. She attended Juniata College at Huntingdon, where she prepared for the teaching profession. For the past nine years she taught in the schools of North Woodburg Township. She was quite popular among her teaching staff of the township and was loved and respected by her pupils, all of whom mourn her death.

The funeral was conducted in the Clover Creek Church of the Brethren in charge of her pastor, Bro. Samuel Weyant, assisted by Brethren Isaac B. Kensinger and A. R. Coffman. The day of the funeral all township schools were closed, and the high school closed during the hour of the funeral. Her funeral was one of the largest ever held in our church. The floral offerings testified to the love her friends had for her. She is greatly missed in the church, home, school and community, as she always showed a kind and unselfish spirit and did her best to help everyone with whom she associated. Human tongue can not express our sorrow as she was laid to rest in the quietness of the afternoon of Oct. 10, in the Brumbaugh cemetery. And yet amid our tears we are made to rejoice in the promise of the Savior's words: "Because I live, ye shall live also."

Martinsburg, Pa. Pearl Snowberger.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berkley-McDermott.—At the Mt. Joy parsonage, Aug. 15, 1938, by the undersigned, Robert F. Berkley and Rose E. McDermott, both of Ligonier, Pa.—Q. A. Holsopple, Mt. Pleasant, Pa.

Bish-Kantorik.—Vincent Bish and Margaret Kantorik, both of Mt. Pleasant, Pa., at the Mt. Joy parsonage, March 19, 1938, by the undersigned.—Q. A. Holsopple, Mt. Pleasant, Pa.

Grimm-Milliron.—By the undersigned, at the Mt. Joy parsonage, Kenneth W. Grimm and Lois Milliron, both of Mt. Pleasant, Pa., Dec. 22, 1937.—Q. A. Holsopple, Mt. Pleasant, Pa.

McCoy-Cook.—At the Surrey church, Oct. 27, 1938, Hiram McCoy of Deering, N. Dak., and Helen Cook of Surrey, N. Dak., by the undersigned.—D. T. Dierdorff, Surrey, N. Dak.

McDowell-Schrock.—On Oct. 29 Argel McDowell and Mary Isabelle Schrock, both of Goshen, Ind.—H. A. Claybaugh, Goshen, Ind.

Rosenberger-Neiderhiser.—At the home of the bride's parents, near Mt. Pleasant, Pa., Clarence H. Rosenberger of Lansdale, Pa., and Ida Rae Neiderhiser, Sept. 3, 1938.—Q. A. Holsopple, Mt. Pleasant, Pa.

FALLEN ASLEEP

Bailey, Sister Elpha Paugh, was born Sept. 7, 1892, and departed this life Oct. 23, 1938. She was the daughter of Mrs. Maryetta Paugh of Morgantown, W. Va., and the wife of Arthur Bailey. She died at her home in Beaver, Pa. She leaves her mother, her husband, four daughters at home and one married daughter, several stepchildren and three brothers. She united with the Church of the Brethren in Morgantown, W. Va., in her early twenties and lived a faithful Christian life. In her youthful days she had a strong desire to be a missionary but lack of opportunity and temporal means deprived her of this quest. She was very faithful in her attendance at Sunday school and church and was loved by all. Funeral services were conducted by Bro. Obed Hamstead at the church, with burial at the Mount Union cemetery.—Leone M. Houston, Morgantown, W. Va.

Bowman, Sister Anna, wife of Eld. D. E. Bowman, and daughter of William and Mary Nuptune, was born in Franklin County, Ind., Oct. 7, 1884. She was the youngest of five daughters. At the age of nine years she was baptized into the Church of the Brethren and remained faithful. Feb. 22, 1916, she was united in marriage to Eld. D. E. Bowman. She was a faithful and devoted companion, always ready to assist her husband in his ministerial work. She served as president of the Ladies' Aid Society for a number of years. On Oct. 12 she took seriously ill. After being anointed she was taken to the hospital where she passed away Oct. 20, 1938. She leaves her husband, three sisters, three nieces, two nephews, three stepsons, two stepdaughters, fourteen step-grandchildren and five great-step-grandchildren.—Mrs. B. F. Hawkins, Morreland, Ind.

Boyer, Sister Lavina Ream, was born Sept. 30, 1860, and departed this life Sept. 3, 1938. She is survived by her husband, Bro. Jeremiah Boyer, and five sons. Two sons and one daughter preceded her in death. She was a member of the Maple Spring Church of the Brethren for many years. Funeral services were conducted in the Roxbury Church of the Brethren by her pastor, Bro. J. M. Geary, assisted by Bro. Harris and Bro. T. F. Henry. Interment in Berkley cemetery.—Mrs. J. M. Geary, Davidsville, Pa.

Brubaker, Elizabeth E. Beckner, was born in Ohio, April 29, 1863, and passed away at her home in Hermosa Beach, Calif., Oct. 12, 1938, six weeks after having a stroke while on her way to district meeting. She was the eldest child of Benjamin A. and Magdalene Beckner. She is survived by her husband, Enoch L. Brubaker, a daughter, a son, six grandchildren, four sisters and three brothers. One sister and one brother preceded her in death. When but a child she moved with her parents to Illinois and attended school near Virden. She was married to Enoch L. Brubaker on Aug. 31, 1892, by Bro. G. W. Gibson, in a double wedding. The other couple was Dr. S. B. Miller and Carrie Gibson of Cedar Rapids, Iowa. Sister Miller preceded her in death. Sister Brubaker united with the Church of the Brethren in West Otter Creek church when she was eighteen years of age. In 1893 they were called to the deacon's office in the East McPherson church, Kans., and served faithfully. From Kansas they moved to Acton, Okla., where they helped build up a church. From Oklahoma they moved to Girard, Ill., and then to Miami, N. Mex., where they helped to build a church house in a new Brethren community. They moved to California early in 1923, where they had since resided. Here again they helped in the building of a new church. Sister Brubaker was very active in church work. She had also served in the capacity of home department superintendent, visiting many homes, making many friends. She was active in the Aid work and never tired of helping others. On Sept. 2 Pastor Walker and Bro. Carl anointed her. She had been a regular member of the night school lip-reading class for about two years. Her sense of hearing was greatly impaired but she went faithfully about her tasks. Funeral services were conducted by Bro. Galen K. Walker, assisted by Bro. Geo. C. Carl. She was laid to rest in the Inglewood cemetery.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Cave, Bro. Joseph W., aged 85 years, 10 months and 16 days, died at the home of his daughter on April 15. His health had been failing for the past several years and he had been bedfast for some time. He had been a member of the church for a number of years and attended church until his health failed. Bro. Cave was twice married. He is survived by five children by his first marriage. His second wife also survives. Funeral services were conducted at the Ida Grove Church of the Brethren by his pastor, Bro. A. J. Caricofe, with burial in the family cemetery.—Elsie Broyles, Luray, Va.

DeBerry, Delpha Enos, son of Henry C. and Mahala E. DeBerry, was born June 9, 1894, and died Oct. 7, 1938, at the home of his brother, Harvey R. DeBerry, near Glade Farms, W. Va. He was united in marriage to Goldie Miller, and to this union seven children were born. Surviving are his wife, six children and three brothers. Funeral services were held at Cuzzart church by Geo. W. Van Sickle, with interment in the Parnell cemetery.—Ruby Van Sickle, Hazelton, W. Va.

Hayes, Jerome T., died Oct. 26, 1938, at St. Lukes hospital in New York City, following a month's illness. Death was due to paralysis. He was born at Moores Store, Va., March 2, 1884, and was a son of the late Eld. Daniel and Sarah Myers Hayes. For the past number of years he had been a resident of New York City and since 1923 was a special assistant deputy clerk of the Supreme Court of New York. Surviving are his wife, three sisters and one brother. The body was returned to his home community. Funeral services were conducted from the Hayes home near Broadway, Va., with the writer officiating. Burial was made in the family lot in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Kaufman, Clara Eschrich Fassinger, was born in Germany on Sept. 15, 1888, and departed this life Sept. 21, 1938. She was first married to Michael Fassinger who departed this life in 1923. In 1935 she was united in marriage to Bro. Mahlon Kaufman who survives her. Although Sister Kaufman was a member of the German Lutheran church she was very faithful in her attendance at the Sunday-school and church services at the Maple Spring church. Funeral services were conducted in the Davidsville Lutheran church by Bro. J. M. Geary, assisted by Rev. Russell T. Schilling. Interment in Grandview cemetery, Johnstown.—Mrs. J. M. Geary, Davidsville, Pa.

McCartney, Shirley Mae, infant daughter of Carl and Rosa McCartney, was born in a Fairmont hospital on Oct. 21, 1938, and died the same day. She leaves no sisters or brothers. Bro. Geo. W. Van Sickle conducted short funeral services by the grave in Webbs Chapel cemetery.—Ruby Van Sickle, Hazelton, W. Va.

Neher, Katie, daughter of Eld. Michael and Phoebe Bigler Miller, was born Feb. 11, 1864, and passed away Oct. 12, 1938, at the home of her sister, Susie Luckenbaugh, in North Manchester, Ind. She was united in marriage to Eld. John F. Neher of La Verne, Calif., and to this union one daughter was born. She united with the Church of the Brethren at the age of sixteen and remained faithful. She leaves one daughter, five stepchildren and two sisters. Funeral services were conducted by Brethren H. L. Hartsough and Edward Kintner, with interment in the Pleasant Hill cemetery, west of North Manchester, Ind.—Susie Luckenbaugh, North Manchester, Ind.

Nye, Katie Ellen, was born May 21, 1898, and died Aug. 9, 1938. Surviving are a brother, a sister and two half brothers. Funeral services were held at Moonshine church, with Eld. Thomas Patrick officiating. Burial was made in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Peterson, Jesse Chris, was born on Dec. 16, 1851, near Slaverick, Denmark, the son of Thomas J. and Aboblene Peterson. Before his

education was completed Imperial Germany annexed the province where the Petersons lived so his later education was received in the German schools. At the age of thirty one Mr. Peterson was married to Matilda Nelson, having decided before their marriage that they would start their new home in America. The first eighteen months in America were spent in Michigan. From there they moved to McPherson County, Kans., where Mr. Peterson lived until 1926. He then moved to Alamo, Texas. Here again he pioneered and by thrift and industry he built a beautiful home. Mr. Peterson was an ardent believer in the wonderful possibilities of south Texas, and a walk through his fine little grove will convince anyone of how well he succeeded in justifying his faith. For the past few months he had been confined to his bed because of the infirmities of old age. On Sept. 28, 1938, he passed peacefully to his reward. His wife and three children preceded him in death. Bereft of his companion in the prime of life, he carried the double responsibility of father and mother, ministering, serving and rearing with almost unparalleled efficiency and tenderness. Surviving are four sons, two daughters, nineteen grandchildren and nine great-grandchildren. Mr. and Mrs. Peterson were reared in the Lutheran faith and theirs was a Christian home from the beginning. A short time after moving to McPherson, Kans., they united with the Church of the Brethren, remaining faithful. Mr. Peterson was a consecrated Christian, enthusiastic for his church. The world is richer because he lived, worked and died in the faith of his Lord. Funeral services were held at Kreidlers' funeral home at McAllen, Tex., Sept. 29, after which the body was taken to McPherson, Kans., where services were conducted by Brethren J. J. Yoder and Bernard King.—J. F. Hoke, Welsh, La.

Reed, Ross E., the eldest of ten children of the late John and Harriet Ross Reed, was born Feb. 17, 1850, and died Aug. 15, 1938. Sept. 2, 1875, he was united in marriage with Mary Matilda Smith who survives. He is also survived by one son, one grandson, one brother and one sister. In the autumn of 1878 he and his wife moved to their farm in the Harmony Grove section and lived there continuously for almost sixty years. He was a member of the Church of the Brethren. He was elected to the ministry shortly after he united with the church. Funeral services were conducted by Bro. Obed Hamstead at the Jenkins and Brown funeral home. He was laid to rest in the East Oak Grove cemetery.—Leone M. Houston, Morgantown, W. Va.

Riggle, Peter A., was born on April 28, 1864, at Goshen, Ind., and died Aug. 27, 1938, at his home in New Rockford, N. Dak., following three months of illness. He came to North Dakota in 1898 and homesteaded near Devils Lake, coming to New Rockford in 1901. He was united in marriage to Mary Magdelene Hunter at Warrensburg, Mo., in 1888. To them were born nine children, all living. He was a member of the Church of the Brethren. He had been practically blind for the past five years. Funeral services by Carl Soderholm, with burial in the Prairie Home cemetery near Rockford, beside his wife who preceded him in death in 1935.—Mrs. Walter McKee, Carrington, N. Dak.

Sausman, Rebecca Trump, was born on June 2, 1867, and departed this life Oct. 21, 1938. At an early age she united with the Church of the Brethren and remained faithful. The day before she passed away she asked for the anointing, after which she was perfectly at ease and willing to leave this world. She leaves four sons, one daughter, one stepson, eleven grandchildren and other relatives and friends. Funeral services were held at the Eel River church by the writer, assisted by Eld. Geo. Deaton. Interment in the cemetery by the church.—Hugh Miller, North Manchester, Ind.

Schnell, William H. B., was born in Philadelphia, Pa., on March 28, 1862, and passed away at his home in Philadelphia on Oct. 5, 1938. His wife, Sister Sallie B. Schnell, died on Jan. 5, 1938. He is survived by two daughters, one sister, six grandchildren and two great-grandchildren. Practically his entire life was spent in Philadelphia, and for years he was a member of the First church. In 1922 he was elected to the deacon board. He also served as assistant treasurer for many years. Bro. Schnell seemed always to be present when he was needed. He will be greatly missed. Funeral services were conducted by Bro. Ross D. Murphy and Rev. Amy Main. Interment was made in the Northwood cemetery.—Mary Kirk Spence, Philadelphia, Pa.

Shope, Malinda S., was born March 11, 1870, and departed this life at the home of her niece on Aug. 16, 1938. She is survived by four brothers. Funeral services were held at the Swatara Hill church, with Bro. Ira Brandt of Elizabethtown and Eld. A. M. Kuhns of the Hanoverdale Church of the Brethren officiating. Burial was made in the Hummelstown cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Snyder, Sister Alice B., aged eighty years, passed away July 25, immediately following a stroke. Though in failing health she had continued to be very active. She was present for morning and evening services on July 24, offering a public prayer at the evening service. She loved her church and was very generous in her support of it. Less than two weeks previous to her passing the Ladies' Aid had a birthday surprise for her. Sister Snyder had always lived in Linn County. She was the daughter of Jacob and Catherine Mentzer Bluebaugh, and was born July 16, 1858. She and her husband, Elias, moved to Cedar Rapids in 1904. Bro. Snyder preceded her in death in 1922. Sister Snyder had a heart of deep concern for the cause of missions, orphans and all unfortunates. She sacrificed her own wants that she might contribute regularly to these causes. The undersigned was her pastor and neighbor. A large crowd was in attendance at her funeral. She is survived by one daughter, two sisters and two grandsons. She was laid to rest in the Dunkard cemetery eight miles north of Cedar Rapids.—S. L. Barnhart, Cedar Rapids, Iowa.

Spiker, John Henry, son of Jonas and Mary Nicola Spiker, was born April 5, 1881, and died in the Uniontown hospital Oct. 6, 1938. He was hit on the head by a limb while cutting timber, causing a fractured skull, and lived only a few hours. He was united in marriage to Laura Fike on Aug. 11, 1906. She preceded him in death about twenty-seven years ago. To this union one son and one daughter were born. On Sept. 8, 1912, he was married to Gertrude Fike. Two daughters were born to this union. He was a member of the Church of the Brethren for many years. Surviving are his wife, four children and two brothers. Funeral services were conducted in Webbs Chapel church by Bro. Geo. W. Van Sickle, assisted by Rev. S. E. Ryan of the M. E. church. Burial was in the church cemetery.—Ruby Van Sickle, Hazelton, W. Va.

Springer, Mr. Clayton, was born Feb. 2, 1877, at Hartleton, Pa. When his mother married Bro. Joseph T. Smith, a deacon in Lost Creek congregation, he came into our community. When he was married he moved to Altoona. Mr. Springer died at Miami, Fla., Oct. 26, 1938, where he and his wife had gone for his health. Funeral services were conducted in the Bunkertown Church of the Brethren by the undersigned. He was laid to rest beside his mother, Sister Amanda Smith, who passed away in September of 1933.—J. A. Buffenmyer, Bunkertown, Pa.

Warner, Jacob, son of Abraham and Sarah Karn Warner, departed this life Oct. 20, 1938, aged 91 years and 15 days. He was born in Montgomery County, Ohio, and came into this community when just a young man, spending the remainder of his life here. He joined the Church of the Brethren when about sixty years of age and was faithful in attendance as long as his health permitted. His wife, Eliza, passed away Dec. 5, 1929. To this union were born five sons and one daughter. Two sons and the daughter preceded him in death. He is also survived by one brother, ten grandchildren and thirteen great-grandchildren.—Dolly Wolfe, North Manchester, Ind.

Yoder, Malinda, one of nine children born to Jacob and Eri Detwiler, passed away July 23, at the home in West Liberty, Ohio, where she resided with her son, Eld. E. P. Yoder. She was aged eighty-four years, five months and four days. In young womanhood she was united in marriage with Jacob Yoder, who preceded her in death several years ago. Besides her son she leaves three brothers and one sister. Early in life she united with the Mennonite church, ever living a faithful, consistent life. Sister Yoder had a zest for life, was forward looking, read her Bible faithfully, was a loving mother, a good neighbor, and a kindly person. The final rites were held in the Bethel Mennonite church, with N. E. Troyer, Mennonite minister, and D. O. Cottrell, pastor of the Bellefontaine Church of the Brethren, in charge. Burial was made in the Yoder cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

CHURCH NEWS

ARIZONA

Glendale.—At our council meeting held on Sept. 23 the following church officers were elected: Treasurer, Frank Heatwole; clerk, Adelaide Brewster; Messenger agent, Emma Sine; mission board, Olive Mast; peace director, Paul Powers. Merle Heatwole was elected superintendent of the Sunday school; Orpha Statler, Junior League superintendent. The new president of the young people's group is Bill Greenwood. A group now meets Wednesday nights after prayer meeting services to practice music and songs in order to be prepared for special occasions. Our church is also holding open forum meetings once a week, discussing present day social problems and trying to determine a Christian's attitude regarding same. Many activities, social, as well as devotional, have been planned for the coming holiday and winter season.—Thelma Heatwole, Glendale, Ariz., Oct. 31.

CALIFORNIA

Hermosa Beach.—Our annual home-coming day was held Oct. 2. In the morning the sermon was brought by Bro. J. Z. Gilbert, one of our first pastors. A basket dinner was followed by a program of music, talks and a message by Bro. J. S. Zimmerman, a former pastor. In the evening Bro. Geo. Carl preached. On Oct. 9 pictures were shown by the Palestine Exploration Society of Los Angeles. We had a good pastor's report of his first year's work here. Our Sunday-school attendance has increased to an average of 133. Our parsonage work is still progressing. The fireplace is almost complete. Our love feast was held on Oct. 20. A Christmas play is being planned, with Mrs. Quarry directing. The temperance play, The New Mrs. Atwood, by the district temperance committee, is being put on here Oct. 30.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Oct. 29.

McFarland.—We launched our fall activities with promotion and rally day Sept. 11. This enables the children to take their places in new classes at the same time school opens. Our Sunday-school officers remain much the same, with J. C. Moomaw, superintendent; Mrs. Earl Bowman, primary superintendent; Mrs. Charles Frantz, junior superintendent. The church re-elected Bro. Blickenstaff as elder; Walter Root, clerk; Clarence Bowman and Kenneth Steinberger, music directors; Mrs. Walter Root, C. W. president and Messenger agent and correspondent. Our delegates to district meeting at Empire were J. C. Moomaw and Sister Martha Shick. They, with the pastor, gave an interesting report the following Sunday, Oct. 16. Our male quartet is doing a great deal of singing at churches and over the radio. They contributed to the special music at

district meeting. Our pastor will be away two Sundays, attending the National Board of Religious Education meeting, and the pulpit will be filled by the local ministers in the morning. In the evenings we will have a temperance lecture and a special song service. The attendance and interest have been good.—Mrs. Walter Root, McFarland, Calif., Oct. 28.

Reedley.—On Sept. 4 Bro. B. J. Fike of Sunnyside, Wash., preached for us. At our recent council Bro. D. F. Sink was retained as elder-in-charge for another year. The date of our all-day meeting and love feast is Dec. 4. We are looking forward to a revival some time this winter, with Bro. Forest S. Eisenbise of Fresno as evangelist. The installation of officers and teachers on Sept. 25 was in charge of Bro. Paul Miller. A good report of district meeting was given by delegates and others, Oct. 16. Bro. John A. Strain is giving us a series of sermons on Ephesians at our Sunday morning services. Bro. Strain is speaker for the Emanuel male quartet on their Sunday morning broadcasts from station KTKC. This group will give us a Sunday evening program soon.—Mrs. Mamie Sink, Reedley, Calif., Oct. 25.

DISTRICT OF COLUMBIA

University Park.—Bro. Jesse H. Ziegler began his fourth year as pastor Sept. 1. We met in council Sept. 18 and elected the following officers: Bro. Warren D. Bowman, elder; Bro. E. Parker Dupler, Sunday-school superintendent; Bro. Jesse Deiser, president of B. Y. P. D.; Mrs. P. M. Radcliffe, president of Ladies' Aid; Mrs. Perry F. Crabill, president of home enrichment. Bro. Rolph L. Swigart was elected chairman of Men's Work. Our love feast was held Oct. 23. We voted to help with the neutral relief work for China and Spain by using the cards decided on at Annual Conference, putting at least one cent a meal in the glass. The annual Sunday-school picnic was held Sept. 11 at the home of Brother and Sister Edward Dodd.—Mrs. Perry F. Crabill, Washington, D. C., Oct. 20.

IDAHO

Nampa.—The first love feast was held in our new church on Oct. 26. The preliminary services were held in the main auditorium. At the close of this service all went quietly to the basement for further services. Bro. Riddlebarger of Boise Valley officiated. About 150 communed. It was a lovely service and very impressive.—H. H. Keim, Nampa, Idaho, Oct. 30.

Payette Valley.—On Sept. 18 we had our harvest meeting, with a good program and a fine sermon by our pastor and elder, Bro. E. J. Glover, followed by a basket dinner at church. On Sept. 22 we had our council meeting and Sunday-school officers were elected as follows: Sister Maud Sumner, superintendent; Bro. Virgil Downing, assistant; Sister Mary Glover, superintendent of children's department; Sister Ellen Schubert, assistant. Oct. 2 we had installation services for all officers. On Oct. 28 we held our love feast, with Bro. Glover officiating. This meeting was much enjoyed by all present. The members met and cleaned the church one day recently. The men carried in wood for winter. Our church is moving along very nicely.—Mrs. Marvel Bowers, Payette, Idaho, Oct. 31.

ILLINOIS

Cherry Grove.—We enjoyed two weeks of rare spiritual feasts, with Brother and Sister B. M. Rollins conducting our revival services. The average attendance was 125. The interest and enthusiasm ran high, but because of a flu epidemic only eighteen persons were privileged to receive Bro. Rollins' prize for perfect attendance. The second Sunday of the meeting was rally day, with a basket dinner at noon and a wonderful sermon in the afternoon. During the meetings we were favored with several selections of special music from our sister churches, including organ chimes played by a thirteen-year-old girl. These were highly enjoyed and appreciated. We were glad for six confessions. Two of those making confessions were baptized in neighbor churches. On Oct. 3 we had baptism services for four precious souls, with Bro. Rollins officiating. We also gained two members by letter. This meeting will long be remembered by the church. On Oct. 16 we enjoyed a splendid message by Bro. J. O. Winger of North Manchester, Ind. Our Sunday school is reorganized and very optimistic about the new year's work. On Sept. 17 the Hope Circle, assisted by the Aid Society, held a food sale and cleared a goodly sum to be used toward the church budget.—Mrs. Vinnie Brunner, Lanark, Ill., Oct. 29.

Hickory Grove.—We had a mountaintop experience on Oct. 22, 23. The annual love feast was held on Saturday evening, with Bro. Galen Gerdes officiating. The active membership of Hickory Grove is small as many of the members are nonresident, but the regular active members were present for the evening. A few members from adjoining churches were present. A fine spirit of harmony, fellowship and cooperation prevailed and it was indeed an inspiring love feast. We had good attendance at Sunday school and church, with about 150 enjoying a bounteous basket dinner. Bro. Merle Hawbecker of Mt. Morris preached in the morning, and Bro. I. D. Leatherman of Lanark brought the afternoon message. The theme was The Church and Its Application to Life. Special music by local talent and a male quartet from Milledgeville and glassaphone music by Brother and Sister Gerdes added much to the interest of the meeting. Our elder, Bro. Funderburg, was present for the two-day session. The local members went home spiritually refreshed and with a deep feeling of gratitude to the membership of the adjoining churches whose attendance and assistance helped to make the day a success.—Elizabeth Crouse, Savanna, Ill., Oct. 27.

INDIANA

Fall Creek.—We met in council Sept. 24 and elected the following officers: Bro. Robert Replogle, Sunday-school superintendent; Bro. Claude Chandler, assistant; Lulu Chandler, secretary; William McWilliams, treasurer. The church decided to make two classrooms and repaper the church. Our love feast was held on Sept. 17, with Bro. G. A. Snider of North Manchester officiating. On Sunday we had an all-day meeting, with basket dinner. Bro. Snider gave an inspiring sermon in the morning. Rev. Wilbur Shirey gave an interesting talk in the afternoon. Other ministers present were: Brethren Ora Zirkle, C. H. Hoover, Estel McCullough and G. A. Snider. The ministers gave special music.—Mrs. Phoebe Good, Middletown, Ind., Oct. 24.

La Porte.—We closed our year's work on Sept. 30. During the summer Bro. Kenneth Long of Bethany Biblical Seminary was our pastor. He gave us many fine inspirational and helpful sermons, and directed the daily vacation Bible school, which was very helpful to the children. It was the first Bible school conducted in our congregation for seven years. On Sept. 11 Bro. Paul Thompson of Conway Springs, Kans., began a two weeks' revival. Eight were baptized, all of them children and young people. At our council Bro. Edward Stump of North Liberty was elected elder; Bro. Paul Wolfe, Sunday-school superintendent; the writer, correspondent. Bro. Kenneth Murphy will continue with the preaching, with some outside help. Dr. Homer Burke from Africa will be with us both morning and evening on Nov. 13. We are looking forward to his visit with eagerness. We are asking God's richest blessings upon us.—Mrs. Veldia Umphlet, La Porte, Ind., Nov. 3.

Middletown.—We had an opportunity to enjoy another love feast last Saturday evening, with a large attendance. All the tables were filled. Bro. Miller of Hagerstown led the services. There were eight ministers present, including our two. We enjoyed the home-coming on the following day. We had a large attendance and a bounteous feast was enjoyed. Morning, afternoon and evening services were inspiring. Bro. Carl Hilbert of Hagerstown, Ind., was our guest speaker. Bro. Floyd Bowman is to be with us next Sunday evening. We are expecting Bro. F. E. McCune of Kitchel, Ind., to begin a series of meetings on Nov. 6. We had fourteen in our Bible class on Sunday. Our church is much improved since it has been remodeled. We have prayer meeting every Thursday evening.—Florida Green, Middletown, Ind., Oct. 29.

Wabash Country.—We held our communion on Oct. 1, with a good attendance. Several visitors were present, including Brethren P. E. Coblentz, S. L. Young and H. U. Fisher who officiated. Bro. B. D. Hirt of Winamac conducted our revival services, and we feel sure the meetings were a success. Brother and Sister B. M. Rollins will conduct our next revival in August of 1939. We are expecting a speaker from the Anti-Saloon League on Dec. 11.—Mrs. Clarence Pulley, Wabash, Ind., Nov. 1.

IOWA

Coon River.—Interest in the Sunday-school and church work is good. Our church was represented at Annual Conference by Bro. Harley Erb, and at district conference at Dallas Center by Brethren Wm. Cordis and Clair Persons. The church met in council Sept. 15. Eld. Earl Deardorff was chosen as overseer for one year. Other officers were elected: Earl Reynolds, superintendent; Maxine Wood, recording secretary; Mrs. Harry Neal, corresponding secretary; Mrs. Earl Deardorff, president of Ladies' Aid; Alma Austin, secretary-treasurer. We are including missionary and mother and daughter divisions in our Women's Work. We have a director for each department, and hope to include some worth-while things in these divisions. Our women served dinners to threshers during that season, clearing a nice sum of $100, which we gave to the building fund. Lloyd Chaloupka is president of our B. Y. P. D., with Doris Wood as secretary-treasurer. These young people are working hard on their pledge for the building fund and are making fine headway. Most of the departments of our church have the building fund as a project. Although our debt isn't so large we are anxious to get it paid. Brother and Sister G. G. Canfield came to us Sept. 25 to help in a series of meetings. Bro. Canfield preached the Word with power and much good seed was sown. We feel we were much benefited by their being here. We are sorry Mrs. Canfield was ill while she was here but we pray she will soon entirely recover and be able to continue her work as they go forward in evangelistic meetings. We held our love feast on Oct. 9, with Bro. Canfield officiating. Oct. 16 was our homecoming day. Bro. M. R. Zigler of Elgin, Ill., was with us for morning and afternoon services. We appreciated having him with us. Our offering was quite good and it was given to the building fund.—Mrs. Earl Deardorff, Panora, Iowa, Oct. 31.

Des Moines Valley.—We have had a busy summer and fall and are starting the winter's program of work. Mrs. Garber and Galen Kinzie were teachers in the intermediate camp at Eldora in August. Bro. Garber was a teacher in the young people's camp. Three of our intermediates and three of our young people attended camp. Mrs. Grace Jasper and Mrs. Garber were delegates to district conference at Dallas Center in September. The officers of the church and officers and teachers of the Sunday school were elected Sept. 25. Mrs. Mary Abuhl was re-elected as general superintendent of Sunday school; Mrs. Iva Reynolds, primary superintendent. Sept. 25 we held our harvest meeting and homecoming, with a basket dinner at noon and a sermon in the afternoon by Bro. J. A. Eby, pastor of the Iowa River church near Marshalltown. Our Women's Work group has

been busy under the leadership of Mrs. Pearl Kinzie. The men will reorganize soon. The B. Y. P. D. is starting a new year with Betty Reynolds as president. They are raising funds to buy Brethren Hymnals for the church. Oct. 10-23 Brother and Sister George Canfield conducted evangelistic services. Bro Canfield officiated at our love feast on the following Monday evening. Two were received by baptism. The evangelists also had charge of the music which was well rendered and greatly enjoyed. The meetings were well attended and we feel many have benefited by them. Our pastor is beginning a group of morning sermons based on the Gospel of John to be given through the next few months. We have enjoyed our year's work with Brother and Sister Ora Garber as pastors and hope our church will continue to grow with God's blessings.—Mrs. Stella Reynolds, Elkhart, Iowa, Nov. 3.

KANSAS

Washington.—We met in council recently and Bro. Lloyd Detman was elected Sunday-school superintendent; Bro. Calvin Gauby, assistant; Sister Lois Gauby, secretary-treasurer; Bro. S. M. Gauby, delegate to district meeting, with Bro. J. S. Merkey as alternate. Our love feast was held Oct. 15. Our first service was held Saturday afternoon by Eld. E. D. Steward, after which two Sunday-school scholars were added to the church by baptism. Bro. Steward also conducted the examination services in the evening. Following the services on Sunday morning we had a basket dinner at the church.—Mrs. Chas. Bell, Washington, Kans., Oct. 26.

KENTUCKY

Constance.—Our daily vacation Bible school began Aug. 22 and lasted a week. Miss Dora Beakly from Bear Creek church was supervisor. Mrs. Erbaugh was also here for the week and helped make the school a success. We had an average attendance of 41, with an offering of $3.81. The children learned salutes, Bible verses and many new songs. They also made different articles which were sold. On Sunday evening the Bible school gave the program. The first Saturday night in September we had our Sunday-school picnic. Bro. Erbaugh made a talk on the situation in Europe. A delightful evening was spent together. Several weeks' ago we were fortunate in having Bro. Parker Filbrun and wife with us. Bro. Filbrun showed pictures of his travels in Europe and United States. We enjoyed the pictures very much. Folks from the Salem church visited us lately and held the dedication of our well that they made possible for us to enjoy. Sunday school was held as usual but because of the large number present we were unable to go to our separate classes. Sister Della Fox taught the lesson. We were favored by a song by Miss Binkley. After the morning service we gathered around the well for the dedication service. We enjoyed talks by Bro. Brumbaugh, and Rev. Garrel. Special music was an inspiration to all. Oct. 9 folks from the Beaver Creek church were with us. Their program was deeply appreciated. The music, supervised by Brother and Sister Gilbert, was enjoyed by all. We have been very happy to have so many visitors with us lately and hope they will come again in the near future. Our meetings will be held by Walter Swinger of Peebles, Ohio, beginning Oct. 24.—Madge Dolwick, Erlanger, Ky., Oct. 23.

MARYLAND

Frederick.—July 7 we held our quarterly workers' conference supper with forty persons present. Reports were given by Beverly Feaga, Mildred Crum and Anna Margaret Gaither on the regional conference of church music and pageantry held at Juniata College. Reports were also given by Mrs. Roy Leatherman and Lawrence Rice who attended the conference on alcohol education held at Bridgewater College. Five of our members assisted with the community vacation Bible school. Aug. 7 morning worship was in charge of Bro. Elvert Miller and wife of Washington, D. C. The board of Christian education met on Aug. 23 to make plans for the Sunday-school year, including personnel and study courses. Sept. 6 the deacon board held a meeting to plan their work, with G. Elmer Brengle as chairman. Meetings of the Women's Work and Men's Work groups were held Sept. 11. The women's group elected their officers with Mrs. Roy Leatherman as president. Sept. 18 the B. Y. P. D. held a candlelight service at which time their new officers were installed. Sept. 19 the young people's branch of the W. C. T. U. held their meeting in this church, directed by Mrs. Grant Poole. Sept. 22 the ladies' class, taught by Mrs. J. W. Wolfe, held their annual covered dish supper and peanut sister party at the home of Mrs. Ralph Fahrney. At this time the peanut sisters revealed their identity, and appreciation gifts were given. New names were drawn for another year. Sept. 23 we held our council. Financial reports were given by the various organizations. The following officers were elected: Elder, J. H. Hollinger; trustees, Jesse C. Shaver and Maurice D. Slifer; treasurer, Jesse C. Shaver; clerk, John W. Wolfe; Messenger agent and correspondent, Mrs. John W. Wolfe; ministerial committee, Roy L. Leatherman. It was also decided to use individual communion cups. Our pastor's report for the year included: Pastoral calls, 1,070; sermons, radio programs, funerals, etc., 197; average morning worship attendance, 188; evening, 121; average attendance junior church, 25; B. Y. P. D., 43; total members received into church during the year, 36; present membership, 433; attendance at teacher training class, 25; love feast attendance, 470; workers' conferences, 4; attendance father and son banquet, 104; mother and daughter banquet, 130. The general tone and condition of the church as expressed in attendance, giving, enthusiasm and co-operation is very good. Sept. 25 a special service was held for the installation of the newly elected officers.—Mrs. John W. Wolfe, Frederick, Md., Nov. 1.

MICHIGAN

Florence.—Our church enjoyed a busy summer. Several of our number attended Camp Mack. Sept. 18 we held our harvest meeting. Bro. Dewey Rowe gave us two excellent sermons. The attendance was good. Oct. 2 the Syracuse young people and several adults visited our young people, attending Sunday school and church. They had a fellowship dinner and an enjoyable time together in the afternoon. Several of our young people attended the B. Y. P. D. conference at New Paris, Ind., Oct. 8, 9, and received much help and inspiration. Several letters of membership have been received from the Shipshewana church which has been disorganized. Our Sunday school is increasing in interest and attendance. We reorganized with Harry Oxender as superintendent; Homer Yoder, assistant; Dorothy Yoder, Messenger agent; Agnes Clementz, Messenger correspondent; Myrtle Oxender, Women's Work president. Our Aid canned one hundred quarts of fruit and vegetables for Bethany hospital. We are also starting a fund for repairing our church house which has lately been leased to us from the German Reformed people. Our B. Y. P. D. is preparing the Pageant of the Sowers. Nov. 27 Bro. Ira Long, pastor of the Middlebury church, expects to assist us in a two-week revival. Our love feast will be held Dec. 11.—Mrs. Geo. S. Sherck, Constantine, Mich., Nov. 2.

Muskegon.—Our communion will be held Nov. 12, 1938, 7:30 P. M., at the town hall just east of the Muskegon County Home on M-46, about a mile and half east of U. S. 31-A. Those who wish to attend will be welcomed and our little group will do all we can to serve you. We had the pleasure of having Brother and Sister Fradenburgh and daughter of Midland, Mich., and Brother and Sister Shepherd and family of Flint, Mich., with us on Aug. 28. The Women's Work held a pie social. Council meeting for the Sunday school was held Sept. 17. —Ralph E. Jelf, Muskegon, Mich., Nov. 1.

Pontiac.—The churches of this part of Michigan are holding a combined Thanksgiving service at Pontiac. All members in this territory are invited. The program begins at 10:30 A. M., with Washington's Proclamation by Mrs. Ray Fleming of Pontiac; What I Think of Thanksgiving, Bro. Warstler of Flint; Making Thanksgiving Thankful, Robert Ebey of Manchester College. A basket dinner will be held at noon. The afternoon program begins at 1:30, with Bro. M. B. Williams of Detroit speaking on Thanksgiving and the Spirit of Goodwill. This will be followed by an address by Bro. L. W. Shafer. Bro. John Coffman will hold revival meetings here Dec. 6-18. We are planning to hold a white gift service for Christmas. The Men's Work held an election of officers, with Galen Joseph, president; O. A. Ferguson, vice-president; Allen Ebey, secretary-treasurer. The Men's Work put on a penny supper which was well attended and all had an enjoyable evening. A name quilt was placed on display at the church. This contains the names of most of the organizers of the Pontiac church, many of whom have already passed on to their reward. The Aid Society is now working on a new name quilt. Our pastor, Bro. Claude E. Trombley, 67 North Shirley Ave., Pontiac, Mich., would be pleased to hear of any members or friends living in this part of Michigan.—Mrs. E. J. Ebey, Pontiac, Mich., Oct. 29.

MISSOURI

Bethany.—We met in council on Aug. 14 and elected the following officers: Bro. Harlan Smith, pastor and elder; Mrs. Grace Hawkins, clerk; E. B. Mayden, treasurer; Mrs. Irene Pemey, Sunday-school superintendent; the writer, Messenger correspondent; William Henry Mason, Sunday-school secretary; Jim Hoover, financial board; Bertie Hoover and Effie Thornberg, nominating committee. Our revival meeting began Sept. 25 and continued until Oct. 9, with Bro. Oscar Diehl of Beaver, Iowa, as evangelist. He preached eighteen inspiring sermons and as a direct result eighteen were baptized. Our love feast was held at the close of the meeting. Brethren Smith and Diehl visited in almost every home. Our attendance is increasing under the leadership of Brother and Sister Smith. Our Aid is having the church and parsonage painted.—Mrs. Effie Mayden, Norborne, Mo., Nov. 2.

Farrenburg.—We met in council Aug. 7, 1938, and voted that the altar call remain the same. We also chose Bro. Adkins to represent us at district conference. We have recently redecorated the church inside and placed a bell. We have the paint for the outside of the church which will be put on soon. Shade trees have also been set out. Eld. A. W. Adkins, accompanied by Mrs. Adkins, began the revival meeting here on Oct. 6. One was converted and two have been received on former baptism. We hope that the good seed sown will bring forth much fruit and we feel sure the Lord will bless our elder who has worked so diligently in behalf of our church and community. Pray for us that our church may grow and that we might be strengthened in the Lord's work.—Vera Hawkins, Matthews, Mo., Oct. 31.

MONTANA

Grandview.—Our church services for the year officially came to a close on Oct. 16, with a harvest sermon by Bro. Mark Emswiler of Poplar. An offering for district expenses was received. Bro. Emswiler has been preaching for us all summer on the first and third Sundays of each month. On Sept. 25 we held our council, with Eld. Ray Harris of Minot, N. Dak., present. The following officers were chosen: Geo. Richwine, supervisor and clerk; Mrs. Wheeler, treasurer; H. H. Wheeler, trustee; Robert Clark, Sunday-school superintendent; Donald Clark, secretary-treasurer; Mrs. Glein, children's director, correspondent and Messenger agent. It was decided to have a finance committee, with Mrs. Wheeler acting as chairman and Mrs.

Glein and Geo. Richwine assisting here. July 3-10 camp was in session in the Glein grove. A very pleasant and profitable week was spent with fifteen in attendance besides the leaders and cook. On July 10 camp closed with an all-day service and picnic dinner. During the Sunday-school hour the campers gave a program, after which Bro. Simpson of the Baptist church gave a fitting sermon. After the dinner and social hour Bro. Frank Wingert of Carrington, N. Dak., gave another fitting address. We were especially happy to have Bro. Wingert and wife with us as it was the first time a Brethren minister had been present in the three years that we have had camp. A family reading circle is being planned for the winter, using books from leaders' libraries. Quite a number of fine books are available. Because of whooping cough we were unable to have a mission period at Aid during the summer.—Bertha I. Glein, Dagmar, Mont., Nov. 1.

NEBRASKA

Lincoln.—Promotion was held Sept. 25, and thirty children were promoted. A program by the children was presented during Sunday-school hour. The love feast was held Sept. 25, with Bro. Smith officiating. About seventy were present. Oct. 2 was homecoming day. Installation of officers was held in the morning, with a basket dinner at noon and program in the afternoon and evening. Bro. Thompson, a former pastor of this church, was the principal speaker. The men's organization has made quite an improvement on the church by painting and repairing it. B. Y. P. D. took charge of the Sunday evening service on Oct. 30. They will sponsor the father and son banquet on Nov. 19. Sister June Yearout, the evangelist we had last spring, will be with us again in April of 1939.—Mrs. Robert H. Evans, Lincoln, Nebr., Nov. 3.

South Beatrice.—Our mother and daughter banquet was withdrawn because of the tragic death of Morris Wrightsman, a boy seventeen years of age, just out of high school, who was drowned in the Blue River at Holmesville. The body was not found until five days later. He was the only child of Mr. and Mrs. Ott Wrightsman. It was a pleasure to welcome a former pastor, Bro. Edgar Rothrock, to our church the first Sunday evening in June. He gave us a unique and interesting message on Life Begins at Forty. Other speakers during June were Bro. V. Finnell with his timely talk and pictures on Temperance; Sam Morris, another temperance worker who gave a challenging message. We were glad to have Bro. J. E. Young, a veteran preacher, fill the pulpit one evening. A large delegation took advantage of the nearness of Annual Conference in June. Some twenty of the young people left for different colleges at the beginning of the school year. Our pastor gave an inspiring sermon for them before their departure. Bro. O. C. Frantz and family left for North Manchester, Ind. They had been active and dependable workers and are greatly missed. We are glad to welcome Bro. Edgar Stauffer and family and Mr. and Mrs. Ted Dell who have come into our community recently. Sept. 7 officers were elected at our council. A men's organization was organized. The Ladies' Aid is looking forward to a bigger and better year. Our harvest meeting was held the last Sunay in September, with the Sunday-school promotion in the morning. Basket dinner was held at noon. Mr. Monson was the speaker of the afternoon, and the church orchestra furnished good music. The men's project of an eighty-acre plot of wheat proved a success and is again sown for another year.—Mrs. J. H. Heiny, Blue Springs, Nebr., Oct. 24.

NORTH DAKOTA

Carrington.—The following officers were elected: Sunday-school superintendent, Mrs. David Graham; assistant, Bro. Wilbur Brower; secretary-treasurer, Raymond McKee. Teachers are: Adult, Bro. E. E. Wenger; young people, Bro. Wilbur Brower; senior, Bro. Joseph Kreps; junior, Mrs. Brower; primary, Mrs. Joseph Kreps. Cradle roll superintendent is Mrs. E. E. Wenger; project leader for junior and primary children, Mrs. E. E. Wenger; B. Y. P. D. president, Marlys Richard; adult adviser, Mrs. Lloyd Thomas. A cradle roll, promotion and consecration service was held the first Sunday in October. Our district field man, Bro. Ralph Petry, and family were with us one Sunday. Brother and Sister Frank Wingert have gone back to Franklin Grove, Ill. Brethren Wingert and Wilbur Smeltzer of Cando have had charge of the preaching services this past summer. Brother and Sister S. L. Barnhart were with us one week day. A union vacation Bible school was conducted in August. Bro. Wilbur Brower and family are living on a farm near Carrington. Brother and Sister Brower and their two sons have placed their church letters in our church. A daughter is attending McPherson College. Mary Ann Wenger and Rolland McKee were home for a short visit. They are attending Bethany Biblical Seminary. Ruth Glessner of Battle Creek, Mich., visited her home and she and her mother attended Annual Conference. Bro. Carl Yoder, vacation pastor at Ellison, N. Dak., led the devotional service at our church the Sunday before he left for McPherson College. Wallace Thomas went along back with Rolland McKee to attend Bethany. Recently the Ladies' Aid purchased pews from the disorganized church at Brumbaugh, N. Dak. Carrington Sunday school had a picnic in July. We also invited the James River group.—Mrs. Walter McKee, Carrington, N. Dak., Oct. 31.

OHIO

Akron.—Our pastor, Bro. C. H. Petry, has returned to the pulpit after an illness that necessitated a three months' leave of absence. During his absence we were fortunate in having Bro. Elmer Brumbaugh of Ravenna with us for a number of services. The Men's Work organization sponsored the Mother's Day program, and the mothers and daughters gave a Father's Day program. We were represented at Annual Conference by Sister Roxie Petry. Our Conference Offering amounted to $130. Our vacation Bible school was held for two weeks, beginning June 20. A program and exhibit were given on the Sunday evening following the close of the school. The district Sunday-school convention was held at our church July 13, 14, with Brethren Rufus D. Bowman and Dan West as principal speakers. On July 17 Bro. Alvin Brightbill was with us for the morning service and on July 24 Bro. H. Spenser Minnich brought the morning message and showed motion pictures in the evening. On Aug. 28 the mixed chorus gave an all-request musical program. Our Sunday-school attendance has shown an increase since school started. The primary department is memorizing a Bible verse for each letter of the alphabet. The junior Sunday school, which meets in the parish house, has a chapter-a-day club. About one half of the juniors read a chapter every day and about three fourths of them carry their Bibles to Sunday school. We are looking forward to having Bro. J. W. Fidler with us for a revival beginning Nov. 14, and closing Nov. 27, with a love feast.—Edna Disler, Akron, Ohio, Nov. 2.

Bellefontaine.—Some of the outstanding events since our last report have been: the annual mother and daughter banquet, with Mrs. John Warne of Springfield as our guest speaker; our love feast, with Eld. John Good, pastor in Springfield, as the officiating minister. Brother and Sister J. M. Blough, missionaries to India, addressed an open meeting of the Women's Work department recently. These metings were much appreciated. Three young women were in attendance at the Camp Mack young people's camp. Four of our number went to the summer assembly, and six went to Lima for the Children's Workers' conference, with Ruth Shriver as guest speaker. During September we tried the unified service for Sunday morning program and liked it so much that we have adopted it for use for an indefinite time. We meet at 9:30 for worship and sermon, then have class sessions and come back for formal dismissal. Brother and Sister Cottrell, our pastors, are giving liberally of themselves in our church program. We ask an interest in your prayers for the extension of God's kingdom in this place.—Leo Lillian Wise, Bellefontaine, Ohio, Nov. 1.

East Nimishillen.—We were glad for the opportunity of having the district conference in our midst this fall. We feel that we have re-

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General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars. Unless designated on the blank line this money is to be used for General Home Mission Work.

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Please place this money to the credit of

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.....Sunday school

..... Congregation

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Name of sender .....

Street or R. F. D. .....

Post Office ..... State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
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ceived much help and inspiration from the meeting. Our evangelistic meeting will begin on the evening of Nov. 14, and will continue for two weeks. Bro. Wilmer A. Petry of East Akron, Ohio, will be our visiting evangelist. We are expecting and praying for a great meeting this fall. Following the evangelistic meetings, we will have our love feast on Nov. 28. The work at this place has progressed nicely this year. There has been an upward spiritual trend, for which we are grateful. We extend our greetings to every church in the brotherhood.—Elden M. Petry, North Canton, Ohio, Nov. 2.

Lick Creek.—Dedication services were held for our new parsonage on June 26. Bro. Otho Winger of Manchester College was the speaker. A large crowd was present, and a basket dinner was served at noon. Open house was held for anyone who cared to look over the new parsonage. July 31 we held our missionary service and harvest meeting. Sister Anna Warstler, missionary to India, was the speaker. In the evening Sister Warstler showed pictures and gave a lecture on our India missions and her work there. We held our annual ice cream social Aug. 2, with a large crowd attending. A musical program was rendered and an enjoyable evening was spent together. In August our pastor, Bro. Dewey Rowe, brought a series of sermons on the Lord's Prayer. A number of our people attended summer assembly at the Defiance church in August. Sept. 11 our church co-operated with the other churches of the county in the church day program at the county fair. Our council meeting was held Sept. 2, with election of officers. Bro. Edward Kintner was re-elected elder; Bro. Rollin Keyser, Sunday-school superintendent; Bro. Paul Karrick, assistant. On Sept. 25 we had installation and consecration services for officers. The message was preached by Bro. Amsey Roose of South Bend, Ind. Sept. 27 a regional conference was held in our church for the children's workers. Sister Ruth Shriver was the main speaker. Oct. 2 our pastor began a series of meetings, closing with a communion on Oct. 9. Consecration and prayer service was held preceding the communion. Since our last report four have accepted Christ and have been baptized. A large number of our Men's Work and Women's Work groups of the district met in the Poplar Ridge church in a joint meeting on Oct. 23. Bro. Dan West spoke about the needs of Spain and China and sent out an appeal for food and clothing for the needy. Our local organizations are co-operating in sending flour and clothing to Spain. Our pastor is at present holding a revival in the Poplar Ridge church, and Bro. Jay Hornish has charge of our morning services while our pastor is away. We are looking forward to the district young people's conference which is to be held at our church Nov. 26, 27.—Mrs. Leo Stombaugh, Bryan, Ohio, Nov. 1.

Olivet.—Much interest was shown by our young people in camp life during July and August. July 17-22 four B. Y. P. D. members, with our pastor and his wife, attended camp. July 24-29 one boy attended intermediate camp. The cabinet convened July 26. Three girls enjoyed the intermediate camp July 26-29. July 24 Bro. DeLauter preached the farewell sermon at White Cottage for Sister Evelyn Horn who returned to the mission field. Bro. DeLauter attended pastors' camp Aug. 7-12. The intermediates have shown much interest in social meetings and suggested that an Olivet intermediate camp be held at Camp Zion. The cabinet gave its support and thirteen intermediates, with their teacher and the pastor, held camp Aug. 14-17. This proved successful. About forty-five members from here attended the dedication of Camp Zion. The church budget for the ensuing year was adopted Sept. 25. The women held three all-day Aid meetings, with an average attendance of twenty members, five visitors and ten children. The work consisted of quilting and bonnet making. They received $28.81 for serving the dinner at the county Sunday-school convention. Three missionary offerings were received, amounting to $82.38. We held our annual election of officers in September. Our church and parsonage have been wired for electricity and in a few weeks we will be using electric lights. For the quarter our enrollment was 187, with an average attendance of 110.—Mrs. Chloe DeRolph, Thornville, Ohio, Nov. 3.

Ross.—We enjoyed the annual community singing on Oct. 9. A large crowd and varied program made it the best in several years. The same evening Bro. Lester Heisey of Laura, Ohio, began a two weeks' revival. The neighboring churches were commendable in their co-operation. Special music was rendered each evening. Bro. Heisey preached plain gospel sermons. While there were no conversions we feel that the church has been strengthened and greatly encouraged. This means much to a small church. Our communion was held on Oct. 24. Our young people's group completed a relief project this month. Bro. Ray Shellabarger donated half a ten-acre field of corn to the class for the harvesting. The proceeds are to be used for Spanish and Chinese relief purposes. This netted them $78.50. Some of our group have also adopted the penny-a-meal plan.—Frances Bendure, Spencerville, Ohio, Oct. 30.

Silver Creek.—We met in council Sept. 2, and decided to have a love feast on Nov. 20. We are expecting Bro. J. Edson Ulery of Onekama, Mich., to hold a two weeks' revival meeting at the Hickory Grove house, beginning Oct. 30. Our harvest meeting was held Sept. 18. Bro. Chas. S. Morris of North Manchester was our guest speaker. We had an all-day meeting, with a basket dinner at noon. On Oct. 2 the fiftieth anniversary of the Walnut Grove house was observed with an all-day meeting and basket dinner at noon. Bro. Elgin Moyer of Chicago was our guest speaker. The meetings were spiritual and uplifting. There was a good attendance and many testified to the benefit they received from attending services here in former years. The young people are putting on a peace play, Brothers, next Sunday evening.—Mrs. Ottie Fisher, Pioneer, Ohio, Oct. 29.

PENNSYLVANIA

Dunnings Creek.—We met in council Sept. 18, and re-organized for the year. Bro. T. B. Mickle is elder; Bro. Leson Callihan, secretary; Bro. Geo. Felix, treasurer; Mrs. Sewell Rogers, correspondent and Messenger agent; Sisters Ross Callihan, Jacob Mock and Lewis Bowser, missionary committee. Our home-coming services were held Oct. 2, with Paul Hoover of New Enterprise giving the morning message. Bro. John D. Ellis of Johnstown gave the afternoon message and Eld. C. B. Smith of Bridgewater, Va., spoke in the evening. Sister Smith was reared in our congregation. Their presence is always appreciated. We enjoyed a real spiritual feast, with a splendid attendance. It was a good beginning for the evangelistic services which followed, with Bro. Wilfred N. Staufer of New Enterprise as evangelist. Bro. Staufer gave some very inspirational Bible teaching. Our communion was held at the close of the meeting on Oct. 16, with Bro. Staufer officiating. The basement of the Holsinger house has been cemented and a baptistry added. The New Paris house was painted recently and plans are being made to remodel the Point house this winter. Sister Madolin B. Taylor is serving us as part-time pastor. We are looking for a full-time pastor. Sister Taylor had charge of a vacation Bible school at the Holsinger house. Bro. E. S. Kiracofe will conduct a Bible institute for us during the week end of Nov. 12, 13.—Mrs. Sewell Rogers, Alum Bank, Pa., Nov. 2.

Huntsdale.—Sept. 25 harvest home services were held. Bro. Mitchell Stover of Waynesboro was with us both morning and afternoon. Oct. 9 our love feast was held. Bro. L. K. Buffenmyer preached the examination sermon in the morning. Our elder, Bro. Otho J. Hassinger, officiated in the evening. Oct. 16 Rev. Elmore Byler of Lancaster, Pa., preached the morning sermon. Nov. 20 the student volunteer band of Elizabethtown College will conduct the morning service. Nov. 27 Bro. J. F. Graybill, missionary on furlough from Sweden, will be with us.—Mrs. A. A. Evans, Carlisle, Pa., Oct. 31.

Huntingdon.—For several weeks during July our pastor, Bro. George Detweiler, attended Auburn Seminary. During this absence and also during his vacation period in August the following ministers conducted services in our church: Prof. O. R. Myers, Prof. L. H. Brumbaugh, Mr. Walter Myers, Brethren C. N. Ellis and Galen Royer. The college convocation service was held on Sept. 18 in the Stone church. The sermon was preached by Bro. Tobias Henry of Johnstown. Sept. 25 was observed as rally day. This was the closing day of rally week, which was begun on Sept. 20. During this week a special rally service was held for youth, women, men and various church groups. These rallies launched a vigorous program for the fall and winter in our church. During October and November special emphasis will be placed upon an attendance campaign. On Oct. 2 all classes of the Sunday school joined in a recognition service. Prof. J. Clyde Stayer addressed the group. Eighty-six persons were given recognition for perfect attendance. At the morning church service the Sunday-school officers and teachers were installed. At the recent council meeting Bro. C. N. Ellis was re-elected as elder. On Sept. 29 the men enjoyed a supper at the hunting cottage of one of the group, after which a reorganization was effected for the year. In October a religious survey of Huntingdon and vicinity was conducted by the Huntingdon Ministerium. In this work our church co-operated. The congregation lost by death during the summer months Dr. E. L. Craik, who had for several years resided in Lawrence, Kans.; Sister J. R. Underwood and Sister Jennie Hagie. Three membership certificates were granted and four members were received by letter. During the last fiscal year the church gave a total of $7,049.61 for all work. Evangelistic meetings are scheduled for Feb. 6 to 19, and will be conducted by Bro. M. Guy West, pastor of the Central church, Roanoke, Va. Our pastor will have charge of the music. The young people have been very responsive during the summer and are planning an interesting program for the winter months.—R. B. Stambaugh, Huntingdon, Pa., Oct. 28.

Markleysburg.—We held a two weeks' vacation Bible school from July 18 to 29, with an enrollment of sixty seven. We had a closing program, consisting of work done by the children. The Sunday school held an outing at Swallow Falls July 31, with a large attendance. The Dorcas Circle has just recently had the church painted and steps built in front of the church. This society meets once a month and is a great help to the church. Our pastor, Bro. B. B. Ludwick, held a two weeks' meeting, concluding with the love feast with the largest attendance for several years. Bro. George Van Sickle officiated. We had much rainy weather so we did not have very large crowds but we had a fine meeting. Two accepted Christ and were baptized. We reorganized our Sunday school with R. R. Laraway as superintendent, and Beatrice Glover as secretary. We have also added a home department to the Sunday school and have revived the cradle roll, with Sister Van Sickle as superintendent. Oct. 7 Prof. Calvin Bowman showed us pictures of his trip around the world. He will also show the pictures at Union Chapel and Bethel houses. We held our business meeting Oct. 9 at which time Sister Jessie Hough was elected as delegate to district meeting, with Sister Ludwick as alternate.—Mrs. B. B. Ludwick, Markleysburg, Pa., Oct. 19.

Marsh Creek.—We had our fall council Sept. 10, and elected Bro. W. G. Group as elder for three years. Brethren Frank Miller and Paul Kline were elected as deacons; Brother and Sister W. A. Keeney, delegates to district meeting. We decided to reopen services at the Mummasburg Union church. A few years ago we closed this church because of lack of ministers. We now have preaching there every Sunday evening, with good attendance. Our Sunday schools have reorganized, with the following superintendents: Gettysburg, Bro.

Frank Miller; Marsh Creek, Bro. Ray Ogburn; Friends Grove, Bro. Edward Wolfe. Sept. 25 Bro. W. G. Group and Bro. W. A. Keeney began a series of meetings at Friends Grove, closing Oct. 9. Twelve were baptized. This makes a total of twenty four baptized, five received by letter and one reclaimed in our congregation this year. Two letters have been granted. We plan to hold a series of meetings at Marsh Creek. We held our love feast at Marsh Creek on Oct. 9, with a large attendance. Bro. Howard Merkey of Manheim officiated, assisted by Brethren Elmer Schildt of Rocky Ridge and Walter West of Rouzerville.—Paul R. Kline, Gettysburg, Pa., Oct. 24.

Lost Creek, Free Spring.—We opened our fall revival Sept. 26 and continued for two weeks with the pastor, the undersigned, in charge. The interest from the beginning was good, and the attendance commendable. We were favored with special music by special groups of our own people and from other churches. As a direct result of these meetings fourteen confessed Christ and were received into the church through baptism. Oct. 9 152 surrounded the Lord's tables. Bro. R. L. Ditmer assisted the pastor in this service. Oct. 30 the Sugar Valley congregation came into our midst and gave us The Pageant of the Sowers, which was received by a large and appreciative audience. On this same date Bro. J. F. Graybill was with us at two of our appointments. His message was interesting. Dec. 10, 11 we expect to have Pres. R. W. Schlosser of Elizabethtown College conduct our Bible institute. On Dec. 11 we will observe the memorial of the dedication of our Bunkertown church house. This church was dedicated Dec. 13, 1891.—J. A. Buffenmyer, Bunkertown, Pa., Nov. 2.

Lost Creek, Richfield.—We opened our annual revival in this church Sept. 4, with our pastor, the undersigned, in charge. The meeting continued for two weeks. Interest and attendance were good, in the light of our small membership at this place. While there were no visible results, yet the gospel seed was faithfully sown. We are pleased with the co-operation of the other church people, making the average attendance fifty seven plus.—J. A. Buffenmyer, Bunkertown, Pa., Nov. 2.

Mountville.—Our church has been enjoying a feast of good things which we feel ought to bring forth abundant fruit for the Master. The first of these was a home-coming and harvest home celebration on Sept. 25, with Bro. Jesse Whitacre of Reading as guest speaker in the morning and Bro. James Moore of Lititz in the afternoon. Special music was also furnished by a ladies' quartet and the Salunga ladies' chorus. The young people had charge of the vesper service and the a cappella chorus of Glenside, with Bro. Henry G. Gottshall as director, furnished the entire evening program. The young people's rally was held on Oct. 9, with groups from Lebanon, Chiques, Mechanic Grove and Bareville all contributing to the program. Bro. H. K. Ober was to have given two addresses at this meeting but met with an automobile accident the night before and was unable to attend. Bro. Galen Blough of Ephrata ably substituted and gave a splendid challenge to the young people on The Call to Service. Bro. Caleb Bucher was secured as substitute for the evening and he used as his subject, The Wedge of Gold. Both of these messages were well received and appreciated. Bro. John Buffenmyer of Bunkertown conducted a series of evangelical meetings, Oct. 10-23, with four young people acknowledging their willingness to follow Christ. There are many more who feel the need but have not made the confession. Bro. Buffenmyer labored earnestly and we feel the entire church body is strengthened and encouraged to press onward and forward for the Master. At our recent council Bro. Harry Enders was elected superintendent for the Mountville school, with Bro. Milton Hess as superintendent for the Manor Sunday school. Our love feast will be held Nov. 19 and 20.—Florence K. Herr, Millersville, Pa., Oct. 24.

Penn Run.—Aug. 12-14 the town celebrated its one hundredth anniversary. On Aug. 14 the three churches observed a union meeting at which time we had the privilege of having two of our former pastors, Brethren Grant Weaver of Bradford, Ohio, and Ira C. Holsopple of Martinsburg, Pa., help in the service. We met in council Oct. 9 and decided to hold communion on Nov. 16, 6 P. M. The following officers were elected: Elder, Bro. H. D. Keiper of Johnstown, Pa.; Messenger agent, H. A. Holsopple; Sunday-school superintendent, Max Widdowson; children's department superintendent, Mrs. Mildred Widdowson. Bro. Ivan Fetterman is our pastor and is with us every second and fourth Sundays of each month. On Oct. 9 we had the privilege of hearing the Juniata College volunteer band. Our delegates to district meeting are Mrs. Philip Myers, Harry Holsopple and Mrs. R. D. Fyock.—Mrs. Mildred Widdowson, Penn Run, Pa., Oct. 24.

Philadelphia, First.—On Oct. 2 Bro. J. M. Blough, who is home on furlough from India, was the guest speaker at our morning service. On Oct. 9 Bro. D. W. Bittinger, missionary to Africa, showed some very interesting pictures. His theme was In the Land of the Monkey Bread Tree. Oct. 23 Bro. J. F. Graybill, pastor of the Church of the Brethren at Malmö, Sweden, preached for us. In the evening of Oct. 30 we expect to have with us Rev. Robert J. Gottshall, pastor of the Schwenkfelder church of Norristown. Our love feast will be held on Nov. 6. Our entire congregation was saddened by the passing of Bro. H. B. Schnell, who for many years was a deacon. We shall miss his quiet, friendly greeting and encouragement.—Mary Kirk Spence, Philadelphia, Pa., Oct. 29.

Quemahoning, Maple Spring.—Maple Spring church has enjoyed another year of spiritual growth. The interest and co-operation manifest by each member has been commendable. In the year that has just closed our Sunday school has shown a substantial increase in attendance. On Sept. 4 our church met in an all-day home-coming service. Bro. J. M. Blough, returned missionary from India, spoke in the morning on the subject, The Indispensable Christ, and in the afternoon, The Price of Blessing. His messages were Spirit-filled and thoroughly enjoyed by all. In the evening Bro. W. D. Rummel spoke on the subject, Moral Accumulations for Future Security. It was a fitting conclusion for a great day. On Sept. 30 our church met in council and elected officers. Bro. Arthur L. Rummel, who has so ably served as elder for the past two years, was re-elected. Sister Fern Speicher was re-elected clerk; Bro. Earl Stutzman, treasurer; the undersigned, corresponding secretary. Oct. 3-16 Bro. John D. Ellis of Johnstown conducted our revival. Prior to the service each evening he brought a message to the children. His sermons were filled with the Spirit and as a result eight accepted Christ and were baptized. Special music was furnished by local talent and visiting delegations. We closed with the love feast. Approximately 250 communicants surrounded the tables of the Lord. Our pastor, Bro. J. M. Geary, officiated at this service. On Oct. 2 our young people presented the first of a series of special programs to be presented during the winter months. Bro. Lester Blough had charge of this service The young people have also organized a chorus. Bro. Owen Barkley is president of our B. Y. P. D.—Mrs. J. M. Geary, Davidsville, Pa., Oct. 31.

Reading.—On May 1 Bro. J. C. Beahm visited us and preached the examination sermon in the morning. Our elder, Bro. David H. Markey, officiated at the love feast in the evening. We had a good attendance and all enjoyed a spiritual feast. On May 29 we had the pleasure of again hearing Bro. Beahm. June 5 Bro. James Beahm filled the pulpit in the morning and in the evening a very interesting program, Our Church, was given by the Willing Workers' class. The June Conference offering amounted to $27.50. During the absence of our pastor Aug. 21 and 29 Elders David H. Markey and A. J. Whitacre filled the pulpit. Sept. 25 Bro. H. S. Gipe preached the morning sermon. The B. Y. P. D. sponsored a project to send young people to Camp Conewago, and seventeen attended camp. Camp life is of much spiritual value to young people. At our September council Sunday school was reorganized, with Bro. Vernon Powell, superintendent; Bro. Frank Nies, assistant; Bro. Robert Swigart, secretary. The installation of officers and teachers took place on rally day, Oct. 2, at which time Eld. H. H. Moyer brought the morning message. In the absence of the pastor our elder had charge of installation services. From Aug. 15 to 29 our pastor held evangelistic meetings at Hanover, Pa., and from Sept. 26 to Oct. 9 at the Skippack house in the Mingo congregation. He expects to hold another meeting at Windber, Pa., beginning Nov. 7. Eleven were baptized since April. On Oct. 9 the student volunteers from Elizabethtown College were with us and rendered a very interesting program. In the evening Bro. Markey preached.—Mary L. Seyler, Reading, Pa., Oct. 22.

Springville.—Oct. 2 our elder, Bro. Rufus Bucher, preached a helpful self-examination sermon at the Mohler house. Our harvest meeting was held in the afternoon at the same place. Bro. David Snader of Akron and Bro. David Gibbel of Chiques gave inspiring messages. Oct. 15 our love feast was held at the Mohler house. Brethren George Wolf of Akron, Benjamin Stauffer of Chiques and James Moore of Lititz brought helpful messages. Bro. Moore officiated. Bro. Stauffer brought the message on Sunday morning. The morning of Oct.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Nov. 20, 4 pm, Los Angeles, Hancock Street.
Nov. 27, Hemet.
Dec. 4, Reedley.

Idaho

Nov. 21, Emmett.
Nov. 25, Moscow.

Indiana

Nov. 19, Salem.
Nov. 20, South Bend, First.
Nov. 21, 7 pm, Blue River.
Nov. 21, 7:30 pm, Elkhart Valley.
Nov. 27, Elkhart City.
Nov. 27, 7 pm, Salamonie.
Dec. 11, 7:30 pm, Andrews.

Iowa

Nov. 24, English River.

Kansas

Nov. 21, Conway Springs.
Nov. 22, 7:30 pm, Hutchinson.
Dec. 3, Gravel Hill.

Maryland

Nov. 19, 6 pm, Thurmont.
Nov. 20, 6 pm, Westminster.
Nov. 24, Broadfording.

Michigan

Nov. 20, 7:30 pm, Elmdale.
Dec. 11, Florence.

Ohio

Nov. 19, Lower Miami.
Nov. 20, Canton City.
Nov. 20, Toledo.
Nov. 20, 7 pm, Brookville.
Nov. 20, 7:30 pm, Silver Creek.
Nov. 21, Swan Creek.
Nov. 27, East Chippewa.
Nov. 27, 7 pm, Hartville.
Nov. 27, 6:30 pm, Akron.
Nov. 28, East Nimishillen.

Oregon

Nov. 19, Myrtle Point.

Pennsylvania

Nov. 19, 6:30 pm, Georges Creek, Fairview.
Nov. 19, 20, Mountville.
Nov. 20, Windber.
Nov. 20, 6:30 pm, Mechanicsburg.
Nov. 20, 6:30 pm, Ridge.
Nov. 24, 25, Rheems house, West Greentree.
Nov. 27, Palmyra.
Nov. 27, all day, East Petersburg.

Virginia

Nov. 24, 6 pm, Summit.

Washington

Nov. 26, Sunnyslope.

30 the student volunteers from Elizabethtown College had charge of the worship service. Bro. Luke Ebersole brought the message. We are looking forward to our series of meetings at the Cocalico house beginning Nov. 20, with Bro. H. M. Snavely of Carlisle as evangelist.—Sarah Bollinger, Denver, Pa., Oct. 31.

Tire Hill.—Evangelistic services, conducted by Bro. J. A. Robinson of Johnstown closed Sept. 18 with eighteen being received into the church by baptism. The church was strengthened by the presence and inspiring sermons of Bro. Robinson. A young husband and wife were baptized last Sunday, making a total of twenty six which have been baptized thus far during 1938. Sept. 11 special services were held in recognition of the sixtieth anniversary of the starting of the work and the building of the church here. Our pastor's father, Eld. J. W. Hess, of Harrisonburg, Va., was the speaker at the morning and afternoon services. He was greeted by large and appreciative audiences. During the afternoon recognition was given to congregations represented, and words of greeting and encouragement were brought by visiting pastors—Brethren Chas. W. Blough, J. M Geary, J. Lloyd Nedrow, and A. L. Rummel. Another added feature was special music by the male chorus of the Sipesville church. Officers were elected at the July council. Bro. Chas. W. Blough was retained as elder. The pastoral committee recently recommended to the church that our pastor, Bro. H. C. Hess, be retained for an indefinite period, which recommendation was accepted. We were favored during the summer by the presence of Mrs. R. E. Kinsley, Church of God returned missionary from Africa, who addressed our young people and later filled the pulpit at a Sunday morning service. Our Sunday school is progressing nicely under the leadership of Bro. Irvin Kaufman. Mrs. Cloyd Mishler and Mrs. Hiram Kaufman were elected to represent us at our district conference.—Mrs. H. C. Hess, Johnstown, Pa., Oct. 20.

Waynesboro.—On Sept. 25 we began the week of Christian education with promotion in the various departments of our Sunday school, and with installation and consecration of our Sunday-school officers and teachers. On the following evening we had our annual Sunday-school workers' fellowship luncheon. On Wednesday evening of that week the Pageant of the Sowers was presented by some of our group to an appreciative audience of 500. Since then this same group has presented the pageant in the Greencastle church and requests have come from two other congregations for its presentation. On Sept. 29 about 125 attended the annual father and son banquet. Rally day was observed on Oct. 2, at which time we had an attendance at Sunday school of 617. Fifty-eight persons had a perfect attendance record in our Sunday school during the year. On Oct. 5 Bro. J. M. Blough of India addressed our missionary association on Mass Movements in India. At our council on Oct. 10 our pastor presented his annual report which showed a gain in membership of twenty four. Forty six were added to the church during the year. Eighteen were lost by death. The following were elected as delegates to district meeting at the New Fairview church: Brother and Sister L. K. Ziegler, C. R. Oellig, H. B. Rinehart, W. C. Wertz. We will participate in the union week of prayer services the first week in January. During the second week of January we are planning to take part in the union home visitation campaign under the direction of Dr. Guy Black of Indiana, after which we expect to have a week of evangelistic meetings. It was decided that the offering received at our service on Thanksgiving morning should be equally divided between our missionary association and the General Mission Board. An offering for China and Spain relief will be received on Nov. 13. Plans are being made for the Cumberland Valley young people's institute which will convene in our church Nov. 11, 12. On Oct. 23 Miss Ruth Shriver, National Director of Children's Work, visited the children's division of our local school and in the afternoon had a conference with children's workers of our district.—Sudie M. Wingert, Waynesboro, Pa., Oct. 24.

Wooddale.—Since our last report one of our faithful deaconesses, Sister Flack, has passed away. Her presence has been missed by all. Brother and Sister Lichty gave a very interesting service at our church in May. During the summer our services progressed nicely. We had a two weeks' meeting which began Sept. 18, and closed Oct. 2, with our pastor, Bro. Jones, and other visiting ministers in charge. Brethren Myers, Meredith, Geary and Nedrow helped in making this meeting a success. During this meeting six were added to the church. We met in council and elected officers. Bro. Jones was elected elder. We are looking forward to a more prosperous year of service for the Master. We ask for the prayers of all who are interested in seeing the kingdom grow.—Alverda Jones, Connellsville, Pa., Oct. 24.

TEXAS

Pampa.—The first Sunday in October our elder, Bro. Oscar Fike, and some young people, all of Cordell, Okla., were with us in an all-day meeting. Bro. Fike brought us inspiring messages both morning and evening. We had our council meeting in the afternoon. Sunday-school officers were elected as follows: Bryce Hubbard, superintendent; Lois Benton, secretary-treasurer; Mrs. J. B. Benton, cradle roll superintendent; Mrs. Garvin Elkins and Mrs. Ralph Byrum, flower committee. Bro. W. M. Hubbard will have charge of the church work until another pastor can be secured. Our love feast will be held Nov. 13. We expect Bro. Ora Huston of Oklahoma City to officiate. The B. Y. P. D. had a candlelighting service which was enjoyed by all. Bro. Fike gave a short talk that was a challenge to them to give of their best to the Master. Our young people's meetings are increasing both in attendance and interest for which we are very thankful. Our Sunday school is gaining back the attendance it lost during the summer months and we are looking forward to a good year. We gave a thirty-minute peace program over radio station KPDN Sunday, Oct. 16, consisting of a short talk, a reading and songs. Our next radio program will be on Sunday, Jan. 22, at 2 P. M. Pray with us that our church work may go forward and that wandering souls may be led to God.—Mrs. W. M. Hubbard, Miami, Texas, Oct. 26.

VIRGINIA

Coulson.—The attendance of our Sunday school and church has been good this year. We held a revival meeting, beginning Sept. 18, closing the first of October. Bro. Norman Reed was our evangelist. Five were received into the church. We held our love feast on Sept. 24, with a large attendance.—Mrs. Harry Mabe, Shorts Creek, Va., Nov. 1.

Mt. Zion.—Our church work has been progressing. Our revival was conducted by our pastor the first week of August. Nine accepted Christ. A two weeks' meeting was also held by our pastor at the Luray church. Three were added to the church by baptism and one was received previously by baptism. Our Luray Aid Society is doing some splendid work. They painted and varnished the interior of the Luray chapel which has greatly helped. Sept. 11 we had Brother and Sister Paul Rupel and children with us. Bro. Rupel spoke at the eleven o'clock services on Life in Africa. Sept. 15 we were pleased to have Sister Elsie Shickel speak for us. Our church met in council Sept. 16, and Sister Elizabeth Wakeman was elected superintendent, with Bro. David Varner as assistant. Our love feast will be held Oct. 22, and we hope to have Bro. M. R. Wolfe with us at these services. We decided to continue the every member enlistment for the support of the church. At the request of our district mission board, permission was given for our pastor, Bro. A. J. Caricofe, to give part-time service to the Browntown Mission. Our young people have reorganized their B. Y. P. D. and are progressing with their new year's work. One of our group is serving on the district cabinet. We are expecting to have programs given at our church in the near future by the Valley Pike and Linville Creek young people.—Elsie Broyles, Luray, Va., Oct. 21.

Waynesboro.—Mrs. Amy Weech, a field worker for the W. C. T. U., was with us on the first Sunday of May. She recited the Book of Ruth in an interesting way at our morning service. On June 5 Bro. D. B. Garber was unanimously chosen as pastor and elder for another year. The vacation Bible school was held the last two weeks in June, with an enrollment of 150. The average attendance was good. An appropriate program was given on Sunday morning at the close of the school, with a display of work completed by the children. The Summit B. Y. P. D. rendered a good musical program on July 31. Sunday school and prayer meetings have been held throughout the summer months in a near-by community. They are now building a small church, which will soon be ready for dedication. It is to be called Blue Ridge Chapel. We purchased new hymnals while the price was reduced. On July 10 a public peace program was given by members of the Aid Society. Sept. 2 we met in council and elected new officers. Brethren William Garber and D. H. Wright were chosen as Sunday-school superintendents; Sister Jno. Wampler, cradle roll and beginners' superintendent; Sister Harold Cline, primary superintendent; Bro. C. E. Powell, junior superintendent; Bro. C. R. Sheets, intermediate superintendent. Sept. 11 Bro. S. D. Lindsay from Timberville began a revival for us, continuing for two weeks. His messages were given in an appealing way. As a result thirty five have been baptized. We appreciated Bro. Lindsay's services very much. Oct. 2 Bro. J. T. Glick preached for us urging us to deeper consecration. In the evening our communion was held, with Brethren Glick and Lindsay present. Oct. 9 we had a mother and daughter program, with a candlelighting service.—Mrs. J. M. Wright, Waynesboro, Va., Oct. 28.

WASHINGTON

Ellisforde.—We held our regular fall council early in September. Sunday-school officers were elected. Bro. John B. Longanecker was re-elected as general superintendent; Mrs. Richard L. Longanecker, assistant; Reba Howe, secretary; Leona Finley, treasurer; Mrs. Percy Shamberger, Mrs. Gaylen Verbeck and Mrs. E. A. Beaugbon, superintendents of intermediate, junior and primary departments, respectively; Eld. C. V. Stern, elder; Bro. Clement Bontrager assistant elder. In August we had a farewell social for Hazel Rothrock of our congregation who left for China. As a farewell gift the Whitestone, Omak and Ellisforde churches presented Hazel a phonograph. Members of all three churches attended the farewell social. Brother and Sister Glenn Harmon and children who were leaving for their new pastorate at Weiser, Idaho, were also honored. In September we had a reception for our new pastor and family, Brother and Sister Clement Bontrager, Virginia and Mark. Nearly every member of the church and many friends were present. Under their leadership the Ellisforde church is working as one toward the advancement of the kingdom. The young people who are very interested in the work here are starting Sunday school at Chiwiliken Valley. They have also taken the responsibility of cooking and serving the meals at the mid-winter conference which will be held in our church during the holidays. The Ladies' Aids are both busy. The senior Aid recently purchased a lovely range for the parsonage and papered the parsonage prior to the coming of our pastor and family. The junior Aid has been helping less fortunate people by giving clothing. We are using the Messenger club plan in getting the Messenger into homes in our congregation. Four letters of membership have been received. Our community was saddened by the sudden death of Mrs. E. I. Shock.

She was a sister of W. W. Slabaugh of Bethany. Our members are nearly all busy at some duty pertaining to apple harvest at this writing.—Mrs. Earl Longanecker, Tonasket, Wash., Oct. 29.

Olympia.—We were hosts to a convention of the Ajlune, Salkum, Tacoma and Seattle churches on Oct. 23. The theme was Our Church Looks Ahead. The speaker was Bro. Paul Longanecker. The play, No Banners Flying, was presented as a part of the afternoon program by the Olympia young people. The young people of these churches had a conference the previous day. Our church is going to adopt the unified service in our Sunday morning services, beginning the first of January. We have successfully tried this system of the sermon preceding the group meetings on Sunday evening and feel sure that having the morning worship and sermon preceding Sunday school will also be beneficial.—Opal Thomas, Olympia, Wash., Oct. 29.

WEST VIRGINIA

Glady.—On Aug. 7 Eld. E. A. Lambert and Eld. L. S. Miller and family came to Glady. Bro. Miller gave a very good illustrated temperance lecture. This was given in the largest church house and many people could not get in to hear. People drove for miles only to go home without hearing the lecture. Our field man, R. L. Byrd, was with us recently. Bro. Noah Fike was with us in a series of meetings, Oct. 3-16. We were well pleased with his splendid sermons, and the membership is built up and made stronger by his sermons and visits in the homes. Eight were baptized and one reconsecrated. Our love feast was held Sunday evening, Oct. 16. Our pastor, J. J. Scrogum, officiated, assisted by Brethren Noah Fike and B. H. Phares. Boyd H. and Pete Phares represented us at the Shiloh district conference, Sept. 1-4.—Edith M. Scrogum, Elkins, W. Va., Oct. 19.

Morgantown.—We held our council on Oct. 3. The following officers were elected: Bro. Obed Hamstead, elder and pastor; Robert Sterner, clerk; Isaac Hamilton, treasurer; Warden Hamstead, sexton; Jake Huffman, Harold Houston and Martha Guthrie, choir leaders; Allie K. Fike, Messenger agent; Martha Guthrie and Mabel Fike, auditing committee; Henry Fike, Milton Fike, Dora McLaughlin and Robert Sterner, financial board. Robert Sterner is also Sunday-school superintendent; Darrel Fike, assistant; Eleanor McCloskey, secretary; Geneva Riddle, treasurer; Dora T. Wolfe, cradle roll superintendent. We are very glad to welcome Bro. Jake Huffman and his wife and baby of Eglon, W. Va. Bro. Huffman is attending the university here.—Leone M. Houston, Morgantown, W. Va., Nov. 2.

Tear Coat.—We have just enjoyed a two weeks' spiritual revival, which closed with a love feast on Oct. 22. The revival was conducted by Brethren Raymond Martin and S. Paul Daugherty. Bro. Martin is a former pastor of this church. One stood for Christ. We anticipate much for the coming year, a program of which will be given later.—Mary Alice Hockman, Augusta, W. Va., Oct. 26.

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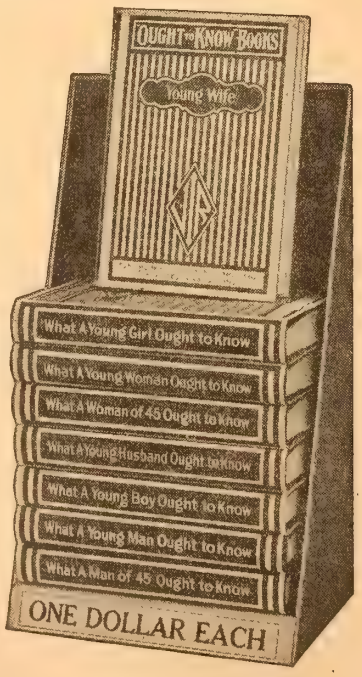
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., November 26, 1938 No. 48



THE LASSA CHURCH BUILDS A NEW HOUSE

Above: The new church house at Lassa, Nigeria, dedicated June 10, 1938. Below: The committee that managed the project. See article by H. L. Burke, M. D., on page 7.

Annual AFRICA Number

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.

Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Schaeffer, Mary, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China
Shock, Laura, 1916.

Tientsin, China, % Hugh MacKenzie, 53 Race Course Road
Senger, Nettie M., 1916.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Ikenberry, E. L., and Olivia, 205 8th St., North Manchester, Ind., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Pollock, Myrtle R., R. N. McPherson, Kans., 1917.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, Oceanside, Calif., R. 1, Box 41, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Frank, Evelyn, R. N., 1938.
Heckman, Clarence C., and Lucile, 1924.
Landis, Herman B., and Hazel M., 1938.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Harper, Clara, 1926.
Kulp, H. Stover, and Christina, 1922 and 1927.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., 104 Park St., New Haven, Conn., 1934.
Studebaker, Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Under care of Mow at Bulsar.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India
Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
Blickenstaff, L. A., and Mary, 1921 and 1920.
(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India
Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough
Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Moomaw, I. W., and Mabel, % General Mission Board, 22 S. State St., Elgin, Ill., 1923.
Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
Warstler, Anna M., 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., November 26, 1938 No. 48

EDITORIAL

As Isaiah Would Say It Now

"Ho, Reichsführer, the rod of mine anger, the staff in whose hand is mine indignation! I will send him against a profane nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

"Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy, and to cut off nations not a few. . . .

"Wherefore it shall come to pass that, when the Lord hath performed his whole work upon England and France and America, I will punish the fruit of the stout heart of the Reichsführer and the glory of his high looks. For he hath said, By the strength of my hand I have done it, and by my wisdom. . . .

"Shall the axe boast itself against him that heweth therewith? Shall the saw magnify itself against him that wieldeth it?"

The voice of the prophet as brought down to date should remind us that the right way to deal with Hitler and his kind is to deal first with the conditions that produce them. This means repentance and confession of sin and justice toward those whom we have wronged. It means kindness and goodwill instead of hatred and revenge. It means the acceptance of the havoc and misery we see in the world today as the necessary result of the iniquities we have all practiced in the past, and renewed determination to practice righteousness and brotherliness from now on. E. F.

Well Springs of Power

He was telling us about some well springs of power accessible to all of us. He had found these two particularly helpful, the knowledge that others are depending on you and the joy of a task well done. You know how stimulating they both are, don't you? They are more than that. There is real strength in them.

But for sticking right with you in all kinds of weather, he named two others of even greater value. Have you guessed them already? One is everyday faithful and persistent application, just plain hard work, to come right out with it, though it would sound more impressive if one could find a new fancy name for it. The other is the fact of the eternal presence of God supporting you and working in you.

How simple they are and yet how positively comforting, once you stop to take stock of them. Think through them again. It is the last of the four that has been the mainstay of the heroes of faith in all the ages. That is what enables one to get most from the third. Going right on back through the second and first—well you surely are well supplied with well springs of power. E. F.

Black and White

Note: Brother Bonsack submits the following received at the mission offices from Missionary Desmond Bittinger, now on furlough, as a substitute editorial for the Africa number instead of the one he had meant to write. It is different from the usual type but we imagine you will agree with Bro. B. that it will do.

We have been showing the pictures, "In the Land of the Monkey Bread Tree," up and down the United States. They went with us through a tour of more than twenty states, and congregation after congregation has watched little Anjikwi grow to manhood up under the Sahara where the shadows cast by the Monkey Bread Tree are very welcome. Audience reactions have been varied, but one reaction common to almost all audiences has been: "Why, they are people, aren't they?" "Just people like we are." Yes, they are. And so are the Italians, the Spaniards, the French, the Russians, the Chinese, and even the Japanese—"just people like we are," when we get to know them and to see them as they are.

But, one sister said recently: "I took notice of that very ugly black man in the picture!" We told her that he was not ugly, that the deep lines on his face had been caused by the cares of a troubled life lived under a hot

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tropical sun. We told her that in his youth he had been forced to flee to the caves while white men's representatives burned his village and pillaged for plunder and slaves. We told her that through the years he had stood often by the graves of his sons and then turned sorrowingly homeward without any sustaining hope of some time meeting them again. We told her that to us he was not an "ugly man" but a faithful friend who came often to salute and wish us well when "tropical bugs" had made it necessary for us to rest in bed for awhile. Then the good sister said that he was not ugly to her any more either.

"When you get to know a fellow,
Know his joys and know his cares,
When you come to understand him
And the burden that he bears,
When you've learned the fight he's making
And the trouble in his way,
Then you learn to love him better
Than you loved him yesterday."

May the efforts of missionaries throughout the world help us to know and love other people more whether they be white or black or any of the shades in between.

Here is a picture of twins—white and black. They were born on the same day. One had white parents and was white. He was neither to be pitied, honored nor



blamed; he had nothing to do with it. The other had black parents and was black, so neither was he to be pitied, honored nor blamed, for he, also had nothing to do with it. What will they become? It depends on how they are taught. Either may become a savior to his people or a charge upon his society. Do I believe in churches and schools in America? I do, because this white lad is likely to be trained in them. Do I believe in churches and schools in Africa? I do, because this black lad will be trained there. Is it more important one place than the other? If I say *yes,* because the white lad happens to be my own son, then I am setting myself up as a specially favored son in God's family, because I happen to be white. I can not recall that God said he particularly liked his white sons better and wanted them to have particular privileges. Can you?

The Boy in the Corner

It was a cool September evening in 1850. In a Brethren home in Union County, Pa., four grown-ups sat by the fire. Two of the four were visiting brethren from Virginia. They were John Kline and Daniel Yount. The good man and wife of the home were Brother and Sister Jacob Royer. "Their conversation that night, like that of other elderly brethren, who occasionally visited in our home, was largely about the church."

Sitting on a chair in a corner, and quite overlooked by the grown-ups, was a twelve-year-old boy. For some years he had not been well, and this had perhaps served to direct his mind to serious thoughts. And yet, many another boy or girl sitting alone in a corner, and listening to the solemn and even ominous words of his or her elders, has been stirred with thoughts too deep for utterance.

But back to the boy of 1850. He heard the grown-ups talking about how pride and worldliness were creeping into the church. By and by the church would be lost in the world! The older folk by the fire finally dropped the subject of the coming doom of the church, some one saying: "We may never see it, but our children and grandchildren will see it."

Now the twelve-year-old boy in the corner had been thinking of joining the church. He had even ventured to talk to his mother about it. "But in those days it was hardly expected for unmarried young people to belong to the church, much less for a twelve-year-old boy to ask for membership." Think, then, what heartache swept over the boy in the corner! Said he, some sixty-six years afterward: "I went to bed, troubled as to what would become of me if I should live to be old enough to belong to church, and there would be no church any more to belong to."

But was the church swallowed up of the world, even as the four sitting by the fire feared it might be? Let the boy answer, but answer as an elderly man with sixty-six years added to the original twelve. "I thank God that it has been my happy privilege to belong to that good old church for threescore years and more, and I am willing to trust her to the guiding hand of my Lord for the generations to come." One never knows what precocious boy may be sitting in a corner, nor how much he will do in his day for the cause of righteousness.

H. A. B.

ANNUAL AFRICA NUMBER

African Church Leaders

BY H. STOVER KULP

THE Marama church supports one of their own members as a worker at a place called Birni about ten miles away. Besides holding Sunday services at several points he conducts a small elementary school. The interest in the Birni district is increasing. Dawi, our worker, had written about it. He said he had now started school in another village. He was having the new one in the morning and the one at Birni in the afternoon. He also said that this additional work, together with the calls that were coming for more Sunday services seemed more than he was able to handle. He asked the Marama church to send him a helper.

A few days after this letter arrived, Dawi appeared in person to present the call for a new worker. In a missionary sermon on the following Sunday, this call was presented and volunteers asked for. A volunteer has come forward. What will the Marama church do with the call and the volunteer? They are now considering it. They now give full or partial support to four workers. If they send out another worker they will have to increase their giving. How will they meet the challenge? Will they raise the support?

As we see the local African church face this problem, we thank God for evidence that the church is showing signs of growth and maturity. This also illustrates for us the part the mission should take—helping to find and train leaders who can establish and care for the simple church organization and work which will insure real spiritual growth.

In the account of the early church we discover that leadership was required for two phases of church work—for teaching and for administration. As Paul, the missionary, went about groups of believers were called out. These were the church. Elders were appointed who would make the arrangements for the group to get together for worship and fellowship. He also trained others, such as Timothy, and carried on the teaching ministry in person and by writing letters and by arranging for other teachers to visit the churches. He also encouraged churches to find in their own number those who would enter this teaching ministry.

Our mission has been thinking much of the work of finding local leaders. The first formal graduating exercises of our training school held last May have especially centered our attention on it during this year. Our training school represents our efforts to provide the leadership for the teaching work of the church. We have much reason to be grateful for the group of fine young men who are being made ready to answer such calls as the one which came from Birni.



New Dispensary at Garkida. Photo by Lloyd R. Studebaker, M. D.

But as every one knows who has been in mission and church work in America or anywhere else in the world, much depends on local leaders being able to shoulder the work of organization and administration. A place of worship must be provided, funds must be collected, personal problems must be adjusted and a multitude of other things cared for. As in the case of Stephen, and the elders of our own church for many generations, administrative and teaching work was very often carried on by the same person. We do expect some of the leadership for the administrative work to come out of the training school. But this type of leadership is more usually developed in actual church and community life. How are we trying to discover and develop it in Africa?

1. By developing a simple church organization to demonstrate the things that need to be done and the personnel needed to do it. Before we have deacons and elders a church committee is chosen yearly to handle the problem that would come before the official board of the church at home. Members of the committee investigate discipline cases, interview applicants for baptism, visit the sick and do personal work.

When a call comes, such as was presented by Birni, the members of the committee first consider it, then make recommendations to the church. If additional support is needed, they are asked to devise plans to secure it.

2. But out in the district and away from the close contact with the mission station, how develop the local leadership there? When a village calls for teaching help there is often not yet a single professing Christian there. Only an interest has been aroused. Perhaps it was aroused by help in time of sickness; or perhaps some of the children have spent a period of time in one

of our schools. In some such way a desire to know more has been created and a teacher is asked for. Having in mind that there is nothing which is more likely to bring forth local leadership than self-help—we ask if a hut for the class can be provided and what they can give to support the teacher. This gives opportunity for the leaders of the local groups to be discovered and it is around such that a local church will grow.

We must confess that such leaders have not yet come forward in large numbers. It is they who as older members of the community will have to bear the brunt of opposition as well as the responsibility for the church. Opposition in our area is of two kinds. The one kind comes from the old pagan group and results in social ostracism. The other kind of opposition is from the ruling class, who are Moslem. This opposition finds its expression in political oppression, and sometimes in chains and imprisonment.

Musa had been a leader in the village of Kirmi in having a hut built where the people of that village could meet for Christian teaching. He himself attended the class. One day he left the hut with a small piece of paper on which the teacher had written something for him to study at home. He was arrested for carrying that paper and kept in chains all day. He was released after threats had been made against him and his family if he continued to show interest in the Christian teaching. He wondered if he should not stop attending the class for his relatives' and his children's sake. His children would be cursed and beaten and his brothers' families oppressed if he continued to show an open interest in the school. He said he could gladly suffer himself but was it right that his children and relatives should suffer for his belief?

Pray for Musa and others who are leading out in their villages for the sake of the Christian fellowship.

Pray for the young men in the training school.

Pray for African church leaders for the African church.

Marama, Africa.

Saki Mwajim

BY LUCILE G. HECKMAN

About twelve miles from Garkida is a very wide-awake village group of about sixty, seventeen of whom have been baptized. The success of this place is due in no small measure to the consecrated fervor of one Saki Mwajim (Sah-kee Mwah-jim). He is a man of perhaps forty years, possibly even forty-five. His eyesight is too poor to permit him to learn to read, but the lessons of his Lord are written on his heart. His whole life is dedicated to God, and the motivating force behind every activity is to win souls to Christ.

Saki Mwajim has a heart which even in early years sought to know God. Dissatisfied with the religion of his fathers, he was fertile soil for the teachings of Mohammed's ambassadors. He did not begin to "say prayers" and align himself with the Mohammedans of the district, because he perceived that their dishonesty and cruelty did not harmonize with his conception of God. But when he was told that anyone who would make the journey to Mecca would be forever assured of a place in heaven, he did not hesitate to bend every effort to get himself ready to go. Much to the chagrin of his family he refused to marry and found a home. His next younger brother had married his second wife and still Mwajim was single. Finally, he persuaded four others to start out with him for Mecca. He disposed of his farm and grain, giving it to the poor of the community, and they set out.

But they did not go very far until his companions gave up and said they were going back home. Saki Mwajim says that God told him to return home too, as Mecca was not the place where he would find him. This probably took place about the year 1920, as he places it about halfway between the "influenza year" and the arrival of the first of our missionaries.

Shortly after his return home God helped him in his choice of a wife. He says he had looked upon eleven others, but when he saw Pindar he felt assured that she was the right one. Fortunately she agreed and they have lived together happily ever since.

Very soon after his marriage his wife developed several very bad ulcers on her legs. These are open sores peculiar to the tropics which often get quite large and not infrequently eat right into the bone, and are very difficult to heal. For several years they tried one native "doctor" after another, but the ulcers only got worse. Then they heard of the missionary doctor at Garkida, and Mwajim brought Pindar to Garkida and left her for several months at the home of a relative near by. But she did not stay long enough to heal them entirely and after she went back home they broke down again, worse than ever. Finally he brought her back to Garkida and stayed with her off and on for nearly two years, working at whatever he could get to make a living. This must have been about the years 1928-29, as he says that it was Dr. Gibbel who treated her at first and then later Dr. Robertson. At any event she was finally healed.

Of course Saki Mwajim heard the gospel preached. The good news fell on fertile soil indeed. He recognized at once that here was the answer to his years of seeking. He did not need to be convinced. To hear was to believe. He believes absolutely that God caused his wife to have the ulcers for the purpose of bringing them into touch with the Christian Way. He went home to Kwajafa and told his relatives and friends that he had found the true Way. A relative of his wife's who had need of medical treatment came to the hos-

pital too. He and his wife were both led to accept Christ by the enthusiasm of Saki Mwajim. That relative in turn, led his old mother to the cross, and this group formed the nucleus of the church at Kwajafa.

He was eager in his pleas for a school for his town, and when his pleas were heard and a school was started in 1932, it was he who rounded up the boys and girls to attend. However, there was a keen disappointment in store for him. It was when he tried to learn to read that he began to realize that his sight was failing. This affliction is hard for him to understand. There is no pain, no inflamation, and no blindness in his family. But he is willing to believe that God has a purpose in it. Today he sees well enough to get around fairly well and to see to his farm. The Word of God is precious to him and he can quote many of the psalms and other lengthy portions of scripture. The Old Testament stories, and the stories of the life of Christ are a part of him. He has built his compound hard by the church-schoolhouse and he seldom misses a day of school, where he hears the Bible teaching and listens to the reading of the Bible, which is the main textbook of the advanced reading classes.

He never misses an opportunity to witness for Christ, and his testimony rings true, for it is supported by a Christ-centered life. Just a few months ago a strong test of his Christian character came to him. In the night a thief entered his house and took all that he had except the grain and the goats. He was not a man of great possessions, so the loss was all the more keenly felt. When he and his wife and children arose in the morning they found themselves with no clothing except the old pieces they had slept in, and no money to buy more. Even the decorated gourds which are every bride's gift from her mother were taken. Mwajim and Pindar came through this experience without bitterness. They were very appreciative of the little things their Christian friends did to help them, and they believe that God will give them strength and opportunity to replace the loss in time. I was at church at Kwajafa the Sunday following the theft, and I was interested to note that Mwajim still had a coin to give to the Lord when the offering basket came around.

As a direct result of his testimony of the past few years a number of people have been led to accept Christ. Among them are his wife; his older brother and his wife; the chief of a village where Mwajim has been preaching the past year; and a crippled man, doomed never to walk. In addition to his preaching testimony he has the faith which God requires for the healing of the sick. There are not less than six cases of serious illnesses which have been cured through the prayers of faith of this man of God. His older brother was very ill several years ago, and Mwajim prayed earnestly for his recovery. His prayer was answered and his brother gave his heart to the Lord. A year or more later the brother's wife was ill. I saw her myself and did not think she could ever recover. But God gave Mwajim another answer to his prayer and raised her up. She too is glorifying God.

Through Saki Mwajim's efforts a number of villages around Kwajafa have heard the gospel and have asked for schools. They ask for them faster than we can supply them. He said to me one day in pleading for a teacher for a certain village: "As soon as you can send a teacher, I'll go on to another village. I know I am not capable of teaching them, but I can sow the seed of desire and it will be up to some one else to take over what I have begun."

In all of his work he is very humble, taking none of the credit to himself, but giving God the glory. He asks for no greater joy than to be able to tell the good news to all who will listen, and to bring his neighbors, family, and friends into a saving knowledge of the gospel. The phrase which comes oftenest to his lips is: "I an mafar Hyel"—"I am a slave of God." And he can truly say with Paul that: "To live is Christ."

Garkida, Africa.

Lassa Church Builds a New House

BY H. L. BURKE, M. D.

(See Cover Page Picture)

"YES, I know it is true what the missionary says. The old church house would do all right if we put a new roof on it, but it is located so far away from us and during the wet season we have to wade water to our hips to get to church. I for one am getting sick and tired of it and something else must be done."

The speaker seated himself amid a chorus of satisfied assents. The missionary had been trying to point out to the Lassa church in council that the church would not be able to finance a new church building. The old building still had substantial walls, but the roof was bad and was in dire need of repairs. Titsi arose and said:

"I agree with Addua. It is terrible to go down through that mud each rainy season to church. It is also true that we do not have so very much money, but I believe if we would all pitch in and give what we could, and then go and work when we could, we could build a new house."

"I move that we build a new church house," said Risku. "Second the motion," said some one. The motion was carried.

"Well, we have decided on a new church house," said the leader of the meeting. "We have a big job before us. We shall have to choose a site, and then have a plan that we may approve. How shall we go about this matter?"

"Let us have a committee to pick out a site and then have some plans submitted. This could be done tomorrow, and then we could have another meeting tomorrow evening," said Missionary Royer.

"I move we do it that way." "Second the motion." It was passed.

The committee was appointed. The next day there was important hurrying to and fro. The committee was busy on the matter of the site and others were busy with paper and pencil for a plan.

"In our meeting last evening we appointed a committee on the site for the new church, and here are also some plans that have been submitted," said the elder as the matter was introduced in the next evening's meeting.

The committee gave the results of their investigations and submitted a site about twenty rods east of the market place. "There is good drainage and it is near to the main portion of the village." After some questioning and answering it was decided to accept the committee's report.

A discussion on the plan followed. There was a plan for a large round house, one for a square house, and finally Minso, the schoolmaster, told of the T-shaped or cross-shaped churches that he had seen. The church was much impressed and then and there decided that Lassa should have one like that.

In the latter part of the meeting pledges were made for timber for the roof, grass for the thatching and brick for the walls.

It was a happy day a week or so later when we all met at the new site and cleared away the grass and bushes and started to lay the walls. The work continued during the whole dry season. Slowly the walls became higher. Gothic windows were fashioned out of the sun dried mud and placed into the walls. The rains were dangerously near as the walls were finally completed. It took quite a bit of hard work to put up the heavy framework of the roof and to do the thatching. Much of it had to be hired, and so the treasury of the church became depleted. The principle which has been carried out as much as possible in the Africa mission is that church houses are built by the local people. Largely by the members of the church and the missionaries. No mission funds are used. Some money had to be borrowed, but everyone is confident that before too long the building will be paid for.

On June 10, 1938 the house was finally dedicated. At the same time twenty-three people decided to try to follow the Christian way of life and twenty-two others that had made satisfactory progress were baptized. In the evening we had a grand love feast. It was a great day of dedication at Lassa.

Lassa, Africa.

About African Agriculture

BY HAROLD A. ROYER

WRITE an article on agriculture! But why? There is such an abundance of food in the tropics! All the people need to do is to gather what they want! Why trouble to improve their agriculture?

McCulloch writes of certain tribes in Northern Nigeria: "A survey of a crowd in a market place impresses the observer with the well-fed healthy appearance of the men and women. . . . From just such a picture as this has arisen the popular and very ill-informed parrot cry of the magnificent health of the African savage. One week's experience of public health control, or hospital practice, will explode this myth for any intelligent observer. Experience shows that loss of nervous stability, high infantile death rate, low reproductive capacity, and low resistance to infectious diseases are the rule in nearly all African communities."

Hall says: "There can be little doubt that malnutrition is one, if not the chief source, of the incidence of disease among African natives, the extent of which is but little realized." Tropical ulcer is common, and Orr and Gilks have associated this trouble with defects in the dietary.

What can we do? May I suggest some ways of improving native agriculture? This year the locust menace was brought definitely to our minds again. Had it not been for the heavy rains the damage might have been quite serious. Here at Lassa till September first we had twenty inches more rain than last year. This suggests increasing the "locust resistant" crops. In the main these are cassava, peanuts, yams, beans and sweet potatoes. If each farmer were encouraged to and did plant part of his farm to these crops he need not worry about famine. Diversification of crops would act as drouth insurance, too, as it is not likely that all crops would fail.

Worth says that he believes the growing of fruit trees is one of the things most needed by the natives. I should like to suggest that we encourage the growing of fruit trees among our people as much as possible. In order to do this we should start a nursery at each station. Since my own experience bears this out, I want to quote from Worth of the Belgian Congo: "I have found that if you give a native a tree he will plant it as well as he knows how and will take a certain amount of care of it, but if you give him tree seeds he will throw them away or plant them and forget them. I, therefore, have a big nursery where I start as many fruit trees as I can."

Mangoes, guavas, and limes will grow in our area with less care than some other trees, so these are the ones we should encourage first.



A Fulani woman with a calabash of milk on her way to market. Photo by Harold A. Royer.

Another suggestion for our native program of improved agriculture is in the line of better livestock. Selection of breeding stock is very important. The breeding of milk goats might be a means of improving their conditions. Many people buy milk from the Fulani herders, but every farmer raises goats and thus he might have his own private, daily supply. Some of you (African missionaries) are saying to yourselves—but that idea is no good because the Buras won't drink goat milk. Well, very few of them drink boiled water either, although we have been advocating it for the past fifteen years. It is granted that it will take considerable education before many Buras or Margis will use goat milk, but I believe that the end justifies the effort.

Also, we can help them to grow better crops through seed selection and soil improvement. In America you have practiced seed selection for so many years that it has become second nature, but not so with the African.

Everywhere the system of "shifting cultivation" is decried. The natives can "get by" with that method as long as the country is thinly populated, but eventually it will mean ruin for an agricultural people. In certain sections of East Africa famine conditions are quite frequent because of erosion and deforestation which is the natural result of "shifting cultivation." They must be taught how to care for the land by means of crop rotations, animal manuring and green manuring so that a farm does not have to be abandoned after a few years.

In conclusion let me quote from an article by Malcolm Dana on the *Gospel of the Soil:*

"There is a new farmer in the making. He is the husbandman whom someone has described as a farmer who is married to the soil. He treats the soil with much of the consideration and affection shown toward his own wife and family, for his unit of interest and value is land itself, and after that, the whole farmer class that works thereon. The husbandman comes to believe that while he may hold a legal title to his farm, he does not really own it, for 'the earth is the Lord's and the fullness thereof,' and all land is holy earth. The husbandman feels himself bound to think of generations yet unborn who must live on the land after he has done with it. Farming is a partnership and even co-creatorship with God. It is also a partnership between man and the soil, to the end of making the earth yield her full increase for the good of all. A first need voiced by the Creator after he had made the earth and all other animate things was for the farmer. Here emerges the real dignity and place of all those who work on the land. The farmer must be a co-operator, for without his assistance, the ground would refuse to yield its full increase. . . . Man's primary responsibility is to care for the earth. He must dress it—plow, harrow, sow, cultivate and harvest; he must also keep it—guarding it against pests, erosions, ravages of wind or flood, disasters of heat and cold and from wicked abuses of man."

Evangelism first. Yes, by all means! But let us not leave these other things undone.

Lassa, Nigeria.

Some Pastoral Problems in Africa

BY CLARENCE C. HECKMAN

Though our church here has been organized only a few short years we are far enough advanced to have some backsliders. We have an entirely untouched field in which to work and few outside influences touching on our task, but even so we have many problems and few precedents in the difficulties of building a church on sure foundations.

Needless to say, our problems here are of quite a different character from church problems in the homeland. Also, too, different in many respects from those of our other mission fields, as I've been led to believe from comparing notes with representatives from those fields. Most of our problems lie in the difficulties that arise out of a background of polygamy and in the sin of the seventh commandment.

Among a people who have for centuries past believed in the plurality of wives, for one to try to breakdown in a few years' time the teaching of the fathers of the race and attempt to hold these people to a strictly monogamist relationship in the home presents difficulties that are well-nigh insurmountable. But of course, with God's help, all things are possible; and with the promise we have we feel able to go on trying to establish a Christian church knowing that eventually his way will win.

We have recently gone through a time of testing. Several of those whom we had come to feel were mak-

ing an honest effort to give Christianity a real try, by living with one wife, the same wife, broke down and took a second one. One young man especially, that had gone to an adjoining tribe, the Honas, and learned their language which is quite different from his own, lived among them and was trying to lead them to salvation. He took another wife. We tried to show him that all the work he had done among those Hona people would be wasted, that if he wanted to go on as a leader among them, he would have to live an exemplary life, that he could not teach nor preach in the name of the church. In the face of this he forsook all and betrothed himself to a young woman of this community. Strange to say, this young man was extremely surprised when he was disciplined by the church, or told that he could not teach nor preach in the name of the church nor mission nor be any kind of a leader among those Hona people. We told him that he had been a light to them, but that now his light was clouded. He was like a lantern with a dirty chimney. Since he had established his home among them entirely on his own initiative, and at his own expense, he was allowed to live on among the Hona people. The previous year, about twenty of the young Hona men had stepped out for Christ. One of these took a second wife and another was contemplating doing so. Only then did Anjikwi see that he couldn't expect the Honas to do as he told them and not as he himself did.

After much worry, argument, prayer and these examples of what his practical life teaching was doing for those who had believed and followed his teaching, Anjikwi finally decided to break off relations with Pindar Kwar Banu and sent her back to her people, receiving what of the bride price had been paid. From the time of that separation, Anjikwi must live a straight life, submit to at least six months' discipline in the church which means he can not teach nor preach, can not commune, vote nor hold any office in the church, and must make public confession of his sin before the church group. We firmly believe that Anjikwi has learned his lesson and hope that he will be a more consecrated Christian when once again he is restored fully and unconditionally to the fold.

One thing that Anjikwi mentioned when he made the break with Pindar was that he knew many friends of the mission in America had been told about his work among the Hona people and that he felt he was letting them down by doing as he had done. We beg you to pray earnestly that Anjikwi may be led back to Christ and that his work may be richly blessed by this testing he has gone through.

A number of young men have agreed that one wife is probably the best way, but felt that as long as they had only one wife at a time they might change them as often as they liked—say every two or three years. They have endeavored to get this idea tried out very thoroughly, trying every loophole they can think of. They lack not for reasons why the present wife is unsuitable: she won't cook food; she fights with the neighbors; she mistreats the children; she has an incurable disease; she is going blind; she has committed adultery; she has run away with another man; they just can't get along together; she is not the one he would have chosen as she was chosen by his people and hers; she is dirty; she sells her clothes and wastes the money; she lies—and so on *ad infinitum.*

And it isn't always easy to combat their arguments and excuses. They can sound so plausible and convincing and one never knows but that they might be telling the truth, though one can never be sure of this. The wives too often have reasons why they can't get along with their husbands, though this is less often true than vice versa. And strange as it may seem to western minds, frequently a baptized Christian wife will take a definite stand and say that unless her husband gets another wife so that there are at least two in the compound, she won't stay with him any longer! She will go home to her mother! Why? Because she can't do all the work that she must do if she is alone. She must cook food at least once a day, while if there were two of them they could change off with the cooking. And when one of them is ill the other can take care of her and the family. Then, too, there would be the companionship of another woman in the household. There isn't the close relationship between man and wife that we know and think about. They don't eat together; they frequently sleep in separate houses. They have separate farms and the children when old enough to leave the mother are the property of the father. No, there isn't any of that close relationship between father and mother and children that we have come to regard as the basis for real Christian homes. It will take many years of patient teaching and exemplary living before this new relationship is established.

In the last six months we have had four definite attempts by leading young men in the Garkida church to change wives or take another and have two. Of the four, three have definitely retraced their steps and given up. The fourth, while he might be willing to do the same, is unable to do so as in the meanwhile his first wife, not a Christian, has run away with another man. Since this has happened since he chased her away, it quite clearly makes it impossible for him to go back to her, but also brings out more clearly the sin he committed in forcing her to take this step. Apparently the only solution to this last problem is time. Let time take its course and after several months or a year if he has shown by his life that he is ready to stick to the woman he has now chosen, he may be accepted back into the fellowship of the church if he asks forgiveness and

acknowledges his sin. I must say that one is inclined towards leniency when one remembers that it is a step of only one generation since men here had from one to thirty or more wives and were only limited in the number either by the number of available women in the community or by their ability to raise the bride price. It is a short step indeed between these two pictures.

There is another danger we have to guard against. Almost all our Bura people are under the direct rule of cruel, powerful overlords, namely a tribe called Pabirs. These people have been the oppressors of the Buras for a very long while and have collected tribute from them in many different ways. Up to the time of the British occupation of the country they were held in almost pure slavery. Since then the Pabirs are the tax-collectors of the country and many are the evils that can be worked under that head. Though there is an English official in charge at all times, these Buras are never allowed by the Pabirs to bring a complaint direct to the European, as they must always go through a Pabir interpreter. So the story they might tell of Pabir oppression never reaches the higher authorities. These Pabir taskmasters require endless things to be done for them besides the taxes. They control the minor courts and often hale Buras into the courts on false charges just to collect a fine that they can stick into their own pockets. Just two days ago I was called by a Christian boy in a town fifteen miles from Garkida who was accused of committing adultery with a girl of his neighborhood. He denied the charge, the girl denied it and stoutly maintained that the talebearer had been telling false tales so that the fine might be divided between the court and himself. The Christian boy begged me to approach the district head, a Pabir, and beg him not to push the case as there was no truth in it. He threatens this boy with three months' imprisonment if he can not pay the twenty-five shilling fine, that is usually paid for this kind of an offense. I begged him to go slowly in the matter until I could make some further investigation. He was not too sure but that I would make a complaint to the District Officer, and as he is not too sure of his position, I think he was a bit scared about it and promised to be sure of his ground before he made further steps.

As we have about a hundred Christians in the Garkida area that are not in the Garkida church congregation, and all the Christians at Marama as well as all the other Buras, and these are all under the control of these Pabirs, we are very much concerned as to the final outcome of the oppression by the Pabirs. Much depends upon the English official in charge. If he is willing to see that the Buras get fair treatment and is alive to the situation, there is bound to be a way out some time during the next century or two.

So I say again that when one bears all these things in mind, he is often tempted to be easy on them and to accept their devious explanations as being sufficient cause for the changes they wish to make in the family life. But when again we consider that by so doing one is only postponing the day when these irregularities will come to be frowned upon by their own native church, it gives one pause and one hesitates to postpone that day when Christ will be All in all to these people and when his church will be their spiritual home.

Garkida, Africa.

Nursing in Africa

BY GRAYCE BRUMBAUGH

All who come to the mission field have a picture in their minds, of what their work is to be like. But few who come actually find things as they may have expected. A nurse who has been trained in a hospital at home expects to find somewhat similar circumstances in a hospital on the mission field, but this is seldom the case. Oftentimes she has to work without a doctor, while nurses at home are trained to carry out doctors' orders, and to use very little of their own initiative in such matters. Here oftentimes a nurse is expected to carry forward a medical program without the close supervision of a doctor. This calls for applying much technic which she has only observed, but never practiced. Thus the missionary nurse has to diagnose various ills, eruptions and fevers. Perhaps several new patients arrive at the hospital at a time. The hospital boys (the African nurses) are there to carry out any orders the nurse may give, but it is the nurse who must first see the patient, inquire from them about their symptoms, and find how long these have been present—which in many cases is a long time. After getting all possible information, the missionary nurse must diagnose and decide upon the type of treatment to be carried out, and whether or not the patient needs to be hospitalized. She must decide what medications are to be given to the patients—some of whom may be very ill. She must be able to perform minor operations such as opening boils and deep abscesses which have caused the individual much pain. Or perhaps, she must amputate a toe, pull teeth, and do various other things. Then, possibly in the middle of the night she is called by a boy to come to deliver a young mother who has come to the hospital for the first time. Almost unconsciously she breathes a prayer that both the new mother and babe may come through safely. These things, and others, all come in the day's work. Also, it is necessary for her to learn the language as quickly and as well as possible in order to be able to talk to the natives and direct them in caring for the sick. For this reason the first six months in Africa are spent largely in language study.

ing an honest effort to give Christianity a real try, by living with one wife, the same wife, broke down and took a second one. One young man especially, that had gone to an adjoining tribe, the Honas, and learned their language which is quite different from his own, lived among them and was trying to lead them to salvation. He took another wife. We tried to show him that all the work he had done among those Hona people would be wasted, that if he wanted to go on as a leader among them, he would have to live an exemplary life, that he could not teach nor preach in the name of the church. In the face of this he forsook all and betrothed himself to a young woman of this community. Strange to say, this young man was extremely surprised when he was disciplined by the church, or told that he could not teach nor preach in the name of the church nor mission nor be any kind of a leader among those Hona people. We told him that he had been a light to them, but that now his light was clouded. He was like a lantern with a dirty chimney. Since he had established his home among them entirely on his own initiative, and at his own expense, he was allowed to live on among the Hona people. The previous year, about twenty of the young Hona men had stepped out for Christ. One of these took a second wife and another was contemplating doing so. Only then did Anjikwi see that he couldn't expect the Honas to do as he told them and not as he himself did.

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One thing that Anjikwi mentioned when he made the break with Pindar was that he knew many friends of the mission in America had been told about his work among the Hona people and that he felt he was letting them down by doing as he had done. We beg you to pray earnestly that Anjikwi may be led back to Christ and that his work may be richly blessed by this testing he has gone through.

A number of young men have agreed that one wife is probably the best way, but felt that as long as they had only one wife at a time they might change them as often as they liked—say every two or three years. They have endeavored to get this idea tried out very thoroughly, trying every loophole they can think of. They lack not for reasons why the present wife is unsuitable: she won't cook food; she fights with the neighbors; she mistreats the children; she has an incurable disease; she is going blind; she has committed adultery; she has run away with another man; they just can't get along together; she is not the one he would have chosen as she was chosen by his people and hers; she is dirty; she sells her clothes and wastes the money; she lies—and so on *ad infinitum*.

And it isn't always easy to combat their arguments and excuses. They can sound so plausible and convincing and one never knows but that they might be telling the truth, though one can never be sure of this. The wives too often have reasons why they can't get along with their husbands, though this is less often true than vice versa. And strange as it may seem to western minds, frequently a baptized Christian wife will take a definite stand and say that unless her husband gets another wife so that there are at least two in the compound, she won't stay with him any longer! She will go home to her mother! Why? Because she can't do all the work that she must do if she is alone. She must cook food at least once a day, while if there were two of them they could change off with the cooking. And when one of them is ill the other can take care of her and the family. Then, too, there would be the companionship of another woman in the household. There isn't the close relationship between man and wife that we know and think about. They don't eat together; they frequently sleep in separate houses. They have separate farms and the children when old enough to leave the mother are the property of the father. No, there isn't any of that close relationship between father and mother and children that we have come to regard as the basis for real Christian homes. It will take many years of patient teaching and exemplary living before this new relationship is established.

In the last six months we have had four definite attempts by leading young men in the Garkida church to change wives or take another and have two. Of the four, three have definitely retraced their steps and given up. The fourth, while he might be willing to do the same, is unable to do so as in the meanwhile his first wife, not a Christian, has run away with another man. Since this has happened since he chased her away, it quite clearly makes it impossible for him to go back to her, but also brings out more clearly the sin he committed in forcing her to take this step. Apparently the only solution to this last problem is time. Let time take its course and after several months or a year if he has shown by his life that he is ready to stick to the woman he has now chosen, he may be accepted back into the fellowship of the church if he asks forgiveness and

acknowledges his sin. I must say that one is inclined towards leniency when one remembers that it is a step of only one generation since men here had from one to thirty or more wives and were only limited in the number either by the number of available women in the community or by their ability to raise the bride price. It is a short step indeed between these two pictures.

There is another danger we have to guard against. Almost all our Bura people are under the direct rule of cruel, powerful overlords, namely a tribe called Pabirs. These people have been the oppressors of the Buras for a very long while and have collected tribute from them in many different ways. Up to the time of the British occupation of the country they were held in almost pure slavery. Since then the Pabirs are the tax-collectors of the country and many are the evils that can be worked under that head. Though there is an English official in charge at all times, these Buras are never allowed by the Pabirs to bring a complaint direct to the European, as they must always go through a Pabir interpreter. So the story they might tell of Pabir oppression never reaches the higher authorities. These Pabir taskmasters require endless things to be done for them besides the taxes. They control the minor courts and often hale Buras into the courts on false charges just to collect a fine that they can stick into their own pockets. Just two days ago I was called by a Christian boy in a town fifteen miles from Garkida who was accused of committing adultery with a girl of his neighborhood. He denied the charge, the girl denied it and stoutly maintained that the talebearer had been telling false tales so that the fine might be divided between the court and himself. The Christian boy begged me to approach the district head, a Pabir, and beg him not to push the case as there was no truth in it. He threatens this boy with three months' imprisonment if he can not pay the twenty-five shilling fine, that is usually paid for this kind of an offense. I begged him to go slowly in the matter until I could make some further investigation. He was not too sure but that I would make a complaint to the District Officer, and as he is not too sure of his position, I think he was a bit scared about it and promised to be sure of his ground before he made further steps.

As we have about a hundred Christians in the Garkida area that are not in the Garkida church congregation, and all the Christians at Marama as well as all the other Buras, and these are all under the control of these Pabirs, we are very much concerned as to the final outcome of the oppression by the Pabirs. Much depends upon the English official in charge. If he is willing to see that the Buras get fair treatment and is alive to the situation, there is bound to be a way out some time during the next century or two.

So I say again that when one bears all these things in mind, he is often tempted to be easy on them and to accept their devious explanations as being sufficient cause for the changes they wish to make in the family life. But when again we consider that by so doing one is only postponing the day when these irregularities will come to be frowned upon by their own native church, it gives one pause and one hesitates to postpone that day when Christ will be All in all to these people and when his church will be their spiritual home.

Garkida, Africa.

Nursing in Africa

BY GRAYCE BRUMBAUGH

All who come to the mission field have a picture in their minds, of what their work is to be like. But few who come actually find things as they may have expected. A nurse who has been trained in a hospital at home expects to find somewhat similar circumstances in a hospital on the mission field, but this is seldom the case. Oftentimes she has to work without a doctor, while nurses at home are trained to carry out doctors' orders, and to use very little of their own initiative in such matters. Here oftentimes a nurse is expected to carry forward a medical program without the close supervision of a doctor. This calls for applying much technic which she has only observed, but never practiced. Thus the missionary nurse has to diagnose various ills, eruptions and fevers. Perhaps several new patients arrive at the hospital at a time. The hospital boys (the African nurses) are there to carry out any orders the nurse may give, but it is the nurse who must first see the patient, inquire from them about their symptoms, and find how long these have been present—which in many cases is a long time. After getting all possible information, the missionary nurse must diagnose and decide upon the type of treatment to be carried out, and whether or not the patient needs to be hospitalized. She must decide what medications are to be given to the patients—some of whom may be very ill. She must be able to perform minor operations such as opening boils and deep abscesses which have caused the individual much pain. Or perhaps, she must amputate a toe, pull teeth, and do various other things. Then, possibly in the middle of the night she is called by a boy to come to deliver a young mother who has come to the hospital for the first time. Almost unconsciously she breathes a prayer that both the new mother and babe may come through safely. These things, and others, all come in the day's work. Also, it is necessary for her to learn the language as quickly and as well as possible in order to be able to talk to the natives and direct them in caring for the sick. For this reason the first six months in Africa are spent largely in language study.

The nurse must be able to mix medicines which are to be used for the hospital patients and for dispensing to the village folks. And aside from mixing medicines, the medicines and supplies must be ordered, and this must be done at least six months before she knows just what the need will be, since the order usually goes to England or America. The supplies will probably come by freight which means that they will be on the way a long time. Along with ordering the supplies it is also necessary to be able to make an affidavit for the refund of customs paid on alcohol for use in the hospital. This is quite a necessary item when one realizes that the customs on ten gallons of alcohol amounts to $215.

She must be able to inspire confidence in the natives with whom she works and those she approaches in a medical way. She must be able to help bring into the world as well as to ease the passing. When epidemics sweep the country she must personally be unafraid and do what she can to stem the flood of the disease. And even if some of her own friends are taken she must keep up her courage.

We often read in magazines about "What to do before the doctor comes." This is a thing not only to think about, but to actually carry out when the doctor is perhaps from forty to one hundred and ten miles away and when one has no access to telegraph, telephone, nor yet to radio. And while in some parts of Africa the messages are sent by the "drum call," that is not true in this locality. If the doctor needs to be called a native runner must be sent—one who usually walks and only occasionally runs; or a bicycle messenger is sent; or if it is a dire emergency a European may be sent by motor car to call the doctor. Even to call him by car is not assuring his arrival.

Recently when the doctor was needed at Marama, Bro. Landis was sent by car to call him. Owing to the heavy rain of the season he could not make the entire distance to Garkida by car, but had to stop about six miles out, due to a large washout. He made the remainder of the distance by foot and Dr. Bosler was ready to return with him in about an half hour. They started out in the doctor's car to go to the place where Bro. Landis had been forced to stop. It was about eight o'clock in the evening and another rain storm was brewing. They got to the washout just as the rain began to fall. After much difficulty in starting the car, being stuck several times, and routing out dozens of natives in the night to assist them, they finally gave up and walked back through the rain to the washout and started back to Garkida. As they drove on to a bridge a solid wall of water came down stream and hit their car midway across the bridge. The water was rising rapidly, and the men saw it was necessary to get out quickly. They had little more than left the car until the force of the stream washed it over the edge of the bridge. Dr. Bosler and Bro. Landis were very grateful that they left the car at the moment they did—otherwise the results would have been very serious.

But to go back to the idea of what the nurse should do before the doctor comes. When he does not come, and for days you perhaps hear nothing about why he does not come and your patient gets steadily worse, and perhaps dies, what would you do then? It is then up to the nurse to do anything that is most indicated, whether it be only to inspire confidence, give comfort and allay fears, or whether it be the administration of a medication which will give a much needed rest. In any case the nurse must always do her best regardless of the circumstances, and the best in Africa calls for so much more than in the homeland where conditions are not at all similar.

Such an urgent call for a distant doctor is not the usual. This has happened only once in the history of the mission, and may not occur again. Even though one is situated many miles from a doctor, the conditions are such that he is usually able to come on call and meet the need. Yet while one may depend upon his own experience and training, or upon the help and skill of the doctor, he is still surrounded by the direction and blessing of God. In so far as we feel the need of this help and look to God for the direction, only so far does God help us in the solving of our problems, and our success is dependent on him.

Lassa, Africa.

What Would You Do?

BY GLADYS H. ROYER

If you were a person with no medical training, and there was no doctor or nurse on the station, and they asked you to come to the hospital and help deliver a baby, *what would you do?*

Jasini, one of our Christians, is engaged to Thlawur, a schoolgirl. A few months ago a man in a near-by village stole Thlawur and took her to his house. Jasini's brother heard about it and tried to get her free, but he could not. He went home for help and they did get Thlawur back to her home yet that night. Jasini thought the other man had done him a wrong and so he took his case to the native court. The court charged each of the men, plaintiff and defendant, $7.50 which is about three months' wages for Jasini. Neither one paid the fine. This month when the court met they added another four dollars to Jasini's fine but only one dollar to that of the kidnapper. Jasini was apparently only protecting his wife-to-be. They came to us for advice. *What would you do?*

The native chief sent his sewing machine to be repaired. Many parts are missing and they must be or-

dered from England. It probably will not sew even though we try to get the repairs, and he is likely to forget to pay us for the parts. *What would you do?*

The leather worker was making us a leather jacket and ruined the skins for both sleeves. *What would you do?*

An old man fell out of a tree and broke his thigh bone. We tied the leg up in splints to the best of our knowledge but he keeps taking them off or loosening them. Then last week he put on a set of cornstalk splints of his own. His daughter or friends sneak beer to him whenever possible. *What would you do?*

The gardner and his wife are Christians, but she comes and says she is going to leave her husband and go back to her people because her husband beat her. *What would you say to her?*

I had some old earthen water coolers sitting outside our house. A woman from the village came to salute and saw them. She wanted to buy one, and after I had consented she said: "I need it for making beer." *What would you do?*

A chief from a near-by village sent a beautiful big gown and a string of Mohammedan prayer beads to a pagan man in another village. The chief told the pagan that the gown was his if he would start saying Mohammedan prayers. The man wanted the gown very much as his only piece of clothing was a goat-skin girdle. Thus Islam is being spread in our territory. *What would you do?*

Lassa, Nigeria.

The Making of an African Nurse

BY ALICE ENGEL

MANY times questions have been asked about the native nurses, what they are like, what training they receive, and what use they make of their medical training. Perhaps you will be interested in hearing about one of our African nurses who is quite typical of the group.

Malam came to the hospital one day with several other boys who had expressed a desire to learn to be nurses. After we had talked with them they were each placed under the supervision of an older boy who might help them. Thus they would learn by observing the work. What strange things the new boys saw that first day as they followed their guides about! Malam's eyes grew wider and wider as he saw more and more of the strange ways of the white man. He was not at all sure that this was the way things should be done, either. Was not he the son of a witch doctor, and had he not watched him do innumerable *hoptus* and make strange medicines and charms? Had he not learned well the traditions and secrets of the past? Malam was only fifteen or sixteen years old, but what a weight of superstition and dread those few years held! The Bura's life is filled with a constant dread of evil spirits; not for a moment does he know the peace and assurance that is ours in Christ.

Let us take a look into the past, at the home from which Malam came. From the day of his birth he has been steeped in superstition. Perhaps near his mother when he was born had been placed a number of brass bracelets wrapped in a black cloth. This is *Satan medicine,* to keep evil spirits away from the mother. Be-



Reader's left: Termites' nest twelve feet high. If you know your missionaries you will see the picture was taken on the occasion of Bro. L. A. Blickenstaff's visit to the Africa field. Below: Delegates to the district meeting at Lassa, February of 1938. Photos by the Harold A. Royers.



fore he was many days old charms were tied to his neck, wrists or ankles with cotton string to prevent illness and keep away spirits that might harm him. If he became sick such things as flies, mosquitoes, filth, improper food or exposure were not even considered. Some one was making him sick and the thing to be done was to find out quickly who it was.

To find the guilty person a procedure such as the following was carried out. A witch doctor puts medicine into a big pot of water, and then, bending over it, knife poised in hand, he gazes intently into the water. The medicine is to call the spirit of the guilty person and when it comes the witch doctor stabs it with his knife. In a few days that person will become sick and die. During sleep the spirit of a person roams about freely and may be captured by an evil spirit and put under a stone or tied to a tree. The person whose spirit is thus imprisoned becomes sick and will die after a lingering illness, unless the witch doctor finds where it is imprisoned and frees it. Preventive medicine consists in a sacrifice each Saturday for one month of the year to the *hoptu* in the compound. The *hoptu* may be a small pot with a larger pot turned over it. A chicken or sometimes a goat is killed and the blood sprinkled on the *hoptu*. The meat is then cooked and the liver together with some other parts of the meat and some guinea corn mush is put on top of the *hoptu* that the spirit of the *hoptu* may eat. Failure to do this for one month each year may bring sickness upon the family.

From such homes, with such a background of superstition, they come to the school and in a few years may enter the hospital. Malam was in elementary three. What queer things the white man does and says! He talks of germs. They are something with life, and yet so small that they can not be seen. He says that they spread from one person to another and cause disease. He even blames the innocent looking fly and mosquito. How shall Malam reconcile such ideas with his traditional belief in evil spirits and the evil resulting from the ill will of his neighbors? The doctor says that smallpox too is caused by one of these mysterious germs, but every good Bura knows that smallpox is a person, who enters into a village and shoots his victims with a bow and arrow. When smallpox entered a village recently a witch doctor was called, who caught him in a waterpot covered with a gourd. He then took smallpox out into the bush, killed and buried him, receiving a goat for his pay.

And then the doctor and nurse have such strange ideas of cleanliness. Malam rather likes keeping his clothing clean as he has been taught in the school, for it gives him a sense of importance to look well. But even cleanliness can be carried too far, surely something scrubbed with soap and water is clean. But the doctor says that it is not, in spite of the evidence of his eyes to the contrary, and talks of things being sterile—which is another fantastic idea of the white man! Malam does not half believe the things he hears in class, but learns them so that he may pass his examinations. It would not occur to him to try to put them into practice. He still drinks unboiled water and further adds to his store of intestinal parasites. He still thinks that if he touches the sterile dressing that is to go on an operative incision it makes no difference if the doctor did not see him do it. But gradually he begins to believe, he sees cures where all was apparently hopeless. He tries some of the new medicine himself when he is ill. He sees patients saved where the witch doctor has failed, and he begins to realize the worth of the things he is learning. Then there is real progress and he is eager to learn. He learns quickly and well.

Not only has he learned about medicine, but he has seen in the spirit of service and friendship in the hospital One whose spirit controls the activities there. He has seen a better way of life and a higher meaning in life than he ever saw before. He has accepted Christ and is making his way of life his own. He has entered a more abundant life. No more does he dread what may happen to him by chance; no more is his life controlled by fear. He knows himself to be a child of the Father.

What does the future hold? In a few years he will likely marry a Christian schoolgirl. How different will be the home of his children from his own childhood home! From the very first his children will be taught of the true God. From the time of their birth they will go to church regularly, tied on the back of their mother, and will be consecrated to God at a special service. Among his neighbors Malam will be respected; others will follow and look to him for leadership as they see a better way of life demonstrated. After a little more experience he may be sent out to a Bura village as a community center worker. Here more than ever before his daily life will be a constant witness as the people there see, perhaps for the first time, the life of a Christian family. He will teach in the school. He will conduct a dispensary and treat many ills, sending those he can not treat to the doctor at the hospital. He will preach in his own village and probably in one or more of the surrounding villages. He has become one of God's messengers, a messenger to preach and to heal. "And he sent them to preach the kingdom of God, and to heal the sick" (Matt. 9: 2).

The training of boys to go out and help their own people is the task of the school and the hospital. It is a part of the work you are carrying on in Africa. Does it seem to you worth while? Is it worth your interest, your gifts, and your prayers? How many shall have the opportunity of such training? How far shall the

work spread? The people are eagerly waiting to hear; the fields are white unto harvest. The Master calls for those who will work in his harvest field. It is in our hands. How shall we answer him?

Garkida, Africa.

Helping Lepers to Help Themselves

BY HOWARD A. BOSLER, M. D.

THE Africans need to be taught to help themselves. So in our Leper Colony at Garkida we find it necessary to direct the lepers to help themselves in the things of which they have need. In 1931 I made my first visit to the Garkida Leper Colony and found about one hundred patients there at that time. I had seen but one leper in my life before, and the group appealed to me as composed of the most miserably diseased human beings I had ever seen. Not only did I know very little about the disease, but I felt that before me was a most difficult task because of the infectiousness of this disease, which had made them so wretched and mutilated. I had not become accustomed to the smell of large foul ulcers nor the pus that flows so freely in Africa. My first trips to the colony destroyed my appetite for food and made me feel that I wanted to bathe thoroughly and often. However, I gradually learned more about the disease and about the people and their languages. I found that the disease was not so infectious as some with which I had worked daily and that it did not make the patients as miserable as many appeared to be. I soon came to love the people and to enjoy the work because they were in great need and were most appreciative of the help I could give them.

The government had given a grant of 500 acres for the colony and furnished funds for their houses and food. The American Mission to Lepers was giving a large annual grant to develop the medical, evangelistic, educational, agricultural and industrial work. The General Mission Board had sent missionaries to carry on the work. In the early years of the work it was necessary to use nonleper laborers, masons, carpenters, evangelists, teachers and medical assistants. The lepers could not help themselves. They were a group of dirty, untrained patients from many different tribes and languages. They could build a small mud hut or hoe and care for a small farm, but most of them had never seen a hammer, trowel, shovel, syringe, thermometer, book or pencil.

As the number grew, patients came who had been trained in other missions. Occasionally we admitted a patient who was a mason or a carpenter. Christian men entered who had developed the disease while in our own or other missions. Some could conduct religious services or teach school. Boys and girls who attended the colony school and were found to be intelligent were chosen to help in the medical work and other places of responsibility. The patients who seemed to be capable of leadership were carefully instructed and supervised. As they were able, their responsibilities were increased until at the present time we have a large group caring for their friends who are unable to care for themselves. Whereas at first it was necessary for the missionary to do the work for the lepers, it has now become more his work to plan and supervise the many phases of their activities.

Because of the many tribes and languages, the problem of governing the colony would be a very difficult one if it were not for a rather extensive organization of officials within the colony. There is a Christian chief who is assisted by a headman from each of the many tribes, and a company of six police and three night watchmen. This group, with the chief's secretary and five advisers, are kept busy settling disputes, farm difficulties and all the other problems that arise daily. The missionary in charge must often advise and support the orders of the chief, yet this does not require all his time and energy as it might if he undertook to attend all of this personally.

The school of 140 pupils is run entirely by patients and when it is impossible for the missionary to be present it still goes on in a splendid way. We have found the school to be a great unifying force in this mixed group, besides teaching them the things they need to know for a better way of living.

The church is an active force in the lives of the people. A service with as few as 200 people is considered very poorly attended. The average at regular services is about 300. Although a missionary acts as elder and pastor, yet most of the services are carried on by the patients themselves. Songs are sung in three different languages led by three different leaders. The man who has charge of the services is a patient with many years' experience in preaching and evangelistic work. He knows his Bible and is zealous in the evangelistic program among the sick. There are six other Christian leaders who preach and hold morning and evening devotional services. Religious classes meet regularly to instruct those who are preparing for baptism. Missionaries give special courses in religious instruction, but most of the church activities are carried on by the patients themselves in an inspirational way and in a way that is bearing results.

At seven o'clock five mornings each week more than 250 of the patients start out to work. These are the cases which are in the early stage of the disease and so are able to carry on the activities of the colony. Five large groups, each with a headman in charge, go out to clean the grounds, make roads, care for fruit trees, dig wells, build native houses or any of the many other things needing to be done. Some carry sand, stone or water for the masons while others help the carpenters

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KINGDOM GLEANINGS

Calendar for Sunday, November 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Honesty in All Things.—Ex. 20: 15; Luke 19: 1-10, 45, 46.

Christian Workers, What Can Brethren Do to Promote Peace?

B. Y. P. D., Our Part in Promoting Peace.

Intermediates, Thanksgiving Program.

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Gains for the Kingdom

Twenty added to the Long Run church, Pa.

Six baptized in the Woodland church, Mich.

Five baptized in the Silver Lake church, Nebr.

Four baptized and seven received by letter in the Covina church, Calif.

Ten baptized in the Flora church, Ind., Bro. X. L. Coppock, evangelist.

Seven baptized in the Rummel church, Pa., Bro. D. I. Pepple, evangelist.

Three baptized in the Moscow church, Va., Bro. M. C. Wilson, evangelist.

Five baptized in the Constance church, Ky., Bro. W. R. Swinger, evangelist.

Eight baptized in the La Porte church, Ind., Bro. Paul Thompson, evangelist.

Six baptized in the English Prairie church, Ind., Bro. Edward Stump, evangelist.

Two baptized in the Shelton church, N. C., Bro. N. C. Reed, pastor-evangelist.

Six baptized in the Ashland Dickey church, Ohio, Bro. L. R. Holsinger, evangelist.

Twelve baptized in the Upper Lost River church, W. Va., Bro. Earle Fike, evangelist.

Three baptized in the Sunfield church, Mich., Brother and Sister Coffman, evangelists.

Twenty-four baptized in the Pleasant Valley church, Va., Bro. Archie Naff, evangelist.

Twelve baptized in the Aughwick congregation, Black Log Valley church, Pa., Brother and Sister Martin Scholten, pastor-evangelists.

Eleven baptized and one received by letter in the White Hill church, Va., Brethren Robert Garber and Jacob F. Replogle, evangelists.

Three baptized, two received by letter and one awaits the rite of baptism in the Long Beach church, Calif., Bro. Wm. T. Luckett, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister Goldie Killion of Auburn, Ind., Dec. 5, in the Baugo church, Ind.

Bro. Ralph G. Rarick of Syracuse, Ind., Nov. 28, at Bremen, Ind.

Bro. Niels Esbensen, pastor, Nov. 20, in the Empire church, Calif.

Brother and Sister B. M. Rollins, Dec. 7, in the Eagle Creek church, Ohio.

Bro. J. T. Glick of Bridgewater, Va., Dec. 4-18, in the Longmeadow church, Md.

Sister Mary Cook of La Grange, Ohio, Nov. 27, in the Pleasant Hill church, Ind.

Bro. Phares Forney of East Petersburg, Pa., Dec. 3-18, in the Heidelberg church, Pa.

Bro. D. R. McFadden of Smithville, Ohio, Nov. 28 to Dec. 4, in the Kent church, Ohio.

Brother and Sister Oliver H. Austin, Nov. 30 to Dec. 18, in the Middletown church, Ohio.

Bro. Charles R. Oberlin of Peru, Ind., Nov. 21 to Dec. 3, in the Liberty Mills church, Ind.

Bro. Harry K. Zeller of Richmond, Va., Nov. 20 to Dec. 4, in the University Park church, Md.

Bro. R. H. Nicodemus of Beaverton, Mich., Nov. 28 to Dec. 11, in the Pleasant Valley church, Ohio.

Bro. J. W. Fidler of Brookville, Ohio, Dec. 4-18, in the Fairview church, twelve miles east of LaFayette, Ind.

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Personal Mention

Southern Virginia has chosen Elders E. E. Bowman and H. L. Reed as Standing Committee delegates to the next Conference, with Elders H. J. Woodie and Z. E. Mitchell as alternates.

Sister Elma Rau who is now engaged in evangelistic singing in the Elkhart Valley church of Northern Indiana is available to other churches desiring such service. Address her at Beaverton, Mich., R. 2.

Sister Pearl Bowman, wife of Bro. Samuel Bowman of Quinter, Kans., both of whom served a term as missionaries in China, "passed away Monday, Nov. 7, after an illness of a little over a year." Bro. Bowman, speaking of their preparedness for this sad but not unexpected event, says further: "Our comfort, however, grows out of a conviction that not all is dust and ashes, that this life is only a beginning of that which is full and free."

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Earliest callers at the Messenger offices last week were President Winger of Manchester and Sisters Bertha Frantz and Katie Allison of Bethany. The former of the two last named is dean of women at the seminary and the latter is a student from Johnson City, Tenn.

Dr. Homer L. Burke of Lassa, Nigeria, was an unexpected but not unwelcome caller the other day. He was scheduled to leave next morning by the motor car method for the Pacific Coast where he will spend some weeks among the churches answering their unspoken questions about what a missionary doctor does in Africa.

Bro. Warren D. Bowman, pastor of the Washington (city) church made a hurried call at the Messenger offices last Saturday morning. He was on his way home from the McPherson religious emphasis week mentioned in our issue of Nov. 12. Watch for a statement from him soon telling how you—yes, maybe you, can help him find more of our youth who go to the nation's capital.

On the Sunday morning before her ninety-third birthday, blind Sister Amanda R. Kratz said to her class: "You have always remembered my birthday generously. I am asking you now not to send me flowers or fruit. Instead will you please commit and repeat Matt. 22: 37-39; Isa. 41: 10; 2 Cor. 13: 11." The class repeated the verses. A reception was given in her honor by Mrs. J. Willis of Fort Washington, to which the entire class was invited. "We thank God for her outstanding service in the Ambler church," writes Sister Elizabeth R. Blough, Hatfield, Pa.

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Miscellaneous Items

"Bro. Merlin B. Stump is chairman of the program committee and Wilbur S. Barnhart is general chairman of the Southern Indiana Laymen's Conference for Dec. 10, mentioned elsewhere in this issue. [See page 26.] We hope that many men (and women) of the Indianapolis area will find it possible to attend."

The Dixon church of Northern Illinois will dedicate its remodeled house of worship Dec. 4. Bro. Rufus D. Bowman will be the speaker morning, afternoon and evening. "There will be a scrambled dinner at noon. All former members and friends of the Dixon church are invited to meet with us on that day."

Tomorrow morning, Nov. 27, Bro. Guy Stump, elder-in-charge, will preach an examination sermon in the Mount Vernon church of Second Virginia. At 6 P. M. the membership will assemble for the love feast. "All nonresident members, former members and neighboring brethren are invited to join in this service."

The Conference of 1939, we are informed, will be held at Anderson, Ind., beginning Wednesday, June 7. Next week the Secretary of the Committee of Arrangements will give further information, the conditions which led to the unanimous choice of this location and the many improvements in the facilities offered since the Conference was held there in 1932.

Christian German Refugees. An appeal for German Refugee relief was mailed from the American Committee for Christian German Refugees to the ministers of our church. The hearts of all good people go out to innocent suffering people. We hope you have been able to respond to this need. Our own church relief committee is prepared to forward funds to this committee and they may be sent to General Mission Board, Elgin, Ill. In this manner we will preserve a denominational record of what we give for relief.—H. S. M.

"I have just finished reading Soudan's Second Sunup. It is a wonderful write-up of Africa and missionary life. Some one made me a present of this book and so I am enclosing a gift for Africa missions for this favor." So writes Bro. E. S. Rowland.

What to Pray For, week of Nov. 26-Dec. 3: Turn to your Prayer Calendar for the week of December 3 to 10 and remember Dr. and Mrs. Bosler and the medical work at Garkida, Africa. Also pray for Dr. and Mrs. Studebaker who are now home on furlough.

The Bremen church of Northern Indiana will have a home-coming tomorrow, Sunday, Nov. 27, celebrating also the twenty-fifth anniversary of the church. Bro. Frank Kreider of Elkhart will be the speaker in the morning. Basket lunch at noon, followed by an afternoon program. Monday evening the 28th Bro. Ralph G. Rarick of Syracuse begins evangelistic meetings.

December 4 to 11 has been designated as McPherson College week throughout the college region. It is a week set aside for programs emphasizing the importance of Christian higher education, for alumni reunions in local areas and for aiding the college with its current budget. It is the hope of the college administration and trustees that this emphasis may be generally recognized on one of these Sundays or during the intervening week. There is strength in a united, co-operative movement.

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Among Our Colleges

Bridgewater College

The Promotional Secretaryship of the college, a position recently created by the Board of Trustees, is being filled by Ralph E. White, formerly pastor at Naperville, Ill.

The fifty-ninth session of Bridgewater opened with splendid promise. The freshman class of 110 is the largest in the history of the college and the total registration of 275 to date represents an increase of about fifteen per cent over any previous session. The quality of the student body is exceptionally high.

Faculty changes for the session affect the departments of Chemistry, Home Economics, and Dramatics. Dr. Fred K. Kirchner succeeds Dr. Harry R. Weimer in Chemistry; Miss Wanda Hoover succeeds Miss Fern Shoemaker in Home Economics; and Mrs. Alice B. Dove succeeds Miss Mildred Hahn in Dramatics.

The Annual Spiritual Life Institute of the college is now booked for Jan. 1 to 6. The leadership includes: J. M. Blough of India, Minor M. Myers of China, Dr. O. E. Baker of Washington, D. C., Rufus D. Bowman of Bethany Biblical Seminary, Ruth Shriver of Elgin, Ill., Raymond Peters of Daleville, Va., and Dr. Rufus M. Jones of Haverford College, as a tentative leader. The completed program will be released to the churches of the Southeastern Region about Dec. 1.

The Expansion Movement of the college advances gradually towards its goals. The movement was officially launched at the Linville Creek church on Sunday, Nov. 13. The first project of this movement is the endowment of the Chair of Bible and Religion as a memorial to Elder John Kline. This movement is being sponsored by Men's Work of the Southeastern Region. Several churches have already indicated their intention of supporting the movement by substantial gifts, but it was decided to inaugurate the movement at Linville Creek, the home church of Elder Kline. The service of the day was in itself a fitting memorial. The main address was delivered by Dr. Jno. S. Flory.

Helping Lepers to Help Themselves

(Continued From Page 15)

in building the administration buildings. Still others work with ox teams, blacksmith, herd sheep and cattle or make rope. The missionary plans the work and makes many tours of inspection, but the roll taking and paying of the laborers is all carried on by the patients themselves. It is gratifying to find how well they can carry on the work when it is necessary for the missionary to be away for a short time.

Twenty-five boys and girls have been trained in the medical work so that they are able to do all the treatments including injections. Each morning and evening more than 350 patients have their temperatures taken, and recorded. Though the doctor must put on gloves and examine and operate cases, it is seldom necessary for him to do any of the medical work himself except to instruct in some new method of treatment. Once the diagnosis is made and the prescription is given the doctor need only to check and recheck to see that his orders are carried out. The Africans mean well but forget often. It will always be necessary for the doctor to do the major surgery; however, at present well-trained medical assistants do all the amputation of toes and fingers and the lancing of abscesses and boils.

It is the policy of the colony that the missionary does nothing that the patient can be taught to do himself. The joy that he gets in doing it and the general spirit of helpfulness that is present throughout the entire work are most gratifying. We are attempting not only to heal the leper, but meanwhile we hope to teach him to know how to control the spread of leprosy and to train him religiously, educationally and medically so that he becomes not one who pities himself, but one who is so interested in helping his brother in distress that when well he will return to his native home with a spirit of Christian service that will help to raise many others from their pagan ways.

Garkida, Africa.

Our Garkida Leper Colony School

BY EDITH BOSLER

HAVE you ever tried to make yourself understood by someone who did not know your language? If so, you can more readily understand our chief difficulty in teaching some 140 pupils from at least twenty-five different language areas. We have undertaken to use the two most common languages and so have four classes conducted in Bura and three in Hausa, besides another special class for the teachers and more advanced pupils who have had some years of schoolwork in various mission or government schools before coming here for treatment.

The large number of young people who have entered our Garkida Leper Colony during this past year has brought about a greater need for better school facilities. Our aim is not so much to turn out highly educated scholars, as it is to give them the practical information which will enable them to live a more abundant life. The greatest stress therefore is laid on such subjects as reading, Bible study and health.

A second difficulty is in securing and training teachers. Our only resource is to choose the most outstanding pupils of the upper class, which is comparable to your sixth grade. Much of their training is secured by the trial and error method. They are to be commended for their efforts, however, and several of them have developed into sincere, responsible leaders both in the schoolroom and out in the village.

If you are thinking that it must be very uninteresting work teaching these sick and unfortunate people, you are mistaken. Many of them have keen minds and they are eager for information, and so free with their comments both favorable or otherwise, that there are few dull moments during school hours.

There is strong sentiment in the colony that all meetings of any kind should be opened with a hymn and prayer, so school opens each day in that manner. But imagine seven rooms side by side all singing a different hymn at the same time and in two different languages! That doesn't bother the African in the least. Some of the voices are hoarse and raspy, others shrill or squeaky and some are almost voiceless, yet every one takes part in this joyous singing of praises and their faces express their joy even when voices fail.

Hamnu has taught for several years, but is teaching beginners for the first time this year. He says it is hard work but "sweet" to him because the children learn so rapidly. He often remarks: "See how quickly this boy is learning even though he only partially understands our language." One day recently I prepared some flash cards to help him with his reading classes. Soon afterward I entered his room and he was explaining to his pupils that it made no difference whether these marks called letters were made with white chalk or a pencil or black ink such as I had used on these cards, they all said the same thing. In this room I noticed a clean, smiling-faced, young man named Angili, who seemed even more eager than the others to learn what all these peculiar marks had to say to him. He entered school recently and seems a good case for medical treatment. This dreadful disease has not yet left many marks upon his body. I asked the name of his home village and found that he came from a large village some thirty miles from Garkida. Last year we visited this place and were asked again and again to send them a teacher from the mission, but there was no one to send. Who can tell? Perhaps Angili may one day be able to return to his home free from the infec-

tiousness of his disease to teach his many friends and relatives this new Way which is beginning to mean so much to him.

In a second room you will find many adult pupils, but here no writing lesson is assigned for most of these poor folks have either lost some of their fingers or else their hands are so stiff and paralyzed that they can not hold the chalk or pencil.

As we pass on through the building we find Chief Adamu who is head of the whole colony, sitting on a mud bench working intently on his lesson. My sense of propriety was somewhat shocked when I found that he was as severely reprimanded for his mistakes as the lowliest of his subjects. In one of the Hausa classes are to be found fathers, mothers and their children all studying together. This is also a beginners' class and here is Jidere, a sixteen-year-old Fulani girl. She is the daughter of Mohammedan leper parents who in past years have forbidden her to attend school, fearing she might become a Christian. This year Jidere entered school and she comes faithfully each day even though she must stumble along on her poor bandaged stumps of feet. Her parents and husband have disowned her and she has had to find a home with one of her friends in another part of the colony.

At the close of the school session each teacher leads his group of pupils across the road to the church where they sit quietly with bowed heads until a hymn is announced. Then follow a scripture reading and prayer. We continually praise God for the opportunities and contacts which come through our leper colony school and ask that you remember to pray that the seed sown there may spring up and bear much fruit in his name.

Audu recently prayed for the lepers saying: "Father, remember the lepers for we know they have a terrible disease. But there is another disease worse than that. It is the sin in our hearts. Father, give us the soap that will wash our hearts clean."

Garkida, Africa.

That a Child and I May Come to Thee

BY FAYE MOYER

THE six-fifteen bell rings and the school children assemble for morning prayers—the girls in their assembly room in their compound; the boys in theirs. This is our way of trying to start the day so we can keep in tune with the world and with God. Following the prayers the children are divided into their various groups for their planned activities for the forenoon. The girls all grind corn and cook their breakfast over the open fireplaces together. Then when breakfast is over they all work at hoeing or gardening, or have their sewing class until the formal school session. The boys are divided into groups which rotate



An African School Compound

in order of work. One group does weaving, another cooks the food at the compound, another does gardening, while still another group is busy about the mission compound working to earn a few pennies to pay school fees and buy necessary books.

And so one sees plenty of activity when about two hundred and fifty elementary school children are busy about the place performing their various tasks, not to mention the constant chatter of the children, and the sudden outbursts of laughter or the occasional quarrels or disputes. Bura children, as well as their elders, know the art of arguing with each other over even trivial matters. Likewise they can make the air ring with their laughter as they enjoy a good joke. And this is the life of the elementary school children in the mornings.

But there is another spot where the morning work is more concentrated. Soon after prayers, the seven o'clock bell rings which calls together the training school classes. Here is where we find our more immediate hopes for the future of Buraland. This group of forty-three young people in training for leadership is a source of joy in itself. It is an inspiration to associate with them in class and out. And it is a challenge that compels those in charge to attempt greater things for them and to expect greater things from them.

Of this group, two are girls who are teaching small classes of girls in the regular elementary school session; five of them are boys sent and supported by government. They will complete their course in November and be placed by government. But the others have at least one or two years of study before them, and are either self-supporting or supported by the mission. In the training school they are being trained for community leadership in lines of evangelism, teaching, dispensing and agriculture.

The eleven-thirty bell is a signal for an exchange of work for elementary children and training pupils. It

(Continued on Page 22)

HOME AND FAMILY

Inspiration

BY MAY ALLREAD BAKER

The winter days are dark and drear,
Sometimes they're tiresome, too.
And when the blizzards rage outside,
There's little we can do,
While stormy evenings make our calls
Both limited and few.
But I've an inspiration now!
I'll read my Bible through!

Lewisburg, Ohio.

A Book of Remembrance

BY ARCHER WALLACE

SOME time during his second missionary journey, Paul visited the city of Philippi. His visit was memorable, partly because of the converts he made there and also on account of the sufferings he endured and the deliverance which was granted to him. He formed a Christian church which excelled all others in its deep personal attachment to him—a church which treated him with such generosity that the memory of those people was always a joy.

Some years after his visit he wrote a letter to the company of believers there. Towards the close he asks to be lovingly remembered to certain persons. He mentions by name, Euodias, Syntyche and Clement. Then, when sending these salutations, he finds himself in a dilemma which is a common experience with all. He recalls certain people—that is, how they looked—but he fails to remember their names. So after mentioning some he hesitates and writes: "With other my fellow-laborers, whose names are in the book of life." It is as though he said: "I can not remember their names but God remembers—their record is in his book."

Every year a bulky volume leaves the press entitled *Who's Who*. It is an attempt to appraise the significance of certain people for their generation. The book, doubtless, serves a purpose but one wonders, how far is it possible to set an estimate on any person's real worth? What is the standard of measurement? How enduring is the reputation of those who are rated most highly?

It is well known that in Westminster Abbey, that home of Britain's mighty dead, there are people buried whose names today mean nothing whatsoever. That is to say, there are people buried there who at the time of their death were so distinguished, so famous, that nothing less than burial in the Abbey would satisfy their admirers. Now, after the lapse of a few generations, nobody even knows who they were. Such a fleeting thing is fame. We are like children who write their names in the sand and when the tide comes in the writing is obliterated—nothing remains.

Napoleon spent the closing months of his life on St. Helena wondering how many pages future historians would devote to his career. It is a sorry spectacle to think of a man with eyes thus turned inward. Probably the most far-reaching events of history have never been written. The most valuable members of society have been like the foundation stones of some giant bridge—unseen but necessary. That was a timely reminder that Ella W. Wilcox made for the disappointed ones:

"There are songs enough for the hero
Who dwells on the heights of fame;
I sing of the disappointed—
For those who have missed their aim.

"I sing for the breathless runner,
The eager, anxious soul,
Who falls with his strength exhausted,
Almost in sight of the goal;

"And I know the solar system
Must somewhere keep in space
A prize for that spent runner
Who barely lost the race.

"For the plan would be imperfect
Unless it held some sphere
That paid for the toil and talent
And love that are wasted here."

In the Old Testament there is the story of how Nehemiah's wall was built. Then, after its erection, Nehemiah looked around for someone whom he could put in charge of the important structure. He selected Hanani because, "He was a faithful man and feared God above many." This was the ground upon which he was chosen—not his versatility, courage or brilliance but —his faithfulness. There were scores of men with dashing courage and extravagant gestures but Nehemiah wanted the obscure Hanani who could be relied upon.

In a moving tribute to his parents, Dr. Merton S. Rice has this to say: "The names of my faithful father and mother, who lived all their years on to the number called aged, in humble service, never receiving a salary that would rent a modern garage, wearing clothes unto shining vindication of the sacrifice they were making to help me get an education, lived an example before me that can never be estimated on the tables of ordinary values, and yet will never be known outside their own circle, and even that is fading out in the passing memories of those they knew." No wonder Dr. Rice loved these lines:

"One feast of holy days the crest,
I though no churchman love to keep;
'All saints,' the unknown good that rest,
In God's still memory, folded deep!

The bravely dumb that did their deed,
And scorned to blot it with a name,
Men of the plain, heroic breed,
That loved heaven's silence more than fame."

It is in the fact that God remembers Paul would have his readers rejoice. Julia Ward Howe once invited Charles Sumner to meet a distinguished guest at her home but he said scornfully: "I do not know that I wish to meet your friend. I have outlived my interest in individuals." In contrast to that surly and ungracious attitude Paul stresses the truth—as did his Master before him—that God is tremendously interested in individuals. Indeed it has been said that the three classes of people Jesus had most frequently in mind were the last, the least and the lost.

The writer once had conversation with an old superannuated minister who had outlived by twenty years the psalmist's span of threescore and ten. The aged man told of days when traveling was exceedingly difficult and hardships a daily lot. With perfect frankness he told of what he considered had been his own limitations as a minister. He summed it up by saying: "I did not always get on well, and I made some serious mistakes, but I did the best I could."

"Jesus, Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All thy bidding to fulfil;
Open thou mine eyes to see
All the work thou hast for me.

"Lord, thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my king.
Jesus, let me always be
In thy service glad and free."

Toronto, Canada.

The Country and Our Children

BY HIRAM FRYSINGER

"I FEEL we must give more time and thought, must throw our strength into teaching and guiding our children to steadfastly uphold the principles of Christian living and the doctrines of our church, for on them the future of our church depends." So spoke one concerned for the welfare of the future church. In the Christian homes of our congregations parents agree that they would feel well repaid for the thought and time they give to rearing their families if the children would accept Christ as their Savior and mold their lives and characters according to his teaching. Both the church and the home have that common desire to see the children become the active Christians of tomorrow.

The Church of the Brethren has always been, and is largely so yet, a rural church. This probably accounts in part for the fact that we have been able to withstand better than some others the drift toward moral laxness and self-indulgence which modern living has brought with it. Rural folk are less tempted to follow after every fad and folly. And now even though the city does encroach and change certain things, our rural families have a splendid opportunity to take those good things which the country offers and use them to help our children.

One of the first advantages of country living to think of is that of time, time for doing. A pastor of a city church recently complained, "One of my greatest difficulties is to find a time for church activities. There are so many other interests which conflict and keep members away." The same is true of the family. Its members come and go, rarely spending much time together as a group. In contrast, those of our people living on farms can practically make their own schedule. If parents wish to assume the responsibility and are convinced of the worth of a little less work and more association with their children, time can be found to talk and play and worship together. This is true even among those who though not actually depending on the soil for a livlihood would still class themselves rural folk. Life is more home centered. The children's playground is the home yard. Their work is helping father or mother. Therein lies the opportunity to guide and lead into paths of righteousness. The parents are closest to the child's life. They can make of it almost what they will. But they must not expect their words to deny their example. If their child's life is to be a good one theirs must be that first. We can lead into paths of righteousness but not push anyone there.

The demand for time and participation in affairs outside the home tends to be less. Because of the scattered homes church activities tend to be fewer. Whether that is desirable or undesirable is a debatable question, but at least such times as groups do meet become more of an occasion and may be more stimulating and richer in inspiration than when one is continually called upon to give one's time and service.

Commercialized amusements very rarely give any adequate return for the time consumed. Rural parents can, if they choose, largely eliminate that time waster because distance minimizes the allure of such. However, time saved for home and family association will be of no benefit if it is not put to constructive use. Parents must not only choose what shall constitute their day, but also choose to work and play as a family that the family might be enriched and strengthened.

Again the country offers the opportunity to use leisure time in such a way as to build and strengthen character. Activities engaged in are more wholesome. Interested parents make the home play centered as well as

work centered. Games at home, both indoor and outdoor, walks, picnics, hobbies, congenial friends all offset the inclination to find amusement outside the home. Encourage active participation by everyone for there is the training school for such traits as courage, cooperation, patience, persistence and initiative. Bought amusement is passive recreation and being intended to sell is made to appeal to average or even lower tastes. The harmful effects of child attendance at the popular movies of horror and fright, movies that make of the criminal a hero, movies that vulgarly portray love and marriage, has been convincingly proved by authorities on child study. Even casual observation may note the excitement, the desire to act out the scenes of lawlessness and crime, the vulgar language, and the drop in moral standards which result from continued attendance. The rural parent can, since there is not a theater or amusement park confronting the family continually, the more easily educate away from such questionable activities toward more wholesome and constructive recreation.

Workers among juvenile delinquents say that the worst enemy of youth is idleness. When centers are established where games can be played together under adult supervision and hobbies encouraged, delinquency rapidly drops. Country folk with the many tasks to be done have the material to plan a work program as well as a play program for even small children which shall point the way toward happy and useful living.

In the rural home as father works with son and mother with daughter, there is opportunity for comradeship which the wise parent will highly prize. The way looks a little clearer, the byways not so confusing if son is free to bring his problem to father. Daughter will keep clearer in sight the first things of life if mother is ready to encourage and advise. Keeping the children Christian is a more serious problem than keeping them clothed, fed and housed, for it involves their character and eternal destiny. In the daily course of living we may show that the country is rich in opportunity for the abundant life and not merely a place to get away from as soon as mature years arrive.

Harrisburg, Pa.

That a Child and I May Come to Thee

(Continued From Page 19)

calls elementary children from their several places to the school building where they assemble and enter their respective class groups, there being in all eleven classes. Most of the teachers are graduates of last year's training class. The school attendance has been pleasingly regular this year and the interest has been running high. There are some fifty girls in the group of elementary children. And so the scene of childish activity changes, and the school compound with its open doorway and window hums with children's voices saying memory verses and reading the simple stories and doing sums.

This eleven-thirty bell also announces the time for the students of the training school to disperse. Some do weaving and knitting, others work in the garden. Seven of the boys go to the village near by to teach village schools in the afternoons.

And so each day the work starts, more or less centralized at Garkida with morning prayers, but spreads out into the villages like the ripple of a pebble tossed into the water.

"My Lord, I do not ask to stand
As king or prince of high degree,
I only pray that hand in hand
A child and I may come to thee."

Garkida, Africa.

Monthly Financial Report

During the month of October contributions for the Conference Budget and all general Boards and agencies in the budget totalled $10,122.32. The total received for the year beginning March 1, 1938 was $100,515.58, detail as follows:

	Receipts for October	Total receipts since 3-1-38
World Wide Missions	$ 1,530.79	$ 12,512.96
Women's Work Project	344.28	4,335.59
Home Missions	73.54	492.02
Foreign Missions	825.87	3,203.55
Junior League Project	96.92	561.79
Intermediate Project		30.41
India Mission	189.36	925.62
India Boarding School	15.75	279.19
India Share Plan	136.25	970.75
India Missionary Supports	1,203.04	10,344.26
China Mission	184.71	1,142.14
China Native Worker		54.52
China Share Plan	43.75	276.25
China Missionary Supports	1,056.94	7,669.23
South China Mission		60.00
Sweden Mission	13.89	13.89
Sweden Missionary Supports		358.41
Africa Missionary Supports	1,236.94	6,483.57
Africa Mission	367.01	2,408.24
Africa Share Plan	128.86	430.55
Africa Leper		56.70
Conference Budget Undesignated	902.35	38,695.51
Conference Budget Designated for—		
Board of Christian Education	77.20	3,130.92
Bethany Biblical Seminary (at Elgin)	1,000.84	2,471.92
Bethany Biblical Seminary (at Chicago)	348.58	896.69
General Education Board		91.81
Ministerial and Missionary Service Fund	1.00	2.00
Conference Budget Share Plan		44.87
Youth Serves	344.45	2,572.22
	$10,122.32	$100,515.58
Non-Budget items—		
China War Relief	761.45	3,922.35
China-Spain Relief	1,536.38	6,631.33
Spanish Relief	1,274.07	3,227.36
American Mission to Lepers		10.00
Special Peace Fund		8.80
	$13,694.22	$114,315.42

The following shows the condition of General Mission Board foreign and home mission finances on October 31, 1938:

Income since March 1, 1938	$ 78,659.10
Income same period last year	76,408.96
Expense since March 1, 1938	125,105.10
Expense same period last year	113,786.15
Mission deficit October 31, 1938	23,050.07
Mission deficit September 30, 1938	21,335.66
Increase in deficit October, 1938	1,714.41

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By A. R. Coffman, Pastor, Martinsburg, Pennsylvania

Nobody can be happy or good simply by trying. Only one Person is absolutely good. We find him in the Book. The one condition of becoming more like him is to believe-trust-commit (ourselves) unto him, to accept the gift of eternal life made possible by his death, to be overwhelmed with gratitude in the realization that we have been forgiven forever and placed in his hand and that nobody can remove us from that refuge. The Christian social order will come to pass where people in this manner seek first the kingdom of God and his righteousness.

Ministry to Nonresident Members

(How Morrill, Kansas, serves her Nonresident Members)

By Merlin G. Shull, Elgin, Illinois

Pastor J. F. Baldwin of Morrill, Kans., has sent us a list of his nonresident members. He also sent a copy of the letter recently mailed to their nonresidents. We like this letter very much. This letter makes seven suggestions. They are:

"1. Study your Bible daily. When you study the Bible God is speaking to you. You need to study it for intellectual development; for growth in Christian character, for an increase in faith, as a safeguard against sin and temptation; as a source of joy and to equip you for service.

"2. Spend much time in prayer. You will reach the greatest fields of service through the avenue of prayer.

"3. Go to church somewhere every Sunday. Oh, how the Lord must be grieved by the wholesale neglect and disregard of the Lord's day!

"4. Give of your time, talent and money.

"5. Fellowship with Christian people.

"6. Witness for Christ at every opportunity. This is very essential.

"7. Read the Gospel Messenger and good books. You should know and appreciate the great men, ideals and work of your church."

When a member leaves your church and moves into another church territory it is very important that you should notify the new elder or pastor immediately. If at all possible, tell on what train they will arrive or about when to expect the moving van. Bro. Warren Bowman, pastor at Washington, D. C., says that someone will meet trains bringing members to Washington to live, if you will tell them. They will help Brethren young people find homes with Brethren people or near the church. But parents and pastors must let him know.

When the family of the writer moved to Elgin the Elgin pastor came soon after the van was unloaded. That was early in the morning. Soon a member of the Fellowship class arrived. In a few days a friendly lady representing the city of Elgin appeared. She carried a letter of welcome from the mayor. Business men sent letters of greeting. Oh, yes, the Elgin Ministerial Association sent a letter of welcome. We liked all of this. It is always good for pastors and business men to watch the moving vans.

Our office will furnish appropriate cards to be used by pastors or other church workers in notifying churches of the coming of new members to their community. These cards may be had for the asking. Address: Fellowship of Nonresident Members, 22 South State St., Elgin, Ill. You may mail these cards direct to the church or to us.

ADULT CHRISTIAN WORKERS

Church and Family Co-operation

Scripture: Deut. 6: 4-9

Sunday, December 11

I. The Necessity of Co-operation

The task of growing Christian persons is too great for either institution alone. In 1928 there was one divorce to six marriages in the United States. It is estimated that there are 4,300,000 criminals operating in the United States today committing 1,300,000 serious crimes a year, costing the nation $15,000,000,000.

The saloon, low grade amusements and literature militate against the family. $3,500,000,000 is spent for alcoholic liquor each year. Liquor-bred arrests are mounting. The annual tobacco bill for the United States is now close to $3,000,000,000. The tobacco trust has said they must have each day 1,200 beginners to keep up the ratio of increase, that is, 1,200 boys and girls, by the use of the cigarette, to dull their sense of right and decency.

II. Ways of Co-operation

1. Moses, the lawgiver and priest, called upon the parents to teach their children diligently (Deut. 6: 6, 7).

2. The church may help the family develop a reverence for the Eternal, teach the ethical principles of Jesus, supply the fellowship of high-minded people, and provide opportunities for service and exercise in the good life.

III. The Will to Co-operate

When church and family co-operate—

1. The family will endeavor to live within easy reach of the church.

2. The church will organize to serve the family.

3. The family will be regular in attendance at church services.

4. The family will respect the church, her officers, leaders and program.

5. The church will recognize the importance of parents as teachers of religion. The attitude of the family toward government, law, money, neighbors, God, church, Bible will probably mean more to the growing person than the teaching of the Sunday school one hour a week.

6. The church will provide for study groups, conferences, literature, lectures, counseling with parents.

WOMEN'S WORK

District Women's Work Meeting

By Mrs. Susie R. Goodman, Secretary of Women's Work, Northern California

On Saturday morning, Oct. 8, 1938, the Women's Work of the Northern District of California convened in the church auditorium at Empire, Calif. The meeting was presided over by the president, Mrs. Ina Martin. Since it was a sectional meeting a round table discussion was held, with the district directors taking part. Many helpful subjects were discussed, among them being: How Can We Better Our Women's Work in Our District? How Can the District Directors Help the Local Directors Most?

Saturday afternoon the women met in the school audi-

torium. Mrs. J. S. Zimmerman led in a devotional period. Mrs. Buntain and daughter of Oakland sang a duet, Have You Been in the Garden With Jesus?

At the business session we had roll call and responses by the churches. Printed reports from district directors, reports from churches and a financial report were distributed to the delegates. A new office was created—that of Bible Study. The vice-president was authorized to assume the duties of this office.

A new budget for the coming year was accepted. Besides the national project, $200 more was voted to help in district missions and district work. Also the expense fund was raised from $2 to $3 per church to enable the district officers to visit more churches.

New officers elected were: vice-president, Mrs. Bertha Kauffman of Modesto; director of mothers and daughters, Mrs. Edna Shryer of Lindsay; director of welfare, peace and temperance, Miss Anna Furnas of Reedley; nominating committee, Mrs. I. King and Mrs. F. Bowers of Fresno.

An offering was lifted which was voted to be given to the Sacramento Mission. The offering was a little over $70. The past year the district women gave $100 toward the Sacramento Mission and are going to raise another $100 for it this year, which is included in the above budget.

We were fortunate in securing two women from Southern California as our main speakers for the day. Mrs. J. Z. Gilbert gave an inspirational talk which challenged us to a greater and better service for our Master. Mrs. Modena Studebaker on furlough from Africa gave us Glimpses of Missionary Work in Africa. She related many incidents of how souls were won for the Savior.

There were 250 women present at the meeting and everyone doubtless felt that she had been in the presence of the Lord, and left with a desire to go out and serve him better in the coming year.

MEN'S WORK

When a Church House Was Moved

By John Heckman, Polo, Illinois

The members of the Rock Creek church, Whiteside County, Illinois, could no longer keep up their religious services. This was one of the older churches of the district, being organized in 1866. Five years later a small house of worship was puchased from another denomination, enlarged and adapted to the Brethren's needs at that time.

Elder William Horning came into the community in 1856. He was the first minister and clearly the founder of the church. Later Elder Jacob L. Myers may be mentioned as one who labored effectively to promote its interests and growth. The time came when but one member lived within a radius of four miles of the church. The last Sunday of August of 1937 they held their last service. The few scattered members got together and decided to turn the church property over to the Board of Administration of Northern Illinois and Wisconsin and disband as a congregation. This was done in June of 1938.

After some time and some discussion as to what was best to do with the church house, the board concluded to devote this out-of-use church to the construction of a new church at White Rapids, Wis., where the membership has been worshiping in a roofed-over basement for more than fourteen years. But how could this be done? It was on this wise.

It was decided to make it a men's project for the district. A call was made to the eleven nearest churches for the men to come on Sept. 14. Eighty-five men came and in six hours the house lay on the ground. The second day fifteen came and got the lumber in proper shape for trucking to its new place at White Rapids, Wis. Two large truck loads were sent forward. At the district conference a purse of $491.60 was made up to help put the project over. The remaining material left on the ground was sold at auction to the amount of $273.95. After some expenses were cared for, the remainder was added to the fund to help with the new church.

Much credit is due the men of the church for their generous response and their work in transplanting this house to its new place of usefulness; also to the Sister's Aid of the Sterling church for their service for dinner to the workmen; and again, to Bro. Nelson Rittenhouse for the free transportation of one large truck load of lumber. The members of the White Rapids church are happy to have a new church long before they could have otherwise secured it. A later report will appear for the work at White Rapids.

CHILDREN'S DEPARTMENT

Are You Looking for Christmas Materials?

The **Pilgrim Elementary Teacher** magazine for December is just off the press, and we feel it contains the finest collection of Christmas suggestions that has ever appeared all at once. Here is part of the table of contents:

How Big Is Christmas?
Planning a Family Christmas.
Making a Créche for the Family Christmas.
A Christmas Play for Home Production.
Making a Ceremony of Christmas Singing.
The Story of Christmas Told to Little Children.
Books for Christmas Gifts to Children.
From Santa Claus to Bethlehem.
A Christmas Program at the Crossroads Church.
The Making of Christmas Cards.
Don't Refuse to Direct the Pageant.
Christmas Stories (three of them, all ready to tell).

Single copy, 15c; three or more, 10c each; 75c a dozen.

The **Elementary Magazine** and **Children's Leader** have not come yet, but they can be counted on for their usual fine array of ideas for Christmas.

The **Brethren Teachers' Monthly** contains the following articles:

When You Go Caroling.
Christmas Booklets.
Gift Books for Children.

There will also be program materials available through the missionary education department. Watch the Gospel Messenger for further announcements.

CORRESPONDENCE

IN THE MASTER'S NAME

During the past year we reviewed the incident, in our Sunday-school lesson, in which the disciples were so wrought up about a man they had noted going about doing good deeds in the Master's name. Yet he was not one of their own immediate circle. They complained bitterly to Jesus and his answer to them was far from what they had expected to hear.

The disciples seemingly were developing one-track minds. They were beginning to space off and corner in until they verged perilously near to the brink of selfishness. Jesus

answered to the effect that if we even give a cup of cold water in his name we shall have our reward.

How very often we see the mannerism of the disciples being repeated today. For folks seem to form their own immediate circle and draw distinctions as to those who shall be within. Clubs, clans and crowds are formed and lines selfishly drawn. But the sorriest of all is when there arises a religious antagonism, one in which denominations seem to declare that no good is done, no kind act sanctioned by almighty God, unless it is done through their own following.

As Brethren people we have always stressed the close following of the Scriptures, and are more apt to see quickly the faults in other churches, but forget that good can also be done although the source is not always in our own immediate brotherhood.

I was made to see this point more clearly while visiting in Florida in the winter of 1937. I would like to relate the setting of my story in order to make it more impressive, if that be possible.

One grand, sunny day we motored across the Tamiami Trail in the southern end of the state. The wild beauty was a striking feature as we followed the trail. Waters were so alive with fish, snakes and turtles that these creatures seemed to bump into one another. Through dismal swamps flew hundreds of white herons, scared by our passing. There were stately cypress trees from which swung the long, gray, native moss. The beautiful, red blossom of the air plants shone brightly in the cypress and pines. Here was a strange, wild beauty, with a lonesome stillness that one felt through and through. Only now and then did we see an Indian village along the miles and miles of narrow trail. What a contrast to the swarming population we had left in Miami!

We wanted to visit one of these Indian villages merely for sightseeing, but feared to do so. We finally decided to stop at one which seemed a little less lonesome than the preceding ones. After entering we were confronted with strange sights. We saw wallowing pigs fenced off in one corner and slimy crocodiles fenced off in another—with tubs of smaller ones for sale. On platforms built on stilts, covered over by scrub palmetto for a roof, the men of the tribe lazed idly or dozed off to sleep amidst pots, pans, clothing of all description, setting hens and bedding.

The women were cooking their dinner in a stone constructed fireplace in the center of the small village, while the young girls cleaned and skinned fish.

We talked to the Indian women but got no answer. We said a few words to the girls but got only a grunt. We felt like drawing our skirts aside and walking on tiptoe, so repelling seemed the filth, and yet here in this lonesome, dirty setting there came towards me a white woman with an outstretched hand.

I knew by her appearance that she was a deaconess of a denomination far removed from our own faith, yet I saw at a glance that there was within a sweet, settled peace.

She knew also by my appearance that I belonged to a church and she at once asked my faith. She told me she was doing missionary work among the Indians of Florida, with the aid of a big burly Indian interpreter. I stood amazed that this white woman could brave so much. She saw through the outside of filth and indifference to an inner soul that needed new life. She braved hardships and discomfort that she might extend the cup of cold water in the Master's name!

Then she included me; yes, me! who had come sightseeing, as she said: "We want to tell these poor dying souls of the shed blood on Calvary, do we not?" Yes, and in this very place where only a moment before I had felt like drawing my skirts about myself in disdain, I stood condemned! I seemed to hear the words: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Lititz, Pa. Dora Miller.

A DAY OF MODERN VISITING IN THE BLUE RIDGE MOUNTAINS OF VIRGINIA

When we began our drive at 9 A. M. the atmosphere was so clear the outline of the distant mountain range was visible and beautiful against the vast dome of the sky.

We could feel the cool breeze as we neared the mountains and drove along little Mason Creek. Presently, we were in the valley at the foot of Catawba Mountain, one of the largest of the range.

With the church school superintendent as our guide, our first stop was at a log cabin situated part way up the mountainside. We were met at the doorway by a sweet-faced little girl of ten summers. In a few moments the mother came in, and we were all seated in the best room, which was very humble, indeed!

The mother told us of her ten children—five boys and five girls. Her husband had recently died, leaving the whole responsibility of their care upon her shoulders. The eldest son was married soon after the death of the husband. The mother told us also of so-called neighbors, who came tempting another son to drink some beer, which to her joy he refused.

Just the Sunday night after that, as the members of the family were walking to the little mountain church, Mason's Cove, a distance of three and one half miles, they saw a young girl who had been in an automobile accident. She was lying by the roadside, intoxicated. She was taken into custody and was in jail in the county seat at that time. This lady said that she never missed church services and always attended every night of revivals, even if they did not possess a vehicle of transportation. She was a very devout Christian, taking her small children as well as the older ones to the house of God.

We then climbed to the summit of a smaller mountain where we found the home of a wealthy lawyer. It was such a lovely drive all the way to the crest. There we found two beautiful cottages, which were surrounded by an almost tropical verdure with stately pines, magnolia trees, laurel bushes, iris, lilies of all kinds; and then a spacious swimming pool. There were, also, numerous lawns and drives.

A bright, intelligent twelve-year-old boy met us at the door. Presently his mother came into the spacious drawing room. Her personality was pleasing; her conversation perfect. She showed us over the grounds, calling our attention to the larger mountain and the striking scene it presented against the clear summer sky.

There were two children in the home. The mother was their sole educator. She said that it took years to plan the home and years to make it beautiful. These people were Christians also.

After winding around along narrow trails for about fifteen minutes we stopped where a typical mountaineer was seated on the porch of his cottage in a large chair. He was the victim of rheumatism and was unable to walk without assistance. He called his daughter to come and make us comfortable.

For one of his standing he was very intelligent. He told

us all about his wife's illness and death and said that he was praying for the revival.

A few more calls were made in homes situated part way up the mountain, and others on the very summit.

Finally, as we drove around the mountain, a beautiful brick cottage appeared. But as we wended our way toward the home, we saw a lonely grave by the roadside. The man who lived there had buried his wife near the driveway so that he could be near her body the rest of his life. He could see the little mound each day and dream of the time when he would again see her face to face in the "house not made with hands, eternal in the heavens."

Thus came the end of a perfect day spent in working for the Master. We were inspired to worship more truly in spirit and in truth when we met in the sanctuary that evening for it was with a greater understanding and appreciation of the father-heart of God.

Winamac, Ind. B. D. and Lottie Hirt.

WOMEN'S WORK ORGANIZATION OF WESTERN PENNSYLVANIA

We have just experienced one of the most inspiring meetings ever held by our Women's Work organization. The meeting was held in conjunction with our district meeting in the Walnut Grove church, Johnstown, Oct. 26, 1938.

It was a beautiful day and approximately 350 women were in attendance. Mrs. Guy Gindlesberger of the Scalp Level church gave a very helpful talk on "The Need of Bible Study in the Local Church." Mrs. Ernest Statler of Somerset followed with a helpful message on "Social Purity," giving us some startling facts of present-day conditions. Mrs. Wm. Englehart of the Roxbury church, Johnstown, presented some very practical ideas on the subject, "How to Interest Our Women in the Missionary Society." A play entitled "The Story of the Brides" was given by the women from the Westmont church, Johnstown. Among them they displayed several very old bridal garments.

We now have forty-eight organizations, thirty-six of which were represented with a delegate body of sixty.

The treasurer gave a report of the giving for the past year as follows: National Project, $674.71; District Missions, $273.43; Old Folks' Home, $171.70. In addition to these the balance of our $200 pledge to Camp Harmony was paid; also the balance of our $100 pledge to Juniata College girls' dormitory in memory of Mrs. James Murphy who served the district as president for a number of years. Many of our churches of Western Pennsylvania are carrying a heavy church indebtedness which makes our district assessment hard to meet; however, much inspiration is received at these meeting and many return home with renewed vigor to do their best.

At this meeting several new officers were elected to the organization. The present Council is as follows: Mrs. George Wright, President; Mrs. Ernest Statler, Vice-President; Mrs. J. A. Robinson, Secretary-Treasurer; Mrs. Fern Speicher, Assistant Secretary; Mrs. M. J. Brougher, Mothers and Daughters; Mrs. H. Q. Rhodes, Adult Bible Class; Mrs. Waldo Strayer, Aid Society; Mrs. Q. A. Holsopple, Missionary Society; Mrs. Chas. Matula, Peace and Temperance.

This organization met in August in the Uniontown church in connection with our District Sunday School Convention. Mrs. J. M. Blough of India contributed much to the meeting by her helpful messages.

Johnstown, Pa. Mrs. J. A. Robinson, Secretary-Treasurer.

SOUTHERN INDIANA LAYMEN PLAN CONFERENCE

Dec. 11 has been set as the date for the Second Annual Laymen's Conference for Southern Indiana. The conference will convene again in the Indianapolis church, 3201 North Capitol Avenue, with President Rufus D. Bowman of Bethany Biblical Seminary as visiting speaker and leader.

The Conference Theme will be: My Privileges and Responsibilities as a Brethren Layman. The first meeting will begin at 2:30 P. M. Immediately after the supper, Bro. Evan Fuqua, District President of Men's Work, will call for reports from the churches of the district. At 7:00 P. M. Bro. Bowman will preach on the subject: The Need of Today's Church.

Men of this, and surrounding districts are cordially invited. For the women of the district who come, there will be Women's Work meetings during the afternoon and men and women will join for the closing meeting following the supper.

Wilbur S. Barnhart.

Indianapolis, Ind.

A CORRECTION

Someone writes from Florida concerning my article, Fathers of Our Faith, saying that I gave the idea Amanda was Abraham Cassel's only daughter. I looked up my article and sure enough it reads: "Bro. Abraham Cassel's one daughter." It should be: "One of Bro. Abraham Cassel's daughters." I did not in the least intend "one" to mean "only." The lady who wrote me had written: "I visited my good friend, Hannah Cassel, daughter of Abraham, in his home. Sara Shisler is her daughter." Sara was a missionary in Africa. There were other daughters of Abraham Cassel, also. I did not include a great amount of detail about his family, but having visited Aunt Amanda near by, naturally she has a larger place in memory than her sisters. Hannah Cassel was one of the first students of Juniata College when it was a normal school.

Altoona, Pa. Ada Cassell Sell.

DISTRICT CONFERENCE OF SOUTHEASTERN KANSAS

The 1938 District Conference of Southeastern Kansas was held in the Osage church, Oct. 28-30. Delightful fall weather and the completion of extensive improvements on the Osage church property combined to make an ideal physical setting for the conference. The hospitality of the Osage membership and the desire of all who attended to learn and be of service provided the spiritual incentive for a splendid conference program.

Bro. W. Earl Breon and wife from McPherson College contributed invaluable aid to the conference as our only helpers from outside the district. Bro. Breon gave inspiring and instructive addresses on Saturday afternoon and night and Sunday afternoon besides giving able assistance in other parts of the conference. Sister Breon conducted an excellent impromptu junior church service for the children Sunday morning when the church auditorium was filled to capacity with adults. Brethren John H. Oxley, H. L. Ruthrauff and Paul E. Swigart gave excellent sermons on Friday evening, Sunday morning and Sunday evening respectively. A missionary offering of $77 was given at the Sunday morning service. A large group of young people was present and rendered the major part of the Saturday evening and Sunday afternoon programs which were devoted largely to young people's work.

A new feature in the 1938 conference was the change of the business session from Monday to Saturday forenoon and adjournment of the conference on Sunday evening. The delegates voted to discontinue this change as the shortening of the conference time made necessary the omission of several vital activities from the conference program.

Eld. John H. Oxley was chosen as district delegate to Annual Conference of 1939, with Eld. H. L. Ruthrauff as alternate. Bro. Ruthrauff was elected district moderator for 1939.

J. L. Mohler.

McCune, Kans.

MRS. MARTHA WIMMER

Sister Martha M. Wimmer, the widow of Eld. Noah P. Wimmer, died Aug. 3, 1938, of a heart attack. She had been in the hospital for about two weeks and had undergone an operation, from which she was apparently recovering. She was the third child of Eld. John B. and Eliza M. Naff. Her whole life had been spent in a Christian atmosphere, which spirit dominated her whole life.



For more than seventy-seven years her kindly spirit and cheerful disposition was a benediction to all who came under her influence. In spite of suffering she was always cheerful and had a word of encouragement for all. For sixty-three years Sister Wimmer had been a member of the Church of the Brethren and gave of herself freely to its service as a member and as a helpmeet to one of the leaders of the Copper Hill congregation. Only one who has been the wife of a minister and elder can appreciate the full measure of her service, as she kept the home fires going while her husband ministered in spiritual things.

Just one month before her death she enjoyed a family reunion. All but one son were present. She saw for the first time the three great-grandchildren. She is survived by four sons and three daughters, thirty-three grandchildren and three great-grandchildren. Two of the four sons surviving are ministers and one is a deacon.

Eld. D. C. Naff and two sisters of the Naff family are left to carry on where she lay down. She was laid to rest in the Copper Hill cemetery by the side of her husband who preceded her ten years. Her children have been separated from a good Christian mother, the church has lost a faithful worker, the community will miss her cheery countenance, but we rejoice with her in her new and fuller experience with her Savior.

Air Point, Va. Mrs. A. R. Showalter.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Martzall-Wampler.—On Oct. 15, 1938, Nathan M. Martzall of Lincoln, Pa., and Naomi H. Wampler of Lebanon, Pa., at the parsonage by Bro. Frank S. Carper of Palmyra, Pa.—Sarah Bollinger, Denver, Pa.

FALLEN ASLEEP

Beeghly, Ida Wolf, daughter of Joseph and Amanda Wolf, was born at Ft. McKinley, Sept. 18, 1868, and departed this life Oct. 13, 1938. She was married to Bro. J. W. Beeghly July 7, 1883. To this union were born eleven children, four having preceded her in death. She leaves her husband, three sons, four daughters, six grandchildren, one great-grandchild and many relatives and friends. She was baptized at the age of fifteen and was a consistent and faithful Christian. She attended church regularly. Funeral services were conducted at the Bear Creek church by Brethren Galen B. Royer, N. B. Wine and Alva Richards of Dayton, Ohio. Interment was made in the Bear Creek cemetery.—Miriam Filbrun, Dayton, Ohio.

Bowerize, Hiram Jackson, was born March 28, 1860, and departed this life July 31, 1938. He was one of nine children born to George and Evan Stober Bowerize. One sister passed away very recently. He was born in Ashland County, Ohio, and the greater part of his life was spent in and around Nova, Ohio. On Nov. 9, 1886, he was united in marriage with Melissa A. Baum. To this union was born one son. He attended the Nova United Brethren church and Sunday school in his boyhood, but about twenty-five years ago he united with the Maple Grove Church of the Brethren. His wife preceded him in death nineteen years ago. Surviving are his son, two grandchildren and many other relatives and friends. Funeral services were conducted by the writer at the Maple Grove church, assisted by Rev. Hulitt of the Nova United Brethren church. Interment in the Maple Grove cemetery.—D. E. Sower, Ashland, Ohio.

Cline, Joseph Minor, son of Joseph and Mary Cline, of near Staunton, was born Oct. 4, 1872, and died in the King's Daughters' hospital, Staunton, Aug. 24, 1938. He was struck by an automobile near his home on Aug. 23. He was a lifelong resident of Augusta County, having lived his entire life on the farm where he was born. He was a good neighbor and a likable man. He was a member of the Lebanon Church of the Brethren for a number of years. The large crowd which attended the funeral and the floral tributes were evidences of the high esteem in which the deceased was held. He is survived by his wife, two daughters and one son. Funeral services were held in the Pleasant View Lutheran church by Bro. M. M. Myers, assisted by Bro. J. C. Garber and Rev. W. V. McCray. Interment was in the cemetery adjoining the church.—Oneitta Byers, Mt. Sidney, Va.

Fyock, Myrtle Jean, four-year-old daughter of Clarence and Eva Moomaw Fyock of near Windber, Pa., died Oct. 19, 1938. She was a member of the beginner department of the Berkey Sunday school. Funeral services were conducted by the pastor, the undersigned, at Meeks funeral home in Windber, with interment in the Berkey cemetery.—John F. Graham, Windber, Pa.

Hoover, Mary Elizabeth Stutsman, daughter of John W. and Malinda Weybright Stutsman, was born near Lone Star, Kans., Sept. 14, 1862, and died at her home in Overbrook, Kans., Oct. 31, 1938. She was married to Eld. I. L. Hoover Dec. 14, 1879, and to this union eleven children were born. She is survived by her husband, her eleven children, thirty-five grandchildren, sixteen great-grandchildren, two brothers and one sister. Funeral service was conducted at the Washington Creek church by Eld. L. H. Griffith, assisted by W. R. Argabright. Her body was laid to rest in the cemetery near by.—Myrtle H. Hoover, Overbrook, Kans.

Huffman, Frank, son of John and Hester Goudy Huffman, was born near Christiansburg, Ohio, June 13, 1869, and passed away on Oct. 19, 1938. He spent most of his life on the farm in Darke County, Ohio, having lived fourteen years near the New Haven church, Mich. On Feb. 10, 1894, he was married to Nettie Royer. To this union were born six children. At the age of eighteen he united with the Church of the Brethren. On Oct. 21, 1912, while living in Michigan, he was chosen to the office of deacon. He found great comfort in his Christian faith and the promises of God. He was a long-time sufferer and spent the last five weeks in bed, the last ten days in the Union City hospital, but bore his suffering with Christian patience. He leaves his beloved wife, five sons, one daughter, six grandchildren, one brother, one sister and many relatives and friends. Funeral services were held at the Poplar Grove church by the undersigned, assisted by Bro. G. O. Stutsman of Greenville.—D. G. Berkebile, Union City, Ind.

Jamison, Joseph Lee, son of Jacob and Tamson Jamison, was born Jan. 5, 1869, and passed away Oct. 13, 1938. Throughout his life he was a resident on the home farm, two miles south of Liberty Center. As a young man, he was interested in learning and became a teacher in his home community. In order to better serve in this work he took training in Marion College, Central Normal College and Indiana State Normal of Terre Haute. Over twenty years of service were given in the teaching profession. On Nov. 11, 1916, he and Lillie Merle Jackson were united in marriage and the following January both united with the Church of the Brethren. Bro. Jamison was interested in all church activities. For many years he served as treasurer and Sunday-school superintendent. He was also a teacher of the Bible class in the Sunday school. When serious sickness came upon him last June he called for the ministers of his church to anoint him. He is survived by his wife, a foster daughter, and one sister. A life of active, valuable service has ended yet it still lives in the hearts of the people of a community made better by his being here.—Albert E. Harshbarger, Liberty Center, Ind.

Kiehl, Sister Priscilla Estella Kiehl, widow of the late William B. Kiehl, died Sept. 15, 1938, at her home in Walnut Bottom. Sister Kiehl was born Aug. 17, 1874, in Cumberland County, the daughter of

the late Charles and Matilda Beecher Black. Suriviving are two daughters, two grandchildren and three brothers. Funeral services were conducted on Sept. 18 by Bro. L. H. Buffenmyer in the Church of the Brethren at Huntsdale, with interment in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Lineweaver, Fannie, widow of the late P. L. Lineweaver of Mt. Clinton, died suddenly Oct. 8, 1938, at the home of her sister, Mrs. J. M. Cline of Staunton, Va., aged 64 years. She was the daughter of the late George W. and Mary Huffer Smith. She was twice married. Her first husband was the late John Wenger. Mrs. Lineweaver had been a member of the Church of the Brethren for a number of years. The large crowd which attended the funeral and the floral tributes were evidences of the high esteem in which the deceased was held. Sister Lineweaver is survived by five brothers and three sisters. Funeral services were held from the Presbyterian church near Mt. Clinton. Music was furnished by the Bridgewater quartet. Services were conducted by Bro. Minor Myers, assisted by Bro. Minor C. Miller and Rev. Allen.—Oneitta Byers, Mt. Sidney, Va.

Long, Charles Earl, son of Brother and Sister Glen Long, was born in Hardin County, Ohio, March 6, 1935, and departed this life in the Bluffton, Ohio, hospital Oct. 23, 1938. His life was short but very sweet to all who knew him. He was a little friend to everybody and was loved by all. He leaves his parents, two sisters, one brother, two great-grandparents, four grandparents and a host of relatives and friends. Funeral services were held in the Reformed church by the writer, assisted by Eld. J. A. Guthrie and Rev. Lehr. Interment in the church cemetery.—J. L. Guthrie, La Fayette, Ohio.

Osgood, Ida, widow of William E. Osgood, was born June 28, 1869, and passed away at her home in New Philadelphia, Ohio, Sept. 21, 1938. She is survived by a son, a daughter, three grandchildren and a sister. She was a faithful member of the Church of the Brethren for many years, and received great comfort in her faith in a living Christ. Funeral services were conducted at the Church of the Brethren by the undersigned. Burial in the Fair Street cemetery.—A. H. Miller, New Philadelphia, Ohio.

Pfaltzgraff, Nola May, passed away at the home of her mother, Sister Mary Pfaltzgraff, Sept. 29, 1938, after a lingering illness of more than a year. She was often confined to her bed but was out driving just a few days before her passing. She enjoyed the beauties of nature. She manifested a beautiful Christian spirit. Her father, G. Nevin Pfaltzgraff, died a few years ago. Besides the mother she is survived by one brother, two sisters, grandparents, uncles, aunts, and many other relatives and friends. She was a faithful member of the First Church of the Brethren in York, having given her heart to Jesus while quite young. She was aged 18 years, 8 months and 2 days. Funeral services were held at the Shindler funeral parlors by her pastor, with burial in the Greenmount cemetery.—S. S. Blough, York, Pa.

Saylor, John Harvey, son of Mr. and Mrs. John Wesley Saylor, was born Jan. 4, 1866, in Waterloo, Iowa. While still a youth he moved with his grandparents to Nebraska where he lived until he entered college. He was graduated from McPherson College and then entered the School of Medicine at the University of Kansas, receiving his degree of Doctor of Medicine in 1904. He immediately began his practice in Ramona, Kans., where he was very successful. In 1925 he was appointed health officer for Marion County and for the last thirteen years he practiced in that capacity. Aug. 25, 1897, Doctor Saylor was united in marriage with Susanna Slusher of McPherson, Kans. To this union were born four children, one preceding him in death at the age of four years. He united with the church in early life and lived a helpful Christian life. For many years he was the teacher of a Sunday-school class at Ramona and a supporter of the church. He was greatly loved as a teacher and physician. His untiring service as a physician made his religion effective, and his medical ministry to the needy on relief rolls in recent years was a wonderful public service. Following an illness of only two days and an operation in the hope of saving him for continued service he peacefully departed for his eternal home on Oct. 17, 1938. He is survived by his devoted companion, two sons, both physicians, one daughter, one grandson, five brothers, one sister and many friends. Funeral services were held in the Methodist church in Marion, with Rev. Greenler, Rev. J. Lee Releford and the undersigned officiating. The large attendance at the church and the lovely floral offerings were evidences of the high esteem for this good man. Burial was made in the Ramona cemetery.—W. A. Kinzie, Navarre, Kans.

Shroyer, Stanley Walter, son of Henry and Ann Eliza Kable Shroyer, was born May 17, 1873, in Miami County, Ohio, and passed away in Bethel Township on Oct. 28, 1938. He attended the Bethel Township schools and spent the greater part of his active life in this township. He followed the profession of farming. He was an extensive reader and was always interested in the high standards of life. He became a member of the Church of the Brethren when a young man. Bro. Shroyer was a good neighbor and was greatly devoted to his sister, the undersigned. He and the undersigned made their home together since the death of their mother in 1925. He was a most kind, thoughtful, considerate and helpful son and brother. One brother died in 1899. He is survived by four sisters and two brothers, besides many other relatives and a host of friends. Funeral services were conducted by Bro. H. H. Helman at the New Carlisle Church of the Brethren, with burial in the New Carlisle cemetery.—Carrie Shroyer, New Carlisle, Ohio.

Smallwood, Hamilton Osborn, aged 74, was buried last Saturday afternoon at the Pleasant Valley Church of the Brethren near Weyers Cave. He had been very ill for the past four months and had been blind for ten years. Funeral services were conducted by Bro. C. E. Long, assisted by Bro. S. D. Miller. Bro. Smallwood united with the church at an early age and was a faithful member. He was born near Sangerville and spent his entire life in Augusta and Rockingham counties. Besides his wife, Mrs. Ida F. Smallwood, who was formerly Miss Johnson, he is survived by six children, thirteen grandchildren and two great-grandchildren.—Frank S. Driver, Staunton, Va.

Smoot, Bro. William Franklin, son of Hamson and Mary Smoot, was born in Shenandoah County, Va., March 19, 1861, and died near Phillipsburg, Ohio, Oct. 19, 1938. On Dec. 4, 1887, he was married to Alice Miller, who preceded him in death. To this union were born seven daughters. He united with the Church of the Brethren on Oct. 18, 1905, and lived a faithful and consecrated life. He endured his suffering of ten months with much patience, having twice called for the anointing service. Surviving are five daughters, two having died in infancy, seventeen grandchildren, two great-grandchildren, two sisters and many other relatives and friends. Funeral services were held in the Salem church by Eld. Sylvan Bookwalter, assisted by Eld. E. E. Brumbaugh. Interment in the Warner cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

Sower, Paul Marion, oldest son of Eld. David E. and Dorothy Shafford Sower, was born in Indianapolis, Ind., Feb. 13, 1908, and was called from this life Oct. 2, 1938. He had resided in and around Lodi, Ohio, for the past fourteen years. He united with the Church of the Brethren in early boyhood days while the family resided at Middleton, Mich. He was joined in holy matrimony with Dorothy Clark of Homerville, Ohio, Dec. 30, 1933. To this union was born one son who is just four years old. One brother preceded him in death in 1923. He leaves his wife, son, father, mother, four brothers, three sisters, two aged grandparents, other relatives and many friends. Funeral services were conducted by Bro. C. H. Deardorff of Ashland, Ohio, assisted by Bro. Arthur Dodge of Spencer, Ohio, in the Homerville M. E. church. Interment in the Sullivan cemetery.—Dorothy Shafford Sower, Ashland, Ohio.

Summers, Sister Clara, daughter of Eld. Jacob and Mary Hildebrand, was born Feb. 15, 1873, in St. Joseph County, Ind., and lived in this vicinity all her life. At twelve years of age she was baptized into the Church of the Brethren in the Pine Creek congregation. Her life was a consistent testimony for her Master. She was united in marriage to William Summers on Oct. 14, 1893. To this union were born five children, three sons and two daughters. She and her husband served faithfully in the deacon's office, being installed on Nov. 5, 1910. She passed away on Oct. 28, 1938, soon after a stroke of paralysis. Surviving are her husband and children, nineteen grandchildren and a sister. Funeral services were conducted at the Pine Creek church by the writer, assisted by Elders John Stump and I. R. Beery. Burial was in the Fair cemetery.—Ervin Weaver, North Liberty, Ind.

Whiteman, William A., son of William and Myrtle Whiteman of Junction, W. Va., was born April 9, 1913, and passed away following an accident while felling a tree at Tappan, Ohio, Oct. 24, 1938. He leaves his faithful young wife and a little child, his parents, four brothers and a sister. Under the influence and training of a Christian home he accepted Christ as his personal Savior when he was but a lad, and became a member of the Church of the Brethren near Junction, W. Va. He later became identified with the work at New Philadelphia. Funeral services were conducted in the Church of Christ at Tappan, Ohio, by the undersigned, with interment in the cemetery at Cadiz, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Young, Mrs. Rosa Ellen, died Nov. 4, 1938, aged 66 years, 2 months and 21 days. She had been a member of the Church of the Brethren for many years and was faithful in her attendance whenever possible. Much illness during a number of years often hindered her in this. She was anointed a number of times with benefit. She is survived by three sons, three daughters, fourteen grandchildren, and other relatives and friends. Funeral services were conducted by the undersigned, her pastor, at the Creep funeral parlor. Interment in the Mummert church cemetery where her husband, Bro. George Young, was buried not much over a year ago.—S. S. Blough, York, Pa.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Western, and Utah, First Grand Valley, Nov. 24-28.

LOVE FEASTS

California

Nov. 27, Hemet.
Dec. 4, Empire.
Dec. 4, Reedley.

Indiana

Nov. 27, Elkhart City.
Nov. 27, 7 pm, Salamonie.
Nov. 27, 7 pm, Syracuse.
Dec. 11, 7:30 pm, Andrews.

Kansas

Dec. 3, Gravel Hill.

Michigan

Dec. 11, Florence.

Ohio

Nov. 26, 7 pm, Trotwood.
Nov. 27, East Chippewa.
Nov. 27, 7 pm, Hartville.
Nov. 27, 6:30 pm, Akron.
Nov. 28, East Nimishillen.
Dec. 4, Kent.
Dec. 4, 6:30 pm, Ft. McKinley.

Pennsylvania

Nov. 27, Palmyra.
Nov. 27, all day, East Petersburg.
Dec. 4, Allentown.

Virginia

Nov. 27, 6 pm, Mt. Vernon.

Washington

Nov. 26, Sunnyslope.

CHURCH NEWS

ARKANSAS

Springdale.—We met in council Sept. 15, and the following officers were elected: Bro. A. W. Adkins, elder; Leona Bowman, secretary-treasurer; Sister W. R. Brubaker, Messenger agent; W. R. Brubaker, trustee; the writer, correspondent. Brother and Sister Leander Smith came into our midst June first as our pastors. Our membership is small and scattered and our church has been rented to the Baptist people for some time so it is somewhat inconvenient for all to get together for our worship. Bro. Smith preaches every first and third Sundays in the Silent Grove community church. The interest is good and attendance fair. Most of our members walk to services. The community Sunday school meets each Sunday. Bro. Smith held a two weeks' revival, Oct. 16-30. The services were very uplifting and we were drawn closer together. Brother and Sister Smith worked faithfully in the community and one was added to the church by baptism. Although our membership is small we have organized an Aid and hope to help in the church program. We plan to have missionary study in connection with other work. We had six members present at the first meeting and we hope and trust that others will become interested and help us in our efforts. The following Aid officers were elected: Sister Brubaker, president; Sister Hershey, vice-president; Leona Bowman, secretary-treasurer; Lula Brumbaker, assistant. We meet twice a month when possible.—Lula Brubaker, Rogers, Ark., Nov. 6.

CALIFORNIA

Fresno.—At a recent council our pastor, Bro. Eisenbise, was re-elected elder; Bro. Floyd Yearout, Sunday-school superintendent; Bro. Rudy Frank, treasurer. The budget of $3,575 was accepted. Several reports were made. The young people have bought new songbooks for their department, held several socials and had charge of one meeting in Reedley. The intermediate department had a successful year. They supported our missionary project for one minute per week, purchased eighteen new songbooks, took charge of one morning service and the members are now reading the New Testament. The superintendent of social welfare, Marion Nine, reported that progress had been made in regard to temperance. We also contributed to China relief. There was an increase in attendance in all departments in the last year. Sister J. A. Armey and Frances Frank attended church school every Sunday for the past year. Forty young people met at the home of their sponsors, Brother and Sister J. E. Bowser, Oct. 30 for a dinner and social time together. The men's organization is sponsoring the putting in of a sidewalk at the side of the church and in front of the parsonage. Work on this project began Nov. 3. About 250 young people of the city met at our church after evening services on Oct. 2 for an hour of singing. Their voices were heard for several blocks and brought the message of sacred song into the homes of many of the church neighbors.—Alvena Armey, Fresno, Calif., Nov. 4.

Long Beach.—On Oct. 16 after a splendid sermon by Bro. Luckett six decisions were made for Christ. Three were baptized, two received by letter and one awaits the rite of baptism. We feel the good

WHAT IS THIS MAN'S STORY?

THE gentleman of the picture lives in Nigeria, the land of our Africa mission. Changes are coming to his land so rapidly that his mind is in a whirl about many things. Some of the white man's ways are better, and some he is not so sure about. So his brow is wrinkled, his eyes intent, and his lips parted in an expression of wonder.



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seed sown while Bro. Harper Will was with us in a revival is bearing fruit. Our love feast was held Oct. 26 and was well attended. Our C. W. meeting has been quite interesting for the past few months. Bro. C. H. Cameron brought us a series of helpful talks on early church history. Oct. 30 Miss Lydia Mohler of Alhambra, Calif., brought us an interesting travelogue of her Alaska trip. Our pastor is now engaged in a revival meeting in the Waterford church.—Mrs. Emma Simmons, Long Beach, Calif., Nov. 3.

San Diego.—The first Sunday in October the children gave a promotion day program. The Sunday school is growing and we are looking forward to a good year. Oct. 9 Bro. Fred Flora, a former pastor, preached for us. Officers were elected as follows: Kenneth Forror, clerk; Mrs. Ruth Neff, treasurer; the writer, correspondent; Mrs. Ardeth Forror, general superintendent. Our parsonage is nearing completion, and the Ladies' Aid Society is buying some furnishings as permanent equipment for the building. The young married people's class gave a dinner which was well attended. The proceeds were used to buy rugs for several rooms in the parsonage. Our fall communion will be observed near the Thanksgiving season. We are planning to have Bro. Geo. Carl with us for that occasion. The Aid Society is planning a bazaar to be held in November. The junior choir will soon have choir robes. Oct. 30 Bro. S. J. Miller preached for us. Brother and Sister Miller were here to visit a daughter. We expect to have Sister Modena Studebaker with us soon.—Anna Younce, San Diego, Calif., Nov. 3.

COLORADO

Haxtun.—On Oct. 2 consecration services were held for the newly elected teachers and officers. Bro. E. F. Weaver used as his subject, Keepers of Thy Vineyard. One of our older members, Bro. G. W. Dillinger, was claimed by death on Oct. 16. On Oct. 23 the children promoted from the primary to the junior class were presented with new Bibles from the Sunday school. The presentation was made by Bro. Weaver. The Homemakers and young married people's class sponsored a lunch stand at the annual corn festival. The proceeds will be used to help on the church deficit. On Oct. 2 a special duet was given at the morning service by Mary Bawford and Helen Crist. A series of services devoted to children began Nov. 6, instead of the date previously announced. Our annual mother and daughter banquet was held Oct. 27 and an interesting program was carried out. Mrs. Herbert Erickson was elected president and Helen Crist, vice-president. The local W. C. T. U. is serving a dinner and oyster supper here on election day, Nov. 8.—Mrs. Warren D. C. Wood, Haxtun, Colo., Nov. 5.

IDAHO

Fruitland.—Beginning June 27 our pastor, Harry E. Thomas, and his wife took a six weeks' leave of absence. Bro. Thomas was much improved in health on his return. Bro. Earl Fisher took charge of the services while they were gone. Brother and Sister Amsey Bollinger and children, Lowell, Virginia and Richard, visited with us during July. On July 3 they gave some inspirational messages in the morning and in the afternoon told of life in India. We enjoyed their stay here. Many Fruitland friends enjoyed the program given by Brother and Sister Arnold and family at Payette. A large number enjoyed summer assembly Aug. 9-14. We gave $90 for China and Spanish relief. During September the Fidelis Sunday-school class sponsored the painting of the parsonage. Installation of officers was held Oct. 9. Bro. Earl Breon gave us an inspiring message Oct. 2. The Fidelis class gave a supper for Brother and Sister Earl Breon at the church on Oct. 4. Four were baptized during October and two await baptism. Our love feast was held Oct. 21. Oct. 30 a special offering amounting to $52.65 was taken for the Conference Budget. The Berean Bible class gave a dinner at the church Oct. 30 for the three oldest brethren in our congregation, Brethren T. J. Beckwith, Jonas Hostetler and Jesse E. Shamberger. The junior choir has given several good programs.—Mrs. Fay Bowers, Payette, Idaho, Nov. 5.

Moscow.—We met in council Sept. 16, and elected the following officers: Elder, Bro. A. R. Fike; clerk, Mrs. M. J. Hill; treasurer, Mrs. Preston Moody; trustees, M. S. Taylor, M. J. Hill and Hiram Lyon; Messenger agent, Mrs. Otha Lyon; Sunday-school superintendent, Albert Kienholz; assistant, Preston Moody; secretary, Harold Lyon. Our communion service will be held Nov. 25.—Mrs. Otha Lyon, Moscow, Idaho, Nov. 2.

Nezperce.—We met in council Sept. 25 and elected church and Sunday-school officers. One letter was granted. In August we enjoyed having Brother and Sister Arnold of New Market, Md., with us. They gave their Worship in Art program. The meeting was well attended and enjoyed by all. They were accompanied by their daughter, Ruth; Sister Burrall of New Market, Md.; and Sister McDaniels of Richmond, Va. Oct. 30 we had the district field man, Bro. Riddlebarger, and a board member, Bro. Albert Mohler, with us. Bro. Riddlebarger gave an excellent sermon, after which we had a fellowship dinner in the church. Members of the Lutheran and Community churches were invited.—Mattie E. Thomas, Nezperce, Idaho, Nov. 4.

ILLINOIS

Dixon.—The remodeling of the Dixon church was begun in June. We will be able to start our services in the new church about the first of December. Since the remodeling has been under way our services have been held in the Truman school, which was generously furnished to us. The first pastor of the Dixon church, Eva Trostle, has passed away, and a memorial service was held for her on Aug. 21. Roy Glessner was elected as Sunday-school superintendent at our council on Sept. 12, with the undersigned as Messenger correspondent. Our delegates to district meeting at Mt. Morris were Brethren W. F. Dickey and Allen Wade. District meeting accepted the invitation to convene at Dixon next year. On Oct. 9 a Christopher Sower bicentennial service was held. Our pastor spoke on Pioneering for Christ, and a very interesting program was given in the evening. The dedication service for the new church will be held Dec. 4, with Bro. Rufus D. Bowman as speaker. Revival meetings will begin Dec. 5, with Brother and Sister Mark Burner as evangelists. Our Sunday-school attendance is increasing and we are striving for increased interest in all church departments.—Mrs. Orville LeGore, Dixon, Ill., Nov. 6.

Woodland.—Revivals were held by Bro. Dearing, and three new members were added to the kingdom. During the recent revivals held in the Astoria church three accepted Christ who desired their membership in our church. Oct. 8 was our love feast. We held an all-day service and in the evening about 125 sat at the communion tables. Bro. Clinton Kessler was relicensed to the ministry at this time. The regular council was held Oct. 19. Clinton Kessler was chosen as Messenger agent and Esther Deardorff as assistant chorister. These two vacancies occurred because of the Senger family leaving our vicinity. We regret very much to see Brother and Sister S. J. C. Senger leave our community, as they will be greatly missed. We wish them speedy recovery to health. The ministerial committee has been working but as yet they have not found a pastor for our group. Meanwhile Bro. Lester Fike, pastor of the Astoria church, will give a part of his time to our congregation. He will preach for us on Sunday mornings at 9:30. Then he will be free to carry on his regular services in his church as before. Our Sunday school will be held after the worship. We hope that everyone will co-operate in this program until the vacancy can be filled.—Mrs. Merlyn Bowman, Astoria, Ill., Nov. 8.

INDIANA

Howard.—Our revival meeting, conducted by Brother and Sister B. M. Rollins of Keyser, W. Va., closed Oct. 30, with two accessions to the church by baptism. Others were counting the cost. Bro. Rollins preached the Word with great power, making the way of salvation very plain. Sixteen inspiring sermons were given to a very attentive audience. Stories, rag paintings and music were in charge of Sister Rollins. Special music was enjoyed each night. The evangelists visited in one hundred homes, addressed the high school and anointed a sick person. We enjoyed one all-day meeting, with a basket dinner. Twelve visiting ministers attended the revival. The following churches were represented in our meetings: Ladoga, Rossville, Logansport, Kokomo, Upper Deer Creek, Bachelor Run, Pyrmont, Fairview, Winfall, Burlington and other neighboring churches of different denominations. The total attendance was 2,000 with an average of 130. We greatly appreciate the efforts of Brother and Sister Rollins and hope to have an opportunity to attend more of their services in the future. We held our love feast Nov. 5, which was well attended. Several visiting ministers were present. Eld. Russell S. Showalter officiated.—Ella Flora, Kokomo, Ind., Nov. 8.

Mexico.—Our Sunday-school attendance is good. One letter has been granted. A large number from our church attended the district meeting in Peru. A number of our women helped get the dinner on Sunday. Our communion was held Oct. 15, with a good attendance. Bro. Frank Fisher had charge of the services. The Ladies' Aid will meet every two weeks, with an all-day meeting. The following officers were elected: President, Sister Anna Balsbaugh; vice-president, Sister Verlie Fisher; secretary-treasurer, Sister Thelma Keyes; assistant, Sister Florence Myers. Oct. 30 our church celebrated the one hundredth centennial. The four ministers of the church, Brethren Walter Balsbaugh, L. E. Ockerman, H. U. Fisher and Frank Fisher, were on the program committee. Bro. Frank Fisher presided during the day and about 300 attended Sunday school. The program began at 9:30, with Sunday-school rally, closing as they did fifty years ago. Topics of the morning included: Primary and Cradle Roll History, History of the Mexico Church and The Old Fashion Service. At noon an old style dinner was served, with a large attendance. Afternoon topics included: Brief History of the Nine Branch Churches, Revivals and Results, Missions and Success, History of the Old Fashion Love Feast, and Ladies' Work. Evening topics included: The Welfare Home, and A Vision of the Mexico Church in the Next Hundred Years. Special music was rendered in the morning and evening. The church was well filled for all services. Pictures of some of the founders of the Mexico church were displayed. A bouquet of flowers was presented to Bro. Frank Fisher for his work and service during these years. This was a day of inspiration. The ministers of the county secured Rev. H. B. Centz of Philadelphia, a converted Jew, to talk in the county during the week. Nov. 6 Rev. Centz gave three fine sermons at the Mexico church. The church is planning to have a service on Thanksgiving evening. We have many things to be thankful for.—Mrs. Ernest Fisher, Mexico, Ind., Nov. 8.

New Paris.—Oct. 8, 9 this church was host to the Northern Indiana B. Y. P. D. conference. The general theme of the conference was In His Steps. Speakers on Saturday were Brethren Eldon Evans, David Metzler, Rufus Bowman and Sister Anna Warstler, and several others. A banquet was held Saturday evening, with two hundred present. Bro. Dan West gave an address. On Sunday morning 350 were present for Sunday school, which was divided in several different groups. Bro. Rufus Bowman was the main speaker in the morning and afternoon. We had a large attendance. Oct. 23 the annual harvest meeting or home-coming was held. Some of the charter members gave a short program during Sunday-school hour. Bro. Frank Kreider of the Elkhart Valley church was guest speaker in the morning and

afternoon. Bro. Wm. Brubaker, pastor of the Maple Grove church, preached for us in the evening. The evangelistic services which were to begin at this place Oct. 30 were postponed until Nov. 23 because of illness of the evangelist, Bro. George Phillips. Our love feast which was set for Nov. 14, will now be held at the close of the meetings. The Ladies' Aid Society is planning to have their annual Thanksgiving auction sale on Nov. 22. Recently the Men's Work organization went to the home of one of our ministers who is teaching school quite a distance from home and husked his corn for him. The Sunday school is progressing very satisfactory.—Mary C. Kiefer, Goshen, Ind., Nov. 7.

IOWA

Indian Creek.—Our pastor closed a two weeks' revival Oct. 16, and we held our communion on Monday night, with a good representation. We were glad to have present at this service our elder, Bro. M. W. Eikenberry, Bro. D. D. Fleishman of Dallas Center, and others from Fernald and Des Moines, including Bro. S. L. Shenton, pastor of the Des Moines church. Their presence and inspiration helped to make this service very worth while. We feel much has been accomplished. The response from the community in general was most gratifying. We are having evening services since the revival and are very much pleased with the attendance. We hope we will be able to do more effective work in getting our groups better organized. A family in our community was unfortunate to lose their home and all its contents by fire. Our school had a shower and brought such things as were needed to supply the home. We were glad to have with us Brother and Sister W. B. DeVilbiss of Ottawa, Kans., and Bro. DeVilbiss preached for us Oct. 30. The Indian Creek church was the girlhood home of Mrs. DeVilbiss. We are expecting to observe Thanksgiving Day with special services. Our program committee is working on a special program. The Ladies' Aid has reorganized and is meeting regularly and doing some splendid work. They are selling a line of products with much success, having put out 1,100 boxes since they first began.—Mrs. R. W. Quakenbush, Maxwell, Iowa, Nov. 8.

MARYLAND

Meadow Branch.—We were favored by a splendid program rendered by the volunteer mission band of Elizabethtown College, Nov. 6. A large, appreciative audience was present. The volunteer band was entertained at the home of the elder in charge of the congregation and his wife. They were shown around part of the growing Roop's Look-about Camp, where our district cabinet of religious educatin will have a conference on Nov. 26.—Wm. E. Roop, Westminster, Md., Nov. 8.

NORTH CAROLINA

Coulson.—Our pastor, Bro. N. C. Reed, held a revival at the Coulson church Sept. 18 to Oct. 2. People came for miles to attend these meetings. Much interest was shown. Five were added to the church.—Mary Lee Durham, Mt. Airy, N. C., Nov. 7.

Rowland Creek.—Our pastor, Bro. N. C. Reed, held a two weeks' meeting at Rowland Creek from Sept. 4 to 16. We had a very good attendance. Much interest was shown by the members and also by some who were not members of that church. Eight were added to the church.—Mary Lee Durham, Mt. Airy, N. C., Nov. 7.

Shelton.—Our pastor, Bro. N. C. Reed, held a meeting in our church for two weeks, Oct. 16-29. A love feast was held Oct. 29, with about fifty members present and two visitors. This was the best attendance we have had for several years. I am sure the meeting was a success. It stirred the hearts of some who had not been to a love feast for a while. Two were added to the church.—Mary Lee Durham, Mt. Airy, N. C., Nov. 7.

OHIO

Defiance.—Twenty years ago on Dec. 4 Bro. Otho Winger of North Manchester College preached the dedication sermon of the Defiance church. On Dec. 4 of this year we will have an all-day anniversary meeting, with Bro. Winger as speaker of the day. We will hold our revival meeting in January, with Bro. Clarence Bowman of the Pleasant View church, Lima, Ohio, as evangelist. We were hosts to the summer assembly in August. Our Sunday-school attendance is good. Walter Hardy is our superintendent, with Ernest Rau as assistant. Bro. Orville Noffsinger is our pastor.—Mrs. Mazie Noffsinger, Defiance, Ohio, Nov. 4.

OREGON

Myrtle Point.—We held our council on Sept. 2. Bro. C. E. Wolff was re-elected elder. This will be the eleventh year he has been elder of this church. Bro. Barr showed a graph of the progress made in membership during the past three years. It was decided to have our love feast on Saturday evening, Nov. 19. The mothers and daughters enjoyed a potluck dinner at the church Sept. 3. The mystery friends were revealed. Our annual harvest meeting was held Oct. 14. An interesting program was given. The proceeds were sent to Bethany. An all-church Halloween party was held Oct. 31.—Stella Hammack, Myrtle Point, Ore., Nov. 5.

VIRGINIA

Crab Run.—A series of revival meetings began Sept. 19 and continued through Oct. 2, with Bro. N. J. Miller of Nokesville, Va., as evangelist. Bro. Miller is a very able speaker. Through his untiring efforts there were five baptized and another one added who had already been baptized in another church. May the good work continue.—Mrs. H. L. Moyer, Bergton, Va., Oct. 29.

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GOSPEL MESSENGER

Vol. 87 **Elgin, Ill., December 3, 1938** **No. 49**



THE LAST PICTURE OF OUR MISSIONARIES

This picture was taken a few days before the tragedy at Show Yang. It was taken by a soldier who claimed friendship with the missionaries.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE ELGIN, ILL.



Photo by James Minnich

United Student Volunteer Conference held at Manchester College November 4-6. Representatives of all of our colleges and Bethany Biblical Seminary were in attendance. For further details see article by H. Spenser Minnich on page 15.

Who Will Carry the Torch?

Many of the finest missionaries who ever went to a field of service were called to that service when a great soul laid down his life on the mission field. It has ever been so that the life and death of one man has caused another to step into his shoes and fill up the ranks and go marching bravely on, not allowing the torch to fall by the wayside or to flicker out.

When Moses was laid to rest in his unknown grave, Joshua stepped forward and led God's people into the land of promise. Elijah's mantle was wrapped about Elisha's shoulders. Stephen's death brought a young man, Saul, to his Savior and Paul became the greatest missionary the Christian church has ever known. In the great missionary relay race of the world many men and women have carried forward the torch, and when they themselves dropped in their tracks, they passed the flame on to the next runner. Lull, Francis, Penn, Livingstone, Mackay, Duff, Noble and Shelton were men who seized the torch and bore it forward. And there is a host of others whose names we can not give.

In November of 1875, Stanley, the great explorer, who had spent months searching for David Livingstone in the heart of Africa, sent a dispatch to the people of England asking them to send out missionaries to bring the gospel to Uganda. Five months later the challenge was taken up and eight men started out. One of them was a young engineer, Alexander Mackay, who was to become one of the greatest of missionary heroes. Another was Shengold Smith. As Mackay set sail he said: "I want to remind you that within six months you will probably hear that one of us is dead. When that news comes, do not be cast down, but send some one else immediately to fill the vacant place." Ere long the word came that fever and the spears of hostile natives had claimed the lives of half of those eight brave men.

When Arthur Neve heard that the gallant Shengold Smith had been killed in a native brawl, his heart burned to be one of those sent to fill the gap. He did not go to Africa, but instead to Kashmir, India, where he found he would need all the powers of body, mind and character which he could bring to his task. For thirty-one years Neve lived a life of loving service among Hindus and Moslems.

Not until the eternal records are opened will be known the vast numbers of those who have responded to the appeal to take up the work laid down by a fellow missionary.

It would not be far wrong to say that every great life suddenly cut short by death has been followed by another great soul who was constrained to take up the work and carry forward. Life called to life and the challenge was met.

Never in the history of our church has there been a greater call for young men and women to carry on the work—work so courageously begun by the three missionaries who have made the supreme sacrifice. What is your answer to such lives? What is my answer?—*Anetta C. Mow.*

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., December 3, 1938 — No. 49

EDITORIAL

What Should This Memorial Mean to the Church?

It was on Thursday evening, about 7:30 o'clock of Dec. 2, 1937, that the mission tragedy happened. A young girl came to our mission station in China with an excited urge for the missionaries to come at once to help them in a serious trouble in their home near by. There were living at the station then Minneva Neher and Alva Harsh and wife. Miss Neher had been located there for ten years or more, and the Harshes only a few months in their second year of language study. To such a call faithful missionaries must respond, even though the town was under military control. Securing permission from the proper officers in charge, they answered the call to duty from which they never returned.

As these facts began to reach the home church by way of the radio, cables and the press, we realized that one of the greatest tragedies had come to us in the history of our Christian mission work. Those who were missing were so useful, devoted and yet young in years. They were sincere and friendly to all whom they found in need. Even to the day on which they disappeared in the evening, letters were written showing their devoted service to both sides in the struggles of warfare. To see these devoted and useful lives snatched out so suddenly in the midst of such needs, when their love, friendliness and devoted Christian service were being given so willingly to all, was hard to understand. But it gave them the rare privilege of sharing with their Lord the supreme sacrifice for others, who, they were also certain, knew not what they did.

This number of our Gospel Messenger is a memorial to that event. But why recall the heartaches, tears and sense of loss that all of us felt as the facts of the disappearance of our three missionaries were brought to the home church? Why should the families whose domestic love was sacrificed, or their comrades on the field whose loss of genial and efficient service is most keen and the work and people who needed them so much, be reminded again of the sorrow and sacrifice of those days last year?

First of all we need to think it over since we are farther from its shock and tears, so that it will not be forgotten merely as all loss, tragedy and sacrifice. It was not. From a human standpoint the greatest tragedy of the ages has become the world's hope! The sinless Son of God was hung on a cross by cruel hands that knew not what they did. The cruelty is forgotten in the overruling mercy and purpose of our Father God. Jesus, knowing the cruelty of human sin and ignorance, told his disciples that in this world sacrifice was essential to life. Eternal life is not expressed in that which becomes dust and ashes. We are all too sensitive to the *sacrifices* of life. They linger and mar our vision of higher and better things. Many of us have lived long enough to know that those experiences of struggle and grief which at the time were not "joyous," afterward yielded the "peaceable fruit of righteousness," to those who reflect (Heb. 12: 11)! Yes, it is now time that we ought to thank God for the problems that make us think. The difficulties that are overcome develop spiritual muscle and character. The vision that sees beyond the material and perishing enables us also to see God.

Again, we need to recall those who have blazed new paths, who have pioneered in hard places, who have laid down their lives in great causes, so that the blessings of today have grown out of the struggles of yesterday. We are thrilled by the progress made in our time, and forget that its seeds were planted by the toil of others—even some who made the supreme sacrifice.

Our criticism must be changed to gratitude. This change will never take place until we see the contribution of others in the blessing to ourselves. How lonely, poor and selfish this old world would be if all that happened in it was only what we have done! The real need

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of today is to discover how much we need each other, individually and nationally. Unless we do, chaos lies ahead. May this memorial remind us of those three cheery, efficient and sacrificial friends who one year ago faced a call to duty, and instead of reporting to us in the flesh, have reported to the Lord of Glory. May we also remember the multitude of saints, who made their contribution of love and service, without which our own lives would be lonely and bitter indeed.

Finally we need this memorial of our departed friends as a challenge to us, as to what we are going to do about the work to which they gave their lives. They believed the gospel of Christ was the hope of the world. They gave themselves willingly and cheerfully to any service that the church desired. They were called to China after a fruitful experience at home. Like the Master they served, they felt deeply the suffering of the nations without Christ. Their last message was one of faith. Their last act was one of answering a call for help. Shall we let the work end there? Shall they have lived and died in vain?

Of course not. The spirit of our church is not that of quitters. Neither are we hardened against human suffering and need. We are *brethren*. We are also one of the historic peace churches. Our goodwill and faith are ready to be challenged to work amid difficulty and danger, if need be. Our folks are not rich, but live well and economically. We must share in this suffering in the far east. We must give the gospel there and elsewhere in this confused, selfish and materialistic world. The least bit of careful planning and sacrifice will enable us to give more in these days to bring hope and Christian love to a cruel world. The General Mission Board at the November meeting decided that at least two young men and their wives and three or four young women should go to China to take up the work laid down. A family or two are needed in the other fields. Who will answer the call? May God provide those that give, and bless all who go forth to carry the torch of our friends whose memory we cherish!

C. D. B.

This Publisher Deserves Support

"Beginning today *The Free Press* will publish no hard liquor advertising, whisky, gin or brandy. . . . The big end of a newspaper's income is from advertising. In southwestern Idaho where evening paper circulation rates are among the lowest in the United States and delivery costs among the highest because of the extensive rural motor delivery service, a larger percentage of the money necessary to keep the wheels turning comes from advertising than is the case in most other places. Refusal of the hard liquor advertising involves a loss of revenue of about $3,000 per year. . . . The logical answer to this problem would be a small increase in circulation prices, but farm income is so low that the publishers do not feel like asking the readers to pay more at this time. . . . Abuse of hard liquor is so widespread and the prospect of foisting the habit on boys and girls so terrifying that a socially conscious newspaper management should forego this source of revenue in the interests of its readers."

And so there are newspapers like that. Score another point for Nampa. Business can not run without money, not even the publishing business, and when a high sense of social responsibility leads a publisher to place moral values above financial gain, it should make us glad. It should also help us to think there may be other newspaper publishers who would reach a like conclusion with the proper encouragement from their patrons.

Liquor is having another heyday of power. It is also inviting another rising tide of popular wrath which, when it is full-grown, will sweep down upon it and dethrone it. Our high privilege and solemn obligation is to be alert for every opportunity to hasten the certain coming of that day.

E. F.

Beyond a Reputation

After six years of study of a certain leader and his writings, his newest biographer remarks that the subject of her research has become more real to her than many flesh-and-blood acquaintances. To her he is no longer a cold and austere reformer, the author of many forbidding theological volumes, but a warmly human personality. And having discovered the soul of this leader, or the real man beyond his reputation, she hastens to share her newly discovered friend with others of her generation.

How different many of us might feel toward some worthy of the past if we but knew the real man or woman beyond the reputation that has come down to us! Think of the many who look down upon us from portraits that hang on the walls in home, office, or public building! So situated one can not help but feel that he is working under the eyes of those who have lived and achieved in other days. And there is power to change life in this thought. The writer to the Hebrews suggests that the faithful of the past seem to stand about one as a great cloud of witnesses stimulating to noble endeavor.

There is perhaps no more rewarding study than the search for the soul beyond a reputation. That is, if the subject of research is worthy. For through such study those who appear austere stand a good chance of being revealed as warmly human as men and women with problems like unto our own. It is by this process that the great, from the Bible heroes until now, can be added to that circle of friends which inspires to the noblest living.

H. A. B.

CHINA MEMORIAL NUMBER

In Memory of Minneva Josephine Neher

BY V. GRACE CLAPPER

"They seek in vain who seek for you,
You 'are not' for God took you;
Vainly do they their search pursue,
And say, 'God forsook you?'
Ah, no! He knows the eagle's flight,
He marks the sparrow's fall—
And could he on a dark, dark night
Ignore thy trusting call?"

When young women choose the foreign mission field for their life work, they are not permitted to choose their life partners, but are located with reference to the particular needs on the field, rather than with any thought of congenial companionship, and in many cases they have not even met until they find themselves shouldering responsibilities at the same station, and sharing the same home, without regard for preferences. Fortunate indeed are those who under such circumstances, find themselves co-partners with those whose religious beliefs, temperaments, and dispositions, are well suited to their own. This does not mean, however, that temperament, likes and dislikes must be identical, for frequently we find that opposite temperaments supplement rather than antagonize.

It was at the Calgary Conference in the spring of 1923, that Minneva Neher and I first met. She was then under appointment to China, and I had just returned for my first furlough after five and one-half years on the field. Our common interest made it easy for us to get acquainted, and we climbed into an automobile where we had a soul-refreshing visit, after which we were no longer strangers, and thus began a comradeship which continued for fourteen years—a friendship which developed into a spiritual kinship, making us more than relatives in the flesh (Mark 3: 25).

Providence was kind to us and when I returned to China, I was happy to find that Minneva and I were to become one "household." We had a cozy little apartment on the second floor of the foreign residence at Show Yang, Brother and Sister Harlan Smith and family occupying the first floor of the same building. In temperament we were not alike, but when separated by temperamental differences, we were quickly reunited in the realm of the spiritual, for religion was our common ground. Minneva's faith was the type that is rarely duplicated. She never lost her grip on God, and seldom lost confidence in individuals. She believed what people told her until they had proved themselves untrustworthy, and even then she was always ready to forgive and begin over again. Her confidence in people was always a silent rebuke to me, for I was constantly seeing *axes* to be *ground,* and *wheels* that needed more water to make them go, when people suddenly became loud in their profession of religion. She had hope for the most hopeless, and never gave up, though she was often heavily burdened for those who seemed to have "missed the way." She was generous to a fault and her great loving heart took in everybody, from the wealthy official class to the beggars on the street. A little hunchback girl whom she found in a village twenty miles from Show Yang, was the object of her tender care for about four years. She had been shamefully treated by those who should have protected her, so Minneva brought her home with her because nobody wanted her! She was calm and unruffled in the most



MINNEVA J. NEHER

Birth Date, Oct. 22, 1896.
Birthplace, Inglewood, Calif.
Schools Attended: La Verne College, Bethany Biblical Seminary, Nurse Training at Bethany Hospital, Chicago.
Sailed for China, Aug. 14, 1924.
Second Sailing, Aug. 22, 1932.
China Station, Show Yang.
Date of Disappearance, Dec. 2, 1937.

trying circumstances, and never seemed conscious of the passing of time when trying to help somebody. She always found time for any task that she deemed her Christian duty; she took all the time she needed and was never hurried, even though the midnight hour was fast approaching, and she had to prepare bag and baggage, cot and bedding for an early start to the country field the next day. Her life motto seemed to be, "This one thing I do," and she had the happy faculty of forgetting everything else until that was accomplished, while the rule of *my* life seemed to be, "These sixteen things I *try* to do." She was Mary-minded and such I longed to be, but found myself to be Martha-handed, and far too often, "careful and troubled about many things," nevertheless glad to entertain and serve our Royal Guest. Like that Mary of old, Minneva longed for a deeper spiritual life, and had an insatiable desire for spiritual power, that she might be a real soul winner. Her prayer slogan was "Deeper Yet," and she was ever ready to pay the price of the blessing she craved. Shortly after I left China last summer she had the privilege of attending a revival meeting in Tai Yuan Fu, conducted by Dr. Jno. Sung, one of China's leading evangelists. She seemed to have been wonderfully blessed at this meeting, and here I quote from her letter written last August: "There is no doubt now, I have the Master's fullness of love, of faith, of joy unspeakable. His table is spread before me just for the taking. Never before have I been able

to accept this wonderful gift in faith, though I have been seeking it, and hungry for it."

Minneva's work as director of the evangelistic band for the country district kept her away from home much of the time, and when she returned to our home at Show Yang after an absence of one or two months, there was always so much to tell of the things that had transpired in the country as well as at the station. On such occasions we lingered long over the teacups, or the coffeecups, unburdened our hearts to each other, for there were new joys to relate, shocking disappointments in the outcome of our carefully made plans, and there were funny things too, to tell, over which we both reserved the right to laugh heartily, for both of us had eyes to see and ears to hear the humorous aspects of our work, and we shared both the serious and the humorous phases. Sometimes it was the unfaithfulness of trusted workers which kept us lingering at the Throne of Grace to the wee small hours of the night, but we always knew there was no time lost on such occasions. Her work in the country district was largely with the women, though many men attended the general meetings and were touched, and brought to Christ through her consecrated life, and many of our Christian men in the Show Yang territory can tell you how their lives have been blessed through her influence, her splendid example of faith, courage, and loyalty to Christ.

We had dreams of a little Chinese home built on simpler lines than our foreign dwelling, a place where we could live more simply and be one with the common people, but the change for her was even then "just around the corner," and it was to a mansion rather than to a Chinese cottage.

Among my belongings, on my departure for America last summer, I found a neatly wrapped package, labeled, "To be opened on the Yellow Sea." At the designated time I opened the package and found a beautiful gift, the last one from her, and the following little stanza which brought the tears to my eyes:

"Good luck to the ship that bears you away
Over the deep blue sea,
And God speed the lucky ship
That brings you back to me."

And now—

"My heart is sad for a phantom ship
Has borne *her* away from *me;*
By cruel hands she was put ashore
On a wild and stormy sea;
But the hand that ruled the waves was kind
And she didn't miss the way,
So not *back* but *across* to her
That good ship must carry me."

Her work on earth is done, and so suddenly and mysteriously was she, with her two companions, transported from this tenement of clay, that we can not but think of Enoch, Moses and Elijah, those faithful servants of an earlier day. Just how, and why, and when, and where, may forever be questions in our minds, until the glory of that New World bursts upon our sight as it has already done for them. One thing we do know, is that the "sweet chariot" one night, "swung low," took them in and bore them away. It must have swung very, *very* low to find them where the powers of darkness had lured them! The sorrow in our hearts is but a memory of happier days, and "earth has no sorrow that heaven can not heal." May their sacrifice and their devotion inspire us to nobler, grander living for him, and may heaven heal the wounded broken hearts of parents, relatives and friends in the west, and in the far east!

"Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise!"

Show Yang, China.

His Spirit Lives On

BY EARL KURTZ

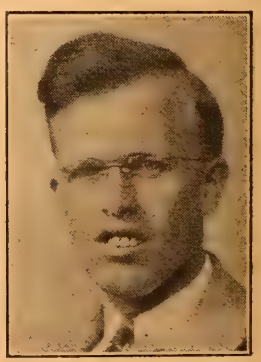
WITH many other of Alva's fellow students, I am deeply grateful for having known and lived with him during part of our college experience.

While in college, Alva was one of the busiest men on the campus. He carried a heavy class schedule and yet had time for many extracurricular activities. He was always busy doing something, but never too busy to help some fellow student along. Many of us considered him as an older brother. When we had problems we went to Alva, and never was he too busy to help us with them. It mattered little what type of problem, we could always depend on Alva. It seemed he always had a little extra time to do a good turn. As one fellow student said, "I asked a lot of Alva, and it was very seldom that he refused because he hadn't time. I think back of it all was a very keen sense of values; he put first things first, and then budgeted his time according to the importance of the task."

Alva tried to be a friend to all, and do his part in all things. Another fellow student said, "He was always

ALVA C. HARSH

Birth Date, Sept. 29, 1910.
Birthplace, Eglon, W. Va.
Schools Attended: Elizabethtown College, Bethany Biblical Seminary.
Elected to the Ministry, 1928.
Married Mary Hykes, June 6, 1934.
Sailed for China, Sept. 12, 1936.
China Station, Show Yang.
Date of Disappearance, Dec. 2, 1937.



willing to take time from his busy life to share with us our cares and difficulties; as well as to rejoice with us when glad. Many a day was brightened, strengthened, enriched, and inspired by thoughts and prayers he gave at morning watch services." Not only did he share his time, but he always was willing to share anything he might be able to share.

One can not help but admire him for the radiance of his life. He was so thoroughly a Christian, and yet so entirely human. He helped many of us to see that the principles of Christ were applicable to everyday living.

It seems difficult to believe that a person with such fine possibilities should be required to lay down his life at such an early time. Upon being asked whether he thought it a sacrifice to go to China, he said, "I do not think of it in terms of sacrifice, but rather in terms of service." I believe that it was in this same spirit that he laid down his life.

Even though we shall never see Alva again, his spirit lives on to inspire other young folks to dedicate their lives to sincere Christian living and to do their part in carrying the torch of Christ and the living religion to the uttermost parts of the world. His spirit lives on as his contribution to us.

New Cumberland, Pa.

Tribute From a Roommate

BY MARGARET BELLE SPANGLER

To me Mary is not dead. Every day she lives with me in my work and in my dreams. The sweetness of her association is not past, but very present. I am using the lessons she is teaching me.

First, Mary is teaching me that dreams come true if one does all in one's power to make them come true. I remember her telling me that she had resolved to be a missionary because of a dream which she had one night. In this dream she heard some little children from across the sea call to her, and hold out their hands to her. At the time of her dream she was probably only a child, but she could not forget it. She thought they were African children. She determined to be a missionary, and in her choices, she took no step that would close the door to that call. At the time of her marriage she and Alva felt that their work lay in West Virginia, for it was the call of mountain mission work that thrilled and challenged them. But finally that dream of being a missionary came true. Sticking to a dream of an education, of religious training, of missionary service resulted in dreams fulfilled for Mary. It will also in the lives of others.

Mary is teaching me that prayer changes things. Mary had the habit of spending some time in the morning watch as well as in evening devotions. This was not just a temporary custom, but one that she continued through the years. I know that much of the time her devotions were definitely planned. Sometimes she had a prayer list, spending a night or morning for each member of the list. Other times she had a map which was marked for definite prayer. Seeing how prayer illumined her life, I know it can illumine the lives of others also.



MARY HYKES HARSH

Birth Date, Aug. 25, 1903.
Birthplace, Hagerstown, Md.
Schools Attended: Elizabethtown College, Bethany Biblical Seminary.
Married Alva Harsh, June 6, 1934.
Sailed for China, Sept. 12, 1936.
China Station, Show Yang.
Date of Disappearance, Dec. 2, 1937.

Mary is teaching me the lesson of accomplishing things by sacrificing for them. She accomplished things because she counted not the sacrifice too great to attain them. Her comfort, her strength, her pleasure did not matter—the task to be done was the thing that mattered. Many people would think that sitting up all night to pray with a dying person was a task for a nurse or an older and more experienced worker, or that going to services three times on Sunday, leaving in the morning and not returning till night, was not necessary for a minister's wife; or that spending one's best energies in working up a mission study program for an evening each week for a handful of girls in mission study was too much to ask. But sacrifice has had its results in her life. It will in others.

Another lesson she teaches me is that the greatest and sweetest fellowship and love that people can share is working out some project together. I remember my associations with her so vividly and treasure those memories as precious because she was always planning something interesting for us to work out—maybe a vacation school in which we would tent out for the night and use an old schoolhouse for our vacation school, or maybe it was an original play to be worked out, or a program to be given, or a picture to be painted, or a dress to be made. Our years together were never drab. Mary was so alive. Mary's and Alva's associations would never be drab, they would never have time to tire of their association together. If working together on a worth-while project—be it a life project or a series of temporary projects—can keep associations sweet and new every morning for them, it can for others.

I shall always feel Mary's influence and be refreshed by her life. She was so alive the years we were together, that to me she is still and will always be alive.

Carlisle, Pa.

In Triumph

BY FRANK H. CRUMPACKER

MINNEVA NEHER joined our China Mission in the fall of 1924. It seemed that every minute from that time until the end she was bubbling over with enthusiasm for the work to which she had dedicated her life. She was assigned to one of our most difficult posts and from the beginning she entered into the work with an enthusiasm that certainly meant victory. She was conscientious to the last degree. Nothing seemed too hard for her to undertake. The days and weeks were all too short for her. Only once did she come near a physical breakdown. Her friends were alarmed for her for there seemed to be no such thing as slowing down. But she took the needed rest and her reserve came forth so quickly that she was soon back at the job with the same enthusiasm as of old. The combination of Sanger, Flory and Neher seemed to mean long life and hard work for her.

She was slow to see the shortcomings in others, and she was fair. In many committee meetings when the problems were so hard that all felt there was no way out, then Minneva would say, "We can pray over it and if it is worth having, the Lord will give us a solution." She was so impartial in problems that involved others that one felt when she suggested a solution it was a fair one for all concerned.

Her love for the people among whom she worked made for her a host of friends. Her kindness knew no bounds. She loved humanity and proved it to the women of Show Yang. Many came to me after her death and said in substance: "What can we do now that our leader has been taken away?" They felt that she was their inspiration, and now that she was gone they felt the loss keenly. Her life went out as she had lived. It was a victory.

She lived so intensely and so unselfishly that it was easy to count her friends by the hundreds. She was a friend with whom one could visit and want to visit again.

She loved her church and often expressed herself to the effect that nothing could break her fellowship with the one influence that she felt was worth while in the world. Her prayer and devotional life was a reality and she often told the writer that she could do without food for her body, but she must have her spiritual refreshment at least daily. Her life was deeply spiritual.

Now that we think her work is finished, it remains to be seen how the Lord will use her influence in the Show Yang community for many years to come. In her first speech to her associate missionaries after her regular furlough she came to us with a challenging message on Venturesome Faith. This was a part of her life, and to the very end this life of faith had possession of her.

Heaven will certainly be made more cheerful since she is there, for prayer was a practice of her earthly life. The China Mission is better for having had her for about twelve years. May the Lord carry forward the influences of her precious life on the earth.

Ping Ting, China.

They Shepherded the Flock

BY CARL H. WELCH

LOOKING back to the time when Brother and Sister Alva Harsh served our church as pastors, we are deeply impressed with the memories of their beautiful service among us.

It certainly is true that Brother and Sister Harsh found their way into the hearts of the members of the Petersburg and Greenland congregations during their two years in the pastorate here. Though their term of service was short, they accomplished untold good.

Sister Harsh organized the Women's Council at the Brick church, and the Men's Work organization at Petersburg looks to Bro. Harsh as its founder. He saw, moreover, not only the great need, but also the possibility of erecting a church in Petersburg. A lot was bought and the type of structure planned. But thus far their dream remains unfilled. We still use the courthouse. However, some of us have the faith to believe

'Twas Not in Vain

BY MARTHA NEIDERHISER PARKER

They were taken from our midst,
We know not how or why.
Some evil powers there were at work,
God's purpose to defy.

We know it was not his own plan,
His thus to take away,
But in his plan he'll use their death
To lead men in his Way.

The sorrow that it brings to us,
And to their closest Friend
He'll use it too, to bring in us,
His kingdom, without end.

For all are children of our God,
But many go far wrong,
And others suffer for their sins,
Oft both the weak and strong.

Christ suffered most for this world's sins,
And now we, too, may share
The sufferings of our Lord and Christ,
If with his help, we dare—

To say to God our Father,
"Lay not this to their charge,"
And thus help bring for Christ our King,
Peace to the world at large.

Ping Ting, China.



While in language school in Peiping, this picture of Velma Ober, Mary Gauntz and Alva and Mary Hykes Harsh was taken. These four sailed for China on Sept. 12, 1936. They sent this picture along with the interesting article found in the China Special Gospel Messenger of Aug. 28, 1937, entitled "Thrills of Learning a New Language." Alva and Mary Harsh stand in the center of the picture.

that the efforts of Brother and Sister Harsh in behalf of a place of worship here can not have been in vain.

Brother and Sister Harsh made a profound impress upon these churches. Their influence still lives in the hearts and lives of those whom they loved and whom they served so faithfully. It was a mutual relationship, for it would be hard to find a people having become more attached to their pastor and his wife.

We should also note the relationship of the Harshes to the other churches. Not only our own people, but the members of the other denominations held them in the highest esteem. Bro. Harsh often visited in their homes. He was secretary-treasurer of the Petersburg Ministerial Association. He gladly helped in the promotion of interdenominational activities such as vacation Bible schools, leadership training schools, and union church services.

The Harshes were held in such high esteem by the entire community that during the union revival meetings held last February, a special half hour memorial service was held in their honor.

The following editorial is taken from the county paper. It reveals the estimation in which Brother and Sister Harsh were held by the people who knew them throughout this section:

"Before me is a picture of Rev. and Mrs. Alva Harsh taken at the time when they were married, for she was dressed in her wedding gown. It is the picture of a handsome, hopeful, happy couple. Their lives were consecrated to the service of their God. Today they are no longer with us. Their going is shrouded in uncertainty. Such are the mysteries of life.

"Those of us who were their friends can not help but believe that their faith and sacrifice leave such an impression with us that we will take to heart more seriously the cause for which they gave their lives. They were young, full of the joy and vigor of life, ambitious, talented, educated and capable of success in almost any line of endeavor; yet they left America and dedicated themselves to what some people call a life of extreme hardship and self-denial. What more impressive sermon could be preached on the existence and power of their God than their lives here and their sacrifice there?"

Petersburg, W. Va.

Tributes From Missionary Friends

From India to China

Bulsar, India, March 9, 1938

Dear Fellow-Missionaries in China,

The missionaries in India assembled in our Annual Mission Conference send you Christian Greetings.

We wish to express our sympathy to you in the loss of three of your fellow workers. Also to send our appreciation for your willingness to remain by the work even in the face of danger. We also pray for the Chinese Christians during these days that they may be kept faithful, and that there may be a greater and a more glorious church in China. We also pray for the ones in the homeland, the parents and relatives of our three fellow workers, and your colleagues who are detained at home.

Many of the things of this life we do not always understand; but we do know that to those who love God, all things work together for good.

May you all be kept in health and strength as you minister to those in need. God bless you all to his honor and glory.

With Christian love,

B. M. Mow, Chairman.
Laura M. Cottrell, Secretary.

Like Spikenard, Very Precious

Minneva was always the same, tolerant of the opinions of her fellow workers, sympathetic with the people among whom she worked, giving the underdog the benefit of the doubt, loyal to her friends. She went all the way in consecration and sought deep spiritual experiences. She was a girl who had to experience things for herself. She liked detail work which helped her to be thorough in her teaching. During her second year in China, we lived together and I saw that she would go far in her work, because of her faith in God and her confidence in herself and in others. She was always confident that strength would be given for every task as it came along, yet she was very unassuming in her work. She was a good committee worker, able to think on all sides of a question. In her country evangelistic work she identified herself with the people.

While I never knew the Harshes before they came to the field, I had met Mary a few times in the states. Alva was of a joyful disposition. He was not afraid of taking responsibility, or of hard work. He was consecrated to his task regardless of difficulties in the way. When they dis-

appeared many of the Chinese friends said, "Alas, they were so promising and devoted."

In meeting Mary one was impressed with her happiness; she was always smiling. In looking through some of Mary's things, I was impressed with the care and thoroughness with which she did everything. I have heard much praise of her from the Chinese here at Show Yang. Even though she was here for only four or five months, she made a lasting impression on all she met. One of the workers said: "Mrs. Harsh was good in everything; in her home life, in her relations with others. She was a deeply spiritual Christian. In every conversation she seemed to have the aim of being especially helpful to the one to whom she was speaking. She gave herself to folks."—Mary Schaeffer, Show Yang, China.

Radiant Lives

It was in the mission board room at the Community Building in Hershey, Pa., that I received a first and lasting impression of the Harshes. Bro. J. J. Yoder, the chairman, had asked each of the four newly appointed missionaries to China to tell why he or she felt called to the task. Both Mary Lou and Alva told of childhood dreams that had one by one been realized, until the door of opportunity had swung open and they were about to realize the fulfillment of their precious God-given dreams.

All through our comradeship, whether traveling, studying or playing, both of their faces were radiant, and their hearts filled with enthusiasm as they enjoyed the thrill of "living in the land of dreams come true."

While sight-seeing they were careful to miss nothing that would enrich their experience. Their study of the Chinese language and culture was entered upon in the same spirit. And they lost no opportunity to make friendly contacts with fellow students of both races. That their friends were many was evidenced by the large mails they received.

Sharing seemed to be the motto of their lives. No matter what the request, they did it willingly, glad to be of service. Recently, it was my privilege to visit Show Yang, and hear from the lips of friends there what Alva and Mary Harsh had done for them, and what a blessing they had been to the work there. Their home is empty, but their spirit abides to bless and challenge us in China as well as you in America.—Mary Gauntz Cummings, Peiping, China.

Greater Love Hath No Man

Theirs was a blessing we should all crave—to be on errand of service for our Lord—and then just step over the threshold into his presence. How good of him to have permitted it to be so. No mutilated body to lie for weeks upon a sick bed, no deformed or crippled body to hinder the intent of an energetic worker. Thus three beautiful and self-surrendered souls, Minneva, Mary Lou and Alva have stepped into his presence to be with him.

How well people are known by their footsteps and it would be quite impossible not to know that many dear village friends have continually said, "She is coming, I hear those footsteps, and how much more those never ending echoes of her voice as she told them of Christ, their Savior—their salvation! How beautiful! Minneva was well equipped with the attributes of a true servant of the Lord, and souls in remote places have found a loving Savior and an eternal hope and peace because of her. Hers has been the privilege to broadcast the news from heaven, and her work will carry on and on. She still lives among those whom she loved.

"Greater love hath no man than this, that a man lay down his life for his friends." Minneva with Alva and Mary Lou have proved to all that they had the greatest of all love—that they laid down their lives for their friends. We give praise for such as these—who have thus glorified their Lord.—Myrtle F. Pollock, Ping Ting, China.

We Are on Holy Ground

When we approach this subject we feel as if we are on holy ground, made sacred by martyr blood.

Although it was not my privilege to meet and personally know the Harshes, yet from all we have heard of them from fellow missionaries and from Chinese friends who had learned to know them at Show Yang, we realize it is our loss not to have known them. And for the loss to the mission in the going of the Harshes and Sister Neher only our Father can compensate.

Words are feeble to express our appreciation of them, and of Sister Neher. She was a faithful, conscientious fellow worker for more than ten years. Their worth can be fully measured only by him who has taken them to himself for a higher and greater service. We bow humbly to the will of the One who in his providence overrules all things to our good and to his glory.—Anna M. Hutchison, Liao Chow, China.

Our Show Yang Friends

Each day we are reminded many times of our three friends who were taken away so suddenly from the little Christian group. Others came to take their places as soon as word of their mysterious disappearance was known, and two months ago I joined the two ladies who had been alone for four months except for a visit or two from Crumpacker and Parker. Many are the stories and deeds of love and words of encouragement given during those months of uncertainty.

Minneva Neher will be greatly missed by her colleagues in mission councils. She was, at the time of her disappear-

The Worth of a Life

BY MRS. O. R. HERSCH

The worth of a life is the good we may do,
The helping hand and a heart that is true;
Not the number of years we live and toil,
Not the money placed in banks or in soil.

In the U. S. A. and in China, too,
Minneva led all to the Christ she knew;
And prayed that they would serve him, too,
While God gave them life, so to do.

It seems I can see her beckoning hand
Challenging all of our Christian band
To hold the banner of Jesus high,
Though in his name some have to die.

My Christian friends, our world is in need,
Of much more than formal code or creed;
Now is the time to live and serve,
That love, peace, and happiness may never swerve.

Manassas, Va.

ance, acting mission secretary. We first met the Harshes at the Conference from which they were appointed to China. We were happy that China was to get the services of this fine young couple. During their short time in Shansi they endeared themselves to both Christians and non-Christians, and they were a great help to Sister Neher during those strenuous days. We praise God for their influence, which lives on in our Christians here at Show Yang. May we as their colleagues emulate their devotion and consecration. —J. Homer Bright, Show Yang, China.

Tributes From Chinese Christians

The following words of appreciation from Chinese members will show more clearly than others can state, in what high regard the three missing missionaries were held. We have Sister V. Grace Clapper to thank for the assembling and forwarding of these tokens of loving remembrance.—Ed.

Our dear friend, Sister Neher, was with us nearly fourteen years. Her heart was filled with love for Christ and the church, and everyone of us was warmed and helped by her example. She worked very hard in order that the seeds of the gospel might be sown in every place. Her love for others was so great that we always knew we could depend on her to help us when we met with any difficulty. About five years ago she came across a little girl out in a village, who was very ill with rickets and also treated very badly in the home. She asked them if they would give her the child, and they were only too glad to do so. She took the child home with her and brought her to the hospital for medical treatment. In a few months her condition was much improved. Sister Neher was a real mother to this ill-treated forsaken child, which proves that she had the love of Christ in her heart. She has now gone to her reward, and in a year's time I could not write about all her good deeds and her kind helpfulness, but let these few words suffice to let the reader know that she was greatly used to glorify God among us.—Mrs. Y. T. Hsing, R. N.

Our very new friends, Brother and Sister Alva Harsh, were with us only a short time, but long enough to reveal to us the love of Christ, in a great many ways. Soon after their arrival in our town, they found a wretched, poorly clad beggar boy, ten years of age. Bro. Harsh took him home, cleaned him up, and put new clothes on him. They brought him to the hospital every few days for treatment, for his body was full of sores. They kept him in their home and taught him every day. Was not this the love of Christ? When our town went through the siege of war last fall, they did their very best to help and comfort all who were in distress. There were more than a hundred refugees in the mission compound, so the name of our Lord Jesus was greatly glorified at that time. Their last act of kindness, so far as we know, was to go out at night to help others, and they never returned! We are sure that their work on earth is done, and that they have safely arrived at their heavenly home.—Dr. Y. T. Hsing.

As I sit musing in the twilight, suddenly the sound of foreign footsteps breaks my meditation. I look up and see a young American couple approaching my door with smiling faces, and I recognize them as our friends, Brother and Sister Harsh, who just one year ago, were suffering with us, the horrors of war. They seem to be calling me to come out, and I make ready to go, but alas! the vision vanishes, it was only a dream, and they are not there! Then my imagination travels back about two years, when these young people left their parents, homes and loved ones to come to China. Little did they dream that they were coming to a place so desolate, so void of comforts as ours has been during the last year! Their bravery, their loving, genial, dispositions, and their sacrifice move me to tears! How they loved their Lord, and inspired others to love him, and how brief their stay among us! Their earthly work is already done, and they have gone to a happier clime, where there is no more sorrowing and no more tears. May their parents and loved ones not grieve for them, for they are now happy in their heavenly home!

With a gentle, loving nature free from strain, and an unusual poise in times of danger, Minneva Neher as a shadow is always before my eyes. For long years she toiled and suffered and rejoiced with the Chinese people. Her chief thoughts were for others, and she was lavish with her love and helpfulness in time of need. Widows and orphans, the poor and needy, were constantly on her heart. I knew her only two years, but her example of faith, love and courage, I shall never forget. Who follows her example can never be lazy or discouraged, neither can they love the world.—Anna May Wang (Wang Hui Min), teacher and evangelist.

Sister Neher was a real enthusiast in evangelism. She loved to bring sinners to repentance, and to teach Christians the Jesus way of life. I have been a Christian for eight years, and her teaching and example have greatly enriched my life. She never shunned any hardship required for carrying the gospel to the country districts. She had the spirit of sacrifice if anybody has, and her life was a real inspiration to us.

Brother and Sister Harsh had an unusual love for the church, even gave their lives for it. They have been a real inspiration to us, and their example, we shall all try to follow.—Wang Kuo Ju, a layman.

Sister Neher's whole life was a fulfillment of our Lord's commandment, "Love thy neighbor as thyself." The works she did at the little outstation of Chin Chuan will certainly follow her. She turned many to Christ, and the home life of our church constituency has been greatly enriched by her patience in teaching our illiterate women and our children.

Brother and Sister Harsh are splendid examples of "losing one's life for Christ's sake and the gospel's," and we are sure that in so doing, they have found eternal life.—Huo Yu Kou, lay evangelist.

Sister Neher worked in the Show Yang district for nearly fourteen years, and her constant prayer was for a real revival in the Show Yang church. It was her delight to see Christians, new and old, make progress in their spiritual lives. She could not rest her heart until non-Christians, whom she had contacted, had also made her Christ their Savior. Leaving home comforts behind, she spent months at a time, laboring to lead the country people to Christ. She "counted not her life dear unto herself."

Brother and Sister Harsh were at Show Yang only a short time, but they made a great sacrifice for the church in that time. Our heavenly Father considered them worthy to suffer for his sake. I shall never forget their sacrifice and shall exhort others to follow in their steps.—Pastor Chao Fu Ling.

Sister Neher worked in the church at Show Yang for many long years and it has been my privilege to help her in her home. I think I knew her through and through, and I

feel that she was like her Christ in word and in deed. I was very much helped by her, and through her kindness I learned to understand the grace of God.—Keng Shao Hsien, Christian servant in the home of Sisters Neher and Clapper.

Dear Miss Neher and I worked together for nearly fourteen years, and perhaps I know better than anyone that she never cared for, or considered herself when working for the Lord. She was a true witness for Christ and led many to him. During our terrible siege the latter part of last year, her great and loving heart spent itself in caring for the refugees. In her own home she prepared food for them, and thus gave many "cups of water in his name."

Brother and Sister Harsh were with us for about six months, preparing to work for the Lord, but they laid aside their language study in order to help care for the needy and the homeless during the siege. Their work, scarcely begun, is already done, and they have won their crowns.—Mrs. Kung I Teh, Bible woman.

The young and the old, the rich and the poor, the city people and the country folk, all loved Sister Neher, and greatly appreciated her efforts in trying to help them and lead them to Christ. Brother and Sister Harsh were with us only a short time, but long enough to win our love and set us an example of real, practical Christianity. They are gone and we surely miss them.—Li Cheng Wang, gatekeeper at Show Yang mission compound.

After the fall of our city last autumn these three servants of the Lord, braved many dangers for the safety and comfort of their Chinese neighbors and friends, and in the end laid down their lives. "Greater love hath no man than this, that he lay down his life for his friends." When the conquering army came in, the Harshes served as gatekeepers for the mission compound for three or four days and nights, and without sleep. Later when the refugees came pouring in, when people were many and supplies few, Bro. Harsh himself went out and brought grain in and hauled coal for the refugees.

Sister Neher lived and worked at Show Yang for nearly fourteen years, and she often said she would be willing to give her life and all that she had, if that would make the Show Yang church grow and prosper. The Lord saw fit to have her do this very thing, and we believe the Show Yang church will grow and prosper because of her sacrifice. She had a great heart of love, and she dispensed this love unstintingly. Widows, orphans and illiterate women were her special care, and she found great joy in preaching the gospel. On the night of Dec. 2, 1937, she with Brother and Sister Harsh were called out of the compound to mediate in a quarrel in the home of a neighbor, about three quarters of a mile from the mission, and they never returned. They apparently fell into evil hands, and were never seen again, but we know that they have laid down their crosses, taken up their crowns, and are now singing with the angels!

The Show Yang church has been tried by fire, but we know our God will not look lightly upon the shedding of the blood of these three righteous people. We thank God that because of their bravery and sacrifice, at least one hundred people were saved from danger, and we trust that many souls may yet be saved because of their sacrifice. The faith of the Christians has been deepened, and they are going out boldly to witness for the Lord, and non-Christians are understanding the love of God as never before, because these three gave their lives in efforts to help others. Our church has truly been "bought with a price," and that price, the blood of many Christians, both national and foreign, as well as the blood of Jesus Christ. Shall we not believe that this church has a great future, and shall we not press on in his name, to make it worth the wonderful price that has been paid for its redemption?—Yin Chih Hsiang, language teacher and evangelist.

What School Friends Say

Lives With a Constant Challenge

We recall with pleasantness the college days of Brother and Sister Alva Harsh. Their high scholarship and their steady interest in the church were a constant challenge to other students. Alva and Mary demonstrated their interest and ability in the many missionary programs of the Student Volunteers, the Ministerium and the summer Young People's Conferences.

Any college may well consider it a great privilege to guide young people who come from Christian homes where the law of love is the rule of life. Alva and Mary came to our institution with the principles of the Master as the foundation for their lives. It is a pleasant college opportunity to guide further such young people into a full service of the Christ.

The lives of Alva and Mary Hykes Harsh are a perpetual memorial to buoyant Christian service.—A. C. Baugher, Dean, Elizabethtown College.

In Memoriam: Minneva J. Neher

In the spring of 1919 there were three graduates from the Bachelor of Arts department of La Verne College—L. J. Lehman, Minneva J. Neher, and John I. Coffman. When Minneva was home from China on her first furlough she made this remark: "I do not think there are many La Verne classes with a record like ours—one third in heaven, another third in pastoral work, and the other third in the foreign mission field." This was characteristic of Minneva. In some more or less definite way her thoughts were always ranging in the varied fields of the Lord's work.

There was in her thinking a deep-seated interest in the work to which every Christian ought to dedicate his life directly or indirectly. This interest in the kingdom of righteousness did not come to her suddenly. Soon after she entered college it became evident that her heart was in the foreign mission work. The biographies of such men and women as Hudson Taylor and Miss Fidelia Fiske found a warm place in her life and added fuel to the missionary impulse.

The religious element in her life was very marked. She was most conscientious in the keeping of the quiet hour each morning with her Lord. Throughout her college years she was faithful in attending the Sunday school and church services morning and evening, and took an active part in the Student Volunteer Mission Band. For a time some of the girls had the privilege of teaching the English language to a Chinese lady living near La Verne. Minneva counted it her happy privilege to have her regular turn in this labor of love.

She was studious by nature, but that did not rob her of a fun loving disposition. The social life of the college was entered into with zest, and there was little coaxing needed to secure her participation in the customary (or extraordinary!) college pranks. Such a variety of interests in life

made Minneva an easy character with whom to work and no doubt helped very definitely in the necessary adjustments required on the mission field.

There was no undue haste in the preparation for her life work. She wanted to get ready to do it well. This thoroughness, together with her native ability, made her a valued worker in her chosen field. That she succeeded is attested by those who had the privilege of hearing her missionary addresses during her furlough. Many were deeply impressed with her absolute sincerity, her spirit, her insight, and her ability to deal with the missionary problems in a very practical, as well as inspirational way. We heard many here in her home district of Northern California express themselves to the effect that her messages were second to none in the insight they gave into the work abroad.

It is beyond the bounds of our thinking as to why so valued a soldier of the Cross should be called upon to lay down the armor so early. But we have an abiding conviction that her characteristic trust and faith in the Lord can not have been disappointing to her. Our loss can be nothing less than her promotion and exaltation to a more glorious land of endeavor.—John I. and Roxie S. Coffman, McFarland, Calif.

My Estimation of Alva's Friendship

From the time we met in our first year in college, until he last visited our home in August of 1936, contacts with Alva had a great influence on my thought and plans. In fact it was he, more than perhaps any other one person, who sowed the seeds which finally grew into my entering the ministry. And there are others who, like myself, were led to solutions of life problems through his suggestions and advice. He was one of the most talented persons in dealing tactfully and influentially with other folks that I have known; when a project was planned, he could put it across in spite of initial opposition. He inaugurated a number of new activities on the campus.

Although not a mystic or unusual religious philosopher, he had a practical religion of a rare sort. It showed itself in a perennial optimism, respect for the other fellow's personality, and willingness to assist everybody. And the consecration which dominated his spirit was in no way better shown than in his going to China. His ambition had always been to do work in America, rather than abroad. But when the Mission Board corresponded with Mary and him, it was not long until they had decided and even became enthusiastic to work in China.—A. Stauffer Curry, Westminster, Md.

A Tribute to Minneva Neher

Sister Minneva Neher dedicated her life to the service of the Master long before she went to China as a missionary and proved the same by letting her light shine brightly so that her schoolmates in high school and college saw her good works, her trust in and love for her Savior and thus they themselves became interested.

While a student at La Verne, Minneva, in her quiet yet powerful manner, always supported "every good work" and set a wonderful example "going about doing good" down in Mexican town where she seemed to have an understanding heart among the girls who ever found her a sympathetic friend, in the ranks of the Volunteer Mission Band where she was a real pillar of strength, as a teacher in the Japanese night school, and in the missionary program of the church in general.

I especially remember Minneva's work in the Japanese night school where La Verne College students and other consecrated people gladly gave an hour's instruction in teaching the English language provided the student would remain for the hour of Bible instruction afterwards. As director of this project, she came to my rescue more than once when I needed help with an especially difficult student. Though she was carrying a very heavy program, she always arranged to give time to the night school program in a most effective manner. She was always available for consultation and never lost the viewpoint of the opportunity the night school afforded for leading the Japanese student to the Lord Jesus Christ.

As we think of Minneva, we are moved to a deeper consecration of our lives to the service of our Master and are inspired to go forth with renewed courage and vigor.—Grace Hileman Miller, La Verne, Calif.

Ever Willing to Pay the Price

Miss Minneva Josephine Neher graduated from La Verne College in the year 1919, outstanding as a lover of learning. This characteristic was manifest not only in classwork, but through activities such as debating clubs, lyric clubs and mission band.

This eager ambition to learn was not selfish in nature, for she wanted increased power that she might the better help others. While on her last furlough she entered our Story Telling class. She remarked at the first recitation, "I'm so eager for ability in this line; I think it will be my most helpful method in teaching my Chinese daughters and mothers."

We found Minneva so willing to pay the price for knowledge. She was a very hard-working student, whose attention to smaller things was not easily diverted. If leisure time she ever knew, it was used in activities helpful to her or, for another's benefit.

It is a benediction to any college to have within her walls personalities like Miss Neher, who, as she, hold high the moral and spiritual standards among the students. The College Annual said of her, while in her junior year—

"Minneva Neher
She whose inborn worth her acts commend
Of gentle soul, to human race a friend."

—Two of Minneva's La Verne College teachers: Prof. B. S. Haugh and Laura Esther Haugh, La Verne, Calif.

From the Widening Circle

In Sacred Memory of Alva and Mary Harsh

A very beautiful and impressive memorial service was held at the Eglon church on Aug. 7, for the missing missionaries, Alva and Mary Harsh.

They both belonged to the Sunshine Class, and to them Christianity was not an irksome task but joy in the Holy Ghost. No sacrifice was too great to be made for the Master whom they loved and served. They were both born and reared on a farm in the great outdoors.

Alva was the oldest son of Brother and Sister Jesse Harsh. He was born Sept. 29, 1910. During his early childhood days he was always interested in things pertaining to the church and its program. It was apparent to the church that he was a born leader, so the Eglon congregation placed him in the ministry at the early age of seventeen.

Whether in heavy school duties or wherever, the urgent

appeal for preparation for greater work in the ministry or to be of service in whatever way possible seemed to be his happy ambition.

He attended Bethany Biblical Seminary in Chicago and while there he served as president of the Sunday-school class and was vice-president of the Young Men's Association.

While attending college at Elizabethtown he was a member of the Inner Collegiate debating team. He was also business manager of the College Annual.

He was vice-president of the Y. M. C. A., president of the local student volunteers of the Church of the Brethren and was later made president of the college debating association and also of college Sunday-school class, business manager of the lyceum course and elected president of Y. M. C. A. He graduated from Elizabethtown College in 1934.

Mary Hykes Harsh, daughter of Brother and Sister C. S. Hykes of Hagerstown, Md., was born Aug. 25, 1903. Her active Christian life began at the same time as her husband began preaching. Mary's biographer said there were three things in which she would venture far, knowledge, friendships and God. Completing the eighth grade in the neighborhood school, she became the pioneer of her neighborhood, when with the consent of her parents, she pulled from home ties and entered college at Elizabethtown. She completed her academy work of three years in two, taught four years and returned to college again, and when in 1928 the goal seemed just in sight she was told she could not graduate since she had only two years in academy work. But Mary, equal to the occasion by taking examinations at the department of education at Harrisburg, passed in time to graduate with her class.

After receiving her degree of A. B. she taught a year in Ephrata high school. She left this enviable position to spend two winters in the Bethany Biblical Seminary where she received her master's degree in religious education.

Being a member of the Volunteers, she was elected secretary of Eastern United States Volunteers' Union.

While in Chicago she taught in the Chinese Sunday school, in the Parental School, assisted in Cook County hospital work, Oak Forest County Home, the Blind Institute, and Gospel Loop Mission.

June 6, 1934 this happy couple joined in matrimony in the Broadfording church amid daisies and ferns. From this time they were one in purpose, serving two years in the Greenland, North Fork and Petersburg congregations.

From this field they were called by the General Mission Board of the Church of the Brethren as missionaries. On the field in language study and in all their work they were signally successful. They sailed to the field Sept. 12, 1934.

When hopes were running high the destructive work of war drew a crepe of gloom over the scene, and when on an errand of mercy and peace even as their blessed Master, they who had pledged their lives first to their Master and then to each other, disappeared mysteriously leaving nothing but a well spent busy life and memories of smiling faces. Since the curtain has fallen we may rest assured the Lord will care for his own.

Eld. Charles D. Bonsack, secretary of the Mission Board of Elgin, Ill., was in charge of the memorial service, assisted by Emra T. Fike and Ezra Fike.—Esther Fike, Church Correspondent, Eglon, W. Va.

Their Memory Is Very Precious to Me

My two or three years of association with Alva and Mary Harsh greatly endeared them to me.

They were young and enthusiastic, full of the joy of living, but more than this, theirs was a consecration that cost their lifeblood. Most of us will not be called upon to die for our faith. With such an example as they have left us, surely the time and the dollars most of us spend for the cause of Christ in the world must seem small indeed.

In religious and social fellowship with the Harshes, being on a rural circuit of another denomination which brought us frequently together, I can only say that the memory of these times of intimate fellowship in ways I wish I had time and space to recount, is very precious. I am a better man for knowing the Harshes. Perhaps some young men or women challenged today by their brave sacrifice will say to God: "I'll go where you want me to go." If it can mean that to some life, and if they can behold us from on high, surely they must say, "The price was not too great."—Carl W. Hiser, pastor of United Brethren Church.

In Loving Memory

Note: The following is a copy of a letter written by Rev. and Mrs. Gerald R. Zimmer, Evangelical church missionaries in China. The letter disclosed that the Harshes and Zimmers were good friends while in language school in Peiping. This letter was written from Tungjen, Kewichow, China, and dated July 3, 1938.

Dear Christian Friends:

"On any morning think of:
Stepping on shore and finding it heaven,
Of taking hold of a hand, and finding it God's hand,
Of breathing a new air, and finding it celestial air,
Of feeling invigorated and finding immortality,
Of passing through storm to calm,
Of waking up and finding it home.

This lovely poem was given to us by Mary Lou and Alva Harsh in our train letter to be read as we left Peiping a year ago last June. They left Peiping one week before we did. We hated to say farewell because in nine short months at language school we had come to love them dearly. But we left them with plans of spending our next vacation together and meanwhile sharing our interesting experiences by letter.

In February we received word they were missing. Our hearts have bled over this news. Our first months in this lonely and backward province were more joyous because we knew they were having similar experiences at their station in Shansi. We continued waiting even after letters quit coming. Lately letters have been returning. In one of the last letters we had from them they said they could not get letters to their folks in America. I immediately wrote and asked them to



Mary Lou Harsh and Sylvia Zimmer at the Peiping railway station just before the train left for Shansi, June of 1937. Sylvia Zimmer is Mrs. Gerald R. Zimmer of the article.

send letters to us and we would send them to the U. S. But that letter was returned unopened.

We lived across the hall from them at the College of Chinese Studies. Surely God had his hand in this. Mary Lou and I soon found we had mutual likes. We shared our choice poems, letters and experiences. We discussed our problems together and I always felt she understood. When we had a special need for prayer we often went up to the roof of the dormitory and prayed. As we turned our faces to the starlit sky and prayed we knew our heavenly Father heard! For all these precious experiences together I am thankful.

To you friends at home whom we have never met, we feel we have a mutual bond because God has entrusted us with a great sorrow. How I wish I could write to each one of you whom we came to know through letters shared with us by Mary Lou and Alva. Across the miles we extend our heartfelt sympathy to each one of you. Theirs was a life lived with Christ. They were being daily led by him and we know he would let nothing happen which was outside his divine plan for their lives. May God call young people from your church and other churches to fill their places here in war-torn China!

Surely the end of their story must pierce the hearts of the guilty! My heart sings when I think they have gone on ahead of the rest of us and have passed through "storm to calm" and have found peace and joy in the presence of our King. As long as God permits us to work for him here in China we will work more devotedly and earnestly because we were privileged to walk for a short while down life's road with them.

I close with another poem which they put in our train letter—

"Thou goest thy way and I go mine;
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are;
And 'God keep watch
'Tween thee and me,'
This is our prayer;
He looks thy way,
He looketh mine
And keeps us near."

As we walk along China's bleeding and broken highways we are strengthened by the inspiration of their lives because they are close beside us.

Volunteers for Missions

BY H. SPENSER MINNICH

The Student Volunteers for missions attended a great meeting at Manchester, November 4-6. Registered delegates numbered 213 and they came from all our colleges: La Verne 3, McPherson 19, Manchester 83, Juniata 21, Elizabethtown 13, Bridgewater 30 and Bethany Biblical Seminary 22. Registered guests and speakers totaled 22. The theme of the conference, Finding and Knowing the Will of God, rang true to the spirit of volunteers of years ago.

Early in the century the missionary volunteer idea appeared in our colleges. Leaders of thought in them were D. W. Kurtz, who was then at Juniata, and F. H. Crumpacker, J. H. B. Williams and E. H. Eby at McPherson. In the school year 1913-14 Manchester made the proposal leading to our present United Student Volunteer Movement in the Church of the Brethren. Through the years the volunteers have done much to give life to the mission cause and most of our missionaries have come up through the ranks of the volunteers.

The Manchester Conference is the first of its kind to which all the schools sent representatives. Annually the volunteers have held a meeting at Annual Conference and have perpetuated their organization. The good attendance at Manchester and the eager spirit to know and do the will of Christ is interpreted as an upturn in the missionary spirit of our youth. Peace, an improved economic order, salvation of souls and every good thing waits for the acceptance of Christ by people everywhere, and the missionary movement is avowedly for the purpose of bringing men to God through Jesus Christ.

This issue of the Messenger is a memorial to our three beloved workers whom we now believe to be martyrs to the cause they loved. There are nearly a hundred more missionaries who also stand ready to give their lives if they can serve the cause best in this manner. True, they desire not martyrdom as none of us do. But they have a keen sense of the import of their work, and giving up life after short years of service, as did Jesus, is desired rather than failing to press toward the goal in Christ Jesus.

The picture of volunteers at the Manchester Conference, see page 2, is very fitting in this issue dedicated to our lost comrades in China. The challenge comes to all of us, to live truly Christian, to go if we can, to give as we ought. The Christmas offering for World Wide missions offers opportunity for all of us to accept the challenge to lift high the light of Christ in a dark, weary world.

Elgin, Ill.

CORRESPONDENCE

A CITY CONFERENCE AS OBSERVED BY ONE FROM THE COUNTRY

The most significant session of the conference on City Problems held in Kansas City recently was the one on City and Country Churches and Their Common Problems, led by Dr. Mark A. Dawber. The conference was a four-day one, of a high type, conducted by a team of distinguished church leaders and university teachers, and sponsored by the Kansas City Council of Churches.

According to Dr. Dawber, the city has almost overwhelming moral, economic and social conditions that tend to cause the human family to "run out" in a generation or two. Thus the city depends on youth from the country to bring a new supply of ideals, strong character and clean blood. Without this inflow of rural youth to the city, the city would soon decay. The more important positions in city businesses, schools and churches are nearly all filled by country born people; so are most of the city church pews.

Therefore, the city is saving her own life when she helps preserve a high type of rural life, for from the country her future life will come—biological, material, religious and idealistic.

The precious human values of the nation are preserved in the country. Country people still place ideals above things; they have purer home life and larger families. The city has been draining off the best rural stock for years. Many farm families have educated their sons with the hope that these young men will find a better and an easier life in the city. The stock left in the country in some sections is nearly moronic. The brightest and best who go to the city are not likely to reproduce themselves, and so they are lost. City

(Continued on Page 23)

KINGDOM GLEANINGS

Calendar for Sunday, December 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Sin of Lying.—Ex. 20: 16; Matt. 15: 19, 20; John 8: 42-47; Eph. 4: 25.

Christian Workers, The Changing Family.

B. Y. P. D., The Christian Ideal of Greatness.

Intermediates, Heroes of Peace: St. Francis of Assisi.

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Gains for the Kingdom

One baptized in the Baugo church, Ind.

Two baptized in the Beech Grove church, Ohio.

Five baptized in the Ephrata church, Pa., Bro. Detweiler, evangelist.

Seven baptized in the Rodney church, Mich., Sister Mary L. Cook, evangelist.

Five baptized in the Pitsburg church, Ohio, Bro. Ralph E. Shober, evangelist.

Two baptized in the Johnsville church, Va., Bro. H. S. Spradlin, pastor-evangelist.

Twelve baptized in the Springfield church, Southern Ohio, Bro. Ralph Rarick, evangelist.

Eight baptized in the Rowland Creek church, N. C., Bro. N. C. Reed, pastor-evangelist.

Eight baptized in the South Mill Creek church, W. Va., Bro. Edgar S. Martin, evangelist.

Two baptized in the Auburn church, Ind., Brother and Sister Charles Flory of Union, Ohio.

Twelve baptized in the Cloverdale congregation, Bethesda house, Va., Bro. R. G. West, evangelist.

One baptized in the Springdale church, Ark., Brother and Sister Leander Smith, pastor-evangelists.

Twenty baptized in the Lynchburg church, Va., Brother and Sister Oliver H. Austin, evangelists.

Eight baptized and four reclaimed in the Huntington church, Ind., Bro. Ray Shank, evangelist.

Two baptized in the Des Moines Valley church, Iowa, Brother and Sister G. G. Canfield, evangelists.

Thirteen baptized and one reconsecrated in the Poplar Grove church, Ohio, Bro. Wilmer Petry, evangelist.

Six baptized in the Licking Creek congregation, Pleasant Ridge house, Pa., Bro. Otho J. Hassinger, evangelist.

Fourteen baptized in the Lost Creek congregation, Free Spring house, Pa., Bro. J. A. Buffenmyer, pastor-evangelist.

Fifteen baptized and one received by letter in the Daleville church, Va., Brother and Sister Oliver H. Austin, evangelists.

Five baptized in the Aughwick congregation, Hill Valley church, Pa., Brother and Sister Martin Scholten, pastor-evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Michael Kurtz of Richland, Pa., Dec. 4, in the Longenecker house, White Oak congregation, Pa.

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Personal Mention

North and South Carolina will have as Standing Committee delegate at the next Conference Eld. Fred Herrell, with Eld. C. B. Miller as alternate.

Southwestern Kansas has chosen Eld. James H. Elrod as Standing Committee delegate to the next Conference. Eld. V. F. Schwalm is the alternate delegate.

Bro. McKinley Coffman, pastor of the Troutville church of First Virginia, has accepted a call to the pastorate of the Sebring church of Florida, and will shortly take up the work in his new field.

Golden weddings make us glad. Two more recent ones are those of Brother and Sister Emanuel L. Knepper, Berlin, Pa., and Brother and Sister Jacob Henninger, Barnum, Minn. Let the good work continue.

Northeastern Ohio has selected Elders Charles E. Zunkel, J. C. Inman and Arthur L. Dodge as Standing Committee delegates to the next Conference, with Elders D. R. McFadden, C. H. Deardorff and A. H. Miller as alternates.

Bro. Earl Mitchell was installed into the pastorate of the Bethel (Naperville) church of Northern Illinois, Nov. 20, by the kind assistance of Bro. Chas. D. Bonsack. This was the former charge of Bro. Ralph White, now field man for Bridgewater College.

President R. W. Schlosser of Elizabethtown College is conducting a Bible Institute this evening and tomorrow, Dec. 3 and 4, in the Bermudian house of the Lower Conewago congregation, Southern Pennsylvania. You are invited to any or all of the four sessions.

Brother and Sister B. M. Rollins of Keyser, W. Va., being scheduled for revival meetings in the Rockton and Bethel churches of Western Pennsylvania some time next summer, will be easily available to other churches geographically convenient, if their service is desired.

Bro. Grant Mahan's letter of Nov. 23 contained a few words which will recall to some of our readers the tragic happening referred to and will interest all the others: "Today is a day or date long to be remembered, for it was seventeen years ago today that our son was run over by an automobile. He has been paralyzed in his limbs ever since. Though we regret more than words can tell that the accident occurred, yet we feel more and more that God is with us to strengthen and help. And so, in a very real way, what is generally considered a burden has become a blessing. God's ways are not our ways; may he ever plan ours for us."

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Miscellaneous Items

What to Pray For—week of Dec. 3-10: This entire issue of the Gospel Messenger is a call to prayer in behalf of our China missionaries and their work. Each missionary on the field needs the sustaining strength of the home church. Pray also that eight new workers may be sent to China this coming year. China is calling for help in men, money and prayers.

The Director of Radio Education, International Council of Religious Education, 203 N. Wabash Ave., Chicago, says: "The fifth series of radio scripts . . . called 'The Nortons of First Church' . . . a dramatic discussion among parents and church leaders regarding ways in which the home and church together can help children and young people to achieve a more truly Christian life in the midst of their present world" is ready. "One copy of each of the scripts in the series will be sent without charge to each group interested in producing the materials. Additional copies may be obtained for twenty-five cents per series." Address as above.

Northern Indiana Men's Mass Meeting will be held the afternoon and evening of Sunday, Dec. 11. The place is the Fort Wayne church. A fine program is planned with provision for a fellowship hour at 5:30 o'clock.

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To Ministers and Superintendents of Church Schools

To Nov. 23 the Ministerial Board had not received reports from these churches, listed by church districts:

Inglewood, Second Irricana, Arcadia, Emmett, Hickory Grove, Pine Creek, Woodland, Bethel Center, Cart Creek, Markle, Prairie Creek, Santa Fe, Wabash County, New Paris, Oak Grove, Plymouth, Shipshewana, Middletown, Sampson Hill, Windfall, Dry Creek, Monticello, Slifer, Waterloo, Monroe County, North English, Abilene, Holland, Kansas City Calvary, McLouth, Washington, Scott Valley, Green Hill, Locust Grove, Sams Creek, Leetown and St. Margarets, Welsh Run, Hart, Homestead, Long Lake, Onekama, Kansas City, Honey Creek, Carthage, Fairview, Farrenberg, Afton, Bailey, Lowman Valley, Mountain View, New Bethel, Peak Creek, Petersons Chapel, Rowland Creek, Upper Brummetts Creek, Berthold, Ellison, James River, Milk River Valley, Pleasant Valley, Baltic, Maple Grove, Mohican, Richland, Deshler, Dupont, Green Springs, Hicksville, Oak Grove, Charleston, Cincinnati, Circleville, Donnels Creek, Hamilton, Lexington, Marble Furnace, May Hill, Strait Creek, Upper Twin Gratis, Monitor, Conestoga, Harrisburg, Lebanon, Maiden Creek, Peach Blossom, Artemas, Carson Valley, Dry Valley, Upper Claar, Lower Conewago, Lower Cumberland, Pleasant Hill, Allegheny Valley, Berlin, Brothersvalley, Fairview-Sculton, Geiger, Hostetler, Hyndman, Indian Creek, Middle Creek, Nanty Glo, Oakdale, Rockwood, Summit Mills, Windber, Cedar Grove, Central Point, Fruitdale, Hawthorne, Liberty, New Hope, Piney Flats, Wolf Creek, Falfurrias, Bethel, Central Plains, Locust Grove, Rappahannock, Trevilian, Crab Orchard, Green Hill, Monroe, Terrace View, Troutville, Brock Gap, Newport, Powells Fort, Trout Run Valley, Upper Lost River, Woodstock, Buena Vista, Concord, Crummett Run, Sangerville, Boone Mill, Burks Fork, Maple Grove, Pleasant Hill, Smith River, Tacoma, Capon Chapel, New Creek, North Fork, Red Creek, Tear Coat, Terra Alta, White Pine.

If you have received your blank, please fill it in and send it at once. If for any reason you have not received a blank, please request one immediately, and when you request the blank, please give us the following information; the name and address of your pastor and elder, the church membership, the number of baptisms during the year, the enrollment of your Sunday school, and whether your church has a full-time or part-time pastor. We must have this material at once for the Yearbook, but we also need a complete report of every church.

Our Church Histories and District Meeting Minutes

The Council of Boards has appointed a historical commission to gather and preserve the records of the past. This commission consists of J. I. Baugher, L. W. Shultz, Edgar Rothrock and J. E. Miller.

The commission plans to build a library at church headquarters, Elgin, Ill. Said library will be available to all who wish to become better acquainted with the Church of the Brethren. Especially will this prove of interest to ministers, students, teachers and writers. Our schools will also be interested in building libraries along this line.

The commission is arranging to catalogue the material already at hand at Elgin and in our schools. Such a catalogue will aid students who are writing theses in their college and seminary work.

Just now the commission is eager to collect printed histories of congregations and state districts, other books and pamphlets dealing with the Church of the Brethren, and District Meeting Minutes. If you have such books, pamphlets and minutes and are willing to give them to the library being built up at Elgin kindly write me, stating what you have and what you are willing to do. Do not send the material until after an exchange of letters as we do not wish too many of the same publication.

The J. H. Moore library, along with the historical material of the Boards and Brethren Publishing House, is the foundation on which to build.

If this appeals to you write me.

J. E. Miller, Elgin, Ill.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Filled! With the Spirit, by Richard Ellsworth Day. Zondervan Publishing House. 389 pages. $1.50.

A new book for "daily devotions." The selections are dated but need not be used on set days. You have first a passage from the Bible with the suggestion that you memorize as many as possible, that you mark them in your own Bible and that you meditate on the same during the day. Thus you make your Bible reading a part of your daily living.

Timely comments, explanations and applications are found on each page. The devotional atmosphere prevails throughout. A full page for each day of the year.

The index to the Bible passages enables the reader to locate the several passages at all times. You'll find, Filled! With the Spirit, a great help in your daily devotions.

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Suggestions for Our Church Correspondents

Perhaps no other paper in all the world has so many correspondents as the Messenger. Every one of more than a thousand congregations is expected to select a well-fitted persons to report local church news for the columns of our church paper. Such reporting is important since it is a most effective way of maintaining brotherhood contacts and exchanging ideas and suggestions. And the true correspondent finds reporting as interesting as worthy. Since reporting is new to many elected to report church news the following suggestions may be in place:

1. The time to report is when the news is fresh; thus several brief reports constitute better reporting than one lengthy story covering six months or a year.

2. In length reports should be brief and to the point. In general, the larger the congregation the more there will be to report. Two hundred words will make twenty lines in type.

3. What to report, can be judged by what would seem to be of constructive general interest. Give facts rather than lengthy personal comment.

4. Write interestingly; it may help in composing the report to write as though writing a letter to some friend.

5. Avoid statements that might be misunderstood or prove embarrassing to any one.

6. Names and dates should be rechecked to see that they are correct. Unusual names should be written plainly or even printed to insure there will be no mistake.

7. Be sure to give the name of your church. If this is not done it may be impossible to tell just what congregation should be credited.

8. If uncertain as to how to prepare your report, glance through the news section of a recent Messenger for style and suggestions.

9. If your report is typed, be sure to double space; if in longhand, write plainly.

10. Sign your name and give your address. We do not like to publish matter without a sponsor.

HOME AND FAMILY

Afraid?

Selected by Grace Clapper in memory of Minneva J. Neher, and Alva and Mary Lou Harsh

Afraid? Of what?
To feel the spirit's glad release?
To pass from pain to perfect peace,
The strife and strain of life to cease?
Afraid—of that?

Afraid? Of what?
Afraid to see the Savior's face,
To hear his welcome, and to trace
The glory gleam from wounds of grace?
Afraid—of that?

Afraid? Of what?
A flash—a crash—a pierced heart;
Darkness—light—O heaven's art!
A wound of his a counterpart!
Afraid? Of that?

Afraid? Of what?
To do by death what life could not—
Baptize with blood a stony plot,
Till souls shall blossom from the spot?
Afraid? Of that?

—*E. H. Hamilton.*

Cast Thy Bread

BY FLORENCE S. STUDEBAKER

"All aboard! All aboard!" The clang of wheels, the tramp of hurrying feet, the cheery shouts of red caps mingled strangely together and made up the monotonous humdrum of life for trim, white-haired kindly Ella Baily. She had heard the same sounds for twenty-five long years as she sat in the information booth at the station.

There were endless questions to be answered. There were countless impatient tourists. There were deeds of kindness waiting a willing hand. There were cheery smiles needed when things went wrong with weary travelers.

One gray morning in November, Ella slipped into her place with her accustomed grace and swept the big waiting room with searching eyes. As she looked, the door opened and a stern, white-faced young father entered. Behind him straggled three sober little boys. At a nod, they climbed mechanically to the seat. Their little pudgy legs only reached halfway to the floor. The father deposited several worn and bulgy suitcases out of sight under the bench and sat down, folded his arms and yielded himself to contemplation. The lines on his furrowed brow told of deep sorrow or trouble.

Ella's heart went out to the lonely little family. Where was the mother of this little flock? She noticed the little boys scarcely lifted their eyes from the floor. How timid and shy they were! From time to time they would steal a sidelong glance at the father but there was no response from that gray sphinxlike figure.

Something caught at the heartstrings of Ella Baily. Visions of the secret of the lonely pilgrimage flashed before her fertile mind. Maybe there was a rough shack in the west; two hard working souls working to rear their little family. Pneumonia! A rude box in the baggage car!

"Yes, we're taking mamma back to grandma's in the east. Yes, the kiddies will stay there while I come back to the farm to work." She could almost hear the father answer the timid queries. She could read the look of loneliness, of fear and dismay as six big soulful eyes looked on the dreary future with mamma cold and still in a box, daddy far away on the train and they left to the mercies of people that they had never seen.

Ella tried to throw off her fancies. She drew her shoulder shawl closer about her. Suppose all these things were true? What could she do about it? Nothing, of course. Things like that happened every day. But above the din of the world about her the Master's "Inasmuch" rose clear and strong.

Four hours dragged by. At noon the father dived a big hand into a wrinkled bag and produced huge pieces of corn bread. The little boys ate the dry bit hungrily and said not a word.

"Dry corn bread!" Ella thought she would choke.

She turned to summon a red cap. "Alec, take this money and bring three of the best malted milks you can find. See those little chaps sitting yonder. Tell them the lady at the desk sends the gift with her compliments."

Years passed by. Ella's place at the desk was taken by a younger woman. In a little cottage at the edge of the city Ella sat and dreamed of her years of activity and looked with hope toward the sunset.

One day a shining limousine glided to the door. A well dressed stranger came up the walk. Ella answered the door in a flutter of excitement. Who could the gentleman be? What could he possibly want of a poor old lady?

"Are you Ella Baily? The same that worked in the city terminal so long?"

Ella nodded mystified. She studied the face of the stranger in an effort to establish his identity.

"And you were there in November of 1905?"

Again Ella nodded.

"Well, then you are the good angel who bought malted milks for three lonely little boys. I am one of those boys. I've never forgotten that incident. I came to say thank you and to give you this."

Ella's eyes held a faraway look. "Yes, I remember it all as if it were yesterday. And you were one of those sad-eyed little lads." Ella looked down at the face of the yellow slip as if seeing it for the first time. "Two hundred dollars! O sir, you must not do that. I only did my duty. What were three malted milks?" She tried to thrust the check back into his hand.

But the stranger held his ground. "Madam, it is yours. I gave it to you. It is good money. I want you to have it and use it. Indeed, it is a small price for the glint of hope and sunshine you dropped into our drab lives on that miserable day.

"Yes, our home was broken up. Mother died of pneumonia in faraway Kansas. Father was taking her body for burial to the old home town. We boys were to be left at grandmother's. We felt so lonely and forsaken . . . daddy. . . ." The stranger's voice broke.

Ella hurried sympathetically to the rescue. "I know, sir, I've seen it happen many a time and I remember well that day I figured from the look of you that's what had happened. Your poor father looked as if he needed a bit of strengthening from the Everlasting Arms."

The stranger nodded. "We all needed it, madam. And somehow the dear God in heaven put it into the heart of one of his children to give us the feel of those Everlasting Arms through a little act of kindness. We'll never forget it."

Modesto, Calif.

Home Religion

BY MRS. D. H. KELLER

THE neglected family altar presents a serious problem. In this busy age we are letting slip some of the things that are important factors in making life pure, strong and noble.

A few years ago in Chicago at an evangelistic meeting the speaker asked an audience of 1,000 people mostly church members, to tell him, by a show of hands, how many were reared in homes where family worship was practiced. Nearly every hand went up. But when the question was asked: "How many of you have family worship in your own home?" fewer than fifty hands went up.

Christian churches lament a dearth in spirituality. We must remember that the spirituality of the church can not rise higher than the spirituality of the home.

The most common excuse for not having family worship is: "We are too busy." We are not too busy to eat three meals a day for physical strength. As we need food for physical strength, so we need spiritual food for spiritual strength. Daniel was a busy man but he prayed three times a day. Jesus was the busiest man that ever lived. The busier he was the more he prayed. Ex-President Hayes and Ex-President Harrison were busy men, yet they found time for family worship.

God's word commands religion in the home (Deut. 6: 6) and if ever there was a time it was a duty it is more of a duty today, for this is a fast and strenuous age. Never before has there been so much to draw the home away from God as there is today.

The strength of a nation is in the home and the strength of the home is not in numbers or wealth but in spiritual power.

The family altar is beneficial for sweetening home life and making one strong for home duties. It braces against temptations. Many times, you know, Christianity finds its severest test in the home. Luther said that if he didn't pray three hours every day the devil would surely get the victory. He felt the need of three hours. Do we really feel the need of fifteen minutes of prayer a day?

Prince Edward Island in the southern part of the Gulf of St. Lawrence has a recorded history of over 400 years. In all that time there has been no crime and only one divorce. The inhabitants numbering over 88,000 are well-to-do and very intelligent. These people practice not only church religion but home religion. In every heart there seems to be a deep-rooted pride and love for the home as well as the church. They think of their homes as shrines and in these homes is erected the family altar. Morning and evening religious services are conducted in the home. What the family altar does for Prince Edward Island, it will do for us if we let it.

Another benefit derived from family worship is that it helps in molding child life (Prov. 22: 6). Home is the place where the child receives its first and most lasting impressions. The foundation of Christian character is laid in the Christian home. From the juvenile court comes the word, that the children whose lives are not saturated with religion in the home, are the ones who fill our penal institutions.

Teach the children to pray by praying with them. Children like to pray as much as they like to sing, if given the opportunity. The method of family worship can be varied according to circumstances and it can be made helpful to both young and old.

A young man at college told his teacher the only thing that he got homesick for was the family worship at home, and he mentioned too how it had stood between him and many temptations.

In a certain home father, mother and two sons used to kneel in family prayer. As time went on father and mother had passed on. The sons were married but still unconverted. They decided to tear down the old home. When they came to the spot where the little stand

(with the Bible on it) stood; and where the father with the family would kneel they stopped and recalled those past experiences of the family altar. They said it seemed they could see the print of their father's knees. The place was too sacred—they could not tear it up. They wept together and on that sacred spot, midst those hallowed memories they surrendered their lives to God and became Christian men.

The memory of their father and mother at the family altar was a sacred memory and meant their conversion.

The memory of my father and mother in family worship is a sacred memory and has been a safeguard against many temptations, and so it will be to others.

"Sweet hour of prayer, sweet hour of prayer,
That calls me from a world of care,
And bids me at my father's throne,
Make all my wants and wishes known!"

"In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer."

Battle Creek, Mich.

Faith Thermometers

BY CHESTER E. SHULER

"THAT man," said Uncle Joe, with one of his bright smiles, "is what I call a faith thermometer."

"A faith thermometer?" we queried. "What do you mean by that, Uncle Joe?"

"Well, you know, boy, the good Book says that 'faith is the evidence of things not seen'—you can read it there in the eleventh chapter of Hebrews, first verse."

"Yes, I know that; but why the strange term applied to your friend?"

"That smile of his; that look on his face, boy. Haven't you noticed it? 'Course he isn't always smiling—no serious minded person can be. But that man has faith—real faith. And I claim that look o' his is the evidence of his faith—the evidence of things not seen, because you can't see faith. You've got to see the evidence of it."

"I see! Very good."

"Well, that's why I call him a faith thermometer. You can't see the cold or heat which makes the thermometer register, but you can see the evidence of the heat or cold. This man shows evidence of faith. Shows it right on his face."

"Then perhaps one's works would also be a sort of thermometer?"

"Yes, that's very true. 'Faith without works is dead,' the Scriptures say. The right kind of faith is certain to register some good works. That never fails to come true. But my friend not only does good works, but he does them so cheerfully, so willingly, that it's quite noticeable."

We couldn't help thinking about Uncle Joe's faith thermometers, and how important it is for a Christian to register, to give evidence of the faith which is within. Of course this evidence is spontaneous; it can not be worked up. And it is always genuine, because it can not be counterfeited. Again, it is rather rare, and not likely to be mistaken for the spurious article. Faith must exist in the heart, and then the "evidence of things not seen" will be present on countenance, in actions, in works.

More faith thermometers are needed everywhere.

Newport, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"DUNKERS" are attaining the full stature of genuine Christian Brethren and "Quakers" are true Friends of the Brethren. This is evident in Spanish relief work; also in the invitation given two Friends to address the Lawrence Conference, as well as in the nature of their lectures.

"Things equal to the same thing are equal to each other." Friendship and brotherliness have almost identical meanings.

New York, N. Y.

The Rose Beyond the Wall

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew
Shedding its sweetness day and night.

As it grew and blossomed fair and tall
Slowly rising to loftier height,
It came to a crevice in the wall,
Through which there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride
It followed the light through the crevice's length
And unfolded itself on the other side.

The light, the dew, the broadening view
Were found the same as they were before
And it lost itself in beauties new,
Breathing its fragrance more and more.

Shall claim of death cause us to grieve,
And make our courage faint or fall?
Nay! Let us faith and hope receive;
The rose still grows beyond the wall—

Scattering fragrance far and wide,
Just as it did in days of yore,
Just as it did on the other side,
Just as it will forevermore. —*A. L. Frink.*

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By Grant T. McGuire, Pastor, Pasadena, California

Ananias and Sapphira were insincere, dishonest, selfish and compromising with wrong. When they came into the Christian community they died; which was natural and inevitable, for such can not survive in the atmosphere of love.

Christ, in the community or in personal lives, always creates the atmosphere of love. If, then, we would be rid of insincerity, dishonesty, selfishness and compromising with wrong, we should open our lives to Christ. Anyone who is willing can do that. A good, perhaps the right place to begin, is in one's personal relationships. I pray for the "right spirit," the spirit of Christ, within me.

LEADERSHIP TRAINING

The Detroit School of Religion

Mrs. Waldemere Semisch for the Board of Christian Education

During the week of Oct. 31 to Nov. 4 the Detroit church engaged in our Annual School of Religion. This year two classes met at the same time from 7 to 9 o'clock for the five evenings, with a fifteen-minute period of relaxation between sessions. The total enrollment was forty-five with an average attendance of thirty.

Miss Elma Rau, our District Director of Children's Work, taught a very interesting and highly educational course on Ways of Teaching, Course 142b. New Trails for the Christian Teacher, by Robert Seneca Smith, was used as the basal text. A junior age demonstration lesson on Peace was taught by one of the group. Three stories were told by members of the group to help as guides for judging and telling stories.

We benefited greatly from the study not only materially but spiritually. Those taking the course can not help being inspired to do better work as willing, loving, understanding, and helpful teachers in guiding their charges toward a growing Christian character.

The second class was taught by our pastor, Bro. Harvey R. Hostetler. His class studied Course 131b, The Church Through the Centuries. He went back to the late centuries B. C., and laid a foundation for the course by outlining briefly for us the preparation in the world for the coming of Christ. He led us through the story of the beginning and growth of the church from 4 B. C. to the Reformation period. He used the lecture method entirely, for time did not permit informal discussion. Nevertheless at the end of the week the class felt they had gained a fine understanding of the development of the Christian church and are looking forward to further study on the subject.

PEACE

Expenditures for Armaments

The following is from the current monthly review of a large investment banking firm of New York and Boston. It should be revealing to those who erroneously think that "Wall Street" is to blame for stimulating increased business in the instruments of warfare.

"Expenditures throughout the world for armaments will reach a new historical peak in 1938. (Even after adjusting for changes in price levels, military expenditures this year will be more than four times as large as those of 1913.) Estimates for 1938 indicate a total of about 18 billion dollars. Rate of acceleration in armaments is without precedent in modern times, except for period of actual hostilities during World War. Within space of four years, world military expenditures have more than trebled, rising from a total of 5 billion dollars in 1934 to 15 billions in 1937. . . .

"This huge flow of capital into heavy industries for war purposes is prime cause of unbalanced budgets. Even before 1936 all important world powers except Britain had abandoned attempts to finance rearmament and meet other costs of government without borrowing. Now, with Great Britain borrowing for armament purposes, practically no government is operating on a balanced budget.

"Arms expenditures of Britain, France, Germany, Italy, Japan and Russia this year will account for over five sixths of the 1938 world total. What this huge outpouring of funds means to these countries becomes increasingly apparent when it is compared with their respective national incomes. Russia and Japan, for example, are devoting to military purposes about 40 cents out of every dollar (equivalent) of their national incomes. Corresponding figures for Germany are 16 cents; France, 14½ cents; Italy, 8½ cents. Britain, which is diverting to armaments a smaller proportion of her national effort than any other power except United States, is using nearly 7 per cent of her total national income for war materials.

"Lowering of living standards is but one consequence of spilling more and more of each nation's income into such unproductive investment. Moreover, the deprivations accompanying these expenditures are themselves forces working against peace. In long run, the present trend threatens to lead to ruinous inflation or national bankruptcy. Consequences are already becoming apparent in both democracies and dictatorships."

MUSIC

The Singing Church—By Edmund S. Lorenz

By A. F. Brightbill, Chicago, Illinois

To discover the background of the hymnbook and to release the human element, the men and women who wrote its content and the events whether personal or public out of which it sprang and which it so graciously mirrors, is to enter a world palpitating with interest. For a hymnbook is a transcript of real life, a poetical accompaniment to real events and real experiences. Like all literature that counts it rises directly out of life experiences. The book, "The Singing Church" by Doctor Lorenz, merits the careful reading of the minister, the song leader, the instrumentalists and others who wish to vitalize worship by an intelligent use of Christian hymnody.

Very few are the books which have appeared on this subject which are thoroughly scholarly and practical at the same time. For information interestingly presented, this book excells. It shows clearly the religious and musical heritage of the hymn writers of the early Christian church, and on down through the centuries to our present hymn singing of today in the American churches. It gives the occasions and emotional crises out of which many great hymns were born. Hymns are not manufactured but arise out of great religious experiences. The book discusses very

helpfully critical standards by which hymns may be adjudged great and worth while. And then in addition to this master presentation, a closing section on practical hymnology or the use of hymns climaxes the book. Ways and means of making the hymnbook live, or of utilizing the hymn in achieving a new awareness of the presence of God, are clearly suggested. No minister should feel as if he could not afford this very helpful volume. No church musician can afford to be without its study. I hope that it can be made available by the Gish Fund* for the benefit of our ministry. It is the best book on this subject that has appeared in print and I propose to use it in our Hymnology Class this winter season.

*It will probably be placed on the Gish List. It can be secured from the Brethren Publishing House for $1.50.

ADULT CHRISTIAN WORKERS

Relating the Family to God

Luke 2: 41-51

Sunday, December 18

Note: If the souls of the children are to thrive they must be enabled to eat of the bread of life and drink of the water of life. The family is the first school of the child. How much religion may the family teach? What are the methods and technique?

I. Formal Religious Teaching in the Family.

1. Teaching the Bible in the home.
   a. Regular periods for Bible stories to small children.
   b. Bible story books for older children.
   c. Bible reading with help from parents.
   d. Wisdom literature used as background for worship and conduct.
   e. Conversation with children concerning the great doctrines such as God, Christ, sin, the new birth, future life.
2. Teaching religion through observance of religious rites and customs.
   a. Children learn by participating in the family prayers.
   b. Children acquire ideas of God by studying the facial expressions, the words and attitudes of father and mother while at prayer.
   c. They learn by expressing their own prayers.
   d. They learn from the hymns and religious music of the family, either produced in the home or brought in by radio.
   e. Children learn by the parents' attitude and practice in the matter of church and church-school attendance.
   f. The regard for Sunday in the home is educative.

II. Incidental Religious Teaching in the Family.

1. The happenings of family life are the means of teaching either for or against God. If parents manifest fear, love, anger, hate, friendship, trust, gratitude, reverence, unselfishness, they are likely to show up in the child sooner or later.
2. The habits of parents also teach the children.
3. The conversation of the family in which judgments and points of view are expressed greatly influence the child.
4. The control and discipline of children have far-reaching consequences.
5. The attitudes of the members of the family one to the other and toward neighbors, races, nations, have much to do with child's religion (1 John 4: 20).

III. Effective Religious Teaching.

In the family, for effective religious training, the parents must teach by practice the same that they teach by word.

IV. Discussion.

What are we doing to properly relate our families to God?

WOMEN'S WORK

School of Missions

By Effie V. Long, Baltimore, Maryland

What a fine thing it would be if every church in the brotherhood would conduct a real live school of missions during January! In many of our churches the women get together and study some book on missions, yearly. And that unites our women and keeps them going forward in the work of the kingdom. But where are the men—and the young folks? If it is a blessing to the women, would it not prove a great blessing to all to unite in this study? And the Men's Work group have mission interest as one of their goals. Oh, we know so little about mission work anywhere! And it is such a joy to know it! "An informed church is a transformed church."

But how do it? Each group will decide for itself, but January or the beginning of the year, is surely a good time to do intensive study. Some may wish to meet Sunday evenings an hour before church; others may want to put on an intensive study every night for a week or two. Some may wish to meet in the homes—any time, anywhere, just so you do it. Choose a good and enthusiastic leader and teachers, and go ahead and you will surely get a blessing. So begin to plan for it right now! And then carry it out. Even the children of any age-group would be interested to have some one tell them mission stories, and this will bear fruit in our future church. Ask Anetta Mow what stories to use.

Why do it? Mission work is Christ's work, is Christian work, is evangelism, is learning of God's work in the wide world and getting inspiriation to do his work better, being better informed on needs and opportunities and responsibilities. Mission study should make missionaries of us all! How wonderful if it had a chance!

MEN'S WORK

Men's Work in Eastern Maryland

Report sent by Chas. E. Resser, Washington, D. C.

Ninety-seven men of Eastern Maryland gathered at the Washington City church on Friday evening, Oct. 7, for the fall rally and fellowship supper. Fourteen congregations of the district were represented at this meeting.

A report from each group present showed that Men's Work in the Eastern District of Maryland is growing and that men are interested in the growth of the church, both local and as a brotherhood. About half of the congregations of the district now have organized Men's Work groups.

Bro. W. Newton Long gave an inspiring address on Missions and the Men's Part in the Thanksgiving Offering as one of the projects for Men's Work.

Bro. Oren Garner gave a fine talk on father and son relationships which was an inspiration for men to fellowship with boys for the building of character in the youth of our day.

It was voted that the offering of the evening should go toward the endowment of the Chair of Religion at Bridgewater College.

The next meeting will be held in the spring at the First church, Baltimore.

H. Edgar Royer, President.
Elmer D. Wine, Secretary.

CHILDREN'S DEPARTMENT

Getting Enough Good Children's Leaders and Keeping Them on the Job

By Mrs. Robert Byrd, Director, Second District of West Virginia

This is indeed a big job for any church, but the need is great. "We simply do not have enough good, dependable leaders to go around." And as I go from church to church and see the host of children without leaders, my heart is made heavy, and I ask myself the question: What can be done about it? It is becoming increasingly evident that in most of our churches there is an abundance of good talent. The problem, then, is really that of finding and developing that talent. We may have to go outside of our own little circle, as is often the case, to find them. There is often a young person, perhaps a public schoolteacher or an elderly man or woman, who would make a good leader. I sometimes feel that the challenge is not made great enough. Too often we hear it said, "Oh, just any one will do for the children's department," and there we find the poorest teachers in the Sunday school. If the world marches forward on the feet of little children, then we need the best that we can find to guide those feet, that they may march on in the path of truth and right. I think that the problem of leadership would be solved not only in the children's department, but in the whole Sunday school if we would follow the outline for "A Three-Year Training Program," by Howard Conn in the International Journal of Religious Education magazine, October, 1936. As suggested by Conn, start out with what you have, and work hard on the training of the leaders, and by the end of the first year I am convinced that the children's department will have taken on new life. And it will not be hard to find the second set of teachers to start in training. Then by the end of the second year you will have two sets of experienced teachers. A job as a leader of children in a church with a staff of trained teachers such as this will challenge the best that is in one. In churches where there are no pastors, much help can be had from the district workers if you will make known to them your needs. And I would say to all such workers, be alert to the needs of the children as you make your visits. You can be a great help in finding leaders, and helping with the training program of the local church.

One way to keep them on the job is not to overload any one worker. Many of our leaders are worked to death. One major job is sufficient for most of us. Then the pastor should be a close friend to her—or him, as the case may be. Also the general superintendent should be sympathetic and very careful of giving criticism unasked for. Then, always be sure it is needed and kindly given. Praise the least improvement. Do not dictate. Let the worker use her own method and do her own thinking as much as possible. Encourage originality. Happy is the church that can find the right person as expressed in the following verse.

"Seek out a soul with lots of steam
Who loves to climb the hills,
Who cultivates a friendly mien
For children's smiles and ills—
Ambitious souls who look ahead
And plan and dream and plan,
Who see within each boyish face
A noble-hearted man.

"A cheerful hearted woman
Who has lots of faith in men,
Who senses within each girlish heart
A place where God has been—
A heart of love and patience
And a knack, to gently lead
Where angels' feet have trodden,
And to meet each little need."

A CITY CONFERENCE

(Continued From Page 15)

slums are filled with the poor from rural areas who were driven to the city for financial reasons, or with the hope of a job in a factory; but there are few such jobs now.

It is time that farm people begin to realize these facts. They must build a strong and desirable community life for themselves and work to solve the farm economic problem so that they can keep their children on the farm with them. Good farm families must be preserved for the very life blood of the nation is within them.

Farmers must organize to build their communities, and use government aid if necessary, to bring security to themselves and their sons and daughters; for the very future of the nation is within their keeping. There are now 7,000,000 boys and girls on the farm who will be unable under present conditions to make a living there, and who must go elsewhere, but where? Some will drift to the city as factory workers, waitresses, or shop girls; some will join the army. Some will succeed, but for most, life will be hard, perhaps too hard.

There is a great need for rural pastors who are qualified intellectually, spiritually, and socially to lead in building rural communities where these boys and girls can be saved. There is no unemployment among such pastors.

The city audience listened to this discourse, and assented. I was surprised. If farm people had more of a realization of their importance in the nation, farm life would be much more happy and challenging, and country churches would be considered more vital and worthy. The Church of the Brethren discovered early some of the laws of sound economic farm life, such as: living simply within one's means; not trying to impress the neighbors; avoiding heavy indebtedness; keeping out of get-rich-quick schemes; eschewing litigation. They knew how to preserve the land, how to live peaceably in a community, and how to build lovely farm homes. Sad to say, we have not passed on this knowledge as we might have.

Before 1900 the land did not produce enough goods for all people to have plenty; there was then a reason for poverty, disease, ignorance and war. Since 1900 we have learned to produce more goods than we can use, and we should, therefore, be rid of a principal reason for war, poverty and ignorance. Our problem is not one of need, but of Christian human relationships. The church has the answer. But the church failed in Russia and in most of Europe to give a satisfying answer. Even the church in the United States has not done so well. Yet, great as the tangles are, the opportunities are even greater, and the church can succeed.

Plattsburg, Mo. Bernice Hoover.

MARSHALLTOWN, IOWA, OLD FOLKS' HOME

Our Old Folks' Home has enjoyed some special occasions recently. On Aug. 14 Bro. Garrett and class of Waterloo gave us a splendid program, including a talk by Bro. Garrett.

Sept. 5 Brother and Sister A. L. Sears of Leon brought us a large supply of fruits, canned goods and other supplies. This represented a harvest offering of the various denominations in and near Leon. This is an annual event; this time we were the recipients.

Oct. 9 marked the tenth annual trek of the Fernald church and Bible school to the Home, and each time well-filled baskets were brought. A fellowship meal was enjoyed with all of us at the noon hour. In the afternoon we en-

joyed a program of a spiritual nature and a message by their pastor, Bro. Lee Dadisman. They conduct their Bible school in their local church, and immediately after drive the distance of thirty-five miles for the social hour. We have come to look forward to these times as they bring cheer and goodwill to all who are permitted to enjoy these occasions. The Fernald Sunday school has also been presenting their birthday offerings to the Home.

At present we have three brothers and ten sisters, and all but two are able to come to the tables for their meals. There is very little sickness at present, except mental incapacitations. There were two deaths last year—Sister Wolgamuth and Bro. Benson.

The outlook for the coming year looks very favorable and we hope the various churches will respond. We think such Homes are worthy and fill a real need. Very few of our members reside in county homes. Therefore, we are exempt from taxes.

At our recent reorganization meeting of the trustees, Sept. 13, the following were elected: President, W. H. Brower of South English; secretary, Joe W. Albright of Grundy Center; treasurer, C. Bechtelheimer of Waterloo. We should like to pay tribute to Brethren Samuel Fike and M. W. Eikenberry who served so efficiently on our board for a number of years, but who are now retired.

Marshalltown, Iowa. Mr. and Mrs. G. W. Keedy.

DISTRICT MEETING OF NORTHWESTERN KANSAS

The Northwestern District of Kansas convened in district conference at the Maple Grove church, northwest of Norton, Kans., Oct. 21-24. A good representation was present from the various churches and the sessions were well attended. Splendid interest was manifest throughout the entire conference.

The general theme of the conference was: Evangelism, the Task of the Church. The conference opened on Friday evening at 7 o'clock with a missionary play, which was very ably given by the Maple Grove church. It was quite interesting and inspirational. After the play, Bro. Floyd Crist brought a very spiritual message on Evangelism and World Peace. The house was full for this first service as well as for most of the service during the conference.

Saturday forenoon the ministerial session was held, with very able messages being brought by Elders S. E. Thompson, Wallace McDonald, Frank A. Wagner and Earl Myers. Saturday afternoon was given to elders' meeting, young people's meeting, and Ladies' Aid and Men's Work meetings. Saturday evening after the worship program, a message in music was brought by the conference chorus, after which Prof. Burton Metzler of McPherson College brought the educational address, The Tragedy of Unemployed Truth. This was a wonderful message.

The Sunday morning sunrise worship was held at the church, and conducted by Bro. Delvis Bradshaw. After breakfast some time was spent in worship, after which about an hour was spent in open forum discussion of problems of the church. The Sunday-school hour was spent in Sunday school for the children, young people and adults, each group meeting in their respective places. Then at 11:15 o'clock Bro. Metzler brought a stirring message on The Spirit of Evangelism. In the afternoon after worship and the messages in music, Bro. D. A. Crist, one of the senior elders of the district, brought a unique and challenging message on The History and Future of the Church in Our District. The evening service was in charge of the Mission Board, and conducted by Bro. F. A. Wagner. The missionary message was brought by Bro. Metzler.

Most of the ministers and elders of the district were present, each willingly making his contribution in whatever way opportunity might offer. The conference was also very fortunate in having from other districts: Brethren Burton Metzler of McPherson, S. E. Thompson of Pampa, Tex., and Guy Ankenman of Wilsonville, Nebr.

The business session opened on Monday morning. Sixteen delegates represented the seven churches. The conference organization was as follows: D. A. Crist, moderator; D. Floyd Crist, reader; W. W. Gish, writing clerk. There was about the usual amount of business and everything moved along smoothly. All business was cared for and the meeting adjourned by noon. W. W. Gish was elected as member of the Standing Committee for 1939, and Earl Myers was elected as alternate. The district meeting of 1939 will be held in the Quinter church.

The people of the Maple Grove church and community cared for the needs of those from a distance in a very commendable manner, and the spirit of fellowship was great. Everyone left feeling that this was one of the best district conferences.

Belleville, Kans. W. W. Gish, Writing Clerk.

DEDICATION OF THE MANSFIELD CHURCH

The dedication of the First Church of the Brethren, Mansfield, Ohio, was held Nov. 6. The weather was ideal, and many came from the churches of the district as well as from the community.

There were 185 present for the church school hour, and more than 200 for the preaching service. The morning sermon was preached by the pastor, using the subject: Why This Church?

The dedication program was held at two o'clock in the afternoon. President Otho Winger of Manchester College, and also chairman of the General Mission Board, gave the dedicatory address using Peter's great confession as the text. He also preached at the evening service. Both messages were splendid, and much appreciated. Messages in song were given by a ladies' quartet from the Mansfield church, and by Mrs. Sara Fulwider also from the local church. The pastor gave the history of the building of the church. The church was founded under the leadership of the family of Bro. John Kline in 1926. It has been under the supervision of the Home Mission Board of Northeastern Ohio.

Bro. W. L. Desenberg of Ashland, who first served the church as pastor, led in the devotions. The members of the District Home Mission Board also assisted in the program.

The building is constructed of buff colored brick and tile. It is complete with basement, and although no meetings were held in it before the dedication Sunday, it was practically completed in every detail by that date. The building was much needed and is appreciated very much by the church and by the community. There is no other church in this immediate community.

The week following dedication we were privileged to have Bro. J. O. Winger for preaching services each evening. His messages were inspiring and did us much good. The Manchester College Male Quartet had charge of the Saturday evening services in his absence. There is no question but that this week has been one of the greatest in the history of the church here. It will inspire us for years to come.

Mansfield, Ohio. W. Glenn McFadden, Pastor.

ANNUAL CONFERENCE FOR 1939

The Lawrence Conference granted the 1939 Meeting to the Central Zone. This zone is comprised of nine state districts: Northern Illinois and Wisconsin, Southern Illinois, Northeastern, Northwestern and Southern Ohio, Michigan and the three districts of Indiana. Each of these state districts has a representative on a Conference Locating Committee. These representatives held a meeting at Camp Mack in July and organized by electing Bro. R. L. Showalter of Anderson, Ind., chairman; Bro. E. C. Swihart of Elkhart, Ind., treasurer; Bro. A. M. Stine of North Manchester, Ind., secretary.

It was then voted that the officers chosen constitute the Executive Committee to visit the various places available, decide upon a location and make the necessary business contacts. After some discussion it was unanimously agreed by the representatives present that Winona Lake, Ind., and Anderson, Ind., were the only two places offering favorable accommodations.

The Executive Committee, together with a member of the Program Committee, made a thorough study of the advantages of these two locations and unanimously decided in favor of Anderson. While Winona has been a favored location in past years, a recent reorganization of the Assembly officials voted not to make any concessions toward defraying expenses, and most of our usual Group Conference rooms are in the hands of private parties and not available.

Since Conference makes no provisions for meeting expenses of the Committee of Arrangements the above had an important bearing on the location of the Conference.

Our Conference was held at Anderson in 1932, and since that time many improvements have been made on the grounds there. The city has spent $180,000 on their water system, the Park has been drained and graded, cement walks raised and widened, and new wells and drinking fountains provided. Since 1932 some $10,000 have been spent on the grounds proper and $4,000 during the past year.

The facilities for exhibits, breakfast and group conferences are excellent. The size of the lunch room has been doubled, and the dining hall will seat a large number. Lodging on the grounds is ample though unpretentious. Lodging for those desiring a better grade of accommodations can be had in the city at reasonable rates. Post office facilities, auto parking, and camping accommodations are unexcelled. Further information will be forthcoming later, or write the chairman or secretary.

503 North Mill St., A. M. Stine, Secretary
North Manchester, Ind. Committee of Arrangements.

FALLEN ASLEEP

Biggs, Bro. Charles, son of Mr. and Mrs. William Lee Biggs, was born in Chestnut Grove, Tenn., June 1, 1871, and departed this life Nov. 4, 1938, in the Dixon, Ill., hospital. His death was caused by injuries received when he was struck by an automobile. He united with the Methodist church at the age of fifteen. He was twice married, his first wife being Clara Bell Tillett. Four children were born to this union, one dying at the age of four years. In 1903 he and his wife moved to Illinois where he was engaged in farming. In 1922 he returned to Tennessee where he continued farming and caring for his mother. On Nov. 8, 1925, he was united in marriage to Harriet Jane Ball. He was baptized in the Franklin Grove Church of the Brethren in 1910, and was an active member of this church for a number of years. Funeral services were held in the Franklin Grove Church of the Brethren Nov. 6 by Bro. S. L. Cover, assisted by Bro. O. D. Buck. Interment in the Lighthouse cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Chandler, William J., was born on June 20, 1853, in Augusta County, Va., and died at the District Home near Waynesboro, Va., Nov. 3, 1938. He was a hard worker. He was a member of the Church of the Brethren. Since last year he was an inmate of the County Home. For three years he had been in ill health. His wife and two daughters preceded him in death. He is survived by one brother, one half brother, one sister and two half sisters. Funeral services were conducted by the pastor, assisted by Bro. B. W. Huff, in the White Hill church. He was laid to rest in the adjoining cemetery.—Jacob F. Replogle, Stuarts Draft, Va.

Fasnacht, Sister Dora Wrightsman Hay, was laid to rest on Aug. 18, following funeral services held in the Brookville church, Ohio. Her passing brought rest to a body long weary of suffering and release to a spirit long restless for home, yet eager to minister to those round about her. She was born near Johnsville, Ohio, on Feb. 12, 1869, the daughter of John and Elizabeth Wrightsman. On Oct. 6, 1889, she became the wife of Amza Hay. This home was made happy by one son. Some years after the death of Bro. Hay in 1928, she became the wife of William Fasnacht and her sweet personality and loving service made a second home happy. She is survived by her husband; her son, John, and his wife; her grandchildren, Mrs. Mac Boomershine, Mrs. Don Shaffer, Mrs. Samuel Hatfield and Bud and Dorothy Hay and seven great-grandchildren; one sister, Mrs. W. B. Baker; one brother, Perry Dafler; one stepsister, Mrs. D. L. Kinsel, and many friends. Her life was a living sermon which will long live in the hearts of her loved ones and friends. She was always ready to help anyone in need. She loved little children. Her church was dear to her heart and when health permitted she added her presence and tried to be a help to her pastor. Many ministers and missionaries and other church workers have received loving hospitality in her home. She was more concerned for the welfare of others than she was for her own.—Paul W. Kinsel, Brookville, Ohio.

Hall, George Matthew, son of W. L. and Lucy Vaden Hall, was born on Sept. 20, 1867, near Stuarts Draft, Va., and died on Nov. 3, 1938. On April 10, 1900, he was married to Mary E. Snead. Bro. Hall and his wife helped to start the White Hill congregation. They were baptized by Bro. Flory on Aug. 16, 1913. Bro. Hall was elected deacon, a member of the Board of Trustees, and was church treasurer and a Sunday-school teacher. He was manager of the cemetery for many years. He attended and took active part in the meetings of the men's club. He read his Bible often. Though still active, he was in failing health during the past year. He was laid to rest on Nov. 4 in the White Hill cemetery. Funeral services were held in the White Hill church, with a large crowd. Many were unable to get inside. Friends came from miles around. Services were conducted by his pastor, assisted by Brethren B. W. Huff, S. W. Wine and J. C. Garber. Ministers of other denominations were also present. He arranged that some of his property, at the death of his wife, should go to the work of the church, local and general. He is survived by his widow, one brother and five sisters. One brother and his father and mother preceded him in death.—Jacob F. Replogle, Stuarts Draft, Va.

Heckman, Maggie May, daughter of Isaac and Virginia Garst, was born in Douglas County, Kans., May 11, 1877, and departed this life in the St. Francis hospital, Wichita, Kans., Nov. 1, 1938. She grew to womanhood near the place of her birth. On Dec. 24, 1896, she was united in marriage to D. H. Heckman. To this union five children were born, two dying in infancy. On Oct. 15, 1891, she accepted Christ and united with the Church of the Brethren. She and her husband gave themselves with devotion to the work of the church and were called to the ministry in 1909. They were soon in pastoral work and continued to advance the kingdom to the best of their ability. In 1919 the Verdigris church gave them the responsibility of full ministry. At the time of her passing they were serving in the West Wichita church. She is survived by her husband, three children, two brothers, one sister, three granddaughters and many other relatives and friends. Services were conducted in Wichita by the undersigned, with further services at Quinter by Bro. Dan Crist.—James H. Elrod, Wichita, Kans.

Mellott, Calvin Levi, son of Eld. and Mrs. John Mellott of Needmore, Pa., was born June 28, 1902, and died Oct. 26, 1938, as the result of injuries received in an automobile accident on Oct. 14. He was a member of the Church of the Brethren for about twenty years, having been baptized by his father. He leaves his wife, one son, one daughter, his aged parents, one brother and one sister. He will be greatly missed in the community. A very large crowd attended the funeral services which were conducted by Bro. Otho J. Hassinger, assisted by Rev. T. P. Garland at the Christian church. Interment in the adjoining cemetery.—M. M. Waltz, Needmore, Pa.

Pair, Amanda Catherine Lamb, youngest daughter of Smith Kendall and Mary Jane Lamb, was born June 26, 1863, at New Castle, Ind., and passed away at the St. Joseph hospital, Concordia, Kans., Aug. 13, 1938. She had been in poor health for a number of years. At the age of two her family moved to Stuart, Iowa. In 1873 they moved to Jewell County, Kans. She resided in and near Burr Oak for the past sixty-five years, where she helped in the building of this community. On Oct. 17, 1886, she was united in marriage to Frank G. Pair, and to them four sons and four daughters were born. One daughter and two sons preceded her in death. Mrs. Pair united with the Church of the Brethren in January of 1908, and remained faithful. She abided by the Golden Rule, being a good neighbor and was loved and respected by all who knew her. She leaves besides her immediate family one granddaughter, three grandsons, one daughter-in-law, one son-in-law, two brothers, one sister and other relatives and a host of friends. Funeral services were held in the Burr Oak church by the undersigned, with interment in the Burr Oak cemetery.—E. M. Steward, Belleville, Kans.

Roth, Mrs. Selena Barbara, was born Jan. 29, 1862, in Newville, Pa., and departed this life Nov. 1, 1938. Her parents were Mr. and Mrs.

Jonas Gayman. She was married to Samuel Roth Sept. 1, 1881, in Cumberland County, Pa. He preceded her in death in 1922. The family moved to Lacon, Ill., forty-four years ago, and to Decatur one year later. Sister Roth had been a member of the Church of the Brethren since her youth, and her cheerful presence in the church services will be missed. She worked as a nurse for thirty years, retiring about eight years ago. She leaves five children, eleven grandchildren, two great-grandchildren and one sister. Funeral services were conducted by her pastor, with burial in the Decatur cemetery.—John B. Wieand, Decatur, Ill.

Slater, Frank H., son of Belford and Emily Carpenter Slater, was born near Polo, Ill., Feb. 27, 1860, and passed away at Sterling, Ill., Oct. 29, 1938. He was united in marriage to Sarah Norris, Aug. 16, 1883, to which union was born a daughter who died in childhood. Bro. Slater was also preceded in death by his wife, who died Dec. 7, 1922. He united with the Church of the Brethren and lived a Christian life. For many years he served his church and his fellow men in numerous capacities, as church treasurer, deacon, member of ministerial board and as a teacher of the Bible. At the time of his death he was the teacher of the young married people's Sunday-school class. Every worthy community enterprise had his support. He was friendly and tolerant toward all, well informed and young in spirit. His influence will ever live though his presence will be greatly missed. He is survived by two brothers, one sister and a number of nieces and nephews. Funeral services were held at the Sterling church, with Bro. Kenneth C. Bechtel in charge. Burial was in the West Branch cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Sisler, Sister Della Maude Casteel, daughter of Thomas and Susan Casteel, was born Aug. 6, 1877, at Corinth, W. Va., and died at her home Nov. 6, 1938. She was united in marriage to Elijah Fuller Sisler on Aug. 22, 1894. He preceded her in death Oct. 19, 1935. Seven sons and four daughters were born to this union. She is survived by two daughters, four sons, seven grandchildren, two sisters, two brothers. One sister preceded her in death five months ago. She joined the Church of the Brethren in 1895, and remained faithful. At her request she was anointed by Brethren George Van Sickle and J. E. Walls. She was blind for eighteen years and bedfast for five weeks. She was a faithful Christian and a good mother. Funeral services were conducted by George W. Van Sickle, with burial in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

CHURCH NEWS

CALIFORNIA

Covina.—The mother and daughter association which meets once a month in the homes met Sept. 14, with the newly elected director, Mrs. Kenneth Overholtzer, presiding. Mrs. Lloyd Studebaker, missionary on furlough from Africa, gave a very interesting and inspiring talk. We have invited her back for the December meeting. Sept. 24 the Sunday school had a general assembly of all the departments and the pastor and superintendent gave talks. The assistant superintendent gave a reading. At the morning worship the pastor, Bro. Cripe, gave a consecration sermon for the officers and teachers. Oct. 2 at our rally day service the Sunday school started a contest between classes to help increase attendance. We have a fine young people's choir, directed by Mrs. Cripe. Oct. 9 Bro. Albert Hollinger was the pulpit guest at the evening service in the absence of the pastor. At the evening service on Oct. 23 Mr. Henzie of La Verne gave a talk and showed moving pictures of historic places in England and Europe. We had a temperance talk at the Sunday-school hour on Oct. 30. Communion services were held Nov. 5, with Bro. Ellis M. Studebaker officiating. Since our last report four have been received by baptism and seven by letter.—Mrs. Tempie S. Funk, Charter Oak, Calif., Nov. 9.

Raisin.—We held our council in August. Bro. Andrew Blickenstaff of McFarland, Calif., was asked to meet with us. Our pastor and his wife, Brother and Sister M. A. Long, asked to be relieved of their charge at this place. They have moved to Palmdale to keep house for their son-in-law who has been bereft of his wife, leaving two small children. We are sorry to lose these fine people. We gave them a farewell social and presented them with a purse. The ministerial board has been supplying the pulpit each Sunday morning with splendid material. On Oct. 9 we were favored by having Bro. Strain and the Mennonite Emanuel male quartet from Reedley with us. Last Sunday a Methodist missionary, Mrs. Meda Aden, gave us a good talk. Nov. 13 Bro. F. A. Yearout from Fresno will preach for us. The mission board has been helping us financially and we are praying that in time we will be able to have a pastor. Bro. Forest M. Eisenbise was chosen elder. Church officers were elected. Sisters J. B. Flickinger and J. W. Young were chosen delegates to district meeting. They also represented us at Women's Work conference, assisted by Sister Nancy Royland. We are having fair attendance at our services. We have been saddened by the death of Bro. George Fink.—Elizabeth Kimmel, Raisin, Calif., Nov. 12.

COLORADO

First Grand Valley.—The first Sunday in October we held installation and promotion services. The church year is beginning with new life, and good attendance and interest. Bro. Feiler is serving as pastor and elder for the fourth year. Other officers are: B. R. Spitzer, clerk; W. H. Heiny, treasurer; Carrie Mae Spitzer, music director; Earl E. Brubaker, director of religious education; Pearl Lapp, director of Children's Work. J. A. Mitchell has charge of the C. W. group, and Ferdenand Ferguson is adviser of Children's Work. There has been an increase of fifty-one in membership during the last three years. Of this number nine were baptized this year. Bro. William Bosserman has placed his membership with us and is giving some valuable help. A union Thanksgiving meeting with the Bethel M. E. church is planned for Nov. 24 at 10 A. M., followed by our district meeting, with group meetings on leadership training in the evening. Promising programs are being sponsored by the welfare board on Friday and by the district ministerial and mission board on Saturday evening. Our pastor gave thirty-five illustrated picture lectures on Peace, Temperance and Missions. Bro. J. W. Detrick did splendid work as summer pastor of Glade Park and we hope he will return next year. We held our joint love feast with Fruita on Nov. 6.—Clara M. Feiler, Grand Junction, Colo., Nov. 11.

FLORIDA

Arcadia.—We met in council Aug. 28, and the following officers were elected: Elder, H. A. Spanogle; pastor, Chas. L. Trump; clerk, Sister Jennie Westheaffer, treasurer, Sister Anna Baum; Messenger agent and correspondent and Sunday-school superintendent, Sister Anna Lamb; assistant, Sister Matilda Harker; secretary-treasurer, Sister Mary A. Trump; C. W. president, Sister Rachel Bail. Delegates to district meeting were Sisters Dorajean Baum and Anna Lamb. On Oct. 7 a mother and daughter banquet was held, and the fathers and sons were entertained as guests. We wish to extend an invitation to all the Brethren vacationing or moving to Florida to worship with us. —Sister Anna Lamb, Arcadia, Fla., Nov. 9.

Sebring.—Promotion exercises were conducted Oct. 1. The program consisted of recitations, songs, pageant and presentation of certificates to pupils who were promoted. The October love feast was well attended. Sunday evening departmental groups have again resumed their weekly evening sessions. The adult group will study missions. Nov. 4 the mother and daughter group met at the church for reorganization and social enjoyment. The officers are: President, Mrs. D. E. Miller; vice-president, Ada Hollenberg; secretary-treasurer, Georgia Swank. Bro. McKinley Coffman of Troutville, Va., has accepted the call to be our pastor and plans to begin his work with us after Christmas. Election of officers was the main item of business at the recent council. The following were elected: Treasurer, Henry Boyd; clerk, Katherine Rinehart; Messenger agent, Mrs. L. L. Lininger; Messenger correspondent, Nora Hollenberg. One new member was elected for each important committee. Bro. D. E. Miller, former pastor, gave a brief report, stating that the Sunday school showed an increase in attendance during the year. He also stated that the total receipts for the church budget during the past year amounted to about $2,800.—Mrs. Nora Hollenberg, Sebring, Fla., Nov. 10.

ILLINOIS

Mt. Morris.—At our council July 12 the following officers were elected: E. R. Henricks, elder; Harvey Keller, clerk; J. S. Rodeffer, treasurer; M. H. Diehl, Sunday-school superintendent; Leland Rittenhouse, assistant. District meeting was held in our church, with a large attendance. Bro. I. D. Leatherman of Lanark gave a fine address on Sunday morning. In preparation for the year's work a planning group has been formed, composed of teachers, officers and leaders in church and Sunday school. This group meets regularly to discuss ways and means of carrying on the work. The four churches of the town are co-operating in a leadership training course, with classes being held each Wednesday evening in the Church of the Brethren. A good attendance is reported and interest is high. We are enjoying the Hammond electric organ which was installed just before Easter. At the dedication on April 24 Mr. Gene Alders was guest organist and presented a fine recital in the evening. The organ was installed as the Men's Work project. Our choir is giving us some fine music. During the past year a number have been received by baptism and letter. We are glad to welcome Brother and Sister Hoff and their young daughter of Milledgeville. Bro. Hoff is the new superintendent of the high school, and he and his wife are active in church work. Our communion was held Nov. 6, with a large attendance and a number of visitors. The Fellowship society is increasing its membership and is doing fine work. The Ladies' Aid meets regularly and continues its good work. During the next four weeks at the Sunday evening 6:30 sessions we will discuss Money Management. The adults are led by the pastor, the young people by M. H. Diehl, intermediates by Willard Powers, juniors by Miss Jane Wingard. A film, The Blind Spot of Science, was shown in the adult session Sunday evening. Following the discussion group the Mt. Morris College missionary society held its regular monthly meeting, with the president, Bro. A. E. Hecker, presiding. The pastor is giving a series of interesting talks at these meetings, using as his subject The History of Missions. Bro. Statler spoke at a father and son banquet in Sterling last week and recently spoke to the ministers of Stephenson County at Freeport. On Thursday he will speak at a father and son banquet in Polo. The work of our church is going forward in a most efficient manner. Our pastor is giving us fine spiritual and inspirational sermons. Our church and Sunday-school attendance is most gratifying.—Irene Hecker, Mt. Morris, Ill., Nov. 12.

INDIANA

Auburn.—We are happy to report that we have had a helpful and inspiring evangelistic meeting with Bro. Chas. Flory as evangelist. Sister Flory led our singing. We did enjoy the Christian fellowship and communion with them. Five have been received into fellowship of

the church, three by baptism. Five have brought their letters here from another congregation. This summer the Men's Work organization painted the church and parsonage. The Ladies' Aid varnished and papered the church. Our Sunday school has grown so that more classrooms are being fixed in the basement. Our attendance has been good. We do thank the Lord for his many blessings.—Ethel Snively, Auburn, Ind., Nov. 17.

Baugo.—We met in council Aug. 19 and elected the following officers: Bro. Harvey Bowers, elder; Arthur Schwalm, Sunday-school superintendent; Nora Markham, musical director; the writer, Messenger agent and correspondent. On Sept. 25 Sister Anna Warstler was with us and brought two inspiring messages. In the evening we enjoyed slides on her work. One was added to the church by baptism. We will begin our revivals on Dec. 5, with Sister Goldie Killion of Auburn, Ind., as evangelist.—Fern Horein, Wakarusa, Ind., Nov. 16.

Flora.—On Sept. 4 the Bachelor Run and Flora churches met in the Flora church to commemorate the one hundredth anniversary of their organization. Many of our former members and friends returned to enjoy the fellowship of the day. President Winger of Manchester College preached the anniversary sermon. At noon a basket dinner was served. In the afternoon Brethren A. G. Crosswhite, Ira Kreider and Ray O. Shank, former pastors, gave short talks which were much appreciated. Letters were read from former pastors who could not be present. Historical information was presented by local members and reminiscences given. In the evening we enjoyed a historical pageant, Through the Century, written and presented by the Bachelor Run church. The first of September also marked the beginning of the second year of Bro. Ray Zook's pastorate in the Flora church. His work has been much appreciated and is marked by a deepening of spiritual lives, a strengthening of conviction and a willingness to serve. At the council officers were elected, and a financial budget was made and approved. The officers were installed in a very impressive service. Early in October a large number of our members were privileged to attend district meeting in the Peru church. Brother and Sister Zook were our delegates. On Oct. 16 our evangelistic services began, with Bro. X. L. Coppock of Rocky Ford, Colo., as evangelist. For two weeks he brought forceful, spirit-filled messages to large and appreciative audiences. During this time he and our pastor made more than 150 calls. On Oct. 31 baptism was administered to ten young people, after which we observed the communion service, with Bro. Coppock officiating. Bro. Zook is now conducting a class for young people on the meaning of church membership.—Mrs. Catherine Eikenberry, Flora, Ind., Nov. 10.

Manchester.—About 200 student volunteers from the seven colleges of our church attended conference at Manchester College Nov. 4-6. On Sunday morning this group of young people worshiped with us at the Walnut Street church. Bro. C. D. Bonsack delivered an address on The Future of Missions in Our Church. Sunday evening Bro. E. L. Ikenberry spoke on The Sino-Japanese Situation and The Future of Missions. Nov. 7 the workers from the children's division met in conference. We decided to hold a joint program of all departments in our children's division on Sunday preceding Thanksgiving. Our Christmas pageant will be given by the children and we will not have our Christmas party, but will carry out our giving project in some other way. Mrs. Guy Miller gave a report of the International Convention of Christian Education at Columbus, Ohio. Mrs. Paul Halladay reported on the children's district Sunday-school directors' conference at Lawrence, Kans. Nov. 13 we will give our annual program for the senior members of our congregation. Dinner will be served to those who have passed the seventieth milestone in life.—Clara Boone, North Manchester, Ind., Nov. 10.

North Liberty.—Seven were added to the church at the close of our recent revival. Eld. I. R. Beery of Ohio was the evangelist. We also enjoyed a very spiritual love feast Nov. 8. The church was filled to capacity. Much interest is shown in all departments, with the help of Elder and Sister Ervin Weaver.—Mrs. J. H. Markley, North Liberty, Ind., Nov. 10.

Wabash City.—At our last council we elected the following officers: Superintendent, Roy Gump; primary superintendent, Dessie York; treasurer, Wilford Crumrine; clerk, Ray Crull; correspondent, Mrs. Wilbert Frantz. Delegates to district conference were Brethren Dorsey Brubaker and Wilford Crumrine. We held our harvest and homecoming meeting on Oct. 16. Sister Robinson, returned missionary from Africa, gave a good message in the morning. Prof. Raymond Schutz of North Manchester, Ind., gave an inspiring address in the afternoon. Both sessions were well attended. In the evening Bro. Elmer Gilbert began a two weeks' evangelistic meeting. Attendance was good and seven were baptized and one reclaimed. Our communion was held on Nov. 6. Visiting brethren were Bro. Snider, who officiated, assisted by Brethren John Frantz, Ellis Brubaker, Geo. Deaton and Jacob Smith. Over one hundred surrounded the Lord's table. On Sept. 15 the Ladies' Aid met at the home of our pastor's wife, Mrs. John Smeltzer, in North Manchester. The following officers were elected: Beulah Davis, president; Mrs. Enoch Lawson, superintendent; Ruby Bryant, secretary-treasurer. Our Aid has been doing much to help with the expense of remodeling the church. On Nov. 13 a large audience was favored with a musical program given by the Miller family of Sidney.—Mrs. Wilbert Frantz, Wabash, Ind., Nov. 15.

IOWA

Muscatine.—We recently enjoyed a visit from Brethren D. D. Fleishman and M. W. Eikenberry of Dallas Center, and Brother and Sister O. A. Myer of Robins. Sixty five were present at our fellowship supper. All classes of the Sunday school are organized and the attendance is increasing. Each class has a regular monthly social gathering. The young people's class now numbers fourteen, with splendid prospects for the future. The past summer our pastor, Bro. J. A. Wyatt, was actively engaged in a city-wide vacation Bible school, and was responsible for the school in our church district. Muscatine Bible schools are held in public schools. A number of our young folks attended the young people's rally at Garrison this summer. Brother and Sister Wyatt and daughter, Margaret, represented us at Annual Conference. Mrs. Betty Wyatt was chosen Sunday-school superintendent; Mae Easterla, clerk and treasurer; the writer, Messenger correspondent; Bro. O. A. Myer, elder.—Irene Bowman, Muscatine, Iowa, Nov. 9.

KANSAS

Osage.—At our council Sept. 10 our Sunday-school officers were elected as follows: Gerald Hiller, superintendent; Theodore Nicholson, assistant; Raymond Jackson, secretary-treasurer; Mary Nicholson, superintendent of children's department. Attendance kept up well during the summer, averaging over one hundred. The evening services which have not been so largely attended, are steadily increasing in attendance. Our Sunday school recently got a piano for the basement classes. We purchased new circular pews for the auditorium. The men and women have been quite busy for the past several months removing the stucco from the exterior of the church and replacing it with siding. The church has been painted and the church grounds have been improved. The interior has been repapered. The same Aid Society officers were re-elected. They have been quite active, working to raise funds for the needed improvements. Our church recently contributed to the relief work in the war-stricken countries. On Aug. 28 Sister Clara Houseworth, aged 82 years, passed away. She will be greatly missed. We were hosts to the district conference Oct. 28-30. The attendance was large and the program was inspiring. We are looking forward to a home-coming Nov. 27. We will have an all-day meeting, with a basket dinner at noon. A special invitation is extended to all former members and friends to fellowship with us.—Dora Pierson, McCune, Kans., Nov. 11.

Washington Creek.—Our attendance was good all summer. We have C. W. meeting every Sunday evening and then Bro. Argabright gives us a short sermon. We met in council Sept. 10 and elected officers. It was decided to paint the church. Our Aid had a food sale Oct. 1, and the proceeds are to be used in painting the church. The Leaders' class will have a program and chili supper on Nov. 18. Nov. 22 will be church night. Our community was saddened by the death of two of our older sisters, Mrs. Mary Weybright and Mrs. I. L. Hoover. They were laid to rest in the cemetery south of the church.—Vera M. Postma, Lawrence, Kans., Nov. 15.

MARYLAND

Licking Creek.—Bro. Otho J. Hassinger of Carlisle, Pa., began a revival at the Pleasant Ridge house on Aug. 21, and continued for two weeks. Bro. Hassinger labored earnestly for the cause of Christ and made many friends here. The church was greatly strengthened by his timely messages. Six were added to the church. Our Sunday school was reorganized on Oct. 1, with Bro. Samuel Mellott as superintendent. On Oct. 23 we met in council at the Pleasant Ridge house. Our love feast was held on Nov. 5, with Bro. Hassinger officiating.—M. M. Waltz, Needmore, Pa., Nov. 12.

Piney Creek.—We held our love feast on Oct. 22, 23, with a good attendance. Bro. Mitchel Stover of Waynesboro preached a good sermon on Saturday afternoon. Bro. Earl Bowman officiated, with Brethren Elmer Shildt, Charles Stover and J. P. Bowman assisting. Sunday morning Bro. Keeney preached an inspiring sermon. Bro. Charles Flohr of Gettysburg assisted in the morning services. On Oct. 16 the young people of Rocky Ridge gave a program, and Bro. Charles Stover preached an inspiring sermon. The B. Y. P. D. is progressing.—Mrs. Vergie A. Bowers, Taneytown, Md., Nov. 10.

Ridgely.—Oct. 7 we met in council, and decided to have an early morning service on Christmas morning, instead of regular Sunday-school and preaching services. The missionary committee reported more than $16 received from the dimes and mite boxes, which were given out last spring, in addition to the $24 already reported, making a total of $40. Mrs. J. S. Rittenhouse was elected librarian. Members of a library committee will include a representative of each organization. An effort is being made to build a better library. Oct. 23 we observed cradle roll day and six babies were consecrated to the Lord. On Oct. 30 the Elizabethtown College volunteer band gave a splendid program. In the afternoon two of our young people were married by Eld. Fike, father of the young man. On Nov. 2 fourteen of our men's group surprised our pastor by helping him husk corn.—W. F. King, Ridgely, Md., Nov. 14.

MICHIGAN

Harlan.—We met in council Oct. 23. The church very graciously accepted a home, consisting of forty acres of land and the buildings, to be used as a parsonage. This was given by the heirs of the late Bro. Andrew W. Taylor as a memorial to their father who was a very active deacon. The heirs are: Arthur, Emery and Hazel Taylor of Flint, Mich., and Harry of the home place. The mission board plans to have the buildings repaired and ready for the pastor by the first of April. We are now having preaching every Sunday by Bro. Max Hartsough and Rev. Tillman. We have a live union Sunday school.

Two of our active members are moving to New York state and we shall miss them very much. Any members desiring to change their home location will be welcome here.—Mrs. Edna Foote, Copemish, Mich., Nov. 8.

Rodney.—We have enjoyed a real spiritual feast. Sister Mary L. Cook of Roann, Ind., came to us on Oct. 16 for a two weeks' meeting, and gave us some helpful messages. On the last night of the meeting one mother and four of our Sunday-school scholars gave their hearts to God. A week later two more came forward, making a total of seven. Forty three took part in our love feast on Oct. 29, and Bro. D. P. Schechter of the Shepherd church officiated. Our church and Sunday-school attendance is good. We have started a B. Y. P. D. Our pastor will be leaving soon and any of our ministers will be welcome any Sunday they can be with us.—W. E. Tombaugh, Rodney, Mich., Nov. 16.

Sunfield.—Aug. 21 our church choir was dedicated. Sister Ethel Kimmel is choir director. Aug. 28 the report given by the district meeting delegates was much appreciated. Sept. 11 a large crowd greeted Sister Ruth Glessner, returned missionary from India. She brought a very interesting message, showing the costumes of the India women. Sept. 3 we met in council. Plans for the enlargement of the church work were discussed. Sunday-school officers were elected as follows: Superintendent, Wm. Cheal; assistant, Royal Frantz; primary superintendent, Bessie Frantz; assistant, Rose Frantz; cradle roll superintendent, Edith Cheal; home department superintendent, Ida Smith. Sept. 18 the B. Y. P. D. conducted the Sunday morning worship program in a spiritual and uplifting manner. Bro. Keller preached a sermon for the young people. The B. Y. P. D. added much to the appearance of the church by making a beautiful sign, The Church of the Brethren, and placing it in front of the church. Prior to our revival Brother and Sister Keller made a religious survey of the community. Oct. 9 Brother and Sister Coffman began a ten-day revival. Attendance was good. Three were baptized and others are near the kingdom. The members were greatly strengthened. On Thanksgiving Day we expect to have an all-day meeting, with our love feast in the evening.—Mrs. Jennie Ulrey, Vermontville, Mich., Nov. 15.

NEBRASKA

Silver Lake.—We met in council Sept. 18, and Bro. C. J. Hargleroad was chosen to represent us at district meeting. Our love feast was held Sept. 29, with Bro. R. R. Hatton of Omaha officiating. About forty communed. We had visitors from Omaha, Red Cloud, Kearney and Hastings. Five were baptized before the love feast by Bro. Hatton. The Silver Lake church is about eighteen miles from Hastings. The members in Hastings made a request for an organization in the city, which was granted by district meeting. A committee was appointed to look into this.—J. J. Tawzer, Hastings, Nebr., Nov. 10.

NORTH CAROLINA

Spray.—This has been a very successful year. Our pastor, Bro. H. W. Peters, challenged the membership to unite in an effort to deepen the spiritual life. Much interest was manifest and attendance increased. Twenty one were baptized at the close of the pre-Easter revival. For three months following almost every Sunday one or more were received by confession of faith and baptism. The last Sunday of August Bro. McKinley Coffman of Troutville, Va., came to assist us in a revival. Thirty were baptized. Eighty seven were baptized during the year and one restored. The women of the district met with us the fifth Sunday of May. In the morning the subject was The Christian Home. Lunch was served in the grove. In the afternoon an impressive missionary pageant was given. The men have been quite busy improving the church and parking grounds. They recently sponsored a Brunswick stew and cleared over $80, which was placed in our building fund. Quite a number of our young people and juniors attended Camp Bethel. On the second Sunday in August we had our rally day service. Bro. J. A. Naff, our elder, preached for us

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and financial pledges were made to meet the church budget. We voted to ask our pastor to stay with us another year.—Mrs. C. W. Agee, Spray, N. C., Nov. 14.

OHIO

Beech Grove.—We held our council Oct. 8 and Bro. Roy Honeyman was elected elder. Two have recently been received by baptism. One was baptized on Oct. 15, preceding our communion. This added greatly to the inspiration of the love feast. Bro. Theo. Eley gave the address on Sunday morning following our fellowship breakfast. There were 205 at this meeting. Our children's department, directed by Mrs. E. S. Hollinger, is progressing nicely. We are now filling a suitcase to be sent to the children of Spain, as our Thanksgiving project. Our Ladies' Aid Society, led by Mrs. Rose Druley, is meeting once a month. We have been doing some charity work in our community. The average Sunday-school attendance for the past year was 113.—Mrs. Chas. Baker, New Madison, Ohio, Nov. 14.

Kent.—Our church is looking forward to the fall revival, which will begin Nov. 28, closing with a love feast on Dec. 4. Eld. D. R. McFadden will be the evangelist. The church has enjoyed a good year. Attendance has been good. Despite the fact that many of the members have been without regular employment, the church has met its financial obligations and has reduced the indebtedness by two hundred dollars. The men's and women's organizations have enjoyed a year of helpful work. The men sponsored a project of raising potatoes, the proceeds of which are to apply on the debt. The church held a surprise party for our pastor, Bro. A. E. Edwards, on his birthday, and presented him with a Thompson chain reference Bible. Our pastor's address is 118 East Summit St., Kent, Ohio.—Mrs. Elmer Brumbaugh, Ravenna, Ohio, Nov. 9.

Pitsburg.—During the last week of July and the first week of August our daily vacation church school was held, with Bro. Roy K. Miller, our pastor, as director. We had seven regular teachers and three special teachers, with eight helpers. We had an enrollment of 130, with an average attendance of 110. Sixty one had a perfect attendance record. Each pupil was presented with a Testament. Five denominations were represented. The hand work and an offering of $12.38 were given to relief work in Spain. We hope to have another Bible school in 1939. Our regular annual visit was made in September. The following officers were elected: Bro. G. A. Stutsman, presiding elder; Bro. Russell J. Lutz, Sunday-school superintendent; Bro. Daniel Smith, assistant; Sister Roy K. Miller, primary superintendent. We decided to combine our church and ministerial board treasurers. Promotion exercises were held on the last Sunday of September in connection with installation services. Certificates and seals were given for perfect Sunday-school attendance. Our evangelistic meeting was held Oct. 2-16, with Bro. Ralph E. Shober of Frederick City, Md., as evangelist. He gave fine spirit-filled messages and visited in many homes, accompanied by our pastor. The splendid attendance and the special messages in song and verse were appreciated. Five were baptized. Our love feast was held Oct. 29, with 170 communicants. Bro. G. E. Weaver, pastor of Bradford and Harris Creek churches, officiated. Other ministers present were: Brethren Granville Minnich, Roy Honeyman, C. G. Erbaugh, E. S. Hollinger and Edward Miller. Our mother and daughter organization invited the fathers and sons to an evening program Oct. 31. The picture, Not One to Spare, was shown. Recently we were favored with a message by Dr. Howard E. Hamlin of Columbus, Ohio, superintendent of Health and Narcotics of Ohio State University. A few of our members were privileged to hear Dr. A. W. Cordier of North Manchester, Ind., who gave a lecture in the Dayton church on conditions in Europe. We contributed fifty-nine bushels of wheat and some money for relief work in Spain. A number of our Sunday-school workers are attending our leadership training school for the churches of Darke County. Several of our members attended the Sunday-school workers' conference at Brookville, Ohio, on Oct. 26. Sixteen of our women attended the Women's Work meeting in the Eaton church, July 20. We were pleased to have a delegation of student volunteers of Bridgewater College on Nov. 6.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Nov. 12.

Springfield (Southern Ohio).—We enjoyed a two weeks' revival, with Bro. Ralph Rarick of Syracuse, Ind., as our evangelist. His messages were inspiring and twelve were received into the church. Oct. 9 we held our love feast, with Bro. D. O. Cottrell of the Bellefontaine church assisting our pastor in this service. The service was well attended. Our church enjoyed a home-coming Nov. 6, with 206 attending the morning service. J. J. Johnson of Logansport, Ind., a former pastor, spoke at the morning and afternoon services. Bro. J. H. Eidemiller, chairman of the district mission board, spoke briefly of the founding and the growth of the Springfield mission and church. The offering amounted to $211.37, $5 of which was sent to the Ohio Council of Churches to help sponsor the Ohio Prince of Peace oratorical contest. The remaining amount was applied on our church debt. Three of our young ladies participated in the local Prince of Peace contest at the evening service. We are enjoying an increased attendance in our Sunday morning service. The average increase for the first seven Sundays of this year is thirty two. We are grateful to our heavenly Father for all the good things he is making possible for us.—Mrs. Marguerite Getz, Springfield, Ohio, Nov. 15.

Stonelick.—We had a message on Self-Examination Oct. 25 by Bro. J. M. Garst. Nov. 5 we held our love feast. Consecration was stressed. Eld. R. C. Davidson officiated, assisted by Brethren J. M. Garst and V. E. Grossnickle. Sunday morning we met at the church for worship and had breakfast. Sunday school followed, with the preaching service in charge of Elders Davidson and J. M. Garst. A basket dinner was served at noon. Bro. Lawrence Garst of Waynesville, Ohio, brought us the closing message. We had ideal weather and interest was good.—Anna Lesh, Goshen, Ohio, Nov. 7.

White Cottage.—We held our council Oct. 5. Our pastor, Bro. J. D. Zigler, who has been with us for four years, handed in his resignation which was almost unanimously rejected. They have agreed to remain with us indefinitely. We are glad for this and are praying for united and consecrated support of all that is planned for the upbuilding of the kingdom. Brother and Sister Zigler have done good work, and we feel they are consecrated workers for Christ. Our attendance is not what we would like, especially on Sunday evenings, but we are praying for a deeper spiritual concern on the part of the whole congregation and community. Bro. Zigler was chosen as elder for another year. One letter was granted. The Golden Rule class had a soup sale recently, and from the proceeds put in eighty bushels of coal at the parsonage. The Women's Work has been busy making bandages for our mission hospital at Lassa, Nigeria, Africa. They have also helped in reducing our building debt, and other financial obligations. We are making an extra effort to lift our building debt by the first of the year. We held our love feast on Oct. 23, when forty four enjoyed this sacred service. A number from here joined Olivet on Oct. 30 in their love feast. We are looking forward to having Bro. A. F. Brightbill of Bethany Biblical Seminary with us Dec. 9-11. September was rally month for us. Bro. Zigler gave us good spiritual and evangelistic sermons each Sunday, climaxing on the last Sunday with a rally program and promotion exercises. One confessed Christ in baptism. Others are near the kingdom. We are praying they may soon confess their Savior in baptism. Our Sunday-school attendance during the past quarter was hindered because of a scarlet fever scare. Attendance is increasing and we hope soon to be moving along as usual.—Mrs. J. F. Shrider, South Zanesville, Ohio, Nov. 7.

OREGON

Grants Pass.—Since the first of September four letters of membership have been received. The young people gave an educational program on Sunday evening before some of them left for college this fall. They told of their college work in the different church schools, North Manchester, Bethany and La Verne. On Oct. 16 the Ashland and Grants Pass churches had a Sunday-school convention, with Bro. Stutsman preaching in the morning. Brother and Sister Ernest Wine, pastors of the Ashland church, sang a duet. We had a good attendance. Oct. 19 the church had a surprise and pound social for Bro. Stutsman and his wife at the parsonage. We had our love feast on Oct. 23, with fifty-one members communing. Bro. Stutsman officiated. The Ladies' Aid had a sale on Oct. 29, and received about $30. They still have some articles on hand. On Oct. 30 Miss Dora Young gave a temperance address on Scientific Facts About Alcohol. She is the national educator and lecturer.—Alta P. Morton, Grants Pass, Ore., Nov. 2.

PENNSYLVANIA

Akron.—We held our love feast on Oct. 29, with the following ministers present: Brethren James Moore, Harvey Eberly, Henry Hess and John Brubaker. Bro. Moore officiated and Brethren Hess and Brubaker preached for us the following Sunday morning. We changed the date of our revival meeting from Jan. 1 to Jan. 8.—Geo. B. Wolf, Akron, Pa., Nov. 15.

Meyersdale.—Sunday evenings during July our pastor brought messages based on some great religious painting, and each person at the service was given a copy of the picture suitable for framing. During August our pastor and his wife spent some time in study at the University of Chicago, and the pulpit was filled by our local ministers, Brethren Harvey Arnold and Guy Hartman. One Sunday the men gave a program. On Aug. 28 we had Bro. J. M. Blough as guest minister. His message was a great missionary challenge. We also had Bro. Desmond Bittinger with us one night during the week. We hope to have him again sometime. The first Sunday of September Bro. John Long, who has gone to Bethany Biblical Seminary, preached a much appreciated sermon. Our Sunday school has reorganized and Brethren J. Vincent Sayler and Ernest Miller have been retained as superintendent and assistant. The B. Y. P. D. has been divided into two sections and they meet separately on Friday evenings. There are about thirty in each section. The board of Christian education recently purchased a Speed 'O Print duplicating outfit for the church. They are also sponsoring a school in human relationships, consisting of a public forum and two classes in practical phases of psychology. We were happy to have Bro. J. E. Miller preach for us recently. Delegates to district meeting were Brother and Sister Miller, Bro. Ira Fike and Sister Carrie Miller. On Oct. 23 Bro. Russell G. West came to us in a revival. Bro. Miller had prepared the way for his coming

ANNOUNCEMENTS

LOVE FEASTS

California

Dec. 4, Empire.
Dec. 4, Reedley.
Dec. 4, 4 pm, Glendale, First.

Indiana

Dec. 11, 7:30 pm, Andrews.

Kansas

Dec. 3, Gravel Hill.

Michigan

Dec. 11, Florence.

Ohio

Dec. 4, Kent.
Dec. 4, 6:30 pm, Ft. McKinley.

Pennsylvania

Dec. 4, Allentown.

through very helpful sermons. Bro. West brought us strong sermons and messages illustrated by slides and sketches. The attendance averaged 300 at the services. On Nov. 6 Bro. Miller baptized twenty two. One was reconsecrated and three were received by letter. In the evening Bro. West officiated at our love feast, with about 340 attending. This was the largest communion service since records have been kept of attendance. The church has been greatly strengthened, inspired and challenged by the work of Bro. West.—Elsie Clapper, Meyersdale, Pa., Nov. 7.

Pleasant Hill.—We met in council Oct. 6, with a good representation present. Elders Tobias Henry and Arthur Rummel were present. Further details concerning building an addition to our church were discussed. Our Sunday school has increased in attendance and more Sunday-school rooms must be provided. Various entertainments have been presented by the classes to raise money to begin our remodeling. The Keystone Bible class recently sponsored the Silvertone chorus. The young people are doing their part, having presented an amateur hour. The newly organized missionary society mapped out a course of visitation to those who are ill in our community. Bro. Walter Berkebile of the Rockwood church will have charge of our evangelistic services Nov. 7-20. Pray with us that we shall enjoy a real spiritual season with a great harvest of souls. We had our love feast this fall with a wonderful representation.—Mrs. Charles Matula, Johnstown, Pa., Nov. 1.

Shippensburg.—Under the spiritual leadership and guidance of our new pastor, Bro. J. Linwood Isenberg, the work is beginning with much interest. The officers for the Sunday school and church have been elected and were installed the fourth Sunday in September. The young people have planned a fine worship, entertainment and social program for this year. We had our rally day the first Sunday in October and more than reached the number set as goal for attendance. We also had our harvest home services on this Sunday, with a splendid collection of fruit, jellies and vegetables which were distributed to our children's home in Carlisle and the old folks' home near Huntsdale. Our communion service will be held the second Sunday of this month, Nov. 13, 6:45 P. M.—Mrs. Mary Harmon, Shippensburg, Pa., Nov. 8.

Windber.—We started the new year on Oct. 1, with Bro. E. M. Hertzler, our pastor, as presiding elder, and F. S. Weaver as Sunday-school superintendent. Our third annual officers and teachers' fellowship supper was held Oct. 14, at which time Bro. W. K. Kulp of the Rummel church gave a challenging address. Ethel Himes gave a most inspiring reading. During the late winter and spring months our congregation entered wholeheartedly into the church loyalty and Bible reading campaign sponsored by the Western Pennsylvania Ministerium. More than forty certificates were given to pupils of our Sunday school for having completed the reading of the New Testament, and five were given in recognition of pupils having read the whole Bible. Our Friendship Bible class conducted a local Sunday school and church attendance and new member contest. The losing side entertained the winners at a chicken supper and program. Bro. J. F. Graham of Shade Creek congregation gave a talk on The Beauty of Co-operation and Fellowship. At our council on Oct. 13 the church decided to exchange pastors for a revival meeting in 1939 with the Roxbury church. The Roxbury meeting will be held in January and ours will be in November. Our pastor held a two weeks' revival in the Sipesville church, Oct. 17-30. Our fall revival meetings will be held Nov. 7-20, with Bro. Jesse W. Whitacre of Reading, Pa., as evangelist. Our love feast will be held Nov. 20. Miss Mildred Nedrow of Sipesville will be chorister for our revival. During the summer our congregation joined with other churches of the city in union Sunday evening services, and upon resumption of our own Sunday evening services our attendance has been good. Our young people's department, which convenes just preceding the evening worship service, has started out this fall with renewed vigor, studying Life Centered Problems. Our midweek services have been held throughout the year, with our pastor as leader. The condition of Mrs. Hertzler, our pastor's wife, who has been ill for some time, is reported to be somewhat improved. Bro. Hertzler's daughter, Leah, a student nurse at the Methodist hospital in Brooklyn, N. Y., has been off duty for several weeks because of illness. Sister N. S. Berkey who has been ill for the past year is still confined to her room.—Mrs. Calvin L. Blough, Windber, Pa., Nov. 4.

York.—Aug. 21 Bro. Chas. D. Bonsack preached the morning sermon in the First church, which was very helpful to all. A missionary offering was given to a son of the congregation who was presented as a volunteer to the mission field. Aug. 28 the First church rendered a program at the Old Folks' Home at Huntsdale, Pa. Sept. 1 a quartet from Grantham College rendered a program which was greatly enjoyed by a large audience. This was sponsored by the B. Y. P. D. Sept. 3 the First church rendered a program at the anniversary of the Codorus congregation. Sept. 8 a large group of young people from the First church that attended Camp Conewago presented a day at camp, starting with the morning watch and continuing through the activities of the day, closing with a campfire. Clothing and ivory soap were donated by the B. Y. P. D. for China and Spain relief. Sept. 6 our mission school reorganized with Bro. George Stough as superintendent. The First church reorganized with Bro. Arthur Hess as superintendent. Sept. 25 rally day was observed in our mission school, with a fine program and good attendance. Bro. Monroe Danner was the speaker. Oct. 2 the First church held a rally, with Bro. Walter Cocklin as morning speaker. A Christopher Sower anniversary program was rendered in the afternoon, with Bro. Jas. Sell of Martinsburg, Pa., as the speaker. Bro. Jacob Mummert displayed many Bibles and hymnbooks printed by the Sower press. The Black Rock B. Y. P. D. rendered a program at the C. W. meeting and Bro. Sell brought us the evening message. Bro. H. C. Early of Dayton, Va., preached the morning sermon in our mission house Oct. 9. Bro. Robert Cocklin of Mechanicsburg began a revival in our East End mission, with a good attendance each evening. He gave forceful, instructive sermons. Special music was rendered by groups from the First church and visiting congregations. Sixteen were baptized. Oct. 9 Rev. Joseph Leas, a Lutheran minister, conducted the morning devotions in the First church. Oct. 16 Bro. Quincy Leckrone of Thornville, Ohio, conducted devotions in the First church. Oct. 23 Bro. I. N. H. Beahm preached the evening sermon in the mission house. Bro. J. M. Blough, missionary to India, was the speaker at both services on Oct. 23. In the First church on Nov. 2 members of the Waynesboro church presented the Pageant of the Sowers. This was greatly enjoyed by all present.—Florence L. Keeney, York, Pa., Nov. 3.

VIRGINIA

Bethel.—Bro. I. N. H. Beahm of Nokesville, Va., held a series of meetings at the Bethel church near Arrington, Va., Oct. 22-28. There were no additions to the church but Bro. Beahm preached seven good sermons for us.—Mrs. Pernie L. Proffit, Shipman, Va., Nov. 5.

Griffin.—On Sept. 10 we met in council. The following were elected: D. H. Bright, clerk and treasurer; Mildred Griffin, Messenger correspondent; Hester Griffin, assistant; P. B. Roder, Sunday-school superintendent; Bro. J. L. Driver, pastor. Our two weeks' series of meetings began Sept. 25, with J. L. Driver in charge. He preached some very fine sermons. Much interest was manifest. Three came forward for baptism. Special music and splendid co-operation from Little River and Chimney Run churches were greatly appreciated. Our annual visit was made and a favorable report was given. Our love feast was held with thirty three present. Bro. E. P. Carper of Little River conducted services, assisted by Bro. J. L. Driver. Bro. Driver closed his series of sermons on Oct. 9, with an impressive message.—Mildred Griffin, Deerfield, Va., Nov. 3.

Johnsville.—We began our revival Aug. 28, with Bro. H. S. Spradlin, our pastor and elder, in charge. He labored earnestly for two weeks, preaching the Word with power. Two were added to the church. Our communion was held on Sept. 10, with a good attendance. Our homecoming was held Sept. 11. Superintendent Wilbur Hylton had charge of Sunday school and Bro. Orval Garber of Roanoke spoke on The Task of the Church. Following the morning service a basket dinner was served. Rev. Charles Shifflett of Elliott, Va., a Baptist minister, had charge of the afternoon service. Special music was given by the Spradlin family, the Shiloh choir and Brother and Sister Martin. There was a large attendance.—Trula Bradford, Blacksburg, Va., Nov. 15.

Moscow.—We met in council Sept. 23, with Eld. O. S. Miller in charge. Visitors present were Elders C. B. Smith and M. G. Sanger. Eld. C. B. Smith is our assistant elder; W. J. Shull, Sunday-school superintendent; Sidney Byerly, assistant. Two letters of recommendation were given. Bro. Miller gave an inspiring talk. Bro. M. G. Wilson of Cloverdale, Va., began a revival for us Aug. 14. He preached seventeen very helpful sermons. Three young people were baptized. B. Frank Myers, Jr., led the music. We had special music from our own church and a number of adjoining churches. July 10 our young people gave an interesting program. Bro. J. E. Rolston of Sheldon, Iowa, gave a very helpful talk to the young people. We sent one delegate to Camp Bethel. Some of our folks attended the regional conference at Bridgewater. Sept. 3 we held our Sunday-school outing at Hone Quarry. We had a children's service Sept. 4. Oct. 9 we were favored with the presence of Brother and Sister C. W. Zimmerman of King Ferry, N. Y., and their daughter, Mrs. O. D. Grandstaff of Chicago, who were former members of this congregation. Oct. 23 Bro. Bowman of Johnson City, Tenn., a student of Bridgewater College, preached for us. Our Ladies' Aid is busy sewing. We are having a white sale in November. We are sending a donation to the China sufferers.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., Nov. 8.

New Bethel.—We held our love feast Oct. 22, with a good attendance. Bro. Carl Spangler of Roanoke officiated, and filled the pulpit on Sunday morning. The attendance has been good. In a recent meeting we elected Sunday-school officers as follows: Bro. C. L. McDowell, superintendent; Bro. I. S. Owen, assistant; Bro. Edgar Towler, secretary-treasurer. Bro. L. A. Bowman was elected as pastor for another year. We are fortunate to have Bro. Bowman serve us.—Louise Owen, Chatham, Va., Nov. 16.

Pleasant Valley.—Bro. Archie Naff of the Redoak Grove church held a series of meetings in our church Sept. 11-25. He preached seventeen fine sermons and twenty four were baptized. The church members were much encouraged. We held our love feast Oct. 15, with a large attendance. Bro. Naff officiated. On Oct. 16 we held our homecoming and Reed reunion. Visitors were here from Kansas, Maryland, Pennsylvania, West Virginia and other parts of Virginia. Bro. Naff preached for us in the morning, assisted by Bro. J. B. Sowers. We enjoyed visiting together at noon. In the evening we had several short talks by visitors and home folks. Services of the day were closed by Eld. Q. D. Reed of Galesburg, Kans., with a very impressive prayer.—S. P. Reed, Floyd, Va., Oct. 12.

White Hill.—We have lost several of our brethren in death recently. The annual evangelistic services were held from Sept. 4 to 18, with Bro. Robert Garber, a student at Union Theological Seminary, and the pastor as evangelist. Eleven were baptized and one received by letter. One was reconsecrated in the Mennonite church.—Jacob F. Replogle, Stuarts Draft, Va., Nov. 14.

WASHINGTON

Richland Valley.—We were happy to welcome Mr. and Mrs. Harold Lambert and Mr. and Mrs. Steele and families of Lincoln, Nebr., into our group on Sept. 4. We met in council on Sept. 14. The officers were elected as follows: Bro. Whisler, elder; Sister J. C. Buntain, clerk; Bro. Homer Moore, treasurer; Bro. Jerry Belcher, Sunday-school superintendent; Sister Ellen Whisler, primary superintendent; the undersigned, Messenger agent and correspondent. Sept. 25 a few from our group went to Salkum and gave three numbers for their musical program that evening. Oct. 8 the young people had a taffy pull, with visiting young people from Salkum, Olympia and Seattle joining them. The next evening the young people had an impressive candlelighting service for their installation of officers, with a member of the state cabinet, Helen Crawford, of Olympia, in charge. Bro. Whisler was surprised on Oct. 1 when about sixty friends rushed in to bid him happy birthday. A big easy chair was presented him. On Oct. 15 a record attendance of seventy five participated in the fellowship at the communion service. Visitors included some from Oakville, Seattle, Tacoma and Salkum. We were represented by fourteen from our group at the Sunday-school convention in Olympia on Oct. 23. We have received three members through baptism. Brother and Sister Whisler are in Tacoma holding revival meetings, which will close Nov. 6. Bro. Whisler plans to go to Tonasket for another series of meetings the latter part of the month. Sister June Yearout is leaving for Sunnyside to begin meetings there Nov. 6. Her mother recently underwent a major operation but we are happy to report she is getting along fine.—Elsie Nikos, Ajlune, Wash., Nov. 4.

WEST VIRGINIA

Upper Lost River.—Aug. 28 Bro. Earle Fike of Roanoke, Va., began a revival which continued for two weeks, with intense interest and large crowds. Bro. Fike visited in many homes and endeared himself to all he came in contact with. Twelve were baptized and others were counting the cost. Our love feast was held at the close of the meeting, with Bro. Fike officiating. A large crowd was present. We hope to have Bro. Fike with us again in the near future. On Oct. 30 the annual old folks' all-day singing was held, with a very large attendance. We are planning for union Thanksgiving services.—Mrs. Sadie E. Mathias, Mathias, W. Va., Nov. 10.

WISCONSIN

White Rapids.—Bro. John Heckman of Polo, Ill., spent the week of Nov. 7-14 with our church. He preached for us on Sunday in the schoolhouse where we have been having our services since the church is under construction. Sunday afternoon he organized a Men's Work group to carry on the work of finishing the church building. Bro. O. L. Harley was elected chairman; George Frisque, foreman; John Blue, secretary; Fred Audrist, treasurer. Bro. Sam Zimmerman of Franklin Grove, Ill., who was here for six weeks doing carpenter work returned home with Bro. Heckman. The dedication will be postponed until sometime in the spring.—Mrs. O. L. Harley, Wausaukee, Wis., Nov. 15.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6: 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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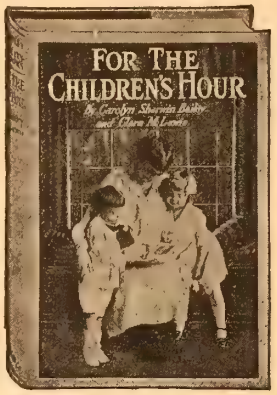
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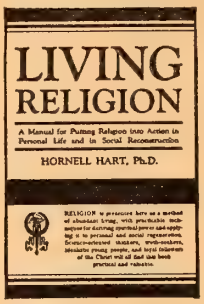
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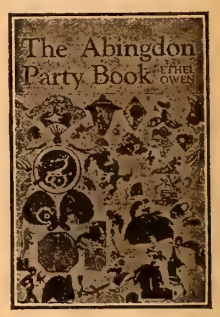
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., December 10, 1938 No. 50



Photo by E. G. Hoff

WINTER IN THE WOODS

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CAMPERS OF 1938—CHURCH OF THE BRETHREN



The following figures can not measure the values of camp to the life of our church. More than five thousand boys and girls and young people have had the opportunity to live under almost ideal situations for a short period this summer. Living in the open, drinking in the beauties of nature, making new friends, studying the Christian way of life, discussing their problems with sympathetic and helpful counselors and worshiping God, they have been fired with new ideals, renewed enthusiasms and a positive attitude toward life. The value of camp can only be measured by the growth in the lives of campers and their influence upon others.

Growth in camping brings with it problems for directors and leaders. Our present camp program needs to be pretty well thought through. In the light of our camp problems, a Camp Planners Meeting is to be called in the near future. The time and place of this meeting will be announced soon.

SUMMARY OF CAMP REPORTS—1938

CAMPS	Junior Boys	Junior Girls	Intermediate Boys	Intermediate Girls	Young People	Adults	Total	Leaders
California								
Greenhorn	13	10	20	15	50	75	183	18
La Verne	56	106	62	104	84	35	447	45
Mt. Hermon	14	17	7	8	96	80	222	10
Canada								
Blackfoot					34		34	2
Colorado								
Camp Ewing					27		27	10
Florida								
Seneca	7	6	10	14	35		72	20
Idaho								
Camp Stover	8	9	15	22	40	128	222	11
Illinois								
Lewiston					120	6	126	14
Naperville			30	37		3	70	15
Indiana								
Camp Mack	37	33	87	170	266	111	704	87
Iowa								
Pine Lake			36	32	91		159	32
Kansas								
Intermediate Camp			16	20			36	
Washunga					55	2	57	12
Maryland								
Peniel			60	78	91		229	
Michigan								
Camp Little Eden*								
Missouri								
Missouri State Camp			16	18	44	3	81	26
Middle Missouri			7	10	3		20	10
Nebraska								
Nebraska Camp	8	8			43	46	105	6
Ohio								
Sugar Grove	2	3	71	68	107	22	273	30
Camp Zion			15	23	51		89	24
Oklahoma								
Camp Saline					48	1	49	10
Oregon								
Camp Myrtlewood	7	8	4	5	53	61	138	12
Pennsylvania								
Conewago			41	92	226		359	51
Harmony	79	94	74	112	120	175	654	27
Star Dust*								
Tennessee								
Tennessee Camp	6	7	5	4	80	6	108	10
Virginia								
Bethel	77	87	39	74	270	74	621	73
Washington								
Assembly	7	9	8	5	89	91	209	6
West Virginia								
Camp Galilee	5	5	12	27	108	40	197	34
Camp Hope	5	11	7	3	23	10	59	7
Totals	331	413	642	941	2,254	969	5,550	602
	744		1,583					

* No report

Total including leaders—6,152

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., December 10, 1938 — No. 50

EDITORIAL

Rethinking Devotional Living

THIS time he wanted a challenge to devotional living and information on how to develop the devotional life. It was a tough assignment for anybody who knew how much these people had been challenged already. What could be said that would put some new life into that old worn-out word? And as for information, was that what they really wanted? Or needed?

Had they not been often exhorted to Bible study and prayer? Did they not know the value and blessedness of the quiet time alone with God? And of the public worship and the rites of the church? And of intimate fellowship with good people and good books? All this they knew well, at least they had been told about it often enough, and yet they called for information on ways and means of developing the devotional life.

Wonder if we do not all need to rethink the meaning of this too conventional term. Perhaps it eludes us because that meaning is so much vaster than what we've been trying to get along with. Have we not usually relegated the devotional life to a certain small segment of the day's experience, a few moments perhaps or an hour at most? Is that all that devotional living is or should be?

Should we not rather regard the quiet hour, the public worship and kindred agencies, not as the devotional life especially, but as ways and means to the truly devotional life, which is nothing less than the whole life devoted to one great end. Devotional living is just devoted living, living wholly devoted to building the kingdom of God. E. F.

These Borrowed Lives

WHICHEVER way one interprets what was done at Munich, the conviction grows that we are living borrowed lives. For if war had not been postponed, how many now living would either be dead or marked for the slaughter. While in the measure that war was postponed, we have a loan of life in which to work for peace.

However, what the recent crisis served to point up should serve to remind us that all life is uncertain, or essentially borrowed time. For one never knows when disease or accident may bring his little day to a close. How sobering is this element of uncertainty to those who would make the most of the gift of life!

H. A. B.

Belief and Service Belong Together

WHY in the name of all that's sound and sensible can't we learn how to appreciate one great truth without decrying another also great? Here, for instance, are two fine men who are essaying to tell us what it is that really matters. One of them says it isn't what you believe, it is what you do. The other says it isn't what you do, it's what you experience.

You do not have to look long to locate the trouble with these brethren. They are so dazzled by the light of a great idea that it has blinded them to everything else. They are both right in what they say religion is, and both wrong in what they say it is not. It is a bigger thing than they intimate. It is all of what they say it is and isn't. It covers everything that belongs to life.

Consider the service side of it, which is what the first fine man was trying to emphasize. This is indeed so large a factor that it is not possible to overdo it, provided only one does not forget that other things are important too. Service is love in action and there is little danger of making the case too strong for that in the light of what Jesus and Paul and John said about it. Recall that service is the supreme qualification for a position on the right hand in the judgment scene of Matthew twenty-five. Recall that service is the objective of the mighty "therefore" in which the long and labored argument of Romans converges at the beginning of chapter twelve.

But the service which is outlined in the remaining chapters does have the argument of the first eleven back of it. This is the soil from which the precious fruit of service may be expected to grow. For the love which

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prompts all honest service is neither an accident nor an arbitrary act of the will. It is the natural flowering of assured conviction, a conviction that the object of interest is worthy of love, either for what it is already or for what it may become. Something that you believe to be true calls out your love and the service which that love inspires.

There are indeed "beliefs that matter" and many which do not. Many have no relation to character building or serving your fellow men. Others do. You may never have tried to formulate a philosophy of life but you have one just the same. What you think about Ultimate Reality and human destiny determines your conduct and objectives. To pretend otherwise would be the sheerest folly. As a man thinketh . . . so he is, and as he is so he does.

Masterful men are always men of deep conviction. Hitler believes that fate destined him to be the savior of defeated Germany and he is the master of Europe today. Columbus believed he could reach India by sailing westward and did something much more significant than proving that to be true. The disciples of Jesus believed they had seen the crucified Jesus alive afterward and out of that death-defying conviction came the Christian church.

A completely rounded out creed is the product of experience, of growth in grace and in the knowledge of the truth. It is never finished until life is finished. But it must have a beginning, something tremendously vital, to generate the activities and experience on which it can feed and grow. It may be no larger than a grain of mustard seed but it must be as fertile as that, as rich in germinating power.

When Jesus had a new and extra hard lesson to teach the twelve, the necessity of his own rejection and death, he first tested the status of their faith. What did they believe about him? He would not make the venture until he was sure of that, until they themselves had taken a fresh grip on their most basic conviction. That conviction must needs have grown much to be able to stand the doctrine of a crucified Christ. And how it had yet to grow until they could see that Christ as the Christ of the whole world!

Oh, yes, it *is* what you believe that tells whether you are worth anything to the world and the church and the kingdom of God. For that tells the kind of service you render. E. F.

Recalling Queen Esther's Experience

It is in the Book of Esther that one can read: "And letters sent by posts into all the king's provinces to destroy, to slay, and cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey."

Certain recent decrees and situations recall the vicious and ill-advised actions of Ahasuerus, King of the Persian Empire. And one remembers also the story of the remarkable deliverance which came to Queen Esther and her people. It would be no surprise, if in the current situation an overruling Providence should again cause the wrath of men to praise him. H. A. B.

The Man Who Was Too Old

In a day when there is great pressure to retire those who have reached fifty or more, it would seem proper to retell the latest story of a man who was believed to be too old. Chicago evening papers for Nov. 12 and morning papers for the next day carried the account. And to these we refer interested parties for what we may have missed in our story of the man who was too old.

It was forty-seven years ago that Amos Alonzo Stagg began to coach the University of Chicago football teams. In the forty-one years he served this well-known institution he made a name for himself as an efficient coach and true gentleman. He came to be known as the "grand old man" in football. Thus at age seventy, or six years ago, it was felt by university authorities that Stagg had done his bit and should retire.

But the "grand old man" had been active too long. He was still hale and hearty and therefore sought to taper off by signing up for a coaching job at the College of the Pacific. And just how much tapering was implied by the change one can figure out for himself from the fact that the University of Chicago has more than 12,000 students and the College of the Pacific perhaps 700.

Now we are ready for Nov. 12, 1938, home-coming day at the University of Chicago. Amos Alonzo Stagg had been invited back to the Midway. The day was planned as one on which to do honor to the coach who had given more than forty years of the best of his life for the University of Chicago. A generous touch of respect for the man who was too old was that the football team from the College of the Pacific was to play the Maroon eleven.

It is what happened when those two teams met that is the point of this tale. Some say the man who was too old probably suspected what might happen; but be that as it may, when the game was over the college team had slaughtered the university team to the tune of 32 to 0. And so we pass along the story of the man who was too old as one more proof that attitude rather than years determines a man's real age. For some this tale can mean an increment of courage; for others new respect for vigorous age. H. A. B.

THE GENERAL FORUM

God Forgets and God Remembers

MARY STONER WINE

God forgets our sins confessed, forsaken,
And remembers them no more;
Jesus bore their guilt to Calvary's mountain,
They are gone forevermore.

God forgets our sins, but God remembers
All the children of his care
For his eyes are open to the righteous
And his ears to hear their prayer.

God forgets our sins, but God remembers
All his promises of grace,
That partaking of his holy nature
We may some day see his face.

God forgets our sins, but God remembers
All his mercy and his truth;
He renews our strength like soaring eagles,
Gives us vigor, life and youth.

Covington, Ohio.

The Qualifications of Christian Ministers

BY M. A. STUCKEY
The Ashland Theological Seminary

First Half—Negative

TERTULLIAN, the ingenious and flashy north African church father, has remarked in speaking of the plentitude of the Holy Scriptures: "I adore the plentitude of the Scriptures, in which every letter is a word, and every word is a verse, and every verse is a chapter, and every chapter is a book, and every book is a Bible; in which every twig is a branch, and every branch is a tree, and every tree a forest, in which every drop is a rivulet, and every rivulet a river, and every river a bay, and every bay an ocean, and every ocean all waters."

Little did the quick-witted Tertullian realize that the reader would be quoting this scintillating paragraph today before a group of Brethren ministers amid the towering oaks of beautiful Camp Zion. Were he privileged to grace our company and listen to a discussion of those pastoral epistles, First Timothy and Titus, which record the never-to-be-forgotten admonitions of St. Paul to the elders of all time, he would no doubt leave his above sentiment stand. If he could be persuaded to review closely those immortal lines dealing with the qualifications of Christian ministers of the Word, he assuredly would burst forth in even greater peans of praise concerning the full-orbed and matchless oracles of the Spirit.

When the late Hudson Taylor labored in the midst of the yellow-skinned Chinese, it was his custom to spend two hours reading his Bible at night, whilst the indolent natives lay around him fast asleep. He averred that it was only by the written Word that he could realize the living presence of the One who is the Life and Light of Scripture. "The connection between the *written Word* and the *Incarnate Word* is so close and intimate that you can no more separate them than you can separate body and soul, or soul and spirit." Likewise is it true of the preacher and his qualifications. You can no more separate them from him than you can chlorophyl from plants or colors from the rainbow.

The writer is fully aware that there are Biblical and extra-Biblical qualifications for the servant of God. Our day demands both. Certainly a shepherd of souls must have physical, intellectual, social, ethical, and spiritual attractiveness in order to be effective, but above all he must measure up to the golden requirements of 1 Tim. 3: 1-7; Titus 1: 5-9, and 1 Peter 5: 1-4. We shall consider these only in our present effort. In toto there are twenty-two of them—eight negative and fourteen positive, depending wholly of course upon the manner of treatment and combination which the individual who is discussing them deems best.

"Faithful is the saying, If a man *seeketh* [desireth] the office of a bishop, he desireth a good work." *The* (a) bishop must be—

1. *Not given to wine.* Assuredly not. Why should he of all men be "quarrelsome over wine"? Why should he allow the fiery ravagings of alcohol or kindred drugs to inflame his body and spirit? All drunkards are equal: they emit the same sort of spume and frequently sputter loquaciously. God's man is an instrument of the Spirit, not a victim or slave of wine-kegs or bootleg joints. A preacher who drinks reminds one of a foot out of joint or an inflamed and festering sore. Festering lilies smell.

2. *No striker.* Plainly, the meaning is that he must not be combative or pugnacious. Violence and the distemper of the setting hen must not sway the pastor. He must be a peacemaker and a gracious man towards all. Not even the great are exempt from this weakness. Do you remember the tract, "Come to Jesus," written by the well-known Newman Hall? Well, that tract led thousands of souls to Jesus' feet, yet the author in later life became involved in a theological controversy which greatly embittered him in spirit and caused him to write a stinging, irresistible, and overwhelming reply to his opponent. Having finished it, he read it to a friend, and asked glowingly: "How do you think I have handled him?" "Well," retorted his listener, "you have effectively disposed of him. Have you thought of a title for your paper?" "No," replied Hall. "Have you anything to suggest?" "I propose," said his friend, "that you call it 'Go to the Devil,' by the author of 'Come to Jesus.'" Never was that paper published!

3. *Not greedy of filthy lucre.* What is filthy lucre?

The Greek language answers that query perfectly: It is (aischros) *disgraceful* (kerdos) *gain.* Tainted money has no place in the minister's bankbook or bank box. He who is "sordidly greedy of gain, and treacherous under the mask of hospitality" is hardly worthy to bear the name "shepherd." Matthew Henry suggests that a trustworthy elder is one "who does not make his ministry to truckle to any secular design or interest, who does use no mean, base, sordid ways of getting money; who is dead to the wealth of this world, lives above it, and makes it appear he is so."

In modern times, "the phrase 'filthy lucre' has come to bear a meaning as if, according to a right and high standard, money per se, rents, tithes, fees, were all 'of the earth,' worldly, and unfit to be pressed for by any clergyman who professed to set an example." This is a false conception. Money in itself is not harmful; it is useful; but the love of it is sinful. (Incidently, it is interesting to note that Paul gives kindred advice to deacons in 1 Tim. 3: 8.)

4. *Not a brawler.* Note how these words pile up. The Revised Version avoids the harshness of the Authorized Version by rendering *"brawler"* in a more judicious way, namely, *"not contentious."* The former word is too strong because it goes *beyond* the mental attitude set forth, while the latter conveys the proper idea of not being too aggressive in controversy and being averse to pestiferous disputations. Noise and wrangling must give way to quiet and sobriety. A mild disposition is to be preferred to the quarrelsome one both among church leaders and those of lower estate.

"History unhappily furnishes many illustrations. About a hundred and fifty years ago a tract was published in England called 'The Old Fox Tarred and Feathered.' Who was the old fox thus ignominiously treated? John Wesley. Surely not John Wesley, the founder of Methodism? Yes, he was the fox. And who applied the tar and feathers? Toplady. Not the author of 'Rock of Ages'? Yes, he was the man. He called John Wesley the most rancorous hater of the gospel system that had ever appeared in England. He doubted if an Arminian could be saved, yet held it a duty to pray for him if, per chance, he might be led to see the error of his ways, and repent and be forgiven. And Wesley retorted with equal warmth and equal courtesy: 'These men defend their positions with arguments worthy of Bedlam and language worthy of Billingsgate.' Yet these were two of the godliest men in England. Upon what did they differ? What was it that stirred such bitterness in these saintly hearts? They could not agree upon the doctrine of predestination and free will, and because they disagreed upon a subject which neither of them understood, they reviled each other in terms that would have disgraced a street brawl. Who doubts that Wesley and Toplady, Arminian and Calvinist, long ago joined hands in the heavenly home; and if the redeemed may use such language, they must often say, as they commune together of those days on earth, 'what fools we used to be down there!' "

Allow me to cite those interested in the true and proper place of controversy in the preacher's life that excellent monograph of Dr. W. H. Griffith Thomas entitled, "Ministerial Life and Work," where he discussed the nature, aspects, standard and spirit of controversy (pp. 109-113).

5. *Not covetous.* "No lover of money." R. V. The Greek word is peculiar here, being used only in this epistle and the book of Hebrews. (Heb. 13: 5). It represents those who are *avaricious* rather than *covetous.* "Let your conversation be without covetousness; and be content with such things as he have; for he hath said, I will never leave thee nor forsake thee." How rich an antidote for the poison of covetousness!

6. *Not a novice.* Freely rendered the Greek language reveals what a "novice" is. He is a (neos) *new* (phuton) *plant.* Cf. 1 Cor. 3: 6, 7; Matt. 15: 13. Hence a newly converted man is a neophyte. Things newly planted by the gardener must be placed in a favorable and sweetened soil, watered and cultivated until sufficient growth is attained for fruit bearing. So is it with a young man who desires to be a bishop. He must be adequately groomed by the Great Gardener with "grace and truth," yes, he must be full of them, before he can be gracious, truthful, or even bear luscious fruit. Please, note the emphasis, *luscious fruit,* and *not wormy stuff or culls afflicted with dry rot.*

Hear the quaint Matthew Henry's comment on the passage under consideration: "Not one newly brought to the Christian religion; or not one who is but meanly instructed in it, who knows no more of religion than the surface of it, for such a one is apt to be "lifted up with pride: the more ignorant men are, the more proud they are (1 Tim. 3: 6). . . . The devils fell through pride, which is a good reason why we should take heed of pride, because it is a sin that turned angels into devils."

7. *Not self-willed.* Titus 1: 7 and 2 Peter 2: 10 contain the only places where (authadeis) appears in the New Testament. Divided into its component parts the word means (autos) self, and (edomai) to delight in. Obviously the word means a self-loving individual. Moreover, it carries the idea of obstinacy in one's own opinion, arrogance, refusing to listen to others, and especially self-pleasing.

Theophrastus, a Greek philosopher, following Aristotle, pictures the type of man this word describes in the lines added below. He describes it to be something worse than our English word self-will connotes, for it is to be understood as "a certain roughness that shows

itself in a man's whole conversation and behavior." "Ask one of this savage temper if he has seen such a person lately, he answers you, *'Prithee, friend, don't be impertinent.'* If you desire to know the price of anything he has to sell, he grows surly, and asks *'What fault can you find with it?'* He is inexorable upon the slightest offense; do but chance to tread upon his foot, or push him with your elbow, and he'll never forget you as long as he lives. If a friend desires to borrow some money from him he at first gives him a flat denial, but upon second thoughts brings it to him, and throwing it down in a churlish manner, 'Well, here 'tis,' says he, 'but I never expect to see it again.' If he stumbles against a stone in the street, he looks back and falls a cursing it." Brethren, this is a description of a self-willed and self-styled natural man. All we know about the whole matter is this, namely, no preacher is to act like that. Should such a man be ordained?

8. *Not soon angry.* A pastor who can not govern himself is hardly fit to govern others. Under provocation he is not to be like the erring Moses or the hasty Peter. He must smile at the redeeming word "soon" in this phrase, and only give way to righteous indignation when others are harmed and Christ and God are discredited by wilful perverters of the faith.

Ashland, Ohio.

The Kindness and Severity of Christ

BY REBECCA FOUTZ

"Behold therefore the goodness [mercy] and severity [justice] of God" (Rom. 11: 22).

THERE is considerable said about the love and compassion of Christ. While all of it is true, the sterner side of his life is not often mentioned, somewhat leaving the impression that he never showed anger or displeasure in his contacts with people. Some even lean backward in leniency toward sin as if he had set the example.

There was a firm side to his life and actions that should dispel any such mistaken ideas. For while he readily showed love and mercy, neither did he hesitate to show severity where it was necessary to do so in order to help save someone.

The truth and frankness that Christ expressed in his teaching and in replies to would-be followers, show that he never deceived any about the requirements for true discipleship. There was no toning down to please any who objected to some of the conditions (Matt. 10: 37-39; Luke 9: 57-62; John 6: 48-66).

He was quick to commend evidence of faith but just as ready to rebuke the lack of it, especially among the Jews and the disciples (Matt. 8: 10-12, 26; 17: 16-20; Mark 16: 14).

He said *must* to Nicodemus. Because he was a Jew of position, Christ did not tell him that he need not do what was required of others or of those in more lowly stations in life.

He told a fine wealthy young man that because of the place they held in his heart, he would have to share his possessions in order to be a disciple. And Christ did not lessen this rather than see him go away grieved, but used the occasion to warn the rich about the difficulty of their being willing to meet the conditions necessary to enter the kingdom (Luke 18: 24, 25). Among men the rich are usually catered to.

He did not hesitate to show where those went who failed in their stewardship or to serve God through their fellow man (Matt. 25: 41-46; Luke 16: 22, 23).

He pronounced great woe on cities that rejected him and would not repent (Matt. 11: 20-24; Luke 10: 10-15). And he destroyed swine to save a man (Matt. 8: 30-34).

Christ was unsparing in his denunciation of the leaders of his day—scribes and Pharisees—because of their lack of spirituality (Matt. 23: 13-33). And when he went to dine with one of them he did not hesitate to tell him wherein his class failed in their duty to God and their fellow man (Luke 11: 37-54).

His righteous anger flamed when he saw the prostitution of the house of God and of prayer for material gain, even though done under the guise of serving worshipers (Matt. 21: 12, 13; Mark 11: 15-17).

Christ called Herod a fox when told that he threatened his life (Luke 13: 31, 32). And later when he met him, refused to speak to him (Luke 23: 8-10). Some Bible scholars feel that because Herod deliberately sinned against better light and knowledge in taking the life of an innocent man—John the Baptist—he had put himself beyond God's mercy, hence Christ had no message for him.

Sin destroys the sinner and blights the lives of others. So condoning it is not being kind or merciful. Christ came to save. There is pardon for the repentant and help for those who are willing to seek the right way. But there will be no escaping the severity of judgment for those who refuse such offers of grace.

Philadelphia, Pa.

The Minister as Bible Interpreter for Laymen

BY CHESTER N. BAIRD

SOME time ago I read the statement by a prominent minister inferring that the laity are as unfitted to interpret the Bible, as they are any scientific book written over two thousand years ago. That sounded like a challenge to the very foundations of Protestantism. However, on reflection, I recalled that the Bible is not being read nearly as much in this generation as it was in simpler educated generations. If the proper inter-

pretation of the Bible depended upon education, this generation would outrank all others in its knowledge of the truths of the Bible—knowledge gained by the individual reading of the Bible, not by listening to sermons or reading books written by ministers. Take away the contributions of those who have specialized in Bible interpretation, the ministers, and how much would remain for any of us? We who are ministers scarcely realize our power and responsibility. We watch new sects start and grow because one minister has discovered something that is an important truth to him. The laity do not found their faith upon their own, but upon their pastor's interpretation of the Bible. Now this does not mean that they will accept anything any pastor tells them—far from it! The pastor who would hold their esteem must not disregard too many of the sentiments and prejudices of his people. As long as they feel he is orthodox they will go to sleep mentally and allow him to do the thinking.

How should these facts affect the minister's work as interpreter of the Bible? Since the laity depend upon him to do their thinking, the probabilities are that they are not interested in all the technical details, but only in his concluded theories and practical applications.

In the first place, it is unwise for any minister to attempt to show his people any unorthodox views of the Bible, because very few of them will be able to think themselves through to the solid ground of the minister's faith; for some will be lost to the church, while the majority will refuse to accept the unorthodox views and lose faith in their pastor. Soon they will want a new pastor, one who leads his flock just one step at a time.

Secondly, it is unwise for any minister to camp at his fields of doubt. The liberals themselves are in hopeless disagreement on the historical facts of the Bible. They offer to the layman a poor substitute for the authoritative Bible. He sees nothing but confusion in their theories.

Thirdly, it is not the minister's duty to proclaim to his people all scientifically demonstrated truths—only those which he feels they are ready to receive.

How then can we as ministers help our churches to progress? By copying the methods of our forefathers. Keep the highest type of faith inside the church. Choose a foundation that new discoveries can not shake. Build Christians who are willing to stake their lives on the existence of the Christlike God—One who is altogether perfect—Christians who believe that the principles of Jesus are practical for our modern world. These are the people who can be trusted to find without harm to themselves a satisfactory interpretation of the more difficult and controversial sections of the Bible which their pastor has purposely omitted from his preaching, and this they can do because they are fortified with the highest type of Christianity and will not be content with anything that falls below the principles of Jesus. This is the job of the minister. If he does it well—if he teaches the positive and avoids the negative—then his people will follow him and continue in the faith. Their house is builded upon the rock.

Warsaw, Ind.

Putting Christ Into the Life of Our Day

BY H. H. HELMAN

THERE is no greater challenge to the Christian ministry today than the effort to localize Jesus in all the areas of life, to place him in the midst of all human relations. It is the business of every pastor to put Jesus everywhere. This calls for Christ-centered preaching and teaching and the building of a Christ-centered church. It is to apply Christ to all conditions of life and all needs in life. It is to fit him into business, commerce, politics, society—everything, everywhere. To be able to do this is a high art to be coveted by every pastor.

To localize Jesus in human life today is not an easy task. It requires, first, a keen understanding of the unsatisfactory and difficult conditions under which men and women live and labor. Also the discernment of practical methods by which Christ can be used to bring peace, justice and goodwill into lives, even under these bad conditions. Without this discernment there can be no constructive preaching. The pastor's message must include a working plan for today, with things as they are. They may include pointing out the shortcomings of our economic and social conditions definitely and fearlessly. Exhorbitant profits, unjust wages, violent clashes of interests, cruel combines, unprotected laborers and menacing barriers to fraternal relations—these need to be localized and concretized. Then Christ must be fitted into each individual condition and allowed to demonstrate Christian attitude, duty and action under this condition. The minister dare not be a Utopian dreamer as he looks for a solution of these problems of human relations. Many ministers fail to appreciate the limitations of Christian idealism in such a world as we live in. Some want to smash the present world and build a new one forthwith. They want the whole city of God or none. While we look forward to the complete establishment of the kingdom of God upon the earth, and desire a part in hastening that day, in the meantime we must show people how to live as a Christian in a world not yet taken for God. Our Lord must be placed where he can help men do their business, earn their profits or wages, buy and sell in an economic and social order which is still strongly pagan, unbrotherly, and too often, glaringly unjust. We need to teach Christians how to order their own affairs and assist others to do so under present unsatisfactory conditions.

So the Christ life must be described and applied in terms of our own day. What would Christ do in a disordered American household today? How would he work and live as a factory laborer? A schoolteacher? A merchant? A salesman or an engineer? The difficulties as well as the glories of such living must be indicated. At the same time the minister needs to brighten the skyline with Christian hopes—hopes in the possibility of a new world, based on and pervaded by love. Let him make the invisible city of God vivid to the spiritual eye. Thus will they endure more steadfastly in this mad world with its grim realities of hatred, mistrust, suspicion, greed and cruelty.

Ministers are being encouraged to lend their influence and efforts to the propaganda of wild economic or social programs. Often the leaders in such a program have already claimed Jesus an their ally in their purpose and efforts. At least they say they have him. In reality they perhaps have only a distorted image of the real Christ. Jesus never engaged in oppression to help the oppressed. He endured suffering for the sake of the principle and the ideal. He was not and can not be party to the wild schemes of the propagandists. Jesus refused, when he lived upon the earth, to overthrow either a corrupt government or a corrupt church. He did encourage individuals to live righteously in the very midst of corrupt conditions and promised the insight and power to do so. In trying to localize Jesus in any area of life let us hold him to the same method by which he always worked. From this vantage he can effectively work for the new economic and social order.

It is inspiring to realize that Jesus is himself the Revelation of the possibility of human personality and of the practical way in which this possibility may be realized even in an evil world. We don't need to wait for a new social order to live as a true Christian. The test of discipleship is how well we can practice the Christ way as a member of society as it is at present. If we wait for the ideal to be realized before we attempt to live like a Christian in the family circle we thwart the very goal before we begin. If we hesitate to exercise the functions of Christian citizenship until corrupt government has been overthrown and righteousness is established in the nation, we further the pagan trend. Bad government needs good people who can, by example, personify the ideal citizen. Christian people dare not wait until business is completely regenerated to practice the Christ way of conducting their own business. Ministers must preach a Christ who could live in our present society and remain unspotted from the world. The chief function of our religion is to enable us to live at our best in our universe while we wait and work for the kingdom in all its fullness.

Time and again Jesus was faced with the question of how to live righteously in a sin-ridden world. He told the tax-gatherer and the tax-payer how to do it. He explained practical godly living to both the beggar and the rich man; the ruler and the oppressed; to the churchman and the soldier. They tried to engage Jesus in a quarrel over wages. But he showed very plainly that the grasping spirit is evil wherever its source. The Christ we preach stepped into the ranks of human experiences and gave practical demonstration of how he would live in all the areas of human relationships.

One prerequisite is that we must believe that the ideals of Jesus are reproduceable in human life today as it exists in a very bad world. We must not be defeated by a feeling of an utter futility of practicalizing the Christ way of life. The pressure of an unchristian world must not defeat our efforts to plant the Christ in our world. Incarnated in human lives he must stand where men stand, live where they live, work where they work, accomplishing his mission yet in the environment of everyday living. Pastors who can show how this can be done are the real builders of the kingdom and the true evangels of the gospel. There is no greater challenge than the call to engage in such an enterprise and no greater joy than to see such efforts crowned with success.

New Carlisle, Ohio.

Constructive or Destructive

BY GRANT MAHAN

Some of us are inclined to look back and to desire that we may hold fast to those things which we have highly prized in days that are gone; and others of us are more disposed to look ahead and to want to get rid of things, ideas, customs, just because they are old. Under such conditions it is but natural that at times there should be differences of opinion, and desires to move away from what we have had, or to hold fast to it. There always have been such differences, and no doubt there will be such as long as man continues to live on the earth.

At times these differences of opinion have led to separations, a dividing of the old group which may have existed for a long time. That is unfortunate. To some extent, probably, both parties or sides are in the wrong. Those who have long held together should not separate and go different ways. And this seems to be true especially of those professing to follow Christ. They are to live at peace together and to love one another. Christ and his law have not changed; there is no reason to think that they will change. Why can not men agree upon them?

Many times those who criticize changes are called destructive critics. Sometimes they no doubt have been just that, but not always. And often there must be destruction before there can be construction. If we

want to repair a building and do a good job, we must destroy any parts that are decayed or show signs of decay. Putting new material to old is not the way to mend. Christ taught us that truth. The same has been largely true in the work of the church through the ages. Some things, some new and unscriptural things, had come into the church in the time of Luther, and before his time. These things, this departure from the Scriptures, had to be gotten rid of before the church could become what it was intended to be.

The church never has become what it was intended to be. We have no reason to think that it ever will become all that the Master wanted it to be. Paul saw evils arising in the church in his day; and that was such a short time after the pouring out of the Holy Spirit. The letters to the various churches, as we have them given in Revelation, do not reveal to us a perfect church; nor do they give any indication that there ever will be a perfect church. We may look where we will today, and nowhere do we see a perfect church. There can not be a perfect church so long as the churches are made up of imperfect, sinful men and women.

Our church is not perfect. There are differences of opinion as to our condition. Some think we have departed from the faith, the commandments, given us by our Lord when he labored among us. Others think that we should go farther than we have, be less exclusive; enter more into the activities of the world and adopt the world's ways of doing things. Those of us who think we have gone away from the way marked out for us by our Lord have in some cases been called destructive critics, and we have been asked to give some constructive criticisms. It has been our desire to do just that—to build up, not to tear down. But we do not see how a sound and enduring building can be erected on any other foundation than Jesus Christ. The rubbish of the world must be gotten out of the foundation, and kept out of what is built upon that foundation.

We have tried to point out some of the things, some of the ways in which we feel that the church is departing from the teaching of Jesus and his apostles. This could have been done better by more able persons; yet it needed to be done. We feel that what is unscriptural in our practice should be done away with: that is the fist step toward construction. We must become new creatures, entirely new; not part of Christ and part of the world, with a tendency to become more and more of the world. We do not feel that safety and salvation lie in that direction, for Christ's people must not be, can not be, of the world: they are in the world, but must not be of it. That is plain.

We have tried to say nothing more or less than was said long ago for the guidance of those who believed on the Lord. How can we say less? Man shall live by every word that proceedeth out of the mouth of God. The Bible, the oracles of God, contains those words. What shall we do with the Book? Shall we accept the interpretations of it given by men who try to explain away much of it? That we can not do, either. We love the church and have no desire to go elsewhere. It has been our spiritual home on earth for more than fifty years. In our weakness we have tried to serve. Often we have done what we should not have done and have left undone what we should have done. Yet the Lord has been very good to us through the years, and our greatest desire for the remaining days of our sojourn here is to do better, to hold fast all the truth as revealed to us. We must not let any of the revealed truths slip from us. That should be our main concern.

We want to live at peace with all men. We want our lives to show that we love God and that we want to remain faithful to him in all things. We do not feel that we need be very much concerned as to how many or how few there are who are ready and willing to accept all the conditions laid down by the Lord. There never will be a tithe of what there should be. And yet the faithful believer must do his utmost to increase the number. We may plant and water, but the increase is of the Lord.

We want to live for God and with God. We can not be partly for him and partly for the world—the world has nothing in him: we are his wholly or we are not his at all. May we abide in him and he in us. May we run with patience the race that is before us and finish our course with joy.

Rehobeth, Md.

Man's Place in the World

BY WM. J. TINKLE

THIS title may seem ambitious for a short article. However, the article is not supposed to be exhaustive, but to open up the subject for thought.

In the first and second chapters of Genesis the inspired writer gives us a picture of the nature of man as he comes from the hand of the Creator. He is endowed with some of the attributes of God and his office is that of superintendent over the other creatures which God had made. When placed in the garden of Eden, man was given the charge "to dress it and to keep it." Work was not imposed upon man as a penalty for disobedience, for it was assigned before the fall. But it was pleasant work. As pay for this work, man is permitted to use some of the herbs and fruits as food. Man is not given dominion over the wind, the rain, nor the heavenly bodies, God reserving that control for himself.

Man has had a tendency to emphasize his authority

and forget his duties. Thus he has become a tyrant, slaughtering his subjects without mercy. Some plants and animals, and especially birds, have been rendered extinct by the ones who were charged with being their superintendents. We can not feel that this is well-pleasing to God.

The white man could learn a lesson from the Indian. When he killed a buffalo he begged the pardon of the Great Buffalo Spirit, stating that it was necessary to kill the animal for food. Savage man has not made deserts of the lands he inhabited as civilized man has done. It is proper for man to change the face of the earth if he can improve it, but he should conserve its resources. This is the duty of man. The conservation movement needs religion as a dynamic.

Thus we see that the world is raw material for the human artist or artisan to use. God allows man to go his own way for the most part. Usually God does not force his will upon man, but entreats him to accept it. Man is subject to a penalty or a loss if he does not accept. In cases of an emergency God may overrule man's will and force him to do his will.

Some people do not mention the will of God except when some calamity occurs. Then God is blamed. This is not only unfair to God, but it shows a lack of understanding of man's place in the world. We must assume responsibility commensurate with the power which God has delegated to us.

In order to exercise dominion over nature and our own lives as we should we need to know God's will for us. This may be learned by seeking, for we have the precious promise, "Ask, and it shall be given unto you; seek and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7).

Upland, Ind.

A Prayer

BY MARK ROLLINS

O God, in this day of modern achievement, lust for fame, fortune and power, with the clamor of guns in the uprising of nation against nation, the odor of human fodder as a young lamb led to the slaughter and destroying forever the hopes of our youth, in this race for social prestige where honest men are caught in the snare of foul play, the hearts of many are saddened because they lack the contact of many whose influence is bought by bribery and the promise of support. May we never launch our nets in this deep sea of sin and graft, but with greater determination resolve in our hearts to follow the path once trodden by thy Son, who died that we might live. May our lives be as a beacon to those who are lost in this deep sea of pleasure and strife, turning their hearts from sinful remorse, that in the days to come their hour of death may be as peaceful as those victims of martyrdom who suffered victoriously the horrors of cremation in the dark ages, and won for themselves a crown of everlasting rest, peace and contentment. Be unto us as the guiding star unto the wisemen, and to him that taught us the joy of Christian living, we bow, humbly, in meditation, praise; and his be the honor and glory forever—Amen.

Keyser, W. Va.

The Approved Life

BY MRS. D. H. KELLER

In writing his letter to Timothy, Paul urges him to give diligence to present himself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth (2 Tim. 2: 15).

There is a great premium placed upon approval. The pupil seeks the approval of teacher; the employee, the approval of employer; and children, love and praise of parents. The desire for approval seems to be woven into the very fabric of our natures. We pay a great price, sometimes, for man's approval.

The Jewish leaders emphasized the approval of man. They fasted often and prayed long for man's approval.

Jesus taught that the approval of God was more important. Paul takes up the thought and urges Timothy to seek the divine approval. Paul knew what he was talking about, for he had paid a great price for the approval of God.

The approved life means study. Too many of us arrive at our conclusions without systematic study, like the atheist who refused to read anything about God, yet declared there was no God. We must study to separate truth from error. The Bible itself must be studied and the individual judgment guided by its teaching.

The Bible is a safe study and guide for it bears the mark of inspiration in that it foretells events. Humanity can write about the past, but it takes God to write about the future. One hundred and fifty years before the magnificent city of Babylon was destroyed, because of its wickedness, God told of its destruction. Nineveh, the great city, the blood city, was so terribly wicked. Sixty years before it happened, God told how it would be a picture of desolation. So it is. Nearly 4,000 years before it came to pass, God's Book told of a great Person who was to come. Just so, Jesus came.

Again the Bible is a safe study and guide because it stands the test of time. Tom Paine and Voltaire said the Bible would last only a few years. Their bodies have long since crumbled back to earth but the Bible still lives on.

Only as we study the Bible can we get acquainted with God and his Son, the heart and center, whom to know is life eternal.

The Bible with its large circulation is yet a neglected Book. As a result we suffer from spiritual leanness. A few years ago it was estimated that there were 17,000 members of the Church of the Brethren who were not in Sunday school.

The approved life means not only study but work. The study is the preparation for the work God would have us do. A great work needs great preparation.

Handling aright the Word of God is a great work, a tremendous responsibility. I know of no greater. There are two ways we handle the Word of God: In our teaching and in our lives.

There is too much diluted Bible in what professes to be Christian teaching. Modern teaching tries to weaken the strength of the Bible

Sometimes the doctrine of repentance is weakened to a handshake, Christian baptism to a few drops of water, the doctrine of hell—just a remorse of conscience, and heaven, to a happy time on earth.

There is also too much adulteration of the Bible—or mixing man's errors with God's Word. The teaching of the creation of man has been adulterated with the monkey theory. The teaching of the deity of Jesus Christ has been adulterated with the teaching of the human conception.

Then there is the distortion of Bible teaching, or using the Bible out of context; perverting its letter to support a doctrine contrary to its teaching. I remember one time hearing a sermon preached by a minister in our church on this text, 1 Tim. 3: 16: "Without controversy, great is the mystery of godliness." He labored long and hard to prove that the mystery of godliness needed a great deal of controversy.

Not only by teaching but by living, we are to handle the Word of God aright. As we look into the life of Jesus we see the Word of God, for he lived it. So we are to be read and known of all men.

We are to be workmen who not only teach, but live God's Word. It is real work to live God's Word. It is real work to forgive an injury, or return good for evil. It is real work to give the praise to someone else—if you wish it for yourself. It is real work to keep these bodies of ours under. Paul said he had to pray daily for strength to do this.

From an Indian chief came this accusing question: "White man, how long you know this Jesus Book?" Then the reproof: "White man, you waited too long. Indian's heart like stone." Such is the tragedy of stony hearts.

It matters not so much, the approval of man, but when the last great day has come, let me hear my Master say: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Battle Creek, Mich.

And Now—in a Thousand Tongues!

BY ERIC M. NORTH

A General Secretary of the American Bible Society

FOUR men sit at a rough table in a little house in an African jungle clearing. Two are dark-skinned natives. Two are Europeans. Before them lie eight or ten printed books, some notebooks, a pile of carefully corrected manuscript, and before one of them a partly written sheet. They are conversing in a language unknown to us. One reads aloud in English:



"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

He speaks again in the unknown tongue, looks for the agreement of his three colleagues, and after further conversation writes down:

"Yesu akeri bekere besa bevuku ovongo. Ya ozuku infuna nda, zi zama, nda ya nda, bua mantea ntuari nasonga boke lebo minkanda mi mama."

Little do they realize that a milestone in the spiritual history of the human race has been passed. For the pile of manuscript, carefully wrapped and registered, goes to a city some 5,000 miles away; a compositor patiently thumps out on his typesetter keyboard the words of the manuscript meaningless to him; a printing press picks up sheets of paper and slides them out with the strange words impressed; a binder folds and sews; a packer nails shut cases of bound books, and stencils a label "Bendela, Congo Belge, via Matadi,"—and a Bible House scribe enters on a list in a committee's minutes, "No. 1000, Sakata." It is the thousandth recorded language into which some part of the Holy Scriptures has been translated and published!

In a sense richer than he dreamed, the prayer of Charles Wesley has been fulfilled:

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace!"

OUR MISSION WORK

The Work of the Official Board

BY CLARENCE C. HECKMAN

THERE are no native ministers, or deacons, or elders in any of our African churches at the present time. In our four organized churches we have those who serve as deacons and ministers but are not there by reason of their being chosen out by the congregation. Why? Because we feel that they are not sufficiently trained, nor do they adequately understand the work of the church. But while we allow them to help us in these capacities we feel that the time will come in the not too distant future when we can expect the local church to select these in an official capacity.

We feel that a Christian, if he is truly that, will want to tell forth the gospel story to his fellow men. And we select those who are most capable and who have shown by their personal living that they want to be Christian, to preach in our local congregations. They are really lay-ministers. From the local congregation we ask them to select a church committee to serve with the elder and pastor in an advisory capacity in matters that relate themselves to the church.

Some of our matters are times of meetings, problems of discipline, questions to send to the district council, sending of native workers into the district, finance and other questions that come up from time to time. One of the most frequent problems that we have to face is the difficulties that arise out of the common custom in this country of polygamy and its attendant sins. Trying to teach monogamy to those who have never faced it offers many ticklish problems. One often wonders whether those who are living with one wife do so because they recognize it as being right or whether they do it because we, as missionaries, say it is right. Certainly the latter appears a significant reason to those who seek mission employment.

There are some native churches here in Nigeria that use polygamy as a basis for the home. But while it would appear that this might be quite popular to a polygamous race, such does not seem to be the case. This sect is not sweeping the country by storm. The native recognizes, or so he says, that Christ's teachings are right and good, but that the missionary does not know the difficulties they face in attempting to take on the Christian way of life. We need to have great faith ourselves and to work continually on the problem with an earnest and sincere devotion to the great task.

The church committee in our local church here at Garkida is composed of six members: Paul Anfani, Amos Sule, Inawa Mshelia, Telbwa Sunama, H. S. Kulp (elder) and C. C. Heckman (pastor). Bro. Kulp is at present living at Marama but comes occasionally to sit in at committee meetings and give us helpful counsel and advice. The pastor, with the others of the committee, deals with most of the problems. Last year a Christian woman was a member of the group. She was very useful in helping the missionary to understand

What to Pray For

Week of December 10-17

In just about one month from now the Ernest Ikenberry family expects to be on the way back to China. They are looking forward eagerly to their return. While on furlough they have been in a number of young people's camps and have visited many churches throughout the brotherhood. They have also spoken in several communities on behalf of the Interdenominational Church Peace Committee which is definitely concerned about the relief which can be given to China. Although their furlough time has been somewhat extended, they have found that their schedule has been heavy and every day has been filled with duties.



Brother and Sister Ernest Ikenberry

As they return to their work in China they will find many things changed and they will need to work under circumstances very much more difficult than any they have faced before. They need the prayer and the sincere interest of every member of the church. Let us wish them God's speed as they go on their way.

Pray also for Brother and Sister M. M. Myers. They are living at Bridgewater, Virginia, and Bro. Myers has charge of the Valley church. It is hoped that the way may open for them to return to China in the near future.





Brother and Sister Minor M. Myers

the problems of the lay-women, and the background of difficulties the women face.

Our church committee is the first step towards that day when we will be able to have a group of deacons and ministers and elders chosen from the people to help work out these difficult and trying problems. While the church is yet in its primitive organization, it still gives definite training for that time when it will emerge from its infancy and enter childhood and adulthood. Almost certainly we do not deal with our difficulties now as they will be dealt with then, nor probably as you might deal with them; but surely we do the best we can after asking for and believing that we receive that guidance and help we have been promised. For the most part our committee members take their responsibility seriously. I believe they are earnestly trying to work out a way of life that is better than what they have had. But certainly they need God's blessing and your helpful prayers are asked in these years of testing and struggle.

Garkida, Nigeria, W. Africa.

Flower Gardens

BY MABEL W. MOOMAW

The roses will not grow within my garden wall
Where sunshine falls like molten gold from out a porcelain sky;
Their frail stemmed buds will scarce unfold
Before they droop their lovely heads and die.
But zinnias! like a flash of radiant sunset glow
Within their sunny dust-blown beds
Standing straight and tall
Holding high their gorgeous heads
They bravely smile before their petals fall.

MANY of us join with the poetess in being grateful for zinnias. Also for other sturdy annuals that are easily grown, yet give such a beautiful array of color in one's garden.

India has been called the land of contrasts. We are reminded of this when we think of home flower gardens. In cities and central places where care and attention are given to the culture of flowers you find the wide variety that flourish in the tropics. But when you turn toward the villages—out where the dusty cross-roads meet, there are few if any flowers found to beautify the homes. As one travels from village to village without seeing a flowering plant it seems as if the village folk must feel that flowers are just not for them. There are many difficulties, it is true, but perhaps the greatest is the belief, "that flowers are for others—not for us poor folk."

Many of our central mission schools maintain flower gardens and the teachers of village schools are encouraged to plant flowers about their schools, this being a delightful project for the children. During the monsoon season the hardy annuals—zinnias, balsams, cosmos and marigolds grow easily requiring little care.



A mother and her two daughters in their Anklesvar flower garden. Photo by the author.

The school flower garden at the Christian school in Kusmasgaum, Rajpipla State district, is most outstanding.

Home flower gardens have been a little hobby for the Christian community at Anklesvar. A garden may mean only a small group of plants near the door, usually the back door, for there they can be better protected. It is a place of color and beauty in which each member of the family is interested. The large double blossoms of the balsams are most ideal for garlands which the girls enjoy making and the brilliant marigolds are just what they like to wear in their hair.

Home Flower Gardens was the theme of a recent women's meeting at Anklesvar. Twenty-two home flower gardens were carefully tended during the rainy season which has now come to a close.

Some one has said that three essentials of life are: beauty, bread and brotherhood. A little home flower garden helps to supply one of these three great needs of life, bringing cheer and beauty to each member of the family in even the humblest home.

Anklesvar, India.

Garkida News Notes

PREPARED BY LUCILE G. HECKMAN

IT is the custom for the missionaries on this station to meet each Sunday evening for a season of spiritual infilling in our own tongue. We take turns in planning the meetings, in alphabetical rotation according to the initial of the first names, and we meet in the home of the leader.

On the first of a new quarter, we reviewed the work of the quarter just ended, sharing with each other experiences which have encouraged and inspired, and also some of the burdens and disappointment. Would you like to share some of them with us? I shall not try to tell you all of the details of the past quarter, but I shall pass on to you a few of the outstanding achievements.

The Garkida church maintains workers in five different centers where schools are conducted, medicines dispensed, and evangelistic work is carried on in twenty or more different villages. The workers keep records of the school attendance, the patients treated, the house to house calls made and the attendance at the Sunday services. From these five centers the weekly average of calls for the thirteen weeks of the quarter was 295. The weekly average of attendance at the Sunday services was 651. At Kwajafa, the oldest of the centers, they have a rectangular church schoolhouse which we would consider packed to capacity with 150 people in it. But for the past five weeks the average attendance at this one place was over 275. We asked them where they put the crowd and they said that all who couldn't get inside sat on the ground outside.

In connection with the medical work, we were particularly interested and encouraged on two scores. First, the nursery work: the babies seem to be getting along very well, though it requires constant vigilance on the part of the doctor and nurse. The male nurses who are in nurses' training at the hospital take their regular turns at being on duty in the nursery. Morning and evening temperatures are taken. A man who was for years a cook for a missionary family is in charge of the nursery and he is to be found on the job almost day and night. It is he who sees to the boiling of the milk and making up of the formulas. The results are very encouraging. It is quite a sight to see eight or ten happy little babies spread out at all angles on the floor of the screened in porch, there to take their airing and exercise.

In the open space between the two ward buildings are two shade trees. Dr. Bosler has had built a low seat in a circle between these two trees. To this place come all the patients who are able to be up, for morning prayers and again for a bedtime service. They enjoy this family altar. Even those who are confined to their beds can hear the service from where they lie, as it is seldom necessary to close the windows in Africa.

We were happy, too, to hear of the keen interest of the Christian group at the Leper Colony where regular week-night classes for the instruction of inquirers and baptized believers are being held. There are about 130 enrolled in the school, and for the first two months there were forty-six who had perfect attendance. This speaks well for their interest, in a land where the only school attendance law is within one's own self.

Miss Moyer finds the 300 pupils in the Garkida schools quite enough to keep her busy. The training school for post-elementary work for the training of teachers, dispensers and evangelists is in session from seven o'clock in the morning until 11:30 A. M. at which time the elementary school begins and runs until 3:30 P. M. The Hausa school overlaps both of these other sessions, and as part of the Hausa pupils are now taking their teacher training work, it takes a bit of shifting about to get everything in. There are twenty-five or thirty boarding girls to be mothered and more than twice as many boys. There are also seven village classes, taught by pupil teachers who require rather close supervision. For this work this year one of last year's graduates is being worked in and the experiment is proving quite successful. The attendance throughout the school is very regular, and the interest is very good. There is no doubt but that the Buras of this community, of the younger generation at least, are definitely "sold" on school, and we are very happy to know that they are.

There were no accessions to the church during the past three months, though there is quite a waiting list of applicants for the covenant out in the outlying district. The excessive rainfall this year has made it practically impossible to get out, but we hope that soon now we can make a tour throughout the district. We thought in May that there was going to be an epidemic of taking a second wife among our older Christians. It was heart-breaking to learn of first one and then another

(Continued on Page 22)

Junior Worship Program

BY ELIZABETH WEIGLE

(To Be Used With the Junior Missionary Project)

Theme: Cost of Peace

Call to Worship: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,
And on earth peace among men."

Hymn: O God of Love, O King of Peace (first stanza).
Scripture: Isa. 53: 3-9; 1 Cor. 13: 8-12a.
Hymn: It Came Upon a Midnight Clear.
Story: Christ Refuses a Military Kingdom.
Prayer: O Little Town of Bethlehem (stanza four).
Offering:

"As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heav'nly King."

Benediction: May the Lord Jesus be near you and bless you now and in the days to come. Amen.

To the Leader: Does peace cost anything? What does an individual or nation pay to follow the way of peace? Jesus' refusal to use force to establish his kingdom, the work he did as a messenger of goodwill and the cost to him furnish the material for the story. With this as a basis show how always a person pays in the disapproval of his fellow men, imprisonment, loss of citizenship, and even life itself if he maintains his stand on peace at all times. A nation suffers when it refuses to give way to war hysteria in loss of prestige, in loss of profits, perhaps in invasion of territory. The price paid to keep peace is not small but the cost of war is many times greater.

KINGDOM GLEANINGS

Calendar for Sunday, December 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Sin of Covetousness.—Ex. 20: 17; Luke 12: 13-21; 1 Tim. 6: 6-10.

Christian Workers, Church and Family Co-operation.

B. Y. P. D., The Christian Ideal of Brotherhood.

Intermediates, Kagawa.

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Gains for the Kingdom

Six baptized in the Everett church, Pa.

Two baptized in the Pontiac church, Mich.

Four baptized in the Pottstown church, Pa.

Five baptized in the Martinsburg church, Pa.

One baptized in the Summitville church, Ind.

Three baptized in the Walnut Grove church, Ill.

Nineteen baptized in the Powells Fort congregation, Va.

Three baptized in the Shiloh church, W. Va., Bro. A. C. Auvil, evangelist.

Three baptized at the Danville church, Ohio, Bro. Charles E. Zunkel, pastor.

Two baptized in the Lima church, Ohio, Bro. Ralph G. Rarick, evangelist.

Three baptized in the Syracuse church, Ind., Bro. T. E. George, evangelist.

Twenty baptized in the Scalp Level church, Pa., Bro. W. K. Kulp, evangelist.

Twenty-two baptized and two received on former baptism in the Westminster church, Md., Brother and Sister M. C Swigart, evangelists.

Two baptized and eleven received by letter in the Central Roanoke church, Va.

Six baptized in the Peach Blossom church, Md., Bro. J. A. Buffenmyer, evangelist.

Two baptized in the Latimore house, Upper Conewago congregation, Pa., Bro. Arthur Durr, evangelist.

Twenty baptized in the Lynchburg church, Va., Brother and Sister Oliver Austin, evangelists.

Seventeen baptized in the Green Tree church, Pa., Brother and Sister B. M. Rollins, evangelists.

Eleven baptized and two await baptism in the Miami church, Fla., Bro. A. D. Crist, evangelist.

Eight baptized in the Red Creek congregation, Wolford house, W. Va., Bro. Jake Huffman, evangelist.

Six baptized and one reclaimed in the Bethel church, Rockton congregation, Pa., Bro. W. C. Sell, evangelist.

Ten baptized and one received on former baptism in the Fort Wayne church, Ind., Bro. A. P. Musselman, evangelist.

Six baptized and four received by letter in the Hutchinson church, Kans., Bro. Clinton I. Weber, pastor-evangelist.

Three baptized and five received into fellowship with the Auburn church, Ind., Brother and Sister Chas. Flory, evangelists.

Twenty-three baptized and two reclaimed in the Upper Claar church, Pa., Brother and Sister J. Edw. Jarboe, evangelists.

Twenty baptized, five received on former baptism and four reconsecrated in the Green Hill church, Va., Bro. J. T. Glick, evangelist.

Personal Mention

The I. W. Moomaws of Anklesvar, Ind., are expected to arrive in New York on the Queen Mary next Thursday, Dec. 15. They began their India mission service in 1923.

Bro. Hiram S. Eshelman of Mt. Joy, Pa., entered into the reward of his earthly labors Sunday, Nov. 27. If you were at the Lawrence Conference, you may remember that it was he who led the German singing.

Bro. Ira G. Blocher of Greenville, Ohio, was in the Good Samaritan hospital in Dayton, when last heard from, recovering from an operation for an infection of the eye. His surgeon was Dr. A. M. Culler, formerly of Mount Morris, Ill.

Bro. Charles C. Bowman of Dayton, Ohio, an Old Order Brethren minister, favored the Messenger offices last week with a very delightful interview. That wasn't what he came for specially, however. He was interested in securing a supply of Brethren Hymnals. Some of the Old Order congregations use the older edition of our Hymnal.

Bro. Edgar M. Hoffer of Elizabethtown, Pa., keeps close watch on names, dates and places. He calls attention to the fact that the Conference of 1939 at Anderson, Ind., will be not far from the site of the Conference of 1864, Hagerstown, Ind., that the interval between them is just seventy-five years and that the moderator of the earlier Conference was Eld. John Kline, whose martyrdom occurred shortly afterward.

Brother and Sister J. Edwin Jarboe of Goshen, Ind., are enjoying a few months' vacation, their first since entering the evangelistic work twenty-eight years ago. In these years they have had the joy of seeing 6,344 souls become members of the Church of the Brethren through their ministry, 262 of these during the present year of 1938. Sister Jarboe has kept a record of the names and addresses of all these 6,344.

Symbolism of the Poster Supplement

With this issue we send the Christmas poster appealing for the Christmas Offering. Our three beloved comrades, Minneva Neher, Alva and Mary H. Harsh found it necessary to drop their torches. You will note the flame from their fallen torches still burns, but workers are needed to bear the light aloft again. The eight upright torches symbolize the appeal of the church for new workers to go out to China where our three workers fell. New workers are being sent to other fields also. The church feeling its sense of mission presses on in Christ's name.

The call for workers will rest on only a few, but the call for prayer and financial support rests on all of us who have named the name of Christ. General brotherhood giving exclusive of relief for the first nine months, March 1 to Nov. 30 was $548.91 less than for the corresponding period a year ago. We can not ask new workers to give their lives by going out to mission fields except as we at home show our true comradeship with them. Our giving for relief is commendable, $5,037.19 during November, but we need also to provide the funds for the regular missionary work.—H. S. M.

Amos of Tekoa lived quite a while ago but he said things Americans should know. That's why last week's Buffalo meeting of the International Sunday School Lesson Committee included him in the newest schedule of church school studies. Galatians will be in it too. You'll find that book full of good points for your class. Editor E. G. Hoff is Church of the Brethren member of this committee. He has the special responsibility of suggesting the lessons on the alcohol problem.

Bro. Emra T. Fike's post card of Nov. 30 says: "My dear wife and helper in the ministry, the one who shared all the joys and sorrows of my life went to live with her Lord Sunday eve, at eight o'clock. Funeral today. We appreciate the many helpful and encouraging letters and cards which we received during her long illness and much suffering." Bro. Fike is a long-time leader in West Virginia church activities, residing in the large Eglon congregation. For many years he has served one or more of the district boards as secretary, being especially interested in the Maple Grove Child Rescue Home.

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Four New Gish Fund Books

The Gish Fund Committee offers four challenging new volumes to the ministers of the Church of the Brethren.

230. **Adventures in Radiant Living,** by G. Ray Jordan. This is an extra fine book on the inner life. Ministers have their heart hungers. They too stand in danger of becoming "a dying fire." They have their doubts and fears and times when they feel weak and helpless. Here is a spiritual tonic, a heart warmer, a fresh dynamic, a book that will bring the thoughtful reader closer to God. It will enrich both his preaching and pastoral visits. Price to our ministers—80 cents.

231. **The Singing Church,** by Edmund S. Lorenz. "This is a scholarly, practical book on the outstanding personalities who have made our inspiring hymns possible. . . . It pictures the occasions and emotional crises out of which many great hymns are born. "It gives the critical standards by which hymns may be judged. The ways and means of utilizing the hymn in "achieving a new awareness of God," are vividly described. Priced to our ministers for only 75 cents.

232. **1939 Edition of Doran's Minister's Manual.** These manuals need no introduction to our ministers. They buy them, use them and like them. Each year finds them containing new material. This is one of the best editions. For busy ministers this practical book for all occasions may be worth much more than it costs for one occasion. To our ministers for $1.00.

233. **Psychology for Christian Teachers,** by Alfred L. Murray. A grand book for Sunday-school teachers and officers. It is especially fine for pastors who would offer valuable help for these folk. It is not necessary that you be a specialist in psychology to understand it. It gives very practical and common-sense methods of dealing with all age groups. It contains the finest kind of material for discussions and talks in workers' conferences. It would be difficult to imagine a more helpful book for church workers. To our ministers for only 80 cents.

Here is a hint to Sunday-school classes and individuals: Why not whisper to your minister: "Say, just wait, don't order those Gish Fund books yet. Some one has a Christmas surprise for you." Order from Brethren Publishing House, 22 South State St., Elgin, Ill. Be sure and state the minister for whom you are ordering the books.

With Our Schools

Manchester College

The fall term of this year has closed with a good record. The attendance was large and the character of the work has been excellent. Teachers and others who observed the students have been generous in their praise both of their conduct and the high character of the work done.

One change of custom has been highly commendable. Instead of the usual freshmen initiation, an all-day program was arranged at Camp Mack. Most of the faculty and six hundred students went by train to the camp grounds. For more than sixty college students, it was their first train ride!

There have been many interesting events and programs during the term. Outstanding was the Student Volunteer Convention which brought students from all Brethren colleges and some able speakers. The spirit and work of this convention were fine.

The college has had the advantage of the new gymnasium for women. This has proved a great help educationally and socially. It has provided better facilities for physical education and has become a favorite place for social events, especially roller skating.

This new building has put more spirit in the campaign for a new Arts Building. This is the project for the Jubilee Year campaign when Manchester will be fifty years old next May. It is the hope that we may lay the foundation stone for the new building at our next commencement.

ORDER BLANK—Check Books Desired

Brethren Publishing House,

Dear Coworkers: Please send to address below the following books for which I enclose $.....

.....11. Bible Dictionary, Wm. Smith edited by F. N. Peloubet .....25c.....
.....26. Bible Atlas, Jesse Lyman Hurlbut .....60c.....
.....68. Archæology and the Bible, George A. Barton ....75c.....
.....86. A History of the Christian Church, Williston Walker .....75c.....
.....108. The One Volume Bible Commentary, Dummelow..65c.....
.....181. Flashlights from History, John S. Flory .....35c.....
.....192. Cruden's Complete Concordance, Alexander Cruden .....55c.....
.....200. Cokesbury Funeral Manual, William H. Leach ...25c.....
.....202. Home Missions Today and Tomorrow (Report of Conference) .....25c.....
.....204. Revolution in Economic Life, W. Russell Shull ..35c.....
.....205. The Life Portrayed in the Sermon on the Mount, Robert H. Miller .....35c.....
.....215. Evangelism in a Changing World, Ambrose M. Bailey .....65c.....
.....216. The Art of Ministering to the Sick, Richard C. Cabot and Russell Dicks .....$1.60.....
.....218. Victorious Living, E. Stanley Jones .....90c.....
.....219. The Funeral Message, Earl Daniels .....50c.....
.....220. Religion in Shoes, Hunter B. Blakely .....50c.....
.....221. The Minister's Wife, Mrs. D. W. Kurtz .....25c.....
.....223. Rebuilding Rural America, Mark A. Dawber....40c.....
.....224. The Minister's Job, Albert W. Palmer .....60c.....
.....225. Living Religion, Hornell Hart .....90c.....
.....226. Oxford Message and Decisions (Conference Report) .....15c.....
.....227. Edinburgh Conference Report .....5c.....
.....228. Message and Method of the New Evangelism, edited by Jesse Bader .....$1.00.....
.....229. Home Builders of Tomorrow, Warren D. Bowman 40c.....
.....230. Adventures in Radiant Living, G. Ray Jordan....80c.....
.....231. The Singing Church, Edmund S. Lorenz .....75c.....
.....232. Doran's Ministers' Manual for 1939 .....$1.00.....
.....233. Psychology for Christian Teachers, Alfred L. Murray .....80c.....

As a minister of the Church of the Brethren I am entitled to these prices and enclose $.....

Name .....

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HOME AND FAMILY

A Prayer for God's Patience

BY ROBERT BYRD

Dear Lord, remove the barriers
My ignorant hands have placed
Across the rugged ways of life
In times of stress and haste.
Forgive, I pray, my wayward thoughts
And grant me vision clear
To see the pitfalls that perchance
My pathway hovers near.

Dear Lord, be patient with thy child;
My feet, I know, have strayed.
I've wandered in forbidden paths,
Thy will have disobeyed.
And yet, thy love has hovered near
With pleadings meek and mild.
Grant me, O God, a willing ear;
Be patient with thy child.

Junior, W. Va.

Five Minutes to Go!

BY LEO LILLIAN WISE

EVERY eye in the little group of Cove folks turned to look at eighteen-year-old Davy Fields as he stammered:

"Folks, I just feel that a letter isn't enough! Somebody ought to go to that meeting and tell 'em just exactly how things are here."

Embarrassed the young man paused a moment. The look upon the faces of his listeners spurred him to speak again.

"You know how 'tis," he explained. "You get a letter in the mail and it's just awfully easy to throw it in the fire. But if that writer were standing right in front of you, why you'd just have to listen to him. And maybe you'd do something for him."

"The day of miracles is not past," murmured Sister Mamie.

"Davy's in the right of it!" exclaimed good old Grandpa Welch. "We've sent a letter asking that we be granted a hundred and fifty dollars this year for our pastor. They don't realize that he has a family of four children beside his wife. And getting four dollars a month support!"

"And gram'pa," Susie Kent pushed her hair back off her forehead, a curious gesture she has. "And gram'pa, they don't know that Brother Day has to walk seven miles twice a month to get here to preach for us, and visit a day in our homes and then walk those seven miles back again because he can't afford to buy his license plates."

"Anyway," chimed in Lester Parks, "it would be pretty dangerous in the winter time to drive a car over these winding roads not knowing when you might be hit by a sliding pile of snow."

"Yes," Lester's energetic wife spoke up, "those folks at Conference don't know that the reason he lives so far away is that near all the houses round here are taken up by folks who've come from the towns to live again. And what few are empty he can't raise the rent for."

"And all the souls here that need the care of a shepherd who loves them," mused dear loving Grandma Welch.

"That's just why I say somebody had ought to go down to that Conference and tell them," Davy said the words again.

The little group of Cove folks gathered there in the Mission House which was the source of aid spiritual, nursing, and in many material ways, looked at each other and then away from each other. Sister Mamie's lips moved in prayer. She gives the first aid nursing care here, is giving her lifeblood in service.

"Folks," old Aunt Becca Barr stood up, tears streamed down her withered cheeks. "Folks, you know I've got my numbers for my old car. Let's send Davy Fields! I'll furnish the car, but some of the rest of you will have to furnish the gas and oil."

"I'll help pay for gas," said one.

Another promised: "Me for oil!"

"But folks," Davy Fields was as white as it is possible for a healthy out-of-door eighteen-year-old to be, "I couldn't talk!"

"The day of miracles is not past," murmured Sister Mamie.

"Yes, you can talk," Grandpa Welch laid his trembling hand upon the youth's shoulder, "the Lord himself will put the words upon your lips."

"And, Davy," insisted Mrs. Lester, "you know what it means to the rest of us!"

There was a moment of tense silence as every eye pleaded with Davy. With a sudden squaring of his broad shoulders and a light in his grey eyes he promised, "I'll do the best I can."

There was the counciling together. The husbanding of resources, for this was Sunday. Tuesday the Conference would open in a city two hundred miles away, and would continue until Wednesday afternoon. It was imperative that Davy should start early the next morning.

Early morn the next day found him ready to start. One had fried a chicken, another had baked pies. There were bread and butter and peach preserves. All had raided their little stores of delicacies to prepare this luncheon basket of Davy's. They had reminded him that he would have free lodging and breakfasts. He

was to start home at once Wednesday afternoon after the Conference and not one of the Cove folks doubted the coming of good news.

"Not even a spare tire!" he had ejaculated into the ears of Sister Mamie.

"Davy," Sister Mamie said the words like a prayer for his safe conduct there and back, "the day of miracles is not past."

"I hope not," he grinned at her through suddenly misted eyes.

And as Davy carefully drove Aunt Becca Barr's old car down the winding narrow roads, eventually coming onto the broad highway of much travel that led to the distant city he rehearsed in his mind the speech he'd make. Surely, he'd be given a half hour. How could it be possible to tell all that he must tell in that brief moment? Over and over again he said the words, the sentences, the phrases that would bring out their stark need in the Cove.

And then he had reached his destination without one bit of trouble. "Thank the dear Lord for that," he thought. Next morning his hopes were dashed to the earth. There didn't seem to be any time for him in the busy routine. The presiding officer had told him, not unkindly either, "I'll give you a few minutes before the close of the meeting. Can't promise you just when, nor that it will do you any good." Then with sympathy for the keen look of distress in the grey eyes the older man had added: "I know things look black. They look pretty much that way to all of us."

So torn between his fears and his hopes Davy attended each session of the meeting. Because he was so friendly and easy to talk to many a man and woman had heard a little of his story. But to one woman, a poor widow, there was something so arresting about him. She whispered: "Ah! how much he looks like my Jerry, my only child, who died so many years ago!" And Mrs. Wilkins, shabby in dress as she was, listened to him as he told of his folks.

The closing session was drawing to a close. The chance for Davy to speak had not come. The presiding officers were worried; budgets had been ruthlessly slashed. Oh! this task of trying to be fair in the face of overwhelming odds. Surely it was impossible that good could come from another plea. Davy looked at the clock and perspiration ran off his face. Only five minutes till closing time!

Then his name was being announced. Five minutes to go! As tense faced Davy faced the listening group, already gathering up their belongings in anticipation of dismissal he forgot every phrase he had coined on the way to Conference. Never afterward was he able to recall one word that he said in the short five minutes that he talked. The words had tumbled and poured forth, in fashion to be understood. They were asking for a hundred and fifty dollars this year for their pastor who meant Bread and Living Water dispenser to them. Then he sat down. He was numb. Surely he must have failed.

Then his head swam as he heard the little widow saying: "Many of you know that I am poor. But for years my husband and I had put away bits of money after taking out our tithes. We wanted to use this money in some special way. He is gone. But today I want to hand over this certificate of two hundred dollars for the Cove folks to have their pastor!"

Like a flash of refreshing cooling air a new spirit swept over the audience. Someone sprang to his feet, saying, "Come on, folks, let's pass the hat!" At once two men were passing down the aisles with their hats, while the presiding officer futilely looked for the regular offering baskets. And they announced triumphantly, "We've taken up fifteen dollars and ten cents!"

The last *Amen* had been said. Little Mrs. Wilkins had stood upon her tiptoes to kiss the cheek of flushed-cheeked Davy. He was in the rickety, old car, motor running just ready to start for the Cove and home, when someone ran down the church steps waving his arms excitedly, and calling out: "Hey! Wait a minute, we've twenty-five cents more for you!"

His lungs were cramped! Why, he wanted to get out and run, run, jump up into the air. And shout! Yes, he even wanted to cry! He had asked for a hundred and fifty dollars, and got two hundred and fifteen dollars and thirty-five cents. Yes, Sister Mamie had been right when she had said, "The day of miracles is not past!"

Then he settled down soberly to the business of driving Aunt Becca's old car carefully back home, and then to tell his story.

Bellefontaine, Ohio.

Yes, a Man After God's Own Heart!

BY GRACE HILEMAN MILLER

For many, many years I have been wondering just why or in what way King David qualified as a "man after God's own heart," as he is designated in Acts 13: 22. And especially have I wondered in view of the fact that he committed a most grievous sin, as described in 2 Samuel, chapters 11 and 12.

However, I heard the reason why in a sermon recently. David *was* a man after God's own heart because when he sinned, even most grievously, he did not blame anyone else or try to shift one bit of the responsibility on anyone else; he shouldered the blame all himself and repented in sackcloth and ashes. Yes, I agree, David truly deserves the title, "a man after God's own heart!"

La Verne, Calif.

THE CHURCH AT WORK

TEMPERANCE

Alcohol Problems Visualized

Alcohol Problems Visualized, is a book of charts and data that should be in the hands of every student, preacher, teacher and speaker on this subject. Many of our best temperance authorities say it is the most important, comprehensive and up-to-date graphic study of the essential facts of the liquor problem ever produced. It may be ordered from the Board of Christian Education, 22 South State St., Elgin, Ill.,—single copies 70c postpaid.

ADULT CHRISTIAN WORKERS

Hymns of Religious Joy

Responsive Reading No. 5

Sunday, December 25

Note: This program is based on the great hymns of the church found in the Church of the Brethren Hymnal. We suggest that some person be assigned to read each of the hymns with comment, endeavoring to interpret the poet's thought for our day. It may or may not be sung according to the choice of the program committee. A few words as to the writing of the hymn would also be of value.

I. The Joy of the Universe
"Joy to the World! The Lord Is Come," Isaac Watts (1719), No. 100.

II. The Joy of the "Herald Angels"
"Hark! the Herald Angels Sing," Charles Wesley (1739), No. 101.

III. The Joy of the "Silent Night"
"Silent Night! Holy Night!" Joseph Mohr (1818), No. 102.

IV. The Joy of Little Bethlehem
"O Little Town of Bethlehem,'" Phillips Brooks (1868), No. 103.

V. The Joy of the Manger Cradle
"Away in a Manger, No Crib for a Bed," Martin Luther (1530), No. 107.

VI. "The Joy of Triumphant Adoration"
"O Come, All Ye Faithful," hymn from the 17th century, No. 110.

MEN'S WORK

Men's Fellowship Organization, Live Oak, California

By Wilbur I. Liskey, Live Oak, California

By request of our local group, I am writing to express my attitude toward and interest in a men's organization. As a young pastor I have watched with a great deal of joy, the growth in our local group, both in numbers and in spirit. We have had an organization for about three years with an average attendance of approximately thirty. We meet the first Monday night of each month, a full meal being served with a varied program to follow.

Under the leadership of the past presidents—John Landis, Oliver Landis and John Ott, and with the help of our newly elected president, Alvin C. Umscheid, a goodly number of projects have been completed, such as: purchase of two stoves for the church and one for the parsonage, a portico built over the entrance to the church, filling in gravel on the parking space for the church, co-operation in community projects, and lending a helping hand to those in need.

The membership list is divided into four groups, which alternate working on the four committees, namely: program, dinner, clean up and dishwashing. Each group has something to do each meeting, a system which we have found to be very satisfactory.

Last year we sponsored a community fathers and sons' banquet, with an attendance of one hundred and six. This proved to be such a success that we held another this fall with one hundred and eighteen fathers and sons present. The address by Rev. E. L. Fisher of Marysville challenged the group with the idea of interdependence of father and son.

No one questions the importance of a Ladies' Aid Society in a church, and I am of the opinion that a men's organization is no less important. Many problems will be solved and Christian fellowship enriched by having regular men's meetings. Whether in a small town, such as ours, or a larger city, a men's organization is very worth while in the upbuilding of the kingdom of God. May the Lord help us to go forward in tolerance one for the other, and with Christian helpfulness in the community in which we live.

WOMEN'S WORK

Mission Study

By Mrs. S. L. Cover, Franklin Grove, Illinois

January has been designated as a good time for a School of Missions in each local church where everyone from the oldest to the youngest can study in regular classwork about missions. Many of us know so little of the people and the kingdom of God in other lands that missionary appeals for funds or even for our prayers fail to arouse sympathy and help. If we would have our churches vitally alive, then plan to study the people of foreign lands and their need of a Savior and his way of life. See what has been accomplished where missionaries have gone and carried the gospel of Jesus Christ to a discouraged and disheartened group of people that have never had the opportunity to know of the wonderful blessings of Christian living.

For the past few years it has been my privilege to help organize mission study in local and district work. These have been happy hours for so many have been thrilled with their studies. Classes have enjoyed their courses so much that at the end of the allotted time they voted to extend the time and continue the study. If you have never studied a course in missions you have missed a great opportunity for soul growth and expansion. A lady who knew very little of missions or of missionaries picked up the Messenger one day and read an article about a missionary dying of smallpox. His family, too, had it. No doctor was near because of lack of funds. His future on the field had been so bright because of his brilliant mind and his ability to get on with people. So few were on the field and he was badly needed. Over and over again, "Who will take his place?" flashed through the sister's mind. She began reading and studying about this work for which great souls of such wonderful ability were willing to give up homeland, dear ones and even financial ambitions. She became fascinated by these great lives and their work and has since been promoting mission study and encouraging talented young people to give of their best to the Master in some one of his needy fields. What might we be able to accomplish for the peace and tranquility of the world if each of us knew a bit more of the need of other lands?

Let us plan a School of Missions this year and realize the joy and help we receive from the splendid courses outlined for us by our General Mission Board at Elgin. Write them, they will be glad to help you get started.

CHILDREN'S DEPARTMENT

Children's Leaders Plan to Grow

By Mary Grace Martin, Elgin, Illinois

At the Mt. Morris District Meeting of Northern Illinois and Wisconsin, last fall, a number of children's workers met together to discuss the district program for children. There it was keenly felt that no church program for children will move forward beyond the vision and enthusiasm of its leaders. The local church provides a room for the primary group only after somebody in the church sees the need and value of such. Better teaching, better equipment, better curricula, and better administration come when teachers and leaders become conscious of such needs.

Consequently it was agreed that every teacher of children in Northern Illinois should be helped to see more needs and their solutions. This means a program of growth must begin with each teacher. Since District Meeting about sixty children's teachers met in three area conferences where this program of growth was discussed further. Although this program is incomplete, we are glad to pass on to all children's leaders the goals set by these groups and for which we are striving during 1938-39.

Children's Division Goals for Northern Illinois

1. A local director of children's work in every church. If your church has not made an appointment, start urging careful study by the church board of the pamphlet, "The Local Director of Children's Work," (free). Report the appointment to the Children's Department at Elgin.

2. Every teacher reading—

a. The Church at Work section each week in the Gospel Messenger. This takes but a short time to read but should be read regularly.

b. The magazine section of Teachers' Monthly. If you do not get this monthly, ask your Sunday-school superintendent for it or borrow it from an adult teacher.

c. A magazine for children's workers, such as Children's Leader, Elementary Magazine, or Pilgrim Elementary Teacher. Each school should provide at least one of these to be shared by all the children's teachers if necessary. Sample copies may be obtained from the Board of Christian Education.

d. Four books pertaining to teaching and children during the year.

The number of books suggested as our goal varied from two to twenty-five. Considering rural difficulties in obtaining books and other situations the modest number of four books per year was rather generally accepted as a goal of expectancy. One local director has already reported that all her teachers have read at least one book. Remember the Loan Library stands ready to help you. Are you willing to do your part?

3. A children's workers' conference in every church. This may take place in connection with the general workers' conference, or it may mean that the few children's teachers and helpers get together regularly in a home for an evening or Sunday afternoon. Spend the time talking about your own problems of teaching, plans for the future, or reports from the readings.

4. A deeper devotional life for every leader. Permeating all our work should be a close fellowship with God. Let us each try to make it a closer fellowship.

Children's Workers' Institute of Northwestern Ohio

By Wilbur M. Bantz, Toledo, Ohio

For a number of years the Board of Christian Education of Northwestern Ohio, dreamed of a children's workers' institute. At the District Conference last spring Mrs. Elmer Marks was elected to the Board of Christian Education. Having had several years' teaching she at once became enthused about the institute idea. As children's director for the district, she with Ruth Shriver planned a program which was given at Bryan, Toledo, Fostoria and Lima. The churches near these centers co-operated with the institute.

The program opened each day with a well-planned worship service and an opening message by Ruth Shriver on "Discovering Our Goals." This was followed by the exhibiting of materials and a demonstration of teaching a class of beginners. Lunch was served by each church where the institute was held.

The afternoon program began with a message by Miss Shriver on "Methods of Teaching," after which there was a discussion led by Wilbur M. Bantz of Toledo on how the Sunday-school superintendent, pastor and children's workers could co-operate. The closing message in the afternoon was given by a local probation officer on "What Your Local Probation Officer Sees." At the close of the afternoon program there was another demonstration of teaching a class of primary children.

In the evening there was a mass meeting at which time a panel discussion took place. Different agencies, such as the home, school, church, court and the movies had representatives, discussing the question: Who Is to Blame If a Child Goes Wrong and Why? And What to Do About It. There was much interest taken in this project. While we differed in viewpoints from those taking part in the discussion, it aroused good interest and thinking about the various agencies having their influence on the character of the child.

Four hundred and thirteen in all attended the four institutes. Many parents and children's workers went home greatly benefited and with more inspiration for their work.

The District Board feels that this has been a very profitable project and expects to use the plan in further work of the district. We wish to express our appreciation to all who had a part in making this program a successful one.

Garkida News Notes

(Continued From Page 15)

whom we had counted on. But prayer, faith and personal work on the part of their fellow Christians have won them back. Of the four who acquired a second wife within the past six months, all but one are now living peacefully with the first wife, having given up the second. The one exception would like to have his first wife, but unfortunately she ran off and married another man, so he has the second one.

There is no one of us but feels that we ought to be at least two people to do all that we see needs to be done. We urge you, the home church, to pray for workers, and having prayed, won't you see what *you* can do about helping God to answer your prayers?

Garkida, Africa.

CORRESPONDENCE

SOUTHERN VIRGINIA DISTRICT CONFERENCE

The District Meeting of the Southern District of Virginia was held at Bethlehem, Franklin County, Va., Aug. 9-11. The weather was ideal and we had a large attendance. The churches were well represented by delegates. The elders met at 2 P. M., Aug. 9, and completed the organization by electing Bro. P. E. Bowman as reading clerk. Bro. S. H. Flora was elected moderator for 1939.

A splendid program had been arranged for the meeting and all of the speakers did well. Amongst our guest speakers were Brethren Russell West, Raymond R. Peters and Fred Dove, also Sisters Ruth Shriver and Elsie Shickel. Sister Shickel seemed to be perfectly at home with us as she told of the work in India.

The business session began on Thursday morning, Aug. 11, with a large number present. The business was disposed of in a fine spirit, with no queries for Annual Conference. Brethren E. E. Bowman and H. L. Reed were elected delegates to the Annual Conference of 1939, with Brethren H. J. Woodie and Z. E. Mitchell as alternates.

We felt grateful to our heavenly Father for his kind and loving care and to the brethren and sisters of the Bethlehem congregation for the very fine hospitaltiy shown us. We met a number of the aged veterans of the cross whose faith and zeal is still being felt for the cause of the Master. We closed looking forward to the district conference of 1939 to be held at Pleasant Valley, Floyd County, Virginia, Aug. 8-10.

S. P. Reed,
Writing Clerk.

Floyd, Va.

A VISION OF ARKANSAS' NEEDS

Arkansas is a great mission field. "There remaineth much land to be possessed." We have a population of 1,854,482, with a land area of 52,526 square miles. And in this vast territory we have two congregations with a membership of about sixty, with a few isolated members not within the reach of these congregations. But what we lack in numbers is made up in opportunities. We are located here in the Ozarks, where we have the most beautiful scenery on the globe. We have an ideal climate which maintains a progressive and large population.

This has been another hard year for the people in general, and for the fruit growers it has been more disheartening than for the grain growers in this district. The grain growers have received federal aid in the manner of allotment monies, but this is not the greatest need; what we need most is spiritual provisions. The people here are hungry for the gospel of Jesus Christ, and this is a challenge to our brotherhood.

We should enlarge our bounds and strengthen our stakes, as is very definitely stated by Paul. "We are come as far as to you also in preaching the gospel of Christ, having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you. But he that glorieth let him glory in the Lord" (2 Cor. 10: 14-17). Here is stated the fact of the progress, the law of progress, the condition of progress, the hope of progress, the limit of progress and the glory of progress.

We are enjoying our work here in the Ozarks, the people seem to be very anxious to hear the gospel, but the manner in which the work has to be done, with the meager remuneration, have taken from us much of the pleasure and enjoyment that should season the task of the minister of the gospel; but the Savior said: "For ye have the poor with you always, and whensoever ye will ye may do them good" (Mark 14: 7).

There are many thing to give us encouragement and cheer. Generally there is more of the optimistic spirit among the business people. However, among the poor and underprivileged there is still too much of the hopeless spirit apparent. We must overcome this or we will lose. We can not win unless we feel the impulse of success ourselves. God help us, that like Nehemiah of old, we see clearly that we are engaged in a work which must not suffer defeat. We solicit your prayer in behalf of the work in this needy field.

Leander Smith.

Springdale, Ark.

WHEN BRETHREN YOUTH COME TO WASHINGTON

For years Brethren youth have been coming to Washington, D. C., in large numbers. Many of them are in the city for months or even years before the pastor of the Washington church learns they are there. Before we find them they have frequently formed their associations outside of the church group. Many of them are not only lost to the Church of the Brethren, but are lost to Christianity, for they have gotten out of the habit of church attendance.

In order to change this condition and save our Brethren youth for the church the following proposals are made by the Washington City church:

1. Brethren youth coming to Washington to take up residence should notify the pastor as to the specific time they will arrive or the train on which they will come. An attempt will be made to meet them at the station and place them in a Brethren home immediately. We shall introduce them to other fine Brethren youth and attempt to orient them into the life of the church from the start. The same attitude, of course, will be assumed toward families that move into our city.

2. Pastors should take the initiative in informing us of Brethren youth coming to Washington and strive to give us their exact address as early as possible.

3. Pastors of local churches should strongly urge those coming to the city to bring their letters of membership with them.

The situation would be greatly aided if parents would advise their children to take their letters with them when they take up residence in a new place. The writer finds that many parents oppose their children taking their letters out of the home church. This unwise sentiment is often very detrimental to the son or daughter who comes to the city. It tends to produce a borderline or escape member—one who escapes responsibility for the support of the church at home and assumes no responsibility for the church where he is located. Such do not feel that they are a part of the church when their letter is not there, and it encourages nonattendance, shopping around from church to church, without definite loyalty anywhere. Then, the local church can not look after them quite as well as when they are definitely listed among its members.

The situation would also be helped if pastors or local congregations would proceed more rapidly in granting letters of membership when such are requested. Members frequently ask that I write for their letters, but at times we have to wait for weeks or even months before they arrive.

Let us all work together to the end that our Brethren youth who come to Washington, or to any city, may be ini-

tiated into the fellowship of the church immediately and be saved for useful, Christian lives.

2910-20th Street, N. E.,
Washington, D. C. Warren D. Bowman, Pastor.

YOUTH BELIEVES IN PEACE

The first Ohio Peace Conference of Youth, sponsored by the Youth Committee Against War, was held at the Euclid Avenue Baptist church in Cleveland Nov. 12 and 13. Young people from farm, college, labor, church, Y. M. and Y. W. C. A., the Socialist party, community centers, and co-operatives, accepted the call to the conference, coming with the earnest pacifist conviction that war must be stopped and that American youth must unitedly take steps to stay the war drive.

The Church of the Brethren was represented by six B. Y. P. D. cabinet members from Northeastern Ohio and one delegate from Southern Ohio. The Society of Friends had five or six delegates. Together these historic peace churches contributed about ten per cent of the attendance at the conference.

Accepting a minimum eight-point program of action. On Saturday afternoon three commissions attacked three phases of the peace problem: Economic Alternatives to War, What Is National Defense? and A Foreign Policy for America.

Believing that the basic causes of armaments and war are economic, the Commission on Economic Alternatives drafted the following resolutions:

As an immediate program of national economic alternatives to armaments, we urge the use of democracy as a technique: (1) in industry, e. g., support of the organization of labor in trade unions and political fields; (2) in giving the people the right to vote on war and protection of civil liberties; (3) in collective action, such as co-operatives and credit unions initiated by the people. We furthermore urge support of a program of putting the unemployed to work on production for use, such as housing projects and the opening of unused factories. As an immediate international economic substitute for war, we urge a world economic conference to consider: (1) freer international trade; (2) colonies; (3) restriction of armaments; (4) other world economic problems such as stabilizing currencies. We believe in an international organization of the working peoples to better their economic conditions, combat armament programs, and to resist war and reaction.

The Commission on National Defense discussed at length the questions raised by our present national defense policy, recognizing that "the evil that men do lives after them," that the victors' peace of Versailles was a false victory, that the army and navy of the U. S. are being built primarily for the defense of imperialistic interests, and that the consequences of armaments and of the preparation for war are a military basis for fascism at home.

In view of these findings, the commission studying national defense recommended that the conference adopt the following:

We believe that the military establishment constitutes a vested interest in war and that we should work for the drastic and immediate reduction of the military system, beginning with all instruments which can be used for foreign wars.

We believe that the United States should ease world tension by these reductions and set an example by refraining from participating in the world armament race.

To accomplish these ends we propose the following immediate specific objectives:

(1) In order to reduce the risk of involvement in foreign wars, we advocate the immediate withdrawal of all ships and men from China and other foreign territories.

(2) As an extension of the principle of democracy, we endorse a national referendum on participation in any foreign war.

(3) We reject any and all proposed or pending legislation for industrial mobilization, such as the Hill-Shepherd or May bills.

(4) We believe in the abolition of R. O. T. C. units from our schools and colleges.

(5) We believe the control of the CCC should be taken from the war department and placed in the hands of civil authorities.

(6) We believe that the use of the national guard in labor disputes should be abolished."

The Commission on a Foreign Policy for America defeated a motion to have the U. S. government embargo aggressor nations and give moral, economic and political aid to the victims of aggression. As opposed to this, the following statement on war preparations of the U. S. was adopted:

The army and navy of the U. S. are being built primarily for defense of imperialistic interests—to maintain the United States as a power in a world of armed states.

Its consequences are a military base for fascism at home; increasing privation for the masses of people who seek jobs and homes rather than battleships to defend commercial interests; and intensification of all the forces, economic and military, which lead to war abroad and growing reaction at home. A crusading American imperialism is not building its navy for a defense of our shores.

Youth of Ohio! War won't stop war. Arms won't stop war. Collective action of democracies against fascism won't touch the problem. To combat war you must combat its causes. End poverty and depression, end insecurity and oppression, and the danger of war is no more. In this direction only lies hope for the future.

Two additional statements were by the general conference, the first carrying by a scant majority and recorded as a majority opinion rather than as conference sentiment:

We believe the embargo on Spain should be lifted.
We believe in private humanitarian aid to Spain and China.

In the National Defense and Foreign Policy Commission, discussion became quite heated because a few observers who believed in collective security tried to promote that issue. In general, however, the tone of the conference was pacifist to a surprising and heart-warming degree. For more than a hundred young people in Ohio, war has no glamour, no justification.

On Saturday evening a gala antiwar party at the Public Auditorium developed comradeship and a further sense of unity. A novel feature was the singing of folk songs of many nations and of antiwar songs. To the tune of "The Old Gray Mare" we sang:

We don't want to march in the infantry,
Ride in the cavalry,
Shoot in artillery,
We don't want to fly over Germany,
Building for peace are we.

And to the tune of "We Are Climbing Jacob's Ladder," the words:

We are building a new world,
We are building a new world,
We are building a new world,
Building brotherhood.

My hostess for the night was a young Jewess whose parents had emigrated from Russia about thirty years ago. On Sunday morning, at the invitation of a Friend I had met the evening before, I attended a meeting of the Society of Friends, and had a deeply satisfying experience in silence and meditation.

The Sunday afternoon commission meetings were divided according to functional groups: The Church and Peace, Labor and Peace, Students and Peace, and Farm, Community and Fraternal Groups and Peace. Because the readers of the Gospel Messenger may be more particularly interested in the first commission I obtained a full report of the resolutions of that group. These were unanimously accepted by the conference:

I. As religious people we believe in the Fatherhood of God and the brotherhood of man, and that our personal and social relationships should be based on this principle.

II. We believe our obedience should be determined by conscience rather than by man, and that in conscientious decision we should obey God rather than man.

III. We believe our respective religious bodies should support young people who for conscientious reasons object to war and to compulsory military training in schools and colleges.

IV. We believe our religious organizations should maintain peace

educational groups in their program and that we should co-operate with other organizations representing similar interests in peace.

V. We believe that religious groups should study all legislation relating to peace, armaments, war preparations, and international relationships, and inform their political representatives of their convictions.

We further suggest the following ways for carrying out the provisions of these resolutions:

(1) The formation of church peace committees within congregations which as yet do not have such an organization.

(2) Presentation of plays and pageants presenting our stand on the maintenance of world peace.

(3) Fostering community programs to include all interested persons whether affiliated with the church proper or not.

(4) Support of the petition drive for the adoption of the Ludlow Amendment.

(5) Affiliation of our church youth with the Youth Committee Against War.

(6) Organization of study groups and meetings for young people's religious groups in order to educate for peace and direct interest toward specific action for the solution of the problem of world peace."

Among other matters, the students approved a resolution opposing R. O. T. C. units in schools and colleges, and the labor commission urged opposition to the industrial mobilization plan. The fourth commission stressed educational and peace propaganda techniques and a definite concern for peace legislation. Full reports of all of these commissions were approved by the general conference of delegates in session, but mimeographed copies were not available at the time of this writing.

The climax of the peace conference was a mass meeting at the Baptist church on Sunday evening. After a stirring devotional service arranged by the Cuyhoga County Youth Council of Religious Education, a penetrating analysis of "America's Duty to World Peace" was given in a masterful address by Paul Hutchinson, managing editor of the Christian Century.

Examining the doctrine of collective security by which democratic nations propose to overawe and restrain the fascist nations, Mr. Hutchinson pointed out that Czechoslovakia is a victim of misplaced confidence in that very principle, that it would be morally wrong for the United States to ally our abundant natural resources with any power in Europe, that collective security never works longer than it is to the immediate interest of the nations concerned.

His second point exploded the new bogey that fascist dictators or Japan would invade the United States; the effort to arm the U. S. to a point where it will be able to defy the combined forces of the world is based on this bogey. In reality this is "preparation for an expeditionary war and not for defense.

"There is no need for the U. S. to become involved in the wars of Europe—or of Asia. We need to develop our own national markets, to solve economic problems within our own boundaries. . . . Also, the fact is too little appreciated that involvement in a modern war insures a great responsibility after the war: to make a lasting peace and then to administer that peace. It is too easy to win a war and lose a peace."

Editor Hutchinson stated the inevitable conclusion, that: "Involvement in war will lead us directly into fascism. In order to get into a war to defend democracy we will enact laws which end democracy.

"We can have peace on this continent," he maintained, "and spend far less money than we are spending now."

The problem of the appeasement of economic inequality between the "have" and the "have-not" nations is a reality to be met even after a war has been fought. "It is the definite and immediate responsibility of citizens who desire peace to promote sentiment for the United States to lead in a pact of economic collaboration and adjustment. . . . It is our highest moral duty to throw ourselves without stint into the creation of a just American social order, and into maintaining an area of peace, an island of sanity." And thus we concluded the conference with determination.

Plans are being made for a National Conference of the Youth Committee Against War to be held in Columbus, Ohio, Dec. 27-30. It is by mobilizing all peace groups that we may be most effective. At this conference there should be delegates from Brethren colleges, from many of our districts, and a large delegation from Ohio. The activities and purpose of the Youth Committee Against War are an expression of the basic teachings of the Prince of Peace. What better way to observe his birthday than to work and live for "peace on earth, goodwill to men."

"A world to be made is our challenge.
A nation to be made is our duty."

Dayton, Ohio. Elizabeth F. Miller.

ELDER ANDREW MILLER

Andrew, son of Levi and Susanna Miller, was born in Monroe Township, Preble County, Ohio, on Sept. 22, 1849. He was born and reared on the farm and knew some of the hardships of early pioneer life.



On March 18, 1880, he was united in marriage to Anna Sayler. Together they faced bravely the problems of life. Bro. Miller himself said: "The sunshiny days were more abundant than the cloudy ones." To this Christian home were born six daughters—Bertha, Ada, Orpha, Verna, Alma and Mildred. To his family he was—

Patient, helpful, kind and strong,
Our teacher, pal and guide,
We couldn't go wrong, while we trudged along
Life's pathway side by side.

On Dec. 18, 1887, Brother and Sister Miller united with the Church of the Brethren. In 1892 Bro. Miller was called by the Prices Creek church to the office of deacon, and in the same year to the ministry. In 1902 he was ordained to the eldership. At the time of his death he was the oldest elder in Southern Ohio. Bro. Miller served the church in her ministry without financial remuneration. Not only did he give his time, but he was a liberal giver. He gave willingly and cheerfully to the cause he so much loved. It can truthfully be said of him: "He served his generation faithfully and well."

His loudest sermons were not preached from the pulpit, but by his everyday life of honesty and service. His Bible tells the story of his life. He used it frequently and regularly. Much of it he knew by memory. Often during the day or night time one could hear him repeating some of its precious truths.

He bore the intense pain and grief of his last four weeks' illness with a gracious heart. Bro. Miller called for the anointing service which was given him on Saturday eve-

ning, Oct. 22. His prayer, "Give us a peaceful hour in which to leave this world," was answered on Nov. 4, when he peacefully and quietly fell asleep, at the age of 89 years, one month and 13 days.

He leaves his faithful wife, Anna; four daughters—Ada Weaver, Orpha Brown, Verna Lee, all of this community, and Alma Funderburg of Richmond, Ind. There are three grandchildren: Galen and Gerald Brown and Elizabeth Weaver Getz; and one great-grandson, David Getz, and a host of other relatives and friends.

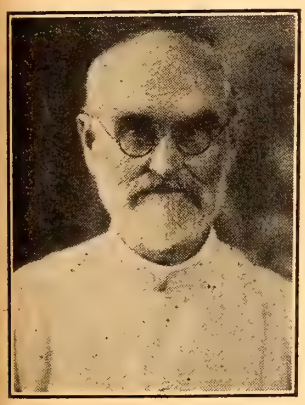
Figuring back a little, we can estimate that in Bro. Miller's fifty-one years as a church member he spent over 9,435 hours, or 56 weeks, or over a year of continuous service, day and night, here at the Prices Creek church. Having lived only a mile or two from the church, he probably went over 12,000 miles in going to and from church. These figures would not include visiting other churches and Annual Meetings attended. He had only missed two communion services: once in 1908, and this year when he was on his death bed. Were these prices too great, or would he have liked to exchange them for some of the lighter things of life?

Funeral services were held in the Prices Creek church on Sunday afternoon, Nov. 6, with Bro. J. O. Winger in charge assisted by the writer.

Camden, Ohio. Kenneth W. Hollinger.

THE SINGER AND PREACHER
BRO. DANIEL M. GLICK

Daniel M. Glick was born at Weyers Cave, Va., July 16, 1857, and died at Trevilian, Va., in the home of his nephew, Bro. Carl Glick, July 4, 1938. He lacked but twelve days of rounding out eighty-one years. He led the song service at the regular preaching July 3 with usual vigor, yet before noon of July 4 his great spirit had moved out from the tenement of clay.



The funeral and interment took place at the beautiful Valley church and cemetery near the spot of his nativity. Bro. S. D. Miller led in the preaching on 2 Tim. 4: 7. Bro. H. C. Early followed. Both these men of God seemed at their best. The writer gave assistance. The body was laid to rest beside his parents, Brother and Sister Samuel Glick.

Bro. Glick was educated in a blessed home and in the common schools of Augusta County and the Shenandoah Institute, Dayton, Va., and at Bethany. In the latter two higher schools of learning he took outstanding rank in music.

Bro. Glick's real line of work was as a music teacher. For more than thirty-five years he served as a professional music teacher, specializing in vocal music and leadership in sacred and congregational singing, not alone among the Brethren but among sundry denominations at large. He was a gifted and well-trained singer and director in wholesome and worshipful song. His voice of sweet song is no longer heard amid the lovely valleys and beautiful mountains of Virginia.

During the nineties Bro. Glick was called to the great northwest, where according to our worthy ministerial statistician, Bro. Edgar Hoffer, he was called to the sacred ministry in the Church of the Brethren. About 1912 he joined his brother, Eld. B. F. Glick, and his sister Martha Click Senger, and his beloved mother, formerly a Sister Wine, in Louisa County, Va., where he remained generally the rest of his life except for several years of pastoral work.

He served as moderator of district conference in Eastern Virginia, as delegate on Standing Committee and as district Sunday-school secretary. As a preacher he served for a quarter of a century in the Eastern District of Virginia.

Bro. Glick made quite a mark as a traveling salesman, but as world traveler among our own missions and around the world he became rather famous for lecturing on his travels. The writer has traveled a bit around in the world, while the distinguished subject of this message traveled both in the world and around the world.

I remember well what a wholesome impression our Bro. Glick made on me at Sunnyside in the bounds of Mill Creek church, when the tall and handsome figure in long, princely coat, the singing master, swayed the audience by his baton and stately manner. It was in the early eighties. The evening there as a visitor to the singing school of Professor Glick was really inspiring.

Bro. Glick never married. Thus at the funeral there were no widow and children to mourn his going, but friendship and relationship were there in sad and tender attitude at the passing of their distinguished kinsman.

Bro. Glick was tall, straight, serious, positive. He manifested traits and tendencies enough to evince he was human, but he bore strong conviction of high integrity of personal character. He was poised, reserved and dignified.

At the passing of his good brother, Eld. B. F. Glick, I wrote the obituary and Bro. D. M. Glick was quite pleased. Thus it may be that I am permitted and requested to write this tribute to one highly esteemed as preacher for twenty-five years in Eastern Virginia.

Nokesville, Va. I. N. H. Beahm.

THE PASSING OF MRS. T. S. FIKE

Ella May Fike, daughter of William and Mary Frush, was born Jan. 5, 1860, near Aurora, W. Va., and died at the home of her daughter, Mrs. D. L. Dern, Thurmont, Md., June 7, 1938, aged 78 years, 5 months and 2 days.

When yet a child she moved with her parents to what is now known as the Brookside Mill. Here she grew to womanhood. At an early age she united with the Church of the Brethren and remained faithful until death, living a beautiful Christian life.

On Aug. 1, 1878, she was united in marriage to Tobias S. Fike. To this union were born twelve children, six having died in infancy. One son, Ellis C., preceded her in death. Five daughters survive: Mrs. Bertha Anderson, Gormania, W. Va., Mrs. Corda Allender, Baltimore, Md., Mrs. Martha Arbaugh, Loys, Md., Mrs. Elma Lawyer and Mrs. Ida Dern, Thurmont, Md. There are thirteen grandchildren and two great-grandchildren. Also one brother survives, John Frush, Alesia, Md.

After father's death in February, mother had her home with her youngest daughter, Mrs. D. L. Dern in Thurmont, just a few doors from her own home. Everything was done that could be done in this home that would add to her comfort and pleasure, but she gradually went down and her last illness, a period of seven weeks, was caused largely through grief over the loss of her companion.

Her early married life was lived on a farm near Brookside, W. Va. Here mother spent many long and lonesome hours in hard work while father was away two and three weeks at a time holding evangelistic meetings, thus leaving the financial burden on mother. But she seemingly carried her cross with a smile and had time every day to get her children together in family worship. She read a chapter from the Bible and mother's prayers I never can forget. How she prayed that God would mightily bless the efforts of her companion in saving souls and give her strength to carry on.

Mother was deeply spiritual and was never happier than when in church and Sunday school. In 1937 father and mother were in church service every Sunday during the year. They often expressed themselves as being so thankful for health that they could go. When mother was younger and had strength to walk she spent much of her time visiting the sick and helping those in need. No one was ever turned away from her door hungry.

Mother was an active member of the Ladies' Aid Society and was always present in the meetings if it was at all possible. We miss her in so many ways. We can only be submissive and say God's will be done.

Funeral services were conductd from the Church of the Brethren in Thurmont by Elder John J. John, New Windsor, Md. The grandsons acted as pallbearers. The body was laid to rest in the Blue Ridge cemetery, Thurmont.

Thurmont, Md. Mrs. Elma Lawyer.

INTERESTING PEOPLE AT FRUITLAND, IDAHO

There are four members of our brotherhood over eighty years of age who attend the services of our congregation regularly. They are: Mrs. Sadie Shank, widow of Elder J. B. Shank; Elder J. E. Shamberger, Deacon T. J. Beckwith, and Layman Jonas Hostetler. They are all pioneers of the Church of the Brethren in this district. Brother and Sister Beckwith came to Payette in 1899 and have lived there ever since. They have been active in organizational work in both the Fruitland and Payette churches. Brother and Sister J. B. Shank came to the Boise Valley in 1904. And while the valley has missed Bro. Shank since 1911, both of them have made real contributions to Christ's kingdom in Idaho. Brother and Sister Shamberger came here in 1910. Since that time they have been enthusiastic sponsors of the work, Bro. Shamberger being helpful in district work as well as in the local congregation. Mrs. Shamberger, although confined to her home most of the time, due to ill health, is always interested in and loyal to the brotherhood. Brother and Sister Hostetler came to Idaho in 1910 also. Sister Hostetler left us in 1926. Brother Hostetler had been for many years most helpful in caring for the church building and grounds here at Fruitland until just about two years ago, when his health would not permit it any longer.

In January of 1937 a dinner was held at the Fruitland church in honor of Mrs. Sadie Shank, at which time a gift was presented to her in honor of the fine Christian spirit of helpfulness and optimism that has been hers. Her family has been most active in the work of the church in the northwest, a minister, a deacon, and a musician being a part of Grandma Shank's contribution to the church.

In October, 1938, a similar dinner was held in honor of Brethren Hostetler, Shamberger and Beckwith. Gifts were presented to each one in honor of their service to Christ and the church. The families are all following their parents' footsteps, being wives of ministers, ministers, active laymen and teachers carrying on the Christian tradition. Since the



Brethren Hostetler, Shamberger, Beckwith

families of these pioneers are scattered from Portland, Oregon to Detroit, the whole brotherhood is debtor to them.

We honor men and women who have served their Lord and their fellow men these many years.

Fruitland, Idaho. Harry E. Thomas.

A SIXTY-FIRST WEDDING ANNIVERSARY

The Nampa church has a goodly number of elderly folk in her membership. Among these are five couples who have lived together in holy wedlock over fifty years. Recently our dear Brother and Sister J. C. Neher celebrated their sixty-first wedding anniversary. The event was a joyous occasion for them and their children. Brother Neher is eighty one and Sister Neher seventy eight. A more congenial and charming aged couple the writer has never met. The accompanying photograph is characteristic of their affectionate concern for each other. Bro. Neher preached the gospel six years before he was elected to the ministry in 1896, since which election he has proved himself a faithful minister and an able preacher of God's Word. He has done evangelistic work in Oklahoma, Kansas, Washington, Oregon and Idaho, being quite successful in winning many to the Lord. Bro. Neher is a retired blacksmith, in which trade he was very proficient. By this means he supported himself and family when not engaged in evangelistic or pastoral work. At one time he was working six days each week blacksmithing and traveling round trip over 700 miles over the week end and Sunday, preaching twice on Sunday, and not missing a day in his shop. He continued this strenuous task about thirteen months.



Sister Neher, a quiet cheerful soul, has proved a real helpmeet to her husband, standing by him and caring for him at all times. This aged couple are tenderly watched over and cared for by their children, who are very solicitous for their parents' welfare.

Brother and Sister Neher came to Nampa in 1900, and pitched their tent on the sagebrush block now occupied by Montgomery Ward and others. Later, Bro. Neher built himself a blacksmith shop while Sister Neher cooked for the men who built the first Nampa water tank. Together they have seen the town of Nampa grow from sagebrush to a beautiful city of 10,000 population. They also witnessed the growth of the Church of the Brethren from its organization to its present membership and commodious church plant. As pastor of the Nampa church I appreciate these good people. Their constant loyalty and faithful attendance at all church services are an inspiration and a challenge to me. They are a striking example of growing old gracefully.

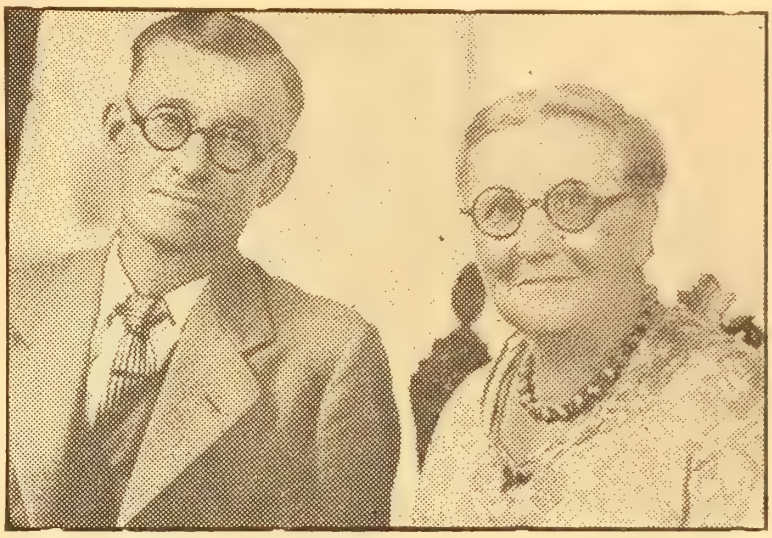
Nampa, Idaho. M. S. Frantz.

BROTHER AND SISTER EMANUEL L. KNEPPER

Friday evening, Oct. 21, 1938, was a happy event for Brother and Sister Emanuel L. Knepper, of Berlin, Pa., when they with sixty two of their relatives and friends surrounded the dinner tables at Hollywood, Berlin. It was their golden wedding anniversary occasion celebrating fifty years of happy married life.

The room was decorated in touches of gold. A program of readings, solos, duets and speeches afforded entertainment for all present. A gold program displaying the pictures of the honored couple of fifty years ago and the present was found at each plate. In addition to the many fine tributes given by those present, a number of communications of congratulations were received from friends in Illinois, Iowa, Kansas, and California, as well as the Keystone state.

Brother and Sister Knepper are both loyal members of the Church of the Brethren, having united with the church in their teens. They were elected to the office of deacon and deaconess in November, 1897. Mrs. Knepper taught the beginners' class in the Sunday school at the Pike church for more than a quarter of a century, and since then is a member of the Women's Bible class, having held various offices there and in the Ladies' Aid in the past. Bro. Knepper was superintendent of the Sunday school a number of years, and for the past twenty years has been teaching the Men's Bible Class. It is rather significant that the year both Brother and Sister Knepper were born, 1865, their fathers, Lewis J. Knepper and Elder William G. Schrock, organized and became the superintendents of the Pike Sunday school in the Brothersvalley congregation.



Their many friends extend their hearty congratulations to the Kneppers on their golden wedding anniversary and wish them many more years in which to serve their Master.

Huntingdon, Pa. Lewis S. Knepper, son.

PASSING OF NATHANIEL E. MILLER

Nathaniel Miller, son of John and Esther Miller, was born near North Manchester, Ind., April 21, 1864, and died at his home at Laketon, Ind., Nov. 5, 1938.

On March 3, 1883 he was married to Mary Alice Cripe, and to this union were born three sons and one daughter. He also leaves six grandchildren and five great-grandchildren. When he was seventeen years of age Bro. Miller united with the Church of the Brethren, and remained faithful. He served as deacon for about thirty years and for many years was a faithful and efficient Sunday-school teacher and superintendent. For the past twenty years he was an official in the township and county Sunday-school activities and at the time of his death was serving as vice-president.

Bro. Miller had been in failing health for several months and regretted his inability to attend church services. He often requested prayer services by those who visited him in his home. Early in his illness he requested the anointing services and expressed himself as fully resigned to the will of God. His presence and good council will be missed in the church and community.

R. C. Wenger, Education Director for the Wabash County Council of Religious Education, says of him: "His long years of sacrificial service as a member of the County Council of Religious Education will continue to be a source of inspiration and courage to us. Thus our sadness is lessened by the fact that the deeds of good men live after them.

"Those who were privileged to work with Bro. Miller take consolation in the fact that his work lives after him here, and that he is at work now for the Father in the realities of eternal life and joy. In his return heaven will rejoice."

Funeral services were held in the West Manchester church, with Brethren A. M. Stine, Ira Kreider and T. G. Weaver, the pastor, who officiated. Interment in the cemetery by the church.

North Manchester, Ind. Mrs. Frank Wolfe.

ERNEST FRANKLIN HETRICK

On Oct. 9, 1938, as the autumn leaves were falling fast, Ernest Franklin Hetrick fell asleep in Jesus. He came as a gift from heaven to his parents, Andrew and Mabelle Gettleman Hetrick of Mines, Pa., Oct. 16, 1902. Truly God gave and God has taken.

He married Ruth Sollenberger on Sept. 1, 1926, the ceremony being performed by Bro. Leonard Holsinger. To this union was born one son, Ernest Darlin. Besides his parents, wife and ten-year-old son, he is survived by a nephew, Charles Allen Fornwalt, aged 8 years, whom he fathered from birth. One sister, Thelma, preceded him in death.

God blessed him with excellent health all his life until he was stricken with typhoid fever. He was anointed on Oct. 3 and later taken to the Mercy hospital, Altoona, Pa., where God called him home.

He was baptized on Nov. 16, 1924, by Eld. Galen B. Royer. From that time until his death he "increased . . . in favor with God and man." Surely here was a brother who remained faithful until death. He was elected to the office of deacon in August of 1928. During his fourteen years of service in the Fairview church, Williamsburg, Pa., he served as Sunday-school superintendent for one year, church clerk, financial secretary, teacher of men's Bible class and president of Men's Work. Because of his vital interest in his church he was present on time at all the worship services, business meetings or whatever was in progress. He was valuable in planning for the promotion of the work in the church. Many a day he spent in repair work or in redecorating the church. Whatever was to be done he was always most willing to give of his best. One regret he had was that he was unable to sing, but in spite of this lack, he always tried, and none would doubt but that his singing was music in God's hearing.

Funeral services were conducted in the Fairview church Oct. 13, by Brethren I. B. Kensinger, Ernest A. Brumbaugh and Wilbur Neff. A large crowd gathered to pay tribute. He was laid to rest in the Fairview cemetery.

The resolutions of sympathy drawn up for the church included the following:

"We lament his going from us while yet in the prime of life and usefulness.

"We further remember his devotion to the church, its doctrines and ordinances, by his constant attendance at its services and the active part that he took in the many activities of the church. May the memory of his life inspire many to greater activities and service in the church." Mrs. Bertha L. Brumbaugh.

Williamsburg, Pa.

THE DAY GOLDEN WEDDING

It's always a joy to think on a golden wedding anniversary. Just recently two of our good people in the Yakima church of the Brethren, Brother and Sister F. M. Day, celebrated Nov. 4 as the anniversary of that day fifty years ago when Rev. Josiah Royer of sacred memory pronounced them husband and wife. Seven children, six of whom are now living, were born into their home. Three of their children live here at Yakima, two at Flat, Alaska, and one at Alderwood Manor, Washington.



Many friends stopped to visit with them and wish them well during the hours of open house and leave gifts and tokens of love and appreciation. In the evening a buffet dinner was served to the immediate family and a few invited guests.

Homes such as this one that has grown more lovely through the years remind one of the second stanza of Edgar A. Guest's poem:

"Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got to be a heap o' livin' in it;

Within the walls there's got to be some babies born, and then
Right there ye've got t'bring 'em up t' women good, an' men;
And gradjerly, as time goes on, ye find ye wouldn't part
With anything they ever used—they've grown into yer heart:
The old high chairs, the playthings, too, the little shoes they wore
Ye hoard; an' if ye could ye'd keep the thumb-marks on the door."

May God bless this and other good homes which have lasted down through the years and have inspired our youth to have and maintain Christian homes. May this golden anniversary inspire golden deeds in us all.

Yakima, Wash. Paul S. Longenecker.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Wright-Lininger.—By the undersigned, at the church, Nov. 6, 1938, Bert E. Wright and Gladys M. Lininger, daughter of M. C. Lininger, both of Ashland.—Ernest J. Wine, Ashland, Ore.

Cheshire-Shaw.—By the undersigned, at the parsonage of the First church, Chicago, Ill., Aug. 6, 1938, Romey Cheshire and Bessie Shaw.—M. Clyde Horst, Chicago, Ill.

Phar-Click.—By the undersigned, at the First church, Chicago, Ill., Oct. 30, 1938, Irwin L. Phar and Roberta H. Click.—M. Clyde Horst, Chicago, Ill.

Young-Barwick.—Donovan A. Young of Elgin, Ill., and Martha R. Barwick of North Manchester, Ind., at the home of the bride, Nov. 20, 1938.—A. R. Eikenberry, North Manchester, Ind.

FALLEN ASLEEP

Bohn, Sister Lottie Sophia, wife of Bro. R. Walter Bohn, passed away Nov. 12, at her home in York, Pa. At the time of her death she was aged 64 years, 4 months and 16 days. She leaves besides her husband, five sons, one daughter, four brothers, two sisters, one stepbrother and one stepsister, besides many other relatives and friends. Mrs. Bohn was the daughter of Bro. F. C. Renner. She was a member of the Church of the Brethren for more than forty years. Though not able to attend services for some years she maintained her faith in the Lord. Brief services were held in the home, with further services in the Beaver Dam church, conducted by the writer, her pastor, assisted by Bro. Jesse Klein.—S. S. Blough, York, Pa.

Bullington, Grace, only daughter of Brother and Sister C. D. Bullington, was born near Raisin, Calif., and passed away in the same place July 17. She had been an invalid for many months. She leaves her father and mother, two brothers and three uncles. A brother passed away about eleven years ago. She suffered much but bore her affliction bravely. She joined the church early in life. She was an accomplished musician and was our church pianist for a number of years. She was employed as grade teacher for two years. During her sickness she expressed a great desire to regain her health that she might enter again upon her life's work. The many beautiful offerings testified to the love her friends had for her. She will be greatly missed, especially by her mother who had constantly and tenderly cared for her. Funeral services were conducted by Bro. Forest M. Eisenbise, pastor of the Fresno church. Interment in the Bellmont Memorial Park, Fresno.—Elizabeth Kimmel, Raisin, Calif.

Crist, Etta Mae Jennings, was born Aug. 24, 1880, in Agricola, Kans. She was married to Ira K. Crist March 27, 1900. They moved to Winfield, Iowa, and engaged in farming until March of 1909 when they moved to their farm home near Leola, S. Dak. In June of 1923 she and her husband united with the church. She exemplified a fine, sincere, Christian character and when in health she willingly assisted with all the divisions of Women's Work. In March of 1926 she suffered a paralytic stroke from which she never fully recovered. The last three months she failed rapidly and died Oct. 30, 1938. She leaves three sons, one daughter, six grandchildren and three brothers. Her husband and three infant children preceded her in death. Funeral services were conducted by Rev. Palmer in the Methodist church in Leola, with burial by the side of her companion in the Willow Creek cemetery.—Lena Swank Heagley, Wetonka, S. Dak.

DeHaas, Sister Bertha H., daughter of Bro. John and Sister Susan Isenberg Sell, was born at Leamersville, Pa., May 29, 1870, and died at her home in Roaring Spring, Pa., Nov. 2, 1938. She was united in marriage with Bro. Joseph H. DeHaas on May 17, 1905, her uncle, Jas. A. Sell, performing the ceremony. She united with the church early in life and remained faithful. She is survived by her husband, an adopted daughter, four brothers and a sister. Funeral services were conducted by her pastor, Bro. S. P. Early, in the Roaring Spring church. Interment was made in the Leamersville cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Fink, Bro. George, was born Sept. 10, 1865, at Bulls Gap, Tenn., and passed away at his home near Raisin, Calif., Oct. 17. In 1883 he was united in marriage to Josephine Linebaugh. Seventeen years later they moved to Kansas and resided on a farm until 1911 when they moved to Raisin, Calif. His wife preceded him in death about four years ago. He leaves three sons, one daughter, eleven grandchildren, one great-grandson and three sisters. He united with the Church of the Brethren and in later life was active in church work. He was seldom absent from church services. He was a member of the finance board. He was a good farmer and fine community worker. His advice was often sought by his many friends. The esteem in which he was held was shown by the large crowd that met to pay the last tribute of respect at the funeral services in the Lisle funeral parlors in Fresno. Services were conducted by Forest M. Eisenbise, pastor of the Fresno church, with burial in the Bellmont Memorial Park, Fresno, Calif.—Elizabeth Kimmel, Raisin, Calif.

Hufford, Mary A., daughter of Mr. and Mrs. Henry Hedderich, was born Oct. 19, 1862, near Rossville, Ind., and departed this life July 5, 1938. On April 5, 1883, she was married to Noah C. Hufford, to which union four children were born, two sons and two daughters. One son preceded her in death. Sister Hufford became a member of the Church of the Brethren in about 1892, and found much happiness in its fellowship. She is survived by her husband, three children, six grandchildren and one brother. Funeral services were held at the residence by Bro. Andrew Blickenstaff, assisted by Bro. Milton Early. Interment in the Pleasant View cemetery.—Mrs. Ruth Stong, La Fayette, Ind.

Keith, Chas. W., son of John and Eleanor Keith, was born Feb. 14, 1857, in Allen County, Ohio, and departed this life at his home near Brethren, Mich., Nov. 11, 1938. On Jan. 7, 1877, he was united in marriage to Mary A. Baugan and to this union were born twelve children, five sons and seven daughters. Five children and his wife preceded him in death. Bro. Keith was baptized into the Church of the Brethren in November of 1885, and was called to the office of deacon in 1886. In November of 1897 he was called to the ministry by the Mt. Pleasant church, Northwestern Ohio. He was always faithful to his duties. He leaves his four sons, three daughters, one brother, twenty-eight grandchildren and twenty-five great-grandchildren. Funeral services were conducted at the Lake View church by Bro. J. G. Guthrie.—Max Hartsough, Brethren, Mich.

Liskey.—Carrie Mundy, daughter of Archibald and Lucy Johnson Mundy, was born July 18, 1887, and died at the Harrisonburg hospital on July 22, 1938. She was a consistent member of the Church of the Brethren since girlhood. Her cheerful disposition was an inspiration to all who knew her and she was liked by everyone. She was patient and thoughtful and did a fine work in rearing her nine children. She had been sick about a month. Surviving are her husband, Claude Liskey, five daughters, four sons, three grandchildren, two sisters and three brothers. Funeral services were held in the Church of the Brethren by her pastor, Bro. Earl Bowman, and Bro. C. E. Long. Burial in the Mill Creek cemetery.—Mrs. Mattie Miller Texiere, Harrisonburg, Va.

Maloy, Sister Clara B., wife of Frank Maloy, departed this life at the age of sixty four, on July 6, 1938, at her home in Syracuse, Ind. Her illness had extended over a considerable period. She was born Aug. 27, 1873, at Leesburg, Ind., a daughter of Charles W. and Hannah Groves. It was thirty-five years ago that she was married to Frank Maloy who, with a son, a daughter and a brother, survives her. She was a good mother and a faithful Christian. Funeral service was conducted by the undersigned, her pastor, from the Church of the Brethren in Syracuse, with burial in the cemetery at New Salem.—Ralph G. Rarick, Syracuse, Ind.

Moomaw, Martin G., aged 65 years, died Oct. 20, 1938, at his home near Smithville, Ohio, following ten days of illness. He was born Sept. 6, 1871, near Ragersville, Ohio, the son of Martin and Elizabeth Moomaw. He united with the church at the age of fifteen and became a member of what is now the Baltic church. He transferred his membership to the Wooster congregation where he served in various capacities. At his death he was a trustee and deacon. He was a faithful teacher of the Word and his life was lived for God. His occupation was farming. Feb. 16, 1896, he was united in marriage to Alice McFadden. One son was born to this union. He is survived by his wife and son, two brothers, one sister, one half sister and six grandchildren. Funeral services were held at the Paradise Brethren church near Weilersville, Ohio, by Brethren W. D. Fisher and D. M. Brubaker.—Miriam Hoff Fetter, Smithville, Ohio.

Ringler, Sister Exie Grace, wife of Bro. Frank Ringler, died at the age of fifty five on July 24, 1938, at her home near Syracuse, Ind. She had been in failing health for some time. She was born Aug. 7, 1882, at Milford Junction, Ind., a daughter of Peter and Louisa Rhodes. In 1898 she was married to Bro. Frank Ringler. To this union were born eight children. Seven children and the husband survive her. She had been a member of the church for twenty-eight years. Funeral service was conducted by the undersigned, her pastor, from the Church of the Brethren in Syracuse, with interment at Solomon Creek.—Ralph G. Rarick, Syracuse, Ind.

Shively, John W., was born near North Manchester, Ind., May 31, 1860. His parents were Samuel and Elizabeth Shively. He passed away Nov. 1, 1938. His boyhood was spent on a large farm where he shared in the hardships of a frontier life. Dec. 31, 1879, he was united in marriage to Julia Ann Butterbaugh. For fifty-one years they walked happily and devotedly together. On Oct. 1, 1930, his companion preceded him in death. This union was blessed with four children, one son preceding her in death. Early in life Brother and Sister Shively gave their hearts to God, uniting with the Church of the Brethren. Bro. Shively's interest and devotion to his church will long be remembered. His standing in the community as a man of integrity and good judgment was a great asset for our community. During the past eight years his body was broken by disease but

his spirit remained undaunted. Besides the children he is survived by five grandchildren, five great-grandchildren, one sister, three half sisters, one half brother and one aunt. Funeral services were held in North Manchester by Bro. Otho Winger and the undersigned.—H. L. Hartsough, North Manchester, Ind.

Miller, William R., was born in Henry County, Ind., April 15, 1859, and died at his home in Stanley, Wis., Nov. 9, 1938. When a young man he moved with his parents to Iowa, and later to Nebraska. He was baptized into the Church of the Brethren at the age of sixteen. He lived a devoted Christian life and served as deacon for many years. In 1885 he was united in marriage to Alice Abbot who preceded him in death in 1890. Two children were born to this union. In 1892 he was married to Laura Brubaker. To this union seven children were born, three dying in infancy. He is survived by his kind and loving wife, two sons, four daughters, a sister, thirty-five grandchildren, eight great-grandchildren and a host of friends. He was laid to rest in the cemetery beside the Worden church where he worshiped since coming to Stanley in 1918. Bro. Hyde conducted the funeral services.—Mrs. Elsie Reppert, Stanley, Wis.

Sprinkle, Newton Sanford, son of Levi and Christina Dilling Sprinkle, was born in Huntington County, Ind., on April 5, 1872, and died suddenly at his home east of Lancaster on Nov. 15, 1938. He lived in Lancaster Township most of his life. On Oct. 12, 1899, he was married to Ollie May Updike and to this union five children were born, all surviving. Eight grandchildren also survive. He accepted Christ in 1910 and became a member of the Church of the Brethren. He was an interested member and attended services when health permitted. During the past year he took a great interest in the sermons over the radio. He enjoyed reading The Gospel Messenger. He delighted in conversation concerning the important topics of life. His generous disposition and sympathetic interest in others made for him many friends. Funeral services were held at the Lancaster Church of the Brethren by Brethren W. C. Stinebaugh and William Ulrich. Interment in the cemetery near by.—Dessie Heaston, Warren, Ind.

Whitmore, Mary Frances, daughter of W. C. and Sarah Whitmore, was born near Hinton, Va., and died very suddenly in June of 1938, aged 72 years. She was a devout member of the Church of the Brethren. Her kind, modest, unassuming personality won for her a wide circle of friends. She was interested in young people and anxious that they might have a good education. Funeral services were held in the Church of the Brethren by her pastor, Bro. Earl Bowman, and Bro. S. I. Bowman. Burial was in the Mt. Horeb cemetery.—Mrs. Mattie Miller Texiere, Harrisonburg, Va.

CHURCH NEWS

CALIFORNIA

Glendale, First.—The sermons by Pastor H. A. Frantz have been evangelistic and along the lines of fellowship. Bethany day, Oct. 23, Bro. E. M. Studebaker preached the morning sermon and in the evening the welfare committee, with Mrs. Ruth McCann as president, presented Life at Bethany. Church met in council Nov. 3. Our love feast will be held Dec. 4, 4 P. M. Six letters have been granted and two received. Several new families have moved into our midst and are very welcome. Oct. 31 was enjoyed very much as the men worked around the grounds of the church and some of the women quilted while others prepared the supper, after which a social was held. The district women's council met with us Nov. 10. Sister Neher gave a financial talk and Sister Shafer gave a splendid review of a book on Africa missions. Sister Frantz spoke on Mothers and Daughters. Elva Schrock gave a Bible talk. Sister Della Lehmer is president of this organization. We enjoyed the discussions very much. The B. Y. P. D. secured Bro. E. M. Studebaker as speaker on Oct. 30. Good fellowship was enjoyed Nov. 13 when the Homebuilders' class gathered for breakfast at the church. The Sunday evening meetings now begin at 7 P. M. Mrs. Frantz has been chosen as director of Women's Work. Mr. Andrews is choir director.—Mrs. Lulu Terford, Glendale, Calif., Nov. 16.

FLORIDA

Miami.—Bro. A. D. Crist closed a two weeks' revival with a love feast on Nov. 13. Bro. Crist is a forceful speaker and endeared himself to members and friends while with us. The members have been drawn closer together. Eleven were baptized and two await the rite. Our church has been remodeled and a basement put under the entire building. The church was rededicated on Nov. 6 and Bro. Crist preached a fine sermon. Two years ago Nov. 1 we started the first Sunday school in this place. The Lord has wonderfully blessed us. Brother and Sister B. M. Rollins will hold a revival for us in February of 1939, and we are praying that the meetings will be a success. We invite those coming to Florida for the winter to worship with us in Miami. The harvest is great but the workers are few.—Mrs. Enos Overholser, Miami, Fla., Nov. 20.

ILLINOIS

Virden.—Our regular council was held Nov. 2. One letter was received and one was granted. E. E. Vaniman was re-elected chorister for another year. The annual missionary supper on Nov. 17 was a success. The total received for missions from the supper and special offerings was $161. The B. Y. P. D. will have charge of the Christmas program. Union Thanksgiving services will be held Nov. 23 at the Presbyterian church. Our pastor's wife, Sister E. F. Caslow, who has been in ill health for some time is not much improved. We hope she may soon be restored to health.—Lillian Harshbarger, Virden, Ill., Nov. 22.

Walnut Grove.—Our church met in council Nov. 12. The pastor baptized three on Nov. 13. Seventeen of our number went to Kaskaskia church Nov. 20 to the B. Y. P. D. sectional meeting. We are having a worship service at the church Thanksgiving morning.—Mrs. Oliver Dearing, Calhoun, Ill., Nov. 21.

INDIANA

Huntington.—We have just finished two successful weeks of revival meetings, with Bro. Ray Shank of Gettysburg, Ohio, as our minister. Bro. Shank and our pastor, Bro. Howard Keim, Jr., made many home visitations. As a result of their sincere, spiritual efforts, eight were baptized and four reclaimed. The music was furnished by the choir and several numbers of special music were given. Bro. Shank's sermons were a wonderful help and inspiration to all and through the sincere efforts of our pastor we hope to continue this renewed interest in the church. Our love feast will be held Nov. 20.—Joy Barnhart, Huntington, Ind., Nov. 18.

Pleasant Chapel.—We have had a busy and enjoyable summer. Brother and Sister Chas. Imler of Bethany Biblical Seminary were with us as pastors from June 1 to Sept. 1. We had preaching services each Sunday and regretted to have them leave us and return to school. We observed Children's Day in June with an evening program. In September we met in council and elected Bro. Galen Bowman of Middlebury, Ind., as elder. Bro. Russell Sherman of Garrett, Ind., will serve as pastor, preaching the first and third Sundays of each month. The members of the adult class held their monthly meeting Nov. 11 at the home of Brother and Sister Joseph Ober. Thirty two attended. Our congregation and community was deeply saddened in October by the death of one of our members, Heber Getts, son of Brother and Sister John Getts. He was a senior at Purdue Univer-

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sity. He was sick only four days with pneumonia and his passing on Oct. 2 came as a great shock to all. We will hold our love feast on Nov. 25.—Mrs. Joseph Ober, Garrett, Ind., Nov. 20.

Pyrmont.—During the past summer we had the pleasure of having Bro. Milton Early and wife of Bethany Biblical Seminary serve us as pastors. We enjoyed their leadership and their efforts are appreciated. Attendance and interest increased during their stay with us. Our harvest meeting, conducted by Bro. Early, was held in a grove. A basket dinner was served at noon. We had a two weeks' vacation Bible school, with a good attendance. The district meeting was held in the Pyrmont church the latter part of August. A farewell supper was enjoyed by the members in honor of Brother and Sister Early who returned to Bethany in September. At our council the following officers were chosen: Sunday-school superintendent, Fred Laprod; primary superintendent, Frances Barnhart; secretary, Robert Barnhart; treasurer, Ben Metzger. Our love feast was held Nov. 5, with Bro. Ben Hirt of the Buffalo church officiating.—Mrs. Ruth Stong, La Fayette, Ind., Nov. 22.

Second South Bend.—Our pastor, Bro. Stump, has been out in several evangelistic meetings this fall but our pulpit is always filled with capable men. We are happy that our pastor can preach God's Word to others while we stay home and work and pray. We are praising God that one of our young ladies, Miss Nyleta Stillwell, has decided to be a missionary and will sail for Africa the first of December. Our Men's Work is doing some splendid work under the direction of Bro. Raymond Kesler. Mrs. Roy Metzler is directing the Ladies' Aid. They are very busy lending helping hands where needed. We are planning for a great revival in January, with Bro. Rufus Bucher as evangelist. We beg an interest in the prayers of our many friends.—Mrs. C. H. Stanley, South Bend, Ind., Nov. 19.

Walnut.—We met in council Sept. 9. One letter of membership was granted. A new furnace has been installed. The annual home-coming was held the first Sunday of October, with Bro. T. Shively as visiting minister. We had good attendance. Oct. 16 Bro. J. W. Fidler of Brookville, Ohio, conducted a two weeks' evangelistic meeting, which resulted in seven conversions, two received by letter and one reclaimed. Our love feast was held Nov. 1, with a number of visitors present. The following day the men met at the parsonage and shucked the corn. There were about thirty-eight men and thirty-five women and children present. Sister Anna Warstler was with us Nov. 6. In the morning she gave a very interesting talk and in the evening she showed pictures of her work in India.—Laura Fitterling, Culver, Ind., Nov. 22.

IOWA

Waterloo.—Promotion day was held the last Sunday in September, and a dedication service was held for the teachers. Rally day was observed Oct. 30. We enjoyed the fellowship of Bro. J. E. Miller who brought the morning message and also conducted the communion service in the evening. Every department is working smoothly and with a great deal of enthusiasm. The new robed choir comprised of thirty-five members is making very worth-while contributions to the services. They are now working on the cantata, The Prince of Peace, to be presented the evening of Dec. 25. Nov. 6 the sound film, The Beneficent Reprobate, was shown. This was shown in several other churches of the city. I am glad to report that Bro. Blough has recovered sufficiently to occupy the pulpit again. We pray that he may continue to improve in health.—Miriam Strayer Thompson, Waterloo, Iowa, Nov. 22.

MARYLAND

Monocacy.—Oct. 17 Brother and Sister Earl M. Bowman of Harrisonburg, Va., came to labor with us during a two weeks' revival. Bro. Bowman preached the Word with power, giving inspiration to large crowds who attended the meetings. The little folks were eager to hear Sister Bowman tell them interesting stories before the sermons. Choruses from Piney Creek, Thurmont and Madison Avenue (York) churches brought special numbers during the second week. We feel that the church has been strengthened and good seed sown which we pray will bring forth fruit. Nov. 6 we held our love feast, with a large crowd present. Bro. J. J. John officiated. Other visiting ministers were Brethren Joseph Bowman, Jesse Klein, Wm. Baker, Walter Thomas, John G. Miller and John Roop.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 16.

MICHIGAN

Elmdale.—Bro. Roy McRoberts of Thornapple congregation is still acting as minister. On Nov. 21 Bro. Peters of Lansing church was with us and gave an inspiring sermon. He had charge of our love feast, with seventy two communing. Many from our church attended the Bible conference at the Battle Creek church. We are planning to begin a two weeks' revival Nov. 22, with Brother and Sister E. S. Coffman as evangelists. Our church has extended a call to Brother and Sister Wm. H. Rivell of Pennsylvania to be our pastors.—Orvin Allerding, Freeport, Mich., Nov. 21.

MINNESOTA

Worthington.—On Nov. 12 the peace play, No Banners Flying, was ably presented by our children's department superintendent, Mrs. Guy Bicknese, and Ruth Shade, Dolly Woods and Laura Rogers, directed by Mrs. Roy Finckh. Two of our boys were awarded honor pins for perfect attendance at Sunday school last year. This was the fourth year of perfect attendance for Robert Woods and the first year for Victor Wayer. Nov. 1 the fathers and sons enjoyed a banquet which was served by the B. Y. P. D. young ladies. Nov. 20 the children's department had charge of the worship period and brought the returns of some quarters which had been given out last spring to invest for missions. Each child told how he had earned his money. Today $12.80 was turned in and there will be more later. Our Ladies' Aid will give a program and have an auction sale of handmade articles and serve lunch on Dec. 14. We will have services at the church at 10:30 A. M. on Thanksgiving and will take an offering for world wide missions. The children and teen age group will have charge of the Christmas program.—Mrs. H. H. Hauenstein, Reading, Minn., Nov. 20.

OHIO

Chippewa.—Our Sunday-school work has been progressing nicely under the leadership of our superintendent, Stanley Bupp. On July 10 we enjoyed a very delightful Sunday-school outing at Camp Zion. On this occasion our Sunday-school and church services were combined and were led by Bro. Rolland Showalter, who preached for us part time during the summer. The beginners made and donated picture puzzles, scrapbooks, storybooks and color books to one of our local hispitals. Oct. 6 we met in council. Bro. C. H. Deardorff is our elder. Brother and Sister Earl Miller and Brother and Sister Walter Weigley were installed as deacons, with Bro. Desenberg assisting with the service. We observed rally and home-coming day on Oct. 30. Many friends and former members enjoyed the day with us. In the morning Sister Goldie Swartz spoke of her work in India. Bro. C. H. Deardorff gave us an inspiring message in the afternoon. We were also favored with a number of songs by the men's quartet of the Oak Grove Mennonite church. A very impressive love feast was held, with Bro. A. L. Dodge from Black River officiating. A special program is being prepared for Christmas and an all-church Christmas social will be held during the holiday season.—Mrs. Elvin Leaman, Creston, Ohio, Nov. 21.

Poplar Grove.—We just closed a successful two weeks' revival with Bro. Wilmer Petry of Akron, Ohio, as evangelist. Bro. Petry was given the co-operation of the pastor, elder and entire congregation. Their combined efforts resulted in fourteen additions to the church, thirteen by baptism and one by reconsecration. Our communion was well attended, with Bro. Ira Blocher officiating. On Oct. 30 the harvest and home-coming service was held. The pastor, Bro. D. G. Berkebile, delivered the morning sermon and Bro. Oliver Royer of Pleasant Hill gave the afternoon address. On Nov. 20 Bro. Wm. E. Hamilton of the Middletown Church of the Brethren was with us for the morning service. Bro. Hamilton and Bro. Berkebile exchanged pulpits for the day. The interior of the church house has been refinished during the past few months. The cost of the work is being taken care of by volunteer labor and freewill giving. We pray that this spirit of Christian brotherliness may continue.—Homer Halladay, Greenville, Ohio, Nov. 21.

PENNSYLVANIA

Ephrata.—On Oct. 10 our father and son meeting was held and a fine program was given. Oct. 11 the Women's Work meeting was held and officers were elected. A fine program of music, reading and a talk by J. M. Blough was given. Our pastor is at present holding an evangelistic meeting at Williamsburg, Pa. Our love feast was held Oct. 17, with a large crowd. Our revival was held Oct. 17-25 by Bro. Detweiler. The sermons were inspiring and as a result five were baptized.—Mrs. Allen Mohler, Ephrata, Pa., Nov. 15.

Lebanon.—We enjoyed our love feast on Oct. 16, with Bro. Galen Blough, pastor of the Ephrata church, officiating. The temperance sermon on Oct. 30 was brought by Ray A. Kurtz of Richland. Bro. Roy S. Forney of East Petersburg was with us the following Sunday and brought a message on peace. Nov. 13 the Bittinger family had charge of the morning service. Dec. 11 the ladies' quartet from Messiah Bible College will render a program. Recently appropriate ground breaking services were held at our new church site at Fourth and Locust Streets. Bro. Lester Royer gave an address. Since then excavation has begun and is progressing nicely. Various departments and classes of Sunday school are preparing baskets for the needy during the Thanksgiving season. The Sunday school is sponsoring a movement to raise money for the Chinese and Spanish refugees.—Mrs. Carl W. Zeigler, Cleona, Pa., Nov. 14.

Long Run.—The work here was started about twelve or thirteen years ago by Eld. S. G. Myers of Lebanon, Pa. He worked faithfully, driving a distance of about one hundred miles. This is a mining section and many people live among the mountains. Early in the summer the home mission board of Eastern Pennsylvania appointed Eld. J. I. Byler of Lancaster to be our pastor. He and his family moved here in August. The results of constant pastoral care are gratifying. Attendance has more than doubled since last year. The highest attendance this fall was 102. We have an average of over fifty at our midweek prayer services. A young people's department has been organized with David Byler in charge. Early in September a singing class, conducted by J. Harold Byler, proved beneficial. On Nov. 6 we had an all day meeting. Brother and Sister S. G. Myers and their daughter and Brother and Sister P. H. Sanger spent the day with us. Bro. Sanger brought the morning message. In the afternoon Bro. Myers conducted our council meeting, and members of the Byler family were received by letter. One was reclaimed, making thirteen added to the church. Five were received by baptism. Two others were baptized two weeks before this meeting, making a total of twenty added to the church in the last two weeks. We greatly appreciate the gift of twelve lovely Bibles to be left at the church from the Bareville young people. On Nov. 6 forty four attended the love feast.

We are in need of more room. Our auditorium is filled to capacity every Sunday morning and it is very difficult to do the best work during the class period. We pray that the necessary means may be provided to make this work what God would have it be. A number of brethren and sisters have visited us in the past few months. We are glad to have them and invite those who can to come and worship with us. We hope to accomplish greater things for the Lord.—Mrs. Helen Reber, Bowmanstown, Pa., Nov. 10.

Rummel.—Bro. D. I. Pepple of Woodbury, Pa., conducted a very successful evangelistic meeting Oct. 16-30, closing with a love feast. Bro. Pepple preached the gospel very forcefully and seven were baptized. The spiritual life of the church was enriched. The evangelist and pastor visited in almost all the homes. Our vacation Bible school was well attended. Our pastor, W. K. Kulp, was director. At the evening service on May 22 Brother and Sister J. M. Blough visited our church, and Bro. Blough gave the message. The women's council sponsored a temperance meeting on June 24, and Sister George Wright of Uniontown presented a timely message. During vacation time Bro. Foster B. Statler of Mt. Morris, Ill., and Prof. L. D. Rose of Elizabethtown College, former Rummel boys, preached for us. Church and Sunday-school offerings and attendance are splendid. During the past year we organized a young married people's class. We are contributing to peace relief work and are using the penny-a-meal plan. We also packed five suitcases for Spain. We were represented at district meeting at the Walnut Grove church in October. We also had a good representation at Camp Harmony.—Mrs. Charles Statler, Windber, Pa., Nov. 12.

Tyrone.—Our young people's conference was held at the Tyrone church on Sept. 11. It was an inspirational meeting, with excellent speakers. Many young people took an active part in the conference, especially in the afternoon when an open forum discussion was held in charge of Bro. Cox of Bellwood. The evening address was given by Bro. Glen Norris. The Bible class has again resumed its studies, and will finish studying the Old Testament History. On Oct. 30 our rally day and home-coming was held, with a good attendance. Prior to this occasion the building committee had done some remodeling. A choir platform was built and we are now looking forward to organizing a young people's choir. The speaker for the morning was Bro. Swigart. In the afternoon Mrs. George Detweiler was the speaker. A basket lunch was held in the basement and all seemed to join in and fellowship together at both noon and evening meals. A two weeks' meeting was held prior to the love feast. Guest speakers were with us almost every evening and some stirring messages were given by singers and musicians. On Nov. 13 our love feast was held, with a large attendance. On Nov. 20 a large delegation from the B. Y. P. D. gave a program at Bellwood. They expect a return program from the Bellwood group. Exchange programs seem to be a great factor in keeping up enthusiasm in our local group.—Pauline Adams, Tyrone, Pa., Nov. 21.

WEST VIRGINIA

Terra Alta Co-operative Brethren.—We began our revival Oct. 31, with Bro. N. V. Leatherman of Berlin, Pa., as evangelist. He preached many inspiring sermons and we were much benefited by them. The revival closed on Nov. 11, with a love feast. One was received by letter. Bro. Leatherman was given a hearty welcome by everyone and we hope we may have him with us again.—Mrs. Roy Whitehair, Terra Alta, W. Va., Nov. 15.

On Making a Will--

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"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of ..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., December 17, 1938 No. 51



"Snow-crowned, . . . pines are glorified!"

(See Page 5—Pines)

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE ELGIN, ILL.

THE CHURCH ANSWERING THE CALL

THE CALL OF GOD

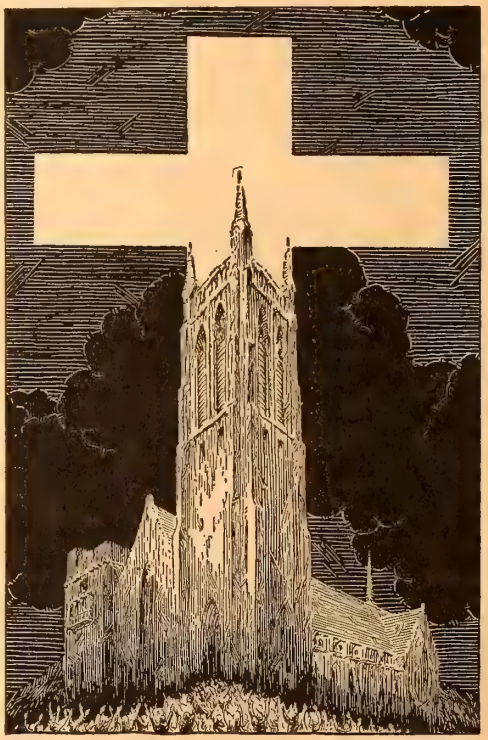
"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house; unto a land that I will show thee . . . and thou shalt be a blessing."

"God called unto him [Moses] out of the midst of the bush, and said, Moses, Moses. . . . Come now therefore, and I will send thee . . . that thou mayst bring forth the children of Israel out of Egypt."

"The Lord spake unto Joshua, . . . saying, Now therefore arise, go over this Jordan, . . . I will not fail thee, nor forsake thee."

"Also I [Isaiah] heard the voice of the Lord, saying, Whom shall I send, and who will go for us?"

"And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us."



THE ANSWER OF THE FAITHFUL

"So Abram departed, as the Lord had spoken unto him. . . . By faith Abraham, when he was called . . . obeyed; and he went out, not knowing whither he went."

"By faith, he [Moses] forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible."

"Then Joshua commanded the officers of the people, saying, . . . within three days ye shall . . . go in to possess the land, which the Lord your God giveth you to possess it."

"Then said I, [Isaiah], Here am I, send me."

"And after he [Paul] had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

The Call for Missions in the Church of the Brethren

1880—"Especially were we pleased to see our late Annual Meeting, for the first time, take hold of the reins in good earnest, and adopt a system which, if carried out and worked up with the enthusiasm the cause demands, and which becometh the children of God who have the salvation of the world committed to them, will certainly work well and accomplish much good."—James Quinter.

The Answer of the Church

1876—Missionaries went to Denmark.
1894—Missionaries sailed for India.
1908—The China field was opened.
1922—Mission work began in Africa.
Between 1876 and 1938, 245 missionaries have been sent by the Church of the Brethren to foreign lands to proclaim the Gospel of Jesus Christ.
1938—101 missionaries are on the fields.

The Call to Us Today

1938—"Some of us are getting near the breaking point and we are all praying for recruits. Send us several new workers both men and women. This is from one in desperate need."—F. H. Crumpacker.

What Is Our Answer?

The answer of the church to the three lost comrades in China is the call for eight new workers to lift the light of Christ, also new recruits for India and Africa.

Trinity of Martyrs —By R. C. Arbaugh, Bridgewater, Virginia

Oh, trinity of martyrs,
Oh, spirits three live on!
Inspire us with the grandeur
Of your immortal dawn.

Victims of a war's cruel hate
We know not how or where,
Yet know we that your spirits rest
In peace within God's care.

Up successors, flood the fields,
Your shoulders to the wheel;
Make their work a finished task
Encouraged by their zeal.

Our trinity of martyrs
Forever shall live on,
In lives that feel the grandeur
Of their immortal dawn.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor "THY KINGDOM COME" H. A. BRANDT, Assistant Editor

Vol. 87 Elgin, Ill., December 17, 1938 No. 51

EDITORIAL

Besides Good Dinners on Two Days

To provide Thanksgiving and Christmas dinners for those who otherwise could not enjoy these pleasures is a fine bit of Christian service. The lustre of this noble deed is dimmed considerably, however, if that makes it easier for you to forget that there are more than three hundred and sixty other dinners in a year which are highly useful in promoting the more abundant life.

And that takes no account of the occasional new shirts necessary nor of the refilling of the coal bins. Nor of the education of the children. Nor of the thousand and one other needs that human flesh is heir to, not to speak of human spirits.

What is your method of making the special appeal of special days contribute to your permanent awakening, instead of furnishing a cheap and easy way to quiet your conscience against the ever more insistent calls for help? The open season for being generous lasts all the year. The less privileged ones you have with you always and you can do them good whensoever you will.

How often we will and how much, is the matter that needs looking into. It tells whether the annual recurrence of Thanksgiving and Christmas is actually doing us any good. E. F.

Send Him Around Our Way

A FRIEND laid on my desk a while ago a little packet containing two white tablets that looked as if they were meant to be swallowed, and bearing the inscription: "The Truth About ——." Well, it doesn't matter what it was the truth about, since it was quite unable to awaken any confidence in its claims. We were already too familiar for comfort with a good deal of truth about this particular malady but it was not the kind of truth that frees one from the distress which it entails. And we could find no reason for believing that this new installment was any better in this respect.

There's truth in plenty all around us on all manner of subjects. Books and papers and pictures and sermons are full of it but most of it only tells us what we already know too well. Most of it fails at the crucial point of effective remedy. Most of it is merely dressed up to sell. Who for instance does not know what's wrong with the world? But who knows how to make you and me and everybody weigh values correctly? And treasure only the good and reject the harmful and the worthless? Who has the truth about that? E. F.

How Good Is Co-operation?

THE other day we read a chapter entitled: An Ethical Evaluation of the Consumer's Co-operative Movement. It was a good chapter, but not the first material read dealing with co-operation. The writer has vague memories of required readings in a source book, and recalls that in one such the point was made that the co-operative movement had failed to take vigorous root in America because Americans were not penny-wise. In recent years pennies have come to loom larger and the interest in certain types of co-operation has grown apace.

Also, for some years now the writer has sold his crops of a certain well-known fruit through an equally well-known co-operative organization. Anticipating a bit, we wish to say that we are heartily in favor of co-operation because we think it is good. But we also agree with a point made in the chapter on ethical evaluation. And this is that there are at least two sides to the question. There is a pro and a con respecting co-operatives as they exist today.

This situation arises not so much from any quarrel with the idea of co-operation, but rather from what results when the attempt is made to put the ideal into practice. At its present stage of realization co-operation is usually far from complete, and the technique is not fool proof. This does not discredit the idea, but suggests why some favor and others criticize co-operatives.

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Take the matter of degree of co-operation. This is usually on the two or three interest basis, as when capital and labor strike a bargain or producer and distributor agree to work together. What is wrong or incomplete here is that the most basic of all interests, the public or consumer stake, is without active representation. Thus current co-operation is good as far as it goes, but it is not ideally complete until it is so set up that in any situation all interests are properly recognized. This is the ultimate standard which in actual practice is no more than approximated. Then there is the matter of technique. Even co-operatives have their internal troubles. For with every interest in a given situation represented the fact remains that some representatives will be more effective than others. Thus the ideal of a just balance becomes strained or tipped somewhat.

All this is to explain why an idea which is good may and does have its pros and cons when it comes to the test of its practical application. To our way of thinking co-operation is an attempt to extend the idea of brotherhood, or the true family spirit, to a larger and larger circle. Such extension naturally results in new problems and the intensification of old ones. But we say again that this does not discredit the idea. However, it does mean that its application and extension must come as a process. Co-operatives as they exist today are a step in the right direction. But they are based on a technique which in its practical application calls for wisdom, patience and continuous improvement.

H. A. B.

Missing the Best Music

You have no doubt heard of the overtones in the symphony of fine living, going the second mile, doing more than law or custom requires, exceeding the terms of the contract and all that sort of thing. So had the man who forgot it at the father and son banquet. He thought of it on the way home but it was too late.

The boy whose "father" he had been that evening lived only a few blocks out of his way. He could so easily have gone with him all the way home instead of sending him with a friend. The boy was well cared for all right, but the other way would have been a nicer finish to his part in the evening's doings. It would have ranked higher in respect for the boy and would have left a pleasanter taste in his own mouth than the thoughtlessness did which he belched up afterward.

You see what the trouble was? The man did not have the overtones habit well enough fixed in his life to keep him from slipping up that time. One must be on the job constantly. It's a matter of daily discipline—this thing of getting in the extra touches. But it yields large dividends in influence for good and in personal satisfaction. It softens the discords and adds a sweeter note to the symphony of life.

E. F.

Current Intimations of God

Besides the obvious and time-honored evidences of God at work in the world, there is that for each age which may be classed as the current intimation of his presence. Some generations are more sensitive of need at this point than others, and perhaps none more so than our own.

Characteristic of our times has been a tremendous increase in the volume of facts which man has added to the known. Indeed, the facts are now so numerous that it seems every aspect of life has its literature and its specialists. No longer can one human mind know all things. We live in a time when many can not see the tree for the leaves. And so there is a confusion born of the multiplicity and seeming futility of facts and yet more facts.

But what has all this to do with intimations of God? Consider the evident need for organization and interpretation, for a sure word concerning purpose and meaning. How can one discover direction without the ministry of the encyclopedic and philosophic mind? But is not all this in the direction of God and what he is and does in our world?

Again, recall how bravely the material world was once set forth as essential reality. And then it was found that the very materials in our hands dissolved into elusive atoms and electrons. The eclipse of the material brings one around to the idea of the spiritual—and certainly this is an intimation of God.

Note also the eagerness for certainty, and the tremendous current interest in security. Very naturally in a changing world there is increased uncertainty and general insecurity. The human reaction to this situation is new interest in certainty and security. But these are values men since the psalmist, Job and Augustine have found in God. We do not mean to exhaust the field, but it seems to the writer that modern life is replete with intimations of God.

H. A. B.

Your Alabaster Box

Six days before the passover Jesus came to the Bethany home which was his chief refuge from an unfriendly world. Here they made a supper for him. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment."

How many are bearing alabaster boxes today? Who comes with the whitest and most precious thing he possesses as a gift for the Christ? Certainly at the head of those from our church who have given their best stand the three lost missionaries. For what they freely gave we believe was life itself. How precious is your white gift for the King this Christmastide?

H. A. B.

THE GENERAL FORUM

Pines

BY MAY ALLREAD BAKER

There's something in a pine
That shows a Hand divine
When tall, and dark and high
Against a sunset sky.
A haunting loveliness
No other trees possess.

They whisper in the night
Beneath the calm starlight.
And scented breezes play
Amid their boughs all day,
While many nests are made
Within their sheltering shade.

Their needles in the spring
Weave soft, thick carpeting.
In summer they are cool
As any mountain pool.
In fall, their sober green
Is restful and serene
Amid the rioting
Of autumn's coloring.
But, in the winter time,
Of this, our northern clime,
Snow-crowned on every side,
Then, pines are glorified!

Lewisburg, Ohio.

The Right Will Win

BY ROBERT HENRY MILLER

EVERY member of the Church of the Brethren should feel proud of the fact that upon so many of the great moral issues our church has taken the right position. There is nothing more important than to find the right side and to take your stand there. The importance of this matter and the skill with which Jesus stood for the right are shown in a group of stories of his last week in Jerusalem.

Jesus went to Jerusalem knowing full well the bitterness of the hatred of the enemies. He was equally aware of their power to work their murderous will upon him. In the controversies of that week he was not trying to escape death; he was trying to keep the moral issue clear. He would have all men know for what he stands, and what his motives are, and what his enemies stand for and what their motives are. All this is set forth in seven stories, Matt. 21: 23—22: 44.

He brought a fourfold indictment against the leaders of his nation. They sin against light. They asked him by what authority he did these things, referring to the cleansing of the temple. He replied, "I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven or from men?" They went immediately into a huddle. They deliberated, "If we say, 'From heaven,' he will ask us, 'Why then did you not believe him.' We can't say that. If we will say, 'From men,' we fear the multitude; so that is out." They returned to Jesus with this cowardly answer, "We do not know." The fact was they did know, but they were moral cowards, unwilling to face the truth that lay clearly before them. Jesus' first indictment against the leaders of his nation is, they sin against light.

They talk piously and live sinfully. This charge Jesus set forth in the parable of the two sons. To one the father said, "Go work today in my vineyard." The son replied, "I will not." Later he repented and went. To the second he said the same, to which the son replied, "I go, sir," and went not. The leaders of Israel are like that. They give God the worship of their lips, but their hearts and wills are in rebellion against him. Jesus' second indictment against the leaders of his nation is, pious talk and evil life.

They receive from God but make no return for all his liberality. Jesus makes this charge in the form of a story of a householder who invested his very best in a vineyard and let it out to husbandmen. He sent numerous messengers to collect the rent, the last of whom was his son. These messengers were insulted, stoned, beaten and killed. Jesus' third indictment against the leaders of his nation is they receive and receive and receive from God, but never make a gesture of gratitude.

They keep the people of Israel away from true happiness. The nation was on the threshold of a golden age of security and enjoyment. They could have entered this new day if it had not been for the leaders who shut the door and kept them out. This charge was set forth in a story about a king who made a marriage feast for his son and invited many guests who killed the messengers who offered them this joy. The leaders of Israel are like that. They close the door upon their people, shutting them out from happiness and security.

These are Jesus' four indictments against the leaders of his people: they sin against light; they talk piously and live sinfully; they take from the hand of God and give no return; they shut the people of Israel out from an age of true felicity.

His enemies now make a triple attack upon Jesus. So great is their hatred of him that all the sects of Judaism, ordinarily hostile to each other, unite to entangle him.

First the Pharisees and Herodians put to him a question filled with dynamite. "Is it lawful to give tribute to Cæsar or not?" After looking at a coin Jesus answered: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." The

purpose of his enemies in asking this question was that they might get an excuse to kill him. What they were trying to do was to get him involved in a petty political issue, so they might kill him as a pro-tax or an antitax agitator. In either case his death would have been robbed of its significance. Jesus was unwilling to be classed on either side of this meaningless controversy. The thing Jesus is eager to make clear to all men is *justice*. "Give Cæsar what is Cæsar's; give God what is God's." His enemies were defeated. They wanted to tie him to something trivial; he hitches his life to something of supreme worth—*justice* to God and to men.

The Sadducees asked him concerning the resurrection. It was a stock question often used by this party against the Pharisees who believed in the resurrection. "Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the third, unto the seventh. And after them all, the woman died. In the resurrection therefore whose wife shall she be of the seven, for they all had her?" Their purpose was to entangle him in a speculative, unimportant theological quibble. As in the case of the tribute money, Jesus again refused to concern himself with trifles. He used their question as the occasion to emphasize another truth of supreme importance. He said to them, "You know neither the scriptures nor the power of God." If they had had an adequate conception of God this little petty difficulty would be swallowed up and forgotten.

The Pharisees asked him, "Which of all the commandments is the greatest?" There had been prolonged and bitter controversy over this point. Now they put the question to Jesus, again seeking to embroil him in a discussion which had no meaning or importance. And here as in the case of the tribute money and the resurrection he put his finger upon an eternal truth. The one commandment which includes all the others and comprises the whole duty of man is to love God with all the heart, soul, mind and strength and to love one's neighbor as one's self. "On these two commandments the whole law hangeth and the prophets."

In all of these seven stories Jesus seeks to clarify the issues between himself and his enemies. They wanted to befog these issues. They wanted to appear the champions of righteousness. They wanted him to appear as a disturber of the peace, a sinner, a criminal. They wanted to paint themselves white and him black. Jesus will not allow it. He shows them up for just what they are. He refuses to let them paint him black. He reveals to his own age, and to all ages, the truth for which he stands. The leaders of his nation sin against light, they talk piously and live sinfully, they take from God and make no return, they shut happiness from the people. When the strategy is turned and his enemies attack him, attempting to entangle him on the tax issue, on the question of the resurrection and in the debate about which is the greatest commandment, he uses these questions as occasions to emphasize the three greatest things in life: justice to God and to all men, the truth of scripture and greatness of God, and love to God and one's fellow men.

The one thing of supreme importance is to stand right on moral issues. One might paraphrase a noble statement and say, "I would rather be right than President; I would rather be right than anything else in all the world, I'd rather be right than live." If one is right he can not lose; if one is wrong he can not win. The one invincible defense for any man is to stand for the right in so far as God enables him to see the right.

North Manchester, Ind.

The Qualifications of Christian Ministers

BY M. A. STUCKEY
The Ashland Theological Seminary

Second Half—Positive

1. *Blameless,* i. e., *without reproach.* In no respect must the minister of the gospel render himself deserving of censure; he must be irreproachable, unsullied and spotless. No sinner or saint should ever be forced to point the accusing finger of scorn in his direction and remind him of long-contracted and oft-neglected financial obligations. Unpaid notes of long standing and canceled grocery bills reflect very unfavorably upon any preacher's testimony and character.

Again, his relationships with women must be carefully guarded. Loose talk and filthy communication may be associated with the tendency to bigamous or even polygamous living. Dozens of examples, devilishly emblazoned on the front pages of our daily newspapers, tell a story of the soiling of the saint in the pulpit. It is a verity that all saints are preachers, but not every preacher is a saint.

2. *Husband of one wife, . . . having children that believe, who are not accused of riot or unruly. . . . One that ruleth well his own house.* The implications here seem to be that the elder, if married, be the husband of one—his own—wife; polygamy is ruled out; he is to be faithful and loyal to his spouse, having no concubine or mistress; he should not be of the divorcing and remarrying kind in his own case especially—in others, circumstances will determine—but he may marry after his wife's death. This seems to be the very earliest Christian procedure, being post-apostolic and Biblical.

A preacher's sons and daughters constitute a perennial problem. As believers they are neither better nor worse than those of the average parents; if caught in

some unseemly act, it is always a very, very bad act; if noted in some chivalrous and noteworthy deed, it is referred to as one which was expected. Goodness and badness in children are the products of heredity, environment and training. The ruling elder should study these factors carefully and never spare the rod. Pleading and tears were of no avail in the writer's youth when *he* merited the chastening rod.

3. *Vigilant* (nephalion; temperate—R. V.). Ordinarily the word vigilant carries with it the idea of watchfulness, but such is not the word which the apostle Paul used. His word means "sober, temperate, abstaining from wine." The kindred verb (nepho) in the New Testament is used thusly, "to be calm and collected in spirit; to be temperate, dispassionate, circumspect."

4. *Sober and sober-minded* (A. V. and R. V.). It is refreshing to think Paul included this qualification. A pastor who is sane, who curbs his desires and impulses, who is levelheaded, free from unwarranted extremes or radical tendencies, and withal is blessed with an abundance of *common sense,* will find himself in constant demand in the eldership. "He who has not [the latter], though possessed of the highest culture of the schools, and though a man of piety and purity, is not fitted for this important place."

5. *Of good behavior, orderly* (A. V. and R. V.). The successful leader of a church will find that his teaching by example will far excel his verbal precepts. In conduct he should be a model, "not uncouth or boorish, but chaste, courteous, and polite." At all times he must be a Christian gentleman whose modesty does not give way to shyness and whose geniality does not degrade into the noisome "pestilence that walketh" at noonday. Well ordered thought within will be unconsciously reflected in an orderly walk without.

6. *Given to hospitality.* Herein the historic Brethren have excelled. Are we following in their train? Are our homes opened gladly to the traveling pastor or missionary? Are we openhanded to strangers? Are we friendly to the needy, the sin-stricken, the heartbroken, the care-ridden souls, whose lot in life is unfortunate, whose mute pleadings are unheeded, and whose souls are unfed? Is it not the full duty of individual pastors and Christians and the church to be hospitable? Do you not remember the fine name and record of our own Christopher Sower, "the good Samaritan of Germantown"? Blessed be his memory!

7. *Apt to teach.* Jesus was the Teacher come from God. His words were those which the Father gave him. He taught not as the scribes, Pharisees, Essenes, or even Samaritans, but with authority. His knowledge was wide, he spoke several languages, he knew the Old Testament better than the scholars of his day, and never erred in his teaching. We, as under-teachers of the Great Teacher, should teach the entire Scriptures, the whole doctrinal system, emphasizing and magnifying our practical beliefs in a firm, but moderate manner. We need to guard ourselves against lopsided extremes and mere latitudinarian platitudes. The pastor, assuredly, must be a student of the Book, must know the what, why, when and wherefore of good instruction, and must be able to set the pace for all his parishioners.

8. *Patient.* A better translation is *forbearing.* Elders are forced to *bear* and *forbear.* To endure provocations innumerable, to listen to malicious gossip, to witness divisiveness and stubbornness, to overlook meanness, littleness, and stupidity in one's parish, require patience. Every church family needs a mother. That place is only filled by the pastor who is reasonable and meek.

9. *Of good report from them that are without.* A successful pastor is usually widely liked and loved. That fact will be heralded by those who are unchristian—Jews, atheists, agnostics, infidels, etc. They may not like the denomination which he represents, but they can not find fault with his sincerity; they may not condone his theories, but they should not condemn his practice; they may not like his God, Christ, religion, or what not, yet they should admire him for what he is. Should he try to convince one of the gainsayers of the Christian religion, they never should be able to point to him and say: "Physician, heal thyself."

10. *Lover of good; lover of good things; lover of good men; lover of goodness.* A true preacher will love good things, good men, good words, good conduct, yes, all goodness. He will not start from *self* as a center, but from *love* of others. Following his Master he will desire to "do good to all, but *especially to them of the household of faith.*" Self-seeking and self-glorification will never appear in a good preacher's program of living.

11. *Just.* In its widest sense Paul's word means "upright, righteous, virtuous, keeping the commands of God." But such is not the meaning in Titus 1: 8. At this place the word *just* is used in a more limited sense. Accordingly, a *just* elder is one who *renders to each his due;* one who passes *"just judgment on others,* whether expressed in words or shown by the manner of dealing with them." Scripture speaks of God recompensing men impartially according to their deeds, and of his absolute justice in the execution of his governmental laws; and also of his law of pardon, signifying, of course, that elders are to be just as he is just. That is a terrific qualification and assignment, but the Scriptures demand it. A pastor continuously should be *sober towards self; just to his neighbor; and holy before God.* Then there will be no doubt concerning his dealings with men, his record will be as clean as a hound's tooth, and

though not eloquent in speech, his deeds, like the fragrant aroma arising from a bed of lilies, will scent the atmosphere wherever he goes with peace and joy and contentment.

12. *Holy.* Holiness is that state of undefilement by sin, of freedom from wickedness, of purity and piety, which a true worshiping believer possesses in Christ Jesus. He stands before God unblemished and unafraid; before man he is reverent and pious. Christ said on one occasion: "For their sakes I sanctify myself." How much more should the minister strive to do the same thing! In many lives sin has lost its blackness because holiness has lost its whiteness, with the result that we present to the world a character of ambiguous gray. In fact, modern men have failed to appreciate the holiness of God at all and sin has lost its hideous indelible stains. Sin, brethren, is the root of all our misery in the ministry and out of it; holiness is the remedy.

13. *Temperate, self-control* (A. C. and R. V.). Again the word temperate is used and with singular completeness. Control of self in every particular is signified: "Not excessive, lavish or inordinate, but moderate in desires, language, passions, appetite and conduct; calm, self-contained and self-restrained. This virtue shades into that of soberness, and each is strengthened by the other."

14. *Holding fast the faithful word,* etc. Every word, phrase, paragraph, chapter, book, or series of books in the Scriptures is a faithful word. We are to preach and teach the divine deposit regularly and anchor Christians to it. The doctrine of Christ and his church is our only doctrine; let us cling to it forever, for all else shall eventually fail and pass away.

Our delightful study is at an end. The standard set by the Spirit of God is high and every pastor is constrained to say: "I can not attain unto it." But, let it be remembered that the Leader of all leaders advised: "Be ye perfect, even as your Father in heaven is perfect" (Matt. 5: 48). In that verse there is extreme comfort and consolation: we know he will finish the work of perfection as the days go by and that that shall last as long as the centuries roll and the rocks melt in the sun.

Let us, therefore, be faithful to him in the ordination of men to the gospel ministry. Let us not keep worthy men from this high calling, but, *never, never, never,* let us ordain an unworthy man. If we fail in this respect we shall grieve the Spirit, dishonor God, and bring the work of Christ to naught.

The writer's concluding admonition is not his own. It is that of the mighty Simon Peter: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5: 1-4).

Ashland, Ohio.

Our Hymnal

BY MRS. CLARENCE BOWMAN

Given at the Summer Assembly of Northwestern Ohio

If it were compulsory for me to give up all but two books. I should retain the Bible and our Brethren Hymnal (in its latest edition). For next to the Bible, our Hymnal is dearest to me. For a long time too many of us have been half apologetic, half ashamed of our own glorious church, yet in many ways our heritage is richer than any. However, it is the heritage of music about which I want us to think.

A few years ago a world known evangelist and songwriter was in our home. One of the first things he asked of us was permission to see our church Hymnal, for said he: "Your church has long been outstanding for her wonderful congregational singing, and I would like to see your own hymnal."

Some books with our music are kept under lock and key and carefully guarded at our nation's capitol in the Congressional Library.

Now when I speak of these great hymns of our church, I wish us to keep uppermost in our minds what great hymns really are. There are hymns, good gospel songs and cheap gospel songs—songs which were written to appeal to the emotions and feet. In using these songs there is no real benefit, for they are selfish, light and have no real depth or value for our worship. Someone has suggested that one test of the better songs (although not always the best test) is that the better songs sing first of deity and then of ourselves. Examine your songs carefully for deeper spirituality. I do think that perhaps these lesser songs have played a part in the conversion of poor and ignorant men on the streets of some of our large cities—men who have never known the glory and greatness of our God, and those who have lived so they have not the depth to appreciate Christ.

One reason great hymns ofttimes are not appreciated, is that they were written by inspired souls as the result of great emotional and spiritual experiences—so great, in fact, that many souls find difficulty in reaching such heights and depths.

Some ministers argue that they desire a little gospel songbook because their audiences sing better, and by better they mean louder. Is that what we are striving

for? Is it not better to strive to give to the audience an experience which will enliven and strength their spiritual life, making them determined to live more like the Master? Then, some contend that the Hymnal is too expensive! What are a few cents per book when our church is strengthened and deepened spiritually? Let us instead cut out a few rich desserts, extra gum and candy and tobacco, those things which are actually harmful to our bodies, and give this for something which brings lasting values.

The questions to ask are more like this: Is the poetry good, the music lofty and descriptive of the words so that each chord expresses each word? Perhaps the very nature of the hymn has kept boisterousness out of the singing; thus the real question is: Has God lived in them as they sang? When singing, our minds should be wholly on God Almighty—quiet, reverent, forgetful of our bodies in this great thing which is drawing us Godward; or with a thrill of joy we burst into praise for such a Creator. These hymns should make us think. When over, they have really just begun, for they live on and on in their limitless bigness.

Another point about our Hymnal which is definitely in its favor is the wide scope of subjects and their arrangement, which makes it so easy to find a suitable selection for any worship program; and that is so important. Even a poorly presented sermon can be made more effective by the proper hymns, and how much more effective is the proper hymn to climax a good sermon. Last year at a district meeting in Virginia the Ikenberrys of China gave two of the most inspirational messages I ever listened to, telling of the great harvest and the scarcity of laborers. Following this that great audience sang: *Hark! .The Voice of Jesus Calling.* Many an eye filled with tears and many a heart ached with longing to be chosen as a "laborer" as they sang *Here Am I, O Lord, Send Me.*

On one occasion our Hymnal was judged in the following points with leading books of our country:

1. Quality of hymns.
2. Arrangement as to subjects.
3. Study and arrangement of indexes.
4. Responsive readings.
5. Size of the book and type and the ease with which it could be handled and read. And it was found that our own Hymnal was one of the best, and some thought it the best of all.

Let us now look at our own hymns and writers and composers in this great book—*Hymnal, Church of the Brethren.*

Bro. William Beery, a native of Ohio and now a resident of Elgin, is the first on this list. That he is a man of God is fairly obvious if you look at him, and still more convincing if you talk with him. He is in his eighties and still leads singing at our Annual Conferences. This year he sang several beautiful solos. God gave him a great talent and he in turn developed and sent it back to God. For his day he had an unusual musical education. It started in the old-fashioned "community singings." From these he went on grasping every opportunity for advancement, studying and teaching. He taught some time at Juniata College.

In June of 1888, Bro. Beery married Adaline Hohf. She, too, was a musician and poetess. Sister Beery has gone to live with the Master of whom she wrote and sang. We will look at their hymns together.

Some of the hymns I name we can claim only the music or words, but several are all ours. I hope you have a hymnal and will look them up to study as you read of them.

Come, Holy Ghost, in Love, No. 170.
Blessed Bible, How I Love It, No. 183.
Hail, Blessed Trinity, No. 71.
Take My Hand and Lead Me, Father, No. 254.
Lo, a Gleam From Yonder Heaven, No. 256.

These last two are to me the most usable, and perhaps the loveliest of the Beery hymns, although I am very fond of all of them. I hope you remember the lovely chorus of No. 254. If not, get out an old Hymnal and discover it.

Bro. George B. Holsinger wrote music of singular beauty and depth, giving new and richer meaning to great poems. He was a native of Pennsylvania and was one of the outstanding leaders of our church. You will find the story of his life in the little book, *Some Who Led.* For a number of years he was head of Bridgewater's music department. These four songs in our book are much used and familiar to all of us:

Cross of Christ, O Sacred Tree, No. 137.
Purer in Heart, O God, No. 312.
Hark! The Voice of Jesus Calling, No. 379.
Eternal Source of Every Joy, No. 431.

J. Henry Showalter deserves credit for the greatest number of hymns. He is a Virginian by birth and is now living in Ohio. His father and brother were also music teachers. He studied under some of the most competent instructors in the United States. We have many of our old favorites among his songs.

In Thy Great Name, O Lord, We Come, No. 60.

See Him in the Garden Lone, No. 133. To me this is one of the most throbbingly beautiful hymns ever written on the suffering and last prayer of our Savior.

Breathe Upon Us, Holy Spirit, No. 169. A beautiful prayer like so many of the hymns in our hymnal.

I Need Thee, Precious Jesus, No. 216.
More Like Thee, O Savior, Let Me Be, No. 223.
Nearer the Cross of Jesus, No. 228.
The Lord My Shepherd Is, No. 261.
There Is an Arm That Never Tires, No. 268.

We Are Saved by the Grace of Our God, No. 291.
Lord, This Day Thy Children Meet, No. 395.
With Thankful Hearts, O Lord, We Come, 425.
O I Long to See the Beauty, No. 451.

Lord, With Devotion We Pray Thee, No. 13, was written with the help of Edyth Hillery Hay, daughter of Lemuel Hillery, a minister of our own church. She also wrote the words to *He Loveth Me, No. 122,* and the music for Bro. J. W. Lear's hymn, *The Way Is Dark, I Dare Not Go Alone, No. 217.* Bro. Lear's other hymn is *None Can Satisfy But Jesus, No. 294.* And credit for this stirring music goes to Bro. Showalter.

As you all know, Bro. Lear is a pastor, teacher, evangelist, and for years was dean of our seminary. He is a friend of all who know him. He says he never thought of these poems becoming songs for our hymnal. During his evangelistic work he met all kinds of people, and in thinking of his varied experiences and during a mood of great trustfulness and faith, he wrote the first of these lovely songs. Bro. Showalter first put the words to music, but later Mrs. Hay asked permission to write the present song, and to it she added the chorus. This happened some ten years after the song was written, during a meeting at the West Goshen church, Indiana, where Mrs. Hay was the chorister.

The second song was written while brooding over the the many types of people he contacted in his meetings—adults who craved only material gain, young people who were seeking only pleasures of this earth, self-righteous folk who were completely losing life's real meaning and blessing.

On the Radiant Threshold, No. 18, was written by one who was the co-founder and for years president of Bethany Biblical Seminary. Bro. A. C. Wieand is a great scholar, teacher and Christian. All who know him love him, and his life touching others brings a hallowed benediction. To know him, one must absorb some of his beautiful faith. The words of this hymn are truly magnificent.

Since early youth Bro. Wieand has had a period of early morning devotion. This provides his sacred stillness. While at McPherson College he had an east room and morning after morning he watched the gates of heaven seemingly open as they sent forth radiant mornings across the Kansas plains. Because of this, he wrote these words, words which came out of the richness of these moments alone with God.

Margueritte Bixler Garrett shows herself to be a very charming and delightful person from her most gracious answers to my questions concerning her musical career. She is a native of Ohio and has a splendid musical education. She taught at Manchester and Mount Morris Colleges, but gave it up for evangelistic singing, and in this field she became very well known. She has toured Europe and Asia and most of these United States singing. Altogether she has written about seventy-five compositions, many of these have never been published. At the present time she is working on a cantata, which I hope will soon be ready for use in our churches.

Brother, Here's a Message, No. 308, was written for a men's meeting, during an evangelistic campaign in Bluffton, Ind. She wrote it in about an hour's time.

Our Prayer, No. 53, is one of the loveliest choir numbers in our hymnal. Mrs. Garrett thinks it one of her best numbers. She says the music and words (that is the melody) to the first verse came as if she had always known the song. The rest was worked out at her leisure.

Peace, Perfect Peace Have They, No. 307, was written by Mary Stoner Wine, the wife of Eld. G. L. Wine, pastor of the Covington, Ohio, church. The music of this fine hymn was written by Walter L. Miller of Bridgewater, Va. Bro. Miller has written many hymns and takes great delight in music.

Bro. Roy Mishler, a graduate of Bethany School of Sacred Music, wrote *Close to My Savior, No. 219.* He was killed in a train-auto accident while still a young man and a pastor. He had many friends and all who knew him knew him to be a man of sterling character. I hope you will read the words of his hymn prayerfully, carefully and let their depth and beauty sink far into your hearts and lead you to the very side of our Savior.

Lima, Ohio.

The Mystery of the Manger

BY WILLIAM REGISTER

It is necessary to possess a virgin life if the truth of our Lord's Virgin birth is to be rightly appreciated. By that we mean that one can not fully understand the revealed facts of this holy mystery unless his life is made and kept holy by the same blessed Holy Ghost who carried through the wondrous conception of our Savior's human body.

In fact, one wonders if any particular part of our Lord's person and work can be rightly understood unless there is a corresponding spiritual experience. For instance, how can we grasp the tremendous miracle of our Lord's birth unless, first of all, we have been born again by the same Holy One who made Christ's birth possible?

Or how can we follow the Master's footsteps as he trod the streets of Galilee, and other parts, living a holy and sinless life amid the pollutions of earth, unless we ourselves are seeking to live lives of detachment even as he did, from the ways and pursuits of this world?

Or how can we enter rightly into the sorrow of his rejection by his brethren, or the persecution of his friends and foes alike, or his tragic betrayal by a pro-

fessed disciple, unless in some measure, we have had to tread the same thorn-strewn road and receive many wounds without cause?

Or how can we linger under the shadow of Gethsemane's olive trees, and penetrate the meaning and mystery of his soul agony as he cries, "Not my will but thine be done," unless we have come to some Gethsemane of surrender of our own, and learned to say, "The cup which my Father hath given me, shall I not drink it?"

Or how can we grasp the significance of his cross as he dies, unless we ourselves have come to the place of death, even to the place called Calvary, that is a skull, suggesting thereby nothingness and emptiness and death? Or how can we realize the truth of his glorious resurrection unless we are walking in the newness of life?

You see the thought! The apprehension of the truth concerning Christ requires a spiritual correspondence; or in other words, to know Christ we must live Christ. And so we return to our opening word, namely: that the Virgin birth of our Lord can only be profitably meditated upon by men and women whose lives are virgin.

It is with the feeling of hesitation that one approaches this solemn, holy mystery of our Lord's birth as a human Babe in a manger at Bethlehem. The theme is so vast and delicate, so profound and incomprehensible, that one trembles lest one word should be expressed that misrepresents in the least degree such a wonderful revelation.

Without question the Virgin birth is in many respects a mystery, and will ever remain so; yet there is a good deal of so-called mystery which is really nothing but mist.

Now mist is not mystery, and therefore can be penetrated and cleared away. Often the mists of vague, partial and mistaken notions, of misunderstanding leading to half truths, surround the fact of our Lord's Virgin birth, thereby making the mystery itself needlessly greater.

And just as one can rise above the natural mist by climbing the hill, or mountains, so by the aid of the Holy Ghost, our divine Teacher and Revealer, we can rise above all the false or partial conceptions of this august truth, and comprehend simply and fully all that we ought to know. The same Holy Spirit who conceived our Lord is perfectly willing to take this matter that belongs to Christ, and show it to us!

Of course, let no one imagine that he can fully explain or understand the mystery of the Virgin birth, even after all the mist has been dispelled. No matter what light we may receive, the mystery of the God-Man in one Person remains.

A well-known bishop asserts that "in scripture a mystery may be a fact which, when revealed, we can not understand in detail, though we can know it, and act upon it." And in reference to the Virgin birth, it is certainly true that "we can not understand it in detail, though we know it, and act upon it."

Truly Paul was right when he declared that "without controversy great is the mystery of godliness," which mystery is "God manifest in the flesh" (1 Tim. 3: 16). Yes, this mystery is great, too great even for our finite minds to comprehend. Mystery! Why, who can unravel this?

The Ancient of Days begins as a Babe at Bethlehem!
He who thunders in the heavens cries in a cradle!
He who made all flesh is now made of flesh!
The Mother is younger than the Child she bears!
The everlasting Father becomes a Child!
God and man become one Person!

No wonder an old divine said: "I can scarce get past his cradle in my wondering to wonder at his cross. The Infant Jesus is in some views a greater marvel than Jesus with a purple robe and the crown of thorns."

Fathom the mystery! Never! We can only bow before it in holy wonder and marvel at the greatness of the God who could make such a wondrous birth as our Savior's possible. Rather let our attitude be as the one depicted thus:

"I will seek to believe rather than to reason;
to adore rather than to explain;
to give thanks rather than to penetrate;
to love rather than to know;
to humble myself rather than to speak."

Reverently submitting to the presence of mystery in the fact of our Lord's Virgin birth, we are led to consider another thought, namely, that although the revealed truth of such a fact may be contrary to human reason, yet to the believer it is faith, and not reason, that must of necessity operate.

Many have stumbled over the question of the Virgin birth simply because they have tried to explain it by human reasoning, but such a question baffles explanation. And so our position to all adverse criticism must be: Well! here is a scriptural fact: We can not fully understand it, but we accept, and believe it.

Reason would say: "Christ born of a virgin! Impossible!" And yet, Huxley, when appealed to, declared that as a scientific man he could not reject Christianity on the ground of the Virgin birth, as there were millions of such births in the lower forms of life.

The Virgin birth an impossibility? So may Reason declare; but Faith learns to accept the Angel's word, even as Mary had to when her reason failed to comprehend the truth. "With God nothing shall be impossible" (Luke 1: 37). Yes, and faith delights to respond, even as Mary did: "Be it . . . according to thy Word" (Luke 1: 38).

"Seek not the cause, for 'tis not in thy reach,
Of all the truths prophetic volumes teach,
Those secret things imparted from on high,
Which speak at once, and veil the Deity.
Pass on; nor rush to explore the depths that lie
Divinely hid in sacred mystery."

Grand Rapids, Mich.

Saving Lives in Spain and China

BY DAN WEST

Spain

Civil War has been destroying the country that was Spain. Two years ago twenty-four million persons lived there, but more than a million have been killed. More than a million soldiers—perhaps 600,000 on each side—are now attempting to destroy each other. There are said to be three million refugees, and more than a million of them are children.

This bitter struggle grew out of a deep-seated conflict between classes; it is part of an old story, too. This is the third civil war in slightly over a century. Whatever the merits of either party, now it is an endurance test with suffering increasing on both sides. Several times there has been talk of some kind of an armistice, but it has not happened yet. Meanwhile the killing goes on and hunger takes a growing toll of the lives of innocents.

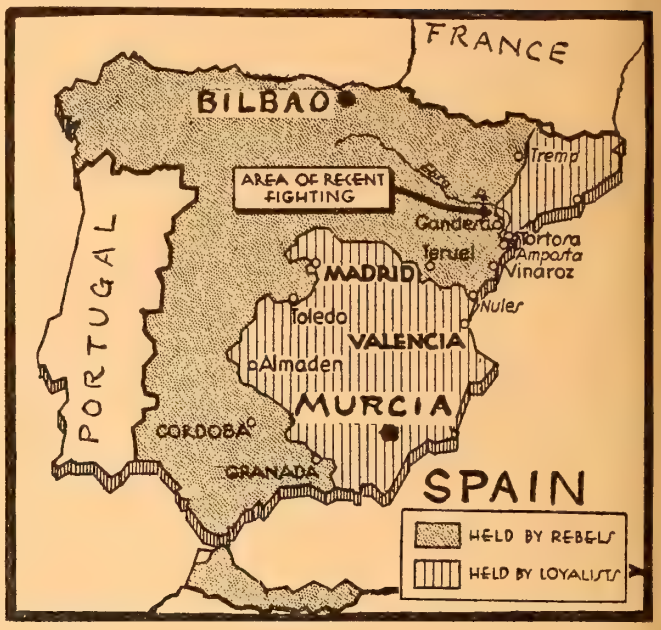
How We Got Started

Early in 1936 several English Quakers were concerned about beginning goodwill work in Madrid, but after the war broke out that could not happen. And so efforts were made to help care for the children in and around Barcelona. Several influential Spaniards also became interested in the possibility of help and in a short time there grew the English Quaker Service. From England in October, 1936, came word for help from America. After some thinking and planning together by representatives of the Friends, Brethren, Mennonites, and the Federal Council of Churches, Sylvester Jones was sent to see about the need and the chances for nonpartisan work on both sides of the conflict. When his report was approved one worker was sent to each side in May of 1937. Others have been sent since as the work has developed.

The Workers

At present there are twelve workers from America in Spain in the co-operative project, nine on the Loyalist (government) side and three on the Insurgent (Franco) side. Three of them are Dunkers. Miss Martha Rupel works at the hospital in Murcia (Loyalist Spain). She has been there since early August. David Blickenstaff has his headquarters at Bilbao; he has been there since early December, 1937. Paul Bowman sailed from New York on Oct. 28, to work with him on the Franco side.

Over here is a Committee on Spain with headquarters at 20 South 12th Street, Philadelphia, Pa. It is composed of several Friends, Mrs. R. D. Murphy, M. R. Zigler and Dan West from our church, Orie Miller of the Mennonite Central Committee, and Roswell Barnes of the Federal Council. John Reich, the secretary, carries the main burden of the work. The Friends Service Council of London has workers in Barcelona, Murcia and elsewhere. We consider ourselves a unit with them as our peace testimony is one, and so are our essential purposes. The Spaniards call us all "Quaqueros," and they are grateful for the help we are giving their children.



The Work

Many outside agencies are helping there, and both governments have extensive plans to save the suffering civilians. But it is wartime and all that every agency can do will not keep them all alive. How many must die this winter no one knows—but thousands certainly, likely tens of thousands. Since they can not all be saved we have developed the policy: "Save the children first"—the neediest children in the neediest places in the neediest regions. This means refugee children on each side first, who are far from home and most helpless. Dependent mothers and old people are cared for, too, but not first. On the Loyalist side the need is far greater; and so we are doing more there. Because of the different conditions, we are maintaining some hospitals, colonies, workships and schools, but they are not first; and we are not expanding these. We must save the children first, and that means feeding them first. As winter comes on we will give out clothing—to the neediest children first.

On the Franco side we worked most in the mountains of the north last winter. (It was colder weather than Chicago had.) In the spring we worked along the Ebro near Belchite Lerida and Teruel—the neediest places. On the Loyalist side we are working in and around Barcelona and Murcia. The former territory is filled with refugees from northern Spain who came over through France more than a year ago. The English workers are still doing most of it there. Our work is done mostly in the region around Murcia where refugees have come there from central and southern Spain. Perhaps that is the neediest region of the whole country as most of the other agencies from outside Spain are not working there.

A Bit of the Need

In a letter from Murcia, Sept. 27, Florence Conard writes: "Some time ago I was at the hospital for supper with the English nurses. After the meal, they slipped into the babies' room to see a little tyke that they didn't think would last the night. The child was supposed to be suffering from kidney trouble, but was actually an excellent example of a typical 'war baby.' It was about six months old, its head

(Continued on Page 15)

OUR MISSION WORK

India a Land of Pilgrimages

BY ILDA B. ZIEGLER

THE Hindus of India place a lot of emphasis on pilgrimages. There are many *holy* places in this country. Every one who can sometime take a pilgrimage to one or more of these places is sure to receive great merit and greater happiness in the rebirths which are to follow. Besides the merit one receives, there is a lot of social pleasure in these trips. Each traveler puts on his very best clothes and goes out with the other travelers to enjoy fellowship, and to see the world.

A few days ago Edward and I went along with thousands and thousands of pilgrims to the top of Parnera Hill, which is a few miles from our home in Bulsar. On the top of this hill are the ruins of an old fort and also a Hindu temple. In this temple are three idols which always receive good care from the priest who has charge of them.

Once each year this pilgrimage takes place. Everybody in the country goes. Old men and women go, even those who have to climb slowly with the help of a stick; blind people go who have to be helped up by friends; strong people and weak people go; babies sit on the hip or shoulder of the mother and go along, too; and last, but not least, beggars of all descriptions go on these pilgrimages.

The path leading up the mountain was lined on all sides with beggars of all sorts. First were the sadhus (holy men). Some were smeared from head to feet with ashes and cow dung, some were painted with bright colors, some were loaded down with beads and other decorations, some were lying on beds of thorns. All of these holy men were hoping to receive some merit by being on this holy spot. They were also expecting money from the travelers. It seemed that the more ridiculous the appearance the greater was the amount of money lying in front of the sadhu.

Next were the crippled beggars of all descriptions. One's heart aches to see these miserable looking people, and Indian beggars always try to make themselves appear more miserable than they really are. There were a hundred or more lepers; some with hands and feet gone, all hoping for a gift from the pilgrims. I tried to imagine the joy and excitement that would take place if Jesus were to come along and say, "Be thou clean."

The snake charmers, with their big pythons and deadly cobras were there too, to attract the crowd and make some money.

At the fort entrance were men, with flowers and ghee (clarified butter) for sale. These were for the offerings to the gods. All morning the temple was crowded with people as they brought in their offerings. All morning the bell kept ringing so that the gods would stay awake to receive their offerings. All morning the priest sat crosslegged in front of the gods directing the worship and receiving the portion of money that was for his personal use. We had to wonder what this act of worship meant to those who did it. Did they find peace? No doubt many of them went away thinking they would find greater happiness in the next world. Some, no doubt, thought that the evil spirits would have less power over them in the future.

From the temple we climbed to the top of the hill. From there one can see for miles and miles out over the surrounding country and miles out over the Arabian Sea. We have climbed up there many times just to behold the wonder and beauty of the Creator's handiwork. One feels his presence very near. The pilgrims also seemed to enjoy the scenery from the top, but I had to wonder if they were able to see any relationship between the three idols whom they had just worshiped and the wonderful beauty that lay before their eyes.

Many people in India are willing to give their whole lives in the search for peace. They travel from one holy place to another, bathe in one holy river and then in another, give all their earthly possessions to the priests and servants at these holy places, and torture their bodies in terrible ways trying to find peace. And yet they are never able to say: "I have found peace." Several years ago a man decided to take his two sons on a crawling pilgrimage. They were to crawl on hands and knees for one hundred and sixty miles to a sacred river where they might bathe and find peace. The two sons died on the way. The father was so bruised and worn that terrible infection set in and he died after reaching the holy place. He had not received peace but he died with the hope that peace would be obtained in some future incarnation.

Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls" (Matt. 11: 28, 29). Pandita Ramabai, Chandra Lela, Sadhu Sundar Singh and many others spent many years traveling from one place to another searching for peace. At last they found peace not through idol worship or bathing in holy rivers, but through the Giver of peace, himself. Some Christian along the way told them of the one who said: "Peace I leave with you, my peace I give unto you" (John 14: 27). These people have not only found peace for themselves, but have helped many others on that road.

Still there are many others who are traveling on this searching journey. We have come to India to join in

with the many other missionaries and Indian Christian workers who are helping these searchers to find the Giver of peace. Those of you who are in the homeland giving and praying are also partners in this great work. May we all work and pray together more earnestly so that those who "hunger and thirst after righteousness" may be filled.

Bulsar, India.

India's Moving Millions

BY NORA M. RHODES

In reading about India, it is essential that we keep in mind the change that is taking place in even the most remote of her seven hundred thousand villages. There are various agents at work leavening the mass of India's ancient traditional life. Along with other forces the Christian church is taking root in this country that is as large as the United States east of the Rockies and has a population of three hundred and fifty million people, eighty-five per cent of these living in villages. In the past fifty years India's view of Christ has undergone a great change. Although there is an average of only nine missionaries to every one million people, this change has been brought about largely by the faithful witnessing of missionaries who have interpreted Christ to India's people.

In the book *Moving Millions,* which will be the mission study book for women this year, is given an accurate, sympathetic account of present-day India. It is written by seven people who are giving their lives to her service. The account of the political situation is enlightening. The unrest among the untouchables, the opportunities for the ministry of healing, for higher Christian education and the growth of the church are all evidences of the leaven that is at work. The last chapter, written by E. Stanley Jones, on Facing the Future Task, is a challenge to us at the home base. The reading of this book will give us a better understanding of the problems which the Christian church faces in India. The price is 50c, and that of the *How to Use* booklet, 15c.

India's attitude toward Christ has changed but Christ's attitude does not change. He still has compassion on the hungry multitudes. He can still supply the Bread of Life but he must depend on us to administer it. As we study this book may we all have a keener appreciation of the tranforming power of Christ and may it be the means of our becoming more zealous in sending this Bread of Life to India.

Dallas Center, Iowa.

What to Pray For—*Week of December 17-24*

The news items which are sent by the missionaries concerning the work at their stations give the real requests for prayer. No better source material could be had for prayer lists. In this issue of The Gospel Messenger may be found the latest news from Bulsar, India. These were sent in by Sister Ilda Ziegler. She tells of the church work, about the schools, the Sunday schools, the baptisms, and many contacts with the people. Shall we not breathe a prayer in behalf of all these interests? The Zieglers and the Mows are busy with the general work of the Bulsar station. The Bulsar Christian community is large and many problems arise and require the sympathetic and patient help of the missionaries.

Within the past month Sister Elsie Shickel returned to India from her furlough and she has been located at Bulsar to work among the women and children. It is a big, needy field.

A Bit of News From Bulsar

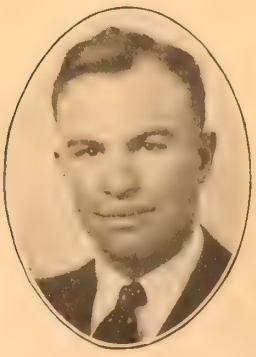
BY ILDA B. ZIEGLER

Special Meetings

In May there were several days of special meetings for the young people of this community. Taraben T. Farmer was the guest speaker for the girls, while Jayanand Esudas was the speaker for the boys. Both these leaders are fine young people from the Methodist Church. About seventy-five young people attended these meetings.

American Speakers

In August Miss McGhee and Mrs. Greiner, traveling evangelists from the United States, spent a week in our community. They are traveling around the world speaking on the deepening of the spiritual life. They spoke several times each day while here. Our church was helped by their messages.



Edward Ziegler



Ilda Ziegler



Elsie Shickel



Anna Mow



Baxter Mow

Twelve Enter the Church

Twelve young people have been added to the church by baptism since Easter.

Dedication of Babies

Several Sundays ago we had a Children's Day service at the church. The children of the community sang songs and gave messages. After the program twenty-three babies were brought forward by their parents and dedicated to the Lord. This was a very impressive service and the first of its kind that has been held at Bulsar since the days of Bro. Stover.

Bulsar Bible School

Fifteen men and twelve women are studying in the Bible school here. These folks have come in from the villages for the two-year course of study in Bible and some other subjects. They will finish the course next March, then again go back into the villages better prepared to lead others into the Christian life. There is a fine spirit of service among them.

The Compound School

About one hundred and seventy-five children are attending the school on the compound. We have six fine Christian teachers on the staff. There are fifty little tots in the beginners' class. It is needless to say that Wilbert, the teacher, is kept busy.

Railway Compound Sunday School

Each Sunday we have a Sunday school for the English speaking children of the railway compound. Fifteen to eighteen English and Anglo-Indian children attend the Sunday school. It is an interesting crowd.

Medical Work at Bulsar

The Drs. Cottrell and their hospital staff are kept busy helping the sick folks in the hospital lines and those who come to the dispensary day by day. The rooms are all filled up with sick people. Sister Lillian Grisso has begun to make recovery. For this we praise the Lord.

At Vacation Time

In our Sunday crowds in church we now see quite a few educated young people who are home on their vacation. Among this crowd we have one college professor, one magistrate, one from teacher training college, and several college students. All are fine Christian young people.

W. C. T. U. Convention

In October we had the All Gujarat W. C. T. U. Convention here in our church. During this meeting a temperance medal story telling contest was held.

Bulsar, India.

Moving Millions

Moving Millions is the name of the foreign mission study book which has been selected for study in Women's Missionary Societies for the first six months of this year. During the following six months outlines which are to help in the study of the book will appear in the pages of the Messenger. A little booklet entitled **How To Use,** price 15c, based on the book gives many helpful suggestions for the study and for the carrying out of programs centered around the chapters of the textbook. **Moving Millions,** 50c, is a symposium written by men and women who have lived in India and who know and love that land. Every Women's Missionary Group in the church ought to know this book and enjoy it during the six months from January until June. Order both the book and the booklet from the General Mission Board, Elgin, Ill.—A. C. M.

CHAPTER I—THE MIRACLE OF MODERN INDIA

Chapter Outline

I. Comparing India over a period of twenty-six years—
- Vast and rapid changes have taken place.

II. India Becoming a Nation—
- The period of greatest British influence.
- Agitation for self-government.
- The Indian National Congress.
- The new constitution.

III. Outstanding Leaders

IV. Indian Women in the New Day—
- Influential Women: Muthu Lakshmi Reddy, Begum Shah Nawaz, Susie Sorabji, Mona Hensman, Ranjit Pandit.

V. Great Religious Problems—
- The greatest need is a fresh inflow of Christian light and life, producing transformed character.
- Sixty million untouchables are on the move from semislavery.
- Divisions in the church are gradually being healed.
- Increasing number of women are being awakened.
- Development of self-reliance in the India church.
- The church's supreme purpose is to introduce Jesus Christ.

. . . .

Locate our own mission territory in India. A small map of our mission fields may be secured free from General Mission Board.

Review Church of the Brethren mission history in India: Church of the Brethren Mission began in India in 1894; 106 missionaries have been sent to India; 42 active missionaries are now on the India field; 16 India missionaries are deceased; India church now numbers almost 7,000.

(The Jan. 28, 1939, Gospel Messenger will be a special India number. It will contain many facts about India which will be helpful in your study.)

Saving Lives in Spain and China

(Continued From Page 12)

one third of all its tiny body. Its arms, I'm not exaggerating, were no bigger around than my forefinger and its loosely-covered fingers just hung from the wrists. Its eyes and cheeks were sunken and its jaw and cheek bones were so prominent as to seem completely naked of skin. Already it had begun to gasp a bit for breath, moving its head back and forth on the pillow as though the very motion would give it more air. Calcium was lacking in its body among other things. No bomb holes, or refugees, or women's tears and sob stories can move me so much as that struggling little life, so helpless against external diabolical forces. Just a P. S., the baby died."

Never before have I known what food really meant. Not roast pork and mashed potatoes, not good American ice cream, not even spinach and lettuce and cabbage—just food, with no particular taste or form—fuel and nourishment for the weakening flesh.

Bread! Only now am I beginning to understand the meaning of "Give us this day our daily bread." (Perhaps our "daily bread" today is but 100 grams—3½ ounces, but father and mother will pool their grams, forget their hunger and give the extra pieces to the young ones. Tomorrow, God willing, "our daily bread" may be 150 grams. We can not bear to think that perhaps tomorrow there will be no bread. It may be wiser not to think of the morrow. "Give us this day our daily bread."

Not long ago ten, long-looked for tons of wheat arrived. The men staggered in under the weight of the big sacks and dumped them in limp piles in our warehouse. The little puffs of dust that squirted out from between the sacks as they fell, seemed to hang still and golden on the air. Yesterday the bread from the wheat came in—good bread, brown bread, wheat bread, symbol of health and strength and work, of plenty and friendship and peace.

Goshen, Ind.

KINGDOM GLEANINGS

Calendar for Sunday, December 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Christ's New Commandment.—Matt. 5: 43-48; 22: 34-40; John 13: 34, 35; 15: 12-14.

Christian Workers, Relating the Family to God.

B. Y. P. D., The Christian Ideal of Justice.

Intermediates, T. Z. Koo.

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Gains for the Kingdom

One baptized in the Deepwater church, Mo., Bro. L. M. Baldwin, pastor.

Four baptized in the Oakton church, Va., Bro. John T. Glick, evangelist.

Three baptized in the Trotwood church, Ohio, Bro. Ray Shank, evangelist.

One baptized in the Scott City church, Kans., Bro. Chas. Miller, evangelist.

Two baptized in the Beaver Creek church, Md., Bro. A. J. Caricofe, evangelist.

Two baptized in the Peace Valley church, Mo., Bro. A. W. Adkins, evangelist.

Eight baptized in the Westernport church, Md., Bro. Lawrence Bianchi, evangelist.

Two baptized in the Howard church, Ind., Brother and Sister B. M. Rollins, evangelists.

Six baptized and two reclaimed in the Schuylkill church, Pa., Bro. B. G. Stauffer, evangelist.

Six baptized and eight received by letter in the Osceola church, Mo., Bro. L. M. Baldwin, pastor.

Seventeen baptized and fifteen others added to the Walnut Grove congregation, Johnstown, Pa., Bro. C. Ernest Davis, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Michael Kurtz of Richland, Pa., in the Allentown church, Pa.

Brother and Sister George Canfield, Dec. 11, in the Portland church, Ore.

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Personal Mention

"Grandpa Reitz" of Maxwell, Iowa, has our congratulations and good wishes. He was ninety-eight years old, Nov. 25. How his friends remembered this will be told soon in our correspondence columns.

Eld. A. G. Crosswhite of Eaton, Ohio, full of years and faithful service, passed over to the other side at 1:30 A. M., Dec. 7, in the Miami Valley hospital of Dayton. He was ill of double pneumonia only a few days. We shall have more later about his life and homegoing.

Sister Minnie F. Bright said in her letter of Oct. 30 from Show Yang: "Within these two months I have been on the street but once, but conditions are growing better and there is not the fear there had been as to leaving the compound walls. Some of the Christians venture through the lines to attend church services on Sundays, coming distances from a few miles to ten miles."

Bro. A. C. Wieand, yielding to strong pressure, continued his addresses at the Biblical Seminary in New York through last week. Acting President J. Campbell White says: "Dr. Wieand's addresses during the past week have been of the deepest interest and spiritual value."

Bro. Chas. Forror, pastor of the San Diego church of Southern California, has changed his street address. The new number is 4114 Swift St. Here's the explanation: "We are now in our new parsonage. This completes a very beautiful church plant. Our work is increasing in interest and attendance."

To Brother and Sister Ezra Lutz of Lena, Ill., congratulations. Last Wednesday, Dec. 14, was the fifty-sixth anniversary of their marriage and they love each other yet. Sister Lutz has been much afflicted for many years. She sings a great deal, otherwise she does not see how she could endure the arthritis pain.

Eld. Frank Fisher of Mexico, Ind., will appreciate your sympathetic interest. He is reported as seriously ill with complications resulting from his stepping on a nail some weeks ago. He was recently removed to Dukes hospital in Peru, Ind., where a toe was amputated, but his condition has not improved. He was eighty-two on Nov. 29. He has served the church long and well. Did you remember that he was moderator of the Seattle Conference in 1914?

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Miscellaneous Items

A costly fire on Oct. 15 made havoc of the interior of the Sugar Run church of the Aughwick congregation of Middle Pennsylvania. Restoration was undertaken immediately. A rededication service will be held tomorrow, Dec. 18, at 2:00 P. M. Along with other program features Pastor Geo. L. Detweiler of the Huntingdon church will be guest speaker.

In This Number, or the table of contents printed in each issue of the Messenger, regularly appears either on the cover page or in the middle of the paper on page 16 or 17. In the latter case the cover picture was too large for the index to appear in its usual place. We mention this because it has come to our attention that some have difficulty locating the index when it is not on the cover page.

The Historical Commission acknowledges the receipt of a copy of History of the Linville Creek, Timberville and Unity Congregations, Virginia. Thanks to Bro. Samuel D. Lindsay. Has your local church recorded its history? If not, why not do it this winter? Your B. Y. P. D. could do nothing better than dig into the past and make a permanent record of what your congregation has done up to the present.

China Marches Toward the Cross. I have just read China Marches Toward the Cross, by Earl Cressy. This is a well written little book by one who knows the situation in China. It gives an emphasis and much needed information for these days. Almost everything from the far east emphasizes the spectacular and visible things that Japan is doing. This book enables you to see the planning of the slower moving processes of the Chinese people. The author also assures us on rather good testimony that Christianity is deeply rooted in the life of Chinese leaders and that the Chinese are not likely to become communists. This little book should be read by all who want to complete the picture of the far east and guess with the rest of us as to what the outcome might be. Maybe ordered for 25c from General Mission Board, Elgin, Ill.—Chas. D. Bonsack.

We gladly announce by request the National Youth Anti-War Congress to convene in Columbus, Ohio, Dec. 27 to 30. The opening session will be held Tuesday, Dec. 27, 8:00 P. M. The whole program looks intensely interesting and timely. The purpose is covered in the statement of such objectives as "A halt to the steady militarization of the United States" and "Abandonment of all plans for industrial mobilization." "The May bill and other plans for universal conscription will bring a dictatorship as brutal and as far-reaching as any existing today." "Delegates may be elected by any local, regional, or national organization of young people." We know that some of our young folks are much interested as indeed they should be. This is our side of the war question and the Church of the Brethren should be well represented at this convention. "Registration and sessions will take place at the Indianola Methodist Episcopal church, Summit and 17th Ave., Columbus, Ohio." For further information ask the Youth Committee Against War, 22 E. Seventeenth St., New York.

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News and Views Around the World

"The form of society which science is helping man to build requires the Christian spirit more urgently than did any earlier stage of civilization."—Prof. Arthur H. Compton, University of Chicago physicist and Nobel prize winner.

At Elizabeth, N. J., a proposal that public school boards and superintendents "give serious consideration to the teaching of the Ten Commandments in the school systems as approved principles of social behavior" is part of a six-point program adopted by the Union County Council for the Prevention of Crime in Youth.

"There is good reason for believing that one cause of dissatisfaction with programs of studies in high schools lies in the fact that these programs have not been created for, nor adjusted to, the lower levels of intelligence. In recent years vast numbers of pupils of low abilities and low skills have been swept into our high schools."

The Christmas Offering

Another opportunity to give! Indeed many of them! For what and to whom? If we could somehow give for something that would be a healing balm on the multiple sores of humanity! What is that something? Is it not the Spirit of Christ? How can we buy quantities of it for release in the world? Is it not to be found in persons? When the church calls forth its most consecrated and able workers, and sends them forth to teach by word and example, are we not getting at the root of things?

The Christmas Offering is called for World Wide Missions. The money is used to support persons under divine orders to reveal through Christ the Father God of all mankind. Will you save in anticipation of giving generously in the Christmas Offering? Will you help your church, its classes and departments to respond to the spiritual need of the world? Let us bring mankind to an acceptance of Christ as Lord and Savior. Then we will be well on the way to healing the sores of mankind.—**General Mission Board.**

How has it come about that from fifteen to twenty per cent of all refugees from Germany and Austria are Christian? Here is the explanation: "For many years in Protestant Germany and Catholic Austria there has been extensive intermarriage between Jews and Christians. In Austria, which is 95% Catholic, practically every such marriage, to be approved by the church, required a confession of the Catholic faith and the pledge to educate the children of such marriages in the Catholic faith. In Protestant Germany intermarriage between Jew and Christian generally resulted in a confession of the Christian faith by the Jew involved. Though these children of intermarriages were brought up as Christians, the Nuremberg laws make no distinction between the Jewish and Christian faith in those of Jewish blood."

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Write Your Own Ten Commandments, by Bernard Eugene Miland. Willett, Clark & Company. 148 pages. $1.50.

"An inspirational book, but genial, sympathetic, broad-minded, appealing alike to the plain man and to the sophisticate."

The author recognizes the good of the past and is not blind to the evil of the present. He knows that changes come with the changing years. He also knows that some things are eternally right and others eternally wrong.

His book falls in two parts. The first part is entitled Write Your Own Ten Commandments. In the second part he presents A Modern Man's Ten Commandments.

Those who delight in discussing living problems, who find pleasure in stating their problems in concrete form and who would establish their course in life definitely will read this book with joy and profit.

Reading the Price Tags of Life, by M. K. Wisehart. Halcyon House. 390 pages. $1.94.

Striking title for a book! Whence the contents and how secured? Let the author answer.

"Wherever a man has stuck out his chin and kept it out, wherever men and women have thrust their heads above the crowd, wherever some lucky individual has found the key to success and used it, it has been my assignment to appear on the spot and interview them."

For more than a quarter of a century the author has been thus engaged. His stories of great men and women have appeared in the popular magazines. You doubtless have read some of them. In this book he gives the high points of many of these interviews. Rich and poor, high and low, learned and unlearned alike are the people whose lives he records in part. With unerring scent he chooses his course and pauses only at those places that abound in human interest.

In presenting handicaps, struggles, failures and triumphs of others the reader discovers the secret of success—and also of failure. Ever and anon the absolute necessity of self-control, faith, courage and vision are stressed. For the young, the ambitious, the defeated there are pages that beckon one. Directions for self-evaluation, self-study help the reader to a better understanding of himself, and point the way to a fuller use of his powers.

HOME AND FAMILY

The Master Artist

BY EFFIE D. ROOP

Come to my window, look and see!
God is painting a picture for me.

Fir trees all green, the grass now brown,
They'll soon be white with heavenly down.

A wonderful transformation before my face,
Making this earth a magnificent place.

This glorious snow all pure and white,
Makes even a brush pile a beautiful sight.

This beauty before me, reminds me again,
Of God's cleansing power in the hearts of men.

May we, like the earth, now clean and white,
Wear a robe of purity, as shining and bright.

Seattle, Wash.

There Was No Gift for Him

BY ELIZABETH F. MILLER

I.

A LIGHTED candle in the window signaled a welcome to each member of the "Lend a Hand" class as they knocked merrily at Carol Lane's front door and were admitted to their annual Christmas party. The holly wreath on the door was gay with a red satin ribbon. Inside, a Christmas tree glittered with ornaments and tinsel, and underneath this each person laid a ten-cent gift, for a gift exchange was also a ritual at this annual affair. "We do our part all year giving our money to other people, and at Christmas we like to have some Christmas spirit for ourselves. Besides, as our gift to the poor, we always send candy to the county orphanage. They appreciate it so much and can hardly wait for the boxes to be passed out," was the explanation which had been given to the new members of the class at their November meeting.

Now everyone had arrived with a gift, and a motley assortment of white-tissued, red-cellophaned, and other interesting gifts were piled high under the tree. The thirty Lend a Handers and their adviser, the minister's wife, gathered at the eight card tables set up in the living and dining rooms, and their Christmas party dinner was served. (It was a week before Christmas, and other elaborate dinners would follow for all of them during the holiday season.) Turkey, cranberry sauce, candied sweet potatoes, nuts and later coffee and chocolate mint ice cream—it was astonishing what good food Carol's committee had managed to serve at twenty-five cents a plate! There were gay talk and laughter around the tables—Christmas was the most jolly time of year!

Then the clean-up committee whisked away the dishes. How they laughed at Jack in Carol's colorful peasant apron! From the good fun resounding from kitchen and living room it was hard to tell which group was having a gayer time—those washing dishes or those playing games.

More games for the entire group followed, until the hour of eleven, their traditional hour for opening gifts. Then what hilarity, for each gift had been chosen with a sense of humor, and it was rare fun to see who got what bit of nonsense.

The last and final custom of the annual party was the singing of Christmas songs. They began with *Jingle Bells,* and *Up on the Housetop,* ending with the time-honored Christmas carols. Their singing was really beautiful, with perfect harmony, but the words were almost as meaningless to them as if they had been singing in a foreign language.

"It came upon a midnight clear. . . .
"Peace on the earth, goodwill to men."

And so they sang, unmindful of the uninvited Guest who had seen the lighted candle and had entered unnoticed before the gifts had been opened. He had brought no gift with him, for he had no dime with which to buy one. And thus it had happened that when the exchange of gifts took place, he received none, for he had no number matching one of those on the gay ten-cent gifts. Silently and thoughtfully he marveled at their gaiety. No one knew of his presence, not even when the singing of carols began. "Peace on the earth, goodwill to men," they sang, and none noticed that the red candle at the window had suddenly flickered out. Their happy farewells at the chiming of midnight promised each other that they must keep up their custom of yearly Christmas parties. It was such fun!

II

In another city, another young people's class was enjoying a Christmas party. The Harmony class had been busy since November planning for Christmas. A candle was burning in the window of Marjorie Hartman's home, but her guests were arriving with large cardboard boxes from which projected strange objects. During November they had canvassed the attics and storerooms of friends and members of their church for old and discarded toys, and in their spare time had rejuvenated them, creating gifts that were almost new.

Two boys had specialized in sleds, broken boards had been replaced, runners were polished, and new paint jobs added. Others had repainted small toys and placed a few drops of oil on their wheels. One had found some wooden puzzles and, being clever with a saw, had made others. Another tinkerer had made a doll's sewing machine "go again." The girls had been clever at dressing dolls, and one had achieved a "secret method"

of giving new color to faded doll cheeks. Several had created original rag dolls and calico animals. Three good friends had learned bookbinding and were very proud of the two dozen children's books with their bright new covers. All together, these several dozen young people had created and re-created more than two hundred toys which were to be distributed by a community chest agency to children whose families were on relief. It wasn't much when you considered that there were 5,000 families on relief, but the gift had meant many hours of time and creative energy on the part of members of the Harmony class.

Their purpose in bringing the toys to the party was to write brief personal notes for each gift and to wrap the smaller ones. But, as Tom said, you couldn't very well wrap a sled in cellophane! When this was finished, they packed the gifts in Mark's trailer for the committee to deliver to chest headquarters the next day.

At their November meeting the class president had asked if they wished to exchange ten-cent gifts at their annual Christmas party. Everyone was silent. In their B. Y. P. D. meetings they had been studying peace and the problems of peace action today. James had told of the work that the American Friends Service Committee was doing in Spain and how the Church of the Brethren was helping there and in China. Nourishing food could be provided for a child in Spain for three cents a day, and two cents more would feed a child in China. In Spain no distinction was being made between children on the Loyalist and those on the Rebel side. Children who were hungry were being fed and those who were cold were being given a sweater or a pair of shoes. Thinking of these facts, James gave the Harmony class an idea that quickly caught fire.

"I know we're planning the toy project for the kids of our own city who need a little Christmas cheer, and I think it's a swell idea. But they aren't going to starve this winter. And there are kids in the world who may starve. They're mixed up in a war they didn't make, but they suffer just the same. And they may die. Now, look, we're gonna have a Christmas party in December, and we've sometimes exchanged gifts and had a lot of fun. But I don't know. . . . This year there isn't much 'peace on earth' and 'goodwill.' I think maybe it would be a good idea if we didn't spend those dimes foolishly, but brought them together as a kind of silver offering and then send it to the Mission Board for Spain and China relief. Our money will do a lot more good that way than if we bought cheap gifts for each other."

James' presentation had been so convincing that the class soon chose to have a silver peace gift for the children of Spain and China rather than a gift exchange for themselves.

After they had packed the last toy in the trailer, they ate apples and popped corn at the open fireplace. Then each told of a Christmas custom or a Christmas story of a foreign country. Finally, they passed a world bank around the group and it began to fill with silver. When the money was counted there were seventy-five dimes, for some had put in more than one. Seven dollars and a half! Enough to feed twenty-five Spanish children and twenty-five Chinese children for six days! It didn't seem possible that such a small sacrifice could mean so much.

Then someone turned out the lights and the group formed a semicircle facing the lighted candle in the window. When their gift had been placed beside the candle, James offered a simple prayer: "Father, we have known the Prince of Peace in our hearts. We pray that somehow at this Christmas season that peace may come on earth. Help us to live in harmony with thy will. . . ."

A silence of several minutes followed the prayer, and in the silence an unseen but invited Guest seemed to speak. "Inasmuch as you have given to one of the least of these, you have given a gift to me."

The candle at the window glowed brightly. Still standing in a half circle with only the light of the candle and the glow of the fireplace, someone began to sing, "Joy to the World," and the others joined in, "the Lord is come." They sang joyfully, yet thoughtfully, for theirs was a joy of a peace beyond understanding. Somehow the Spirit of Christmas had touched them, although Christmas Day itself was yet a week in the future.

Dayton, Ohio.

Another Christmas

BY ADA C. SELL

My little girl of three must have enjoyed Christmas. She asks me, "Are we doin' to have another Christmas?"

Are we? We do not know. But, mothers, let us resolve upon one thing, here and now, and let's make it a praying matter. Let's make each day of this year a little more like Christmas. Not in gift-giving of tangible things, but in the spirit of Christmas that emanates from our lives as we live with our little ones.

Perhaps it is true that the only folks who can really be consistently happy in these times are the children. If we have little troubles of our own, we can always find a lot of trouble about us to share. Whatever the pattern for our individual lives, let us try to keep the children reassured and happy.

It must be true that they feel some of the unrest, the insecurity, the tension and the strife in the world about us. They sense it, even if their child minds do

(Continued on Page 22)

THE CHURCH AT WORK

WORSHIP

Week of Prayer for the Churches

January 2-8, 1939

The following series of topics for use during the Week of Prayer represent in abbreviated form the materials provided by the Department of Evangelism of the Federal Council. Complete booklets may be had for 5c per copy, or $2 per hundred. Order from the Department of Evangelism, Room 71, 297 Fourth Avenue, New York, N. Y.—

MONDAY, JANUARY SECOND

For the Reconciliation of Men With God

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Cor. 5: 18).

An Observation—Things as They Are

We venture the proposal that the basic cause of the present world chaos is a breakdown of Christian faith. The growing world co-ordination which we have been enjoying has been made possible by the spread of Christianity. Business has developed by Christian honesty—on credit, which means faith. The Christian home was made possible by Christian self-control plus a Christian sense of the nobility of womanhood and the preciousness of childhood. The theory of democracy in government was a development of Christian theology. It has been on the basis of Christian ideals of universal brotherhood that the nations have been drawing together. Faith in a Christlike God has given a basis for faith in each other. Regenerated lives, living by the grace of God in Christ Jesus, have been the basic human building material for free institutions. The structure is crumbling because we have betrayed our Lord and turned again to the old gods of paganism. The remedy is a return to the living God and his Son, Jesus Christ.

Things as God Would Have Them

Rom. 5: 1-11; 2 Cor. 5: 18-21; John 3; Psa. 2; John 1: 1-14.

A Meditation

God has made us for himself and, as Augustine discovered long ago, our souls are restless until they rest in him. They are not only restless but lost, in the full meaning of that old true word—lost to hope, to righteousness, to usefulness; lost from the Father's love and from human co-operation; lost for time and eternity; lost from the power of that divine dynamic called grace which lifts from selfishness, lust, greed, fear and despair, to all that is good and true. There is no sure foundation for mortality but genuine religion. A reconciled world will be built, only on lives which have been reconciled to God.

Let Us Pray!

TUESDAY, JANUARY THIRD

For the Reconciliation of Our Home Life

"They two shall be one flesh. . . . What therefore God hath joined together let no man put asunder" (Matt. 19: 5, 6).

An Observation—Things as They Are

Homes were never so beautiful and comfortable as they are today. Science and art have joined hands to make them places of delight. In the majority of our homes love, fidelity, self-restraint and mutual sharing have added the spiritual elements which have made them a success. In spite of scandalous figures which suggest the contrary only one American marriage in a hundred proves a complete failure, ending in divorce. This one in a hundred, however, is a menace to the stability of the nation for the evidence is, that the children from such broken homes furnish most of our juvenile delinquents. Another shameful and menacing condition provides almost all of the rest of the delinquents—the indifference and neglect of many parents toward their parenthood. Children robbed of love and care by broken homes or neglectful homes, strike back against society and furnish the recruits for the army of crime. God grant reconciliation to the home life of America lest our democracy crumble.

Things as God Would Have Them

Gen. 1: 27, 28; Luke 2: 40-52; Matt. 19: 3-15; Matt. 26: 6-13; Prov. 31: 10-31; Psa. 127.

A Meditation

Marriage is a divine institution. It is God that hath set the solitary in families. A good home is a reflection of heaven. Divine love ordained human love. Love touched with reverence and faithfulness produces a good home where babes are well born, carefully nurtured and sent forth to become building stones of a worthy civilization. Good home life as we know it, has been the gift of Jesus Christ. Only where he is known and worshiped, throughout the earth, do men, women and little children live together in such sweet comradeship. And when home life breaks down, it is usually because he has not been given his place in the home—the "unseen Guest of the fireside, the silent listener to every conversation." By him alone may our home life be reconciled.

Let Us Pray!

WEDNESDAY, JANUARY FOURTH

For the Reconciliation of Our Church Life

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are" (John 17: 11).

An Observation—Things as They Are

The Church of Christ is facing the supreme opportunity of its entire history. It is called upon by God and man to prove its divine mission. There is no answer to the troubled problems of our contemporary world but that of Jesus Christ. The Wesleyan revival saved England from a catastrophe similar to the French Revolution. Even political leaders are suggesting that a spiritual awakening is our only hope today. But the Christian church is not well prepared to meet the issue, because of her divided condition and her lack of zeal. The world listens for the voice of Christ but often hears a babel of voices at variance. A few Christians are "attempting great things for God and expecting great things from God," but most are too easily satisfied. There are, however, hopeful "sounds of a going in the tops of the mulberry trees!" There is encouragement to be found in such united enterprises in which all the denominations participate, as the National Preaching Mission, the University Christian Mission, the International Missionary Meeting at Madras, and the World Council of Churches.

Things as God Would Have Them

John 17; Col. 1: 18-22; Eph. 2; Rom. 12: 12 to 13: 1; Rev. 21: 9-27.

A Meditation

Christ is the Head of the church. Perfect loyalty to him on the part of all Christians will bring unity. The church

is his body. When here in the flesh he had hands which ministered in kindness, a tongue which spoke divine truth, feet which traveled on errands of mercy, and a smile which warmed the hearts of the defeated. Now he ministers through us his disciples. By our tongues, our hands, our feet and our smiles he has ordained to save the world. We must be true. The church is a divinely constructed temple of truth, with Christ the chief Cornerstone and every true Christian, a building stone. The church is the bride of Christ, precious and beloved. Even so may it be—that the world may believe and be saved!

Let Us Pray!

THURSDAY, JANUARY FIFTH

For the Reconciliation of Our Industrial Life

"Behold how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133: 1).

An Observation—Things as They Are

Modern science and invention have opened the way to an industrial paradise. The machine has lifted the age-old burdens from the back of the toiler. The man with the hoe need no longer stoop. Hunger and want need be no more for there are abundant resources for all. The dining tables of many parts of the world are supplied with a variety of good things formerly known only to kings, brought about by a world interchange of produce. Production is so rapid and efficient that the toilers need only work a few hours a day. The dream of the ages has been realized, that men may have leisure to think, play and worship. It has been accomplished for all, with no one needing to be enslaved by toil, because we have invented a mechanical slave. Yet, with this paradise inviting us we do not enter. Instead we stand at its gates quarreling, with industry bogged down in the mire of greed and selfishness, while hunger and want stalk the earth in the midst of abundance—so-called "overproduction" rotting for want of a consumer, while people starve and freeze because they can not buy it.

Things as God Would Have Them

Gen. 1: 26-31; Psa. 133; Prov. 27: 23-27; 6: 6-11; Mark 6: 1-3; Matt. 19-24; 6: 33, 34; 7: 12; Luke 12: 13-21; Mark 12: 28-31.

A Meditation

God has made plain in his Word the principles according to which industry must function if it is to attain its goals. God is Owner of all. Work is ordained of God. He has provided the raw materials for all that is needed to satisfy our physical needs but labor must be applied to make them available. Work has been ennobled by Jesus who toiled as the Carpenter of Nazareth. Physical goods are indeed good but they must be kept secondary to the things of the Spirit. Human personality is the supreme value and money must never be made by the crushing of men, women or little children. The Golden Rule must be applied to every relationship. Mercy must go beyond justice. All must exemplify the Good Samaritan. Service must be the goal of business rather than acquisition.

Let Us Pray!

FRIDAY, JANUARY SIXTH

For the Reconciliation of the Nations

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined . . . the bounds of their habitation" (Acts 17: 26).

An Observation—Things as They Are

It is a beautiful world in which we live. It is inhabited by delightful people. Their very differences have produced cultures of splendid variety. Art, architecture and intellectual achievement pour forth from rich souls and ingenious minds in every nation. Every people has its saints, exemplifying noble character and godly insight. Yet those delightful peoples are threatening to turn themselves into beasts of prey to destroy each other. They are all becoming so busily and expensively engaged in preparing for murder and destruction that culture and goodness are being crowded aside. There are secret places in every land where vast quantities of deadly munitions lie ready to deal death to men, women and little children at a moment's notice. For what? For nothing but to satisfy demonic greed and insane ambition. We live on top of a volcano. Fear grips men's hearts. God help us!

Things as God Would Have Them

Isa. 2: 2-4; 9: 6, 7; 11: 1-9; 40; Luke 2: 1-14; Matt. 5: 9; 26: 51, 52; Rev. 11: 15.

A Meditation

God wills peace. But peace is a reward which must be gained by right living and righteous attitudes. Wars come from dragons' teeth which have been sown in the hearts of people—hate, jealousy, contempt, covetousness, pride and selfishness—and consequent fear and distrust. Much blame is to be attached to war-making leaders, but the priests of Mars can not long maintain their leadership if they do not reflect the wishes of their constituents. They are tolerated in the demands which they make upon their people because their people want what they promise to give them—the spoils of war. These devils of the war spirit may be cast out only by the Spirit of Christ. Faith in God and fellow men, love, the practice of the Golden Rule, forgiveness and walking the way of the cross.

Let Us Pray!

SUNDAY, JANUARY EIGHTH

For the Reconciliation of Our Thought Life

"Ye shall know the truth, and the truth shall make you free" (John 8: 32).

An Observation—Things as They Are

The present confusion in the world is due in large measure to confused thinking. The three armed camps into which the world is dividing are due to three ideologies—three ideas of how people ought to live together—democracy, fascism and communism. The clash of these thought systems is producing wars and threatening a world catastrophe. Industry is torn likewise as much by divergent ideas as to proper setup as by the clash of self-interest. And in the realm of thought per se, our splendid educational undertakings are being defeated, to a large degree, by the clash of ideas. Classroom contends with classroom over divergent theories. Youth sits dazed and confused by the babel, saying with Pilate, "What is truth?"

Things as God Would Have Them

John 18: 33-38; Rom. 12: 1, 2; Philpp. 4: 8, 9; Prov. 4: 20-5: 2; Isa. 26: 3; Matt. 22: 37; Heb. 8: 10-12; Philpp. 4: 7; 1 Cor. 1: 10; 2; Eph. 4: 17-24; John 1: 14-18; 14: 6.

A Meditation

Jesus is King of Truth, as he confessed before Pilate. Truth is reality—the thoughts of God. Some truth may be attained by physical laboratory methods, by test tubes and scale balances. We rejoice in the achievements of the physical sciences. But ultimate and basic truth eludes the laboratory. It is spiritual and must be spiritually discerned. The

truth seekers must approach their goals by way of the mind of Jesus, with reverence, spiritual discernment and love which makes one sensitive to God and fellow men. He was in the beginning. All things were made by him. He furnished the blueprint for things as they are. He is the Way through truth to life. No man cometh to the Father, nor to the blessings of peace and achievement which flow from the Father, but by him. The divergent groups which are turning our thought life into a battlefield may be reconciled to peace and unity only as they all come to sit at his feet.

Let Us Pray!

WOMEN'S WORK

Northern Missouri Women's Work

At the district meeting of Northern Missouri, held at Plattsburg, Oct. 22-24, the women of the district gave evidence of a wide-awake spirit. A new president and secretary were elected to fill the vacancies caused by two sisters moving from the district. Mrs. Leonard Lowe was chosen president, and Mrs. G. R. Huffman, secretary. The new president called a special meeting on Sunday evening of the conference at which very interesting reports were given by representatives of the local groups. Plans were discussed for a women's rally to be held sometime during the summer.

A quilt was displayed during the meeting which was made up of blocks furnished by the local groups. Each block resembled a wheel, with the name of the local church embroidered in the center and names of members of each group between the spokes. Each woman whose name appeared on the quilt contributed 10c to the district mission fund. The women of the district decided to present the quilt to Brother and Sister J. F. Mathis in appreciation of their work in the district for the past three years, while Bro. Mathis served as district field man.

We are expecting greater results from our women's groups during the coming year. We will gladly exchange ideas or discuss plans with any other groups to help further the cause of Christ.

Mrs. G. R. Huffman,
St. Joseph, Mo. District Secretary.

Another Christmas

(Continued From Page 19)

not define it. My boys, ranging from eight to eleven, have been interested in scanning the daily papers for years. They know life is not a fairy tale. But we, although we can not keep them ignorant of life outside their circle of home, church and school, owe them a cheerful smile, a happy "going forward" in spite of all odds. When traditions of patriotism seem to have been impaired, we must lead them to feel a deep and real sense of security in the home, a true and steady, convincing living of lives that are very worth while.

Let us not give the little ones any occasion to experience a feeling of futility. It would be tragic. No, let us not allow them to hear us go on about hard times, not enough jobs, etc. If some one else does it in their presence, we may tactfully send them on some errand.

Should we all, as we do, show a happy, glamorous disposition for twenty-four hours on Christmas, and then lay it aside for the next three hundred and sixty-four days, like a resplendent bejeweled robe kept in moth balls and trotted out for an annual masquerade? Should we not rather cultivate the Christmas feeling (and it is genuine in the human heart), for each and every day? He was born on Christmas Day. And he lives every day, yesterday, today and forever!

If there is anything futile in this beautiful world our Lord created, it is the senseless busyness that keeps some Christians rushing from one thing to another, necessarily or otherwise, crowding out the one thing needful—a time to commune with God, a quiet hour for soul-searching, rededication, and reconsecration to our task.

Altoona, Pa.

MEN'S WORK

Sectional Men's Rally at Des Moines Valley Church

By R. S. Bentall, Secretary District Men's Work, Adel, Iowa

Sunday evening, Nov. 13, a sectional men's rally was held at Des Moines Valley church. Representatives from five churches of the central section of Middle Iowa were in attendance.

Carl Elrod, president of the Prairie City Men's Work organization, led the devotional period. The speaker of the evening was Harl Russell, member of the National Council of Men's Work. He addressed the rally on the subject: The Merits of Men's Work Organization. Following his address a forum was conducted under the direction of O. S. Reiste, District President of Men's Work.

Following the service everyone was called to the basement for refreshments and a social period.

We have felt this rally was very helpful and encouraging to the men of this section, and it is our hope to hold a rally in the near future in the other two sections of the district.

ADULT CHRISTIAN WORKERS

A New Year Challenge

Isaiah 52: 1

Sunday, January 1

I. "Awake"

1. How many church members are asleep today?
2. How soundly are they sleeping?
3. What is the evidence?
4. How is it affecting the "sleeper," the non-Christian, the church program, the community, the spread of the kingdom?

II. "Put on thy strength"

Being strong is a personal responsibility.
God helps those who help themselves.
Ask and it shall be given you—seek—knock.
Food, atmosphere and exercise are necessary to strength.
The admonition of Paul (Eph. 6: 10-18).

III. "Put on thy beautiful garments"

White garments (Rev. 3: 18).
Christian character, righteousness, consecration, reverence.
Fruits of the Spirit (Gal. 5: 22, 23).
A problem in addition (2 Peter 1: 5-8).

CORRESPONDENCE

JOYFUL CHRISTMAS TIME

When we have shared with others we enjoy our own blessings more at Christmas time. It is so with all the good things of life. We enjoy salvation to a greater extent when we have helped others to know the Lord. And to be soul winners we should be well acquainted with the fruit of the Spirit mentioned in Gal. 5: 22, 23. They are beautiful attributes to possess. Christians who read good books and hear good sermons and prayers are happy when they in turn send out good things to others. If we give in abundance God will give back to us. He will and does bless us abundantly. The Lamb gave all at Calvary. To know that God understands these expressions given simply, is after all the greatest of Christmas joy for all overcomers.

Glendale, Calif. Mrs. Lulu Terford.

WE OUGHT TO BE THANKFUL

Certainly you read the editorials in the Thanksgiving number of the Gospel Messenger. If you did not you missed a blessing. One was a warning, telling how we may escape the attitude of the Pharisee who thanked God he was not like others; the other was a challenge showing how we may have a continuing sense of gratitude.

While we, as a nation, should be thankful we have escaped the "humiliation, forsakenness, fear, starvation, persecution and even death" experienced by other nations during the year, yet it behooves us to rejoice with trembling. Our nation has national sins whch put us to open shame, and should greatly humiliate us. "Injustice and civic corruption, vain glory and selfish luxury, Sabbath breaking and much that defiles the temple of the Holy Spirit, and intemperance, the mother of many crimes and much sorrow," these need to be confessed and repented of, for if we regard iniquity in the heart the Lord will not hear us. If we delay too long it may be said of us: "It is time for the Lord to work for they have made void thy law" (Psa. 119: 126). The Father of all mercies will hear us if we go to him in the right attitude. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 14).

I am thankful for the annual Thanksgiving Day and for the World Day of Prayer. We need both, for in "everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Philpp. 4: 6). However, we need more group prayer and praise meetings during the intervening weeks and months. Oh, that there was in every local church a band to unceasingly pray and praise God! No wonder Jesus spent much time in prayer. He saw the need and Paul followed in his footsteps. Note Paul's searching prayer for the saints and faithful brethren at Colosse, after he heard of their faith, love and hope. "Since the day we heard it, [we] do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness"; giving thanks to the Father for our great salvation, "who hath delivered us from the power of darkness, and translated us unto the kingdom of his dear Son." What a program for prayer and praise to our heavenly Father!

I like the challenge in the other editorial, showing how we may adjust ourselves to life's changes. I thank God we live in a land blessed with the light of true religion, for it is only through Christ that we can do all things. Even bereavement has its compensation, but known only through experience. Paul knew by experience the promise of Philpp. 4: 19, "My God shall supply all your needs according to his riches in glory by Christ Jesus."

New Windsor, Md. Elizabeth Howe Brubaker.

OUR FIRST THANKSGIVING AT SAN MAR

Having left what we called home in Lakeland, Fla., last February to take up our work as superintendent and matron of this grand old Home, Fahrney Memorial Home, we can say we like the work and the people. As we learn to know the members of the churches that support the Home we feel more at home and think Maryland is a grand state.

In tender remembrance we recall the Thanksgiving occasions we have experienced these many years, but this experience was different. This Thanksgiving morning at six-thirty the bell rang and most of our family, which numbers forty-five including the helpers, made their way to the chapel for the usual morning worship period. But this morning it was different. We had a praise service in which nearly everyone took part. We truly were glad to have the young people as well as the older ones express their thankfulness and their convictions that the Lord's name should be praised for his kindness to the children of men.

I am sure this service will be long remembered by many of us. As the morning hours rolled on the snowflakes kept falling, but there was joy and sunshine inside. Soon our bountiful Thanksgiving dinner was ready with carefully set tables, which were supplied with the gifts of God, including the traditional turkey. All that were able came to the dining room and when seated we sang: Praise God From Whom All Blessings Flow, after which Bro. Bowman offered thanks.

It was a perfect day for the Home at San Mar. Though we enjoy these things we must not be forgetful of others. As one thinks of the war-torn countries and the awful suffering the heart aches. Oh, that the day might come when peace shall reign supreme and swords shall be beaten into plowshares!

Lydia Johnson Bowman.

Boonsboro, Md.

ONE MESSENGER'S EXPERIENCE

Do you ever wonder, Messenger editors, under what conditions your publication reaches its destination in the thousands of subscriber homes over the brotherhood? Can you visualize the different atmospheres and environments it finds itself in when it arrives in these homes? This trend of thought was started recently while the writer was serving on our local school election board. As the day promised plenty of leisure the morning mail accompanied me, with the Gospel Messenger the chief item of interest.

Mental pictures came to me of traditional Brethren homes in clean and prosperous farming communities, of modest and respectable city homes in which the Gospel Messenger was received. I could visualize only the best, the most wholesome atmosphere where our church paper was expected.

But the copy in my hand was finding something different! There were three women and two men serving on this

school election board. The others also had their reading material—True Story, True Detective, etc. By actual count, the women (two of them) smoked twenty cigarettes. Their finger stains evidenced many former cigarettes. The men chewed until after lunch, then generously passed the "makins'" for rolling your own. The voters averaged better appearances—but never did a Gospel Messenger hear such profanity!

The Sunday-school lesson on the seventh commandment was taught in the community Sunday school with two divorced women present—one a young mother posing as having never been married, the other living as a common-law wife in order to continue collecting alimony from her former husband. A third woman asked for special prayer after class, as her drunken husband was becoming almost unbearable!

"'Tis easy enough to be pleasant
When life flows by like a song,
But the man worth while
Is the man who can smile
When everything goes dead wrong."

There is little effort required for Christian living in traditionally good environment, but to live right in spite of surroundings is the real test. Or rather, is it not a real opportunity to be able to witness not only in Jerusalem but also in the uttermost parts of the earth?

Humboldt, Ariz. Addie Gillett Kurtz.

GALILEAN VESPER SERVICES, SYRACUSE, INDIANA

In the Syracuse Ministerial Association there has been, in the past year, the working of an outstanding fellowship. One of the noteworthy union projects of this time was the summer series of community vesper services, beginning first Sunday in June and closing with the first Sunday in September.

Syracuse is in relation to the lake here much as was Capernaum to the Sea of Galilee. It is on the northwest shore of the channel connected lakes of Syracuse and Wawasee—largest lake area in the state of Indiana. With the rear lawn of one of the churches sloping down to the beautiful expanse of water, we had an impressive site for these outdoor services, so fittingly designated—Galilean Vesper Services.

Time of the service each Sunday evening was an hour, beginning at 5:00 o'clock. Our church, however, was the only one in town conducting an additional evening preaching service throughout the summer, and with gratifying attendance and interest. So there was nothing subtracted from our own church program, but a splendid addition thereto. The vesper audience was seated advantageously for an impressive overlooking of the lake, while some had a similar advantage remaining in their parked cars. Program was given from a vantage point near the water's edge, and so was indeed a lakeside service.

As pastors planning this type of community service, we foresaw the need of an amplifying system. A very good one was purchased at the price of one hundred dollars, which was practically paid for out of the offerings. While remuneration was given in some instances to the imported talent a considerable amount of the programs was rendered gratis.

As something new and different from anything attempted here, the response in attendance and interest was very good. We have reasons to expect our vespers project to be bigger and better next year, and we are already doing some planning to that end. The services went far in bringing the various groups of church people together. Some attended and were helped who had never seen inside our regular places of worship. Besides the turnout from our little city and near countryside, some came from points distant. In a few instances, some of the lake resort people came to vespers over the waterway, enhancing the Galilean effect by getting the service from their boats.

Good and appropriate music was featured in a prominent way on the programs. Besides what is ordinarily termed special music, we would sometimes have everybody sing some of the great hymns of the church. Outstanding speakers were brought in from the outside, and they represented various denominational affiliations. One was a colored clergyman, the paradoxical Dr. White, who brought a group of singers with him from his parish in South Bend.

Prof. J. Raymond Schutz, outstanding traveler and lecturer, and faculty member of our Manchester College, led off with a very fitting and highly appreciated address in our very first Galilean Vesper Service in June. In that same service we were favored with special singing by the decidedly unique Allotted Time Quartet of Elgin, Ill. All four men are in age over the threescore years and ten, and one of these, our own esteemed music leader—Bro. William Beery. Messenger readers will also be interested to know that we had Eld. Frank Fisher up from Mexico, Ind., as a guest speaker in August. He readily won the rapt attention of the people, who marveled at such an inspiring message from an octogenarian.

Syracuse, Ind. Ralph G. Rarick.

OLD FOLKS' MEETING AT NORTH MANCHESTER

Each year the North Manchester church holds a service in recognition of our oldest members. We have in our congregation 103 members who are past seventy. Twenty-eight of these are past eighty and four past ninety. Six ministers—J. H. Wright, A. J. Nickey, David Neher, L. H. Eby, A. R. Bridge and E. B. Bagwell—are past seventy-five. About seventy of these old folks attended our old people's service Nov. 13. The music for this occasion was chosen largely by those who are past eighty. Our program was as follows:



Sister Mary Brubaker

Organ music: O Worship the King; Holy and Reverend Is the Name.

Congregational singing: A Charge to Keep I Have; Jesus, Lover of My Soul; Come, Thou Fount of Every Blessing.

Offertory music: What a Friend We Have in Jesus; Sing Them Over Again to Me.

Bro. J. H. Wright who is eighty-eight years old very beautifully read the Twenty-third Psalm; Bro. E. B. Bagwell offered a most earnest prayer.

The choir and the congregation then sang: God Will Take Care of You; Count Your Blessings; Jesus Is All the World to Me; O Wonderful Prayer That Jesus Prayed.

The third year primary children passed through the audience presenting these elderly people with pink carnations.

Our pastor, Bro. Hartsough, gave an address on: Faithfulness.

We then sang God Be With You Till We Meet Again, and Bro. L. H. Eby offered the closing prayer and benediction.

Dinner was served to these elderly people in the church basement. Many of them expressed their appreciation at the close of the meal. Our elder, Bro. Kintner, photographed the group. He also photographed our four members who are past ninety, namely: Mary Brubaker, Mary King, Moses Hoover and D. C. Ulrey. The accompanying picture shows our oldest member, Grandma Brubaker. She will be ninety-nine years old Jan. 18. She is feeble in body but her mind is still bright.

North Manchester, Ind. Clara Boone.

ELDER JAMES AMBROSE STOUDER

Elder James Ambrose Stouder was born Oct. 30, 1865, at Pendleton, Ind., and went home to be with the Lord Oct. 19, 1938, at Los Angeles, Calif. He was one of fourteen children born to D. W. and Victoria Stouder.

He became a Christian in his early years and united with the Church of the Brethren. He served in the ministry for about forty years—his ministry being in the states of Kansas, Texas, Oklahoma, Colorado and Missouri. His failing health forced him to discontinue service several years before coming to California in 1929.

He leaves to mourn his passing, five daughters. Mrs. Frank Folger of Leonard, Mo., and Mrs. E. C. Land of Layton, Utah—by his first marriage, which was to Mary Elizabeth Miller who departed this life in 1892. Of his second marriage, which was to Louanna Adaline Burnett, who departed this life Aug. 23, 1930, there remain three daughters—Opal, Salome and Lois of Los Angeles—who mourn his going. Funeral services were held in The Little Church of the Fowers in Glendale, Calif. The writer and Elder D. B. Miller ministered in the service.

Los Angeles, Calif. J. E. Steinour.

A SAINT OF THE LORD AT REST

Harvey Hershey Mohler, the son of Daniel Mohler and Mary Hershey Mohler, was born in Leeton, Mo., March 17, 1872. His parents moved later to Warrensburg, Mo., and it was there that he was married to Leola M. Fry. Seven children were born to them, one dying in infancy.



Those surviving are: Miss Cathryn Mohler, a teacher in the schools of Wichita, Kans.; Harvey Hershel Mohler of Alhambra, Calif.; Mrs. Lois Donovan, Mrs. Beulah Yant and Marcus and Lowell of Grand Junction, Colo. There are four grandchildren.

Bro. Mohler was the fourth in a family of ten children—leaving a brother, Roy Mohler of Chicago, and Mrs. A. L. Walker of Fowler, Kans., a sister, as survivors.

Bro. Mohler was a faithful minister in the Church of the Brethren for forty-three years, twenty-five of them in the city church on West Colorado Avenue, Grand Junction, where Sister Mohler is serving her Master as Sunday-school superintendent. Often when her companion was failing in health she not only ministered to his needs, but taught the boys and girls the beauty of following Jesus. His chief concern was the kingdom of God, his side line by which he made his living, a large dairy, having served some customers for thirty-four years.

He was patient, hopeful and kind-hearted. His greatest sermons were those preached in daily living and in his dealings with his fellow men. He was a lover of music and little children. And now that he has joined the heavenly choir, may his nobility of soul and strength of character inspire us to follow his Master.

The funeral services were held at Grand Junction on Nov. 18 in the presence of a large congregation from the city, Appleton and Fruita. Present were a number of ministers with whom he had associated in the Lord's work, members of the flock whom he had shepherded, and many with whom he had mingled, all this indicative of the love and esteem in which he was held. The sermon was by the writer, assisted by Eld. A. A. Weaver, a co-worker of many years. Burial in the Crown Point cemetery.

Grand Junction, Colo. O. H. Feiler.

ELDER AMOS WAMPLER

Elder Amos Wampler was born near Dayton, Ohio, Oct. 18, 1858, and died at the age of eighty years. He was one of the twelve children of Joseph and Lydia Wolfe Wampler. His parents and family moved from Ohio to Knobnoster, Mo., where he grew to manhood.

Feb. 24, 1881, he was married to Lurany Thornton. To them were born six children: Cora, who died Dec. 14, 1911, and was buried at Fredonia, Kans.; Charles Arthur of Miami, Fla.; Henry Franklin of McPherson, Kans.; George Fredrick of Fredonia, Kans.; Rowena Belle Kesler of Casstown, Ohio; Ralph Marvin, who died May 19, 1921, and was buried at Fredonia, Kans.

In hope of bettering his wife's health he and several of the family moved to Springer, N. Mex., during 1907. This change did not prove beneficial and in March of 1908 the wife and mother passed away and was buried at Springer. Again Bro. Wampler made sale of his property and moved to Fredonia, Kans., where the Wamplers remained for six years, moving to Warrensburg in 1916. By this time as his family were all grown and he was alone he was united in marriage to Miss Harriet Yeck of Centerview, Mo. To this union were born a son Ephraim, and daughter, Mrs. Laura J. Ebersole of Sutherland, Mo. Of the eleven brothers and sisters, six preceded him in death; those surviving are: J. B. of Knobnoster, Mo.; John J. of Warrensburg, Mo.; Mrs. Sallie Summers of Seattle, Wash.; Mrs. Susie Manny of Seattle, Wash.; Miss Lydia Wampler of Indianapolis, Ind.

When nineteen years old he was converted and joined the Church of the Brethren in which faith he lived and died. He was called to the ministry, where he served faithfully, being eventually advanced to the eldership.

By choice of occupation Bro. Wampler was a farmer all of his life, and his services to the church were freely given, often causing hardships which he bore cheerfully.

Bro. Wampler had been in failing health for some years, but was bedfast for only seven weeks before his death, which occurred on Nov. 13, 1938, at his home in Warrensburg. The church has lost a faithful member and we know he will receive the reward for a righteous life. Burial was at Centerview, Mo.

Warrensburg, Mo. Alice R. Mohler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Armey-Olsson.—In the Fresno church, Aug. 27, 1938, Lyman L. Armey and Edith Olsson, both of Fresno.—Forest S. Eisenbise, Fresno, Calif.

Cripe-Van Horn.—By the undersigned, at his home in Bourbon, Ind., Nov. 25, 1938, Donald Cripe and Virginia Van Horn.—N. H. Miller, Bourbon, Ind.

DeLisle-Shively.—In the parsonage, Nov. 6, 1938, Emzley A. DeLisle of Fresno and Erma B. Shively of Empire.—Forest S. Eisenbise, Fresno, Calif.

Grant-Workman.—On Nov. 4, at the Danville parsonage, Willard Grant of Ankenytown, Ohio, and Eula Mae Workman of Danville, Ohio.—Chas. E. Zunkel, Danville, Ohio.

La Chapelle-Vice.—In the Chico church, Nov. 19, 1938, by Bro. Lee Whipple, Victor James La Chapelle and Alice Lenora Vice, both of Chico.—Olan Shidler, Chico, Calif.

Lake-McPherson.—At the home of the bride's sister and the groom's brother, June 19, 1938, Bruce Lake and Louise McPherson, both of Fresno.—Forest S. Eisenbise, Fresno, Calif.

Reynolds-Oakes.—At the Snow Creek parsonage, Oct. 18, 1938, by the undersigned, Bro. Henry Anderson Reynolds and Sister Gladys Irene Oakes, both of Penhook, Va.—L. A. Bowman, Penhook, Va.

Steele-Rodland.—By the undersigned at his home, Nov. 7, 1938, Bro. Daniel H. Steele and Mrs. Clara V. Rodland, both of Waterside, Pa.—D. P. Hoover, New Enterprise, Pa.

Winters-McKee.—At the Liberty Heights church, Nov. 17, 1938, by the undersigned, Bro. Otis L. Winters and Dortha E. McKee, both of Hancock, Md.—I. S. Long, Baltimore, Md.

FALLEN ASLEEP

Baile, Sister Cora E., daughter of Moses Horning and the late Elizabeth Garvic Horning, passed away Nov. 11, 1938, on her fifty-third birthday. Death was due to pernicious anæmia. She had been confined to her bed since May 30. A number of blood transfusions were given in an effort to save her life but to no avail. She was a faithful member of the Church of the Brethren. Surviving are her husband, two children, two grandchildren, her father and stepmother, six sisters and six brothers. Funeral services were conducted at the home by Brethren J. E. Myers and E. E. Baugher. Interment was made in Mt. Olivet cemetery.—A. P. Hetrick, Hanover, Pa.

Brim, Sister Rose, daughter of John A. and Catherine Betts Burns, was born in Carroll County, Ind., Feb. 27, 1871, and passed away Nov. 19, 1938. With the exception of three years she had spent her entire life in the vicinity of her birth. She was married to Irvin J. Brim on Dec. 12, 1891, and into their home were born three sons, two of whom died in infancy. Of the immediate family left to cherish her memory are the husband, the only son and his wife, and three grandchildren. Surviving also are one sister and three brothers. For many years Sister Brim had been a member of the Flora Church of the Brethren, sharing jointly with her husband the responsibilities of the deacon's office, and faithfully serving in whatever capacity she could. After funeral services in the church, conducted by her pastor, she was laid to rest in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Britsch, Sister Barbara J. Odell, aged 84 years, passed away Nov. 6, 1938, at the home of her son, Homer, at Warm Beach, Wash. She leaves four sons and three daughters, seventeen grandchildren and eleven great-grandchildren. Her husband, one daughter and an infant son preceded her in death. She was a faithful member of the Church of the Brethren for more than forty years. Funeral services were held in the community church at Warm Beach, Wash., conducted by Eld. J. L. Teeter of Burlington, Wash. She was laid to rest in the cemetery near Stanwood, Wash.—H. A. Bomgardner, Warm Beach, Wash.

Caricofe, Elizabeth Alice, died at the Timberville Old Folks' Home, Nov. 14, 1938, at the age of 80 years, 2 months and 13 days. Surviving are seven children, one sister, forty grandchildren and twenty-nine great-grandchildren. The funeral service was held from the home of a daughter near Bridgewater, with the writer and Brethren Hesse and Welker officiating. Burial was made in the Bridgewater cemetery.—Samuel D. Lindsay, Timberville, Va.

Coy, Bro. Harold, of Syracuse, Ind., died on Sept. 13, 1938. He was born Sept. 24, 1899, a son of Sylvester and Ada Coy. His father preceded him in death Sept. 26, 1935. For the past ten years he resided with his mother in Syracuse. The last several weeks were spent in the hospital in Goshen, Ind. Death was due to pneumonia and complications. He is survived by his mother, three brothers and three sisters. Funeral service was conducted by the undersigned, his pastor, from the Syracuse church. Interment was at Syracuse.—Ralph G. Rarick, Syracuse, Ind.

Cripe, Mary Jane, daughter of Yost and Magdeline Schrock, was born Sept. 27, 1860, and departed this life Nov. 13, at her home. For the last ten years she suffered affliction in various forms. During the past summer she improved sufficiently to get around. While on a visit with her son the last of August she fell, receiving injuries from which she never recovered. On Sept. 23, 1880, she was married to Amos F. Cripe, and to this union nine children were born. In addition to her home duties she always had time to help others in their needs. Pioneering as she did in the making of a home she developed a love for the beautiful things of nature. The home was always adorned with flowers. At the age of sixteen she accepted her Lord, becoming a member of the Pleasant Valley Church of the Brethren. She was faithful in the work of the Lord. With her devoted companion and large family she attended all the services of the church. On April 17, 1938, her companion was called home. Eight of the nine children survive. She also leaves one sister, one brother, twenty-three grandchildren, nineteen great-grandchildren, one great-great-grandchild and many relatives and friends. Funeral services were held in the Middlebury church, with the writer and Bro. H. A. Claybaugh in charge. Interment in the Middlebury cemetery.—Ira E. Long, Middlebury, Ind.

Cruea, Abraham, son of Aaron and Hattie Conoway Cruea, was born near Troy, Ohio, Dec. 11, 1850, and departed this life at the home of a son, Oakey, in Muncie, Ind., Nov. 25, 1938. He was of a large family, all of whom preceded him in death except one brother. He was united in marriage to Mary Miller in 1876. To this union were born four sons, all surviving. His companion passed to her reward May 30, 1920. He was later married to Melissa Young, who also preceded him in death. He united with the Church of the Brethren and remained faithful. He was a kind, loving parent, highly respected citizen and neighbor and a loyal, devoted Christian. He leaves four sons, a brother, four grandchildren, three great-grandchildren and many other relatives and friends. Funeral services were held in the Union Grove church by the writer and Eld. R. K. Showalter. Burial in the Union cemetery near Eaton, Ind.—J. Andrew Miller, Muncie, Ind.

Driver, Mammie, died Nov. 8, 1938, at the Harrisonburg, Va., hospital, following a few days' illness, aged 39 years. Surviving are his wife, four children, mother, one sister and one brother. The funeral service was held from the Fairview church near Endless Caverns, with Rev. Roy D. Coulter and Bro. Jos. W. Miller officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Fisher, Mrs. Emma Lint, was born near Shanesville, Ohio, Jan. 26, 1851, and died at her home in Baltic, Nov. 14, 1938. Her husband, Valentine C. Fisher, died seven years ago. She was the youngest and last of a family of fourteen children of Mr. and Mrs. Daniel Lint, early pioneers. They came to Ohio from Somerset County, Pa. She leaves two daughters, Mrs. Ellen Miller and Mrs. Wm. D. Troyer of Baltic; a son, Eld. W. D. Fisher, pastor of the Wooster church; six grandchildren and fourteen great-grandchildren. A daughter and foster son preceded her in death. She and her husband united with the Church of the Brethren on June 5, 1869. Services were held at the Brethren church, by Eld. Ed Shepfer and Rev. Agricola of the Reformed church. Burial in the church cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Knisely.—Mrs. Mary E., one of Everett's oldest residents, passed away at her home at the age of ninety-two years, eleven months and seven days. She was born in Snake Spring Valley, Dec. 12, 1845, a daughter of Hiram F. and Chariotte Ensley Rohm. In 1885 she was united in marriage to Christopher Knisely, who preceded her in death many years ago. Surviving are one brother and one granddaughter. Sister Knisely was kind, considerate and cheerful. She endeared herself to many. She was a member of the Church of the Brethren since girlhood and until the later years took an active part in church work. She lived a consistent Christian life. Funeral services were conducted on Nov. 22 in the Snake Spring Valley Church of the Brethren, with her pastor, Bro. E. M. Detwiler, officiating. Interment was made in the Ritchey cemetery.—Mrs. D. B. Brallier, Everett, Pa.

Metzger, Maggie Jane, daughter of John and Jane Snell, was born in Miami County, Ohio, Feb. 6, 1887, and died at her home near Dayton, Nov. 18, 1938. She was united in marriage to Wm. H. Metzger, Dec. 5, 1893. This union was blessed with four children, all surviving. She became a member of the Church of the Brethren early in life. She was a faithful wife, a devoted mother and a good neighbor. She leaves her husband, three daughters, one son, seven grandchildren and one sister. Services were conducted at the East Dayton church by the writer. Interment at the Medway cemetery.—Hugh Cloppert, Dayton, Ohio.

Ross, Mrs. Savilla Jamison, was born in Marshall County, Ind., March 5, 1857, and died in the home of her son, Ernest, on Nov. 13, 1938. In 1875 she was married to George E. Ross, who preceded her in death in 1924. To this union were born three sons and one daughter. One son died when small. She united with the Church of the Brethren fifty-eight years ago and remained faithful. Surviving are three children, nine grandchildren, eight great-grandchildren, a sister, three brothers, a host of neighbors and many friends. Funeral services were held at the Center church by Pastor B. R. Cross, assisted by Eld. James Kessler. Burial in Fair cemetery near La Paz, Ind.—Mrs. Nellie Barden, Plymouth, Ind.

Ruffner, Bro. William Henry, died in Syracuse, Ind., Aug. 16, 1938. He was born in Canton, Ohio, April 10, 1862. He was a son of Jacob and Elizabeth Ruffner. He moved with his parents to Syracuse where he remained until his death. He was married to Chloe Lingofelter in 1893. She preceded him in death twenty-five years ago. To them

were born three daughters. Besides them, he is survived by one brother, two sisters, one grandson, four granddaughters, one great-grandson and one great-granddaughter. He was for forty years a member of the Church of the Brethren. Funeral service was conducted from the Church of the Brethren in Syracuse by Eld. Lee R. Cory of Milford, Ind., assisted by the undersigned, pastor of the Syracuse church. Interment was at Syracuse.—Ralph G. Rarick, Syracuse, Ind.

Shively, John W., son of Samuel and Elizabeth Blickenstaff Shively, was born May 31, 1860, and departed this life Nov. 1, 1938, at his home in North Manchester, Ind. He spent his entire life in this community. For the past eight years he had been an invalid and was confined to his bed during the last four years. He bore his affliction with much patience. Dec. 31, 1879, he was united in marriage to Julia Ann Butterbaugh, who preceded him in death. To this union two daughters and two sons were born. One son was killed in an automobile accident three years ago. He was a lifelong member of the Church of the Brethren and lived a faithful and consecrated life. He leaves three children, five grandchildren, five great-grandchildren, one sister, three half sisters and a half brother. Funeral services were conducted in the Walnut Street Church of the Brethren at North Manchester by Brethren Otho Winger and H. L. Hartsough. Burial in the Pleasant Hill cemetery.—Mrs. O. L. Replogle, Pasadena, Calif.

Shock, Bro. Jesse E., departed this life Oct. 11, 1938, at his home on Lake Wawasee, near Syracuse, Ind. He was born in Kosciusko County, Ind., Nov. 15, 1875, a son of Henry and Elizabeth Shock. His entire life was lived in the vicinity of Syracuse. He was a member of the Church of the Brethren, and was active in the church until the last couple of years, when there came increasing complications, terminating in a tragic death. He was twice married. A grown son survives from his first marriage. He was later married to Sister Helen Ohaver, who preceded him. She was a daughter of Brother and Sister Carl Ohaver, who are faithful workers in the Syracuse church. A son, Marvin, was born to this union and has been committed to the loving care of his grandparents. Also surviving are his stepmother, one brother, one half brother and two half sisters. A private funeral service was held in the Carr funeral home with the undersigned, pastor of the Syracuse church, officiating. Burial was made in the Union cemetery, several miles south of Syracuse.—Ralph G. Rarick, Syracuse, Ind.

Showalter, Dr. Hiram Miller, died Nov. 12, 1938, at Bristol, Tenn., after a ten days' illness of pneumonia, aged 35 years. He was a son of R. S. and Verdie Miller Showalter of Dale Enterprise, Va. He was regarded as one of Virginia's brilliant young men engaged in educational work. He held the A. B. degree from Bridgewater College and the M. A. and Ph. D. degrees from the University of Virginia. He was also a member of leading scientific societies. For the past four years he had been professor of biology at Kings College, Bristol, Tenn. He united with the Church of the Brethren at the age of 13 years. Surviving are his wife, who was Carrie Kline of Broadway, Va., his parents, two brothers and four sisters. The body was returned to the home of his parents and the funeral services were held in the Linville Creek church, with Elders L. S. Miller and John C. Myers officiating. Interment was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Stauffer, Sister Elizabeth, daughter of Bro. Jacob and Fannie Young Sowers, was born Aug. 31, 1858, in Lancaster County, later moving to Adams County. In 1897 she moved to York, Pa., to live with her sister and brother-in-law. She united with the Church of the Brethren when young and remained faithful. She was a reader of The Gospel Messenger for more than fifty years. She passed away Sept. 25, 1938, and was laid to rest in the Mummerts cemetery near East Berlin, Pa. Bro. Daniel Bowser officiated, assisted by Bro. S. S. Blough.—Florence L. Keeney, York, Pa.

Wine, Beverly Lindsay, infant son of Mr. and Mrs. Paul Wine, died at the home of his parents near Mayland, Va., Nov. 20, at the age of 3 months and 15 days. Surviving are his parents and grandmothers. The funeral service was held from the Fairview church near Endless Caverns, with the writer in charge. Burial was made in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

CHURCH NEWS

CALIFORNIA

Calvary.—A church fellowship meeting and ice cream social was enjoyed Sept. 30, and a generous offering was received for general church work. Rally day was held Oct. 2 with a fine attendance. Two new departments of the Sunday school were formed. A young people's group is led by Mrs. Irene Duke and a junior high school division was formed with Mrs. Ethel Smith as superintendent. Our new Sunday-school orchestra, directed by Mr. and Mrs. Carp made its first presentation on Nov. 6. The choir presented a music program with Chas. Mahin as director. A goodly number of friends gathered for the home-coming and anniversary services Nov. 13. After a potluck dinner an address was delivered by Dr. D. W. Kurtz. In the evening First Mate Bob and the Crew of the Good Ship Grace brought inspiration in music and testimony. These men are soon to be heard over radio. Union Thanksgiving services were held at Calvary, with Rev. Paul W. Brown of the Christian church bringing the message. The women conducted a successful bazaar and turkey dinner. The mothers and daughters have been making layettes to be given out at the union rescue mission. Seventy garments, seventy-five diapers, soap and safety pins were given. Pastor Howell is emphasizing a go-to-church movement. Nov. 20 Dr. Homer Burke brought a stirring message about his work in Africa. The Messiah will be presented Dec. 16 by the Gordon Bachlund Choir School.—Ethel C. Smith, Los Angeles, Calif., Nov. 28.

Chico.—For the past two weeks we have been painting in the church. The Ladies' Aid sponsored this work. The interest and attendance in the B. Y. P. D. have grown steadily, at first led by our pastor, Lee Whipple, and now by the group themselves. Due to ill health our Eld. James Swallow has been unable to be with us for quite some time. We enjoyed our Thanksgiving service last Sunday.—Mrs. Olan Shidler, Chico, Calif., Nov. 26.

Santa Ana.—The following officers were elected in October: Sunday-school superintendent, Mrs. Alida Harper; junior department, Mrs. Ruth Sissel; primary, Mrs. Daisy Baker; cradle roll, Mrs. Bernice Hoover; Bro. John Wynne who has served as elder for a number of years was re-elected; Women's Work director, Bertha Hennard; president of Ladies' Aid, Mrs. Kate Teter; president of S. O. S. club, Mrs. Ada Clegg. The S. O. S. club, which is known in many of our churches as the Dorcas circle, was organized a year ago and meets twice a month to sew and do other work for some worthy cause. The bazaar, rummage and food sale which they held Friday and Saturday of last week was well attended and more than $40 was taken in. Part of this has been pledged to the fund for a new parsonage and the remainder will be used to help buy some new dishes for the church. Mrs. Cecelia Myers was elected president of the mother and daughter society. It was decided to have church night once a month to create a better spirit of fellowship. We will have a basket supper in the church. Oct. 23 was home-coming day, with a large crowd. A few were here who had attended this church thirty years ago. Nov. 27 we will have our love feast. Bro. O. V. Long passed away in October and is greatly missed. He was a member of this church for many years and was loved by all who knew him.—Mrs. J. G. Myers, Santa Ana, Calif., Nov. 21.

Waterford.—At our council the following officers were elected: Bro. Victor Whitmer, elder; Bro. Alvo Price, Sunday-school superintendent; Bro. Roy Moss, assistant; Sister Paul Beghtel, junior and intermediate superintendent; Sister Anna Fike, music director. We are much encouraged by the increased attendance and interest. The young people have a very interesting program planned and are to be commended for their interest and splendid attendance at all church services. Nov. 2 Bro. Luckett of Long Beach, Calif., began a revival and continued until Nov. 15. Splendid interest and attendance were manifested during the meeting and seven confessed Christ and were baptized. Our love feast on Nov. 16 was well attended, with Bro. Paul Studebaker of Modesto officiating. Nov. 20 our harvest meeting was held. The church was decorated with fifty-five varieties of fruits, grains, flowers and vegetables. Bro. Esbensen of Empire gave an interesting message in the afternoon. The Men's Work group reorganized. They elected Bro. Clyde Shively as president. Fifteen men donated two days of work on the ranch of a member who was ill. The Women's Work group reorganized with Sister Anna Fike as president and Eileen Kirkpatrick as secretary and treasurer. The women's banquet will be held this Friday evening. Sister Paul Studebaker will be guest speaker. Our Aid Society has been busy getting ready for the bazaar to be held Dec. 3. They have also made bedding and clothing for some needy families.—Mrs. J. R. Peters, Waterford, Calif., Nov. 26.

FLORIDA

Okeechobee.—On Oct. 9 we had the dedication service for our new church building. A basket dinner was enjoyed at noon and the dedicatory sermon was preached in the afternoon by Eld. J. W. Rogers of Cloverdale, Va. He also conducted a week of revival meetings. Our church was well represented at district conference in Sebring, Oct. 14-16. On Oct. 30 we held a council with the district ministerial board present. Bro. S. W. Bail was re-elected elder; Bro. J. W. Rogers, pastor. Bro. Horace Hill was relicensed to preach. Church and Sunday-school officers were elected. Nov. 13 Bro. I. R. Pletcher of Sebring, a former pastor, was with us. He preached the sermon for installation of officers. The pulpit will be supplied by visiting ministers until Jan. 1 when our new pastor will take charge. Bro. L. L. Lininger preached for us Nov. 20. We will be glad to have members who are spending the winter here help us with the church work.—Mrs. Victor Domer, Okeechobee, Fla., Nov. 22.

INDIANA

New Hope.—We met in council recently and Sunday-school officers were elected. It was decided that Bro. Alldredge should continue as pastor until the December council. The following evening, Sept. 24, we held our love feast with our elder, Bro. A. J. Miller, officiating. Some of the visitors were: Bro. James Hunter, Mrs. Hunter and Mrs. Flory from Kokomo, Ind., also Bro. Carney Carpenter and family of Jeffersonville, Ind. We had a very spiritual meeting. Our cradle roll superintendent, Sister Zoe Daily, took a keen interest in the work, adding nineteen babies to the roll during 1937. Membership certificates were placed in forty-one homes, and five promotion certificates were given, promoting the children from the cradle roll to the beginners' department. Each month a program and dinner was given in honor of the birthdays in that month. At these meetings freewill offerings were taken which made the cradle roll self-supporting.—Mrs. Mary Ullery, North Vernon, Ind., Nov. 23.

Summitville.—Our church is under the leadership of Bro. J. S. Alldredge of Anderson. He preaches for us twice a month. Many have moved and several have passed away but we have a live Sunday

school, with Bro. Charles H. Saunders as superintendent. The young people have organized a B. Y. P. D. We are trying to serve the Lord. One was baptized Nov. 27. We need the prayers of the brotherhood.—Bertha McBride, Summitville, Ind., Nov. 28.

KANSAS

Eden Valley.—We met in council Sept. 23 and elected the following officers: Elder, Bro. H. D. Michael; clerk, Lillie Miller; financial secretary, W. H. Beaver; trustee, Frank Beaver; ministerial board, W. H. Beaver; finance board, Sloam Crissman; Messenger agent, Grace Radke; Sunday-school superintendent, G. G. Adamson; secretary, Melba Julian. Our pastor and wife, Brother and Sister H. D. Michael, were elected delegates to district meeting. We will have revival meetings soon if arrangements can be made.—Mrs. Vida Miller, St. John, Kans., Nov. 23.

Hutchinson.—Oct. 2 Brother and Sister Clinton I. Weber and their two sons took up the pastoral work here. Pres. V. F. Schwalm of McPherson College conducted an impressive installation service. A dinner was given in honor of the Weber family. We are sure the church will grow and become a greater spiritual force under this splendid leadership. Oct. 3 we met in council. The budget was accepted and plans were made for entertaining the district meeting of Southwestern Kansas. Oct. 4 cradle roll members and their parents were entertained at a social given by the superintendent. Twenty seven were present. Oct. 6 Women's Work meeting was attended by a large group. Officers are: President, Sister Mable Parmley; chairman of missions, Sister Frankie Spohn; Aid chairman, Sister Emma Finfrock; mother and daughter chairman, Sister Virgie Mathers. Mystery pals were revealed and a social time was enjoyed. Oct. 14-17 the Hutchinson church entertained district conference. A fine spirit of fellowship prevailed throughout the conference. B. Y. P. D. is trying to build a more complete program which will be effective in both spiritual and social life. Much interest is shown in the discussions. Sister Janet Schlater is president, with Sister Eleanor Moyer as program chairman. Midweek services have been a great help. They are led by the pastor. Attendance has been between thirty and fifty. Mission study group is growing in number and interest. We are now studying Soudan's Second Sunup and recommend it to other groups as an interesting and enlightening book about our mission field in Africa. Nov. 9-20 special evangelistic services were conducted by the pastor. Sister Weber was in charge of the music. We appreciated the special music. Bro. Weber's gospel messages have been a great help to our church. Everyone was challenged to live a more abundant life. Six were baptized and four received by letter. Four more will be received by letter soon. Nov. 21 we held our communion. Lighted pictures of Christ in Gethsemane were hung on the walls so all might see. Seventy six were seated at the Lord's table. Sister Steve Moyer who fell the second day of the district meeting fracturing her skull is much improved. We pray that she will soon be able to attend church services.—Mrs. Heral G. Legg, Hutchinson, Kans., Nov. 23.

Lone Star.—Our church is beginning a new year, with Bro. L. H. Griffith as pastor. At our council Sister Pearl Flory was re-elected Sunday-school superintendent. The church and community enjoyed the annual birthday banquet on Nov. 18. Because of the increasing number of children in our school we are organizing a junior department. They will have their own opening exercises. We meet on the first Monday evening of each month for a church supper.—Winona M. Daggett, Lawrence, Kans., Nov. 21.

Morrill.—Aug. 28 the young people presented the play, The Awakening at Elm Grove. The church gave a reception for the pastor, Bro. J. F. Baldwin, and his wife and three sons, two having been married recently. They stopped to visit their parents en route to McPherson where they are attending college. Council met Sept. 1 and the following officers were elected: Bro. Baldwin, elder; Lottie Eavey, Sunday-school superintendent; Mrs. Irene Whiteneck, assistant; B. Y. P. D. president, Chas. Sawyer. One young man, Clayton Fry, was given license to preach. A board of Christian education was added to our organization. Mrs. Chas. Roush is director of Children's Work. Sept. 25 the children presented a promotion program. Oct. 2 was rally day and new officers and teachers were installed. The Servants of the Master class held an all-day meeting Oct. 19 to fix boxes of clothing for the needy. The Women's Work, led by Sister Baldwin, is progressing. Oct. 26 they held a meeting. After a covered dish luncheon and devotions reports were given. The children's department filled three suitcases for Spanish children. Many families are using the penny cups at meals. Mrs. Naomi Lady, missionary on furlough, gave an interesting talk about Africa. Oct. 19 the church held a business meeting and reports were given on last year's work. Plans were made for the new year. The church adopted the associate membership plan. Brother and Sister Baldwin were delegates to district meeting at Navarre, Kans., Oct. 8. The missionary group found the book, Moving Millions, most interesting. Oct. 23 two were baptized and one was received as associate member. Of the 351 members of this church about one third are nonresident members, including sixteen students. Our pastor sent letters to all nonresident members. Bro. Baldwin conducted meetings for several weeks in October at the Ottumwa church, Iowa. Our pulpit was supplied by Bro. Sutton of Hiawatha, Kans., and by local talent. Our Ladies' Aid is very active. We have good attendance at all church services. Under the efficient leadership of Brother and Sister Baldwin the church should go forward and accomplish much good.—Mrs. Lura Engle, Morrill, Kans., Nov. 22.

Scott City.—Our revival meetings conducted by Bro. Chas. Miller of Hutchinson, Kans., closed Nov. 20. We held a love feast on Sunday evening, with forty five surrounding the tables. One was baptized. Eld. J. E. Crist was unable to attend the last week of meetings on account of ill health. Bro. J. H. Force was re-elected to the ministry. Pray for us that we may do more and better work for Jesus.—Minnie Dague, Scott City, Kans.

MARYLAND

Beaver Creek.—On Oct. 15 our love feast was well attended. The evangelistic services conducted by Bro. A. J. Caricofe of Luray, Va., were very inspirational and two were received into the church. The women's organizations are quilting. On Nov. 18 our B. Y. P. D. entertained the Brownsville group at a Thanksgiving social, having fifty-three members present. The Manor B. Y. P. D. and our group are planning to give a Christmas cantata, The Child of Bethlehem, directed by Bro. Raymond Long. Several of our members have collected approximately $36 for Spanish relief. It was with deep regret that our congregation accepted the resignation of our pastor, Bro. E. C. Woodie, who will be at Troutville, Va., after Dec. 28. On Nov. 27 an interesting Thanksgiving program was rendered by the men. Our B. Y. P. D. has been discussing Peace and War and will discuss Problems of Our Youth, such as courtship, dating, marriage and family life.—Helen Grossnickle, Hagerstown, Md., Dec. 1.

Denton.—The churches of our town sponsored a daily vacation Bible school in June, and our Sunday school was well represented. Our council was held in July and officers were elected: Sunday-school superintendent, Bro. Earl Holsinger; secretary, Earl Krabill; Christian Workers' president, N. L. Rairigh. Our church furnished two teachers at Camp Peniel this summer. Mrs. Frank D. Ziegler, three boys and four girls attended intermediate camp and Bro. N. A. Seese and three of our young people attended young people's camp. In August four of our workers attended the regional conference at Bridgewater, Va. Sept. 16 our Women's Work held their annual covered dish supper and elected officers as follows: President of Women's Work, Sister Anna Seese; superintendent of Aid, Mrs. Albert Morris; president of missionary society, Mrs. N. L. Rairigh; director of home enrichment, Mrs. C. A. Pentz. Oct. 2 was promotion day and our superintendent presented seals to a number of pupils for perfect attendance. One junior boy, John Shaffer, Jr., received an international certificate for perfect attendance for seven years. A consecration service was held for officers and teachers. Five of our teachers and workers have been attending the interdenominational training school this fall. During October six were baptized and one was received on former baptism. Oct. 21 we had our annual congregational supper followed by a musical program. Oct. 29 our Aid Society held a bake sale and served Chinese food for lunch and supper, clearing $60. They will hold their annual Christmas sale Dec. 10. Our communion was well attended on Nov. 6. Our pastor, Bro. N. A. Seese, officiated. Nov. 11 our father and son banquet was held, and Rev. Shower of the Methodist Episcopal church was guest speaker. Bro. J. M. Blough, returned missionary from India, was with us Nov. 13 and gave a good talk. Objectives of the B. Y. P. D. were discussed by our National Director, Bro. Leland S. Brubaker of Elgin, Ill., at the Mar-Dela meeting of the B. Y. P. D. on Nov. 12. The president, Kenny Cool of Wyoming, Del., presided over the meeting. Ninety young people and leaders enjoyed a covered dish supper before the meeting. Bro. Brubaker spoke in the Easton church on Wednesday afternoon and in the Ridgely church in the evening. Our union Thanksgiving service will be held in the Protestant Episcopal church.—Mrs. C. A. Pentz, Denton, Md., Nov. 22.

Peach Blossom.—In the spring Mr. Roy Scott of Cambridge, Md., gave a lecture on harmful results of narcotics. He spoke especially of the use of the drug, marihuana, that has spread so rapidly the last few years. Sept. 25 the six churches of the Eastern Shore congregations met in their annual conference at the Green Hill church. The theme was Christ in the Life of the World. At the evening session the B. Y. P. D. groups of these churches presented record books of the year's activities. Brethren Walter Kahle and Raymond Peters were present. This regional work was started by Bro. Kahle a few years ago. In the spring they held a rally in the Easton Elementary School, with a splendid program and large attendance. Bro. Murray Wagoner was the speaker for the evening. Vesper services were enjoyed and short talks were given by representatives of the different groups. The Loyal Temperance Legion presented a helpful program recently. They also filled a suitcase of clothing and other articles for Spanish children. Our congregation raised $200.70 to purchase wheat for Spanish relief. Several of our young people attended the impressive service at the Denton church on Nov. 15, conducted by Bro. Leland Brubaker. He was with us the following day at the Easton house and gave a challenging message. Bro. J. A. Buffenmyer of Bunkertown, Pa., began our evangelistic services Nov. 7, continuing until Nov. 20. He labored earnestly and six accepted Christ. The interest and attendance were fine. The union Thanksgiving service was held at the Lutheran church.—Mrs. C. W. Walbridge, Easton, Md., Nov. 28.

Westernport.—Our pre-communion services were conducted by Bro. Lawrence Bianchi of Windber, Pa., Nov. 6-13, and our love feast was held Sunday evening, Nov. 20. As a result of these meetings eight were baptized and our church was spiritually uplifted. Our love feast was the largest in the history of the church. Our B. Y. P. D. has set as a goal for the coming year the twenty-eight point seal, as outlined by the Southeastern Region. Leona Linkswiler is president of this organization. Our Sunday-school officers have been elected, with Mrs. J. C. Boor as superintendent. The children of the Sunday school

are presenting a pageant on Christmas morning, When the Star Shone, and the B. Y. P. D. is planning a pageant for Christmas evening, A Little Brother of the Blessed, which was published in the 1937 Christmas number of the Household Magazine.—Mrs. Carl Metcalfe, Westernport, Md., Dec. 1.

Westminster.—On Sept. 18 the Ladies' Aid Society sponsored the evening service when Dr. Chas. Weaver of Manheim, Pa., gave a helpful talk on Relation of Medicine and Religion. At our council Sept. 22 Bro. Paul Niswander was elected Sunday-school superintendent, with Bro. Ralph Hull as assistant. Brethren Paul Niswander and Clyde Ecker was elected deacons. Promotion day was observed Sept. 25, with rally day on Oct. 2, at which time a special consecration service was held for the officers and teachers. Attendance has greatly increased this fall and a special effort is being made to reach those who should be in Sunday school. The record attendance is 294. The junior church service held every other Sunday is well attended. The Men's Work sponsored the evening service Sept. 25 and Bro. Wm. Kinsey gave an interesting talk. In the afternoon of the third Sunday in September the men gave a program at the Fahrney Memorial Home near Hagerstown. Bro. Ray Hollinger was elected president of Men's Work. The father and son banquet was held Nov. 10. In preparation for our series of meetings a fellowship supper was held Oct. 13. Plans for the year's work were given by presidents of the different organizations. A splendid message was given by a student of the Theological Seminary. Brother and Sister M. C. Swigart of Germantown, Pa., labored faithfully in our midst for two weeks beginning Oct. 16. The church was greatly strengthened. Attendance was splendid. Twenty two have been baptized, eight of them being young married people. Two were received on former baptism. Our pastor has announced a series of classes on Questions of Faith to be held each Sunday evening. One will be held at 6 o'clock for the children and another at 6:30 for young people. A splendid program was given Nov. 6 by student volunteers of Elizabethtown College. The following Sunday evening Brother and Sister I. E. Oberholtzer were with us. Bro. Oberholtzer gave a very real picture of China's suffering. Our love feast was held Nov. 20, with Bro. Frank Williar officiating. Two hundred and fifty nine communed.—Mrs. H. Edgar Royer, Westminster, Md., Nov. 22.

MICHIGAN

Pontiac.—Our pastor has baptized a father and mother recently and we hope more will make the decision for Christ at our revival meetings beginning Dec. 6 by Bro. Coffman. Our Aid Society has been kept busy with a number of projects. A number of women attended a demonstration of brushes at which they were paid about $4. Under the leadership of Sister Ray Fleming they have been making articles to sell at a bazaar and penny supper to be held Dec. 2. On Thanksgiving Day the churches in this part of the state held union services with speakers from Flint, Detroit and Pontiac. An offering was taken for district mission work. A basket dinner was enjoyed with a social hour at noon. The factories have called most of our people back to work again.—Mrs. E. J. Ebey, Pontiac, Mich., Nov. 27.

MINNESOTA

Guthrie.—The new field man of this district, Bro. J. H. Mathis, visited among the members here Sept. 20-22. A special business meeting was held, with Bro. Mathis as moderator. The church decided to pay the present pastor, Bro. Frank Allen, a small sum each month which is to be equaled by the district mission board. On Oct. 2 we were happy to have with us Brother and Sister Oscar Stern who are now serving the Barnum church. Bro. Stern brought a helpful message in the morning and in the evening Martha Stern, who graduated from nurse's training at Bethany last spring, talked to us about Bethany hospital. We held our harvest festival on Oct. 9. The church was beautifully decorated and an inspirational harvest program was presented in the afternoon, directed by Mrs. Abner Stone. Our regular Sunday, midweek and young people's services have been well attended.—Mary Allen, Guthrie, Minn., Nov. 22.

MISSOURI

Osceola.—We met in council Aug. 14 and elected the following officers: Bro. J. M. Mohler, elder; Bro. L. M. Baldwin, pastor; Sam Simmons, Sunday-school superintendent; Nita Simmons, clerk; Elsie Osborn, treasurer; Maudie Baldwin, Messenger agent. O. E. Slater represented us at district meeting. Interest in Sunday-school and church work is very good, with the attendance gradually increasing. Plans are under way to build an addition to our church. The Ladies' Aid meets twice a week to quilt. Since our church is in the country one group meets in town on Tuesday and the other group meets in the country on Thursday. Our pastor is principal of the Osceola high school and did not have time to hold revival meetings but held services during Thanksgiving vacation. As a result six were baptized. Eight were received by letter. Our love feast was held on Saturday evening, with Bro. Baldwin officiating, assisted by Elders J. M. Mohler and O. E. Slater. Forty four communed. A fine spirit of harmony, fellowship and co-operation prevails and we enjoyed an inspiring love feast.—Mrs. L. M. Baldwin, Osceola, Mo., Nov. 29.

OHIO

Covington.—Nov. 10-27 Brother and Sister Oliver H. Austin conducted a revival in our church. Their work was greatly appreciated and we had large crowds. Other churches of the community co-operated splendidly. The Austins brought very stirring and appealing messages in sermon, song and story. Sister Austin led the singing and directed the choir. Her work with the children and young people was greatly appreciated. Thirty eight were added to the church, thirty five by baptism and three by letter. Those baptized ranged in age from eleven to seventy four. Baptismal services were held Nov. 29 with our pastor, Bro. G. L. Wine, officiating. Our communion will be held Dec. 4.—Mrs. Blanche Kniesly, Covington, Ohio, Nov. 20.

Fostoria.—We met in council Sept. 8. Bro. Dale Schubert was elected Sunday-school superintendent; Sister Fannie Frederick, primary superintendent. Under these efficient leaders the work is being carried on and we are hoping for an increased attendance. The summer was a busy one with class outings and picnics and other activities. A successful vacation Bible school was held in June, with Fannie Frederick in charge. Several of our young people went to Camp Mack. The B. Y. P. D. is active, with Conrad Snavely as president. About once a month they give a program at the Old Folks' Home. Several classes gave Thanksgiving baskets to needy families. We had several visiting ministers recently. On June 26 Bro. Hoffman of Peru, Ind., preached the morning sermon. Bro. Ira Frantz of North Manchester, Ind., and Bro. Daniel Weimer of Dayton, Ohio, also preached for us. Nov. 27 Bro. C. W. Warstler of Bellefontaine, Ohio, occupied the pulpit. Brother and Sister Boomershine took their vacation in August and in their absence Bro. Robert Byerly carried on the work here. In September a Children's Workers' institute was held, with Ruth Shriver as director. Demonstration classes and an interesting panel discussion were held. Nov. 11, 12 the district mission institute was held in our church. This meeting was a mountaintop experience for those privileged to be here. Sister Ikenberry, who will soon return to her work in China, gave several inspiring missionary addresses. Bro. Harvey Hostetler of Detroit, Mich., was another outstanding speaker. We will begin a school of missions the first Sunday in January. Brother and Sister Rollins will begin evangelistic meetings in February. Two of our number, Dr. Snyder and Sister Mabel Schubert, were taken in death this year. The primary children are busy with a program for Christmas and the choir is working on a Christmas cantata,

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Prepare Him Room. We will meet in council on Dec. 8.—Mrs. Lena Hall, Fostoria, Ohio, Nov. 29.

Marion.—Aug. 28 Bro. S. L. Cover, now of Franklin Grove, Ill., preached his farewell sermon to a well-filled house. Brother and Sister Cover have done a splendid work here in building up the church. Sept. 18 our present pastor, Bro. Dan Brumbaugh, preached his first sermon. He and his wife are very fine and are working with the young people. Nov. 21 we had a dinner in the church for Brother and Sister Cover as they were passing through the city on the way home from evangelistic meetings at Hartville, Ohio. Fifty one were present.—Mrs. E. L. Tice, Marion, Ohio, Nov. 22.

OKLAHOMA

Antelope Valley.—Bro. Ora Huston of Oklahoma City came to our church Nov. 7 and conducted a two weeks' revival. He delivered fine sermons throughout the meeting and interest and attendance were good. We feel greatly encouraged. We have Sunday school at 10 A. M., after which our pastor, Bro. John R. Pitzer, brings us the message. The young people meet at 7:30 P. M., followed by another sermon by our pastor. We are working to keep the Word of God before the people in our little country church.—Gracie Underwood, Billings, Okla., Nov. 29.

OREGON

Ashland.—Brother and Sister J. Z. Gilbert of Los Angeles stopped here on their way home from summer camps in Oregon, Washington and Idaho. Bro. Gilbert showed slides of prehistoric animals. Bro. F. H. Barr of Myrtle Point and Brother and Sister Stanley Keller of Newberg, district field workers, were here one evening. Eld. J. W. Barnett and wife of Arago, Ore., were with us for the Sunday morning sermon. Our Sunday school reorganized with Sister Blanche Lininger as superintendent; Bro. Frank Elrod, assistant; Loren Minear, treasurer; Helen Cox, secretary; Guy Cox and Bruce Lininger, Sunday-school board. Sister Laura E. Geotze, our faithful treasurer for so many years, resigned because of ill health. We are glad to report that Bro. Ernest J. Wine has accepted the pastorate of this church, and he and his family moved here the first of October. A reception was given for them soon after their arrival. Attendance and interest have increased. The B. Y. P. D. has reorganized and attendance is good. These young people have been faithful to their pledge for the Youth Serves project, having won the banner for two years in being the first in the district to get their amount raised. They have also pledged to help raise the pastor's salary. Margaret Lininger is class president, and Bro. Frank Elrod is teacher of their Sunday-school class. The juniors are working under Sister Wine's leadership. Nov. 13 the morning program was given by the men and all enjoyed it very much. Oct. 16 the joint Sunday-school convention of the Ashland and Grants Pass schools was held in Grants Pass. Four letters of membership were received.—Gladys Lininger Wright, Ashland, Ore., Nov. 18.

PENNSYLVANIA

Bermudian, Lower Conewago.—Dr. Ralph Schlosser from Elizabethtown will hold a Bible institute Dec. 3, 4. Singing will be rendered by New Fairview chorus, York trio and our ladies' chorus. Our B. Y. P. D. bought a Bible for church use. They are also selling Christmas cards and scripture calendars. The church floors have been varnished and are to be carpeted. Our love feast was held on the first Sunday in October. The following ministers were present: Brethren Otho Hassinger of Carlisle, Daniel Bowser and S. S. Blough of York, the latter officiating. The Altland meetinghouse will be opened for services in the near future.—Edna Henry, Dover, Pa., Nov. 26.

Roaring Spring.—We held our love feast on Oct. 16, with 333 surrounding the tables. Bro. A. J. Replogle officiated. Thirty-three Sunday-school officers, teachers and workers from our Sunday school attended the district workers' conference in the Stone church at Huntingdon on Nov. 11. Dr. D. Merril Replogle of Altoona gave an interesting address to the B. Y. P. D. on Nov. 13. His subject was Setting Your Goal. The I Try class, taught by Sister Velma Hoover, had charge of the opening exercises on Nov. 20, bringing a Thanksgiving message. The union Thanksgiving service will be held in our church Nov. 23. The pastor of the Church of God will preach the sermon.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Nov. 21.

VIRGINIA

Christiansburg.—Our church met in council Oct. 5. Our communion was held Oct. 15, with Eld. M. E. Clingenpeel officiating. About 130 surrounded the Lord's table. This was encouraging to the church. Our young people are doing very good work. They were represented at Camp Bethel by delegates. They attended the recognition service at Boone Mill and received the blue seal. A play will be given Nov. 20. Our pastor has just finished a series of sermons on Church Loyalty. These sermons were filled with spirit and we feel we have been built up by his earnest efforts. A rally day program was given by the children, including a pageant, The Queen of Harvest. This was very impressive. Our church has been giving offerings for relief work in China. The women meet once each month in Aid meetings, and give a program once each month. They have quilted a number of quilts, and have had the interior of the church painted. The men's group gives a program once each month. Nov. 13 the pastor preached an Armistice Day sermon. In the evening a union service was held at the Presbyterian church.—Mrs. H. S. Spradling, Christiansburg, Va., Nov. 18.

Cloverdale, Bethesda.—Our annual evangelistic services were held in October. Twelve were added to the church and the membership was greatly strengthened. Bro. R. G. West, pastor of the First church, Roanoke, was our evangelist. We met in council Oct. 18 and very few changes were made in the church officers. The love feast held in October was well attended. The women's organization has been busy quilting and preparing for our Christmas sale to be held Dec. 14. Those attending our regional conference at Bridgewater were P. B. Richy, Roy Foster, Lucy Richy, Annie Foster and Mrs. D. V. Radcliff. Sister Elsie Shickel, one of our missionaries, brought us an interesting message, telling of her work in India.—Mrs. Ruby E. Foster, Blue Ridge, Va., Nov. 17.

Greenmount.—The revival held in the Fairview house by Bro. Arthur Wheeler was very inspiring. Six were baptized. Aug. 25 the ministerial meeting was held at our church with our B. Y. P. D. conducting morning devotions. Sept. 4 we had campfire service and reports from the young people that attended camp. We are using the

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envelope system to raise our budget. Oct. 16 the young people's class enjoyed a picnic on Shenandoah Mountain. Cards were sent out to announce the communion service. Nov. 6 we were fortunate to have Bro. H. C. Early bring us a message. Maville Jordan and Grace Roverty had charge of the B. Y. P. D. program.—Cecil W. Miller, Harrisonburg, Va., Nov. 17.

Midland.—We met in council Sept. 3, and church officers were elected as follows: Elder, Bro. J. A. Hinegardner; clerk and treasurer, R. A. Heddings; Sunday-school superintendent for Midland, C. E. Messick; assistant, Norman Andes; Sunday-school superintendent for Mt. Hermon, S. K. Andes; assistant, D. J. Myers. Bro. Cunningham held a week's revival at Hazel River church, Oct. 2-9, closing with the love feast. Bro. A. W. Long gave the Midland church an organ, for which we are very grateful.—Virginia Long, Bealeton, Va., Nov. 21.

Redoak Grove.—We met in council Nov. 12 and Sunday-school officers were elected as follows: Superintendent, Bro. Flem Basham; assistant, Bro. Henry Williams; treasurer, Eld. Charlie Williams; clerk, Bro. Harvey Dobbins; Messenger agent and correspondent, the writer. Our five elders were re-elected to serve jointly for one year. —Mrs. D. P. Reed, Poff, Va., Nov. 21.

Woodstock.—There has been an increase in attendance at each of the five preaching points. The interest in church activities has improved. The district conference was held in the Valley Pike church of our congregation. This was one of the largest and most spiritual conferences in the history of the district. We also had the pleasure of having the district youth conference and the quarterly round table convene in our congregation. We feel we have received much inspiration and help from these meetings. We have five evergreen Sunday schools and the average attendance has gradually increased during the year. The superintendents are as follows: Round Hill, Ernest Smith and Lee Hieshman; Valley Pike, Edgar Crabill and Emmert Gochenour; Antioch, David Wakeman; Columbia Furnace, Ashby Johnson; St. Luke, John Riffy. At our August council Bro. L. M. Helsley was re-elected as elder-in-charge for a term of three years, with Bro. J. D. Huffman as associate elder. Bro. Walter C. Burner was licensed to preach. We adopted a pastoral plan to put our ministers on a salary basis. Our ministers, Brethren L. M. Helsley and Ernest Miller, also shepherd the Powells Fort congregation, which has been growing very rapidly. They just recently closed a meeting in the Powells Fort congregation and nineteen were baptized. We have had two spirit-filled revivals, one at Columbia Furnace by Bro. Ezra Fike of Maryland and the other at Antioch by Bro. Thomas and Bro. Stevens. Approximately twenty were added to the congregation. We are thankful for the deeper spiritual life and the increase of family altars. An interesting and well-attended prayer meeting is held each Wednesday night at the Columbia Furnace church. We have three love feasts yearly—at the Columbia Furnace and Antioch churches in the spring and the Valley Pike church in the fall. The B. Y. P. D. of Valley Pike elected officers and selected a sixteen-point standard for the coming year. The following were elected: President, Landon Gochenour; vice-president, Joseph Crabill; recreation leader, Frances Funkhouser; secretary, Anna Miller; treasurer, Weldon Gochenour; adult advisers, M. S. Roller and L. B. Khone. This organization has paid the district quota in full and has contributed to the local church activities. Our B. Y. P. D. is working for a deeper spiritual life, a closer walk with Christ, better pastoral care. They also endeavor to help the sick, poor and unfortunate.—Landon Gochenour, Woodstock, Va., Nov. 21.

WEST VIRGINIA

Keyser.—We met in council Sept. 27. The Men's Work report, read by Bro. C. D. Ludwick, showed this organization paid out in cash last year, $74.25. Besides this many days of labor were donated. Bro. C. O. Showalter, on behalf of Camp Galilee committee, expressed appreciation to the men of Keyser for approximately 300 days of labor donated to the new camp project. Brethren Chas. Bobo and Albert Burgess were elected to represent us at district meeting to be held at Harmon, W. Va. Bro. Harry Ludwick was elected Sunday-school superintendent, with Bro. Albert Burgess as assistant. Bro. Charles Bobo will take an active part in promoting Men's Work in the district. On rally day a beautiful basket of flowers was placed in the church by the Sunday-school teachers in honor of Bro. Charles Bobo who had been our superintendent for many years. The last week in October was observed as loyalty week. A series of meetings was held, using the theme, Loyalty to Christ and His Kingdom. Fine sermons were preached by Brethren C. O. Showalter, Oscar Cosner and Curtis Miller. Special music was furnished by Pinto male chorus, Cumberland male chorus, Cumberland ladies, singers from Beaver Run congregation, Ladies' choir from Frostburg and also by our local singers. The music was especially fine and was much appreciated. A special effort was made to interest inactive members. The meeting was a decided success. B. Y. P. D. and Junior League members have been especially active. Thirty four of our young people were in camp this summer. Men's Work has adopted home missions as the project for the coming year. The men gave an excellent program on Nov. 20. They have organized a male chorus.—Mrs. George McNeill, Keyser, W. Va., Nov. 21.

Shiloh.—On Oct. 2 Bro. A. C. Auvil began a two weeks' series of meetings. Three were baptized. Bro. Henry Poling was licensed to the ministry. We have an interesting Sunday school, with good attendance. Our Sisters' Aid Society meets once each month. Our work is very interesting and helpful. The young people are planning to have a Christmas program. We are hoping for a successful year in all church activities.—Leola M. Wilson, Moatsville, W. Va., Nov. 21.

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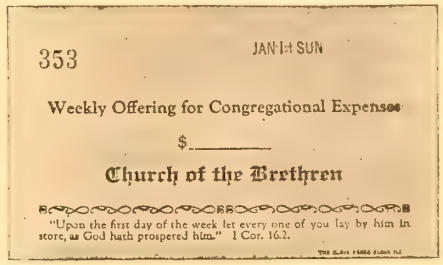
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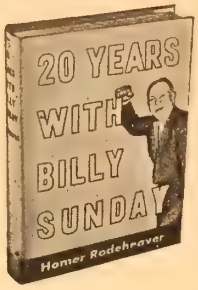
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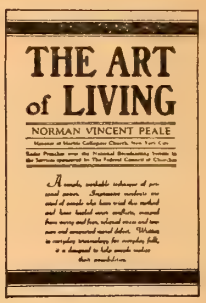
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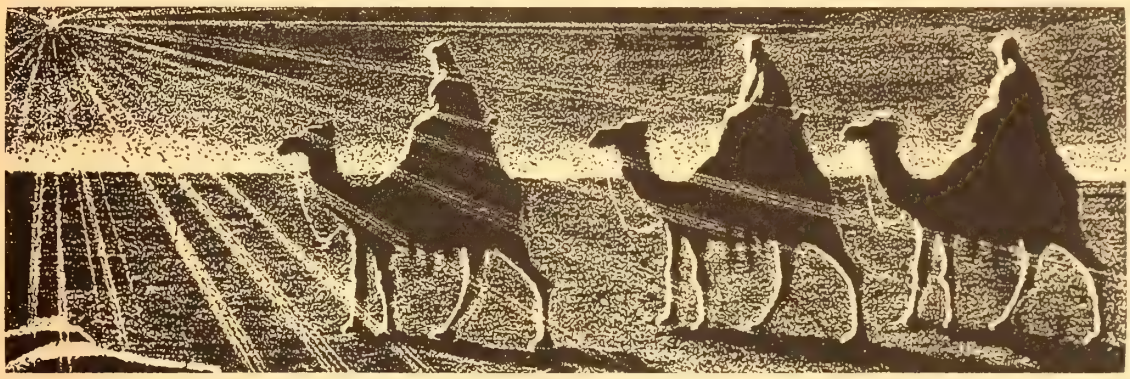
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GOSPEL MESSENGER

Vol. 87 Elgin, Ill., December 24, 1938 No. 52



"The message of Christmas, therefore, is a gospel, a good news of a better world. It brings a vision of happy homes, of brotherhood and justice, of an earth whose resources are used for the welfare and happiness of all. In such a world little children may grow into maturity with all their powers developed, free from the evil forces which destroy. This vision will be more and more made real as men catch the vision and follow the Christ of Bethlehem."—From The Message of Christmas by W. W. Slabaugh.

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PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE ELGIN, ILL.

What Is the Messenger Club Plan?

Below you will find a dozen questions often asked about the Gospel Messenger club plan, and the best brief answers we know how to give. Please remember your questions and suggestions are invited.

1. Just what is the Messenger club plan? Since November of 1934 The Gospel Messenger has been offered at a reduced rate where 75% of the resident Brethren families subscribe.

2. How does the club rate compare with the regular rate? The regular subscription price of the Messenger is $2.00 per year. The club rate is $1.25, or five eighths as much.

3. How can we tell when 75% of the resident Brethren families have subscribed? Since conditions vary greatly as between congregations, we believe those organizing a club can best judge what would be a fair interpretation of the rule.

4. Are you not afraid some churches will send in minimum lists? In general, we have felt our churches want to play fair. Second thought will suggest that a short list harms no one more than those who send it.

5. How many Messenger clubs have been organized? In the 1934-35 season the number was 343; for 1935-36, 445; for 1936-37, 470; for 1937-38, a total of 539 clubs was organized. From this it will be seen that one half our churches now have Messenger clubs.

6. What kind of churches have clubs? A glance at the list of churches now having clubs shows that literally all kinds of churches use the plan—country and city churches, rich churches and poor churches, large churches and small churches. Surely you, too, will want a Messenger club in your congregation.

7. When can a Messenger club be organized? A club can be organized at any time that you desire. The prime requirement is to get 75% of the resident Brethren families to take their church paper.

8. How long has the Messenger been published? In 1851 Henry Kurtz began the Gospel Visitor. By 1883 this had become The Gospel Messenger. In 1897 the Messenger became church owned and since has been published as the official organ of the Church of the Brethren.

9. Who should subscribe for the Messenger? The Gospel Messenger is the one paper in all the world published especially for the Brethren home. It would seem that every Brethren family should have it.

10. Do others than Brethren ever take the Messenger? Not infrequently we get letters of appreciation from those not members of our church. They appreciate the Messenger's high moral tone, breadth of interest, and Bible emphasis.

11. Our congregation has more than one preaching point; how can we organize a club? In such a case, each preaching point may be considered a unit, and if the group there meets the percentage requirement, may have its own Messenger club.

12. What about groups of nonresident members? Is there any way for such to have clubs? This year we are suggesting that a group of ten or more nonresident members succeeding in getting the Messenger in 75% of the homes represented in such group, can have the club rate.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor — "THY KINGDOM COME" — H. A. BRANDT, Assistant Editor

Vol. 87 — Elgin, Ill., December 24, 1938 — No. 52

EDITORIAL

Christmas Music

THIS year Christmas music will sound a little more ethereal to many ears. So many sordid things have happened, and are still in process of happening, that the angel's song has grown fainter and more sweetly celestial.

But men's perversity has not altered truth, the nature of the goal we seek, or their profound need for God. All these essentials remain, a little more necessary because for the present they are a little farther away. This year, more than ever, we need and should listen to Christmas music. H. A. B.

Preparing the Way

IT was next to the last day of January of 1853 that a minister of the Church of the Brethren took his pen in hand and wrote: "We are west of what are called the Far-Western Brethren, and yet we are not alone. We find that Christ lives in Iowa as well as Ohio." The reader will gather from this that the brother and his wife belonged to that portion of the church membership which we of today class as the isolated or nonresident group.

Now what should the nonresident member do with respect to his profession? Here is what the Iowa brother of long ago wrote: "When we came here, I thought I would not be too fast, and was somewhat reserved. . . . But every now and then I would meet with some of my neighbors, and we could often have a chat on the subject of religion; but finally they got to hear that I spoke sometimes in public. Then nothing would do, but I must give them a meeting. I did so, and I think if ever the Spirit of Jesus accompanied my labors, it was that day. The house would not hold the people, and such attention I think I never saw; the people were greatly affected."

And that meeting meant another. But how prepare the way? Here was our Iowa brother's method: "Meanwhile, dear brother, I send out the *Gospel Visitor* to prepare the way." Thus more than eighty years ago it was evident to those who would use it, that the church paper is an efficient home missionary.

H. A. B.

Loving and Giving

GIVING is the supreme proof of loving. There may be giving without loving but there is no loving without giving.

God so loved that he gave. He could not love at all without giving something. He loved so much that he gave the best he had. Love to the utmost always does that.

The best anyone has to give is the thing that carries with it the most of himself. That may be money, labor, children, even life. Whatever expresses the greatest heart interest, the deepest devotion of what one holds dearest, will do it.

Two mites did this once for a certain poor widow, for this represented "all her living." A million dollars might not do it for a man who found such a princely gift an easy escape from being bothered.

A friendly word, born of genuine sympathy and understanding, can do it for one whose chief need is courage to go on. Generous sharing of experience may be the choicest gift that you could make, because it conveys most of yourself.

Human beings need each other. We all need the impact of other personalities. It helps tremendously to know what others think and feel.

Jesus' word about giving to those who can not recompense us is most timely now. How silly and selfish it is to give with the expectation of getting its equivalent back. That isn't worthy to be called giving. There's no love in it.

How can we thus make mockery of our Christmas opportunity in the face of the great world need which cries out to us today?

True giving is the expression of love, but how can we

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love unlovely people? By thinking of them, not in terms of what they are right now, but in terms of what they may become if loved enough. The value of anything should be measured by the possibilities latent in it.

We do not love by main strength, by directly willing to do so. Love follows discernment and appreciation. We see qualities that we like and involuntarily we love the possessor of them. Acquaintance with people discloses these qualities. To know them is to love them. Loving them makes us want to share our blessings with them.

God so loved that he gave—himself. For that is what he gave when he gave his Son. His Son was the materialization of himself, the making of himself visible to men and understandable.

To love thus is our own high privilege. And to give—ourselves. E. F.

The Recession in Brotherhood

It is often said that if one group but knew a neighboring or alien group better, misunderstanding and strife would end. We, too, believe that in the measure there is complete understanding and appreciation, unbrotherliness will tend to disappear. And yet, in such a world as ours the contacts actually made do not always produce benign results.

Indeed, when men meet they are inclined to react in one of three ways. There may be immediate and wholehearted acceptance, as when kindred spirits like David and Jonathan come together. At the other extreme is the feeling of revulsion, as when Paul saw through Elymas and rebuked the sorcerer. Or nothing special may happen when men meet, except the amenities of polite indifference.

Our point is that brotherhood involves more than mere physical juxtaposition. Brotherhood stems from the worthy things which men have in common. Here is the real basis for appreciation and co-operation. It was Jesus who pointed out that brotherhood is not a matter of blood, but a matter of the spirit.

The current recession in brotherhood has developed because men are choosing to magnify their differences rather than the elements and ideals which they have in common. Never were men living so close together as today, nor with such facilities to know and understand each other. Yet the apparent result is not an increase in understanding, but the very opposite. The world around there is a revival of nationalism, emphasis on class and caste, and the consequent bitterness and suspicion which results in internal confusion, and rearmament and war in the field of international relations.

It is our conviction that in the long view the current recession in brotherhood is a passing phase in the rise and fall of human relationships. Recession in brotherhood has followed the improvement of means for understanding because it has brought so many people so quickly into those contacts where they must accept or reject each other. And since differences are generally more obvious than those things which men have in common, the first reaction is far from benign.

Our hope and conviction are that man will soon realize, that in a narrow and crowded world like our own, they must find a way to live and let live; that nations as well as individuals must be neighbors. Thus when men meet they may accept each other, reject each other, or show nothing but indifference. But finally if we are to survive, they will find they have enough in common to live and work for the brotherhood of the spirit.

H. A. B.

A Very Obstreperous "If"

The convention was elaborately planned and admirably located. The upper balconies commanded a lovely view of the lake. Moreover it was eloquently addressed. The speakers came from India and California and many places between. There was a section on lawyers and trust officers, another on pastors and church bodies, and six others besides. There were twenty-four names on the findings committee, most of these of no small eminence.

The report of the committee makes excellent reading. The sentences glide smoothly along in logical sequence. There's many a telling statement of fact and hope. There must have been back of it some real searchings of heart. If now ahead of it there are corresponding decisions of wills, then the convention will have justified its cost.

But only then. And the "if" which stands in the way of that "then" is very disturbing. It has little respect for one's feelings. It is *so* insistent. It demands and compels recognition for exactly what it is, namely, a very present fact. You can not wish it away. You can not explain it away. It's just there. There is one way, only one way under heaven, to get rid of it. That way is for you and me, and as many others as we can persuade to join us, to live it away.

We must buckle right down to this business so wholeheartedly that it ceases to be a task and becomes an irresistible lure. Enough consecration will do this. The present church year has for its theme, goal, motto, slogan, or whatever the right word for it is, Christ in Personal Living. That's the idea exactly. We persons must let Christ live in us more.

There's no magic wand which can, with a wave of the hand, turn convention enthusiasm into practical achievement. Neither great speeches nor mass emotion, committee findings nor conference resolutions can knock out that "if" which so persistently blocks the way. Personal living with Christ in it can. E. F.

THE GENERAL FORUM

The First Glad Tidings

BY MARY STONER WINE

Have you ever longed to tell the story
Of the Babe of Bethlehem,
Of the wise men and the Star of Glory
How it shone and guided them?
Or, that like the angels you might share it
With earth's humble toiling men,
See them take their new found peace and bring it
To the Babe of Bethlehem?

There are those who still are waiting, longing
For the Star of Hope to shine
Who with gifts and worship would come thronging
Glad, to know your Lord and mine.
If we bring ourselves, a willing off'ring,
Love's sweet frankincense and gold
Mingled with the myrrh of toil and suffering
Men will see for we have told.

There are shepherds in the fields abiding
Who have never heard the song;
How their hearts would thrill with heaven's tiding
Could they see that angel throng!
If we worship in God's presence, ling'ring
Till our lives are all aglow,
Songs of peace shall fill the sky with singing
We shall share and men shall know.

Covington, Ohio.

The Message of Christmas

BY W. W. SLABAUGH

A Radio Address Over WCFL

THE Christmas season brings the high tide of religious feeling, for no other occasion of the year stirs human hearts so deeply. Christmas may be submerged in a commercialism which passes up no occasion, however sacred, to make profits. Much of the sentiment expressed at Christmas may be only sentimentality which tickles the emotions but leaves the individual little better after it has evaporated. Many pagan elements, still unrefined, have crept into the celebration; the Christ Child is often overshadowed by the genial St. Nicholas.

But in spite of these foreign admixtures, hearts are made tender with a new awareness of the presence of the divine in the affairs of men. There is a glamour and mystery about the story of the Baby born in a stable. There is a tug of the affections and a sense of fellowship among men which is the very essence of the gospel of him who was the Babe of Bethlehem. It appeals to the hearts of children, leaving lasting impressions of beauty and truth. Every one is better for the day. For it is more than a beautiful story with a wealth of human interest; its values lie most largely in its promise of good things. For the message of Christmas is a gospel, a proclamation of good news. We are told that the angel choir sang to the shepherds on the hills of Bethlehem, "Glory to God in the highest, peace on earth among men in whom he is well pleased." This is a gospel of peace, of salvation from the evils which befall mankind. Jesus began his ministry in his home town, Nazareth, with these words: "The spirit of the Lord is upon me, for he hath anointed me to preach good news to the poor, he hath sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

It is this vision of a better world that stirs us at the Christmas season with a hope that will not give up. For in the midst of a world which has not become good in spite of its advanced culture, which is not safe in spite of increased knowledge, which has not with all its science learned how to supply even the basic needs of the body, in a day when abroad a new world war is brewing and at home there is suspicion and class prejudice and crime, we turn again to the Christ of Bethlehem with a wistful faith that in him and his gospel lies the hope of the world.

For the conviction comes that man with all his skill has not learned the secret of making a life; he has created civilizations, only to see them crumble in the dust. And the men of today are not sure that they are wiser than the ancients. Even they who call themselves Christians have often fallen into the same error. It has been said that one of the tragedies of Christianity is that men are more willing to worship the Christ than to follow him. They thrill at the story of the Magi and the shepherds, but the spirit of the One whom they profess to worship has not been able to command their spirits.

For we are apt to fall into the attitude of spoiled children who think of Christmas in terms of benevolent Santa Claus who is under obligation to bring them gifts, even though others may be neglected; that because we belong to a certain group or social class, blessings must perforce come to us. The Christ of Bethlehem faced a situation like this. His people were longing for a golden age in which poverty and hunger would be abolished, when they would be freed from the domination of Rome. Because they were God's chosen people he was obliged to bring this about. They expected it to come through revolution aided by Jehovah, the God of battles, or preferably through superhuman powers without any pain on their part. They were in the grip of a rabid nationalism, obsessed by a sense of their own superiority and a conviction that they were divinely commissioned to become the political rulers of the world. So the nations today, not excluding our own,

are held in this same spirit of nationalism, and it constitutes the greatest threat to the peace of the world and the permanence of our institutions. Class spirit is rife, the color line is closely drawn, each group thinks itself superior with a manifest destiny to rule. The laboring man hates the rich and thinks it is time for the proletariat to rule. But the rich man thinks that he is a steward appointed by God to administer the wealth of the world. It is the same philosophy of pull and favoritism with which our political systems are honeycombed.

But the kingdom does not come in this fashion; there is no such manifest destiny. If better things are to come, they must be wrought out by spiritual processes, by forces within the individual, transforming the life, and that life in turn becoming a leaven to change society. It is not enough to learn the secrets of the material world and maintain physical life; man must master the social techniques and learn to live helpfully with his fellow man. But above and giving direction to these, he must catch the vision and dynamic of religion.

Mankind finds itself in a muddle, because it has left out of account these spiritual elements which are implicit in the message of Christmas. The philosophy of this age is largely pagan, a secularism which denies the validity of spiritual realities in the experience of the individual and society. The insistent note of the gospel is to take account of these things. For man is more than an animal, intelligent though it may be; he has moral and spiritual capacities which can lift him above the purely material and sensuous. To attain to his true destiny, there must be the development of all of life.

In this the processes of education have an all important part. Jesus was the great Teacher; more important than anything else in his ministry was the impact of his life and words on the conscience of his hearers. In solemn fashion he declared: "And the truth shall make you free." But he was speaking of more than the intellectual; the truth was both knowledge and power, potent to affect all the areas of life. For him human personality was not divided into mutually exclusive compartments. The physical, the mental, the esthetic, the social, the spiritual were united into one perfect whole; and if one part suffered, the rest suffered with it. A strong body, an alert mind, a social consciousness, an awareness of God—all these were necessary to a well-rounded life. For him the goal of education was culture, an all inclusive refinement of the life. Education was more than intellectualism; it touched the conscience and will and made all truth significant in the moral range. All truth was sacred; there could be no quarrel between science and religion. For this truth was incarnate to him; his was the perfect life. The kingdom was not in the future; he was living in the kingdom. And he who has captured his spirit and vision and dynamic, that one has found the secret of the abundant life.

But this truth by which men shall free themselves is not propaganda; the semipagan systems of our day have laid hold on the educational process to mold lives for their selfish purposes. Modern advertising is an example; in time of war men are taught to hate by the teaching of falsehoods and half-truths. The gospel of Jesus is based on a true philosophy. He taught that God is the Father of the individual and therefore of all men regardless of race and social station; that human personality is something of infinite value because man is a rational being capable of high attainment; that because of these powers he is capable of being taught to love and co-operate in brotherhood, lifting himself above violence and anarchy. Jesus dared to believe that if this truth took hold of the consciousness of mankind, a new order would arise using its powers and resources in the interest of justice and peace, rather than to destroy through ignorance and violence.

This is the message that the world needs to learn at the Christmas season. War can be abolished when men no longer think of God as a tribal deity to whom they pray in time of battle. There can come a conviction that in war's slaughter there is a waste so great that no victory can compensate. Before there can come social equality and economic security there must be borne in upon the consciousness, the conviction of human values more important than material profits. Changes of economic systems or of political parties, however much to be desired, must be preceded by a patient teaching of a better philosophy of life. Capital and labor must learn to regard each other as brothers and be willing to bargain, not for power, but for a more equitable way of working out their part of a common social task.

The truth must be borne in upon us that this is the thing that is lacking in our civilization. The sense of moral and social obligations has lagged behind our material advancement. We have learned how to produce food, but not how to distribute it. We have made it possible for the individual to live longer, but not more helpfully with his neighbor. All this can be changed through the teaching of the truth. If by teaching a pagan philosophy, a nation can be made warlike, how much more by teaching the truth shall people become peace loving and just! For man is a creature of environment and training, capable of high attainment.

It is a tragic paradox that many systems which are set for social reform and justice defeat their own ends in large measure. The ends to be accomplished are good and the motives are good, but the means used are disastrous to the well-being of those whom they hope to serve. For example, communism has many things in

its program to be commended. It aims at the abolishing of economic inequalities, to bring about a social solidarity that will banish insecurity and fear. But its gains are won at too large a cost to the individual spirit. The state becomes totalitarian in that the individual is ruthlessly subordinated to the interests of the state. He becomes a mere cog in a machine, to be used and discarded at will. Social salvation is won at too large a cost. Destructive means are used to further the program—denial of liberty and violent compulsion. Democratic processes are ignored. Even under the mildest form of paternalism, regimentation of human life takes place which is fatal to its finer qualities. The human spirit is a delicate mechanism which functions best under a minimum of outward compulsion and maximum of moral control.

The message of Christmas, therefore, is a gospel, a good news of a better world. It brings a vision of happy homes, of brotherhood and justice, of an earth whose resources are used for the welfare and happiness of all. In such a world little children may grow into maturity with all their powers developed, free from the evil forces which destroy. This vision will be more and more made real as men catch the vision and follow the Christ of Bethlehem.

Chicago, Ill.

Visit of the Shepherds

BY HOWARD H. KEIM, JR.

It was a crisp early autumn night nearly two thousand years ago when a group of sturdy shepherds kept watch over their flocks as they grazed over the moon-drenched Judean hills. The flocks which were made tired and listless by the long, hot days of the tropical summer were enjoying the change of temperature, but the shepherd watchmen drew closer about themselves their rough camel-hair tunics. It was a night much like other early autumn nights which they had spent roaming the hills with their flocks. The dark, clear sky was pierced by a million points of light which brought to the men, who had been steeped from childhood in a noble religious heritage, a sense of the glory and goodness of the infinite God whom they loved and served. The moon, full-orbed, cast its silvery radiance on all the familiar landscape and mellowed the lesser luminaries above. The shepherds were wide-eyed and alert. No moving object upon the landscape, no distant cry of night bird or predatory animal could escape their notice. Their minds were also alert and their hearts were strangely warmed by the prophetic passion for righteousness and truth and justice which had burned in the breast of their ancestor, Amos, the herdsman of Tekoa, who had led his flock over these same familiar hills seven hundred years earlier. So they conversed of their wicked and profligate King Herod. They spoke of the burdensome taxation laid upon them to build palaces for the king. Yes, they talked of the promised Messiah, the Savior King, who should come to rule his people Israel and usher them into the Golden Age, the kingdom of God. As their hearts were kindled anew with the Messianic hope they became suddenly aware that the whole Judean landscape was aglow with a heavenly radiance. They realized that God was present with them. They were afraid because they had always been taught that God dwelt in the temple at Jerusalem and to see him meant certain death. But while they wondered and feared because of this unusual experience, a heavenly voice spoke to them words of comfort and assurance, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior who is Christ the Lord."

Yes, their hopes were to be fulfilled, their fondest dreams were to be realized. And suddenly that Judean hilltop became a glorious temple to them and all the starry heaven seemed vibrant with angelic music such as they never before had heard. All the universe seemed to be saying, "Glory to God in the highest, and on earth peace, goodwill to men."

What did the shepherds do about it? Did they say to one another, "That was a nice dream I had"? Did they go on herding sheep as though they had heard and seen nothing? Did they say, "We will investigate this business tomorrow"? No! "They came with haste" to Bethlehem to verify their heavenly vision; found the Savior and worshiped him. "They made known abroad" the divine message. "They returned glorifying and praising God."

This is an age of speed. We pride ourselves on the speed records we have made and then broken, by our highly accelerated activities in a thousand areas of life. People, millions of them, are going places with haste today, but not many of them to any Bethlehem to verify a heavenly vision. Most westerners, in fact, are going so fast that a heavenly vision would have difficulty catching up with them. We have lost the art of meditation. If you must hurry eight or ten or twelve hours a day, take one hour or half of it or even fifteen minutes out of a day and put a high fence around it. Say to yourself and to all intruders: This is sacred time for meditation. Get up a half hour earlier in the morning if necessary, but set your time and hold tenaciously to it. If you do this your heavens will become vocal with divine messages and the infinite peace of God will be yours.

But if you wish to keep the vision always fresh and flowering, you must "come with haste to Bethlehem." Yesterday we laid to rest an eighty-six-year old pagan. He was going to become a Christian tomorrow seventy

years ago. He lost because he didn't come with haste. Billions of good resolutions die in embryo because they are to be inaugurated tomorrow. The vision of the shepherds would have faded into nothingness had they not come with haste to Bethlehem. But after that, eternity could not rob them of it. When you have a noble or generous or kindly impulse, act upon it immediately. Come with haste to Bethlehem and time will be unable to steal your heavenly visions and joys.

We live in an age of broadcasting. We read the evening paper and learn what they did in China tomorrow. Our radios squawk out news and propaganda regarding everything from perfume to wars. We "make known abroad" many things that could profitable have remained unsaid. But the shepherds had a real message. Once they had verified its validity at Bethlehem—and we should always do that—they began broadcasting all over the town and country the glorious information which they had received. How wisely the Master spoke when he said, "He that would save his life must lose it" in a cause far greater than self. The good news of the shepherds has become immortal because they told it, broadcast it. They didn't say, "We have some choice information. We will copyright it." But no one could or ever shall take it from them. They copyrighted it in the greatest sense when they made it known abroad.

Christians today are too quiet about the good news they possess. As sure as night follows day, thousands of them lose their good news of salvation every year because they want to lock it up in their hearts and leave it there. It vanishes and their hearts become cold and their lives pagan like the world around them, because they fail to make known abroad the glorious information which God has imparted to them.

Perhaps you are asking, "Why didn't God have his angels broadcast the news?" Few ears are attuned to the angelic voice. Abraham refused to send Lazarus back to earth to teach the brothers of Dives, saying they would not listen. So God puts the responsibility on us, upon every believer, to broadcast the good news of salvation. It has a double purpose, it makes converts and it at the same time tempers and stabilizes the broadcaster.

The sheperds returned glorifying and praising God. Why? It must have been a hard night's work. They walked across the hills to Bethlehem and back but the miles seemed short and the breaking dawn revealed radiant faces and joyous lives. We can see many of our fellows today, returning to their habitats in the early hours of the morning. They have not been to Bethlehem, but to Sodom. Their nights spent in drunkenness, revelry, wantoness, gambling and vice reveal no inner joy and peace of mind. They have been seeking life but they have mistaken sensual pleasures for true happiness. No! They are not glorifying and praising God. They are cursing and humiliating him and breaking his heart with their prodigality.

But there are others, professing Christians, who return from their churches without glorifying and praising God. They have tried to be sponge Christians, absorbing all of God's blessings that come their way. The shepherds were channels carrying God's message to the world. We will be able to return as they did when we learn that it is more blessed to give than to receive, when we have worshiped the King of kings and the Lord of lords on his manger throne, when we have given ourselves to him as a living sacrifice, holy, acceptable to God.

Huntington, Ind.

Abiding in Jesus

BY J. A. HART

In the fifteenth chapter of John, first ten verses, we find the word *abide* repeated nine times. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Herein is revealed the secret of prevailing prayer, the hidden mystery of the kingdom of God. Paul says, "If our gospel be hid, it is hid to them that are lost." The reason that many men and women find so much of mystery in the sayings of Jesus is because they are lost, because they have not come into the intimate relationship of sons and daughters, because they are not abiding in him.

To prevail in prayer we must abide in him. Is it not a wonderful promise, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you"? "But," you say, "how shall I know I am not asking amiss?" The answer is clear, "Abide in me." The soul that is continually abiding in Jesus shall know his will. We may not always see clearly, but if we abide in him, and wait on him, he will surely make it plain. To whom is the promise and what are the conditions required? The promise is to those who abide in him, and the condition required is that "my words abide in you." We find then that the promise is only to those who abide in him and in whom his words abide.

The word *abide* has a very distinctive meaning—to dwell, to continue in one place, to rest in security, to stand firm, to endure. It is a very expressive word and closely linked or associated with the thought of home. "Today I must abide at thy house." "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Jesus uses it in this fifteenth chapter in the relationship of the branch to the vine. The branch can not bear fruit of itself, it must abide in the living vine. You and I can not bear fruit of ourselves, we must abide in the true and living Vine.

Let us note a few things with regard to the lesson

given. The chapter is addressed, not to the unbelievers but to the disciples; the urge is to the believer that he might become fruitful unto good works in the Master's service. "Herein is my Father glorified, that ye bear much fruit." "I came, not to do my own will but the will of him that sent me." The husbandman finds his real rejoicing in the vine when it begins to bear fruit. It was for this purpose he planted and tended it. "Herein is my Father glorified, that ye bear much fruit." For this purpose God brought his great love into our lives that we might bring forth the fruits of the Spirit unto him.

We believe that we are in the beginning of sorrows, as foretold by Jesus in Matthew 24. Already the shadows of the "Great Tribulation" are falling over the land. The signs of his coming are fast being fulfilled before our very eyes. We see them in earth and air and sea. Wars, pestilences and famines; storms on sea and land, earthquakes in divers places. The frequency and devastation which they bring and in which they come, leave little doubt we are living in the last days, with "men's hearts failing them for fear, and for looking after those things that are coming upon the earth."

There was never a time like this in the world before—never such perplexity of nations, never such running to and fro, never so much of want and suffering, never such dearth of leadership among the nations. Everywhere one finds discontent, unrest, wars, revolutions, rumors of vague and nameless fear. Yes, everywhere to the world, but to the Christian there is a secret dwelling place where he may abide under the shadow of the Almighty. Troubled soul, have you found that dwelling place? If not, seek it with your whole heart, for only those who abide in him shall be able to stand in the day of his preparation.

Perhaps you are a Christian. Perhaps you were saved years ago—and yet, there is a tempest in your soul that you can not still. There is anxiety, doubt and fear where there should be perfect trust and hope and peace. You are perplexed, dismayed, in doubt and gloom. Do not despair, dear heart, however great your trials, for God is greater than all circumstance, greater than all the things that surround us; greater, even, than life and death. And we know, "All things work together for good to them that love him." Herein is the blessedness of this promise, that it comprehends past, present and future; was, is, and ever shall be working for our good.

As the burdens press and the cares distress we need a safe abiding place—a place where the enemy can not assail, a place where the storms of life can not sweep away. Is there, then, such a place? and if so, how shall I attain it? The story is told of a man who was traveling along the road with a heavy pack on his back. A neighbor, driving a team, overtook him and invited him to ride. He gladly accepted, and took his place in the seat. They rode on, conversing on various topics, but the man still carried his load. At last the neighbor said to him, "Why don't you lay that heavy pack down and rest?" He replied, "No, thank you. Since you are kind enough to give me a ride I will carry the load, and make it that much easier for the horses."

You smile at the simple tale, and yet this is just what multiplied thousands of Christians are doing. Having come to Jesus with their burden of sin, they go on bearing a load of care, forgetting that Peter said, "Casting all your care upon him; for he careth for you." When we come to him in truth he not only takes us, but our load as well. The children of God have no need to fret and worry their lives away. If we are in his hands, then all we have and are is in his keeping. In the midst of want and suffering and sorrow he is forever able to keep that which we have committed unto him, all glory to his name! "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Have you found this rest in Jesus? If not, seek it and you shall find.

But, you say: "What has all this to do with abiding in him?" Very much indeed. "If a man abide not in me he is become as a branch that is cut off and withered." "Without me ye can do nothing." It is only when we fail to trust, when we come out, as it were, from the secret hiding place of the Most High that care begins to canker the soul, and corrode our lives. The little child rests with perfect faith in the father's promise, even though he may not be able to perform all that he desires. It has no care, father promised and that is enough. We fret and worry our lives away, and all the time God is carrying both us and our load. How base, how ungrateful! Shall we not yield to him that abiding faith that will trust him all the way?

Dear reader, have you been living a halfhearted, up-and-down life? Do you wonder why it is? "He is able to keep that which we have committed," but before he can keep we must commit. If I say to you, "Here is my watch, keep it for me!" and then when you reach out to take it I draw back, how can you keep it? You are not going to take it by force that you might keep it according to my request. It is just so with God. He is able to keep that which I've committed, and he will, but until it is committed to his care how can he keep it? The question is never: "Is he able to keep?" but, "Am I committing into his care as unto a faithful Creator?"

Do you long for peace and victory, for the power to overcome the world, the flesh and the devil? It is yours for the asking, you may be an overcomer if you will. The stress and strain of life is great, but it is not greater than his grace; the burden laid upon you may seem heavier than you can bear, but there is One who is able

and willing to carry all your load. This is the victory, even your faith. If then, we have not that overcoming victory is it not because somewhere there is a lack of faith in us? Let us bring this also to the altar, for "the altar sanctifieth the gift."

Myrtle Point, Oregon.

Angels

BY REBECCA FOUTZ

THE Bible contains much about angels and their work. They were created by God for his service. The Word calls them "ministering spirits." They are innumerable and for this we can see the need when we realize something of the scope of their service and the millions of human beings to whom they minister. Gen. 28: 12 and John 1: 51 give a picture of them as they continuously go back and forth between heaven and earth on never-ceasing errands.

Satan has his angels too, and it is safe to assume that his are just as busily engaged doing his errands since he himself is never idle.

But it is God's angels that we wish to consider. From the time of their first appearance as guardians to the way to the tree of life (Gen. 3: 24) until they announce the end of time (Rev. 10: 1-6), we find them engaged in every kind of activity as heavenly messengers. Repeatedly there is the expression "an angel of the Lord" did this or that. Of only two are the names given—Michael and Gabriel. They are called archangels, showing that there is a difference of rank among them.

Angels visited and conversed with Abraham, helped Hagar in her extremity, saw to the rescue of Lot from Sodom and guided Abraham's servant in seeking a wife for Isaac.

They cared for Elijah in his flight from Jezebel, shut the lions mouths for Daniel, and ministered to Christ after his forty days' fast in the wilderness and during the agony in Gethsemane.

The case of Balaam and the angel is a striking incident (Num. 22: 21-35).

Angels assisted in giving the law, and revelations came through them (Acts 7: 53; Dan. 8: 15-19). They directed Joseph about the flight into Egypt with the Child Jesus and told Philip to go to Gaza.

They announced the birth of Samson and John the Baptist and Christ. They were present at Christ's tomb and at his ascension. They will accompany him at his second coming and will be present at the judgment.

Angels transported Lazarus, the beggar, to Abraham's bosom. They opened prison doors, instructed Cornelius, the gentile, what to do in his quest for God and comforted Paul in shipwreck (Acts 27: 23, 24).

They constantly appear before God in behalf of his little ones (Matt. 18: 10) and if we are truly Christ's, he will confess us before this body of celestial beings (Luke 12: 8). This is a glorious but awesome thought. One reason for the prayer veiling is "because of the angels." These spirit messengers are our witnesses (1 Tim. 5: 21).

We find that angels also execute God's judgments. Two instances are the Assyrians (2 Kings 19: 34, 35) and Herod when he accepted obeisance as God (Acts 12: 21-23). They will help to gather the wicked at the final separation (Matt. 13: 49, 50).

The pages of Revelation seem filled with angels, so much are they used in carrying out the many things that must come to pass.

All through the Bible, angels and their ministrations were very real to the people of God. Have we lost that sense of their reality? In the closing words of the Book, Christ says, "I Jesus have sent mine angel to testify unto you these things in the churches" (Rev. 22: 16). So they are still carrying out heavenly commissions and will do so until our work and theirs is finished. Then we shall dwell together in the heavenly home.

Philadelphia, Pa.

One Desert Night

BY FOREST S. EISENBISE

Shepherds close grouped in the firelight,
The flocks all peaceful at rest,
And a quivering, pregnant stillness
Brooding o'er earth's warm breast.

The soft footfall of a rabbit,
Wings stealthily fanning the air,
Blazing stars in a cloudless sky,
And silence, everywhere.

A lamb's plaintive call to its mother,
Darkness too dense for sight,
Warm sand under the blankets,
And, sleep, in the desert night.

. . . .

Then, brighter than sunshine at midday,
A light streaming down from on high
Awakens with dazzling radiance
The shepherds asleep 'neath the sky.

And, clear as the voice of a trumpet,
The angels their good tidings tell,
Of God's greatest Gift, in a manger,
Our Savior, Emmanuel.

The shepherds to Bethlehem hasten,
The dear Son of God to adore,
Let us follow their blessed example,
And find in him life evermore.

Fresno, Calif.

HOME AND FAMILY

Christmas Symphony

BY ADA C. SELL

Soft strains of carols fill the air,
While Christmas bells are pealing.
Glad children prattle everywhere,
As saints in prayer are kneeling.

These blend in joyous harmony,
So full of tender meaning.
They fill my soul with ecstasy,
As on my Lord I'm leaning.

Altoona, Pa.

The Spirit of Christmas

BY LEO LILLIAN WISE

EMILY GRANT, an office secretary, looked forward to Christmas with joy. And there isn't anything Polly-Annish about her either. She works hard, for she and her sister have a mother to support.

Before she left her room that morning to go to the office she checked over her list. Yes, this gift had been purchased. She must see about some more wrapping material, for to her part of the ecstasy in sending a gift was in the careful doing it up with sparkling cord and crispy wrappers!

As she stepped along briskly, as is her custom, she saw the wreaths in this window, noting the pitiful attempt to achieve something with a bit of straggly ribbon. Or she smiled upon folks she met. Finally she came into the office to find her two fellow workers, Dudley Ferris and Frank Stark, edgy toward one another. She sighed a bit as she placed her coat upon its hanger; it was not pleasant to feel that one is hovering upon the edge of an explosive situation.

For a time there was no talking in the office as the three busied themselves with their tasks. By and by Dudley was called away. Hardly had the door closed behind him until Frank exclaimed: "I'm getting sick and tired of having to do part of Dud's work because he's careless! It's bad enough when I have to do some of my own over because of mistakes."

For a moment Emily said nothing, then she asked quietly: "Are you aware of the fact that Dud's wife is dying of an incurable disease? The doctors say there is nothing to do except give her quieting medicines and pray that they do not lose their power to give her ease."

Emily turned back to her work without looking at Frank. Somehow she sensed the stricken look upon his face. For after all, Dudley Ferris is not a man who unloads his heartache upon others. But Frank sat there stricken with remorse. Then he made entries in his notebook. That night there would be lovely flowers and rare fruits beside the sick woman's bed.

And when Dud came back, though Frank didn't say a word to him, the first knew that behind Frank's abrupt words the old antagonism was absent. And Dud looked out of the window with unseeing eyes, for after all a man can't do his best work if his worries are too heavy, and it is much better working when you are not on edge toward the other fellow.

During the noon hour Emily walked about looking in store windows. She liked seeing the vivid displays of gifts. Along came Bessie Mitchell, a little son holding onto her hand. And Emily, like most folks would, said the wrong thing! "Did you hurt yourself?" she asked the little lad, "I see you are crying."

"Oh," and straightway Emily heard the suppressed emotion back of Bessie's words, "I'm not going to bring my children up town again until after Christmas. They see things they'd like to have and cry because I can't get them. Last Saturday I brought Edie to see things, and she cried all the way home because I said I was afraid I couldn't get her a doll."

Bessie paused a moment, then she said gravely: "You know, Emily, there are times when I think it is positively wicked to put such tempting displays in windows! Children can't understand the whys and wherefores of hard times."

Emily went her way turning over in her busy mind how she would squeeze in the makings for a gift box to be sent namelessly to Bessie's children. "Let's see," she mused, "there must be a doll with material for Edie to make it some clothes; toys for the two small laddies; some nice fruit and nuts for all." Yes, she'd get it done. And being Emily, this was not an idle decision.

Later in the day she entered a store to purchase a gift for the exchange the Circle Class was having soon. She looked about and finally said to the girl clerk: "I believe four cakes of this toilet soap would make a nice gift."

"If you'd like me to," said the girl at once, "I could wrap them up in cellophane paper."

"All right," said Emily. And while the girl wrapped each cake separately Emily chatted with her, she was thinking: "Now this girl doesn't have to take pains to be nice at the end of a busy, tiring day, but isn't she nice!"

Again, upon the street she remembered that she had not sent a gift to Grandma Randall, one of the poor saints of the church. She hastened to a near-by grocery and carefully selected a basket with some of the foods she was sure grandma did not purchase but would keenly appreciate. It was to be delivered the next day. Thus wherever she was, Emily radiated good cheer.

"O mother," cried Emily sniffing the odors of supper as she entered the home that night, "it is so good to

get home and smell supper! Wish I could cook like you can."

"Each fellow to his trade," the mother smiled tenderly at her daughters, for by now Anne was exclaiming likewise, and the mother thought, "Never did a mother have better girls!"

After supper there were the radio programs to listen to. Ah! the lovely rendering of the old beloved Christmas carols. Then some one was paying tribute to the time of year—Emily listened to the words: "To bring goodwill between men; to bring joy into another's heart; to think more kindly of children because of the Babe in a manger; to radiate good cheer, these are the essence of the spirit of Christmas."

"Isn't that a nice thought?" remarked Emily, forgetting that she herself that very day had given expression to each trait!

Bellefontaine, Ohio.

God's Great Gift

BY MRS. MARTHA B. LAHMAN

God's great gift to man was eternal life through his Son. As a matter of fact, God the Father and God the Son are one in mind and purpose, but each a separate personality, having different offices—God as Creator and Ruler of the universe, and Christ as the Messiah and Savior of mankind.

The account of the fall is familiar to Messenger readers—that through sin man fell and was doomed to die, but God in his infinite wisdom and mercy promised a Redeemer which was planned from the foundation of the world. This was accomplished through the supreme condescension of our Lord, who gave up the glory he had with his Father in heaven to come to this sin-cursed world and become a helpless Infant born in a lowly manger, thus becoming flesh that he might redeem a lost world. We read in John 1: 14, "The Word became flesh and dwelt among us."

No greater Gift was ever given, and no greater sacrifice was ever made. It caused the angels of heaven to come to earth and sing, to introduce this Holy One of God. It caused the wise men to travel weary miles through a sandy desert, their only guide a star, in order that they might bring choicest gifts to this wonderful Child. It caused shepherds to leave their flocks and hasten to Bethlehem as the angel had directed, to worship the One who was to become the chief Shepherd. It made Simeon to exclaim:

"Now, lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

It set the anthems ringing that have not ceased, nor will cease, until he comes in power and great glory to claim his own; and then I believe we shall keep on praising him through all eternity.

Again this marvelous Gift made prophets proclaim, through inspiration, the event hundreds of years before it happened.

Perhaps the spirit of Christmas is overdone, and used to promote merchandise and industry. Nevertheless, it keeps before us the fact of the incarnation and the wonderful love of God. No text is more applicable for a Christmas sermon than John 3: 16.

The beautiful Christmas carols are an inspiration and uplift to us. We are reminded of the Magnificat with all its pathos and meaning, beginning:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God, my Savior."

Again at the Christmas season we are reminded of the stirring challenge: "I gave my life for thee, what hast thou given to me?"

Many a hearthstone has been gladdened by the Christmas spirit, with the loving and thoughtful exchanging of gifts, as well as the salutation, "A Merry Christmas."

This precious Gift came not alone to bless one home, that of Joseph and Mary, but to bless every home that will give him a welcome.

Just what is the nature of this matchless Gift? Did God give us a great Teacher? A Philosopher? A Statesman? A great Warrior? A noble Example? A mere Santa Claus? He gave infinitely more. He gave his only begotten Son that he might become a ransom for all who would accept him. It takes two parties to make a gift complete. Many are saying: "Lo, here is Christ; this is the Way, walk ye in it."

We do well to perpetuate the Christmas spirit, and bow to the One altogether lovely and who is called Wonderful, Mighty Counselor, and Prince of Peace, and whose reign is from everlasting to everlasting.

A Short Hymn

BY JULIA GRAYDON

While away on my vacation I always enjoyed the song service we had every Sunday evening in the big parlor.

Here is one of the hymns which we sang repeating it over and over, for there were no other words—only these few. Yet as we sang it I realized how much it meant and one could not forget it. "All things are possible; only believe."

May we not take this as a Christmas message having in mind the marvelous birth of our Lord as we celebrate again his birthday.

Harrisburg, Pa.

"When there was no eye to pity or arm to save," God gave his best. Are we giving our best to him? Are we, by our lives, pointing others to this gracious Gift that has set captives free, that gives beauty for ashes, raises the fallen, restores sight to the blind, gives speech to the dumb, cleanses the leper, and makes the lame to walk, bringing tranquillity out of turmoil, and rest to the weary?

God grant that Dec. 25, 1938, may be the best Christmas in our experience, and may we ever bear clear testimony to this precious Gift that has brought joy to so many hearts, and peace without measure.

"Joy to the world, the Lord has come.
Let earth receive her King."

Franklin Grove, Ill.

Sentence Sermons

BY WM. H. EILER

THE windows of heaven are always shut against the man who will not work.

The man who does right only because he is paid for it needs only a raise of wages to become a rogue.

The truth never dodges no matter who shoots.

The world is full of people who want to do good, but who are in no hurry to commence.

A preacher with a warm heart will not long have a cold church.

It is a great mistake to remember your trials and forget your blessings.

When we are in the wrong place our right place is empty.

The weakest saint on his knees is too strong for the devil.

The man who wants to work for God, does not need to go on to an employment agency.

The devil has always been puzzled to know what to do with the man who is religious with his money.

There is more life in one grain of wheat than there is in a whole bushel of chaff.

It would puzzle an onion to understand what there is about a rose that people like.

Some people would say more if they talked less.

A sinner in the church weighs more for the devil than a dozen outside.

It takes both grace and grit to get along with people who never make mistakes.

A man may have his head full of religion and still have a legion of devils in his heart.

If God's light is shining in you it will be sure to be seen by someone who is traveling in the dark.

If some people are really on their way to heaven they must be traveling in the sleeping car.

Roann, Ind.

Your Christmas Gift

BY ROBERT BYRD

What will you give for a Christmas gift?
My friend, may I ask today?
A pair of gloves, or a box of sweets
Or something with which to play?
A string of pearls or some jewels rare
A tie or a gaudy toy,
Are these the things, that you muse upon
To give to your girls or boy?

What would you give for a Christmas gift
If you had but a little to spend?
And yet you wish to remember long,
Your home or a dearest friend?
Do you long to give them a something
To which they will fondly turn
When the Christmas season is past and gone
And the fires of its memory burn?

Well, let me suggest some values
To give as the moments come.
Try giving your daughter a finer "Dad"
And Johnny a better chum.
Try giving your home a mother
Whose memory will last for aye
And one who will make of her Marys and Johns
The finest of folk today.

Try giving your neighbor a better friend,
Nor bluff nor an empty show,
But one they will love to the journey's end
And always be proud to know.
Try giving your grocer an honest name,
Your city a man of truth—
A man who has always the highest aim,
A lover and friend of youth.

Try giving your pastor a helping hand,
A smile and a bit of cheer;
Try helping somebody to understand
Through the brushing away of a tear.
Remember to whisper a bit of love
To those who are suffering pain,
And always remember the helping hand
Has never been lent in vain.

Try giving your promise a truer ring
By keeping it sacred, sure;
Try never doing an unkind thing
And keeping your thought life pure.
Be giving some time to some deeds of love
A bit of your money too,
Remember 'tis only by giving your best
"The best will come back to you."

It doesn't take money to buy the things
Folk love and will cherish long;
The gift that is treasured the most by kings
Is oft' but a cheery song,
A bit of love or a friendly hand,
A man with his goal set high—
Ah! these are the presents, my treasured friends,
That money can never buy.

Junior, W. Va.

OUR MISSION WORK

Christmas in India

BY MRS. HARLAN J. BROOKS

THE song, "Joy to the World, the Lord Has Come," causes a thrill throughout the world of true Christian believers, and the story of his birth has its appeal also to the heart of non-Christians. When Parsis of the near-by city called for a Christmas program, the Christians happily accepted.

Parsis rank among the substantial and more enlightened classes of India. Many years ago Parsis fled from Persia to India and were given asylum here on condition that they adopt the language and dress of this country. The women dress generally in silken saris of pastel colors and the men dress much as Europeans except for the cap said to be designed like the hoof of the cow, held sacred in India. These people worship light. They keep burning in their temples lights fired from flames which have been kept continuously burning for hundreds of years. There is a legend that one of the Magi was a Zoroastrian of Persia.

The Christmas pageant in the International Journal of Religious Education, 1937, was translated into Gujarati by two schoolteachers with the aid of a good Mohammedan neighbor. Most of the songs were familiar in Gujarati and were practiced faithfully by the schoolgirls around the missionary's musical instrument. The Magi costumes were made up free of charge by a Christian tailor. Five hundred copies of the program which contained the passages of Scripture and songs were printed for the audience. The Parsis stood part of the expense voluntarily. The largest Parsi hall in town was donated free.

Many of our Christians earn their livelihood in the large cloth mill so the program was set purposely on a mill holiday. Christian young men helped to decorate the hall with colored crepe streamers. The picture of Christ (Hofmann's Christ at the Age of Twelve) was hung center stage and garlanded with flowers. This was done by request of the Parsis who also paid the electrician's bill for wiring the stage.

When the actual program started the hall was packed to capacity—over 500. The middle aisle was crowded and Christian women came back stage to find a place to sit and rest. The local millionaire Parsi, chairman of the Municipal Board, presided over the meeting.

The audience gave close attention while the scripture passages were read in a clear voice by a mill worker, and the Christmas pageant meanwhile unfolded on the stage. Angels' songs were rendered by the unseen schoolgirls. At close of the pageant, Bro. Moomaw of the Vocational Training School of Anklesvar gave a brief, practical message on the Christ Child. Bro. Kinzie, our newly welcomed missionary, and David and Dickie Moomaw rendered much appreciated music on their violins. Reverent attention was marked throughout the evening. Then according to Indian custom, the chairman was garlanded with flowers, and bouquets of jasmine and roses were given to prominent guests. Comments came to this effect, "Now we understand the story of the birth of Christ." And without previous consultation, a Parsi lady who had taken the lead in requesting the program announced, "Next year we shall have another such program." Pray for the messages of such occasions to take true root!

Vyara, India.

Monthly Financial Statement

During the month of November contributions for the Conference Budget and all general Boards and agencies in the budget totaled $11,194.97. The total received for the year beginning March 1, 1938 was $111,710.55, detail as follows:

	Receipts for November	Total receipts since 3-1-38
World Wide Missions	$ 1,740.92	$ 14,253.88
Women's Work Project	731.65	5,067.24
Home Missions	1,329.63	1,821.65
Foreign Missions	89.46	3,293.01
Junior League Project	180.53	742.32
Intermediate Project	3.45	33.86
India Mission	167.50	1,093.12
India Boarding School	47.08	326.27
India Share Plan	181.25	1,152.00
India Missionary Supports	910.33	11,254.59
China Mission	98.88	1,241.02
China Native Worker	25.00	79.52
China Boys' School	8.67	8.67
China Girls' School	8.68	8.68
China Share Plan	50.00	326.25
China Missionary Supports	811.78	8,481.01
South China Mission	40.00	100.00
Sweden Mission		13.89
Sweden Missionary Supports		358.41
Africa Missionary Supports	435.31	6,918.88
Africa Mission	300.69	2,708.93
Africa Share Plan	43.75	474.30
Africa Leper	41.00	97.70
Conference Budget Undesignated	836.17	39,531.68
Conference Budget Designated for—		
Board of Christian Education	42.62	3,173.54
Bethany Biblical Seminary (at Elgin)	392.52	2,864.44
Bethany Biblical Seminary (at Chicago)	216.30	1,112.99
General Education Board	6.14	97.95
Ministerial and Missionary Service Fund	1.00	3.00
Conference Budget Share Plan	50.13	95.00
Youth Serves	2,404.53	4,976.75
	$11,194.97	$111,710.55
Non-Budget items—		
China War Relief	754.16	4,676.51
China-Spain Relief	2,072.80	8,704.13
Spanish Relief	2,208.23	5,435.59
American Mission to Lepers		10.00
Special Peace Fund		8.80
German Relief	2.00	2.00
	$16,232.16	$130,547.58

The following shows the condition of General Mission Board foreign and home mission finances on November 30, 1938:

Income since March 1, 1938	$ 88,904.66
Income same period last year	85,923.44
Expense since March 1, 1938	139,657.03
Expense same period last year	135,809.93
Mission deficit November 30, 1938	27,356.44
Mission deficit October 31, 1938	23,050.07
Increase in deficit November, 1938	4,306.37

A Share Letter From Africa

Marama, Africa,
September 22, 1938.

Dear Friends and Shareholders:

In my last letter to you I wrote something about the position and work of the two mission stations, Marama on the Biu Plateau, and Garkida in the Valley of the Howel River. Traveling east some seventy miles from Garkida by native path, and 100 miles by motor road, one comes to the Mandara Mountains, with the Yedseram River in the valley. In this valley, amongst the Margi people, we opened a station in 1927. The first site chosen was by a village called Dille; but finding a great scarcity of water there, another site was chosen by a village called Lassa, where there is a small stream containing water almost throughout the whole year. This makes the irrigation of gardens in the dry season possible. Vegetables and fruit grow in abundance at Lassa.

The Margi speaking people inhabit the valleys, while in the hills another tribe dwells called Higi. Before the government (British) entered this part in 1900, all the pagan tribes lived in the hills for safety from the Fulani raids. These Fulani people rode horses, raided pagan villages, taking away the goods of the people, and capturing many as slaves. But now the Margi are leaving the hills and living in the valley where farming is much easier. Today there is a large group of freed slaves who call themselves Fulani. They speak the Fulani language and adopt their religion which is Mohammedanism; most of them were originally Margi or Higi people. They have no decided clan of their own with clan rules and religious rites, therefore it is easier for their young people to become Christians. They do not have to face such persecution as the members of pagan tribes have to face. There are now quite a number of these in our Christian group. As the Pabir are the ruling class of the Bura people on the plateau, the regular Fulani people are the ruling class of the Bura in the valley and of the Margi. The Fulani are more friendly toward the mission and its Christian activities, than are the Pabir. Although they also demand much from the people in service and in farm produce, they are not such hard task masters as the Pabir are.

The Margi are a very conservative people, slow to leave the old customs of their tribe. There are now seventy-four baptized Christians in the Lassa district, with fifty others who are Christians but not yet baptized. The Margi are very good farmers. The produce from their farms enables them to buy goats, sheep, donkeys, and even a horse, if the harvest is very good. They have many donkeys. These carry heavy loads of peanuts, corn and peppers to be sold in far distant markets. They are also hired out to others not owning donkeys and thus more profit is gained. To own a horse is wealth indeed, and horses are well cared for and greatly prized by their owners. They have the largest hut in the compound, the guest hut in fact, where guests share the horse's company. This guest and horse house combined is at the entrance of a compound, so that one has to pass through this hut while visiting the family.

The Margi do not cultivate a great deal of cotton. They do some spinning, weaving and sewing, but not so much as the Bura. The men, while working wear a goat or sheep skin around their loins. They have large gowns and wide trousers, which are worn only on special occasions. The women wear aprons made of strips of leather, or of colored beads. They have many ornaments. They also wear cloth on special occasions. The Bura women have their hair done up high on the head, but the Margi women shave their heads.

Most pagan men have several wives, but few pagan women have more than one husband. The Margi women however, if not satisfied with the treatment of the first husband, may go to another man and become his wife. If in time she gets tired of him, she may return to her first husband again. Since the children, when grown, stay with the father, women have quite a busy time visiting their various families. One woman showed a great deal of interest in Christianity, and we hoped she would soon become a Christian, and remain with her first husband. Suddenly she went off to visit some of her children in a distant village, and stayed for a year!

There is a religious custom among the Margi which is becoming a Christian custom in many villages. When the planting season begins, no one may begin to plant until a service has been held under a sacred tree, in order to ask the blessing of the spirits on the seed. Also farm produce may not be harvested until the first stalks are brought by each householder and offered to the spirits. Now in many villages the people are bringing seed and first fruits to the Christian service, seeking God's blessing instead of that of the spirits, and the first fruits of their farm are taken to the sick, and to old people.

Since the departure of Dr. and Mrs. Burke on furlough, Brother and Sister Harold Royer have been carrying on the work alone at Lassa. Miss Grayce Brumbaugh is going there soon. The desired staff for Lassa is an evangelist and wife, a doctor and wife, and two single ladies, nurse and teacher. The Margi district is large and densely populated. Some-

(Continued on Page 21)

What to Pray For

Week of December 24-31

Is sacrifice too costly? Is death too great a price to pay? Are sacrifice and suffering wasted? Any life given as an offering of love to Christ is never wasted. A beloved missionary in China who gave her life along with her husband, leaving behind a beautiful three-months-old baby girl, wrote a poem which expresses the very essence of the worth of missionary sacrifice. This poem might well become the heart call of our prayers during this week as we think of those who have lived and died for Christ's sake within our mission ranks.

Spikenard Very Precious

In Simon's house, in Bethany, the Master sat at meat:
Purity and strength and pity shone upon his wondrous face,
And the hearts of all were burning at his words of heavenly grace—
When a woman came and poured her precious ointment on his feet.

Fragrance as of eastern gardens lingered sweetly in the air;
And the box that held the perfume, alabaster, exquisite,
Shattered lay upon the floor, a rainbow curving in each bit—
As a woman, kneeling, weeping, wiped his feet upon her hair.

Then to disapproving murmurs the assembled guests gave vent;
For the world can not endure the wasting of a precious thing,
When it is a gift of utter consecration to the King—
But a woman, loving greatly, kissed his feet and found content.

—*Betty Stam.*

KINGDOM GLEANINGS

Calendar for Sunday, December 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, God's Great Love.—Matt. 2: 1-12.

Christian Workers, Hymns of Religious Joy.

B. Y. P. D., The Christian Ideal of Love.

Intermediates, Christmas Program.

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Gains for the Kingdom

Five baptized in the Harrisonburg church, Va.

Two baptized in the Reisterstown Mission, Md.

Three baptized in the Minneapolis church, Minn.

Two baptized in the Polo church, Ill., Bro. H. Jesse Baker, pastor.

Six baptized and five received by letter in the Mount Morris church, Ill.

Five baptized in the Ephrata church, Pa., Bro. E. M. Detwiler, evangelist.

Five baptized in the Bremen church, Ind., Bro. Ralph G. Rarick, evangelist.

Twelve baptized and two received by letter in the Garden City church, Kans.

Eight baptized in the Middletown church, Ind., Bro. Frank McCune, evangelist.

Sixteen baptized in the East Fairview church, Pa., Bro. D. I. Pepple, evangelist.

Eleven baptized in the Palmyra church, Pa., Bro. R. W. Schlosser, evangelist.

Ten baptized in the Williamsburg church, Pa., Bro. Galen R. Blough, evangelist.

Fourteen baptized in the Ottumwa church, Iowa, Bro. J. F. Baldwin, evangelist.

Eleven baptized in the New Paris church, Ind., Bro. Theodore Miller, evangelist.

Six baptized in the Peters Creek church, Va., Bro. Robert L. Sink, evangelist.

Twenty-nine baptized in the Cloverdale church, Va., Bro. C. O. Showalter, evangelist.

Twenty-one baptized in the Big Swatara church, Pa., Bro. Graybill Hershey, evangelist.

Five baptized in the North Poplar Ridge church, Ohio, Bro. Dewey Rowe, evangelist.

Nine baptized and eight received by letter in the Baltimore, Woodberry church, Md.

Three baptized in the Happy Hill church, Mo., Brother and Sister Harold W. Miller, evangelists.

Five baptized and three received by letter in the Jennersville church, Pa., Bro. W. F. Garber, evangelist.

Twelve baptized and five reconsecrated in the Midland church, Mich., Brother and Sister B. M. Rollins, evangelists.

Eight baptized and several others await the rite in the Empire church, Calif., Bro. Niels Esbensen, pastor-evangelist.

Thirteen baptized and two reconsecrated in the Curryville church, Woodbury congregation, Pa., Bro. J. Perry Prather, evangelist.

Nine baptized in the Cherry Lane church and five baptized in the Pleasant Union church, Pa., Bro. C. O. Beery, pastor-evangelist.

Seven baptized and four received on former baptism in the West Goshen church, Ind., Brethren David Metzler and T. F. Henry, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Michael Kurtz of Myerstown, Pa., Jan. 1-15, in the Allentown church, Pa.

Bro. Forest Eisenbise of Fresno, Calif., Jan. 15, in the Reedley church, Calif.

Bro. D. R. McFadden of Smithville, Ohio, Jan. 8, in the Nappanee church, Ind.

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Personal Mention

Brother and Sister A. B. Horst of the Black River church of Northeastern Ohio, have been spending a few weeks with their son, M. Clyde, and family, at the parsonage of the First church, Chicago. Wednesday of last week, under the escort of the pastor and the younger Sister Horst they made a first visit to the Publishing House, not neglecting to call at the Messenger offices.

Three China missionaries do not often happen to us at once unless there is a Mission Board meeting on hand. This time it was the problem of handling the China relief most efficiently that brought them into conference with the office secretaries. They were I. E. Oberholtzer, E. L. Ikenberry and Minor M. Myers. You see the Ikenberrys are going to China before long and everybody wants them to have the right word to take along.

Bro. Dariel B. Leslie, Sr., of Shreveport, La., is past eighty-six and derives much pleasure from seeing in the Messenger the names of so many people he knows, especially since he is cut off from all opportunity of meeting his brethren in public worship. Wonder if he doesn't have some lonesome days. Maybe he would enjoy a few words of good cheer from some of his old friends. His address is 1415 Clanton, Shreveport, La.

Bro. Homer F. Sanger is not a frequent caller at the Publishing House though he lives less than forty miles away. He represents the nursing and medical education interests on our General Education Board. He was here one day last week to tell about his experience as adviser to hundreds of our young people interested in this type of Christian service. Most of us have little idea of the volume of his correspondence and of the extent and high quality of the work he is doing. But he likes hard work and serves the cause gladly. His address is 821 S. Ridgeland Ave., Oak Park, Ill.

Bro. Merlin C. Shull, pastor-at-large to the "Fellowship of Nonresident Members" has been receiving some fine responses from the isolated ones. He has just sent them "Christmas Greetings and Best Wishes for 1939," consisting of a pastoral letter, a letter written by Nonresident Member W. W. Peters, Dean of Drury College, Springfield, Mo., and encouraging messages by Secretaries Zigler and Minnich, together with a neat folder explaining "How the Church Can Come to You." Bro. Shull now has over fifty-six hundred names on his list and over six hundred churches have not as yet reported their nonresident members. "Will you help us extend our services by sending the names and addresses of people you know" to Fellowship of Nonresident Members, Church of the Brethren, 22 S. State St., Elgin, Ill.?

Bro. S. E. Thompson of Pampa, Texas, has recently taken up the pastorate of the Burr Oak church of Northwestern Kansas.

Bro. H. K. Ober, Sister Ober writes us, was transferred Nov. 17 to the Marshall Square Sanitarium in West Chester, Pa., where he will remain for treatment for an indefinite period of time. There seems to be a slight improvement in his condition. The family wishes to thank every one who has remembered him at the Throne of Grace, and asks a continuance in the prayers for his recovery according to the Lord's will.

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Miscellaneous Items

It is not a mistake that this paper happens to be number fifty-two. This is one of the years when Messenger subscribers get fifty-three papers in one calendar year. December is the fifth month of 1938 to have five Saturdays.

"I once wrote you that I wished you would resign. I will cancel that fully and you have my wish to continue. God bless you. . . . I enjoy most of your editorials. A few I leave for the other fellow." Thanks. Merry Christmas.

It is Messenger club time. On page two of this issue you will find brief answers to a dozen of the questions most frequently asked about our economical plan where at least 75% of the resident Brethren families of a congregation take the church paper.

A Musical Institute will be held at the Hartville church of Northeastern Ohio, beginning Monday evening, Dec. 26, and closing Jan. 1. Prof. Alvin F. Brightbill of Bethany will be the instructor. Each evening session will be open to the public. Pastor Clyde Mulligan extends a special invitation to the near-by congregations.

Today, Saturday, Dec. 24, the Boys' Choir of Posen, Poland, sings over the NBC red network at 12:00 noon. The blue network carries Christmas music from Berlin at 1:30 and at 3:45. At 7:30 this evening Edward MacHugh, gospel singer, may be heard over the red network. The times given are all Eastern standard. Many other fine programs by the various broadcasting agencies are filling the air these holy days, inviting us to higher thinking and nobler living.

Some Christmas spirit about this, wasn't there? "Recently I attended Sunday school at a country church where several of the members took the teachers and scholars of the primary department in their automobiles to the home of an aged sister who lived several miles away. She is in declining health and no longer able to attend church services. She wanted to see the children and was happy to see their bright young faces and to hear their glad voices as they recited verses of scripture and sang some beautiful songs. I think the teachers and helpers are to be commended for their kindness and thoughtfulness in thus helping to brighten what might otherwise be some lonely hours."

I See By the Yearbook

I see by the Yearbook comparing the 1938 and 1939 issues:

	1938	1939
Number of churches	1,025	1,024
Number of baptisms	5,903	7,706
Net gains	2,853	4,460
Total membership	164,754	169,571
Full-time pastors	257	255
Part-time pastors	278	406

What part did your congregation have in bringing about these changes?

Bro. E. C. Woodie, pastor of the Beaver Creek church of Middle Maryland is taking up the pastorate of the Troutville church of First Virginia. "It will be somewhat like going back home, since we lived very close there for eight years and acted as supply pastor for the Troutville church one winter, which was our first pastoral experience."

Eastern Pennsylvania's latest Official Directory shows a total membership of 10,323. Palmyra is the largest congregation with 533 members, White Oak is next with 501, Elizabethtown is third with 499. The ministry, including elders, numbers 174. Three ministers died within the past year: Charles H. Ziegler of Richland, March 20; Jacob H. Longenecker of Palmyra, July 21; Hiram S. Eshelman of West Green Tree, Nov. 27.

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December Twenty Years Ago

At the December meeting of the Federal Council of the Churches of Christ, at Atlantic City, N. J., the Commission on Temperance presented plans looking toward a world-wide campaign for prohibition.

Bro. Leo H. Miller is now located at Eaton, Ind., in pastoral charge of the Mississinewa church. His correspondents will please note his change of address from North Manchester to the place above noted.

At Miami, New Mexico, Bro. Ira J. Lapp, the pastor, tells us, the telephone company connected all the lines, so they had telephone services when the epidemic prevented the usual Sunday assembling at the church.

Whether Germany, in its present disordered condition, will be able, unaided, to regain its equilibrium, remains to be seen. There has been a most deplorable sowing of all that is pernicious, and what shall the harvest be?

Owing to the observance of Christmas Day we are obliged to close our columns about one day sooner than usual. This will explain why some communications, received on the day of going to press will have to be held over until next issue.

The Yellow Creek church, Ill., recently rededicated its house of worship, which was thoroughly remodeled. Greatly-needed accommodations for four classes, thus provided, are highly appreciated, not only by the children but older ones as well.

Bro. Elgin S. Moyer and wife have returned from China, where they spent the last two years, and are now at Alvordton, Ohio. Beginning with the winter quarter, Bro. Moyer is to assume charge of Missions in Bethany Bible School, and direct the Chinese Mission in Chicago.

After being deferred for an entire month, on account of the influenza, Bro. D. L. Miller's meetings at Empire, Calif., were scheduled to begin last Sunday, Dec. 1. Meetings at other points in the northern part of the state, and elsewhere, have been arranged for, conditions permitting.

Dec. 4 is likely to be remembered as one of the dates of importance in recent national history. On the evening of that day, Woodrow Wilson, first President of the United States to visit Europe while in office, started on his voyage across the Atlantic toward France, to attend the greatest international conference in history.

Fully convinced of the fact that church work in rural districts can not be made a success without ministers fully qualified for the special duties devolving upon them in those fields, the Methodist church has arranged to spend $5,500,000 in training rural ministers. By a thorough course of preparation they are to fit themselves to teach scientific farming and to develop social activity in country districts.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

Mrs. H. L. Hartsough, North Manchester, Indiana

In coming in contact with people daily, and often in a very intimate relationship, we see many needs in life. Since there are many types of people there are quite as many needs. However, there are some needs that are more or less general, such as: poise, peace of mind, real joy, comfort, forgiveness, unselfishness, assurance, honesty, justice, truthfulness, convictions. These are quite personal. There is one remedy for all these needs and that is a personal, intimate relationship with Christ.

Do we believe Christ can supply every need? Do we give him a chance?

RURAL LIFE

Rural Life and the Church

"The welfare of our nation and the world, the future of our faith, and the freedom of our souls is to be found in intelligent Christian rural leadership." Such are the words of a present-day prophet. Do you believe it? We do.

The Church of the Brethren in the past has produced many of these intelligent rural leaders. She can do as much today providing we pay the price of doing so. Parents, pastors and teachers may well put forth greater effort to remove the causes that are sending too many of our fine, capable rural youth to the city. A strong rural-minded minister, a few rural-minded teachers, with a half dozen or more intelligent rural-minded young Christian families settled on the land are a sure guarantee for a future for almost any rural church. These families will stabilize the community for another generation. What is the church, the college, the public school, the home doing to challenge some of our finest youth to choose farming as a vocation and others to serve as rural pastors, teachers and doctors?

LOAN LIBRARY

Ethical Dilemmas of Ministers

(By Frederick F. Mueller and Hugh Hartshorne)

By Merlin C. Shull, Elgin, Illinois

The authors vividly picture how ministers are caught between the horns of a dilemma as they go about their daily tasks. This book does on the question of personal relations, what "Preachers Present Arms" does on the question of war. It is the report of a questionnaire sent to the graduates of ten theological seminaries located mostly in New England. The survey includes graduates of the past quarter of a century.

Some of the chapter titles are: Marriage of Divorced Persons; Social and Civic Consciousness; Church Membership Standards; Personal Relations; Dealing with Transfer of Church Members; Special Privileges, as Discount in Stores, Clergy Fare, Reduction in College Tuition and Free Service of Doctors; Dilemmas of Insecurity; and Codes for Ministers.

Ministers of experience will have much sympathy with their fellow ministers as they face difficult ethical problems. However, one believes that our ministers will be disappointed with the ethical standards revealed in this book. The contents make a very interesting revelation. Yet it is doubtful whether our ministers will receive much help on their personal problems by reading it.

This book is available through the Loan Library or it may be purchased from the Brethren Publishing House at $2.

ADULT CHRISTIAN WORKERS

The Missionary Church

Part I. Building the Home Base

Scripture: Acts 1-7

Sunday, Jan. 8, 1939

Note: January is the month for the study of missions. Four Christian Workers' discussions will be based on the Book of Acts. It is hoped that the entire book of twenty-eight chapters will be read by many individuals during the month. Each discussion should shed light on our present day efforts to build a missionary church.

I. Missions the first great work of the church.

Jesus' parting words. (Acts 1: 8; Matt. 28: 19, 20).

How many churches today take these words seriously?

How many individual church members have never had this conception of their duty?

How does all this affect the kingdom?

II. Church officials must be prepared and consecrated (Acts 1: 12-26; 6: 1-7).

What preparation does the church require today for the various officials?

Suggest practical methods of training.

What measure of consecration may the church reasonably expect of her officials today? Be specific.

III. The Holy Spirit of God makes an organization a living, powerful organism. Chapter 2.

United they stood "all together in one place." When church members learn to work together they will challenge the world and not before. How may this be done?

IV. Preaching is effective when backed up by good deeds (Chapters 3 and 4).

What may the church do in the community besides preach and pray?

V. A missionary church will master the money problem (Acts 4: 32—6: 6).

"Neither was there among them any that lacked." How well does this statement apply today?

VI. The missionary church will be evangelistic and growing in numbers at home (Acts 6: 7—7: 60. See also 2: 37-42, 47; 5: 42).

NONRESIDENT SERVICE

Ministry to Nonresident Members

By Merlin C. Shull, Elgin, Illinois

The co-operation of pastors in ministry to nonresident members is very encouraging. Churches continue to send the names and addresses of their nonresident members. We trust each one will give the addresses as complete as possible. A name and address without the street number may mean little in a large city. Nevertheless, send the best available address. A few of the pastors have already reported (Dec. 5) on the names of nonresident members recently sent them. This is greatly appreciated.

Members planning to remain more than six months in a community should move their letters of membership to that community. Pastors have a father's heart toward their

members. They desire for you to have the very best they have to offer through their church. They can do more for you if you are one of the church family. You can do more for the church if you are an enrolled and active member. We show no disrespect to our parents when we start our own homes. In fact, a good home of our own is one of the best ways to honor our parents. By being a loyal, active member of the church of your new community you will bring added honor to the church that started you in the Christian life. The work of Christ's kingdom needs our best right where we are.

Elder S. H. Garst, pastor of Blountville, Tenn., sends his Sunday bulletins to his nonresident members. Members living in cities within twenty miles of the church receive this bulletin before Sunday. This fine method brings many of these folks for special and even regular services.

Pastor Levi K. Ziegler of Waynesboro, Pa., sends the "Waynesboro Messenger" to their nonresidents each quarter. He says: "We get words of appreciation again and again from the folks, and sometimes from most unexpected sources." It evidently pays for pastors to keep in touch with their nonresident members.

Ministry to Nonresident Members

Five thousand two hundred names from three hundred and ten churches have been received at Elgin. Fourteen hundred of these folks live in communities where there are Brethren churches. They are called nonresident because they have not taken their letter with them to their new location. These names are being sent to the churches where these folks now live. Our pastors can serve them better through personal contact than our office can. This still leaves a very large number who are beyond the reach of the personal ministry of one of our pastors. We will co-operate with the local churches in ministering to this last named group.

We plan to send a Christmas Bulletin to the nonresident members. We greatly appreciate the co-operation of the churches in sending the names of their nonresident members. If the other churches will send their lists immediately we will do our best to reach them with the Christmas message.

Pastors who wish to inform their brother pastors of the removal of one of their members can have the following card for the asking. An early visit by the pastor of the new community will mean much to that member of yours who is moving away. If you have sent your list to us this problem is taken care of so far as those names are concerned.

Sample of Card

NONRESIDENT MEMBER REPORT

.....a member of the

.....Church of the Brethren

moved from our community on .....

and is now living at the following address .....

.....

The Fellowship of Nonresident members in co-operation with the General Boards of the church is seeking to serve as many nonresident members as possible.

This card should be filled out as soon as the member leaves your congregation. If he is moving into another Church of the Brethren territory, mail to that pastor or elder. If moving where there is no Church of the Brethren, mail to Fellowship of Nonresident Members, 22 South State St., Elgin, Illinois.

Remarks .....

Name of sender .....

Address .....

WORSHIP

Using and Caring for Organs

By A. F. Brightbill, Chicago, Illinois

An organ should be kept in a perfectly dry and warm room; extreme heat, or cold, or dampness will be sure to cause trouble. Excessive heat may cause glued joints to give away, the "case" to crack or warp, or the varnish to blister and peel. Excessive dampness may cause the wood to swell and thus put the delicate mechanism of the action of the organ entirely out of order; and excessive cold is apt to have the same effect. These remarks apply to any organ, no matter of what make.

In spite of all precautions, dust will sometimes get into the organ during transportation, and the minutest particle of dust may stop some of the smaller "reeds" so that they will not sound at all. The key-slip (the fret in front and immediately below the keys) should be removed by taking out the screws at each end; also open the upper half of the back of the organ; then lift front and back swells (the wooden strips operated by the knee) and with a damp (not wet) cloth wipe off the reed board up to the reeds. If any reed will not sound, or gives a false tone, take the reed hook, which will be found secured to the inside of the top back, and, with the stops drawn lift the swell and pull the reed out and then a smart blow upon the reed frame with the reed hook will jar out the substance which prevents the tongue of the reed from vibrating freely.

When drawing a reed be careful not to insert the reed hook far enough to catch the tongue of the reed; the notch in the outer and upper end of each reed is for use in pulling it out, or pushing it in, with the reed hook.

Rattling Reeds—Causes and Remedies

A frequent cause of rattling reeds is uneven floors. The organ should stand perfectly level; if it does not, the reeds are apt to rattle. Another cause is dampness, which makes the reed cell partitions swell so as to pinch the reed frame together, causing the tongue of the reed in vibrating to touch it and rattle. In this case, take the reed hook and move the rattling reed in and out of its cell a number of times, so as to loosen it. If this does not remedy, file off the edges of the reed frame a little, but be careful not to file or bend the tongue of the reed.

Other Rattling Noises—Causes and Remedies

The cause of rattling in or about an organ (if it is not in the reeds), is some loose screw, pin, nail, wire or particle of wood, which vibrates or jars in unison with some particular note or chord. A loose hinge, or rivet to a hinge, on the swells or mutes (the strips of wood which the stops open), or a spring on either of these parts, may cause a great amount of annoyance, but can easily be fixed as soon as you can find out what it is that is loose, and then either remove it, or tighten it up so that it can not vibrate, if it is a part of the organ. To find out what causes the rattling noise, take out the key-slip and open the top back; and, while some one holds down the key or chord that produces the rattling noise, touch with the fingers different parts which seem to rattle, and when by thus touching you stop the noise, you will have found what causes the

difficulty and can easily remedy by tightening the part which is loose, if it is a part of the organ, or by removing it entirely, if it is some foreign substance. If it is the hinge rivet, take off the hinge and hammer it a little, tightening the metal of the hinge around the rivet, so that it can not rattle. If it is a spring touching the wood, put a piece of cloth or felt under it. If it is the lock, as sometimes happens, take it out and hammer the sides together a little, and if it is a panel of the back or any other panel in the case or action of the organ, wedge it so as to make it perfectly tight.

How to "Take Up" Action

If a key sounds all the time, and it is not due to the tracker pins (the little round cedar pins which run from each key down to the valves inside of and below the action), sticking in the holes through which they play, then the cause generally is that some dirt, or a chip has lodged between the valve and the reed board, thus preventing the valve from closing tightly; and when any valve does not prevent the air from passing through the reed, it, of course, is sure to sound whenever the pedals are used. In such a case as this the action may have to be taken up, though first see if the tracker pins work freely. If you find any of them do not, reach the fingers in from the back side of the action, between the keys and the swells and work up and down such of these pins as may have swollen and probably you can loosen them so that they will play freely; or you can open the front and back of the organ and place the instrument in the warm sunlight, or about ten feet from a good fire, or other heat, and generally this will dry out the moisture, which the thoroughly seasoned wood of the organ has absorbed, so that all the parts will work as freely and perfectly as ever. Sometimes, when an organ has been very damp, it is necessary to take out these tracker pins and sandpaper the portions of them which play through the holes in the reed board. In working these tracker pins up and down with the fingers, be careful not to push them down far enough so as to throw the valves below off the valve pins, which hold them in position on the inside of the organ. If the trouble is not caused by the tracker pins sticking, then try to blow away the dirt or particles which keep the valve open, by pumping the bellows fast and striking the key quickly and often. Occasionally hold the key down for a few seconds, while you blow very hard. If this does not avail, then the action will have to be taken up so that you can get at the valves in the inside. To do this, first remove the name board, (the part through which the stops run and to which the stop action is attached), taking care to disconnect the thin and flat wooden pitmans from the wires of the stop action. Then remove the screws at each end, directly back of the upright front of the name board. Second, take out the key slip in front and the end blocks at each side of the keys. Third, remove the screws around the edge of the reed board of the action, on top, at the ends and back, and underneath, where the knee swells are fastened in front; then take the entire action up and on from the back side of the organ. Any valve can then be removed by carefully lifting the point of the spring which touches the valve near the center of it, and letting it rest on the valve next to it while you are examining the one which is out of order; in replacing this spring, take care to put it back in the exact position it was in the first place. The point of the spring should be in the center of the valve, so that it will not tip it to one side or the other. If at any time the pedal strap rollers or pedal hinges squeak, they need a little oil. To get at the rollers take out the front panel immediately above the pedals. To get at the pedal hinges tip the organ back a little and push the pedals down. In case a reed is broken or out of tune, it must be returned, together with a reed from the same set, exactly one octave above or below the defective one. This is absolutely necessary unless you are able to tune a new reed yourself to the other reeds of the organ. In sending defective reeds put each one in a separate envelope, and, in another envelope put its mate and pin the two envelopes together, telling which one is defective or out of tune.

An organ must not be treated like a tub or a stove. It is a delicate piece of mechanism, and unless properly used and cared for, warrants do not hold good. Dampness causes more trouble than anything else. Always keep your organ dry and warm. Always close the stops and lid when not in use.

WOMEN'S WORK

Women's Work in Northern Illinois and Wisconsin

By Mrs. Ada M. Eckerle, Orangeville, Illinois

The women of Northern Illinois and Wisconsin have recently had two interesting meetings.

Sept. 3 we had our district women's meeting at Mt. Morris with our daughters as guests. Miss Hazel Messer, our representative on the mission field, led the devotions, reading from Jer. 18. Her impressive remarks about the Potter were helpful to all. Several musical numbers and a reading were given. Our guest speaker was Mrs. Wm. Beahm, returned missionary from Africa. She told many interesting things about the Bura mothers and daughters. Mrs. E. G. Hoff led in the closing prayer. Ice tea and wafers were served.

The Fourth Annual Rally of the Women's Work of Northern Illinois and Wisconsin was held in the Polo church, Oct. 14, 1938. Mrs. Price, the president, presided. Mrs. Robert Blough led in the opening song with Mrs. Carl Summers at the piano. Mrs. Rufus D. Bowman led in a very helpful devotional service, reading from Matthew, 5th chapter. Her theme was "Sun-Filled Souls." Some of the characteristics of sun-filled souls are: Boundless hopes in each breast, faith in ourselves and others, love for our fellow men.

Miss Anetta Mow in her pleasing manner very ably presented the mission study book, Moving Millions. She was assisted by the following: Worship Thoughts—West Branch Church; Story of Biscoe's Boys (Educational), Dixon; Playlet—A Morning Call (Social Conditions), Mt. Morris; The Nurses' Report (Medical), Milledgeville; Playlet—At the Well (Social Conditions), Franklin Grove; Bishop Azariah Speaks (The Church in India), Lanark; Facing the Future Task, Polo.

Mrs. J. H. Mathis led in the noontide prayer. A scramble dinner was served in the basement. After an hour for lunch and fellowship we met for the afternoon session.

Mrs. Burton of Lena gave a touching memorial to our sisters who have passed to the great beyond the past year, namely: Mrs. I. D. Leatherman, Lanark; Mrs. Sarah Watson, Hickory Grove; Mrs. Grace Kiewicz, Rockford; Mrs. Jennie Beachly, Mrs. Susan Barnhart, Mrs. Jennie Utz, Franklin Grove; Mrs. May Vanderleest, Miss Eva Trostle, Chicago; Mrs. Lewis Miller, Mrs. Daniel Blecker, Mrs. Andrew Foetz, Mrs. John Barnhart, Mt. Morris; Mrs. Maggie Stauffer Gilbert, Polo; Mrs. Mary Stees Gramley, Lena; Mrs. Ada Heveland, Chippewa Valley; Mrs. Minnie Puterbaugh, Cherry Grove; Mrs. John Smith, Dixon.

We were fortunate in having Miss Anna Warstler, missionary from India, for our guest speaker who gave us a stirring missionary address.

It was decided that we raise $100 to refurnish bedrooms at Bethany. The money is to be sent to the district secretary as soon as possible.

Eighteen churches responded to roll call; 220 were present. A fitting close to this well spent day was given in the basement where pictures pertaining to different kinds of light were shown by E. G. Hoff and explained by Mrs. Hoff. Emphasis was placed on the fact that "The light of woman goeth not out."

After singing, God Be With You, Bro. Jesse Baker led in the closing prayer.

A Share Letter From Africa

(Continued From Page 15)

times it is difficult to draw a boundary line between villages, as the homes of the people are scattered all along the Yedseram Valley. Many interesting opportunities await the traveling evangelist in this district. The people are interested and anxious to have missionaries in their midst. Also the medical work there is interesting, and there is no lack of opportunities for medical skill. The Fulani and Higi peoples seek medical aid more readily than most people in Africa.

The Margi langauge is closely related to Bura, in fact they are dialects of one language, rather than two distinct languages. We now have quite a list of books translated into Bura. There is a Primer and First and Second Readers, Old and New Testament Stories (now being revised), a book of Folk Lore Tales, a book on Hygiene, and one on Moral Instruction, Single Gospels, St. Mark, St. Matthew, St. Luke, St. John, The Acts of the Apostles, also just recently the New Testament in two parts. There is also a Hymnbook with scripture readings. Only a few other books will be translated into Margi as it is possible to use Bura a good deal.

You have already heard of the mission's desire to open a new station called Chibuk. Meantime there is only a small house built there. There is no resident missionary there now, but it is hoped that the Royers will go to Chibuk when they are relieved of the work at Lassa. Visits have been made at Chibuk by the missionaries from Lassa, but the people are anxious to have a missionary of their own. Chibuk is about forty miles northeast of Garkida and thirty-two miles northwest of Lassa. The language spoken is almost identical with the Bura language. We need more missionaries!

I was glad indeed to receive a few more letters, I should like to answer these, but I am afraid this letter will have to do as an answer. The rainy season is nearing an end and we begin to look out on villages far and near with a desire to visit the people there. In another letter I hope to tell you something about such a trip among the villages.

Yours faithfully,

Christine M. Kulp.

CORRESPONDENCE

IS THE CHURCH OF THE BRETHREN GOING BACK?

It seems to me, the Church of the Brethren is not making the advancement in the Lord's work that it should, and why? Christ said to his disciples, "The harvest truly is great, but the laborers are few." Is it a lack of laborers? If so, we have many women in the church who have the gift and the spirit to do a wonderful work for the Lord. Why not give them a chance to help build up God's kingdom here on earth? Of course, there are some licensed women preachers in the Church of the Brethren who have done excellent work as far as they could go. But when a friend who does not belong to any church comes and says, "We want you to officiate at our wedding," it is certainly very embarrassing for that preacher to say, "I have no authority to perform marriage ceremonies," and right there is the stumbling block that may keep that young couple out of our church. The same might be said of baptism where there is no other minister to perform the work. If we are all one in Christ as plainly stated in Gal. 3: 28, then why not give the women the full right of the ministry?

Abilene, Kans. J. F. Correll.

HONOR THE AGED

In the problems that we face and the new trends of our educational systems we sometimes go to extremes. My early memories and some of the teachings of my mother will ever remain with me. One of these lessons that was indeliby stamped upon my mind was that one must always respect and be kind to older people. In spite of the large family and much work, there was room for the blind and crippled to visit a week once in a while. And always did we find room to take them to church and often bring them home for dinner. Those whom Jesus said we should include when we made a feast were welcome at special wedding dinners and the like. Sometimes our patience almost died away when we had to wait too long for these folk to get through eating and visiting. So in those years I decided if I ever had a home and children and the table was not large enough, I would see that the children had their dinner in the kitchen and would not need to wait for a second and third table as was the case in our home.

For a period now of about twenty-five years or more the trend has rightly gone toward the child and its needs. We say we must provide our services for the child and the young people. The older people are neglected and to our sorrow the young people have grown up to be selfish, and, too, in a degree, have not appreciated their privileges and stayed with the church in its regular services. I have just heard of a large church with no young people at its communion services. There is today a sad neglect of people for their aged parents so that the state must provide for many who gave their all for their children. May we still teach our children the proverb which advises one to rise before the hoary head, and to build upon the experiences of those who have gone over the road. And let it be said that in spite of present-day trends there are still churches where you find a large group of faithful young people who are willing to bear with the aged and stay by the church. Remember Ephesians 6: 1-3. I have yet to see people who were disrespectful to parents live a happy and prosperous life.

We at Martinsburg, Pa., have a rare privilege. In our midst have come Brother and Sister James Sell. Oct. 19 they celebrated their seventy-first wedding anniversary at the Morrisons Cove Home. Bro. Sell, almost ninety-three, is real well with mind very alert. Sister Sell is ninety-one years old, quite feeble and almost blind. They were a beautful couple as they received the good wishes of their friends during the day and evening. You could see the romantic in their lives as they spoke of their love one to another. Sister Sell told us, that when she came out of the stream at her baptism seventy-three years ago, a young man met her and

wished her God's blessing. She did not know him, then, but learned that he was a young minister. But two years later she became his wife and she said he had been a good husband all these years. On Oct. 23 was the seventy-third anniversary of Bro. Sell's call to the ministry. He preached a very able sermon to a large group of people at Martinsburg. His mind is keen to God's truth and his voice strong and clear. We wonder if there is an older couple in the church or a minister who has given more years of service in the brotherhood. As our special guests that day we had ten folks past eighty years and fourteen past seventy. These are regularly present at church and Sunday school. Among them is Sister Sarah Metzger, sister to Sister Sell, who is eighty-nine years old. Sister Metzger is well and very active, is seldom absent from services and often at prayer meeting.

At Martinsburg we have a large church family, including the various groups that serve in their separate places. The church endeavors to minister to all so that none are neglected. God bless them all. May they see the fruits of their years of service.

Martinsburg, Pa. Carrie Cassel Coffman.

ALLENTOWN CHURCH HOUSE DEDICATED

The following account of the rededication of the Allentown church-house, adapted from a local newspaper report, was sent us by Mrs. C. D. Snowden, Bethlehem, Pa. The services took place over the week end of Oct. 29, 30.

The forty-two-year-old church building on the southeast corner of 9th and Liberty Streets, formerly occupied by the congregation of Seibert E. C. church was rededicated over the week end as the home of the Allentown congregation of the Church of the Brethren which purchased the property Oct. 1.



Members of the denomination came here from Lancaster, Lebanon, Montgomery and Carbon counties and a number of southeastern Pennsylvania communities to attend the three services yesterday and one Saturday night.

Elders and ministers from Church of the Brethren congregations in twelve eastern Pennsylvania towns took part in the services and assisted in the rededication of the edifice "To the Lord for his use in future years."

The building, vacant for five years, has been put into splendid condition and additional improvements and renovations are planned. The local pastors are C. P. Hunsicker and R. A. Neimeyer, subordinates to Elder S. G. Meyer.

The service yesterday afternoon was attended by more than 800 persons, more than 200 of them occupying Sunday-school rooms to which the sermons, greetings and music were amplified. The other services were also largely attended.

ON BEING TOUCHY

"Say, mamma, you said to papa yesterday: 'My, but you are touchy,' what does touchy mean?"

"Well, Johnny, you heard me tell papa to say our children, our property, our farm, our horses, our cattle, our home, and not say my children, my farm, my home and my everything. I was just telling him what I thought was reasonable and right, but it so offended him that this morning when he got up he was very rude."

"Say, mamma," continued Johnny, "do church people act that way?"

"Yes, Johnny, sometimes; but Christians do not. But let me show you a better way. Yesterday as Mr. and Mrs. Smith were visiting at our neighbor's home and he was telling about a certain incident, his wife made a little noise. Mr. Smith quite humorously said: 'Can't you keep still while I am relating this incident?' Just as humorously Mrs. Smith responded: 'I sure will, my dear; and I beg your pardon.' Here is an incident that brings out the very spirit of a Christian life, for they both laughed and their faces shone like the sun."

Johnny's mother went on to remark: "It is not so much what you say, as how you say it. There was no touchy spirit or anger in the case of Mr. and Mrs. Smith. Now I want to tell you about another life. As I was visiting last week at the Miller home, and as Mr. Miller was about to leave for the day, his wife said: 'Say, John, would you care to bring me a pail of water, and a basket of cobs before you leave?' 'Sure, Maggie, the pleasure is all mine,' he replied. At the evening hour, Mr. Miller seeing his wife looked fatigued, said: 'Now, Maggie, you have cared for our home and the children all day. You sit down and rest and let me finish preparing the evening meal.' 'John, I just can't find words to thank you for your kindness,' said Maggie."

"Mamma," said Johnny, "I heard Mrs. Jones say that her children did not get along with each other, can you tell me why?"

"Well, Johnny, it is this way: Science teaches that like causes produce like effects, that like begets like. Which simply means that if parents are touchy and grouchy the children will probably have the same disposition. Be loving, kind, forgiving, even as you find these qualities in Jesus. Give the world the best you can, and the best will come back to you."

Ezra Lutz.

Lena, Ill.

PASSING OF GEORGE C. LONG

Elder Geo. C. Long was born May 8, 1864, near Lakeville, Ind., and departed this life Nov. 10, 1938, at his home, Irricana, Alta. On March 17, 1887 he was united in marriage with Salome R. Zehner. To this union were born five children, four of whom survive: Mrs. McCune, Modest Long, Mrs. Crawford of Irricana and Mrs. Prickett. Also surviving are his wife, Salome, fourteen grandchildren and six great-grandchildren. He was preceded in death by the daughter, Adelia Kitterman, in 1925.

After their marriage they spent a short time in California,

returning to Indiana for a few years, but moved to North Dakota in 1896. In 1912 he moved to Canada where he has since resided. When he was twenty-four he united with the Church of the Brethren. For many years he was a deacon and Sunday-school superintendent in the church, having been called to the ministry after he came to Canada. He was advanced to the eldership six years ago. Funeral services were conducted by Bro. J. H. Brubaker of Arrowwood at Calgary. Interment in the Burnsland cemetery, Calgary, Alberta.

Mrs. J. Crawford.

Irricana, Alta.

THE YEARLY MONTANA LETTER

Montana is a very large state—600 miles long—and quite completely divided by the Rocky Mountains running across it from north to south. Our Eastern Montana Brethren may feel that I am monopolizing by calling this the Montana letter. I feel rather guilty because I am not qualified to represent those on the other side of the mountains, because we are not contacting them at all. We have but one organized congregation on the west side, and that is 100 miles from where we live. And I do not even pretend to represent them. This is intended as purely a personal letter.

The writer was born in Maryland and Mrs. Bowser in Pennsylvania, and having living in Illinois, Kansas, Iowa, Minnesota and Michigan before coming to Montana, it is impossible to write directly to all of our good friends, and so we send our Christmas letter to you through the Gospel Messenger.

So first of all, we wish you a Merry Christmas and Happy New Year.

I think I told you last year that the Brethren have no organized church here, so we worship and engage in Sunday school with the Methodists. But in the last few months the English Lutherans and the Christians have both started services in our town, which presents to us more or less of a problem. We also have the Catholics. Our town population is about 900.

Someone has said the weather is always in order to talk about, and since we live so far apart and the weather differs so much in the various places, and since it took a rather peculiar turn here this fall, I want to describe it a little. Usually we are not surprised to have a killing frost about the 25th of September. But this year it held off till the latter part of October. But about the middle of November it snowed about six inches and the mercury dropped as low as five below zero. Then it came up to about twenty above at night, and to about thirty in daytime. By the advent of December day temperature rose above freezing, and for the last few days it has not frozen day or night. At this writing, Dec. 5, it reached forty-five above. The snow is all gone, but some of the roads are real icy yet.

My purpose in writing you this letter is to have you live with us as much as possible. Since my last letter to you we have installed a radio. We get a number of stations direct from California and Washington state, and through them the National, Columbia and California networks. We also get Salt Lake, Calgary, Denver and of course Missoula, Mont., which is only sixty miles south.

The radio has given me a wonderful field for meditation. I mean God's part of it. The air is full of silent voices which can be tuned in. This strengthens a thought I have long held about heaven, namely, that there distance will not interfere.

Sister Bowser and I are in our usual health. Many blessings have come our way during the year.

Our prayer is: May the grace of God through the Lord Jesus and the Holy Spirit bless the church, the mission fields and the missionaries that all may be reached with the gospel. We pray also for the Gospel Messenger, the schools, the kings and rulers and for every institution and effort that makes for the advancement of the kingdom.

Ronan, Mont. Samuel Bowser.

PASSING OF STEPHEN J. HARRISON

Stephen J. Harrison was born Sept. 24, 1855, near Johnstown in Cambria County, Pennsylvania, son of Thomas and Sarah Watters Harrison. He married Loretta Rowland at Lanark, Ill., on Oct. 7, 1880. Mrs. Harrison died at Sunnyside on Jan. 22, 1937, and on Nov. 19, 1938, at the age of 83 years, 1 month and 25 days, Mr. Harrison joined his beloved partner with whom he was united for over 56 years.



He was of English stock on his paternal side and Pennsylvania Dutch stock on his maternal side. Two sisters and a brother have gone before him, and one brother, William H. Harrison of Sunnyside, survives him. Two sons were born to Mr. and Mrs. Harrison, Homer who died April 25, 1894, and Frank who now lives at Cleveland, Ohio. They also took into their affections as a daughter, Frances Margaret Kimball, now the wife of D. P. Gregory of Seattle.

Mr. Harrison was raised on a farm. In 1868 he went with his parents to Iowa. There he attended Cornell College for one year and at seventeen commenced to teach country school. He attended the National Normal School at Lebanon, Ohio, and then taught in Coe Collegiate Institute at Cedar Rapids, Iowa, for one year. In 1876 Mr. Harrison and a friend provided a business school at Cedar Rapids, but Mr. Harrison was more interested in religious work of the Brethren (Dunkard) church and in 1878 went to Lanark, Ill., to help edit and publish the church paper. It was there that he met and in 1880 married Mrs. Harrison, and in the same year he was elected and installed a minister in the German Baptist Brethren church.

For two years after the marriage, Mr. Harrison was employed in the Exchange Bank at Lanark and later, until 1891, operated a large farm near Lanark, all the while keeping up his work in the church as well. He changed to the Progressive Brethren church and served as pastor of the church of that denomination at Waterloo, Iowa, for two years. From 1892 to 1894 he was editor of the Brethren Evangelist which he published first at Waterloo, Iowa, and later at Ashland, Ohio. Then for a short time he was with Alexander Dowie at Chicago. Next he was pastor of churches in southern California and at Falls City, Nebraska.

March 8, 1899, Mr. Harrison arrived at Mabton to settle at Sunnyside, having decided on a trip through Yakima Valley during 1898 that the country about Sunnyside would be an ideal place to colonize with people who wished to live in a Christian environment. Mrs. Harrison and son Frank came shortly afterward and for a year the family lived in the primitive pioneer way of that time at Sunnyside. But

soon a good home was built east of Sunnyside and from then until 1910 Mr. Harrison bent all his efforts to persuading religious people to come to the Sunnyside country and to develop a good community.

Mr. Harrison took the lead in the development of the town site and most of the town's institutions. He organized a federation of churches, six denominations to worship in common and he served as pastor for the members of the Brethren church who were in the federation. He organized and was the first president of The Sunnyside Bank, and also a bank at Mabton; he was president of the Yakima Valley Telephone Company, and he was president of the Water Users' Association. He was one of four men to get the right of way for the Northern Pacific Railroad line into Sunnyside.

In 1901 Mr. and Mrs. Harrison and Father and Mother Harrison commenced to homestead what is now known as Harrison's Hill. Then it was barren rock soil or covered with sage brush, but he dreamed of getting water to it and of making it a place for many small orchards. By 1910 that dream was realized and Mr. and Mrs. Harrison moved to Seattle to give Frances and Frank home atmosphere while they finished their schooling.

But Mr. Harrison was not satisfied to be inactive or away from the Yakima Valley and soon returned to promote the development of the town and country about Benton City. He persuaded the government to extend the canal to irrigate the land around Benton City. Later he served a term as one of the commissioners of Benton County.

In 1925 Mr. and Mrs. Harrison came back to Sunnyside where, after so many years of such active leadership in church and business, Mr. Harrison's health and age precluded carrying on so strenuously. Services at First Brethren Church, by Bro. Earl Reed, the writer assisting.

Sunnyside, Wash. B. J. Fike.

A TRIBUTE TO SAINTLY PARENTS

May 22 of this year mother was laid to rest in the Pleasant Valley cemetery at Weyers Cave, Va. I then promised my folks to write a suitable tribute to her. This article was written Aug. 1 while away from home engaging in evangelistic work. The article had not been sent to Elgin when I returned home, to learn of the sudden death of my father on Aug. 8. Thus in the course of a few months most of the sadness which our family has ever known was heaped upon us.

Eld. Benj. F. Miller, Jr., was born June 5, 1861, the son of the late Eld. Benj. F. and Hettie Miller of Greenmount, Va. Nora Anna Myers Miller was the daughter of Eld. Isaac C. and Hanna Myers, also of Greenmount, Va., and was born Aug. 1, 1865. They were united in marriage about fifty-six years ago. They were lifelong members of the Church of the Brethren, both having united with the church on the same day, and at an early age. Both being brought up in a minister's family, they obtained in early life a love for sacrificial service. The duties of the home were often left to the mothers and children as these two elders rode many miles on horseback into the Virginia mountains to preach the gospel.

Nine children were born to this union, seven of which were mentioned in a fitting article written by Bro. Frank S. Driver of Weyers Cave, Va., and appearing in the Messenfor for Oct. 1. Two daughters not there mentioned were Mrs. Bessie I. Yakes, whose untimely death came in 1928, and Clara Anna, twin to Clyde D. of Roanoke, Va., who was married to Robert Root of Williamsport, Pa. She was taken during the nineteen eighteen flu epidemic. Soon after this a misfortune came to mother when she fell and broke her hip, an accident which left her a cripple for life. For many years, however, her church attendance was never neglected. With crutch and cane she made her way and even did much of her own work in the home.



The writer of this article has great reason to rejoice in the fact that this last visit home was rightly timed. After telling his congregation that in fifteen years of pastoral work in Pennsylvania he had not been with his parents at Christmas time, the writer asked permission to go, telling them it might be the last chance he would have to see his mother. He had rightly guessed for May 20 was too late for recognition and May 21 she quietly slipped away.

Father had never fully recovered from a stroke which he had several years ago and the shock seemed to burden him greatly. He made his home with the oldest daughter, Mrs. E. M. Grove near Weyers Cave, Va. Aug. 7 had been set apart as a day to visit the old Greenmount home. But father was taken suddenly ill and could not go. Aug. 8 he slipped into the great beyond.

Father was laid to rest Aug. 9 by mother's side, a large crowd attending the services. Both funeral services were conducted by Elders S. D. Miller and Chas. E. Long of the Pleasant Valley congregation. The same male quartet furnished the music and fitting hymns were sung. The services were similar and some of the same hymns were used.

Grandfather and Grandmother Miller, as they were called by many, were highly respected and loved by all who knew them. In close relationship with my parents the first thirty-five years of my life I never knew of one person who ever expressed a feeling of enmity against either of them.

Both colored folk and white came to view Grandmother Miller and many of these poor had been helped by mother and father. I can not remember the time when a needy person was denied. Well do I remember the weekly visit of a little colored girl who used to come regularly for milk, always asking if she could borrow a little. On one occasion I asked mother when she thought the colored girl would pay it back. Mother made the remark: "Son, we get our pay for some things in the next world."

All comers were met with a smile at the Miller home. Strangers often came to make themselves at home while waiting for a train. College boys spent the night with them while on their way from college. About two years ago I met a stranger in my home at Pottstown, Pa., who on learning that my name was Miller, asked if I might be related to Grandfather Miller at Grottoes, Va. I told him that I believed I had heard of the family. Then it was that he said: "Mr. Miller, you may well be glad to claim acquaintance

with such a fine Christian pair." He had lived near them for a short time.

Grandfather Miller filled his appointments for many years in the surrounding Brethren churches. He took an active part in all revivals and other religious services when opportunity afforded.

His work for twenty-four years as a rural mail carrier made it impossible for him to engage in revival services or in other religious services of much length, but regular church services were never neglected. He was not a great preacher; his sermons were mostly short and pointed. I think I have never known a better listener. He had a good knowledge of the Bible and could turn in a moment to almost any scripture. Mother also spent much time in Bible reading.

God is good to us when we are permitted to be born to noble fathers and mothers. It was not the Bible reading and its knowledge, or the attendance at church, or the sermons father preached that made the greatest impression on me, but my parents' life lived among men.

Pottstown, Pa. A. C. Miller.

PASSING OF SISTER ELLA BECKNER LAYMAN

Sister Ella Beckner Layman, born Dec. 18, 1878, in Franklin County, Virginia, passed peacefully away, Oct. 13, 1938, at her home near Doctors Inlet, Fla.

She leaves to mourn her loss: three sons—Ivy J. of Rocky Mount, Va., Dorsey C. and Alton H. of Doctors Inlet, Fla.; five daughters—Mrs. Lola Boxx of Jacksonville, Fla., Mrs. Vinnie Burris and Mrs. Marjorie Burris of Doctors Inlet, Fla., Mrs. Evelyn Green of Middleburg, Fla., and Miss Ruth of the home; also her devoted husband, Eld. H. B. Layman. Surviving are five brothers, one sister, and sixteen grandchildren. Two children preceded her in death, in infancy, and a son, Wilber, at the age of nine years.

She became a Christian in early life, joining the Methodist church. She was united in marriage to Henry B. Layman, Nov. 6, 1902, and soon after united with the Church of the Brethren, to which she remained faithful until death.

She fell at her home in May, and was mortally hurt. She received the anointing service soon after, and completed a life of devotion to her Lord and to her fellow men. She was ever ready to minister to those in sickness or sorrow.

She was helpless many weeks, just waiting for the call, and at the last slipped quickly and peacefully away to receive her reward.

Funeral services were held at Middleburg, conducted by Rev. T. L. Roper, pastor of the Baptist church at Bostwick, Fla. Interment in Middleburg cemetery.

Doctors Inlet, Fla. Mrs. M. B. Jenkins.

ANOTHER FIFTIETH WEDDING ANNIVERSARY

On the evening of Nov. 15, nearly one hundred relatives and friends gathered at our little Barnum church to help Brother and Sister Jacob Henninger celebrate their fiftieth wedding anniversary. An appropriate program was given by friends and relatives and then Brother and Sister Henninger told of their early years before and after marriage.

Sister Henninger was formerly Susan Hackenburg. She was born in Ohio, and when a mere baby her parents moved to Iowa. When she was about seven years of age her parents with several other families moved by oxen and prairie schooner to Kansas, taking up claims.

Bro. Henninger was born in Indiana and when a young man he left the home roof and went to Kansas to help conquer the prairie. There he met Susan Hackenburg and they were married by Bro. Powell Porter, and went to a love feast on their honeymoon.

Their first home was in the then popular sod house in the Burr Oak church community. In 1917 they moved to the Barnum, Minn., church community where they have since resided.

Barnum, Minn. Mrs. Ella Stern.

NINETY-EIGHTH BIRTHDAY ANNIVERSARY

Many of the old friends and neighbors called at the home of C. Z. Reitz Nov. 25 to remind him they had not forgotten him, the occasion being his ninety-eighth birth anniversary. A group of friends from the Des Moines church came out in the evening, bringing a cake decorated with candles for the event.

The family gathered on Thanksgiving Day, bringing their dinner, which was served cafeteria style. About forty were present for this occasion.

Grandpa Reitz is very active for one of his advanced years, it being no uncommon thing to meet him downtown when the weather is nice. One would hardly think of his being the age he is. It is certainly an inspiration to see and talk with one of his age. I wonder if we younger folks are not apt to forget the older ones in our midst. It has always been an inspiration to the writer to visit the older brethren and sisters. Their faith in their God at their advanced age is indeed inspiring. One of the writers of old expressed it thus: "The hoary head is a crown of glory if found in the way of righteousness." Grandpa enjoys going to church, and goes when opportunity affords. His oldest daughter, Mrs. Allie Sutter, is keeping house for him in his splendid home in Maxwell, Iowa.

"Let me grow lovely growing old,
So many fine things do;
Laces and ivory and gold,
And silk need not be new.

"There is a healing in old trees,
Old streets a fragrance hold;
Why may not I like these
Grow lovely growing old?"

Maxwell, Iowa. Ralph W. Quakenbush.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dage-Uphoff.—In the home of the undersigned, Nov. 10, 1938, Bro. Gilbert Dage of Hancock, Minn., and Sister Esther Uphoff of Adrian, Minn. They will locate on a farm near Morris, Minn.—J. Schechter, Worthington, Minn.

Gassett-Driver.—At the home of the bride's parents, near Weyers Cave, Va., Nov. 19, 1938, by the undersigned, Wm. McKinley Gassett and Bertha O. Driver, both of Washington, D. C.—Jno. S. Flory, Bridgewater, Va.

Miller-Duncan.—By the undersigned, on Sept. 1, at the parsonage in Covington, Ohio, S. S. Miller and Matilda Duncan, both of Covington. —G. L. Wine, Covington, Ohio.

Sandfort-Shellabarger.—By the undersigned, in the Shellabarger home in Covington, Nov. 12, John F. Sandfort and Lela Frances Shellabarger.—G. L. Wine, Covington, Ohio.

Sands-Blizzard.—Floyd Sands and Beatrice Blizzard, both of Ottumwa, by the undersigned, at the bride's home, Nov. 24.—Charles A. Albin, Ottumwa, Iowa.

Schmidt-Gibb.—By the undersigned, in their newly furnished home in Sidney, Ohio, Sept. 4, Carl Schmidt and Helen Louise Gibb, both of Sidney.—G. L. Wine, Covington, Ohio.

FALLEN ASLEEP

Anstine, Sister Kate Eshelman, aged 62 years, 8 months and 19 days, passed away Nov. 29, 1938, at the home of her youngest son, Charles, in Hartville, Ohio. She had been bedfast since April 23, 1938. She leaves two brothers, three sons, one daughter and eleven grandchildren. The church and community have lost a great soul in her passing. She was loved and respected by all who knew her. She was interested in the needs of others. Although she suffered much she never bemoaned her lot.—Elden M. Petry, North Canton, Ohio.

Batdorf, Milton D. M., was born July 31, 1875, and died Oct. 24, 1938. He united with the church Dec. 16, 1933. He taught school for eleven years, and was affiliated with the Richland National Bank since 1906, serving as cashier. He is survived by his wife, Carrie, and a foster son. The community and church feel the loss of an influential citizen, adviser and friend. Funeral services were conducted in the Richland Church of the Brethren by Elders Michael Kurtz, Iram Lentz and Ray Kurtz. Interment in the Richland cemetery.—Eva A. Bollinger, Richland, Pa.

Bixler, Benton, son of George and Lydia Brumbaugh Bixler, was born at Middlebranch, Ohio, Jan. 12, 1860, and died at his home in Hartville, Ohio, Sept. 13, 1938, after a few days' illness. He had spent his entire life in this community. He was a faithful member of the Church of the Brethren and held his membership in the Hartville congregation at the time of his death. He is survived by his wife, Susan Moore Bixler, two sons and two daughters. One daughter preceded him in death in 1918. Two grandchildren also survive. Bro.

Bixler lived a quiet, unassuming life. He was a consistent Christian and always responded to the things which were for the uplift of those about him. Funeral services were held at the Hartville Church of the Brethren, with the pastor, the undersigned, in charge. Burial was made in the Mount Peace cemetery.—Clyde Mulligan, Hartville, Ohio.

Cripe, Oliver S., son of Levi and Rebecca Cripe, was born Oct. 6, 1875, and passed away Dec. 2, 1938. He was bedfast for six weeks but bore his suffering patiently. He leaves his wife, Nora Pletcher Cripe, whom he married Jan. 1, 1898. Two daughters, four grandchildren, two great-grandchildren, five step-grandchildren, one brother and many other relatives and friends also survive. He was a member of the Union Center church. The family appreciated the kind sympathies expressed by neighbors and friends. Funeral services were held in the Union Center church by David Miller and the undersigned. Interment in the adjoining cemetery.—John D. Frederick, Nappanee, Ind.

Dodge, Ellen Binkley, was born Sept. 7, 1865, and died Nov. 15, 1938. Early in life she gave her heart to God and at the age of fourteen she was baptized while living in the bounds of the Eagle Creek church. She remained in the Church of the Brethren all her life. She was married to Leonard Dodge, who survives. One child, Arthur, who is now pastor of the Black River church, Ohio, was born to this union. They adopted a nephew, now Harold Dodge, who also survives. Most of her life was spent in and near Lima, Ohio. Funeral services were conducted by the writer in the Lima church.—A. P. Musselman, Lima, Ohio.

Dull, Wilmer, of Hooversville, Pa., was born June 10, 1871, and died Nov. 19, 1938. He is survived by his wife, Julia Wentz Dull, one son, three daughters, two grandchildren and a sister. He had united with the Church of the Brethren in 1921. In recent years he was not privileged to attend services often because of an invalid wife. Funeral services were held at his home, conducted by his pastor, the undersigned, with interment in the Berkey cemetery.—John F. Graham, Windber, Pa.

Garver, Blanche Querry, was born March 15, 1882, near McVeytown, Pa., and departed this life Sept. 17, 1938. She lived in this vicinity most of her life. She was the eldest daughter of John and Nannie Stine Querry. Although she had not been in good health for some years her passing was a great shock to her many relatives and friends. She united with the Church of the Brethren while attending Juniata College and remained faithful. She established a Christian home and her door was always open to ministers and her many friends. April 6, 1910, she was united in marriage to Harvey L. Rowles, who preceded her in death in 1918. To this union was born one daughter. Aug. 12, 1922, she was united in marriage to Elroy N. Garver of McVeytown, who survives. Her daughter, one son, her aged mother and one sister also survive. Her father and one sister preceded her in death. Funeral services were conducted by her pastor, Bro. W. H. Hanawalt, Bro. W. J. Swigart and W. M. Keipler. Interment was made in the Mt. Union cemetery.—Florence Rowles, McVeytown, Pa.

Hersch, Nevin B., son of Thomas and Amelia Hersch, was born at Polo, Ill., Jan. 21, 1856, and died at the home of his daughter, Mrs. Eugene Davis, of East Waterloo Township. Bro. Hersch grew to manhood in Illinois and was united in marriage with Minnie Mae Eshleman on March 26, 1883. They came to Waterloo about fifty years ago where for twenty-five years they lived on a farm north of Jessup, Iowa. Later they moved to Waterloo where Bro. Hersch engaged in the real estate business until his retirement about ten years ago. Sister Hersch preceded him in death almost a year ago. Surviving are four sons, John, Frank, Elmer and Orville; three daughters, Mrs. Eugene Davis, Mrs. J. H. Blough and Mrs. C. E. Miller; also twenty grandchildren and three great-grandchildren. Bro. Hersch was a member of the Church of the Brethren and loved to fellowship with those of his faith. He loved God's word. Funeral services were conducted at Kearns Garden Chapel in Waterloo on Dec. 6, by the undersigned. Interment in the Orange Township cemetery.—W. H. Yoder, Waterloo, Iowa.

Hylton, Abraham, son of Eld. B. B. Hylton, was born in Floyd County, Va., Dec. 17, 1872, and died at his home near Tonasket, Wash., Oct. 18, 1938. In 1884 he moved with his parents to Douglas County, Mo. On Sept. 12, 1900, he was married to Cora Helton. To this union were born seven children, six surviving. The family moved from Missouri to Payette Valley, Idaho, in 1912. After two or three years in Idaho they moved to Tonasket, Wash. When a boy in Missouri he united with the Church of the Brethren. For several years his health had been failing but the end came rather unexpectedly.—C. E. Holmes, Tonasket, Wash.

Jones, Harriet, daughter of Brother and Sister Vernon Jones, died in the York hospital on Dec. 1, 1938, aged 2 years, 8 months and 27 days. Her parents and a younger brother survive. Funeral services were conducted by the writer, with burial in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Leckrone, Daniel Webster, son of Lemuel and Mary Ann Leckrone, was born in Perry County, Ohio, April 25, 1877, and departed this life at his home near Brethren, Mich., Dec. 2, 1938. Oct. 12, 1899, he was married to Lowerta Fisher, who survives. To this union were born six sons and four daughters. In 1902 he and his family moved to Dickson Township, Mich. A year later he and his wife united with the Church of the Brethren, being among the charter members of the Lake View church. He was elected Sunday-school superintendent and for several years served faithfully in this office. In 1914 he and his companion were elected to the deacon's office. Bro. Leckrone was a faithful, hard-working man, a credit to his church. He leaves his loving companion, six sons, four daughters, and eleven grandchildren. He was the first to break the family circle. Funeral services were held at the Lake View church by his pastor, with Bro. Claude Culp of the Mennonite church bringing the message.—Max Hartsough, Brethren, Mich.

Leer, Leottha Mertz, daughter of George and Mary Mertz, was born near Auburn, Ill., Nov. 7, 1868, and departed this life at the home of her son, Almon, in Virden, Ill., Nov. 28, 1938. In early youth she moved with her parents into the vicinity of Farmersville, Ill. Jan. 25, 1888, she was united in marriage with Asa A. Leer. To this union were born two sons, one preceding her in death. In April of 1902 she was bereft of her husband, after which she made her home with her parents until her father passed away. Since that time she lived in the home of her son. A few years after her marriage she united with the Church of the Brethren and held her membership in the Macoupin Creek congregation until it was disorganized and became a part of the Girard congregation. She was a great sufferer for three months preceding her passing and death came as a welcome relief. She leaves one son, one sister, one brother, a number of nieces and nephews and many other relatives and friends. Funeral services were held in the Virden church by the writer. Interment in the Macoupin Creek cemetery.—E. F. Caslow, Virden, Ill.

Matson, Thomas, died in the Lancaster general hospital on Nov. 4. For a number years he was a member of the Mechanic Grove Church of the Brethren. He is survived by his wife, three sons and one daughter. Funeral services were conducted at the Quarryville funeral parlor Nov. 6 by Bro. Rufus Bucher. Burial was in the Mechanic Grove cemetery.—Martha A. Bucher, Quarryville, Pa.

Method, Martha Anne, daughter of George and Rebecca Eyer, was born at Peabody, Kans., March 8, 1877, and died at her home near Syracuse, Ind., Nov. 6, 1938, after a lingering illness of eight months. She came with her parents to Elkhart County, Ind., when she was ten years old and lived here ever since. Aug. 21, 1894, she was united in marriage to Jennings W. Method. This union was blessed with two children. Surviving are the husband, two sons, three grandchildren and one sister. Soon after her marriage she and her husband united with the Church of the Brethren. She remained faithful to the church of her choice. Funeral services were conducted from the Rohrer funeral home in New Paris, Ind., with Bro. O. H. Warstler officiating. Burial was in the Oak Ridge cemetery at Goshen.—Mary C. Kiefer, Goshen, Ind.

Mohler, Christian, was born Sept. 11, 1862, and died Sept. 15, 1938. He was a faithful member of the Church of the Brethren for fifty years. For many years he served as trustee of the Richland church. He is survived by his wife, Catherine, two sons and one daughter. About one year before his death he and his wife observed their golden wedding anniversary. Funeral services were conducted in the Richland church by Elders Michael Kurtz and Iram Lentz, with interment in the Richland cemetery.—Eva A. Bollinger, Richland, Pa.

Myers, Laymon, son of Ray and Stella Myers, was born Sept. 5, 1933, and died Nov. 30, 1938. He leaves his father, mother, six brothers, three sisters, his grandparents and many other relatives. Funeral services were held in the Brethren church by Bro. C. A. Zook of Minot, N. Dak. Burial in the Wild Rose cemetery.—Altha Mahugh, Berthold, N. Dak.

Newcomer, Levi, son of Jacob and Elizabeth Kilmer Newcomer, was born in Elkhart County, Ind., Jan. 9, 1876, and died Nov. 25, 1938, on the farm where he was born. On Oct. 3, 1896, he was united in marriage with Sarah Walter. To this union were born four daughters, one preceding him in death. His parents and three brothers also preceded him in death. He leaves his wife, three daughters, eleven grandchildren, two brothers, three sisters and many other relatives and friends. About forty years ago he accepted Christ and united with the Church of the Brethren. He held his membership with the Union Center congregation where he loved to attend services. In his passing the family loses a loving husband and father, the church a faithful brother and the community a kind and loving neighbor. The family apppreciated the kind sympathies expressed by neighbors and friends. Funeral services were held in the Union Center church, with interment in the adjoining cemetery. Bro. David Miller and the undersigned had charge of the services.—John D. Frederick, Nappanee, Ind.

Nicodemus, Rebecca B. Yant, daughter of Malachi and Mary Christ Yant, was born in Carroll County, Ohio, Jan. 21, 1864, and died at her home in Peru, Ind., Oct. 6, 1938. She was married to J. P. Nicodemus, April 19, 1883. She is survived by her husband, seven children, twenty-four grandchildren, nine great-grandchildren and one sister. She was a faithful member of the Peru Church of the Brethren for many years, having been baptized on Easter in 1881 at Mexico, Ind. Funeral services were conducted at the Peru church by Bro. C. R. Oberlin, the pastor. Her body was laid to rest in the Greenlawn cemetery at Mexico.—Mrs. Daisy Peters, Peru, Ind.

Oakes, Fred M., aged 49 years, died very suddenly on Thanksgiving Day. He was a quiet and conservative person, always willing to do his part for the church and community. Bro. Oakes was a member of the Crab Orchard church for a number of years. He was elected deacon in August of 1937. He leaves his wife, Mrs. Willa Oakes, three boys and one girl at home, one girl of Williamson and one girl of Charleston. Funeral services were conducted by a local minister, with burial in the family cemetery.—Mrs. Ruth Spangler Quinter, Crab Orchard, W. Va.

Orr, Henry C., was born Feb. 19, 1852, in Kentucky, and died Nov. 4, 1938. At an early age he came with his parents to Clinton County, Mo., where he resided the rest of his life. He was married to Rachel Sell on Oct. 24, 1877. Bro. Orr united with the Church of the Brethren at Plattsburg, and lived a most useful life, always being loyal and sincere in the duties pertaining to church affairs. He was a deacon for many years. He served as Sunday-school superintendent for a number of years and also served in many other capacities. He attended district meeting which was held in his home church on Oct. 22, 23, and was permitted to associate with many former associates and friends. On Oct. 24 he and his good wife celebrated their sixty-first wedding anniversary in a quiet way as both had been in failing health for the past year. The following day he became very ill and was taken to a hospital at St. Joseph where he passed away. Funeral services were conducted at the Plattsburg church by Bro. Perry Williams. Burial in the cemetery adjoining the church. He is survived by his wife and seven children, a number of grandchildren and great-grandchildren, one brother and two sisters.—Ada Sell, Plattsburg, Mo.

Owns, Mary Ann, wife of George Owns, was born in Tennessee in 1874, and passed away at the age of sixty four. At the age of fourteen she was baptized in the Cedar Grove Church of the Brethren and remained faithful. She was a loving mother. She leaves her husband, three daughters and five sons. Funeral services were conducted at the Cedar Grove church and she was laid to rest in the church cemetery.—Martha Sizemore, Rogersville, Tenn.

Painter, Bro. Andrew, died suddenly on Nov. 6. He had been suffering from a heart disease for some time but was able to walk out of doors. He was born March 31, 1883. Funeral services were held in the Palmyra church by Eld. F. S. Carper.—Mrs. Moses Groy, Palmyra, Pa.

Shock, Mrs. Addah Slabaugh, widow of E. I. Shock, passed away suddenly at her home near Tonasket, Wash., on Oct. 13, 1938. She had been in good health until a week before her death when a heart ailment developed. Mrs. Shock was a native of Indiana, but had lived in the state of Washington for many years. She had lived at Tonasket for the past twenty years. Mrs. Shock, a lifelong member of the Church of the Brethren, held her membership at Ellisforde. She is survived by five sons, one daughter, three sisters, one brother and her aged mother, Mrs. Mary Slabaugh of Wenatchee. All the children, her sisters and mother were here for the funeral services which were held at the Ellisforde church, with Bro. C. E. Holmes in charge, assisted by Bro. Clement Bontrager. Burial was in the Tonasket cemetery.—Mrs. Earl G. Longanecker, Tonasket, Wash.

Stone, Sister Elnor Moser, was born in Pepin County, Wis. She was the eldest daughter of Bro. Edward and Sister Tina Moser. She united with the Church of the Brethren at an early age and remained faithful and sincere. On Jan. 7, 1934, she was united in marriage with Bro. Edwin Stone. To this union was born one daughter. Sister Stone passed away Nov. 29, aged 24 years, 8 months and 15 days. She placed herself fully in God's care and said she was not afraid to die. She leaves her husband and daughter, father and mother, two sisters, one brother and a host of other relatives and friends. Funeral services were conducted in the Chippewa Valley church by Bro. Howard Peden. Interment in the Rock Falls cemetery.—Frank Peden, Rock Falls, Wis.

Taflinger, Calvin A., son of Harvey and Ellen Taflinger, was born Aug. 14, 1858, and died Nov. 8, 1938. Most of his life was spent in and around Lima, Ohio. On July 24, 1880, he was married to Mary Potter, who preceded him in death on Sept. 8, 1933. Eight children were born to this union, and six survive. On June 17, 1931, he and his wife were baptized into the Church of the Brethren. Funeral services were conducted by the writer in the church at Lina.—A. P. Musselman, Lima, Ohio.

Wray, Curinda Elizabeth Gearhart, was born Feb. 27, 1864, in Franklin County, Va., and died Nov. 26, 1938, from the effects of a fall and broken hip. She was united in marriage with Charles T. Wray on Jan. 1, 1895. Three children were born to this union. One son died in infancy and one daughter died seventeen years ago. She is survived by her husband, one daughter, eight grandchildren and four great-grandchildren. She united with the Church of the Brethren twenty-seven years ago and remained true to that faith. Funeral services were conducted in the Appanoose church by the undersigned, assisted by Bro. J. M. Ward. Burial in the cemetery near by.—W. A. Kinzie, Navarre, Kans.

CHURCH NEWS

ARIZONA

Phoenix.—Eight of our members attended the district meeting at La Verne, Calif. Brethren Arnold and Fields were our church delegates, with Mrs. Keith Miller and Mrs. Harry Fields as delegates from our Ladies' Aid. On Sept. 23 a welcome was held for our pastor, Bro. Glenn Montz, and family and a good time was enjoyed by all. Our rally month reached its climax Oct. 30 when 153 were present for Sunday school. We had set 150 for our goal and decided to have a picnic if we reached this number. As we had to more than double our regular attendance it took much endeavoring and co-operation from everyone to make our plan a success. The young people held a pie social, and also Spanish supper recently. They were quite successful in their ventures. Our Ladies' Aid has been busy completing quilts and comforters to be sold at our rummage sale which will be held in the near future.—Helen Laughrun, Phoenix, Ariz., Nov. 30.

IDAHO

Nampa.—Recently we received eight by letter and two by baptism. We are enjoying our new church house and all departments are functioning quite well. The district Thanksgiving meeting for Idaho and Western Montana was held in our church. Nov. 23 Bro. A. R. Fike, pastor of the Moscow church, delivered a very timely sermon. Thanksgiving Day we had a union meeting sponsored by the ministerial association of Nampa, of which Pastor M. S. Frantz is president. This session was attended by 600 people. Following this service Bro. Van B. Wright, pastor of the Twin Falls church, brought a message on The Challenge of the Age to Young Men. During the noon hour a basket dinner was enjoyed by 300 people. The afternoon sessions were given over to men's and women's meetings. Good talks were given by William Riddlebarger, Miles Blickenstaff, Glenn Harmon and others. Reports from various groups showed progress. The B. Y. P. D. held their banquet in the evening, with 125 present. Following the banquet Bro. William Riddlebarger, district field man and part-time pastor of Boise Valley church, brought a stirring message. Our C. W. M. and B. Y. P. D. have been studying peace for the past several weeks. Nov. 30 we held our council and officers were elected. Bro. C. A. Williams was elected elder; Stanley Keim, clerk and correspondent; Sisters Florence DeCoursey and Louise Keim, Messenger agents. Eld. H. H. Keim who had served the church as clerk very efficiently for many years asked to be relieved and was given a rising vote of thanks for his faithfulness. The church asked Bro. William Riddlebarger to assist the pastor in pre-Easter meetings. Plans are being made for an extended campaign of evangelism during the fall of 1939. Our men's group is sponsoring the Messenger club this year. The mother and daughter mission group and the Aid Society are doing extensive and practical work for the church and community. We are all rejoicing in a united and working church.—H. H. Keim, Nampa, Idaho, Dec. 2.

ILLINOIS

Astoria.—Sept. 24 we had promotion exercises. The children's department is progressing with Sister Fike as superintendent. Eld. John Wieand began our revival Oct. 24, and continued for two weeks. He gave object lessons for the children. His messages were challenging and inspiring. Eleven were baptized and one restored in the Astoria congregation. Two were baptized and one restored in the Woodland congregation. One was reconsecrated in September, and one was received by baptism and one by letter. At the close of the revival we had an all day service, with a basket dinner. Dedication services were held in the afternoon at the parsonage, with Bro. Wieand in charge. We also had open house at the parsonage. Oct. 30 Benton Rhoades was licensed to the ministry. Bro. Fike attended the ministers' conference at Bethany. The men's organization moved the furnace and constructed a chimney which makes the basement more satisfactory for classes. The offering for China and Spain neutral relief was $13.95. The plan is to collect and forward the money every two months. The Mary and Martha class is sponsoring this project. The missionary society is active and meets once each month with an average attendance of thirteen. Bro. Fike held a revival at Libertyville, Iowa, Sept. 11-25. Father and son banquet was well attended. Pres. Otho Winger of Manchester College was the guest speaker. We will have all-church night Dec. 9. The Canton young people gave a play, The House on the Sand, in our church Nov. 27. Our pastor just returned from Decatur where he conducted a two weeks' meeting. Ethel Gibson was chosen as C. W. leader. The B. Y. P. D. meetings are well attended with Bro. Verle Chockley as president, and Bro. Fike as adult adviser. The Thanksgiving offering amounted to $13.65.—Rose Wickert, Astoria, Ill., Dec. 6.

Bethel.—At our recent council Bro. Rufus Bowman was re-elected elder. On Aug. 25 a farewell reception was held for our pastor, Bro. Ralph E. White, and his family. Brother and Sister M. R. Zigler and Brother and Sister Rufus Bowman were with us and participated in the program. On Aug. 28 Bro. White preached his farewell sermon before they left for Bridgewater, Va. Bro. Paul E. Shiffler was elected Sunday-school superintendent. Brethren Rufus Bowman, D. D. Funderburg, Galen Barkdoll and Albert Whitmer filled the preaching appointments until Nov. 1, when our pastor, Bro. Earl Mitchell, began his work here. Nov. 10 a reception was held for our pastor and wife. Bro. Bonsack had charge of the installation service. Nov. 20 Bro. Mitchell officiated at our communion service. The pastor's cabinet and other committees are planning for the new year's program. Mrs. Luella Flory was elected church correspondent.—Mrs. Dessa Kindy, Naperville, Ill., Dec. 6.

INDIANA

Blue River.—Our church has been spiritually renewed during a revival effort by Bro. D. R. McFadden of Smithville, Ohio. His sermons were inspiring. Twelve were added to the church. Our pastor and the evangelist visited in most of the homes of the church. The meetings closed Nov. 20 and communion services were held the following evening, with Bro. McFadden officiating. This meeting was well attended. On Oct. 8 Sister Anna Warstler of Goshen gave an interesting talk about life and work in India and showed slides. On the following Sunday morning she talked to the children. She also gave a talk at the church service. Bro. Brightbill of Bethany Biblical Seminary was with us recently. We were also privileged to hear a group of the volunteer mission band from Manchester College. Our pastor is at present holding a meeting in the Sugar Creek church. The women have been meeting twice a month to quilt and make com-

forters. Some time ago the women and men had a joint meeting at a home where there had been much sickness and the men husked corn while the women quilted. Good attendance and interest is being shown at church services.—Wildah Brown, Albion, Ind., Nov. 5.

Logansport.—We met in council Sept. 20 and elected the following officers: Sunday-school superintendent, Jesse Klepinger; assistant, Victor Ketchel; junior superintendent, Mrs. Floy Klepinger; clerk, Guyneth Paul; treasurer, John Wolf; the undersigned, Messenger correspondent. During the summer our church joined with four other churches in union evening services. Our evangelistic services were conducted by Brother and Sister G. G. Canfield, Sept. 1-17. Eight were baptized and one was received on former baptism. We appreciated the splendid services of Brother and Sister Canfield. Their music added much to the services. Several delegations came from other churches. Baptismal services and love feast were held Sept. 18, with Bro. Canfield officiating. Bro. Johnson, our pastor, was our delegate to Annual Conference and also district conference. Brother and Sister Johnson attended the pastors' conference at Chicago Oct. 17-21. We had our rally day program on Oct. 30, with a splendid attendance and an interesting program. In the evening Prof. Roy Dilling and family of North Manchester gave an interesting musical program. On Nov. 6 Bro. Johnson was guest speaker at a home-coming service at Springfield, Ohio. Bro. A. E. Clem of Peru spoke for us in the morning and the young people gave a peace program in the evening. A union Thanksgiving service was held in one of the city churches. The Ladies' Aid made and sold 150 quarts of mincemeat for Thanksgiving. Our average attendance shows an increase over last year and the work is progressing. We have had several splendid programs and various guest speakers. The pastor is conducting a special study course each Sunday evening on peace. A Christmas program, A Stranger at Bethlehem, is being prepared and will be given Dec. 17.—Mrs. Lulu Rush, Logansport, Ind., Dec. 2.

Middletown.—We met in council Sunday afternoon. Bro. Frank McCune began our evangelistic services on Nov. 6. Before he began his regular services every evening he gave us the history of our church, taken from the History of the German Baptist Brethren. He made the Word so plain that even the children could understand it. Eight were added to the church by baptism. We were greatly benefited by his good sermons and hope he will come again.—Florida Green, Middletown, Ind., Dec. 6.

Peru.—Sept. 11-15 our church conducted a preaching mission, closing with a fellowship supper on Friday evening. Teachers were elected on Sept. 18, and installed Sept. 25, with very helpful instructions given by Bro. L. W. Shultz of North Manchester. Oct. 2 we observed rally day and Oct. 7-9 we entertained the district conference, the first ever to be held in the Peru church. We had a large attendance and the weather was ideal. Our fall communion on Nov. 3 was conducted by Bro. J. J. Johnson of Logansport. Other visiting ministers were Bro. Forest Hostetler of Santa Fe church and Bro. John Smeltzer of Wabash City church. Union Thanksgiving services were held in the First Brethren church on Wednesday evening. At present Brother and Sister Oberlin are away in evangelistic work at Liberty Mills church. The pulpit was filled Nov. 27 by Bro. Chas. Morris. His sermon, The Heavens Are Telling, was especially enjoyed by all as it was illustrated with pictures of the planets and comets. Dec. 4 Brethren John McCormick and Jay Johnson had charge of the services. The church appreciated their services very much. We are planning a Christmas cantata and white gift offering for Dec. 22, and cordially invite all who can to come and be with us. We lost two of our members by death this year.—Mrs. Daisy Peters, Peru, Ind., Dec. 6.

IOWA

South Waterloo.—During the summer and fall Bro. Yoder has been developing two series of special sermons. The first was on the theme, My Church, and included both historical and doctrinal material. The second, Foundation Stones of Christian Living, interprets the ten commandments in the light of Christ's teachings. These sermons have been of benefit to the old members and to the twenty six who have been added to our number since the first of June. Two pageants have been enjoyed by the women's group. A Half Century of Brides was presented under the auspices of the W. C. T. U. for the ladies of the community. A Quilt Pageant featured a drama of memories and was presented at the annual session of the Women's Work group in October. Mrs. Everett Miller directed the pageant. The following officers were elected: Mrs. W. H. Yoder, chairman; Mrs. D. W. Marsau, assistant; Mrs. C. Bechtelheimer, secretary-treasurer; Mrs. W. W. Blough, director of Aid; Mrs. Hazel Bridge, director of missions. Rally day was observed Oct. 2, with an attendance of 330. The new officers assumed their duties at that time. Superintendents are: General superintendent, J. Gordon Hollis; adult, Vernon Messer; intermediate, Hazel Bridge; junior, Mrs. E. E. Blough; primary, Mrs. D. W. Marsau; home department, Mrs. Carrie Knop; cradle roll, Mrs. W. H. Yoder; temperance and peace, Wayne Grady; missionary, Mrs. E. H. Snavely. Edgar Blough is secretary and treasurer. At the evening service on rally day Mr. Robert Haupt gave an interesting lecture on Oriental life and exhibited many articles gathered while abroad. He was personally acquainted with some of the missionaries' children at Landour, India. McPherson College day was celebrated at the annual birthday dinner on rural life Sunday, Nov. 20. President Schwalm was the guest speaker and gave much appreciated addresses. There were 350 present and the college offering amounted to $192. The McPherson College male quartet sang a number of times during the day. Gordon Yoder, son of our pastor and wife, and Wayne Albright, members of the quartet, enjoyed having their parents in the audience. Chas. Nettleton of Lewiston, Minn., former member of the group, was present and assisted in the evening program. Seventeen ladies attended the Women's Work conference at Ivester, led by Mrs. Mathis. On Nov. 28 Bro. Mathis met with a large group of local Sunday-school workers in an inspirational meeting, following a luncheon at the church. The temperance movie, The Beneficent Reprobate, was presented at the church in November. A fine spirit of co-operation was present at the harvesting scene when the men and friends in the community picked the eighty-three acres of corn which they had cultivated this season. Ladies of the church served dinners on the three days of corn picking.—Mrs. E. H. Snavely, Waterloo, Iowa, Dec. 2.

KANSAS

Gravel Hill.—Men's Work has been organized, with Joe Phillips as president. A get together will be held Dec. 20 to make plans for the coming year. We enjoyed a dinner and program on Thanksgiving Day at the church. Nov. 17 we held a harvest festival, including potluck supper, an hour of recreation, followed by a candlelighting offering service. The gifts included grain, vegetables, chickens and a turkey, as well as money. The women have been meeting regularly once a week. They are quilting and preparing for a bazaar and food sale to be held Dec. 17. The young people recently gave a program and social.—Clara Kaufman, Gridley, Kans., Dec. 8.

Newton.—We met in council Oct. 2. Eld. H. F. Crist who had already resigned kindly consented to serve us for a limited time as we have not yet secured a pastor for a definite term. Bro. Arthur Baldwin, student minister of McPherson College, is now serving us until we can procure a full-time pastor. The following officers were elected: Merrit Royer, treasurer; Eddie Decker, trustee; W. D. Romine, member of finance committee; the undersigned, correspondent; Sunday-school assistant superintendent, Ira Wiley; secretary-treasurer, Marjory Hartman; cradle roll, Mrs. Dan Brenneman; home department, Mrs. August Groneman; district meeting delegates, Sisters W. D. Romine and Milton Royer. Our services were dismissed on Oct. 16 and quite a number were able to attend the district meeting at Hutchinson. The small but loyal group of Aid members meets once a week to quilt. Our church work has continued even though we have no regular minister.—Mrs. Glenn A. Johnson, Newton, Kans., Nov. 27.

MARYLAND

Baltimore, Woodberry.—During the summer a number of our young people attended Camp Bethel and Camp Peniel. While our pastor was in a revival at the Antioch church our pulpit was filled by Brethren F. D. Anthony, Jacob Hollinger and H. Carroll Yingling. Following the summer vacation of our pastor and family the church welcomed them home with a surprise shower. Our Aid Society, directed by Sister Ada Kaufman, has been faithful to the church. It is active during the entire year and assists in the projects of the church. On Sept. 4 our pastor preached at the union service at the First Baptist church of Baltimore. Sept. 18 Sister D. J. Lichty brought an inspiring message on her work in India. In the evening Bro. Lichty spoke. On Sept. 19 Bro. I. S. Long of the First church began a series of revival meetings. His spirit-filled messages brought help and encouragement to the entire church. Two confessed Christ. Many of our members attended the city-wide Gipsy Smith revival campaign. In the fall our choir was entertained at a wiener roast at the home of the director, Mr. J. Arthur Smith. The young people, with Sherman Ray as president, are carrying on their work with much enthusiasm and interest. Eighteen attended the young people's rally at Washington City church. They held a social Oct. 7. In addition to their weekly programs they exchange programs with other groups of the city. On Oct. 14 at our council Bro. J. H. Hollinger was re-elected elder; Bro. Emory Smith, Sunday-school superintendent; Brethren Edward Miller and Cline Bowman, deacons. Splendid reports were given. Our Women's Work program for October was in charge of Sister Mazie Horn, Bible study chairman. In November the program was in charge of Sister Nellie Yingling. Communion services were held Oct. 30, with a splendid attendance. As an expression of gratitude and helpfulness during the Thanksgiving season a number of needy families were given baskets of food. On Thanksgiving Day our pastor spoke on Let Us Give Thanks. On Oct. 30 five were received in baptism and on Nov. 20 four more were baptized. Eight were received by letter.—Mrs. William T. Horn, Baltimore, Md., Dec. 7.

MISSOURI

Kansas City.—In August five of our intermediates and six of our young people attended Twin Cedars B. Y. P. D. Camp near Warrensburg, Mo. We are represented at McPherson College by Merle Hodgden. This is his second year there. Oct. 30 the district board of administration met at our church. Bro. Harold Miller, young pastor of Leeton, Mo., preached for us. Nov. 5 we were favored by a visit from Bro. Ralph Hodgden of Parsons, Kans., who gave an interesting message. Nov. 13 we held communion services, with thirty nine surrounding the Lord's table. Our pastor, Bro. I. V. Enos, was assisted by Bro. Roy Murray, a former pastor. Nov. 20 the primary class, directed by their teacher, Sister Nellie Sherman, baked cookies as a Thanksgiving gift to the Mercy hospital. It is a children's charity hospital. Nov. 20 an all-day home-coming service was enjoyed. Bro. James M. Mohler of Leeton, Mo., assisted the pastor with the devotions. The sermon was delivered by Bro. M. R. Zigler of Elgin, Ill. After a basket dinner at noon Bro. Zigler conducted an open forum. Home missions Sunday will be Dec. 11 and the men will give

the program. The churches of the city are uniting in an effort to have every pew filled in every church on Dec. 4. Special numbers are being planned for this Sunday. The young people will have charge of the services for Jan. 29. This is an annual event.—Mrs. Erma Argabright Varner, Kansas City, Mo., Dec. 2.

Peace Valley.—Our love feast was held on Oct. 28. Nov. 1 Bro. A. W. Adkins began a revival meeting at the Furgason schoolhouse. He labored earnestly for two weeks and we feel much good seed was sown. Two accepted Christ and were baptized. Bro. Virgil Finnell was with us Nov. 1 and gave a slide picture lecture on Why Girls Smoke. We are working on a Christmas program.—Mrs. Nettie Bosserman, West Plains, Mo., Dec. 3.

NORTH DAKOTA

Surrey.—We met in council Sept. 4. Our elder, Bro. D. T. Dierdorff, had been sick for about two months but we are happy that he is better and is preaching for us again. Bro. J. L. Kauffman is Sunday-school superintendent; John Sheets, assistant. On Nov. 6 we had an all-day meeting, with dinner at the church. Bro. M. W. Petry of Minot preached our harvest sermon in the morning and in the afternoon we had our joint ministerial meeting. On Thanksgiving Day we had a short program and Bro. Dierdorff preached a short sermon. An offering was taken for home missions. On Dec. 4 we met in council to elect church officers. Vestal Kauffman is Messenger agent; Della Funderburg, corresponding secretary; Bro. D. T. Dierdorff, elder; F. E. Wingert, assistant. We were happy to receive letters of membership from Brother and Sister F. E. Wingert, Nellie Wingert and Brother and Sister Chas. E. Funderburg. We are sure they will be a great help to our church.—Minerva Lambert, Minot, N. Dak., Dec. 6.

OHIO

East Nimishillen.—Bro. Wilmer A. Petry of the Eastwood church conducted our revival, closing Nov. 27. The services were well attended, and we were pleased with the fine interest shown by other churches. Four were baptized and seven others reconsecrated their lives. There are others who will make the decision soon as a result of the revival meetings. On Nov. 28 we held our communion service, which was one of the best ever held in this church. Many strangers came to witness such a service for the first time. The play, The House on the Sand, will be given in our church on Dec. 18. On Christmas Sunday evening there will be an every class program, followed by a white gift service.—Elden M. Petry, North Canton, Ohio, Dec. 6.

Lima.—We have had splendid attendance, the Sunday-school records showing a banner year. The Aid Society has been especially busy on various labors and projects. Generous donations have been made to China and Spain in the way of clothing and wheat offerings. Our pastor has been away twice this fall in evangelistic work. Our revival was held Nov. 16-30, with Bro. Ralph G. Rarick as evangelist. The church was strengthened and encouraged and two were baptized. We are looking forward to the coming of a volunteer band from Manchester College on Dec. 11. Our council will be held Dec. 7. Christmas programs by the choir, young people and children, and a candlelighting service will be held Dec. 18 and 25. Various speakers have been with us this fall. Among them were Chas. Wilkins, J. W. Barnett, I. C. Paul and Floyd Overholser.—A. P. Musselman, Lima, Ohio, Dec. 5.

Pleasant Hill.—Our average Sunday-school attendance has been near 180. Our teachers and officers were installed on Sept. 25. Our young people gave a play, The Lost Church, in six of the neighboring churches and two times in our church. The money received from the collections will be used for their missionary project. The women's Bible class has been using their penny collections to buy things for the church. The sick are remembered with flowers or fruit. At present we are interested in collecting wheat and money for Spain. We also sent a collection for the China relief fund. Business meeting was held Sept. 7. Church and Sunday-school officers were elected. Bertha Pierce was re-elected clerk; Bro. Oliver Royer, elder; Lester Sollenberger, general superintendent; Pearl West, adult superintendent; Bessie Royer, junior superintendent; Mary Beery, primary superintendent. Bro. Royer gave a report of his work. Fifteen were added by baptism and several by letter. Our membership is 347. Our Aid Society was well represented at the Women's Work meeting at Eaton in July. We have organized our Aid Society as outlined in this meeting. Pearl West was chosen as president. We will put our offerings in the Joash Chest for the coming year. We are glad to report fine co-operation in our work.—Maude Arnett, Pleasant Hill, Ohio, Dec. 6.

Sugar Creek.—Bro. Weller of Dupont, a member of the district ministerial board, met with us in August, at which time Bro. Homer Kiracofe was elected to the ministry. Bro. Kiracofe is attending school at Manchester College. We enjoyed an all-day meeting at the church Oct. 9, followed by a love feast in the evening. Bro. Weller officiated. Our Sunday-school attendance has been good, with the average attendance for the year being 110. We held our Thanksgiving service on Thursday evening and an offering of $34.30 was taken. Two weeks ago the Sunday school took up a wheat offering, amounting to $27.40, to be used for needy in Spain and China. The families of our Sunday school are giving a penny a meal for peace work. Our young people's class is busy filling a suitcase for a child in Spain. The Aid Society is progressing. Besides helping with our district project we sent a box of new clothing, valued at $18.50, to Spain. We held our council Nov. 25 and elected church officers. Bro. Landes was retained as elder. Bro. Wilmer Petry of Akron, Ohio, will assist us in a revival next summer. On Dec. 11 we expect the volunteer mission band of Manchester College to give us a program. We feel that some good has been accomplished during this year and trust that we may do more and better work for our Master in the coming year.—Mrs. Nina Landes, Lima, Ohio, Dec. 5.

Trotwood.—This fall the church was host to the county interdenominational rural pastors' conference and the district ministerial meeting. The Ladies' Aid served the meal upon both occasions. In October Bro. Ray Shank of the Oakland church conducted the evangelistic meetings, delivering strong, thoughtful sermons. Three persons accepted Christ and many were encouraged and strengthened. Bro. Shank was here for our communion on Nov. 20 and with his helpful thoughts added much to the service. While Bro. Fisher was engaged in evangelistic services at Brookville our pulpit was filled by our elder, Bro. William Hollinger, and Bro. Mark Shellhaas. The women's missionary group is studying the book, Moving Millions. This is under the leadership of Mrs. Alfred Flora and Mrs. Richard Gump. Many interesting lessons will be presented during the winter. The various groups of the Sunday school and church have started their Christmas projects. The adult choir, aided by the girls' chorus and others, will present the dramatic cantata, The Lost Carol, on Dec. 18. The Sunday-school children will have their program on Christmas morning, followed by the white gift service.—Mildred Flora, Trotwood, Ohio, Dec. 2.

West Milton.—The splendid evangelistic services conducted by Bro. Murray of Columbus resulted in the conversion of twelve persons. Eleven of these were children. At the close of these meetings a home-coming was enjoyed with a basket dinner at noon. The Bible stories which our pastor tells to the children each Sunday are inspirational and helpful to the adult group as well as the children. We co-operated with the other churches and sent donations to the Spanish relief. On Aug. 31 our council was held. We elected Bro. Hugh Cloppert of Dayton as elder. Jacob Lowry was elected Sunday-school superintendent; Leonard Lutz, assistant; Mrs. Harry Moore, primary superintendent.—Mrs. Irvin Furlong, West Milton, Ohio, Dec. 5.

OKLAHOMA

Ames.—Bro. Virgil Finnell lectured three times to appreciative audiences when in Ames during October. Our love feast was held Oct. 22, with the pastor officiating, assisted by Bro. Emery Lauver of Enid. Oct. 26 our Dorcas Society entertained the Ladies' Aid of a sister denomination from Southard. The teachers and officers of the lower division of the Sunday school gave a Halloween party at the pastor's home for all the children of our Sunday school and the Sunday evening junior league. The November meeting of the women was held at the home of Brother and Sister Will Reynolds. Nov. 13 the subject was The Problem of Peace. An offering of $7 was taken for peace relief work. Home missions was given special attention on Nov. 20 and an offering was lifted. In the evening four churches met at the Baptist church for a special Thanksgiving service. Our food sale and bazaar netted almost $19. The young people are working on a peace program to be given some time in the near future. We expect to observe Christmas by having each class of the Sunday school take part in a special program. Next Sunday an effort will be made to raise our quota for McPherson College. We are filling a friendship suitcase for a Spanish child. The cradle roll superintendent, Susie Reynolds, and the secondary division of the Sunday school are planning Christmas boxes for a number of cradle roll children.—Mrs. Florence Barnhart, Ames, Okla., Dec. 7.

OREGON

Newberg.—Since our last writing the men have put new shingles on the south roof of the church building. One Sunday during the summer we enjoyed a visit from Brother and Sister George Carl. We also enjoyed Bro. A. C. Wieand's visit. The church is grateful to Brother and Sister H. B. Rothrock of Salem, Ore., for their gift of a hot water tank and new faucets for the church. Our B. Y. P. D. has had interesting discussions, led by Spencer Barnes.—Mrs. Phyllis H. Keller, Newberg, Ore., Dec. 1.

Portland.—We had a good attendance at our love feast on Nov. 5. We are looking forward to our revival which will be held by Brother and Sister Geo. Canfield, beginning Dec. 11. Nov. 27 Brother and Sister Kegan celebrated their thirtieth wedding anniversary. We all enjoyed a basket dinner at the church.—Mrs. Elsie Williams, Portland, Ore., Nov. 29.

PENNSYLVANIA

Everett.—We met in council Oct. 9. Our pastor, Bro. E. M. Detwiler, held a two weeks' evangelistic meeting at Ephrata, Pa. The first Sunday he was away Bro. Chester Baird preached for us. The following Sunday the cradle roll gave an interesting program. In the evening the B. Y. P. D. gave a program, consisting of singing and stories of the origin and authors of hymns. The week previous to our love feast which was held Nov. 6 we had preparatory services. On Tuesday evening Bro. A. R. Coffman of Martinsburg brought the message; Wednesday evening, Bro. D. I. Pepple of Woodbury; Thursday evening, Bro. Chas. L. Cox of Claysburg; Friday evening, Bro. W. N. Staufer of New Enterprise. Special music was enjoyed each evening. Six were baptized. On Nov. 17 the president of our Ladies' Aid, Mrs. W. B. Dilling, called a special meeting at her home. About twenty two were present. Each lady was asked to earn fifty cents and tell how they earned it.—Mrs. D. B. Brallier, Everett, Pa., Nov. 25.

Green Tree.—Brother and Sister B. M. Rollins of Keyser, W. Va., began revival meetings on rally day, Nov. 6, with 306 present, and continued until Nov. 20. Seventeen were baptized and one united with

the Reformed church. Good interest was manifested and large crowds attended. The total attendance was 2,800, with an average attendance of 135. The following special features were interesting: rag paintings, Biblical tricks, Bible exhibit and stories by Sister Rollins and special music. The eighteen sermons were strong and forceful. The pastor and evangelists visited in 100 homes of the community. People attended the meetings from Quakertown, Harmonyville, Indian Creek, Royersford, Coventry and Philadelphia churches. Pastor H. S. Replogle conducted the baptismal service Nov. 20. On the closing Sunday the parents of Sister Rollins, Brother and Sister Herman Martin, visited us. Of the seventeen that united with the church four were heads of families.—Edith E. Replogle, Oaks, Pa., Nov. 23.

Martinsburg.—We are starting our church year with interest and enthusiasm. Our council was held Oct. 7 and the following church officers were elected: Elder, Bro. A. R. Coffman; associate elder, Bro. Ira C. Holsopple; clerk, Elvin R. Burket; Messenger agent, Mrs. D. A. Miller. The following Sunday-school officers were elected: Superintendent, I. Harvey Kagarise; assistants, Geo. A. Wineland and Reiman J. Shaffer; B. Y. P. D. superintendent, Wayne Ebersole; assistant, Mrs. H. B. Rhodes; intermediate superintendent, Cloyd Ebersole; junior superintendent, Mrs. Charles Corle; primary superintendent, Mrs. Geo. A. Wineland. On Oct. 2 officers were installed. This was promotion day. Our Sunday-school enrollment is 522. On Nov. 13 we had an attendance of 436. A number of new families have moved into our town recently, increasing our membership. Oct. 30 Eld. David M. Cassel of Hatfield, Pa., preached the morning sermon, and addressed our missionary meeting in the evening. Our missionary offerings are sent to General Mission fund and for the support of Dr. Parker in China. The offering at September missionary meeting was $51. The mission study class, sponsored by the Women's Work, has resumed its monthly meetings. Mrs. J. H. Hartman is president; Mrs. J. E. Niesley, secretary. Our enrollment is thirty seven. We will study the book, Moving Millions, with Sister Coffman as teacher. Our first three meetings have been spent reviewing the work of missionaries. Offerings and membership dues are given to Women's Work fund. Our communion was held Nov. 6, with our pastor officiating. About 335 communed. Five were baptized prior to the communion service. The Wednesday evening prayer meeting and Bible study is held in the homes of members, with the pastor in charge. The B. Y. P. D. presented a Thanksgiving program on Nov. 20. The offering was given to General Missions. Nov. 10 the United Workers' class, taught by Mrs. Coffman, and the men's Bible class, taught by Prof. John A. Ake, held a joint meeting. The men's chorus, directed by Lester H. Holsinger, has been singing in different churches where evangelistic services are being held.—Kathryn L. Lehman, Martinsburg, Pa., Nov. 23.

Pottstown.—Our pastor, Bro. A. C. Miller, and family will soon celebrate their fourth year of part-time service to this church. We have labored under difficulty for some years but we feel that some good has been done in this part of the city. The young people's work continues. Athletic activities have been carried on for three years. Baseball and baketball clubs play in season. Ten attended a teacher training class a few weeks ago, with our pastor in charge. The young folks are showing great interest in the work. Donald Vandershire was elected Sunday-school superintendent and is doing fine work. Some outstanding improvements have been made in our church plant lately. Beautiful carpet runners have been bought. Our young folks deserve much credit for their help in this work. A large crowd attended the rally day, home-coming and fiftieth anniversary services on Oct. 2. The total attendance for the three services was over 450. This church was built by the Methodist people and many of them attended the special services. Nov. 21 we rejoiced when a family of four united with the church. They were baptized by the pastor after the worship services. Our doors are always open to strangers and we extend a hearty welcome to any who may pass our way.—John W. Miller, Pottstown, Pa.

Ridge.—Our communion was held on Nov. 20, with about 100 communicants. Our pastor, Bro. Robert Cocklin, has been conducting a peace study class, using the Christian Endeavor time on Sunday evenings. The district interdenominational Sunday-school convention was held at the Ridge church, Oct. 27, 28. This convention was well attended and a splendid program was given. Some time ago our women's group sent a nineteen pound package of clothing and $3 in money for Spanish relief work. Our young people are working on the Messenger club subscriptions now.—Mrs. John Booz, Shippensburg, Pa., Nov. 27.

Scalp Level.—We are encouraged by the splendid co-operation of the young people. For several months our pastor, Bro. G. E. Yoder, has been giving a chart study of Revelations. These lessons have been interesting and inspiring. Oct. 10 we held our council, at which time we heard our yearly reports and accepted our budget for 1938-39. We elected delegates to the district meeting which was held at the Walnut church Oct. 26, 27. A very substantial gift was presented the church by the J. B. Miller estate. On Oct. 16 we held our rally day services, with Prof. Hinkle of Bedford, Pa., as speaker. This was a very encouraging beginning for our Sunday-school year, with an attendance which we had not attained for about ten years. Our evangelistic meetings were conducted by Bro. W. K. Kulp of the Rummel church, Nov. 6-20, with twenty confessions. These meetings presented a great challenge to service.—Mrs. S. L. Lehman, Scalp Level, Pa., Nov. 28.

Upper Conewago.—We met in council Oct. 1. Eld. A. S. Heisey of Lebanon, Pa., officiated at our love feast at Latimore Oct. 15, 16. He preached the examination sermon and the sermon on Sunday morning. Eld. Howard Danner of Abbottstown, Pa., gave us a splendid sermon prior to the examination. Brethren David Gibble and J. E. Trimmer assisted in these services, the latter teaching the Sunday-school lesson. Our Bible conference at Mummerts house, Oct. 23-30, proved to be a great success. At the opening session Bro. Arthur Durr preached for us on The True Church. He also spoke during the week. Eld. Quincy Leckrone of Thornville, Ohio, was with us at the first Sunday evening service and remained during the week, preaching at each service. On Thursday evening Pres. Otho Winger of Manchester College joined us. He brought us six helpful and inspiring messages. Bro. I. N. H. Beahm of Virginia also spoke for us. The last Sunday was a full day having sermons delivered by the brethren mentioned. The conference was well attended, the church being filled to capacity at several of the sessions. Bro. Durr remained with us and conducted our revival meetings at the Latimore house. His messages were marked for their spiritual depth, doctrinal soundness and practical application. Two souls made a decision for Christ and were

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baptized Thanksgiving afternoon. Nov. 20 a group from our congregation went to our Old Folks' Home near Huntsdale and conducted services. Brethren Paul Miller and Arthur Durr both gave fine messages. Thanksgiving services were held at the Latimore house. Bro. Jacob Miller from New Fairview delivered the sermon. An offering was received for missions.—Bertha E. Hull, East Berlin, Pa., Nov. 28.

VIRGINIA

Green Hill.—Bro. J. T. Glick of Bridgewater, Va., brought our evangelistic meetings to a close Nov. 13. Twenty were baptized, five received on former baptism and four reconsecrated their lives to the Master. We had a wonderful revival. Bro. Glick and our minister visited in sixty-seven homes. Our communion service was held the first Sunday of October, with a large attendance. Oct. 2 was promotion day and the following officers were installed: Superintendent, Forrest Wimmer; assistant, Elmer Doyle; secretary-treasurer, Hazel Garrett. Our local workers conducted a successful vacation Bible school in the summer, with average attendance of seventy. We appreciated having Sister Elsie Shickel at our church the first Sunday of July. We seldom have the privilege of hearing a missionary. Our attendance has kept up very well. Our B. Y. P. D. is having a fellowship supper Thanksgiving night. They are preparing for a Christmas pageant.—Mrs. L. N. Kinzie, Salem, Va., Nov. 21.

Roanoke, Central.—Officers were elected and on Oct. 2 they were installed by our pastor, Bro. M. Guy West. Bro. C. S. Ikenberry is our elder; P. E. Faw, Sunday-school superintendent; A. D. Miller, music director; Mrs. M. G. West, young people's superintendent and adult adviser; Mrs. P. E. Faw, president of service society; Roy E. Tompson, president of Men's Work; Dorthy White, president of B. Y. P. D. All these with their co-workers have the year's program well on its way. They are working and carrying out their plans enthusiastically. October was loyalty month and our pastor's messages were inspiring, helpful and challenging. At the close of Sunday school on Oct. 2 the annual promotion exercise was presented as a pageant which was very interesting. Oct. 9 was rally day and we had good attendance. Eleven new members were added to the church, two by baptism and nine by letter. On Oct. 16 two more were added by letter. Our financial year started the first of November with plans and hopes for greater returns in this phase of our work than ever before. Nov. 17 was church night. This was a pleasant social gathering for the entire congregation and an interesting program, followed by eats, was enjoyed by all. Nov. 20 we had our communion. The pastor's message in the morning was a wonderful preparation for the service of the evening. Our elder, Bro. C. S. Ikenberry, officiated. Quite a number of Thanksgiving baskets were given by the young people to the needy. Our Thanksgiving praise service was at 7 A. M. Plans for Christmas are being made.—Margaret Flora, Roanoke, Va., Nov. 26.

WASHINGTON

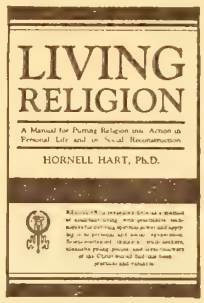
Wenatchee.—The busy harvest season is over and most of our harvest visitors are gone. In the fall we held our election council and most of the staff will continue as before. H. S. Will is pastor; Jay Eller, elder in charge; E. R. Eikenberry, assistant; Mrs. Naomi Will, senior choir director; Mrs. Elsie Sellars, junior choir leader; O. B. Gregory, clerk; C. R. Weimer and Russell Heninger, trustees. The Sunday-school superintendents are as follows: General superintendent, Fred Ulrey; adult, O. B. Gregory; senior, Mrs. Keim; intermediate, Mrs. Mildred Baker; junior, Mrs. Ruby Crist; primary, Mrs. Margery Nickles; beginner, Mrs. Erma Bollinger; cradle roll, Mrs. Ellis Miller; home department workers, Mr. and Mrs. Harvey Miller. After the officers had been working for a month so they would have an idea of their departments the pastor and elder called a church clinic for a Saturday evening and all day Sunday, ending with their installation and consecration service. Eld. John Peters of Waterford, Calif., delivered the sermon on Sunday. The problems of the church and Sunday school were discussed and inspiration and strength were received. Eld. A. L. Sellars wrote a peace pageant several years ago and on Sunday evening following Armistice Day he assisted a group of young people in putting it on. The pageant was much enjoyed and Bro. Sellars deserves a vote of thanks. The church at Sunnyslope held their fall love feast and all-day harvest program Nov. 26, 27 and a number of our members attended. Our love feast will be held the last of November. We will join the other churches of the city in morning services on Thanksgiving and a basket dinner will be served at the church.—Geraldine Eller, Wenatchee, Wash., Nov. 23.

WEST VIRGINIA

Red Creek.—Our congregation has grown from about thirty members in 1931 to about seventy six now. We have three preaching points, Bethel, Wolford and Dryfork. In August Bro. Jake Huffman held a revival at Wolford. He visited in about thirty homes and also conducted a vacation Bible school with local helpers. He spent part of one day helping paint the church and preached eleven sermons. On Aug. 28 he baptized eight. In September we organized a Christian Workers' Society at Wolford. Our attendance has been good during the last year and our offerings have increased. In October we started the new Sunday-school year, with Mrs. Nuda Hinkle as superintendent. On Nov. 13 our pastor and elder, D. B. Spaid, preached for us. Bro. John S. Fike, a member of the district mission board, and one of Red Creek's oldest and best friends, was also with us. At our council three deacons, Clyde Hady, Russel Hinkle and Asa Pennington, were elected and installed. The writer was elected Messenger agent and correspondent.—Alta Pennington, Dryfork, W. V., Nov. 25.

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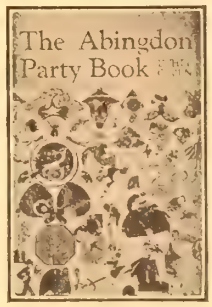
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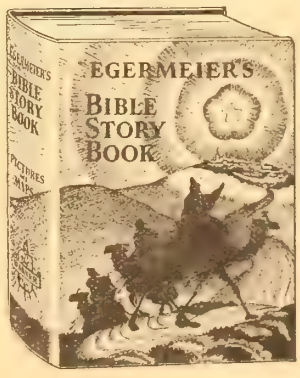
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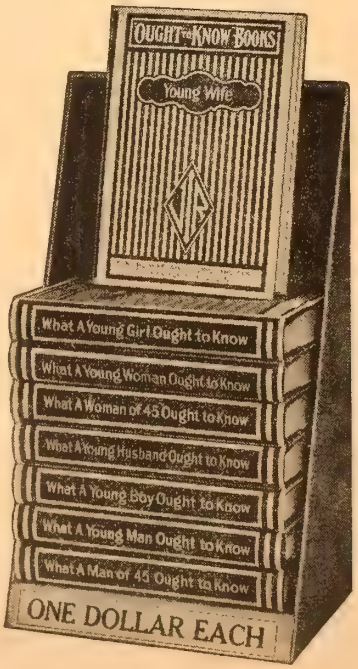
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Vol. 87 Elgin, Ill., December 31, 1938 No. 53

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SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.

Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China, 7 Hsin Min St.
Shock, Laura, 1916.

Tientsin, China, % Hugh MacKenzie, 53 Race Course Road
Senger, Nettie M., 1916.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Ikenberry, E. L., and Olivia, 205 8th St., North Manchester, Ind., 1922.
Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Pollock, Myrtle R., R. N., McPherson, Kans., 1917.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, Oceanside, Calif., R. 1, Box 41, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, 1937.
Frank, Evelyn, R. N., 1938.
Harper, Clara, 1926.
Heckman, Clarance C., and Lucile, 1924.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Landis, Herman B., and Hazel M., 1938.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa
Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough
Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., 104 Park St., New Haven, Conn., 1934.
Studebaker, Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India
Under care of Mow at Bulsar.

Palghar, Thana Dist., India
Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

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EDITORIAL

"After God's Own Heart"

THERE are some people whom God can use and others whom he can not; men may not be able readily to tell the difference between them. David was in the first class; Saul, in the second. In some respects Saul may have been quite as good as David; we nowhere have record of lust or murder for lust in the history of Saul. But the thing which distinguished David from Saul was responsiveness. Saul was self-willed and irrepressible; it was not safe for anyone to stand in his way. David was amenable to correction, reverent in heart, and disposed to obey the will of God.

It would be fine if God had perfect men to work for him. Unfortunately there are no such. He must work through folks who err. What then determines a man's usability in God's hands? Is it not the set of his life? If a man's life is set Godward, God can use him; if not, he can not.

A man may be a long way from perfection but yet be earnestly striving in that direction. He is more serviceable to God than the man who is much closer to the ideal in habits and practices but has little concern about the direction of his life. Some people have more to contend with along some lines than others, greater difficulties to meet. God knows their hearts, and if the set of their lives is in the right direction, he can use them and help them. David stands to witness. E. G. H.

More Chinese Walls

IT was the Chinese who approximated the ultimate in defense by building a great wall once 1,250 miles long. But now the Chinese are on the way to being outdone by the elaborate defense lines built, or in process of being built, by the nervous nations of Europe.

Thus France has her Maginot line and Germany her Siegfried line. Russia is said to be constructing a vast defense area along her western frontiers, and especially for the protection of the Ukraine. And in many other lands tremendous sums are being spent on some kind of Chinese wall.

But Chinese walls provide no ultimate defense—even if such were desirable. Thus today of what military worth is the original Chinese wall? And, in fifty or a hundred years the latest Chinese walls may be quite as useless. For changes in emphasis or attitude can easily consign them to the scrap heap. Let us continue to work and pray for a world which requires no Chinese walls. H. A. B.

And a Happy New Year

TONIGHT at the stroke of twelve we enter a new and unknown country. The resources of nineteen thirty-eight are all used up. We are making this venture whether we will or not. The count of the years goes on regardless of our personal feelings. Time is relentless and will not turn back. Only one thing is within our choice, the mood, the temper, in which we carry over. Shall we make the transition with fear and trembling, or with hope and confidence, or with the right measure of both?

What a year was this we are leaving! A year of war for many millions and threats of war for many more, a year of racial and class hatred, even unto barbarous persecution, a year of continued unemployment and return to low farm prices, a year of mounting debt and threat of economic chaos, a year of auto crashes and wrecked homes, of personal griefs and manifold anxieties, a year of human suffering beyond all calculation. Why not join Job and Jeremiah in a vain and foolish prayer that such a year be blotted from the calendar?

Here's how they sought relief when the going got too heavy: "Let the day perish wherein I was born . . . Let it not come into the number of the months . . . Cursed be the man who brought tidings to my father, saying, A man child is born unto thee, making him very glad." But that was a passing mood. When they had thought it through and recovered their equilibrium, they talked like this: "I know that my redeemer liveth . . . Though he slay me, yet will I trust him . . . For I am with thee, saith Jehovah, to save thee."

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We have another possible example of very high repute. It is recorded of an early and daring adventurer as follows: "By faith Abraham, when he was called . . . went out, not knowing whither he went." We also are called to go out into the unknown future, not knowing whither we are going. How can we do it? The hero of our text did it by faith and it is exceedingly important for our purpose to note the object of his faith. Obviously it was the leader and the worthiness of the undertaking. Given these two factors in the venture, he did not need to know what might happen along the way. What basis for this confidence he may have had is not disclosed but he had it, he went, and the outcome justified his daring.

Is such faith available for us, as we step out into the darkness of the night, this very night, this midnight? Only about once in a half dozen years the date of the year's last MESSENGER falls on the last day of the year. We are right up against it. There's no retracing and no time to wait. Today is the day of decision, and salvation, or despair. Tonight is the night in which no man can work. Settle the issue now, this hour, this minute.

Come on, nineteen thirty-nine, and do your worst. We are not afraid of you. We do not know what you will do to us but that is no concern of ours. We know in whom we have believed. Our Leader knows where he is going and we have committed our way to him. The cause in which he has enlisted us is the noblest ever projected in heaven or on earth. We are going with him because we know that right and victory are with him.

To make this clearer and surer is the one great contribution of the disappointing year to which we bid good-by tonight. The historian of the future will note that nineteen thirty-eight was the year in which the utter folly of rejecting the Christ way of making peace was laid bare for all to see—the year when the conquered of twenty years before became the conqueror and began the reign of terror which horrified so much of the world as was not already too calloused to be horrified at anything. All this because the former treaty makers knew not the time of their visitation. It was a terrible price to pay for that tragic blunder—and heaven knows how much of that price is yet to be paid—but now more people know the truth. That is the consoling feature. It is more difficult than before to doubt that love and brotherliness pay better than hatred and revenge. That's a tremendous gain.

Here's another, less consipcuous but still important: "American students are in a mood of vague wistfulness and are open to a vital presentation of the Christian message." That came out of the year's preaching mission to the colleges and universities. It means that college youth are less disposed to dismiss the Christian philosophy of life as an outgrown superstition. More of them are ready to listen respectfully. The times have been hard for youth and they have been perplexed and doubting, wondering and experimenting, yes, experimenting with new philosophies and moral codes. And they are learning the truth. It's a thousand pities that the cost of the trial and error method is so heavy but conceited ignorance, otherwise known as the human mind, will learn in no other way. Nineteen thirty-eight has been an expensive but effective teacher.

The lesson pounded in by this costly process is that the lasting and satisfying values must be looked for in the treasures of the spirit. The year has little to leave us in material progress. And little enough also in measurable advances in the spiritual realm. But it has done much to reassure us that the Christ way is the right way, that his gospel is the power of God unto salvation, for every person, and every nation, that believes it, whether Jewish, Aryan, Asiatic, European or American.

That's why you had a right to have a "Merry Christmas." And why you can also have a "Happy New Year." E. F.

So This Is Repeal!

IF your memory is anything like it should be, you will recall that things were to be different with repeal. In some ways they are. We now have more taverns than we ever had of saloons, and the menace to public welfare is greater than in the old days. You will remember also that it was claimed the bootlegger would tend to disappear.

But has he? Just for the sake of the record we would like to repeat a few figures from a recent number of a national news magazine. There one can read this enlightening statement: "Despite repeal, bootlegging still flourishes. Treasury enforcement agents in the 1938 fiscal year seized 11,407 stills, 305,243 gallons of distilled spirits, property appraised at $2,701,169, and arrested 25,884 bootleggers."

The reason for the survival of the bootlegger is that repeal did not touch the economic cause for bootlegging—the cost difference between bootleg and legal liquor. The more tax the government puts on liquor, the greater the inducement to bootleg! You see this has its implications respecting the amount of money the government has made or can expect to make as a partner in the traffic.

Yes, the whole thing is a pretty mess, and the sooner people wake up to the truth of the situation the sooner something constructive can be done about it. However, as long as many people do not care what they drink, and still others what they do to get a dollar, the liquor problem will remain. But there is something you can do about it as an individual. You can live above the misty flats and urge others to do likewise. H. A. B.

THE GENERAL FORUM

Each Passing Minute

BY ORA W. GARBER

Like a stream of water flowing,
Ever onward, onward going,

Time once lost is gone forever;
It can be recovered never.

Guard well then each passing minute
For each one has treasure in it.

Elkhart, Iowa.

Are All Churches Equal?

BY I. S. LONG

HAVE you not been told at least a few times, and by friends who grew up with you, that "So and so had joined the ..... church, and I am glad, for really it doesn't matter of what church one is a member, does it?" One is supposed to assent to this.

I would deny being a bigoted sectarian, one denying all good and all joy and heaven itself to any but those who believe as we do. Certainly so. However, I do not agree that all churches are equal. Had I thought so, I should have for obvious reasons been in another church long ago.

I have always held that one should take the Book and the Lord Jesus seriously. That is, one should obey the Master in word and deed and life. There's no doubt about this. And one should manifest the spirit of Jesus in all one's dealings.

If this latter paragraph has the right idea, should not every candidate for membership be led down into the water and be baptized in water? Jesus was thus baptized, "in Jordan." Now, no one should ask whether or not another method will *do*. This is beside the command. Moreover, is it not safe and wise to follow Jesus in the "night before he was betrayed rites," rites which he instituted? It will not do to ask whether he meant what he said, for: "If ye know these things, happy are ye if you do them." Churches that do these things and other churches that do not are not equal in implicit obedience, all will admit. They are equal in opportunity and in privilege. They are not equal in full surrender to the Master's will. "Trust and obey, for there is no other way to be happy in Jesus." "Not every one that saith unto me, Lord, Lord, shall enter, . . . but he that doeth the will of my Father which is in heaven."

I would like to mention one more compelling reason for saying all churches are not equal. If there ever was a time when Christians should be Christlike, it is now. Peace is in the balances. If war should come, as in 1914-1918, millions would fly to the colors, all being so-called Christians, thinking on either side they were doing God's will in defending themselves. In the midst of this poor imitation, it is refreshing to know of several minority groups, Historic Peace Churches, that never did and, please God, never shall draw the sword. Instead, at this moment these self-same groups are engaged in humane and loving ministrations to the most needy in two war-torn lands. These folks are patriotic to aid, to do good, to bind up wounds, to comfort and bless, and to speak a good word for the Master to the dying.

The Master did not wish defense. When the band came to take him and one of his disciples struck off the ear of one of the band, Jesus said: "Put up thy sword into his place: for all they that take the sword shall perish with the sword." The word *perish* is the antithesis of *everlasting* life in John 3: 16. "The cup which my Father hath given me, shall I not drink it?" To Pilate, he says: "My kingdom is not of this world: if my kingdom were of this world then would my servants fight." We, being his servants, may not fight a brutal battle with sword and poison gas.

In obedience to him Christians will love their enemies, will bless them that curse, do good to them that hate, and pray for them that despitefully use them. They will overcome evil with good. They will follow the King of love and overcome the world by love. They highly resolve to follow Jesus, cost what it will.

If you are one of these groups, happy are you! It is simply untrue to say that fighting and pacifist churches are equal. You and I should endeavor with all our souls to get everybody else to have the spirit of Jesus, the spirit of love always. This may mean some of them will actually join your group. Cardinal Newman and C. F. Andrews left the old church for one, in their judgment, truer to the teachings and spirit of the Christ. Who says they did wrong? "To obey is better than sacrifice." To walk with Jesus in holy, sacrificial and dangerous living is sublime. He says: "Follow me."

Baltimore, Md.

Once in Grace, Always in Grace

BY D. W. KURTZ

THE Bible is not a textbook on theology, or philosophy. It is a record of religious experience, and in many places, at least a partial interpretation of that experience. It is a picture book of life as it is. The Bible is the most realistic book in the world, frankly honest, giving the true picture of life. The language of the Bible is full of figures of speech and word pictures. Hence, it is easy to take one picture and universalize it for the whole of life and neglect other pictures that would correct and complete the idea as a whole. Many

of the hard questions that have disturbed the Christian world are due to the habit of taking a single text, and ignoring all the other texts, thus universalizing one statement, instead of putting all into a picture of the whole of life.

One of the commonest problems is fatalism. Does God absolutely determine everything? There are texts that imply this. But how many texts clearly teach man's responsibility for his choice, deserving either praise or blame for these choices?

One of the common problems today, for it recurs again and again in human history, is a phase of this determinism—"Once in grace, always in grace." What is wrong with this doctrine?

I know a case of a boy who gathers up the whisky bottles, pours the remaining drops together into one bottle, then drinks it and gets drunk. When his mother was told about it, her answer was: "That is all right; he is saved and nothing he does affects his salvation. Once in grace, always in grace. Even if he becomes a drunkard, that is all right—he is saved, for he is in grace." I know of another case. A Sunday-school teacher taught that King Saul was saved, regardless of his life. God had chosen him king, and he was anointed and was in grace. So on the theory—"once in grace, always in grace," it did not matter that he disobeyed God; that he sought to kill David through his insane jealousy; that he consorted with the witch of Endor; and finally committed suicide. From my point of view, such teaching is not only diametrically opposed to the teachings of the great prophets and Jesus, but is pernicious in the field of morals. These cases which I cited happened in the Church of the Brethren. This theology came not from the church, but from other sources. Some of our people listen to the radio, and often "go whoring after other gods."

Jeremiah says very plainly (Jer. 18: 7-10) that God's blessings and promises are conditional. The powerful word "if" is used often in the Bible. Many times when this word is not expressed it is clearly implied. An honest God, a righteous God, does not make rash promises. But his promises are conditional—on man's faith, man's response, man's attitude toward God and his plan. The texts are so numerous that one can not begin to mention them: "if you love me," "if ye keep my commandments," etc.

Paul seems not to have hesitated to speak of himself, and others as possible backsliders. In 1 Cor. 9: 27 Paul speaks of his own self-discipline so that after preaching to others he himself might not be a "castaway." Or as the later version puts it—"be rejected." Here Paul certainly sees the possibility of one who was "in grace" if ever any man was, and yet who might in the end be rejected. I am sure if Peter had not repented after his denial, he would not have been in grace; and I am sure if Judas had repented he would have been forgiven. Of course, the fatalist would say—both did what they were ordained to do. But if fatalism is true, then we are totally helpless pawns in the grip of cosmic necessity and never deserve either praise or blame; and all our sense of responsibility is false, created by nature that is the expression of God, and yet this puts into us a false sense or experience. It takes a lot of credulity to accept such a conclusion. If fatalism is true, then God is responsible for all sin. But this is a frank denial of the Bible that teaches us the goodness of God, who sent his Son into the world to destroy the works of sin and the devil.

The Church of the Brethren, from the very beginning, has been evangelical in her faith. I marvel at the sanity and the balance of our fathers. Because of their deep piety they were led in plain paths, and their teachings were right. They believed that the Christian life is the good life; that men are not Christian unless they keep the commandments, and live lives of honesty, purity, unselfishness and love. The early church lived this good life in the midst of paganism, but because they had a power from above that enabled them to so live, they won the victory over paganism.

Religion is the power as well as the goal and the way to the good life. These people who do not emphasize the good life have to get rid of the Sermon on the Mount. So they say, "That's for the Jews." Of course they also get rid of the Lord's Prayer, which is a part of the Sermon on the Mount. That teaches us to pray, and to work that God's kingdom, God's will, should be

Nineteen Hundred and Thirty-nine

BY JULIA GRAYDON

Soon we will be changing the figure of the present year and wondering as we do it what the new year will bring. Some of us will say to ourselves: "My! How fast the years are going!"

Time does move swiftly and we can not hold it back.

We are hoping that the new year will be better for the whole world than the year just going has been.

But how can it become better? Only if we as individual Christians use our influence in every way we know how to make it better. We can not rely on the crowd. We can not rely on those higher up, but we ourselves can do much to bring in the kingdom.

We can pray for the persecuted and their persecutors, that the hearts of the latter may be moved by God to cease their persecution.

"The effectual, fervent prayer of a righteous man availeth much."

Let nineteen hundred and thirty-nine see many such prayers for a distressed world.

Harrisburg, Pa.

done on earth. That means, God's reign of goodness and love be done in our own lives. But suppose we go to the Epistles, there is no difference. Rom. 14: 17 says: "The kingdom of God is not meat and drink [not material things] but righteousness, and peace, and joy in the Holy Spirit."

Let us look at a few texts and see whether Jesus expects us to live the good life, and do good works. Eph. 2: 8-10 says that we are saved by grace, (the free gift of God) through faith (the response of man—the whole man, intellect, feelings and will, which means: belief, trust, and obedience). This salvation is not of works (works of the Law, the Jewish cultus, the sacrifices, feasts, festivals, keeping the new moons, and the ceremonial cleansings, Sabbath laws, etc.) that no man should glory (brag about keeping the ordinances, as a way of earning merit): it is the gift of God. It is verse 10 that gives the climax to this text. "For we are his workmanship, created in Christ Jesus for *good works*, which God afore prepared that we should walk in them." We are not saved by works—the works of the Law, with its formalism, its ceremonies and ordinances; we are saved by grace, through faith for *good works*—the works of righteousness and love. We are saved—reconciled to God and filled with his Spirit, made new creatures—for good works—to walk, and work, and live to do good—to live righteous lives. The grace of God forgives the past—to the man of faith, who responds to him—and the grace of God gives his Spirit to abound in us, so we become new creatures, able and happy in living the good life.

Let us look at the following texts and assure ourselves, once for all, and forever, that the Christian should live the good life.

Matt. 5: 16: Let your light shine so men may see your good works, and glorify your Father who is in heaven.

John 10: 32: Many good works have I showed you from the Father.

Acts 9: 36: Dorcas was full of good works and alms deeds which she did.

Eph. 2: 10: For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

1 Tim. 2: 9, 10: Widows should be enrolled for help only when reported of for good works.

1 Tim. 5: 25: Elders also should not be ordained unless they manifest good works.

1 Tim. 6: 18: Charge the membership that they do good, that they be willing to communicate, laying up in store for themselves a good foundation against time to come, that they may lay hold of life indeed.

Heb. 10: 24: Let us consider one another to provoke unto love and good works.

James 2: 18: Show me thy faith apart from thy works, and I by my works will show thee my faith.

1 Peter 2: 12: The Gentiles may by your good works, which they behold, glorify God in the day of visitation.

Mark 3: 4: Jesus said unto them, is it lawful on the Sabbath, to do good or harm? to save a life, or to kill? Jesus looked upon them with anger at their hardness of heart, then healed the man.

Luke 6: 35: Love your enemies, and do them good.

Heb. 13: 16: But to do good and to communicate forget not: for with such sacrifices God is well pleased.

James 4: 17: To him therefore that knoweth to do good, and doeth it not, to him it is sin.

1 Peter 3: 11: Let him turn away from evil and do good.

3 John 11: He that doeth good is of God.

Rom. 12: 9: Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good.

Rom. 13: 3: For rulers are not a terror to good work, but to the evil. And wouldst thou have no fear of the power? Do that which is good, and thou shalt have praise of the same.

Gal. 6: 10: So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

1 Thess. 5: 15: Always follow after that which is good, one toward another, and toward all. Verse 21: Hold fast that which is good.

(The words for "good" and "goodness" are found approximately 900 times in the Bible.)

We are taught that judgment is based on the deeds done in the body. In the great parable of judgment in Matt. 25: 31-46 the test is not dogmas or beliefs, but the deeds of mercy. "Inasmuch as we did it [deed of kindness and love] unto one of these my brethren, even these least, ye did it unto me." And, "Inasmuch as ye did it not [did not do deeds, good deeds] unto one of these last, ye did it not unto me." Well, what difference does it make? In this parable the difference is *eternal life,* or *eternal punishment,* quite a difference. Matt. 16: 27 says: "For the Son of man shall come in the glory of the Father with his angels; and then shall he render unto every man *according to his deeds.*"

In Jer. 25: 14 we have these words: "I will recompense them according to their deeds and according to the work of their hands." The prophets were never interested in cultus, but in righteousness. The "deeds" are not "works of the Law" which Paul condemns, but the deeds of the good life. Isaiah says the same thing: "According to their deeds, accordingly will he repay" (Isa. 59: 18). If God is righteous, he could not do otherwise. We are to be the sons of God, but sonship means spiritual likeness. The grace of God does not mean that we should continue in sin (Rom. 6: 1), but through faith we are free from the burden of sin by his grace, then we are constrained and empowered by his love, having become a new creation, to live the life of God who abounds in us.

The Christian is to live on the higher plane, go the second mile, not only not do the wrong act, but not have the wrong motive. It is not enough that men do not commit the act of adultery, they must not even de-

sire it. The true Christian is the person who goes the second mile, and by the constraining power of God's love, is able to live on the higher plane. Jesus revealed the nature of the good life; we are to be like him.

La Verne, Calif.

Now—Then and Then—Now

BY W. J. SWIGART

Some Cogitations, in Three Numbers

Number One

In the first adverbial antithesis of my heading the "Now" relates to the present, this very moment. The "Then" relates to the future, imminent or remote; to heaven, when the resurrection and the rapture will have been accomplished, and the eternal change is on. *"Now* we see through a glass darkly, but *then,* face to face."

In the second, the "Now" is the same in sense; the present, this very minute. But the "Then" goes backward over more than fourscore years to my youth.

The whole thing is this: Our evening local paper stated rather flamboyantly, that the next day, Wednesday, July 13, from 10 to 4 o'clock, there would be an exhibit, on a well-known farm ten miles out, of a *combine* at work. The "combine" is a combination of a reaping machine and a threshing machine, drawn by a powerful tractor. On every page of the paper was an advertisement calling attention to the exhibit and inviting—urging—everybody to come and see it, and be convinced.

The thing interested me, and next morning my interest seemed keener; and I talked about it, and said I would just like to see it; but I had rather given it over in my mind by noon.

A little after noon, however, the telephone rang and the voice said, "Grandfather, would you really like to see that combine?" And my interest revived. My grandson said he would take me down, and would be over in ten minutes. In less than half an hour we were at the farm and saw the machine in action around the field. A row of bags full of wheat extending from the standing wheat to the edge of the field was in evidence, and the stubble was littered over with chaff and mangled straw. A group of interested neighbors were looking on.

I was soon out of the car and without much attention to the caution, "Watch the poison ivy" which decorated the fence posts, got through the fence and, under the harvest sun, rather hot, went through the stubble field towards the group. I had preached in a schoolhouse adjoining the farm on the Sunday evening previous, and some of my friends expressed a little surprise at my presence in the harvest field at so hot a period of the day.

The machine came around and stopped. I was glad for a chance to look the combine over; but it was all cased in and I could not see any of the working machinery. I was much surprised at its size. I supposed it would have to be bigger than the regular threshing machines; but it did not seem much larger than our old-time windmill which stood on the barn floor and was turned by hand, behind which I kneeled half-buried in the wheat pile, with scraper in my hands, raking the wheat back from the windmill—and thus missed a day from school to help things along.

I had not even thought I might have a chance to ride on the thing. So when the owner of the field and the driver of the tractor asked me if I would like to ride on it I was a bit surprised, "and ticked, too." When seated up with the man who cared for the bags he said, "You had better exchange seats with me or you might be shaken off." "Safety first," I said, and willingly took the place in the corner with a back all around. The combine started and I waved to my friends, feeling as proud as I did the first time I rode a rocking horse when a child. And around and around we went; sometimes watching the tall standing wheat fall at the cutting of the reaping part; sometimes watching the shredded and torn straw and chaff as it was kicked out on the stubbles on which it had so princely stood a moment before; sometimes allowing the separated golden grain in constant stream to fall over my hand and into the waiting bag—and I, nor anyone, had to "hold the bag." Sometimes I was meditating on the marvelous changes that had been brought about since I first participated in the harvesting of the grain—or even witnessed it.

My first work in the harvest field, I think, was to carry fresh water to the famishing and weary harvesters: (and I remember yet how the stubbles "hurted" my bare feet); or walked with my mother, with the "ten o'clock piece" of freshly baked cherry pies, etc., to refresh the men until the noon hour. Afterwards my work was to gather the sheaves into an exact dozen at a place, ready for the men to build them into shocks. And in the cool evening we looked with pride and satisfaction on the day's work, as we reviewed the field tented o'er with gathered shocks.

I think my next "promotion" in the harvest field was to "rake and bind sheaf about," as the cradler laid the grain in swath. And then, as age and skill and strength and experience came, many days I "followed a cradle" myself, taking it off the cradle clear to the end. (But that I remember, did take *bouncing.*) Then I would sit down (not as a sit-down striker, oh, no! Strikes were not known then, especially in the harvest fields; and certainly nothing so ridiculous a thing as a "sit-down strike." Had there been anything savoring of a "strike" I think my father would soon and finally have "settled" it without the formality of "arbitration" or "concessions," on my last sheaf and rest while the

man with the cradle whetted his scythe for the next through. The old harvest saying was, "There is nothing lost in a whit," to which I fully agreed. I needed a little resting and whetting up, as much as the mower's scythe did.

Then came the hauling to the barn or the stack, and my part here generally, was to build the load as others pitched the sheaves up. I was the "architect and builder," and was supposed to build a load that would carry intact to the barn.

To me the hardest of all the work incident to caring for the wheat and getting it ready for the mill or the market was taking it from the musty, dusty mow and putting it through the threshing process. I could endure the heat and burden of the day outside, under the harvest sun, in the open air in the field, in the long arduous harvest days—but the dust of the barn and the mow always made me sick.

Huntingdon, Pa.

The More Abundant Life

BY GRANT MAHAN

Jesus said while here among men that he came that men might have life, and have it more abundantly. I have wondered whether we have ever stopped to study and find out what our conceptions are of that more abundant life. What would Jesus call a more abundant life? We can come near to finding out if we just study his life; for it is hardly probable that he would live a life different from the kind he had come to give to men. What did he seek, what did he do, how did he live during his few years? The record is written out and all who care to read it have the opportunity to learn all about him.

It might do us good to study that life and then compare with it our lives. What are our lives like? What are our ideals? What is there about this abundant life of which Jesus spoke that makes it so? Wherein is the abundance? How many know, and how many, if they know, are striving for the kind of life that he meant? We do not often see men living what we would call such a life. One man's idea of an abundant life is a life filled with honors and titles. He wants to stand high in his community. And it is good to have those who know us think well of us. But it is not good to live just for that. Christ went about doing good, not trying to show himself as some great one. He was among men as one who serves.

Jesus said a man's life does not consist in the abundance of the things that he possesses. The rich man thought he had made a success of life, because he had accumulated all he would need for a long time. But Jesus showed us that this man's life was a sad failure. Yet it seems that many there are in these days who count success almost entirely by what they have been able to accumulate of money, just money. If we think over all the wealthy men of whom we know we shall find some who were famous just for their wealth. "As rich as Crœsus" has come down to us. But Crœsus would not be the man whom I should choose as my exemplar if I wanted to secure the abundant life.

Some want to give their time to study; and many men have done wonderful things by their studies. Some of them would be chosen as having possessed the abundant life. And yet it takes more than that sometimes. Calvin had that idea; he was going to some university city to study when he was stopped by William Farel and urged to go to Geneva and help in the reform work there. Calvin demurred, wanted to go on and carry out his plans. Farel insisted, pleaded, and when Calvin still refused to go he said to him that the curses of God would fall upon him if he preferred his studies to the work of the Lord. The words terrified Calvin, and he gave up his intention of studying and entered the work at Geneva, taking it that God had called him.

And some seem to want to live just to enjoy themselves. They want lives of leisure, do not want to be responsible to anybody for anything. There is such a general demand for more leisure and less work. Does leisure bring happiness? There is such a great desire on the part of men and women just to have pleasure, what they call a good time. It is to be doubted whether many of these are really happy. It takes more than doing nothing to satisfy a human soul; and especially so if that human soul ever thinks of his Creator. Just to notice what so many do when they say they are having a good time is enough to turn one against such good times. "Not enjoyment, and not pleasure, is our destined end or way."

An abundant life, it seems, must be a full life. But we often see full lives which are not abundant at all in the sense in which Jesus used the word. There are so many ways in which men may fill their lives without even coming near to the abundant life of which we are thinking. And it is not because we do not know how to live the abundant life, but because we will not live it. The desires of the flesh are not calculated to give one the abundant life. When Martha was so busy in serving Jesus, he told her that but one thing was needful; and that was not the thing she was so eagerly doing. The Lord would be likely to say the same to us if he were to speak of the things at which we are so busy all our days. We need his guidance in order to live right.

This abundant life is offered to all, just as all were invited to come and drink. But those people of old would not; and in these days so many of us will not accept the abundant life on the conditions which go with it. And that makes us great losers, losers of the best that can be attained by all our efforts in this world.

Our ideas of life, of what a man should do with his days and years, are so different from Christ's plan for mankind; which is the reason why so much of the world, even of the so-called Christian world, is still in darkness. It must be remembered that Jesus came that we might have this life. If we do not accept it, we in that far defeat the purpose of his coming and offering that life to the world.

I am sure we want that life. But we do not have it, we are in so many cases not even making any calculations on accepting it later in life. What must the end be of our not accepting it? We will not have it hereafter unless we accept it and its conditions here and now. Are we so set in our own ways that we think we can reach the goal by going in some other direction than the one we are told by the great Guide that we must travel? Be not deceived; God is not mocked. We shall reap as we have sowed. If we choose the life of indifference, of disobedience to the commands of God, we need not expect ever to meet him in joy.

This life is the best thing for which we can labor, the best thing in the whole world. We know what it is, and we know how to get it. No matter what others may do or say, no matter what even our dearest friends may say, there is a greater Friend, a wiser Friend, a saving Friend who will never leave us or forsake us. His sacrifice makes this abundant life possible for us. Will we set at nought that loving sacrifice and thus lose the best that life offers?

Rehobeth, Md.

Temperance Education

BY MRS. ALFRED KRUSCHWITZ

A Women's Work Talk at a District Conference

We Brethren used to feel that temperance was so much a part of our church that not much need be said concerning it, but today our associations have broadened until there is a vital need for temperance education for every husband, wife, father, mother and child. Everyone seems to be influenced by the lack of temperance so prevalent everywhere. Broken homes, immorality, crime, debt and untold suffering are results of the intemperance of the American people.

Let us consider this problem of intemperance from the standpoint of several of its phases. First of all is beer. It is no doubt one of the greatest evils of our day. It is advertised and sold in the most alluring ways possible so as to attract both the youth and adult. It is so dangerous because it is made to appear harmless, and in reality the beer habit tempts and leads on until often the liquor habit is formed. The beer habit leads to association with many evil-minded companions who strive to make beer drinking appear harmless. Beer drinkers and sellers would have us believe that beer is not intoxicating, but Dr. Harvey W. Wiley, as well as many other authorities, informs us that beer is intoxicating and will produce the third state of intoxication which is drunkenness, when taken in sufficient quantity.

The second great temperance problem of the day is the liquor store. The fact that liquor drinking has been made legal has caused a great increase in drunkenness. Many men who would not break the law to drink have deprived their families of proper food and clothing and even become brutal and desperate because of legal liquor. Legal liquor has failed to help economic conditions as its supporters proclaimed. Everywhere there is great economic unrest, and the money which is earned is in many cases soon spent for drink rather than for bread. In the year of 1935 one dollar out of every fifteen of our national income was spent on liquor. The number of public drunks is on the increase. In prohibition days a drunken man was a rare sight in our smaller towns and cities and was uncommon in our large cities, but today we see them everywhere. "In the city of Washington, D. C.," says the *Christian Herald* for September of 1938, "the annual number of drunks is 21,338 of which 1,251 are women. There are 399 churches and 1,874 saloons." Death due to drink—on highways, by crime, suicide, and insanity—is greatly on the increase. How can a government and a nation expect to prosper, if it expects to pay its debts with the price of the very souls of men, women and children?

Smoking is a third great menace of our day. It is practiced promiscuously among all ages, classes and both sexes. It is breaking the morale of our homes, causing disabled and defective children and lowering the standards of society until at times there seem to be no standards. No doubt the most serious smoking problem is the marijuana cigarette. These cigarettes are being sold or given away to the youth of our colleges and high schools by marijuana peddlers. They are offered as "cigarettes with a special kick," and often the smoking habit that is thus formed is so strong that the marijuana becomes the assassin of its user. Its physical and mental effects are best described in this paragraph from *Plain Facts,* by Belle Wood Comstock, M. D.: "The addict soon finds himself unable to walk, and later falls into a drunken stupor and deep sleep. After a few months' addiction his eyelids become red and swollen. His appetite goes. He loses flesh and soon looks gaunt. His memory begins to fail him; after a while he can not remember even the most familiar things. Because of the terrible strain marijuana puts on the nervous system, eventually the addict goes insane, completely and hopelessly so." We need to educate youth against marijuana!

The fourth great evil is the use of narcotic drugs, other than the drug in the marijuana cigarette. The most dangerous of these are opium, morphine and cocaine. Perhaps we do not feel the danger of these

drugs because their use is quite uncommon in many communities, but thousands of people every year are forming this death gripping habit. The habit may be formed by the improper use of medicine containing these drugs, by using occasionally to help cover regret for some sin or disappointment, or evil companions may coyly induce their friends to "take something that will give them pep." The drug habit is one that leads to a terrible and shameful life and the only prospect for its victim is insanity or early death.

The last phase of intemperance that we shall consider here is social intemperance. We find that a great deal of our social intemperance is due to the four factors already discussed. Many are the divorces and broken homes everywhere in our land. Sexual immorality is very extensive. Social disease is on the increase. Again, the *Christian Herald* states in regard to syphilis: "The late Dr. August Forel estimated that 76 per cent of the men and 66 per cent of the women who had the disease were infected during the time they were under the influence of alcohol. Between 124,000 and 206,700 young people each year become the victims of this disease while under the influence of liquor. 1,000,000 years of life expectancy are lost every year in syphilitic deaths." Other social diseases are also prevalent. It has been estimated that a large per cent of our population is infected by one or another of these diseases—many innocently to be sure.

Looking back over all these temperance problems it would seem clear that much needs to be done in the way of temperance education. I feel that we as mothers and members of the women's organization need to do something definite for the cause of temperance. We as parents must first of all set a good example for our children. We need to hold our children in stronger confidence so as to help them face these problems that they are sure to meet on every hand. We can obtain much free literature from the Brethren Publishing House and place it in the hands of our young people. Such pamphlets as Why Abstain? 16 Reasons Why an American Youth Chooses not to Drink, It's the Drinker Who's a Sissy, and others, will help the youth and parent both to take a firmer stand for temperance. The book, entitled *Plain Facts,* by Belle Wood Comstock, M. D., could well be placed in the hands of everyone of our girls and young women, and our Publishing House offers books equally good for boys and young men. More time should be spent in our church program for some special temperance plays and other such activities. *A New Mrs. Atwood* is one suggestion for a play to use. The church might well offer a class of definite temperance instruction concerning these five major temperance problems. Many of our youth just entering high school need some enlightening information for their guide.

Doubtless the greatest thing we can do for all men, women and children everywhere is to give them God's teachings so clearly and firmly that God will be so deeply implanted in their lives that they will be able to overcome the many worldly temptations that press them on every side. This task is largely in the hands of our pastors and the Christian people of our churches.

As Christian people, I firmly believe our task is not finished and God will not be pleased until we have united our forces with him to rid our land of its liquor stores and beer parlors and curtailed many of these other evils, thus making this nation a Christian land in which to rear our children.

Grundy Center, Iowa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A REGIONAL superintendent in the National Park Service tells of an incident which happened while a local superintendent. A boy of low mentality was called into the office for discipline. He had been reported by four different foremen. For fifteen minutes an attempt was made to carry on a conversation, but with little success.

The superintendent then said: "Now I'm going out to a project. Here's the morning. Just sit here until I return, think the thing through, and be ready to talk when I return!"

"Are you going to leave me here alone? Would you trust me in your office like this?"

"Certainly! Now think it over, my boy! Maybe I can help you!"

An hour later the lad was found shedding real, honest tears. "You're the first man who has said a kind word to me for fifteen years," he said.

His father was in the Joliet, Illinois, penitentiary for murder, and it was reported that he had also beaten his mother to death. He didn't like his present job; wanted to leave as soon as possible.

"No, you're not going to leave here!" the superintendent said.

"Aren't you going to fire me?"

"No! I'm going to make a man of you!"

He is now leader of the crew and improving himself by studying at home.

Ottawa, Kans.

A great man said long, long ago:
"Do good to those who hate you,
And you will find as on you go,
A friendly world awaits you."

—*Robert Byrd.*

HOME AND FAMILY

Oh, Beautiful Night!

BY ESTHER J. GOSNELL

Oh, beauteous night, oh, glorious night,
Oh, praise the Lord I have my sight!
Thousands of stars are in the sky,
Twinkling up there so very high.
Their beauty thrills my soul anew
And makes me long more good to do.
Oh, praise the Lord who made the sky,
The glorious stars and all on high.

Mt. Airy, Md.

She Knew What She Wanted

BY ADA C. SELL

Chapter I

It was getting on toward the middle of the summer and still Mrs. White was unable to tell folks what her daughter Anne was going to do that fall. It was becoming absolutely exasperating. Settling her two hundred pounds into a gorgeous easy chair and her leisure-slippered feet on an equally superb hassock, she shook out the voluminous folds of the sleeves of her silk lounging robe, admiring the cunning Chinese dragonettes depicted on their wide expanse. A box of chocolates on the end table near, an occasional sampling of them, with a feeling of guilt because it was against the doctor's orders, to be sure. But he wouldn't find it out.

Now to try the new radio, with its inclined control panel, automatic tuning, inclined sounding boards, foreign tuning system, concert grand electro-dynamic speaker, 4-point tone control, 3 spread-band tuning ranges, automatic volume control, and glowing beam tuning range indicator. She had chosen it; Mr. White didn't think they needed to change radios. But every time he dared to register an objection, Mrs. White promptly overruled him by reminding him he changed cars when the one turned in was perfectly good. Mr. White knew vaguely that if he should exert himself sufficiently, he could pick flaws with her analogy, but he had long since learned when to be quiet.

The radio was a dream. So were the chocolates. Then why did poor Mrs. White take her exquisite hankie and dab her eyes? Why in all the world?

It was all Anne's fault. Anne, twenty-three and not signed up for anything! It was unbelievable! She might have kept on teaching the third grade of the Morrison, but if she didn't like that any longer, there was her business training. Any girl with her business knowledge plus her father's standing in the business world, could easily land a job as stenographer. Or even go to a conservatory, if it was music she wanted. Or art school, anything! There didn't seem to be a thing Anne wanted to be, or any training she wanted to start. What was one to do with such a girl? Although the Whites were well fixed, and Mrs. White saw to it that she and the house had about everything she wanted, still it behooved the grownup members of the family to "amount to something," to borrow Mrs. White's pet phrasing.

An intense frown passed over the massive, coddled features of the perturbed woman as she brought into her conscious mind a fact she hated to face. To be correct, it was not her own volition that conveyed the fact. By a jack-in-the-box impulse it occasionally climbed the stairs of her mental resistance and sat on top for an impish moment. She hated the fact. Anne did like young Arnold! He! Nothing but a shopman, coming home every afternoon black as could be! And no pay check to equal what Anna herself had earned teaching! It was simply out of the question. She would fight it to the finish. Carefully Mrs. White polished her nails and cast about for more pleasant thoughts.

Altoona, Pa.

Science, Philosophy, Religion, Youth

BY GARRY C. MYERS

The following article by Garry Cleveland Myers, of Western Reserve University, appeared Oct. 13, 1938, in the Parent Problem Column, in a large number of newspapers in the United States and Canada. This copyrighted column is reproduced by permission of the copyright owners, King Features Syndicate, Inc., 235 East 45th Street, New York City.

The boy or girl beginning study in courses of science at school may make statements and raise questions in the presence of his parents which shock them. These parents may be hurt or angered. They may proceed to argue with the child and, upon finding him a little too agile in the argument, may command him not to have such "dangerous beliefs." Just as if a person can really be commanded what to believe!

Wiser parents are prepared for such experiences. They show no emotions when the youth utters his doubts or disbeliefs concerning things, especially things religious, which they had taught him. They let him talk. But they do not argue. They listen patiently and lovingly. They know that if their religion works to make them better parents, better neighbors, better citizens, their children, by and by, will respect it and probably embrace it.

Not a few science teachers in high school and college will make dogmatic statements which they know will cause many a youth to feel that his parents and what they taught him about religion are ridiculous. The deluded youth, supposing the teacher or professor knows

everything, is inclined to believe, at first, his parents have been benighted. And how he suffers as he imagines what these "scholars" would think of him if they only knew his parents and what they believed.

So long as the science teacher is only a scientist, so long as he presents established facts as facts, he stirs up no serious emotional problem. But it's when he steps over into philosophy and presents theories as if they, too, were facts, that he may start a mental hygiene problem with the student and his parents. Unfortunately, many college professors also present theories as facts.

It seems to me that a teacher can ill afford to shatter a student's religious faith, especially when the destruction takes with it this student's esteem for his parents.

The teacher and professor who care about the mental health of students will be careful to make clear the limitations of human knowledge. A good teacher will interpret all objective facts humbly, giving various points of view. He will publicly advise his students to stick to their faith unless or until they have worked out something constructive in its place.

A few years ago I presented the foregoing point of view, from the angle of mental health, in conversation with an eminent educator. He disagreed, "No, no," he said, "I'm for shocking the student out of his primitive notions right away." Apparently most other college professors agree with him. What do you think?

Cleveland Heights, Ohio.

From a Missionary's Notebook

"And she laid him in a manger, because there was no room for them in the inn." Have you ever read a story full of more pathos? If I had been in Bethlehem—if he had come to *my* inn—I would have given him the highest and best that my inn could afford. But would I?

The story of the Other Wise Man is only an allegory; not a twentieth century story. But here is a present-day Christmas narration, and it isn't legend.

I was going to the hospital a couple days ago with my arms laden with packages. One of them was a sack of popped popcorn. I meant to have the nurses string the corn to trim a little tree for Christmas. When I came to the cross-street, there stood a beggar in the cold. He had his hands tucked in his sleeves to keep them warm, and his kettle for food was hanging on his arm. "A refugee from some place less fortunate than this," I said to myself, and unconciously I looked at my bag of popcorn. He wasn't begging, he just looked at me so cold and hungry and wistful. But my Christmas tree trimmings were too great a price to pay, so I left him there in the street—hungry and cold.

This is Christmas Day! and oh, what a blessed day it has been! Our hospital staff all met in the chapel this morning and sang songs of praise to our heavenly King whose first cradle was a manger and whose garments were swaddling bands. And in our ardor of praise we sang:

"Come into my heart Lord Jesus
There is room in my heart for thee."

We had a real Christmas service—not one was left out—each received a generous gift from patient to servant. How adequately we had fulfilled our "Christmas obligations!"

But at dinner time an incident happened the significance of which I did not understand until later. After the (beautiful and reverent) service at the church many of the people present came to see our house and home. This is a very proper thing to do in the Orient. We had our table enlarged to seat about a dozen people, for were we not going to eat our mission-family dinner together? Among the curious throng that came to our house was an old man who lingered behind the rest, and feasted his hungry eyes upon two great piles of bread that had been placed on the table. My heart ached to give him all he could eat. But I couldn't give to one and not to all, and to try to give to all would be absurd. Finally, the old man turned away and followed after the crowd. Then—I *knew* him, and remembered that there was no room for him in the inn—no, nor in the inner chamber of my heart.

Lord Jesus, give me wisdom and discernment that I may truly make room in my heart for thee by making room in my heart for my brotherman.

Sentence Sermons

BY WM. H. EILER

If you can not give a good reason for what you are doing, that is a good reason why you should not do it.

If some men were as tender in heart as in pocket what wonderful things they would do for the Lord!

Some people are doing nothing today because they expect to remove a mountain tomorrow.

Roann, Ind.

Another Year Has Gone

BY HELEN HOAK EIKENBERRY

Another year, and hearts that cry for peace
Must wait through days of desolation, want—
Until stark deeds of hate and greed are done.
When shall this murdering of children cease?
This long procession of the tortured, gaunt
And starved, and wounded, fade before our eyes?

Another year has gone, while hearts that cry
In sympathy, must watch the wounded die,
Must send their prayers from bleeding hearts to One
Whose pitying hand shall silence every gun.

Sterling, Ill.

OUR MISSION WORK

The Jubilee National Student Conference, Rangoon, Burma

BY ARTHUR SOLANKI

Arthur Solanki, the son of Naranji V. Solanki and Benabai of Khergam, India, has written a most interesting account of his trip to Rangoon, Burma, where he attended the Jubilee National Student Conference this past year. It was a wonderful experience for him and he has written about it in enthusiastic terms. The full account will be found in Our Young People, but some extracts are now shared with The Gospel Messenger readers.

Arthur is the second son of Eld. Naranji Solanki. He has nine living brothers and sisters. Two of them are twins. The Solanki family is indeed a remarkable family, for the parents have held the highest of Christian ideals before the children and have given them every opportunity possible to develop into honorable men and women.—A. C. M.

HAVING learned something about the Students' Christian Movement in India, Burma, and Ceylon, before I entered college in Bombay, I was anxious to become one of its members. The year I entered college, the quadrennial conference for India, Burma, and Ceylon was to be held at Rangoon, the capital city of Burma. All the members of our union gave a concert and raised the money which enabled us to send five delegates from the union. I was fortunate enough to be one of them. We started from Bombay and reached Madras, a city port on the east coast in south India, after a thirty-three-hour journey by train. We had a crowded time on the train due to the great rush of people. In Madras we were directed straight to the harbor by the committee from the Madras Y. M. and Y. W. C. A. On that same day all the delegates from Southern India, Western India, and Ceylon gathered at the harbor to board the only steamer leaving that week. There were about 1,800 people on board. Nearly 406 of these were delegates for the conference. Two decks were reserved for the delegates and yet we were crowded.

After four days and three nights at sea we began to see traces of land. We were first welcomed by the sea gulls, then the lighthouse, and then the great Buddhist pagoda (temple) with its golden dome shining in the sun! When we reached the harbor, the General Secretary, Rev. Rallaham, came to receive us in a small motorboat. On landing, we were warmly welcomed by sweet, smiling Burmese faces, and by their songs and music. We were in the land of pagodas and peacocks.

On reaching the Judson College compound, we found that some delegates from Ceylon and Northern India had already arrived. We were assigned to the dormitory in the Judson College hostel. Then we were directed to the dining hall where we were served with light food with tea and coffee. That night we had a good night's sleep and we were glad to rest late the next morning.

That evening our conference work began according to the program with nearly 500 women and 500 men as



This is the Solanki family. The author of this article, Arthur Solanki, stands in the back row to the reader's right of his father and left of his mother.

delegates from all parts of India, Burma, and Ceylon. The theme was: "Lord, to Whom Else Shall We Go?" and two mottoes were, *Attempt Great Things for God, Expect Great Things From God,* and: *Behold, I Make All Things New.*

Dr. Hla Bu narrated the whole life of Adoniram Judson. He showed the splendor of God in the great pioneer missionary who first came to Burma with the gospel. He told us how this brave Christian man was persecuted by the Buddhist king and the people of Burma, and how he gave his life preaching the Word of Christ. Later on in the evening and after we had had our dinner, we all gathered for the "Who Is Who" hour. At this time the representatives of each union introduced themselves to the conference in individual, unique, and spirited ways.

All the delegates were divided into eleven groups with 70 to 100 in each. Each group was given a different subject to discuss. The subjects were as follows: The Task of the Church, The Christian Social Order, Science and Religion, The Call of the Depressed Classes to the Church of Christ, Christian Attitude to Other Faiths, The Faith of Christian Students, Personal Relations and College Life, Poverty and Unemployment, Men, Women, and God, The Indian National Situation, The Rural Service. I worked with the seventh commission on the subject, "Personal Relations and College Life."

At the close of our conference all the commissions came together to discuss the work of the Students' Christian Movement, in India, Burma, and Ceylon. After tea in the afternoon, the reports of the findings

committees or commission were presented before the whole conference. The staff of the Student Christian Movement had worked late into the night and had made arrangements to give the whole report of the commissions.

Every day was filled with excellent messages from our Christian leaders. One afternoon we had the opportunity of hearing Dr. E. Stanley Jones tell about his experiences in China during the present war. He showed us so clearly that we have a kingdom in Christ which can not be broken.

The last day of the conference came all too soon. On this morning, we had a closing service led by the chairman, Rev. D. T. Niles. He told the delegates what every Student Christian Movement union ought to be doing. He pointed out certain important activities which should be carried on by every union during the course of the year. They are as follows: Social Service, Study Groups (social problems), Bible Study Groups, Teach the Gospel (both in schools and outside by the member of the union), Study Groups (other faiths), Practice Christian Worship (by the student members of the union for themselves and others as well), Build Up Christian Fellowship. The closing words of Rev. Niles proved to be a great encouragement to all the unions.

At the time of departing, we all felt sad to say farewell. The Burmese brothers and sisters, who were all so very kind and hospitable, will never be forgotten by those of us who attended this conference. Let us all pray to our heavenly Father to be with them and give them strength to stand fast for him.

Khergam, India.

The Values of a Furlough

BY MODENA MINNICH STUDEBAKER

When it came time for our little family to leave Sunny Nigeria and we began making the sailing arrangements, we were confronted with the fact that furloughs are expensive items. As we entered our ship and the great engines started turning we could not help but wonder a bit anxiously, "Will this year's experience at home be justified?" But strangely enough, before we left that first ship, on the beginning stage of the journey homeward, our question was beginning to be answered.

The answer has come in different ways. I shall mention four ways, briefly, beginning with perhaps the least important. I am not going to discuss what the missionary may *give* while on furlough. I am thinking about what the missionary may *receive*.

We had been away from America for almost four years. As you may know the Africa missionaries do not stay out as long as do the missionaries from India and China. This is due to the fact that the west part of Africa in which our mission is located, has no mountains nor health resorts. So we are unable to get away from the torrid heat any of the time we stay in Africa.

(Continued on Page 18)

What to Pray For—*Week of December 31-January 7*







Brother and Sister J. M. Blough are home on furlough from Vyara, India, at this time and they have been in and out among the churches in Pennsylvania bringing messages of hope and inspiration. Amsey and Florence Bollinger and their children are at present attending school at Hartford, Conn. They are finding this a splendid place in which to be renewed for their future work in India. Anna Warstler of Goshen, Ind., is attending classes at Bethany Biblical Seminary this winter.

A furlough in the home land should prove a rich blessing to both the missionaries and to the home churches. There is always the need for rest and an infilling on the part of the missionaries, and there is also the need for inspiration and information given by the missionaries on behalf of the churches. Let us pray for those who are sojourning in our midst. And let us join our prayers with theirs that the native Christians in the land of missionary endeavor may continue to be faithful and to grow in Christian grace.

Reader's left: Brother and Sister J. M. Blough; Anna Warstler; Reader's right: Brother and Sister Amsey Bollinger.





KINGDOM GLEANINGS

Calendar for Sunday, January 1

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Called to Serve.—John 1: 40-42; Luke 5: 1-11.

Christian Workers, A New Year Challenge.

B. Y. P. D., Living Resolutions.

Intermediates, Hello, 1939.

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Gains for the Kingdom

Six baptized in the Chiques congregation, Pa.

Ten baptized in the Hartville church, Ohio, Bro. S. L. Cover, evangelist.

Five baptized in the Buffalo congregation, Pa., Eld. Greene Shively, pastor.

Two baptized in the First church, Lansdale, Pa., Bro. George Landis, evangelist.

Eight baptized in the Empire church, Calif., Bro. Niels Esbensen, pastor-evangelist.

Ten baptized in Elmdale, Mich., church, Brother and Sister E. S. Coffman, evangelists.

Two baptized in the Howard church, Ind., Brother and Sister B. W. Rollins, evangelists.

Twenty baptized and one received by letter in the Brookville church, Ohio, Bro. E. R. Fisher, evangelist.

Eight baptized and two received by letter in the Liberty Mills church, Ind., Bro. Charles Oberlin, evangelist.

Nineteen baptized in the Rock Hill church, Aughwick congregation, Pa., Brother and Sister Martin Scholten, evangelists.

Twenty-five baptized at Middletown church, Ohio, Bro. W. E. Hamilton, pastor; Brother and Sister Oliver H. Austin, evangelists.

Thirty-five baptized and three received by letter in the Covington church, Ohio, Bro. G. L. Wine, pastor; Brother and Sister Oliver H. Austin, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin, Jan. 8, in the Sterling church, Ill.

Brother and Sister B. M. Rollins, Jan. 15, in the Fostoria church, Ohio.

Bro. A. M. Dixon of Hagerstown, Md., Jan. 9, in the Martinsburg church, Pa.

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Personal Mention

Bro. C. C. Price, formerly of Northern Illinois and now of Florida, has built a new home. And so he can write: "It might be of interest to our many friends in the Messenger family to know that we are as active in the Lord's work as we can be and that we have changed our address from 404 S. K to 119 S. K Street, Lake Worth, Florida."

Sister Myrtle Pollock of Ping Ting is in the homeland for a short furlough. Her address is McPherson, Kans. Writing of the great need for new workers she says: "It is surely a time when young people should think soberly before taking hold of the handles of the plow, but once having taken hold, leave it all with the Lord in life or in death, and not look back."

Perhaps you know that one of President Winger's recreations is looking into the life and ways of our American Indians and writing books about them. Three days before Christmas he came over to the House for a load of the latest one. With him when he dropped into the Messenger offices for about thirty seconds was Bro. Garland Borden, young minister from Detroit.

It was back in mid-September that Brother and Sister J. E. Joseph of Onekama, Mich., completed fifty years of living happily together, but nobody thought of telling us about it until now. Very likely there have been other golden weddings among us in these closing months of 1938, of which we have not heard. We like to know of them for they always make us glad.

When Bro. John Heckman and the Literary Editor get their heads together it is a likely guess that some interesting facts of our church history are about to be dug out, dusted off and lifted into the plain sight of the observer. One day last week they were seen coming up from the inner vaults of the Publishing House carrying several heavy and important looking volumes.

Dr. Ralph W. Sockman's sermon subject on New Year's Day will be Life's Changing Goals. He speaks at 9 A. M., Central Standard time, over the NBC red network. The topic for Sunday, Jan. 8, in his regular weekly broadcast, will be Prisoners of Hope. Dr. Daniel Poling speaks on Mondays over the same station at 12:30, Eastern time. He talks mainly to young people.

Bro. Moy Gwong in South China tells of the recent baptism of nine, three young men and six women. The January Missiongrams says: "He further pays high tribute to a couple returning Chinese Christians from America who were active in the work in Chicago. He wishes all who return were as faithful. We join in that wish and prayer for all Christians who move anywhere."

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Ten years ago already Brother and Sister S. I. Newcomer of Pasadena, Calif., had their golden wedding. And so Dec. 18 was the sixtieth anniversary of their conjugal pledge-making. They have kept their pledges, not only those given to each other but also those given to their Lord and the church. It's faithful ministry in the kingdom of God that gives these occasions the touch of extra blessedness.

Eld. John H. Kline of the Greenmont congregation of Northern Virginia passed the fourscore mark Dec. 20. The Aid Society and Sunday school remembered him with a tangible expression of appreciation for his long years of faithful service to the church. Until about six months ago he took his turn in the "regular appointments." He has also been a long-time Messenger agent and is still deeply interested in it and all the work of the church. His health is good for a man of his age.

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Miscellaneous Items

Now that Christmas is over it is time to organize that Messenger club. See page 29 for suggestions.

At Sebring, Florida, the annual midwinter Bible Conference will be held Feb. 19 to March 5. President Paul H. Bowman of Bridgewater College will be the principal speaker.

I see by the Yearbooks of 1938 and 1939 the following losses in membership: Western Pennsylvania, 50; Eastern Colorado, 17; Northwestern Kansas, 17; Northern Missouri, 3; Southern Missouri and Arkansas, 2; North Dakota and Eastern Montana, 12; Western Canada, 25; total, 126. If you live in one of these districts did your congregation contribute to this loss?

In his Christmas letter to district and local directors of Men's Work Bro. R. E. Mohler writes: "Many of our churches will be renewing their subscriptions to the Gospel Messenger before another letter reaches you. If you assisted or promoted the Messenger club last year, do it again this year. If your church has not taken advantage of the club rate of $1.25 per year, this is your opportunity to serve."

Elizabethtown College will hold its thirty-ninth annual Bible Institute, Jan. 22-29, 1939. The visiting instructors include Pastors M. J. Brougher and James M. Moore, Missionaries I. E. and Catherine Oberholtzer of China, Desmond and Irene Bittinger of Africa, J. F. and Alice Graybill of Sweden, Children's Work Director Ruth Shriver, and Editor Edward Frantz. More detailed information will be given in next week's Messenger.

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With Our Schools

Juniata College

Juniata College is fortunate this year in having a large resident student enrollment. For the first time in several recent years, it has been found necessary to serve both lunch and dinner in the dining hall in two separate shifts in order to accommodate all students. A similar arrangement has been made for the chapel service. The student group is divided, and two services are held simultaneously.

Recently a memorial in honor of the late Dr. I. Harvey Brumbaugh was instituted at Juniata. It is proposed to perpetuate his memory by erecting in his honor a memorial in the form of an endowed professorship in his chosen field of teaching the classics. His many loyal friends and admirers, in appreciation of his noble service to Juniata, and his former students, the alumni of the college, are making this memorial possible through their many contributions.

The Juniata College Symphony Orchestra presented its winter concert, Dec. 14, under the capable direction of S. Turner Jones, conductor. The program included Beethoven's "Coriolanus" overture, and the Dittersdorf, Symphony in C major. A formal dinner in the college dining hall preceded the concert.

The debate team was successful recently in winning first place in the sixth annual debate tournament held at Westminster College, New Wilmington, Pa. At this annual interstate, intercollegiate debate, eighteen colleges from four different states were represented. An undisputed first place for Juniata was won by Robert Anderson of Riverside, N. J.; John Crawford of Altoona, and William Van Horn of New Enterprise, Pa.; and Charles Calvert Ellis of Baltimore, Md. In second place were Mt. Union College, Western Reserve, and the University of West Virginia. Tied for third place were Mt. Mercy College, Penn State, Washington and Jefferson, and Waynesburg. The University of Pittsburgh, Carnegie Tech, and St. Vincent College placed fourth.

La Verne College

Harold Stone Hull, Pacific Coast secretary of the Fellowship of Reconciliation, gave a recent chapel address on: The Europe Not in the Headlines.

President Davis conducted a revival meeting in the Walnut Grove church, Johnstown, Pa., in November. During the Christmas vacation he will speak in several of the Northern California churches.

La Verne was represented at the Manchester conference of the Student Volunteers of the Church of the Brethren by Harold Michael of Olympia, Wash., Donald Miller of Nappanee, Ind., and Philip Davis of La Verne.

The drama class gave "Peace I Give Unto You," a powerful Christmas peace play by Dorothy Clarke Wilson, at chapel on Dec. 13. The scene is laid in a peasant's cottage in a war-torn country on Christmas Eve. Interesting things happened when the two sons of the home, soldiers in opposing armies, both came home.

The International Relations Club of the college is co-operating with the Southern California and Arizona District Board of Christian Education in their peace education work by conducting a number of forums on world affairs in the churches requesting the service. The Palestine situation was presented by several speakers in the La Verne and San Bernardino churches. The Jewish, Arab, British, German, and American points of view were presented and an opportunity given for questions from the floor.

The Pacific Coast Area Regional Conference will be held at La Verne College, Feb. 12-17. D. W. Kurtz, J. W. Lear, Ruth Shriver, Harper S. Will, Edgar Rothrock, Roy A Crist, and C. Ernest Davis will be among the leaders of the conference. A large number of faculty members, pastors, and district field men will be used on the program in an effort to build a greater regional consciousness and map a strategy for the advance of the Church of the Brethren on the Pacific Coast. Lodging will be free.

Dr. Kevork A. Sarafian, professor of education, on Dec. 10 gave a review of John Dewey's "Experience and Education" before the Educational Book Review Club, meeting at Occidental College. The club, of which Dr. Sarafian is a member, is limited in membership to twenty members selected from the leading educators of southern California. At the request of the National Association of Biology Teachers, Dr. Sarafian is preparing a paper, "A Philosophy of Education for Biology Teachers," for publication in the association's magazine, "The Biology Teacher."

The Values of a Furlough

(Continued From Page 15)

That fact, of course, has a bearing on the health, jumpy nerves, and general well-being of the staff. Hence our shorter term of service. As I said, we had been away from America only the four years in all. And we had not realized that we had gotten "behind" the pace of the civilized world, until we stepped back into it again. We had been happy in Africa and we hardly realized how hungry we were for some of the contacts and refining influences which are so commonplace in America that they are scarcely considered as such. Recalling the trip going out to Africa, I barely remembered that there was a small orchestra on our German boat. Coming home, after the intervening years when we had not heard an orchestra, I found my eyes again and again filled with tears of pleasure by their lovely music.

On arriving at home I thought, "How very neat and tastefully made are almost all the American dresses. How the standard has gone up." Of course, I later realized that it was my standard which had weakened a little. We have no stores closer than 300 miles in Africa, so we do practically no shopping for three years or more. I found to my consternation that I had completely lost my self-confidence in my ability to choose the simplest of dresses. I insisted that a dear friend must accompany and tell me what and how to buy. A frivolous point you may think. And yet I think it is not. For when one's self-confidence in matters of culture escapes one, it is time that one has a chance to contact civilization again. Even when meeting dear friends I felt a slight hesitancy and an unworded question came into my mind, "Will I seem a little odd to them?"

And then on reaching home there was the thrill of seeing flowers again, flowers of the snappy fall days. There was the ecstasy of walking across great velvety sun-bathed lawns. There was the intense joy of meeting inspiring people at the church's Annual Conference! I am merely trying to say that after being immersed in the life of a very primitive people for several years, one does need the inpouring and inspiration of refinement and culture again.

Then on a second score, a furlough is a real physical blessing. The health of the missionaries on the field of course varies very much. Some seem to stand the heat very well and are able to ward off malaria fever with the daily dosage of quinine. Others, however, seem to have less resistance to malaria and diseases of the type of the intestinal parasite. For example, in our family, all of us were really very fortunate in our health except our little girl who was born in Africa. She seemed to be very susceptible to malaria and in spite of all we could do to protect her, her attacks were becoming more and more frequent. At the time we left Africa, she was averaging a malaria attack once a month. And that is entirely too often. Now, here in America, away from infecting mosquitoes, her health has become normal. Was a furlough worth while in the life of our little lassie?

Then from a third viewpoint, a furlough is of tremendous value. It is very hard for one in America to realize how "mentally hungry" one can become in a primitive civilization. Imagine, if you can, what it would be like never to hear a lecture, never hear a noted visiting evangelist, never to attend classes of any kind, never hear a concert or see a dramatic production. The lack of this mental stimulus is something of which we are constantly aware. We try to fight mental laziness by intensive reading. Also the radio is beginning to prove a great benefit. Radio in Africa is far from perfection, over the short wave, but it is something. It is also being constantly improved. Yet after all, our mental diet is comparatively meager. And a chance to study again, to hear world thinkers and to listen to music can not be lightly thought of. It goes very deep.

The fourth and most vital issue I have left until last. Have you ever taught a Sunday-school class for years and years on end, until you felt that "Strength had gone from you"? Have you ever felt that you had given and given until you *must* have some more spiritual power to carry on? Many of you no doubt have felt this. This is a thing which many missionaries feel keenly. On coming home one has a chance to grasp eagerly for that spiritual strength. To feel a renewing, a broadening vision, a deeper consecration is that for which we are all earnestly seeking. I believe we can find it, if we seek diligently enough. That is the "Pearl of Great Price"—the thing above all else which makes any pilgrimage worth while. May I say humbly and gratefully to the beloved church we as missionaries represent: We truly appreciate the furloughs which you make possible. We believe that the values received can hardly be estimated.

On furlough from Africa.

"The copy of Soudan's Second Sunup came last week. I finished reading it last evening and think it is the most interesting book on Africa I have read. Enclosed find my order for four copies more."—Nora M. Rhodes, Member of General Mission Board.

Another Evidence of Love

(From a letter to the General Mission Board)

I AM returning this annuity check to help a little in the great work of the church. How I wish there would be enough money in the treasury that the mission fields could carry on the work more fully. Since we read of doors being opened for missionaries to enter, but can not for want of money and workers, I am praying daily for all missionaries and the great work they are doing. God bless them all.—A Sister From Pennsylvania.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By James M. Moore, Lititz, Pennsylvania

The supreme need of the world today is Christ and his way of life. If the world were conscious of this need, the remedy would be comparatively simple; but it is not thus conscious, and is far from it.

Christians know from experience the satisfaction of having Christ, and the joy of living his way of life. But the world does not and they will not seek to find out.

The only way now is as it has ever been—for God's true children to live the way of Christ every day and all the time.

Church at Work Calendar for January, 1939

Emphasis for 1938-39—"Christ in Personal Living"

He was patiently persevering (James 1: 4)

Special Days

New Year's Day—January 1.

Week of Prayer—January 1-7.

Missionary Play—January 29—(Nanu Waits, 10c or Mud Walls, 35c. Two plays on India are suggested.)

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Promote Mission Study in all departments. Look up suggested study books on page 6 of the Calendar.

Plan pre-Easter evangelistic program.

Express appreciation to all givers, especially new ones, and those having increased their weekly offering.

Study needs among church members and in community. Plan the most brotherly way to meet the need.

Develop plans for private devotions and real group worship to follow the Week of Prayer.

Present reports from all departments, covering finance and other important factors, to church.

Keep members informed of progress of the work, locally, in district and general brotherhood.

Keep members informed as to financial progress of the church. Arrange definite monthly goals and rejoice publicly as you meet them. Encourage but never scold if goals are not met. Make use of charts, diagrams, etc., on bulletin board. Mail the treasurer's quarterly report to members not hearing it at church. Keep your church financial ethics on a high plane that merits confidence of all. Be generous in commendation for good giving.

B. Y. P. D. Social—Adventures on the Compound.

Young People's Sunday Evening Topics

New Year

Jan. 1—Living Resolutions.

Mission Study—India

Jan. 8—Understanding India.

Jan. 15—Brethren Go to India.

Jan. 22—The Growing Church.

Jan. 29—What of India's Future?

Adult Sunday Evening Topics

The Christian Workers' Outlines for January are missionary in nature. It is hoped that some churches will study the book, "The Church Takes Root in India," by Basil Matthews or "The American City and Its Church," by Samuel C. Kincheloe. These books are approved by our Missionary Education Department and may be had from General Mission Board for 60c each (paper edition).

For others we offer a study of the Acts of the Apostles with general theme, The Missionary Church.

January 8 Building the Home Base (Acts 1-7).

January 15 Enlarging the Horizons (Acts 8—13: 4).

January 22 Developing Plans and Methods (Acts 13—21: 26).

January 29 Paying the Price (Acts 21: 27, 28).

TEMPERANCE

Alcohol Education Institute

By Raymond Peters, Daleville, Virginia

The day following Thanksgiving, Nov. 25, a very successful Alcohol Education Institute was held in Roanoke, Va.

All of the speakers were of national and state reputation in the field of alcohol education. Dr. Haven Emerson, professor of Public Health in the college of Physicians and Surgeons of Columbia University, New York City and Miss Bertha Rachel Palmer of the scientific education department of the National W. C. T. U. were the headline speakers. Other speakers were: Hon. E. Lee Trinkle, ex-governor of Virginia, Mr. B. M. Baldwin of the Virginia Motor Vehicle Division, and Dr. J. S. DeJarnette of the Western State Hospital (the insane asylum) of Staunton, Va.

Some of the subjects discussed on the program were:

The Effects of Alcohol Other Than Drunkenness.
What Alcohol Is and What It Does.
Alcohol and Business.
Alcohol and Safety.
Alcohol and Insanity.
A New Approach to an Old Problem.
Why People Drink.
Alcohol and Morals.

The schedule ran from 10 A. M. to 10 P. M. and closed with a drama entitled: A Net Is Cast.

This entire program was motivated by the Church of the Brethren expressed through the Board of Christian Education in Southern and First Districts of Virginia. However, the program became community wide. The promotion committee included representation from the following: Roanoke Academy of Medicine, civic clubs, schools, parent-teacher association, other denominations, and the Women's Christian Temperance Union. This committee was organized in such a way that all of these agencies were well informed about the program. The radio was used effectively in advertising; also Dr. Emerson gave a fifteen-minute address over the radio. The local newspapers were very helpful in advertising the institute. Streetcar posters were used for one week prior to the meeting.

There were no registration fees, neither were any offerings taken. The finance was secured as follows: Roanoke P. T. A. secured the auditorium, the State W. C. T. U. underwrote the expense of Miss Palmer, the Boards of Christian Education of the sponsoring districts made appropriations and the Sunday schools were asked for small donations. Through these mediums the necessary amount was easily raised, which was about $350.

The attendance goal was 1,000 people, but a severe snow-

storm the day before reduced the size of the crowd. However between 500 and 700 people were present.

No one person deserves credit for this very high type alcohol education program since a large number of persons worked diligently.

LEADERSHIP EDUCATION

Shall We Have a Standard Leadership Training Class or School in Our Church or Community?

Every pastor (and many Sunday-school superintendents) has a deep concern for the growth and strength of his leaders. Upon their insight, willingness to sacrifice and capacity for influencing other people depends the total outreach of his church.

How, then, shall he help them to grow? Traditionally, the formal training class, with textbook, teacher, examination and credit. Thousands of leaders have participated in this kind of thing over the years. Certain churches have featured this type of thing from year to year and can definitely trace the strength of their institutions to this type of work. In certain communities a school with numbers of courses and an outstanding paid faculty is provided each year. Cities like Dayton, Baltimore and Minneapolis have achieved great results. In one of these cities the enrollment was 800 teachers and leaders last year.

With all of this fine success in some places, it has been an uphill road in others. Why does the training class tend to fail, and why do so many students drop out—either before the end of the first course, or soon thereafter?

1. **It takes time both to teach and to administer a training school.** Pastors who are doing this type of thing successfully year after year—and a group of our best pastors are doing it—will admit that it calls for a heavy load of work both beforehand and during the school. It requires time to read the bulletins that help the leader to know how it is all to be done, time to read books, prepare lesson outlines, create enthusiasm on the part of church leaders who ought to take the course. In some churches, no one has taken the time to do all of these things well.

2. **"School" anywhere else than church at once calls to mind a certain picture. Books, library, magazines, bulletins, study.** Can you visualize a college, university or public school without these? Yet in most of our churches we are spending little or nothing for such helps. Light, heat, the janitor's salary, paint for the walls, all these are important; but we must have books, and more books, if we are to take on anything that even remotely resembles an educational institution. And they must be up-to-date books. There must be magazines, periodicals of all kinds that touch every phase of living; for no one more truly can say than a Christian leader, "Nothing that is human is alien to me."

We must set aside funds for and create an interest in the church library.

3. **Every church leader is at a different stage of growth.** Here is one of the most real difficulties. Most churches have a small body of leaders—not more than fifteen or twenty at the most. To put mature and immature, untaught and college taught all in one group is often either a talk over the heads of part of the group, or to make it too easy for those who have already been over the ground.

4. **The credit idea doesn't work everywhere.** At present, the idea of giving credits for work is questioned by numbers of people. It is hard to measure the advance of many leaders by credits; a diploma does not always, unfortunately, mean a capable teacher. The new requirements that go with the earning of a diploma (or "Certificate of Progress" as it is now called) should help some.

Religious Experience

a. Church relationship: Participation in worship, service, budget, and fellowship of the church, and the reading of a denominational or other religious periodical.

b. Religious growth: the adoption of a personal plan of religious growth for two years. Religious growth is assured when means that stimulate growth are systematically used. Recognized means include prayer, study of the Bible and other religious books, participation in religious meetings, purposive activity in meeting human need, cultivation of friendship, meditation, reading of biography and of devotional literature. The use of each means of growth should be systematically planned.

Leadership Experience

c. Leadership experience: at least two years of successful experience. (Successful experience will be measured by a list of specific items dealing with the type of leadership activity being carried on.)

Educational Growth

d. Reading: a religious education magazine for the current year (either a denominational magazine or the International Journal of Religious Education) and one book in the field of religious education not including those required in connection with the courses under paragraph (6) below. The book should have been recently read, and should be a fairly recent one.

e. Conferences: attendance at at least sixty per cent of his local church church workers' conferences, and registration and attendance at at least one denominational or interdenominational religious education convention or institute. When students are not teachers or officers in a church school they must have this same percentage of attendance at the meetings of the official board or general committees designed to plan and develop their work.

f. Courses: completion of ten Second Series courses, distributed as follows:

(1) Four courses selected from Group I, distributed over at least two of the sections.

(2) Four courses chosen from among those in Groups II to VII that relate to the leadership responsibilities carried by the student in his church or related agency. Ordinarily these four courses will be taken from some one Group. The agency granting the Second Certificate, however, may permit the selection of these courses from more than one Group if the worker has specific responsibilities in more than one field.

(3) Two other Second Series courses, as the student chooses. These may be thought of as "electives." When a student has previously completed four First Series courses, these two "electives" may be omitted. One may be omitted when he has completed two First Series courses.

5. There are obviously other ways, besides training classes, for producing growing leaders. The reading of books and magazines, the workers' conference, experience itself, as a teacher, attending conferences and institutes, visiting in the public school and in other churches, rating oneself by a standard rating scale*—all these help. Every pastor and Sunday-school superintendent should be familiar with the bulletin "Enlisting and Developing Church Workers," price 15c.

The use of the leadership guide** to measure what was done this year for and by each leader in your church, plus your plan for each of these people for next year, all this should help too.

*Self Rating Scale for Church Workers, 25c per dozen copies.
**Leadership Education in the Local Church, Annual Guide and Report Form. Free.

ADULT CHRISTIAN WORKERS

The Missionary Church

Part II. Enlarging the Horizons

Scripture: Acts 8-15

Sunday, January 15

I. A live church tends to spread rather than die under persecution and difficulty (Acts 8).

They that were scattered went about preaching the Word. It is estimated that the Church of the Brethren has fifteen to twenty thousand nonresident members. How can they spread the church? What can be done to make church members more effective when they go into the cities and unchurched rural areas?

II. The church grows through the conversion of strong personalities. Saul, the persecutor, becomes Paul the apostle (Acts 9).

How often does the church neglect to challenge the strong and even her enemies? D. L. Moody avoided no one, rich—poor—cultured—illiterate. E. Stanley Jones and others visited this fall our universities presenting the claims of Christ to both students and faculties.

III. The gospel is for all nations and all peoples. None dare be neglected by the church. Acts 10, 11.

Peter learned that lesson by a vision never to be forgotten. No one nation or race can claim all the saints. The disciples were called Christians first at Antioch.

Why should our church not do more for the Negroes of America? The Jews of the world? The Mohammedans? The American Indians? The peoples of the world?

IV. Murderous rulers and prison bars can not crush a praying church (Acts 12).

"The Lord had brought him forth out of the prison," verse 17.

"But the word of God grew and multiplied," verse 24.

What about the church in Germany? China? Our China mission is now calling for recruits. Whom shall we send?

V. Missionaries are called and sent out by the Holy Spirit from churches that are given to fasting, praying, serving (Acts 13: 1-4).

Why do some local churches today produce many missionaries, others few or none? Is the Church of the Brethren doing her best? If not, why not?

LOAN LIBRARY

Psychology for Christian Teachers

(By Alfred L. Murray)

By Merlin C. Shull, Elgin, Illinois

"Psychology for Christian Teachers" sounds a bit academic. Yet it contains a sane common-sense discussion of how to deal with various age groups found in the Sunday school. One is delighted with its suggestions and the help it gives. It would make a fine book to review at a workers' conference. In fact, it could well furnish the material for several conferences. Chapters could be assigned to age group leaders. "The book abounds in definite illustration, showing how useful solutions to knotty problems of the church school are possible through the use of tact, common sense and a knowledge of psychology."

Teachers often come to their pastors for help. Any alert minister would be glad for a book like this to hand to a teacher needing help in discipline, method of approach, reaching the pupils' homes, visiting the sick, winning the pupils' hearts and in many other problems arising out of teaching a class. Beginners in the great task of Christian teaching may easily be spared a pitfall by first reading this book.

The chapters are: Psychology, a Fascinating Subject, Babyhood—The First Two Years Are the Hardest, Childhood—Grow Up and Live, Primary—Actions and Reactions, Junior—Likes and Dislikes, Junior High—Why They Act That Way, Senior High—Youth Chooses, Youth—The Job of Living and Loving, Newly-wed Couples—Living Together as One, Adults—Forgotten Pupils, The Technique of Visitation, Psychology in the Sick Room, and How to Increase Church School Attendance. There are thirteen chapters and 245 pages.

A course in psychology is not necessary for the understanding of this book. I like it! It goes right to the heart of the matter and is so sane, sensible and helpful.

This book is now on the Gish list for eighty cents and is available through the Brethren Publishing House to others than ministers at $2.

MEN'S WORK

To the Men of the State of Washington

Greetings: The cabinet of the Men's Work wish to thank each one for your co-operation during this past year. Your prayers have helped in the work. You supported the Hazel Rothrock fund to the extent of $136 of a pledge of $200.

The cabinet met and organized in September with L. Vern Swartz of Sunnyside as president and Oren Michael of N. Central and Pine St., Olympia as secretary-treasurer. Of course you remember that you voted that Jess Dunning should represent the men on the District Board of Administration.

At Summer Assembly it was decided to pledge $200 towards the support of Hazel Rothrock for this year. It was also decided that it would take $50 for promotion and the Evergreen Promoter. The total for Men's Work in the state of Washington is $250.

The goals for this coming year are:

1. Every church is to have an organized men's club.
2. Every club is to co-operate in the upbuilding of the Sunday school and church.
3. Every club is to sponsor a father and son banquet this year.
4. Every club is to see to it that The Gospel Messenger comes into the homes of the membership.
5. Each club is to have a monthly meeting.
6. Each club is to pledge and pay something towards the $250 and pay it quarterly.
7. Each club is to report your activities for the Evergreen Promoter. Ruth Shoemaker, R. 3, Wenatchee, Wash., is editor.
8. Each church is to have at least one mission point.
9. Each club is to have a Gospel Team which puts on programs at the church and mission points.
10. Each club is to see to it that a stewardship study is held in your local church this year.
11. Each club is to see that their church sends in one district missionary offering and one general missionary offering each quarter.

We would like to know what church and men's club will be the first to fulfill all these goals. We understand that the Tacoma church is a tithing church. Will others decide to be tithing churches?

The Sunnyside Men's Club challenged the Men's Work of the state that each group raise $15 at once to help pay off our district indebtedness and has raised $5 towards this and promised to pay the balance if the men accept this challenge. What are you going to do about it?

Sincerely yours,

L. Vern Swartz, President.
Oren Michael, Secretary-Treasurer.
Jess Dunning, Representative on the Board.

WOMEN'S WORK

Effective Methods in the Missionary Society

By Mrs. Jennie Heckman, McPherson, Kans.

The Missionary Society of one department of the Women's Work seeks to emphasize the missionary spirit within its group. It will also co-operate with the missionary chairman of the local church in promoting missionary interest in the church programs and the Sunday school.

Blessed is that church which supports a missionary or its child! Much information and inspiration can come through such a work.

The missionary society has met early in the summer with other directors and officers of the Women's Work. The

whole year's work is planned. Since the national organization suggests splendid missionary programs for September, October, November, and December, why not begin then with your missionary program? The Missiongrams, Prayer Calendar and What to Pray For in the Gospel Messenger are excellent sources of material for devotions.

And then that interesting book, "Moving Millions!" You will need one or two of them in your group for study. One or more women may be assigned chapters to review at each meeting. Perhaps you would like to sponsor this book review for your whole congregation at some convenient evening—either Sunday or week day. There is a skit based on the book entitled, "The Plight of the Outcaste," which if given at the outset will capture the interest of your women or congregation immediately. It can be secured through the General Mission Board, Elgin, Illinois.

It becomes a question, how to reach every woman. Why not have booklets printed of your Women's Work programs for a year? Try it! Each woman should have a booklet and one could be placed in your pastor's hands. He will be glad to announce your meetings from time to time. These can be printed with little expense and will prove helpful in having programs well prepared.

CHILDREN'S DEPARTMENT

The Unified Program

"Unified program" and "unified Sunday morning service" are two different things. Of the two, "unified program" is far the more important because it has to do with uniting the many groups and interests that now divide most churches and tend to make them inefficient. "Church" and "Sunday school" as two separate things have caused some lost loyalties in the past. In a truly unified program Sunday school is a part of church and church does not mean just the Sunday morning preaching service. The church program for adults, the church program for youth, the church program for children—in which all activities of the church as an institution are viewed as a part of these programs—this is the goal of a truly unified program.

Any church that is studying the possibilities of either the unified program or the unified Sunday morning service is bound to make some changes of its program for children as well as the other age groups. The following list of articles and books was compiled by Elma Rau, district director of children's work in Michigan, and represents the best that has been said on the subject. Pastors, Sunday-school superintendents and others will want to study most of this literature before making any drastic changes in program.

I. Articles in Magazines

(a) International Journal of Religious Education—
1. Unifying the Church Program, July, 1933.
2. A Unified Sunday Morning Program, February, 1933.
3. The Unified Church Program, January, 1933.
4. A Church and Only a Church, May, 1933.
5. Extending the Church School Session, May, 1934.
6. Where Integration Is a Fact, May, 1928.
7. What Is Integration? April, 1931.
8. When Church and Sunday School Are One, May, 1928.
9. Must the Sunday School Go? July, 1927.

(b) Children's Leader—
1. A Unified Program for the Children of the Church, March, 1937.
2. The Unified Program, November, 1936.

(c) Brethren Teachers' Monthly—
1. The Unified Service, August, 1935.

Books and Pamphlets

* 1. The Local Church. Its Purpose and Program, Beaven. 1937, $1.25.
* 2. The Pastor and Religious Education, Munro, 1930, $2.00.
3. Administering Christian Education in the Local Church, Cummings, 1936, 40c.
* 4. The Church and the Children, Jones. (Chapter X). 1935, $2.00.
* 5. A Church and Only a Church, McDonald. 1936, 25c.
* 6. The Graded Church, McCallum. 1930, $1.00.
7. The Unified Service, Sayres and Wentzel. 1936, 15c.
8. The Superintendent Wants to Know, Campbell. 1937, 30c.
* 9. The Church as a School, Munro. 1929, $1.35.
*10. The New Vacation Church School, Blair. 1934, $1.50.
11. Learning For Life (A guided study for adults in the church) 1936, 15c.
*12. Improving Your Sunday School, Vieth.- 1930, 75c.
13. Principles and Objectives of Christian Education, Book One, Curriculum Guide. 50c.
14. Organization and Administration of the Local Church, Book Six, Curriculum Guide. 50c.

*In Brethren Loan Library.

CORRESPONDENCE

A CALL FOR HEROES

In hunting a place to eat our attention was called to a lunch room that was undergoing an attempted boycott because the proprietors had refused to join the Bartender's Union. The picketing only advertised the place and it was filled. On the walls were signs: "No Smoking." In these days one does not always know when he is going into a drinking place, or run the danger of being choked with tobacco smoke.

Some weeks ago I boarded a train for a seven-hour ride. Two men came in smoking. Soon a woman joined their fun. But it was not fun for me. I asked the conductor why he had put me in a smoker, explaining that tobacco makes me sick. He said: "Lady, it does me too; but since the women smoke we can not have a separate smoker. They smoke anywhere."

I had known that men are often impolite and selfish enough to smoke when their families are denied the necessities of life; but I did not know that women had become bold enough with smoking to change the plans of the railroad! I bowed my head in shame for womankind.

Is there some person big enough to put something across to save the girls and women, especially those who want to be mothers, from this dirty and useless habit? A young father went to his garage to smoke so his little boys would not see him. When they were big enough to follow him he did the big thing: He quit the habit. How I admire him for it. Can't you smokers set the same example for the young who have a whole life ahead and are looking to you for a pattern? I beg of you do it.

Glendale, Calif. Martha Click Senger.

GOD'S CHILDREN

It was only after persuasion that we consented to the publication of this letter which we received from the nurses of the hospital after the death of our little girl. It is our prayer and purpose that many through the reading of God's Word will be drawn closer to the Lord Jesus Christ.—The Parents.

How many times I have heard someone who was looking at a child say, "He is too beautiful to live," and almost invariably that child's stay on earth is such an abbreviated one that it seems he or she was merely sent here on a visit.

A child is such a beautiful thing. It is small, soft, sweet and innocent as a delicate white petaled rose. It is like a toy doll come to life as it learns to speak and toddle about, and like a naughty puppie as it learns to be mischievous and just a wee bit naughty as its few months of life roll into two and three years of age.

I am speaking of one child now. She was a little Dunker girl, hair parted in the middle and braided in two soft pig tails on each side of her tiny, precious head. She had a manner of speech typical of a lovable old maid, and was equally mature in her actions. Her smile was a beautiful accomplishment of nature such as no words in the English language could describe.

One day this child came to the hospital. She was critically ill and suffering acutely. An operation revealed a ruptured appendix with abdominal peritonitis. Days of delirium passed and finally she started to show improvement. She was going to get well.

During the days that followed she portrayed to the fullest a beautiful character. Day after day she lay in bed singing hymns, knowing each word and phrase perfectly. She stayed happy constantly and never spared her smile from any one. If she were sleeping when her doctor made his visit, he would say: "I must awaken her. Her smile is too much to miss." And she would open her eyes and part her lips into the thing which could make your very being smart and a lump gather in your throat.

We missed her when she left the hospital and wondered if she was still singing the same sweet hymns and smiling as she had for us. Was she still spreading her bit of sunshine?

Three days after she had gone home, she returned to the hospital, again critically ill with an intestinal obstruction. She had suffered unmercifully. Her tiny, delicate features were stiffly drawn, and her big blue eyes dimmed with hurt tears, but still she smiled, and made childish apologies for "being so sick."

Again an operation was performed and in a few hours she had reacted from the anesthetic and spoke as she always had. She was a remarkable child. Doctors who had but slight interest in the care of children stopped by her bed, inquiring: "How is she?"

As she lay there in bed, her doctor by her side she said: "Doctor, my tummy hurts so." Then suddenly her little head turned, the eyes closed, the heart stopped, and the little spirit with its bundle of sunshine and happiness passed on to scatter a deeper, purer sunshine around the One who had said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Woodstock, Va.

THERE IS MUCH TO THINK ABOUT

Do we stop and consider what such words should mean to us? If we would stop and think before committing acts that we should not, we would save ourselves a lot of trouble. As I read a recent article by Bro. Allen Ringler of Maryland this thought again impressed me. When deviation from God's Word takes place think what the consequences will be! The church has become so popular with the world that it lets pride creep in and take away the meek and lowly spirit of Christ. Some claim if the heart is right they are safe. But is the heart right in the sight of God when we follow the frivolous fashions and amusements of the world? "Where your treasure is, there will your heart be also" (Matt. 6: 21). "No man can serve two masters. . . . Ye can not serve God and Mammon" (Matt. 6: 24).

We must be a separate people. "The Lord knoweth them that are his. And, let everyone that nameth the name of Christ depart from iniquity" (2 Tim. 2: 19). Actions speak louder than words. We can not have fellowship with those who follow the vain pursuits of the world, and yet serve God with a clear conscience. God's Word changes not. As Bro. Ringler says, "Have we forgot the vow we made to God, and in the presence of people when we were baptized?" We hear some say they would attend church if the minister would preach the plain gospel as it is in the Word.

A minister of another denomination was questioned by one of our ministers about preaching the true gospel as recorded in the Word. His reply was he had to have his bread and butter, and of course had to talk to please his people! The time has come when many can not endure sound doctrine. Is it not now time to wake up and think about these things?

Some think they had better be out of the world than not to keep up with the fashions. They say people will look down upon them, and not associate with them if they do not keep in style. Is it not better for us to lose such friendship then to lose our contact with Christ and be sent to eternal destruction? If we are afraid of offending the people by our Christian walk and conversation, just think what it will mean to us if we offend Christ when we are called in the day of reckoning to give an account of our deeds done in the body!

Middletown, Ind. Florida Green.

IOWA BRETHREN IN A RURAL LIFE CONFERENCE

A Church of the Brethren conference on rural life problems was held Nov. 29 in the Dallas Center church, Iowa. The theme was: Building Brethren Communities. The following is the program:

10 A. M., Devotions—L. A. Walker.
Special Music—Panther Creek church.
Stabilizing Brethren Communities by Land Ownership—

1. Present status of landownership in Iowa.
2. Rural trends in Iowa.
3. Cause and cure of land tenancy.
4. Rural, urban population trends in Iowa.
5. Will the present farm program solve the farm problem?

11:15 Open Forum Discussion—M. R. Zigler.
12 Noon—Meal served by the Dallas Center ladies.
1:30 P. M., Devotions—Homer Caskey.
Special Music—Des Moines Valley.
What Can We Do in the Local Church—

1. To have young people settle on farms?
2. Can a young man buy and expect to pay for an Iowa farm home?
3. What about religion in rural areas?
4. Making agriculture a way of life?
5. A more efficient leadership?
6. Co-operatives for the farmer?

2:45 Open Forum Discussion—M. R. Zigler.
3:30 Closing—D. D. Fleishman.

This conference has elicited only the most favorable comments. It was the first of its kind held in Iowa by the Church of the Brethren. Delegates were present from twenty-one churches. The total attendance was approximately 300. W. H. Yoder of Waterloo was chairman for the day. Prof. W. H. Stacy of Ames gave the opening address, giving some illuminating facts concerning population, land ownership and rural trends in Iowa. Earl M. Frantz of Grundy Center opened the afternoon session, speaking on the question: Can a young man buy and expect to pay for an Iowa farm home? Making agriculture a way of life was ably discussed by J. H. Mathis of Lewiston, Minn.

The conference was very important and timely, especially when we remember that our rural centers furnish for church and state some of our most distinguished men and women.

The old farm home and the rural church have been the bulwark of civilization. Around these cluster some of the fondest memories life can give. These act as an anchor on the voyage through life for many.

Special music was furnished in the forenoon by the male quartet from Panther Creek church; in the afternoon by two ladies from Des Moines Valley church.

Ladies of the local church served lunch at noon. There is a need for many more meetings of this kind. They are instructive and encouraging to all, both old and young.

Oh, that Brethren who have been blessed with this world's goods could see what they could do by investing in good Iowa land! Suppose one such should say to some good young man belonging to the church, "Come, I will set you up on a piece of this good land and give you a chance to pay it off." I believe this deed of kindness would prove a blessing to all concerned.

I am sorry to say I know of young men now raising families, some with four to six children in the home, and yet no job or steady work. They are very much discouraged. In our own family we have a married son, thirty years old, with six children in the home, and no job since Nov. 30. He would dearly love to go on any size farm and operate it, but has no money to stock up. We are not able in ourselves to help the situation. This son is a good worker and able-bodied. I hope and pray someone in this great brotherhood will come to the rescue. A very few seem to control the money.

I am past seventy and must still work for a livelihood. I dread to think of the time when we may have to ask for aid, if the good Lord delays his coming a few years more. Pray for us.

Dallas Center, Iowa. D. K. Miller.

PASSING OF NANCY GUISE KREIDER

Nancy E. Guise Kreider, daughter of George and Susan Guise, was born Jan. 31, 1843, in Fayette County, Indiana. She died Dec. 9, 1938, at the home of her daughter, Mrs. Cinda Bentz, near South Whitley, Ind. Her age was 95 years, 10 months and 9 days.

She with her parents moved from her birthplace in Fayette County to Huntington County about 1855 and to Whitley County about two years later. She resided in this locality until her death.

She was married to David Kreider April 19, 1863. As a result of this union there are now living a total of 184 descendants. There were eleven children, eight of whom are still living. The five daughters are: Mrs. Cinda Bentz, Mrs. Emma Pence, Mrs. Barbara Keel, Mrs. Estie Snell, Mrs. Malinda Bruch. The three living sons are Jacob, Noah, and Harvey. Daniel, Tobias and John have preceded their mother in death. There are 56 grandchildren, 110 great-grandchildren and 10 great-great-grandchildren. Most of these children and grandchildren live in the home community.

Sister Kreider united with the Sugar Creek congregation of the Church of the Brethren early in life. She served as an elder's wife over a long period of time until the death of her husband thirty years ago. Her husband, David Kreider was elder of the Sugar Creek congregation for approximately 40 years. She maintained an active interest in the work of the church and was a regular attendant at church services as long as her health would permit.

She enjoyed good health and was rarely ill during her lifetime covering almost a century. As far as could be determined she was not sick nor did she suffer much pain or discomfort even immediately preceding her death. She was confined to her bed, but a very few days and merely slept away as one being worn out.

She lived a busy life, interested in her home and unpretentious, practical Christianity. She always wanted not to be a burden to others, but to be helpful. She appeared to think and feel very much like an old lady said of herself—"I feel like it is Saturday afternoon and I have my work done." Very fittingly can it be said of her—"She is not, for God took her."

The funeral was held in the Sugar Creek church on Dec. 11, with President Otho Winger preaching the sermon. He was assisted in the service by the writer. The body was buried in the Sugar Creek cemetery.

North Manchester, Ind. A. R. Eikenberry.

SISTER ANNIE BAER PECK

Sister Annie Baer Peck departed this life Nov. 26, 1938, at the home of her husband, Eld. Lewis A. Peck, and son, John D. Peck, near Fort Hill, Pa. She was the youngest daughter of Daniel and Susan Berkley Baer and was born near Friedens, Pa., March 3, 1859.

She united with the Church of the Brethren early in life and was always helpful in doing the Lord's work. She attended services regularly as long as her health permitted and prayed to be taken home when her days of usefulness were past.

She was married to Eld. Lewis A. Peck on March 23, 1890, and lived the remainder of her life with him on the Maplehurst farm. Eld. Peck, their son, John, and daughter, Olive, tenderly cared for her during her long illness due to cancer. She was a Christian woman, a loving wife and mother, a kindly neighbor and friend to all who knew her. She is survived by her husband; two sons, John D. and Galen Ray; one daughter; and three stepchildren, Howard G. Peck, Mrs. Cora Schrock of La Verne, Calif., and Mrs. Stella Cook of Meyersdale, whom she lovingly cared for from their early years. There are also four grandchildren. Funeral services were conducted by Bro. T. Rodney Coffman of Somerset on Nov. 27, 1938. She was laid to rest in the Peck family cemetery.

Grantsville, Md. Mrs. Melda Brant.

THE HOMEGOING OF PEARL STAUFFER BOWMAN

In the early dawn of the morning of Nov. 7, 1938, Pearl Bowman peacefully passed through the portals of time into her eternal abode. This transition was made as she had lived—in beauty and serenity. Her illness which lasted slightly over a year was borne with inspiring grace and patience. Her faith and optimism was the natural fruitage of an intimate acquaintance with her Lord.

She was born Sept. 29, 1885, at Fredonia, Kans., and she departed this life at her home near Quinter, Kans. On Aug. 13, 1911, she was united in marriage to Samuel Bowman. Into this home five children were born—two of whom were twins. The twins preceded her in death. She is survived by her husband, three sons and a brother.

Early in life she dedicated her life to the Lord and united with the Church of the Brethren in whose interest she delighted to serve. To better fit herself for service she attended McPherson College. After being graduated she went to Bethany Biblical Seminary for further preparation. During the days of their preparation to serve the church, she and her husband volunteered for the mission field. It was a rich experience for them to serve a term on the China field.

Following their return to the States they entered pastoral work. In this capacity they served for a number of years.

About seven years ago they located at Quinter, Bro. Bowman's home community, where the surviving members of the family now reside. Here as elsewhere Sister Bowman was always ready and willing to work for the church as opportunity afforded.

Sister Bowman had a keen conception of right and stood firm in her convictions. Her daily life was ever consistent with the high ideals of the Christian faith and the church of her choice. Such a life is a rich legacy to her children and to all who have known her.

"From scheme and creed the light goes out,
The sainted fact survives:
The blessed Master none can doubt
Revealed in holy lives."

Funeral services were conducted in the Quinter Church of the Brethren by the writer. The body was laid to rest in the Quinter cemetery.

Quinter, Kans. D. W. Kesler.

RETIRED FROM ACTIVE MINISTRY

After fifty years of active and efficient service, Eld. and Mrs. H. F. Crist have retired from the active ministry. Disregarding our own fervent desire to keep them with us, and considering their walfare, health and happiness, we could but choose to grant their second resignation from the pastoral work here at Newton. They have chosen to make their home in Wichita for the present, where they can be near close relatives and many friends. As much as we regret to see them go, we should feel very lacking in loyalty to right should we longer insist upon retaining their services.

For some time, both Brother and Sister Crist have been afflicted with very trying ailments, often aggravated by their untiring labors for their flock. Recently the work proved too much for their physical condition. They believe in giving their all for the Master, and he has consequently restored them miraculously from time to time, thus enabling them to carry on for a while longer. In their exceptional zeal for his work they have oftentimes sacrificed strength and means in ministering to those in material or spiritual need; even waiting upon the sick when they themselves were in need of a physician, and comforting the bereaved when their own hearts were near breaking. They are also always humble and prayerful, kind and considerate in approaching and appealing to such as have fallen or who seemingly have never tasted of the fruits of the Spirit.

The church has been spiritually enriched because of their presence with us. Their lives have and will continue to shed a fine and lasting influence upon all who care to grow in the graces of Christian living.

It has been very hard for Bro. Crist to give up his work for he has served so many years. But since we know it must be God's will that he should indulge in less strenuous labor, we prayerfully hope that he will acquiesce and get the much needed rest. We feel that the Crists are being promoted to a still nobler sphere of life, one less active, but of more heavenly significance. It is that of quietly inspiring all they meet to more active Christian lives; and that of praying for their former flocks and many others in this troubled world. We are told that the prayer of the righteous availeth much.

Surely all aspire to a worthy position in helping to build God's kingdom on earth. To this end we send up our earnest petition; and ask a benediction upon the closing activities of our beloved elderly friends —Brother and Sister Crist. Much more could be said on their behalf. The following I give in tribute.

"What is so fine as a long, long life
Spent all for the kingdom's cause,
E'er growing in grace and freedom from strife
By wisely obeying God's laws?"

Newton, Kans. Mrs. Tillie Hadley Johnson.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fouts-Flora.—Albert L. Fouts and Pauline Flora, both of Empire, Calif., at the home of the bride's parents, Sept. 10, 1938, by the undersigned.—D. H. Fouts, Waterford, Calif.

Glanville-Jordan.—By the undersigned, at the Church of the Brethren, Santa Ana, Calif., Nov. 14, 1938, Donald Glanville and Eleanor Jordan.—A. O. Brubaker, Santa Ana, Calif.

Laysalle-Ellis.—By the undersigned, at the Brethren parsonage in Canton, Ill., Floyd Laysalle of Canton, Ill., and Mary Beth Ellis, daughter of Mr. and Mrs. William Ellis of Canton, Ill.—Charles Dumond, Canton, Ill.

Schwartz-Unruh.—Marlin Schwartz of Hatfield, Pa., and Charlotte Unruh of Cedars, Pa., at the home of the undersigned.—Wm. M. Delp, Hatfield, Pa.

FALLEN ASLEEP

Basehore, Mary Ann, was born April 15, 1858, and departed this life Nov. 23, 1938. One daughter, three stepchildren, eighteen grandchildren and thirteen great-grandchildren survive. Funeral services were conducted at the Hanoverdale church by Elders Thomas Patrick and A. M. Kuhns. Burial in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Beechler, Minerva Brumbaugh, was born at Bradford, Ohio, Feb. 14, 1886, and died Dec. 2, 1938, at Waterford, Calif. She was united in marriage to John Beechler at Sunfield, Mich. To this union were born four sons and three daughters, two daughters preceding her in death. At an early age she united with the Church of the Brethren and lived a life that won its way into the hearts of many. She leaves her husband, four sons, one daughter, seventeen grandchildren and many friends. Funeral services were held at Modesto, Calif., by the undersigned, assisted by Eld. J. W. Deardorff.—John R. Peters, Waterford, Calif.

Ganger, Benjamin, son of Jacob and Elizabeth Ganger, was born Sept. 12, 1860, near Goshen, Ind., and departed this life Oct. 26, 1938. He lived in this community all his life. June 25, 1882, he was united in marriage to Dessaline Garl. To this union were born three children. Two children preceded him in death. He united with the West Goshen Church of the Brethren in 1894 and remained faithful. He was in failing health for several years. He leaves his wife, one daughter, two grandchildren and two brothers. Funeral services were held in the West Goshen church by Brethren M. D. Stutsman and Wm. Hess. Burial in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Gripe, Fianna Shoemaker, daughter of David M. and Leah Shoemaker, was born Jan. 16, 1863, near Bradford, Ohio, and died Nov. 15, 1938, at her home in Fairview, Mo. She had resided in the bounds of the Shoal Creek congregation for the last twelve years. When three years she moved with her parents to Indiana. At twenty-three years of age she was baptized into the Church of the Brethren. Her life was a consistent testimony for her Master. On March 15, 1888, she was united in marriage to Eld. Nicholas S. Gripe of McCune, Kans. To this union was born one daughter. She is survived by her aged companion, one daughter, an adopted son, three sisters, two brothers, one stepdaughter, two stepsons and a number of relatives and friends. On March 15 Brother and Sister Gripe celebrated their golden wedding anniversary. Funeral services were conducted at the Church of the Brethren by Bro. A. W. Adkins of Cabool, Mo., assisted by Brethren Oscar Argabright and Wilbert Erisman. Interment in the cemetery near Fairview, Mo.—Ruth Argabright, Fairview, Mo.

Guthrie, Lydia Faucet, was born May 18, 1858, and died Nov. 5, 1938. She was the daughter of Daniel and Elizabeth Faucet. When she was three years of age her mother died, leaving her in the care of her uncle and aunt. She was united in marriage to Harrison Guthrie April 11, 1882. To this union were born five sons and five daughters. Two daughters and one infant son preceded her in death. Her husband preceded her nineteen months ago. She united with the Church of the Brethren at the age of eighteen and lived a Christian life. She was a faithful wife and devoted mother. Funeral services were conducted by Bro. George Van Sickle in the Shady Grove church, with interment in the Union cemetery.—Susie G. Faulkner, Brandonville, W. Va.

Hess, Charles W., son of the late Hendy B. and Sarah Ann Rensberger Hess, was born at Syracuse, Ind., and died of a heart attack in Detroit, Mich., Nov. 25, 1938. Mr. Hess was a veteran of the World War and had been gone from Goshen, Ind., for about twenty-five years. He was brought back to his childhood home for burial. He is survived by his wife, Elsie, and a foster son, both of Detroit, Mich., and by two sisters and one brother. Funeral services were held in Goshen by Bro. T. E. George, with burial in Oak Ridge cemetery.—Mary Cooper, Goshen, Ind.

Holliday, Zeanes, died at the home of his daughter, Mrs. James Davis, in Springs, Pa., on April 30, 1938. He was the son of Andrew Jackson and Sara Ann McClintock Holliday and was born in Addison Township, Pa. He was more than eighty-seven years old. He was a member of the Church of the Brethren and served as deacon in the Maple Glenn congregation for many years. He was twice married, his first wife dying shortly after their marriage. He married Sister Pricilla Burkholder who preceded him in death several years ago. He is survived by three sons and three daughters. Funeral services were conducted by Bro. John D. Long, assisted by Bro. Ed Walls on May 2, 1938, in the Maple Glenn church. He was laid to rest in the church cemetery near by.—Mrs. Melda Brant, Grantsville, Md.

Hoover, Alexander L., passed away Dec. 6, 1938, aged 76 years, 2 months and 12 days, at Fulton, Mich. He was a member of the Church of the Brethren. He was born Sept. 24, 1862, at Wakarusa, Ind., the son of Hettie and Benjamin Hoover. He leaves his wife, three sons, three grandsons, two sisters and one brother. Funeral services were held at the Culp funeral home, Goshen, Ind., Dec. 9, with burial in the Union Center cemetery.—Frank Kreider, Goshen, Ind.

Koons, Minnie, was born June 13, 1898, and died Dec. 5, 1938. She leaves her husband, Charles, three sons and a daughter at home and a daughter, Mrs. Clara Sheets, of Union Deposit, her father, George Smith, two brothers and two sisters. Funeral services were conducted at the Hanoverdale church by Elders A. M. Kuhns and Thomas Patrick with interment in the adjoining cemetery.—Irene K. Frysinger, Harrisburg, Pa.

Kulp, Sister Lavina Trout, was born Oct. 25, 1856, and died Oct. 21, 1938, in the home of her son, Harvey, in the bounds of the Chiques congregation. She united with the Church of the Brethren early in life and remained faithful. She carried a cheerful disposition which was an inspiration to all who knew her. She is survived by one son, five grandsons and one great-grandson. Funeral services were held at the Chiques house by Brethren S. S. Eshelman and David G. Gibble. Interment in the adjoining cemetery.—Mrs. Fanny Zug Shearer, Manheim, Pa.

Long, Perry Albert, son of Uriah and Lucinda Long, was born in Noble County, Ind., Aug. 9, 1867, and passed away at his home in Goshen, Ind., Nov. 30, 1938. On Aug. 13, 1892, he was united in marriage to Elnora Hunsbarger. To this union were born three sons and three daughters. He united with the Church of the Brethren fifty-three years ago in the Blue River congregation and served the church faithfully as deacon for many years. Surviving are his wife, three sons, three daughters, nine grandchildren, two brothers and one sister. Funeral services were held in the West Goshen church by Brethren M. D. Stutsman and Foster Berkey. Burial in the West Side cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Sandy, Jacob B., son of Reuben and Elizabeth Sandy, was born in Rockingham County, Va., Oct. 26, 1869, and passed away Dec. 9, 1938. As a young man in Virginia he united with the Church of the Brethren. In later years he attended the Pleasant View church. His Christian life was one of humble obedience. He loved the church and the privileges it affords. At the age of twenty six Bro. Sandy came to Ohio and settled among the rural people in Allen County. By industry and hard work he won the respect of these people. On Sept. 21, 1895, Jacob Sandy and Della Leedy were united in marriage. Seven children were born to this union, four surviving. Besides the children he is survived by ten grandchildren, his loving wife, four brothers and two sisters. Death came suddenly without warning in the excitement of a burning home and the moving of an invalid wife. The desire often expressed in life to be busy until the end came was fulfilled. Funeral services were held in the Pleasant View church.—Mrs. Paul S. Driver, Lima, Ohio.

Sise, Anna May Long, was born at Casstown, Ohio, Nov. 24, 1881, and died at Waterford, Calif., Nov. 20, 1938. She united with the Baptist church at the age of sixteen years and remained faithful. She was loved by all. In 1902 she was married to George L. Sise at Minot, N. Dak. To this union were born three sons and two daughters. One son preceded him in death. She leaves her husband, two sons, two daughters, four grandchildren, her aged father, Oswald G. Long, besides many dear friends. Funeral services were held at Modesto, Calif., by the undersigned, assisted by Eld. David Fouts of Empire, Calif.—John R. Peters, Waterford, Calif.

Starner, Sister Mary Geiman, wife of Charles Starner, died at her home near Westminster, Md., Nov. 30, 1938, aged 73 years, 10 months and 26 days. Death was due to pneumonia. Sister Starner was a faithful member of the church for many years, having been baptized at the age of fourteen. She is survived by her husband, two sons, three daughters, nine grandchildren, two brothers and two sisters. Funeral services were conducted from the home, with further services in the Westminster Church of the Brethren. Brethren A. Stauffer Curry and Geo. A. Early had charge of the services. Interment in the Meadow Branch cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

CHURCH NEWS

CALIFORNIA

Belvedere.—The attendance of our Sunday school has increased since the opening of school in September. Our superintendent is Ada Winslow, with Ralph Robison and Herbert Newman as assistants. The men have recently revived and reorganized the men's group, with Earl Crumpacker as president. On Nov. 10 they held a father and son banquet, with Bro. G. K. Walker as guest speaker. On Dec. 1 the district officers of Women's Work met with our group. Nov. 13 Sister Modena Studebaker gave a very interesting talk on their work in Africa. On Nov. 29 Dr. Burke of Africa came to us with the picture, In the Land of the Monkey Bread Tree. These two missionaries were greatly appreciated. Each Sunday at the close of Sunday school Mrs. Bessie Newman is giving a talk on our Africa mission from its beginning.—Mrs. Jessie Frick, Montebello, Calif., Dec. 12.

Glendora.—We met in council Dec. 2 and elected officers. Bro. Lear, our pastor, gave a fine report of the work since coming to us the first of September. Our Aid Society secretary reported 713 calls made by Aid members. We decided to hold our love feast Dec. 11. Decided to hold our spring love feasts the first Sunday after Easter and the fall love feasts the second Sunday in November. We received nine former members into the church. The Women's Work held the annual meeting on Sept. 22. Officers were elected. One was received into the church by letter on Oct. 9. Nov. 9 Sunday-school workers' conference of the churches in this town was held. A fine chalk talk was given by Mr. Burnham of Glendale. Eighty seven were present. Nov. 18 we held a father and son banquet. The main address was given by Bro. D. W. Kurtz. He gave a fine address. Eighty one were present. Nov. 25 Dr. Homer Burke of the Africa mission field showed his moving pictures of African life and told us much of their experiences.—Mrs. S. H. Hosfeldt, Covina, Calif., Dec. 7.

Laton.—On Nov. 27 Bro. Lorell Weiss of La Verne, Calif., gave us two instructive lectures on peace. The Church of God, Methodist church and our church held union Thanksgiving services on Wednesday evening. We had a Thanksgiving breakfast at our church and our young people provided the program. We had our regular council on Dec. 5 and decided to protest against dances in our high school. We are looking forward to Bro. Zimmerman conducting a week of Bible study for us after the first of January.—Erma A. Brabb, Laton, Calif., Dec. 7.

Live Oak.—Sept. 25 consecration services were held for the officers. In the evening the Rio Linda young people gave a program stressing missions. An offering was taken for the Sacramento misson. The two adult groups and the young people's group take turns conducting the opening devotions for the entire group. The children have their opening exercises and classes for the different age groups. Nov. 20 Eld. W. R. Brubaker preached for us. In the evening we had a short Thanksgiving program, followed by a short talk by Pastor Liskey. This summer the women canned 100 gallons of peaches for La Verne College. Recently the Dorcas society gave a bazaar and food sale. As a new adventure the Aid Society held a rummage sale in the city of Marysville. They did very well financially and it gave the poor people an opportunity to get the clothing they needed cheaply. The first Sunday night of each month is devoted to singing. Dec. 4 the ladies' glee club gave a splendid program. Dec. 1 there was an all-church social. We had a good time and some money was raised for finances. Dec. 7 we met in council. Dec. 6 Dr. Burke showed his pictures of Africa. At the close of the services an offering was taken for world-wide missions.—Mrs. Frank Ott, Gridley, Calif., Dec. 13.

Reedley.—Our revival will be held Jan. 15, with Bro. Forest Eisenbise of Fresno, Calif., as evangelist. Our all-day meeting and love feast which was held Dec. 4 was saddened by the passing of our oldest member, Sister Frances Fike, ninety-three years of age. A Thanksgiving program was given and an offering was received for home missions. Two of our Sunday-school boys were baptized Nov. 27. A program will be given on Christmas Day. Our young people are sponsoring a play to bring Christmas cheer to some poor families. Our district officers of Women's Work will be with us on Dec. 7. Bro. D. C. Gnagy, district field worker, will be with us on Dec. 9.—Mrs. Mamie Sink, Reedley, Calif., Dec. 6.

IDAHO

Bowmont.—We met in council and all business was taken care of in the spirit of our Master. We decided not to have a revival at present. Our church is growing spiritually. The Aid Society meets twice a month to make quilts. We have an adult class in the evening. They are using the topics in The Gospel Messenger. The young people have a class, with Bro. Bollinger assisting them. Sister Dora Emmert has charge of the junior class. We need the prayers of the brotherhood. —Mrs. V. W. Goodman, Nampa, Idaho, Dec. 7.

ILLINOIS

La Motte Prairie.—We met in council Dec. 11. Most of the church officers were retained. We decided to have our church repapered soon. The members of the Christian church in our community are meeting with us while they are building a basement under their church. Their pastor preaches the first and third Sundays. Bro. Charles Dumond preached fourteen inspiring sermons for us in October. There were no accessions but we hope the members were strengthened. Our love feast was held at the close of the meetings. A few were here from Walnut Grove and Allison Prairie. Bro. Ira Hiatt from Clay City, Ind., officiated and preached two inspiring sermons on Sunday. We are preparing a short Christmas program. We also plan to have pre-Easter services.—Mrs. Laura Plunkett, Palestine, Ill., Dec. 14.

INDIANA

Bethel.—Our Sunday-school work has been progressing, under the leadership of our superintendents. Sister Ida Neff is superintendent of adults; Sister Rosa Schuder, primary superintendent. Bro. Floyd Shuder was chosen as visiting minister which has helped in the increase of our attendance. Our cradle roll is increasing. The Aid Society is quilting, making comforters and clothing for the needy. A new furnace has been installed. A Thanksgiving service and homecoming was held Nov. 20, with basket dinner. A fine address was given by Sister Bertha N. Stine of North Manchester. We were favored with a number of inspiring messages in the afternoon. Our love feast was held Oct. 13, with Bro. Manly Deeter officiating. We are preparing a program for Christmas Day. A cantata will be given on Dec. 18 by the ladies' chorus. We met in council Nov. 27. One letter of membership was granted and officers were elected. Bro. Lee Cory was elected elder for one year.—Mrs. Clara Price, Milford, Ind., Dec. 13.

Howard.—We met in council Dec. 1 and one letter of membership was granted. We decided to install electric lights in our church house as soon as the money can be raised. It was decided to have Bro. M. R. Zigler of Elgin, Ill., with us on April 16, 1939. We will have an all-day meeting, with basket dinner. Adjoining churches will be

invited to be with us. We are looking forward to Jan. 22, when we expect the student volunteer band of North Manchester to be with us. The Ladies' Aid has been doing some work for Bethany hospital and for needy ones in our community. Bro. Russel L. Showalter was re-elected elder.—Ella Flora, Kokomo, Ind., Dec. 14.

New Paris.—Bro. Theodore Miller of North Liberty, Ind., came to us on Thanksgiving evening and began a revival which closed Dec. 4. He preached thirteen spiritual sermons. Sister Mildred Neff was song leader. Several of our neighboring churches favored us with special music, which was appreciated. Bro. Miller visited in a large number of homes. Eleven were baptized, ranging in age from seven years up to seventy five. One sister desiring to renew her covenant and consecrate herself more fully to the Lord and his work was rebaptized. On Dec. 5 the love feast was held, with 200 attending. Bro. J. S. Zigler, pastor of the Rock Run church, officiated, assisted by Brethren Iverson Mishler, Virgil Mock and Wm. Brubaker, elder-in-charge. The Sunday-school attendance is increasing since the summer months are past. We were favored recently by several messages in song by the young ladies' quartet from the Mennonite College of Goshen, Ind. In memory of our lost missionaries this church took a special missionary collection, amounting to $151. Dec. 8 the church met in council. Brethren Noah Moneyheffer and Eldon Evans were appointed to represent this church in the annual temperance program Jan. 15. Four letters were granted and two received. The cottage prayer meeting has been revived and is being well attended.—Mary C. Kiefer, Goshen, Ind., Dec. 12.

West Goshen.—Oct. 12 a business meeting was held, at which time the district board, consisting of Brethren Ira Long, Frank Kreider and H. F. Richards, met with us. Bro. Devon Martin was relicensed to preach for another year. Oct. 25 we met in council and one letter was received. Oct. 30 we began our revival meetings, with Bro. David Metzler preaching the first three sermons. Bro. T. F. Henry of Johnstown, Pa., had charge of the meetings Nov. 1-13. Brethren Metzler and Henry preached the Word with power and large crowds attended every service. The response from the community in general was most gratifying and eleven accepted Christ, seven by baptism and four by former baptism. Bro. Henry and the home ministers visited in many homes. Services were held on Thanksgiving evening, with Bro. Galen Bowman of Middlebury bringing the message. We were happy to have Bro. Wm. Hess preach for us on Nov. 27. Because of illness Bro. Hess had not been able to preach since last May.—Mrs. Mina Ganger, Goshen, Ind., Dec. 9.

West Manchester.—Bro. Geo. Deaton, elder of the Eel River church, was with us at our Dec. 1 council. He represented the district ministerial board and relicensed Bro. Wilbur Norris to preach for another year. Bro. A. M. Stine was re-elected elder. Two letters of membership were granted. Officers were elected and reports were read and approved. J. H. Miller, David Cripe and S. L. Young were appointed to serve on a general committee for the district meeting to be held next fall. Our Aid Society held an auction sale Dec. 6, and sold articles that were made at our regular meeting and some that were donated. A play, What Men Don't Know, followed the auction. It helps us spiritually and financially to work together for the church and community.—Dolly Wolfe, North Manchester, Ind., Dec. 10.

IOWA

Ottumwa.—We raised the church and put a full basement under it and also redecorated the auditorium. The surplus ground from the basement was used in leveling off the church lawn. The excavating was done by volunteer work. We are planning to install a furnace. Oct. 27 Bro. J. F. Baldwin of Morrill, Kans., began a two weeks' revival and presented many interesting stories and chalk talks, as well as giving very inspiring and helpful messages. Fourteen were added to the church, most of them being adults. On Thanksgiving morning seventy five of the members met at the church for breakfast, after which we had services at 7:30. Nov. 29 we had our love feast, with Bro. Glenn Carr of the Libertyville church officiating. Dec. 2 we held our council, at which time our budget was presented and the following officers were elected: Elder, Bro. C. A. Albin; clerk, Mrs. I. W. Berry; treasurer, Mrs. Elda Lowe. The children are planning to present a program on Christmas evening. The young people are preparing a play, Brothers, to be presented soon. Our Aid has been meeting one day a week to quilt. At our last meeting officers were elected. Our missionary society meets in the homes of its members. We are studying the book, Rebuilding Rural America. We have good attendance and appreciate the part the men are taking in our meetings. Our Sunday-school children, directed by Mrs. Graham, are making scrapbooks to be given to some orphanages. We are going forward into the new year with much encouragement.—Mrs. Charles Albin, Ottumwa, Iowa, Dec. 11.

Panther Creek.—We met in council Dec. 1. Bro. Claude Wagoner was chosen as a member of the ministerial committee; Marie Pollock, C. W. president; Pearl Bentall, vice-president. Our quota for McPherson College has been paid and several other obligations have been met. Last spring the men's organization handed out pledge cards, asking for livestock or grain. At the present time around 400 bushels of corn have been delivered at the home of Bro. D. L. Royer where it will be sold for 57c instead of selling just at market price. Including this and the livestock and donations we will have around $500 in our parsonage fund. Sister Minnie Walker has been chosen director of Women's Work; Sister Nettie Reiste, director of missions; the writer, director of temperance and peace. The Ladies' Aid held a food sale and bazaar Dec. 3. A little over $35 was cleared. Bro. L. A. Walker was chosen as elder. The men's organization enjoyed a sausage and waffle supper at the church recently. The men met at the church and removed a lot of stumps that were left when the old trees were cut down. New trees have been set out. Brother and Sister Walker do a lot of calling in homes, especially where there is sickness. May our church members press onward and strive for the best that there is in this life and the life beyond. A cantata, The Lost Carol, will be given on Christmas evening.—Mrs. C. G. Wicks, Adel, Iowa, Dec. 14.

Union Ridge.—We failed to mention in our last report that Sister Ernest Ikenberry and children were with us Aug. 21, 22. We enjoyed her talks very much. Oct. 2 we held our birthday dinner, with a good attendance. The program was enjoyed after the dinner. Brother and Sister Charley Norman and family, former members of this congregation, enjoyed the services with us. Bro. Clarence Schrock officiated at our love feast on Oct. 9. Several members were with us from the church at Greene. Nov. 20 we held our harvest meeting. Bro. J. H. Mathis of Lewiston, Minn., was with us and gave much encouragement to do more and better work for our Master. A goodly number of our members attended a fellowship supper at the church on Dec. 9. Brother and Sister Earl Frantz and their son were with us. Bro. Frantz talked on Rural Church and Its Problems, after which we held our council. Bro. Frantz was elected elder; Vera Davisson, clerk; Mrs. Gwen Schwab, treasurer.—Mrs. Ezra Burn, Hampton, Iowa, Dec. 14.

Waterloo.—Bro. H. Spenser Minnich was our guest speaker on harvest festival Sunday and brought two inspiring messages. He taught the young people's class in the morning which proved to be so interesting that they met with him on hour before the service in the evening and continued the discussion. The choir presented a half hour recital of sacred music before the evening service. Sixteen members of the Women's Work went to Ivester to meet with women of surrounding territory in an all-day meeting. Ways and means of improving this group were discussed, led by Mrs. Mathis, director of Women's Work in Northern Iowa. The church held a rummage sale the first of the week in December and a very splendid sum was realized. At the November meeting of the missionary society Miss Anna Adams, missionary in Palestine for twelve years, gave an interesting address on conditions in that country. The December meeting of the Women's Work was held Dec. 8, with an achievement day program. The following were elected: President, Mrs. E. M. Lichty; vice-president, Mrs. Floyd Kough; secretary, Mrs. Carmen Lininger; treasurer, Mrs. Harold McRoberts.—Mrs. Miriam Strayer Thompson, Waterloo, Iowa, Dec. 14.

KANSAS

Garden City.—We enjoyed a spiritual love feast, with seventy five around the tables. We met in council and elected the following officers: Bro. Geo. W. Burgin, pastor and elder; Bro. Ladd, Sunday-school superintendent; Sister Hummer, missionary superintendent; Eva Burgin, secretary; Myrtle Weaver, Aid Society superintendent. Some of the young people attended the young people's camp. A number of our members attended district meeting in the Hutchinson church. Four young people were baptized recently, making twelve since our last report. Two were received by letter. The Aid had a food sale and bazaar and netted a nice sum. We have redecorated the church building and seeded the church lawn. Our Christmas program will be given in a different way this year.—Mrs. D. A. Sheaks, Garden City, Kans., Dec. 10.

Ottawa.—At our council on Aug. 25 Bro. W. B. DeVilbiss was elected elder; Ernest Watkins, superintendent; Mahlon Little, assistant. The music committee, Mrs. Sam Hume, Mrs. Ralph Bowers and Mrs. Geo. Royer, had charge of planning the work for the choir and also other music for the church. On Sept. 20 Pastor and Sister L. A. Fleming and family entertained the congregation at their home. The eighty members present surprised them with a food shower. The event was in honor of the beginning of their second year of service with us. Oct. 6 about forty men and women met to clean the church. The Ladies' Aid served dinner at noon. Mrs. J. E. Turner is president of the Aid. A number of our members attended district meeting at Navarre, Oct. 8-10. Ernest Watkins was our delegate. Our pastor officiated at the communion on Oct. 23. The church greatly misses the presence of two faithful members who passed away recently. They are Bro. A. J. Puterbaugh and Mrs. W. C. Watkins. The Men's Work organization meets monthly for a supper and program. A successful penny supper and bazaar was held by the Ladies' Aid and over 200 were served. Bro. DeVilbiss showed interesting motion pictures of his trip to the Pacific Northwest. The regular business meeting was held Dec. 8. Ernest Watkins was appointed to represent McPherson College. The young people presented their temperance play, Why Should I? at the Topeka church Dec. 4, and at Ottawa, Dec. 11. They are planning their annual Christmas party for children who would not otherwise experience the joys of Christmas.—Louise Keim, Ottawa, Kans., Dec. 13.

MARYLAND

Long Green Valley.—We met in council Dec. 10, with a large attendance. The attendance at Sunday-school and church services has been good. Two letters were received. An encouraging report was made by both Sister C. P. Breidenbaugh and Bro. Melvin Gunther, our delegates to a meeting recently held in our Old Folks' Home. The Ladies' Aid gave a very good report. The B. Y. P. D. president made a complete report of the good work our young people are doing. All other committees and boards reported favorably. Very few changes

were made in the officers for next year. Bro. Melvin Gunther had been chosen by the young people as their director and was unanimously approved by the church. Christmas services will be observed on Christmas Day, and an offering will be lifted for world wide missions. A motion prevailed for a budget to be made out by our finance board, which is to work with a committee appointed by the Men's Work group, to increase our giving. Bro. Clarence Holsopple, pastor of the Myersville congregation, will hold an evangelistic service at this place in March.—Mrs. J. C. Breidenbaugh, Long Green, Md., Dec. 13.

Reisterstown Mission.—Since our meetings in September we have been carrying on the work with local talent and volunteer Brethren ministers, arranged for by our elder, Bro. Roop. If there are ministers of the Church of the Brethren available who could fill appointments occasionally and give us free service we are sure great blessings would follow. Please correspond with Eld. William E. Roop, Westminster, Md. Nov. 5, 6 Bro. W. N. Zobler of Lancaster, Pa., came to us, accompanied by his good wife. Bro. Zobler gave us three wonderful and encouraging messages. As a result two parents became applicants for baptism. We have organized a group known as the Do Without Band and pledged systematic giving each week toward a much needed house of worship in the community. The young folks will cut out candies, movies and other things to make the project a success. Even persons who are not members of the church have pledged liberal amounts. Eastern Maryland has granted the Reisterstown group the privilege of soliciting the district when the group has done its share. This is indeed an encouraging field for the advancement of the kingdom. We ask the prayers and sympathies of neighboring churches for we would like to be a child of the district and know we can carry on with your encouragement. We have other sympathetic families who are interested in the success of our plans. At present we are under the care of the Meadow Branch congregation, but too far away to have the intimate contact necessary for real development.—Martha A. Knight, Reisterstown, Md., Dec. 13.

MICHIGAN

Grand Rapids.—In September Sunday evening meetings were resumed with good interest and attendance. The board of Christian education has held meetings to consider the problem of the Sunday school. Plans for enlarging the program are under way. Following the election of officers a consecration service was held on Oct. 2. Under the leadership of the board of administration, with D. F. Oaks as chairman, many improvements have been made about the church premises. The wood trimming on the outside of the church was repaired and painted. A hedge was set out across the front of the lawn. Our ladies' missionary society prepared a banquet for the delegate ministers of the Churches of God in the Grand Rapids area on Oct. 5. Our annual rally day service was held Oct. 9. Oct. 21 a reception and birthday party was held for our pastor and wife, as both their birthdays occur on that date. An appreciation gift was presented. Bro. E. S. Coffman gave an inspirational address to our workers on Nov. 21. The largest father and son banquet ever held in our church was enjoyed Nov. 18, with Dr. Paul Voelker as speaker. We have installed a new system of Sunday-school records. On Nov. 27 the senior young people's class presented the church with new offering plates. The writer was recently appointed church correspondent in charge of local and Messenger publicity.—Annetta Greenfield, Grand Rapids, Mich., Dec. 10.

Midland.—Nov. 23 Brother and Sister B. M. Rollins came to us to hold a two weeks' revival meeting. We had a fellowship supper the first night. Sister Rollins conducted the music and story hour for the children. Bro. Rollins preached the Word with power. Seven were baptized, three received by letter, five reconsecrated their lives and one united with the Mennonite Brethren church. The evangelists visited in more than fifty homes. Folks attended from Shepherd, Zion, Woodland, Vestaburg and Beaverton churches. A choir of twenty-five voices from Beaverton rendered the music on Sunday night. People drove eighty miles to attend these meetings. Thirteen ministers attended. The church voted to have them return for another campaign in 1940.—Dora Ray, Freeland, Mich., Dec. 7.

Woodland.—Oct. 29 our congregation enjoyed an all-day meeting. Visiting ministers were: Brethren R. J. McRoberts and Stephen Weaver. The latter brought the afternoon message and officiated at our communion. On Nov. 1 Bro. E. S. Coffman and his wife began evangelistic meetings here, continuing until Nov. 13. Bro. Coffman labored earnestly while with us. Sister Margaret Spindler led the song services. We had fair attendance and interest was manifested by the membership and other Christian people of the community. The father and son banquet was held, with Bro. Samuel Wenger, Michigan prison chaplin, as guest speaker. Our council was held Dec. 7 and board members were elected as follows: Ministerial, Russell Kantner; finance, Otto Townsend; trustee, Torrence Townsend; religious education, Borris Teeter; nominating committee, Ruth Hershberger; auditor, Lawson Smith. Other officers are: Clerk, Ethyl Smith; music director, Martha Farrell; children's director, Bernice Kantner; Bible institute committee member, Guy Kantner; Publishing House agent, Aid Society; correspondent, the writer. The Aid Society gave donations to an aged minister and his daughter the week before Thanksgiving. Members of the Aid took their dinners and spent the time quilting, with a special program in the afternoon.—Grace E. Messner, Woodland, Mich., Dec. 9.

MINNESOTA

Lewiston.—We met in council on Dec. 5 and two letters of membership were received. A few of our church officers were elected. Miss Anetta Mow of Elgin, Ill., was with us on Nov. 13 and gave an interesting and inspiring talk on her work while in India. Services were held on Thanksgiving Day. Bro. Mathis, assisted by Gertrude Radatz, had charge. An offering of $32 was taken for world wide missions. The play, Why the Chimes Rang, is being prepared and will be given on Dec. 25. A group of men worked several days at the parsonage making a hard water cistern. It is now completed and will be greatly appreciate by our pastor's family. Our United Workers' Sunday-school class sponsored the packing of several boxes of clothing which were sent to churches and homes where they will be appreciated. On Dec. 11 a few of our members and friends went to the home of Bro. Jake Harshman to help celebrate his ninety-fourth birthday. He looks forward to our coming from year to year since it has been our custom for many years. He enjoys good health. The evening was spent singing hymns and Bro. Mathis read scripture.—Mrs. J. A. Eddy, Stockton, Minn., Dec. 13.

Minneapolis.—The church work has been progressing under the leadership of our pastor, Bro. R. F. McIlnay. Bro. Eaton, our district meeting delegate, gave an excellent report. Morning and evening services continued during the summer, with good attendance. Three souls have been brought to Christ recently and the interest is increasing. Several classes have been added and another classroom has been finished in the basement. Sickness has hindered a number of our group from attending but at this writing all are improving.—E. D. Blocher, Minneapolis, Minn., Dec. 9.

MISSOURI

Shoal Creek.—We met in council Dec. 8, and the following church officers were elected: Elder, Bro. A. W. Adkins; treasurer, Bro. Tom Argabright; clerk, Sister Lura Argabright; Messenger agent and correspondent, Sister Ova Erisman; Sunday-school superintendent, Sister Lura Argabright. Bro. Adkins was here in the interest of our district missoin work and preached for us on Dec. 7.—Ruth Argabright, Fairview, Mo., Dec. 14.

NEBRASKA

Enders.—In October the young people organized a B. Y. P. D. group, with twenty-four active members. They have been working enthusiastically since that time. They sponsored a service in the evening of Thanksgiving Day. The play, 1918 and Now, together with vocal and instrumental music presented by candlelight made the message of peace particularly effective. On Dec. 18 they will present a program at the Afton church in the morning. In the evening of the same day they will present their Christmas cantata, His Natal Day, to the South Loup church. The church will observe Christmas Day with special services in the morning and evening. The church met in council on Dec. 3. The following officers were elected: Sunday-school superintendent, Leta Wine; treasurer, Mrs. Earl Slack; elder, D. G. Wine; Messenger agent and correspondent, Mrs. Noble Trowbridge.—Vesta Wine, Enders, Nebr., Dec. 12.

Lincoln.—The B. Y. P. D. sponsored the father and son banquet on Nov. 18. There were thirty seven present. Mr. Becker of the city mission was the principal speaker. We were happy to have as visitor, Bro. Hatton of Omaha. Kensington presented a mission program Nov. 27. The B. Y. P. D. furnishes three special programs and Bro. Smith talks every third and fourth Wednesday at the city mission. Nov. 30 the B. Y. P. D. made candy at the church. A box of candy was taken to the Old Folks' Home at Milford. The B. Y. P. D. has charge of the program at Milford the first Sunday of every month. Dec. 4 a Christmas program was presented. Dec. 2 we met in council. We had a discussion on the doctrines of the Bible and decided to study this at our Bible study meetings each Tuesday. We set aside one Sunday during the year when the collection of the Sunday school should go to mission work. Mr. Fredrick Able, missionary to Japan, spoke in our church on Dec. 8. Kensington presented a Gospel Messenger program on Dec. 11 and gave the play, The Gospel Messenger Comes to Cedar Grove. We are happy to have Brother and Sister Jarboe with us for the winter. Brother and Sister Kilhefner celebrated their sixty-third wedding anniversary on Dec. 3.—Mrs. Robert H. Evans, Lincoln, Nebr., Dec. 13.

Octavia.—Our Women's Work group sponsored a program and dinner Oct. 23 in honor of the sixty-fifth anniversary of a church at Octavia and the fortieth anniversary of our present church building, which was dedicated on Oct. 23, 1898. The guest speaker was Dr. C. K. Burkholder of Fremont, Nebr., who grew up in this community and attended this church. A church history for the past sixty-five years was prepared and given by Mrs. Lillian Keller. There were also some reminiscences by a few of the older people. It was a day of special benefit to the large crowd attending. Our Women's Work group is active and plans to remember the sick and shut-ins at Christmas time.—Mrs. Lillian Keller, Octavia, Nebr., Dec. 9.

OHIO

East Dayton.—We met in council Dec. 6 with a good representation present. Few changes were made in our church officers. Two letters were received. Our pastor, Bro. Cloppert, held a two weeks' series of meetings in Cincinnati. Nov. 4 our pastor exchanged pulpits with Bro. Hamilton of Middletown. The evening of Nov. 6 Mr. Dowdell gave us a fine illustrated temperance lecture. Mr. Frost furnished special music for the occasion. Early morning services were held at the church Thanksgiving Day, with the regular prayer service in the evening. A few Thanksgiving baskets were sent out to the needy.

We have quite a few sick members and some are in the hospital. We are looking forward to our Christmas program which will be given by the children on Christmas morning and the Willing Workers' class in the evening.—Florence Lyday, Dayton, Ohio, Dec. 14.

Marion.—May 13 we held our mother and daughter banquet and a good program was presented. We had our daily vacation Bible school for two weeks in July, with good attendance. A Children's Day program was given in June. Brother and Sister S. L. Cover who served the church for five years resigned to accept a church in Franklin Grove, Ill. Brother and Sister Dan Brumbaugh from Battle Creek, Mich., accepted the call to the Marion church and came here Sept. 18. A reception was held for them. Bro. J. S. De Jean filled the pulpit before Bro. Brumbaugh came. He gave some fine sermons. The Presbyterian church and our church put on a program to raise funds to paint the churches. After dividing profits we had enough to paint the church and parsonage. The parsonage has been remodeled. Special contributions from classes and individuals added to our building fund. The intermediate girls presented a new gas cookstove to the parsonage. Florence Dawn has been elected as our new Sunday-school superintendent, with Forest Bollinger as assistant; Bro. J. L. Guthrie, elder; Mrs. L. Messenger, clerk. A union Thanksgiving meeting was held at the Presbyterian church, with Bro. Brumbaugh giving the message. Special music was furnished by the Presbyterian church. Plans are being made for a Christmas play to be given Dec. 25, directed by Mrs. Brumbaugh. A special service will be given Dec. 18. Sunday-school and church attendance has been good. One letter has been granted since the last writing. Four attended the school of missions in Fostoria. We had the pleasure of having Mrs. E. L. Ikenberry, missionary to China, as our speaker Nov. 13. She gave a splendid address, telling of life and needs in China.—Mrs. Grace Blessing, Marion, Ohio, Dec. 12.

North Poplar Ridge.—On Oct. 23 the churches of Northwestern Ohio held a meeting in our church. Dan West told about conditions in Spain. Plans were made for raising money for Spanish relief. The men organized with William Steingass as president; Ted Chase, vice-president; George Bishop, secretary-treasurer. They held their first meeting Dec. 7. They decided to have their meetings on the second Thursday of every month. We enjoyed a two weeks' revival Oct. 24, with Bro. Dewey Rowe of Bryan, Ohio, as evangelist. Mrs. Rowe was the chorister. Five were received into the church. Nov. 7 we held our love feast. Our Thanksgiving service was well attended. Myrna Jean Flory won the Bible reading contest in the high school group at the Youth Conference in Bryan, Ohio. Our church met in council Dec. 10, and elected the following officers: Trustee, George Bishop; member of finance committee, Earl Durham; Member of ministerial board, Donald Hornish; board of religious education, Mrs. Ruth Hornish; Messenger correspondent, Besse Flory; elder, Dewey Rowe; housekeeper, J. F. Hornish. A Christmas program has been planned. Brethren G. A. Snider and Walter J. Heisey of North Manchester visited our church Dec. 11. Bro. Heisey talked about China and Bro. Snider gave an inspiring address on sharing.—Nora Chase, Defiance, Ohio, Dec. 13.

OREGON

Grants Pass.—The Ladies' Aid met on Nov. 10 and elected officers as follows: President, Sister Jennie Drake; vice-president, Olga Johnson; secretary, Martha Harlacher; treasurer, Lizzie Flory. Our pastor brought a message to the fathers and sons on Nov. 6 and on Nov. 9 a social was held in their honor. A peace program was held each Sunday evening during November. Bro. Stutsman directed the meetings and much interest was shown. The council was held Dec. 2 and the following officers were elected: Messenger agent, John Harlacher;

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the writer, correspondent; chairman of welfare board, Sister Grace Brubaker; trustee, Will Ogg; clerk, Annie Harlacher; treasurer, Joseph Christlieb; ministerial board, Ray Pence; Alma Johnson and Mary Harlacher, social committee. International Bible Sunday was observed on Dec. 4. A mother and daughter meeting was held, at which time officers were elected. A class meeting was held prior to the mother and daughter meeting.—Alta P. Morton, Grants Pass, Ore., Dec. 6.

PENNSYLVANIA

Allentown.—We held our love feast on Dec. 4, with Eld. S. G. Myer in charge, and Eld. David N. Cassel of Hatfield officiating. A spiritual atmosphere prevailed throughout the service. Two new members were received by letter. We had two visitors with us, Brother and Sister Ralph Egge of Wichita, Kans. The revival services will be held Jan. 1-15, with Eld. Michael Kurtz of Myerstown, Pa., as evangelist. The church desires an interest in your prayers.—Lula L. Bleiler, Allentown, Pa., Dec. 10.

Big Swatara.—The children presented interesting programs on June 26 at Hanoverdale and Aug. 14 at Paxton. Bro. U. L. Gingrich spoke to the children at Hanoverdale and Ray and Marguerite Naugle, both blind, sang and read to those at the Paxton house. Aug. 21 Sister Rebecca Foutz of Philadelphia spoke at Hanoverdale. Aug. 27 we met for our annual harvest meeting and Bro. John C. Zug of Palmyra brought the message. Oct. 22, 23 we had our love feast at Hanoverdale. Brethren H. W. Frantz of Myerstown, I. W. Heisey of Fredericksburg, A. S. Heisey of Midway, and J. P. Merkey of Little Swatara visited with us and contributed messages during the services. Nov. 6-22 Bro. Graybill Hershey of Manheim worked with us in an evangelistic effort. Twenty one were baptized. On Thanksgiving Day Bro. Falkenstein of Harrisburg delivered a sermon. On Dec. 10 our members met in council and called Bro. Norman Patrick to the ministry. Dec. 11 Bro. Miller, a minister in our church some years ago, returned and spoke in the morning service. Our B. Y. P. D. has been having interesting meetings. In October they had as guest speaker Sister Hannah Eby of Hershey. The November meeting was given over to preparation for remembrance of the needy on Thanksgiving Day.—Irene K. Frysinger, Harrisburg, Pa., Dec. 12.

Cherry Lane.—A two weeks' evangelistic meeting, Oct. 30 to Nov. 13, was held at our church by Pastor C. O. Beery. Nine made confession and were baptized and took part in the communion on Nov. 13. On Nov. 27 our young people gave the play, The Silver Trumpet, at the Koontz church.—Faye Koontz, Clearville, Pa., Dec. 7.

East Fairview.—Our church met in council on Dec. 5. The report of the official visit to our membership showed a fine spirit of unity among us. The latter part of November our church experienced a spiritual revival, with Bro. D. F. Pepple of Woodbury as evangelist. Bro. Pepple preached the Word with power. Sixteen were received by baptism. On Oct. 23, 24 Bro. Otho Winger was our guest speaker and brought us four messages at our young people's rally. Young people from many congregations in our state district were present and assisted our local B. Y. P. D. in devotions, songs and readings. Bro. J. Stanley Earhart was elected by our local group as president. Monthly meetings are held and attendance and interest are good. Recently Bro. H. F. King spoke at their meeting. A Christmas program will be given on Christmas night. On Dec. 11 members of the student volunteer group of Elizabethtown College, with Bro. Luke Ebersole in charge, rendered an inspirational program.—Mrs. H. A. Merkey, Manheim, Pa., Dec. 10.

Geiger.—A young people's department was organized and is making much progress. Attendance has increased from twenty to forty five. During the winter we changed to every second Sunday evening. Our average attendance is thirty. Our officers were elected in September and were installed with a candlelighting service on Oct. 9. Officers are: President, James Baughman; vice-president, Wilbert Beeghly; secretary, Edith Baker; treasurer, Walter Moon. We have four adult advisers working with the young people. They are Mrs. E. C. Miller, Mabel Baker, Daniel B. Blough, Sr., and Wilbert G. Beeghly. Eight members of the department took part in the home mission play, In Perfect Peace, which was presented on Dec. 4. Music was furnished by Geraldine Miller and Edith Baker. The four advisers directed the play. The attendance was good and an offering was received. The play may be presented in another church in the near future. We hope to increase our enrollment to fifty. We are now looking forward to Christmas and the watch night service on New Year's Eve. Our Sunday-school attendance has increased from about eighty to one hundred. The Sunday school reorganized for the year, with H. J. Beabes as superintendent. Our communion was held Oct. 30, with a large attendance. We were represented by delegates at the Sunday-school convention in Uniontown in August and at the district meeting in the Walnut Grove church Oct. 26, 27.—Wilbert G. Beeghly, Somerset, Pa., Dec. 6.

Jennersville.—Our church has been enjoying several spiritual and interesting events during the past few months. On Nov. 6 the young people from Bareville congregation brought us messages in songs and short talks. These young people are always welcome. We are also happy to welcome returned missionaries to our church. Brother and Sister Bittinger and their children came to us on Nov. 20 and showed pictures of life in Africa. Eld. W. F. Garber of Annville, Pa., conducted our evangelistic meeting Oct. 2-16. Our church was strengthened by his messages. Five young people were baptized. Representatives of several congregations worshiped with us during the meeting and some brought special messages in songs. Our love feast was held on Oct. 16 at the close of the revival meeting. Three letters have been received. At our last council Bro. Fletcher Wimmer was elected Sunday-school superintendent; Bro. Joseph Ritter, assistant. Other officers and teachers were also elected. Some repair work has been done on our church building and we are hoping to do more work in the near future. A Christmas program is being prepared and will be given Dec. 25.—Lula K. Grinestaff, Oxford, Pa., Dec. 10.

Maitland.—The old white church standing on the corner is no longer the same in name or appearance. Many changes have been made in the past four months. The church has been remodeled, transforming it into a modern, up-to-date church plant. Deeply appreciated was the invaluable service rendered by Bro. D. B. Maddocks in the drawing of plans and for many other good suggestions. This church has been known as the Dry Valley Church of the Brethren but from henceforth it shall be called the Maitland church. In order to take care of the debt incurred, it was deemed wise to organize the church as a non-profit corporation. To be in accordance with the laws of the state of Pennsylvania it was necessary to have one definite name for the corporation. We are pleased with the way the work has been progressing and with the increased interest and attendance. For the encouragement of other churches who perhaps would like to do some similar work but hesitate because of economic conditions we tell you that in the past five months approximately nineteen hundred dollars has been paid on the church debt. We have faith that if we give to God what belongs to him and sacrifice for his sake that he will open the windows of heaven and pour out a blessing far beyond our expectations.—Alvin S. Cox, Lewistown, Pa., Dec. 7.

Mechanic Grove.—On Nov. 5 we were privileged to have the following brethren deliver inspiring messages and commune with us in our love feast: John Ebersole, Amos Heisey, John Myer, Hiram Gingrich and Lester Bucher. We greatly appreciate the services of these brethren. We were fortunate to have the Women's Work meeting of Eastern Pennsylvania in our church Nov. 10. Almost every church in the district was represented. Lester Schreiber preached a splendid sermon on Thanksgiving morning. On Nov. 27 Bro. Abram Hess preached in the absence of our pastor who was away in evangelistic meetings. A junior Aid Society was organized recently. Sister Anna Schreiber is adult adviser and the following officers were elected: President, Hazel Byers; secretary, Ruth Groff; treasurer, Rhoda Feeney. At present they are sewing garments to be given to the community nurse who will distribute them in needy homes during the Christmas season. The Anti-Saloon League will send a representative to speak in our church Dec. 10. Our services are well attended and much interest is shown.—Martha A. Bucher, Quarryville, Pa., Dec. 1.

Palmyra.—On Nov. 6 our revival began, with Bro. R. W. Schlosser of Elizabethtown as evangelist. He preached seventeen strong, instructive, doctrinal sermons. Eleven decided to follow the Master and were baptized. The meetings closed on Nov. 23. We had our love feast on Nov. 27. Bro. Michael Markey of York preached for us in the morning and Bro. John E. Rowland of Mechanicsburg brought us a message in the afternoon. Bro. Rowland officiated at the love feast. It was an inspiring service.—Mrs. Moses Groy, Palmyra, Pa., Dec. 7.

Pittsburgh.—During the week prior to our love feast two young men were baptized. Our communion was held Nov. 13, with ninety nine surrounding the tables. The services were in charge of our elders, D. J. Eckert, N. M. Shidler and V. C. Holsinger. Attendance has increased in all services. Altar offerings are taken the last Sunday of each month to erase the deficit which resulted from extensive repairs during the summer. A series of benefit suppers, sponsored by the United Bible class, will be served during the winter. These bring us together in fellowship. Dec. 4 Bro. Claude Studebaker, pastor of the First Brethren church, brought the morning message. We all regret that Bro. Studebaker is leaving his church. He will be pastor at Goshen, Ind. Our pastor and congregation will take part in a farewell service on Dec. 8. We extend best wishes to him and may the Lord bless his labors in the new field.—M. Elizabeth Barnett, Pittsburgh, Pa., Dec. 8.

Pleasant Union.—A week's evangelistic meeting was held Oct. 19-28, at the Pleasant Union house by Pastor C. O. Beery. Five young people were received into the church through baptism. Pleasant Union is a part of the Cherry Lane congregation. Rededicatory services were held at this church on Oct. 30, with a large attendance. The indebtedness was largely met and the outlook is encouraging.—Faye Koontz, Clearville, Pa., Dec. 7.

Royersford.—On Nov. 13 we held our love feast, with Bro. Nyce officiating, assisted by Brethren Bucher and Hess. The service was well attended. The young people of our district held their fall conference in our church Nov. 19. Sessions convened in the morning, afternoon and evening. A well planned program was presented. On Dec. 4 we had our semiannual missionary day, and Brother and Sister Desmond Bittinger were with us. During the Sunday-school hour Sister Bittinger talked to us, telling of the manner of conducting their services in Africa. Bro. Bittinger spoke during the church service and gave a helpful and impressive sermon. Our missionary offering amounted to $319.35. A consecration service is now being planned for little children. This will be held in several weeks.—Ollive Flemings, Royersford, Pa., Dec. 5.

Schuylkill.—Oct. 9 Bro. Perry Sanger gave the address at our Sunday-school meeting. Music was furnished by the Sanger quartet. Oct. 16 Bro. Royer of the Heidelberg church preached the examination sermon. Our love feast was held Oct. 22, 23. Visiting ministers were Brethren S. Clyde Weaver and B. G. Stauffer. Bro. Stauffer conducted our revival meetings. He preached sixteen convincing sermons. Six were added to the church and two reclaimed. We believe others are

near the kingdom. Nov. 24 Bro. Wm. Forry preached the Thanksgiving sermon. Oct. 3, 4 our Bible institute was held with Bro. A. C. Baugher as guest speaker. He gave very instructive messages. Our council will be held Dec. 19.—Mrs. Arnold Zechman, Pine Grove, Pa., Dec. 5.

TENNESSEE

Cedar Grove.—We met in council Nov. 13. Bro. Reuel Pritchett preached good sermons on Saturday night and Sunday. Bro. Pritchett and Bro. Brown, our pastor, conducted installation services for Bro. Walter Still, who was advanced to the second degree ministry. Bro. J. D. Still was installed as deacon. Bro. Harold Sizemore called for his church letter which was granted.—Martha Sizemore, Rogersville, Tenn., Dec. 5.

VIRGINIA

Boone Mill.—We held our Thanksgiving fellowship supper Nov. 22. We were happy to have Bro. M. Guy West of Roanoke bring us the message. He gave a great challenge in a simple way. We met Dec. 4 for installation services. Brethren G. W. Bowman, Jr., and his wife, I. D. Hoy and his wife, and W. D. Abshire were installed as elders. Bro. D. B. Wampler and his wife were installed into the ministry. Brethren O. W. Boone, L. C. Argabright and Owen Ikenberry and his wife were installed as deacons. Our Christmas program will be given Christmas night. The men's Bible class is acting as Messenger agent. We hope to continue our 75% record.—Mrs. I. D. Hoy, Boone Mill, Va., Dec. 5.

Flat Rock.—We met in council on Nov. 12, and the trustees of Stony Creek church reported that a new roof had been put on the church. The budget was discontinued and their work was placed in the hands of a finance committee, to be appointed by the elder, who will take charge of raising the finances of the congregation. Bro. Frank Moomaw was elected trustee for Stony Creek church to fill the vacancy caused by the death of Bro. C. F. Kohne. The various committees made reports. During the year two were received by letter, eight by baptism, and one was taken in death, leaving a gain of nine. We have a membership of 276.—Mrs. J. D. Wine, Forestville, Va., Dec. 1.

Oakton.—We met in council Nov. 8. On Nov. 13 Sister Warren Bowman of the Washington City church gave us a wonderful talk on Peace. In the evening Bro. Earl Flohr started a mission study class which will continue through December. Oct. 9-23 Bro. John T. Glick held a meeting at Bull Run. He gave some soul-inspiring sermons. Three were added to the church. Nov. 16 we held our father and son banquet, which was well attended. Bro. Jerome Blough, a returned missionary from India, was the main speaker. The Methodist minister at Oakton was toastmaster. Nov. 20 an elderly man was baptized.—Pearl R. Miller, Vienna, Va., Dec. 5.

Roanoke, First.—Alice Hylton and Edward Brubaker were delegates from our church to the Alcoholic Institute at Bridgewater on June 21 and 22. These young people gave interesting reports at our church on June 26. Deane Rumburg and Maude Cundiff attended the International Convention on Christian Education in Columbus, Ohio, in June. Our church met in council July 11 and elected officers. A large number of our people met at the Weaver park on Aug. 9 for our annual picnic. This outing had been well planned and everyone had a good time. The young people's choir furnished the church music during August. We commend them for their faithfulness and fine music. An installation and consecration service was held Sept. 25 for new officers and teachers. Since their installation they have shown a fine spirit of service and co-operation. On Sept. 25 we were privileged to hear Miss Eva Sanders of Lagos, Nigeria, Africa. She is a Baptist missionary and has had many interesting experiences. We met in council Oct. 10. The peace department of the Women's Work sponsored a meeting on Nov. 11, with Bro. M. Guy West as speaker. Our elder, Bro. John Showalter, was in charge of our love feast which was held Nov. 13. A one-act play by George Y. Hammond of Kansas, Death Takes the Steering Wheel, was presented Nov. 20 by members of our congregation. We had an interesting and inspiring service on Thanksgiving morning. An offering was taken to apply on our building fund.—Mrs. Lillian Martin, Roanoke, Va., Dec. 6.

WEST VIRGINIA

Crab Orchard.—Our love feast was held Oct. 2, with forty-eight members present. We were glad to have with us at this time Uncle Joe Crouse of Fayetteville. He has had a wide experience in Christian living and was the first preacher the writer ever knew. The last time he preached in our church was about fifteen yars ago. Bro. Fred Oakes passed away on Thanksgiving Day. Our sympathy goes out to the family. Our council meeting was held Dec. 4. It was decided to hold our council on Saturday nights instead of Sundays. Beginning the third Saturday night of December we will have preaching service instead of singing. We are going to begin work on a church basement as our Sunday school has increased and more room is needed. We also discussed building other buildings. Our pastor, Bro. E. H. Kahle, gave a talk about attending and supporting our local church. The members resolved to give the pastor and church more support at all times.—Mrs. Ruth Spangler Quinter, Crab Orchard, W. Va., Dec. 6.

Oakvale.—On Oct. 9 two members were taken into our church by baptism. The annual love feast was held Oct. 23, with thirty nine taking part in the service. Our pastor, Bro. Eugene H. Kahle, officiated. Members from Crab Orchard, Olean and Smith Chapel churches attended. Much inspiration was received from this service.—Fannie Wimmer, Oakvale, W. Va., Dec. 3.

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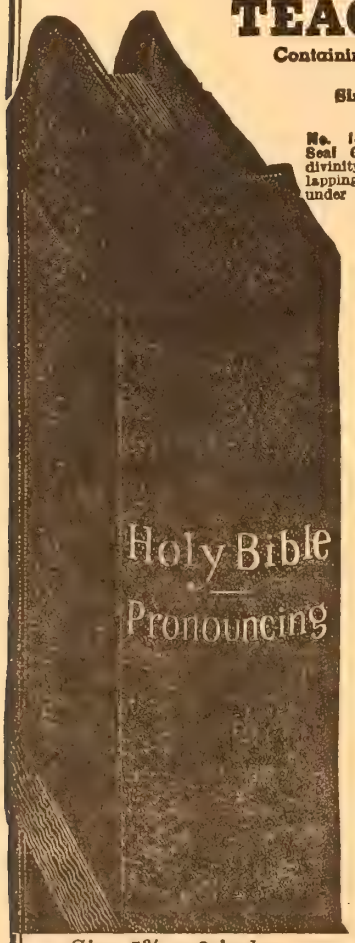
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2 [2] I thought it good to shew the signs and wonders [b] that the high God hath wrought toward me.

B. C. 570.

a ch. 3. 4; 6. 25.

2 Chald. *It was seemly before me.*
b ch. 3. 26.

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